

## **TITLE PAGE**

Psalms and Song of Songs

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### **Annotated Bibliography: The Royal Psalms and the Messiah**

#### Declaration of Authorship:

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which substantial extent has been accepted for the award of any other degree or diploma of an university or other institution of higher learning, except where due acknowledgement is made in the acknowledgments.

Signed:xx     Date: 26.10.09

**Allen, R. B. *Lord of Song: The Messiah Revealed in the Psalms*. Portland, Oregon: Multnomah Press, 1985.**

In *Lord of Song's*, Ronald B. Allen, professor of Hebrew Scripture, aims to describe the link between Jesus Christ and the Psalms, which he believes are Jesus' songs. The purpose of the book is to draw believers into greater love and labour for God, and Allen does so through careful biblical theology and sound scholarly support combined with a simple and non-technical language. The book covers a lot of ground, and it moves from a general introduction to Jesus Christ in the Scripture to a more specific examination of how Christ used the psalms in his ministry. Allen gives helpful insights to how a few of the royal psalms were used in the New Testament, but he also spends considerable amount of time exploring areas, though very interesting, which have no reference to our research.

**Belcher Jr., R. P. *The Messiah and the Psalms: Preaching Christ from all the Psalms*. Glasgow: Mentor, 2006.**

In this book Richard Belcher, Professor of Old Testament at Reformed Theological Seminary, Charlotte, North Carolina, aims at making people understand how the psalms relate to Christ. By combining the traditional form-critical approach with Walter Brueggemann's theory of Psalms of Orientation, Disorientation and New Orientation, Belcher demonstrates that all psalms, whether indirectly or directly, relate to Christ's person or his work. The book is relevant and immensely helpful in our studies as it contains a chapter entirely devoted to the concept of Messiah in the royal psalms.

Though very wide in its scope and not always detailed enough, one cannot but conclude that *The Messiah and the Psalms* is a jewel in our study of Messianism in the psalms, and particularly the royal psalms.

**Davis, B. C. “Is Psalm 110 a Messianic Psalm?” *Bibliotheca Sacra* 157, no. 626 (2000): 160-173.**

As the title indicates, the purpose of this article is to find out whether Ps 110 is a messianic psalm or not. In addition to a verse-by-verse analysis, Barry C. Davis does both a contextual and theological examination of the psalm, and he concludes that the content of the psalm is purely messianic. Davis does not refer much to other royal psalms, so one could say that the scope of the article is limited. However, while his lengthy examination of the psalms’ ceremonial function is rather irrelevant to our research, his approach is a bit different and the way he understands the New Testament in light of the Psalter provides valuable insights for our research. Davis’ method is a great starting point when considering other royal psalms and their link to the Messiah.

**Kim, J. “The Strategic Arrangement of Royal Psalms in Books IV-V.” *Westminster Theological Journal* 70, no. 1 (2008): 143-157.**

In this article Jinkyu Kim identifies a strategic arrangement of the royal psalms in Book IV-V, and he shows us how understanding this structure can provide a deeper comprehension of the message of these psalms as well as the Psalter as a whole. Kim’s

form-critical approach is thorough and bears witness of a well-researched work. The article gives a good introduction to the royal psalms of the two latter Books of the Psalter and the significance of their placement. Unfortunately there is no focus on the relationship between these royal psalms and the Messiah, and therefore the article is less useful considering our particular topic.

**Mitchell, D. C. “Lord, Remember David: G. H. Wilson and the Message of the Psalter.” *Vetus Testamentum* 56, no. 4 (2006): 526-548.**

In this article David C. Mitchell offers an assessment of G. H. Wilson’s views on the editing and the message of the Psalter, pointing out the strengths and weaknesses of his work. Whereas Wilson believed the redactional agenda of Psalms to be historico-didactic and non-messianic, Mitchell believes it is eschatologico-messianic. After introducing Wilson’s view, the author spends most of the article critically interacting with his writings and defending his own theory. The main limitation of the article was its, at times, unsympathetic character. Though giving credit to some of Wilson’s ideas, the author might seem too censorious and often very defensive of his own views. Several of the discussions in the article are not applicable to our research, but Mitchell’s brief treatise of the royal psalms and their eschatologico-messianic function is closely connected to the matter at hand and undoubtedly helpful.

