“Don’t Miss the Forest for the Trees”

- The Structural Importance and Impact of the Psalms
Individual import of each Psalm is undeniable

Full gamut of emotions is captured in them

- joyous or grievous
- focused or wandering
- bedridden or galloping
- angry or calm
However, the Psalms were written by many different people in many different times and places.

- Psalm 90 is “A prayer of Moses the man of God” around 1400 BC.
- Psalm 137, though, is an anonymous poem written about 400 BC.
- Psalm 22 is a Davidic psalm written about a millennium before Jesus’ death in AD 30.
Even so, the BOOK of Psalms, like any other book in the Bible, commands an overall purpose. These Bible-wide purposes differ in difficulty with respect to their relative ease of detection.

For example, John’s purpose is very “explicitly” stated: John 20.30-31; “Jesus performed many other signs in the presence of His disciples that are not written in this book. But these are written so that you may believe Jesus is the Messiah, the Son of God, and by believing you may have life in His name.” HCSB
The purpose of Psalms, however, is “implicitly” drawn out by careful examination.

Through my study I have discovered that while this observation is a somewhat new area of Psalms research; acute attention to the structural dynamics of all Scriptural documents is discernibly on an upswing.
Consider these examples of “outlines” and “echoes” resulting from “macro” perspectives

- Acts 1.8, Galatians 1.1-5, Proverbs 1.1-7, Ecclesiastes 1.1-11, Immanuel in Matthew, the book of Hebrews
- Joshua 6.27 and Acts 4.32-37
- Moses, Elijah, Jesus and the 3 mountains
the purpose of psalms 1 and 2

- Linked together by bracketing and tail linkage
- Psalms 3-41 are all titled as “David’s”
- Ps 1 (untitled) - purpose of all the Psalms
- Ps 2 (untitled) - portal to the message of the Psalms
- “Controlling intro”
The purpose of Psalms

“... an instruction manual along the path of blessing.”

- Consider Psalm 1.1-3; the concept of the “instruction of the Lord” came to be associated with the “instruction of Moses”

- So, we most naturally connect the two in Psalm 1.2

- Therefore, we are to meditate on the Law given through Moses.

- Jesus also is playing off of Psalm 1.1-3, the Torah, and the Psalms in the Parable of the Two Builders in Matthew 7.24-27
The Structure of Psalms

- Book 1 - Psalms 1-41 -- doxology--41.13
- Book 2 - Psalms 42-72 -- doxology--72.18-19
- Book 3 - Psalms 73-89 -- doxology--89.52
- Book 4 - Psalms 90-106 --doxology--106.48
- Book 5 - Psalms 107-150--doxology--146-150
Similar Jewish Style

- The Pentateuch—the 5 books of Moses
- Matthew’s Gospel, written to predominantly Jewish Christians, has a fivefold structure; 5 major discourses
- Some have even seen a connection between each book of the Pentateuch and each book of the Psalms
- Luther called Psalms a “mini-Bible”
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<tbody>
<tr>
<td>1</td>
<td>1-41</td>
<td>The Genesis Book - concerning man and his relationship with God. All blessing is bound up in obedience. Closes with a Benediction and a double Amen.</td>
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<td>2</td>
<td>42-72</td>
<td>The Exodus Book - concerning Israel as a nation. The counsels of God concerning Israel’s ruin, redeemer, and redemption. Closes with Benediction and a double Amen.</td>
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<tr>
<td>3</td>
<td>73-89</td>
<td>The Leviticus Book - concerning God’s sanctuary. Closes with a Benediction and a double Amen.</td>
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<td>4</td>
<td>90-106</td>
<td>The Numbers Book - concerning Israel and her relation to the nations. Closes with a Benediction, Amen, and a Hallelujah.</td>
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<tr>
<td>5</td>
<td>107-150</td>
<td>The Deuteronomy Book - concerning God and his word. Closes with five psalms (which might correspond to the Pentateuch as well), each beginning and ending with a Hallelujah.</td>
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“As Moses gave five books of laws to Israel, so David gave five books of Psalms to Israel.”

William G. Braude
messages in psalms birthed in psalm 2

- **Our God is King** - ideology against the backdrop of history

- **Our Destiny is Glory** - lamentation to praise; suffering to glory

- **Our King is Coming** - Psalms can be read as a manual for instructing ancient Israelites, and us, how to live in the absence of the Davidic king, who was promised the nations as his inheritance in Psalm 2. Psalm 22 and Philippians 2.5-11
humans on the throne

- Program that began with David in Book 1...
- And was effectively transferred to Solomon in Book 2...
- Seemingly has been aborted by the end of Book 3
- Two things totally befuddle the Psalmist - 1) God’s promise to David seems to have been broken, and 2) the eternality of the Davidic throne.
Books 4 and 5 are to be seen eschatologically.

- Heavy Mosaic flavor in Book 4 - opens with the only Psalm attribute to Moses

- The answer to the crisis of faith that has mushroomed through the first 3 Books--Faith and Hope. Look at Psalm 89.

- Overall conclusion?
Revelation 22.7!

“Look, I am coming Soon. Blessed are those who obey the words of prophecy written in this book.” NLT