9 The Canonical Shape of the Psalter as Cotexts for Understanding Psalm 110: A Study of Book V of the Psalter

In chapter seven, we argued that Psalm 110 should be read in a messianic and eschatological sense. In the last chapter, we argued that the Torah-Messiah framework of Psalms 1-2 opens up a perspective of reading the Psalter as a book. Afterward, we traced this framework notion throughout the remainder of Books I-IV of the Psalter, paying attention to several key psalms (72, 89), and concluded that the messianic reading prevails in all the materials we have studied.

In this chapter, we will explore Book V of the Psalter in order to continue our search for this notion of Torah-revelation-to-trusting-messiah. Psalm 110’s placement here, coupled with the fact that Book V serves as the immediate context of Psalm 110, justifies the study about to unfold in this chapter. The purpose of this unit, then, is to examine the structure and message of Book V and to provide pertinent exegetical insights from psalms such as 132. Based on the results of the previous study (chapters four to present), we will synthesize the theological implications of Psalm 110 in view of the other psalms and biblical texts, notably, Genesis 14, Numbers 22-24, and 2 Samuel 7, which this project has extensively examined.

9.1 A Theological Echo of Book V in the Torah-Revelation-to-Trusting the Messiah in the Psalter

Book V has been very challenging as far as its compositional structure is concerned. Nonetheless, in recent years, various psalm scholars have begun providing some type of structural view of Book V. In Books I through III, the presence (or absence) of

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614 These three chapters have been revised and incorporated into my book (text in Chinese), "Kiss God’s Son": From the Structure of the Psalms to Its Message (Hong Kong: Tien Dao, 2009).


616 It is impossible to review each one, though we single out two recent reviews: (1) Zenger has done a survey of three different views (Wilson, Koch and Kratz; see their bibliographical data there) of the editorial structure of Book V in his “The Composition and Theology of the Fifth Book of Psalms: Psalms 107-145,” JSOT 80 (1998): 82-88. He also proposes his own view in the same article. (2) Auwers, La Composition Littéraire, 62-68, where she surveys structural views of Book V by Koch, Zenger, Kratz (including bibliographical data).
superscriptions reveals an important clue when reviewing the structure of Book V. Using the superscription as a guide, the following is the perception of the editorial structural of Book V (figure 5 below):

Figure 5. Editorial Structure of Book V According to Superscriptions. Word in [] is the first word of the psalm.

With this structure in mind, we proceed to argue and delineate that the theological notion of Book V is in agreement with the message of Psalms 1-2.

Wilson noted that the absence of superscription in Books IV and V is striking, compared to Books I-III: "the majority of the psalms (57%) are altogether untitled and 42 out of 61 psalms (almost 69%) have no designation of author." Idem, "Royal Psalms," 75. Cf. our analysis in last chapter.
9.1.1 הָדֹּד in the Superscriptions and in the Texts of Book V Signifying a Similar Redactional Reading as Advanced by Psalms 1-2

The Davidic superscription, with the term הָדֹּד, is pivotal to the study of the editorial structure of the Psalter.\textsuperscript{618} At the outset of our inquiry, a look at the distribution of this word הָדֹּד is illuminative (table 2).\textsuperscript{619}

<table>
<thead>
<tr>
<th>Book</th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Superscription</td>
<td>37</td>
<td>20</td>
<td>1</td>
<td>2</td>
<td>15</td>
<td>75</td>
</tr>
<tr>
<td>Text</td>
<td>1</td>
<td>1</td>
<td>5</td>
<td>0</td>
<td>6</td>
<td>13</td>
</tr>
<tr>
<td>Total</td>
<td>38</td>
<td>21</td>
<td>6</td>
<td>2</td>
<td>21</td>
<td>88</td>
</tr>
</tbody>
</table>

From this table, one should note the following: first, in Book II, הָדֹּד appears twice in the superscription of Psalm 54. The one time הָדֹּד appears in the texts of Book II, it is at the conclusion of Book II, 72:20 (a post-superscription). Second, in the texts of Book I, the one time הָדֹּד appears in the text is in Ps 18:51[50]. In the texts of Book III, הָדֹּד is found four times in Psalm 89 and once in 78:70. Both remarks are significant in view of the fact that Psalms 18 and 89 are labeled royal psalms (and we have studied the latter, with Psalm 72, in chapter eight), just like Psalms 2, 110, and 132. Third, as noted in our last chapter, הָדֹּד is nearly absent in Book IV, appearing only twice in the superscription. Fourth, nearly half of the appearances of הָדֹּד in the texts can be found in Book V; six out of thirteen times. Of the six times, four occur in Psalm 132.

The above observations lead to four arguments that the term הָדֹּד, whether it appears in the superscription or in the text, provides both a structural link and theological emphasis in the Psalter.\textsuperscript{620} The four arguments center on how הָדֹּד provides overall editorial links within Book V. Moreover, the presence of הָדֹּד in certain texts, particularly in Book V, implies theologically that the Psalter should be read messianically and in view of the Davidic covenant.

\textsuperscript{618} Wilson, “Editorial Divisions,” 337-40.
\textsuperscript{619} Statistics are based on the word search הָדֹּד in BibleWorks for Windows.
\textsuperscript{620} Whether a term or a figure, the significance of הָדֹּד in the OT cannot be undermined. Biblical scholars have noted that הָדֹּד “David” serves as a model for the messiah. VanGemeren’s comment concerning David (and Solomon) is right: “the writers of Scripture would look back to the era of David and Solomon as a model describing the glories of the messianic age.” See idem, Progress of Redemption, 213, 233-35. Cf. our discussion of the Solomonic superscription in Psalm 72 in our last chapter (footnote 79).
9.1.2 The First Argument: The Transformation of the Songs of Ascents by the Presence of דוד

The first argument posits that there are three Davidic collections in Book V, Psalms 108-110, the Songs of Ascents, and Psalms 138-145. The first and last collections are signified by the superscriptions that attribute them to David. We suggest that the Psalms of Ascent should also be considered as part of a Davidic collection, or at least seen as possessing certain Davidic covenantal elements (Psalm 132). This suggestion goes against the conventional understanding of the Songs of Ascents, which are seldomly referred to as Davidic Psalms; generally they are referred to as pilgrim songs, songs of the return from exile, or songs for liturgical purpose (for temple use). Nonetheless, for our thesis we propose to label them Davidic for the following reason.

