

Chapter 1 : An Introduction to the Book of Psalms | racedaydvl.com

Summary Summary of the Book of Psalms. This summary of the book of Psalms provides information about the title, author(s), date of writing, chronology, theme, theology, outline, a brief overview, and the chapters of the Book of Psalms.

Singing was a part of temple worship services and public events, such as funerals, marriages, and other celebrations. As mentioned above, many psalms are written to simply praise the Lord. In addition, you will find psalms that are specifically about the law, the temple, nature, or historical events. Some of the most beautiful and important psalms teach about the Messiah, Jesus Christ. We do not know the author of all of the psalms, although many do note an author. King David is mentioned the most as a writer of various psalms. Others are also mentioned: Sometimes the author is anonymous. Most poetry is written in the language of emotion. To express themselves, they often use symbolic language and may exaggerate. In addition, they may also try to express their feelings or impress their audience by using some kind of pattern or rhythm. Consider the following example from Psalm 1. This psalm is written below so that the repeated ideas are grouped together. Notice that sometimes the ideas are additional examples of the first idea, while other times later ideas are opposites of the first. This kind of writing gives greater power to the ideas. But the psalmist instead gave the image of a tree, planted very close to a river, that receives constant nourishment and refreshment and continually grows and bears fruit. That image brings more power to the mind and heart of the reader or listener than just saying that the man is blessed. If you read the book of Psalms keeping in mind these ideas about Hebrew poetry, you will find the psalms much more interesting and their teachings will come with greater power to your heart. This study guide will direct you to several of the important psalms quoted by New Testament writers, psalms that are about the Savior, and psalms that have a special insight on an important doctrine of the gospel. But you are welcome to read all of the psalms. Perhaps a psalm not mentioned in this study guide will become one of your favorites.

Chapter 2 : Witness, praise, prayer, and prophecy in the Book of Psalms. | The Bible Project

The first book printed in North America was a collection of Psalm settings, the Bay Psalm Book (). By the 20th century, they were mostly replaced by hymns in church services. However, the Psalms are popular for private devotion among many Protestants and still used in many churches for traditional worship. [46].

The Psalms convey three important themes of Hebrew Scripture - that God is active in history, the necessity of human response to God through praise and prayer, and the beginning of wisdom is to Trust in God and fear of the Lord. The Psalms of Hebrew Scripture are composed of songs of praise sung to God in divine worship, accompanied by a musical instrument. King David sang a song of praise to the Lord when he was delivered from the grasp of his enemies and from the hands of Saul Second Samuel Their time of composition was primarily pre-exilic before BC, the time of the Babylonian exile and post-exilic after BC , but the time probably ranges over five centuries. The authorship of 73 of the Psalms is attributed to David, although it is likely that he composed one or more of the 48 anonymous Psalms. Psalm 90 is attributed to Moses and Psalms 72 and to Solomon. In the four-fold division of the Greek Septuagint, the Latin Vulgate, and the Christian Old Testament of the Bible , the Psalms are part of the Wisdom Literature, which includes in the following order: The numbering here follows the original Hebrew. The Psalms are generally of three types: Others are classified as royal psalms, some wisdom psalms, and others defy classification. At one time, the Psalms were divided into five books to correspond to the Pentateuch of Moses. Book I includes Psalms , attributed to David. Unifying themes include contemplation and prayer to the Lord and Love. Placing our trust in God is found throughout the Scriptures, especially the Psalms. Trusting in God means both to believe in God and to place our hope in Him. The Psalms have had a profound influence on both Eastern and Western culture. Christ repeats verse five of Psalm 31 on the Cross , "Into thy hands I commend my spirit. Psalm confirms that Angels carry out the will of God. Psalm verse 24 was the inspiration for the World War I liberation song of Jerusalem, the world-famous Hava Nagila. Psalm is an alphabetical psalm that expresses love for the Word of God, each eight-verse stanza beginning with one of the 22 letters of the Hebrew alphabet. Psalm speaks of life in the womb! In fact, the greatest number of Old Testament quotations found in the New Testament are from the Book of Psalms, Psalm being the most quoted by New Testament writers. For example, God declared his son Jesus Christ high priest according to the order of Melchizedek in Hebrews 5: Melchizedek, whose name is found only twice in Hebrew Scripture, was the king of Salem and a priest of God Most High, who brought out bread and wine and blessed Abram Genesis Following the destruction of the Jerusalem Temple in BC, when animal sacrifice could no longer be continued, a sacrifice of praise was instituted among the Jewish people during the Babylonian Exile, which included readings of the Torah, Psalms, and Hymns throughout the day. The risen Christ applied the Psalms to himself when he said to his disciples: This sacrifice of praise continued within Christianity as the Liturgy of the Hours or the Divine Office, of which the Psalms remain an essential part. The Divine Office has evolved throughout the centuries, and today is said five times throughout the day: This collection of 12 Psalms includes the Messianic Psalms 2, 22, and ; Psalm 23, which is ingrained in the American conscience; Psalm 31, referenced by Jesus on the Cross; and the Seven Penitential Psalms, which bring comfort to a repentant heart 6, 32, 38, 51, , , The most famous of the seven is Psalm 51, which is called the Miserere after its first word in Latin and is said every Friday at Lauds in the Liturgy of the Hours. Copyright , , International Bible Society. All rights reserved throughout the world. Used by permission of the International Bible Society. Blessed are all they that put their trust in him. Who praises you from the grave? A Psalm of David. Why are you so far from saving me, so far from my cries of anguish? Let him deliver him, since he delights in him. My heart has turned to wax; it has melted within me. You are my strength; come quickly to help me. All you descendants of Jacob, honor him! Revere him, all you descendants of Israel! He has done it!

