

Waltke, Psalms, Session 24, Resources from Notebooklm

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

1. Abstract of Waltke, Psalms, Session 24, Messianic Psalms, Psalm 16, Part 1, Biblicalelearning.org, BeL

This lecture by Dr. Bruce Waltke explores Messianic interpretations of the Psalms, specifically Psalm 16. He examines various approaches to understanding the Psalms, including historical, rhetorical, and Messianic perspectives, focusing on how the Old Testament anticipates the Messiah. Waltke discusses the etymology and meaning of "Messiah," tracing the messianic hope from the Garden of Eden through the Davidic covenant. He then analyzes how the New Testament utilizes the Psalms, referencing specific examples to show their fulfillment in Jesus Christ. Finally, he differentiates between various types of Messianic Psalms, clarifying the distinctions between direct prophecy, typology, and indirect foreshadowing.

2. 24-minute Audio Podcast Created on the basis of Dr. Waltke's, Psalms, Session 24 – 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_Session24_Ps16_Messianic.r

3. Briefing Document

Okay, here is a detailed briefing document summarizing the key themes and ideas from the provided excerpts of Dr. Bruce Waltke's lecture on Messianic Psalms:

Briefing Document: Dr. Bruce Waltke on Messianic Psalms

Source: Excerpts from "Waltke_Psalms_EN_Lecture24.pdf"

Date: (Assumed from Context - 2024)

Overview: This lecture focuses on the Messianic interpretation of the Psalms, exploring how the Psalms relate to the figure of the Messiah, particularly Jesus Christ. Waltke examines the definition of "Messiah," its historical background in the Old Testament, and its fulfillment in the New Testament, with specific attention to the use of Psalms in the New Testament.

Key Themes and Ideas:

1. Defining Messiah:

- The term "Messiah" (Hebrew: *Mashiach*) derives from the root *mashach*, meaning "to paint, to smear, to daub, to anoint."
- Anointing with oil was a practice to set someone apart as God's property, to validate them as God's appointee, and to empower them for their role (usually a king).
- The Messiah is not just any anointed king, but "the ideal king," who will bring about a "universal righteous kingdom." This kingdom will be established at the end of the ages based on God's law, specifically the Ten Commandments.

1. Historical Background of Messianic Hope:

- The origin of this hope is traced back to the Garden of Eden, where God promises a "seed of the woman" who will crush the serpent's head.
- This "seed" is progressively identified throughout Genesis: from Seth, to Noah, to Shem, to Abraham, to Isaac, to Jacob, and finally to the tribe of Judah.
- A crucial point occurs with David, whom God anoints as king and promises an eternal dynasty. "That is to say that his dynasty will be an eternal dynasty. And that will be realized because it's going to be realized in an eternal son."

- This dynasty will culminate in Jesus, the "eternal son," establishing an "eternal kingdom," which is a moral kingdom under the rule of the Ten Commandments.
- The kingdom is currently present in the church. "That kingdom has endured right on to the present age in the church, which is the kingdom of God today, which establishes the rule of righteousness."
- The throne was taken from the house of David temporarily, but is restored in Christ.

1. **The Psalter's Contribution to Messianic Expectation:**

- Many Psalms praise the king in idealistic terms, presenting him as an agent of God's rule from sea to sea, expanding the Abrahamic Covenant.
- While these Psalms were originally sung for historical kings, they later became associated with the future Messiah, especially during the exile when Israel had no king. "So therefore, these Psalms that were sung for the historic king and painted in the idea of what would come, they now become the reference to the king, now becomes future. These royal Psalms are draped upon the future Messiah."
- Waltke uses the metaphor of royal robes that slipped off the shoulders of historical kings and now fit perfectly on Jesus.

1. **Apocalyptic Literature's Role:**

- Apocalyptic literature introduces a radical dualism between the present evil age (under Satan) and the future righteous age (under the Messiah).
- This literature sees the Messiah as a figure who was with God from the beginning, who will destroy evil, and establish a new age of righteousness.
- John the Baptist and his message of repentance in preparation for the coming kingdom are presented as an example of this mindset.