Viewing the Davidic superscription as significant in the editorial structure of the Psalter, an observant psalm reader would note the occurrence of דוד in Psalm 132, even without a Davidic superscription. The presence of דוד in Psalm 132 (four times) – flanked by two Psalms (131, 133) that clearly contain Davidic superscription – should foster a Davidic view of the Songs of Ascents. Furthermore, Psalm 132 is considered cardinal in the Psalms of Ascents. Thematically it concerns the theology of the Davidic Covenant, and like the genre of Psalm 110, Psalm 132 is a royal psalm.

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621 For an introductory understanding of the Songs of Ascents, see Loren D. Crow, The Songs of Ascents (Psalms 120-134): Their Place in Israelite History and Religion, SBLDS 148 (Atlanta, GA: Scholars, 1994).

622 Goulder has put Book V in the following analytical structure by adding Psalms 1, 105-106 and deleting the Songs of Ascents, thus making Psalms 108-110 parallel to 138-145:

105-106 historical psalms 135-136
107 return from Exile 137
108-110 David psalms 138-145
111, 112 alphabetic psalms 145
113-118 Hallel psalms 146-150
119 praise of the Law 1

See Goulder, Psalms of the Returns, 16; cf. 14-15. The key weakness of his schema is the absence of the Songs of Ascents.


624 Of the four Davidic superscriptions found in the Psalms of Ascents, those in Psalm 122 and 124 are wanting in the LXX. See Allen, Psalms 100-150, 155, 162.

625 Allen, Psalms 101-150, 209. See our analysis of Psalm 132 later in this chapter.
It is not too far off the mark to say the Psalms of Ascents should be labeled, in their essence, as a Davidic collection.626

9.1.3 The Second Argument: The Editorial Shape of Book V by the Presence of ידוד

Related to the above, our second argument is that there is a certain redactional significance to the “reappearance” of ידוד in Book V after being nearly absent in Book IV and only minimally present in Book III (both Books III and IV have been analyzed in chapter eight). Our contention can be built on the non-text level, that is, the superscription-level. This reappearance is first found in a small Davidic collection – in the superscriptions of Psalms 108-110 – at the very beginning of Book V, with Psalm 107 serving as its introduction.627 Thus, this makes Psalms 108-110 prominent because of their strategic position.628 Among these three psalms, the poetic analysis of Psalm 110 (in chapter seven) demonstrates how the message of the messianic king-priest is cast in a solemn prophetic tone (110:1, 4), thus making Psalm 110 more salient than the other two.

Moreover, if we classify Psalms 146-50 as the conclusion not merely of Book V but of the entire Psalter,629 this will noticeably mark Psalms 138-145, the last Davidic collection, as the end of Book V or as the text proper concluding the whole Psalter.

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626 This structural layout, provided by Auwers, *La Composition Littéraire*, 64 is another collateral argument that explicates the two Davidic collections and the Psalms of Ascents as the center of Book V:

| 107-117 | 107 ידוד | 108-110 Ps. De David 111-113, 115-117 ידוד |
| 118-135 | 118 ידוד | 119 120-134 Ps. Graduels 135 ידוד |
| 136-150 | 136 ידוד | 137 138-145 Ps. David 146-150 ידוד |

Psalm 119 poses a problem for most scholars when it comes to the structural view of Book V. Psalm 119 and Book V will be studied later in this chapter.


628 A similar observation is made by deClaissé-Walford, *The Hebrew Psalter*, 97. There she observes that Book V contains 15 Davidic psalms and their placement is to answer the question in Ps 107:43: “Who is the wise one?” The answer is David, the ideal king viewed through the Davidic collections.

If such a view is allowed, a clear picture of the thematic emphasis in the Psalter based mainly on the Davidic superscriptions can be shown in figure 6:

<table>
<thead>
<tr>
<th>Introduction</th>
<th>1-2</th>
<th>Thematic Emphasis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Book I</td>
<td>3-41</td>
<td>I Davidic Collection</td>
</tr>
<tr>
<td>Book II</td>
<td>42-72</td>
<td>II Davidic Collection</td>
</tr>
<tr>
<td>Book III</td>
<td>73-89</td>
<td></td>
</tr>
<tr>
<td>Book IV</td>
<td>90-106</td>
<td></td>
</tr>
<tr>
<td>Conclusion</td>
<td>146-150</td>
<td></td>
</tr>
</tbody>
</table>

Figure 6. Thematic Emphasis of the Five Books in the Psalter Based on the Davidic Superscription.

At a glance, the two Davidic collections of Book V now seem to correspond to those two in Books I-II. In this redactional arrangement, the Davidic superscriptions may reinforce the same theme(s) throughout the Psalter, namely the messianic reading not just in Book V but also for the rest of the Psalms.

9.1.4 The Third Argument: The Thematic-Semantic Links of the “Three” Davidic Collections in Book V

An argument based merely on the Davidic superscription is insufficient for our thesis, however. Our third argument is based on our exploration of the semantic-thematic levels of connection in these three Davidic collections. These semantic-thematic connections among these Davidic collections within Book V are detected in two ways. First, in terms of lexical connections, using Psalm 110 as a point of reference, we

630 It is beyond the scope of this project to investigate the links between the Davidic collections in Books I-II and those in Book V but this seems to be potentially promising for a thesis or dissertation. See, however, our delineation of Book I-II in the last chapter. Zenger remarks that these two collections in Book V “plainly go back to the first two Davidic collections (Pss 3-41 and 51-72)” in Books I-II. Idem, “Fifth Book of Psalms,” 82.
have sampled three psalms: 110, 138, and 132.\textsuperscript{631} The first two are in the two Davidic collections and the last one in the Psalms of Ascents of Book V. The finding is that there are numerous lexical ligaments between 110 and 132 and also between 110 and 138.\textsuperscript{632} For example, for Psalms 110 and 138, the lexical links (see Psalm 138) are as follows: v. 3, ‘\(z\)’; v. 4, ‘\#ra\’, ‘\(-yklm\)’; v. 5, ‘\$rd\’; v. 6, ‘\~wr\’; v. 7, ‘\brqb\’, ‘\@a\’, ‘\ybya\’, ‘\xlv\’, ‘\$ynymy\’ and v. 8, ‘\~lw[l\’.

