

# CELEBRATING GOD, HIS WORKS, AND HIS KINGDOM IN MY SONG: THEOLOGICAL SKETCHES IN THE ASAPH'S PSALMS THE BOOK III OF THE HEBREW PSALTER

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**Resumo:** The Psalms are special compositions that express the history, the quotidian and the aspirations for the future of the God's people, expressed by their musicians and gifted composers. The way YHWH has acted in the past, the way He acts today and the hope the Psalmist expect from Him for the future, lead the compositions of these Psalms. In their poetic and melodic compositions, expressing about God's personality, the Psalmists express their conceptions, fears and hopes. This research showed that the Psalmist Asaph talks about the theological and eschatological concepts related to the creator, redeemer, and maintainer God of the life. In Him was the hope rather of the Psalmist rather of the Israel people.

**Palavras-chave:** Psalm; Asaph; Psalms - book III; Creator; God's kingdom.

**Abstract:** Os salmos são composições especiais que expressam a história, o cotidiano e as aspirações futuras do povo em relação a Deus, expressas pelos seus músicos e compositores talentosos. A maneira como YHWH agiu no passado, como Ele age hoje e como o salmista espera que ele atue no futuro, dita as letras das composições. Nas expressões a respeito de Deus, em suas composições poéticas e melódicas, o salmista expressa suas concepções, medos e esperanças. Este estudo mostrou que o salmista Asafe expressa em suas composições a teologia escatológica e seus conceitos a respeito do Deus criador, redentor e mantenedor de toda a vida. NEle estava a esperança tanto do salmista quanto do povo de Israel.

**Keywords:** Salmos; Asafe; Salmos - livro III; Criador; reino de Deus.

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The book of Psalms is a special book in the Old Testament collection. Composed by different composers, kings, musicians, prophets etc.; In different epoch, circumstances and culture. As stated by Harman (2011, p. 19) “the book of Psalm is the biggest gallery of the history among all Old testaments books”. However, the psalter haven’t be composed to be a historic or theological encyclopedia, there is important issues and insights about the history of the Israel’s people with their God and theological concepts the psalmists have in their mind. Harman (2011, p. 11) states that “the Hebrew and Christian’s cult uses a lot of the religious poetry. It is a different style of writing narrative or prose’s texts. It is an important part of the religious expression.” Therefore, their daily life, music and religion walk together.

Beyond theological and historical issues, the Psalms express the quotidian life of the Israel’s people. According to McCann (1993, p. 14) “the language of the Psalms is hardly part of the daily lives.” This idea is corroborated by many scholars that study the relation between the life of some people and tribes with their musical expressions. The particularities of the some Hebrew’s poetry characteristic will be explored further during the development of this research.

Beyond express theology, religion, eschatology and issues referents to the daily life, the Psalms have an important participation in the process of the transference of the Israel’s identity and religious instruction to the next generation. McCann (1993, p. 21) “the people of God have been instructed by the Psalms as they have read and meditated upon them in private devotion”. Therefore, we see the importance of this book we’ll study in this research. Specifically, the Asaph psalms (73–83), in the book III of the Psalter.

## LITERARY ANALYSIS

The Psalms which bring the name of Asaph as author open the third book of the Psalter (73–83). Many scholars<sup>1</sup> have been doing studies in the book of the Psalms, and majority of them are in accordance that there is a variety of the theological and liturgical issues. Futato (2007, p. 11) states “it is the Old Testament book that is most frequently used.” Characterized by the Hebrew poetry particularities, like parallelism, strophes, maxims, chiasms etc., the book of Psalms represents an important source of studies about God and his actions in the ancient times (BALLARINI; REALI, 1985).

Although in the Psalter has another Psalm that bring the Asaph name<sup>2</sup>, in this research we will restrict only to the ten Psalms (73–83), part of the third book of the Psalter. Knight (1982, p. 235), explain that there is “no idea why this Asaph Psalm (50), was isolated from the “Asaphic collection” at Psalms 73–83.”