The book of Psalms contains some of the most beautiful poetry ever written, but many people find that these verses describe human problems so well that they make excellent prayers. The book of Psalms is the place to go when you're hurting.

The corresponding number in the Septuagint differs because of a different division of certain Psalms. Hence the numbering in the Greek Psalter which was followed by the Latin Vulgate is usually one digit behind the Hebrew. In the New American Bible the numbering of the verses follows the Hebrew numbering; many of the traditional English translations are often a verse number behind the Hebrew because they do not count the superscriptions as a verse. The superscriptions derive from pre-Christian Jewish tradition, and they contain technical terms, many of them apparently liturgical, which are no longer known to us. Seventy-three Psalms are attributed to David, but there is no sure way of dating any Psalm. Some are preexilic before , and others are postexilic after , but not as late as the Maccabean period ca. The Psalms are the product of many individual collections e. Two important features of the Psalms deserve special notice. First, the majority were composed originally precisely for liturgical worship. This is shown by the frequent indication of liturgical leaders interacting with the community e. Secondly, they follow certain distinct patterns or literary forms. Thus, the hymn is a song of praise, in which a community is urged joyfully to sing out the praise of God. Some of the hymns have received a more specific classification, based on content. Characteristic of the songs of praise is the joyful summons to get involved in the activity; Ps is an exception to this, although it remains universal in its thrust. Another type of Psalm is similar to the hymn: This too is a song of praise acknowledging the Lord as the rescuer of the psalmist from a desperate situation. Very often the psalmist will give a flashback, recounting the past distress, and the plea that was uttered Ps 30 ; There are more Psalms of lament than of any other type. They may be individual e. Although they usually begin with a cry for help, they develop in various ways. The description of the distress is couched in the broad imagery typical of the Bible one is in Sheol, the Pit, or is afflicted by enemies or wild beasts, etc. However, Ps 51 cf. Several laments end on a note of certainty that the Lord has heard the prayer cf. Ps 7 , but contrast Ps 88 , and the Psalter has been characterized as a movement from lament to praise. If this is somewhat of an exaggeration, it serves at least to emphasize the frequent expressions of trust which characterize the lament. In some cases it would seem as if the theme of trust has been lifted out to form a literary type all its own; cf. Among the communal laments can be counted Ps 74 and They complain to the Lord about some national disaster, and try to motivate God to intervene in favor of the suffering people. Other Psalms are clearly classified on account of content, and they may be in themselves laments or Psalms of thanksgiving. Many of the royal Psalms were given a messianic interpretation by Christians. Certain Psalms are called wisdom Psalms because they seem to betray the influence of the concerns of the ages cf. Ps 37 , 49 , but there is no general agreement as to the number of these prayers. It is obvious that not all of the Psalms can be pigeon-holed into neat classifications, but even a brief sketch of these types help us to catch the structure and spirit of the Psalms we read.

Chapter 4 : Book of Psalms - Bible Survey

PSALM - Exhortation to the Night Watch to Bless God
PSALM - Praise of God, the Ruler and Benefactor of Israel
PSALM - Hymn of Thanksgiving for God's Everlasting Love.

