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Quotations of Psalm 110:1 in the New Testament

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## I. Introduction

Psalm 110:1 is the Old Testament text that most widely appears in the New Testament, whether directly as a quotation or indirectly as an allusion or echo.<sup>1</sup> In this paper we will examine the passages in the New Testament that quote Psalm 110:1. To make the distinction between what passages quote or allude to Psalm 110:1, we will use Beetham's definitions of a quotation, with modification, and allusion.

Beetham makes no distinction between a quotation and a citation but *arbitrarily* defines a quotation as an "intentional, explicit, verbatim or near verbatim citation of a former text of six or more words in length."<sup>2</sup> However, Beetham does not clearly define what constitutes "near verbatim," which is open to different interpretations. This ambiguity defeats his desire to give clear definitions.<sup>3</sup> Thus, for clarity, we redefine Beetham's definition of a quotation to be an "intentional and explicit verbatim citation of a former text of six or more words in length." An allusion, on the other hand, according to Beetham, is a "linear marker of five words or less" which the author intends as an allusion and the text alluded to is remembered and understood by the reader.<sup>4</sup>

Based on the definition of a quotation we have given above, we have identified Matthew 22:44, Mark 12:36, Luke 20:42-43, Acts 2:34-35, and Hebrews 1:13 as the New Testament passages that quote Psalm 110:1. Passages that allude to Psalm 110:1, based on Beetham's definition of allusion, are Matthew 26:64; Mark 14:62, 16:19; Luke 22:69; Romans 8:34; 1 Corinthians 15:25; Ephesians 1:20; Colossians 3:1; and Hebrews 3:1, 8:1, 10:12, 13, and 12:2. This paper will examine the five identified passages that quote Psalm 110:1. In the course of our analysis, however, it will be necessary to refer to the allusions of Psalm 110:1 that occur in the respective books.

We will attempt to show that the quotation of Psalm 110:1 in the passages noted above is used in several ways. First, they are used to show that David's lord in Psalm 110:1 is interpreted to be Jesus. In this sense, Jesus is the fulfillment of the prophecy of Psalm 110. This is seen in all the five passages which will be considered. In the three Synoptic Gospels, however, he is not just David's lord in the sense that he is the son of David. He is more than that; he is also the Messiah-Son of God as well as Son of Man, and in Luke's Gospel, he is especially Lord. Second, in Acts 2:34-35, the

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<sup>1</sup> Martin Hengel, *Studies in Early Christology* (Edinburgh: T&T Clark, 1995), 133. Hengel, *Studies*, 133, states there are 21 passages with direct or indirect reference to Psalm 110:1 in the NT. David M. Hay, *Glory at the Right Hand: Psalm 110 in Early Christianity*, Society of Biblical Literature Monograph Series 18, ed. Robert A. Kraft (Nashville: Abingdon Press, 1973), 15, 45-47, states there are 33 direct or indirect references to Psalm 110:1, 4 in the NT.

<sup>2</sup> Christopher A. Beetham, *Echoes of Scripture in the Letter of Paul to the Colossians*, Biblical Interpretation Series, Vol. 96, ed. R. Alan Culpepper and Ellen Van Wolde (Leiden: Koninklijke Brill NV, 2008), 15, 16, 17.

<sup>3</sup> Beetham, *Echoes*, 15.

<sup>4</sup> Beetham, *Echoes*, 20.

psalm is primarily used as vindication of Jesus' life and ministry following his crucifixion, with emphasis on his exaltation to the right hand of God. However, the psalm is also Christological, since it interprets and assumes that Jesus is the Messiah, David's lord, in fulfillment of the prophecy of the psalm. Third, in Hebrews 1:13, the psalm is used primarily to proclaim the superiority of Jesus the Son over the angels. However, it is also used Christologically because Jesus the Son is interpreted and assumed to be the Messiah, David's lord. The psalm is also used in Hebrews 1:13 as vindication of the life and ministry of Jesus, as will be discussed below. Finally, there is an eschatological element to the use of Psalm 110:1 in all the passages noted: an eschatological judgment is seen in the context of the quotation in the Synoptic passages and in the eschatological settings in Acts and Hebrews.

This paper will first examine Psalm 110 in its context in the Old Testament, with a focus on Psalm 110:1. Then interpretations of Psalm 110:1 in the literature of the Second Temple Judaism period will be discussed. Analyses of the quote of Psalm 110:1 in the New Testament passages and their contexts will be given after that.

## II. Psalm 110 in the Old Testament

Psalm 110 is commonly accepted as a royal psalm.<sup>5</sup> Its origin and life setting are unknown, and how it was used for worship is unclear.<sup>6</sup> The most popular setting of the psalm seems to be a coronation or enthronement of a king,<sup>7</sup> though the language may also support its use prior to battle.<sup>8</sup> The author, date, and addressee of Psalm 110 are also disputed. We will examine the meaning of Psalm 110:1 in some detail, summarize the meaning of the rest of the psalm, and address the issues of author, date, and addressee.

### *Structure of Psalm 110*

Psalm 110 may be divided into two sections, vv. 1-3 (apart from the superscription in v. 1) and vv. 4-7. This structure may be seen by the parallel use of the words **נָאֵם** in verse 1 and **נִשְׁבַּע** in verse 4 that preface the oracles that follow in verses 2-3 and 5-7, respectively.<sup>9</sup> Though verse 4 introduces the priesthood of the

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<sup>5</sup> See Hay, *Glory at the Right Hand*, 19; Willem A. VanGemeren, "Psalms," in *Expositor's Bible Commentary*, Vol. 5, rev. ed., ed. Tremper Longman and David E. Garland (Grand Rapids: Zondervan, 2008), 813; Leslie Allen, *Psalms 101-150*, Word Biblical Commentary, Vol. 21, ed. David A. Hubbard and Glenn W. Barker (Waco, TX: Word Books Publisher, 1983), 83.

<sup>6</sup> John Goldingay, *Psalms*, vol.3, *Psalms 90-150*, Baker Commentary on the Old Testament - Wisdom and Psalms, ed. Tremper Longman III (Grand Rapids: Baker Academic, 2008), 292.

<sup>7</sup> Allen, *Psalms 101-150*, 83; James Luther Mays, *Psalms*, Interpretation, ed. James Luther Mays (Louisville: John Knox Press, 1994), 110.

<sup>8</sup> Goldingay, *Psalms 90-150*, 292.

<sup>9</sup> Allen, *Psalms 101-150*, 83, 85.

king, the contents of the two sections appear to be similar, and thus develop the idea given in verse 1.<sup>10</sup>

### *Superscription and Psalm 110:1*

The author of Psalm 110 is disputed. The meaning of  $\text{לְדָוִד}$  in the superscription is uncertain since  $\text{לְ}$  can have a variety of meanings, including “to,” “for,” and “of” in the sense of “belonging to” or “by”.<sup>11</sup> Various commentators interpret the author to be either a prophet or a court official writing to/for David ( $\text{לְדָוִד}$ ).<sup>12</sup> However, various dictionaries state that  $\text{לְ}$  is used as *Lamed auctoris*, indicating authorship.<sup>13</sup> Furthermore, the *Lamed auctoris* as used to introduce an author is a customary idiom in other Semitic dialects, especially in Arabic.<sup>14</sup> Thus, we understand the author of Psalm 110 to be David. This would indicate an early dating for the psalm, likely in the early monarchy.<sup>15</sup>

Psalm 110 is cast in prophetic speech. The word  $\text{אָמַר}$  in verse 1 appears only here in the Psalter, but 376 times in the OT and 365 times as a formula for an utterance of Yahweh, with the majority being in the prophetic writings.<sup>16</sup> Before divine names – for example, YHWH – it means “utterance, declaration of” YHWH given through a prophet,<sup>17</sup> and indicates the “divine origin and authority of the message” being given,<sup>18</sup> emphasizing that the message of the prophets comes from God and is true and effectual.<sup>19</sup> In the context of Psalm 110, the utterance of YHWH points to the promise in the covenant between YHWH and David and his ancestors

<sup>10</sup> Derek Kidner, *Psalms 73-150*, Tyndale Old Testament Commentaries, ed. D.J. Wiseman (London: InterVarsity Press, 1975), 393.

<sup>11</sup> Francis Brown, S.R. Driver, and Charles A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon* (Peabody: Hendrickson, 2003), 510, 512-13. Ronald Williams, *Williams' Hebrew Syntax*, 3<sup>rd</sup> ed., expanded and rev. John C. Beckham (Toronto: Toronto University Press, 2007), 106, 107, gives among several possible meanings of  $\text{לְ}$ , “of, belonging to” (p. 106, §270) and “for” in the sense of advantage (p. 107, §271a).

<sup>12</sup> For example, Allen, *Psalms 101-150*, 79, 86; Mays, *Psalms*, 350, 351; VanGemeren, “Psalms,” 814.

<sup>13</sup> See BDB, *Lexicon*, 513; Williams, *Syntax*, 106, §270, though Williams notes that this is disputed; E. Kautsch, ed., *Gesenius' Hebrew Grammar*, 2<sup>nd</sup> ed., rev. A.E. Cowley (Oxford: Clarendon Press, 1910), 419.

<sup>14</sup> Kautsch, *Gesenius*, 419-420.

<sup>15</sup> Hans-Joachim Kraus, *Psalms 1-59*, trans. H.C. Oswald (Minneapolis: Augsburg, 1988), 64.

<sup>16</sup> H. Eising, “ $\text{אָמַר}$ ,” in *Theological Dictionary of the Old Testament*, Vol. IX, eds. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans David E. Green (Michigan: Wm B. Eerdmans Publishing Co., 1998), 110.

<sup>17</sup> BDB, *Lexicon*, 610.

<sup>18</sup> Leonard J. Coppes, “ $\text{אָמַר}$ ,” in *Theological Wordbook of the Old Testament*, Vol. II, ed. R. Haird Larris (Chicago: Moody Press, 1980), 1273.

<sup>19</sup> Eising, “ $\text{אָמַר}$ ,” 112.

who have been granted kingship and authority by God over His people.<sup>20</sup>

The utterance of YHWH is “to my lord,” **לַאֲדֹנָי**. There is much dispute as to who “my lord” refers to. Scholars have given a few possibilities: David, David’s son Solomon, a later Davidic descendant, or the future Messiah.<sup>21</sup> Of the scholars who see the subject as David, several see the psalmist as a court official or prophet and not David himself.<sup>22</sup> Merrill sees both the author and subject of the psalm to be David, arguing that the term **אֲדֹנָי** had become “so formulaic that a king could use it even of himself” so that the phrase “my lord” eventually “came to mean nothing more than ‘I or ‘me’ when employed by the royal speaker.”<sup>23</sup> However, despite the evidence he gives,<sup>24</sup> his statement that apart from Ps 110:1 “there is no clear reference in the Old Testament to an individual addressing himself in this manner”<sup>25</sup> diminishes his argument.<sup>26</sup>

Another interpretation of “my lord” is that David was referring to an earthly, human king, specifically Solomon or a later Davidic descendant. The word **אֲדֹנָי** then means “lord, master,” with common synonyms equating it with rulership or kingship.<sup>27</sup> **אֲדֹנָי** would then mean “my lord, my master,” used as an expression of courtesy or politeness.<sup>28</sup> Bateman has argued for this understanding instead of the Messianic interpretation, as follows: 1) in the Old Testament, **לַאֲדֹנָי** is never used as a divine reference; 2) of the 138 forms of **אֲדֹנָי** and of the other nine prefixed forms of **אֲדֹנָי**, none has a divine reference; 3) 94% of the 168 various forms of **אֲדֹנָי** refer to earthly lords, with the exceptions of Josh 5:14; Judge 6:13; Dan 10:16, 17, 19; 12:8; and Zech 1:9; 4:4-5, 13; 6:4, where angelic beings are addressed; and 4) when **אֲדֹנָי** and **יְהוָה** are used in the same sentence, as in Ps 110:1, **אֲדֹנָי** always refers to an

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<sup>20</sup> VanGemeran, “Psalms 110,” 814.

<sup>21</sup> Elliot E. Johnson, “Hermeneutical Principles and the Interpretation of Psalm 110,” *Bibliotheca Sacra* (Oct-Dec, 1992): 431, and John Aloisi, “Who is David’s Lord? Another Look at Psalm 110:1,” *Detroit Bible Seminary Journal* 10 (2005): 104, list the possibilities.

<sup>22</sup> For example, Allen, *Psalms 101-150*, 86; Van Gemeran, “Psalms 110,” 814, who views the psalmist as speaking of David and his dynasty.

<sup>23</sup> Eugene Merrill, “Royal Priesthood: An Old Testament Messianic Motif,” *Bibliotheca Sacra* (Jan-Mar, 1993): 55.

<sup>24</sup> See Merrill, “Royal Priesthood,” 55-56.

<sup>25</sup> Merrill, “Royal Priesthood,” 55.

<sup>26</sup> However, the Targums of the Psalms do interpret “my lord” to refer to David. See the section below on interpretations of Psalm 110:1 in the Second Temple period.

<sup>27</sup> Gordon H. Johnson, “**אֲדֹנָי**,” in *New International Dictionary of the Old Testament Theology and Exegesis*, Vol. 1, ed. Willem A. VanGemeran (Grand Rapids: Zondervan, 1997), 257.

<sup>28</sup> Johnson, “**אֲדֹנָי**,” 259.

earthly lord.<sup>29</sup>

In favor of a Messianic interpretation, Davis has tried to argue that in Joshua 5:14 and Judges 6:13, the referent of אֲדֹנָי is יְהוָה, thus giving the possibility that David's אֲדֹנָי refers to the Messiah, and hence Jesus of the New Testament.<sup>30</sup> However, as has been noted, and as Davis himself recognizes, both Joshua and Gideon did not knowingly address יְהוָה, since Joshua addresses the “captain of the host of the LORD” and Gideon addresses the “angel of the LORD.”<sup>31</sup> Thus, Davis' argument is not persuasive.

Bateman thinks that David was referring to an earthly king in his lifetime, namely, his son Solomon, whom David made king and who sat on his throne in 1 Ki 1:48 and on the “throne of the Lord” in 1 Chron 29:23.<sup>32</sup> While it is possible that David may have been referring to his son Solomon in Psalm 110:1, there are reasons to think that this is unlikely.

