

## Sacrifice of Praise: An Introduction to the Psalms

CD	Track	Outline Section
1	1	Introduction/Universality of the Wisdom Literature
	2	Book List
	3	Looking at the Bible as a Whole
	4	The First Covenant with Adam
	5	The First Fall of Adam and the Second Fall of Noah
	6	Covenant with Abraham
	7	Moses to David
	8	Recap of 1st Class
2	1	David and the Prophecies of a Messiah
	2	The New Covenant in the Eucharist
	3	An Introduction to the Psalms, part 1
	4	An Introduction to the Psalms, part 2
	5	An Introduction to the Psalms, part 3
	6	Davidic Authorship of the Psalms?
	7	Other Authors of the Psalms?
	8	Dating the Psalms
3	1	The Music of the Psalms
	2	The Meter of the Psalms
	3	The Structure of Hebrew Poetry
	4	Different Genres of Psalms
	5	Different Types of Old Testament Sacrifices
	6	The Todah Sacrifice
	7	Examples of Todah Psalms
	8	Psalm 50 and the Todah Sacrifice
4	1	The Todah Sacrifice and the Last Supper
	2	Psalm 1 and Life after Death
	3	Psalm 2 and the Messiah
	4	Psalm 8 and the "Son of Man"
	5	Psalm 22 and the Paschal Mystery
5	1	Psalm 23
	2	Psalm 41
	3	The Structure of Book II
	4	Psalm 42
	5	Psalm 72
	6	Psalm 45
	7	Comparing the "Five Books" of the Psalter
6	1	Psalm 45 Follow Up
	2	Psalm 51
	3	Final Comments on Book II
	4	Introduction to Book III
	5	Book III Continued and Psalm 73
	6	Psalm 74
	7	Psalm 88

## Sacrifice of Praise: An Introduction to the Psalms

	8	Psalm 89
7	1	Book IV: 2 of the 6 Themes
	2	Book IV: Remaining 4 of 6 Themes
	3	Structure of Book V
	4	Psalm 107
	5	Psalm 108 and 109
	6	Psalm 110 and Messianic Expectations
	7	The Hallel Psalms
8	1	The Psalms of Assent
	2	Psalms 120-122
	3	Psalms 123-127
	4	Psalms 128-132
	5	Psalms 133-136
	6	Psalm 137
	7	Psalm 139
9	1	Psalm 144 and 145
	2	Psalm 148 and Psalm 150
	3	Psalms awaiting the Messiah
	4	The Importance of David to the Psalms
	5	David and the Psalms' Theological/Pastoral Significance
	6	The Importance of the Psalms to the Gospels
	7	St. Athanasius on the Psalms
10	1	The use of the Psalms in Spiritual Warfare
	2	The right of exorcism

## **Psalms Lecture 1: Overview of Scripture**

Name	“Adamic” or “Creation”	“Noahic”	“Abrahamic”	“Mosaic” or “Sinai”	“Davidic”	“New”	“Eucharistic”
Mediator	Adam	Noah	Abraham	Moses	David	Son of David	Jesus
Mountain	Eden	Ararat	Morvah	Sinai	Zion	Zion	Calvary (Zion)
Organization	Married couple	Extended Family	Tribe	Nation	Kingdom (Empire)	Kingdom (Empire)	Church
Scripture	Genesis 1-2	Genesis 9	Gen 12:1-3; Gen 15; Gen 17; <b>Gen 22</b>	Exod 19-24 (fulfills Gen 15)	2 Sam 7 Pss. 89, 132 (fulfills Gen 17)	Jer 31:31-35 Ezek 37:24-28 Isa 55:1-5	Luke 22:14-32 esp. v. 20
	Roles of Adam: 1) Firstborn Son 2) King 3) Priest 4) Prophet 5) Universal Bridegroom		Promises to Abraham: 1) A Great Nation → Fulfilled 2) A Great Name (Royalty) 3) Universal Blessing (to all nations)				
							Fulfilled