Second, besides the lexical nexus, the last Davidic psalm-group, led by Psalm 138, echoes the first group of Davidic psalms (108-110) in thematic matter. For instance, the words in Psalm 138:7, when read with v. 8, are reminiscent of some words in Psalm 110. In Psalm 110, the promise to the messiah of deliverance or victory by the right hand of Yahweh is now a prayer by David in Psalm 138, who in a metaphorical sense prefigures the messiah. That prayer will certainly be answered (1) when Psalm 138 is read back into the context of Psalm 110 where Yahweh made his promise through a solemn and prophetic oath; and (2) when Ps 138:8a is read in light of Psalm 110, there is the sense that David appears to be confident in Yahweh.\textsuperscript{633}

\textbf{9.1.5 The Fourth Argument: The Presence of \textit{dwd} in Book V Having the Davidic Covenant as a Major Concern}

In addition to the Davidic superscription and subject matter that link together the three Davidic collections in Book V, our fourth argument is that the appearance of David in the text of the fifth portion of the Psalter underlies the Davidic covenant as one key theological concern of the Psalter. Besides Psalm 132, the two other times “David” occurs are in 122:5 and 144:10; the former in the context of the Psalms of Ascents and the latter in the last Davidic collection.\textsuperscript{634} In 122:5, mentioning the phrase as pertaining to David’s throne and dynasty remarkably resembles the Davidic covenant in 2 Samuel 7 (cf. vv. 13, 16). In 144:10, another phrase, ‘\(\textit{yhr} \textit{zrgy} \textit{ndyv}\)’, is

\begin{footnotesize}
\textsuperscript{631} Note that in Book V, Psalm 110 is the last song of the first Davidic collection and Psalm 138 is the first song of the last Davidic collection. Therefore, we should discard the observation of Mark S. Smith, who assesses that “Ps 2 stands at the beginning of Book I, Ps 72 at the end of Book II and Ps 89 at the end of Book III, but Ps 110 shows no special placement of this sort.” Idem, “The Theology of the Redaction of the Psalter: Some Observations,” ZAW 104 (1992): 411.
\textsuperscript{632} For Psalms 110 and 132, please refer to the latter part of this chapter.
\textsuperscript{633} Wilson (\textit{The Hebrew Psalter}) also notices the thematic connection – reliance on Yahweh – between the two Davidic collections; see his comments on Psalms 108-110 (pp. 220-21) and 138-144 (p. 222). We will modify his comment to suit our thesis that it is the messiah that David represents in Psalm 138 who puts his confidence in Yahweh’s faithfulness to fulfill what he has promised him in Psalm 110.
\textsuperscript{634} Note both psalms contain Davidic superscription.
\end{footnotesize}
strikingly reminiscent of 2 Sam 7:5 (cf. also vv. 8, 19, 20, 21, 25-29). Do both psalms reflect a theological foundation laid by the covenantal concern in 2 Samuel 7, already delineated in our chapters seven and eight? The answer is positive: both psalms – in their own literary contexts (Songs of Ascents and Davidic) – share the same theological notion centered on the Davidic covenant as depicted in 2 Samuel 7.

Thus far, our study has shown that the Davidic superscription and the term "David" in Book V call forth a messianic reading of Book V. That is, the two Davidic collections, in collaboration with the Psalms of Ascents, reiterate "the Davidic-messianic idea again in a positive way and put it into the service of its theocratic message" for the last section of the Psalter. By extension, the Davidic superscription and the term "David" applies to the Psalter as a whole.

Yet this is only in partial agreement with the programmatic reading of Psalms 1-2. Where can one find mention to the Torah as divine revelation of the messiah in Book V? Here the focus turns to Psalm 119, a massive Torah psalm in Book V and the Psalter.

9.2 Psalm 119 Signifying a Similar Redactional Reading Advanced by Psalms 1-2

Like Psalm 1 in the redactional debate of the Psalter, Psalm 119 also poses a challenge to any psalm interpreter. Seybold’s question is worthily quoted: "Is the law-based piety which speaks out of Psalms 1 and 119 intended to embrace and enhance the belief in Messianic salvation, or to abolish and replace it?" The massive length of

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635 Cf. Ps 143:2, 12. We are indebted to Kratz, "Die Torah Davids,” 25-26, who points out these two verses in addition to 144:10. Note how Psalm 143 has a Davidic superscription. If read with the superscription, the poem sounds like a prayer by David, the servant (self-referring in vv. 2, 12) of Yahweh.

636 Other evidence to sustain this notion will be provided later in the chapter. At the risk of being repetitious, the analysis of 2 Samuel 7 (in chapter six) has shown that Nathan’s oracle (Davidic covenant) pronounces the messianic king, who will establish an eternal dynasty for Yahweh and will come from David. Also, David prayed that the promise be fulfilled (2 Sam 7:19-29).

637 Zenger, "Fifth Book of Psalms,” 81-82.


Psalm 119 speaks voluminously and because of its size it prompts many to allow it to be the center of or a binding force for Book V.\textsuperscript{640}

Can such a "central" position of Psalm 119 be sustained? We offer two counter-arguments, one brief and one more detailed, that the center of Book V lies not in Psalm 119 but elsewhere.

First, the two Davidic collections of Book V contain 164 verses in total.\textsuperscript{641} If one includes the Songs of Ascents as a "Davidicized" collection, the total is 265, far exceeding the "massive" volume of Psalm 119.\textsuperscript{642}

Second, by placing the Songs of Ascents after Psalm 119 and by noting the Davidic elements (Psalm 132) – with its implication of messianic overtone – in the Songs of Ascents,\textsuperscript{643} we argue for a reading proposition similar to the paradigm of reading Psalm 2 interactively with Psalm 1. The revelatory aspect of the Torah again points to the messiah being portrayed in Psalm 132 (vv. 10, 17).\textsuperscript{644} Strikingly, Psalm 119 ends with this: 

\[\text{The last word, אָבֶרא, is axiomatic to reminding a perceptive}\]


\textsuperscript{641} The number of verses is based on the MT.

\textsuperscript{642} Our comparison of the number of verses between psalms or psalm-groups is not innovative in biblical study. Millard also notes and compares the extensive verses of Psalm 119 to its neighboring psalm-groups: "Dieser Psalm überragt mit 176 Versen selbst die umgebenden Psalmnengruppen, da das Ägyptische Hallel nur 85 Verse und die Wallfahrtspsalmen Ps 120ff. 94 Verse erreichen." Millard, \textit{Komposition des Psalters}, 227.

