

Engaging Gospel Doctrine (Episode 102.2)

LESSON 25 (STUDY NOTES)

“Let Every Thing That Hath Breath Praise the Lord”

Hook	Psalms is the longest book of the Bible (150 chapters and the most pages) and has influenced not only Israelite history but also Christian hymn tradition and even popular culture. Aaand we are spending just one lesson on it, so get as much as you can from it. ☺
Goal	Class members can discuss their favorite Church hymns and songs, and reflect on how music and other practices can increase our gratitude.
Overview	(see below)
Conclusion	

http://www.amazon.com/gp/product/0252016181?ref_=sr_1_1&qid=1402850514&sr=8-1&keywords=Mormonism%20and%20music&pldnSite=1

<http://www.mormonchannel.org/legacy/10>

<https://www.facebook.com/groups/360411960680762/permalink/676551545733467/>

To help class members show their gratitude for the Savior and for the many blessings that he and our Heavenly Father have given us.

- I. Sunday School
 - a. Gratitude (how worship and religious rituals help increase and maintain gratitude, gratitude journal)
 - i. Gratitude quotes
 1. Monson (October 2010 Conference)
 2. Eyring (October 1989 Conference)
 3. Outgoing RS President Bonnie Parkin (April 2007)
 4. Summary: focus on and be grateful for what we have, bring what we have to remembrance, avoid comparison and coveting, work to be grateful for even what is difficult (we seek comfort; God seeks growth and opportunity to love and serve. Life is supposed to be difficult)
 - b. Psalms
 - i. Introduction to the Psalms
 - ii. (thoughts on Psalms, favorite Psalms) (Psalm 23 of course, go through reading)
 - c. Music (and poetry as well, since they are related)
 - i. Music in personal devotion
 - ii. Music in worship
 - d. Hymns from additional perspectives
 - e. Concluding thoughts (how we can use music/incorporate more gratitude in our lives)

Correction to consider: Talk about balance with the podcast, solicit feedback, explain my approach

Human condition and human nature are very important theological, psychological etc concepts that we all need to understand and can be more important than mythical stories (which have been distorted). But in a sense I feel like I can get those from more philosophical podcasts, TED videos etc, when I come to your Sunday School podcast I am looking for something more related to the actual text.

I think the separate podcast on religious studies, how religion fits with philosophy and psychology, the future of religion etc would be a perfect place to explore all of those other issues you mention.

Not saying that one is better than the other, just saying that a podcast dedicated to a Sunday School lesson seems to be a better place to get info on the actual text of that lesson and a podcast dedicated to all the ramifications of religion, philosophy and psychology ...would be a better place to explore all the other issues. In the latter you could completely divorce yourself from any correlated lesson and even bring in any other religious or secular tradition that fits.

II. Scholarship

- a. Psalms in literary and historical context
- b. Psalms as windows into Israelite history
- c. Psalms in Judaism
- d. Psalms and the Gospels/New Testament (talk about testimonia, "according to the scriptures")
- e. Psalms in popular culture?

Biblical Poetry:

In addition to vivid imagery, the primary feature of Hebrew poetry is *parallelism*, which is of more than one kind: (keep these in mind as you read through the assigned Psalms)

- Synonymous (Parallel clauses both present similar ideas, thus intensifying)
- ^{Ps 22:18} they divide my clothes among themselves, and for my clothing they cast lots.
(Note that the second clause gives more detail about the first)
- Antithetical (Parallel clauses present contrasting ideas)
 - Ps 37:9: **For the wicked shall be cut off,
but those who wait for the LORD shall inherit the land.**
- Synthetic (Second clause completes or compliments meaning of the first)
 - Ps 51:14: ¹⁴Deliver me from bloodshed, O God, O God of my salvation, and my tongue will sing aloud of your deliverance.
 -

<http://libguides.northcentral.edu/content.php?pid=409211&sid=3347663>

The Psalms are an expression of human response to God, so the types span the extremes of human emotion. They also provide an impressively clear window into Israelite thought and religion.

Types of Psalms

1. Laments or Prayers (Heb *tephilla*). *Community Laments* arose from times of national crisis. The *Individual Laments* arise from a variety of situations of individual crisis.

