
Tragedy in David's House (2 Samuel 13-24) & Psalms

2 SAMUEL 13-15, 18-20; 23:1-7; 1 KINGS 1-2; PSALMS

2 Samuel 13-Kings 2: Succession Narrative &/or Consequences of David's Actions

- Succession narrative: the purpose is to explain how Solomon became his father David's successor. This narrative describes in detail the events that led to the birth of Solomon by Bathsheba, the death of Solomon's older brothers Amnon and Absalom, and in 1 Kings 1-2, how Solomon rather than Adonijah assumed the throne.
- Following the Bathsheba affair, “the purpose of the narrator was to trace the effects of David’s conduct (as epitomized in the Bathsheba affair) in the conduct of his children. . . . [This] was a theological agenda designed to document how human sin and bad judgment jeopardized the Davidic covenant as far back as David himself” (Hill & Walton 267).

The Rebellion of Absalom (13:1–19:8a)

David's Conflicts in the Kingdom (13:1–20:26)

- Amnon and Tamar (13:1–22)
- Absalom Avenges the Violation of His Sister (13:23–38)
- Absalom Returns to Jerusalem (14:1–24)
- David Forgives Absalom (14:25–33)
- Absalom Usurps the Throne (15:1–12)
- David Flees from Jerusalem (15:12–31)
- Hushai Becomes David's Spy (15:32–37)
- Ziba the servant of Mephiboseth helps David, Mephibosheth the son of Jonathan betrays him (16:1–4)
- Shimai (of Benjamin and the house of Saul) Curses David (16:5–14)
- The Wise Counsel of Ahithophel to Absalom (16:15–17:4)
 - Absalom does not listen & Ahithophel hangs himself (17:23)
- The Duplicitous Counsel of Hushai to Absalom (17:5–14)
- Hushai Warns David to Escape (17:15–29)
- The Defeat and Death of Absalom (18:1–18)
- David Hears of Absalom's Death (18:19–32)
- David Mourns for Absalom (18:33–19:8a)

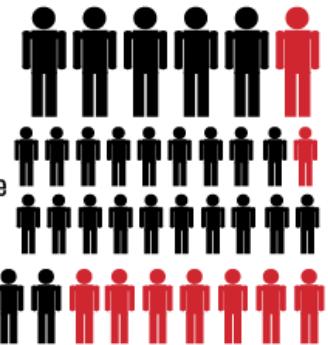
“O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!”
(2 Samuel 18:33)

Tamar's Story as a Story of Today: What can we do to help?

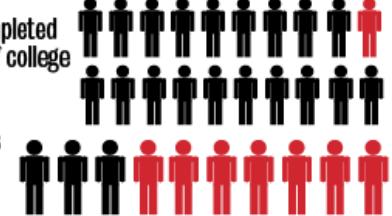
- Tamar was sexually assaulted, not by a stranger, but by someone she knew;
- The violation took place not in a desolate remote place at the hands of a stranger, but by a member of her own family in his home;
- Tamar was exploited through one of her most vulnerable traits-her kindness, her culturally instilled obedience and her upbringing to take care of the other;
- Tamar said 'No' and her 'No' was not respected;
- When Tamar sought help she was told to hush it up;
- The process for achieving justice and restitution was taken out of her hands entirely and carried forward by her brother. No other women are even recorded in this story as having a voice or a role in coming to Tamar's aid. It became men's business; and
- In the end, it was Tamar's perpetrator for whom her father mourned not for her. In fact, the end of Tamar's story happens without her.

**8 of 10
sexual assault victims
know their
attackers¹**

1 in 6 American women will
be a victim of sexual assault,²



Fewer than 5 % of completed
and attempted rapes of college
students are reported,³



73 % of sexual assaults
are perpetrated by a
non-stranger.²



SEXUAL ASSAULT REPORTS AT UTA

Forcible Sex Offenses

2009: 3

2010: 4*

2011: 2

2012: 5

2013: 7**

*One sexual assault was reported in 2010 but said to have happened in 2007.

**Four reports of sexual assault had been made as of Sept. 10, according to university spokeswoman Kristin Sullivan. Since then, 3 more reports were recorded in the UTA daily crime log.

Sources: 2009-2011 numbers from the annual campus fire and safety report, university spokeswoman Kristin Sullivan. 1 = Texas Department of Public Safety, 2 = Rape Abuse and Incest National Network, 3 = National Institute of Justice

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“O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!”
(2 Samuel 18:33)

Succession Narrative

The purpose is to explain how Solomon became his father David's successor. This narrative describes in detail the events that led to the birth of Solomon by Bathsheba, the death of Solomon's older brothers Amnon and Absalom, and in 1 Kings 1-2, how Solomon rather than Adonijah assumed the throne.



The source for most of the material in chs. 13-20 seems to have been an early account of Absalom's revolt, which, like the story of David's rise to power, is told in such a way that it exonerates David of possible charges of serious wrongdoing in the violent events being reported. The contrast with the prophetic orientation of chs. 11-12 and their unfavorable portrayal of David is striking. In the old story that begins in 13.1 David, the adulterer and murderer of the preceding chapters, is guilty of nothing worse than excessive love and leniency toward his sons. (Collins Harper NRSV 453)

Another example of multiple sources being brought together.

Disorder in the Kingdom (19:8b–20:26)

David's Conflicts in the Kingdom (13:1–20:26)

- **David Recalled to Jerusalem (19:8b–18a)**
- David's Mercy to Shimei who was of the house of Saul & cursed David (19:18b–23)
- David and Mephibosheth son of Jonathan Meet. M claims not to have deceived D. David shows mercy. (19:24–30)
- David's Kindness to Barzillai. Offers to provide for him in Jerusalem bc of his help. (19:31–40)
- Strife between “Israel” and Judah (19:41–43)
- The Rebellion of Sheba (of Benjamin, 20:1–26)
 - Wise woman of Abel convinces the town to kill Sheba to avoid attack by David (20:16–22)



Fulfillment of Prophecy: David's Punishment

2 Samuel 12:10 Now, therefore, **the sword will never depart from your house**, because you despised me and took the wife of Uriah the Hittite to be your own.' "This is what the Lord says: '**Out of your own household I am going to bring calamity on you. Before your very eyes I will take your wives and give them to one who is close to you, and he will sleep with your wives in broad daylight.** 12 You did it in secret, but I will do this thing in broad daylight before all Israel."

