

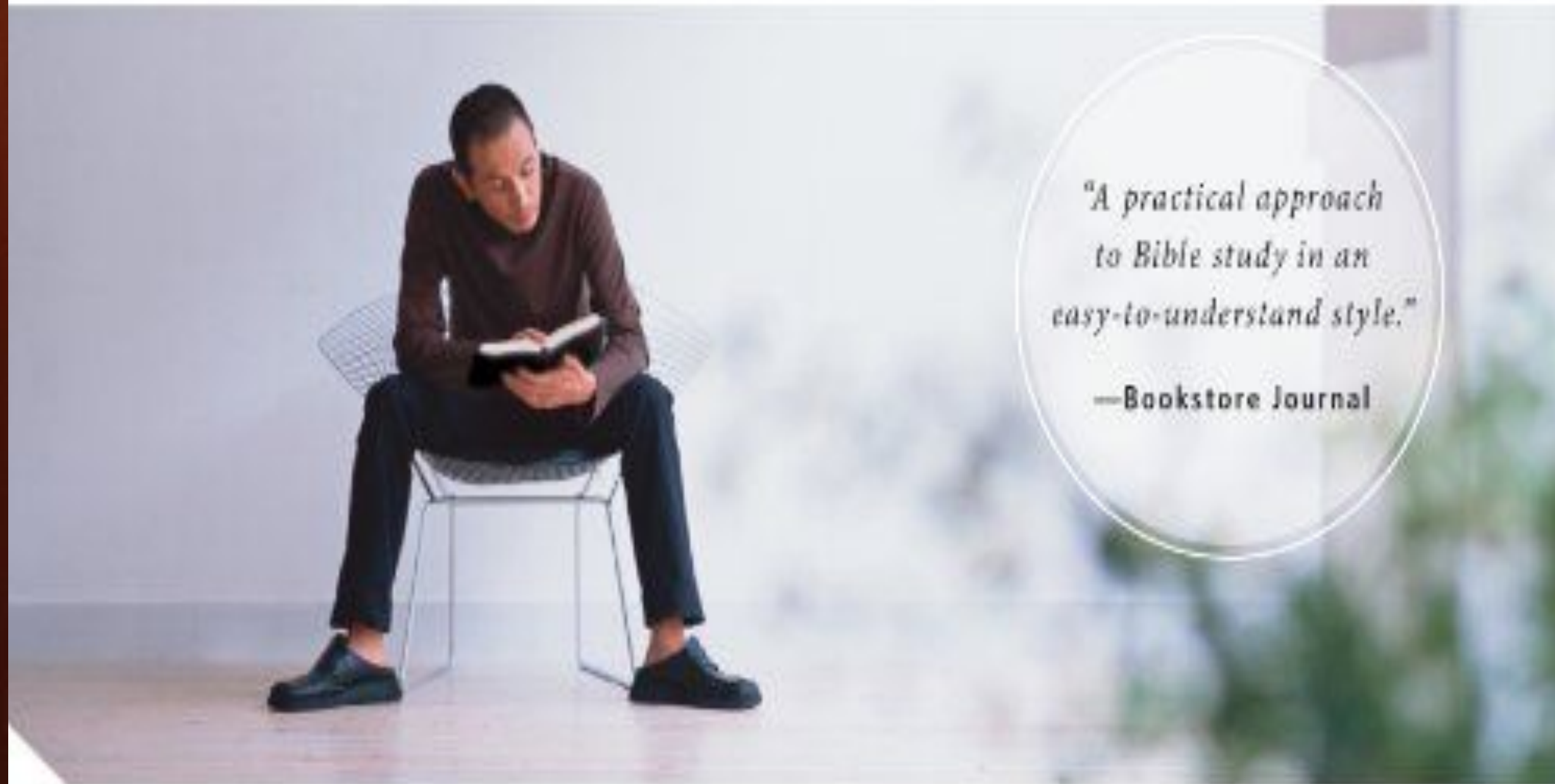


The **LORD** is my shepherd, I shall not want.