First, if it is accepted that David is the author of the psalm and that the psalm's background is the covenant YHWH made with David in 2 Sam 7:8-16, then it is unlikely that David was referring to Solomon in Psalm 110. In 2 Sam 7:12, YHWH states that after David passes away, He will raise up one of David's descendant (singular in Hebrew) and establish his kingdom forever through this descendant. However, Solomon became king while David was still alive (1 Ki 1:34, 39, 43-48). Furthermore, David speaks of God's building his house (2 Sam 7:27) as occurring in the distant future (2 Sam 7:19, רָחֵק, “distant, remote, far off,” as an adjective used temporally may indicate “distant future”<sup>33</sup>). Solomon as king would be too near in time to David for the realization of this promise in the “distant future.” Thus, David is more likely referring to a future, possibly idealized, king who is descended from him, rather than to Solomon. He is “lord” because David by then is no longer king.

Second, one of the strongest arguments against seeing the referent of אֲדֹנָי to be an earthly, human king is Ps 110:4. It is argued that at no time in Israel's history did Israel have a king who ordinarily functioned as a priest.<sup>34</sup> Merrill's argument that David and Solomon functioned as priests – David led a procession dressed in priestly

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<sup>29</sup> Herbert W. Bateman IV, “Psalm 110:1 and the New Testament,” *Bibliotheca Sacra* (Oct-Dec 1992): 448.

<sup>30</sup> Barry C. Davis, “Is Psalm 110 a Messianic Psalm?” *Bibliotheca Sacra* (April-June 2000): 162-163.

<sup>31</sup> Aloisi, “Who is David's Lord?,” 118; Davis, “Psalm 110,” 162-163, n. 15.

<sup>32</sup> Bateman, “Psalm 110:1,” 450.

<sup>33</sup> Robert H. O'Connell, “רָחֵק,” in *New International Dictionary of the Old Testament Theology and Exegesis*, Vol. 3, ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 1100, 1101.

<sup>34</sup> David R. Anderson, *The King-Priest of Psalm 110 in Hebrews*, Studies in Biblical Literature, Vol. 21, ed. Hemchand Gossai (New York: Peter Lang, 2001), 26-27.

clothes, offered sacrifices, and gave benedictions (2 Sam 6), and Solomon functioned as a priest at sacrifices (1 Kings 3:1-9; 8:5, 62, 63) and gave benedictions (1 Kings 8:55)<sup>35</sup> – is unconvincing for a number of reasons: wearing a linen ephod does not necessarily indicate priesthood and offering sacrifices or giving benedictions were not limited to priests.<sup>36</sup> Rather, what is required to establish the king as priest “is not evidence that the King played a priestly part in certain rites, but that he ordinarily exercised the functions of the priest, and was truly the priest *de facto* as he was the King.”<sup>37</sup> Therefore, when YHWH makes David’s אֲדֹנָי a priest in the manner of Melchizedek in Ps 110:4, it is argued that the referent cannot be to an earthly king, but to the divine Messiah to come, that is, Jesus.<sup>38</sup>

However, the interpretation of “my lord” to refer to the future Messiah is also problematic. The difficulty is that David could not have understood the future Messiah in the same way that the New Testament writers did.<sup>39</sup> Specifically, he would not have envisioned a kingly yet suffering Messiah dying on a cross. More to the point, he would not have imagined the Messiah appearing to Israel in subjection to a foreign rule, nor one who establishes a spiritual kingdom rather than an earthly, political one.

In light of the difficulties discussed above, it may be possible, therefore, to think that in Psalm 110, David was addressing a future, idealized and anointed king, a messiah. The priesthood is bestowed on this king by royal oath. The word שָׁבַע, “swear, make an oath,”<sup>40</sup> which YHWH uses as a divine oath to make David’s אֲדֹנָי a priest, is the same word that YHWH uses in Psalms 89:3, 35 and 132:11 when He makes the covenant with David that He will establish David’s seed on David’s throne forever. God makes a divine promise to do something which has no prior precedent in Israel’s history. Similarly, if it is accepted that the referent of אֲדֹנָי is a future, anointed king from the line of David, then by divine oath, he is also a priest, though in the order of Melchizedek. No historical precedent is necessary for such a king-priest instituted by divine oath to become effectual.

This line of thinking, that the addressee in Psalm 110 is a future, idealized king/messiah who is also made priest by divine oath, may represent David’s further understanding of God’s promise to him in 2 Sam 7: the future Davidic descendant in 2 Sam 7 was prophetically revealed to David in Psalm 110 as both king/messiah and

<sup>35</sup> Merrill, “Royal Priesthood,” 57, 60.

<sup>36</sup> Aloisi, “Who is David’s Lord?,” 115-117.

<sup>37</sup> H.H. Rowley, “Melchizedek and Zadok,” in *Festschrift für A. Bertholet*, ed. W. Baumgartner (Tübingen: J.C.B. Mohr, 1950), 471, cited in Aloisi, “Who is David’s Lord?,” 116-117.

<sup>38</sup> See Aloisi, “Who is David’s Lord?,” 117, 119-122, and Anderson, *King-Priest*, 25-26, 61, both of whom argue for a Messianic interpretation of the psalm.

<sup>39</sup> John Goldingay, *Psalms 90-150*, 299, takes this position.

<sup>40</sup> T.W. Cartledge, “שָׁבַע,” in *New International Dictionary of the Old Testament Theology and Exegesis*, Vol. 4, ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 32.

priest. Support for this would be that 1) Psalm 110 uses prophetic language; 2) in the NT, Christ is acknowledged to be the son of David; and yet 3) in the NT quotes of Psalm 110, the messianic aspect of Psalm 110 is emphasized, that is, interpreted messianically.

YHWH tells David's lord to "sit at my right" (שֵׁב לְיָמֶיךָ). The word יָמִין means "right, right hand."<sup>41</sup> The right hand of a person was "usually the position of honor, privilege, and preference"<sup>42</sup> (cf. 1 Ki 2:19, where Bathsheba is seated at the right side of King Solomon). Since no human being can be literally seated beside YHWH, it is likely that the expression שֵׁב לְיָמֶיךָ has a metaphorical meaning, that is, YHWH has given David's אֶדְוָךָ a position of honor and privilege at his right side.<sup>43</sup> YHWH's right hand is also majestic and powerful.<sup>44</sup> In other words, YHWH appoints him king, His earthly vice-regent, to rule over His people Israel with power and authority.<sup>45</sup> The word also indicates a closeness of David's lord to YHWH.<sup>46</sup>

David's lord is to sit at God's right side עַד-אֲשֵׁית אֵיבֶיךָ הָדָם לְרַגְלֶיךָ ("until I make your enemies a footstool for your feet.") The preposition עַד can mean "until," "before," or "during."<sup>47</sup> The meaning "until" is probably the better understanding here. However, there is no indication that David's lord will cease to be at YHWH's right side once his enemies have been subjugated.<sup>48</sup>

The word הָדָם means "footstool."<sup>49</sup> A royal footstool in the ANE signified a king's power.<sup>50</sup> When הָדָם is used of enemies, as here in apposition to enemies in Psalm 110:1, the picture presented is that of a conqueror who victoriously puts his foot on the neck of the conquered (e.g. Josh. 10:24), symbolizing subjugation and

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<sup>41</sup> Frederic Clarke Putnam, "יָמִין," in *New International Dictionary of the Old Testament Theology and Exegesis*, Vol. 2, ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 466.

<sup>42</sup> Putnam, "יָמִין," 467.

<sup>43</sup> Goldingay, *Psalms 90-150*, 294.

<sup>44</sup> Putnam, "יָמִין," 468.

<sup>45</sup> Amos Hakham, *The Bible – Psalms with the Jerusalem Commentary*, vol. 3, *Psalms 101-150*, ed. and trans. Rabbi Israel V. Berman (Jerusalem: Mosad Harav Kook, 2003), 134; Hay, *Glory at the Right Hand*, 20.

<sup>46</sup> Hay, *Glory at the Right Hand*, 20.

<sup>47</sup> Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*, Vol. 1, rev. Walter Baumgartner and Johann Jakob Stamm, ed. and trans. under M.E.J. Richardson (Leiden: Brill, 2001), 786, 787.

<sup>48</sup> Aloisi, "Who is David's Lord?," 108.

<sup>49</sup> BDB, *Lexicon*, 213.

<sup>50</sup> I. Cornelius, "הָדָם," in *New International Dictionary of the Old Testament Theology and Exegesis*, Vol. 1, ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 1011.

servitude.<sup>51</sup> YHWH acts to conquer and subjugate David's lord's enemies, which by extension are YHWH's enemies, since YHWH has seated him at his right side.

### *The Literary Context of Psalm 110:1*

Psalm 110:1 provides the theme of the psalm, with the following verses developing the idea of YHWH subjugating the enemies of David's lord. This can be seen in several verses: in verse 2, where YHWH sends out the scepter of David's lord from Zion and tells him to rule in the midst of his enemies; in verse 5, where Adonai, YHWH, is at David's lord's right side, and the word **יָמֵינִי** is again used, except this time it means that YHWH will show His power<sup>52</sup> to support, protect, and grant victory to<sup>53</sup> David's lord when He smites kings in the day of His wrath; and in verse 6, which continues the military image of YHWH conquering the enemies of David's lord with the expression **יָדֵינִי בַּגּוֹיִם**, where **יָדַי** means "judge, contend, govern, administer" in Qal.<sup>54</sup> When used of divine activity, the word refers to YHWH's sovereign rule over creation and the nations, as well as to specific acts of judgment.<sup>55</sup> Though there are textual difficulties with verse 3, verse 3 likely continues the idea of rule and military subjugation from verses 1 and 2, since it speaks of the king's army.<sup>56</sup>

Though there are varying interpretations of why David's lord is declared a priest in the order of Melchizedek in verse 4,<sup>57</sup> the idea of kingship is still present, since Melchizedek was both priest and king (cf. Gen 14:18). The subject of verse 7 is ambiguous,<sup>58</sup> but the idea of victory with the help of God is present in the phrase

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<sup>51</sup> H.-J. Fabry, "יָמֵינִי," in *Theological Dictionary of the Old Testament*, Vol. III, ed. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. John T. Willis, Geoffrey W. Bromiley (pp. 1-358), and David E. Green (pp. 359-463) (Michigan: Wm B. Eerdmans Publishing Co., 1978), 332.

<sup>52</sup> J.A. Soggin, "יָמֵינִי," in *Theological Dictionary of the Old Testament*, Vol. VI, ed. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. David E. Green (Michigan: Wm B. Eerdmans Publishing Co., 1990), 332.

<sup>53</sup> Putnam, "יָמֵינִי," 467; Allen, *Psalms*, 87.

<sup>54</sup> Richard Schultz, "יָדַי," in *New International Dictionary of the Old Testament Theology and Exegesis*, Vol. 1, ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 939.

<sup>55</sup> Schultz, "יָדַי," 940.

<sup>56</sup> VanGemeren, "Psalm 110," 815, who says that the MT is "consistent in using military-royal imagery," as opposed to the LXX. For a discussion on the textual difficulties, see e.g. Allen, *Psalms*, 80-81; VanGemeren, "Psalm 110," 815.

<sup>57</sup> See Robin Routledge, "Psalm 110, Melchizedek and David: Blessing the Descendants of Abraham," *Baptistic Theologies*, 1 no 2 (Aug 2009): 1-16; VanGemeren, "Psalm 110," 817; Hakham, *The Bible – Psalms 101-150*, 137; M.J. Paul, "The Order of Melchizedek (Ps 110:4 and Heb 7:3)," *Westminster Theological Journal* 49 (1987): 195-211.

<sup>58</sup> VanGemeren, "Psalm 110," 817.

about the lifting of heads (יָרִים ראשׁ).<sup>59</sup> The idea of military conquest and subjugation of the enemies of David's lord is present throughout the psalm. It should be noted that, though YHWH seats David's lord at His right hand and is the one who is credited with the conquest and subjugation, David's lord is not a passive onlooker but takes an active part in the subjugation, as the language in the psalm shows: he rules, he has an army, and YHWH is at his right hand to support, protect, and grant victory to him, implying an active role for David's lord.

### Summary

Psalm 110 was most likely composed by David. It was a royal psalm and may have been used for enthronement. The referent to David's lord in verse 1, as probably understood by David, is unlikely David himself, Solomon, or Jesus the Messiah. Rather, David's lord most likely refers to a Davidic descendant, a future, idealized king/messiah through whom YHWH would fulfill his promise to David to establish his kingdom forever and subjugate all his enemies.

The psalm in New Testament usage may be seen to be prophetic, predicting a messiah who is both king and priest and finding fulfillment in Jesus. David's lord, the future king, will be a messiah in the sense that he will be anointed king over Israel. However, David does not clearly see him as *the* Messiah in the sense of the Christian understanding of Jesus and his life and ministry.<sup>60</sup>

### III. Interpretations of Psalm 110:1 in Second Temple Judaism Literature

There are few direct quotations of Psalm 110:1 in Second Temple Jewish literature. The LXX, dated approximately between the third and first centuries B.C.,<sup>61</sup> translates Psalm 110:1 directly, as the comparison below shows:

MT	לְדָוִד מִזְמוֹר נְאֻם יְהוָה   לְאֹדֹנִי שֵׁב לְיְמֵינִי עַד-אֲשֵׁית אִיבֵיךָ הַדָּם לְרַגְלֶיךָ:
LXX <sup>62</sup> (Ps 109:1)	τῶ Δαυιδ ψαλμός εἶπεν ὁ κύριος τῶ κυρίῳ μου κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου

<sup>59</sup> Allen, *Psalms*, 87; Hakham, *The Bible – Psalms 101-150*, 138; VanGemeren, “Psalm 110,” 817.

<sup>60</sup> See also Samuel E. Balentine, “The Royal Psalms and the New Testament: From “messiah” to “Messiah,” *The Theological Educator*, no 29 (Fall 1984): 56-62.

<sup>61</sup> Melvin K.H. Peters, “Septuagint,” in *The Anchor Bible Dictionary*, Vol. 5, ed. David Noel Freedman (New York: Doubleday, 1992), 1094.

