



Come Follow Me 2022
Psalms 1-46



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POETRY

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PROPHETS

אשר יצאנו ממצרים
ביום הזה יצאנו ממצרים
ביום הזה יצאנו ממצרים
ביום הזה יצאנו ממצרים
ביום הזה יצאנו ממצרים



First line of musical notation with a large initial 'O' and the word 'Kyrie' written below the staff.

Second line of musical notation with the word 'Kyrie' written below the staff.

Third line of musical notation with the words 'Kyrie' and 'Kyrie' written below the staff.

Fourth line of musical notation with the words 'Kyrie' and 'Kyrie' written below the staff.

Fifth line of musical notation with the words 'Kyrie' and 'Kyrie' written below the staff.

Sixth line of musical notation with the words 'Kyrie' and 'Kyrie' written below the staff.

Seventh line of musical notation with the words 'Kyrie' and 'Kyrie' written below the staff.



Enon. *Virgo parvulo xpi. Partu tua dum genuisti.*
Kyrie Kyrie. Kyrie Kyrie

Eighth line of musical notation with the words 'Kyrie' and 'Kyrie' written below the staff.



CHORAL.

First line of musical notation with the word 'Kyrie' written below the staff.

Second line of musical notation with the words 'Kyrie' and 'Kyrie' written below the staff.

Third line of musical notation with the words 'Kyrie' and 'Kyrie' written below the staff.

Fourth line of musical notation with the words 'Kyrie' and 'Kyrie' written below the staff.

Fifth line of musical notation with the words 'Kyrie' and 'Kyrie' written below the staff.

Sixth line of musical notation with the words 'Kyrie' and 'Kyrie' written below the staff.

Seventh line of musical notation with the words 'Kyrie' and 'Kyrie' written below the staff.

Eighth line of musical notation with the words 'Kyrie' and 'Kyrie' written below the staff.

Ninth line of musical notation with the words 'Kyrie' and 'Kyrie' written below the staff.

Tenth line of musical notation with the words 'Kyrie' and 'Kyrie' written below the staff.



ALLIUM.

Eleventh line of musical notation with the words 'Kyrie' and 'Kyrie' written below the staff.

Twelfth line of musical notation with the words 'Kyrie' and 'Kyrie' written below the staff.

Thirteenth line of musical notation with the words 'Kyrie' and 'Kyrie' written below the staff.

Fourteenth line of musical notation with the words 'Kyrie' and 'Kyrie' written below the staff.

Fifteenth line of musical notation with the words 'Kyrie' and 'Kyrie' written below the staff.

Old Testament Seminary Manual

Psalms is the Old Testament book most quoted in the New Testament, for “no book of the Old Testament is more Christian in its inner sense or more fully attested as such by the use made of it than the Psalms” (Bible Dictionary, “Psalms”). Many of the psalms contain prophetic references to the Savior and allude to events that would take place during the Savior’s life (see Psalms 22:1, 7–8, 16, 18; 34:20; 41:9; 69:20–21).

אשר יצאנו ממצרים
ביום הזה יצאנו ממצרים
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ביום הזה יצאנו ממצרים

**With exigency, I long, all the time, for my
congenial of all, my Lord,**

**There is no frail cry like unto thine that
reconciliation can manage.**

**I need thee ev'ry hour,
Most gracious Lord.**

**No tender voice like thine
Can peace afford.**

אשר יצאנו ממצרים
ביום הזה יצאנו ממצרים
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ביום הזה יצאנו ממצרים

The Gregorian Chants of the 8th Century AD:

from Dominica in Psalmis (Chant for Palm Sunday)

Psalm 24:9

Latin: Attollite portas, principes, vestras, et elevamini, portae aeternales: et introibit rex gloriae

English (KJV): "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in."