Community Laments: e.g., Psalms (12), 44, 60, 74, 79, 80, 83, 85, 90, 94, (108), 123, (129), and 137; five of these are gathered in Book III (73–89).

Individual Laments: Book I: 3–7; 9–10; 13; (14); 17; 22; 25; 26; 28; 31; 35; (36); 38; (39); 40:11–17; 41; Book II: 42–43; 51; (52); (53); 54–59; 61; 64; 69; 70; 71; Book III: 77; 86; 88; Book IV: 102; Book V: 109; 120; 130; 140–43. When the *affirmation of trust* dominates, the psalm may be called an Individual Psalm of Trust: 11; 16; 23; 27; 62; 63; 131.

2. Hymns or Songs of Praise (Heb *tehilla*). Included here are Psalms 8; 19:1–6; 29; 33; 47; 65; 66:1–12; 78; 93; 95–100; 103–6; 111; 113; 114; 117; 134; 135; 136; 145–50.

3. Songs of Thanksgiving (Heb *toda*). At the heart of these psalms is the *story of the deliverance*. Psalms 18; 30; 32; (34); 40:1–10; 66:13–20; 92; 116; 118; and 138. The story of the deliverance is summarized briefly, “O Lord my God, I cried to thee for help, and thou hast healed me” (30:2; cf. 18:3; 34:4, 6; 40:1–2; 66:19; 92:4; 116:1–2; 118:5; 138:3) and often expanded (18:4–19, 31–45; 30:6–11; 32:3–5; 66:16–19; 92:10–11; 116:3–4, 6–9, 16; 118:10–18).

4. Royal Psalms. These psalms originated during the period of the Monarchy and functioned during that period. After the fall of Jerusalem in 587 B.C.E, they took on another significance, projecting into the future a description of an ideal king to come.

Psalms 2; 18; 20; 21; 45; 72; 89; 101; 110; 132; and 144:1–11.

5. Songs of Zion. These celebrate the Lord’s choice of Mt. Zion in Jerusalem as the earthly center of the Lord’s presence

See Psalms , 48, 76, 84, 87, and 122.

6. Liturgies. Associated with worship

Here may be included Psalms 15, 24, 50, (68), 81, (82), 95, 115, 132.

7. Wisdom and Torah Psalms. Reflect on life and give advice on living it well.

Included here are Psalms 37, 49, 73, 112, 127, 128, 133, and Psalms 1, 19, and 119.

Notes from the Jewish Study Bible:

III. Study Notes

- a. Return to the reading
- b. Psychology of gratitude (especially comparison) (Happiness Hypothesis quote)
- c. LDS hymn tradition in context
- d. Christian hymn traditions
- e. Music and human nature
- f. Conclusion II

(Remember to record the intro to Discussion Part 2 at the end)

TED on happiness http://www.ted.com/talks/dan_gilbert_asks_why_are_we_happy

TED on gratitude

http://www.ted.com/talks/david_steindl_rast_want_to_be_happy_be_grateful (read a quote from this)
http://www.ted.com/talks/louie_schwartzberg_nature_beauty_gratitude

TED on music

https://www.ted.com/talks/michael_tilson_thomas_music_and_emotion_through_time/
http://www.ted.com/talks/robert_gupta#t-15765

Conference quote:

President Monson: (October 2010)

<https://www.lds.org/general-conference/2010/10/the-divine-gift-of-gratitude?lang=eng&query=gratitude>

My brothers and sisters, do we remember to give thanks for the blessings we receive? Sincerely giving thanks not only helps us recognize our blessings, but it also unlocks the doors of heaven and helps us feel God’s love.

My beloved friend President Gordon B. Hinckley said, “When you walk with gratitude, you do not walk with arrogance and conceit and egotism, you walk with a spirit of thanksgiving that is becoming to you and will bless your lives.”³

...

We have all experienced times when our focus is on what we lack rather than on our blessings. Said the Greek philosopher Epictetus, “He is a wise man who does not grieve for the things which he has not, but rejoices for those which he has.”⁵

This is a wonderful time to be on earth. While there is much that is wrong in the world today, there are many things that are right and good. There are marriages that make it, parents who love their children and sacrifice for them, friends who care about us and help us, teachers who teach. Our lives are blessed in countless ways.