<sup>62</sup> The LXX text is taken from Alfred Rahlfs, ed., *Psalmi cum Odis*, Septuaginta Vetus Testamentum Graecum, Vol. 10 (Göttingen: Vandenhoeck & Ruprecht, 1979).

There does not appear to be any significant textual variations in the LXX,<sup>63</sup> though there are some differences. The LXX translates the Hebrew noun **קִדְשׁ** as the Greek verb **εἶπεν**, changing the Hebrew verbless clause to a Greek verbal clause. Some meaning has been lost in the Greek rendering since **קִדְשׁ** indicates a prophetic utterance.<sup>64</sup> The LXX adds the article **ὁ** before **κύριος** in its translation of YHWH. The **ל** in **לְיָמֵי** is translated into the Greek **ἐκ**. The **ל** may have the sense of “with respect to,”<sup>65</sup> with “reference to,”<sup>66</sup> or “locality, at, near.”<sup>67</sup> The Greek preposition **ἐκ** in Septuagintal usage indicates “a position relative to a given point of reference” and is used with nouns, often in the plural (e.g. LXX Ex 14:22; Nu 21:11; Zech 4:11).<sup>68</sup> Thus, the Greek preposition **ἐκ** is used with the plural **δεξιῶν** in the LXX. Finally, it is possible that originally the LXX did not translate the divine name as **κύριος**, retaining the tetragrammaton in Hebrew or using Greek letters instead.<sup>69</sup> In any case, the final reading of LXX uses the word **κύριος** to translate both **יהוה** and **יהו** (cf. LXX Ps 109:5).

There are several references to Psalm 110 in the OT Apocrypha and Pseudepigrapha literature. In *I Maccabees*, in which the Hebrew original is dated around 100 B.C. with the Greek translation following shortly thereafter,<sup>70</sup> Simon from the Hasmonean family is called a “high priest forever” in 14:41,<sup>71</sup> a reference to Psalm 110:4. Since YHWH calls David’s lord of verse 1 a priest in verse 4, it would appear that David’s lord can be interpreted to be Simon Maccabee in *I Maccabees*. Although there are references to the Hasmoneans being called priests in the *Assumption of Moses* 6:1, *Jubilees* 32:1, and the *Testament of Levi* 8:3; 18:2, 3, any possible allusions to Psalm 110 is not as clear as with *I Macc* 14:41, since they may just as well allude to Gen 14:18 (*Assumption of Moses* 6:1) or because Levitical priesthood is in mind (*Jubilees* 32:1).<sup>72</sup>

<sup>63</sup> See Alfred Rahlfs, *Psalmi cum Odis*, 276-277. So Hay, *Glory at the Right Hand*, 21.

<sup>64</sup> Craig A. Evans, *Mark 8:27-16:20*, Word Biblical Commentary, Vol. 34B, ed. Bruce M. Metzger, David A. Hubbard, and Glenn W. Barker (Nashville: Thomas Nelson Pub., 2001), 273.

<sup>65</sup> Williams, *Syntax*, 108.

<sup>66</sup> BDB, *Lexicon*, 510.

<sup>67</sup> BDB, *Lexicon*, 511.

<sup>68</sup> T. Muraoka, *A Greek-English Lexicon of the Septuagint* (Louvain, Belgium: Peeters, 2009), 202.

<sup>69</sup> P.E. Kahle, *The Cairo Genizah*, 2<sup>nd</sup> ed. (Oxford: Blackwell, 1959), 222, cited by Hay, *Glory at the Right Hand*, 21.

<sup>70</sup> Everett Ferguson, *Backgrounds of Early Christianity*, 3<sup>rd</sup> ed. (Grand Rapids: William B. Eerdmans Publishing Company, 2003), 447.

<sup>71</sup> George Themelis Zervis, trans., “1 Makkabees,” in *A New English Translation of the Septuagint*, ed. Albert Pietersma and Benjamin G. Wright (Oxford: Oxford University Press, 2009), 500.

<sup>72</sup> Hay, *Glory at the Right Hand*, 24, 25 argues that there is “positive evidence of Hasmonean usage” in these texts. However, Donald Juel, *Messianic Exegesis: Christological Interpretation of the Old Testament in Early Christianity* (Philadelphia: Fortress Press, 1988), 137, says that the allusions Hay brings up, particularly the Testament of Levi, are “not uniformly convincing,” but they suggest that the

A clearer reference to Psalm 110:1 can be found in the *Testament of Job* 33:3 (1<sup>st</sup> century BC - 1<sup>st</sup> century AD), where Job speaks of the splendor and majesty of his throne as coming from the “right hand of God.”<sup>73</sup> In addition, Job states that, while the whole world and kings will pass away (33:4, 8), his throne is “in the holy land, its splendor is in the world of the changeless one” (33:5), his kingdom is “forever and ever, and its splendor and majesty are in the chariots of the Father” (33:9).<sup>74</sup> Verse 33:3 has been used to speak of the vindication of the righteous sufferer.<sup>75</sup> However, though Job is described as a king, his rule is not stressed nor is he depicted as a ruler or messiah of Israel.<sup>76</sup> Furthermore, only the last part of Psalm 110:1 is alluded to, and not the first part with reference to David’s lord. Thus, it is unclear whether the *Testament of Job* 33:3 intends to identify Job with David’s lord of Psalm 110:1.

One Qumran document, *11Q13*, also known as *11QMelchizedek*, speaks of Melchizedek. In this document, Melchizedek is represented as a divine being (II, 24-25) who comes at the end of days (II, 4) to release the sons of light and the people belonging to him from their sins, to atone for them (II, 6, 8), and to judge the wicked (II, 12-13). There is no reference, direct or indirect, to Psalm 110 in the document, nor does the document speak of Melchizedek as a priest.<sup>77</sup> Thus, it is disputed whether Psalm 110 had any influence on *11Q13*.<sup>78</sup> Hay and Watts think there may have been influence,<sup>79</sup> though Juel disagrees.<sup>80</sup> The themes that are found in both Psalm 110 and *11Q13* – Melchizedek, exaltation, divine kingship, victory over enemies, and judgment – make it likely that there may have been influence by Psalm 110 on *11Q13*.<sup>81</sup>

Hay also raises the possibility that, though there is no strong verbal parallelism, *1 Enoch* alludes to Psalm 110.<sup>82</sup> The language used of the “elect one” is that he sits on God’s throne rather than on the right hand of God, as in Psalm 110:1,<sup>83</sup> but there is

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psalm was appropriate for “court propaganda at the time of the Hasmoneans” because of its linking of kingship and priesthood in the figure of Melchizedek.

<sup>73</sup> R. P. Spittler, trans., “Testament of Job,” in *The Old Testament Pseudepigrapha*, Vol. 1, ed. James H. Charlesworth (Garden City, NY: Doubleday & Co., Inc., 1983), 855, 856.

<sup>74</sup> Spittler, “Testament of Job,” 855, 856.

<sup>75</sup> Juel, *Messianic Exegesis*, 137.

<sup>76</sup> Hay, *Glory at the Right Hand*, 23.

<sup>77</sup> Hay, *Glory at the Right Hand*, 27.

<sup>78</sup> Rikk E. Watts, “Mark,” in *Commentary on the New Testament Use of the Old Testament*, ed. G.K. Beale and D.A. Carson (Grand Rapids: Baker Academic, 2007), 221.

<sup>79</sup> Hay, *Glory at the Right Hand*, 27, 33 thinks that the author did have Genesis 14:18-20 and Psalm 110 in mind since Jews would have been unlikely to fail to think of them when mentioning Melchizedek and applied the psalm to the heavenly Melchizedek of *11Q13*. Watts, “Mark,” also thinks there was an influence of Psalm 110 on *11Q13*.

<sup>80</sup> Juel, *Messianic Exegesis*, 138, fn.9, says the evidence Hay cites regarding *11Q13* is unconvincing.

<sup>81</sup> Joel Marcus, *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark* (Edinburgh: T&T Clark, 1992), 133.

<sup>82</sup> Hay, *Glory at the Right Hand*, 26, referencing 1 Enoch 45:1,3; 51:3; 52:1-7; 55:4; 61:8; 69:27, 29.

<sup>83</sup> See E. Isaac, “1 Enoch,” in *The Old Testament Pseudepigrapha*, Vol. 1, ed. James H. Charlesworth (Garden City, NY: Doubleday & Co., Inc., 1983) and the verses 1 Enoch 45:1, 3; 51:3; 52:1-7; 55:4;

also uncertainty whether there is an allusion to Psalm 110 in *1 Enoch*.<sup>84</sup>

Later Jewish writings in the Targums and rabbinic literature also interpret Psalms 110:1 in different ways. In the Targum of Psalms, Psalm 110 is attributed to David as the author. Furthermore, the “my lord” of Psalm 110:1 is interpreted to be David himself: “The Lord said through his Memra that he would give me the lordship, because I had sat for the instruction of the Law: ‘Wait at my right hand, until I make your enemies a stool for your feet.’”<sup>85</sup> In verse 4, David is said to be appointed a “prince for the world to come,” which may indicate a messianic understanding.<sup>86</sup>

In rabbinic literature, Psalm 110 is applied to various persons, including the messiah. In *Midrash Tehillim* 2§9, Psalm 110:1 is applied to the nation of Israel.<sup>87</sup> In *b. Nedarim* 32b, Abraham is given the priesthood of Melchizedek and is the one who sits at the right hand of God.<sup>88</sup> Likewise, in *b. Sanhedrin* 108b and *Midrash Tehillim* 110§4, Abraham is seated at God’s right hand.<sup>89</sup> In *Seder Eliyahu Rabbah* 18, David is seated at the right of God in the eschatological time because of his good deeds.<sup>90</sup> In *b. Sanhedrin* 38b, Rabbi Aqiba interprets the thrones in Daniel 7:9 in terms of one throne for God and one for David, possibly thinking of the Davidic messiah and Psalm 110:1, though he is rebuked by other rabbis.<sup>91</sup> In *Midrash Tehillim* 18§29, the Holy One is said to seat the Messiah at his right hand, with a quote from Psalm 110:1, thus applying David’s lord to the Messiah in “the time-to-come.”<sup>92</sup> In *Genesis Rabbah* 85:9, the staff spoken of in Psalm 110:2 is said to be the staff of the King Messiah,<sup>93</sup> thus equating David’s lord with the King Messiah. *Numbers Rabbah*

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61:8; 69:27, 29.

<sup>84</sup> Juel, *Messianic Exegesis*, 138, fn.9, says the evidence Hay cites regarding 1 Enoch is also unconvincing.

<sup>85</sup> David M. Stec, trans., *The Targum of Psalms*, The Aramaic Bible: The Targums, Vol. 16, Martin McNamara (Wilmington, DE: M. Glazier, 1987), 202. Another Aramaic translation of Psalm 110:1 is “The Lord said through his Memra that he would make me lord over Israel. However, he said to me, “Return and wait for Saul, who is of the tribe of Benjamin, until he dies; for you are not associated with a kingdom that is near; and afterwards I will make your enemies a stool for your feet.” (p. 202) That David is not associated with a “kingdom that is near,” along with verse 4, may indicate a messianic understanding.

<sup>86</sup> Hay, *Glory at the Right Hand*, 28.

<sup>87</sup> Hay, *Glory at the Right Hand*, 31.

<sup>88</sup> Jacob Neusner, *The Babylonian Talmud, A Translation and Commentary: Tractate Nedarim, Tractate Nazir*, Vol. 10 (Peabody, MA: Hendrickson Publishers, 2005), 87.

<sup>89</sup> Jacob Neusner, *The Babylonian Talmud, A Translation and Commentary: Tractate Sanhedrin*, Vol. 16 (Peabody, MA: Hendrickson Publishers, 2005), 191; Hay, *Glory at the Right Hand*, 29, fn.48, who refers to *Midrash Tehillim* 110§4.

<sup>90</sup> Watts, “Mark,” 221. See also Hay, *Glory at the Right Hand*, 28, who cites H.L. Strack and Billerbeck, *Kommentat zum Neuen Testament aus Talmud und Midrasch* (Munich: Beck, 1922ff), 4, 458.

<sup>91</sup> Neusner, *The Babylonian Talmud: Tractate Sanhedrin*, 191. See also Hay, *Glory at the Right Hand*, 26; Juel, *Messianic Exegesis*, 137-138; and R. Travers Herford, *Christianity in Talmud and Midrash* (NY: KTAV Publishing House, Inc., 1975), 296.

<sup>92</sup> William G. Braude, trans., *The Midrash on Psalms*, Vol 1 (Yale: Yale University Press, 1959), 261, cited by Juel, *Messianic Exegesis*, 138, fn.10.

<sup>93</sup> Jacob Neusner, ed. and trans., *Genesis and Judaism: The Perspective of Genesis Rabbah: An*

18:23 also interprets Psalm 110:2 in terms of the Messiah.<sup>94</sup> In summary, rabbinic literature applied Psalm 110:1 to the nation Israel, Abraham, David, and the Messiah.<sup>95</sup>

#### IV. New Testament Quotations of Psalm 110:1

##### 1. Quotations of Psalm 110:1 in the Synoptic Gospels

In all of the Synoptic Gospels, both the broader and the immediate contexts in which Psalm 110:1 is located are very similar, though there are some differences. As a result, the use and significance of Psalm 110:1 in all three of the Synoptic Gospels is likewise very similar, with slight variations in emphasis.

In this paper, Markan priority is assumed. Thus, we will first examine the use of Psalm 110:1 in Mark's Gospel. What is stated in terms of the use and significance of Psalm 110:1 in Mark can also be said for Matthew and Luke as well. Differences in Matthew and Mark will be noted where relevant.

##### Mark 12:36

The quotation of Psalm 110:1 in Mark's Gospel occurs in Mark 12:36. We will first examine the text of Mk 12:36 and the broad and immediate contexts in which the quotation is located. We will then discuss its use and significance.

##### Textual Analysis

Psalm 110:1 in the MT, LXX, and Mark 12:36 is as follows:

MT	:דָּוִד מְזַמֵּר נְאֻם יְהוָה   לְאֹדְנֵי שֵׁב לְיַמֵּינֵי עַד-אַשִׁית אֲיֹבֵיךָ הַדָּם לְרַגְלֶיךָ:
LXX (Ps 109:1)	τῶ Δαυιδ ψαλμός εἶπεν ὁ κύριος τῶ κυρίῳ μου κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου
Mark 12:36bc	(b) εἶπεν κύριος τῶ κυρίῳ μου· (c) κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου.