"In the acts of these two sons David could see the reflection of his own sins: **adultery and murder**. David was distraught at the chaos introduced into his own household, and after overcoming his sorrow over the death of Ammon, he pined away over the absence of his next eldest remaining son, Absalom, who was living in exile. **Absalom killed Amnon and many of his other sons**. Over time David was reconciled with Absalom and he returned to the land. . . . Soon he proclaimed himself king at Hebron and began a civil war with his father for control of all of Israel. . . . **Absalom entered Jerusalem, took David's place, and humiliated his father by openly sleeping with David's wives** (2 Sam 16:22). Through the ruse of his trusted friend Hushai, David was able to regroup his supporter in the wilderness and retake his country. In the heart of the battle Joab killed Absalom, and David was left to mourn the death of his son who had attempted to overthrow his kingdom: "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" (2 Sam 18:33) (JWOT 210-211).

[This] was a theological agenda designed to document how human sin and bad judgment jeopardized the Davidic covenant as far back as David himself" (Hill & Walton 267).

David's Final Acts as King (21:1–24:25)

- David Avenges the Gibeonites (21:1–14)
- Exploits of David's Men (21:15–22)
- **David's Song of Thanksgiving** (poem or psalm, 22:1–51)
- **The Last Words of David** (archaic poem or song, 23:1–7)
- David's Mighty Men (23:8–39)
- **David's census of Israel and Judah** (24:1–9)
 - Taking a census calls the men to active duty, where they are under increased ritual obligations and hence vulnerable to cultic dangers. Also suggests that David was relying on men rather than the Lord
- Judgment on David's Sin (24:10–17)
- **David's Altar on the threshing Floor** (24:18–25) Books of Samuel end with a reaffirmation of Jerusalem as the religious center of Israel, looking forward to Solomon's building of the temple

David's Census 2 Samuel 24:1

"And Satan stood up against Israel, and provoked David to number Israel." (1 Chronicles 21:1)



King David had caused a census to be taken of all the people under his rule. The principle reason for taking the census was his pride in military strength and power. Because of this sin of pride, the Lord sent a pestilence upon Israel and 70,000 men perished from Dan to Beersheba."

Howard W. Hunter, *Conference Report* (April 1964), p. 33.

24:18-25 David purchases a piece of land that will become the site of the Jerusalem temple. Thus, the Books of Samuel end with a reaffirmation of Jerusalem as the religious center of Israel, looking forward to Solomon's building of the temple.



1 Kings 1-2 Nathan & Bathsheba work together to ensure Solomon succeeds David as King

The Last Words of David (archaic poem)

23:1 These are the last words of David:

“The inspired utterance of David son of Jesse,
the utterance of the man exalted by the Most High,
the man anointed by the God of Jacob,
the hero of Israel’s songs:

2 “The Spirit of the Lord spoke through me;
his word was on my tongue.

3 The God of Israel spoke,
the Rock of Israel said to me:

‘When one rules over people in righteousness,
when he rules in the fear of God,

4 he is like the light of morning at sunrise
on a cloudless morning,
like the brightness after rain
that brings grass from the earth.’

5 “If my house were not right with God,
surely he would not have made with me an everlasting
covenant,
arranged and secured in every part;
surely he would not bring to fruition my salvation
and grant me my every desire.

6 But evil men are all to be cast aside like thorns,
which are not gathered with the hand.

7 Whoever touches thorns
uses a tool of iron or the shaft of a spear;
they are burned up where they lie.”

David's Triumphs

"The biblical writers (and the ancient Israelites, we can presume) were clearly fascinated and troubled by this man, and the result is a vivid portrait of a complex individual, with all his strengths and weaknesses, one who is cunning, opportunistic, loyal, and passionate." (Coogan 255).

What do you learn from his story arc?

David was a man after God's own heart (1 Sam. 13:14): committed to the will of God. God used David to perform mighty acts for His chosen people Israel

King of Judah (2:4)
King of Israel (5:3)
Conquers Jerusalem (5:7)
Transfers ark (6:12)
Davidic covenant (7:16)
Defeats Philistines (8:1)
Defeats Moab (8:2)
Defeats Ammon (10:16)
Defeats Syria (10:19)

David's Troubles

CAUSES:

Lust/Adultery (11:4)
Lying & Murder of Uriah (11:17)
Amnon's incest (13:14)
Absalom usurps throne (16:15,16)
Trusting in his/military strength:
forbidden census (24:2)

EFFECTS:

Child out of wedlock (11:5)
Child dies (12:19)
Amnon murdered (13:28–29)
Absalom killed (18:14–15)
Plague (24:15)

A Taste of Psalms

Overview of Hebrew Poetry

- **Much Old Testament scripture is poetic**
 - The Book of Psalms, obviously
 - Other parts of the *Ketuvim* or “Writings,” such as Proverbs, Ecclesiastes, the Song of Solomon
 - Much of the Latter Prophets
 - Even passages in the *Torah* such as Jacob’s Blessing (Genesis 49), Moses’s & Miriam’s Songs (Exodus 15), David’s Lament over Saul and Jonathan (2 Samuel 1)
- **What is poetry?**
 - **Concentrated language**
 - Maximum of thought in a minimum of words
 - **Creative and evocative use of language**
 - Different diction (word choice), use of words to mean more than usual
 - Unusual syntactical structure
 - Distinctive in both *form* and *content* (more later)
- **Why are music & poetry so powerful?**

The three most quoted books in the Old Testament:
Isaiah, Deuteronomy, & Psalms

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 - Distinctive in both *form* and *content* (more below)
- **Effects of Poetry & Music**
 - Requires the reader to slow down, think about and interpret the material
 - Stirs deep feelings, emotional and spiritual

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Formal Features of Hebrew Poetry

Structure of Individual Psalms *Much of the form or “shape” of OT poetry is not evident in translation

