

Enthroned and Coming to Reign: Jesus's Eschatological Use of Psalm 110:1 in Mark 14:62

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Many interpreters hold that Jesus's response to the high priest (Mark 14:62), combining Ps 110:1 and Dan 7:13, refers to his imminent heavenly enthronement and says nothing of his future return. Many others recognize a reference to Jesus's parousia but see this solely in the allusion to Dan 7:13 ("coming with the clouds"), rather than in anything drawn from Ps 110. In contrast to these views, we argue that Ps 110 provides a key to understanding Jesus's eschatological vision in Mark. The psalm envisages a chronological distinction between the enthronement of David's lord "at the right hand" and his eschatological victory in the world. Mark's Jesus also, in his response to the high priest, envisages his future career in two distinct stages that mirror those set forth in the psalm: first, his enthronement at God's "right hand," and then his final advent from heaven as the glorious Son of Man. This reading is consistent with Jesus's teaching elsewhere in Mark, which envisages a period of bodily absence before his final return. It is supported by other early Christian texts in which the chronological progression in the psalm provides scriptural warrant for a distinction between Jesus's present heavenly enthronement and future return.

In the Christian tradition, Jesus's response to the high priest in the Gospel of Mark (14:62)—with its double allusion to Dan 7:13 and Ps 110:1—has commonly been understood to include a prophecy of his parousia.¹ At least since Timothy Colani, however, modern interpreters have argued that Mark 14:62 refers to Jesus's

¹See Ulrich Luz, *Matthew: A Commentary*, trans. James E. Crouch, 3 vols., Hermeneia (Minneapolis: Fortress, 2005–2007), 3:430 n. 39.

imminent heavenly enthronement and says nothing of his eschatological return.² This view finds some ancient precedent in Origen (*Comm. Matt.* 111). It has been popularized in recent scholarship by R. T. France and N. T. Wright, who argue that, in Jesus's response to the high priest, the "sitting" of Ps 110:1 and the "coming" of Dan 7:13 are two different ways of referring, metaphorically, to the same reality, namely, Jesus's postmortem "vindication."³ France and Wright base their interpretation on their reading of Dan 7:13 as a vision of "vindication" or "heavenly enthronement."⁴ Paradoxically, modern defenders of the traditional reading tend to see the reference to Jesus's parousia in precisely the same allusion to Daniel's vision.⁵ Our purpose here, however, is not to engage this debate about Dan 7:13 and "the Son of Man's" direction of travel. Our contention, rather, is that Ps 110 itself provides a neglected key to understanding Mark's presentation of Jesus's

²Timothy Colani, *Jésus-Christ et les croyances messianiques de son temps*, 2nd ed. (Strasbourg: Truettel & Wurtz, 1864), 20. Michael F. Bird judges that "despite a few dissenters, the vast majority of commentators now regard this passage [Mark 14:62] as an allusion to Jesus's exaltation to the right hand of the Father" (*Evangelical Theology: A Biblical and Systematic Introduction*, 2nd ed. [Grand Rapids: Zondervan Academic, 2020], 325).

³N. T. Wright, *Jesus and the Victory of God*, Christian Origins and the Question of God 2 (London: SPCK, 1996), 525, 642–43; Wright, with Michael F. Bird, *The New Testament in Its World: An Introduction to the History, Literature, and Theology of the First Christians* (Grand Rapids: Zondervan Academic, 2019), 572; R. T. France, *Mark: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Eerdmans, 2002), 611–13. See also T. Francis Glasson, "The Reply to Caiaphas (Mark xiv. 62)," *NTS* 7 (1960): 88–93, here 89; John A. T. Robinson, "Expository Problems: The Second Coming—Mark XIV:62," *ExpTim* 67 (1956): 336–40; Robinson, *Jesus and His Coming: The Emergence of a Doctrine*, 2nd ed., William Belden Noble Lectures 1955 (London: SCM, 1979), 45.

⁴R. T. France, *Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission* (London: Tyndale, 1971), 135–47, 169–71, 227–39; N. T. Wright, *The New Testament and the People of God*, Christian Origins and the Question of God 1 (London: SPCK, 1992), 291–97; Wright, *Jesus and the Victory of God*, 361, 518, 524, 632; Wright and Bird, *New Testament in Its World*, 220–25.

⁵See the following works from the last fifty years: William L. Lane, *The Gospel of Mark*, NICNT (Grand Rapids: Eerdmans, 1974), 537; George R. Beasley-Murray, "The Parousia in Mark," *RevExp* 75 (1978): 565–81, here 573–76; Robert H. Gundry, *Mark: A Commentary on His Apology for the Cross* (Grand Rapids: Eerdmans, 1993), 886–87; Raymond E. Brown, *The Death of the Messiah: From Gethsemane to Grave; A Commentary on the Passion Narratives in the Four Gospels*, 2 vols., ABRL (New York: Doubleday, 1994), 1:497–98; Craig A. Evans, *Mark 8:27–16:20*, WBC 34B (Nashville: Nelson, 2001), 450–52; John R. Donahue and Daniel J. Harrington, *The Gospel of Mark*, SP 2 (Collegeville, MN: Liturgical Press, 2002), 423; Edward Adams, "The Coming of the Son of Man in Mark's Gospel," *TynBul* 56 (2005): 39–61, here 59–60; M. Eugene Boring, *Mark: A Commentary*, NTL (Louisville: Westminster John Knox, 2006), 414; Adela Yarbro Collins, *Mark: A Commentary*, Hermeneia (Minneapolis: Fortress, 2007), 705; Joel Marcus, *Mark 8–16: A New Translation with Introduction and Commentary*, AYB 27A (New Haven: Yale University Press, 2009), 1007–8, 1017; Darrell L. Bock, *Mark*, NCBC (Cambridge: Cambridge University Press, 2015), 355.

eschatological vision. While the significance of Ps 110:1 for New Testament Christology is well-recognized,⁶ its influence on New Testament eschatology has not been fully appreciated.⁷ In redressing this oversight, we argue that Ps 110 already envisages a chronological distinction between the enthronement of David's lord at YHWH's "right hand" (Ps 110:1b) and his final victory in the world on the eschatological "day" (Ps 110:1c, 3, 5). When Mark's Jesus takes this psalm to his lips, he implicitly claims *not only* that he will soon be installed at God's "right hand" in power *but also* that he will exercise that power on earth—at a chronologically distinct future point—when his enemies will be made his "footstool." The first part of our article provides a close reading of the psalm, before we turn, in the second part, to Jesus's response to the high priest.⁸

I. PSALM 110:1 IN ITS OLD TESTAMENT CONTEXT

Psalm 110:1

In its canonical presentation, Ps 110 appears as a prophetic oracle of David regarding his future "lord." The לַדָּוִד ("of David") element in the superscription suggests that the psalm is to be heard as the voice of David.⁹ Its prophetic character

⁶See esp. David M. Hay, *Glory at the Right Hand: Psalm 110 in Early Christianity*, SBLMS 18 (Nashville: Abingdon, 1973); Jacques Dupont, "Assis à la droite de Dieu: L'interprétation du Ps 110,1 dans le Nouveau Testament," in *Resurrexit: Actes du Symposium international sur la résurrection de Jésus, Rome 1970*, ed. B. M. Ahern, E. Dhanis and G. Ghiberti (Vatican City: Libreria editrice vaticana, 1974), 340–422; Martin Hengel, "Setze dich zu meinen Rechten! Die Inthronisation Christi zur Rechten Gottes und Psalm 110.1," in *Le Trône de Dieu*, ed. Marc Philonenko, WUNT 69 (Tübingen: Mohr Siebeck, 1994), 108–94 [Eng. trans.: "Sit at My Right Hand! The Enthronement of Christ at the Right Hand of God and Psalm 110:1," in *Studies in Early Christology*, ed. Martin Hengel (Edinburgh: T&T Clark, 1995), 119–226]; Richard J. Bauckham, *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament's Christology of Divine Identity* (Grand Rapids: Eerdmans, 2008), 21–24, 152–81, 233–53.