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FOURTH EDITION

How to Read the Bible for All Its Worth



"A practical approach to Bible study in an easy-to-understand style."
—Bookstore Journal

Gordon D. Fee
Douglas Stuart

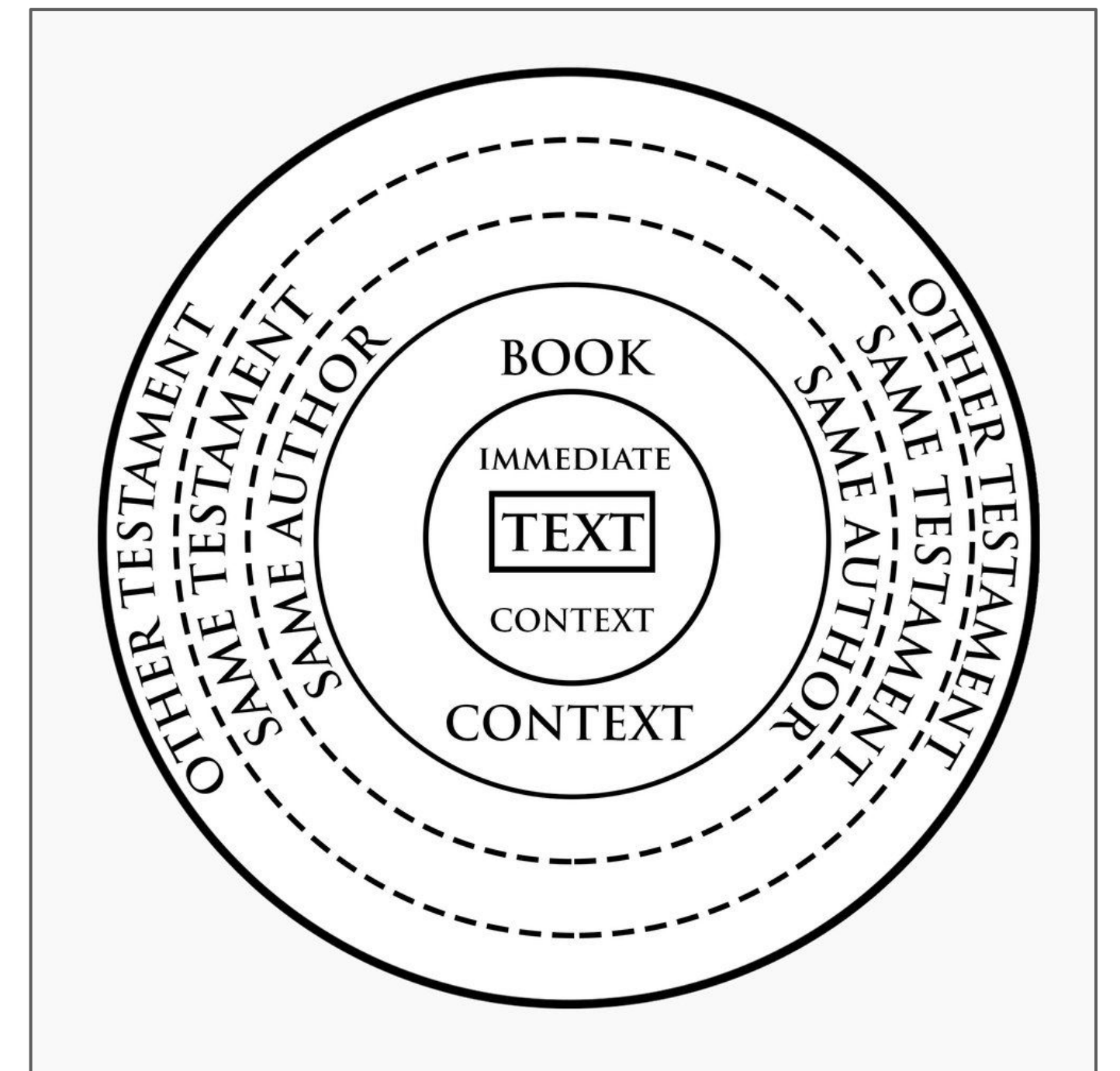
How to Read the Bible For All Its Worth

An 8 week introductory study with
classroom participation

Week 5: Literary Genre: **Poetry/Wisdom (Psalms)**

Week 4: RECAP: Prophecy

- Prophets were covenant mediators whose words were God's, not their own
