

# Who is “My Lord” in Psalm 110?

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## ABSTRACT

Psalm 110 begins “A Psalm of David. YHWH says to my lord: ‘Sit at my right hand, until I make your enemies your footstool.’” The first verse includes an ambiguous phrase “my lord” which might be interpreted to mean David as sovereign. David, as the speaker, may also be referring to his son Solomon. A final option is that David is prophetically identifying a messianic figure who will sit at the right hand of God.

This study is the outcome of a summit held at Cambridge University sponsored by The International Reference Library for Biblical Research (IRLBR). The program offered a small community of young evangelical scholars the opportunity to pursue solutions to a current academic debate within evangelical biblical studies to the benefit of the Church. As such, the discussions centered on answering “What qualifies a psalm as messianic?” To answer this question, the team of four young scholars debated various positions while exploring Psalms 2, 22, 45, and 110. To identify the intended meaning of the psalms it was essential to understand the answers to several questions, including:

- What is the historical context for the writing of the psalm?
- How do the details of the psalm fit into its larger Old Testament context?
- How would an Old Testament reader most likely have understood these texts?
- What interpretational trajectories surface in early Jewish interpretation of these psalms?
- What hermeneutical steps have the New Testament authors taken to understand the meaning of the psalm?

This analysis works through the hermeneutical process establishing the historical context of Psalm 110 at the time of its authorship. The study then follows the interpretive trajectory through the Old Testament and into the New Testament finding three ways to support the association of the psalm with the Messiah: eschatological-typology, rhetorical-typological, and realized-typology. Finally, the project offers four applications for the modern Church.

## Introduction

Psalm 110 begins with, "A Psalm of David. YHWH says to my lord: 'Sit at my right hand, until I make your enemies your footstool.'" Who is this second "lord" in the passage who is invited to sit at God's right hand? Is it Jesus, David, or Solomon? The extensive use of personal pronouns is ambiguous and it is difficult to ascertain the identity of the "lord."

The psalm continues, "YHWH has sworn and will not change His mind, 'You are a priest forever after the order of Melchizedek.'" This second important verse tells us that the "lord" introduced in verse one is both a king and a priest--something unusual and perplexing for Israel. These two verses (Ps 110:1, 4) are among the most frequently cited Old Testament texts by New Testament authors. The New Testament authors reference these two passages more than thirty times, with many of these quotations and allusions holding dramatic theological significance.

A full reading of Ps 110 highlights the inherent ambiguity as the referent for several pronouns is unspecified. Depending upon one's interpretation, the pronouns in the passage have various meanings. Below is one translation of the psalm which outlines some possibilities as to whom these pronouns point:

A Psalm of David. YHWH (*God*) says to my lord (*Messiah, David, Solomon, a future Davidic king*): "Sit at my (*God's*) right hand, until I (*God*) make your (*Messiah, David, Solomon, a future Davidic king*) enemies your footstool."

<sup>2</sup> YHWH (*God*) sends forth from Zion your (*David, Solomon, a future Davidic king*) mighty sceptre. Rule in the midst of your (*David, Solomon, a future Davidic king*) enemies.

<sup>3</sup> Your (*Messiah's, king's or king's son's*) people will offer themselves freely on the day of your (*David, Solomon, a future Davidic king*) strength, in sacred splendour; like dew, your (*David, Solomon, a future Davidic king*) youth will come to you (*David, Solomon, a future Davidic king*).

<sup>4</sup> YHWH (*God*) has sworn and will not change his (*God's*) mind, "You (*David, Solomon, a future Davidic king*) are a priest forever after the order of Melchizedek."

<sup>5</sup> The Lord (*God, Messiah, David*) is at your (*David, Solomon, a future Davidic king*) right hand; he (*God, Messiah, David, Solomon, a future Davidic king*) will shatter kings on the day of his (*God, Messiah, David, Solomon, a future Davidic king*) wrath.

<sup>6</sup> He (*God, Messiah, David, Solomon, a future Davidic king*) will execute judgment among the nations, filling them with corpses; he (*God, Messiah, David, Solomon, a future Davidic king*) will shatter chiefs over the wide earth.

<sup>7</sup> He (*God, Messiah, David, Solomon, a future Davidic king*) will drink from the brook by the path; therefore he (*God, Messiah, David, Solomon, a future Davidic king*) will lift up his (*God, Messiah, David, Solomon, a future Davidic king*) head.

(Ps 110:1-7)

The central referent in the psalm is ambiguous as the passage utilizes personal pronouns without a clear subject. Therefore, we will employ an historical-contextual analysis of the psalm to uncover:

- 1) Who is likely the original “my L/lord” referenced in verse one?
- 2) How can this individual be exalted to sit on a glorified throne next to God?
- 3) Who is the “priest” who is in the order of Melchizedek?
- 4) How has this psalm been interpreted and used over time?

### Old Testament Historical and Literary Setting

Psalm 110 includes seven verses divided into three sections:

- Verses 1-3      God crowns a king
- Verse 4        God consecrates a priest
- Verses 5-7     God establishes the king’s rule

The first section of the psalm begins with the heading, “A Psalm of David.”<sup>1</sup> The Hebrew word *lědāwid* includes a preposition that can be translated in a variety of ways: to David, for David, by David, of David, or about David. The authorship of the psalm is often attributed to David; however, this cannot be definitively proven. We may, at a minimum, support the notion that the psalm concerns David or a direct descendent of David.

Verse one reads “YHWH says to my Lord.” The psalm begins with a short phrase identifying three figures – the speaker, YHWH (God) and the subject referred to as “my lord.” Our first clue regarding the speaker (point of view) of the Psalm is a prophetic utterance (*ně’um YHWH*) to some figure called “my lord.” This prophetic formula is often identified with the prophets Isaiah, Jeremiah, Ezekiel, and Amos, before they speak God’s words. Therefore, the first conclusion might be that the speaker of the psalm is a prophet. If this is the case, then the “my lord” would refer to king David.