- Line level
 - Alliteration (repetition of initial consonants sounds in a line), paronomasia (verbal puns on similar sounding words), rhythm or patterns of stress (but not necessarily meter)
- “Verse” level
 - Most verses consist of a couplet (bicolon) or sometimes a triplet (tricolon)
 - This is seen in some extent in translation, especially in study Bibles (in the KJV look for the colon (:))
 - Bicola and tricola are important for parallelism, an important content feature of OT poetry
- Stanza (or strophe) level
 - Group of couplets that constitute a sense unit, equivalent to a paragraph or pericope
- Poem level
 - Sometimes a scheme binds together an entire Psalm
 - Notable is the acrostic, where each verse begins with a certain letter
 - Psalms 34 and 119

Literary Features of Hebrew Poetry

- **Compression**—large amount of thought into the least number of words
- **Creative and evocative use of language**
- **Parallelism**—correspondence in the ideas expressed in two or more successive lines
 - Synonymous parallelism (sense of A-line repeated in B-line)
 - *Why do the heathen rage,
and the people imagine a vain thing? (Ps. 2:1)*
 - Antithetical parallelism (sense of A-line contrasted in B-line)
 - *For the LORD knoweth the way of the righteous:
but the way of the ungodly shall perish (Ps. 1:6)*
 - Synthetic or climactic parallelism (sense of A-line built upon in B-line)
 - *Give unto the LORD, O ye mighty,
give unto the LORD glory and strength. (Ps. 29:1)*

Parallelism is important because, unlike rhythm and meter, figures of thought can be translated into another language

Parallelism: The modern reader, confronted with this sort of thing, has to make adjustments. Our own literary forms do not encourage repetition; still less are they built on it. But the Hebrew poet thought otherwise and worked within a different tradition. A modern poet, having said something, will be anxious to urge his or her composition forward to the next stage. ... **The ancient Hebrew poet seems to have been in no hurry; if a thought was truly important, it could not be exhausted in one statement.** Turning it in the hand and viewing it from different angles, as it were, the Hebrew poet could more fully demonstrate its latent significance. ...

Hebrew Poetry

Synonymous Parallelism

- Psalms 51:1

Have mercy upon me, O God, according to
thy loving kindness:

according unto the multitude of thy tender
mercies blot out my transgressions.

*Pay attention to the colon in the KJV to
identify the parallelism



Hebrew Poetry

Antithetic Parallelism

- Psalm 34:10

The young lions do lack, and suffer hunger:

But they that seek the Lord shall not want
any good thing

*Pay attention to the colon in the KJV to
identify the parallelism



Hebrew Poetry

Chiasmus

Psalm 3:7–8

Save me.

O my God

For thou hast smitten
all my enemies
on the cheekbone
The teeth
of the wicked

thou has broken;

to Jehovah

Salvation



Hebrew Poetry

Chiasmus

Psalm 58

Do ye indeed O gods speak righteousness, O Congregation?

Do ye judge uprightly, O ye sons of men?

Nay in the heart ye work wickedness,

Ye weigh out the violence of your hands on the earth.

The wicked are estranged from the womb. . .

 Their poison is like the poison of a serpent.. .

O God

 break

 their teeth in their mouth;

 the great teeth of the young lions

 break out

O Jehovah

 They shall melt away like waters, like a snail will melt as it goes along. . .

Abortions of a woman that have not behold the sun

The righteous shall rejoice when he seeth the vengeance;
he shall wash his feet in the blood of the wicked.

And men shall say, there is a reward for righteousness.

Surely there is a God that judgeth the earth.



Musical Features of Hebrew Poetry

- **No ancient biblical music has survived**
 - David played on the harp as he sang . . .
 - Psalm 150 reveals that a variety of musical instruments were used in ancient Israel as musical accompaniment to praising the Lord: trumpet, psalter, harp, timbrel, stringed instruments & organs, cymbals
 - **Selah**—enigmatic Hebrew term that may have been a musical direction
- In the post-biblical period scripture was frequently chanted, and system of marking the biblical text, called *cantillation*, developed to divide it into units, indicate stress or accent, and indicate musical line

וַיֹּאמֶר אֱלֹהִים יְקֻרוּ הַמִּימִם

“And God said, “Let the waters be collected.” (Gen 1:9) Vowel points in red, cantillations in green

- [Audio clip: Psalm 18:1-5 chanted \(Yehezkel Hai El-Beg\)](#)

Introduction to Psalms

- Title
 - Hebrew: Tehillim or “songs of praise”
 - Greek: *Psalm*
- If the Bible’s narrative materials relate what God has done and the prophetic literature reports what God has said, the Psalms present the response of the people to the acts and words of God. (Anchor BD)
 - The Psalms reflect the feeling and religious experience of ancient Israel
- Many are pre-exilic, some even original with David
 - Nevertheless, some are post-exilic and all bear evidence of editing during the collection process
- Structure
 - 150 psalms divided into 5 “books” an analogy to the Torah
 - Each books ends with a doxology or statement of praise (41, 72, 89, 106, 150)
- Attributions
 - David (73), Solomon (2), Sons of Korah (12), Asaph (12), Heman (1), Moses (1), Ethan (1)

“The book of Psalms is the longest in the Bible, with 150 chapters in the traditional numbering. It is in effect an anthology of the hymns of ancient Israel, collected and edited into relatively final form probably in the fifth or fourth century BCE. Its title in Hebrew tehillim, mean ‘praises,’ a vague word that does not take into account the different types of hymns found in the book. . . . The English title of the book, “Psalms,” is derived from a Greek word for a stringed instrument (psalterion), indicated the musical character of the book’s contents.” (Coogan 452)

Structure of the Book of Psalms

- 150 psalms divided into 5 sections (according to later Jewish tradition, this reflected the five books of Moses/Torah)
 - Psalms 1–41
 - Psalms 42–72
 - Psalms 73–89
 - Psalms 90–106
 - Psalms 107–150
- Each section concludes with a doxology (a short hymn of praise)
 - Psalms 41:13; 72:18–19; 89:52; 106:48
 - Psalms 150 provides a concluding doxology for both the fifth section and for the Psalms as a whole

Doxology (short hymn of praise)

41:13 Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen.

72:18-19 Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

89:52 Blessed be the Lord for evermore. Amen, and Amen.

106:48 Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord.

Psalm Collections

- In addition to the five-fold formal division of the final edition, the Psalter can also be divided into a number of Psalms grouped by types
 - some of them, focusing on the use of *YHWH* or *Elohim* divine names, might suggest that some Psalms came from the south and some from the north.

