1. Psalms are not words \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_people. They are, by their nature, words spoken \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_God or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_God.
2. Since they are not propositions, imperatives, or stories that get us in touch with God’s story, they do not function primarily for teaching \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
3. As prayers and hymns, they are profitable in helping us to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ourselves to God and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_his ways.
   1. They help in expressing joys and sorrows, success and failure, hopes and regrets.
4. Psalms are often misunderstood, and, therefore, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
   1. Some show their meaning at first glance (e.g., Psalm 23).
   2. Others take some deciphering to get to the meaning.
5. Psalms are a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_literature.
   1. There are various \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of psalms.
   2. They also have different \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

**EXEGETICAL OBSERVATIONS:**PSALMS AS POETRY

1. The most important interpretive point to remember is that psalms are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
2. Hebrew poetry, by its very nature, was addressed to the mind through the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
   1. It is intentionally \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
   2. Often, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_expresses this.
3. The Psalms themselves are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_poems.
   1. As a musical piece, it is intended primarily to appeal to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_and evoke \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_rather than propositional thoughts.
   2. As such, it also is intended to stimulate a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_in the reader that goes beyond cognitive understanding of the facts.
   3. Be careful not to derive concepts from the psalms that were never \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_by the musical poet inspired to write it.
4. The vocabulary of poetry is purposefully \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
   1. You must take care to look for the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of the metaphor.
   2. Appreciate the symbolic language for what it is intended to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Then, ‘translate’ it into the reality it points to in your life.

PSALMS AS LITERATURE

1. Psalms are of several different \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
   1. Always ask yourself what type of psalm you are reading.
2. Each psalm is characterized by its formal \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
   1. The structure can tell you what type it is, where the focus of the psalm lies, and/or transitions to a different subject.
3. Each type of psalm was intended to have a given \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_in the life of Israel.
4. There are also various \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_within the psalms.
   1. Some psalmists would use certain arrangements or repetitions of words and sounds and plays on words.
   2. Some psalms are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (e.g., Psalm 119)
5. Each psalm has its own integrity as a literary unit.
   1. Psalms must be treated as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, not broken in to single verses or seen as many pearls on a string.
   2. Each verse in the psalms exist in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of the whole and must not be interpreted apart from it.

FUNCTIONS OF PSALMS IN ANCIENT ISRAEL

1. Psalms were composed for use in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, functioning as a means to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_the worshipper and God.
   1. Some are intended for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_worship and others for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_use.
2. They were applicable then and still are because they speak to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of a believer or group gathered in worship, no matter the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
3. Paul told early Christians to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_one another with psalms. (Eph. 5:19, Col. 3:16)

LITERARY DEVICES/ELEMENTS

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
   1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: the same sense of the first line is expressed in different but equivalent terms in the second line
   2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: two lines correspond with one another by an opposition of terms and sentiments through contrast
   3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: lines that correspond in form, but not in thought; the second line adds to the first line in a manner that provides further information
2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Pattern​- This is also called inverted parallelism. it can be diagrammed as an A-B-C-B1-A1 construction. The significance of chiasms is that the focus often is upon the middle element.
3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of Words​- a structural poetic device indicating significance.
4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_- possibly a musical term meaning to either a) elevate (crescendo), or b) pause (musical interlude)
5. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_​- a recurring phrase used to set off paragraphs of text. It also functioned as an indicator of theme.

**TYPES OF PSALMS**

* 1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_These constitute more of Psalms than any other type. (more than 60)
  2. Indi\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_vidual laments (3, 22, 31, 39, 42, 57, 71, 88, 120, 139, 142) help express struggles, suffering, or disappointment to God.
  3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_laments do the same for a group. (12, 44, 80, 94, 137)
  4. The laments in Psalms express the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of the people of Israel in their hard time with deep, honest commitment.
     1. They can do the same for us today.

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Psalms
   1. These help express \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_to the Lord because something goes well, circumstances are good, or people had reason to thank God for his faithfulness, protection, and benefit.
   2. There are 6 group thanksgiving psalms (65, 67, 75, 107, 124, 136) and 10 individual ones (18, 30, 32, 34, 40, 66, 92, 116, 118, 138)
2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
   1. These center on praise of God for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, for his greatness and beneficence toward the earth and his people.
   2. They do not have particular reference to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
   3. Some praise God as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (8, 19, 104, 148), some as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_and benefactor (66, 100, 111, 114, 149), and some as the Lord of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (33, 103, 113, 117, 145-147).
   4. They are easily adaptable for group or individual praise in worship.
3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Psalms
   1. The few psalms (78, 105, 106, 135, 136) focus on reviewing the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_among the people of Israel.
   2. Each might have a different \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (celebration, thanksgiving, warning, etc.).
4. Psalms of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
   1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_liturgies (50, 81) are designed to lead God’s people to a renewal of the covenant he gave them on Mount Sinai.
   2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_covenant psalms (89, 132) praise the importance of God’s choice of the lineage of David.
   3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_psalms (2, 18, 20, 21, 45, 72, 101, 110, 144) deal especially with the kingship.
   4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_psalms (24, 29, 47, 93, 95-99) likely celebrated the enthronement of the king in Israel and/or the enthronement of God as king.
   5. Songs of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (46, 48, 76, 84, 87, 122) give special attention and celebration to the ‘holy city’ of Jerusalem as representing God’s presence.
5. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Psalms
   1. These are of the same profit as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (36, 37, 49, 73, 112, 127, 128, 133)
6. Songs of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
   1. These center their attention on the fact that God and be trusted and that his goodness and care for his people ought to be expressed, even in times of despair. (11, 16, 23, 27, 62, 63, 91, 121, 125, 131)

**HERMENEUTICAL OBSERVATIONS**

1. The psalms can serve as a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
   1. They teach of us how to express our various emotions to God and how to praise him for different facets of who he is.
2. The psalms demonstrate to us how we can \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_to God.
   1. On this point, they give us more example than doctrinal instruction.
3. The psalms demonstrate the importance of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_on things that God has done for us.
   1. This helps us become reflective and shapes our character.