It provides instruction, inspiration, motivation, and consolation. In this article we will present some background information regarding the Psalms which hopefully will help the Bible student as he considers the grand truths of this Old Testament document. Facts about the Psalms The book of Psalms is a collection of lyric poems. Background information concerning the Psalms is obtained from three sources: The titles are not a part of the original inspired documents. However, they do reflect great antiquity, antedating even the Septuagint of the third century B. These titles, in many cases, supply such information as: The Psalms were composed over a span of about one thousand years. The earliest was by Moses Psalm 90 in the fifteenth century B. Psalms and Some of these poems are not assigned authors almost a third of them. Other composers are identified: The Nature of Hebrew Poetry Unlike our modern poetry, which is designed to rhyme, Hebrew poetry is characterized by a rhythmic arrangement of thought patterns. This is called parallelism. Scholars distinguish several types of parallelism. There is, for instance, synonymous parallelism. This is where a thought is uttered; then, the same idea is expressed again in slightly different terms. O Jehovah my God, in thee do I take refuge: Save me from all them that pursue me, and deliver me 7: There is also antithetic parallelism in which the second line is set in contrast to the previous line. For Jehovah knoweth the way of the righteous; But the way of the wicked shall perish 1: It is interesting to note that some of the Psalms are arranged acrostically, i. For example, in Psalm each section of eight verses begins with a sequential letter of the Hebrew alphabet. This arrangement may have been intended to facilitate memorization. At some point in antiquity, the Psalms were divided into five sections, which are still reflected in our modern Bibles. There are about one hundred direct references or allusions from the Psalms in the New Testament. The divine inspiration of the Psalms is strongly affirmed in the New Testament. Classifying the Psalms It is very difficult to classify the Psalms according to theme, but the following is a rough approximation which may be helpful. Psalms of praise A number of the Psalms are aimed at extolling the nature of God as his divinity is observed in both his works and his word. Psalm 19 is an excellent example. This magnificent composition affirms the revelation of Jehovah in his work of creation vv. Historical Psalms Some scholars have catalogued more than twenty historical or national psalms. It commences with an anthem of praise to God for his wonderful works vv. It then rehearses the covenant that Jehovah made with Abraham vv. It recalls the adventures of Joseph, and the sojourn of Israel in Egypt vv. The Psalm tells of Moses the deliverer, and the devastating plagues which God rained upon evil Egypt vv. Finally, the conquest of Canaan is celebrated vv. Great lessons are to be learned from history. Ethical Psalms Some of the Psalms emphasize the origin and nature of man. They stress his moral responsibility and ultimate accountability. They acknowledge the fact that evil conduct is an assault upon the Creator, and they evince a deep feeling of contrition as a consequence of offending Jehovah. Several of the Psalms are strongly of this tone cf. What is frequently overlooked, however, is the fact that these biblical imprecations are not expressions of personal, hateful vengeance; rather, they are pronouncements regarding the divine justice that is due those who are persistent enemies of the Holy God. And they were uttered, not out of heated passion, but under the calm guidance of the Holy Spirit cf. Messianic Psalms Though some rational critics, like T. Cheyne, denied the Messianic import of some of the Psalms, our Lord obviously taught otherwise. Shortly after his resurrection, Christ declared that all things that had been written in the law of Moses, in the prophets, and in the psalms, concerning him, must be fulfilled Luke Various truths regarding the Messiah are set forth in the Psalms. He would be both divine He would be betrayed But he would rise from the grave Ceremonial Psalms Finally, we note that some of the Psalms were obviously designed to accommodate certain elements of Jewish worship. Psalm 30 was composed for the dedication of the temple site. The Sabbath day is celebrated in Psalm The Theology of the Psalms The Bible is characterized by theological unity; accordingly, one is not surprised to learn that the great truths which burst into full bloom in the New Testament are found in germ form in the Old Testament. The Psalms contribute

significantly to this concept. For example, the nature of God is graphically set forth in the Psalms. He is eternal. The Psalms affirm that Jehovah is the creator of the universe. These poems underscore the fact that man has introduced sin into this world and that horrible consequences have followed in its wake, including the prospect of divine judgment. But God is represented as a gracious and merciful redeemer. Some religious materialists i. The sacred poetry of the religions of ancient paganism has faded in the dust of oblivion. Scarcely anyone at all can quote a line of it. And yet the Psalms are as fresh as if written yesterday. How can this be? There is but one explanation: Let us bathe our souls in this spring of divine truth. There could be no finer way to work your way through this marvelous Old Testament library of poetic literature. For price and ordering information, the author may be contacted at:

Chapter 5 : Book of Psalms Explained

The book of Psalms is certainly a section of the Holy Scriptures that has much to offer any student of the Word of God. In its messages there is encouragement, instruction, inspiration, truth and solutions to the great issues facing mankind.