Psalm subcollections

- Yahwistic Psalms of David (3–41)
- Psalms of Korah (42–49)
- Elohistic Psalms of David (51–72)
- Psalms of Asaph (73–83)
- Psalms on YHWH's kingship (93–99)
- Hallelujah Thanksgiving Psalms (111–118)
- **Songs of Ascents** (liturgical psalms for entry to the temple, 120–134)
- Hallelujah Thanksgiving Psalms (146–150)

“The book of Psalms is therefore the result of a long process of compilation and editing. Each sanctuary or place of worship, preeminently but not exclusively Jerusalem, and each priestly family, would have had its own collection of hymns, and these different collections were gradually combined into the book we now know as Psalms” (Coogan 454).

“The book of Psalms, then, as an anthology, contain poems from several periods in Israel’s history, but most individual psalms are impossible to date precisely” (Coogan 455).

Who Wrote Psalms?

- Superscriptions are not always reliable
- 73 are ascribed to David.
- 12 to Asaph (see 1 Chron. 16:4–7)
 - The Asaphites were one of the guilds of musicians in the First Temple. Asaph was a prophet & cymbal player.
- 2 to Solomon
- 1 to Moses (Psalm 90)
- Others are unknown
- 2 Samuel 23:1 (Psalm of David)
- Many of these probably were attributed later on

The biblical tradition that David was “the sweet psalmist of Israel” (2 Sam 23:1) no doubt contributed to the attribution to him of 73 of the 150 psalms in the [traditional Hebrew] Masoretic Text. The majority of scholars, however, think most of these attributions are without real support.

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Psalm Types

- **Lamentations (Petitions)**
 - The largest number of Psalms are actually lamentations, describing the suffering of the singer and containing pleas for deliverance
 - E.g. Psalm 22:2–3
- **Penitential**
 - Prays for forgiveness and help
- **Thanksgiving**
 - Express gratitude for divine intervention to the singer
- **Hymn**
 - Descriptive language to praise a characteristic of God (irrespective of what he has done for the singer)
- **Torah Psalms**
 - Praise God's revelation in Torah
 - E.g. Psalm 119:1–2
- **Temple and Liturgy**
 - Describe the joys of the temple, prepare worshipers
- **Royal Psalms**
 - Praising a king as the representative of YHWH, sung at important events (coronation/adoption, weddings, victories)
 - For Christians the king was supposed to be a type of the coming Messiah, hence many serve double-duty as **Messianic Psalms**
- **Trust**
- **Wisdom**
 - Cf. Proverbs
- **Imprecations (cursings!)**
 - Display God's justice, prove God's authority over the wicked, lead wicked to repentance (*HCSB*)
 - "God hears even outrageous cries for justice and attends human suffering" (Bandstra, 410)

Lamentations (Petitions): describing the suffering of the singer and containing pleas for deliverance

Psalm 3: Trust in God under Adversity

A Psalm of David, when he fled from his son Absalom.

1 O Lord, how many are my foes!

Many are rising against me;

2 many are saying to me,

“There is no help for you in God.” *Selah*

3 But you, O Lord, are a shield around me,
my glory, and the one who lifts up my head.

4 I cry aloud to the Lord,

and he answers me from his holy hill. *Selah*

5 I lie down and sleep;

I wake again, for the Lord sustains me.

6 I am not afraid of ten thousands of people

who have set themselves against me all around.

7 Rise up, O Lord!

Deliver me, O my God!

For you strike all my enemies on the cheek;
you break the teeth of the wicked.

8 Deliverance belongs to the Lord;

may your blessing be on your people! *Selah*



Penitential: Prays for forgiveness and help

Psalm 6

- 1 O Lord, do not rebuke me in your anger,
or discipline me in your wrath.
- 2 Be gracious to me, O Lord, for I am languishing;
O Lord, heal me, for my bones are shaking with terror.
- 3 My soul also is struck with terror,
while you, O Lord—how long?

- 4 Turn, O Lord, save my life;
deliver me for the sake of your steadfast love.
- 5 For in death there is no remembrance of you;
in Sheol who can give you praise?



Praising God for His Graciousness

Thanksgiving Psalms: Express gratitude for divine intervention to the singer

- Psalm 30
 - “¹I will extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me. ²O LORD my God, I cried unto thee, and thou hast healed me. ³O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. ⁴Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.”
- Psalm 104 (as a whole, in the form of a creation hymn)
 - “¹Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty . . . ⁵Who laid the foundations of the earth, *that it should not be removed for ever.* ⁶Thou coveredst it with the deep as with a garment: the waters stood above the mountains . . . ³³**I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.** ³⁴My meditation of him shall be sweet: I will be glad in the LORD. ³⁵Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.
 - An imprecation at the end!



In Praise of God

Hymns: Descriptive language to praise a characteristic of God (irrespective of what he has done for the singer)

- Psalm 19
 - “The heavens declare the glory of God; and the firmament sheweth his handywork.”
- Psalm 96
 - “¹O sing unto the LORD a new song: sing unto the LORD, all the earth. ²Sing unto the LORD, bless his name; shew forth his salvation from day to day. ³Declare his glory among the heathen, his wonders among all people. ⁴For the LORD *is* great, and greatly to be praised: he *is* to be feared above all gods. ⁵For all the gods of the nations *are* idols: but the LORD made the heavens. ⁶Honour and majesty *are* before him: strength and beauty *are* in his sanctuary. ⁷Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.”
- Psalm 100
 - “¹Make a joyful noise unto the LORD, all ye lands. ²Serve the LORD with gladness: come before his presence with singing. ³Know ye that the LORD *he is* God: *it is he that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture. ⁴Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name. ⁵For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.”