We can lift ourselves and others as well when we refuse to remain in the realm of negative thought and cultivate within our hearts an attitude of gratitude. If ingratitude be numbered among the serious sins, then gratitude takes its place among the noblest of virtues. Someone has said that “gratitude is not only the greatest of virtues, but the parent of all others.”⁸

How can we cultivate within our hearts an attitude of gratitude? President Joseph F. Smith, sixth President of the Church, provided an answer. Said he: “The grateful man sees so much in the world to be thankful for, and with him the good outweighs the evil. Love overpowers jealousy, and light drives darkness out of his life.” He continued: “Pride destroys our gratitude and sets up selfishness in its place. How much happier we are in the presence of a grateful and loving soul, and how careful we should be to cultivate, through the medium of a prayerful life, a thankful attitude toward God and man!”⁹

President Smith is telling us that a prayerful life is the key to possessing gratitude.

Do material possessions make us happy and grateful? Perhaps momentarily. However, those things which provide deep and lasting happiness and gratitude are the things which money cannot buy: our families, the gospel, good friends, our health, our abilities, the love we receive from those around us. Unfortunately, these are some of the things we allow ourselves to take for granted.

The English author Aldous Huxley wrote, “Most human beings have an almost infinite capacity for taking things for granted.”¹⁰

<https://www.lds.org/general-conference/1989/10/remembrance-and-gratitude?lang=eng&query=gratitude>

President Spencer W. Kimball described that process of inspired writing: “Those who keep a book of remembrance are more likely to keep the Lord in remembrance in their daily lives. Journals are a way of counting our blessings and of leaving an inventory of these blessings for our posterity.” (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball, Salt Lake City: Bookcraft, 1982, p. 349.)

As you start to write, you could ask yourself, “How did God bless me today?” If you do that long enough and with faith, you will find yourself remembering blessings. And sometimes, you will have gifts brought to your mind which you failed to notice during the day, but which you will then know were a touch of God’s hand in your life.

<https://www.lds.org/general-conference/2001/10/gratitude?lang=eng&query=gratitude>

It is human nature, I suppose, to seek elsewhere for our happiness. Pursuit of career goals, wealth, and material rewards can cloud our perspective and often leads to a lack of appreciation for the bounteous blessings of our present circumstances.

It is precarious to dwell on why we have not been given more. It is, however, beneficial and humbling to dwell on why we have been given so much.

President Joseph F. Smith has instructed us that “the spirit of **gratitude** is always pleasant and satisfying because it carries with it a sense of helpfulness to others; it begets love and friendship, and engenders divine influence. **Gratitude** is said to be the memory of the heart”

<https://www.lds.org/general-conference/2007/04/gratitude-a-path-to-happiness?lang=eng&query=gratitude> (Bonnie Parkin, outgoing General Relief Society President)

Gratitude requires awareness and effort, not only to feel it but to express it. Frequently we are oblivious to the Lord’s hand. We murmur, complain, resist, criticize; so often we are not grateful. In the Book of Mormon, we learn that those who murmur do not know “the dealings of that God who . . . created them.”³ The Lord counsels us not to murmur because it is then difficult for the Spirit to work with us.

Gratitude is a Spirit-filled principle. It opens our minds to a universe permeated with the richness of a living God. Through it, we become spiritually aware of the wonder of the smallest things, which gladden our hearts with their messages of God’s love. This grateful awareness heightens our sensitivity to divine direction. When we communicate **gratitude**, we can be filled with the Spirit and connected to those around us and the Lord. **Gratitude** inspires happiness and carries divine influence. “Live in thanksgiving daily,” said Amulek, “for the many mercies and blessings which he doth bestow upon you.”⁴

Mercies and blessings come in different forms—sometimes as hard things. Yet the Lord said, “Thou shalt thank the Lord thy God in *all things*.”⁵ *All things* means just that: good things, difficult things—not just some things. He has commanded us to be grateful because He knows being grateful will make us happy. This is another evidence of His love.

