

## Lecture 2

### Messianic Psalms

#### I. Types and Prophecy

##### A. Prophets foretold the Advent of Messiah

1. Prophets knew they were predicting death and glory of coming of Messiah who would introduce a new age. 1 Pet. 1:10
2. David a prophet. Acts 1:29-30

##### B. Types foreshadow the Advent of Messiah

1. An historical person, event or situation divinely intended to represent a greater person, even or situation. See Numbers 22.  
Balaam and Donkey                      Balak (king) and Balaam (prophet)  
  
Donkey, not Balaam, sees angel                      Balaam, not Balak, sees future (24:3)  
Donkey sees 3 times                      Balaam sees 3 times  
Each time more painful to Balaam                      Each prophecy more painful to Balak  
Balaam angry 3<sup>rd</sup> time                      Balak angry 3<sup>rd</sup> time (24:10)  
*I AM* opens donkey's mouth                      *I AM* opens Balaam's mouth (22:38)
2. Within salvation history striking similarities exist between persons, events and situations and Jesus Christ and his church: Israel a slave in Egypt under Pharaoh, Judgment on land; Passover Lamb; Wind and Baptism in Sea; Food and Water in Wilderness; Jordan, Promised Land. // Slaves of sin and seath in a World under Satan; World under God's Wrath; Christ the Passover (sacrifice and supper); Spirit and Baptism into Christ; Lord's supper in Wilderness; Radical separation between wilderness and land of rest (already and not yet).
3. Christ and his apostles understood from their historical perspective that the divine Author intentionally foreshadowed Christ and his Church by these types. 1 Cor 10:
  1. Human authors from their historical perspective unaware of the divine Author's intention.
  2. Israel's cultus, including her sacred king, is earthly type of Christ and the church.

#### II. The term "Messiah" (Heb. *hamm<sup>e</sup>shiach*)

##### A. Derives from Term "Anoint"/ "Anointed"

1. *M<sup>e</sup>shiach* derives from the root *mashach*: “to paint, smear, sprinkle, daub” > “anoint” (Psalms 45:7; 89:20).
2. Prophets designated the king by anointing.
3. God’s Spirit comes upon the “anointed” (*m<sup>e</sup>shiach*); 1 Sam 2:35; 84:10; Ps 132:17; passim) to qualify and equip him for the task (1 Sam. 10:6; 16:13; Isa. 61:1-3).
4. His anointing with sacred oil designates and appoints king publicly for divine status with divine authority (1 Sam. 10:1; 15:1, 17; 16:1-13; 2 Sam. 2:4, 7; 5:3, 17) and consecrates him as God's property (Exodus 29:7; 40:9-11; Lev. 8:10-11; Num. 7:10-11), entailing his invincibility and divine protection (see Psalm 2 Sam. 24:6-11; 26:9-24; Ps. 2:10-12; Ps 105:15; Lev. 10:1-2).

## **B. Development of Concept of “Messiah” in the Old Testament**

1. Rooted in the Davidic Covenant (2 Sam 7:16).
2. By anointing king becomes “a son of God,” a superhuman figure.

He is filled with superhuman power and wisdom. Endowed with righteousness (i.e., with ability to rule justly), he defends the people and relieves the oppressed (Ps. 21:9ff); he is the people's source of strength and life (Lam 4:20; 2 Sam 21:7; Hos 3:4; Ps 72:6, 16).

King represents God to the people; people in corporate solidarity with king.

3. In the prophets

Foresaw a future king who would rule Israel and the world in the last days.<sup>1</sup> Cf. Isa 7:14; Micah 5:2-6; Isaiah 42:1-7; 49:1-6; 50:411; 52:13-53:12;

4. In royal psalms during first temple period

- a. Some contain ideals that surpass historic reality and so pregnant with Messianic expectations. These psalms bestowed on historic kings in hope of the fulfillment of the ideal king. The “anointed” rules to the ends of the earth (Ps. 72:7-8) and as long as the sun and moon endures (Ps. 72:5). Israel salutes this king who is his sovereign and who sits at God's right hand (Ps. 110:1).

- b. Royal ideal not due to *Hofstil* (see Gunkel) but to David covenant.

- c. Penitential psalms contain elements that are less than ideal.