- Most oracles concerned the immediate future of Israel and surrounding nations than our own time.
- Historical setting important for context
- Messenger, Lawsuit, Woe, Promise, Enactment



Prepared by Pastor Ted Rathman and Todd Frehafer
with the grateful assistance of Table Group Leaders

Poetry (Psalms) - Old Testament

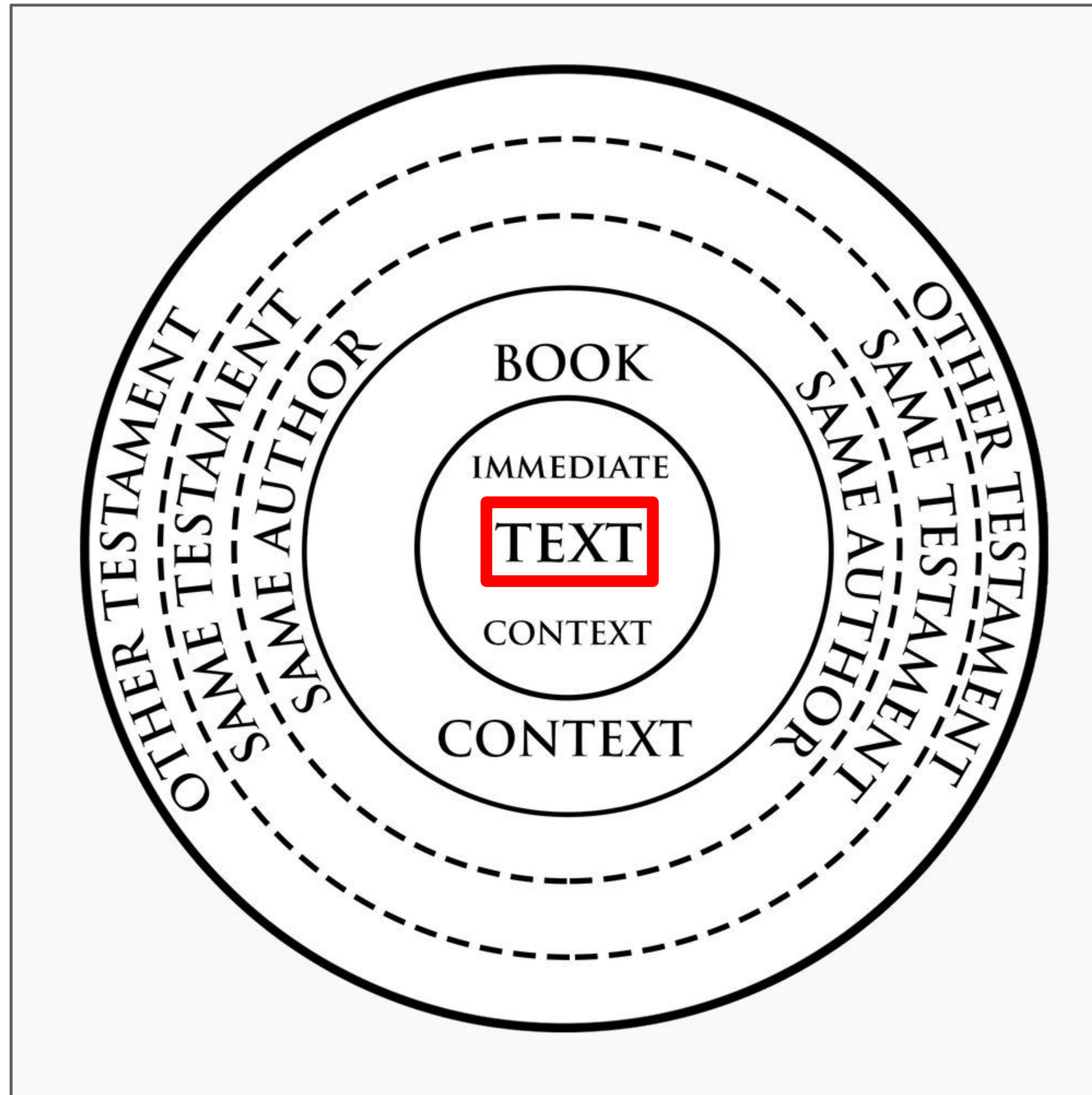
- 150 poems (arranged in 5 Books to mirror 5 Books of Moses)
 - Each book ends with a doxology “Blessed be the LORD God”
- Written over 600 year period but most psalms were composed during lifetimes of David and Solomon (c. 1000-928 BC)