The present study has as goal, not to explore specifically literary structures it selves, but mainly systematize the theological views of Asaph about God, His works and His kingdom<sup>3</sup> expressed in his compositions. However, literary structures will be very important in some moments to clarify any implicit messages or author’s poetic intentions.

When we talk about the theology of the book of Psalms, some scholars<sup>4</sup> make us now the difficulties we find to summarize a coherent theology for all Psalm of the Psalter, taking in account the diffe-

1 See, for instance: McCann (1993); Mitchell (1997); Ross (2012); Sabourin (1970); Schökel (1996); Gunkel e Begrish (1998).

2 See Spurgeon (2005).

3 However, in the Asaph Psalms we find many other themes and theological issues, in this research we choose to explore more the Asaph’s conception about these three main perspectives: 1) the personality of God; 2) the works of God; and 3) the kingdom of God.

4 McCann (1993); Knight (1982); Gerstenberger (1988).

rences between its authors, place and culture, and the time it was written. However, we consider that in the specific author and section of the Psalter (Asaph Psalms), this task can be possibly more accessible.

Asaph usually makes difference between God (YHWH) and others gods that didn't make anything, the YHWH made the earth. Like other Psalmists, he also makes use of the Hebrew cultic and poetic style<sup>5</sup> to compose his Psalms. We can see for instance, many different categories<sup>6</sup> present in his Psalms.

A special characteristic of the Asaph Psalms is the direct messages to all mankind upon the earth. According to Knight (1982, p. 235), "In most of Psalms in the Psalter, the Psalmist talks about God or to God. In the Asaph Psalms, God is introduced as speaking to man." So, Asaph has a special way to tell the world the wonders of God, we can suggest, he do it in the man language.

To Goulder (1996, p. 10), the Asaph Psalms show the "outline of the earliest form of the history of Israel, running, as we would say, from Exodus to 1 Kings." Besides, the Hebrews Psalms have as background what God did on the past, realize what He is doing in the present and express the hope in what He will do in the future<sup>7</sup>. Looking to the Old Testament background to the Psalm's compositions, mainly Asaph Psalms, as stated by Goulder (1996), we can see, for instance, many correspondences between Psalms and several periscopes in the Old Testament texts.

The following Table 1 shows the comparison between some Asaph Psalms and its correspondence in the Old Testament, as suggested by Rabouin (2008, p. 177-178).

Table 1 - comparison between Psalms and its background in the Old Testament texts

Psalms	Old Testament Background
Psalm 73	Jr 12:1; Jn 13:7
Psalm 74	2Ch 16:29-20; Jr 39:10
Psalm 75	2K 19:19-37; 1S 2:1-10
Psalm 76	2K 19:19-37
Psalm 77	Lm 3:1, 17-33,
Psalm 78	Ne 9:9-28
Psalm 79	Lm 1-5
Psalm 80	2Ch 30: 1-11; Is 5:1-7
Psalm 81	Dt 16:1-3; Is 55:3
Psalm 82	2Ch 19: 5-11; Is 1: 16-26
Psalm 83	2Ch 20

Source: own elaboration based in Rabouin (2008, p. 177-178).

Besides poetic and historical characteristics found in the Asaph Psalms (73 – 83), there is many and special theological relics in their strophes. The following topics are dedicated specifically to analyses theological and eschatological themes in the Asaph Psalms.

5 In the poetry of the Book of the Psalms, the most features used by the Psalmist to compose their Psalms are parallelisms. To Ballarini and Venanzio (1985), there is many kind of parallelism: 1) Parallelism synonym: "that repeat in the second part of the verse, with some alterations"; 2) Parallelism antithetic: "try to illustrate one reality or quality through evocation of its opposite." 3) Parallelism synthetic: "more difficult to identify in the text. It unites two or more parts of the same thinking in different words. And there are other kinds of parallelisms". According to Drijvers (1964) the parallelisms is the main characteristic device in the Hebrew poetry.

6 "Categories are a group of writings that have several characteristics in common: hymns, laments, thanksgiving, wisdom..." (FUTATO, 2011, p. 11). For more information about the Psalms classifications ("The genres of cultic poetry"), see: Gerstenberger (1988).