⁷See, however, with differing emphases, William R. G. Loader, "Christ at the Right Hand: Ps. CX.1 in the New Testament," *NTS* 24 (1977–1978): 199–217; Terrance Callan, "Psalm 110:1 and the Origin of the Expectation that Jesus Will Come Again," *CBQ* 44 (1982): 622–36; Wolfgang Schrage, "Das messianische Zwischenreich bei Paulus," in *Eschatologie und Schöpfung: Festschrift für Erich Gräßer zum siebzigsten Geburtstag*, ed. Martin Evang, Helmut Merklein, and Michael Wolter, BZNW 89 (Berlin: de Gruyter, 1997), 343–54; Alexander E. Stewart, "The Temporary Messianic Kingdom in Second Temple Judaism and the Delay of the Parousia: Psalm 110:1 and the Development of Early Christian Inaugurated Eschatology," *JETS* 59 (2016): 255–71.

⁸All translations are our own.

⁹Brevard S. Childs correctly judges that "whatever the expression לַדָּוִד may once have meant, the claim of authorship now seems most probable." This, he notes, is especially clear in those psalm titles (e.g., Ps 18), "which specify a particular historical incident in David's life as providing the occasion for composition" ("Psalm Titles and Midrashic Exegesis," *JSS* 16 [1971]: 137–50, here 138). Early Jewish and Christian authors understood David as the speaker of Ps 110

is indicated by the first words after the superscription—נאם יהוה לאדני (“oracle of YHWH to my lord”)—and these are crucial for understanding the psalm as a whole. The noun נאם (“declaration/oracle”) is “an almost completely fixed technical expression ... [occurring in] prophetic oracles,”¹⁰ and is “used exclusively of divine speaking.”¹¹ It “expresses a solemn declaration made upon the authority of God.”¹² The noun occurs 376 times in the Hebrew Bible, and 268 of these are joined with YHWH (יהוה נאם). In these cases, the prophetic nature of the declaration is clear. Psalm 110:1 couples נאם with יהוה in this same manner and so sets David forth in a prophetic role.¹³ As Franz Delitzsch put it, in Ps 110 David is presented as a “prophetic-kingly poet. He has received new revelations concerning the future of his seed.... The type ... here lays down his crown at the feet of the Antitype.”¹⁴

If the psalm is a prophetic oracle of YHWH, mediated through the mouth (or pen) of David, the next crucial element is the subject of the poem—the אדני of verse 1. It is well known that the אדון root describes sovereign authority or lordship and is often used alongside synonyms for rulership or kingship.¹⁵ Gordon H. Johnston adds that this particular form of אדני is a polite address and “is an example of meiosis: the speaker humbles himself and exalts the addressee.”¹⁶ F. Brown, S. R. Driver, and C. A. Briggs observe further that variations of pointing, particularly between אדני (ʾădōnî) and אֲדֹנָי (ʾădōnāy), are set forth to distinguish between human and divine referents, respectively.¹⁷ In our analysis of all 774 occurrences of the אדון root in the Hebrew Bible, we have found this to be strikingly true in the case of these two forms: אֲדֹנָי (ʾădōnāy; see Ps 110:1) almost always refers to a human lord/master,¹⁸ while אדני (ʾădōnî; see Ps 110:5) always refers to the

(Acts 2:34; Barn. 12.10; Justin, *1 Apol.* 45). The gospels attribute this same understanding to Jesus (Matt 22:43–45, Mark 12:36–37, Luke 20:42–44).

¹⁰ HALOT, s.v. “נאם.” Raymond Jacques Tournay notes that, although the term generally occurs at the end of a prophetic oracle, in exceptional cases the term can occur at the beginning of an oracle (e.g., Num 24:3, 15; Isa 56:8; Zech 12:1, etc.) (“Le Psaume CX,” *RB* 67 [1960]: 5–41, here 5–6).

¹¹ Leonard J. Coppes “נאם,” *TWOT* 2:541–42, here 541.

¹² A. Cohen, ed., *The Psalms: Hebrew Text, English Translation and Commentary* (Hindhead, Surrey: Soncino, 1945), 371.

¹³ For texts that explicitly identify David as a “prophet,” see Josephus, *A.J.* 6.166; Acts 2:30; Justin, *1 Apol.* 45.

¹⁴ K&D 5.3:187. For Miriam von Nordheim, in contrast to Pss 89 and 132, the final form of Ps 110 is to be read in terms of a (new) king, a sort of David *redivivus* (*Geboren von der Morgenröte? Psalm 110 in Tradition, Redaktion, und Rezeption*, WMANT 117 [Neukirchen-Vluyn: Neukirchener Verlag, 2008], 69–72, 307).

¹⁵ See Gordon H. Johnston, “אדני,” *NIDOTTE* 1:254–59, here 257.

¹⁶ Johnston, “אדני,” 1:259.

¹⁷ BDB, s.v. “אדני.”

¹⁸ In a handful of occurrences, the referent is an angelic figure. See Josh 5:14; Judg 6:13; Dan 10:16–17, 19; 13:8; Zech 1:9; 4:4–5, 13; 6:4. See Herbert W. Bateman, “Psalm 110:1 and the New

divine Lord.¹⁹ In the book of Psalms, variations on the root יָדָן are found 67 times, with יָדָןִי (*ʾădōnî*) occurring only in Ps 110:1. Nevertheless, the large number of examples from across all three divisions and in all genres of the Hebrew Bible lead us to conclude that יָדָןִי (*ʾădōnî*) emphasizes the humanity of David's lord in this place.