At Least 8 Different Authors

David	75
Anonymous	48
Asaph & Family	12
Sons of Korah	10
Solomon	2
Heman	1
Moses	1
Ethan the Ezrahite	1

The Book of Psalms					
Section	Book 1: Psalm 1-41	Book 2: Psalm 42-72	Book 3: Psalm 73-89	Book 4: Psalm 90-106	Book 5: Psalm 107-150
Main Author(s)	David	David & Korah	Asaph	Anonymous	David
Main Compiler	David	Hesekiah		Ezra / Nehemiah	
Typical Likeness to Pentateuch	Genesis (Man)	Exodus (Redemption)	Leviticus (worship)	Numbers (Wonderings)	Deuteronomy (Word of God)
Benediction of Praise	Psalms 41:13	Psalms 72:18, 19	Psalms 89:52	Psalms 106:48	Psalms 150:1-6
Span of Authorship	About 1,000 Years				
Date of Compilation	1020-970 B.C.	970-610 B.C.		Until 430 B.C.	

The Concentric Circles of Bible Interpretation



Identify smallest (minor) literary units
Paragraphing is already provided in most translations.

- Epistles and Hebrew Narrative: paragraph
- Poetry: strophe or stanza
- Proverb: overall theme encircling individual proverb
- Prophecy: entire oracle
- Gospel: paragraph (narrative); elsewhere one teaching session, parable, theme

Three Basic Benefits of the Psalms

1. Guide for individual and corporate worship
2. Demonstrate how we can relate honestly to God
3. Demonstrate the importance of reflection and meditation on things that God has done for us

➤ *Do not guarantee a pleasant life or freedom from distress*

Types of Psalms

Laments	Thanksgiving	Hymns of Praise	Salvation-History	Celebration Affirmation	Wisdom	Trust
<p>Largest Group (over 60 psalms)</p> <p>Psalms distressed by:</p> <ul style="list-style-type: none"> ● His acts ● “Enemies” ● God <p>Individual and corporate</p>	<p>Restates the answered lament in praise</p> <p><u>10 Individual:</u> 18, 30, 32, 34, 40, 66, 92, 116, 118, 138</p> <p><u>6 Corporate:</u> 65, 67, 75, 107, 124, 136</p>	<p>Exuberant praise and call to worship</p> <p>8, 19, 33, 66, 100, 103, 104, 111, 113, 114, 117, 145-149</p>	<p>Review the history of God’s saving works in Israel; His creation and Egyptian deliverance</p> <p>78, 105, 106, 135, 136</p>	<p>God is king!</p> <ul style="list-style-type: none"> ➤ Sinai covenant renewal (50,80) ➤ Davidic covenant (89, 132) ➤ Royalty (2,18, 20, 21, 45, 72, 101, 110, 144) ➤ Enthronement (24, 29, 47, 93, 95-99) ➤ Songs of Zion (Psalms 46, 48, 76, 84, 87, 122) 	<p>Reflect on God’s Law and the fate of righteous and wicked</p> <p>36, 37, 49, 73, 112, 127, 128, 133</p>	<p>Confidence of God’s enduring providential care</p> <p>11, 16, 23, 27, 62, 63, 91, 121, 125, 131</p>