1. **Two Advents of Christ:**

- The New Testament introduces the idea of two advents of Christ: The first advent as a suffering servant who dies for sins and the second advent as a conquering king who establishes the universal kingdom.
- The new age is inaugurated during Christ's first advent but not fully realized until the second. This is described as "realized eschatology" wherein the kingdom is already, but not yet.

- This view differs from the radical dichotomy in apocalyptic literature by seeing that while Christ is in the process of establishing his kingdom Satan is still operative.
- The Kingdom of God is already present, yet awaits its consummation at the end of the age, which will bring about a radical separation of good and evil.

1. **The Psalter in the New Testament:**

- The New Testament quotes the Old Testament 283 times, with 116 of those quotes being from the Psalms (41%).
 - The Psalms are used in three ways:
 - **Proof texts:** To demonstrate God's sovereignty over the life of Christ. For example, the Parable of the Tenants cites Psalm 118 as proof that Christ's rejection was anticipated. Judas' betrayal of Christ was a fulfillment of Psalm 41.
 - **Teaching doctrine:** Paul cites various psalms (e.g., Psalms 14, 53) to demonstrate the universality of sin.
 - **Liturgy:** The Psalms' depiction of Christ's exaltation and being seated at God's right hand has been incorporated into church confessions.
 - Jesus himself alludes to the Psalms over 50 times and states that they are about him. "Jesus said we should read the Psalms with reference to Christ."
- #### 1. **Types of Messianic Psalms:** Waltke, following Delitzsch, identifies four categories of Messianic Psalms:
- **Indirect/Typical:** David, the earthly king, foreshadows Jesus, the heavenly king. David did not necessarily know he was a type.
 - **Typical Prophetic:** David's experiences, which are seen to be a type of Christ, are described using language that transcends his own historical experience and finds a unique fulfillment in Christ (e.g. Psalm 22).
 - **Purely Prophetic:** Psalms like Psalm 110 speak of the Lord's enthronement in a way that is uniquely fulfilled in Jesus.
 - **Lord's Enthronement Psalms:** Psalms such as 93 and 99 speak of God's reign, which is interpreted in the New Testament as a reference to Jesus Christ.

1. **Typology:** Waltke clarifies that typology in scripture is not something the person in the type necessarily understands at the time but is, rather, a divinely intended picture of a greater event in the future. He illustrates this with the example of Balaam and his donkey, arguing that Balaam did not know he was a type of a future event, but God was superintending the experience to be a picture of something greater.

Key Quotes:

- "Messiah, the Hebrew is Mashiach. That comes from the root mashach. Mashach means to paint, to smear, to daub, to anoint."
- "When we talk about Messiah, however, we're talking about the ideal king. We're talking about the king that will bring in at the end of history, the ideal A, the ideal of a universal righteous kingdom."
- "So already here we have that there's going to be a seed of the woman and that seed of the woman is going to destroy the serpent and destroy his seed."
- "And finally, it ends up with the son of David being Jesus, the son of David. And he becomes the eternal son."
- "And that kingdom has endured right on to the present age in the church, which is the kingdom of God today, which establishes the rule of righteousness."
- "So therefore, these Psalms that were sung for the historic king and painted in the idea of what would come, they now become the reference to the king, now becomes future. These royal Psalms are draped upon the future Messiah."
- "The Psalter speaks of the sufferings of the Christ and also of the glories of the Christ."
- "Jesus said we should read the Psalms with reference to Christ."
- "David, the earthly king, foreshadows his greatest son, the heavenly king."
- "So, a type is a divinely intended picture of a greater event, of a greater event in the future."

Implications:

- The lecture advocates for a Christ-centered reading of the Psalms, as Jesus himself instructed.
- It demonstrates that the Messianic hope is deeply rooted in the Old Testament, going back to the Garden of Eden.
- It highlights the importance of understanding both the historical context and the theological fulfillment of biblical texts.
- It provides a framework for understanding the complex relationship between type and prophecy in Scripture.