Album: The Tradition of Gregorian Chant (Archiv Produktion)

The Renaissance in the mid-1500s:

“O Sing Joyfully” by Adrian Batten

Psalm 81:1-4

Performed by Voices of Ascension, conducted by Dennis Keene

Album: Beyond Chant: Mysteries of the Renaissance

The Baroque period in the early 1700s:

“He Trusted in God” from Messiah by Georg Friedrich Handel

Psalm 22:8

Performed by The Mormon Tabernacle Choir, conducted by Mack Wilberg

Album: Messiah

The Romantic period in the mid-1800s:

“How Lovely Is Thy Dwelling Place” from Requiem by Johannes Brahms

Psalm 84:1

Performed by The Mormon Tabernacle Choir, conducted by Mack Wilberg

The 20th Century:

“A Simple Song” from Mass by Leonard Bernstein

Psalm 144, 121 and others

Performed by Nicholas Ward

Modern music:

“Thy Word” by Amy Grant

Psalm 119:105

Our modern Hymnbooks:

Hymn #108 (1985 Edition) "The Lord is My Shepherd"

Psalm 23

Organization of the Psalms

- **Psalms 1–41**
- **Psalms 42–72**
- **Psalms 73–89**
- **Psalms 90–106**
- **Psalms 107–150**

Each of which ends with an expression of praise (for example, “Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen” [Psalm 41:13]).

Bible Dictionary, "Psalms"

The book of Psalms attributes at least 73 (or about half) of the psalms to David and attributes other psalms to other authors, including Asaph (Psalms 50; 73–83) and Heman (Psalm 88). These attributions, however, appear in titles that "are added to some of the psalms, but it is open to question whether these are as old as the words to which they are attached."

The multiple authors who wrote the psalms lived at different times, most of them between about 1000 and 500 B.C. It is not certain when the book of Psalms was compiled in its current form, but events mentioned in Psalm 137 indicate this process was not completed until after the Jewish exile in Babylon: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. ... For there they ... carried us away captive" (Psalm 137:1, 3).



Alamo

Gittith

Maschil

Selah

Bruce R. McConkie

“Music is part of the language of the Gods. It has been given to man so he can sing praises to the Lord. It is a means of expressing, with poetic words and in melodious tunes, the deep feelings of rejoicing and thanksgiving found in the hearts of those who have testimonies of the divine Sonship and who know of the wonders and glories wrought for them by the Father, Son, and Holy Spirit. Music is both in the voice and in the heart. Every true saint finds his heart full of songs of praise to his Maker. Those whose voices can sing forth the praises found in their hearts are twice blest. ‘Be filled with the Spirit,’ Paul counseled, ‘Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.’ (Eph. 5:18–19.) Also: ‘Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.’ (Col. 3:16.)

3:18–19.) Also, 'Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.' (Col. 3:16.)

“Unfortunately not all music is good and edifying. Lucifer uses much that goes by the name of music to lead people to that which does not edify and is not of God. Just as language can be used to bless or curse, so music is a means of singing praises to the Lord or of planting evil thoughts and desires in the minds of men. Of that music which meets the divine standard and has the Lord’s approval, he says: ‘My soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.’ (D&C 25:12.)

“In view of all that the Lord Jesus Christ has done for us, ought we not to sing praises to his holy name forever?” (McConkie, The Promised Messiah, p. 553.)