Three Typical Structure Examples

Lament Structure:

1. Address
 - First person address (I, you)
2. Complaint
 - Description of problem
 - Claim of innocence
3. Trust
 - Turning point of psalm
4. Deliverance
 - “Save” or “deliver”
5. Assurance
6. Praise

Thanksgiving Structure:

1. Introduction
 - Recounts God’s intervention
2. Distress
 - Description of problem
3. Appeal
4. Deliverance
 - God will deliver again
5. Testimony
 - Praise, blessing

Hymn Structure:

1. Call to praise
 - Uses imperative
 - Addressed to community
2. Reason for Praise
 - “Because” or “for”
 - God who did [activity]
3. Renewed call to praise
 - Uses imperative
 - Addressed to community

Poetic Parallelism in the Psalms

1. Synonymous Parallelism

- The second or subsequent line reinforces the sense of the first line

➤ “Why do the nations rage // And the people plot a vain thing?” *Ps. 2:1 (NKJV)*

2. Antithetical Parallelism

- The second or subsequent line contrasts the thought of the first, often reinforcing the thought of the first line through contrast

➤ “For the LORD knows the way of the righteous // But the way of the ungodly shall perish.” *Ps. 1:6 (NKJV)*

3. Synthetic Parallelism

- The second or subsequent line adds to the first line in any manner that provides additional information

➤ “One thing I have asked from the Lord, that I shall seek // 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 meditate in His temple.” *Ps. 27:4 (NKJV)*

Exegetical Tips For Reading the Psalms

1. Psalms are musical poems, not doctrinal expositions
2. Poems appeal to mind through the heart
3. Vocabulary of poetry is purposefully metaphorical
4. Recognize Psalm Types:
 - Lament, Praise, Thanksgiving, etc.
5. Recognize basic Psalm structure for each Type:
 - eg. Thanksgiving: Introduction / Distress / Description / Appeal / Deliverance /
Testimony
6. Each Psalm is its own self-contained literary unit

Wisdom Literature

- Four other Books of Wisdom (in addition to Psalms)
 - **Job**: speculative wisdom through narrative dialogue and argument
 - **Proverbs**: prudential wisdom for daily living. Practical attitudes and behaviors
 - **Ecclesiastes**: speculative wisdom through monologue and argument
 - **Song of Songs**: lyric wisdom extolling courtship and maturing monogamous, heterosexual marriage
- Wisdom is the ability to make godly choices in your life
 - Wisdom has nothing to do with IQ, but one's orientation toward God
 - Focus on people and how their behavior—how successful they are at making godly choices and whether or not they are learning how to apply God's truth to their experiences
- The fear of the LORD is the beginning of wisdom (Prov, 9:10; 111:10)
 - The first step in biblical wisdom is knowing God—not abstractly or theoretically—but in the concrete sense of committing your life to him
- Wisdom literature often depicts general truths—not specific promises by God, but guidelines on how to live.

