

SONGS OF THE KING

A CONGREGATIONAL CONCERT OF
PRAISE THROUGH THE PSALMS

October 26, 2025

Be filled with the
*Spirit, addressing
one another in
psalms and hymns and
spiritual songs, singing
and making melody to
the Lord with your
heart...*

—Ephesians 5:18-19

SONGS OF THE KING

Program Order



Introduction to *Songs of the King*

The Gateway to the Psalms

Psalms 1 & 2

Book One

Psalms 3 & 41

(Dismissal for Children's Program)

Book Two

Psalms 42 & 72

Book Three

Psalms 73 & 89

Book Four

Psalms 90 & 106

Book Five

Psalms 107, 145, & 150

Benediction

All are invited to a reception in the Fellowship Hall following the concert.

Instructions for the Congregation

This evening's program is not a performance, but an act of worship and praise. You—the congregation—are the primary choir. We invite you to lift your voices and sing from your heart to the Lord!

When to Stand and Sit

Notations to sit and stand are found at the top of the first page of each Psalm.

When to Sing

The congregation will sing all **bolded verses**. Any verses in *regular italics* will be sung only by the choir and soloists.

Children's Program

After Psalm 41 is sung, children ages 4 through 2nd grade are invited to meet at the back of the Fellowship Hall for a special children's program. Parents, please pick up your children after the service in the New Testament Hall.

Please hold all applause until after the benediction.

A Note from the Composer

When I was first introduced to the opportunity of composing new music for Songs of the King, the range of human emotions and the prevailing presence of God was evident. The text of the thirteen chosen Psalms inspired diversity in the melodies and harmonies. This challenged me to compose and orchestrate music that was reflective of the text, singable by the congregation, and honoring to God.

—Ronald Owen

Introduction to Songs of the King

Welcome to *Songs of the King*—a congregational concert of praise through the Psalms!

The book of Psalms is no random collection of Hebrew poetry. But it is a carefully crafted whole composed of five books—Book One (Pss. 1-41), Book Two (Pss. 42-72), Book Three (Pss. 73-89), Book Four (Pss. 90-106), and Book Five (Pss. 107-150).

Each of these five books is set apart by a concluding doxology (Pss. 41:13; 72:19; 89:52; 106:48; 150:6), and the entire Psalter ends with a cymbal-clashing, fivefold finale of praise (Pss. 146-150). Considering this fivefold structure, the ancient Jewish rabbis observed that, just as Moses gave the five books of the Law to Israel, so King David set God’s Word to music with the five books of the Psalms.

The book of Psalms is like a fine quartet. When the voices of all the psalmists are combined in perfect harmony, you can hear a mysterious “fifth voice” ring out above the rest. The whole is greater than the sum of its parts. And when taken together, the overarching message that soars above all the other voices is a royal announcement. We call the Psalms “Songs of the King” not only because so many of them were written by King David but because the whole book heralds this good news—The Lord reigns through his Anointed One!

The Psalms are ultimately about Jesus (Luke 24:44), great David’s greater son, our great King and ultimate Choirmaster who is himself our “song” (Ps. 118:14). Indeed, the writer of Hebrews ascribes to Jesus the words of Psalm 22:

*I will tell of your name to my brothers;
in the midst of the congregation I will sing your praise.*
—Ps. 22:22; Heb. 2:12¹

King Jesus—who is the church’s ultimate Worship Leader, Chief Musician, and Lord of song—lived, died, and fulfilled the Psalms, which he even quoted from the cross (Ps. 22:1). Thus, the Psalms take us on a royal journey with Christ our King and Choirmaster that begins with the blessed man who meditates on God’s law day and night (Ps. 1:1) and ends with a universal call to worship (Ps. 150:6). And, as the scholar Gerald Wilson has demonstrated, the development of this royal theme is especially apparent at the seams of the Psalter—that is, the first and last psalm of each of the Psalter’s five books.² These “seam psalms” are the specific songs that we are going to sing tonight in this congregational concert of praise. We can’t sing 150 psalms in one sitting, but we can sing the overarching story of the Psalms through singing the seams of the Psalter. So, come: add your voice to the choir and “Let everything that has breath praise the Lord!” (Ps. 150:5)

1. Edmund P. Clowney, *Moody Monthly* (July-August, 1979), 40-42.

2. Gerald H. Wilson, “The Use of Royal Psalms at the ‘Seams’ of the Hebrew Psalter,” *JOT* 35 (1986): 85-94.

The Gateway to the Psalms

Psalms 1-2

Psalms 1 and 2 are like the pillars of a great gate or archway that introduces the book of Psalms as a whole.

From the outset, Psalm 1 confronts us with a fork in the road, insisting that there are only two ways: one way leads to life; the other to death (Ps. 1:6). Psalm 1 is focused on the blessed man who embodies the way of life. This blessed individual is a royal figure who continually meditates on the word of God, just as the Law of Moses specifically required the King to do (Deut. 17:18-20).

Psalm 2 is focused on the universal reign of this royal figure, the Lord's Anointed (Ps. 2:6). It not only recalls the Davidic covenant, in which God promised to establish David's throne and raise up a royal son whose kingdom would have no end (2 Sam. 7:12-16), but trumpets the central message of the Psalter, that our God reigns for us through his Messiah (Ps. 2:6).

Both Psalms 1 and 2 are bound together by the word "blessed." Psalm 1 begins with the word "blessed" (Ps. 1:1) and Psalm 2 ends with the word "blessed" (Ps. 2:12). Thus, these two pillars of the great archway that usher us into these Songs of the King are draped in blessing from beginning to end.

"Blessed is the man." (Ps. 1:1). Blessed is the King! "Blessed are all who take refuge in him." (Ps. 2:12)

Psalm 1

Congregation Stands

vv. 2-5

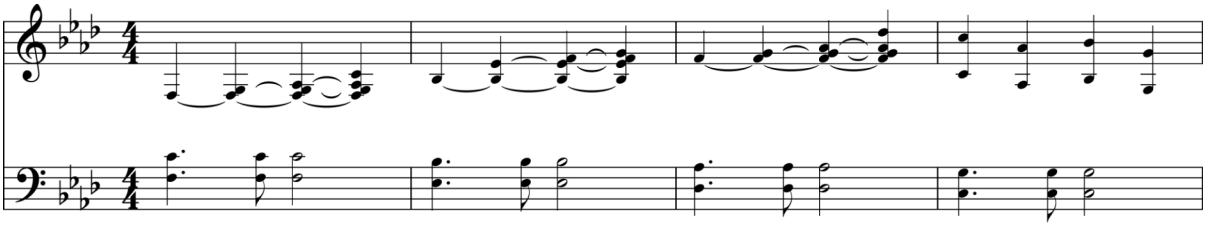
1. That man is blest who, fear - ing God, from
 2. Yea, blest is he who makes God's law his
 3. That man is nour-ished like a tree set
 4. The wick - ed, like the driv - en chaff, are
 5. The Lord will guard the righ - teous well, their

sin re - strains his feet, who will not stand with wick - ed men,
 por - tion and de - light, and med - i - tates up - on that law
 by the riv - er's side; its leaf is green, its fruit is sure,
 swept from off the land; they shall not gath - er with the just,
 way to him is known; the way of sin - ners, far from God,

who shuns the scorn - ers' seat. 2. Yea,
 with glad - ness day and night. 3. That
 and thus his works a - bid. 4. The
 nor in the judg - ment stand. 5. The
 shall sure - ly be o'er- -thrown.

