

**SCHOOL OF THE WORD**

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**The Psalms**

**Psalm 114**

**Sequence**

- How to read a Psalm
- Parallelism (again)
- Old Testament Background
- Use in the Jewish liturgy
- New Testament links
- Conversation

**Kind of parallelism**

- Synonymous
- Antithetic
- Chiastic
- Staircase

*Synonymous*

**Ps 112:1** Praise the Lord!

How blessed is the one who obeys the Lord,  
who takes great delight in keeping his commands.

**2** His descendants will be powerful on the earth;  
the godly will be blessed.

**3** His house contains wealth and riches;  
his integrity endures.

**Amos 5:23** Take away from me your noisy songs;  
I don't want to hear the music of your stringed instruments.

**24** Justice must flow like torrents of water,  
righteous actions like a stream that never dries up.

*Antithetic*

**Prov 10:1** The Proverbs of Solomon:

A wise child makes a father rejoice,  
but a foolish child is a grief to his mother.

**Psalm 1:6** Certainly the LORD guards the way of the godly,  
but the way of the wicked ends in destruction.

*Chiastic*

**Jer 4:5** The LORD said,  
"Announce this in Judah  
and in Jerusalem proclaim it:

*Staircase*

**Judg 5:12** Wake up, wake up, Deborah!  
Wake up, wake up, sing a song!

Get up, Barak!  
Capture your prisoners of war, son of Abinoam!

*A final example*

**Isa 2:4** He will judge disputes between nations;  
he will settle cases for many peoples.  
They will beat their swords into ploughshares,

and their spears into pruning hooks.  
Nations will not take up the sword against other nations,  
and they will no longer train for war.

### Psalm 114

1 When Israel left Egypt,  
when the family of Jacob left a foreign nation behind,  
2 Judah became his sanctuary,  
Israel his kingdom.  
3 The sea looked and fled;  
the Jordan River turned back.  
4 The mountains skipped like rams,  
the hills like lambs.  
5 Why do you flee, O sea?  
Why do you turn back, O Jordan River?  
6 Why do you skip like rams, O mountains,  
like lambs, O hills?  
7 Tremble, O earth, before the Lord-  
before the God of Jacob,  
8 who turned a rock into a pool of water,  
a hard rock into springs of water!

### A bit of work

- Notice the parallelism
- Ask about the Old Testament background

### The Exodus

**Exod 14:21** Moses stretched out his hand toward the sea, and the LORD drove the sea apart by a strong east wind all that night, and he made the sea into dry land, and the water was divided. **22** So the Israelites went through the middle of the sea on dry ground, the water forming a wall for them on their right and on their left.

**Exod 14:23** The Egyptians chased them and followed them into the middle of the sea- all the horses of Pharaoh, his chariots, and his horsemen. **24** In the morning watch the LORD looked down on the Egyptian army through the pillar of fire and cloud, and he threw the Egyptian army into a panic. **25** He jammed the wheels of their chariots so that they had difficulty driving, and the Egyptians said, "Let's flee from Israel, for the LORD fights for them against Egypt!"

**Exod 14:29** But the Israelites walked on dry ground in the middle of the sea, the water forming a wall for them on their right and on their left.

### The Entry

**Josh 3:14** So when the people left their tents to cross the Jordan, the priests carrying the ark of the covenant went ahead of them. **15** When the ones carrying the ark reached the Jordan and the feet of the priests carrying the ark touched the surface of the water- (the Jordan is at flood stage all during harvest time)- **16** the water coming downstream toward them stopped flowing. It piled up far upstream at Adam (the city near Zarethan); there was no water at all flowing to the sea of the Arabah (the Salt Sea). The people crossed the river opposite Jericho. **17** The priests carrying the ark of the covenant of the LORD stood firmly on dry ground in the middle of the Jordan. All Israel crossed over on dry ground until the entire nation was on the other side.

### Meribah

**Num 20:2** And there was no water for the community, and so they gathered themselves together against Moses and Aaron. **3** The people contended with Moses, saying, "If only we had died when our brothers died before the LORD! **4** Why have you brought up the LORD's community into this wilderness? So that we and our cattle should die here? **5** Why have you brought us up from Egypt only to bring us to this dreadful place? It is no place for grain, or figs, or vines, or pomegranates; nor is there any water to drink!"