In Praise of God's Law

Torah Psalms: Praise God's revelations in the Torah

- Psalm 19

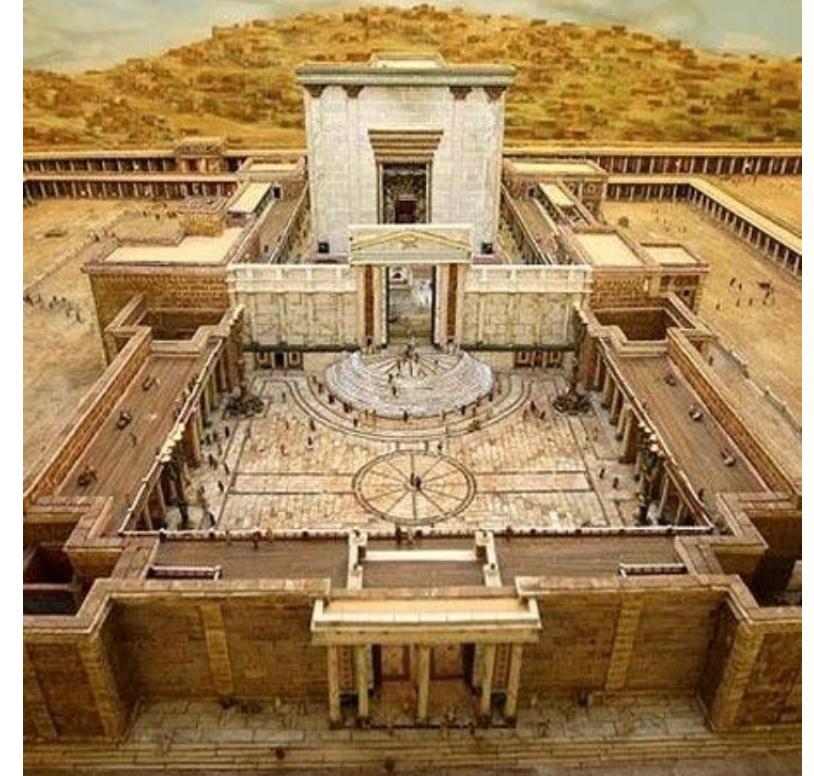
- “⁷The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple. ⁸The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes. ⁹The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether. ¹⁰More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.”



In Praise of God's House

Temple Psalms: Describe the joys of the temple, prepare worshipers

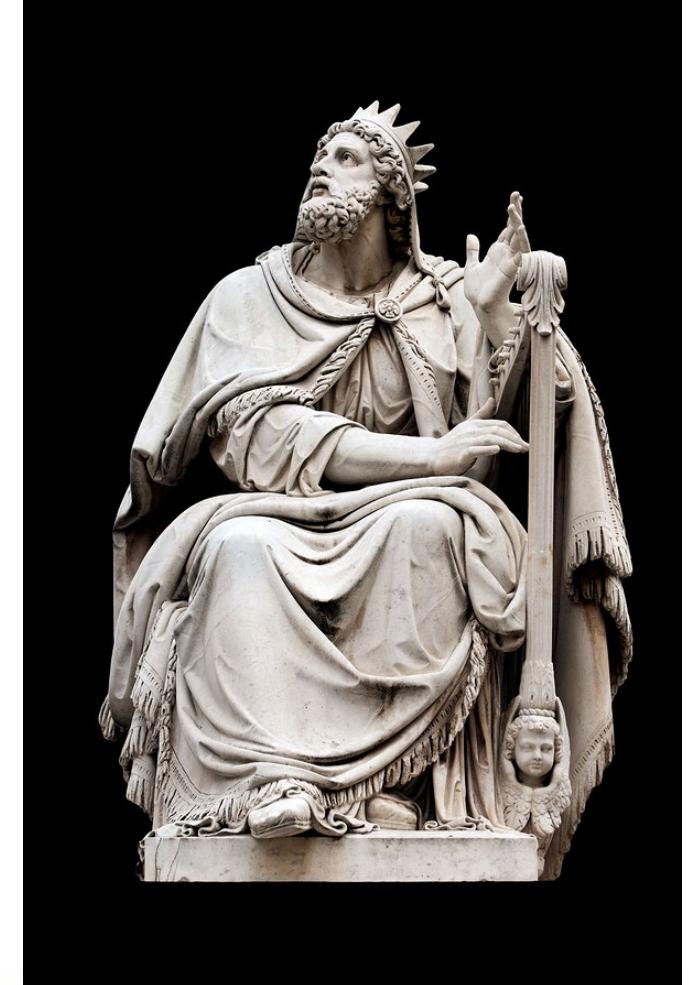
- Psalm 24
 - “³Who shall ascend into the hill of the LORD? or who shall stand in his holy place? ⁴He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. ⁵He shall receive the blessing from the LORD, and righteousness from the God of his salvation.”
- Psalm 27
 - “⁴One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.”
- Psalm 84
 - “¹How amiable are thy tabernacles, O LORD of hosts! ²My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. ³Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God. ⁴Blessed are they that dwell in thy house: they will be still praising thee.”



Royal Psalms:

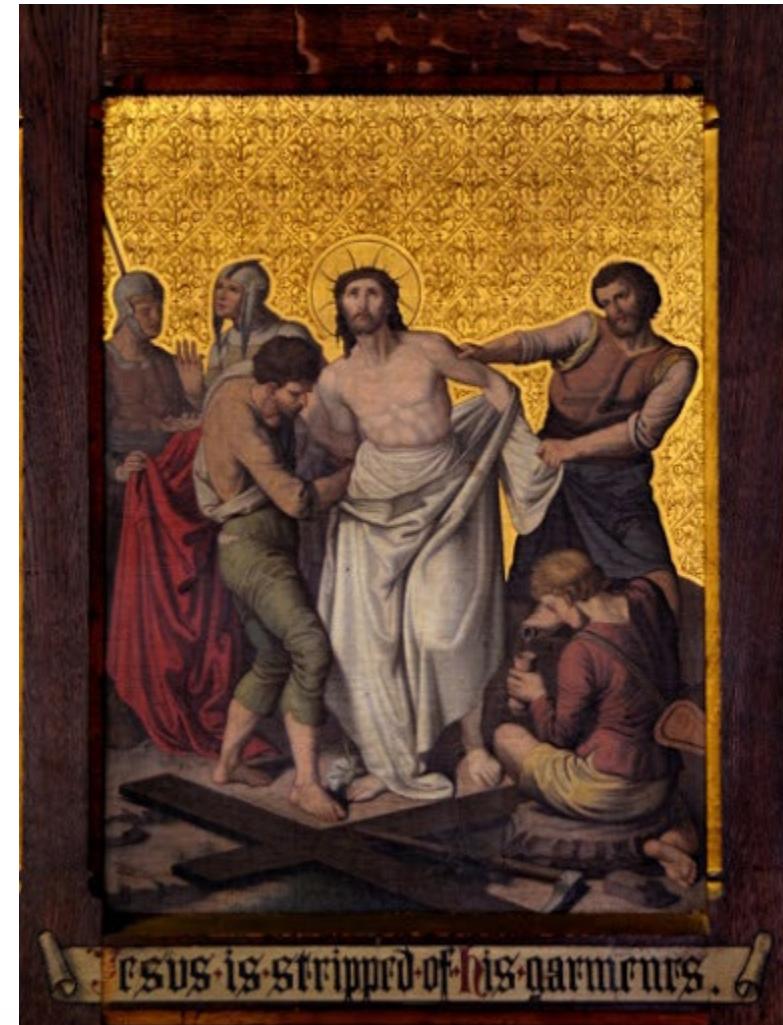
Praising a king as the representative of YHWH, sung at important events (coronation/adoption, weddings, victories)