Psalm 2

Congregation Stands for Entire Psalm



1. *Why do hea - then na - tions rage? Why do peo - ples plot in vain?*
2. He who sits in heav - en laughs; God de-rides and mocks them all.
3. I will tell of his de - cree: this to me the LORD did say,
4. There-fore kings, be wise, be warned; rul - ers of the earth, give ear.

Kings and rul - ers join to wage war a - gainst God's roy - al reign.
Then to them he speaks in wrath, fear and dread on them do fall:
"You are my be - lov - ed Son, I have brought you forth this day.
Come with awe and serve the LORD; min - gle joy with trem - bling fear.

Speak-ing out a - gainst the LORD, his A - noint - ed they de - fy:
 "Yet ac - cord - ing to my will, I have set my king to reign;
 Ask for all the earth a - broad; you shall own the na - tions far.
 Kiss the Son, his an - ger turn, lest you per - ish in the way,

"Let us break a - part their cords, cast a - way their chains," they
 fixed on Zi - on's ho - ly hill, my A - noint - ed will re -
 You will break them with a rod, dash them like a pot - ter's
 for his wrath will quick - ly burn. All who trust him— blest are

1, 2, 3. 4.
 cry.
 main."
 jar."
 they! _____

Book One

Psalm 1-41

The first book of the Psalter is nothing if not brutally honest. After the twofold introduction of Psalms 1 and 2, the remainder of Book One (Pss. 3-41) is focused on the deep distress and eventual deliverance of the King.

The heading of Psalm 3 specifically locates it within the historical context of 2 Samuel 15, when David was forced to flee Jerusalem because of a rebellion led by his own son, Absalom, who sought to usurp his throne.

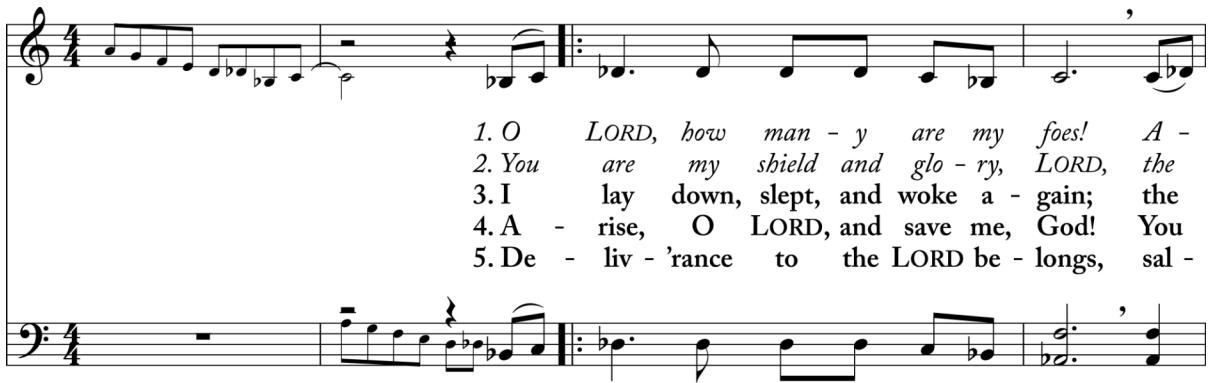
Throughout Book One, which is filled with psalms of lament, the King makes his way through the valley of the shadow of death. God's royal Son experiences an onslaught of enemy attacks and even God-forsakenness (Ps. 22:1). But all the while he never ceases to cry out to God, taking refuge in his promised protection (Ps. 23). In so doing, the King gives his people many songs for sighing (e.g., Pss. 10, 13, 22) and teaches us what it means to remain confident in God's care (Pss. 9, 16, 23, 34, 41).

Thus, while expressing even the deepest possible pain, Book One not only begins (Pss. 1:1; 2:12) but ends in blessing (Ps. 41:1, 13). Through the dramatic developments of Book One, the "blessed" man of Psalm 1 who meditates on God's law gives rise to the "blessed" man of Psalm 41, the King "who considers the poor" (41:1) even as he trusts his God who "delivers him" (41:2).

