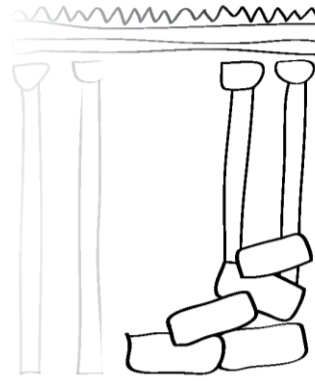
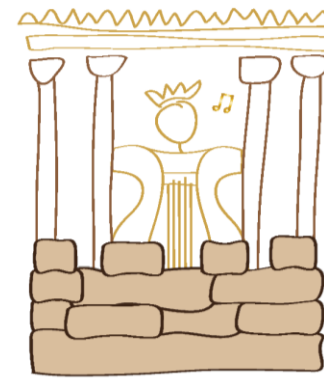


**Book V****Book IV****Book III****Book II****Book I****Revival****Rehabilitation****Destruction****King David's teaching & Life****Book 5****Book 4****Book 3****Book 2****Book 1**

The return to Zion and the restoration of the kingdom of the House of David (Ps 108-110, 138-145) with songs of praise and thanksgiving (the Egyptian Hallel, the Great Hallel); David praises God and invites the whole world to praise God together with him in rebuilt Jerusalem (Ps 145-150).

Jerusalem is rebuilt from scratch, David returns to her with the Torah and harp (Ps 108, 3). His praise is heard all over the world – 'Each soul will praise God, Hallelu-yah'.

The prayer of Moses during crisis, the rehabilitation of Israel in the Diaspora; Acceptance of the Kingdom of the God of nations in the psalms of "God is King" (Ps 93, 97, 99), the return of the Kingdom of David and the rebuilding of Jerusalem (Ps 101, 102) with a prayer for the return to Zion (Ps 106, 47).

The Torah of Moshe as part of the building of Jerusalem – the righteous flourishes like the palm tree (Ps 92, 13). The return of Zion from all over the world with the acceptance of the Kingdom of God by all the nations of the world.

The poets of the Temple, Asaf and the sons of Korach, continue to pray for closeness to God (Ps 73) and for God's compassion despite troubles from enemies, the exile of Israel and the destruction. The kingdom of the House of David exists in the memories and in the prayers for the future to come.

The Temple and Jerusalem (left) may be destroyed, but the vision and closeness to the Temple remain (right).

The poets of the Temple, the sons of Korach and Asaf, long for Zion and the Temple. The second collection I'David (Ps 51-Ps 72) opens with David's response after his sin with Bat Sheva and ends with a prayer for the success of the complete kingdom in the future.

David as a harp (Ps 58 v9) in the Temple accompanies the poets in their song and the Cohanim in their Temple service. The priestly crown with the crown of royalty.

The poet's moral and religious teachings, coping with evil, good virtues of people and closeness to God. (Almost) all the Tehillim are attributed to David. The psalmist wishes to internalize the teachings of the divine Torah (Ps 1 v2 - 40 v9).

David and his arms as a Torah scroll, as the opening of the Book of Tehillim (Ps 1) with the walls of Jerusalem in the background (Ps 2). The crown of Torah with the crown of royalty.