\textsuperscript{643} The position of Psalm 132 may not be as obvious as it should be. But see Klaus Seybold, \textit{Die Wallfahrtspsalmen: Studien zur Entstehungsgeschichte von Psalm 120-134} (Neukirchen-Vlyun: Neukirchener, 1978), 71-72. There he argues: "dass in Ps 120-134 drei Grossgruppierungen, eine Einganggruppe (Ps 120-122), eine Mittelgruppe (Ps 123-132) und eine Schlußgruppe (Ps 133-134), unterschieden werden können." Psalm 132 is the last psalm in the middle part of the Songs of Ascents.

\textsuperscript{644} In 11Q5, Psalm 119 follows the Songs of Ascents, and in fact, Psalm 132 is the last one in the Songs of Ascents with Psalms 133 and 134 scattered elsewhere (later) in that Qumran manuscript collection. See Wilson, \textit{The Hebrew Psalter}, 124-25, cf. 111. For a reproduction of the Hebrew text of Psalm 132 followed by Psalm 119, see J. A. Sanders, \textit{The Psalms Scroll of Qumran Cave 11}, DJD 4 (Oxford, Clarendon, 1965), 27. It is impossible to draw any convincing conclusion or argue for the different placement of psalms in this Qumran manuscript since (1) in various places, scribes added Davidic superscriptions where the MT was lacking (e.g., Psalm 123); (2) they added non-canonical materials (e.g., Psalm 151A and 151B) to their collection; (3) they omitted Psalms 108 and 110 and any Davidic reference in Psalm 146. See Wilson, \textit{The Hebrew Psalter}, 130. Regarding the omission of Psalm 110, cf. Flint, \textit{Dead Sea Psalms}, 191: by computerized reconstruction on the basis of spacing, Flint comes to conclude that Psalm 110 should have been there. Hence, he points out that the only Psalm with a missing Davidic title in the manuscript is Psalm 108 (see footnote 100 there). Nonetheless in a recent article, Wilson argues for a messianic focus on David in the present arrangement in 11Q5, balanced by obedience to the Torah. See Wilson, \textit{"The Qumran Psalm Scroll (11QPs) and the Canonical Psalter: Comparison of Editorial Shaping,"} CBQ 59 (1997): 448-464. Cf. Flint, \textit{Dead Sea Psalms}, 193-94, on "Davidic Emphasis" of 11Q5.
reader who reads the Psalter as a collection that Psalms 1-2 have already been
delineated on this word: the one who is going to perish (פָּרָה) is the one who rejects the
messianic king (Psalm 2:12), pointedly revealed by the Torah (Psalm 1). If the reading
of Psalm 1 is shaped by Psalm 2, then the understanding of Psalm 119 is now shaped
by the Songs of Ascents, particularly Psalm 132.

Viewing the above discussion from the genre category, the Torah/wisdom psalms,
often placed alongside the royal psalms, are shaped by the latter.645 For example,
Psalm 107, though not strictly a wisdom psalm, ends with a clearly wisdom element:
םְלֵךְ הַיָּדוֹת שָׁלֹהוּ וְהָעַשֵּׁר יִנָּחֵל (v. 43).646 Its juxtaposition with the David psalm-group,
Psalms 108-110, provides a reading and an answer to the question in Ps 107:43. It is the
messianic king, signified by the Davidic superscriptions of the three poems and
depicted in detail in Psalm 110 that is wise (מְשָׁרֶה).647

Up to this point in our study we have focused on the Davidic psalm-groups with
the Songs of Ascents and on Psalm 119 to review the redactional structure and theme
of Book V. These psalms’ placements in the Psalter share the same theological message
that we have shown through the interaction of Psalms 1-2. Psalm 119 points to the
revelation of the need of the messiah, while the Davidic psalm groups with the Songs
of Ascents further depict what this messiah looks like.

9.3 An Investigation of the Editorial Shape of the Psalter: The
Contribution of Psalms 1-2, Book V, Particularly with Psalm 132 to
the Reading of Psalm 110

The editorial shape of Book V and the Psalter provides the reader with a guideline,
namely, that the Psalter should be read messianically, flanked by both the Torah and
Wisdom as its pointers. If such a reading is correct, reading Psalm 110 messianically is
in agreement with the structure of the Psalter. Moreover, Psalms 2 and 132, strategic to
the editorial shape of the Psalter and Book V respectively, can shed more light on the
reading of Psalm 110. Therefore, the goal of this section is first, to look at theological
contribution of the messianic inclusio of Psalms 2 and 132 to the understanding
of Psalm 110; second, to consider the theological and literary role of Psalms 1-2,
particularly with Psalm 2, in our study of Psalm 110; and third, to reflect on the
theological input of Book V, particularly Psalm 132 to Psalm 110.

645 The juxtaposition of “Tora- und Weisheitspsalmen” and “Zions- und Königsspsalmen” as in the
beginning, or middle or end of a psalm-group is noted by Millard, Komposition des Psalters, 165-66.
646 According to Allen, Psalms 101-150, 60, vv. 33-43 “are a hymn . . . marked by both hymnic and
sapiential features.”
647 Cf. deClaissé-Walford, The Hebrew Psalter, 97. deClaissé-Walford also observes that half of the
wisdom psalms are found in Book V and 15 Davidic psalms in Book V are the largest in number since
Book II. See deClaissé-Walford, The Hebrew Psalter, 95, 97.
In addition to that of Psalm 110, the role of Psalm 132 in Book V has also not been sufficiently studied. Scholars have long recognized that Psalm 132 differs from the other Ascents psalms both in length and oracle nature. 648 Yet Psalm 132 should be explored in view of the broader context of the Psalter.

9.3.1 The Two Royal Psalms with Messianic References Serving as "Inclusio" for the Reading of the Psalter: A Study of Psalms 2 and 132

The word мессия "messiah," occurs first and last in the Psalter in Pss 2:2 and 132:10, 17. If the messianic reading advocated by Psalm 2 is permitted, then the last occurrence of this word in Psalm 132 is noteworthy. Due to its strategic position in Book V and in the Psalter, the role of Psalm 132 should be explored.

First, in looking at the poetic structure of Psalm 132, we observe its two parallel parts echo each other in their semantic parallels, as set out below (figure 7):

![Figure 7. Poetic Structure of Psalm 132](image)

Several observations and comments are due here: first, both parts (vv. 1-10, 11-18)\(^{649}\) begin and end with דוד "David" (v. 1, 10, 11 and 17) and therefore serve as an enveloping structure. Second, both AA' contain חיוֹת and a סִּיּוֹן structure poetic structure. In A, it is David who makes an oath to Yahweh; David vows he would look for a place for Yahweh. In A', it is Yahweh who makes an oath to David that one of his descendents will sit on the throne.