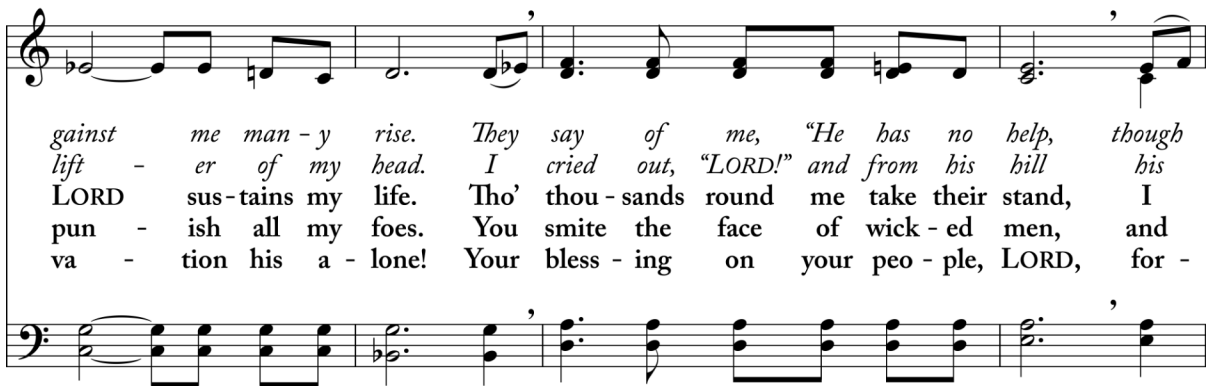
Psalm 3

Congregation Stands

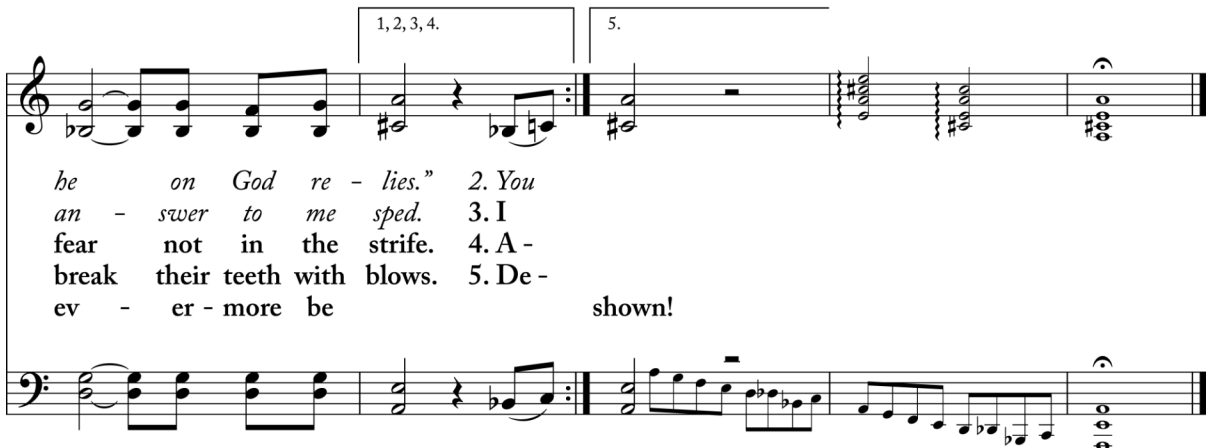
vv. 3-5



1. O LORD, how man - y are my foes! A -
2. You are my shield and glo - ry, LORD, the
3. I lay down, slept, and woke a - gain; the
4. A - rise, O LORD, and save me, God! You
5. De - liv - 'rance to the LORD be - longs, sal -



gainst me man - y rise. They say of me, "He has no help, though
lift - er of my head. I cried out, "LORD!" and from his hill his
LORD sus - tains my life. Tho' thou - sands round me take their stand, I
pun - ish all my foes. You smite the face of wick - ed men, and
va - tion his a - lone! Your bless - ing on your peo - ple, LORD, for -



1, 2, 3, 4. 5.
he on God re - lies." 2. You
an - swer to me sped. 3. I
fear not in the strife. 4. A -
break their teeth with blows. 5. De -
ev - er - more be shown!

Psalm 41

Congregation Stands

vv. 3-7

1. *Blest* is the one who
3. I said, "O LORD, be
5. They say, "A dead - ly
7. You hold me fast in

helps the weak and poor; *God will de - liv - er*
gra - cious un - to me; heal me, be - cause a -
thing on him is poured; he will not rise a -
my in - teg - ri - ty; you set me in your

him in times of strife. *Sure - ly the LORD will*
gainst you I have sinned." En - e - mies speak with
gain and leave his bed." E - ven my close friend
pre - sence e - ver - more. Bless Is - r'el's God, the

Last x (vs. 7) to Coda $\oplus$

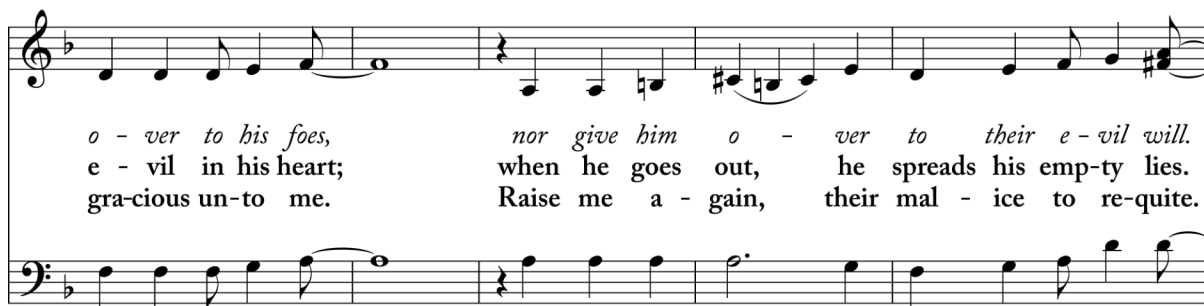


bless him in the land; he will pro - tect him
ma - lice when they say, "When will he die, _
turned his back on me— he, whom I trust - ed
LORD, from age to age! A - men. A - men. _



and pre - serve his life.
his name brought to end?"
and who shared my bread.

2. You will not hand him
4. He comes to me with
6. But you, O LORD, be



o - ver to his foes, nor give him o - ver to their e - vil will.
e - vil in his heart; when he goes out, he spreads his emp-ty lies.
gra-cious un-to me. Raise me a - gain, their mal - ice to re-quite.

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When on his sick - bed, him will God sus -
 All of my foes who hate me whis - per
 O'er me my foes will not in tri - umph

tain; you, LORD, will raise him up, Lord, when he is ill.
 low, plot - ting the worst that those e - vil minds de - vise.
 shout— by this I know that in me you de - light.

⊕ Coda
 For - ev - er praise the LORD!

For-ev-er praise the LORD!

For-ev-er praise the LORD!

Book Two

Psalms 42-72

The focus on King David's personal distress and deliverance in Book One broadens in Book Two to embrace a wider perspective. The royal emphasis continues but expands and escalates in Book Two, which gives greater attention to the corporate dimensions of the kingdom of God. Mount Zion and worship at the temple in Jerusalem, from which "God shines forth" (Ps. 50:2), are major themes that figure prominently in the second book of the Psalter.

The heading of Psalm 42 attributes it to "the Sons of Korah." This opening psalm of Book Two is the first to be ascribed to any author other than King David. But even this remains the work of the King, for Korah and his sons were among the Levitical musicians that David "put in charge of the service of song in the house of the Lord" (1 Chron. 6:31). Thus, the King sings not as a solo but in harmony with a growing ensemble of choirmasters and musicians, which he assembles to expand the service of song.

Book Two climaxes with Psalm 72, "Of Solomon," which looks to the future of the Davidic dynasty. This Psalm appears to have originated as a prayer of great David for his greater son and was probably used at the coronation ceremonies of succeeding kings of Israel. Standing at the conclusion of Book Two, Psalm 72 brings "the prayers of David, the son of Jesse" to an end (Ps. 72:20) with a vision of the ideal King who executes perfect justice (vv. 1-4, 12-14) and enjoys unending prosperity and worldwide dominion (vv. 5-11, 15-17). This is a vision which far exceeds anything that any of Israel's kings ever achieved. The psalms that celebrate the king are, according to Bruce Waltke, "like royal robes" with which Israel drapes each successive son of David at his coronation. But none of David's sons—not even Solomon in all his splendor—had "shoulders broad enough" to wear them. "The Psalter's giant robes hang loosely" until, in the fullness of time, a real man and true King, with shoulders broad enough to wear the Psalter's magnificent robes, appears.