7 Harman (2011, p. 10), explore more this idea saying that "there are a union between praise and promises to the future. The saints upon the earth and the saints in the heaven are together praising the Lord. They sing a song in earth and it echoes in heaven. The singers that live yet upon the earth have access to the celestial Mount Zion, whereof they already had become a citizen."

## THEOLOGICAL/ESCHATOLOGICAL ANALYSIS

Harman (2011, p. 11), states that the Psalms “is an important part of the religious expression.” In addition, there is no way to express religious conviction, faith and tradition, without theological knowledge or beliefs. So, Religious and theology walk together. Therefore, Asaph states in his Psalms what he knows about God (history, revelation); what he believes and devotes to God every day in his daily relationship with Him; and finally, what he hopes from God in the future.

### THE PERSONALITY OF GOD

The Asaph Psalms bring a specially message to the worshiper, saying that God is powerful and almighty God. However, He has abandoned his people because they have abandoned Him first. God is goodness, forgiveness, love and mercifulness, but in specific time he chooses to be silent, although, His people were claiming for rescue. Therefore, the character, attributes and personality of God are constantly in discussion in the Asaph Psalms (COLE, 2000).

### God is the creator

Psalm 77:11-12<sup>8</sup> - a synonym parallelism with the words “works, doings and wonders” of God. There the Psalmist Asaph expresses his will and duty to remember and meditate about all the works and wonders of God, and talk about His doings.

I will remember the works of the Lord  
I will remember Thy wonders  
I will meditate also of all Thy work  
[I will] and talk of Thy doings

According to Ingram (2007, p. 106), this Psalm and all Asaph Psalms usually talk about the God as creator and protector of His people. He states, “Asaph used an interesting Hebrew phrase for God that literally means ‘God, the Most High.’ The ancient name is El Elyon. It’s a name that refers to God as the Creator and Protector of the universe.” In addition, the works, wonders and doings of God tell us that He is the creator of all things, and He is worthy of praise and worship. His works must to be our meditation every day. As Asaph states, “But as for me, it is good to be near God. I have made the Sovereign LORD my refuge; I will tell of all your deeds” (Ps 73:28 NIV). Proclaim meditate, love and proclaim God’s works is our high need.

### God is the supreme pastor

Psalm 74:1-2<sup>9</sup> - in this Psalm Asaph questions God why does He “anger smolder against the sheep of His pasture?” and “why have you rejected us forever...?” However, Asaph states that God had have rejected His people; the Psalmist shows his trust in God as their pastor. They are the “sheep of His Pasture”. This Psalm remembers us the Davidic Psalm, 23, where he declares, “The LORD is my shepherd, I shall not be in want.” Indeed, the Psalm 74 expresses a lament and the following question:

<sup>8</sup> “I will remember the works of the LORD: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings” (Psalm 77:11-12).

<sup>9</sup> Why have you rejected us forever, O God? Why does your anger smolder against the sheep of your pasture? Remember the people you purchased of old, the tribe of your inheritance, whom you redeemed-- Mount Zion, where you dwell (Ps 74:1-2 NIV).

why God have abandoned them and “allowed the destruction of his own by a pagan army” ([KNIGHT, 1983, p. 13](#)). Why a pastor could allow that?

According to Wallace ([2009, p. 132](#)), the high problem showed every time by Psalmist Asaph in the Psalm 74 is “the enemy’s attack on the temple and its theological consequences about name, power, authority, and reputation of God... this attack has created a problem between God and God’s people.” However, the Psalmist keep his trust in God and call him “my God and my King” in vs. 12, and start trying to remember<sup>10</sup>. Him that He is the almighty God, and that the power is in His arms (v. 12-17). So, as their pastor, king and God, they hope deliverance from Him (v. 22).