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*Analytical Anthology*, Brown Judaic Studies 108, ed. Jacob Neusner, et al. (Atlanta: Scholars Press, 1985), 181. In this book, the passage is listed under *Gen. Rab.* LXXV:IX (75:9). This may be a typographical error, since both Watts, "Mark," 221, and Craig Blomberg, "Matthew," in *Commentary on the New Testament Use of the Old Testament*, ed. G.K. Beale and D.A. Carson (Grand Rapids: Baker Academic, 2007), 83, list *Gen. Rab.* 83:9. This discrepancy cannot be independently checked since this school's library lacks any other resources for verification.

<sup>94</sup> See Watts, "Mark," 221; Blomberg, "Matthew," 83.

<sup>95</sup> Juel, *Messianic Exegesis*, 139, says that it may have been possible that the Jews in Justin Martyr's day (*Justin Dial.* 33, 83) applied Psalm 110:1 to Hezekiah, though this cannot be verified in rabbinic tradition.

The slight differences between the MT and LXX were discussed above. Mark 12:36 is similar to the LXX translation in all respects except for two minor changes. First, Mark 12:36b omits the article *ὁ* before *κύριος*. Second, in Mk 12:36c uses the word *ὑποκάτω* instead of the LXX's *ὑποπόδιον*. However, there is a variant reading that has *ὑποπόδιον*. Matthew 22:44 supports Mark's substitution of *ὑποκάτω*, but Luke 20:43 uses the LXX's *ὑποπόδιον*. It is likely copyists of Mark's Gospel changed Mark's *ὑποκάτω* to *ὑποπόδιον*, resulting in the variation.<sup>96</sup> The use of *ἐκ δεξιῶν* is the same as the LXX translation.<sup>97</sup>

### *The Broad Context*

We view the broad context of the psalm citation to be Mark 11:1-13:37, from Jesus' entry into Jerusalem to the end of his discourse on the end times.<sup>98</sup> The broad context starts with Jesus riding triumphantly into Jerusalem on a donkey in fulfillment of the messianic prophecy of Zech 9:9-10 (Mk 11:7-8). The crowd surrounding him recites Psalm 118:25 and blesses the coming of the kingdom of their father David (Mk 11:9-10), appearing to expect the coming of the Davidic kingdom. It is to be noted, however, that their conception of the kingdom of David is a national and political one within the context of their subjugation under Roman rule.<sup>99</sup> In the literary context, Jesus' triumphant entry into Jerusalem sets the tone for what follows and suggests a messianic theme that persists throughout his presence in Jerusalem.<sup>100</sup>

Several other themes can also be discerned within the broad context. The theme of the destruction of the Temple is symbolized by the cursing and withering of the fig tree (Mk 11:14, 21) that frame the account of Jesus' actions in the Temple (Mk 15-18).<sup>101</sup> It reappears again in Jesus' prediction in Mk 13:1-3. The theme of Jesus' authority is brought to the fore when the chief priests, scribes, and elders first dispute his authority in Mk 11:28, then again in their attempts to trap him and charge him with sedition (Mk 12:13-17), to lure him into opposing Moses and his teachings (Mk 12:18-27), and to test him in his knowledge of Scripture (Mk 12:28-34). These

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<sup>96</sup> Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2<sup>nd</sup> ed. (Stuttgart: German Bible Society, 1994) 94.

<sup>97</sup> The use of *ἐκ* to indicate location in the NT can be also seen in e.g. Mk 10:37, 40; Mt 25:33, 34.

<sup>98</sup> See e.g. R. Alan Culpepper, *Mark*, Smyth and Helwys Commentary, ed. R. Alan Culpepper (Macon, GA: Smyth and Helwys Pub., Inc., 2007), 37; Robert H. Stein, *Mark*, Baker Exegetical Commentary on the New Testament, ed. Robert W. Yarbrough and Robert H. Stein (Grand Rapids: Baker Academic, 2008), 36; and William L. Lane, *The Gospel According to Mark*, The New International Commentary on the New Testament, ed. F.F. Bruce (Grand Rapids: William B. Eerdmans, Pub., 1974), 31, for a similar assessment.

<sup>99</sup> R.T. France, *The Gospel of Mark: A Commentary on the Greek Text*, The New International Greek Testament Commentary, ed. I Howard Marshall and Donald A. Hagner (Grand Rapids: William B. Eerdmans Pub Co., 2002), 434.

<sup>100</sup> Craig A. Evans, *Mark 8:27- 16:20*, Word Biblical Commentary, Vol. 34B, ed. Bruce M. Metzger, David A. Hubbard, and Glenn W. Barker (Nashville: Thomas Nelson Publishers, 2001), 147.

<sup>101</sup> France, *Mark*, 447-448; Stein, *Mark*, 519.

disputes and challenges reveal the religious leaders' rejection of and opposition to Jesus (Mk 12:12), a theme that runs throughout the context.

In turn, Jesus asserts his authority. He charges the religious leaders with rejecting him as one sent by God (Mk 12:1-11), thwarts their plans to trap him (Mk 12:15-17), and demonstrates his superior knowledge of Scripture (Mk 12:24-27 29, 34). Noteworthy is that Jesus shows his messianic identity by being able to discern and pronounce who is near the kingdom of God (Mk 12:34).<sup>102</sup> He also asserts his authority by declaring judgment on the religious leaders because of their rejection of him (Mk 12:40). Rejection of and opposition to Jesus, judgment, and eschatology come together in Jesus' discourse on the end times (Mk 13:1-27). In the context of eschatology, the religious leaders' rejection of and judgment on Jesus in his coming to and presence in Jerusalem is put in stark contrast to Jesus' exhortation to his disciples to be alert and ready (Mk 13:28-37) for the coming of the Son of Man (Mk 13:26-27). It is the Son of Man who will judge those who reject him in the end times.

In summary, there are several themes that appear in Mk 11:1-13:37. Messianic expectation, the coming of the kingdom of God, Jesus' authority, his superior knowledge of Scripture, rejection of and opposition to Jesus which leads to conflict, judgment, and eschatology form the context in which Psalm 110:1 is cited. These themes appear in the broad context of the citations in Matthew and Luke as well.<sup>103</sup>

#### *Analysis of Mark 12:36 in the Immediate Context of Mark 12:35-37*

The immediate context of the citation of Psalm 110:1 is Mk 12:35-37, which follows a series of disputes which the religious leaders began with Jesus.<sup>104</sup> Jesus is the one who now asks the question, since no one dares ask him any more questions (Mk 12:34). Mark explicitly states that Jesus is teaching in the Temple but does not specify the audience whom Jesus is teaching. However, the audience is likely the crowd in the Temple (Mk 12:37), including the religious leaders. Jesus' question referring to the scribes may implicitly indicate a continuation of the series of disputes between him and the religious leaders.

The issue centers on the understanding of the Messiah. Jesus starts the question with  $\pi\omega\varsigma$ , an interrogative reference to means or manner: how? by what means?<sup>105</sup> with what evidence?<sup>106</sup> In effect, Jesus is questioning the means or the evidence used

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<sup>102</sup> James R. Edwards, *The Gospel According to Mark*, The Pillar New Testament Commentary, ed. D.A. Carson (Grand Rapids: Eerdmans, 2002), 374.

<sup>103</sup> In the discussion below on Matthew and Luke, this will be presupposed unless noted otherwise.

<sup>104</sup> The scribe in Mk 12:28-34, as presented in Mark, may not be disputing with Jesus, as the Pharisees and the Sadducees did previously. Nevertheless, we use the term "dispute" to cover all Jesus' dialogue partners in Mark 12.

<sup>105</sup> Johannes P. Louw and Eugene A. Nida, eds., *Greek-Lexicon of the New Testament Based on Semantic Domains*, 2<sup>nd</sup> ed. (New York: United Bible Societies, 1989), 815.

<sup>106</sup> Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*,

by which the scribes conceive of the Messiah as the “son of David.” By the use of πῶς, Jesus may be questioning their understanding of the Messiah from their interpretation of Scripture, since the two preceding disputes centered on understanding Scripture.

In the Second Temple period, the Messiah was understood to be of Davidic descent. Passages such as 2 Sam 7:11-14; Jer 23:5-6, 33:15-16, where the Messiah was the “branch” of David; Isa 11:1, in which the “stump” and the “branch” was the Messiah; and Zech 3:8 and 6:12, where the “branch” was also understood to be the Messiah gave credence to the view that the Messiah was the son of David. In addition, in *The Psalms of Solomon* 17:21, a later Jewish writing, the coming king of Israel was called the “son of David.” Thus, it would seem reasonable to call the Messiah the “son of David.”<sup>107</sup>

In verse 36, Jesus begins to question this understanding of the Messiah. The use of the intensive pronoun αὐτός seems to contrast what David says with what the scribes say about the Messiah.<sup>108</sup> The assumption here is that Jesus and his audience accept David as the author of the psalm.<sup>109</sup> The phrase ἐν τῷ πνεύματι τῷ ἁγίῳ points to the revelatory and divinely inspired nature of the psalm spoken by David. The purpose of adding this phrase may be to invest David’s understanding of the Messiah with more authority than the scribes’ understanding.

In verse 37, once again the intensive pronoun is used to contrast what David says about the Messiah with what the scribes say. In the double accusative αὐτὸν κύριον that follows λέγει, the pronoun αὐτόν refers to the Messiah and is the object of the verb. The word κύριον is the complement which qualifies αὐτόν.<sup>110</sup> That is, the Messiah is given the quality or attribute of κύριος, “lord.”<sup>111</sup> Thus, Jesus is focusing on David’s use of τῷ κυρίῳ μου to refer to the Messiah as “lord.”

Jesus’ question πόθεν αὐτοῦ ἐστὶν υἱός poses a dilemma. The word πόθεν (“marker of an event indicating how something took place – ‘how, in what manner?’”<sup>112</sup>) asks how it came to be that the Messiah is understood to be David’s son

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rev. and ed. Frederick W. Danker, 3rd ed. (Chicago: University of Chicago Press, 2000), 900, 901.

<sup>107</sup> Evans, *Mark*, 272.

<sup>108</sup> Evans, *Mark*, 273, who says that the use of αὐτός is intended to show that “‘David himself’ bears witness against the sufficiency of the scribes’ messianic epithet.”

<sup>109</sup> R.T. France, *Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission* (London: Tyndale Press, 1971), 163.

<sup>110</sup> Stanley Porter, *Idioms of the Greek New Testament*, 2<sup>nd</sup> ed. (Sheffield: Sheffield Academic Press, 1994), 89, where it is stated that the primary object of the verb in a double accusative is the item which is a proper name, has the article, is a pronoun, or occurs first if the others are indecisive.

<sup>111</sup> See Porter, *Idioms*, 89, where it is stated that when a verb takes two objects, “*it is an instance of the predicate double accusative, where the quality or attribute of one accusative is given to the other* (italics original).” Daniel Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), 184, states that with a double accusative, “*the object-complement construction is semantically equivalent to the subject-predicate nominative construction* (italics original).”

<sup>112</sup> Louw and Nida, *Lexicon*, 789, §89.86.

if David himself calls the Messiah “lord.” The issue is in what manner the scribes came to understand the Messiah as David’s son, not of how the Messiah came to be David’s son. The question may be understood in this way because of the use of the intensive pronoun to contrast what David says in verse 35 with what the scribes say in verse 35. Likewise, the repetition of the intensive pronoun in verse 37 may indicate the same contrast. In this case, *καί* means “yet.”<sup>113</sup>

There are two accepted premises at work that make Jesus’ question a dilemma: 1) the psalm was considered to messianic, with the second “lord” in v. 37b referring to the Messiah, and 2) the use of “my lord” implies the superiority of the one addressed as lord.<sup>114</sup> David’s lord is superior to David. How then can David address the Messiah as his lord and the Messiah be his son at the same time? The way the question is posed raises doubt about the scribes’ understanding of the Messiah and forces them to rethink their understanding in light of what David himself says under prophetic revelation, which is in contrast to their understanding. The fronting of the pronoun *αὐτοῦ* (“his,” i.e. David’s) for emphasis in the question hints that Jesus is the son of someone other than David.<sup>115</sup>

#### *The Use and Significance of Psalm 110:1 in Mark 12:36 and its Context*

Jesus’ quote of Psalm 110:1 and the manner in which he asked his questions were designed to raise doubt of the scribes’ understanding of the Messiah as the son of David. No answer to the question, nor explicit identification of who the Messiah is, is given in the passage. However, the context and Mark’s Gospel as a whole allow us to probe what Jesus may have wanted to suggest about the sonship of the Messiah.

Jesus’ entry into Jerusalem in fulfillment of messianic prophecy implicitly suggests that Jesus is speaking of himself in Mk 12:35-37 as the Messiah. That this is so can be seen in Mk 14:61-62, when he confirms under questioning at his trial that he is *ὁ χριστός*. In acknowledging that he is the Messiah, he also affirms that he is *ὁ υἱὸς τοῦ εὐλογητου*, a phrase which is to be taken as a restrictive appositive qualifying *ὁ χριστός*. That is, *ὁ χριστός* and *ὁ υἱὸς τοῦ εὐλογητου* are not synonyms; rather, *ὁ υἱὸς τοῦ εὐλογητου* identifies who *ὁ χριστός* is, that is, the Messiah-Son of God.<sup>116</sup> Elsewhere in Mark’s Gospel, Jesus is depicted as the Son of

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<sup>113</sup> Louw and Nida, *Lexicon*, 812, §91.12.

<sup>114</sup> France, *Jesus and the Old Testament*, 163. But see I. Howard Marshall, *Commentary on Luke*, New International Greek Testament Commentary, ed. I. Howard Marshall and W. Ward Gasque (Grand Rapids: William B. Eerdmans, Pub., 1978), 747-748, for a difference in opinion.