1. Bruce Waltke with Cathi J. Fredricks, *Genesis: A Commentary* (Grand Rapids, MI: Zondervan, 2001), 53.

Psalm 42

Congregation Seated for Entire Psalm



The second system of musical notation for Psalm 42. It consists of a treble staff and a bass staff, both in 4/4 time with a key signature of one flat (B-flat). The treble staff begins with a quarter note G4, followed by a half note A4, and then a series of eighth notes: B4, A4, G4, F4, E4, D4, C4. The bass staff begins with a quarter note G3, followed by a half note A3, and then a series of eighth notes: B3, C4, D4, E4, F4, G4.

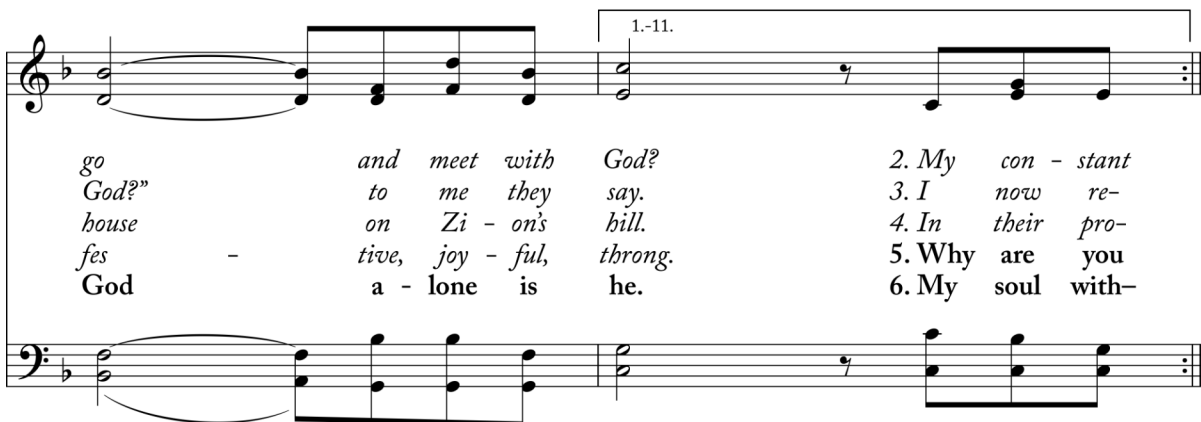
1. *As pants the deer for flow - ing streams, so longs my*
2. *My con - stant tears have been my food, both in the*
3. *I now re - mem - ber all these things as I pour*
4. *In their pro - ces - sion I would lead as we ap -*
5. *Why are you down - cast, O my soul? Why are you*

The third system of musical notation for Psalm 42. It consists of a treble staff and a bass staff, both in 4/4 time with a key signature of one flat (B-flat). The treble staff begins with a quarter note G4, followed by a half note A4, and then a series of eighth notes: B4, A4, G4, F4, E4, D4, C4. The bass staff begins with a quarter note G3, followed by a half note A3, and then a series of eighth notes: B3, C4, D4, E4, F4, G4.

soul for you, O God. I thirst for
night and in the day, while all day
out my soul with - in: how with the
proached with cheer - ful song and shouts of
so dis - turbed in me? But hope in

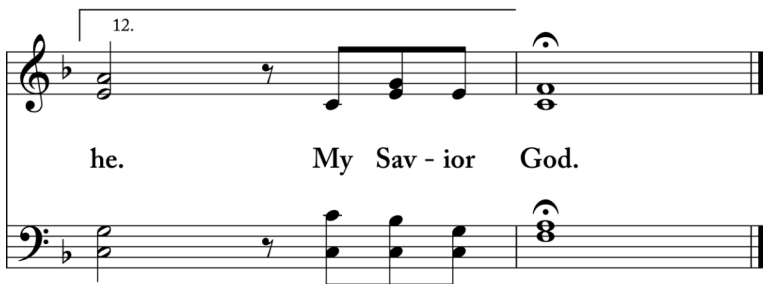


God, the liv - ing God. When can I
 long in - sis - tent - ly, "Where is your
 mul - ti - tude I went up to God's
 thank - ful - ness and mirth a - mong the
 God, for him I'll praise; my Sav - ior



go and meet with God? 1.-11.
 God?" to me they say.
 house on Zi - on's hill.
 fes - tive, joy - ful, throng.
 God a - lone is he.

2. My con - stant
 3. I now re-
 4. In their pro-
 5. Why are you
 6. My soul with-



12.
 he. My Sav - ior God.

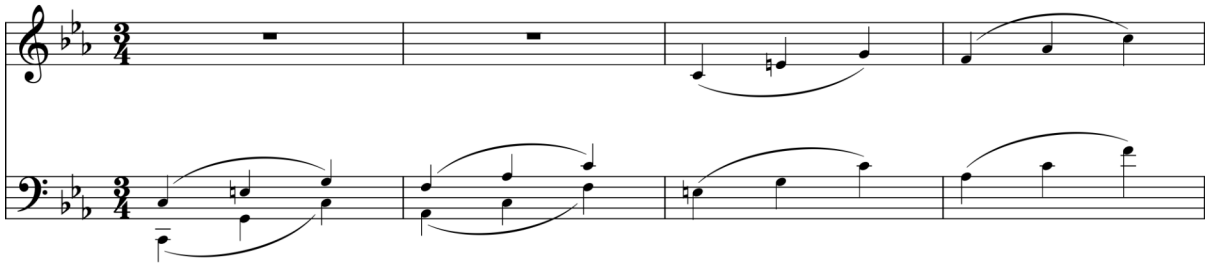
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6. My soul within me is cast down;
I will recall you, LORD, my God
from Jordan's land, from Hermon's heights,
and from the top of Mizar hill.
7. Deep calls to deep, as with a roar
your rushing waters plunge and roll.
Your waves and breakers fall on me;
they overwhelm my very soul.
8. By day the LORD directs his love;
his song remains with me at night—
a prayer to him who is my God,
my only source of life and light.
9. This will I say to God, my Rock,
“Why have you, God, forgotten me?
Why must I go about in grief,
oppressed by evil enemies?”
10. As if to shatter all my bones
my foes revile and say to me,
“O tell us now, where is your God?”
Throughout the day, they scoff at me.
11. Why are you downcast, O my soul?
Why are you so disturbed in me?
But hope in God, for him I'll praise;
my Savior God alone is he.