Unto thee, O Jehovah, do I lift up my soul. O my God, in thee have I trusted, Let me not be put to shame; Let not mine enemies triumph over me. Yea, none that wait for thee shall be put to shame: They shall be put to shame that deal treacherously without cause. Show me thy ways, O Jehovah; Teach me thy paths. Guide me in thy truth, and teach me; For thou art the God of my salvation; For thee do I wait all the day. Remember, O Jehovah, thy tender mercies and thy lovingkindness; For they have been ever of old. Remember not the sins of my youth, nor my transgressions: Good and upright is Jehovah: Therefore will he instruct sinners in the way. The meek will he guide in justice; And the meek will he teach his way. All the paths of Jehovah are lovingkindness and truth Unto such as keep his covenant and his testimonies. What man is he that feareth Jehovah? Him shall he instruct in the way that he shall choose. His soul shall dwell at ease; And his seed shall inherit the land. The friendship of Jehovah is with them that fear him; And he will show them his covenant. Mine eyes are ever toward Jehovah; For he will pluck my feet out of the net. Turn thee unto me, and have mercy upon me; For I am desolate and afflicted. The troubles of my heart are enlarged: Oh bring thou me out of my distresses. Consider mine affliction and my travail; And forgive all my sins. Consider mine enemies, for they are many; And they hate me with cruel hatred. Oh keep my soul, and deliver me: Let me not be put to shame, for I take refuge in thee. Let integrity and uprightness preserve me, For I wait for thee. Redeem Israel, O God, Out all of his troubles. Psalm 26 Judge me, O Jehovah, for I have walked in mine integrity: I have trusted also in Jehovah without wavering. Examine me, O Jehovah, and prove me; Try my heart and my mind. For thy lovingkindness is before mine eyes; And I have walked in thy truth. I have not sat with men of falsehood; Neither will I go in with dissemblers. I hate the assembly of evil-doers, And will not sit with the wicked. I will wash my hands in innocency: So will I compass thine altar, O Jehovah; That I may make the voice of thanksgiving to be heard, And tell of all thy wondrous works. Jehovah, I love the habitation of thy house, And the place where thy glory dwelleth. Gather not my soul with sinners, Nor my life with men of blood; In whose hands is wickedness, And their right hand is full of bribes. But as for me, I will walk in mine integrity: Redeem me, and be merciful unto me. My foot standeth in an even place: In the congregations will I bless Jehovah. Psalm 27 Jehovah is my light and my salvation; Whom shall I fear? Jehovah is the strength of my life; Of whom shall I be afraid? When evil-doers came upon me to eat up my flesh, Even mine adversaries and my foes, they stumbled and fell. Though a host should encamp against me, My heart shall not fear: Though war should rise against me, Even then will I be confident. One thing have I asked of Jehovah, that will I seek after; That I may dwell in the house of Jehovah all the days of my life, To behold the beauty of Jehovah, And to inquire in his temple. For in the day of trouble he will keep me secretly in his pavilion: In the covert of his tabernacle will he hide me; He will lift me up upon a rock. And now shall my head be lifted up above mine enemies round about me. And I will offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto Jehovah. Hear, O Jehovah, when I cry with my voice: Have mercy also upon me, and answer me. Hide not thy face from me; Put not thy servant away in anger: Thou hast been my help; Cast me not off, neither forsake me, O God of my salvation. When my father and my mother forsake me, Then Jehovah will take me up. Teach me thy way, O Jehovah; And lead me in a plain path, Because of mine enemies. Deliver me not over unto the will of mine adversaries: For false witnesses are risen up against me, And such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of Jehovah In the land of the living. Be strong, and let thy heart take courage; Yea, wait thou for Jehovah. Psalm 28 Unto thee, O Jehovah, will I call: My rock, be not thou deaf unto me; Lest, if thou be silent unto me, I become like them that go down into the pit. Hear the voice of my supplications, when I cry unto thee, When I lift up my hands toward thy holy oracle. Draw me not away with the wicked, And with the workers of iniquity; That speak peace with their neighbors, But mischief is in their hearts. Give them according to their work, and according to the wickedness of their doings: Give them after the operation of their hands; Render to them their desert. Because they regard not the works of

