

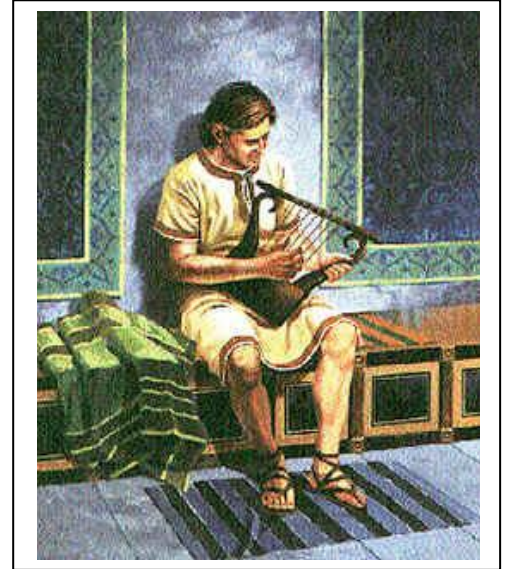
Read Through The Bible In A Year

Week 16 & 17 – Psalms

You need to persevere so that when you have done the will of God, you will receive what he has promised. Hebrews 10:36

1. Looking Back

David's kingship is solidified in the sight of God, but he is in constant battle with his neighbors and enemies. As if that is not enough, he falls victim to his own lust and in turn becomes an adulterer and murderer. In addition, David also has to deal with a rebellious son, Absalom. Another son, Solomon, enters the scene and will prove to be a totally different character than his brother Absalom. David has to deal with two major calamities, famine and death. Power also seems to go to David's head, and he orders a census, possibly because of an ambition to expand his territory, although we are not certain of David's motive for ordering the census. David also takes initial steps to construct a temple. The ultimate execution of the project will fall to his son, Solomon. David then calls for a national convention in order to provide for a smooth and orderly transition of the kingship to Solomon.



About the book.

Psalms, a book of songs of praise, supplication and thanksgiving are clearly a significant part of Israel's worship. This collection of 150 of these songs is authored by David, Solomon and the sons of Korah- Asaph, Heman and Ethan, who were assigned to the ministry of songs. A psalm of Moses, Psalm 90, is included in this book. The traditional Hebrew title is *tehillim*, meaning "praises. The name Psalm comes from the Septuagint, the Greek translation of the Old Testament.

2. What happened in this week's reading. April 19-May 2 (pp. 490-554)

- a. The Book of Psalms
- b. Psalms for the Troubled Soul
- c. Psalms of Joy and Praise

3. What does it mean? What's your favorite psalm?

a. The Psalms - Written by various authors about 300 B.C. David wrote 73; sons of Korah, Asaph, Moses, and Solomon also wrote some. 120-134 and 146-150 are anonymous.

b. Objective of Psalms. *"The psalms are poems, and poems intended to be sung: not doctrinal treatises, nor even sermons...they must be read as poems if they are to be understood...Otherwise we shall miss what is in them and think we see what is not."* C. S. Lewis

c. Outline - Five Books

1. 1-41 e.g. 1, a Torah Psalm
2. 42-72 e.g. 42, a individual complaint
3. 73-89 e.g. 73, wisdom song
4. 90-106 e.g. 90, a wisdom/community lament
5. 107-150 e.g. 107, a hymn

d. Types of Psalms

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| *1. Hymns - Psalm 98 (Purpose to praise God) | 6. Torah Psalms |
| 2. Community complaint | 7. Oracle |
| *3. Individual complaint - Psalm 22 | 8. Blessings |
| 4. Individual Songs of Thanksgiving | 9. Taunt |
| 5. Royal Psalms | 10. Songs of trust |
| * most common | |

e. Poetry in Psalms. Different from English poetry. Hebrew poetry uses *parallelism*. Such as:

Synonymous Parallelism - This is a feature where the second line repeats the thought of the first line but in different words. The repetition intensifies the thoughts and feelings being expressed. cf. Ps. 2:1-5; 4:2-5; 10:3-9; 19:1; 24:1, etc.

Antithetic Parallelism - In this feature the second line is the opposite of the first. This type of construction the least common of the different types. cf. 1:6; 32:10; 34:10, etc.

Synthetic Parallelism - In this poetic style the second line advances the thought of the first. Each line is synonymous but each additional line adds to the thought of the first making it more specific.

Psalms also makes use of acrostic style. For example, Psalm 119 where every stanza (one for each letter in the Hebrew alphabet) has eight lines each which begins with the same letter of the alphabet.

