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Jesus was born a Jew, and he was brought up to know the Psalms intimately and to ponder them. He quoted them in his teaching, and words from the Psalter were on his lips as he hung on the cross. The Church learned from him, and from God's ancient people the Jews, to value the Psalms, and Christians have used them ever since.

When Christians read the Psalms, they meditate and share the thoughts and varied emotions of the people of God in the Old Testament, the people to whom God made himself known, and they share in Israel's experience of God. The God of the Psalms is the God and Father of our Lord Jesus Christ. The coming of Christ has, however, made a difference, and Christians cannot always think of God in exactly the same way as those who lived before the birth, and death, and resurrection of Jesus. Christians cannot make their own everything in the Psalter, at least not in its original sense. We cannot, for example, identify ourselves with the author of Ps. 137 when he blesses those who will dash Babylonian children against the rocks, however well we may understand the Psalmist's reaction to the murder by Babylonian soldiers of Jewish children. There are parts of the Psalter that Christians must read with detachment. Many Christians feel that they must go further and refrain from the use of such passages, at least in public worship. Nevertheless, although there are verses in the Psalter whose sentiments Christians must not share, there remains much more which they can wholeheartedly make their own.

Throughout the centuries, Christians of different persuasions have found the Psalms a means of prayer and worship that fulfilled their needs. In the future, as in the past, Christians will use the Psalms both in the public worship of the Church and in their private devotions, in meditation, in prayer, and, above all, in praise.