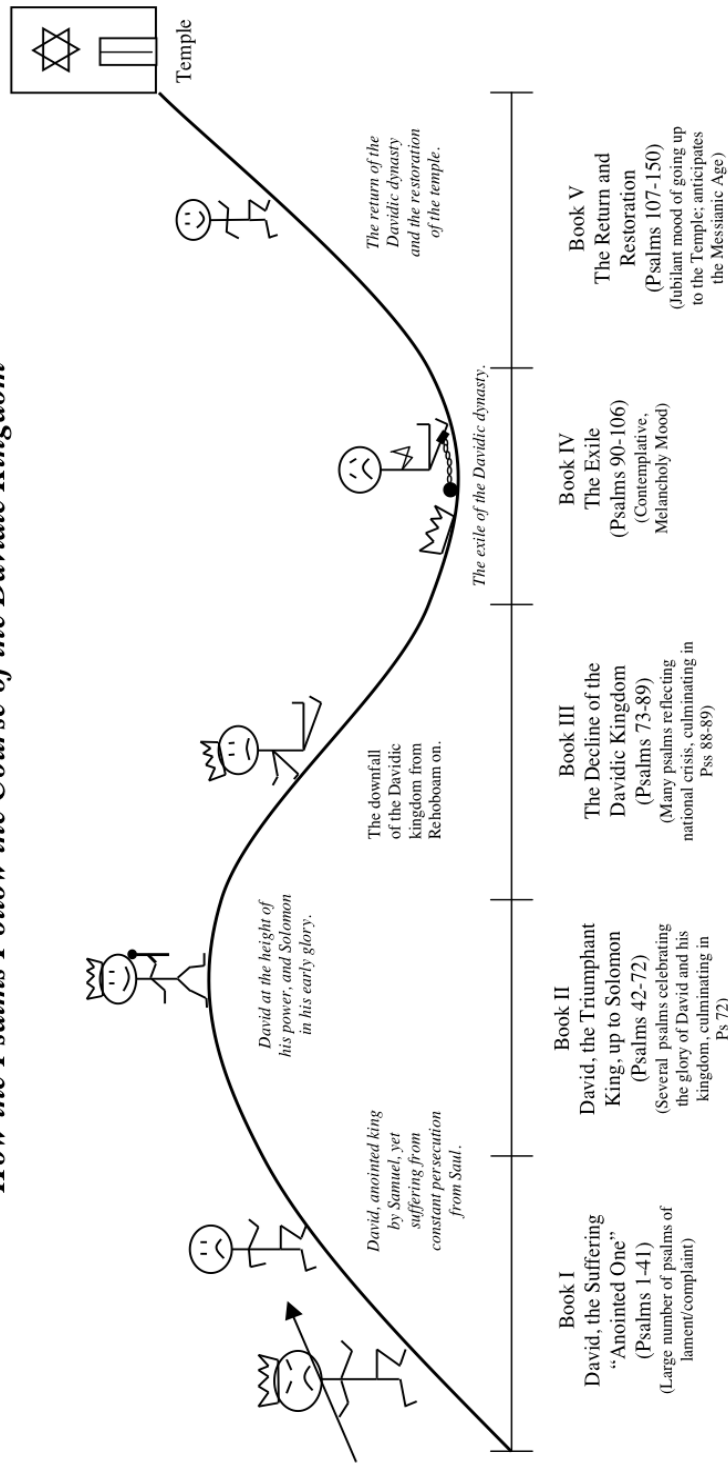
Covenants of Creation

Covenants of Redemption

### Seven Covenants of Salvation History

## **Psalms Lecture 2: Overview of the Psalms**

## How the Psalms Follow the Course of the Davidic Kingdom



### **Psalms Lecture 3: Date, Authorship, Technical Matters**

- I. Musical Notation?
- II. Meter?
- III. Structure:
  - a. Two-line verse:
  - b. Three-line verse:
- IV. Parallelism:
  - a. Two lines say the same thing:
  - b. Two lines say the opposite:
  - c. Any other relationship:
    - i. Emblematic (42)
    - ii. “Staircase” (29, 96)
- V. Other literary devices:
  - a. Simile and Metaphor
  - b. Acrostic structuring
  - c. Inclusio
  - d. Chiasm
- VI. Genres of Psalms:
  - a. Individual Lament
  - b. Communal Lament
  - c. Thanksgiving
  - d. Hymns
  - e. Royal Psalms

f. Wisdom

g. *Todah* Psalms



**Psalms Lecture 3:  
Date, Authorship, Technical Aspects of Hebrew Poetry**

**Authorship:**

- I. David, \_\_\_\_\_ psalms according to the Masoretic Text, about \_\_\_\_\_ in the LXX
- II. Asaph: 50, 73-83.
- III. Ethan: 89
- IV. Solomon: 72, 127
- V. Heman: 88
- VI. Sons of Korah: 42, 44-49, 84-85, 87-88 (88 also by Heman)
- VII. Moses: 90

