

## **Dr. Ted Hildebrandt, Praise of God in Book II of the Psalter, Session 2, 3 Characters of the Psalms Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide Quiz, and 5) FAQs

### **1. Abstract of Hildebrandt, Praise of God in Book II of the Psalter, Session 2, 3 Characters of the Psalms, Biblicalelearning.org, BeL**

**Dr. Ted Hildebrandt's lecture** analyzes the second book of Psalms, focusing on the interplay between three key figures: **God as King**, **the Psalmist (supplicant)**, and **the Enemy**. The lecture explores the intertextual relationships between Psalms in Book II, highlighting how the narrative arc moves from lament to praise. Hildebrandt uses various metaphors, such as **God as Shepherd and King**, to interpret the Psalms, emphasizing God's sovereignty, justice, and loving-kindness. Finally, the lecture establishes that the Psalmist's experience of deliverance from the Enemy provides the foundation for praise offered to God.

**2. 23 - minute Audio Podcast Created on the basis of Dr. Hildebrandt, Session 2 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Psalms & Wisdom → Psalms).**



**Hildebrandt\_Pss\_Session02.mp3**

### 3. Briefing Document: Hildebrandt, Praise of God in Book II of the Psalter, Session 2, 3 Characters of the Psalms

Okay, here is a detailed briefing document summarizing the key themes and ideas from the provided source, "Hildebrandt\_PraiseInBkII\_EN\_Session02\_3Characters.pdf":

#### **Briefing Document: Dr. Ted Hildebrandt on Praise in Book II of the Psalter - Session 2: Three Characters**

##### **Introduction:**

This document summarizes the key points from Dr. Ted Hildebrandt's second session on the praise of God in Book II of the Psalter. This session focuses on introducing the three main characters present within the Psalms, particularly in Book II: the King (primarily divine, but with human elements), the Psalmist (or Suppliant), and the Enemy. The interplay of these characters is presented as the context for understanding praise in Book II.

##### **I. Review of Previous Session:**

- **Canonical Context:** The Psalter is divided into five books, mirroring the Pentateuch (Mosaic Torah). Book II comprises Psalms 42-72. The Psalms are not the longest book; Jeremiah is, due to the longer chapters.
- **Intertextual Relationships:** The Psalms are not isolated units but linked intertextually, as argued by Jerry Wilson and others. This means that Psalms are often connected to each other.
- Examples: Psalm 42 & 43 form a lament pair. Zion songs respond to "Where is your God" taunt. Psalms move from laments to praise. Specific sections are linked, such as Maskils (Psalms 52-55) and Miktams (Psalms 56-60).
- Psalm 71 and 72 transitions from David to Solomon, a parallel to the son of David in the New Testament.
- **Development of the Psalter:** The Psalter was compiled over 400 years with different editors.
- **Elohistic Psalter:** Psalms 42-83 (largely Book II) favor the name Elohim for God (6:1) whereas Books 1, 4, & 5 favor Yahweh (6:1). This is demonstrated through parallel verses in Psalms 14 and 53 where "Yahweh" is swapped to "Elohim."

##### **II. The Three Main Characters:**

## A. The King:

- **Metaphor for God:** The primary metaphor for God in the Old Testament is the King, as opposed to Father in the New Testament. The kingship of God highlights His sovereignty, his rule over the world, Israel, and the universe.
- **Covenant Maker:** The king establishes covenants with his people (Abrahamic, Sinaitic, Davidic).
- **Divine King:** The focus is on God as king, ruling, protecting, and providing justice. There is a human element of king in Psalms 45 (wedding of the king) and 72 (Solomon as King).
- **Key Verses Illustrating Divine Kingship:** **Psalm 44:4-5:** "You are my King and my God, who decrees victories for Jacob... Through you we push back our enemies."
- **Psalm 44:8:** "In God we make our boast all day long, and we will praise your name forever."
- **Psalm 47:2-3:** "How awesome is the Lord Most High, the great King over all the earth! He subdued nations under us, peoples under our feet."
- **Psalm 47:6-8:** "Sing praises to God, sing praises; sing praises to our King, sing praises...for God is the King of all the earth."
- **Psalm 68:4-5:** "Sing to God, sing praises to his name, extol him who rides on the clouds; his name is the Lord; rejoice before him! Father of the fatherless and protector of widows is God in his holy habitation."
- **Psalm 23:** The shepherd metaphor in Psalm 23 is equated to the king metaphor. The Lord is presented as a shepherd/king who leads, guides, protects and hosts a banquet.
- **Actions of the King (God):** Saves, delivers, rescues, protects, and renders justice.
- **Human King (Psalm 72):** Serves as a model for the divine king: defends the afflicted, saves the needy, crushes the oppressor, and advocates for those who cannot defend themselves (72:4, 12-14).
- **Defeats the Enemy:** The king not only protects but also defeats the enemies of his people (Psalm 70:1-2, 60:12).
- **Leads to Praise:** God's acts of deliverance and rescue provide the basis for praise and thanksgiving from the Psalmist (69:14, 18, 68:16, 19-20, 68:24-26, 54:6-7).