- Psalm 45 (written in the style of a royal wedding ode)
 - “²Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. ³Gird thy sword upon *thy* thigh, O most mighty, with thy glory and thy majesty. ⁴And in thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things. ⁵Thine arrows are sharp in the heart of the king's enemies; *whereby* the people fall under thee . . . ⁹Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. ¹⁴She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. ¹⁵With gladness and rejoicing shall they be brought: they shall enter into the king's palace.”
 - Exposition: Messiah = king and bridegroom, bride = God's people and church



Clear Messianic Psalms

- Psalm 22
 - “¹⁴I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. ¹⁵My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. ¹⁶For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. ¹⁷I may tell all my bones: they look *and* stare upon me. ¹⁸They part my garments among them, and cast lots upon my vesture.”



1) 16:9-10

2) 31:5

3) 34:20

4) 41:9

5) 65:7

6) 68:18

7) 69:21

8) 91:11-12

9) 110:1,4

10) 118:21-22

Acts 13:34-37

Luke 23:46

Jn 19:31-33,36

Jn 13:21-27

Matt. 8:26

Eph. 4:7-10

Matt. 27:34

Matt. 4:5-6

Matt. 22:41-46

Luke 20:9-19

Messianic Prophecies

He would be resurrected

Commits his Spirit to God's hand

None of his bones broken

He would be betrayed

He would calm the sea

He would ascend on high

He would be given gall & vinegar

He would be protected by angels

He would sit at God's right hand,
as a priest

Rejected he would become the
chief cornerstone

Songs of Comfort

Trust Psalms

Psalm 23: The Divine Shepherd

1 The Lord is my shepherd, I shall not want.

2 He makes me lie down in green pastures;
he leads me beside still waters;[a]

3 he restores my soul.[b]

He leads me in right paths[c]
for his name's sake.

4 Even though I walk through the darkest valley,[d]

I fear no evil;
for you are with me;
your rod and your staff—
they comfort me.

- Psalm 30

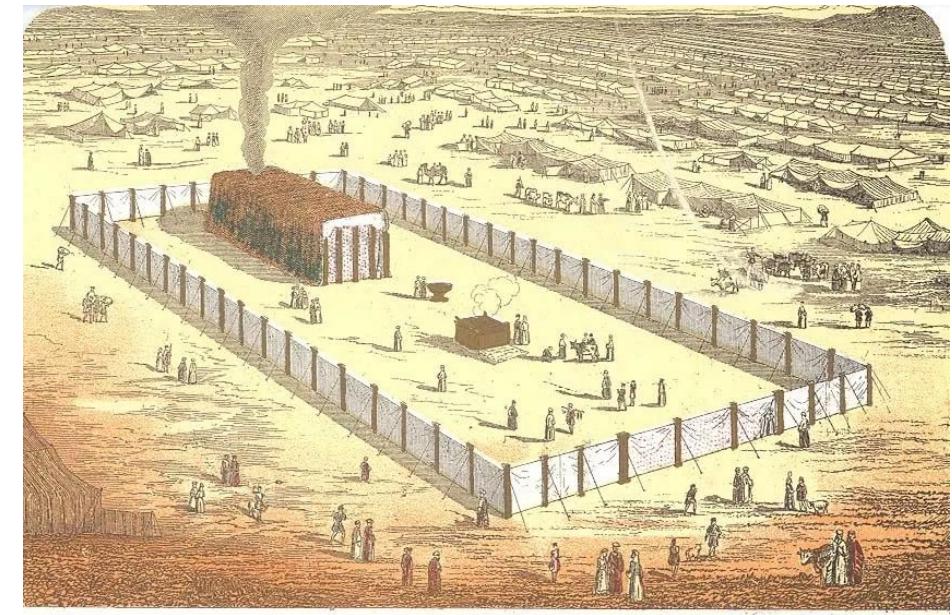
- “5For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night,
but joy *cometh* in the morning.”

5 You prepare a table before me
in the presence of my enemies;
you anoint my head with oil;
my cup overflows.
6 Surely[e] goodness and mercy[f] shall follow me
all the days of my life,
and I shall dwell in the house of the Lord
my whole life long.[g]



Wisdom Psalms

- Psalm 15
 - “¹LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? ²He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. ³*He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.*”



THE TABERNACLE IN THE WILDERNESS.

Yearning for God

- Psalm 42
 - “¹As the hart panteth after the water brooks, so panteth my soul after thee, O God. ²My soul thirsteth for God, for the living God: when shall I come and appear before God?”
- Psalm 63
 - “¹God, thou *art* my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; ²To see thy power and thy glory, so as I have seen thee in the sanctuary. ³Because thy lovingkindness *is* better than life, my lips shall praise thee.”



