

Supplement to Lecture

I. TEXTS OF RELEVANCE TO ACCOMPANY THE LECTURE (IN ADDITION TO THE PSALMS THEMSELVES)

1. Luke 24:44ff and Acts 2:25-35 (selected portions) (on screen)

2. 11 QPs^a (the order (roughly) 101-103, 109, 105, 146, 148, 121-32, 119, 135-36, 118, 145, 154, a new composition, 139, 137, 138, Sirach 51, a new composition, 93, 141, 133, 144, 155, 142-43, 149-50, hymn to the Creator, 2 Samuel 23:7, a new composition – in prose-- called “David’s Compositions”, 140, 134, 151.) Two portions are especially noteworthy

a. 2 Sam 23: 1ff. “These are the last words of David: ‘The oracle of David, son of Jesse, the oracle of the man exalted by the Most High, the man anointed by the God of Jacob, Israel’s singer of songs.’” “The Spirit of the Lord spoke through me; his word was on my tongue. The God of Israel spoke, the Rock of Israel said to me (etc). (Note: technically only 2 Sam 23:7 is attested in the scroll, as it is fragmented and broken.)

b. David’s Compositions (11 QPs^a column 27, lines 2-11): “And David the son of Jesse, was wise, and a light like the light of the sun, and literate, and discerning and perfect in all his ways before God and men. And the Lord gave him a discerning and enlightening spirit. And he wrote 3,600 psalms; and songs to sing before the altar over the whole-burnt perpetual offering every day, for all the days of the year, 364; and for the offerings of the Sabbaths, 52 songs; and for the offering of the New Moons and for all the Solemn Assemblies and for the Day of Atonement, 30 songs. And all the songs that he composed were 446, and songs for making music over the stricken, 4. And the total was 4050. *All these he composed through prophecy which was given him from before the Most High.* (After Sanders, *The Dead Sea Psalms Scroll*, p. 136) (emphasis mine).

3 Deuteronomy 17:18-20 on the Duty of the King (Compare Psalm 1)

When he has taken the throne of his kingdom, he shall have a copy of this law written for him in the presence of the levitical priests. It shall remain with him and he shall read it all the days of his life, so that he may learn to fear the LORD his God, diligently observing all the words of this law and these statutes, neither exalting himself above other members of the community nor turning aside from the commandment, either to the right or to the left, so that he and his descendants may reign long over his kingdom in Israel.” (NRSV)

II. LIST OF ROYAL MOTIFS IN THE LAMENT PSALMS (AFTER JOHN EATON, *KINGSHIP AND THE PSALMS*, PP. 23-25 [FOLLOWING GUNKEL AND BIRKELAND]):

He depicts himself as victorious over the nations through God's intervention

He confronts armies

His is like a bull raising horns in triumph

He is God's son

His offerings are on a lavish scale

YHWH's pleasure rests on him

YHWH's honor is bound up with the psalmist's fate

The psalmist is designated YHWH's servant

He calls God "my God," "God of salvation," "my king"

He speaks of "my people"

Enemies, military and national in character aim at him personally rather than at his country and people

The psalmist is at God's right hand or God at his

His designation of God as his helper are often related to warfare

He describes God in terms which seem designed to match the kings' own work

He resides in God's house