Psalm 72

Congregation Stands

vv. 3-6



1. Hail to the Lord's a - noin - ted,
2. He shall come down like show - ers
3. The des - ert tribes a - dore him
4. He comes with res - cue speed - y
5. His king-dom is in - creas - ing,
6. In name for - ev - er glo - rious,

great Da-vid's great - er
up - on the fruit - ful
and bend to him the
to those who suf - fer
a king-dom with - out
he on his throne shall



1. Hail to the Lord's a - noin - ted,
2. He shall come down like show - ers
3. The des - ert tribes a - dore him
4. He comes with res - cue speed - y
5. His king-dom is in - creas - ing,
6. In name for - ev - er glo - rious,

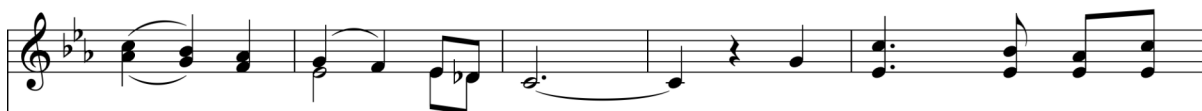
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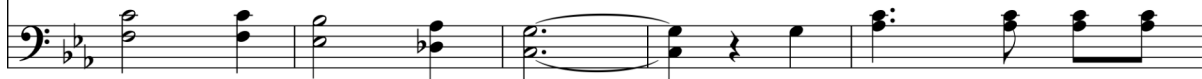
son!	Hail, in the time	ap - point - ed,	his
earth;	and love, joy, hope,	like flow - ers,	spring
knee;	the wick - ed bow	be - fore him,	his
wrong,	to help the poor	and need - y	and
end.	For him shall prayer	un - ceas - ing	and
rest,	from age to age	vic - to - rious,	all



great Da - vid's son!	Hail, in the time	ap - point - ed,	his
up - on the earth;	and love, joy, hope,	like flow - ers,	spring
and bend the knee;	the wick - ed bow	be - fore him,	his
who suf - fer wrong,	to help the poor	and need - y	and
with - out end.	For him shall prayer	un - ceas - ing	and
throne shall rest,	from age to age	vic - to - rious,	all



reign on earth	be - gun!	He comes to break op -
in his path	to birth.	The King shall have do -
glo - ry they	will see.	With gifts of ad - o -
bid the weak	be strong.	He turns their sighs to
dai - ly praise	as - cend.	The moun - tain dews will
bles - sing and	all blest.	Praise God, who rules each



pres - sion, to set the cap - tive free, to take a - way trans -
min - ion from sea to shin - ing sea, and o - ver ev - 'ry
ra - tion the for - eign kings shall meet to pour the wealth of
sing - ing, their dark - ness in - to light, for they, con - demned and
nour - ish a har - vest from the fields; the grain and fruit will
na - tion; tell of his deeds a - gain. His glo - ry fills cre -

gres - sion, and rule in eq - ui - ty.
na - tion his peace - ful rule shall be.
na - tions in trib - ute at his feet.
dy - ing, are pre - cious in his sight.
flour - ish, the land its boun - ty yields.
a - tion; sing praise to God. A -

1, 2, 3, 4, 5.

- men!

6. *rit.*

Paraphrase
 Vers. James Montgomery, 1822
 Rev. Burt Polman, 1985
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Musical Setting by Ronald Owen (ASCAP)

Book Three

Psalms 73-89

Book Three opens with a personal complaint from Asaph (Ps. 73) that swells into many cries of national lamentation. This third book has been called the “dark” book of the Psalms because it reflects the pitch-black devastation of the exile, which was the greatest crisis of faith God’s people ever faced.

In the exile, God’s people lost the land, witnessed the destruction of the temple in Jerusalem, and experienced the humiliation of the Davidic monarchy. The Babylonians slaughtered the sons of Zedekiah, the King of Judah, before putting out his eyes and carrying him off into Babylon (2 Kings 25:7). Thus, Book Three moans with bewildered questions:

*How long, O God, is the foe to scoff?
Is the enemy to revile your name forever?*
—Ps. 74:10

*Lord, where is your steadfast love of old,
which by your faithfulness you swore to David?*
—Ps. 89:49

Book Three stares into the abyss. And yet, even in Psalm 88, the blackest of all the Psalter’s laments, which contains no expression of praise but ends with the word “darkness” (88:18), a light flickers precisely because the psalmist never stops crying to God.

Psalm 73

Congregation Stands

vv. 4-11

1. Yes, God is

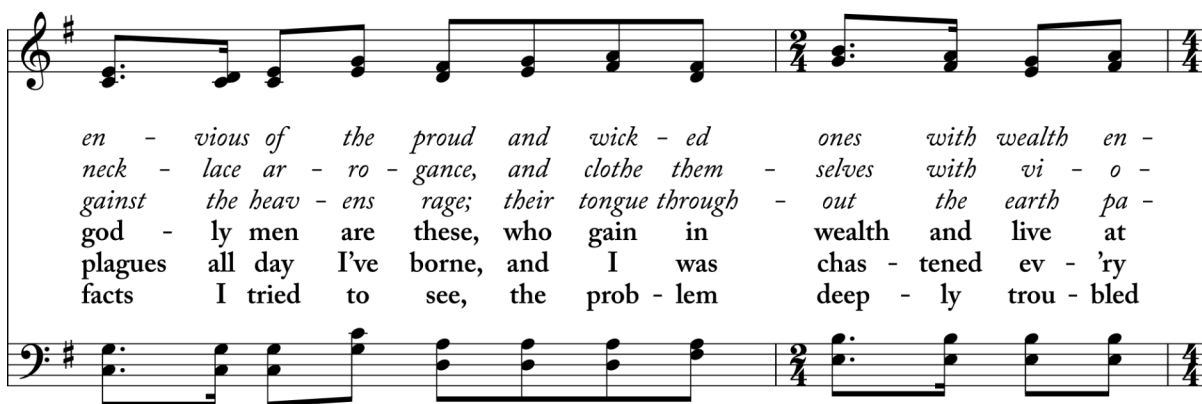
good to Is - ra - el, to ev - 'ry - one whose heart is
 2. death no pains they know; their strength is firm from day to
 3. bulg - ing with ex - cess; their hearts are full of things they
 4. there - fore with them turn to drink from streams that o - ver -
 5. I have toiled in vain to cleanse my heart from all of -
 6. let my thoughts so lead to speak with doubt - ing words this

pure. But as for me, I near - ly fell; my
 day. They share no part in oth - ers' woe, nor
 seek. With threats and mal - ice they op - press. Dis -
 flow. "For how," they say, "can God dis - cern?" and,
 fense, and vain - ly from each guilt - y stain have
 way, be - hold, I then would cer - tain - ly the