**Northrup, B. E. *Recognizing Messiah in the Psalms*. Fairfax, VA: Xulon Press, 2003.**

In *Recognizing Messiah in the Psalms* Bernard E. Northrup aims to help us develop a new appreciation for the person and work of Jesus as revealed in the Psalms. He approaches the Psalter boldly and asks us to put away any pre-suppositional hermeneutical models that hinder us to see the person of Jesus Christ. Northrup's overarching message is that the psalms are, and must be read as, eschatological writings, and he touches on all aspects of the person and work of Jesus, linking them to specific psalms. The author does not restrict himself to reviewing only a certain type of psalms, but he makes use of the whole Psalter. In terms of the usefulness to our research, *Recognizing Messiah in the Psalms* is good. Northrup is fully aware of the link between several of the royal psalms and Messiah, and with his thoughtful comments he sheds new light on aspects of our particular topic.

**Reardon, P. H. *Christ in the Psalms*. Ben Lomond, California: Conciliar Press, 2000.**

In this book Patrick H. Reardon makes available his personal meditations on the Book of Psalms previously only shared with the parishes he has served. He has approached each psalm individually, according to himself, without any specific method. However, we see that Reardon deliberately looks at the psalms through the lens of Christ, and that his aim is to show us that Christ is the centre of the Psalter. Reardon comments on all the 150 psalms, and as a result only a small part of the book is relevant to our studies.

Those seldom times he mentions “royal” psalms, the focus is less on the kingly function, and more on the messianic. As mentioned, the author is searching for references to Christ in the Psalter, and it sometimes feels like he is reading too much into it. We conclude that *Christ in the Psalms* is a great book for private devotions, but falls short in adding to our research.

**Sweet, A. M. “The Unfolding of Your Words Gives Light...” *Liturgy* 19, no. 3 (2004): 19-22.**

Anne M. Sweet believes we have lost the importance of reading psalms today, and in this article she aims to recover our losses. By firstly giving a general introduction to the Psalter and secondly examining selected psalms (Hymn, Wisdom and Royal/Messianic psalms), Sweet invites us to meditate on the psalms with a new passion. The article is short, and she barely scratches the surface of the concept of royal psalms. Her focus is mostly on the relation between royal psalms and the eschatological kingship of Yahweh, though a brief introduction to Ps 110 and its messianic significance is included. While definitely successful in renewing a passion for reading the Psalter, the article is too introductory to add to our research.

**Tatham, C. E. *The Messianic Psalms*. Illinois: Emmaus Bible School, 1971.**

*The Messianic Psalms* is a short book initially intended as the basic reading for one of Emmaus Correspondence School’s courses. Through a relatively brief, but at the same

time, substantial, introduction to a selection of fourteen psalms, Tatham aims to widen our understanding of what he calls the “Messianic psalms”. Seven of the fourteen psalms the book deals with are traditionally considered royal psalms, and as an introductory treatment on these, the book functions well. For more thorough studies, however, other books need to be examined. Tatham is neither utilizing nor mentioning the form-critical approach, and in that sense the text can seem a bit disconnected from the prevalent ideas of the field.

**Uprichard, H. *A Son is Promised: Christ in the Psalms*. Co. Durham: Evangelical Press, 1994.**

In this book Harry Uprichard applies a number of selected psalms quoted in the New Testament to Jesus. All these psalms have a clearly Messianic content, and the author believes they point forward prophetically to Christ. Uprichard’s aim is to help us understand the Bible as a whole, and he does this by interpreting Scripture by Scripture; first establishing the teaching of each psalm, then looking at its fulfilment in the New Testament. Eight psalms are covered in the book, and the insights given are informative and at times eye opening. However, its usefulness to the topic at hand is questionable. The limited psalms provided, and the fact that only two of them traditionally are viewed as royal psalms, makes the book less relevant. That being said, Uprichard’s comments on Psalms 2 and 110 are brilliant and definitely add to our research. *A Son is Promised* is a well-written book that reaches its goal; reminding us of the importance of reading the Scripture as a whole.