This briefing document provides a detailed overview of Dr. Waltke's lecture on Messianic Psalms, emphasizing the importance of a Christ-centered reading of the Psalms and tracing the Messianic hope throughout the Old Testament, concluding with its fulfillment in Jesus Christ.

4. Psalms Study Guide: Session 24, Messianic Psalms, Psalm 16, Part 1

Messianic Psalms: A Study Guide

Quiz

1. What is the etymological meaning of the word "Messiah" and how does it relate to the historical practice of anointing kings? The Hebrew word for Messiah, "Mashiach," comes from the root "mashach," meaning to paint, smear, or anoint. Historically, kings were anointed with oil, which set them apart as God's property, validated them as divinely appointed, and empowered them for their rule.
2. According to Waltke, where do the origins of the Messianic hope begin in the biblical narrative? The origins of the messianic hope can be traced back to the Garden of Eden when God promises enmity between the serpent and the woman's offspring, with the latter ultimately crushing the serpent's head, indicating a victory over evil through suffering.
3. How does Waltke describe the development of the lineage that would eventually lead to the Messiah? The lineage of the Messiah developed through a careful selection process, beginning with Seth, progressing through Noah, Shem, Abraham, Isaac, and Jacob. Ultimately, the messianic lineage passes to the tribe of Judah and then the house of David, with whom God establishes an eternal covenant.
4. What is the significance of the Davidic covenant in the context of messianic expectations? The Davidic covenant is crucial because God promises David that his dynasty and kingdom will endure forever. This promise of an eternal dynasty is the core of the expectation of an ideal king who would be an eternal son.
5. How did the Psalms, originally written for historical kings, become associated with the future Messiah? After the exile, when Israel no longer had a king, these royal Psalms, which were originally composed for the historical king, became associated with the future Messiah, as their ideals and promises were seen as pointing towards a future ideal king.

6. What is the radical dualism that characterizes apocalyptic literature, and how does this concept connect to the Messiah? Apocalyptic literature presents a radical dualism between the present age, characterized by sin, death, and evil under the rule of Satan, and the future age, marked by righteousness and peace under the rule of the Messiah. This dichotomy highlights the anticipation of a cataclysmic shift ushering in a new era of divine rule.
7. Explain the idea of "realized eschatology" as it relates to the two advents of Christ? Realized eschatology suggests that the new age has already been inaugurated with Christ's first coming, where he suffered for sin and death, and was resurrected. However, this new age exists in tension with the old, as evil still exists until Christ's second coming to fully establish his universal kingdom.
8. What percentage of the New Testament's Old Testament quotations come from the book of Psalms, according to Waltke, and how does this emphasize the importance of the Psalms in understanding Christ? The New Testament quotes the Old Testament 283 times, and 116 of those quotes come from the Book of Psalms, which is about 41% of the Old Testament citations, emphasizing the central role of the Psalms in understanding the person and work of Christ.
9. What three ways does Waltke indicate that the New Testament uses the Psalms? The New Testament uses the Psalms in three ways: as proof-texts to demonstrate God's sovereignty over Christ's life, to teach doctrine like human corruption, and as a central element in early church liturgy, reflecting the importance of the Psalms to the community of faith.
10. How does Waltke explain the concept of typology in the Psalms, and how is it distinct from prophecy? Waltke explains typology as a divinely intended picture of a greater event, where an Old Testament figure or event foreshadows a New Testament reality, with David being a type of Christ. Typology differs from prophecy in that the original figures might not have been aware they were acting out the type at the time they were living.

Answer Key

1. The Hebrew word for Messiah, "Mashiach," comes from the root "mashach," meaning to paint, smear, or anoint. Historically, kings were anointed with oil, which set them apart as God's property, validated them as divinely appointed, and empowered them for their rule.