<sup>1</sup> Some have been troubled by God’s judgment on Jehoiachin son of Jehoiakim. Regarding that king *Yhwh* swears, “even if you . . . were a signet ring [i.e., a representation of the owner] on my right hand I would still pull you off [i.e. revoke the Davidic covenant in your case] (Jer. 22:24). As for Jehoiakin’s children *I AM* prophecies, not swears, “Record this man as if childless, . . . for none of his offspring will sit on the throne of David or rule anymore in Judah,” yet Jeconiah (i.e., Jehoiakin) is in the lineage of Jesus Christ (Jer. 22:30). *I AM* in keeping with his character to change his prophecies according to the righteousness or unrighteousness of a person (see chapter 28), graciously reversed this judgment. He offered to make his servant Zerubbabel son of Shealtiel son of Jehoiakin his signet ring (Hag. 2:23), but this did not take place until Jesus (Matt. 1:12).

5. In royal psalms during second temple period.

- a. No historic king fulfilled these expectations and in exile Israel had no king.
- b. Royal Psalms became a prophetic hope (see editing of Psalter)

Psalms are now pregnant with prophecy and type. Satan understood Psalm 91, a psalm of confidence, as referring to Messiah and Jesus did not correct him. Moreover, the so-called enthronement psalms in Book IV must refer in the context of the Psalter's editing to Messiah. *I AM* reigns at the ends of the ages in Messiah, not apart from a human agent. In Book V exemplary David finds his fulfillment in Messiah. "The theology of kingship and divine power had to be re-examined in the light of the historical events. Psalm 31 needed to be interpreted eschatologically. The Anointed One began to be viewed as the Messiah at the end of time."<sup>2</sup>

- c. Psalms edited with Messianic hope in mind. Seams of the Psalter feature the king: Book I: Introduction: coronation (Ps. 2), followed by David's petitions and praises. Book II: ends with multiple petitions for the king (Ps. 72); Book III a dark book, ends with failure of Davidic covenant (Psalm 89); Book IV: Go back to Moses (Ps. 90 + 7x), O God our help in ages past (before kingship); collected in the exile (Psalm 106). Book V: Israel redeemed from Exile (107). David now the model and prophecies of Messiah's reign (Psalm 110).
- d. Haggai and Zechariah (520) fueled the prophetic expectation of the hoped for king by applying it to Zerubbabel, son of David, and to Joshua, the high priest. When this hope fell through, Israel pinned its hope on a future Messiah.

4. Messiah in Later Judaism

- a. Terms *hammashian* "the anointed" and *m<sup>e</sup>shiha'* in Aramaic > *Christos* (Greek) for the eschatological king originates in later Jewish literature.

b. Apocalyptic literature i

1.) Introduction: Several features characterize apocalyptic literature: (1) It focuses on the end of the ages. (2) Its method of revelation is dynamic (i.e., through an angelic interpreter; don't tell anyone but keep the message among the wise that judgment is coming on the wicked). (3) It presents several dualisms. a.) Society is divided between the wicked and the righteous; b.) time is divided between the present situation and the age to come; c.) and the cosmos is divided between heaven and the world. *I AM* and/or the Messiah as the Divine Warrior will restore the Land as Israel's promised inheritance, and this action will either inaugurate or accompany the new and final age. (4.) It is addressed to the oppressed as a means of resolving Israel's stark, political realities with the promise of blessing in the Land. (5) It uses bizarre and/or cosmic images, not the terms of plain history. In this imagery the blessings in the new age are expressed in greater and more cosmic dimensions.

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<sup>2</sup> Samuel Terrien, *The Psalms: Strophic Structure and Theological Commentary* (Grand Rapids, Michigan/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2003), p. 223.

In this literature the righteous future kingdom of heaven under Messiah is seen as imminently breaking into the evil kingdoms of earth. Here the Messiah becomes strikingly profiled as Israel's coming king who ushers in the righteous kingdom of God at the end of the ages.

- 2.) 1 Enoch: central figure is "the Son of man" (cf. Dan. 7:9-14), referred to in 1 Enoch 46:1-3; the chosen One (cf. Isa 42:1) or the Righteous One (38:2), and the "Anointed One" (52:6). This heavenly figure, who is regarded as having been with God from the beginning (48:3, 6) and remains in God's presence, reveals all things to the elect, is the judge of the world, and the champion of righteousness, who destroys the enemies of the righteous.
- 3.) Syriac Apocalypse of Baruch refers "my Anointed" (39:7; 40:1; 72:2), "my servant, the Anointed One" (70:9), and "the Anointed One" (29:3; 30:1) to a royal figure introducing a limited period of time of complete bliss and incorruptibility. "That time marks the end of what is corruptible and beginning of what is incorruptible" (74:2). The Messiah will reign over the remnant of God's people in the place God has chosen (40:2): "His kingdom will stand forever, until this work of corruption come an end and the time appointed are fulfilled" (40:3). When the Messiah's presence on earth has come to an end, he will return in glory, and general resurrection will follow.
- 4.) 4 Ezra (= 2 Esdras) the divine agent who finally ushers in after his death the new aeon of incorruptibility, bringing with it resurrection and judgment (7:30-44), is called "my/the Anointed One." In another vision he is likened to a lion: "The Anointed One whom the Most High has kept back to the end of days, who will spring from the seed of David."