However, the phrase (*ně’um YHWH*) is also applied to David in 2 Sam 23:1-2, as David speaks a prophetic utterance from God before he dies. The passage reads, “now these are

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<sup>1</sup> This designation is found in multiple psalms including Ps 101, 108-10, 122, 124, 131, 133, 138-45.

the last words of David: The oracle (*ně'um*) of David, the son of Jesse, the oracle (*ně'um*) of the man who was raised on high, the anointed of the God of Jacob, the sweet psalmist of Israel: 'The spirit of YHWH speaks through me, his word is upon my tongue.'" In addition, the beginning of the psalm attributes the voice of the psalm to David supporting the conclusion that king David is the speaker. If the words are spoken by David, then the focus of the psalm is either on a future exalted individual who is to come (the Messiah) or on David's heir who will sit on the throne (Solomon or a later king).

The notion of David as a prophetic speaker and Solomon as referent finds support in several passages. First Chronicles 22:8 records God's prophetic words to David when delaying the completion of the Temple. Verses 7 and 8a read "David said to Solomon, 'My son, I had in my heart to build a house to the name of YHWH my God. But the word of YHWH came to me..." This passage demonstrates that David receives a prophetic word from God and communicates that prophecy to Solomon. Another example occurs in 1 Chr 28:6 where David relates a communication from Yahweh, stating "He (God) said to me (David), 'It is your son Solomon who shall build my house and my courts, for I have chosen him to be a son to me, and I will be a father to him.'" This passage is particularly relevant as the communication from God, through David, depicts Solomon as a son of God (using an exalted formulaic statement). A third example of a prophetic statement from God through David occurs in 1 Chr 28:19 where Solomon discusses the building of the Temple. The passage reads, "all this, in writing at YHWH's direction, he (David) made clear to me (Solomon) all the work to be done according to the plan." These three passages support the argument that Yahweh communicated through David to Solomon using prophetic language.

A second clue to the referent of the passage is found in the choice of the Hebrew word for "lord." When a biblical author desires to write "my Lord," referring to God or the Messiah, the typical pointing is *'ădōnāy*. However, in this passage, the author writes *'ădōnî*, which is often used to describe *any* person of higher authority.<sup>2</sup> David is identified as *'ădōnî* in multiple passages. Two examples include 2 Sam 3:21, in which Abner calls David "my lord" (*'ădōnî*), and 1 Kgs 1:2 in which David's servants discuss bringing Abishag to warm the king.<sup>3</sup> The term is also used in a general sense about any non-royal individual, as found in 1 Kgs 18:7, where Obadiah calls Elijah "my lord" (*'ădōnî*). In addition, Solomon is identified as *'ădōnî* in multiple passages, such as in 1 Kgs 2:38. Two other examples are found in 1 Kgs 3:17 and 26, when a woman refers to Solomon as "my lord" (*'ădōnî*) in the famous decision regarding the dispute over a son. These examples clarify that the term "my lord" (*'ădōnî*) is quite

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<sup>2</sup> Some examples include 1 Sam 1:15 where Hannah is addressing the Priest; Ruth 2:13 when Ruth speaks to Boaz; 2 Sam 3:21 with Abner referring to David; and 1 Kings 1:13 when Nathan speaks to Bathsheba.

<sup>3</sup> Other references to David as "my lord" occur in 2 Sam 3:21; 4:8; 9:11; 11:11; 13:32-33; 14:9, 12, 15, 17-22; 15:21; 16:4, 9; 18:28-32; 19:19-37; 24:3, 21-22; 1 Kgs 1:2, 13, 17-37.

common and refers to anyone of higher authority. The phrase *can* point to God, but often refers to David or Solomon and occasionally to a non-royal individual of higher authority than the speaker.

The question remains whether David (as the speaker of the prophecy) could identify Solomon as “my lord.” The term in Ps 110:1 seems to refer to one of greater authority. Therefore, would a father (David) call his son (Solomon) my lord?<sup>4</sup> A clue might be found in the anointing of Solomon. King David appoints Zadok the priest, Benaiah, and Nathan the prophet to anoint the future king Solomon. In 1 Kgs 1:37 Benaiah responds to David saying, “as YHWH has been with my lord the king, even so may he be with Solomon, and *make his throne greater than the throne of my lord King David.*” (emphasis added) This passage demonstrates that there is an expectation held by David, his priest, and his prophets that Solomon would have a “greater reign” than David. Therefore, Solomon holds a position worthy to be called “my lord” by David at Solomon’s coronation, when David passes the responsibility of kingship to Solomon. These pieces of evidence support the argument that the prophetic utterance from Yahweh in v 1a of Ps 110 fit multiple situations. It is possible that the speaker is a prophet relaying a prophetic word to David. The context more likely supports the conclusion that David is speaking about either Solomon or a greater Davidic king who is to come.

God’s utterance begins, “sit at my right hand, until I make your enemies your footstool.’ YHWH sends forth from Zion your mighty sceptre. Rule in the midst of your enemies.” This passage contains several contextual clues grounded in the fulfilment of the Davidic Covenant in 2 Sam 7 and supporting the idea that the psalm was part of a king’s coronation. First, to sit at the right hand of authority has been a place of honour and power from ancient times. The person being addressed in the passage is metaphorically invited to sit in a place of prestige.<sup>5</sup> The intertwining of God’s throne with the king’s throne is supported in 1 Chr 28:5-7, in which Solomon is invited to sit on the throne of the kingdom of God forever. The mention of “forever” points to the Davidic promise in 2 Sam 7, where Solomon follows David in the line of kings that will rule forever.<sup>6</sup> The idea that Solomon’s throne and Yahweh’s throne are connected is further supported in 1 Chr 29:23 where Solomon sits on the “throne of YHWH” succeeding his father David. Therefore, at the time of David the hearer of these words would have looked to David or Solomon as the person exalted to sit at God’s right hand.

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<sup>4</sup> This question is important to the New Testament understanding of the passage and will be explored in detail later in the paper.

<sup>5</sup> Cf. Ps 80:17 [18].

<sup>6</sup> Cf. 2 Sam 7:14-16.

Second, the imagery of enemies bent over as a footstool is prominent in ancient Near Eastern culture. Solomon speaks of enemies under his and King David's feet. Solomon states in 1 Kgs 5:3 that "David my father could not build a house for the name of YHWH his God because of the warfare with which his enemies surrounded him, until YHWH put them under the soles of his feet." Egyptian and Assyrian iconography often depicts the king as sitting on a throne with his feet resting on the back of a defeated enemy. One example is found in a painting in the Tomb of Kenamun which depicts Amenophis II with his feet resting on a footstool made of Egypt's enemies.<sup>7</sup> A similar example is found in the tomb of Hekaerneheh depicting Thutmose IV with his feet positioned on a footstool comprised of a defeated nation.<sup>8</sup> A final example from Assyria is found in the iconography of Tiglath Pileser III who places his feet on the neck of a defeated enemy as a footstool.<sup>9</sup> These examples demonstrate that a king depicted as placing his feet on a footstool comprised on the country's enemies was common at the time of both Kings David and Solomon.