**Dating:** Davidic psalms in the tenth century (examples)

Post-exilic psalms (examples)

Final editing in the post-exilic period

The evidence of the Dead Sea Scrolls

VII. Musical Notation:

*Mizmor--* from *z-m-r*, to play an instrument

VIII. Meter?

IX. Structure:

- a. Two-line verse:
- b. Three-line verse:

X. Parallelism:

- a. Two lines say the same thing:
- b. Two lines say the opposite:
- c. Any other relationship:
  - i. Emblematic (42)
  - ii. "Staircase" (29, 96)

- XI. Other literary devices:
  - a. Simile and Metaphor
  - b. Acrostic structuring
  - c. Inclusio
  - d. Chiasm
  
- XII. Genres of Psalms:
  - a. Individual Lament
  - b. Communal Lament
  - c. Thanksgiving
  - d. Hymns
  - e. Royal Psalms
  - f. Wisdom
  - g. *Todah* Psalms

**Psalms Lecture 4:  
The Importance of the Todah to the Psalter**

“Todah” means \_\_\_\_\_ or \_\_\_\_\_

It was a subset of \_\_\_\_\_ offerings as described in Lev 7:11ff.

The \_\_\_\_\_ offerings were unique from other kinds of sacrifice because they were non-\_\_\_\_\_; they celebrated a healthy (shalom) relationship between God and the worshipper.

I. Unique elements of the Todah sacrifice:

- Large amount of \_\_\_\_\_ brought; the only sacrifice in which \_\_\_\_\_, especially \_\_\_\_\_ was offered.
- The majority of the sacrifice was \_\_\_\_\_ by the worshipper, in contrast to many other forms of sacrifice
- The consumption of the sacrifice had to take place \_\_\_\_\_. (Lev 7:15).
- As mentioned, this offering was in thanksgiving, not in R\_\_\_\_\_ for guilt or sin.

II. The Todah was part of a life experience we may call the “Todah C\_\_\_\_\_”:

- A. Find oneself in D\_\_\_\_\_
- B. Cry out to the L\_\_\_\_\_
- C. Vow to \_\_\_\_\_ the T\_\_\_\_\_
- D. [Experience Deliverance]
- E. Pay the \_\_\_\_\_
- F. Celebrate with a F\_\_\_\_\_
- G. Offer public T\_\_\_\_\_

H. These elements are observable in several Todah psalms, such as Ps 22.

### III. The Importance of the Todah to the Psalter

A. Many of the psalms were written for offering of the Todah as their

L\_\_\_\_\_ S\_\_\_\_\_ : 22, 50, 56, 69, 107, 116

B. Other psalms may reflect only the first or second part of the cycle: psalms of

L\_\_\_\_\_ or P\_\_\_\_\_

C. Failure to grasp the concept of the Todah has led to an A\_\_\_\_-L\_\_\_\_\_

reading of the psalms: see Psalm 50. Especially among P\_\_\_\_\_.

D. The Psalter as a whole displays a general T\_\_\_\_\_ -shape.

E. In the Davidic liturgy the T\_\_\_\_\_ replaced the B\_\_\_\_\_

O\_\_\_\_\_ as the “sacrifice of choice” vis-à-vis the Mosaic liturgy (cf. Lev

1).

### IV. Todah and Eucharist

A. The Passover was regarded as a \_\_\_\_\_ for the following reasons:

i. B\_\_\_\_\_ was eaten

ii. Not for S\_\_\_\_\_ but for T\_\_\_\_\_

iii. The sacrifice itself was E\_\_\_\_\_ by the

P\_\_\_\_\_.

iv. The Rabbis said in the age to come, only the T\_\_\_\_\_ would remain.

v. Compare the Last Supper, note the similarities:

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

V. Other concluding comments:

**Psalms Lecture 5:  
Book 1 of the Psalter**

Psalm 1

The W\_\_\_\_\_ introduction to the Psalter.

Suggests that Psalms is a book of instruction in Wisdom and in the Law of God—curious!