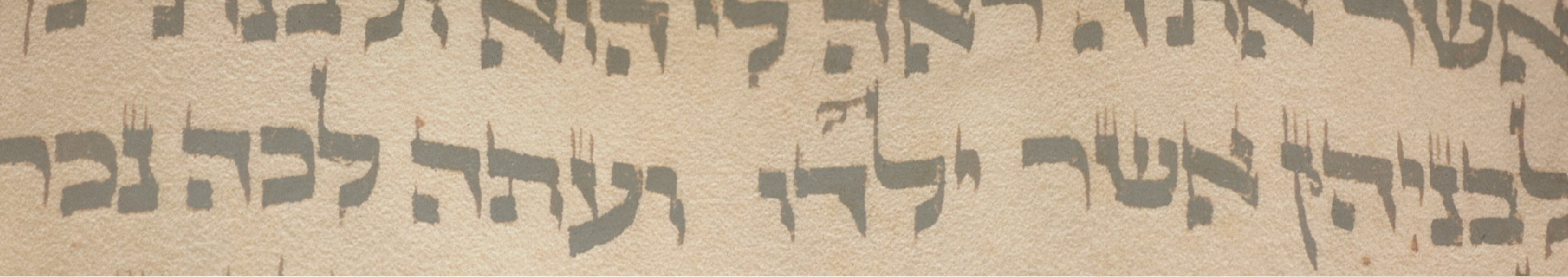
Old Testament Institute Manual

The psalms in Hebrew are called *Tehillim*, a word coming from the Hebrew word *halal*, “to praise” (Clarke, Bible Commentary, 3:199). The same root forms the word *hallelujah*, meaning “praise to Yah” (Jehovah). Unlike some modern songs that tend to depress the spirit, the psalms have the power to lift one toward God. The psalms are a collection of some of the very finest of the world’s inspirational literature.

