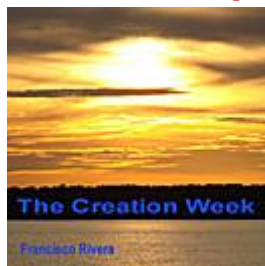


The Creation Week (mp3 Album)



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music is a most effective Bible Scripture teaching tool. Be transformed by the renewing of your mind! As

we hide His word in our hearts! Francisco Bawdon Rivera has been playing the guitar and performing music for forty-six years. In the 1960's in the Battle-Of-The-Bands playing rock'n'roll, to the 1970's writing his first Christian songs, then in the 1980's learning to compose Bible Scripture to song while serving a five and one/half year prison term for burglaries committed to support a drug habit acquired during the flower-child era, which was in the 1960's. This music which he calls Psalmistyle Christian Music is Bible Scripture sung word-for-word accompanied with musical instruments. It is not just for Christians.

Psalmistyle Music is for all people. "For God so loved the world that He gave His only begotten Son that whosoever believes in him shall not perish but have everlasting life." John 3:16 That means His word the "Holy Bible" is a love letter to everybody in the world, with no exceptions, every person! Psalmistyle Music is music, melody and God's word! Listen and you will remember! So then faith comes by hearing and hearing by the Word of God. Romans 10:17 And He said unto them, "Take heed what you hear; with what measure you use, it shall be measured to you and unto you that hear shall more be given." Mark 4:24 Jesus said seven times in the book of Revelation, "He that has an ear let him hear what the Spirit says unto the churches." Revelation 2:7,11,19,29 and 3:6,13,22 The Creation Week The musical service in the temple at the time of Christ was essentially the same as that in King Solomon's Temple, with the exception of a few minor changes in certain forms of singing. There were two daily services in the temple. The morning and evening sacrifices. After incense offering and other certain procedures was the slaying of the lamb without blemish. Following a prayer,(1) The Ten Commandments were recited, Exodus 20:3-8

and 12-17, which were followed by the Jewish Creed,(2) The 'Shema' "Hear O Israel: The Lord our God is one Lord" Deuteronomy 6:4-9. After (3)The Priestly Benediction of Numbers 6:24-26, the meal offering was brought, and oil was added to it. Finally came the drink offering, which consisted of wine being poured on the altar. With the sacrificial acts over, The organ sounded which was the signal for the priests to prostrate themselves, but to The Levites it marked the beginning of the Musical Service. Not only Psalms were sung, but also parts fo the Penetuech. The Psalm of the day was sung in three sections and at the close of each the priests would blow three fan- fares on their silver trumpets, a signal for the congregation to bow down and to worship the Lord. The order in the Psalms in the daily service of the temple was as follows: Psalm 24 "The earth is the Lord's" in commemoration of the first day of creation. Sunday Day 1 Psalm 48 "Great is the Lord and greatly to be praised" on the second day. Monday Day 2 Psalm 82 "God standeth in the congregation of the mighty", on the third day. Tuesday Day 3 Psalm 94 "O Lord, God to whom vengeance belongeth" on the fourth day. Wednesday Day 4 Psalm 81 "Sing aloud unto God our strength", on the fifth day. Thursday Day 5 Psalm 93 "The Lord reigneth", on the sixth day. Friday Day 6 Psalm 92 "It is a good thing to give thanks unto the Lord" Saturday. Day 7 With the singing of the daily Psalm the morning sacrifice came to a close. The evening sacrifice was identical with the morning sacrifice, with the exception that the incense offering took place after the evening sacrifice, at sunset. Thus they began and ended the day with prayer and praise, of which the burning of incense was symbolical. Zondervan Pictoral Bible Dictionary Page 566 (4) Psalm 24 This psalm was recited on the first day of the week in the Temple as attested in the LXX---a tradition that continues to this day in the synagogue. Except for the Sabbath, it is also recited when the Torah scroll is returned to the Ark. Sunday Day 1 (5) Psalm 48 This psalm praises God for His protection of Jerusalem. The poem expresses great love for Zion and the awe in which it was held by every Israelite. The reverence for the city is felt because God made His abode there. The enemies who would attack are gripped with terror because of God's presence in it. Praising God for His beneficence, the Psalmist addresses Zion tenderly and lovingly beseeching her to rejoice. This psalm is the last of the trilogy of Pss. 46, 47, 48 and is the Psalm of the day for Monday Day 2. (6) Psalm 82 The psalm is didactic in tone and reminds us of the moral preachments of the prophets. This tempts us to guess that it might date from the eighth- seventh centuries B.C.E. As he so frequently does, the Psalmist, for poetic effect, reaches back to Israel's pagan back- ground for his images. The heavenly scene described here is not unique to the psalm and is found