2. The origins of the messianic hope can be traced back to the Garden of Eden when God promises enmity between the serpent and the woman's offspring, with the latter ultimately crushing the serpent's head, indicating a victory over evil through suffering.
3. The lineage of the Messiah developed through a careful selection process, beginning with Seth, progressing through Noah, Shem, Abraham, Isaac, and Jacob. Ultimately, the messianic lineage passes to the tribe of Judah and then the house of David, with whom God establishes an eternal covenant.
4. The Davidic covenant is crucial because God promises David that his dynasty and kingdom will endure forever. This promise of an eternal dynasty is the core of the expectation of an ideal king who would be an eternal son.
5. After the exile, when Israel no longer had a king, these royal Psalms, which were originally composed for the historical king, became associated with the future Messiah, as their ideals and promises were seen as pointing towards a future ideal king.
6. Apocalyptic literature presents a radical dualism between the present age, characterized by sin, death, and evil under the rule of Satan, and the future age, marked by righteousness and peace under the rule of the Messiah. This dichotomy highlights the anticipation of a cataclysmic shift ushering in a new era of divine rule.
7. Realized eschatology suggests that the new age has already been inaugurated with Christ's first coming, where he suffered for sin and death, and was resurrected. However, this new age exists in tension with the old, as evil still exists until Christ's second coming to fully establish his universal kingdom.
8. The New Testament quotes the Old Testament 283 times, and 116 of those quotes come from the Book of Psalms, which is about 41% of the Old Testament citations, emphasizing the central role of the Psalms in understanding the person and work of Christ.
9. The New Testament uses the Psalms in three ways: as proof-texts to demonstrate God's sovereignty over Christ's life, to teach doctrine like human corruption, and as a central element in early church liturgy, reflecting the importance of the Psalms to the community of faith.

10. Waltke explains typology as a divinely intended picture of a greater event, where an Old Testament figure or event foreshadows a New Testament reality, with David being a type of Christ. Typology differs from prophecy in that the original figures might not have been aware they were acting out the type at the time they were living.

Essay Questions

1. Discuss the significance of the Messianic hope in the context of the Old Testament, tracing its development from the Garden of Eden to the Davidic covenant. How did this hope shape the expectations of the Israelite people, and what role did the Psalms play in expressing these expectations?
2. Compare and contrast the concepts of prophecy and typology in the interpretation of the Psalms. How does Waltke define each concept, and how do they relate to the Messianic interpretation of the Psalms? What are the implications of these interpretive approaches for understanding the nature of divine revelation?
3. Analyze how the New Testament uses the book of Psalms, providing specific examples of how the Psalms are employed as proof texts, for teaching doctrine, and for liturgical purposes. How does the New Testament recontextualize and reinterpret the Psalms in light of the person and work of Jesus Christ?
4. Explain the dualistic worldview of apocalyptic literature and how it contributes to the messianic expectation. How does this radical dichotomy between the present and future ages shape the New Testament understanding of the Messiah, and what is the role of Jesus in this apocalyptic framework?
5. Discuss Waltke's interpretation of the Messianic Psalms, including indirect and typical, typical prophetic, and purely prophetic classifications. How do these categories help us understand the diverse ways in which the Psalms point to Christ, and what are the implications of this messianic reading for Christian faith and practice?

Glossary of Key Terms

- **Messiah** (Mashiach): The Hebrew word meaning "anointed one." In the Old Testament, it refers to the divinely appointed king. In the New Testament, it specifically refers to Jesus Christ.
- **Anointing** (Mashach): The act of applying oil to someone, signifying that they are chosen, validated, and empowered by God for a specific task, such as kingship.
- **Davidic Covenant**: God's promise to King David that his dynasty and kingdom would endure forever. This covenant forms the basis of the messianic hope for an eternal king from David's lineage.
- **Typology**: A method of biblical interpretation in which an Old Testament person, event, or institution prefigures or foreshadows a corresponding New Testament person, event, or institution.
- **Prophecy**: A message from God, often regarding the future. In the context of the Psalms, it refers to direct predictions about the coming Messiah.
- **Apocalyptic Literature**: A genre of writing that emphasizes the dualistic nature of reality, often featuring cataclysmic events, and contrasting a present evil age with a future age of righteousness.
- **Realized Eschatology**: The belief that the end-times, particularly the establishment of God's kingdom, has already begun with the life, death, and resurrection of Jesus Christ.
- **Intertestamental Period**: The period between the Old Testament and the New Testament, roughly from the 5th century BC to the 1st century AD, during which various Jewish writings emerged.
- **Psalter**: Another term for the book of Psalms. It is a collection of religious poems and songs of ancient Israel.
- **Proof-Text**: A verse or passage of Scripture cited to support a particular doctrine or interpretation.