Third, God not only honours the individual, but uses God's own power to act on the individual's behalf to overwhelm and dominate their enemies. Again, following the promise in 2 Sam 7, the referent of the psalm will expand the territory of Israel to rule over Israel's current enemies. Historically, the psalm matches the context of Solomon as he expands the territory controlled by David. In addition, this understanding is echoed in the prophetic passage of 1 Kgs 9:4 where Yahweh conveys the Davidic Covenant to Solomon on a conditional basis.<sup>10</sup> David affirms the finding that Solomon will expand his reign when his advisors hope that "as YHWH has been with my lord the king (David), even so may he be with Solomon, and make his throne greater than the throne of my lord King David." (1 Kgs 1:37)

The idea that Solomon is the heir to the Davidic Covenant and possible referent in Ps 110 is further supported by two passages. First, 1 Chr 22:9-10 conveys that Solomon will rule over David's enemies through the power of Yahweh during a period of peace and rest. Yahweh will view Solomon as a son and establish Solomon's kingdom forever in continuation of the Davidic promises. Second, God's power in support of Solomon is confirmed in David's command of 1 Chr 22:17-18. The verses read "David also commanded all the leaders of Israel to help his son Solomon, saying, 'is not YHWH your God with you? Has he not given you peace on every side? For he has delivered the inhabitants of the land into my hand; and

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<sup>7</sup> Othmar Keel, *The Symbolism of the Biblical World: Ancient Near Eastern Iconography and the Book of Psalms* (New York: Crossroad, 1985), 254.

<sup>8</sup> *Ibid.*, 255.

<sup>9</sup> British Museum. King Tiglath Pileser III is known in 2 Kgs 15:19 and 1 Chr 5:26 as King Pul.

<sup>10</sup> While this statement is conditional, it shows the expectation of David at the time of his death that Solomon would fulfil the expectations in 2 Sam 7. The downfall of Solomon is depicted in 1 Kgs 11:11-13.

the land is subdued before YHWH and his people.’” In this passage, the land is a metaphor for the land of David’s enemies which is now incorporated into Israel. Perhaps the strongest connection between Ps 110:1 and Solomon occurs in 1 Chr 29:23-25. The passage reads: Then Solomon sat on the throne of YHWH as king in place of David his father. And he prospered, and all Israel obeyed him. All the leaders and the mighty men, and also all the sons of King David, pledged their allegiance to King Solomon. YHWH highly exalted Solomon in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

Therefore, the context of Ps 110:1-2 fits the ancient Near Eastern understanding of a king at the time of King David or King Solomon. In addition, there is biblical evidence that Ps 110: 1-2 match an understanding of the coronation and reign of King Solomon. Thus, the hearer at the time of the end of David’s reign would likely have understood the referent of the psalm as Solomon.

Psalm 110:2 continues, “YHWH sends forth from Zion your mighty sceptre. Rule in the midst of your enemies!” This passage both supports and further explains v 1a. Interpretation of verse two is not without challenges. In verse one, Yahweh speaks in the first person, whereas in verse two the verbs change from a first to third person point of view. Either the oracle has ended and the speaker is explaining the meaning of the oracle or, more likely, God is referring to himself in the passage. The metaphor changes as the subject of the oracle no longer sits at the right hand of Yahweh. Instead, the king or Messiah now acts by the power of God to rule over his enemies in battle.<sup>11</sup> The author chooses a specific Hebrew verb for “rule” (*rādā*), clarifying that the rule mentioned here is to subdue and dominate by force. Zion, as the location of the coronation, is used as shorthand to locate the kingdom at Jerusalem. The “mighty sceptre” is used to represent the powerful king, commissioned by Yahweh and leading the Israelites into battle.<sup>12</sup>

This section of the psalm comes to a close with verse three: “Your people will offer themselves freely on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours.” The passage continues the theme of victory in battle. The people will joyously follow the king/Messiah into battle at the time of the “lord’s” powerful anointing by God. Two key pieces of evidence support this interpretation. First, the verb for “offer themselves” is most often associated with a voluntary offering for the temple. Second, those volunteering for military service are in holy garments. An alternate translation reads

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<sup>11</sup> Cf. 1 Chr 22:17-18; 29: 23-25.

<sup>12</sup> The coronation text for Hatshepsut is similar when Khnum promises “I will give you...all flatlands; I give you all mountain lands and every nation that inhabits them.”

“holy splendour” which supports the notion that the people of Israel are acting with the divine support of God.

The second half of the verse is more difficult to understand. “From the womb of the morning” is not found elsewhere in the Bible; however, a similar phrase is found in Isaiah 14:12 with the meaning of a rapid rise or fall. Therefore, this may imply that the king/Messiah will rise quickly with the help of the Israelites to defeat their enemies. The passage may alternatively mean “the morning.” The meaning of the final clause is also challenging. It is possible that the “dew of your youth” refers to the youth of the warriors, implying that the success of the young and untrained army relies solely on God, following Ps 133:3, that the dew refreshes the king. A third option is found in 2 Sam 17:12, in which the warriors will fall like dew upon the enemy. Despite the various possible understandings of the metaphor, it seems clear that God’s oracle is one of support, protection, and domination over the addressee’s enemies. As discussed above, the referent is consistent with an understanding of King David, King Solomon, or a future exalted Davidic king.