c. Other Second Temple Jewish literature (200 B.C.-100 A.D.).<sup>3</sup>

- 1.) Ben-Sirach is clearly interested in God's promises concerning the (high) priesthood in the line of Aaron. He does not neglect God's promises to David, but they do not seem to be relevant.
- 2.) 1 Maccabees to legitimize the Hasmonean's leadership in cultic and political matters as high priests and princes. The Jews and their priests make Simon their leader (*hegoumenos*) and high priest forever (vv. 33-41; vv 42-47), and "commander" (*strategos*) and v. 47 "ethnarch"). This arrangement will last "until a trustworthy prophet should arise" (v. 41).
- 3.) 2 Maccabees features the intrigues to replace Onias, son of Simon, and his murder. He is clearly thought to be with God in heaven.
- 4.) Book of Jubilees features Jacob's blessing of Levi and Judah in 31:13-17 and 18-20 respectively. This passage emphasizes the functions to be exercised by the two patriarchs and their descendants on behalf of Israel. Of Judah it is said: "A prince shall you be, you and one of your sons." Not only the patriarch and tribe are in view but also David and/or a future ideal Davidic king.
- 5.) Testament of the Twelve Patriarchs achieved its final shape in the hands of Christians and isolating the earlier traditions upon which it is based remains a hazardous undertaking.
- 6.) Qumran community was a priestly sect led by Zadokite priests. Under the leadership of their "Teacher of Righteousness" they separated from the Jerusalem temple and the Hasmonean priesthood officiating there. The people at Qumran looked forward to the time when the meaning of the Law would be fully clear and when God would be obeyed completely. Then a duly appointed high priest and a Davidic prince would discharge their respective functions properly. When God brings about this decisive turn of events, the final battle against the demonic forces and human enemies would be won.

<sup>3</sup> Ibid, pp. 781-783.

7.) *Psalms of Solomon* (50-40 B.C.), were clearly opposed to the Hasmoneans, who had not discharged their priestly duties properly and had usurped the high priesthood (8:11) as well as royal authority (17:5-6). They anticipate God's deliverance through a Davidic king (e.g. Ps. Sol. 17:21): "Behold, Lord, rule over Israel your servant." This king will rule as God's representative forever and ever and will free Israel from its enemies, the people in the dispersion will return, and the nations will serve God. The king will serve the Lord as the ideal pious, obedient, and wise man. In 17:32 and 18:5, 7 he is called "The Anointed" and in 18:7 "the anointed of the LORD."

### C. Messiah and the New Testament

#### 1. Jesus of Nazareth Identified as Messiah

Jesus of Nazareth and his apostles identified the Lord Jesus of Nazareth as the eschatological Messiah, combining in his one person the three anointed representatives of God: prophet, priest and king. With his death, resurrection and ascension, the temple and its priesthood cease. Jesus is son of David, a Priest-King like Melchizedek and the prophet to come like Moses. In fact, he is greater than Moses because Jesus is identified with *I AM*.

#### 2. Jesus is S/son of God in three ways:

- a. as son of David (Matthew)
- b. by Holy Spirit and virgin birth (Luke)
- c. by being of one substance with the Father (John)

#### 3. Regards old covenant cultus as type of new covenant cultus.

Of the 283 direct quotes from the Old Testament in the New Testament 116 (41%) are from the Psalter. Jesus Christ alluded to the Psalms over 50 times (see Lk 24:44). Whereas the type "son" and "king" in OT are written in lower case, in the NT they are written Son and King in upper case.

The anointed's *fervor* (Ps. 69:9) typifies the Anointed's (John 2:17). The *authoritative teaching* of the psalmist presages the authoritative teaching of Jesus Christ: (cf. Ps. 37:11 with Mt 5:5; Ps. 48:2 with Mt 5:36; Ps. 78:2 with Mt 13:35; Ps. 78:24 with Jn 6:31; Ps. 82:6 with Jn. 10:34). The *glory* of the anointed king in the Old Testament becomes the glory of the Anointed King in the New Testament (cf. Ps. 2:6 [7] with Acts 4:25-28; Ps. 8: with Heb 2:5-10 and 1 Cor 15:27; Ps. 16:9 with Acts 2:25-31; Ps. 18:49 [50] with Rom 15:9; Ps 22:22 [23] with Heb 2:10-12; Ps. 45:6[7] with Heb 1:8-9; 110:1 with Mt. 22:44; 110:3 with Heb 1:5; 5:5; 118:22-23 with Mt. 21:42).