## B. The Psalmist/Suppliant:

- **In Need:** A suppliant is someone in need, pleading for help, often expressing laments and petitions to God.
- **Thirsting for God:** The psalmist is characterized by a deep yearning for God (Psalm 42:1, 63:1).
- "As a deer pants for streams of water, so my soul pants for you, O God" (Psalm 42:1).
- **Feelings:** The psalmist experiences a range of intense emotions, including rejection by God (Psalm 44:9), anguish, fear, trembling, horror (Psalm 55:4-5), and the feeling of being crushed by God (Psalm 44:19).
- **Betrayal:** The psalmist often feels betrayed by close friends (Psalm 55:12-14). The pain of betrayal is presented as worse than an enemy.
- **Honesty:** The psalmist openly expresses these negative feelings, and this honesty makes the Psalms relatable and powerful. The Psalms do not cover over real life difficulties.
- **Hope and Praise:** Even amid negative emotions, the psalmist ultimately finds hope and directs his heart towards God and praises him:
- "Why are you downcast, O my soul? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior and my God" (Psalm 42:5, 11, 43:5).
- The Psalmist remembers past experiences of God's presence, (Psalm 42:4) and vows to praise God (Psalm 43:4, 47:6).
- **Connection to Zion:** The psalmist longs to be in God's presence in Jerusalem (Zion), seeking protection and nearness to God (47, 48, 50, 51).

## C. The Enemy:

- **Actions towards the Psalmist:** Plots, taunts, harms, devours, snares, and shames the psalmist.
- **Metaphorical Portrayal:** The enemy is portrayed as:
- **Ravenous Beasts/Lions:** (Psalm 57:4, 58:6)
- **Venomous Snakes/Cobras:** (Psalm 58:3-4)
- **Prowling Dogs:** (Psalm 59:6, 14)

- **Characteristics of Enemies:** Trust in wealth, reject God's word, hate instruction, deceitful, join with evildoers, slanderous, boast of evil, and destroy others (Psalm 50:16, 50:16-20, 52:1-7).
- **Actions of Enemies:** Devour people, ruthless killers, conspire to trap, attack, spread nets, cast scorn and shame (Psalm 64:1-6, 69:7-12, 19-21).
- **Identification:** The wicked, evildoers, and the enemy are essentially one composite group, seeking disgrace and shame for the righteous.
- **Mockery of Psalmist:** They mock the Psalmist's desire for God and even give him "gall" and "vinegar" instead of sustenance and refreshment (Psalm 69:21) mirroring Jesus' experience on the cross.

### III. The Interplay of Characters & the Basis for Praise:

- **Cycle of Action:** The enemy attacks, the psalmist laments, the divine King delivers and renders justice, and the psalmist responds in praise.
- **Basis of Praise:** Praise arises from the experience of God's deliverance.
- **Psalm 66:16:** "Come and listen, all you who fear God; let me tell you what he has done for me."
- **Connection to Past Deliverances:** God's acts of deliverance in the past (e.g., the Exodus from Egypt) and creation also serve as a basis for praise.
- **Vow to Praise:** The Psalmist often makes a vow to praise God in response to being delivered (65:9-14).
- **Universal Salvation and Praise:** The hope is that experiencing God's deliverance will lead people to share their stories of salvation and praise God, just like the exodus from Egypt, which is praised throughout the Old Testament.

### IV. The King's Qualities

- **Unfailing Love** (hesed): God's love is stubborn and covenantal (Psalm 48:9, 57:3).
- **Righteousness** (zedek): God judges righteously and fairly (Psalm 48:10, 50:6).
- **Justice** (mishpat): God judges justly for all (Psalm 72:1-2).
- **Truth** (emet): His love is accompanied by truth and faithfulness (Psalm 57:3) similar to the New Testament statement about Jesus, "grace and truth."

### V. The Kingship Metaphor Network:

- **Spin-off Metaphors:** The kingship metaphor spawns related metaphors describing God's protection and refuge. These metaphors include:
- **Rock:** (Psalm 62:2, 6) A place of refuge and safety.
- **Fortress:** (Psalm 62:2,6) A place that is secure and cannot be taken by enemies.
- **Strong Tower:** (Psalm 61:3) A place of protection against enemies.
- **Refuge:** (Psalm 71:1) A place to go for protection.