Assignment for Week 6

Read the Healing of the Paralytic

Mark 2:1-12

Matt. 9:1-8

Luke 5:17-26

Today's Table Group Discussion-**Hebrew Poetry**

The LORD is My Light and My Salvation
Psalm 27

Week 5

SUPPLEMENTAL MATERIAL

	BOOK I	BOOK II	BOOK III	BOOK IV	BOOK V
DATE WRITTEN: mainly between 1000 and 500 B.C.	41 psalms	31 psalms	17 psalms	17 psalms	44 psalms
	1	42	73	90	107
DOXOLOGY AT	41:13	72:18-19	89:52	106:48	150:6
ADORING WORSHIP		WONDERING WORSHIP	CEASELESS WORSHIP	SUBMISSIVE WORSHIP	PERFECTED WORSHIP
TOPICAL LIKENESS TO PENTATEUCH	GENESIS -man-	EXODUS -Israel-	LEVITICUS -sanctuary-	NUMBERS -Moses and wilderness-	DEUTERONOMY -Law and land-
AUTHORS	mainly (or all) DAVID	mainly DAVID and KORAH	mainly ASAPH	mainly ANONYMOUS	mainly DAVID
POSSIBLE STAGES OF COLLECTION	ORIGINAL GROUP BY DAVID	BOOKS II AND III ADDED DURING THE REIGNS OF HEZEKIAH AND JOSIAH		MISCELLANEOUS COLLECTIONS COMPILED IN TIMES OF EZRA AND NEHEMIAH	

- TYPES OF PSALMS**
1. didactic
 2. history
 3. hallelujah
 4. penitential
 5. supplication
 6. thanksgiving
 7. messianic
 8. nature
 9. pilgrim
 10. imprecatory

	Yahweh	Elohim
Book I	272	15
Book II	74	207
Book III	13	36
Books IV and V	339	7

Musical Terms for parts of the Psalms

1. **MIZMOR** means "to pluck." These were psalms that were meant to be sung and accompanied by musical instruments. There are 57 of these.
2. **SHIR** refers to songs of all kinds. There are 30 of these.
3. **MASCHIL** or **MASKIL** which denotes songs of special skill or teaching psalms. There are 30 of these.
4. **MITCHTAM** or **MITKHTAM** — the meaning of this term is uncertain. Possible:
 - a. Hebrew root—it could mean "golden" or "precious"
 - b. Akkadian root—it could mean "hidden" or "unpublished"
 - c. Arabic root—it could mean "atoning" or "forgiving". There are 6 of these.
5. **PALAL** means prayer. It is used to describe the psalms of David in books I & II (cf. Psalm 72:20). It is also found in the superscription of Psalms 17; 86; 90; 102; 142; and possibly 122.

Musical Terms for playing or singing the Psalms

1. **SELAH** is used 71 times in 39 psalms and Hab. 3:3, 9, 13. Its meaning is uncertain. There have been several theories:
 - a. from the LXX (Septuagint, Greek OT translation) "interlude" for meditation or dramatic effect
 - b. from Hebrew root "to lift," therefore, an elevation or forte
 - c. the rabbis say it is an affirmation like "amen," which means "forever"
2. **SHIGGAION** or **SHIGIONOTH** is used in Psalm 7 and Habakkuk 3. It is a lament or dirge expressing sorrow. It has a highly emotional poetic form.
3. **NEGINOTH** is used 6 times in the Psalms and in Hab. 3:19. It means "on stringed instruments."
4. **SHEMINITH** is used twice. It may mean "on the octave" or "on the eight." It is opposite of **ALAMOTH**, therefore, possibly for male voices (cf. 1 Chr. 15:21).
5. **ALAMOTH** is used 4 times. It refers to female soprano voices (cf. 1 Chr. 15:20).
6. **MECHILOTH** is used once. It means "on wind instruments."
7. **GITTITH** is used 3 times. It means "on the harp."
8. There are several references to specifically named tunes, Psalm 9; 22; 45; 53; 56; 57-59; 60; 62; 69; 75; 77; 80; and 88