Jehovah, Nor the operation of his hands, He will break them down and not build them up. Blessed be Jehovah, Because he hath heard the voice of my supplications. Jehovah is my strength and my shield; My heart hath trusted in him, and I am helped: Therefore my heart greatly rejoiceth; And with my song will I praise him. Jehovah is their strength, And he is a stronghold of salvation to his anointed. Save thy people, and bless thine inheritance: Be their shepherd also, and bear them up for ever. Ascribe unto Jehovah the glory due unto his name; Worship Jehovah in holy array. The voice of Jehovah is upon the waters: The God of glory thundereth, Even Jehovah upon many waters. The voice of Jehovah is powerful; The voice of Jehovah is full of majesty. The voice of Jehovah breaketh the cedars; Yea, Jehovah breaketh in pieces the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young wild-ox. The voice of Jehovah cleaveth the flames of fire. The voice of Jehovah shaketh the wilderness; Jehovah shaketh the wilderness of Kadesh. The voice of Jehovah maketh the hinds to calve, And strippeth the forests bare: And in his temple everything saith, Glory. Jehovah will give strength unto his people; Jehovah will bless his people with peace. A Psalm of David. I will extol thee, O Jehovah; for thou hast raised me up, And hast not made my foes to rejoice over me. O Jehovah my God, I cried unto thee, and thou hast healed me. O Jehovah, thou hast brought up my soul from Sheol; Thou hast kept me alive, that I should not go down to the pit. Sing praise unto Jehovah, O ye saints of his, And give thanks to his holy memorial name. For his anger is but for a moment; His favor is for a life-time: Weeping may tarry for the night, But joy cometh in the morning. As for me, I said in my prosperity, I shall never be moved. Thou, Jehovah, of thy favor hadst made my mountain to stand strong: Thou didst hide thy face; I was troubled. What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? Hear, O Jehovah, and have mercy upon me: Jehovah, be thou my helper. Thou hast turned for me my mourning into dancing; Thou hast loosed my sackcloth, and girded me with gladness; To the end that my glory may sing praise to thee, and not be silent.

Chapter 6 : The Book of Psalms - Life, Hope & Truth

The Book of Psalms Book I Psalm 1. Blessed is the man that walketh not in the counsel of the wicked, Nor standeth in the way of sinners.

Psalms Book 4. Psalms Book 5. David is listed in the superscription of 73 psalms. This does not necessarily mean that David wrote all of them, as the designation may mean simply that the psalm is about David. Moses is listed as the author of Psalm 90, and Solomon is listed as the author of Psalms 72 and Other authors listed in the psalm titles include Asaph 12 psalms , descendants of Korah 11 psalms , Heman the Ezrahite Psalm 88 and Ethan the Ezrahite Psalm Hymns and Hebrew poetry There are some very interesting things to note about the construction and style of the Psalms. The root meaning of the title of the book in both Hebrew and Greek is to play instrumental music and to sing to musical accompaniment. There is another feature of the construction of the book of Psalms that makes it stand out from the rest of the Bible. The book of Psalms is actually what we might call Hebrew poetry. However, it is unlike the English poetry many of us are familiar with, in that there is no rhyme and almost no meter or cadence in the writing. The outstanding feature of Hebrew poetry is the use of parallelism, meaning there is a balance within one or more sentences of similar phrases or clauses that have the same grammatical construction. Here are a few examples that illustrate this point: Who may dwell in Your holy hill? This construction is important to remember so we can understand what the words are saying. A word or phrase on one line may be clarified and explained by what is said on the next line. The key to fully understanding the message of a particular psalm is to make sure we read the entire section or psalm. The Psalms tend to place thoughts, concepts and ideas concerning doctrine together. The greatest benefits of Psalms The psalms are much more than beautiful literary compositions. The greatest benefits to the seeker of truth from the book of Psalms are not found in its construction or musical origins, but the timeless and uplifting truths it offers to people of every nation and age. Eternal truths are written in a form that challenges the human intellect and touches the human heart. The words, phrases, lines and sentences with their recurring thoughts are able to teach us and reach us in ways that few things can. How to remain godly in the face of great trials. Questions about the injustices of the world. Dealing with depression and despair. Facing our own mortality at the end of our lives. Why God allows suffering. Repentance, forgiveness, mercy and the reconciliation of the whole world to God. The glory and grandeur of God. Overall themes There are certain overall themes that appear many times in the Psalms. In various commentaries on the Psalms, these themes are noted as always standing out. God was not just a doctrinal issue to people, but Someone who was interested in everything they did. We see this principle continued in the New Testament in what Jesus taught His disciples: Third, the Psalms speak often of Israel and Zion. Peter said in the book of Acts that God is no respecter of persons Acts A note of salvation for all the nations of the world is deeply embedded in some of the psalms. Commenting on verse 5 in Psalm 87, Dr. The book of Psalms is certainly a section of the Holy Scriptures that has much to offer any student of the Word of God. In its messages there is encouragement, instruction, inspiration, truth and solutions to the great issues facing mankind. The needs of the human heart and mind are cared for in this unique book. Why not take the time to study the psalms more closely and benefit from the great source of godly inspiration they provide?