#### 4. Realized eschatology:

OT types and prophecies now *fulfilled* in Jesus Christ (cf. Matt 28:18-20; John

17:2) and *will be consummated* at his Second Coming (cf. 1 Cor. 15:23-28). The specific predictions of some Psalms that find their fulfillment in Jesus Christ combined with the use of the Psalter in the New Testament suggest that the entire Psalter pertains to Jesus Christ and his Church.

5. NT radically transforms carnal types and prophecies to present spiritual fulfillment and future beyond-understanding-eschaton.
  - a. No longer a superhuman figure, but a unique Son of God.
  - b. Came not to satisfy Israel's cravings for a national, political and even military Jewish restoration, but to transform radically the spiritual temper of the nation by repentance from confidence on both their corrupt priesthood and temple and also their self-righteousness—that is to say, to repentance of sin and trust him in Jesus.
  - c. his difference between the people's understanding of a Messiah differed so radically from Jesus' understanding that Jesus used the title "Messiah" *least*, preferring instead the title "Son of Man" in order to avoid confusion.<sup>4</sup>

#### 4. Kinds of Messianic Psalms:

##### **1). Indirect and typical**

Some of the psalms cited above are so indirectly typical that the New Testament use of them strongly suggests that all the psalms are a type of Christ. For example, psalms that indirectly speak of Christ include: "my soul is troubled" (Ps 6:3 [4]), "into your hands I commit my spirit" (31:5 [6]), "they hated me without reason" (35:19) and "my soul is downcast" (42:6). Kidner says: "But a closer look at the way these psalms are handled will suggest that they are regarded as samples of a much larger corpus. It would scarcely seem too much to infer from this treatment that wherever David or the Davidic king appears in the Psalter ..., he foreshadows to some degree the Messiah."<sup>5</sup> As noted, Of course, the anti-type must be greater the type in order for history to advance. Moreover, whereas the type is the son of God as the heir of the Davidic covenant (cf. Jn 1:49), Christ is additionally the Son of God by virgin birth (Lk 1:34f) and by his pre-incarnate glory with the Father (John 17).

##### **2.). Typico-prophetic**

David's sufferings and glory typifies Jesus Christ but sometimes his language transcends his own experience and finds its fulfillment in Jesus Christ (e.g. Psalms 2, 22). Psalms of this category include: you will not allow your holy one to see corruption" (Ps. 16:10); "they divided my garments among them and cast lots for my clothing" (22:18); "he protects all of his bones, not one of them will

<sup>4</sup> Christopher J. H. Wright, *Knowing Jesus Through the Old Testament* (Downer's Grove: InterVarsity, 1992), 145.

<sup>5</sup> Kidner, *Psalms 1-72*, pp. 23f.

be broken." Unfortunately, under the impact of historical Biblical criticism, academics restrict the prophetic gift to the dictum of *vaticinium ex eventu* and so undermine the New Testament apologetic (see pp. 000).

### 3.) *Prophetic?*

Some think that Psalm 110 predicts exclusively David's greater Son for he is greater than David (see Mt. 22:41-46) and envisions the king as seated at God's right hand. Ehrlich argues: "from the OT point of view it was wholly unthinkable, even in metaphor, to describe a mortal as seated on Yahweh's right hand" (tr. mine).<sup>6</sup> Our exegesis, however, leads to the conclusion that it too is typical-prophetic.

### 4.) *Enthronement (Psalms 93, 95-99) and Other Psalms*

As for the Enthronement psalms, they find their fulfillment in the Church and their consummation in the coming reign of Jesus Christ in the new heaven and the new earth. As for other psalms, the New Testament identifies the everlasting Creator with Jesus Christ (cf. Ps 102:25-27 [26-28] with Heb. 1:10-12). The apostles did not hesitate to use the Psalter with reference to today (cf. Ps 34:12-16 with 1 Pet 3:10-12; 55:22 [23] with 1 Pet 5:7; 90:4 with 2 Pet 3:8; 4:4 [5] with Eph 4:26; 112:9 with 2 Cor 9:9; 116:10 with 2 Cor 4:13; 24:1 with 1 Cor 10:26; 146:6 with Acts 4:24).

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<sup>6</sup>Ehrlich, A. B., *Die Psalmen* (Berlin: M. Poppelauer, 1905)