

## Outline of Talk on “David and the Psalms”

November 5<sup>th</sup>, 2023

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### Review:

We have been doing a series on the Book of Psalms, with a focus on the big-picture structure of the book and how that structure points to Christ. At times we have looked at key psalms that do not directly relate to Christ, such as the middle psalm, 73 and the conclusion: 146-50.

-a reminder of our diagram(s) of the Book of Psalms

-an unstated implication that still remains controversial in some conservative circles:

*A psalm can carry more meaning than intended by the original writer.* This is because there is also a divine Author (how knows and sees more) and an editor who collected the psalms into a meaningful (‘messageful’) whole. (Take for example Psalm 1 or 2. Today, note that Psalm 3 introduces the main body of the Psalms with a psalm attributed to David. In fact, the next thirty five or so psalms are all attributed to David, so he’s important!)

-an analogy: A wagon-wheel that has been made into a chandelier

-a question: have you perhaps been struggling with understanding our studies together because you didn’t know a text could have more than one meaning?<sup>1</sup>

Today we pick up on a sermon by Roger on Psalm 63 by looking at the question of David and the Psalms as a whole.

Let’s look first at another diagram, the one with a hinge and stitches. Notice how Psalm 18 takes on new significance as being a postscript to the narratives of Samuel. This hinge is very significant and has huge implications. One, for interpreting the Samuel narratives in light of the Psalms of David (and others alluding to titles associated with him) and the Psalms in light of the narratives of Samuel. And two, because Psalm 18 (also 1 Samuel 22) precedes 1 Samuel 23 which identifies David as a prophet, it provides initial warrant for interpreting the psalms prophetically.

How do we do that? The best way I know is to understand them as ‘typologically prophetic.’ Basically this means we can watch for places where Jesus seems to be speaking or spoken about or prefigured. Because these prophecies are “typological” not everything fits, otherwise it wouldn’t be a type (or partial prefigurement).

Okay so what about Psalm 56 and 1 Samuel 21? According to each on whom does David seem to be relying? See how important the psalms are to fill in the picture of a David whom we might otherwise was just being, at times, cunning or sneaky (even in a bad way perhaps).

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<sup>1</sup> This isn’t to imply that meanings are endless or arbitrary as is typically held in our postmodern culture. For me, meaning is derived from asking how a text wants to be heard in light of its context, which ultimately includes the whole canon of Scripture.

**Application:**

Generally in relation to David and the Psalms--

For David, the Messiah (Jesus) and Us His followers--

*The psalms are common prayers for deliverance, praises for victories, hope-filled expressions of trust amid trials and disappointments, many identified as both sung by David and prophesied regarding the future Messiah.*

Specifically in relation to Psalm 56 and 1 Samuel 21

*Either as a supplement or partial correction to David's actions in 1 Samuel 21, Psalm 56 is an expression of David's trust in God that should be ours, as it was our Lord's as well; this theme is repeated throughout the psalm (vv. 3-4, 10-11). It picks up where Psalm 55 left off—"But as for me, I trust in You."*