Chapter 7 : The Book of Psalms-A Study : Christian Courier

I. AN INTRODUCTION TO WISDOM AND POETIC LITERATURE A. The Place of Wisdom Literature in the Bible 1. Hebrew Wisdom Literature was part of a larger corpus of material with Egyptian, Mesopotamian, and Canaanite-Phoenician influences1 2.

Click here to view David was the penman of most of the psalms, but some evidently were composed by other writers, and the writers of some are doubtful. But all were written by the inspiration of the Holy Ghost; and no part of the Old Testament is more frequently quoted or referred to in the New. Whether burdened with affliction, struggling with temptation, or triumphing in the hope or enjoyment of deliverance; whether admiring the Divine perfections, thanking God for his mercies, mediating on his truths, or delighting in his service; they form a Divinely appointed standard of experience, by which we may judge ourselves. Their value, in this view, is very great, and the use of them will increase with the growth of the power of true religion in the heart. If we make the psalms familiar to us, whatever we have to ask at the throne of grace, by way of confession, petition, or thanksgiving, we may be assisted from thence. Whatever devout affection is working in us, holy desire or hope, sorrow or joy, we may here find words to clothe it; sound speech which cannot be condemned. In the language of this Divine book, the prayers and praises of the church have been offered up to the throne of grace from age to age. The holiness and happiness of a godly man. We must have constant regard to the word of God, as the rule of our actions, and the spring of our comforts; and have it in our thoughts night and day. For this purpose no time is amiss. The ungodly are not so, ver. The righteous are like useful, fruitful trees: They are easily driven to and fro by every wind of temptation. The chaff may be, for a while, among the wheat, but He is coming, whose fan is in his hand, and who will thoroughly purge his floor. Those that, by their own sin and folly, make themselves as chaff, will be found so before the whirlwind and fire of Divine wrath. The doom of the ungodly is fixed, but whenever the sinner becomes sensible of this guilt and misery, he may be admitted into the company of the righteous by Christ the living way, and become in Christ a new creature. He has new desires, new pleasures, hopes, fears, sorrows, companions, and employments. His thoughts, words, and actions are changed. He enters on a new state, and bears a new character. Behold, all things are become new by Divine grace, which changes his soul into the image of the Redeemer. How different the character and end of the ungodly! Commentary by Matthew Henry, Discussion for Psalms 1 2 days Ago Daryl Psalm 1 states, do not take advice from sinners,nor fellowship with them,they will not be in heaven. This world is impossible. But our lord said that we have to love all our brothers and sisters. This is sometimes extremely difficult but I think that is the point. Praise be the Lord Jesus Christ!

Chapter 8 : Psalms - Wikipedia

Psalms, a collection of lyrical poems, is one of only two Old Testament books to identify itself as a composite work containing multiple authors (Proverbs is the other). Some psalms name their author in the first line or title.