Notes on some of the images and poetic features:

Psalm 2

The R\_\_\_\_\_ introduction to the Psalter

Most quoted Psalm in the \_\_\_\_\_

An important Psalm for understanding the configuration of the D\_\_\_\_\_  
C\_\_\_\_\_

The literal Hebrew of the last verse is particularly M\_\_\_\_\_

The last monocolon links to Psalm 1 as an I\_\_\_\_\_

Psalm 3

A typical lament, associated with David's betrayal by A\_\_\_\_\_

Linked to Psalm \_\_\_\_\_

Sets tone for Book 1 after the introduction

Psalm 8

An unusual Psalm for Book 1 in that it includes no plea for H\_\_\_\_\_

A tremendously important Psalm theologically whose interpretation hinges on the identity of the \_\_\_\_\_ in verse 4.

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The four interpretive possibilities:

## Psalm 22

One of the fullest Todah psalms:

The situation of distress: \_\_\_\_\_

The cry to God: \_\_\_\_\_

The vow to praise/thank: \_\_\_\_\_

[The act of deliverance]

The fulfillment of the vow: \_\_\_\_\_

The feasting in the Temple: \_\_\_\_\_

The giving of public testimony: \_\_\_\_\_

The historical/cultural context of some of the images in the Psalm:

Apparent use of H \_\_\_\_\_

Animal imagery may point to \_\_\_\_\_

Indications in the literal sense of hope in \_\_\_\_\_

Christological meaning of the Psalm

Significance of its use from the \_\_\_\_\_

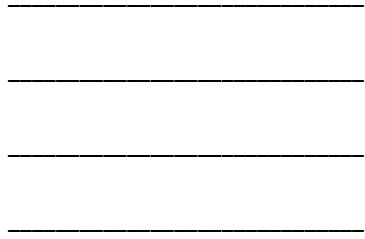
Its attribution to \_\_\_\_\_

Marian significance of \_\_\_\_\_

Animal imagery as reference to \_\_\_\_\_

Ecclesiological and Sacramental significance of various phrases:

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## Psalm 23

Ubiquity of Shepherd motif in ANE

Unusual intimacy of this poem

Chiastic structure which seems to have both temporal and eternal blessings in mind.

The meaning of certain words: “goodness and hesed” “forever—‘length of days’”

Shepherding background of some of the images.

The continuing theme of this psalm: Ezek 34; Mark 6, John 6, John 10

Rereading the text through Christ; as the words of Christ, as the words of Christians

Baptism; Eucharist, the presence of enemies (Matt 10)

Anointed with oil—Christians

Psalm is typical of this first book of psalms: trust in persecution

## Psalm 41

The inclusio with Psalm 1

The “man of my peace”

The hope for eternal life at the end

The act of betrayal by Judas

Jesus’ quote of this psalm at the last supper.



Significance of ending the first book—rounds out the collection of David's laments

**Psalms Lecture 6:  
Book II of the Psalter**

I. The chiasmic structure of Books II and III:

A. Sons of Korah: Psalms 42–49

B. Asaph: Psalm 50

C. David: 51–71

[“Of or to Solomon”: 72]

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B'. Asaph: Psalm 73–83

A'. Sons of Korah: Psalms 85–89

[Davidic Psalm 86 is an exception. Ethan the Ezrahite, author of Ps 89, is a son of Korah, a relative of Heman, author of Psalm 88]

The stress in chiasmic structures is at the beginning, middle, and end. The middle of this structure is the Davidic psalms (C) which end with the glorious Psalm 72 (“of Solomon”, probably understood as “about Solomon”), which ends Book II. This is the emotional high point of the Psalter, which descends rapidly to the lowest point, Pss 88-89 at the end of Book III. Book III has the fewest Psalms of David of any book (just one), and the most by other authors. We can speak of the “disappearance” of David in Book III.