Jonathan Haidt, Happiness Hypothesis

This is the adaptation principle at work: People's judgments about their present state are based on whether it is better or worse than the state to which they have become accustomed.⁹ Adaptation is, in part, just a property of neurons: Nerve cells respond vigorously to new stimuli, but gradually they "habituate," firing less to stimuli that they have become used to. It is change that contains vital information, not steady states. Human beings, however, take adaptation to cognitive extremes. We don't just habituate, we recalibrate. We create for ourselves a world of targets, and each time we hit one we replace it with another. After a string of successes we aim higher; after a massive setback, such as a broken neck, we aim lower. Instead of following Buddhist and Stoic advice to surrender attachments and let events happen, we surround ourselves with goals, hopes, and expectations, and then feel pleasure and pain in relation to our progress...there are two fundamentally different kinds of externals: the conditions of your life and the voluntary activities that you undertake.³³ Conditions include facts about your life that you can't change (race, sex, age, disability) as well as things that you can (wealth, marital status, where you live). Conditions are constant over time, at least during a period in your life, and so they are the sorts of things that you are likely to adapt to. Voluntary activities, on the other hand, are the things that you choose to do, such as meditation, exercise, learning a new skill, or taking a vacation. Because such activities must be chosen, and because most of them take effort and attention, they can't just disappear from your awareness the way conditions can. Voluntary activities, therefore, offer much greater promise for increasing happiness while avoiding adaptation effects. One of the most important ideas in positive psychology is what Lyubomirsky, Sheldon, Schkade, and Seligman call the "happiness formula:" $H=S+C+V$ The level of happiness that you actually experience (H) is determined by your biological set point (S) plus the conditions of your life (C) plus the voluntary activities (V) you do.³⁴

Haidt, Jonathan (2006-12-26). *The Happiness Hypothesis: Finding Modern Truth in Ancient Wisdom* (p. 91). Basic Books. Kindle Edition.

Link to McConkie, purifying power of Gethsemane

Music Notes: (Thanks to Greg Crystal for the commentary)

1. Title: Psalm 114 (Hebrew) (When Israel Came out of Egypt)
 - a. Link:
https://play.spotify.com/track/0kXv5UmjIM4RFQ0JrvtISf?play=true&utm_source=open.spotify.com&utm_medium=open
 - b. Commentary: (retrieved from savae.org -- the website of the ensemble performing this song)
 - c. This melody was preserved by Jews and Christians independently of each other in the Middle Ages as both a Sephardic (Judeo-Spanish) cantillation in Hebrew (B'tseth Isra'el), and a Roman Catholic plainchant in Latin (In Exitu Israel). The two chants are identical textually and musically, which could point to a common origin in the ancient Judean Temple before the Christian and Jewish faiths split into separate streams. According to the Mishna (Mishna Tamid V), before the Levites began to sing the daily Psalm, two priests took their stand at the altar and started to blow the trumpets tekia-terua-tekia (a pattern of a long note followed by either short staccato notes or a tremolo on

one sustained note, followed by another long note). Following this, the cymbal player sounded his cymbal and the Levites began the musical performance.

2. Title: Song of Seikilos
 - a. Link: <https://www.youtube.com/watch?v=xERitvFYpAk>
3. Commentary: Though the Song of Seikilos is not based on a Psalm, it has the distinction of being the oldest complete song with musical notation in the world. Discovered in Turkey in 1893, it appears to have been composed around the first century. Though older preserved samples of music notation have been discovered, they are fragmentary. This song gives insight as to what ancient Greek music was like, as well as the functionality of music in Greek culture. In this case, the song was carved into a tombstone as an epitaph. Its translation is "While you live, shine. Have no grief at all. Life exists only a short while, and time demands its toll." A fun fact: if you have played the most recent versions of the Civilization computer game, this song is the background music if you play as the Greek civilization.
4. Psalm 23 in Latin:
 - a. https://www.youtube.com/watch?v=Qs_VsVSMvak
 - b. Commentary: The Domine Dominus Noster (psalm 8) would be an example of the early monophonic unaccompanied chant of the early Church. The 23rd Psalm as performed here has the traditional monophonic or unharmonized vocal texture, and includes organ accompaniment which is a later development. Another interesting feature is antiphonal singing which is a very common form in which psalms are performed in the mass. This means that a soloist or small group sings a line which is then echoed exactly by another group, or the congregation.
5. Gregorian Chant based on Psalms 8:
 - a. <https://www.youtube.com/watch?v=RCZPc9w7luQ>
 - b. Commentary: Plainchant or Gregorian chant is the sacred music of the Roman Catholic Church. This style evolved from Ancient Greek, Latin and Hebrew musical traditions in the early centuries of the Church and into the Middle Ages, and comprises the lion's share of extant music from that time period. Music was an integral part in the development of the mass, as most portions of the mass were sung. Early chant was monophonic meaning that no harmonies were used. Vocal harmony was not explored in chant until late in the Middle Ages and early Renaissance. In addition, early chant was performed acapella. Musical instruments were associated with the Roman pagan worship traditions, and were not allowed in churches or monasteries for many centuries. Psalms are used in the mass proper, which includes portions of the mass which change from day to day according to the liturgical calendar. This contrasts with the mass ordinary which includes portions of