Origins[edit] The composition of the psalms spans at least five centuries, from Psalm 29 , possibly an Israelite adaptation of an entire Canaanite hymn to Baal , [20] to others clearly from the post-Exilic period not earlier than the fifth century B. The majority originated in the southern kingdom of Judah and were associated with the Temple in Jerusalem , where they probably functioned as libretto during the Temple worship. Exactly how they did this is unclear, although there are indications in some of them: Parallelism is a kind of symmetry , in which an idea is developed by the use of restatement, synonym, amplification, grammatical repetition, or opposition. An example of synonymous parallelism: Two lines expressing opposites is known as antithetic parallelism. An example of antithetic parallelism: Two clauses expressing the idea of amplifying the first claim is known as expansive parallelism. An example of expansive parallelism: Editorial agenda[edit] Many scholars believe the individual Psalms were redacted into a single collection in Second-Temple times. In time, this approach developed into recognizing overarching themes shared by whole groups of psalms. He pointed out that there was a progression of ideas, from adversity, through the crux of the collection in the apparent failure of the covenant in Psalm 89, leading to a concert of praise at the end. He concluded that the collection was redacted to be a retrospective of the failure of the Davidic covenant , exhorting Israel to trust in God alone in a non-messianic future. Building on the work of Wilson and others, [26] Mitchell proposed that the Psalter embodies an eschatological timetable like that of Zechariah 9â€” More than a third of the psalms are addressed to the Director of Music. Some psalms exhort the worshipper to sing e. Some headings denote the musical instruments on which the psalm should be played Pss. Some refer to singing at the sheminit or octave Pss. And others preserve the name for ancient eastern modes, like mut la-ben Death of the son; Ps. Despite the frequently heard view that their ancient music is lost, the means to reconstruct it still extant. Fragments of temple psalmody are preserved in ancient church and synagogue chant, particularly in the tonus peregrinus melody to Psalm Regardless of academic research, Sephardic Jews have retained a tradition in the Masoretic cantillation. Most individual psalms involve the praise of Godâ€”for his power and beneficence, for his creation of the world, and for his past acts of deliverance for Israel. The psalms envision a world in which everyone and everything will praise God, and God in turn will hear their prayers and respond. Worst of all is when God "hides his face" and refuses to respond, because this puts in question the efficacy of prayer which is the underlying assumption of the Book of Psalms. Most notable of these is Psalm which is sometimes called the "Maskil of David", others include Psalm 32 and Psalm In later Jewish and Christian tradition, the psalms have come to be used as prayers, either individual or communal, as traditional expressions of religious feeling. Thirteen have this description. It means the flow of speech, as it were, in a straight line or in a regular strain. This description includes secular as well as sacred song. There are three interpretations: Psalms are used throughout traditional Jewish worship. Many complete Psalms and verses from Psalms appear in the morning services Shacharit. The pesukei dezimra component incorporates Psalms 30, and â€” Psalm commonly referred to as " Ashrei ", which is really the first word of two verses appended to the beginning of the Psalm , is read three times every day: On Festival days and Sabbaths, instead of concluding the morning service, it precedes the Mussaf service. Psalms 95â€”99, 29, 92, and 93, along with some later readings, comprise the introduction Kabbalat Shabbat to the Friday night service. Traditionally, a different "Psalm for the Day"â€” Shir shel yom â€”is read after the morning service each day of the week starting Sunday, Psalms: This is described in the Mishnah the initial codification of the Jewish oral tradition in the tractate Tamid. According to the Talmud, these daily Psalms were originally recited on that day of the week by the Levites in the Temple in Jerusalem. From Rosh Chodesh Elul until Hoshanah Rabbah , Psalm 27 is recited twice daily following the morning and evening services. There is a Minhag custom to recite Psalm 30 each morning of Chanukkah after Shacharit: When a Jew dies, a watch is kept over the body and tehilim Psalms are recited constantly by sun or candlelight, until the burial service. Historically, this watch would be carried out by the immediate family,