Continues on Next Page »



foot - steps were no long - er sure. For I was
plagued as oth - er men are they. They make their
dain - ful words they proud - ly speak. Their mouths a -
"Does the Most High real - ly know?" Be - hold, un -
washed my hands in in - no - cence. Still griev - ous
child - ren you have called be - tray. But though the



en - vious of the proud and wick - ed ones with wealth en -
neck - lace ar - ro - gance, and clothe them - selves with vi - o -
gainst the heav - ens rage; their tongue through - out the earth pa -
god - ly men are these, who gain in wealth and live at
plagues all day I've borne, and I was chas - tened ev - 'ry
facts I tried to see, the prob - lem deep - ly trou - bled



dowed. 2. Un - til their
lence. 3. Their eyes are
rades. 4. Their peo - ple
ease. 5. Then sure - ly
morn. 6. If I would
me. 7. I en - tered 11. -cord.

7. I entered then God's dwelling place and there I understood their end;
you set them in a slippery place, and to destruction them you send.
How rapidly destroyed are they, by sudden terrors swept away!
8. As from a dream you, Lord, awake; then you their image will despise.
When pierced, with heart about to break, when bitter thoughts within me rise,
I senseless was and blind within; a beast before you I have been.
9. Yet constantly I am with you; you've taken hold of my right hand.
Your counsel shows me what to do, and guides me in the things I plan;
and afterward so shall it be, with honor you will welcome me.
10. Are you not all I have in heav'n? None else on earth do I desire.
Though human strength will reach an end, my flesh may fail, my heart expire,
my heart's strength God himself will be, my portion through eternity.
11. Those far from you will surely die; you cause all faithless ones to cease.
But as for me, I will draw nigh. How good that God is near to me!
I take my refuge in the LORD, that all your works I may record.

Psalm 89

Congregation Seated for All Verses



The second system of musical notation for Psalm 89. It consists of a treble staff and a bass staff, both in 3/4 time. The treble staff begins with a treble clef and a key signature of one sharp (F#). The bass staff begins with a bass clef. The music is written in a simple, hymn-like style with whole and half notes. Below the treble staff, there are five lines of lyrics, each corresponding to a different verse of the psalm.

1. My song for - ev - er shall re - cord
2. I sing of mer - cies that en - dure,
3. Be - hold God's truth and grace dis - played,
4. "For him my mer - cy shall en - dure,
5. Al - might - y God, your loft - y throne

The third system of musical notation for Psalm 89. It consists of a treble staff and a bass staff, both in 3/4 time. The treble staff begins with a treble clef and a key signature of one sharp (F#). The bass staff begins with a bass clef. The music is written in a simple, hymn-like style with whole and half notes. Below the treble staff, there are five lines of lyrics, each corresponding to a different verse of the psalm.

the ten - der mer - cies of the Lord;
for - ev - er build - ed firm and sure,
for he has faith - ful cov - 'nant made,
my cov - 'nant made with him is sure;
has jus - tice for its cor - ner - stone,

your faith - ful - ness will I pro - claim,
of faith - ful - ness that nev - er dies,
and he has sworn that Da - vid's son
his throne and race I will main - tain
and shin - ing bright be - fore your face

and ev - 'ry age shall know your name.
es - tab - lished change - less in the skies.
shall ev - er sit up - on his throne.
for - ev - er, while the heav'ns re - main."
are truth and love and bound - less grace.

1.-8.

9.
- men!

Continues on Next Page »

6. With blessing is the nation crowned
whose people know the joyful sound;
they in the light, O Lord, shall live,
the light your face and favor give.
7. Your name with gladness they confess,
exalted in your righteousness;
their fame and might to you belong,
for in your favor they are strong.
8. All glory unto God we yield,
the Lord God is our help and shield;
all praise and honor we will bring
to Israel's Holy One, our King.
9. Blest be the Lord forevermore,
whose promise stands from days of yore.
His word is faithful now as then;
blest be his name. Amen! Amen!

Book Four

Psalms 90-106

The anguished and bewildered cries of Book Three begin to be answered in Book Four, which opens with the one and only psalm attributed to Moses (Ps. 90). In the exile, God's people lost the land, the temple, and the monarchy. But Moses was the leader of God's people before they had any of these. And so, who better to reassure the exiles that their one true home always was and would be God?

*Lord, you have been our dwelling place
in all generations.
Before the mountains were brought forth,
or ever you had formed the earth and the world,
from everlasting to everlasting you are God.*
—Ps. 90:1-2

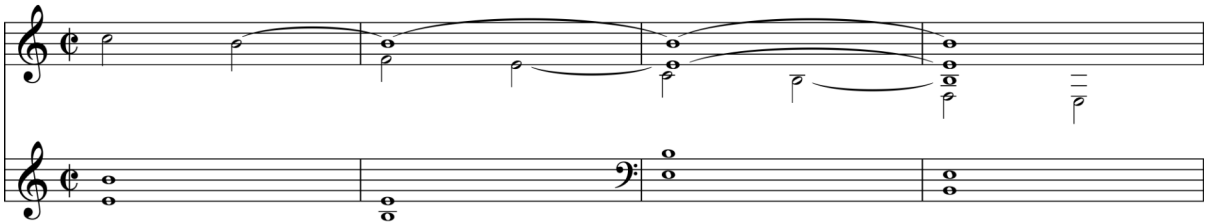
Book Four includes a series of “enthronement psalms” (Pss. 93-99) that celebrate the eternal kingship of God himself, reminding the people that despite the apparent devastation of the Davidic dynasty, God's kingdom cannot fail. The fourth book of the Psalter ends with a recitation of Israel's history in Psalm 106, which emphasizes God's steadfast love and faithfulness despite his people's infidelity.