elsewhere in the Bible. (Cf., for example, Isa 6:1ff.) God in this psalm is depicted as reproving His celestial host for their negligence in carrying out justice and not supporting the needy for which they were held responsible. God warns them that their immortal celestial status will be withdrawn and their fate will be reduced to that of mortals. The psalm ends with a evocation to God, as the supreme judge, to execute justice throughout the earth. The heavenly setting of the psalm has proved to be enigmatic for some scholars. They are not in agreement as to whether God is addressing celestial beings or human judges. Much develops upon the interpretation of the word *elohim*. If we are to take the word, *elohim*, to mean "judges" (so Targum and Rashi) we have biblical support in favor of this interpretation. There is frequent reference in the Prophets against the injustice that prevailed in ancient Israel. For example, "Adonai steps forward to plead and stands up to judge the people. Adonai will enter into judgment with the ancients of his people and their princes- What mean you that you crush my people, and grind down the faces of the poor? says Adonai, the eternal of hosts" (Isa. 3:13-15 See below 1.6 (82:1) (1:9 and 31A), God divine beings, for further comment. The Talmud designates this psalm for Tuesdays: "On the third day...He revealed the earth in His wisdom and established the world for His community.: Cf. Gen 1:9 Rosh Hashanah (R.H.31A). Tuesday Day 3. (7) Psalm 94 In the first part of the psalm, vv.1-15, the Psalmist offers a plaint in behalf of his people. He describes conditions of moral chaos. The wicked are triumphant and are guilty of murdering widows and the fatherless. They are oblivious of God. The Psalmist calls for retribution by God since God notes the deeds of the evil-doers. He expresses faith that in the end God will not abandon the righteous and will do justice by punishing the wicked. Scholars differ as to who the unjust are that the Psalmist is referring to: the foreign nations who oppress Israel or the arrogant rich Israelites who oppress their unfortunate brethren. In the second part of the psalm, vv. 16-23, the Psalmist speaks for his individual self. The complaint against the evil-doers who band together against the righteous is repeated but the general tone is more optimistic. The Psalmist emphasizes his faith in God as the source of his support and deliverance. He feels certain that the wicked will be annihilated. The poem thus resembles other psalms of lament that usually end with an affirmation of faith. This psalm is recited on Wednesdays in the synagogue. See Tamid 7:4. Cf. also LXX. Wednesday Day 4. (8) Psalm 81 This psalm begins as an exultant call to worship on the occasion of a festival. Only the new moon is specifically mentioned, but commentators have conjectured that it might refer to the festivals of Tabernacles and Passover as well. This call to worship (vv. 2-6a) is followed by a change in theme where

God, as the subject speaking now in the first person, rehearses the events of the Exodus and speaks of Israel's disobedience. God reminds Israel of His own beneficence (vv. 16b-17) and wants them to avoid idolatry. As a reward for following God's dictates the Israelites will be guaranteed victory over their enemies and prosperity in their land. There is a strong likelihood that the two themes existed as independent poems that were later incorporated into one poem. This psalm is the Song of the Day for Thursdays and was designated to be chanted at the Temple sacrifices on Rosh Hashanah (R.H.30.30B). Since there are no longer any Temple sacrifices, the psalm was included in the Musaf (additional service) for Rosh Hashanah (R.H. 16A B). Thursday Day 5. (9) Psalm 93 This psalm, which according to Rosh Hashanah R.H. 31A celebrated the completion of the world's creation on the sixth day, was sung by the Levites on Friday and is still recited on the same day in the synagogue. This psalm, the first of the theocratic psalms, emphasizes the kingship of God as do Psalms 95-99. Rashi and Radak connected the divine reign cited in these psalms to the Messianic Age when justice, mercy, and kindness will prevail and all will acknowledge God as the supreme king of the universe. This theme of God's kingship harks back to Israel's ancient mythological past and asserts His supremacy over the forces of nature. Such description of God's might, and the concluding statement in this psalm of God's permanence, help to give assurance that under His rule the world will have stability. Modern scholars, basing themselves on Babylonian and other ancient Near Eastern antecedents, view this as an enthronement psalm that was recited at the annual New Year festival when Adonai was recoronated as king. There is no evidence in the Bible for such an annual enthronement ritual in ancient Israel. Other scholars have dated the composition of the psalm to the time of the return from Babylon when Israel, under prophetic influence, celebrated God's resumption of His reign. Cf. Isa. 52:7, "How pleasing on the mountains/ Are the feet of the harbringer of good news/...Announcing deliverance,/ Telling Zion, your God is king." Friday Day 6. (10) Psalm 92 the superscription designates this psalm for the Sabbath liturgy. It is not clear on what basis the designation for the Sabbath was made since the content of the psalm does not deal with the Sabbath specifically. The psalm is essentially a hymn in praise of God's providence. As such it lauds God for His faithful deeds in behalf of the Psalmist neither complains nor pleads out of a state of desperation as he frequently does. On the contrary he is elated, almost in a state of euphoria. The psalm thus breathes with an air of joy and optimism, which may perhaps be the underlying reason why it was designated for the Sabbath. Originally it was chanted by the Levites in the Temple (Tamid 7:4). The Targum states that this psalm was first

uttered by Adam on the Sabbath day. Saturday Day 7. The Book of Psalms A New Translation and Commentary. By: Martin S. Rozenberg and Bernard M. Zlotowitz Concerning Psalm 93 Day 6 of creation, man was created! God completed his creation on the sixth day. "Thank God it's Friday"! When people say this they are unwittingly praising God. Adam had no birthday because He was created. His celebration was the Sixth Day of Creation. Which was completed (Sunset Friday Day 6.) Then God rested on the 7th Day! Wherefore the Lord blessed the Sabbath day and hallowed it! Hallelujah! Amen! Hallelujah!

Francisco Rivera

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