II. What’s different about Book II?

A. Many Levitical psalms

B. Zion psalms for the first time: 46-47-48

C. Psalms of Book I that end in:

a. Lamenting plea: 12, 39, 40 [3]

b. Plea: 3, 9, 14, 20, 25, 33, 35, 36, 38, 39 [10]

c. Plea/Confidence: 5, 10, 17, 19, 26, 27, 28 [7]

d. Confidence: 4, 6, 11, 16, 21, 23, 31, 34, 37, 41 [10]

e. Praise: 7\*, 8, 13, 18, 22, 24, 29, 30, 32 [9]

f. Total Psalms: 39 (minus intro psalms 1–2)

g. More than half involve plea (20 to 19); less than a quarter are praise (9 of 39)

D. Psalms of Book II that end in:

a. Lamenting plea: 70 [1]

b. Plea: 44 [1]

c. Plea/Confidence: 51, 53, 55, 60 [4]

d. Confidence: 42–43, 46, 48–49, 58, 62 [7]

e. Praise: 45, 47, 52, 54, 56–57, 59, 61, 63–64–65–66–67–68–69, 71–72  
[17]

f. Total Psalms: 31 (Psalm 50 uncategorized)

- g. Less than one-fifth (6 of 31) involve plea; well over half are praise (17 of 31), esp. heavy at the end (63 thru 72).

E. Book III

- a. Pure Lament: 88
- b. Lamenting plea: 74, 79, 80, 86, 89
- c. Plea: 82, 83
- d. Plea/Confidence:
- e. Confidence: 73, 77, 85
- f. Praise: 75, 84
- g. Other: 76 (exhortation), 78 (historical recollection), 81 (rebuke), 87 (Zion)
- h. Total Psalms: 17, 8 (almost half) are Lament and/or Plea; only five are Praise/Confidence. Seven of the last nine are Lament/Plea or Rebuke.
- i.

- F. Book II, then is far more \_\_\_\_\_ than Books I, III, or IV. This emotional high point will not be reached again until Book V.

Psalm 45

1. The Divisions of the Psalm

- a. Vv. 1-9: The “minstrel” addresses the King
- b. Vv. 10-12: The “minstrel” addresses the Bride
- c. Vv. 13-15: The “minstrel” describes the scene for the audience
- d. Vv. 16-17: The Bride addresses the King

2. Observations:

- a. The King combines both M\_\_\_\_\_ and P\_\_\_\_\_ beauty
- b. The Q\_\_\_\_\_ M\_\_\_\_\_ has an important role.

**Songs 3:11** Go forth, O daughters of Zion, and behold King Solomon, with the crown with which his mother crowned him on the day of his wedding, on the day of the gladness of his heart

**1 Kings 15:13** He also removed Maacah his mother from being **queen mother** because she had an abominable image made for Asherah; and Asa cut down her image and burned it at the brook Kidron.

**2 Kings 10:13** Jehu met the kinsmen of Ahaziah king of Judah, and he said,

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“Who are you?” And they answered, “We are the kinsmen of Ahaziah, and we came down to visit the royal princes and the sons of the **queen mother**.”

**2 Chr. 15:16** Even Maacah, his mother, King Asa removed from being **queen mother** because she had made an abominable image for Asherah. Asa cut down her image, crushed it, and burned it at the brook Kidron. **Jer. 13:18** Say to the king and the **queen mother**: “Take a lowly seat, for your beautiful crown has come down from your head.”

**Jer. 29:2** This was after King Jeconiah, and the **queen mother**, the eunuchs, the princes of Judah and Jerusalem, the craftsmen, and the smiths had departed from Jerusalem.)

- c. Psalm 45 has historical implications, also for \_\_\_\_\_
  - d. V. 6: “Your divine throne” theologically informs NT C\_\_\_\_\_ and E\_\_\_\_\_. Cf. 1 Chr 28:5; 2 Chr 13:8; Luke 1:32; Acts 2:30
  - e. The Psalm affirms a certain kind of twofold F\_eminine\_\_\_\_\_ power.
    - i. A\_\_\_\_\_ and
    - ii. F\_\_\_\_\_
3. The Moral Sense:
- a. The psalm describes the beauty of M\_\_\_\_\_
  - b. It celebrates human \_\_\_\_\_ and the natural \_\_\_\_\_ of the created order
  - c. It affirms the goodness of P\_\_\_\_\_ beauty and attraction, but in the context of M\_\_\_\_\_ and P\_\_\_\_\_
4. The Allegorical Sense:
- a. The King is a type of the M\_\_\_\_\_ (see verses \_\_\_\_\_) anointed, “your throne, O God”, myrrh and aloes, fairest of men, lips filled with grace
    - i. Compare John 19:39

- b. The Queen Mother and the Bride may be understood as M\_\_\_\_\_ T\_\_\_\_\_.
- c. The Bride may also be understood as a type of the C\_\_\_\_\_ and each B\_\_\_\_\_, who have “power” with God.