In summary, the psalm is a prophetic declaration of David that reports the words of YHWH to David's promised seed/son (see 2 Sam 7:12–16). This reading coheres with the masoretic pointing in verse 1, and with the plain sense of David looking for a fulfillment of this prophecy in his descendants (cf. 2 Sam 22:51); it also makes sense of its likely reading by those who lived after the monarchy, as a witness to an ultimate figure of salvation. The humanity of the figure in Ps 110:1 should not, however, take away from his exalted status as King David's lord. The most striking feature of Ps 110:1 is that David's lord is coenthroned with YHWH himself, and so somehow participates in YHWH's cosmic rule.²⁰

Crucially, Ps 110:1 conceives of this cosmic rule being worked out in stages. The psalm envisages for David's lord a future career that involves chronological progression: he will *first* be enthroned, *then* rule for a period of unspecified duration, before *finally* being granted victory over his enemies. The temporal modifier עַד ("until") clearly means "until which it takes place,"²¹ and so envisions a period of waiting between the lord's enthronement and the final defeat of his enemies.²² These enemies are first *subordinated* to him, as he is enthroned (v. 1b), and only later fully *subjugated* to him, as they are made "a footstool" for his "feet" (v. 1c).²³

Testament," *BSac* 149 (1992): 438–53, here 448. The identity of these angelic figures and their relationship to YHWH are beyond our scope.

¹⁹See Ian J. Vaillancourt, *The Multifaceted Saviour of Psalms 110 and 118: A Canonical Exegesis*, HBM 86 (Sheffield: Sheffield Phoenix, 2019), 95–97.

²⁰The "throne" is not mentioned but is implied. Several early Christian texts explicitly mention a "throne" (*θρόνος*), either of God or of Christ, in association with the psalm: Acts 2:30, Heb 8:1, 12:2, Pol. *Phil.* 2.1.

²¹*IBHS* §11.2.12, section B.

²²Contra Manfred Görg, who argues that עַד should be translated as "while" rather than as "until"; he rejects the idea that there is a "time difference between the ascent of the throne ... and the event of the subjugation of the enemies" ("Thronen zur Rechten Gottes: Zur altägyptischen Wurzel einer Bekenntnisformel," *BN* 81 [1996]: 72–81, here 76). So also Frank-Lothar Hossfeld and Erich Zenger, *Psalms 3: A Commentary on Psalms 101–150*, trans. Linda M. Maloney, Hermeneia (Minneapolis: Fortress, 2011), 141, 148. However, even if we translate עַד as "while," the logic of the psalm indicates a period of waiting between enthronement and victory.

²³David's career in the book of Samuel provides the pattern for his future lord: he is *first* declared king by prophetic decree (1 Sam 16:12–13, 2 Sam 5:2, 1 Chr 11:3), *then* faces a period of waiting, during which his rule is contested by his enemies (1 Sam 16:14–2 Sam 5:5), before *finally* being fully established in power. In Solomon's words, "his enemies surrounded him, until [עַד] YHWH put them under the soles of his feet" (1 Kgs 5:17 [Eng. 1 Kgs 5:3]); cf. 2 Sam 7:1, 1 Chr 17:1). See James M. Hamilton Jr., "The Typology of David's Rise to Power: Messianic Patterns in the Book of Samuel," *SBIT* 16 (2012): 4–25.

The session of David's lord at YHWH's right hand is thus penultimate in YHWH's plan; the inauguration of his cosmic rule is a prelude to his final victory in the world.

Psalm 110:2–7

The nature of the final victory and the sense of chronological progression toward it are both further developed in the remainder of the psalm. The trajectory is set by YHWH's appointment of David's lord to a kingly and priestly office that echoes and extends Adam's dual role. The lord's kingly role is, indeed, already clear in verse 1. YHWH's command, "sit at my right hand," grants him the place of highest honor and divine protection, usually reserved for royalty.²⁴ Similarly, YHWH's promise that his enemies will be made his "footstool" evokes YHWH's declaration in Psalm 8 regarding the Adamic "son of man" (Ps 8:5: בן אדם [Eng. 8:4]), that he has placed "all things under his feet" (Ps 8:7: כל שתי תחת רגליו [Eng. 8.6]).²⁵ This is confirmed in verse 2, where the reference to "your mighty scepter" (Ps 110:2: מטה עזך) evokes the royal prophecy of Ps 2, in which YHWH promises his "messiah" (Ps 2:2: משיח, "king" (Ps 2:6: מלך), and "son" (Ps 2:7: בן), that he will "break" his enemies with "a rod of iron" (Ps 2:9: בשבט ברזל; cf. Gen 49:10, Num 24:17).²⁶ Yet further, in broader canonical perspective, the relatively rare verb רדה ("rule") simultaneously evokes Adam's "rule" over the earth (cf. Gen 1:26, 28: רדה), Solomon's royal "rule" as a kind of "new Adam" (1 Kgs 5:4 [Eng. 4:24]; Ps

²⁴Cf. 1 Kgs 2:19, Pss 45:10 (LXX 44:10; Eng. 45:9), 80:18 (LXX 79:18; Eng. 80:17). For parallels in Assyrian and Egyptian texts and iconography, see Simo Parpola, *Letters from Assyrian and Babylonian Scholars*, SAA 10 (Helsinki: Helsinki University Press, 1993), no. 185, lines 5–13; William J. Murnane, *Texts from the Armana Period in Egypt*, WAW 5 (Atlanta: Scholars Press, 1995), no. 106; Othmar Keel, *The Symbolism of the Biblical World: Ancient Near Eastern Iconography and the Book of Psalms* (New York: Seabury, 1978), 263, illus. 353.

²⁵The image appears elsewhere in the Scriptures (1 Kgs 5:17 [Eng. 5:3]; Ps 47:4 [Eng. 47:3]; cf. Josh 10:24) and in ancient Near Eastern inscriptions and iconography, and usually symbolizes divine or royal military victory. See esp. John W. Hilber, *The Minor Prophets, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs*, Zondervan Illustrated Bible Backgrounds Commentary 5 (Grand Rapids: Zondervan, 2009), 418. For a similar picture, without reference to "feet" or "footstool," see Pss 18:48 (Eng. 18:47), 144:2–3 (LXX 143:2–3), 2 Sam 22:48.

²⁶Different words are used for "scepter" or "rod": Gen 49:10, Num 24:17, and Ps 2:9 have שבט, whereas Ps 110:2 uses מטה, but the two psalms share multiple lexical and thematic links: (1) Ps 2:6: "I have installed my king on Zion" // Ps 110:2: "YHWH sends forth from Zion your mighty scepter"; (2) Ps 2:8: "I will make the nations your heritage" // Ps 110:6: "he will execute judgment among the nations"; (3) Ps 2:9: "You shall dash them in pieces" // Ps 110:5: "he will shatter kings"; 110:6: "he will shatter chiefs"; (4) Ps 2:8: "the ends of the earth" // Ps 110:7: "the wide earth"; (5) Ps 2:10: "kings" and "rulers" // Ps 110:5–6: "kings" and "chiefs." See Michael K. Snearly, *The Return of the King: Messianic Expectation in Book V of the Psalter*, LHBOTS 624 (London: Bloomsbury T&T Clark, 2016), 79–104, 105–28.