Psalm 78: 52-55<sup>11</sup> - probably this Psalm follows the same problem Psalmist Asaph shows in the Psalm 74, contrasting the God’s majesty and deliverance with the disobedience of the Israel people.<sup>12</sup> It describes how God have guided his people throughout the wilderness. He mentions here the words **צֶמֶד** –flock and **צֹאן** – Sheep; All these words seems to call God as the pastor of Israel. So, in Psalms 78, Asaph describes how God, as supreme pastor, 1) established the law in Israel – vs. 5; 2) He did miracles in the sight of their fathers in the land of Egypt – vs. 12; 3) He divided the sea – vs. 13; 4) He split the rocks in the desert – vs. 15; 4) he rained down manna for the people to eat – vs. 24; 5) He rained meat down on them like dust, flying birds – vs. 27; 6) He destroyed the Egypt’s, vs. 43-51 etc.; But, 1) They forgot what he had done – vs. 17; 2) But they continued to sin against Him – vs. 17; 3) They willfully put God to the test – vs. 18; etc. In addition, the Psalmist concludes this Psalm with David, a symbol of the true pastor YHWH stating: “And he shepherded<sup>13</sup> them with integrity of heart; with skillful hands he led them” – vs. 72.

## God is almighty, He is the king

Psalm 74: 12-17<sup>14</sup> - this Psalm shows God as king of the Israel people. God is in contrast with Pharaoh, the king of the Egypt. YHWH “is the king”, and He is the only who can “bring salvation” to His people. Then, the Psalmist remains declaring the great deeds this “king and Savior”, the Almighty God had been doing to His people since their deliverance from Egypt, throughout the wilderness and until the time when they took possession of the promise’s land. He reigns upon the earth and above in the heaven (Ps 73:25). As stated by Creach (2008, p. 144), “the relationship between the human king and the divine king is reinforced by the structure of the Psalter”

## God is the judge

Psalm 78: 5-8<sup>15</sup> – this text shows an interesting parallelism that exalts the God’s acts as Judge and king of His people and above all the world.

He decreed Statutes,

10 Usually Asaph uses the expression **זָכַר**, (zahal – imperative – remember-‘do not forget’). Here the Psalmist confirms his trust in the God’s power and he try to remember Him how He have acted and delivered his people in the past, especially when He delivered them from the Egypt and Pharaoh’s army (COLE, 2000).

11 “But he brought his people out like a flock; he led them like sheep through the desert. He guided them safely, so they were unafraid; but the sea engulfed their enemies. Thus he brought them to the border of his holy land, to the hill country his right hand had taken. He drove out nations before them and allotted their lands to them as an inheritance; he settled the tribes of Israel in their homes” (Ps 78:52-55 NIV).

12 In the Psalm 79:9 the Psalmist shows that God is the savior and forgiver of His people. He asks for God’s deliverance and forgiveness, appealing to His glory, love and majesty of His name.

13 Psalm 80:1 shows the same idea, and mentions “... O Shepherd of Israel, you who lead Joseph like a flock; you who sit enthroned between the cherubim, shine forth...”

14 But you, O God, are my king from of old; you bring salvation upon the earth. 13 It was you who split open the sea by your power; you broke the heads of the monster in the waters. 14 It was you who crushed the heads of Leviathan and gave him as food to the creatures of the desert. It was you who opened up springs and streams; you dried up the ever flowing rivers. The day is yours, and yours also the night; you established the sun and moon. It was you who set all the boundaries of the earth; you made both summer and winter (Ps 74:12-17 NIV).

15 He decreed statutes for Jacob and established the law in Israel, which he commanded our forefathers to teach their children, so the next generation would know them, even the children yet to be born, and they in turn would tell their children. Then they would put their trust in God and would not forget

In Jacob;  
You established the law,  
In Israel;

Beyond saying that God is the Judge, in the verse showed above, Asaph declares that God is the Legislator of the people of Israel. In Addition, Asaph adds to this Concepcion the idea that this God performs a specific process of judgment. Psalm 75:2, 7-8 – the Psalmist says: “You say, ‘I choose the appointed time; it is I who judge uprightly’ (Ps 75:2 NIV). God is the Judge and he will perform a judgment. According to Shea (2007) in the Old Testament mentions of God’s Judgment usually was mentioned His sanctuary together. All judgment of God comes from any sanctuary, in earth or in heaven.