## **VI. Conclusion:**

Dr. Hildebrandt concludes that the three characters – the King, the Psalmist, and the Enemy – provide the essential dramatic context for understanding praise in Book II of the Psalter. The psalmist's experience of need, attack, deliverance, and resulting praise is the core focus. The next session will delve further into the role of laments in the context of praise.

## 4. Study Guide: Hildebrandt, Praise of God in Book II of the Psalter, Session 2, 3 Characters of the Psalms

### Book II of the Psalter: A Study Guide

#### Quiz

**Instructions:** Answer each question in 2-3 sentences.

1. How is the Psalter organized, and what is the significance of Book II in this structure?
2. What are the three primary characters Dr. Hildebrandt identifies in Book II of the Psalter?
3. Explain the significance of the king metaphor in the Old Testament, particularly as it relates to God.
4. Describe the role of the suppliant or psalmist in the Psalms, according to Dr. Hildebrandt.
5. How does the enemy interact with the psalmist in the Psalms, and what actions do they typically take?
6. How does the divine king respond to the plight of the psalmist?
7. What are some of the key qualities of God as king, as described by Dr. Hildebrandt?
8. How does Dr. Hildebrandt connect the idea of Zion to the universal rule of God?
9. Provide a few examples of metaphors used to describe God's protection in the Psalms.
10. What is the relationship between the psalmist's experience of deliverance and their act of praise, according to Dr. Hildebrandt?

#### Answer Key

1. The Psalter is divided into five books, mirroring the five books of the Mosaic Torah or Pentateuch. Book II, consisting of Psalms 42-72, is the focus of the study, with a movement from lament to praise.

2. The three primary characters are the king (primarily divine, sometimes human), the suppliant or psalmist (who is in need), and the enemy (who opposes the psalmist). These characters interact and are the basis of praise to the divine king.
3. The king is a predominant metaphor for God in the Old Testament, representing His sovereignty, rule over the world, and establishment of covenants. It's used extensively in the Psalms to describe God's power and authority.
4. The suppliant or psalmist is someone who is in need and pleads for help from God through laments and petitions. They express a range of emotions, including despair, fear, and hope, as they seek God's assistance.
5. The enemy plots, taunts, harms, and seeks to devour, snare, and shame the psalmist. These actions of the enemy drive the suppliant to call out to God for help.
6. The divine king saves, delivers, rescues, and protects the psalmist from the enemy. He also defeats and renders justice against the enemy, restoring the psalmist.
7. God as king is characterized by unfailing love (hesed), righteousness (zedek), and justice (mishpat). He's also a defender of the vulnerable and is seen as a protector.
8. While Zion is the dwelling place of God and the center of worship, the psalms also show the universal rule of God extending from Zion to encompass the whole earth. This expansion anticipates a broader understanding of God's sovereignty beyond Jerusalem.
9. God is described as a rock, a fortress, a strong tower, and a refuge. These metaphors highlight His role as a protector and a source of safety and security for His people.
10. The psalmist's experience of deliverance from the enemy leads to praise as a direct response. The act of praise acknowledges the King's salvation, and the Psalmist rehearses these mighty acts of God, creating a basis for praise.



## Essay Questions

**Instructions:** Respond to each question in essay format, using supporting evidence from the source material.

1. Analyze the interconnectedness of the three characters (king, psalmist, enemy) in Book II of the Psalter, explaining how their interactions create a framework for understanding the praise of God.
2. Discuss the use of metaphor in the Psalms, focusing on the king as a representation of God and exploring the associated metaphors that stem from this main image.
3. Explore the range of emotions expressed by the psalmist in the Psalms of Book II, and explain how these feelings contribute to the authenticity and power of their cries to God.
4. Compare and contrast the characteristics and actions of the enemies portrayed in the Psalms with those of the divine king. How does this juxtaposition highlight the nature of God?
5. Examine how the theme of deliverance, salvation, and rescue functions as the basis for praise in Book II of the Psalter, referencing specific examples and the role of the psalmist in this process.

## Glossary of Key Terms

**Canonical Context:** The placement of a biblical book within the larger structure of the Bible, and how this placement shapes its interpretation.

**Elohistic Psalter:** Psalms 42-83 (which extends into Book III), where the name Elohim (God) predominates over Yahweh (Lord).

**Hesed:** Unfailing, covenantal, or steadfast love of God.

**Intertextual Relationships:** Connections and comparisons between different texts that provide a larger context.

**Laments:** Psalms that express sorrow, grief, and complaint often directed at God, but also expressing hope.

**Maskil:** A type of psalm, the meaning is uncertain; Psalms 52-55 are linked together.

**Metaphor:** A figure of speech that compares two unlike things, where one thing represents another, for example: “God is King”.