Third, both BB' share וב with geographical locations (תָּהוֹל and מַעֲשֶׂה)\(^{650}\) and the word לֶכֶת ("resting place"). In B, the resting/dwelling place is identified while in B' Yahweh affirmatively chooses Zion to be his dwelling place. Fourth, in CC', almost all the words in v. 9 are repeated in v. 16 and the "messiah" is found in v. 10 and v. 17. Fifth, between the two parts, there is a link, ובו ובו (vv. 10, 11), serving as an "interstrophic hinge."\(^{651}\)

Thematically, part I mirrors part II, but with the key character reversed: David swore an oath to Yahweh in the format of a prayer, while Yahweh swore an oath and made a promise to David in fulfillment of what David prayed. Such a theme – prayer-to-promise – reminds a Bible reader of 2 Samuel 7 where prayer follows divine promise.

The literary and theological relationship of Psalm 132 and 2 Samuel 7 (with 6) has long been noted.\(^{652}\) Our aim here is to highlight the parallel progression of these two texts. From the earlier study of 2 Samuel 7 in this project, we have concluded that the ובו promise is portrayed with the grand word לֶכֶת in Nathan's oracle. The use of the key


\(^{651}\) Allen, Psalms 101-150, 204.

\(^{652}\) Mettinger, King and Messiah, 257. There Mettinger notes: "This psalm presupposes the existence of the prophecy of Nathan." From a cultic point of view, see Hans-Joachim Kraus, Theology of Psalms, 116-17.
word מָלָךְ encompasses a paramount notion explicated in 2 Samuel 7: It is a king with an eternal dynasty (מָלָך) and a kingdom (מָלָכָה) through David’s יְהוָה. Above is a summary of the thematic progression in 2 Samuel 7 from temple-house to seed as king (מָלָך).

Psalm 132 progresses in the same fashion: from temple/house to messiah. The argument follows. The temple/house in 2 Samuel 7 is now replaced by יְהוָה and his seed ("dwelling/resting place") in Psalm 132, which David sought (vv. 2-5) and found (vv. 6-9) and later Yahweh affirmed, especially with vv. 13-14a: יְהוָה שָׁבַע יְהוָה אֲשֶׁר לְאֶבֶן בְּנֵי דָּוִד בָּעָשׁ יְהוָה יַעֲשָׂה. יָמִינוֹ will be established by "one" of David’s seed in the future (7:13). In the immediate context, David’s men thought he was the lamp of Israel (פַּהֲנֵי יְהוָה, 2 Sam 21:15) but David flatly denied it in the poem, 22:29: יְהוָה יְהוָה הַקָּרוֹת יְהוָה יְהוָה יְהוָה. The key is in 23:1 and the key word is the "his seed"; both terms follow יְהוָה. The problem is: קְרוּס (the Vorlage) is not matched with יְהוָה in the LXX. The Qumran and the LXX support יְהוָה (with the article יְהוָה), 7:25 and 15:24 (cf. v. 25). This may explain why the Qumran and the LXX support יְהוָה. As of this point, we have accounted for everything. The problem is: קְרוּס is word-by-word here. In other words, the LXX support a Vorlage יְהוָה יְהוָה יְהוָה יְהוָה. Three explanatory notes are due: (a) The Greek word εἰς always renders the Hebrew word יש. We have sampled five chapters (1, 7, 15, 22 and 23) in 2 Samuel on how יש being translated in the LXX, εἰς is consistently used (on several occasions, εἰς is used to refer to: 7:9, 22:3, 22:31). Note particularly in 23:8, 18, that εἰς stands for יש. (b) The word קְרוּס sometimes reflects the Hebrew word שֵׁם (with the article שֵׁם) in 2 Sam 22:7, 6:3 (cf. v. 12; the MT and the LXX), 7:25 and 15:24 (cf. v. 25). This may explain why the Qumran and the LXX support שֵׁם. (See also the LXX for 22:31, 32 and 48 where יש occurs and is rendered as שֵׁם). (c) Others regard the Hebrew word יש as the divine name as שֵׁם but see HALOT 2:824-25, that such parallel is rejected there. Moreover, יש is mostly listed as a preposition, see HALOT 2:825-27. Our reconstruction of the MT only involves a change of vowel point: קְרוּס, "and the oracle of the man exalted [by God] concerning the messiah of the God of Jacob." The presence of εἰς is a strong contention for our repointing. Thus, our conclusion is that the "last words" of David in 2 Sam 23:7 concerns the messiah.
While Psalms 2 and 132 reflect a very similar messianic portrait, it seems appropriate to explore the literary and theological relationship between Psalms 2 and 110.

### 9.3.2 The Contribution of Psalms 2 to Our Understanding of Psalm 110

Both psalms are linked by their shared semantic elements and thematic emphasis. The literary-semantic links of Psalms 2 and 110 are obvious, enumerated as follows:

1.  וָאָבֶד/וָאָבֶד (2:5, 11; 110:5); (2) מִשָּׁרִי... מִשָּׁרִי (2:6; 110:2, 3); (3) הָדוֹרִים/חלֹּה (2:7; 110:3); (4) בהֵד דְּוָד/חַלֹּה (2:8; 110:7); (5) אָרִי/ארִי (2:8; 110:6); (6) מְלִיץ/מְלִיץ (2:10, 2; 110:7); and (7) דִּרוּ/דר (2:11; 110:7).

On the thematic front, some scholars also establish some mutual relationships between Psalms 2 and 110. For example, Kissane notes how both psalms (together with other Psalms 20-21, 72, 89, 132) address the kingdom of David on the basis of Nathan’s oracle and “Psalms 2 and 110 deal with the same theme.” Others see both Psalms cast in divine speeches. Yet Psalm 110 is more explicit in this regard (see 110:1, 4) and therefore in a more solemn format re-dresses the divine speech in Psalm 2.

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654 The Hebrew word הָדוֹרִים is given two different sets of vowel points in the MT but the LXX renders it with two similar words: ὁ δῆρος/ὁ δῆρος. See the apparatus of Ps 110:3 in BHS and our textual discussion in chapter 7.

655 Note that הָדוֹרִים (2:8) is from the word הָדוֹר while מְלִיץ (110:7) is from the word מְלִיץ. See BDB 635-36.

656 See, for example, David Wallace, “Texts in Tandem: The Coalescent Usage of Psalm 2 and Psalm 110 in Early Christianity” (Ph. D. diss., Waco, Tex.: Baylor University, 1995), particularly chap. 4. There Wallace argues that these conceptual links became a foundation for Christian and intertestamental literature to formulate imagery concerning the messiah.