72:8; רדה),²⁷ and the eschatological “rule” of the promised “star” and “scepter” who will “come out of Jacob ... in the latter days” (Num 24:19; רדה; with 24:14, 17).²⁸

The second oracle, in verse 4, continues the psalm’s prophetic sense by its use of the term שבוע (“to swear”) and appoints David’s lord to a priestly role (כהן). Taken together with verses 1–3, this second oracle indicates that David’s lord is *the* eschatological priest-king.²⁹ On the one hand, his office is grounded in Israel’s primeval history: it is modeled after Adam, the archetypal priest-king,³⁰ and is in “the order of Melchizedek,” who was both “king of Salem” and “priest of God Most High” long before either Levi or David was appointed to his role (Gen 14:18; cf. Heb 7:11).³¹ On the other hand, the psalm anticipates that David’s lord will be a future king and priest without successor: the first oracle grants him dominion over all his enemies (Ps 110:1–3); the second confers on him an “eternal” priesthood (Ps 110:4; כהן לעולם).³² The psalm thus prophesies the end-time priest-king who will transcend both the Mosaic covenant (with its Levitical priesthood) and the Davidic covenant (with its failed kings) and so will fulfill God’s purposes for Adam.³³ All of this makes plain that the psalm envisages an ultimately *earthly* reign for David’s lord.

The remainder of the psalm confirms this picture of the consummation and underlines the sense of chronological progression evident in verse 1. According

²⁷ See: John A. Davies, “‘Discerning between Good and Evil’: Solomon as a New Adam in 1 Kings,” *WTJ* 73 (2011): 39–58; Crispin H. T. Fletcher-Louis, “King Solomon, A New Adam and Incorporative Representative of God’s people (1 Kings 3–4): A Text that Supports N. T. Wright on Paul and the Messiah,” in *One God, One People, One Future: Essays in Honour of N. T. Wright*, ed. John Anthony Dunne and Eric Lewellen (London: SPCK, 2018), 126–47.

²⁸ The allusion to Gen 1:26, 28 and Num 24:19 is suggested by the relatively uncommon verb רדה ([25x]; cf. מלך [350x]; משל [142x]). The allusion to Num 24:17–19 is strengthened by the use of the similarly infrequent verb מרחץ [14x] for its description of how the prophesied ruler will “crush” his enemies (Num 24:17, Ps 110:5–6 [2x]).

²⁹ See Derek Kidner, *Genesis*, TOTC (Downers Grove, IL: IVP Academic, 2008), 121.

³⁰ Adam’s royal rule is established in Gen 1:26–27. His status as priest is discerned from his role in Eden, a proto-tabernacle. See esp. Gordon J. Wenham, “Sanctuary Symbolism in the Garden of Eden Story,” in *I Studied Inscriptions from before the Flood: Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1–11*, ed. Richard S. Hess and David Toshio Tsumura, SBTS 4 (Winona Lake, IN: Eisenbrauns, 1994), 19–25; G. K. Beale, *The Temple and the Church’s Mission: A Biblical Theology of the Dwelling Place of God*, NSBT 17 (Downers Grove, IL: InterVarsity Press, 2004), 29–90; L. Michael Morales, *The Tabernacle Pre-figured: Cosmic Mountain Ideology in Genesis and Exodus*, BTS 15 (Leuven: Peeters, 2012), 51–120.

³¹ See Hossfeld and Zenger, *Psalms* 3, 145.

³² Von Nordheim notes further that YHWH will “not regret” (Ps 110:4; וְלֹא יִנְחָם) his appointment of David’s lord, which contrasts with YHWH’s “regret” that he made Saul king (1 Sam 15:11, 35; נָחַם) (*Geboren von der Morgenröte*, 158–59).

³³ Richard Anthony Purcell has shown that “the constellation of royal, priestly, and violent imagery in Ps 110 is a pattern of literary imagery that accords with ancient Near Eastern—including ancient Syro-Palestinian—conceptions of kingship depicted within iconographic evidence” (“The King as Priest? Royal Imagery in Psalm 110 and Ancient Near Eastern Iconography,” *JBL* 139 [2020]: 275–300, here 300, <https://doi.org/10.15699/jbl.1392.2020.3>).

to verse 2, David's lord will not be passive in the subjugation of his enemies but will act in the strength of YHWH. Verse 3 continues the prophetic word with the note that the people will be a freewill offering (נִדְבָה), or "voluntary army," which "expresses the readiness of the army to fight the battles of the [l]ord."³⁴ Crucially, the consummation envisaged in verse 1 is further described in verses 3 and 5 as a future "day" on which YHWH will grant the final victory—"the day of your power" (Ps 110:3: בְּיוֹם חֵילֶךְ), which is also "the day of his wrath" (Ps 110:5: בְּיוֹם אָפוֹ). Clearly, the enthronement of David's lord in verse 1b is not yet the end of the story. Indeed, although David's lord is invited to sit at YHWH's right hand in verse 1, in verse 5 the divine אֲדֹנָי is on *his* right, fighting for him.³⁵ Thus, it is clear, again, that the enthronement of David's lord at the right hand is penultimate in YHWH's plan; his enthronement is not yet his final victory.

This final victory is terrestrial in its focus, universal in its scope, and eschatological in its character. Psalm 110:3 looks to an expansive rule over the earth with its promise "YHWH sends forth [יִשְׁלַח] from Zion your mighty scepter." As we noted already, this promise echoes Ps 2 and the deeper Adamic resonances that stand behind it (Ps 2:8, 12; cf. Gen 1:26–28; 12:3; 28:14; Ps 8:7 [Eng. 8.6]).³⁶ Psalm 110:5–6 further speaks of "the day of his wrath" as a "day" of expansive and ultimately universal judgment on "kings" and "heads," "among the nations" (בְּגוֹיִם) and "over the wide earth" (עַל-אֶרֶץ רַבָּה). The victory of David's lord will be total and definitive, and this adds to the eschatological sense of the psalm as a whole.

Finally, verses 5–7 evince an interplay between David's lord, who is active in gaining victory, and his God, from whose hand the victory ultimately comes. In verses 5–7, the Lord God—אֲדֹנָי (*ʾădōnāy*), not אֲדֹנִי (*ʾădōnī*) is the primary subject,³⁷ who comes in "wrath" (Ps 110:5: אַף), to execute "judgment" on "the nations" (Ps 110:6: יִדִּין בְּגוֹיִם).³⁸ At the same time, the psalm ends with a picture of David's lord

³⁴Richard J. Clifford, *Psalms 73–150*, AOTC (Nashville: Abingdon, 2003), 179.

³⁵Cf. Hengel, "Sit at My Right Hand!," 136 n. 41: "Probably Ps 110:5 indicates a 'change of scene': God supports the king at his right hand in the battle against his enemies."

³⁶See Pss 18:44–51 (LXX 17:44–51; Eng. 18:43–50), where David is "head of the nations" (18:44: רֹאשׁ גוֹיִם); also Ps 72:17 (LXX 71:17) with similar allusions to Adamic/Abrahamic "blessing" (בֵּרַךְ) for the nations.

³⁷The Lord God is the grammatical subject at the beginning of verse 5, and there is no clear grammatical indication that the subject changes at any point before the end of the psalm. See Hossfeld and Zenger, *Psalms* 3, 143–44. Contrast von Nordheim, who argues that verse 5 sets forth the actions of God, while verses 6–7 denote those of the king (*Geboren von der Morgenröte*, 41–42, 112). For a summary of proposals regarding whether and when a change in subject occurs in the latter portion of Ps 110, see Maurice Gilbert and Stephen Pisano, "Psalm 110 (109), 5–7," *Bib* 61 (1980): 343–56, esp. 345.