### Psalm 51

- A. One of the most frequently used Psalms in the L\_\_\_\_\_
- B. Portrays the true B\_\_\_\_\_ in a state of S\_\_\_\_\_ and R\_\_\_\_\_.
- C. The Psalm shows a refined theological sensitivity on David’s part:
  1. “Against you, you only, have I sinned...”—a H\_\_\_\_\_ which communicates the literal truth that all sin is ultimately aimed at God.
  2. “Create in me a clean heart...” and the following verses express a longing for the N\_\_\_\_\_ C\_\_\_\_\_ that echoes prophecies in Deuteronomy, Jeremiah, Ezekiel, and other books, forming a pattern in Scripture.
  3. The final four verses show a refined and nuanced understanding of sacrifice; Sacrifice can be good when offered with the proper D\_\_\_\_\_, as the expression of an I\_\_\_\_\_ reality, rather than as “P\_\_\_\_\_” of God.
  4. Like virtually all the Psalms in this Davidic collection, the Psalm ends in H\_\_\_\_\_ and optimism, if not outright praise.

## Psalm 72

The emotional highpoint of the Psalter, this exultant Psalm is probably meant to be understood as by David about Solomon. It portrays the ideal image of the Royal Son of David, exercising universal rule, ruling justly, and experiencing peace and prosperity. There is no hint of lack of fulfillment of God's covenant promises, rather v. 17 reflects the climactic promise of universal blessing of the Abrahamic covenant. In Psalm 72, the Davidic covenant is seen as fulfilled, and simultaneously fulfilling the Abrahamic. This Psalm has no equal in Book II except Psalm 45, which shares its ideal view of the Anointed Royal Son of David. In this psalm, the Psalter reaches its heights of optimism with respect to the Davidic Kingship and covenant, a very far cry from how Psalm 89 will close out Book III.

**Psalms Lecture 7:  
Book III of the Psalter**

- I. Book III is the darkest of the five books of the Psalter, dominated by Psalms of Asaph that question whether God will be faithful to his covenant, and plea for him to show his fidelity of old.
- II. Also dominated by C\_\_\_\_\_ or N\_\_\_\_\_ L\_\_\_\_\_: 74, 77, 79, 80, 82, 83, 85, 89
- III. Includes the only Psalm that ends without a hint of \_\_\_\_\_: \_\_\_\_\_
- IV. Represents the \_\_\_\_\_ of David and the disintegration of the Davidic \_\_\_\_\_ and \_\_\_\_\_
- V. Speaks to us about our own experience of C\_\_\_\_\_ or the D\_\_\_\_\_ N\_\_\_\_\_ of the soul.

Psalm 73, the first psalm of the book:

The Psalmist experiences a crisis of faith when he sees the prosperity of the

w\_\_\_\_\_

He cannot understand this contradiction until he enters into \_\_\_\_\_, which provides him with divine \_\_\_\_\_ into reality.

The Psalm is redolent with hope in \_\_\_\_\_ life for the righteous.

It is important as an introduction to the book, because it proposes a possible solution, in advance, for the difficult q\_\_\_\_\_ of f\_\_\_\_\_ that Book III is going to raise.

Psalm 88

The Psalmist is in D\_\_\_\_\_, a predicament for which he blames G\_\_\_\_\_

This poses an \_\_\_\_\_ hope: because he believes God has done this, he believes God can save him.

Vv. 10-12 need not be taken R\_\_\_\_\_, it may be an open question which will

ultimately be answered in the A\_\_\_\_\_

This Psalm speaks to us of:

Implicit F\_\_\_\_\_

H\_\_\_\_\_ before God

\_\_\_\_\_ Friday—\_\_\_\_\_ Saturday experience

Psalm 89:

Space for notes:



## **Psalms Lecture 8: Book IV of the Psalter**

The Themes of Book IV of the Psalter:

