

Waltke, Psalms, Session 21, Resources from Notebooklm

1) Abstract, 2) Audio podcast, 3) Study Guide, 4) Briefing Document, and 5) FAQs

1. Abstract of Waltke, Psalms, Session 21, Liturgical Approach, Coronation Psalms, Psalm 2, Biblicalelearning.org, BeL

Dr. Bruce Waltke's lecture on Psalms 2 and 110 examines these texts through a liturgical lens, interpreting them as coronation psalms that prefigure Christ's kingship. The lecture **analyzes the psalms' structure, setting, and language**, exploring their historical context and typological significance in relation to both the historical Davidic kings and Jesus. Waltke discusses the **concept of divine anger and justice**, contrasting God's reaction to rebellion in the Old Testament with Jesus' approach in the New. Finally, the lecture **addresses the meaning of "Zion"** and the implications of Christ's ascension for the understanding of his kingship.

2. 20-minute Audio Podcast Created on the basis of Dr. Waltke's, Psalms, Session 21 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Psalms → Waltke).



Waltke_Psalms_Session21_Ps2_110_Liturgica

3. Briefing Document

Okay, here is a detailed briefing document summarizing the main themes and important ideas from the provided excerpt of Dr. Bruce Waltke's lecture on Psalms, specifically focusing on Psalm 2:

Briefing Document: Dr. Bruce Waltke on Psalm 2

Date: October 28, 2024 (based on source) **Subject:** Analysis of Psalm 2 using a Liturgical Approach **Source:** Excerpts from "Waltke_Psalms_EN_Lecture21.pdf"

I. Introduction

Dr. Waltke's lecture focuses on the liturgical approach to interpreting Psalms. He uses Psalm 2, a coronation psalm, as an example, highlighting its significance in both its historical context and its messianic fulfillment. Waltke argues that Psalms can be understood on multiple levels: historically, typologically, and with a contemporary application to believers. He emphasizes that Psalm 2, like many Psalms, can be interpreted in light of the historical king of Israel *and* as a prophecy pointing towards Jesus Christ.

II. Key Themes and Ideas:

1. Coronation Liturgy:

- Psalm 2 is identified as a coronation psalm, a liturgical text used during the enthronement of a Davidic king.
- The setting is Zion, likely at the temple, during a coronation ceremony. "I install my king on Zion, my holy hill" (v. 6).
- The psalm reflects the king's adoption as the "son of God" on his coronation day: "You are my son; today I have begotten you" (v. 7).
- The king is granted dominion over the earth, which ties into the Davidic covenant.

1. Structure and Speakers:

- The psalm is divided into four stanzas, each with a different speaker:
- **Stanza 1 (v. 1-3):** Hostile kings of the earth plotting against God and his anointed one. "Let us break their chains and throw off their shackles." (v. 3)
- **Stanza 2 (v. 4-6):** God in heaven laughing at their rebellion and declaring he will install his king on Zion. "But I install my king on Zion, my holy hill." (v. 6)

- **Stanza 3 (v. 7-9):** The king, who is God's son, proclaims the decree and his dominion over the nations. "You are my son; today I have begotten you." (v. 7) "Ask of me, and I will make the nations your heritage, and the ends of the earth your possession." (v. 8)
- **Stanza 4 (v. 10-12):** The psalmist admonishes the kings to submit to God and his king. "Therefore, kings, be wise; be warned, you rulers of the earth." (v. 10)

1. **Psalms 1 and 2 as an Introduction to the Psalter:**

- Psalms 1 and 2 are seen as a connected introduction to the entire book of Psalms.
- They share common themes and "catchwords," such as "blessed," "meditate," "mock," "way," and "perish."
- Psalm 1 speaks of the blessedness of those who adhere to God's law, while Psalm 2 ends with the same blessedness for those who take refuge in God. "How blessed are all who take refuge in him." (v. 12)
- Psalm 1 describes the wicked meditating on evil, and Psalm 2 has the rulers plotting against God.