The psalm moves to a second oracle in verse four: “YHWH has sworn and will not change his mind, ‘You are a priest forever after the order of Melchizedek.’” This second message from God, continuing in the third person point of view, is intensified as it is not only an oracle, but also a solemn oath from Yahweh. The central idea of God’s first message involves placing and supporting the king on the throne, referring to military power; God turns in verse four to state that the king is also a priest. Melchizedek was first mentioned in Gen 14:18, encountering Abraham after a battle with neighbouring kings. The Bible depicts Melchizedek as a priest-king of Salem (Jerusalem) who worships God Most High (*El Elyon*). While many neighbouring nations around Israel combined the office of the priesthood and the role of king, the biblical laws provide a clear distinction between the offices of priest, prophet, and king. Despite this distinction, David and Solomon are both exceptions to this practice, as both are addressed in multiple theocratic roles. As an example, 2 Sam 6:14 depicts David dancing in a linen ephod. In addition, David performs functions as a priest in 2 Sam 6:17-18, giving a blessing and accepting responsibility for sacrifices. Each is a function reserved only for the priests. Similarly, Solomon gives a priestly blessing, performs offerings, and extends his authority over the high priest.<sup>13</sup> As these passages suggest, one could conclude that God elevates David and his heirs, giving them charge over the true worship of Yahweh. We now turn to the third section of the psalm, in which God secures the king’s rule. Psalm 110:5 reads, “YHWH is at your right hand; he will shatter kings on the day of his wrath.” This passage continues with some interesting interpretational issues. In verse one, we find “YHWH says to my lord:” where the second “lord” may refer to a human king due to the use of the

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<sup>13</sup> 1 Kgs 2:27, 35; 8:14, 55, 62-64.

Hebrew *'ādōnī*. In verse five, the Hebrew form points to the identification of God as Lord, using *'ādōnāy*. The author has utilized two distinct forms of the same word. It now becomes clear that the “Lord” in verse five refers to God. In addition, the distinctive use of two different forms of the same word supports the conclusion that the first use of “lord” (*'ādōnī*) was intended to specify a non-divine lord, such as the king.

A second interpretive issue is that the message continues in the third person. While God is speaking an oracle to the king, God refers to himself as “God” and “he.” Third, the king is no longer at God’s right hand -- Now God is at the king’s right hand. To be positioned at the right hand is found elsewhere as a position of protection and support.<sup>14</sup> The metaphor has once again switched positions between the king and God. In verse one God is conducting the action on behalf of the king while verses two and three shift to the king accomplishing the action with the support of God. Now, in verse five, God again takes on the action destroying enemies and shattering foreign kings. The choice of the verb “to shatter” is found in a similar context in Ps 18:38 [39] in which God supports the king in battle. The king will benefit as God moves forward to divinely secure the king’s kingdom.

Verse five also refers to a day of God’s wrath. The presence of this phrase is remarkable for two reasons. First, verse five is tied to verse three through the use of parallelism as verse three mentions the king’s day of power and now in verse five we find God’s day of wrath. Second, the term for wrath is the ordinary word for anger (*'ap*) and not the word for divine wrath. The implication is that when the king fights fiercely, the source of the king’s energy is his own anger.

The oracle continues in verse six: “he will execute judgment among the nations, filling them with corpses; he will shatter chiefs over the wide earth.” The message moves from a statement of ongoing protection and military support to a future of judgment. Nations that resist Israel and the will of God will be judged. The concept of God’s judgment on the nations is common among both the prophetic texts and psalms.<sup>15</sup> The oracle emphasizes that this judgment will include the death of armies (corpses) and the destruction of leaders. The message uses hyperbole to highlight that the reach of God’s judgment will stretch over the entire earth. The traditional interpretation is that the third-person pronoun refers to God as actor; however, it is equally possible the actor is the king, acting under God’s authority.

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<sup>14</sup> Ps 16:8; 109:31; 121:5.

<sup>15</sup> For prophetic references see Jer 25:31; Ezek 5:8, 15; 36:19; 39:21; Joe 3:2, 12 and for psalms see Ps 2:9; 7:8; 9:8; 76:9.

The psalm concludes with the final statement, “he will drink from the brook by the way; therefore he will lift up his head.” The subject of this passage is ambiguous and difficult to discern. In verse six, the third-person, personal pronoun possibly refers to God as discussed above. If God continues as the subject of this passage, then, after the judgment, God pauses to drink from a brook and lifts up God’s own head; perhaps God is refreshing or purifying himself after judgment. While possible, this understanding seems unlikely. The more likely option is that the oracle has ended, the king drinks from a brook, and “lifting up his head” refers to the king being refreshed after God has completed God’s protection and judgment. In other words, the king is able to live in peace while standing in confidence and triumph.

Therefore, based upon an analysis of the Hebrew word choices and the historical context, the theme of the psalm is most likely the power of Yahweh and God’s protection of the anointed king. The superscription of the psalm associates the oracle with King David, which may be interpreted as either David or one of his heirs, likely Solomon. If this is the original context, then the reading of the oracle would likely have accompanied the coronation of Solomon, with David giving the oracle and King Solomon as the subject of the oracle. In the psalm’s *original hearing*, there is no clear evidence that the oracle has a direct messianic understanding as other biblical passages support Solomon for each component of the psalm.

### **The Setting for Ps 110 in a the First-millennium B.C. Context**

Based upon this brief historical-contextual analysis, the speaker of the psalm is most likely King David speaking at King Solomon’s coronation. “YHWH says to my lord (Solomon), ‘sit at my right hand...’” (Ps 110:1). The speaker (David) is therefore viewing Solomon as the heir to the promises of the Davidic Covenant, glorified to sit at God’s right hand as God punishes all of Israel’s enemies, and subdues them under Solomon’s feet. This idealized metaphor fits the time of the monarchy through the prophetic covenant in 2 Sam 7, as well as the court writings of surrounding nations, especially Egyptian texts and iconography.

Next, the psalmist speaks to Solomon, declaring him both king and priest. This claim is supported by relating Solomon to Melchizedek, who ruled as a priest-king of Jerusalem in the time of Abraham. In addition to being the ideal king, the psalmist identifies Solomon as being adopted into the priesthood just as Melchizedek was adopted into being a High Priest of God (YHWH). As discussed above, both David and Solomon are viewed as conducting various functions reserved for the priest. Therefore, the passage supports an historical understanding for Solomon.

Each of these components matches the historic context for the time of Kings David and Solomon. Further, the writings of neighbouring ancient Near Eastern nations support both the content and style for the psalm. Therefore, we conclude that the initial hearer of the text likely understood the text as referring to Solomon before the full prophetic understanding of the oracles is made clear in the New Testament.