- (1) God as D\_\_\_\_\_ place: 90:2 91:1,9; 92:15;94:22; 101:6
- (2) T\_\_\_\_\_ of human life 102: 4,11; 103:14-17
- (3) C\_\_\_\_\_ theology
- (4) Proclamation of the R\_\_\_\_\_ of God despite evidence to the contrary
- (5) Exhortation to “Sing the New \_\_\_\_\_”
- (6) \_\_\_\_\_/Exodus themes: \_\_\_\_\_ mentioned 8 times in Psalms, 7 of them in this Book IV (Other is Psalm 77)

The theology of Psalm 105-106

God has been faithful, we have not

Reliance on the A\_\_\_\_\_ covenant and God’s oath

## **Psalms Lectures 9-10:**

### **Book V of the Psalter**

1. Book V of the Psalter seems to have three cycles that rehearse the movement from lament to P\_\_\_\_\_, from exile to R\_\_\_\_\_: 107-119; 120-136 (the Great Hallel); 137-150.
2. The first cycle extends from Psalm 107-119, and may represent an early E\_\_\_\_\_ of the complete Psalter.
3. In each cycle, there is a Davidic “p\_\_\_\_\_” psalm that marks the transition from \_\_\_\_\_ to \_\_\_\_\_.

#### **I. The First Cycle, Psalms 107–119**

Psalm 107: Todah for restoration

108-109: restoration incomplete

110: Enthronement of the Davidic king

111-112: Praise for the enthronement

113-118: The Egyptian Hallel, used for the P\_\_\_\_\_; 113-114 sung \_\_\_\_\_ and 115-118 sung after.

119: Praise for the Law, connected with Psalm 1

## II. The Second Cycle:

The Songs of Ascent (Psalms 120–134, plus concluding Psalms 135-136)

Lament/Doubt/Distress ←-----→Praise/Trust/Shalom

### Introduction:

Psalm 120: Psalmist in E\_\_\_\_\_

Psalm 121: Psalmist on P\_\_\_\_\_

Psalm 122: Psalmist arrives in J\_\_\_\_\_

### Body:

Psalm 123: Cry for M\_\_\_\_\_ for oppressed Israel

Psalm 124: Reflection on God's mercy to Israel (\_\_\_\_\_ psalm)

Psalm 123: Psalm of assurance of God's protection

Psalm 126: Prayer for the restoration of Zion

Psalm 127: Confidence in God the H\_\_\_\_\_ B\_\_\_\_\_

Psalm 128: More confidence in God the H\_\_\_\_\_ B\_\_\_\_\_

Psalm 129: Prayer for the \_\_\_\_\_ of Israel's Enemies

Psalm 130: Cry of repentance and H\_\_\_\_\_

Psalm 131: Prayer of quiet C\_\_\_\_\_ in God

***Ps. 132: Trust in God's Covenant w/ \_\_\_\_\_ at Zion***

### End:

Ps. 133: The Blessings of U\_\_\_\_\_

(now inside the \_\_\_\_\_)

Ps. 134: Praise & Blessing with the P\_\_\_\_\_

(inside the \_\_\_\_\_)

Ps. 135: Praise God for his G\_\_\_\_\_

Ps. 136: Praise God for his H\_\_\_\_\_

### III. The Third Cycle of Book V: 137–150

Psalm 137 marks a dramatic downturn in mood from 136.

We begin again the cycle from lament to praise.

Following 137, we have the largest Davidic collection since Book II.

Psalms 138-144 are mostly laments ending in plea.

Psalms 144-145 form the “Davidic pivot”—the rescue of David, combined with the praise of God for his kingdom in Psalm 145.

The last six psalms of the psalter are unmitigated praise.

Psalm 137: The expression of raw emotion, the desire for justice on the part of the oppressed.

Psalm 139: The complex reality of God’s presence. Comforting and Claustrophobic.

**Psalms Lecture 11:  
The Importance of David to the Psalms**

I. The H\_\_\_\_\_ Connection: Davidic Authorship

II. The L\_\_\_\_\_ Connection: David as Liturgical Reformer

A. Without David there would be no Israelite tradition of Sacred \_\_\_\_\_

B. The other \_\_\_\_\_ of Psalms were \_\_\_\_\_ by David

III. The Covenantal Connection

A. The Psalms flow out of the Davidic Covenant

B. The structure of the Davidic Covenant differs markedly from that of the Mosaic:

	Mosaic	Davidic
Location		
Sanctuary		
Form of Instruction		
Polity		
Style of Liturgy		
Preferred Sacrifice		

IV. The Roles of David make the Psalms theologically and pastorally relevant:

A. K\_\_\_\_\_

B. P\_\_\_\_\_

C. P\_\_\_\_\_

D. Righteous S\_\_\_\_\_

E. Repentant S\_\_\_\_\_

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F. E\_\_\_\_\_

F. New Adam

G. Type of the Messiah

H. Corporate H\_\_\_\_\_ and Vicarious R\_\_\_\_\_ of the People of God

The reader of the psalms becomes A\_\_\_\_\_ to David.