³⁸Thijs Booij shows that in the psalms, it is predominantly YHWH who exercises "wrath" (אַף) ("Psalm CX: 'Rule in the Midst of Your Foes,'" VT 41 [1991]: 396–407, esp. 403–4). For YHWH's "wrath" describing his presence in judgment, see esp. Pss 18:9, 16 (LXX 17:9, 16; Eng. 18:8, 15); 21:10 (LXX 20:10; Eng. 21:9); 76:8 (LXX 75:8; Eng. 76:7).

drinking by a brook along the way, which would seem to imply that David's lord has been the means of יהוה carrying out the actions all along. In other words, verse 7 reveals that, although YHWH is acting on behalf of David's lord, YHWH acts *through him* to execute his eschatological judgment and victory in the world.³⁹

II. JESUS'S ESCHATOLOGICAL USE OF PSALM 110:1 IN THE GOSPEL OF MARK

Jesus's appeal to Ps 110 in the Gospel of Mark reflects the emphases we have seen in the psalm itself. Jesus reads Ps 110 as a prophetic oracle, spoken by David, referring to a future "lord," who will first be enthroned at YHWH's "right hand" and ultimately will embody YHWH's eschatological victory on earth. Strikingly, Mark's Jesus reads himself into this eschatological script. In what follows, a brief analysis of Jesus's appeal to the psalm in Mark 12:35–37 prepares the way for a more extended discussion of his response to the high priest (Mark 14:62).

Mark 12:35–37

Mark's Jesus first appeals to Ps 110:1 while "teaching in the temple courts" (12:35–37). This exchange is brief and evocative but already hints that Jesus identifies himself as both David's "lord" and the Adamic "son of man" who is destined to rule over the earth. Earlier, in the Sabbath controversy (Mark 2:23–28), Jesus combines the titles "Lord" and "Son of Man" and claims them for himself, implying that he is destined to exercise Adam's dominion (Mark 2:28: ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου, "so the Son of Man is lord even of the Sabbath").⁴⁰ Now, in his teaching in the temple, Jesus introduces Ps 110:1 as a prophetic oracle spoken by "David himself," "in the Holy Spirit" (Mark 12:36: αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ), and appeals to it as evidence that "the Christ" (Mark 12:35: ὁ Χριστός) transcends the Davidic kingship: "David himself calls him Lord, so how is he his [David's] son?" (Mark 12:37).⁴¹ Since Jesus's question raises the idea of "sonship," it hints at the "lord's" identity as "son of God," and thus—at least—at his Adamic dominion (Gen 1:26–28 with 5:1–3; cf. Luke 3:38).⁴² Further, by replacing

³⁹ See Kidner, *Psalms* 73–150, 431.

⁴⁰ See Joel Marcus, "Son of Man as Son of Adam: Part II: Exegesis," *RB* 110 (2003): 370–86, here 374–76.

⁴¹ The debated question of whether Mark rejects Jesus's Davidic identity or presents him as "son of David" and more, is beyond our scope. See esp. Max Botner, "What Has Mark's Christ to Do with David's Son? A History of Interpretation," *CurBR* 16 (2017): 50–70; Botner, *Jesus Christ as the Son of David in the Gospel of Mark*, SNTSMS 174 (Cambridge: Cambridge University Press, 2019).

⁴² The identity of David's "lord" as "son of God" is more explicit in Matt 22:42, where Jesus's

Ps 110's ὑποπόδιον ("footstool," Ps 109:1 LXX: ὑποπόδιον τῶν ποδῶν σου, "your footstool") with Ps 8's ὑποκάτω (Ps 8:7 LXX: ὑποκάτω τῶν ποδῶν αὐτοῦ, "under his feet"; Mark 12:36: ὑποκάτω τῶν ποδῶν σου, "under your feet"),⁴³ Mark's Jesus creates a "Christological fusion" of the two psalms, which subtly hints that the "lord" of Ps 110 is also the "son of man" of Ps 8 (Ps 8:5: אָדָם בֶּן אָדָם/υἱὸς ἀνθρώπου), destined to rule over the earth.⁴⁴ While Jesus does not explicitly identify himself as this "Christ," "Son," and "Lord," his "rhetorical statements imply a veiled self-affirmation."⁴⁵

Within Mark's unfolding narrative Christology, Jesus's riddling in the temple serves to connect Ps 110:1 to his identity as "Christ," "Son of God," "Son of Man," and "Lord" and so prepares the way for his climactic response to the high priest.⁴⁶ While Jesus does not, in this initial appeal to the psalm, draw out its eschatological implications, he does cite the whole of Ps 110:1, and thus already hints that his enemies will one day be made "a footstool for his feet" (Ps 110:1c) when he manifests YHWH's cosmic rule "over the wide earth" (Ps 110:6).

Mark 14:62

Jesus's appeal to Ps 110:1 in his response to the high priest (Mark 14:61–62) brings Mark's narrative Christology to a climax. The high priest's question—"Are you the Christ, the Son of the Blessed" (Mark 14:61)—evokes Ps 2, with its vision of YHWH's "Anointed" and "Son" (Ps 2:2, 7) exercising universal, earthly dominion (Ps 2:8).⁴⁷ Thus, Jesus's affirmative response—"I am" (Mark 14:62)—already points to his ultimately earthly reign. Crucially, Jesus then declares himself to be "the Son of Man," who will be seen "seated at the right hand of Power, and coming with the

question "whose son is he?" implies the answer "son of God." For this probability also in Mark, see Joel Marcus, *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark* (Louisville: Westminster John Knox, 1992), 141–45; Marcus, *Mark 8–16*, 850–51; Evans, *Mark 8:27–16:20*, 275; France, *Mark*, 488.

⁴³The word ὑποκάτω is found in B D W 0233 28 syr^s cop^{sa} bo geo and is supported by the parallel in Matt 22:44. While the majority of manuscripts read ὑποπόδιον, this is best explained as a "correction" of Mark to bring it into line with the LXX (cf. Luke 20:43, Acts 2:35). See Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (London: United Bible Societies, 1994), 94.

⁴⁴The phrase "Christological fusion" is drawn from Aquila H. I. Lee, *From Messiah to Pre-existent Son: Jesus' Self-Consciousness and Early Christian Exegesis of Messianic Psalms*, WUNT 2/192 (Tübingen: Mohr Siebeck, 2005), 216–23. Cf. Hengel, "Sit at My Right Hand!" 165–72; Marcus, *Mark 8–16*, 846–47, 851. The same fusion occurs in Matt 22:44 and elsewhere (1 Cor 15:25, Eph 1:20–22, Phil 3:21, 1 Pet 3:22, Heb 1:13 with Heb 2:5–9, Pol. *Phil.* 2:1).

⁴⁵Lane, *Gospel of Mark*, 438.