<sup>115</sup> W. Wrede, *Vorträge und Studien* (Tubingen: Mohr, 1907), 174f, cited by Hay, *Glory at the Right Hand*, 114, fn.33, who doubts Mark’s capability to express such subtlety by syntax. Joel Marcus, “Mark 14:61: ‘Are you the Messiah-Son-of-God?’,” *Novum Testamentum XXXI*, 2 (1989): 135, fn.41, disagrees with Hay, arguing that Mark provides the point of departure for revisions in Matthew and Luke who also imply that Jesus is the son of someone else.

<sup>116</sup> See the argument by Marcus, “Mark 14:61,” 125-151.

God (Mk 1:11; 3:11; 5:7; 9:7) who is divine since he exercises divine prerogatives (Mk 2:5-7, 28; 4:39-41; 6:49-52).<sup>117</sup> After affirming that he is the Messiah-Son of God in Mk 14:62, Jesus alludes to Psalm 110:1, referring to himself as the Son of Man who sits at God's right hand and who will come with the clouds of heaven (Dan 7:13). Mark also portrays Jesus as the heavenly Son of Man in other passages (Mk 8:38; 13:26). Thus, from these verses, the Messiah is linked with the Son of God and the Son of Man. From this, it may be understood that in Mk 12:36, Jesus is not only the Messiah, but the Son of God and Son of Man.

In Mark's Gospel, Jesus as the son of David is not denied (Mk 10:47, 48, where Jesus acknowledges this title). However, there does not seem to be any emphasis on his being the son of David. The Messiah as the Son of God and Son of Man is superior to the messiah who is the son of David. In the latter case, the messiah who is the physical descendant of David is understood to restore the national and political Davidic kingdom to Israel.<sup>118</sup> However, the Jesus the Messiah as Son of God and Son of Man is divine and transcendent in nature, as seen, for instance, in his transfiguration on the mountain (Mk 9:2-9, with Mk 8:28-31), one who is not merely the physical descendant of David,<sup>119</sup> and whose role of returning in glory to establish God's eternal kingdom is superior to an earthly Davidic kingdom.<sup>120</sup> This redefines the idea of messiah as a political, military ruler. "The messianic dominion was not to be won by his own power, but would be conferred on him by God, and would be exercised in a realm higher than that of a national kingship, at the right hand of God."<sup>121</sup>

When Jesus quotes Psalm 110:1 to teach the sonship of the Messiah, he assumes David's lord to be the Messiah. The Messiah is Jesus himself, who is the Son of God and Son of Man, not merely the son of David. When David wrote the psalm, he likely did not see his lord as the Messiah-Son of God whose kingdom is not of this earth. Instead, he likely envisaged a future king from his line whose kingdom God would establish forever on earth, according to his promise. Jesus has interpreted David's "lord" to be a divine figure, the Messiah-Son of God and Son of Man – himself. In this sense, the use of Psalm 110:1 to indicate that David's lord is Jesus the Messiah represents a fulfillment in Jesus of YHWH's prophetic utterance.

Though Jesus' quote of Psalm 110:1 and his questions focus on the sonship of

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<sup>117</sup> Watts, "Mark," 222.

<sup>118</sup> See Lawrence H. Schiffman, "The Concept of the Messiah in Second Temple and Rabbinic Literature," *Review and Expositor*, 84 no. 2 (Spr 1987): 235-246, who posits two concepts of messiah in Second Temple Judaism, one who restores the earthly Davidic kingdom to Israel and one who is apocalyptic and brings the world to an end to establish God's new world order.

<sup>119</sup> See Evans, *Mark*, 276; Stein, *Mark*, 571-572, on the inadequacy of the title "son of David" to characterize the Messiah.

<sup>120</sup> Joel Marcus, "Mark 14:61," 137. See also Marcus, *The Way of the Lord*, 143-144.

<sup>121</sup> France, *Jesus and the Old Testament*, 102.

the Messiah, it is also possible to see that the latter half of Psalm 110:1/Mk 12:36c has relevance in the broader context. While on earth, Jesus is metaphorically at the right hand of God,<sup>122</sup> in a position of honor and privilege, and comes to bring the message of God's kingdom. It is clear that he meets opposition from the religious leaders (Mk 12:1-11). In this sense, they are enemies of the Messiah-Son of God.<sup>123</sup> The depiction of war in the whole of Psalm 110 can be seen in the conflict that Jesus faced with his enemies. That God will subjugate his enemies, as depicted in Psalm 110, can be seen partially by Jesus' winning his conflicts with the religious leaders (Mk 12:34). The pronouncement of judgment on those who reject him and on the Temple and Jerusalem that runs through Mk 12:1-13:37 foreshadows the eschatological triumph over his enemies in the end times (Mk 13:26; Mk 14:62, alluding to Psalm 110:1).

### **Mathew 22:44**

The quotation of Psalm 110:1 in Matthew's Gospel occurs in Mt 22:44. As with Mark 12:36, we will examine the text of Mt 22:44 and its broad and immediate contexts. We will then discuss its use and significance. Much of what was said in the analysis above on Mark applies to Matthew. However, we will discuss the relevant differences below.

#### *Textual Analysis*

The quotation of Psalm 110:1 in Matthew 22:44 uses Greek that is exactly the same as the Greek used in Mark 12:36. The quotation also uses the word ὑποκάτω. There are no variants in the Matthean passage.

#### *The Broad Context*

We view the broad context of the psalm citation to be Matthew 21:1-25:46, from Jesus' entry into Jerusalem to his discourse on the end times and preparation for it. The themes in the broad context are the same in Matthew as in Mark but are heightened because of additional or changed material. Matthew has quoted Zech 9:9 (Mt 21:5). He has added several pericopes and verses on the religious leaders' rejection of and disobedience to God (Mt 21:28-32; 22:1-10) and on their judgment (Mt 21:43-44; 22:10-14). The conflict between the religious leaders and Jesus is heightened in Mt 22:18 when Jesus calls the Pharisees "hypocrites" (cf. Mk 12:15). The scribe who is presented ambiguously, if not favorably, in Mk 12:28 is presented instead in Mt 22:34 as one of the Pharisees who oppose Jesus. Jesus' rebuke of the

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<sup>122</sup> Jesus cannot be literally at the right hand of God since he is God incarnate on earth.

<sup>123</sup> Watts, "Mark," 222, and Joel Marcus, *The Way of the Lord*, 136, also see this connection, though they, in particular Marcus, also think that these enemies include not only human enemies but spiritual enemies who are behind the opposition seen in the human enemies.

scribes in Mk 12:38-40 is extended in Mt 23:1-36 with a series of woes toward the scribes and Pharisees and a proclamation of their guilt and judgment (Mt 23:37-24:2). Jesus' discourse on the end times is also longer in Matthew than in Mark, as well as his exhortation to his disciples to be ready for the coming of the Son of Man, in contrast to those who are not and who will be judged (Mt 24:3-25:46). With these changes, as well as in the immediate context of the quotation, to be discussed below, Matthew heightens the themes that are present in the broad context in Mark: messianic expectations, Jesus' authority, conflict between Jesus and the religious leaders, the religious leaders' opposition to and rejection of Jesus and God, and the impending judgment on them.

*Analysis of Matthew 22:44 in the Immediate Context of Matthew 22:41-45*

Matthew presents the immediate context of the quotation of Psalm 110:1 slightly different than Mark does. Mark does not specify who Jesus' audience is. In Mt 22:41, however, Matthew states that Jesus addresses his question to the Pharisees. Matthew's account thus highlights the continuing conflict between Jesus and the religious leaders.

In verse 42, Jesus' question focuses on whose son the Messiah is (τίνος υἱός ἐστιν), a question of descent and identity. The Pharisees' answer, "son of David," seems to be unsatisfactory. In verse 43, the postpositive οὖν in the context of Jesus' rebuttal does not seem to be inferential but may be slightly adversative, "but, however,"<sup>124</sup> signaling disagreement. The use of πῶς, an interrogative reference to means or manner (see above on Mk 12:35), does not ask by what means the scribes say that the Messiah is the Son of David, as in Mark, but by what means David calls the Messiah "lord" (the double accusative αὐτὸν κύριον). Davidic authorship is again assumed.

The preposition ἐν in the phrase ἐν πνεύματι (without the modifier τῷ ἁγίῳ in Mark 12:36), in view of πῶς, should probably be understood as spherical in the sense that David was under the influence or control of the Spirit when he spoke Psalm 110:1.<sup>125</sup> Matthew omits Mark's intensive pronoun αὐτός to contrast what the Pharisees say with what David says about the Messiah. However, the formulation of the question brings out the prophetic and divinely revelatory means by which David calls the Messiah "lord," since he was speaking under the influence of the Spirit. The prophetic and divine origin of the psalm in which David calls the Messiah "lord" is more authoritative than what the Pharisees say about the sonship of the Messiah.

<sup>124</sup> BDAG, 737. The inferential meaning of οὖν does not seem to fit the context, nor does its use as a marker of continuation of a narrative (BDAG, 736). It is possible as inferential only if an unexpressed thought is given between verses 42 and 43.

<sup>125</sup> See Porter, *Idioms*, 159, in his discussion of ἐν Χριστῷ.

In verse 45, the question posed by Jesus uses the conditional particle εἰ and indicative verb, which assumes the protasis to be true. Again, the accepted premises discussed above are present in the question: the psalm is understood to be messianic and a father does not call his son both “son” and “lord.” Matthew does not use the intensive αὐτός that Mark does to contrast what the Pharisees say and what David says, but the prophetic and the revelatory nature of the psalm still gives authority to what David says about the Messiah.

Matthew differs from Mark in the wording of this final question. Matthew has πῶς υἱὸς αὐτοῦ ἐστίν where Mark has πόθεν αὐτοῦ ἐστίν υἱός. As discussed above, the wording of Mark’s question in its context asks the means by which the scribes, in contrast to what David himself says, came to understand the Messiah as the son of David, with emphasis on “his,” (i.e. David’s) and implying that the Messiah is the son of someone else. The emphasis in Matthew, however, is a little different in that Jesus asks the means (πῶς) by which the Messiah is the son of David, with emphasis on υἱός rather than on αὐτοῦ (“his,” i.e. David’s). The slight change in wording within the context, and without the intensive pronoun αὐτός preceding, gives clear focus to the physical descent of the Messiah as the son of David, which makes the possibility for the Messiah also to be the son of someone else in a different way.

#### *The Use and Significance of Psalm 110:1 in Matthew 22:44 and its Context*

There are similarities between Matthew and Mark in the use of Psalm 110:1. David’s lord in the psalm is understood to be the Messiah Jesus (Mt 21:4, 9, 14). The Messiah is the physical descendant of David. However, he is more. He is also the Son of God and the Son of Man (Mt 26:63-64), titles which are superior to the title son of David. But there are also slight differences in emphasis between Matthew and Mark in the use and significance of Psalm 110:1.

First, that the Messiah is the son of David receives more emphasis in Matthew.<sup>126</sup> Whereas Mark only has two other references to Jesus as the son of David outside Mk 12:35 (Mk 10:47, 48), Matthew has nine other references to Jesus as the son of David outside Mt 22:41-45 (Mt 1:1, 20; 9:27; 12:23; 15:22; 20:30, 31; 21:9, 15). To be noted is that Matthew starts his Gospel with the statement that Jesus the Messiah is the son of David (Mt 1:1). Jesus does not deny being the son of David when he is called that, especially in his triumphant entry into Jerusalem in fulfillment of the messianic prophecy of Zech 9:9 (Mt 21:5-9) and in the Temple when he defends children calling him by that title (Mt 21:15f). The Davidic descent of Jesus the Messiah is emphasized

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<sup>126</sup> Ladd, *A Theology of the New Testament*, rev. ed., ed. Donald Hagner (Grand Rapids: William B. Eerdmans Pub. Co., 1993), 221-222.

more in Matthew than in Mark.

Second, in Matthew's Gospel, Jesus as the Son of God and as a divine figure is presented more openly, and Matthew's Christology is higher and more explicit than in Mark or Luke (Mt 3:17; 8:29; 14:33; 17:5; 27:54).<sup>127</sup> In Mt 1:23, he is Immanuel, God with us. He is worshipped as the Son of God in Mt 14:33. Noteworthy are the parallel pericopes of Mk 8:9 and Mt 16:16. Matthew presents Peter's confession of Jesus as the Messiah with the accompanying acknowledgement that he is the Son of the Living God. Mark does not include the accompanying confession of Jesus as the Son of the Living God (Mk 8:29).

Third, the Messiah in Matthew is also the apocalyptic, heavenly Son of Man, who on earth has divine prerogatives (Mt 9:6; 12:8) and who will return in the end times in glory and power (Mt 13:41; 16:27, 28; 19:28; 24:27, 30, 44; 25:31; 26:64). The many more references to Jesus being the apocalyptic Son of Man in Matthew than in Mark heighten this title in Matthew's Gospel.<sup>128</sup> The heightening of the Messiah as a human descendant of David with the emphasis that he is also the Son of God and the heavenly Son of Man represent a synthesis of "the concept of a human Messiah in David's line with the concept of a divine Messiah who is transcendent"<sup>129</sup> and who manifests the presence of God.<sup>130</sup>

The use of Psalm 110:1 in Mt 22:44 also represents a fulfillment in Jesus the Messiah of the prophetic utterance of Psalm 110:1, which is consistent with Matthew's focus on the fulfillment of Scripture in Jesus. Jesus the Messiah is the son of David, but more than that, he is the Son of God and the Son of Man. In addition, the broad context in which the quotation of Psalm 110:1 occurs gives relevance to the inclusion of the latter half of Psalm 110:1/ Mt 22:44b, which speaks of YHWH subjugating the enemies of David's lord, the Messiah. Jesus has won the disputes with the religious leaders (Mt 22:46), and they will face judgment for their rejection of him in the end times. However, within the text of Matthew, because the themes of Jesus' authority, the religious leaders' rejection of and opposition to Jesus, and their judgment are heightened in comparison to the same themes in Mark's Gospel, the idea of subjugating the enemies of the Messiah in the end times is also heightened in Mt 22:44 compared to Mark 12:36.

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<sup>127</sup> Ladd, *Theology*, 220-221.

<sup>128</sup> See the list compiled in Ladd, *Theology*, 148-149.