## Resources for Psalm Lecture 12: The Psalms and the Spiritual Life

Link to the Letter of Athanasius to Marcellinus on the Psalms:

<http://www.athanasius.com/psalms/aletterm.htm>

Link to a Protestant article about the Psalms and Spiritual Warfare:

<http://www.deliveranceplace.com/psalms.html>

Link to an example of an exorcistic psalm from Qumran:

<http://www.ibiblio.org/expo/deadsea.scrolls.exhibit/Library/psalms.html>

Excerpts from the Rite of Exorcism:

Psalm 53

P: God, by your name save me,  
and by your might defend my cause.

All: God, hear my prayer;  
hearken to the words of my mouth.

P: For haughty men have risen up against me,  
and fierce men seek my life;  
they set not God before their eyes.

All: See, God is my helper;  
the Lord sustains my life.

P: Turn back the evil upon my foes;  
in your faithfulness destroy them.

All: Freely will I offer you sacrifice;  
I will praise your name, Lord, for its goodness,

P: Because from all distress you have rescued me,  
and my eyes look down upon my enemies.

All: Glory be to the Father.

P: As it was in the beginning.

After the psalm the priest continues:

P: Save your servant.

All: Who trusts in you, my God.

P: Let him (her) find in you, Lord, a fortified tower.

All: In the face of the enemy.

P: Let the enemy have no power over him (her).

All: And the son of iniquity be powerless to harm him (her).

P: Lord, send him (her) aid from your holy place.

All: And watch over him (her) from Sion.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, whose nature is ever merciful and forgiving, accept our prayer that this servant of yours, bound by the fetters of sin, may be pardoned by your loving kindness.

Holy Lord, almighty Father, everlasting God and Father of our Lord Jesus Christ, who once and for all consigned that fallen and apostate tyrant to the flames of hell, who sent your only-begotten Son into the world to crush that roaring lion; hasten to our call for help and snatch from ruination and from the clutches of the noonday devil this human being made in your image and likeness. Strike terror, Lord, into the beast now laying waste your vineyard. Fill your servants with courage to fight manfully against that reprobate dragon, lest he despise those who put their trust in you, and say with Pharaoh of old: "I know not God, nor will I set Israel free." Let your mighty hand cast him out of your servant, (The name of the person), so he may no longer hold captive this person whom it pleased you to make in your image, and to redeem through your Son; who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

Then he commands the demon as follows:

I command you, unclean spirit, whoever you are, along with all your minions now attacking this servant of God, by the mysteries of the incarnation, passion, resurrection, and ascension of our Lord Jesus Christ, by the descent of the Holy Spirit, by the coming of our Lord for judgment, that you tell me by some sign your name, and the day and hour of your departure. I command you, moreover, to obey me to the letter, I who am a minister of God despite my unworthiness; nor shall you be emboldened to harm in any way this creature of God, or the bystanders, or any of their possessions.



The priest lays his hand on the head of the sick person, saying:

They shall lay their hands upon the sick and all will be well with them. May Jesus, Son of Mary, Lord and Savior of the world, through the merits and intercession of His holy apostles Peter and Paul and all His saints, show you favor and mercy.



After the rites of exorcism and the recitation of the NT canticles:

Here follows a large number of psalms which may be used by the exorcist at his discretion but these are not a necessary part of the rite. Some of them occur in other parts of the Ritual and are so indicated; the others may be taken from the Psalter. Psalm 90 [91]; psalm 67 [68]; psalm 69 [70]; psalm 53 [54]; psalm 117 [118]; psalm 34 [35]; psalm 30 [31]; psalm 21 [22]; psalm 3; psalm 10; psalm 12. (These psalms are probably numbered according to the LXX/Divine Office system).