COME FOLLOW ME: OLD TESTAMENT

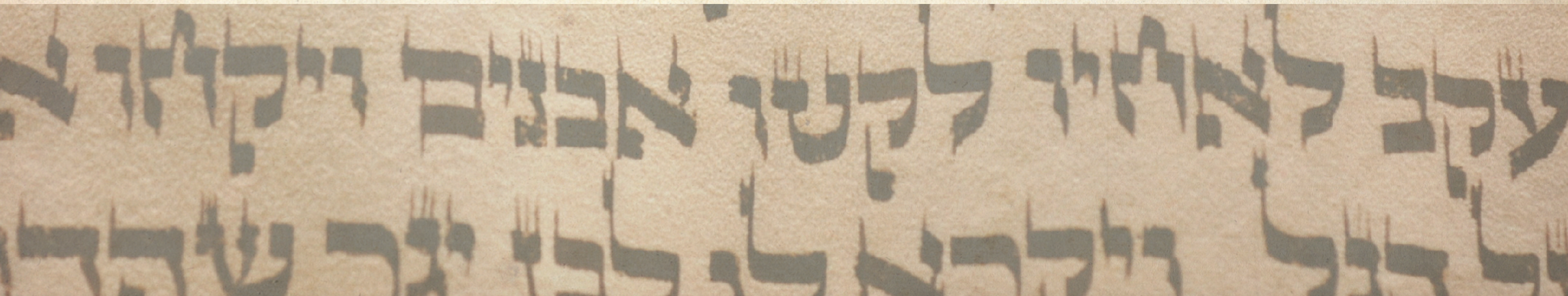


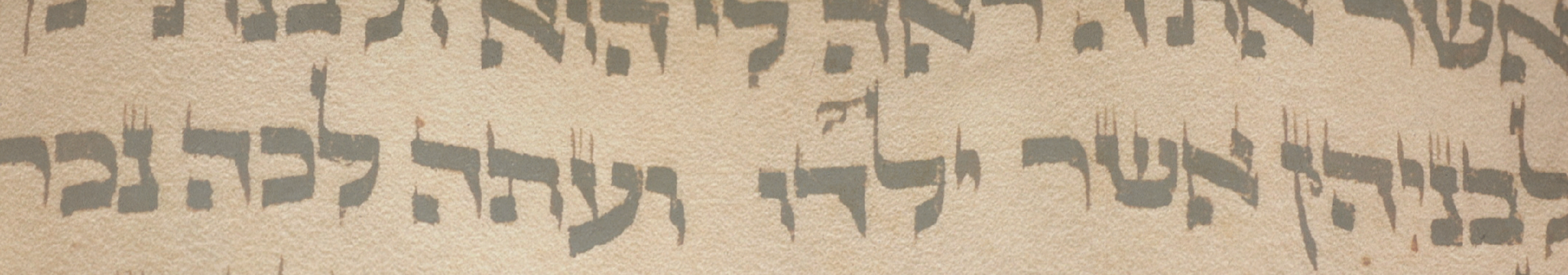
LITERARY STYLES



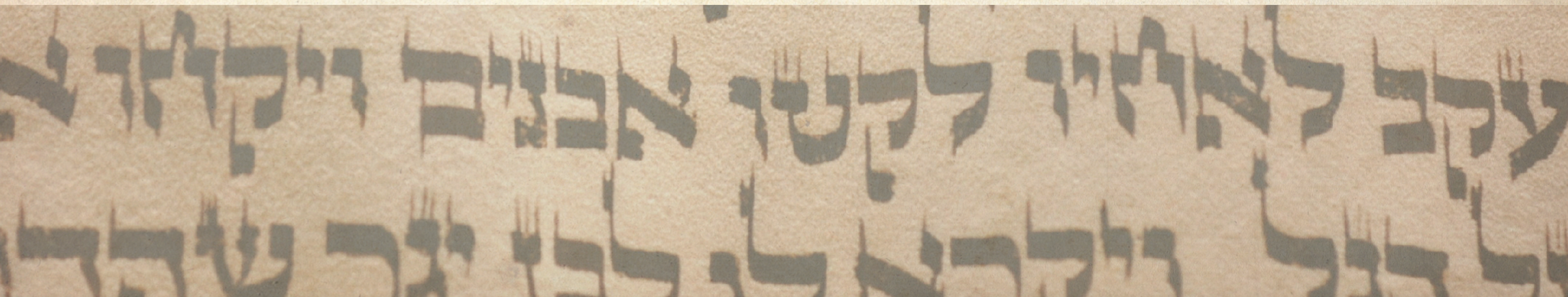
HEBREW LITERARY STYLES

Institute Manual vol. 1 Enrichment Section G





PARALELLISM OR “THOUGHT-RHYTHM”



Synthetic Parallelism

a building up of thought, with each succeeding line adding to the first:

**And he shall be like a tree planted by the rivers of water,
That bringeth forth fruit in its season,
Whose leaf shall not wither
And whatsoever he doeth shall prosper (Psa. 1:3).**

Synonymous Parallelism

a repetition of the same thought with equivalent expressions, the first line or stich reinforcing the second, giving a distich or couplet:

**The strawberry Poptarts are almost gone;
The fruit filled pastries are nearly consumed. (Jay)**

**He that sitteth in the heavens shall laugh;
The Lord will have them in derision (Psa. 2:4).**

Antithetic Parallelism

a contrasting thought in the second line to accentuate the thought of the first:

**The young lions do lack and suffer hunger:
But they that seek Jehovah shall not want any good
thing. (Psa. 34:10).**

Chiasmus

an inverted parallelism:

Psalm 3:7–8, which reads (translating literally from the Hebrew):