### **Later Communities Understand Psalm 110 Differently**

A messianic development emerges from Ps 110 as this text is interpreted by later communities. However, to fully understand this development it is important to take a step back and discuss the foundation of messianic thought. Central to the idea of a messiah is the idea of progressive revelation: the notion that scripture was inspired by the Holy Spirit to include both a contemporary, historical context and a fuller understanding that is revealed at a later time. As such, the original author may have had one understanding when writing; however, a fuller understanding becomes clear in later scriptural interpretation.

The concept of a messianic figure is grounded in the Davidic Covenant. Key features of the covenant include: a king with an eternal house (2 Sam 7:16), anointed with God's spirit to rule justly with righteousness (Ps 21:9ff.) as the people's source of strength and life (Lam 4:20; 2 Sam 21:7; Hos 3:4-5). David is viewed as the ideal king who performs God's will and, as a result, is granted an eternal reign. The nation viewed this language as literal, not exaggerated, and expected an heir of David to rule over a united Israel for all time.

This notion is challenged within two generations as the kingdom is torn into two parts after Solomon's reign. Additionally, the divided kingdoms are lost to Assyrian and then Babylonian domination. Therefore, because God's promises seem to go unfulfilled, the Israelites begin to look to the scripture as pointing toward a "new" David who will restore the Godly kingdom of Israel.

The royal psalms not only discuss a current king, often David and Solomon, but point to an ideal future king. The anointed king rules to the ends of the earth (Ps 2:7-8), as long as the sun endures (Ps 72:5); and sits at the right hand of God (Ps 110:1). Many of the psalms include a foreshadowing that the king will suffer first and then rise in glory. This matches both the immediate context in which David will be successful and his heirs will suffer, only to be restored in later generations. This also matches a more messianic expectation in the New Testament.

The prophets demonstrate that a future, David-like king would rule Israel. When Ahaz abused the people, Isa 7:14 records that a future son of David would reign. Later, the prophet Isaiah includes the suffering servant passages.<sup>16</sup> Micah 5:2-6 announces a future king to come from Bethlehem. The prophets view the loss of the Davidic dynasty as a punishment upon the nation for sinful behaviour. These prophets then call for revival and repentance, after which the nation and dynasty will be restored. The prophecies of Zechariah and Haggai foreshadow the rise of Zerubbabel, a son of David, and Joshua, a high priest. When these two fail, the hope shifts to a future messiah.

The death of the post-exilic prophets Haggai, Zechariah, and Malachi, signalled the end of the prophetic voice in Israel. The Levitical singers compensated for this void in the Second Temple period by bringing an eschatologically oriented message of hope and consolation to the post-exilic community (1 Chr 15:22ff.; 25:1ff.; 2 Chr 20:19). This was increasingly applied to the royal psalms, which pointed to judgment and vindication. Theologically, the focus on David shifted to an ongoing Davidic promise through the Davidic Covenant with fulfilment in a messianic reign.

During the Second Temple period the expectation of a messiah intensified.<sup>17</sup> The first book of Enoch discusses the Son of Man (1 En. 46:1-3) as the “chosen one,” a heavenly figure with God from the beginning of time and the judge of the world. The Syriac Apocalypse discusses “my Anointed” (29:3; 39:7; 40:1; 70:9; 72:2) as a royal figure who ushers in a period of bliss (74:2). The Messiah will reign over God’s remnant (40:2-3). In 4 Ezra, a divine figure ushers in a new era of incorruptibility after his death (7:30-44). T Levi (4:4; 5:2; 10; 14-15), while edited in the Christian era, discuss priesthood and kingship. The Book of Jubilees features Jacob’s blessing of Levi and Judah (31:13-20). A descendent of Judah will rule, pointing to both David and a future king. In the Qumran texts, The Teacher of Righteousness looked forward to a new era with a duly appointed high priest and a Davidic prince. The Dead Sea Scrolls demonstrate a Qumran community’s expectation of two messiahs, one political and one priestly. David was now clearly considered a prophet (see 11QPs<sup>a</sup>): “All these he uttered through prophecy which was given him from before the Most High.” The early Greek translation of the Psalms, called the Septuagint or LXX, shows this changing view in its nuanced translation of passages like Ps 1:5, changing “will not stand” to “will not rise,” leading to an eschatological idea of rising from the dead. Finally, the message of the Psalms of Solomon anticipates God’s deliverance through a Davidic king.<sup>18</sup>

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<sup>16</sup> Isa 42:1-7; 49:1-6; 50:4-11; 52:13-53:12.

<sup>17</sup> 1 Enoch, Syriac Apocalypse, Baruch, Apocalypse of Abraham, 4 Ezra/2 Edras.

<sup>18</sup> Ps 17:5-6, 21; 8:5, 7, 11.

Turning specifically to Ps 110, there are no specific references to Ps 110 in the rest of the Old Testament. It is possible that Isaiah uses the exaltation theme in Isa 52:13 during the exaltation of the Suffering Servant (understood by the Targum messianically). The notion of being “high and lifted up” is usually reserved by Isaiah for God alone.<sup>19</sup> A second possible adoption of the exaltation theme from Ps 110 may be found in Dan 7:13 where the Son of Man is given the glory and honour reserved only for God.

There are several Second Temple period writings that find messianic connections with Ps 110. The Dead Sea Scrolls envision Melchizedek as a messianic figure, meant to preside over Israel’s new-exodus liberation at the end of days (11Q13, II, 4; cf. Isa 61:1). Further, he makes atonement for the sins of the people (II, 6-8), carries out God’s judgment (II, 13) and is exalted into God’s presence (II, 9-11). A final reference occurs in 4Q491c 1, 11 where a messianic figure wins an eschatological battle, vindicates the priestly community, and rises to be enthroned with God. Each case is connected to Ps 110 through the mention of Melchizedek, similar themes, and similar language.<sup>20</sup>

Following the idea of a messianic figure who is a priest, several pseudepigraphic texts interpret themes also found in Ps 110. The *Testament of Levi* describes a new priest who will rise into God’s chamber like a king (18:2-3; cf. Ps 110:3). In addition, this messianic figure will be the final in the line succession (18:8; cf. Ps 110:4) and will grant authority to destroy wicked spirits (18:12; cf. Ps 110:1). *The Testament of Job* (33:3) relates that a suffering Job points to a second throne at the right hand of God as his source of vindication stating that his “throne is in the upper world.” While not messianic, *Mekilta Exodus* 15:7-8 relates God destroying various enemies using a quote from Ps 110: 1-4.