<sup>129</sup> D.A. Carson, "Matthew," in *The Expositor's Bible Commentary*, rev. ed., ed. Tremper Longman III and David Garland, vol. 9 (Grand Rapids: Zondervan, 2010), 527.

<sup>130</sup> Donald A. Hagner, *Matthew 14-28*, Word Biblical Commentary, vol. 3B, ed. David A. Hubbard and Glenn W. Barker (Dallas, TX: Word Books, Pub., 1995), 651.

## **Luke 20:42-43**

### *Textual Analysis*

Luke follows the LXX's translation of Psalm 110:1. He omits the article before κύριος, just as Mark and Matthew do, but uses ὑποπόδιον instead of Mark's and Matthew's ὑποκάτω.

### *The Broad Context*

The context surrounding Lk 20:42-43 is more similar to Mark's than to Matthew's. There are, however, a few differences from Mark's context. Luke includes the pericope of Jesus lamenting the judgment of Jerusalem (Lk 19:41-44), which Mark does not include, and places it immediately after his triumphant entry (cf. Mt 23:37-39). The juxtaposition of Jesus' entry into Jerusalem, in messianic fulfillment (Lk 19:38-40), with the judgment of Jerusalem brings the judgment of Jerusalem to the foreground and sets the tone for the following pericopes. The cursing and withering of the fig tree in Mk 11:12-14, 20-21 as symbolic of the destruction of the Temple is absent from the context in Luke, though Jesus still predicts the destruction of the Temple in Lk 21:5-6. Also absent is the pericope of the scribe asking Jesus what the greatest commandment is (Mk 12:28-34). The themes present in Luke's context are similar to those in Mark and Matthew.

### *Analysis of Luke 20:42-44 in the Immediate Context of Luke 20:41-44*

In verse 41, it is unclear who Jesus is addressing. It is possible that αὐτούς refers to the scribes in verse 39,<sup>131</sup> the people in verse 45,<sup>132</sup> or the disciples whom Jesus addresses in verse 45.<sup>133</sup> Since Jesus is called διδάσκαλε by the scribes in verse 39, it is probable that the setting of verse 41 is that of Jesus teaching in the Temple (Lk 20:1), as in Mark. Thus, it is more likely that αὐτούς refers to the people listening to his teaching, including the religious leaders.

In Luke's Gospel, Jesus also starts his question with πῶς, the interrogative reference of manner or means, asking by what means "they" say that the Messiah is David's son. The subject of λέγουσιν is not specified by Luke. However, it is likely the same as the subject in verse 40, that is, the scribes, chief priests, and Sadducees who have been questioning Jesus while he is teaching in the Temple and who no

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<sup>131</sup> Darrell L. Bock, *Luke 9:51-24:53*, vol. 2, Baker Exegetical Commentary on the New Testament, ed. Moises Silva (Grand Rapids: Baker Books, 1996), 1634; David E. Garland, *Luke*, Zondervan Exegetical Commentary on the New Testament, ed. Clinton E. Arnold (Grand Rapids: Zondervan, 2011), 815.

<sup>132</sup> I. Howard Marshall, *Commentary on Luke*, New International Greek Testament Commentary, ed. I. Howard Marshall & W. Ward Gasque (Grand Rapids: William B. Eerdmans, Pub., Inc., 1978), 747.

<sup>133</sup> John Nolland, *Luke 18:35-24:53*, Word Biblical Commentary, vol. 35C, ed. Bruce M. Metzger, David Hubbard, and Glenn W. Barker (Dallas: Word Books, 1993), 972, thinks that Jesus is addressing the people but that verse 45 raises the possibility that the disciples are the addressees.

longer dared to ask him any more questions. Luke's Gospel does not seem to make a distinction between scribes, chief priests, and Sadducees who say that the Messiah is David's son.<sup>134</sup> Luke uses the infinitive εἶναι instead of Mark's ὅτι and reverses Mark's υἱὸς Δαυίδ (Mar 12:35) to read Δαυίδ υἱόν, putting the emphasis on Δαυίδ (i.e. "David's").

In verse 42, the use of γάρ, in light of Jesus' quote of Psalm 110:1, implies from an unexpressed disagreement that what the religious leaders say about the Messiah being the son of David is inadequate. Luke also uses the intensive pronoun αὐτός to distinguish what David himself said about the Messiah with what the religious leaders say. Luke omits Mark's reference to the Holy Spirit and inserts ἐν βίβλῳ ψαλμῶν. Luke's omission of the reference to the Holy Spirit does not indicate that Luke thinks Psalm 110 is uninspired or not revelatory. In Acts, Luke mentions that the Holy Spirit spoke by the mouth of David (Acts 1:16) and that David was a prophet (Acts 2:30). Thus, Psalm 110 as spoken by David is also divinely inspired and prophetic in Luke's Gospel.

In verse 44, Luke omits the intensive pronoun αὐτός that is in Mark. In effect, Luke does not make the comparison between what David says and what the scribes say that is present in Mark. He also places κύριον before αὐτόν, whereas Mark (and Matthew) has αὐτόν before κύριον. As discussed above, in Mark (and Matthew), αὐτόν ("ὁ χριστός") is the object and κύριον is the complement, that is, the Messiah is given the quality or attribute of κύριος ("lord"). In Luke 20:44, though the order is reversed, the object of the verb is still αὐτόν because it is a pronoun.<sup>135</sup> However, because the complement comes before the object, the complement, κύριον, becomes more definite and specific because of its more prominent location in front of the object.<sup>136</sup> In other words, Luke gives more emphasis and definiteness to κύριος ("lord") than Mark (or Matthew) does. That Luke gives more emphasis to the term κύριος, in reference to God or Jesus, than either Mark or Matthew can be seen by the numerous times he uses the term in his Gospel.<sup>137</sup> Furthermore, the omission of the intensive pronoun αὐτός along with the emphasis on κύριος in Lk 20:44 effectively shifts the focus away from David to κύριος.<sup>138</sup>

Finally, in Jesus' question in verse 44, the interrogative πῶς (interrogative reference of means) instead of Mark's πότεν is used. The genitive αὐτοῦ ("his," i.e.

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<sup>134</sup> See Nolland, *Luke 18:35-24:53*, 972, who thinks that "Unlike Mark, Luke prefers not to treat the view Jesus criticizes as specifically scribal.

<sup>135</sup> Porter, *Idioms*, 89, where it is stated that the primary object of the verb in a double accusative is the item which is a proper name, has the article, is a pronoun, or occurs first if the others are indecisive.

<sup>136</sup> Wallace, *Greek Grammar*, 185.

<sup>137</sup> A search using Bibleworks 8 shows that Luke uses κύριος in its various forms 104 times, Matthew, 73 times, and Mark, 18 times.

<sup>138</sup> C. Cavin Rowe, *Early Narrative Christology: The Lord in the Gospel of Luke* (Grand Rapids: Baker Academic, 2009), 171.

David's) is given emphasis, as in Mark. The question asks by what means the Messiah is David's son, with the hint that he could be someone else's son, as in Mark. However, whereas in Mark there is a comparison between what David himself said (with the use of the intensive pronoun αὐτός) and what the scribes say about the sonship of the Messiah, the question in Luke is more in line with Matthew's formulation of the question, that is, on the physical descent of the Messiah, without comparing what David says with what the scribes say.

#### *The Use and Significance of Psalm 110:1 in Luke 20:42-43 and its Context*

The use and significance of Psalm 110:1 in Luke 20:41-44 and its context are similar to those in Mark and Matthew: Jesus implicitly claims to be David's "lord,"<sup>139</sup> who is understood to be the Messiah, the son of David. But the Messiah is more than the son of David. He is also the Son of God (Lk 22:70) and the Son of Man (Lk 22:69). However, there are differences in emphasis in Luke from Mark and Matthew as well.

As with Mark, Luke uses the title "son of David" outside of Lk 20:41 only two other times (Lk 18:38, 39). However, Luke refers to Jesus as the descendant of David in more passages than Mark does (Lk 1:27, 32; 2:4; 3:31).<sup>140</sup> Luke thus emphasizes Jesus as a descendant of David more than Mark does.

However, a more important point of emphasis for Luke is Jesus as κύριος. This is seen in the emphasis Luke puts on it by placing κύριον before αὐτόν in Lk 20:44. This emphasis can be seen elsewhere. In Luke's Gospel, Jesus as the Messiah is explicitly called κύριος (Lk 2:11). In Luke's Acts, Jesus is called both the Messiah and κύριος (Acts 2:36; 10:36; 11:17; 15:26). Thus, in Lk 20:44, the Messiah is not only the son of David, the Son of God and Son of Man, but more emphatically and especially, he is κύριος.<sup>141</sup>

The quotation of the complete verse of Psalm 110:1 in Lk 20:44 also has an additional emphasis in Luke that is not present in Mark or Matthew. The idea that YHWH has and will subject the enemies of David's lord, that is, the Messiah, is present in Luke as well, in terms of Jesus winning the disputes with the religious leaders (Lk 20:40) and in the end times. However, the phrase κάθου ἐκ δεξιῶν μου takes on a significance that is absent in Mark and Matthew's Gospel. Mark and Matthew end their gospels with the resurrection of Jesus. In contrast, Luke narrates not only the resurrection of Jesus but also his ascension (Lk 24:51). The narrative is

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<sup>139</sup> David Pao, "Luke," in *Commentary on the New Testament Use of the Old Testament*, ed. G.K. Beale and D.A. Carson (Grand Rapids: Baker Academic, 2007), 373.

<sup>140</sup> Hay, *Glory at the Right Hand*, 115.

<sup>141</sup> David E. Garland, *Luke*, Zondervan Exegetical Commentary on the New Testament, ed. Clinton E. Arnold (Grand Rapids: Zondervan Pub., 2011), 816; Bock, *Luke 9:51-24:53*, 1640.

continued in Acts, where Jesus' ascension is not only retold, but he is said to be exalted to the right hand of God (Acts 2:33). It is after the mention of Jesus' exaltation to the right hand of God that Psalm 110:1 is quoted again in Acts 2:34-35.

Thus, Luke sees the journey of Jesus from his death to his resurrection to his ascension and exaltation.<sup>142</sup> In Luke's Gospel, the quotation of Psalm 110:1 not only implicitly identifies Jesus as David's lord who is the Messiah, but looks forward to the seating of the Messiah at the right hand of God after his death, resurrection, and ascension as κύριος. With this in view, the quotation of Psalm 110:1 represents the fulfillment of the prophetic psalm in Jesus who is κύριος and Messiah. However, the fulfillment of the psalm is only partial. There is yet a future fulfillment when the Messiah will be seated at the right hand of God and vanquish his enemies.<sup>143</sup> This can be seen in the book of Acts, where Jesus is depicted as exalted to the right hand of God from where he pours out the Holy Spirit. The presence of the Spirit shows that Jesus is active from his heavenly position and at work for his people,<sup>144</sup> as they spread the Gospel message to bring in believers despite opposition.

## **2. Quotation of Psalm 110:1 in Acts 2:34-35**

The next quotation of Psalm 110:1 in the New Testament occurs in Acts 2:34-35. As in our discussions on the use of Psalm 110:1 in the Synoptic Gospels, we will first examine the text of the quotation, then discuss the broad context, the immediate context, and the use and significance of Psalm 110:1 in Acts 2:34-35.

### *Textual Analysis*

The Greek text of the quotation of Psalm 110:1 in Acts 2:34-35 is approximately the same as the Greek text of the quotation in Lk 20:42-43. The only possible slight variation is that the UBS text has the article in brackets before κύριος, following the LXX. The presence or absence of the article does not alter the meaning of the quotation.

### *The Broad Context*

We view the broad context of the quotation in Peter's sermon to be within 2:14-36, following the outpouring of the Spirit. In an even broader context, the sermon occurs within the narrative of the beginning and growth of the church and the spread of the Gospel in Jerusalem. This narrative starts with the outpouring of the

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<sup>142</sup> Nolland, *Luke 18:35-24:53*, 974.

<sup>143</sup> Garland, *Luke*, 816.

<sup>144</sup> Darrell L. Bock, *Luke 1:1-9:59*, vol. 1, Baker Exegetical Commentary on the New Testament, ed. Moises Silva (Grand Rapids: Baker Books, 1994), 32-33; Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the New Testament, ed. Robert W. Yarbrough and Robert H. Stein (Grand Rapids: Baker Academic, 2007), 36

Spirit at Pentecost and concludes with the persecution of Stephen and of the church in Jerusalem and the subsequent scattering of the Christians from Jerusalem (Acts 2:1-8:3).<sup>145</sup>

The occasion for Peter's sermon is the outpouring of the Holy Spirit on Jesus' disciples (Acts 2:1-13). There are two points Peter makes in his sermon before he quotes Psalm 110:1. First, in response to the mockery of the onlookers, Peter quotes from the prophet Joel to explain that what they were witnessing was the fulfillment of Joel's prophecy (Acts 14-21, esp. 2:16).

Second, Peter speaks of Jesus the man who was attested to the people by God but was delivered over to crucifixion by his enemies, according to the plan and foreknowledge of God. God, however, raised him up, since the bonds of death could not hold him. To explain why death could not hold him, in Acts 2:25-31, Peter uses γάρ in verse 25, where αὐτόν refers to Jesus, and then quotes Psalm 16 to show that it spoke of the resurrection of Jesus. Peter's argument from Psalm 16 is that it does not refer to David, since David died, was buried, and his tomb was still there (Acts 2:29). However, since he was a prophet and knew of God's promise to seat his descendant on his throne (allusion to Psalm 132:10-11<sup>146</sup>), he looked ahead and spoke of the resurrection of the Messiah (Acts 2:29-32). Thus, Peter understands Psalm 16 as David's prophecy of the resurrection of the Messiah. In Acts 2:32, he equates the Messiah with Jesus, whom God resurrected. The resurrection of Jesus is the resurrection of the Messiah, as evidenced by Psalm 16. Jesus' resurrection and Psalm 16 thus act as vindication for him as the Messiah.

