

b. The New Testament says that portions of some Psalms are Messianic which are not classified as Messianic in their entirety.

1) Psalm 34:20 (cf. John 19:36). Note that the subject of Psa. 34:20 never dies. He is preserved alive and his bones are never broken. Does this fit Jesus?

-John 19:36 probably has Ex. 12:46 in view, not this Psalm (seeing the passover lamb as a type of Christ).

2) Psalm 41:9 (cf. John 13:18) betrayal of Jesus by his friend who ate with him. See sin problem in v.4.

3) Psalm 102:25-27 (cf. Hebrews 1:10-12).

4) Psalm 8:4-6 (cf. Hebrews 2:6-8).

-These last 3 are "problem" Psalms in terms of determining how much of the Psalm is messianic.

6. Procedure for Exegeting Messianic Psalms.

-Don't think about the messianic ideas when you start.
-Call him "the speaker" to avoid preconceptions.

a. Exegete the Psalm in its entirety.

b. Prove that the Psalm is a Messianic Psalm.

-Do this on the basis of the two principles above.

c. Show what each part of the Psalm predicts about the Messiah.

-When finished, compare your findings with the different versions for real strilling examples of liberal exegesis.

7. Exegesis of Psalm 16:8-11.

v.8: "I have set the Lord to the front of me continually."

-Picture: The speaker is continually conscious of the Lord's presence with him.

v.8: "Because [he] is from my right hand, I shall not be moved."

-"Right hand" is protection (Psa. 121:5-6), not honor or authority. "From" = "at" here.

-"Not be moved" implies security.

-Picture: Because God is my protection, I have the definite expectation that I will be safe and secure.