1. **Messianic Fulfillment:**

- Psalm 2 points beyond the historical Davidic king to Jesus Christ. The New Testament cites it as applying to Jesus.
- The king's dominion over "the ends of the earth" (v. 8) is fulfilled in Christ's universal reign.
- Waltke argues we should view the historical king with one eye and Christ, as his antitype, with the other. (Amiror's quote)

1. **Rebellion Against God:**

- The psalm portrays the nations as plotting a universal rebellion against God and his anointed one.
- Waltke connects this rebellion to modern attempts to create a "one-world government" that suppresses religion and freedom. "A reestablishment of Babel, if you please, and they'll do it by the suppression of religions, suppression of conscience, suppression of speech."
- The rebellion is also against God's name, "I Am" (YHWH), and against his covenant and commandments.

- The king is the "anointed one," set apart as God's property. Waltke defines the symbolic nature of being "anointed" as having God's cachet or seal of authority and legitimization.

1. **God's Response:**

- God's response to the rebellion includes:
- **Laughter:** God laughs as an expression of justice and triumph over tyranny. This is not Schadenfreude when justice is served. He contrasts this to Christ's first advent where he comes with grace rather than justice. "The one enthroned in heaven laughs; the Lord scoffs at them" (v. 4). The laughter is similar to the story of Gulliver and Lilliputians, where it highlights God's supreme power over rebellious nations.
- **Anger:** God's anger is a righteous response to sin and a reflection of the moral absolutes that are absent in a secular society. "Then he rebukes them in his anger and terrifies them in his wrath." (v. 5) Waltke notes CS Lewis's comment about the lack of indignation in modern culture being dangerous, a symptom of our moral decay.
- **Installation:** God installs his king on Zion, a holy and invincible place. "But I have set my King on Zion, my holy hill." (v. 6)
- Waltke argues the installation of the King on Zion points to the ascension of Christ to heaven to sit at God's right hand. The Church does not look forward to an earthly king in Jerusalem, but has come to "Mount Zion, to the city of the living God, the heavenly Jerusalem."

1. **The King's Decree:**

- The King, as God's Son, recites a decree which includes:
- **Relationship with God:** Declaring his sonship and accepting the consequences. "You are my Son; today I have begotten you." (v. 7) This sonship is by adoption for the historical king, but is an eternal truth for Jesus.
- **Relationship to the Earth:** Claiming the earth as his inheritance. "Ask of me, and I will make the nations your heritage, and the ends of the earth your possession." (v. 8) This right to the earth stems from God's authority as creator.

- **Relationship to the Nations:** Ruling with a rod of iron. This is interpreted as a reference to Christ's future judgment at his second coming, rather than his first. "You shall break them with a rod of iron and dash them in pieces like a potter's vessel." (v. 9)

1. **Admonition to Rulers:**

- The psalmist urges earthly rulers to submit to God and his king, advising them to:
- Be wise and be warned. "Therefore, you kings, be wise; be warned, you rulers of the earth." (v. 10)
- Serve God in fear. "Serve the Lord with fear and celebrate his rule with trembling." (v. 11)
- Worship the Son. "Kiss his son, lest he be angry and you be destroyed in your way." (v. 12)
- The psalm concludes by emphasizing that blessedness and salvation is found in taking refuge in God. "How blessed are all who take refuge in him." (v. 12)

III. **Key Quotes:**

- "I install my king on Zion, my holy hill" (v. 6) - Setting the context of the psalm in a coronation.
- "You are my son; today I have begotten you" (v. 7) - This highlights the king's adoption on the day of his coronation.
- "Let us break their chains and throw off their shackles" (v. 3) - The rebellious cry of the earthly rulers.
- "The one enthroned in heaven laughs; the Lord scoffs at them." (v. 4) - God's response to rebellion.
- "How blessed are all who take refuge in him" (v. 12) - The conclusion of the Psalm, contrasting God's salvation to the fate of the wicked.
- "Historically, we know that this happened and we have the El Amar, El Amarna correspondence." - Illustrating historical rebellion in the ancient Near East.
- "So, we must keep our left eye on the historical king and our right eye on the eternal Christ." (Amiot's Quote) - The dual application to king and to the coming Messiah.