In the first century AD, rabbinic literature portrays David as an eschatological figure sitting on a throne with God. The Similitudes of *1 Enoch* 37-71 relate the Chosen One sitting upon God’s throne at the end of days, using similar language to Isaiah’s Suffering Servant and Daniel’s Son of Man. Rabbi Akiba argues a similar position when reading Dan 7:9 (*b. Hag.* 14a; *b. Sanh.* 28b). Akiba concludes that there are two thrones, one for God and one for David (cf. Ps 110: 1-2); however, in his interpretation, David is given a radiant crown and a throne of fire. The Targum of Ps 110 interprets the psalm eschatologically, with David appointed as the leader of the age to come because of his meritorious righteousness (Ps 110:4). In an echo of both Ps 110 and Gen 14, God will rise to defeat the foreign kings. However, in many texts Abraham (and not David) sits at the right hand of God.<sup>21</sup>

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<sup>19</sup> For example, Ps 6:1; 14:13-14; 33:10.

<sup>20</sup> Cf. *b. Sukkah* 52b where Melchizedek returns in the messianic age

<sup>21</sup> *b. Sanh.* 108b.; *Midr. Ps* 110:4; *Tanh. Gen* 3:17; 4:3.

Based upon the available references and allusions to Ps 110 in later discussion, we can draw some conclusions. An historical-contextual review would argue that later Jewish interpretation built upon the Davidic Covenant in 2 Samuel 7, finding that David was a type of ideal king and that God's promises to David were literal. Because the promises to David, through the time of the exile and return, had not been fully realized, God must have had a future "Davidic king" in mind. In searching the scriptures, the rabbis linked David, the Suffering Servant, and the Son of Man to a future eschatological king. In addition, these rabbis found a future messianic priest who would come in power (Qumran interpretation). By the first-century, many were looking to Ps 110 and Melchizedek as the unifying link. Therefore, these two individuals, a Davidic king and a powerful priest, were not two different individuals. Rather the two were one messianic figure, a priest-king in the order of Melchizedek and a divine king in the line of David. This evolving understanding was adopted and expanded by the New Testament authors.

### **Characteristic Principles of New Testament Use of Psalm 110**

As illustrated in the section above, the New Testament authors join a long history of Old Testament interpretation. An historical-contextual review argues that a trajectory set in 2 Sam 7 with the Davidic Covenant already existed. Further, this understanding was interpreted through the lens of the divided monarchy, the exile, and the Second Temple period. The contemporary, first-century AD interpretation understood the earlier scripture as pointing toward a singular messianic priest-king. Authors of the New Testament built upon the earlier interpretations, adding a progressive understanding. These New Testament authors used Ps 110 in three ways to support the association of the psalm with the Messiah: eschatological-typology, rhetorical-typological, and realized-typology. This section of our study will unpack each of these uses by various New Testament authors.

### **Eschatological Typology: Partial fulfilment now and partial fulfilment later**

In the synoptic Gospels, Jesus uses Ps 110 typologically and eschatologically to support his messianic claim in Matt 26:64, Mark 14:62, and Luke 22:69. We define the term *typological* as a person, action, event, or some other item mentioned in an Old Testament passage, which is viewed through the New Testament lens as a prefiguration or type of something in the future at which time the subject is developed in a fuller or richer way. Essentially, the New Testament author reveals a relationship between the Old Testament person, action, or event that was yet unrevealed. However, in light of New Testament revelation the relationship is made clear. The interpretation here also has an eschatological component as the New

Testament, revelation is as yet unfulfilled and points to a later time when the literal understanding will be realized.

These three parallel passages relate to the questioning of Jesus before the Sanhedrin. The High Priest asks if Jesus believes himself to be the Messiah; Jesus' response relies upon an eschatological Messianic typological interpretation of Dan 7:9-13 and Ps 110:1-3. In the reply Jesus says, "But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven." Jesus associates himself with the Son of Man from Dan 7:13, who is prophesied to arrive on the clouds and the Lord who sits at the right hand of God in Ps 110:1. It is clear that the High Priest understands this statement as messianic, because he responds by tearing his cloths and calling the association blasphemy. Thus Jesus, who is still very much in human form, is pointing to an eschatological future where he will return on the clouds. All will know who Jesus is when he is seated at the right hand of God as in Ps 110, and when he returns on the clouds using God's might to judge the world.

Therefore, Jesus is building upon the progressive understanding of the Second Temple period during which Ps 110 was viewed through a messianic lens. The contemporary first-century AD understanding was that being seated at the right hand of God conveyed a royal and, perhaps, messianic status. Jesus connects Ps 110 with Dan 7, demonstrating a typological connection between both testaments. Based on Jesus' revelation, we now understand that Ps 110 is not just relating to a royal individual metaphorically seated at the right hand of God. Instead, the "Lord" seated with God in Ps 110:1 is the Messiah. Further, Jesus clarifies that he is, in fact, this Messiah. While making a typological connection, Jesus still points to a future eschatological fulfilment where humankind will fully understand this claim when Jesus first sits at God's right hand and then returns on the clouds at the end of the age.

A second example of an eschatological-typological use of Ps 110 occurs in Heb 5:6. The author of Hebrews uses Ps 2 and 110 in a strategic way to demonstrate that Jesus, as the Son of God, is the Messiah. In Heb 1:5-2:18, the author demonstrates that Jesus was higher than the angels. The author relies upon Ps 2:7 in relation to 2 Sam 7:14 to argue that the Son, Jesus, is superior by virtue of his unique relationship to the Father, a uniqueness demonstrated by his enthronement as God's Messiah. In Heb 5:5-6, the author relates that Jesus as the Son is also the High Priest entrusted to atone for sins in the earthly sacrificial system. Relying upon Ps 2:7 and Ps 110:4, the author uses an eschatological-typology specifying that Jesus was chosen by God to be the High Priest for humankind. As Jesus was not a Levite as expected of a High Priest, the author of Hebrews finds that Jesus was "a

priest forever, after the order of Melchizedek”, from Ps 110:4, therefore recognizing that Jesus served as the High Priest. The typological association involves a fuller understanding that the subject of Ps 110 is Jesus as Messiah to the exclusion of the earlier understanding of a Davidic king as the Messiah. The eschatological component arises from the understanding that Jesus serves in this role “forever.” Thus, the writer of Hebrews understood the verse to be typological prophecy about Jesus’ appointment to a unique form of priesthood, fulfilled perhaps at the Messiah’s resurrection and exaltation to the right hand of God.