658 Hermann Spieckermann, ”Rede Gottes und Wort Gottes in den Psalmen,” in Neue Wege der Psalmenforschung, 158. Spieckermann has reviewed other psalms of divine speech in a diachronic fashion using the Exile (pre- and post-) as the framework. Kistemaker, besides pointing to the shared messianic theme in these two psalms, also remarks that “there is some correspondence between the Hebrew form of הָדוֹר of Ps 2:7a and the introductory words הָדוֹר of Ps 110:1.” Kistemaker, Psalm Citations, 80.
The divine speeches or oracles of Psalm 2 or 110, however, have been studied for various purposes. Some advocate a father-son imagery in both psalms, and while Ps 2:7 is explicit, Ps 110:3 (the LXX) is subtle in this respect. Widengren proposes that Ps 2:7 is a good explanation of 110:3.659

Notwithstanding these proposals, our semantic analysis produces some thematic elements that both psalms affirm: first, Zion is the chosen place for the messianic king; second, the war-theme in the days of wrath of the messianic king; third, the worldwide dominion of this king; and fourth, the messianic king, besides his divine relationship (father-son) with God, is also a priest. This is what Psalm 110 adds to the messianic reading of the Psalter in a theme-rheme progression.

9.3.3 The Contribution of Book V, Spearheaded by Psalm 132, to the Reading of Psalm 110

Since we have already explored Psalms 2 and 132, followed by Psalms 2 and 110 in their theological relationships, noting how Psalms 2 and 132 contribute to the messianic understanding, it is logical to examine the literary-semantic relationship of Psalms 110 and 132. The existing verbal or semantic parallels between these two poems are striking: (1) אָבָד (110:1, 132:11); (2) וַיַּלְשֹׁנָהוּ (110:2, 132:13); (3) יַעֲבֹר הָאָדָם (110:4, 132:9, 16); (4) יִפְטְרֶשׁ (110:4, 132:13); (5) יָבְדֵל (110:1-2, 132:18); and (6) יָבֵד (110:1, 132:12; cf. יָבֵד in 132:13); and (7) יָבְדֵל (110:4, 132:11). These shared verbal similarities between Psalms 110 and 132 reinforce the messianic interpretation of Psalm 110. They echo each other, not only verbally but thematically.

The seventh verbal similarity listed above deserves brief mention. Adding to the fact that both poems are cast in an irrevocable and divine oath, Psalm 110 portrays the king figure also as priest while Psalm 132 sees this figure as messianic as well as one of David’s seed, whose reign is in Zion (affirmed by both psalms).

The messianic reading occasioned by the presence of “messiah” in Psalms 2 and 132 as an inclusio frame was discussed earlier. Nonetheless, the present shape of the Psalter reinforces this frame by providing another one, namely the נְשֵׁי-מִי-מָוֹן-motif in Psalms

660 Allen, Psalms 101-150, 81; he links this phrase יִשְׁתַּקְּחֵהוּ to the Davidic covenant. The above-shared verbal similarities have largely gone unnoticed by commentators.
9.3.4 The  שָׁלוֹם-Motif as Frame in the Psalter Particularly in Light of Psalms 1-2 and the Songs of Ascents, Led by Psalm 132

The שָׁלוֹם-motif in the Psalter can be traced by the occurrence of שָׁלוֹם as illustrated in table 3:

<table>
<thead>
<tr>
<th>Book</th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>as “bless”</td>
<td>5</td>
<td>9</td>
<td>0</td>
<td>0</td>
<td>17</td>
<td>31</td>
</tr>
<tr>
<td>as “praise”</td>
<td>7</td>
<td>8</td>
<td>1</td>
<td>11</td>
<td>16</td>
<td>43</td>
</tr>
</tbody>
</table>

The root שָׁלוֹם appears more frequently in Books I and II as compared to Books III and IV, then reappears many times in Book V. Within Book V, שָׁלוֹם appears nine times (6 times as “bless”) in the Songs of Ascents.

Of all the occurrences of שָׁלוֹם, Ps 132:15 is by far the most important because it is configured as an oath and speech by Yahweh (cf. vv. 11, 14). Yahweh will bless where he chooses to dwell, that is Zion (v. 13; the relationship of Psalm 132 with Psalm 110 then provides a שָׁלוֹם-frame to embrace the latter as also part of Yahweh’s blessing.

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661 Statistics are based on BibleWorks for Windows; The root שָׁלוֹם appears twice as “knee” (see 95:6, 109:24). When the object of שָׁלוֹם is Yahweh or God, שָׁלוֹם is glossed as “praise.” Otherwise, it is glossed as “bless.” While the role of Davidic superscription and Davidic psalms in Book V has been expounded earlier in this project, the occurrence of שָׁלוֹם, when compared to that of Davidic superscription, coincidentally matches a similar occurrence pattern in the Psalter. Please refer to table 2 of this chapter for the distribution of David in the Psalter. Both שָׁלוֹם and דָּוִד appear more frequently in Books I, II, and V than elsewhere in the Psalter.


663 Daniel Grossberg observes keenly that the שָׁלוֹם-frame is used to conclude the first four books of the Psalter but its position in Psalm 134 is a “variant,” for it only brings to a close the Songs of Ascents, not Book V. Idem, Centripetal and Centrifugal Structures in Biblical Poetry (Atlanta, Ga.: Scholars, 1989), 19-20.
the promise of a messianic king-priest is also the divine blessing conferred to his people.664

The question remains: does this וַיִּבְרֶה frame extend to other parts of the Psalter, particularly to Psalms 1-2? Surely Psalms 1-2 do not contain the word וַיִּבְרֶה for instead they use וַיִּכְזֹר. Therefore, the answer lies in the syntagmatic relationship between the words: וַיִּבְרֶה and וַיִּכְזֹר665 detected in 72:17. Since Ps 72:17 is placed at the close of Book II or marked as the end of the second Davidic collection, this could be further evidence of a purposeful redaction. This verse functions redactionally as a hinge to bind Book I and II (as Davidic collections) to Psalms 1-2. The poet uses both וַיִּכְזֹר and וַיִּבְרֶה as if in the same breath. The clause וַיִּכְזֹר is familiar to this project (Gen 22:18;666 cf. Gen 12:3): all nations will be blessed (וַיִּבְרֶה) through the king (see Ps 72:1), and in return they will call him blessed (וַיִּכְזֹר). That reminds an engaged psalm-reader of Psalms 1-2 that those who are called “blessed” (וַיִּכְזֹר) are called so because God has blessed them through him (וַיִּבְרֶה), the messiah.