- "I think it's quite clear that the setting of the psalm is a coronation liturgy because it says in verse six, I install my king on Zion, my holy hill." - Setting the scene as a coronation liturgy.
- "I think that that be angry is the place, there is a place for moral indignation, but I don't think it's limited to that." - Addressing the complexities of righteous anger.
- "In most instances, it refers to the temple mount where the Dome of the Rock now sits. It connotes invincibility." - Defining the significance of Zion.
- "As I understand the New Testament, it's from heaven that Christ is now building his church. And we come to Mount Zion, which is the heavenly Jerusalem." - The future location of the believers being in the heavenly Jerusalem.

IV. Conclusion:

Dr. Waltke's lecture provides a rich understanding of Psalm 2, demonstrating how it functions as a coronation liturgy and a prophecy of Christ's reign. It highlights the tension between earthly rebellion and divine sovereignty, and it calls for submission to God and his King. His analysis emphasizes the importance of interpreting scripture with both historical and theological awareness and understanding the role of typology in the text. The lecture also engages with complex themes, such as the nature of God's laughter, his anger, and what should be the response of believers in the present age.

This document should serve as a comprehensive summary of the key points presented in the lecture excerpt.

4. Psalms Study Guide: Session 21, Liturgical Approach, Coronation Psalms, Psalm 2

Psalms: A Liturgical Approach - Study Guide

Quiz

Instructions: Answer the following questions in 2-3 sentences each.

1. What is the main theme of Psalms 2 and 110, according to Dr. Waltke?
2. Describe the four stanzas of Psalm 2 in terms of the speakers within each section.
3. According to Waltke, what is the significance of the phrase "today I give you birth" in Psalm 2?
4. How does Waltke explain the presence of both "blessed" and "meditate" in Psalms 1 and 2?
5. How does Waltke interpret the New Testament's application of Psalm 2 to Jesus?
6. What does Dr. Waltke mean by the term "metonymy of adjunct" when used in relation to "his anointed one?"
7. What does Waltke identify as the three ideas involved in anointing in the Old Testament?
8. Explain Waltke's understanding of God's laughter in Psalm 2 and how it relates to the concept of "Schadenfreude."
9. What does Dr. Waltke say is the significance of Zion, and when he thinks Christ's installation on Zion occurred?
10. According to Dr. Waltke, what are the three relationships to which the Psalmist warns the rulers in Psalm 2?

Quiz Answer Key

1. The main theme of Psalms 2 and 110, according to Dr. Waltke, is coronation. These Psalms depict the enthronement of the king, who is understood to be both a historical figure and a foreshadowing of Christ.

2. The first stanza features hostile kings speaking, the second stanza is God speaking, the third stanza is the king speaking, and finally, the fourth stanza is the psalmist speaking. These shifts in speaker create a dramatic effect within the psalm.
3. The phrase "today I give you birth" refers to the king's coronation day, in which he is, as it were, adopted as the son of God by being installed as king on Zion, God's holy hill. It signifies a new beginning and divine approval.
4. Psalm one begins with "blessed" and Psalm two ends with "blessed." The verb *hagah*, meaning to meditate, is used in both psalms: the righteous meditate on God's word, while the wicked plot against God, creating a thematic contrast.
5. Waltke states that the New Testament identifies Psalm 2 as being about Jesus, especially in the context of his rejection by religious leaders and his ascension, where he is installed as the ultimate King.
6. The term "metonymy of adjunct" is used because the anointed one is not another person but is associated with God as the king himself. It's a figure of speech where an associated concept or idea is used in place of the actual term.
7. Anointing in the Old Testament, according to Dr. Waltke, involves the king's prophetic designation, that it sets him apart as God's property, and it empowers him to carry out his kingly duties, similar to the empowerment of the Spirit of God.
8. God's laughter in Psalm 2 is the laughter of justice and triumph over evil and wickedness, not a malicious joy over someone else's misfortune. "Schadenfreude" when applied to justice is seen by Waltke as a virtue when God's justice triumphs.
9. Zion is the holy hill where God dwells and connotes invincibility. Waltke believes Christ's installation on Zion occurred at his ascension into heaven, where he was exalted and given authority.
10. The three relationships, as explained by Waltke, are: (1) to be wise in recognizing the futility of their rebellion; (2) to serve the Lord, I Am, in subjection to his mastery; and (3) to worship the Son, or the anointed king, in submission to his rule.