*Nevertheless, he looked upon their distress,
when he heard their cry.
For their sake he remembered his covenant,
and relented according to the abundance of his steadfast love.
He caused them to be pitied
by all those who held them captive.*
—Ps. 106:44-46

Psalm 90

Congregation Stands

vv. 3-7



1. Lord	you	have been our	dwell - ing place	thro' all the
2. You	turn	man back to	dust a - gain,	say - ing "Re -
3. They	are	like grass which	grows in sun,	with - ers and
4. Un - der		your wrath our	days pass by,	all of our
5. Who	has	your an - ger	un - der - stood?	Who fears your
6. Fill	us	each morn - ing	with your grace,	that we may
7. Show	now	your ser - vants,	Lord, your deeds;	your glo - rious

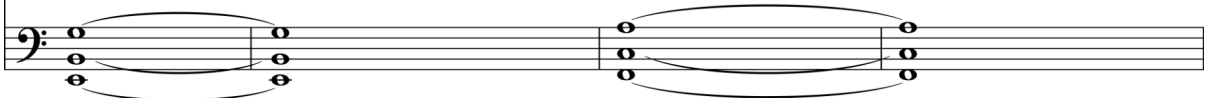


Ah _____

Ah _____



a - ges,	the	a - ges	of our	race.	E - ven be -
turn, O	re - turn	o	sons	of men."	For, Lord, a
fades soon,	fades soon	when	day	is done;	for by your
years end,	our years	end,	like	a sigh.	Sev - en - ty
fu - ry?	Your fu - ry	as	he	should?	Teach us to
sing,	may sing	through	all	our days.	So make us
pow - er,	your po - wer,	show	their	seed.	May God's good



Ah _____

Ah _____

fore the hills came forth, or you had ev - er formed the
thou - sand years in your sight are a day, a watch in
an - ger we're con - sumed and by your wrath to ter - ror
are our years in length, eight - y by rea - son of our
num - ber all our days, set - ting our hearts on wis - dom's
full of hap - pi - ness for all the days you sent dis -
fa - vor on us rest; may all the work we do be

Ah _____ Ah _____

earth, from ev - er - last - ing a - ges gone to ev - er -
the night. Like a flood, you sweep them on, they're like a
doomed. You place our sins be - fore your sight, our se - cret
strength; yet is their span but toil and pain; soon they are
ways. LORD God how long? Re - turn to us! Pi - ty your
tress. For all the years we e - vil knew, now make us
blest. Pros - per the works of our own hands; yes, Lord our

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1.-6. 7.

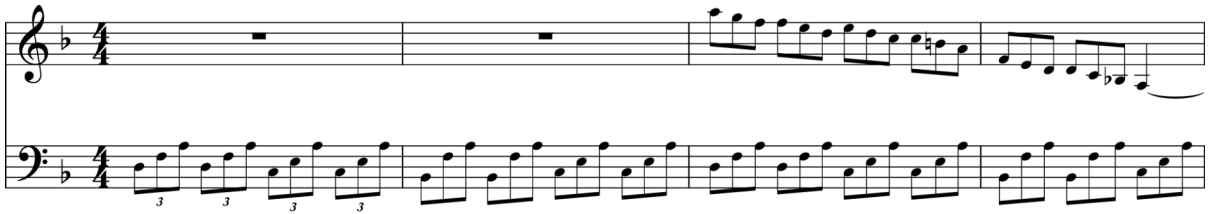
last - ing you are God.
 dream that's quick - ly gone.
 sins you bring to light.
 gone, we fly a - way.
 ser - vants in dis - tress.
 glad, our joy re - new.
 God, e - stab - lish them, Lord God our

dwell - ing place.

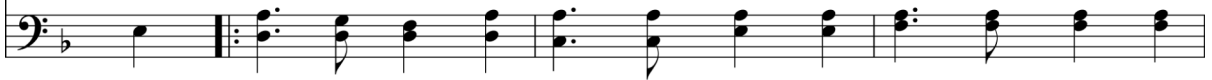
Psalm 106

Congregation Stands

vv. 2-7



1. O praise the Lord for he is good, give thanks and bless his
 2. The Lord will bless and prosper those— yea, blest in - deed are
 3. Let me be - hold your peo - ple's good and in their joy re -
 4. Though they re - belled, yet for their help in sav - ing strength he
 5. For - get - ful soon, they tempt - ed God, nor for his coun - sel
 6. But they des - pised the pleas - ant land, the prom - ised land of
 7. Save us, O Lord our gra - cious God, from a - lien lands re -



name; his lov - ing - kind - ness chang - es not, from
 they— whose ways are just, who con - stant - ly his
 joice; with your tri - um - phant her - i - tage let
 came to make his pow'r al - migh - ty known and
 cared; he sent them lean - ness in their souls, while
 God, and tempt - ed him to make them fall and
 claim, that we may tri - umph in your praise and



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age to age the same. What tongue can tell his
 righ - teous laws o - bey. O Lord, re - mem - ber
 me lift up my voice. In e - vil we have
 glo - ri - fy his name. He brought them safe - ly
 they earth's boun - ties shared. Their God and Sav - ior
 scat - ter them a - broad. A - gainst his own in -
 bless your ho - ly name. Blest be the Lord, our

might - y deeds, his won - drous works and ways? O
 me in grace, let me sal - va - tion see, the
 gone as - tray, and sin - ful is our race; re -
 through the sea and o - ver - whelmed their foes; their
 they for - got, their help - er and their stay, but
 her - i - tance the Lord's great wrath a - rose; his
 co - v'nant God, all praise to him ac - cord, let

who can show his glo - ry forth, or ut - ter all his
 grace you show un - to your saints, that grace re - veal to
 bel - lious - ly our fa - thers walked for - get - ful of your
 faith was stirred, and for the time their songs of praise a -
 Mo - ses sought the prom - ised grace and turned God's wrath a -
 cho - sen peo - ple he con - demned to serve their hea - then
 all the peo - ple say, "A - men!" For - ev - er praise the

praise? or ut - ter all his praise?
 me; that grace re - veal to me;
 grace; for - get - ful of your grace.
 rose; their songs of praise a - rose.
 way; and turned God's wrath a - way.
 foes; to serve their hea - then foes.
 Lord; for - ev - er praise the

1, 2, 3, 4, 5.
 7.

2. The
 3. Let
 4. Though
 5. For-
 6. But
 7. Save

Lord.

Book Five

Psalms 107-150

The cry for salvation in Book Three and Book Four (106:47) gives way to celebration in Book Five. God's people had been scattered, but now they have been redeemed and regathered from the crisis of exile. Consequently, the opening psalm of Book Five calls upon the redeemed of the Lord to "say so."

