Seed and offspring, both singular and collective possible;

Psalm 72, this concluded the prayer of David, the son of Jesse,

Psalm 78, He chose him as His servant;

Psalm 89, made a covenant with your chosen one; singular and collective both seen, historical David, … his seed will continue forever, collective then, verse 49, mocking David’s offspring. David, calling on behalf of David’s seed; so both the past figure and the future on,

Psalm 121, song of ascend, verse five, or three, the house of David,

Psalm, 132, for the sake of historical David, do not forsake the current or future messiah,

I will make a horn grow for David, for my messiah,

Psalm 144, praise to the Lord, my rock.

Historical or currently referring to a person;

David, anyone seated on the throne in Israel, and a final future coming David;

Isaiah, Jeremiah, Ezekiel, Hosiah, all referred to the future coming one David;

Anointed messiah, his seed is messiah, forever, beyond the son of Jesse,

* Historic David,
* The servant who receives promises,
* Dynastic seed which will endure forever,
* The future coming messiah,

Readers need to figure out which in which text??

Just like Israel, singular or collective generations.

Psalms put together long after David, historical;

Throne empty;

The one who put together the Psalms should have a futuristic vision and addressing a current situation.

….

Caleb from the tribe but not Joshua, Judah offspring, not good stories, killing by stabbing into the fat, etc. no king, everyone doing what they think right;

The captivity stories end with still a little hope that the seed still alive …

The meaning of David, ‘the beloved’, …

This is my son whom I loved, meaning ‘David’.

Whether or not written by David, still be prophetic possible,

Hebrew, by sacrificing his one and only son; well actually he had many sons;

Only begotten, the favored one; figuratively he had his son back;

David, the beloved, messiah in narrow sense,

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1. The centrality of the law for religious life
2. The hope of a future judgment for the wicked and reward for the religious

Themes for the psalms;

About the future hope;

The Essenes (about 200 years before Christ, according to Dead Sea Scrolls) were reading the Psalms as future things;

With the Septuagine, studying the Psalters is the main way to study the end times, Christology.

According to early teachings, like Augustine, more focus on studying Psalms as regards salvation or Christology; the direct language of Christ in relating to God;

Augustine, psalm 1: about Jesus Christ; psalm 2, about those opposing Christ;

Psalm 3, I slept, and woke up … about Christ, resurrection;

6th century also says, Calvin also reads the psalms like this, …

1927, much of the prayer life of Christ had been written in Psalms, …

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Now we read psalms historically, literally and devotionally, only recent 50 years or so;

But what about reading the lamentations?? But what about some imprecatory; and confessional psalms; …???