the mass that remain the same each day. Music is still an integral part of Catholic worship today, and though sacred music has evolved away from chant, it remains the official music of the Roman Church.

6. The Lord is My Shepherd, Mormon Tabernacle Choir
 - a. Link: <https://www.youtube.com/watch?v=vhjK6gn1D8>
 - b. Commentary: The Hebrew Psalm most frequently set to music is by far Psalm 23. Various incarnations of hymns and chants based on this have been used in Christian worship for centuries. The text from the 23rd Psalm was adapted into hymn form by Scottish poet James Montgomery and first published in 1822. Interestingly, the first metric translations of the Psalms from Hebrew into English were done in Scotland in the mid 1600s. This text would have been sung to many different tunes by Christians in the United States during the 19th century.

The tune that we in LDS culture associate with this text (FORSAKEN) was composed by Austrian songwriter Thomas Koschat, and published in 1880. The opening lyrics used by Koschat in German are: verlassen, verlassen, hence the tune name FORSAKEN. It is not clear when Koschat's tune came to the United States nor when it was first paired with Montgomery's text, but its first appearance in printed form is in a hymnal published in Chicago in 1892. The first instance of it in an LDS publication appears to be in the Deseret Sunday School Songs, published in 1909 (one of several hymnbooks in use at that time).

An interesting musical tidbit is that The Lord is My Shepherd is the only congregational hymn in the LDS hymnbook in which the melody is carried in the alto voice. All others have the melody in the soprano part.

7. Title: 40 by U2
 - a. Link:
 - b. Commentary: The closing song from U2's 1983 album 'War', it is based on the 40th psalm (hence the title). The band has often used it as a concert closer as well throughout their career.

These next examples are not directly inspired by the Psalms, but represent aspects of important musical traditions:

1. Title: Ubi Caritas
 - a. Link: <https://www.youtube.com/watch?v=iWeV2mAdXQc>
 - b. Commentary: The Ubi Caritas example is by 20th century French composer Maurice Durufle. This is a great representation of sacred French music in the early to mid 20th century, with full, rich, contemporary harmonies.

2. Title: Brahms' Ein Deutsches Requiem - Wie lieblich sind deine Wohnungen

- a. Link: <https://www.youtube.com/watch?v=G2iKPYd0cD0>
- b. Commentary: Translates into 'How Lovely is thy Dwelling Place', which is the centerpiece of Brahms' German Requiem. Premiering in 1868, this composition essentially launched the career of Johannes Brahms. This piece was inspired by the traditional Roman Catholic Requiem Mass (mass for the dead), but exudes a more Protestant tone. Rather than using traditional Catholic texts, Brahms drew upon texts from the Lutheran Bible. For example, there is no Dies Irae movement which gives an account of the Day of Wrath prior to the final judgment, or Tuba Mirum which portrays the trumpet blast that signals the dead to rise and face God's judgement. In its place are texts full of hope and even comfort for those left behind by the deceased loved one. In the case of this example, the 84th psalm describes the glory of the Lord's habitation which the faithful look forward to in the afterlife. This may sound familiar to listeners, as an English version of this is a staple in the Mormon Tabernacle Choir's repertoire.

*How lovely is thy dwelling place, O Lord of Hosts!
For my soul, it longeth, yea fainteth,
For the courts of the Lord.
My soul and body crieth out, yea for the living God.
How lovely is thy dwelling place, O Lord of Hosts!
Blest are they that dwell within thy house,
They praise thy name evermore.
How lovely is thy dwelling place!*