Psalms Quoted in the New Testament

2:1, 2	Acts 4:25, 26
2:7	Acts 13:33; Hebrews 1:5 ; 5:5
2:8, 9	Revelation 2:26, 27; 12:5; 19:15
4:4	Ephesians 4:26
5:9	Romans 3:13
6:3a	John 12:27
6:8	Matthew 7:23; Luke 13:27
8:2	Matthew 21:16
8:4-6	Hebrews 2:6-8
8:6	1 Corinthians 15:27; Ephesians 1:22
10:7	Romans 3:14
14:1c, 2b, 3	Romans 3:10-12
16:8.-11	Acts 2:25-28
16:10b	Acts 13:35
18:2b	Hebrews 2:13
18:49	Romans 15:9

19:4	Romans 10:18
22:1	Matthew 27:46; Mark 15:34
22:7	Matthew 27:39; Mark 15:29; Luke 23:35
22:8	Matthew 27:43
22:18	John 19:24; compare Matthew 27:35; Mark 15:24; Luke 23:34
22:22	Hebrews 2:12
24:1	1 Corinthians 10:26 [28]
31:5a	Luke 23:46
32:1, 2	Romans 4:7, 8
34:8	1 Peter 2:3
34:12-16	1 Peter 3:10-12
34:20	John 19:36
35:19b	John 15:25
36:1b	Romans 3:18
37:11a	Matthew 5:5
38:11	Luke 23:49

40:6-8	Hebrews 10:5-7
41:9	John 13:18
41:13	Luke 1:68
42:5	Matthew 26:38; Mark 14:34
44:22	Romans 8:36
45:6, 7	Hebrews 1:8, 9
48:2	Matthew 5:35
51:4	Romans 3:4
53:1-3	Romans 3:10-12
55:22	1 Peter 5:7
62:12	Matthew 16:27; Romans 2:6
68:18	Ephesians 4:8
69:4	John 15:25
69:9a	John 2:17
69:9b	Romans 15:3
69:21	Matthew 27:34, 48; Mark 15:36; Luke 23:36; John 19:28, 29

*List does not include allusions or indirect references to Psalms in the New Testament

Psalms Quoted in the New Testament

69:22, 23	Romans 11:9, 10
69:25	Acts 1:20
72:18	Luke 1:68
78:2	Matthew 13:35
78:24	John 6:31
82:6	John 10:34
86:9	Revelation 15:4
88:8	Luke 23:49
89:10	Luke 1:51
89:20	Acts 13:22
90:4	2 Peter 3:8
91:11, 12	Matthew 4:6; Luke 4:10, 11
91:13	Luke 10:19
94:11	1 Corinthians 3:20
94:14	Romans 11:1, 2
	Hebrews 3:7-11, 15, 18; 4:1,
95:7-11	3, 5, 7

97:7	Hebrews 1:6
98:3	Luke 1:54
102:25-27	Hebrews 1:10-12
103:17	Luke 1:50
104:4	Hebrews 1:7
105:8, 9	Luke 1:72, 73
106:10	Luke 1:71
106:45	Luke 1:72
106:48	Luke 1:68
107:9	Luke 1:53
109:8	Acts 1:20
109:25	Matthew 27:39
	Matthew 22:44; Mark 12:36; Luke 20:42, 43; Acts 2:34, 35; Hebrews 1:13.
110:1	
110:4	Hebrews 5:6; 6:20; 7:17, 21
111:9a	Luke 1:68
111:9c	Luke 1:49

112:9	2 Corinthians 9:9
116:10	2 Corinthians 4:13
117:1	Romans 15:11
118:6	Hebrews 13:6
	Matthew 21:42; Mark 12:10, 11; Luke 20:17; Acts 4:11; 1 Peter 2:4, 7
118:22, 23	
	Matthew 21:9; 23:39; Mark 11:9; Luke 13:35; 19:38; John 12:13
118:25, 26	
132:5	Acts 7:46
132:11	Acts 2:30
132:17	Luke 1:69
135:14a	Hebrews 10:30
140:3b	Romans 3:13
143:2b	Romans 3:20
146:6	Acts 4:24; 14:15

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