The pronouncement of this judgment is putting in connection the heavenly and earthly God’s Sanctuary. According to Souza (2005), some Psalms and other texts from Old Testament demonstrate this link in the context of judgment. Psalm 76:8-9, confirms this idea stating, “From heaven you pronounced judgment, and the land feared and was quiet when you, O God, rose up to judge, to save all the afflicted of the land.” Heaven and earth are organized in synonym parallelism,

From heaven, you pronounced judgment;  
and the land, feared and was quite;  
When you, O God, rose up to judge,  
to save all afflicted of the land.

The pronouncement of the judgment in heaven always reverberates in the earth. Therefore, “all afflicted” upon the earth is affected when this pronouncement is done. Then, the “God’s afflicted” will be saved, when God rise up to judge. Concluding, God is the judge and he will perform his judgment upon the righteous and wicked.

## God is our father; our refuge and strength

Psalm 73:26 e 28<sup>16</sup> - to Asaph and Israel’s people, God is the father, the refuge and strength. God is presented as a ‘substitute’ of the lost human being - the Psalmist. When he states: if my “flesh and heart fail... God is my strength and my portion...” In other words, when I fail as human and sinful man, God complete my weakness... He is so strong. For this reason, the text says that “it is good to be near God...”

To Rabouin (2008, p. 59), Asaph declares concretely that God is his refuge and strength, because “he acknowledges the source of his strength.” Although, the people have abandoned and disobeyed God, the Psalmist confirms his trust in Him, as his refuge and strength. In an applicative view, Rabouin (2008) states that in this Psalm Asaph recognizes that “the response to our challenges will depend on how great we think our God is...”

## THE GOD’S WORK

In this section we intent to demonstrate the mentions and illustrations Asaph uses in his Psalms referring to God’s work and His attribute as creator. These characteristics and special attributes

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his deeds but would keep his commands. They would not be like their forefathers - a stubborn and rebellious generation, whose hearts were not loyal to God, whose spirits were not faithful to him (Ps 78:5-8 NIV).

16 My flesh and my heart may fail, but God is the strength of my heart and my portion forever. Those who are far from you will perish; you destroy all who are unfaithful to you. But as for me, it is good to be near God. I have made the Sovereign LORD my refuge; I will tell of all your deeds (Psalm 73:26 – 28 NIV).

are expressed and showed in all His creation, both in heaven and earth. As Asaph states, “The day is yours, and yours also the night; you established the sun and moon” (Ps 74:16 NIV) – this text mention elements existents in earth (day - יום ; night - לַיְלָה ; light - נְאוֹר ; sun - שֶׁשֶׁשׁ;) – the same words are used in the Genesis when God was creating the first things in this world (Ps 77:12 ) – The works of God are all specials.

## GOD CREATED THE EARTH

Psalm 74:17 – “It was you who set all the boundaries of the earth; you made both summer and winter.” This Psalm shows two moments when God performed his works as creator. First in Genesis chapter 1 – when he created all things in heaven and earth – “all the boundaries of the earth”; and seconds in Genesis chapter 8 and 9 – when, after flood have destroyed all things upon the earth, the Noah’s family would begin a new era of the human being – a new world. The mention of “summer and winter” is a reference to Genesis 8:22.

## GOD CREATED THE HEAVEN

Psalm 78:69<sup>17</sup> – this psalm makes a comparison between the firmness of God and the foundation of his creations, like earth, heaven<sup>18</sup> and His sanctuary. However the several possibilities to translate the expression used here as “heaven”, the main point is that the God have created this place. In addition, all these translations show that this place is on high, and God have created and established this place. It is in connection with the God’s sanctuary, which He have established by His hand “the sanctuary, and in the true tabernacle, which the Lord pitched, not man” (Hb 8:2).