We need to recap the above findings in Book V of our investigation of its editorial shape, with special reference to Psalms 1-2 and 132 and their contribution to the reading of Psalm 110. First, Psalms 2 and 132 serve as inclusio to frame a messianic reading of the Psalter based on the word “messiah,” which occurs first and last in both Psalms. Second, since Psalm 132 ties in thematically with 2 Samuel 7, by comparing Psalm 2 with Psalm 132 in juxtaposition with 2 Samuel 7, we have detected a progressive reading that focuses on the sonship as well as on the messianic aspect of the king depicted in Psalm 2 and 2 Samuel 7. Third, the shared semantic-thematic notions of Psalms 2 and 110 – both cast in the divine oracles – help us to read Psalm 110 messianically, despite the absence of the word “messiah.” The king portrayed in Psalm 2 is depicted as a priest in Psalm 110. Fourth, Psalm 132, as the key representative psalm for Book V, shares verbal similarities with Psalm 110; it further reinforces the messianic reading of Psalm 110, that the king who reigns in Zion (110:2; 132:11, 13) is one of David’s seed.

We have noted that Book V is the immediate cotext for Psalm 110, which through our analysis in chapter seven, should be read messianically. Thus far in our study in

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664 Hossfeld and Zenger have observed the role of וַיִּבְרֶה in Books I-III: “Auf diese ‘messianische’ Redaktion geht auch die Gliederung von Ps 2-89 durch die Benediktionen/Doxologien (Ps 41:14, 72:18-19, 89:53) in die drei ‘Bücher’ Ps 2-41, 42-72, 73-89 zurück.” Hossfeld and Zenger, Psalmen 51-100, 33. It will be interesting to see how they both deal with Book IV-V in this regard when their third-volume commentary appears.

665 The word וַיִּכְזֹר has the following distribution in the Psalter based on BibleWorks for Windows; total occurrences are 26::

<table>
<thead>
<tr>
<th>Introduction</th>
<th>Psalms I-II</th>
<th>Book I</th>
<th>Book II</th>
<th>Book III</th>
<th>Book IV</th>
<th>Book V</th>
<th>Conclusion</th>
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</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>6</td>
<td>1</td>
<td>4</td>
<td>2</td>
<td>10</td>
</tr>
</tbody>
</table>

666 The phrase יַעֲבַ֣דְתָּם אל נָּעַר is a recollection of Gen 22:18.
this chapter, our delineation has shown that, as in Books I-IV, the notion of "Torah-revealing-messiah" is a guide to read the Psalter. This can be detected in Book V, particularly when examining the juxtaposition of Psalm 119 and the Songs of Ascents. Such "Torah-messiah" reading agrees with what we have detected in the introduction of the Psalter, Psalms 1-2. We now proceed to review together in their entirety all of the OT texts we have covered from chapter four to the present.

9.4 A Summary: The Literary-Theological Relationships of Genesis 14 (with Its Cotexts) with 2 Samuel 7 and Psalm 110

In one sense, this summary is redundant because through a detailed study of Genesis 14, its cotexts (Genesis 12-15, 49, Numbers 22-24), 2 Samuel 7, and Psalm 110 (with its cotexts) we discovered numerous similar notions throughout their theological messages as profiled in various places throughout this project. Nonetheless, it is fitting here to recap all of the findings from the perspective of Psalm 110. By reviewing our materials through the lens of Psalm 110, we argue that the poet of Psalm 110 composed this text under the literary-theological influence of Genesis 14 (with other passages as stated above). Furthermore, this extends to the editorial shape of the Psalter in which Psalm 110 plays a similar literary-theological role.

It is worth remembering that the connection of Genesis 14 and Psalm 110 does not solely depend on the quotation of the name "Melchizedek" (Gen 14:18-20; Ps 110:4).667 First, the images described in Psalm 110 match the story of Genesis 14; in other words, the poet of Psalm 110 was keenly aware of the text of Genesis 14 in the following ways: first, while Yahweh delivered Abraham from his enemy into Abraham’s hand (גֵּרָה בְּנֵךְ, Gen 14:20), Yahweh promised to make the messianic king’s enemy a footstool (נִשָּׂא אֶל כְּפָר הַגֶּשֶׁם, Ps 110:1). The change from “hand” to “foot” may signify the complete and ultimate victory Yahweh has promised. Second, the geographical center of messianic rule is in Zion, as set out in Ps 110:2. This location can be traced back to Gen 14:18 where Melchizedek was coming from the city indicated as כָּלָיָא. Salem is positively identified with Zion in Ps 76:3[2]: שֵׁם יִשְׂרָאֵל מִשְׁפָּט שָׁם יִשְׂרָאֵל.668 On the one hand, the reference to Melchizedek – king of Salem – by Psalm 110 in the context of the messianic king’s rule in Zion reinforces this possible identity. On the other hand,  

667 Whybray contends that Melchizedek’s being mentioned in Ps 110:4 goes back to “an early tradition” that links to Davidic kings and thus these two texts are linked by traditions rather than linked at the text level. His contention should be rejected, however, by this study’s results. See Whybray, Reading the Psalms, 95.

668 Hamilton argues that we can connect Salem with Jerusalem based on the word “city” in Sumerian being ур. Therefore, Jerusalem is a combined word for “city of Salem.” Hamilton, Genesis 1-17, 409-10.
by juxtaposing Zion with Melchizedek of Salem, the author of Psalm 110, we argue, may have been influenced by the text of Genesis 14.

Third, the smell of war permeates Psalm 110; likewise that is the scene in Genesis 14. The battle in Psalm 110 seems to involve a wider geographical area (110:6, cf. Gen 14:1-9), a great slaughter (110:6, cf. Gen 14:10), and the defeat of kings (110:5, Gen 14:8-11). Through Abraham, the nations represented by kings were “judged” (defeated) in Genesis 14 while Ps 110:6 reiterates this notion.

Fourth, a consequence of fighting a great battle is that the vigor of the victor is sorely taxed, and as Ps 110:7 reports, the warrior needs to be refreshed (וַיֶּחֶל); this reported account is much like the scene when Melchizedek brought provisions (ַאִנָּלָא) to rejuvenate Abraham in Gen 14:18.