usually in shifts, but in contemporary practice this service is provided by an employee of the funeral home or chevra kadisha. Many Jews complete the Book of Psalms on a weekly or monthly basis. In addition, many Jews notably Lubavitch , and other Chasidim read the entire Book of Psalms prior to the morning service, on the Sabbath preceding the calculated appearance of the new moon. They are thus often specially recited in times of trouble, such as poverty, disease, or physical danger; in many synagogues, Psalms are recited after services for the security of the State of Israel. Thus, "to pray" conveys the notion of "judging oneself": The Eastern Orthodox , Catholic , Presbyterian , Lutheran and Anglican Churches have always made systematic use of the Psalms, with a cycle for the recitation of all or most of them over the course of one or more weeks. In the early centuries of the Church, it was expected that any candidate for bishop would be able to recite the entire Psalter from memory, something they often learned automatically [45] during their time as monks. Paul the Apostle quotes psalms specifically Psalms 14 and 53 , which are nearly identical as the basis for his theory of original sin , and includes the scripture in the Epistle to the Romans , chapter 3. Several conservative Protestant denominations sing only the Psalms some churches also sing the small number of hymns found elsewhere in the Bible in worship, and do not accept the use of any non-Biblical hymns; examples are the Reformed Presbyterian Church of North America , the Presbyterian Reformed Church North America and the Free Church of Scotland Continuing. Psalm 22 is of particular importance during the season of Lent as a Psalm of continued faith during severe testing. Psalm 23 , The LORD is My Shepherd, offers an immediately appealing message of comfort and is widely chosen for church funeral services, either as a reading or in one of several popular hymn settings; Psalm 51 , Have mercy on me O God, called the Miserere from the first word in its Latin version, in both Divine Liturgy and Hours, in the sacrament of repentance or confession, and in other settings; Psalm 82 is found in the Book of Common Prayer as a funeral recitation. Psalm , By the rivers of Babylon, there we sat down and wept, the Eastern Orthodox Church uses this hymn during the weeks preceding Great Lent. New translations and settings of the Psalms continue to be produced. An individually printed volume of Psalms for use in Christian religious rituals is called a Psalter. Eastern Orthodox Christianity[edit] See also: Kathisma Orthodox Christians and Greek-Catholics Eastern Catholics who follow the Byzantine rite , have long made the Psalms an integral part of their corporate and private prayers. The official version of the Psalter used by the Orthodox Church is the Septuagint. To facilitate its reading, the Psalms are divided into 20 kathismata Greek: During Great Lent , the number of kathismata is increased so that the entire Psalter is read twice a week. In the twentieth century, some lay Christians have adopted a continuous reading of the Psalms on weekdays, praying the whole book in four weeks. Aside from kathisma readings, Psalms occupy a prominent place in every other Orthodox service including the services of the Hours and the Divine Liturgy. In particular, the penitential Psalm 50 is very widely used. Fragments of Psalms and individual verses are used as Prokimeina introductions to Scriptural readings and Stichera. The bulk of Vespers would still be composed of Psalms even if the kathisma were to be disregarded; Psalm , "The Psalm of the Law", is the centerpiece of Matins on Saturdays, some Sundays, and the Funeral service. The entire book of Psalms is traditionally read out loud or chanted at the side of the deceased during the time leading up to the funeral, mirroring Jewish tradition. Oriental Christianity[edit] Several branches of Oriental Orthodox and those Eastern Catholics who follow one of the Oriental Rites will chant the entire Psalter during the course of a day during the Daily Office. This practice continues to be a requirement of monastics in the Oriental churches. Roman Catholic usage[edit] The Psalms have always been an important part of Catholic liturgy. The Liturgy of the Hours is centered on chanting or recitation of the Psalms, using fixed melodic formulas known as psalm tones. Early Catholics employed the Psalms widely in their individual prayers also; however, as knowledge of Latin the language of the Roman Rite became uncommon, this practice ceased among the unlearned. However, until the end of the Middle Ages, it was not unknown for the laity to join in the singing of the Little Office of Our Lady , which was a shortened version of the Liturgy of the Hours providing a fixed daily cycle of twenty-five psalms to be recited, and nine other psalms divided across Matins.

Chapter 9 : PSALMS CHAPTER 1 KJV

The collected psalms comprise the largest book in the Bible and the most frequently quoted Old Testament book in the New Testament. Psalm represents the middle (out of 150), in the Bible. Psalm is the largest in the entire Bible.

They all, however, ultimately lead people to worship the Eternal. Some of the Psalms cry out to God during a trial and others seek his intervention in their and others affairs. Some focus on his blessings or curses, while others sing his praises. A prophetic theme exists within the five-fold original structure of the Psalms. Section 1 1 to 41 refers to the Passover, the beginning of Israel as a nation, and the start of the New Testament plan of salvation centering around Jesus. Section 2 42 to 72 shows Israel as a single body in the land of Israel and pictures the creation of the New Testament Church. Section 3 73 to 89 describes the destruction of Jerusalem and the Temple. In many ways, this section parallels the prophecies of the coming Great Tribulation. Section 4 90 to 100 revolves around the Millennial reign of Christ and shows Israel re-gathered after their ruin. Section 5 101 to 150 pictures a time when Judah all Israel shall again be delivered as they were in the time of Esther. The Psalms also offer prophecies centered on Jesus Christ. They predict his birth. There are numerous ways in which to divide the book of Psalms other than by section. For example, royal songs concern the spiritual role of kings in the worship of God. They emphasize his role as Creator, Savior, and so on. Psalm 20 and 21 are in this category. Repentant songs are those in which the composer confesses their sins to the Lord and asks for forgiveness. Psalm 51 is a very good example of this type of song. Psalm 1 is in this category. It is a part of the Bible worthy to be read, studied and sung again and again.