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vykresly bolesti trpezlivé vyrovnání očekávaných zážití a vyjadrujú rozličné nádeje, vložené do slov v básňach žalmov, rovnako ako eschatologickú víziu naplnenia tých najzákladnejších predstáv človeka.

Žalmy bezpečne by súvisia s kultom. V chráme pravdepodobne existovali literárne spevácke zbory, pestovali sa liturgicky spevy a hudba. Nikde však nie je doložené, že by sa pri chrámovej liturgii používali Žalmy voľku. V bibliologickej vede sa čoraz viac zdôrazňuje, že nie všetky žalmy majú svoj pôvod v kulte. Mnoho žalmov nachádzalo svoje uplatnenie v spoločenskej rodiny alebo v kruhoch učiteľov a ich žiakov (Euglieter 2002, 49). Zbierka žalmov bola postupne upravovaná a používaná na rozličné účely, meditáciu, ustavičné tiché modlienie. Hovorí sa o pôvode na čítanie žalmov z ústou Žaltára, a jeho záhadu vyjma dňa /mesiac... (Ž 1,2). Čez rozličné a mnohonásobné verziácie mal byť modliaci sa človek vedieť k tajomstvom svojho života pred Bohom, vyjadrenom v poslednej písni Žaltára v podobe chvály, ktorú stvoril Boh.

Už z úvodného žalmu možno vyústiť, že Kniha žalmov nie je iba zbierkou samostatných textov, ale usporiadanou zostavou modlitieb. Pri bližšom pohľade vychádza najavo, že je pokladnicou jedinečných žalmových zbierok z vlastných dejín a výpovedí. Zostavovatelia jednotlivých zbierok usporiadali žalmy podľa určitých motívov, avšak niektoré žalmy dovŕšili tak, aby vypráhali teologickú výpoveď celej zbierky. Toto sa neodráža v krátkom období. Podobne ako žalmy písali generácie Bohom obdivovaných umelcov, poriadali sa aj na ich usporiadaní mnohí Boží básnici.

Pravdepodobne prvú ucelenú zbierku žalmov Ž 1–41 sa sfarzovala zrejme v období babylonského zajatia (6. stor. pred Kr.). Žalmy 51–100 patria väčšinou do zbierok z naskôršieho obdobia zajatia a po ňom. V nasledujúcich storočiach boli k žalmom zberaným podvázané nové, aj do prvej polovice 2. stor. pred Kr., kedy možno hovoriť o poslednej redakcii zbierky žalmov do nám známej podoby. Stačila pridať na zbierkach, vychádzajúcich z modlitobnej skú