It is noteworthy that the oracle nature of Psalm 110 can attribute to a divine revelation to the poet (David), though it could also originate from the literary influence of the contexts of Genesis 14 and Numbers 22-24. There are three words, אָהֶב, חַיֶּנָה, and נָחַל used in Ps 110:1 and 4 to potentially illustrate that the poet has been influenced by the contexts of Genesis 14. First, note that the word אָהֶב in Ps 110:4 also appears in Num 24:3, 4, 15 and 16, that is, all within the third and fourth oracles of Balaam. The study (in chapter five of this project) of the Balaam pericope has resulted in this understanding: the divine blessing is unchanging in the second oracles of Balaam, which streamlined into a messianic, royal figure stemming from Jacob’s seed in the third and fourth oracles. Psalm 110 basically reiterates this blessing, cast in the victory and in the rule of the messianic king who is also a priest in Melchizedek’s order. Furthermore, the poet adds the little qualifying phrase אָהֶבּ after יִשָּׁבָה. This qualifier, penned by our poet, most likely reflects his reading of the Balaam text in Num 23:19-20, particularly v. 19. Second, the exact phrase, אָהֶבּ יִשָּׁבָה (Ps 110:1), is only found in Gen 22:16: אָהֶבּ יִשָּׁבָה. There an element is redundantly added: סֵב. Nonetheless, the poet seemed to have taken note of Gen 22:16 and recast this in the composition of Psalm 110: אָהֶבּ יִשָּׁבָה (v. 1) and אָהֶבּ (v. 4). In Gen 22:16, the content that follows that divine oracle – buttressed by the divine oath – is twofold: (a) יִשָּׁבָה אָהֶבּוּהוּ בַּגִּמְעַר לְאִם הָאֱלֹהִים (vv. 17, 18). Yahweh’s plan is to have Abraham’s seed overcome its enemy and to bless the

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669 This idea is nearly repeated verbatim in Gen 15:14.
670 Additional textual allusions that support the poet of Psalm 110 reading and interpreting Genesis 14: (1) אָהֶבּ (in Ps 110:1) to אָהֶבּוּ (Gen 14:16-17) though they come from a different Hebrew root, (2) יִשָּׁבָה (Ps 110:7) to יְשָׁבָה (Gen 14:22), (3) שִׂמָּה (Ps 110:3) looks like פֶּנֶשׁ, “Lot” (reversal of ל and נ) in Genesis 14.
671 McCarter has noted that the oracle formula serves as an opening for 2 Sam 23:1 (אָהֶבּ) and Num 24:3, 15 (אָהֶבּ). McCarter, Il Samuel, 479.
672 “Only” in the sense of those texts we are interested in this project. This phrase appears 7 times in the narrative texts, once in Psalm (110:1), with the remainder of its occurrences being in prophetic literature.
nations through it. We have expounded on the syntagmatic progression of the word "seed" in chapter five: while it replaced Abraham as the agent of blessing, Abraham’s seed has a military victory over its enemy and is later transformed into a specific son with royal notion. The author of Psalm 110 may have picked up the notions of military victory over the enemy and kingly rule of Gen 22:16-18 as he composed the psalm. At the very least, the poet’s vocabulary (יהוה רוח פסק חארב אשה אביה אביה ולעשות תינוקות יהוה) reflect his awareness of what is in the text of Gen 22:16-18.

Another aspect is that the eternal kingdom, augmented by a Davidic son in the covenant God made with David in 2 Samuel 7, is reiterated in the framework of קֵיזֶרָה in David’s final words as prayer (vv. 25-29, especially v. 29 with threefold קֵיזֶרָה). That kingdom is depicted in Psalm 110 with words like "scepter" (משמר) and "rule" (דרש). The ruler of that kingdom is described in the same psalm that mentions the divine birth with human nature (vv. 3, 7). It is the priest-king figure who will augment Yahweh's kingdom, and who is assured of triumph over his enemy (vv. 12, 5-6). Viewed in the context of the Psalter (that is, the Psalter’s קֵיזֶרָה-frame and within the interaction of Psalm 119 and Psalm 132), Psalm 110 is in complete agreement with the קֵיזֶרָה-theme in Genesis 14 (and its cotexts), that is, the messianic development in Numbers 22-24 with the element of Davidic sonship in the kingly rule of the messiah in 2 Samuel 7. In other words, Psalm 110, embedded in the Psalter’s קֵיזֶרָה-frame and with the assumption of the Davidic covenant as background, depicts God’s promise of his kingdom. Furthermore, the kingdom will be ushered in by a Davidic king, who is also a priest in the order of Melchizedek.

Finally, the reason behind the placement of Psalm 110 in its present canonical (MT) position is probably due to the theological influence of these antecedent Scriptures (Genesis 14, Numbers 22-24 and 2 Samuel 7). As noted earlier, there are a few devices in the editorial shape of the Psalter: the קֵיזֶרָה-frame (in view of Genesis 14), the messianic sonship and kingship inclusio of Psalms 2 and 132 (in view of Numbers 22-24 and 2 Samuel 7), and the strategic Davidic superscriptions (in view of the Davidic covenant in 2 Samuel 7) to guide the reader to read the Psalter messianically. Since Psalm 110 should be read messianically (absence of the word "messiah" from the text itself notwithstanding), its placement in the first Davidic collection of Book V is to echo Psalm 2 (first four Books of the Psalter) and Psalm 132 (in the Davidicized collection of the Psalter).

From our study so far, we could draw a preliminary conclusion. The biblical writer did not write his text in a vacuum. Quite likely, the biblical writer was influenced by the antecedent Scriptures; indeed, he may have been familiar with antecedent Scripture before constructing any text. While of course we do not know for certain the actual process of how the biblical writer wrote Scripture, our investigation seems to suggest, through a strong attestation of semantic-literary parallels and similarities between two texts, that this could probably be the case. It is more verifiable whether the later biblical writer wrote his peace while reading and interpreting antecedent Scriptures – within a more “controlled” environment, borrowing a term from science.
than whether the biblical writer was influenced by traditions although we should not (and can not) rule out the influence of traditions. The “controlled” environment is the existence of the text itself (reflected either in the MT or the LXX). Nonetheless, the investigation should not stop here but should proceed to further support what was just stated. Thus in the next two chapters, the aim is to detect the literary structure of Hebrews, which also reflects how the author of Hebrews read and interpreted the OT Scriptures that may have shaped his composition of this letter.