### **Rhetorical Typology: Correcting contemporary messianic assumptions**

Again, in the synoptic Gospels, Jesus uses a typological interpretation of Ps 110 to support his messianic claim.<sup>22</sup> However, in these passages, Jesus uses the psalm to correct the current messianic understanding. In the parallel accounts, the Pharisees gather together to test Jesus. During the course of the questions, Jesus turns the tables asking the Pharisees what will be the ancestry of the Messiah (Matt 22:42a). They respond that the Messiah will be a descendant of King David. Jesus replies in Matt 22:43-45 stating, “How is it then that David, in the Spirit, calls him Lord, saying 'The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet.' If then David calls him Lord, how is he his son?” The essence of the question is the notion of respect. If David is the speaker in Ps 110:1 (“The Lord says to my Lord”), then David is speaking to two people of higher position. The first “Lord” is God, but the second “Lord” could not be David’s son (Solomon) as Solomon is of a lower rank than David (by Jewish standards the son calls the father lord and not vice versa). Therefore, the rhetorical argument is that if David calls this messianic figure lord, how can it be a son of David? Jesus is not denying that the Messiah holds a Davidic ancestry. However, Jesus is correcting the contemporary understanding by arguing that the Messiah cannot merely be a human descendent of King David. Therefore, the suggested conclusion is that the Messiah is not *only* the son of David, but also the Son of God.

Peter adopts a similar rhetorical-typological argument in Acts 2:34-35. Immediately following the Feast of Pentecost, Peter begins to preach. His goal is to explain the significance of the Spirit pouring forth onto the crowd and the identity of Jesus as the Messiah. At the end of the message, Peter turns to Ps 110 for rhetorical support that Jesus is the Messiah, and to correct the errant contemporary belief that David may be the Messiah. Peter begins his argument in Acts 2:29 by stating, “brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day,” essentially, that David was a mortal, died, and was buried. Peter goes on by stating that:

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<sup>22</sup> Matt 22:44; Mark 12:36; and Luke 20:42-43.

Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. For David did not ascend into the heavens, but he himself says, "'The Lord said to my Lord, Sit at my right hand, until I make your enemies your footstool.' Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified" (Acts 2:30-36).

Peter is arguing that before David died, David knew that another would come who would not die and who would rise to a position of royal authority at the right hand of God. David died and was buried, and yet Jesus rose into heaven. Therefore, the contemporary understanding of David as the Messiah should be corrected to Jesus as the Messiah, using Ps 110:1 as a rhetorical-typological supporting text. A similar rhetorical-typological argument is found in Heb 1:13 in which only a divine messiah would sit above the angels at God's right hand.

### **Realized Typology: The mentioned typological connection is already complete**

Several passages in the book of Acts and the epistles written by Paul and the other apostles relate a third typological understanding of the psalms. The writer of these passages reveals a literal understanding of Ps 110 with aspects to the psalm having already been completed or realized. As such, Jesus is shown to be the Messiah because the messianic aspects to the psalm have already occurred.<sup>23</sup>

In Acts 7, we find the testimony and stoning of Stephen. Just prior to Stephen's execution, Luke writes that Stephen "gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. And he said, 'Behold, I see the heavens opened, and the Son of Man standing at the right hand of God.'" In this passage, Stephen combines the messianic components of Dan 7, in which the Son of Man is viewed as the Messiah, with a realized view of Ps 110:1 where the Messiah is located at the right hand of God. Perhaps Stephen is finding a parallel to his comments in Acts 7:2, in which the glory of God appears to Abraham. Additionally, the passage is unique as Jesus is not seated at the right hand of God as in Ps 100:1 but, rather, standing. One possible explanation is that some action is anticipated by the

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<sup>23</sup> Passages such as Acts 7:55; 1 Cor 15:25; Eph 1:20; Col 3:1; and 1 Pet 3:22 each contain this form of typology.

Messiah, resulting in a new posture. Conceivably, a better answer is a combination of the seated Messiah in Ps 110:1 with the avenging Messiah in Ps 110: 5. Thus, the passage brings an awareness of the entire psalm into view.

Paul uses the same realized typology on several occasions to support his arguments. In 1 Cor 15:25, Paul uses a quote from Psalm 110:1 to support the claim that Jesus, as the Messiah, has conquered death. Paul writes, “For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death” (1 Cor 15:25-26). Paul changes the original context of the psalm, in which the enemies seemed to be foreign kings to original readers of the Hebrew Bible. However, Paul now uses the same passage to relate that death is one of the “enemies” brought under Jesus’ feet. Paul expands this idea in his letter to the Ephesians. In Eph 1:20-23, Paul discusses the power of God “which he (God) exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way” (Eph 1:20-23). Here Paul supports his argument that Jesus is the Messiah because the prophecy in Ps 110:1 has already been realized – Jesus is exalted, sitting at the right hand of God, exercising God’s eternal power. Paul uses a final reference to Ps 110 in Col 3:1. The letter to the church at Colossae includes an instruction by Paul to live a holy life. Paul argues that “if then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God” (Col 3:1). Paul uses Ps 110:1 as a realized statement that mankind should live in holiness – seeking Christ. Because Jesus was exalted to be in heaven at the right hand of God. Each of these Pauline arguments is based upon a realized-typological understanding of Ps 110. Essentially, the psalm contains a completed prophecy used to support the idea of Jesus as the Messiah.

A final use of the psalm in a realized form occurs in 1 Pet 3:22. In this passage, Peter is discussing the power of the resurrection for Jesus. Peter concludes his argument by stating that Jesus “has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.” The passage includes an allusion to Ps 110:1, in which Jesus is exalted to God’s right hand and given power over all the cosmos. The prophecy in Ps 110:1 is attributed to Jesus as the Messiah. Additionally, the fulfilment of the prophecy is completed and utilized to demonstrate the authenticity of the Messiah.