**Num 20:6** So Moses and Aaron went from the presence of the assembly to the entrance to the tent of meeting. They then threw themselves down with their faces to the ground, and the glory of the LORD appeared to them. **7** Then the LORD spoke to Moses: **8** "Take the staff and assemble the community, you and Aaron your brother, and then speak to the rock before their eyes. It will pour forth its water, and you will bring water out of the rock for them, and so you will give the community and their beasts water to drink."

**Num 20:9** So Moses took the staff from before the LORD, just as he commanded him. **10** Then Moses and Aaron gathered the community together in front of the rock, and he said to them, "Listen, you rebels, must we bring water out of this rock for you?" **11** Then Moses raised his hand, and struck the rock twice with his staff. And water came out abundantly. So the community drank, and their beasts drank too.

**Num 20:12** Then the LORD spoke to Moses and Aaron, "Because you did not trust me enough to show me as holy before the Israelites, therefore you will not bring this community into the land I have given them."

**Num 20:13** These are the waters of Meribah, because the Israelites contended with the LORD, and his holiness was maintained among them.

### Creation and exodus

Exod 19:5 And now, if you will diligently listen to me and keep my covenant, then you will be my special possession out of all the nations, for all the earth is mine, <sup>6</sup> and you will be to me a kingdom of priests and a holy nation.' These are the words that you will speak to the Israelites."

### Putting the Psalm in narrative sequence

1	When Israel left Egypt, when the family of Jacob left a foreign nation behind,	<b>Exodus</b>
3a	The sea looked and fled;	<b>Red Sea</b>
5b	Why do you flee, O sea?	
4a	The mountains skipped like rams,	<b>Sinai</b>
6a	Why do you skip like rams, O mountains,	
7	Tremble, O earth, before the Lord- before the God of Jacob,	<b>Meribah</b>
8	who turned a rock into a pool of water, a hard rock into springs of water!	
3b	the Jordan River turned back.	<b>Jordan</b>
5a	Why do you turn back, O Jordan River?	
4b	the hills like lambs.	<b>Hills of Judah</b>
6b	like lambs, O hills?	
2	Judah became his sanctuary, Israel his kingdom.	<b>Jerusalem</b>

### Why the mix-up?

A: Event: exodus/entry  
 B: Repercussions: recounted in the past  
 B': Repercussions: interpreted in the present  
 A': Event: God's leadership as the climax

NB all regarded as a single even of salvation  
 NB this is the great Passover Psalm  
 NB Jewish theology of memorial

### Use in the Jewish Liturgy

Mishnah Pesah. 10:5

In every generation a person is duty-bound to regard himself as if he personally has gone forth from Egypt, since it is said, And you shall tell your son in that day saying, it is because of that which the Lord did for me when I came forth out of Egypt (Ex. 13:8).

Therefore we are duty-bound to thank, praise, glorify, honour, exalt, extol, and bless him who did for our forefathers and for us all these miracles. He brought us forth from slavery to freedom, anguish to joy, mourning to festival, darkness to great light, subjugation to redemption, so we should say before him, Hallelujah.

### **New Testament Links**

**1 Cor 11:23** For I received from the Lord what I also passed on to you, that the Lord Jesus on the night in which he was betrayed took bread, **24** and after he had given thanks he broke it and said, "This is my body, which is for you. **Do this in remembrance of me.**" **25** In the same way, he also took the cup after supper, saying, "This cup is the new covenant in my blood. **Do this, every time you drink it, in remembrance of me.**" **26** For every time you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

- Our "exodus" is the cross and resurrection
- Our "Passover" is Jesus
- Our "liberation" is from death
- Your boasting is not a good thing. Do you not know that a little yeast leavens the whole batch of dough? Clean out the old yeast so that you may be a new batch, as you really are unleavened. For our paschal lamb, Christ, has been sacrificed. Therefore, let us celebrate the festival, not with the old yeast, the yeast of malice and evil, but with the unleavened bread of sincerity and truth. (**1 Cor 5:6-8**)

### **Conversation**