In the broader context, the outpouring of the Holy Spirit on Jesus' disciples moved them to spread the word of God outside of Jerusalem, resulting in many converts. Those whom Peter accused of crucifying Jesus repented (Acts 2:36-41). Three thousand believed and were baptized (Acts 2:41). Meanwhile, there was opposition as the new community centered in Christ began to grow (Acts 4:1-31; 5:17-40; 7:54-60; 8:1). Beyond Jerusalem, the word of God spread to Judea and Samaria, and, with the conversion of Saul, the persecutor of the Messiah and his church (Acts 9:4), to cities outside Israel, and eventually to Rome. There was opposition throughout but there was also the conversion of new believers.

#### *Analysis of Acts 2:34-35 in the Immediate Context of Acts 2:33-36*

We have chosen Acts 2:33-36 to be the immediate context in which the quotation

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<sup>145</sup> Ladd, *Theology*, 379-381, places the beginning of the church with the outpouring of the Holy Spirit on Pentecost. But see the outlines by Bock, *Acts*, 46, and by Eckhard Schnabel, *Acts*, Zondervan Exegetical Commentary on the New Testament, ed., Clinton W. Arnold (Grand Rapids: Zondervan Pub., 2012), 127.

<sup>146</sup> I Howard Marshall, *Acts*, Tyndale New Testament Commentaries, ed. R.V.G. Tasker (Grand Rapids: William B. Eerdmans, 1980), 77.

of Psalm 110:1 is cited in Acts 2:34-35. Acts 2:33 can be seen as a transition verse that brings together the events of the outpouring of the Spirit and the resurrection of Jesus the Messiah, which leads to the citation of Psalm 110:1.

In Acts 2:33, the use of the inferential particle οὖν is to attest to the importance of Jesus' resurrection: he is exalted to the right hand of God.<sup>147</sup> The participles ὑψωθείς and λαβῶν may best be seen as participles of result.<sup>148</sup> That is, the result of Jesus' having been exalted to the right hand of God and of having received the Spirit is that he has poured forth the Holy Spirit in fulfillment of the promise in Joel, the effects of which Peter's audience is witnessing. Seated at the right hand of God, Jesus pours out the Holy Spirit.<sup>149</sup> Peter also uses the verb ὑψώω ("to exalt"<sup>150</sup>) to speak of Jesus' being exalted to the right hand of God in Acts 5:31. In this verse, Peter has made the transition from speaking of Jesus' resurrection to speaking of his exaltation.

The focus on Jesus' exaltation is continued in Acts 2:34. Just before quoting David's psalm, Peter uses the word γάρ to explicitly state that it was not David who ascended but Jesus the Messiah who was exalted. Peter drives this point home by using the intensive pronoun αὐτός (David "himself" said, implying David is the author) before quoting the psalm. The quotation of Psalm 110:1 is thus used to vindicate Jesus the crucified Messiah as the one who was exalted to the right hand of God, with no lesser an authority than David himself as the one who prophesied it (Acts 2:30, where David is acknowledged to be a prophet).

In Acts 2:36, the inferential particle οὖν is used to give the consequence of Jesus' life and resurrection and exaltation as the Messiah<sup>151</sup>: the house of Israel is commanded to know (imperative γινώσκέτω) that God has made Jesus both Lord and Christ (καὶ κύριον αὐτὸν καὶ χριστὸν ἐποίησεν ὁ θεός). As in Luke 20:44, κύριον, as an object complement, is placed before αὐτόν and is thus emphasized. In this verse, it is possible that the use of κύριος "implies that Jesus in his risen status has been made the equal of Yahweh of the OT, for 'Lord' was used by Palestinian Jews in the last pre-Christian centuries as a title for Yahweh."<sup>152</sup> Thus, it would

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<sup>147</sup> Jesus' resurrection and exaltation are seen to be one event by Hay, *Glory at the Right Hand*, 70, and David G. Peterson, *The Acts of the Apostles*, Pillar New Testament Commentary, ed. D.A. Carson (Grand Rapids: William B. Eerdmans, 2009), 152.

<sup>148</sup> Alternatively, they may be temporal participles, but participles of result seem best suited in relation to the promise of the Holy Spirit. In addition, because the participles occur before the main verb, they tend to refer to action preceding the main verb (Porter, *Idioms*, 188). Thus, identifying them as temporal participles would seem redundant.

<sup>149</sup> Hay, *Glory at the Right Hand*, 70.

<sup>150</sup> BDAG, 1046. BDAG adds "to cause enhancement in honor, fame, position, power or fortune."

<sup>151</sup> See C.K. Barrett, *The Acts of the Apostles*, vol. 1., The International Critical Commentary, ed., J.A. Emerton, C.E.B. Cranfield, G.N. Stanton (Edinburgh: T.&T. Clark, 1998), 151.

<sup>152</sup> Joseph A. Fitzmyer, *The Acts of the Apostles*, The Anchor Bible, ed. William Foxwell Albright and David Noel Freeman (New York: Doubleday, 1998), 260.

appear that Peter interprets David's lord in Psalm 110:1/Acts 2:34b to be Jesus the Lord.<sup>153</sup> That Jesus is also the Messiah is evidenced by his resurrection according to Psalm 16 and Psalm 132:11; this seems to be assumed in the quotation of Psalm 110:1, that David's lord is the Messiah. Jesus is the Messiah, as evidenced by his resurrection according to Psalm 16 and 132:11, and Jesus the Messiah is Lord, as evidenced by his exaltation according to Psalm 110:1.

There is a line of interpretation that understands καὶ κύριον αὐτὸν καὶ χριστὸν ἐποίησεν ὁ θεός to imply that there was a time when Jesus was not κύριος and Χριστός but that God made him κύριος and Χριστός after his resurrection and ascension.<sup>154</sup> However, it is more probable, within the context of Luke's writings, that Jesus was shown to be κύριος through his resurrection and exaltation.<sup>155</sup> In Luke's writings, Jesus is seldom called κύριος prior to his death and resurrection, unless it was under inspiration (Lk 1:43, 76), involved angels (Lk 2:11), or Jesus alluding to himself (Lk 19:31, 34).<sup>156</sup> Only after his resurrection do people call him κύριος (Lk 24:43; Acts 10:36-38).<sup>157</sup> Thus, from Luke's point of view, "[i]t was not that Jesus became someone different from who he was before [his resurrection and ascension], but that he entered a new stage in his career, or assumed new roles after the ascension."<sup>158</sup> Thus, Jesus was κύριος and Χριστός before his ascension, with his seating at the right hand of God making his identity explicit.

On another level, the force of the statement may also be meant to contrast God's confirmation of Jesus as Lord and Christ by exalting him to his right hand with the attitude of those who crucified Jesus.<sup>159</sup> This validates the idea that Psalm 110:1 was quoted to vindicate Jesus as both Lord and Messiah. This would then lead naturally to the last phrase of verse 36, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

The last phrase of Acts 2:36 points to the crowd whom Peter has been addressing, the people of Israel. Peter identifies them as the ones who have crucified Jesus, who is Lord and Christ and who now sits at the right hand of God. This charge gives them an opportunity to respond to Peter's sermon, which they do in the verses that follow.

### *The Use and Significance of Psalm 110:1 in Acts 2:34-35 and Its Context*

The primary use and significance of the quotation of Psalm 110:1 in Acts 2:34-35 are to argue the exaltation of Jesus – that Jesus is the one who is seated at the right

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<sup>153</sup> Hay, *Glory at the Right Hand*, 70.

<sup>154</sup> Barrett, *Acts*, 151.

<sup>155</sup> Bock, *Acts*, 135.

<sup>156</sup> Ben Witherington III, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids: William B. Eerdmans, 1998), 149.

<sup>157</sup> Witherington, *Acts*, 149.

<sup>158</sup> Witherington, *Acts*, 149.

<sup>159</sup> I. Howard Marshall, "Acts," in *Commentary on the New Testament Use of the Old Testament*, ed. G.K. Beale and D.A. Carson (Grand Rapids: Baker Academic, 2007), 543.

hand of God in Psalm 110:1. The quotation focuses on Jesus' exaltation at the right hand of God. Peter has already argued that Jesus is the Messiah based on his resurrection as prophesied in Psalm 16 and that he is the descendant of David spoken of in Psalm 132:11. Jesus as the Messiah, David's lord, is assumed in the use of this quotation.

More to the point, that Jesus the Messiah is seated at God's right hand indicates that he is κύριος. Though in Psalm 110:1, David's lord is superior to David, he is not on the same level as YHWH who spoke the utterance to David. However, in Peter's interpretation of Psalm 110:1 and in his view of Jesus as exalted at the right hand of God, Jesus is κύριος, equal with YHWH. He is also Χριστός because of his resurrection. Peter's quotation of Psalm 110:1 and summary in verse 36 points this out to his audience.

When the two points above are taken into consideration, the use of Psalm 110:1 thus can be seen as vindication of Jesus and his life: though he died an ignominious death, God raised him up from death and exalted him to his right side, from where he pours forth the Holy Spirit.<sup>160</sup> The outpouring of the Holy Spirit as a result of Jesus' exaltation fulfills the promise that in the last days God would pour forth His Spirit, as prophesied by Joel. In this sense, the quotation of Psalm 110:1 also fulfills this promise of God.<sup>161</sup> The expectation of Luke 20:42-43, where Psalm 110:1 is also quoted, is fulfilled in Acts 2.

The latter half of Psalm 110:1/Acts 2:35 and the depiction of battle in the whole of Psalm 110 can also be seen to have relevance in the context of Acts 2:34-35 and in the Book of Acts as a whole. Though Jesus is exalted to the right hand of God, he still faces opposition and thus can be said to have enemies. Wherever his disciples proclaimed the gospel, they faced opposition from those who charged them not to preach in the name of Jesus (e.g. Acts 4:17, 18; 5:28, 40). Jesus himself was persecuted by Saul as Saul threatened and hunted down Jesus' followers (Acts 9:1-4). When Paul converted and began to preach the message about Jesus, Paul himself faced opposition because of the name of Jesus (e.g. Acts 9:27-29; 17:1-9). Thus, the Book of Acts can be seen to be a battle between Jesus and his disciples on the one hand and their opponents on the other as the disciples spread the message of Jesus.

However, the opposition does not prevail. Enemies are converted and become believers. This is first seen in Acts 2:37-41, where those whom Peter accused of crucifying Jesus repent and believe, and again with the conversion of Saul. Elsewhere in Acts, as the disciples spread the Gospel, people believe in spite of the opposition (e.g. Acts 6:7; 12:24; 19:20). Pao states that, with regards to the spread of the message

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<sup>160</sup> Hay, *Glory at the Right Hand*, 72, sees the theme of Acts 2 to be the vindication of Jesus implied by his resurrection/exaltation.

<sup>161</sup> Bock, *Acts*, 137.

about Jesus, “the nature of the travel of the word of God is one of conquest as the word prevails in the midst of opposing forces,” using language that is almost warlike.<sup>162</sup> Thus, despite opposition, God subjects the enemies of Jesus through conquest by the spread of the Gospel. As in Psalm 110, where David’s lord is active and yet it is YHWH who ultimately subjugates the enemies, similarly in Acts: though Jesus has an active part in working for his people from his exalted position at the right hand of God, it is ultimately God who works through Jesus by raising him up and seating him at His right hand<sup>163</sup> to defeat his enemies.

### 3. Quotation of Psalm 110:1 in Hebrews 1:13

The next quotation of Psalm 110:1 occurs in Hebrews 1:13. As before, we will examine the text of the quotation, and then discuss the context and the use and significance of Psalm 110:1 in Hebrews 1:13.

#### *Textual Analysis*

The quotation of Psalm 110:1 in Hebrews 1:13 has the same Greek wording as the LXX, with no variants: κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. The beginning εἶπεν ὁ κύριος τῷ κυρίῳ μου is not quoted but may be assumed.

#### *The Broad and Immediate Context of Hebrews 1:13*

The broad context of Hebrews 1:13 may be seen to be Hebrews 1:5-2:18, with Hebrews 1:1-4 as the introduction.<sup>164</sup> Hebrews 1:1-4 is programmatic for the epistle and gives key themes that are developed in the epistle.<sup>165</sup> It states that God has spoken in the past through his prophets but now God has spoken through Jesus His Son, who is superior to all other ways of revelation,<sup>166</sup> indeed, who is God’s final and definitive revelation.<sup>167</sup>

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<sup>162</sup> David Pao, *Acts and the Isaianic New Exodus*, WUNT 130 (Tubingen: Mohr Siebeck, 2000), 156.

<sup>163</sup> Bock, *Acts*, 137.

<sup>164</sup> See Peter T. O’Brien, *The Letter to the Hebrews*, Pillar New Testament Commentary, ed. D.A. Carson (Grand Rapids: William B. Eerdmans Pub., Inc., 2010), viii, 31, 34; Alan C. Mitchell, *Hebrews*, Sacra Pagina Series, ed. Daniel J. Harrington (Collegeville: Liturgical Press, 2007), 21; and George H. Guthrie, *The Structure of Hebrews: A Text-Linguistic Analysis* (Grand Rapids: Baker Books, 1994), 117, who treat 1:1-4 as the introduction and 1:5-2:18 as one unit. Alternatively, commentators such as William L. Lane, *Hebrews 1-8*, Word Biblical Commentary, vol. 47A, ed. David A. Hubbard and Glenn W. Barker (Dallas: Word Books, 1991), viii, cii; F.F. Bruce, *The Epistle to the Hebrews*, The New International Commentary on the New Testament, ed. F.F. Bruce (Grand Rapids: William B. Eerdmans, Pub., Inc., 1964), lxiii; and Paul Ellingsworth, *The Epistle to the Hebrews: A Commentary on the Greek Text*, The New International Greek Testament Commentary, ed. I. Howard Marshall and W. Ward Gasque (Grand Rapids: William B. Eerdmans Pub., Inc., 1993), 50, see 1:1-2:18 as one unit.

<sup>165</sup> Mitchell, *Hebrews*, 35; O’Brien, *Hebrews*, 45; Lane, *Hebrews 1-8*, 9.

<sup>166</sup> Lane, *Hebrews 1-8*, 9.

<sup>167</sup> O’Brien, *Hebrews*, 44.

