

<p><b>A</b></p>	<p><b><u>Davidic King in Psalms</u></b></p> <ul style="list-style-type: none"> <li>• Psalms 1 and 2 introduced two people: the righteous man in 1 and the king in 2. David exemplifies both the righteous man and king, and prefigures Christ, the Messiah. This interpretation reads the Old Testament through the lens of the New Testament.</li> <li>• If David is the author of Psalms, then Jesus, the living word of God, speaks through David.</li> <li>• Royal Psalms include Ps2, 18, 20, 21, 45, 89 and 110. This lesson will explore the writing style and message of the Royal Psalms by focusing on Ps 2, 72, 110, and 22.</li> </ul>	<p>Advent Intro, p2 QS5p33 CCC129</p> <p>QS5p33</p> <p>QS5p34</p>
<p><b>B</b></p>	<p><b><u>The Davidic King is the Son of God</u></b></p> <ul style="list-style-type: none"> <li>• The ancient coronation ceremony marking a new king’s accession to the throne consisted of two main acts: (1) the coronation took place in the sanctuary, where the king received two things: his God-given commission to rule and his throne name; and (2) the public proclamation from the throne of the new king’s rule and authority. At this time, clay tablets inscribed with the names of subject nations would be given to the new king, who then would break them into pieces with his scepter to symbolize his sovereignty over them.</li> <li>• “You are my son; today I have begotten you” (Ps 2:7). The Davidic king is anointed to become a son of God; thus, the coronation day is the day when God has “begotten” the king. As God’s son, he will receive the nations as an inheritance and will rule over them. Those who revolt against the king are against God. (See Ps 2:1-6; David and Saul – 2Sam 1:13-16)</li> <li>• “The kings of the earth set themselves, and the rulers take counsel together, against the Lord and his anointed” (Ps 2:2): This foretells the uprising against Jesus Christ, God’s Anointed One. This reiterates the importance of reading the OT through the lens of Jesus in NT as Christians.</li> <li>• “Happy are all who take refuge in Him” (Ps 2:12). How do we rely on God; to stay, make a home, inhabit in God? Ps 91:1-2: “dwell”; “abide” – all of these terms refer to an unconditional trust and faith in God, not simply taking God as an insurance policy or a decoration.</li> </ul>	<p>QS5p33-34</p> <p>RS5p1-2 Mt 3:17, 17:5 Acts 13:33</p> <p>RS5p1, Acts 4:23-28</p> <p>RS5p2</p>

Chinese Martyrs Catholic Church  
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 Psalms #5: Royal and Messianic Psalms

C	<p><b><u>Psalm 72: The Reign of the Messianic King</u></b></p> <ul style="list-style-type: none"> <li>• The Davidic king exercises justice and righteousness on behalf of the poor =&gt; Messianic rule</li> </ul>	RS5p3
D	<p><b><u>Psalm 110: Messiah – The Priestly King</u></b></p> <ul style="list-style-type: none"> <li>• “The Lord says to my lord, ‘sit at my right hand until I make your enemies your footstool’” (Ps 110:1) ⇔ Mt 22:41-46: The Pharisees should not read the OT without reading it through the lens of Christ and NT.</li> <li>• “You are a priest for ever according to the order of Melchizedek” (Ps 110:4) ⇔ Heb 5:10, especially 5:6.</li> </ul>	<p>Ignatius Catholic Study Bible Mt.</p> <p>RS5p3</p>
E	<p><b><u>Psalm 22: The Messiah is the Suffering King</u></b></p> <ul style="list-style-type: none"> <li>• “My God, my God, why have you abandoned me?” (Ps 22:1). David’s lamentation and cry of loneliness becomes Christ’s lamentation. The cry of Christ’s passion on the cross has been foretold by Ps 22. The Messiah is a suffering king for the salvation of the world.</li> <li>• By calling out its first lines from the Cross, Jesus embodied its suffering servant and transformed our understanding of his cry. Therefore through Christ’s suffering, we are able to surrender our pain and loneliness in prayer and receive God’s acceptance and comfort through the death and resurrection of His Son.</li> <li>• Pontius Pilate who has placed the sign that says “INRI” on Jesus’ cross, has mystically testified to Jesus’ Kingship. Jesus is the long awaited and the one who has been foretold in Psalms and Scripture, Messianic King, the suffering king, who will come again in glory to judge the living and the dead. He is the one who is called “the King of kings, the Lord of lords”.</li> </ul>	<p>RS5p3-4, Q8b</p> <p>RS5p3-4, Q8b</p> <p>Jn 19:19</p> <p>Rev 19:16</p>
F	<p><b><u>Conclusion and Reflection</u></b></p> <ul style="list-style-type: none"> <li>• The Royal Psalms portray the Messiah in power and glory, ruling the nations, protecting the weak, providing refuge with righteousness and justice. He solely relies on God (abide and dwell); He lovingly takes care of the poor and weak; He is the Priest who sacrifices Himself for the world; He willing suffers for us. Since He is also our Judge, we must live according to His teachings if we hope to be positively judged by Him. Can we do this? Should we do it constantly? After this BSP, please reflect on this in your prayer.</li> </ul>	RS5p4