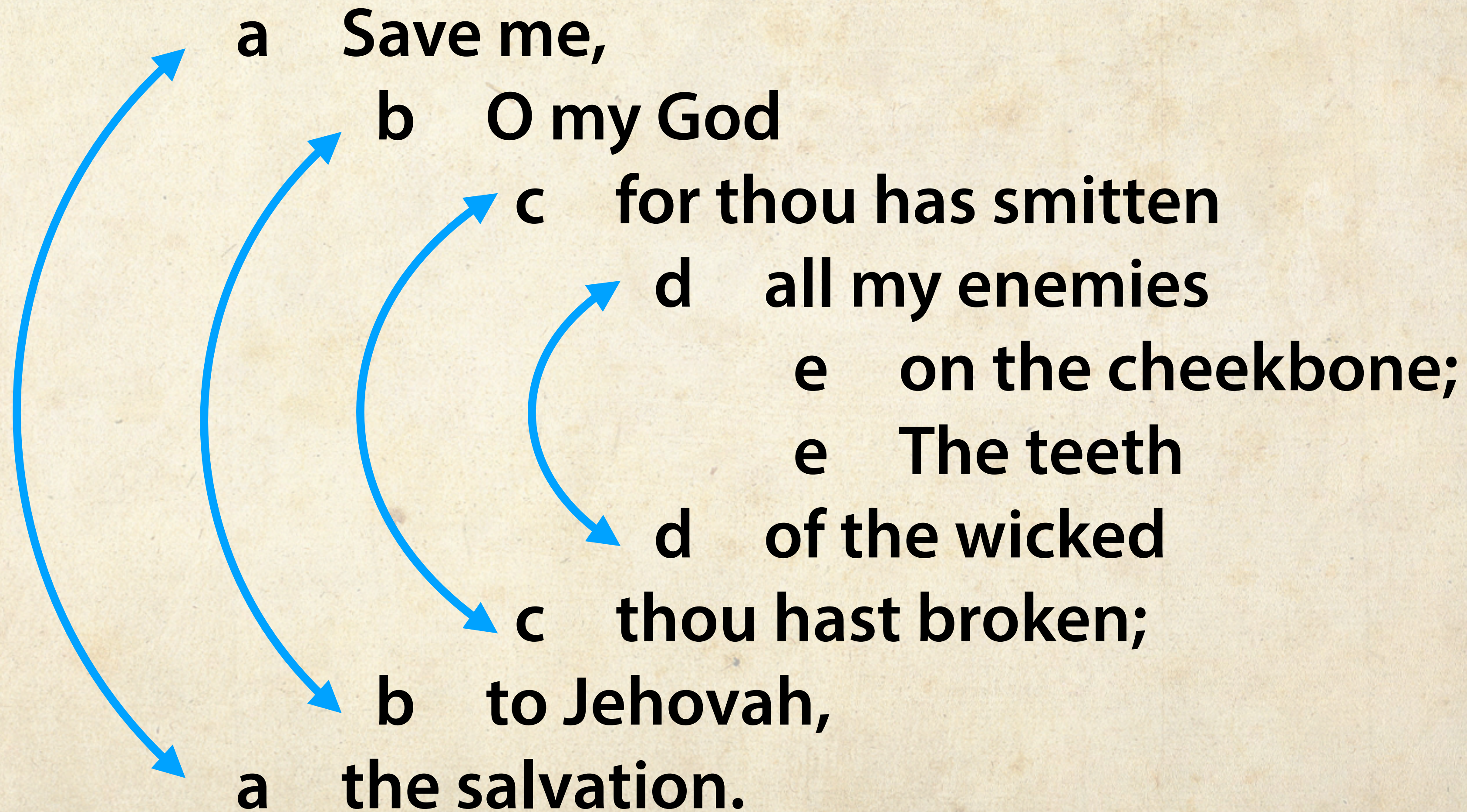
7. Save me, O my God, for thou has smitten all my enemies on the cheek-bone;

8. The teeth of the wicked thou has broken; to Jehovah, the salvation.

(John W. Welch, "Chiasmus in the Book of Mormon; or, the Book of Mormon Does It Again," New Era, Feb. 1972, pp. 6-7.)

Chiasmus

Psalm 3:7-8



COME FOLLOW ME: OLD TESTAMENT



IN THE NEW TESTAMENT

Psalm 2:1–2

1 Why do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,

Acts 4:25–26

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

Psalm 2:7

7 I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

Hebrews 5:5

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

Psalm 8:2

2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

Matthew 21:16

16 And said unto him, Heardest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

Psalm 2:9

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.