5. FAQ on Themes from Dr. Bruce Waltke's Psalms, Session 24, Messianic Psalms, Psalm 16, Part 1

Frequently Asked Questions About Messianic Psalms

- What does "Messiah" mean and what is the Messianic hope?** The term "Messiah" (Hebrew: Mashiach) literally means "anointed one." It refers to the ideal king, chosen by God, who will establish a universal kingdom of righteousness and peace. This hope originates in the Garden of Eden with God's promise to put enmity between the serpent and the woman's offspring, and develops throughout the Old Testament with the line of Seth, Shem, Abraham, Isaac, Jacob and finally through the tribe of Judah and the house of David, culminating in a king who will reign eternally.
- How do the Psalms contribute to Messianic expectation?** Many Psalms were originally written for and about the historical king of Israel, often using idealized language. These royal Psalms, through their coronation and celebratory contexts, created a prophetic expectation for a future, ideal king. After the exile, with no earthly king, these Psalms were reinterpreted and applied to the future Messiah, seen as the ultimate fulfillment of the royal ideal, one who would wear the royal 'robes' of the Psalms.
- What role does Apocalyptic Literature play in the concept of the Messiah?** Apocalyptic literature, prominent in the intertestamental period, introduced a radical dualism between the present evil age and the future age of righteousness under the Messiah. This literature depicts a cataclysmic event separating the two ages, with the Messiah ushering in the new age. Jesus' announcement of the Kingdom of Heaven being at hand reflects this idea.
- How does the New Testament portray the Messiah in relation to the Old Testament?** The New Testament portrays Jesus as the Messiah, fulfilling the prophecies and expectations of the Old Testament, especially the Psalms. While the Old Testament anticipates a Messiah who would establish a political kingdom, the New Testament emphasizes the two advents of Christ: the first advent in suffering and death and the second advent to establish the universal kingdom. Furthermore, the New Testament interprets Christ as inaugurating the new kingdom through the Spirit and that this kingdom will be consummated at the end of the age.

- **How are the Psalms used in the New Testament?** The Psalms are used in the New Testament in three main ways: 1) as proof texts of fulfilled prophecy in Jesus' life, showing how events in his life correspond to predictions in the Psalms, 2) to teach doctrine about Christ, and 3) as a model for liturgy and confession. The Psalms are the most frequently quoted Old Testament book in the New Testament.
- **What is the difference between prophecy and typology in the Psalms?** Prophecy, in the context of the Psalms, is a direct prediction about the Messiah, for example, an eternal dynasty that ends up referring to the future reign of Christ. Typology, on the other hand, involves historical events or figures that foreshadow a greater event or figure in the future; the original person or event does not necessarily know they are being a type, for example, David's experiences are seen as a type of Christ's experiences. These types are seen as divinely intended, though only fully understood in light of subsequent revelations and the life of Jesus.
- **What are the different types of Messianic Psalms?** Messianic Psalms can be categorized into four types: 1) Indirect and Typical, where the earthly king is seen as a foreshadowing of Jesus as king, 2) Typical Prophetic, where a king's experiences transcend his own life and are fulfilled in Christ's, 3) Purely Prophetic, which directly foretell Jesus's reign, and 4) Enthronement Psalms, which speak of Jesus' reign.
- **Why is it important to interpret the Psalms with reference to Christ?** Jesus himself directed his followers to understand the Psalms as speaking about him. To interpret the Psalms from a Messianic perspective involves recognizing how they point to Christ's sufferings, glories, and role as the Messiah. The New Testament demonstrates how the experiences of David and the longings of the Psalms are ultimately fulfilled in Jesus.