First Taste of Psalms, 1–8

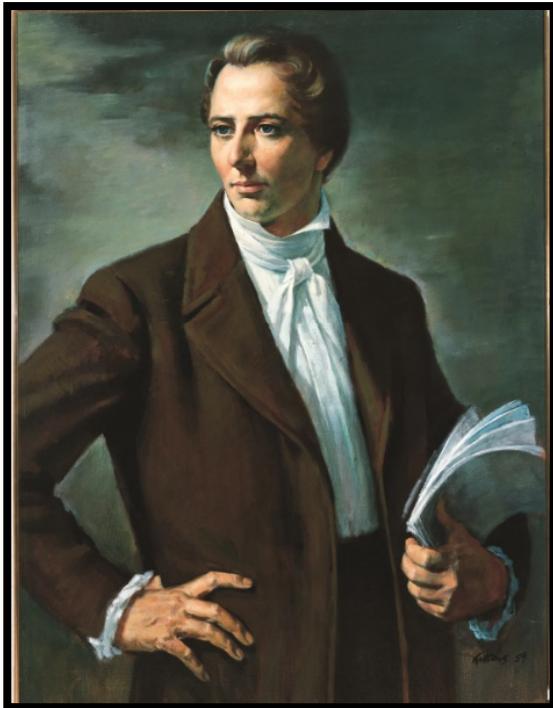
- Psalm 1
 - A Torah psalm with features of wisdom literature (like Proverbs)
- Psalm 2
 - A **royal psalm** with strong **Messianic applications**
 - “⁶Yet have I set my king upon my holy hill of Zion. ⁷I will declare the decree: **the LORD hath said unto me, Thou art my Son; this day have I begotten thee.** ⁸Ask of me, and I shall give *thee* the heathen for thine inheritance, and the uttermost parts of the earth *for thy possession.*”
- Psalms 3 and 5
 - individual **lament or complaint psalms**
- Psalms 6–7
 - **penitential** and **imprecatory psalms**
- Psalm 8
 - A **hymn of praise** with a passage in vv. 5–6 that, although referring to Adam/humanity can have **messianic application**
 - “¹O LORD our Lord, **how excellent is thy name in all the earth!** who hast set thy glory above the heavens. . . ³When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained”
 - “⁵For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. **“Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet”**

So... what?

What have you felt today as a result of this study of Psalms?

An Invitation: Become a writer of Psalms.

From Joseph Smith's Journals

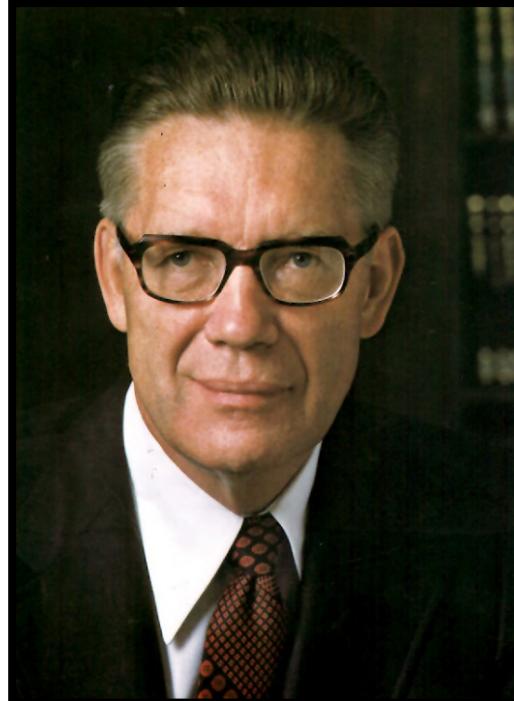


Nov. 18, 1833 – “Oh, how marvelous are thy works, oh Lord, and I thank thee for thy mercy unto me, thy servant. Oh Lord, save me in thy kingdom for Christ’s sake. Amen.”

Sept. 22, 1835 – “My heart is full of desire today, to be blessed of the God of Abraham with prosperity until I will be able to pay all my debts. For it is the delight of my soul to be honest. Oh Lord, thou knowest right well! Help me and I will give to the poor.”

Dec. 10, 1835 – “I say in my heart, I will trust in thy goodness and mercy forever, for thy wisdom & benevolence, O Lord, is unbounded & beyond the comprehension of men & all of thy ways cannot be found out.”

From Elder Bruce R. McConkie



Praise ye the Lord: Praise him for his goodness;
Praise him for his grace; Exalt his name and seek his face—
O praise ye the Lord. Blessed is the Lord:
Bless him for his mercy; Bless him for his love;
Exalt his name and seek his face— O blessed is the Lord.
Praise ye the Lord: Praise him who all things did create;
Praise him who all things did redeem; Exalt his name and
seek his face—
O praise ye the Lord. Seek ye the Lord:
Seek him who rules on high; Seek him whose will we know;
Exalt his name and seek his face— O seek ye the Lord.”
(CR, Oct. 1973, p. 57)

From President Gordon B. Hinckley



Poem by Gordon B. Hinckley put to music shortly before his death by Janice Kapp Perry. Performed at his funeral.

What is this thing that men call death,
This quiet passing in the night?
Tis not the end but genesis
Of better worlds and greater light.
O God, touch Thou my aching heart
And calm my troubled, haunting fears.
Let hope and faith, transcendent, pure,
Give strength and peace beyond my tears.
There is not death, but only change,
With recompense for vict'ry won.
The gift of Him who loved all men,
The Son of God, the Holy One.

“You—my dear extraordinary youth—were sent to earth at this precise time, this most crucial time in the history of the earth, to help gather Israel,” the prophet said. “**There is nothing happening on this earth right now that is more important than that. There is nothing of greater consequence. Absolutely nothing.** This gathering should mean everything to you. This is the mission for which you were sent to earth.”

Sister Nelson spoke about understanding and fulfilling our individual roles in this great work and reminded us that we choose whether or not we fulfill our mortal missions.

“No one will make us,” she said. “We have our agency to choose how we spend our time and energy, our talents and resources. In fact, what we choose to do is part of our testing. The choice is yours and mine. Will we choose to do whatever it takes to fulfill the wonderful missions for which we were sent to earth?”