## Contemporary Relevance of this Discussion for the Church Today

We have explored how New Testament authors used Ps 110. Now it is time to ask ourselves, so what? How can today's church use this discussion and its conclusions? We might use this information in four significant ways. First, an exploration of the New Testament use of the Old Testament helps us better to understand the historical context of the psalms at the time of David. Second, the analysis helps to inform us regarding God's use of progressive revelation to disclose God's message. Third, we can better discern how the Messiah was understood by Jews in the first century. And fourth, we might better appreciate the hermeneutical process utilized by New Testament authors when utilizing Old Testament passages. This section will unpack each of these four ideas.

By examining Ps 110, we discover that the original author included several elements that are unclear at first glance. When viewing the psalm in light of other ancient Near Eastern texts, it seems most likely that the psalm is a coronation text with three oracles read at Solomon's coronation. These oracles may have also been reread at later coronation ceremonies. Due to the ambiguity in the text, there are other possible historical contexts that match the psalm. Why is this important? As Christians reading the Old Testament, we need to look first at an Old Testament passage through the lens of its original reader. This often means searching surrounding texts for context clues and reading documents from contemporary neighbours of Israel that included similar material. Only then can we explore the relationship of the Old Testament passage to the New Testament. This analytical method yields a deeper understanding for Christian study and application in ministry.

Second, by examining each reference to Ps 110 in the Bible, we are able to view progressive revelation in practice. It is evident that Psalm 110 was written with a specific historical context in view. However, it is equally clear that God inspired the original author to include some ambiguous language. This intentional ambiguity, inspired by the Holy Spirit, was clarified by later authors as pointing to Jesus as the Messiah. It is essential to understand the passage hermeneutically, first by exploring the original historical context, then, by studying God's fully-intended meaning as interpreted by later inspired biblical authors. The study of this passage may provide a basic framework for such an analysis.

Third, an examination of Ps 110 provides an excellent example for the development of messianic thought through time. As we discussed above, the messianic expectation is founded in the Davidic Covenant of 2 Sam 7. God guarantees David that the ultimate king will come from his line. This Davidic king will rule in an idealized way: victory over all enemies, a kingdom enduring forever, a secure place for Israel, and a father-son relationship with God.

Each of these idealized elements finds some fulfillment in David and Solomon; however, the complete set is not fulfilled in the united monarchy. These aspects remain unfulfilled, and tension increases as Israel moves through the period of the divided monarchy and into exile. Psalm 110 matches the idealized language of 2 Sam 7, even capturing the father-son relationship with God. The prophecies of 2 Sam 7 and Ps 110 are later enhanced by the prophecies of Daniel and interpreted by Jewish scholars as pointing to a Davidic messiah. This messianic figure would restore the nation and fulfil the prophecies. The New Testament authors add the final piece to the puzzle demonstrating that Jesus is the expected Messiah. This study establishes a framework that may be utilized in an exploration of messianic thought. We have touched on many of the significant messianic Old Testament biblical passages. Further, we have provided a framework for study of Second Temple period writings.

Fourth and finally, this short analysis of Ps 110 provides a framework for a study of Old Testament passages utilized in the New Testament. When we find a reference in the New Testament to an earlier Old Testament passage, we should explore the meaning. In the study above, we offered a few hermeneutical clues that might be employed in biblical exegesis. Once various candidates are discovered, we can revisit the psalm and begin a bottom-to-top analysis. First, we would conduct an in-depth exegetical analysis of the psalm to include linguistic, textual, historical-contextual, cross-cultural, literary, and theological issues. This analysis would explore prior biblical works upon which the author might have relied.

Second, we would explore the book within the psalm and surrounding psalms for any additional contextual clues. One topic to explore is whether the placement of the psalm within a book influences our interpretation. This would include the study of both the context of the surrounding psalms and possible date of authorship. Third, we would look for any interpretational clues about how the psalm was used by later prophetic authors. Fourth, we might explore ties to any inter-testamental literature and the development of messianic components.

Finally, we would move back in light of the completed analysis to re-evaluate the New Testament passages that rely upon the psalm. Key questions might include:

- Is the translation exact to the BHS (Hebrew Bible) or Septuagint (LXX) or were subtle changes made to emphasize a point. If it is not a quote, is it an echo?
- What is the implied meaning of the New Testament text?
- What is the context of the New Testament passage within its book?
- What hermeneutical steps is the author taking or assuming in their use of the psalm?

- If there are multiple references, quotes, or echoes, how do these create a broader understanding of both the Psalm and New Testament passages?

This methodology helps us to ensure that our hermeneutical process explores the historical context of an Old Testament passage and ensures that our New Testament understanding is informed by a full understanding of Scripture.

## **Conclusion**

This study set out to accomplish two primary goals: to present an historical-contextual analysis of Ps 110 and to outline by example a hermeneutical method that the Church might employ when examining Old Testament texts used by New Testament authors. We found that a reader of Ps 110 during the Monarchic period would have understood King Solomon as the primary referent. The voice of the psalm is most likely King David who gives an oracle to Solomon including elements similar to and consistent with the Davidic Covenant of 2 Sam 7. New Testament authors, inspired by the Holy Spirit, understood that David was prophetically speaking beyond Solomon to Jesus as the Messiah. We offered that the New Testament authors used Ps 110 in three ways: eschatological typology, rhetorical typology, and realized typology. We defined typology as a New Testament revelation of an Old Testament passage providing a new understanding in light of progressive revelation. In this case, the Old Testament passage referring to King Solomon in an immediate prophetic context is ultimately fulfilled in Jesus as the Messiah.

After we determined the existence of a typological relationship between the Ps 110 and later New Testament passages, we examined the form of that relationship. The study concluded that some New Testament authors referenced Ps 110 as partially fulfilled in the first century AD; however, looking to the Second Coming of Christ for ultimate fulfilment (eschatological typology). Other passages used Ps 110 as an argument for Jesus as the Messiah and for correcting a contemporary understanding (rhetorical typology). Finally, some New Testament authors used Psalm 110 as already fulfilled in Christ (realized typology).

Ultimately, we argued that students of the Bible may utilize a hermeneutical study of passages identified in the New Testament that quote or allude to Old Testament passages. As such, this study offered a hermeneutical, historical-contextual method for the study of the New Testament's use of Old Testament passages.

## **About the author**

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