## God created the sea

Psalm 74:13<sup>19</sup> – this verse shows the God’s dominion above the Sea and the monster in the waters. The same word appear in Gen 1:21, “So God created the<sup>20</sup> תַּיִתִּים great creatures of the sea and every living and moving thing with which the water teems...” The God that created the sea and the ‘monsters of the sea’ in Gen 1, is the same that ‘split open the sea by His power’ when he delivered His people from Pharaoh and from Egyptian’s army (Exodus 14–15). The God that dominates above all creatures is the same that have created them (Lk 8:25).

## Our God makes miracles

Psalms 78:11-12; 74:12-17 – show that God made many great things in the past, these “His deeds” was miracles. These Supernatural deeds He has done to deliver and guide His people and to protect them from their enemies. “They forgot what he had done...” – vs. 78:11; “He did miracles in the sight of their fathers in the land of Egypt...” – v.78:12; “He split open the sea by His power; He broke the heads of the monster in the waters.” – v. 74:13; “He crushed the heads of Leviathan and gave him as food to the

17 “And he built his sanctuary like high palaces, like the earth which he hath established forever” (Psalm 78:69 KJV).

18 Some versions translate the expression תַּיִתִּים by ‘high palaces’ – KJV; and ‘heights’ – NAS. The Portuguese version ARA translates this expression by “céus - heaven”; the ACF translates it by “altos palácios – high palaces”; and the ARC translates it by “lugares elevados – high places”.

19 It was you who split open the sea by your power; you broke the heads of the monster in the waters (Psalm 74:13 NIV).

20 The expression תַּיִתִּים – ‘monster of the sea’, can be translated also by ‘dragon, serpent’. The same expression appears in Is 27:1 “In that day the LORD will punish Leviathan the fleeing serpent... (תַּיִתִּים)”. Maybe here we find one suggestion for futures researches in this text doing a comparison between this texts with Psalm 148:7 and Genesis 3:15.

creatures of the desert. He opened up springs and streams; He dried up the ever flowing rivers” – v. 74:14-15. He isn't a common God, the God of the psalmist Asaph is the God of the great miracles.

## THE GOD'S KINGDOM

To conclude the present research, this section was reserved to explore more about Asaph's idea about God's Kingdom. In Psalm 77:8-9 he shows the perpetuity of the God's forgiveness, or in other words, the kingdom of grace; “Has his unfailing love vanished forever? Has his promise failed for all time? Has God forgotten to be merciful? Has he in anger withheld his compassion?” And “Yet he was merciful; he forgave their iniquities and did not destroy them. Time after time he restrained his anger and did not stir up his full wrath” (Ps 78:38 NIV). The texts we will explore in sequence discuss about the issues related with these two phases of the God's kingdom.

Psalm 73:17 – “till I entered the sanctuary of God; then I understood their final destiny.” In the psalmist's search for answers from God to response the question: ‘why my people are in suffering?’ Asaph states he has found answer and comfort in the God's sanctuary. At the ending of the kingdom of grace, until the kingdom of glory come, the impious will be judged. These issues were present in the ritual of the sanctuary. As Cole (2000, p. 27) states commenting this psalm, there the psalmist Asaph “is comforted by assurance that the wicked will be destroyed.”

Psalm 82:1 – here the psalmist Asaph corroborates the idea showed above saying that “God presides in the great assembly; he gives judgment among the ‘gods’”. He establishes His kingdom above all gods, and judges the evil and the wicked man. Gunkel (1998, p. 317) states that in this verse there is “a prophetic judgment speech against all the heathen gods.”

## God will make justice to his people

Beyond judging and punishment of the wicked, the psalmist Asaph states that this judgment is to vindicate God's people. He says, “Return to us, O God Almighty! Look down from heaven and see! Watch over this vine, the root your right hand has planted, the son you have raised up for yourself” (Ps 80:14-15 NIV). In Psalm 82:8 he corroborates this idea saying “Rise up, O God, judge the earth, for all the nations are your inheritance” (Ps 82:8 NIV). In other words, please God, rise up and vindicate you people, your vineyard (80:16).