So, Pres.Nelson asked, **“Are you willing to enlist in the youth battalion of the Lord to help gather Israel?”**

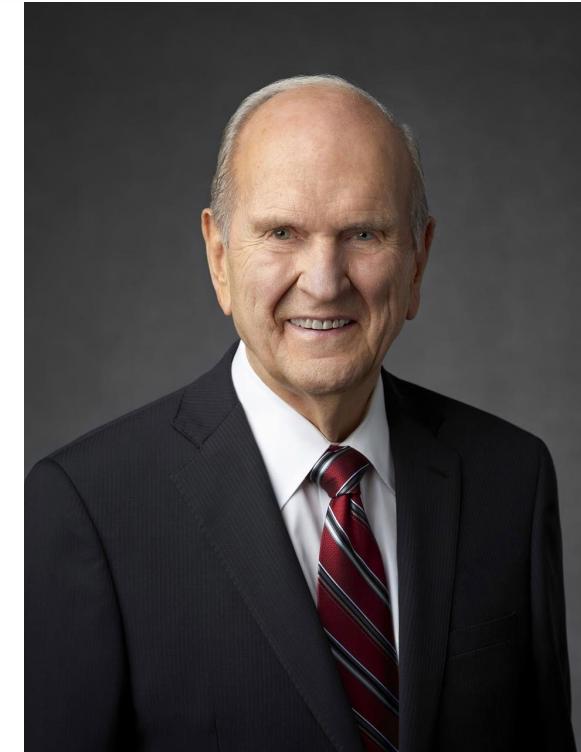


To be of the House of Israel is to assist in the Lord's work

For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.
(Deuteronomy 14:2)

“Are you willing to let God prevail in your life? Are you willing to let God be the most important influence in your life? Will you allow His words, His commandments, and His covenants to influence what you do each day? Will you allow His voice to take priority over any other? Are you willing to let whatever He needs you to do take precedence over every other ambition? Are you willing to have your will swallowed up in His?”

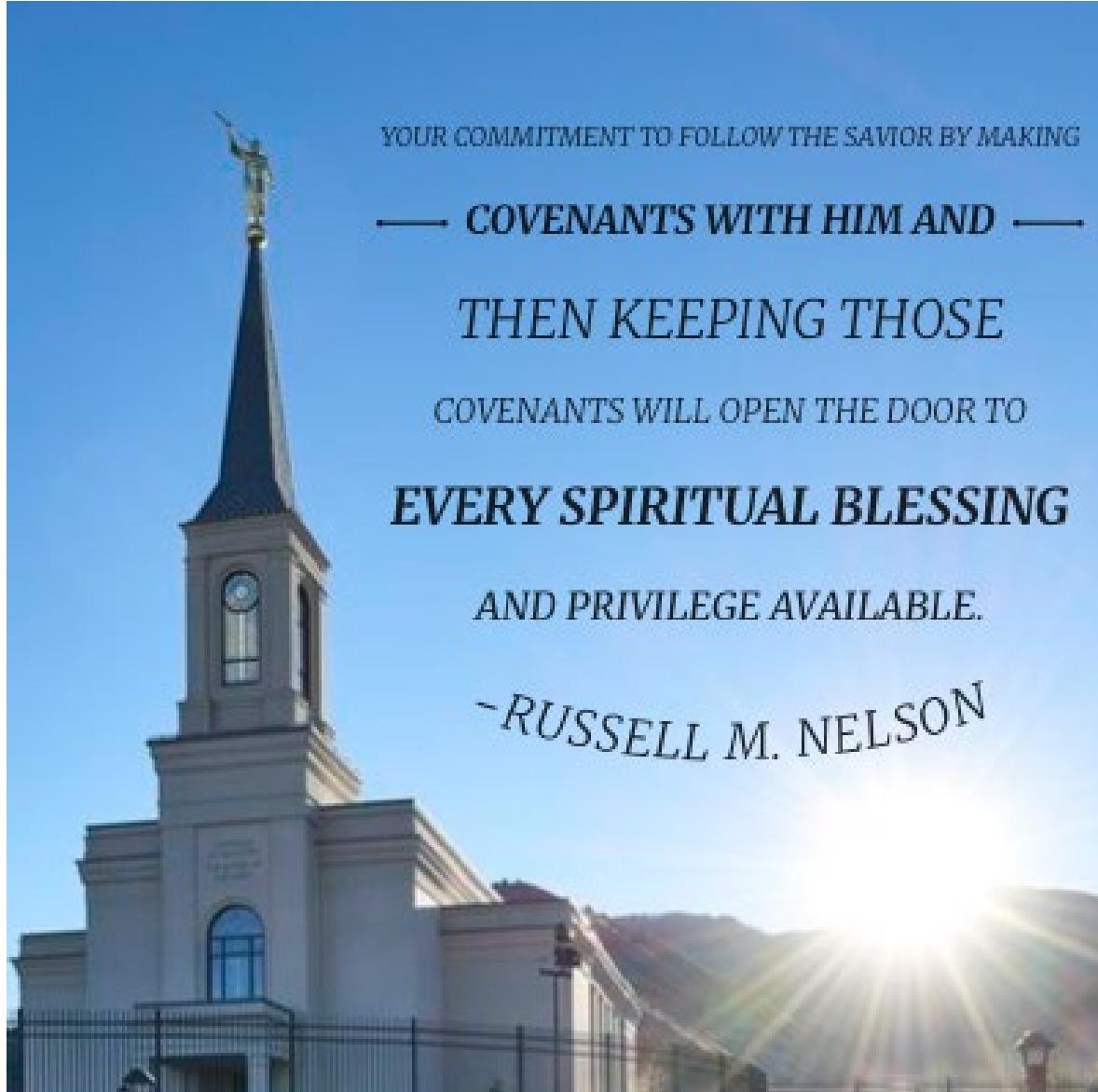
President Russell M. Nelson, “Let God Prevail,” October 2020



Final Thoughts:

- Why have you grown to love the Old Testament?
- What passages, stories, and books have been most significant for you?
- What are your plans to continue your study of the Old Testament?
- What things will you do in your life as a result of this course?

Do your everyday decisions show Heavenly Father that you put Him first? Is there anything you should change because it's taking priority over your relationship with God?



**We are part of the covenant.
What are his promises to us?**

“... The ordinances of the temple and the covenants you make there are key to strengthening your life, your marriage and family, and your ability to resist the attacks of the adversary. Your worship in the temple and your service there for your ancestors will bless you with increased personal revelation and peace and will fortify your commitment to stay on the covenant path.”

Russell M. Nelson, “As We Go Forward Together,” Ensign or Liahona, Apr. 2018, 7