**Miktam:** A type of psalm, the meaning is uncertain; Psalms 56-60 are linked together.

**Mishpat:** Justice, often in the sense of fair judgment and equity.

**Psalmist:** The speaker or writer of a psalm, often expressing personal or communal struggles.

**Selah:** A Hebrew word found in the Psalms, its meaning is uncertain; often thought to be a pause for reflection.

**Suppliant:** A person who makes a humble plea or petition, often to God for help.

**Yahweh:** The personal name of God in the Old Testament (often translated as Lord).

**Zedek:** Righteousness, often in the sense of moral uprightness and God's just character.

**Zion:** The holy mountain in Jerusalem, often seen as the place where God dwells.

## 5. FAQs on Hildebrandt, Praise of God in Book II of the Psalter, Session 2, 3 Characters of the Psalms, [Biblicalelearning.org](http://Biblicalelearning.org) (BeL)

### Frequently Asked Questions about Book II of the Psalms

1. **What are the three main characters in Book II of the Psalms, and what roles do they play?** The three main characters are the King (primarily referring to God but also sometimes to human kings), the Psalmist (also known as the suppliant), and the Enemy. The King is portrayed as sovereign, just, loving, and ultimately the deliverer and protector. The Psalmist is in a state of need, lamenting to God and petitioning for help due to the attacks of the Enemy. The Enemy is shown as the oppressor, the one who plots against, taunts, and seeks to harm the Psalmist. This interplay between them creates a dramatic narrative of distress, plea, and divine rescue, leading to praise of God.
2. **How is God depicted as a king in the Old Testament, and specifically within the Psalms?** God as king is the predominant metaphor in the Old Testament and is especially prominent in the Psalms. This is not just a general title, but conveys his sovereignty and rule over the world, and specifically Israel. His kingship is the basis for his covenants and his actions as the deliverer and rescuer of his people, the one who provides justice. The king metaphor helps understand God's authority, power, and his role in the lives of his people.
3. **What is the significance of the "Elohistic Psalter" in Book II?** The "Elohistic Psalter" refers to Psalms 42-83, where the name Elohim (God) is used much more frequently than Yahweh (Lord). This contrasts with Books I, IV and V, where Yahweh is preferred. The presence of a shift in the divine name may point to specific editorial choices made over time, and how the editors brought different texts into a common book. This shift is evident in parallel Psalms where the divine name has been intentionally changed in some cases.

4. **What is the role of the psalmist or suppliant, and what types of feelings do they express in the Psalms?** The psalmist is someone in need who comes to God pleading for help, also referred to as a suppliant. The psalmist expresses a wide range of intense emotions, including longing for God, feelings of abandonment and rejection, betrayal, fear, anguish, and despair. They voice these feelings directly to God, making their cries and laments a central part of the Psalms and its exploration of the human experience of life and faith. These negative feelings are what often lead to a future of praise and hope in God.
5. **What are some of the specific actions and characteristics attributed to the enemy in the Psalms?** The enemy is portrayed as actively opposing the psalmist by plotting, taunting, harming, devouring, snaring, and shaming them. The enemy is often described through metaphors as ravenous beasts like lions, venomous snakes, and prowling dogs. They are depicted as those who trust in wealth, practice deceit, boast about evil, and destroy others. Their actions are contrasted to the ways of God and the psalmist.
6. **How do the themes of deliverance and rescue lead to praise in the Psalms?** The Psalms showcase a clear cycle: the enemy attacks, the psalmist cries out to God, God delivers them from the enemy, and as a result, the psalmist offers praise. The deliverance of God, as the king, from the enemy is the basis for why the psalmist vows to praise, sacrifice, and make music to God. This cycle of deliverance and response is not just personal but also recalls communal acts of rescue such as the Exodus from Egypt, further enhancing the idea that God is deserving of praise.
7. **What is the significance of Zion and Jerusalem in the Psalms, and how does that relate to the universal rule of God?** Zion and Jerusalem are depicted as the holy mountain where God, the king, dwells. The Psalms depict the importance of the location of Zion and the temple as a sanctuary where God protects his people. The Psalms also emphasize that while Zion is special, God's rule extends from there out to the entire world, the universal rule and reign of God. This universal aspect is important to see how the Old Testament and the Psalms are linked to New Testament ideas about God and how he moves among all people.

8. **Beyond the main characters, what other metaphors are used to describe God in the Psalms, and what do these metaphors suggest about his nature and role?** In addition to being the King, God is also described as a rock, a fortress, a refuge, and a strong tower. These metaphors all spin-off from the idea of a king who protects their people. God being a rock or a fortress highlights his role as a protector and refuge from danger. God is seen as a place of safety, strength, and help in times of trouble. These additional metaphors further deepen the understanding of God's care, power and accessibility in the lives of his people.