Psalm 9:1-2, 9-10, 13-14

1 I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

9 The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.

13 Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

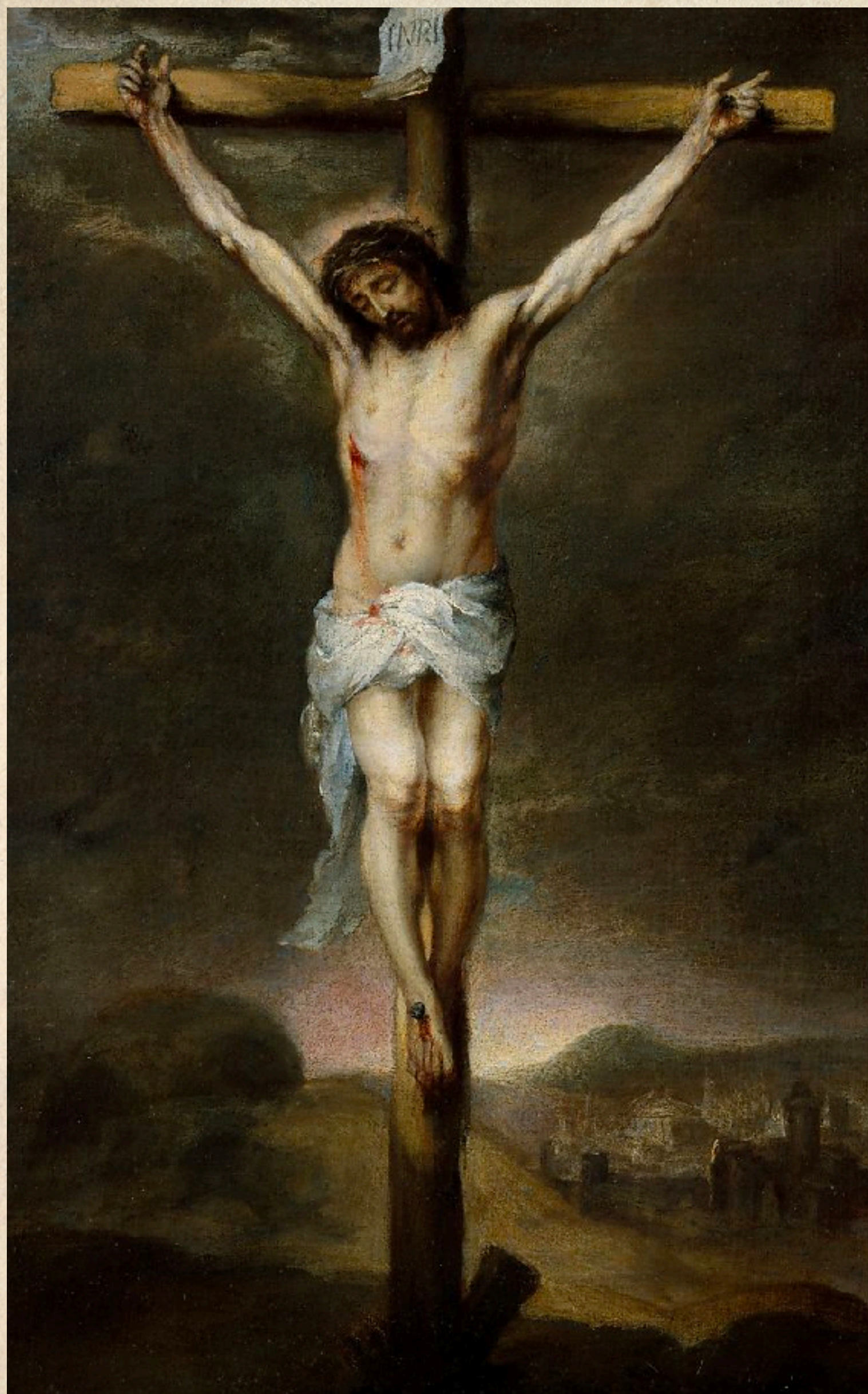


Luke 24:44–46

44 ...all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:



Psalm 22:1, 7–8, 16, 18

1 My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

8 He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.

16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

18 They part my garments among them, and cast lots upon my vesture.

Psalm 31:5

5 Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

Psalm 34:20

20 He keepeth all his bones: not one of them is broken.

Psalm 69:21

21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.



COME FOLLOW ME: OLD TESTAMENT

A scroll of aged parchment is unrolled, showing the text 'Psalm 23' written in a dark red, cursive font. The scroll is held by two wooden handles with decorative metal rings. The parchment has a textured, yellowish-brown appearance with some wear and tear at the edges.