⁴⁶For Jesus as "Christ," see Mark 1:1, 8:29, 9:41, 14:61–62, 15:32; as "Son of God," see 1:1, 11:3; 11:11; 5:7; 9:7; 12:6; 13:32; 14:61–62; 15:39; as "Son of Man," see 2:10, 28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 13:26; 14:21 [2x], 41, 62; as "Lord," see 1:3 with 1:9, 2:28, 5:19–20, 7:28, 11:3.

⁴⁷For the allusion to Ps 2, see esp. Kelli S. O'Brien, *The Use of Scripture in the Markan Passion Narrative*, LNTS 384 (London: T&T Clark, 2010), 155–66.

clouds of heaven” (14:62). In combining here an allusion to Dan 7:13,⁴⁸ with a further allusion to Ps 110:1,⁴⁹ Jesus confirms his earlier combinations of the identities of “Son of Man” and “Lord” (Mark 2:28, 12:35–37) and explicitly identifies Daniel’s “son of man” with David’s “lord,” and both figures with himself.

The combination of the two texts is a natural one.⁵⁰ Psalm 110 and Dan 7 both (1) depict God enthroned (Ps 110:1, Dan 7:9–10), (2) include a human figure who participates in God’s rule (Ps 110:1–3, 5–7; Dan 7:13–14), (3) present that figure as simultaneously having kingly and priestly traits (Ps 110:1–2, 4; Dan 7:13–14),⁵¹ (4) envisage a final, eschatological “day” or “coming,” when God will defeat all his enemies and openly manifest his universal rule on earth (Ps 110:3, 5–6; Dan 7:9–10, 14, 22, 26–27), and (5) assign a central role in that eschatological finale to the human “lord” (Ps 110:1, 3, 5–6) or “son of man” (Dan 7:13–14).⁵² In Israel’s Scriptures, this set of parallels is unique to these two texts, which makes their combination into a single eschatological prophecy readily understandable.⁵³

Significantly, however, while Dan 7:13–14 focuses on the eschatological finale, as the “one like a son of man” receives an eternal kingdom that admits no sequel

⁴⁸The allusion to Dan 7:13 is secured by (1) “the Son of Man” (ὁ υἱὸς τοῦ ἀνθρώπου; cf. Dan 7:13 OG and Θ: ὡς υἱὸς ἀνθρώπου); (2) the participle of the verb “come” (ἐρχόμενον; cf. Dan 7:13 OG: ἤρχετο; Θ: ἐρχόμενος ἦν); (3) the phrase “with the clouds of heaven” (μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ; cf. Dan 7:13 OG: ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ; Θ: μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ).

⁴⁹The allusion to Ps 110:1 is established by (1) the participial form of the verb “sit” (καθήμενον; cf. Ps 110:1: שָׁב; 109:1 LXX: κάθου); (2) the location “at the right hand” (ἐκ δεξιῶν; cf. Ps 110:1: יְמִינִי; 109:1 LXX: ἐκ δεξιῶν μου); and (3) the reference to God as “the (right hand of) Power” ([δεξιῶν] τῆς δυνάμεως; cf. 109:2 LXX: ῥάβδον δυνάμεώς σου, “rod of your power”; 109:3 LXX: ἐν ἡμέρᾳ τῆς δυνάμεώς σου, “in the day of your power”). For “the Power” as a circumlocution for God in biblical and Jewish works, see Arnold M. Goldberg, “Sitzend zur Rechten der Kraft: Zur Gottesbezeichnung Gebura in der frühen rabbinischen Literatur,” *BZ* 8 (1964): 284–93; Darrell L. Bock, *Blasphemy and Exaltation in Judaism and the Final Examination of Jesus: A Philological-Historical Study of the Key Jewish Themes Impacting Mark 14:61–64*, WUNT 2/106 (Tübingen: Mohr Siebeck, 1998), 217–19; Richard J. Bauckham, “The Power and the Glory: The Rendering of Psalm 110:1 in Mark 14.62,” in *From Creation to New Creation: Biblical Theology and Exegesis*, ed. Daniel M. Gurtner and Benjamin L. Gladd (Peabody, MA: Hendrickson, 2013), 83–102.

⁵⁰Evans appeals to the “Jewish exegetical principle” of *gezarah shavah* (“comparison of equals”) (*Mark 8–16*, 451).

⁵¹Daniel’s “son of man” is never explicitly styled “priest,” but he takes the prerogative of the Levitical priests to “come before” YHWH in the tabernacle/temple, e.g., Lev 16:1–3; 21:17; Num 16:5, 9–10; 17:5 (Eng. 16:40); Ezek 42:13; 43:19; 44:15; 45:4; Ezra 6:10, 17: קָרַב + אֱלֹהִים or יהוה (cf. Dan 7:13: וְקָדְמוּהִי הַקְרִיבוּהִי / Θ: ἐνώπιον αὐτοῦ προσεγγέθη). See Crispin H. T. Fletcher-Louis, “Jesus as the High Priestly Messiah: Part 2,” *JSHJ* 5 (2007): 57–79, esp. 57–60; Nicholas Perrin, *Jesus the Priest* (London: SPCK, 2018), 168–82.

⁵²This recognition of the humanity of David’s “lord” and Daniel’s “son of man” is not meant to deny the simultaneous participation of both figures in the rule, identity, and even the being, of YHWH. Further consideration of this question is beyond our scope.

⁵³Psalm 2 also shares features (1), (2), (4), and (5).

(see Dan 7:27), Ps 110:1, as we have seen, marks a chronological distinction between the “lord’s” enthronement and his final victory in the world. Jesus’s appeal to Ps 110:1 in Mark 14:62 thus implies that his future cosmic rule will be worked out in stages, according to the psalm’s eschatological script: he will *first* be “seated at the right hand of Power”; he will *then* wait “until” the future “day” when, *finally*, his “enemies” will be made his “footstool” (Ps 110:1, 3, 5). Granted, Mark’s Jesus here only alludes to Ps 110:1b (“sit at my right hand”). He completes the psalm’s prophecy by employing Daniel’s language of “coming with the clouds of heaven” (Mark 14:62; cf. Dan 7:13). There is, however, no substantial difference between the eschatological finale as it is envisaged by the two prophetic texts: Daniel’s “son of man” receives universal “dominion” (שׁלֹטָן/ἐξουσία) over all “peoples, nations, and languages” (Dan 7:14: וְכָל עַמִּיּוֹת וְלָשׁוֹנוֹת/OG: καὶ πάντα τὰ ἔθνη τῆς γῆς κατὰ γένη/Θ: πάντες οἱ λαοί, φυλαί, γλῶσσαι); David’s “lord” will—on the “day” of “power” and “wrath”—“execute judgment among the nations” (Ps 110:6: יִדִּין בְּגִיּוֹם; LXX 109:6: κρινεῖ ἐν τοῖς ἔθνεσιν), and rule “over the wide earth” (Ps 110:6: עַל אֶרֶץ רְבֵבָה; LXX 109:6: ἐπὶ γῆς πολλῶν). Indeed, this observation further suggests that there is a kind of double “metalepsis” at play in Jesus’s use of Ps 110:1 in the Gospel of Mark: the brief allusion to Ps 110:1b in Mark 14:62 (“seated at the right hand”) echoes the earlier citation of the whole of Ps 110:1 in Mark 12:36, and so further echoes the whole psalm, including—especially—its vision of the eschatological finale.⁵⁴ Jesus’s appeal to Ps 110:1b in his response to the high priest thus implies not only that he will soon share in “the cosmic sovereignty unique to the divine identity,”⁵⁵ but that he will also—at a chronologically distinct future point—share in the open manifestation of that sovereignty on earth.