Essay Questions

1. Discuss the significance of the liturgical approach to understanding the Psalms, using Psalm 2 as a case study. How does this method illuminate the historical, theological, and prophetic dimensions of the text?
2. Analyze the contrasting portrayals of the "kings of the earth" and the "King of Zion" in Psalm 2. What does this juxtaposition reveal about the nature of earthly power versus divine authority?
3. Explore the concept of "Schadenfreude" in relation to divine justice, drawing from Dr. Waltke's lecture and the provided texts. How can we reconcile the idea of a loving God with the portrayal of God laughing at the wicked?
4. Evaluate Dr. Waltke's assertion that Christ's installation on Zion occurred at his ascension. How does this interpretation impact our understanding of the kingdom of God?
5. Compare and contrast the historical understanding of the kingship within Psalm 2 with the fulfillment of these themes in Christ's ministry, according to Dr. Waltke's analysis. How do these two levels of understanding relate?

Glossary of Key Terms

Accredited Methods: Established and recognized approaches to biblical interpretation.

Antitype: A person or event that fulfills the prefiguring of a type. In the Psalms, Christ is understood as the antitype of the historical king.

Canon: The official collection of books recognized as inspired scripture.

Catchwords: Words or phrases repeated in different parts of a text, connecting them thematically.

Cohortative: A verb form expressing volition or determination.

Coronation Liturgy: A ceremony or ritual associated with the crowning of a king.

Davidic Covenant: The covenant God made with David, promising an eternal dynasty.

Decree: A stipulation of a covenant, carrying legal and binding authority.

El Amarna Correspondence: A collection of clay tablets from ancient Egypt containing correspondence between the Egyptian pharaohs and their vassals in the ancient Near East. **Goyim:** A Hebrew word referring to non-Jewish people or nations.

Hagah: A Hebrew verb meaning "to meditate" or "to ponder." **I Am:** A translation of God's name in Hebrew (YHWH) signifying his eternal and self-existent nature.

Leamim: A Hebrew word referring to "peoples" or "nations" of those other than Israel.

Metonymy: A figure of speech where a thing or concept is referred to by the name of something closely associated with it.

Metonymy of Adjunct: A specific kind of metonymy that refers to an associated attribute or aspect of something.

Psalter: Another term for the book of Psalms.

Schadenfreude: A German word meaning pleasure derived from someone else's misfortune.

Speech Act Theory: The idea that words can perform actions, such as making a pronouncement of marriage or in God installing a king with his word.

Superscript: Text written above the main line of text, often indicating the author or occasion of a psalm.

Subscript: Text written below the main line of text, often indicating the author or occasion of a psalm.

Typology: A method of biblical interpretation that sees Old Testament people, events, or institutions as foreshadowing New Testament realities.

Zion: A hill in Jerusalem, often used as a symbol for God's dwelling place and his kingdom.

5. FAQ on Themes from Dr. Bruce Waltke's Psalms, Session 21, Liturgical Approach, Coronation Psalms, Psalm 2

FAQ on Psalm 2

1. **What is the primary liturgical setting of Psalm 2, and what does it describe?**

Psalm 2 is primarily set within a coronation liturgy, specifically for the installation of a king on Mount Zion. It depicts the events surrounding the coronation, with different speakers highlighting various aspects of the ceremony. The psalm portrays the rebellion of earthly nations against God and His chosen king, God's laughter and resolve to establish His king, and finally, the king's declaration of his divine sonship and authority. This scene underscores God's sovereignty over earthly powers and the importance of submitting to His chosen ruler.