Simile - Comparison using the words *like* or *as*:

Metaphor - Comparison made not using *like* or *as*:

Synecdoche - A part of something stands for the whole:

Personification - Inanimate things are given characteristics of living things:

f. Use of Psalms in New Testament

Matthew 26:19

Matt 27:46 and Psalms 22:1

Psalms 69:4,9 - John 2:17 - John 15:25 - Romans 15:3, 4

Ephesians 4:26, compare with Psalm 4:4

g. Source of hymns and songs

- Psalm 46
- Psalm 40:2
- Psalm 103:1-6
- Psalm 90
- Psalm 8
- Psalm 30:5-5
- Psalm 103:11

h. Christ in the Psalms – 14 specific references to Jesus. (p. 580)

<u>Prophecy</u>		<u>Fulfillment</u>
110:4	PRIEST LIKE MELCHIZEDEK (PRIEST & KING OF SALEM)	Heb 6:20
41:9	BETRAYAL BY A FRIEND	Mk 14:10
109:7,8	JUDAS POSITION TAKEN BY ANOTHER	Ac 1:18-20
27:12	FALSE WITNESSES ACCUSE HIM	Mt 26:60-61
69:4	HATED W/O CAUSE	Jn 15:23-25
22:16	HANDS & FEET PIERCED	Jn 20:27
22:6-8	MOCKED & INSULTED	Mt 27:39-40
69:21	GIVEN GOLD & VINEGAR	Jn 19:29
22:8	HEARS PROPHETIC WORDS REPEATED IN MOCKERY	Mt 27:43
109:4	PRAYS FOR HIS ENEMIES	Lk 23:34
22:18	SOLDIERS CAST LOTS FOR HIS CLOTHES	Mk 15:24
34:20	NOT A BONE BROKEN	Jn 19:33
16:10	HIS RESURRECTION	Mt 28:9
68:18	HIS ASCENSION	Lk 24:50-51
22:1	HIS LAST WORDS	Matt. 27:46

i. Psalms that correspond to specific events in David's life. 13 Psalms contain superscriptors that refer to specific events in his life: 3, 7, 18, 34, 51-54, 56, 57, 59, 60, 63, 142. If you had to write a Psalm that reflected on a specific event in your life would it be a praise or a lament?

- 1) Psalm 60 – A national prayer when Israel fought foreign nations (p. 453) 2 Chronicles 20. US today? 2 Chronicles 7:14 (p. 455)
- 2) Psalm 62 – Conspirator's attacks on David. David elderly (v.3). (sublime expression of trust in God)
- 3) Psalm 63 – When deadly enemies threaten in desert of Judah (p. 421) 1 Sam.23:13, 14
- 4) Psalm 51 – David's sin with Bethsheba 2 Sam. 11:2-5
- 5) Psalm 59 – When Saul sent men to watch David's house to kill him (p. 411) 1 Sam. 19:8-10
- 6) Psalm 56 – When the Philistines seized him in Gath (p. 415) 1 Sam. 21:10-12
- 7) Psalms 34 – When David feigns insanity 1 Sam. 21:13-15
- 8) Psalm 142/57 – When he was in the cave. p. 417/424 1 Sam. 22:1,2
- 9) Psalm 54 – Ziphites had gone to Saul and said, "Is not David hiding among us?" 1 Sam. 23:19
- 10) Psalm 18 – 2 Sam.22:1-51 Song of praise for deliverance from enemies
- 11) Psalm 3 – When he fled from his son Absalom. (p. 467) 2 Sam. 15:13-17:22
- 12) Psalm 88 – one who is dying (p. 513)
- 13) Psalm 140 – prayer for protection from violent persons (518)

j. Many Psalms are merely David's ruminations about the vagaries of life.

- 1) Psalm 1 Blessed is the man (521)
- 2) Psalm 14 fool says in his heart (521)
- 3) Psalm 39 life's brevity (525)
- 4) Psalm 53 (553) repetition
- 5) Psalm 139 (559) Samekh "you are my refuge and my shield."
- 6) Psalm 136 (564) responsive reading "Give thanks to the Lord our God and King, His love endures forever. For he is good he is above all things. . .with a mighty hand and outstretched arm;
- 7) Psalm 139 (567) For you created my inmost being. . .you knit me together in my mother's womb. Search me O God and know my heart, test me and know my anxious thoughts.

4. Wrapping up some loose ends

a. The first church capital campaign

b. What to make of music in the church?

c. What's God's position on wearing a coat and tie at church?

d. Looking back on Israel under Saul and looking forward to Solomon's reign and the eventual splitting of the Kingdom, where did **they** go wrong? Psalm 20:7

e. The Davidic Covenant.

1) God reaffirms the promise of the land that He made in the first two covenants with Israel (The Abrahamic and Mosaic Covenants). 2 Samuel 7:10

2) God promises that David's descendent or "seed" will succeed Him as king of Israel and that David's throne will be established forever. 2 Samuel 7:12-13

2 Samuel 7:16, "And your house and your kingdom shall be established forever before you. Your throne shall be established forever." The promise that David's "house", "kingdom" and "throne" will be established forever are significant because they show that the Messiah will come from the lineage of David and that He will establish a kingdom from which He will reign. The covenant is summarized by the words "house," promising a dynasty in the lineage of David; "kingdom," referring to a people who are governed by a king; "throne," emphasizing the authority of the king's rule; and "forever," emphasizing the eternal and unconditional nature of this promise to David and Israel

4. Next Week – Solomon becomes King