Mark’s Jesus confirms this sense of sequence by splitting the primary allusion to Dan 7:13 around the secondary allusion to Ps 110:1: “You will see the Son of Man [Dan 7:13] seated at the right hand ... [Ps 110:1], and coming with the clouds of heaven [Dan 7:13].” This sequencing of the allusions suggests that “the Son of Man’s” coming will not be immediate, as might be implied by an allusion to Dan 7:13 on its own; rather, he must *first* “sit” at God’s right hand and *only then* “come” with “the clouds of heaven.”⁵⁶

⁵⁴Richard B. Hays defines “metalepsis” as “a literary technique of citing or echoing a small bit of a precursor text in such a way that the reader can grasp the significance of the echo only by recalling or recovering the original context from which the fragmentary echo came and then reading the two texts in dialogical juxtaposition” (*Echoes of Scripture in the Gospels* [Waco, TX: Baylor University Press, 2016], 11). Hays does not apply this insight to Jesus’s use of Ps 110:1 in Mark 12:36 and 14:62.

⁵⁵Bauckham, *Jesus and the God of Israel*, 175.

⁵⁶If Jesus’s response refers only to his ascension and heavenly enthronement, it would make more sense for the “coming” to precede the “sitting.”

T. F. Glasson objects to this reading on the grounds that it “inserts an interval of time which is not there.”⁵⁷ He argues that “the two participles [καθήμενον and ἐρχόμενον] governed by the same verb [ᾠψεσθαι] describe simultaneous actions,”⁵⁸ and so the “sitting” and the “coming” must be regarded as occurring entirely together. Glasson gives, as an example, an English sentence—“I saw a man sitting on a horse and shooting birds”—in which the two actions described by the participles “sitting” and “shooting” are simultaneous.⁵⁹ The simultaneity of the actions in Glasson’s sentence, however, is indicated not by the syntax but by the nature of the actions described.⁶⁰ We could equally say, with the same syntactical construction, “I saw a student studying and passing exams,” but strongly imply, because of the narrative of which those two events are a part, that they are separated by an interval in which the study takes place. Psalm 110:1 has just such a narrative arc, and the enthronement and final victory occur at different points along it.

France, similarly, rejects the view that “the simple καί with which Mark links the two metaphors conceals a time break.”⁶¹ He argues further that “the order in which items are mentioned is not necessarily meant to be chronological,” and he illustrates this by recalling “a notice displayed at the entrance to St Catherine’s College fellows’ car park: ‘These gates may be closed at any time and unauthorised cars removed.’”⁶² The illustration relies on the fact that readers of the notice will supply the missing chronology from their own experience: obviously, the cars will be removed before the gates are closed. Far from proving the point, however, this illustration merely begs the question: what chronology might Mark’s readers (or Jesus’s hearers) have reasonably supplied from Dan 7:13 and Ps 110:1? The answer, again, is that Ps 110:1 indicates a waiting period between the lord’s enthronement and final victory, and Dan 7:13 naturally comes at the end of that period, when God, through the “Lord-Son of Man,” openly manifests his sovereignty on earth. The sense of sequence and interval is created not merely by “the simple καί” or the order of “sitting and coming,” but especially by the narrative logic of Ps 110:1 combined with Dan 7:13.

Finally, both France and Wright insist that Jesus’s affirmation—“you will see [ᾠψεσθαι] the Son of Man” (Mark 14:62)—must be taken in a metaphorical sense and must refer to imminent events; the Sanhedrin will perceive Jesus’s “vindication”

⁵⁷ Glasson, “Reply to Caiaphas,” 90.

⁵⁸ Glasson, “Reply to Caiaphas,” 89.

⁵⁹ Glasson, “Reply to Caiaphas,” 89.

⁶⁰ The Greek syntax (finite verb + present participle + present participle) indicates only that the action of each of the present participles will be simultaneous with the action of the main verb, and this does not necessarily mean that they will be entirely simultaneous with each other.

⁶¹ France, *Mark*, 612.

⁶² France, *Mark*, 612 n. 41.

in the “this-worldly events” that will follow his death.⁶³ Against this, however, Jesus’s intensely personal claim is that they will see *him*, “the Son of Man,” and there is no reason to insist that this vision must be imminent.⁶⁴ Mark’s Jesus elsewhere affirms the final resurrection (Mark 12:18–27) and coordinates this with his “coming” as “the Son of Man” (Mark 13:26–27).⁶⁵ His claim thus implies that the Sanhedrin will “see” him “coming”—even if that “coming” occurs after their deaths—because he will raise them from the dead to face him at the judgment (cf. John 5:25–29).⁶⁶

Jesus’s Expectation for an Interval Elsewhere in Mark

This reading of Jesus’s response to the high priest is supported by the observation that Jesus, in Mark, regularly speaks of a future period between his present ministry and the final consummation, during which he will be bodily absent.⁶⁷ His early similitude of “the bridegroom,” who will be “taken away,” implies that there will be a future “day” of “fasting” before the “day” of the eschatological feast (Mark 2:20 with 14:25). In the kingdom parable in Mark 4:26–29, Jesus portrays himself

⁶³Wright rejects the view that Jesus speaks of “a Merkabah-style vision of the divine throne-chariot” (*Jesus and the Victory of God*, 643). He insists instead that the Sanhedrin “would witness something far more telling: the this-worldly events” in which Jesus would be vindicated (similarly France, *Mark*, 344, 612–13). It is, however, hard to see how such events would be “more telling” than a final revelation of Jesus in the fullness of divine glory, executing universal judgment. For Jesus’s words evoking precisely “a Merkabah-style vision” of God’s throne-chariot (Dan 7:9–10), see Jane Schaberg, “Mark 14:62: Early Christian Merkabah Imagery?,” in *Apocalyptic and the New Testament: Essays in Honor of J. Louis Martyn*, ed. Joel Marcus and Marion L. Soards, JSNTSup 24 (Sheffield: JSOT Press, 1989), 69–94; Craig A. Evans, “In What Sense ‘Blasphemy’? Jesus before Caiaphas in Mark 14:61–64,” in *Jesus and His Contemporaries: Comparative Studies*, ed. Craig A. Evans, AGJU 25 (Leiden: Brill, 1995), 407–36, here 419–20; Evans, *Mark* 8–16, 451–52.

⁶⁴Matthew and Luke include the temporal indicator “from now on . . .” (Matt 26:64: ἀπ’ ἄρτι // Luke 22:69: ἀπὸ τοῦ νῦν). This is best taken to mean “that from then on they [the Sanhedrin] would not see him as he now stands before them but only in his capacity as undisputed King Messiah and sovereign Judge” (D. A. Carson, “Matthew,” in *Matthew–Mark*, vol. 9 of *The Expositor’s Bible Commentary*, ed. Tremper Longman III and David E. Garland [Grand Rapids: Zondervan, 2010], 621).