2. **Who are the key speakers in Psalm 2, and what does each contribute to the overall message?**

There are four key speakers in Psalm 2: First, the hostile nations, who express their defiance of God's rule and their desire to throw off his and his king's authority. Second, God himself, who responds to this rebellion with laughter and declares his intention to install his king on Zion. Third, the king who proclaims his divine sonship and the authority granted to him by God. Finally, the psalmist, who steps forward to directly admonish earthly rulers to submit to God and His anointed king, warning them of the consequences of rebellion and urging them to take refuge in God's protection.

3. **How do Psalms 1 and 2 relate to each other, and what purpose do they serve as an introduction to the Book of Psalms?**

Psalms 1 and 2 are intentionally linked, serving as an introduction to the entire Psalter. They share several catchwords and themes. Psalm 1 begins with "blessed," and Psalm 2 ends with it. The idea of meditating is used for both, with the righteous meditating on God's law while the wicked plot against it. The way and perish metaphor is also shared. These connections suggest that the editors used these two Psalms to set the stage for interpreting the rest of the book, showing that each psalm can be applied both to the King and to the individuals within His kingdom, emphasizing the dual nature of kingship and personal piety.

4. **What is the significance of the term "anointed one" in Psalm 2, and what does it mean to be anointed?** The "anointed one" in Psalm 2 refers to the king, specifically the Davidic king in the historical context. In the Old Testament, anointing was the symbolic act by which kings were set apart for sacred duties. The anointing involved pouring scented oil over the king from head to toe, thereby setting him apart as God's property and validating his authority. Anointing legitimized his rule, making him God's chosen representative on earth and giving him the cachet of God's authority. The concept extends to the New Testament when referring to Jesus.
5. **What is the meaning of God's laughter in Psalm 2, and is it consistent with a Christian understanding of God's character?** God's laughter in Psalm 2 is not malicious joy but a manifestation of the triumph of justice over tyranny. It's the laughter of righteousness in the face of wickedness, underscoring the certainty of God's victory over evil. This laughter, sometimes called *schadenfreude*, is appropriate when justice is served, reflecting God's just character and reverence for the law. While Jesus himself didn't exhibit that type of laughter, this is due to his first advent being a time of grace rather than judgment. It highlights the distinction between the era of salvation and the future time of vengeance and justice, which Jesus will also enact.
6. **What is the decree that the king recites in Psalm 2, and what does it mean for his relationship with God and his dominion over the earth?** The decree recited by the king is a declaration of his divine sonship based on the Davidic covenant. God says, "You are my son; today I have begotten you" (Psalm 2:7). This pronouncement establishes the king as God's adopted son. As a son, the King is then given an inheritance of all the nations, which represents his dominion over the entire earth. He acknowledges that though he is an heir to the earth, he must still ask and depend on God to fulfill His promises.
7. **How does Psalm 2 apply to Jesus Christ, and what is the significance of Christ's coronation?** Psalm 2 has its ultimate fulfillment in Jesus Christ. The New Testament cites Psalm 2 to describe the rejection of Christ by earthly rulers, recognizing that this was all part of God's plan. Christ's coronation is understood to have occurred during his ascension into heaven, where he sat at the right hand of God. From that position, Jesus rules over all nations and builds his church. This is a fulfillment of the promise of universal dominion given to the son in Psalm 2. Christians today do not return to an earthly Jerusalem for their worship but come through the Spirit to the heavenly Jerusalem, Mount Zion.

8. **What are the practical implications of Psalm 2 for believers today, particularly regarding their relationship with God and their witness in the world?** Psalm 2 teaches that Christians should view their relationship with God as one of total submission, similar to serving I Am. We must not be swayed by earthly powers, but rather by an enduring faith in the victory of Christ. The church acts as the co-heirs of Christ, as it lives out its witness in the world. This psalm provides a reminder of both the judgment to come for those who reject Christ, as well as to the grace offered to those who submit to his Kingship. The church is to seek the salvation of all men and not gloat over the defeat of enemies.