*Oh give thanks to the Lord, for he is good,
for his steadfast love endures forever!
Let the redeemed of the Lord say so,
whom he has redeemed from trouble
and gathered in from the lands,
from the east and from the west,
from the north and from the south.*
—Ps. 107:1-3

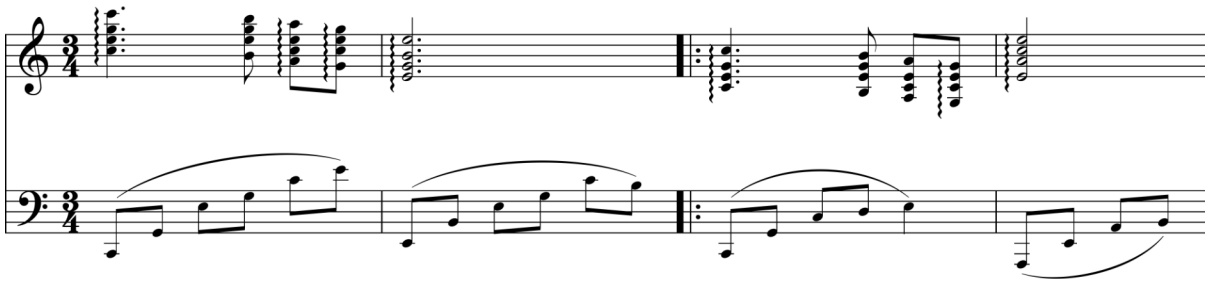
Book Five continues with three consecutive psalms of David (Pss. 108-110), in the last of which (Ps. 110), David envisions an heir to his throne, one of his own sons, whom he nevertheless mysteriously calls "my Lord" (Ps. 110:1). This Psalm is quoted in the New Testament more frequently than any other because it bears such powerful witness to the unique identity of the God-man, Jesus Christ, who is both David's son and David's Lord (Matt. 22:42-45; Mark 12:35-37; Luke 20:41-44). To none other does God say, "sit at my right hand" (Ps. 110:1).

Book Five continues with a number of smaller collections of psalms. These include the "Egyptian Hallel" (Pss. 113-118), which is a series of hymns that were traditionally used at Passover (cf. Matt. 26:30; Mark 14:26) to celebrate Israel's deliverance from Egypt and the "Songs of Ascents" (Pss. 120-134), which were used by travelers making their way up to worship at the temple mount in Jerusalem. One effect of this series of collections is an almost symphonic quality that gradually builds to a crescendo of praise.

The penultimate collection in Book Five consists of a group of eight psalms (Pss. 138-145), all written by David, that serve to underscore God's unflinching commitment: God's people shall never lack a King in whom to take refuge. The death of the Davidic dynasty described in the Psalter's dark book of exile (Pss. 73-89) is followed by the resurrection and return of royal hope in Books Four and Five. Thus, rejoicing in God's steadfast love and faithfulness, the human king sings to the divine, "I will extol you, my God and King" (Ps. 145:1), before the Psalter explodes in a fivefold finale of praise (Pss. 146-150).

Psalm 107

Congregation Seated for All Verses



1. Praise the LORD, for he is good, for his mer - cies ev - er sure
2. From cap - tiv - i - ty re - leased, from the south and from the north,
3. Wan - d'ring in the wil - der - ness, far they roamed the des - ert way,
4. Then to God the LORD they cried in their trou - ble, and he saved;
5. Sons of men, a - wake to praise God the LORD who reigns a - bove,

from e - ter - ni - ty have stood, to e - ter - ni - ty en - dure;
from the west and from the east, in his love he brought them forth,
found no set - tled dwell - ing place where in peace se - cure to stay,
he him - self be - came their guide, led them to the rest they craved
gra - cious in his works and ways, won - drous in re - deem - ing love;

Continues on Next Page »

let his ran - somed peo - ple raise songs to their Re - deem - er's
 ran - somed out of ev - 'ry land from the ad - ver - sar - y's
 till with thirst and hun - ger pressed, cour-age sank with - in their
 by a path - way straight and sure, to a cit - y strong, se -
 long - ing souls he sat - is - fies, hun-gry hearts with good sup -

praise.
 hand.
 breast.
 cure.
 - plies.

Psalm 145

Congregation Stands for All Verses



1. I will ex-



tol you, O my God, and praise you, O my king; yes, ev - 'ry
2. -a - tion to the next shall tes - ti - mo - ny bear, and to your
3. acts and awe-some deeds we shall with awe con - fess; of your great



day and ev - er - more your prais - es I will sing. Great
praise, from age to age, your won - drous acts de - clare. Up -
good - ness they shall sing, and per - fect righ - teous - ness. Most

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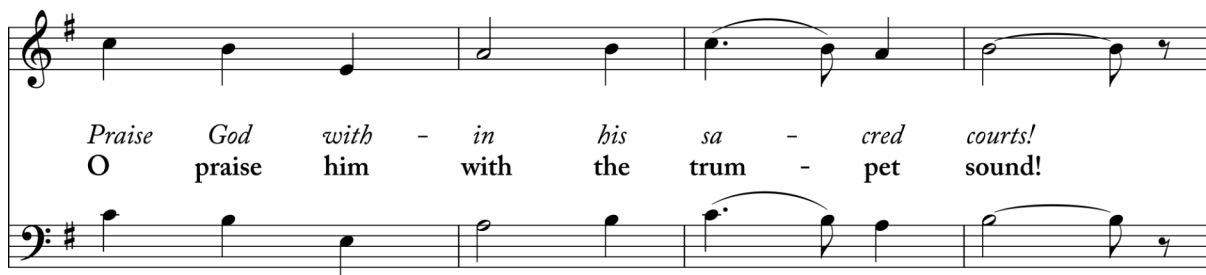
is the Lord, our might - y God, and great - ly to be praised; his
on your glo - rious ma - jes - ty and hon - or I will dwell, and
gra - cious and com - pas - sion - ate is God, who reigns a - bove; his

great - ness is un - search - a - ble, a - bove all glo - ry
all your grand and glo - rious works and all your great - ness
wrath is ev - er slow to rise, un - bound - ed is his

raised. 2. Each gen - er - tell. 3. Your might - y
love. A - bove all glo - ry raised!

Psalm 150

Congregation Stands for All Verses



Continues on Next Page »

O *praise* *him* *in* *his* *hea - ven - ly* *height!*
Praise God with lute and harp and strings,

O *praise* *him* *for* *his* *deeds* *of* *might!*
with dance and pipe and tam - bou - rine!

Sing *hal - le - lu - jah!* *Praise* *the* *LORD!*
Sing hal - le - lu - jah! Praise the LORD!

O *praise* *the* *LORD* *for - ev - er - more!*
O praise the LORD for - ev - er - more!

1. 2.

3. With sound - ing cym - bals praise the LORD!

With clash - ing cym - bals praise a - loud!

Let all that breathes now praise the LORD!

Continues on Next Page »

O praise the LORD for - ev - er - more!

Sing hal - le - lu - jah! Praise the LORD!

O praise the LORD for - ev - er - more!

ev - er - more!

Songs of the King

Ronald Owen, Conductor

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Music Composed and Orchestrated by Ronald Owen

Psalm texts from various Psalters

Narration by Rev. Justin Borger

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