

Messianic Psalms - Introduction

One of the major characteristics about the Bible is that both the Old Testament and the New Testament were written with ~~the~~ the LORD JESUS CHRIST as their focal point. No other person in all of the Bible occupies the place Christ does. This is apparent from such passages as John 5:39, 46 and Luke 24:26, 27, 44.

This is also seen in the quotations from the OT which are used by the writers of the NT in which specific application is made to Christ. Out of approx. 283 direct quotations from the OT in the N, 116 are from the Psalms (Clarke, p. 359). Practically all of these have to do with Christ.

How do you determine what is a Messianic Psalm?

- (1) The best way is through a N.T. quotation.
- (2) Another is when the statements of a Psalm clearly go beyond the experience of the Psalmist, or of the one about whom he is writing.
- (3) When the N.T. gives us the basis for using the expression of a Psalm as a type, we have a messianic Psalm.
- (4) Basil of Aries, in The Christian's Use of the Old Testament (p. 93), speaks of 14 Psalms written in the first person which actually are written as the words of Christ Himself.

Note: The above are not necessarily mutually exclusive.
What are the messianic Psalms?

Messianic Psalms

Atkinson - 2, 16, 22, 35, 42, 43, 78, 88
18 31 38, 40, 41, 69,

Eason, pp. 221, 222
 Psalms 2, 8, 16, 22, 23, 24, 40, 41, 45, 50, 68, 72, 87, 91,
 96-98 109, 110, 118, 132, 102, 103

Gray, pp. 101-106

Psalms

Pettigill - 2, 8, 16, 22-24, 31, 34, 40, 41, 45, 68, 69, 102,
 110, 118

Clarke, Arthur, pp. 359-361
 2, 8, 16 22 40 41 45 50 68 69 72 87 89 96-98 102 103 110 118

Baxter, Vol. 3, pp. 104-106

Psalms 2, 8, 16, 22, 23, 24, 40, 41, 45, 68, 69,
 72, 87, 89, 102, 110, 118

Foersheim, Vol. IV, p. 182 (not exhaustive)

Psalms 2, 45, 72⁸⁹, 110, 132

Life and Times of Jesus the Messiah, Vol. II. Appendix

Psalms Considered by Jews to be Messianic

2, 16, 18, 21, 22, 31, 45, 50, 60, 61, 68, 72, 80, 89,
~~90, 92, 95, 102, 106, 110, 116, 119:33, 120, 121,~~
 126, 132, 133, 142

Reid, Messianic Hope, pp. 106-112

How do the Psalms portray the messiah?

(1) As to His nature:

(a) A perfect man. ~~1, 5, 8, 9~~ 45:7

(b) The Son of God. 2:7; 45

(2) As to His work:

(a) Creator. 102:25

(b) Prophet, or Witness 22:22; 40:9,10

(c) Redeemer 22

(d) Priest 110:4

(e) King 2:6; 72:8; 103:19

(f) Judge 110:6

Psalm 8 - The second messianic Psalm.

It is quoted no less than 4x in the N.T.:

v. 2 - Mt. 21:15, 16

v. 6 - 1 Cor. 15:27

{ Eph. 1:22, 23

Heb. 2:6-8

Also Pilate says that the title, "son of man" (v. 4), goes back to Psalm 8 as much as to Dan. 7:13.

The inscription referring to the Gittith links this Psalm with 81 and 84 because there are the only three Psalms with this inscription. The Gittith was most likely a Pelistic citizen, or type. Fauer (III, 114) suggests the possibility that David may have obtained this when he went to Gath (Pelistic) ~~to~~ in 1 Sam. 27:2.

All three of these Psalms so inscribed (8, 81, 84) are Psalms of praise and joy.

The Psalm is a psalm of the night. No mention of the sun is made in v. 3. It ~~was~~ not only to be sung in the night, but was probably composed at night. The contents would indicate not only that the Psalmist was enveloped in actual night, but (esp. from Heb. 2:6-8) also spiritual night. Paul speaks of the present time as "night" (cf. Rom. 13:12).

Outline of Content:

Vv. 1st-9, being the same, give the theme of the Psalm.

V. 1 proposes the theme for proof.
Vv. 2-8 prove the theme. V. 9 states it as having been proven.
(M. Henry)

The subject is plural to begin with, e.g., "our Lord".
It changes to singular in v. 3, and then reverts to the
plural in v. 9.

Besides suggesting the way this was sung (vv. 3-8 being
a solo part), there is also the fact that the consideration
done in vv. 3-8 is not done in groups, but individually!

Since this is a shepherd's psalm composed in the
night, it is very likely that vv. 3-8 represent the result
of David's meditations as he tended his flocks by
night, looking at the moon and stars, overwhelmed at
the same time with a sense of his own littleness.

So our Psalm has four divisions:

- I. The theme (v. 1 a).
- II. The chorus (vv. 1 b, 2).
- III. The solo (vv. 3-8).
- IV. The theme repeated (v. 9).

I. The theme: Jehovah, ^{the one who is (unchangeable)} our Adonai -
(Give details in discussing v. 9.) How excellent - from ^Tתְּ, to be ample,
great enough to be sufficient, more than adequate (Gesenius, p. 16;
Webster on ample, p. 37).

II. The chorus sings of

A. A natural revelation (v. 1 b). Cf. Psa. 19: 1-4 a; Rom. 1: 19, 20.

B. A human observation: Cf. Matt. 21: 15, 16
^(v. 2 a) ^Tתְּ obtained, to find (as laying the foundation of a building)

C. A divine determination (v. 2 b).

"Shall" - ^Tתִּשְׁלַח - to cause to cease, to put an end to

"Enemy" - ^Tאֹיֵב - adversary, enemy, hater

"Avenger" - ^Tמִשְׁפָּט - one who takes ^{avenging} ^{justice}

תְּY - strength, from

תְּY - to show oneself to

be strong + so to merit praise

Cf. Isa 11:
6, 8, 9
mt. 18: ff.

III. The poetist sings of: "but here to see & to understand
"Consider", from $\pi\tau\alpha$, to see, behold

A. The littleness of man (vv. 3, 4). This implies investigation.

"mindful" - $\tau\delta\tau$. To remember Gen. 8:1⁹; 19:29

"visiteth" - $\tau\pi\tau$ to look after someone (with kindness) Gen. 3:16, 4:31; Gen. 50:24

B. The greatness of man, his glory (vv. 5-8). the forbidden fruit in Gen. 3:6.

1. By ~~the~~ the nature of his creation (v. 5).

Made a little lower than Elohim: God, or angels,
^{8:2 X} ^{all} ^{Cherubim} ^{1 Kings 2 N.T.} ^{himself by} ^{Exalted position} ^{other} heavenly beings,
i.e., both God + angels.

2. By his dominion over creation (vv. 6-8).

Note how both 1 Cor 15:27 and Heb 2:6-8 expand this beyond Psalm 8 where only the earth is under man.

Note: There is at least the suggestion that in vv. 3, 4 David is thinking about what man has become in ~~contrast to~~ with what God intended him to be, according to vv. 6-8.

This is where Heb. 2:6-8 becomes important.

IV. The theme repeated by the chorus (v. 10). Visualize David in the night living in a world of darkness having his heart refreshed in his Lord, confident that all of God's plans will eventually be carried out and the day dawn again for men.

Difference in printing of LORD and Lord indicates different words in the original.

Re: Adonai. "The title indicates that God is the owner of each member of the human family, and that He consequently claims the unrestricted obedience of all" (Girdlestone, p. 34). Cf. Mal. 1:6.