Psalm 23



Psalm 23

1 The Lord is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Elder Holland

“We need a shepherd because in innocence or ignorance—but on occasion willfully and against counsel—we turn ‘every one to his own way’ and as a result ‘have gone astray’ [Isaiah 53:6]. We wander here and scamper there, inspect this and nibble at that, until at some point we look up and realize we are either lost or about to be destroyed. We realize that we, or others who affect us, have done either something stupid or something wrong—which are so very often the same thing. We realize we desperately need help; we are in trouble and frantically look about for our shepherd, our defender, our savior”


(Jeffrey R. Holland, “For Times of Trouble,” 204).

Elder Holland

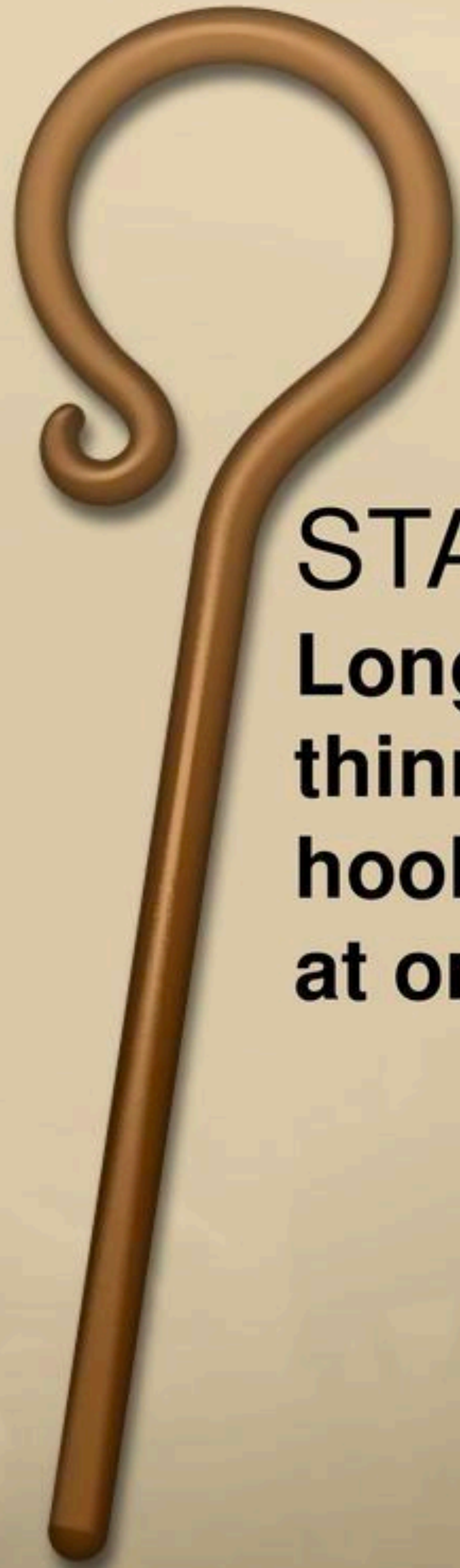
“In ancient days the only instruments a shepherd carried were a rod and a staff. The rod was a short, stout, club-like weapon used to defend oneself or the flock from an intruder. It was meant to be—and to convey—strength and power in the hand of a strong shepherd who knew how to use it. ...

“The staff was a longer, lighter piece, usually with a hook (or crook) on the end used for rescuing a stranded sheep. It, more than the rod, is associated in both art and myth with the shepherd and his vigilant watchcare. ... Everything about the staff speaks of safety and care. It is the great scriptural instrument of rescue and redemption.


(Jeffrey R. Holland, “For Times of Trouble,” 217-18).



ROD:
Relatively
short, heavy
club-like
device.



STAFF:
Longer and
thinner, with a
hook or crook
at one end.



Elder Holland

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(Jeffrey R. Holland, “For Times of Trouble,” 217-18).

Elder Holland

“In life we need defending and we need rescue. One way or the other, we are vulnerable. Whether it be in threatening confrontations or routine wandering, we are blessed and protected by God’s vigilant care. Thy rod and thy staff they comfort me” (Jeffrey R. Holland,

(Jeffrey R. Holland, “For Times of Trouble,” 218).

Psalm 23

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.