Seven statements are made about Jesus in the introduction: 1) God appointed Jesus His Son heir of all things (1:2b); 2) God made the worlds through him (1:2c); 3) Jesus is the radiance of God's glory and the exact likeness of God's being (1:3a); 4) Jesus upholds all things by his powerful word (1:3b); 5) he made purification for sins (1:3c); 6) he sat down at the right hand of God (1:3d); 7) he is superior to the angels as the name he has inherited is superior to theirs.<sup>168</sup> Many of these statements are developed in the epistle. To be noted within the immediate context of Hebrews 1:13 is that Jesus is depicted as pre-existent and divine and is superior to the angels.

The immediate context of Hebrews 1:13 is 1:5-14. The seven Old Testament scriptures cited are used to elaborate on the statements made in 1:2-4,<sup>169</sup> in particular, the Son's superiority over the angels. The Son's superiority over the angels is made in 1:5-14, which can be divided into groups of contrasts that use scriptural citations.<sup>170</sup> These contrasts demonstrate the unique relationship of the Son and the Father that the angels do not have (vv. 5), the divine nature of the Son whom angels as servants worship (v. 6, 7), and the exalted status of the Son who has power and authority in contrast to the angels who are servant spirits (vv. 8-14).

The superiority of the Son over the angels continues to be shown in Hebrews 2. The exposition in Hebrews 1:5-14 forms the basis for the exhortation given in 2:1-4. The readers are to pay closer attention to the word of salvation spoken by the Lord: because he is superior to the angels, his word is superior to that of the angels, and to neglect it would bring disaster.

The demonstration of the superiority of the Son is then continued in the exposition in 2:5-18. God did not subject to angels the world to come (2:5), but to Jesus. Jesus is representative humanity (2:5-9, cf. Psalm 8), being made a little lower than the angels (2:7, 9), which refers to his incarnation and humanity. But his lowliness is only for a little while. In his incarnation, he is in solidarity with humanity and partakes in their weakness and suffering. Through his death, he tastes death for everyone, renders the devil powerless, and frees those who through fear of death were subject to slavery (2:9, 14, 15). Because of his incarnation, suffering and death, he is crowned with glory and honor (2:9). Having made purification for sins and bringing

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<sup>168</sup> O'Brien, *Hebrews*, 51-60. Bruce, *Hebrews*, 3-7, gives seven facts of Jesus, but excludes 1:4 in his analysis (see the explanation by O'Brien, *Hebrews*, 51, f n.42).

<sup>169</sup> Gareth Lee Cockerill, *The Letter to the Hebrews*, The New International Commentary on the New Testament, ed. Ned B. Stonehouse, F.F. Bruce, and Gordon D. Fee (Grand Rapids: William B. Eerdmans, Pub., Inc., 2012), 102; Mitchell, *Hebrews*, 35; Lane, *Hebrews 1-8*, 24; O'Brien, *Hebrews*, 64-65.

<sup>170</sup> The limits of this paper preclude an analysis of these groups. See O'Brien, *Hebrews*, 65, who sees three groups of 2 OT citations, v. 5, vv. 6-7, and vv. 8-12, with v. 13 and its citation of Ps. 110:1 as the climax of the chain of OT citations. Lane, *Hebrews 1-8*, also sees three groups, vv. 5-6, vv. 1-12, and v. 13, with v. 14 as a concluding exegetical comment. Albert Vanhoye, *A Different Priest: The Epistle to the Hebrews*, trans. Leo Arnold, SJ (Miami: Convivium Press, 2011), 76, sees three groups of contrasts, vv. 5-6, vv. 7-12, and vv. 13-14.

people to salvation through his suffering and death, he is shown to be superior to the angels in his exaltation and seat at the right hand of God (1:3, 13).

*Analysis of Hebrews 1:13 in the Immediate Context of Hebrews 1:5-14*

Before Psalm 110:1 is quoted in Hebrews 1:13, Hebrews 1:3 first makes a clear allusion to Psalm 110:1. By its placement early in the epistle, the psalm can be seen to function as a key to the development of the book,<sup>171</sup> and begins the focus on the Son as superior to angels, which “reverberates” through the chain of citations that follow.<sup>172</sup> When Psalm 110:1 is finally cited in Hebrews 1:13, it is explicitly quoted but is not paired with other citations, revealing the importance of the psalm.<sup>173</sup>

Structurally, Hebrews 1:13 forms an inclusion with 1:5a in the use of similar introductory language, binding together the scriptural citations in chapter 1 and bringing them to a close.<sup>174</sup> The introductory language of both 1:5a and 1:13a implies that the citation(s) which follows refers to the Son (1:2).

A significant difference in the language of 1:5a and 1:13a is the use of the aorist εἶπέν in 1:5a and of the perfect εἶρηκέν in 13a. In 1:5a, with the use of an aorist, the act of God speaking is seen to be a complete act, from beginning to end, in contrast to an act in progress.<sup>175</sup> The implication of 1:5a is that God “said,” as a complete verbal act, that Jesus is the Son of God (1:2). In 1:13a, with the use of a perfect verb, the act of God speaking reflects a state of affairs “regardless of whether this state of affairs has come about as the result of some antecedent action or whether any continued duration is implied.”<sup>176</sup> In the context of 1:13a, this “state of affairs” is the purification of sins (1:3; 2:10, 11, 15, 17) by the Son incarnated as Jesus (2:9; 4:14), who is subsequently exalted and seated at the right hand of God. The use of the perfect εἶρηκέν in 1:13a brings to the front for emphasis<sup>177</sup> God’s act of speaking in 1:13a and thus reflects the status of sins having been purified by the Son in his incarnation as Jesus.

The quotation of Psalm 110:1 thus is God’s invitation to Jesus to sit at his right hand with the status of sins having been purified. It is this purification of sins which brings Hebrews 1:3 and 1:13 together in the use of Psalm 110:1, whether as allusion or quotation.

The exaltation of the Son Jesus at God’s right hand (enthronement) shows his superiority over the angels, since such a position has never been given to angels, only

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<sup>171</sup> O’Brien, *Hebrews*, 59.

<sup>172</sup> Guthrie, “Hebrews,” in *Commentary on the New Testament Use of the Old Testament*, ed. G.K. Beale and D.A. Carson (Grand Rapids: Baker Academic, 2007), 942.

<sup>173</sup> Guthrie, “Hebrews,” 942.

<sup>174</sup> Ellingsworth, *Hebrews*, 129; Cockerill, *Hebrews*, 114; Guthrie, “Hebrews,” 942.

<sup>175</sup> Porter, *Idioms*, 21, with reference to the perfective aspect.

<sup>176</sup> Porter, *Idioms*, 21, with reference to the stative aspect.

<sup>177</sup> Porter, *Idioms*, 22,

to the Son.<sup>178</sup> The Son is God (1:8), Lord (1:10), and pre-existent (1:2), though the Son is not equal in rank with God the Father, since it is God the Father who invites him to sit at his right hand and who will make his enemies his footstool. By contrast, God has made angels, who are πνεύματα, spirits, and λειτουργούς, servants<sup>179</sup> (1:7). This is repeated and elaborated on in 1:14: they are all λειτουργικὰ πνεύματα, “servant spirits,” who serve those who inherit salvation through the work of the Son (2:10).

Within the time frame of the epistle of Hebrews, the enthronement of the Son is in the past (1:3) and in the present. However, the present position of the Son at the right hand of God is simultaneously eschatological, since God has spoken in His Son “in these last days” (1:2, ἐπ’ ἐσχάτου τῶν ἡμερῶν τούτων). Thus, there is a forward look to the eschatological fulfillment of the rule of the Son.<sup>180</sup>

Who the enemies refer to in the last part of the quote of Psalm 110:1 in Hebrews 1:13c is difficult to determine in the epistle of Hebrews. In Hebrews 2:8, the quote from Psalm 8 refers to the subjection of all things to Jesus the Son as representative humanity. The author of Hebrews comments that God left nothing that is not subject to Jesus. These “all things” would presumably include the enemies of the Son in 1:13c. However, as the author also states, he and his readers do not yet see all things subjected to him. Perhaps this indicates that some things are subjected or partially subjected to him in the present time frame of the author. This may include death and the devil (2:14). Thus, the complete subjection of all the enemies of the Son still remains in the future eschatological period. It is to be noted that the language states that it is God who subjects all things to Jesus.

#### *The Use and Significance of Psalm 110:1 in Hebrews 1:13 in its Context*

In Hebrews 1:13, the use of Psalm 110:1 in the immediate and broad context is primarily to demonstrate the superiority of the Son of God over the angels. The angels are created and worship and serve him (1:6, 7, 14). The Son is pre-existent, God and Lord (1:2, 9, 10). His exaltation at the right hand of God the Father and the subjection of all things to him (2:8), including his enemies (1:13), testifies to his supremacy.

There are also additional uses of the psalm quotation in 1:13. The use of Psalm 110:1 in Hebrews 1:13 can also be seen to be a partial prophetic fulfillment in Jesus. Though the first line of Psalm 110:1 is not quoted, it is clear that the addressee is David’s lord. In David’s prophecy in Psalm 110:1, he envisions his future descendant, his son, as one who would be enthroned, and thus who would also be the son of God, as God had promised him (2 Samuel 7:14). In the context of Hebrews 1:13, the

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<sup>178</sup> Mitchell, *Hebrews*, 54.

<sup>179</sup> BDAG, 591.

<sup>180</sup> O’Brien, *Hebrews*, 78.

addressee is understood to be the Son, who is Jesus. Thus, Jesus fulfills the prophecy as David's lord: he is enthroned at the right hand of God as the Son of God.

At this point in the epistle, the title "Messiah" has not been mentioned. However, there will be an implication that the Son is also enthroned as the Messiah later in the epistle. As the epistle unfolds, the Son is equated with the Messiah in 3:6 and 5:5. In the allusion to Psalm 110:1 in 1:3b, the Son is said to be seated at God's right hand after he had made purification for sins. Making purification for sins is a priestly function.<sup>181</sup> In the epistle, the Messiah is explicitly said to be a priest in 5:6 and 9:11. Notably in 10:10-13, Psalm 110:1 is alluded to after the statement that the Messiah as a priest offered his body as a sacrifice for sins. This is a direct parallel to 1:3b. Thus, though not yet explicit in Hebrews 1:13, the enthronement spoken of can be applied to the Son as the Messiah who is the High Priest. Thus, the quotation of Psalm 110:1 in Hebrews 1:13 is implicitly messianic.

The fulfillment of Psalm 110:1 is partial, however. The time frame of the enthronement relative to the writing of the epistle of Hebrews is in the past, and the Son is currently seated at God's right hand in the last days. There still remains the future eschatological time when all things will be subject to him (2:8) and when the subjection of the Son's enemies by God will be fulfilled.

The exaltation of the Son quoted in Hebrews 1:13 also gives evidence of the vindication of Jesus the Son.<sup>182</sup> He was made a little lower than the angels, but only for a short while (2:9). All things are subjected to him, but it is not now seen (2:8). He was subjected to sufferings, but God exalted him to his right hand, and will eventually subject all things to him. It is not the Son who does the subduing, but God who does it for him.<sup>183</sup> God vindicates him in the exaltation and in subduing his enemies.

## V. Summary

We have understood Psalm 110 to be a royal psalm that uses prophetic language to speak of a future, idealized king/messiah who is also made priest by divine oath. God's promise to David according to 2 Samuel 7:11-16 stands behind the royal psalm, and Psalm 110 represents David's further understanding of his descendant whom God referred to in 2 Samuel 7. However, in the Old Testament context, David's lord in Psalm 110:1 was not understood by David to refer to Jesus the Messiah in the Christian sense, but to a future, idealized king/messiah through whom God would establish David's kingdom according to His promise.

In the New Testament, Psalm 110:1 was interpreted to be messianic: David's lord

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<sup>181</sup> O'Brien, *Hebrews*, 58, and Lane, *Hebrews*, 15, both of whom also state that the Son's ministry is described in cultic terms.

<sup>182</sup> Mitchell, *Hebrews*, 50.

<sup>183</sup> Mitchell, *Hebrews*, 50.

was understood to be Jesus the Messiah. In the Synoptic Gospels, the religious leaders' conception of the Messiah as the son of David was true though inadequate. The Messiah was more than the son of David. He was also the Messiah-Son of God and the Son of Man, a divine Messiah, and in Luke's Gospel, Lord.

The subjection of the enemies of David's lord in Psalm 110:1 is seen partially in Jesus' victory over his opponents in the conflicts that arose after his triumphal entry into Jerusalem. A future subjection of those who reject Jesus the Messiah awaits in the end times. Thus, the use of Psalm 110:1 in the Synoptic Gospels is both Christological and eschatological.

In the book of Acts, Psalm 110:1 is used to emphasize the exaltation of Jesus to the right hand of God. This is seen as vindication for Jesus and his life and ministry, since he died on the cross. Psalm 110:1 is also understood to be messianic, since it assumes David's lord is Jesus, and that Jesus as the resurrected Messiah is seated at the right hand of God. He is both Lord and Messiah. The psalm is quoted in the eschatological setting of the last days with the fulfillment of the outpouring of the Holy Spirit. Thus, the psalm is seen to be fulfilled in Jesus as he sits on the right hand of God, receives the Holy Spirit and pours forth the Holy Spirit in "the last days." The enemies of David's lord, Jesus, spoken of in Psalm 110, are those who oppose the Gospel and Jesus' name, and their subjection can be seen by the conquest of their opposition through the conversion of new believers as the message of Jesus is spread.

In Hebrews, the quotation of Psalm 110:1 demonstrates the superiority of Jesus over the angels. The first line of Psalm 110:1 is not quoted but assumed. David's lord is the Son of God, Jesus, who is enthroned at the right hand of God, in fulfillment of Psalm 110:1. In Hebrews 1, Jesus is shown to be divine, both God and Lord, though not of equal rank with God the Father. Moreover, he is the Messiah, who is the high priest and who made purification for sins and then is seated at the right hand of God. The psalm is also used for the vindication of Jesus, who was made a little lower than the angels and who suffered and died. Psalm 110:1 states that God will subject all things, including his enemies, to Jesus. However, the writer of Hebrews says that the subjection of all things to him is not now seen. Jesus' exaltation by God to His right hand side vindicates him as divine and superior to the angels. But the subjection of all things is still to occur in the future end times. Thus, the quotation of Psalm 110:1 has Christological and eschatological significance in Hebrews, as it does in the New Testament as a whole.

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