## The God's people will rejoice and be glad for eternity, but the wicked will perish forever

Finally, the psalmist Asaph shows that in the ending time, when the kingdom of grace will be ended, in the beginning of the kingdom of glory, there will be two different groups with different characteristics and final destiny. The difference God makes in the quotidian life, “But it is God who judges: He brings one down, he exalts another... (Ps 75:7), in the eschatological judgment also will have this distinction. To the wicked Asaph says that “In the hand of the LORD is a cup full of foaming wine mixed with spices; he pours it out, and all the wicked of the earth drink it down to its very dregs” (Ps 75:8); to the righteous he says that “As for me, I will declare this forever; I will sing praise to the God of Jacob.”

There is a contrast between righteous and impious. The impious will drink the cup of God's wine, while the righteous will sing. This description seems to the phrase of Revelation 21:7-8 “He who overcomes will inherit all this, and I will be his God and he will be my son. But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars – their place will be in the fiery lake of burning sulfur. This is the second death.”



The verse 10, shows this contrast more clearly than the two verses that came before it. “I will cut off the horns of all the wicked, but the horns of the righteous will be lifted up.” (Ps 75:10). There is an interesting antithetic parallelism to showing the difference between these two different groups.

I will cut off  
the horns of all the wicked,  
but the horns of the righteous  
will be lifted up.

The word the psalmist uses in this verse for “horn” is the Hebrew word **קֶרֶן** – qeren – represents literally the ‘horn’ part of an animal body. However, in other contexts receives the connotations for ‘grace’ - Psalm 89:18; ‘insolence’ – Psalm 75:5; ‘God’ – 2Sm 22:3; and ‘power and strength’ – Jer 48:25. In other words in an eschatological view, God will ‘cut off’ the force, strength of the wicked – he won’t have no more living power that comes only from God, to be alive – he will be destroyed (Rev 20:9); while the righteous their force will be lifted up. They will receive power, strength and a new life in the eternity with God and His people (1Ts 4:16-17; Rv 21:1-7).

## CONCLUSION

The present research showed that both literary and theological analysis of the Asaph psalms, in the book III of the psalter (73 – 83), allow interesting theological sketches. As we have showed above, the present study has analyzed the Asaph’s theological concepts in three main points: 1) the celebration of the personality of God; 2) the works of God; and 3) the kingdom of God.

Taking in account that through the psalms the psalmist expressed his convictions, hurts, fears and hope, this study shows the Asaph’s concepts about the God’s guidance upon His people in the past, the way He is guiding them in the present and the way they expect He will guide them in the future. In the same time the psalmist is worried about the present and the about things that belongs to this world, he turns his eyes to the future world God is preparing to His saints, and they will live there, without fear, death, disease, worry, wicked man or any kind of suffering for all eternity.

As showed in the development of this research, Asaph states that that God is the creator. He created all things. He did many works and wonders, so, the psalmist has pleasure in remember and meditate in God’s deeds. He is the creator and also the protector of His people.

God is also the supreme pastor. He has guided his people like a flock. He gave to them the water and the pasture; the protection and assurance in the moments of troubles. The psalmist says that God is “His shepherd”.

To Asaph, God is also the almighty God and the King. He has won all kings and gods of this world. He won Pharaoh; He won all gods of the Egyptians. YHWH is the king, and He is the only One who can bring salvation to His people.

God is the Judge. He established the law and will judge all human being. He performs a specific process of judgment. This judgment is closely linked with the God’s activity in His sanctuary. He rises to judge, and this judgment will punish the wicked and save the righteous.

God is the heavenly father, the refuge and strength. He delivers His people and forgive his sins, and give to them the forgiveness through his grace and merciful. God created the earth; He made the heaven; He created and dominates above sea and above all living beings and monsters of the waters.

God makes miracles. He made miracles in the past when He delivered us from the Egypt army; He performs miracles every day through His grace and merciful; He will perform miracles in the future when He will rise up to deliver His people and destroy the evil and the wicked for eternity.

Finally, at the ending of the kingdom of grace, the kingdom of glory will come. In that time, the wicked will perish, but the righteous will sing for joy and will be glad for eternity in the God's presence.

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