⁶⁵For the “gathering” of the elect in Mark 13:27 as resurrection, see Marcus, *Mark* 8–16, 905 (cf. 1 En. 39:3–7, 70:1–4, and 1 Thess 4:15–17).

⁶⁶Cf. 1 En. 55:4, 62:3–5: the wicked rulers will “see that Son of Man sitting on the throne of his glory” when he manifests himself on earth for the final judgment. See F. H. Borsch, “Mark xiv.62 and 1 Enoch lxii.5,” *NTS* 14 (1967–1968): 565–67; Joel Marcus, *Way of the Lord*, 165–67; Hengel, “Sit at My Right Hand!,” 188; Bock, *Blasphemy and Exaltation*, 207; Evans, *Mark* 8–16, 450–51.

⁶⁷David S. Du Toit, *Der abwesende Herr: Strategien im Markusevangelium zur Bewältigung der Abwesenheit des Auferstandenen*, WMANT 111 (Neukirchen-Vluyn: Neukirchener Verlag, 2006); Benjamin A. Edsall, “This Is Not the End: The Present Age and the Eschaton in Mark’s Narrative,” *CBQ* 80 (2018): 429–47.

as both the “sower” and the “reaper” of the kingdom and so implies that there will be an interval of growth between his present ministry and the final judgment, when he will reap the “harvest” at the end of the age (Mark 4:29 with Joel 4:13 [Eng. 3:13]; cf. Matt 13:24–30, 36–43).⁶⁸ In his eschatological discourse (Mark 13), Jesus assumes that he will be bodily absent from his disciples until “the end” (Mark 13:7, 13: τὸ τέλος), which is why the disciples must reject any premature claims to the contrary (Mark 13:6, 21–22).⁶⁹ Later in the same speech, Jesus tells a parable (13:33–36), with clear reference to his own departure and return, about servants charged to “watch” (13:33: βλέπω), “keep awake” (13:33: ἀγρυπνέω), and “be ready” (Mark 13:34, 35, 37: γρηγορέω), for “the Lord’s” “coming” (13:35, 36: ἔρχομαι [2x]).⁷⁰ Further, Jesus’s prophecy that “you always have the poor with you ... but you will not always have me” positively indicates a future period in which he will not be bodily present (4:7). Finally, at the Last Supper, Jesus affirms that he “will not drink again of the fruit of the vine”—he will be bodily absent—“until” the eschatological “day” (ἔως τῆς ἡμέρας ἐκείνης), when he will again be present with his disciples to “drink it new in the [consummated] kingdom of God” (Mark 14:25; cf. Zech 14:1–9).⁷¹ Mark’s Jesus thus clearly speaks of a future *Zwischenzeit* (“interval”), and this supports our understanding that his response to the high priest envisages an interval between his imminent heavenly enthronement and his final return.

The Eschatological Use of Psalm 110:1 in Other Early Christian Texts

Our reading of Mark 14:62 is further supported by the observation that other early Christian texts appeal to Psalm 110:1 to explain the interval between Jesus’s present heavenly enthronement and future return.⁷² In Acts 2:32–36, Peter cites Ps 110:1 to declare that Jesus is now enthroned at God’s “right hand” (Acts 2:33: τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθεὶς, “being therefore exalted at the right hand of God”; 2:34:

⁶⁸Herman N. Ridderbos, *The Coming of the Kingdom*, trans. H. de Jongste (Philadelphia: Presbyterian and Reformed, 1962), 142–44; A. L. Moore, *The Parousia in the New Testament*, NovTSup 13 (Leiden: Brill, 1966), 64–65; Rudolf Pesch, *Das Markusevangelium*, 3rd ed., 2 vols., HThKNT (Freiburg im Breisgau: Herder, 1980), 1:258; Lane, *Gospel of Mark*, 169–70; France, *Mark*, 214 n. 27; Joel Marcus, *Mark 1–8: A New Translation with Introduction and Commentary*, AB 27 (New York: Doubleday, 2000), 326–29.

⁶⁹Cf. Du Toit, *Der abwesende Herr*, 220; Edsall, “This Is Not the End,” 433.

⁷⁰Du Toit, *Der abwesende Herr*, 113–15.

⁷¹For the allusion to Zech 14, see Paul T. Sloan, *Mark 13 and the Return of the Shepherd: The Narrative Logic of Zechariah in Mark*, LNTS 604 (London: T&T Clark, 2019), 69.

⁷²Outside the Gospels, the following early Christian texts cite or allude to Ps 110:1: Acts 2:34–35; 5:31; 7:56; Rom 8:34; 1 Cor 15:25; Eph 1:20; Col 3:1; Heb 1:3, 13; 8:1; 10:12–13; 12:2; 1 Pet 3:22; 1 Clem. 36.5; Pol. *Phil.* 2.1; Barn. 12.10; Longer Ending of Mark 16:19; Ascen. Isa. 10:14; 11:32–33; Apoc. Pet. 6:1; Ep. Apos. 3; Sib. Or. 2:241–44; Hegesippus (in Eusebius, *Hist. eccl.* 2.23.13); Justin, *1 Apol.* 45; *Dial.* 32 [2x]; 36; 56; 83; 127.

Κάθου ἐκ δεξιῶν μου, “Sit at my right hand”), while also hinting that this is only a prelude to Jesus’s final victory when his “enemies” will be made his “footstool” (Acts 2:35).⁷³ In Acts 3:19–21, Peter speaks of Jesus as the one whom “heaven must receive until the times for restoring all things” (Acts 3:21: ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων) and seems to ground the divine necessity (δεῖ) of this heavenly sojourn in Ps 110:1b (“Sit at my right hand *until* ...”).⁷⁴ Similarly, Stephen’s vision in Acts 7:55–56 locates “the Son of Man” (Dan 7:13) at the “right hand of God” (Ps 110:1) and so suggests that Jesus’s heavenly enthronement, in fulfillment of Ps 110:1b, anticipates his yet-future return, fulfilling Dan 7:13 and Ps 110:1c (cf. Acts 1:11).

Paul exhibits the same kind of logic when he alludes to Ps 110:1 as the explanation for the divine necessity that Christ “must reign until he has put all his enemies under his feet” (1 Cor 15:25: δεῖ γὰρ αὐτὸν βασιλεῦν ἄχρι οὗ θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ).⁷⁵ Paul here presents the same “Christological fusion” of Ps 110:1 and Ps 8:7 (Eng. 8:6) that we saw in Mark 12:36, affirming that Jesus is “the Christ” and “the last Adam” destined to fulfill God’s purposes for creation (cf. 1 Cor 15:45).⁷⁶ In addition, however, Paul employs Ps 110:1 to explain the eschatological timetable—the “order” (1 Cor 15:23: τάγματι)—by which Jesus’s resurrection will take its full effect.⁷⁷ As Roy E. Ciampa and Brian S. Rosner recognize, “the word ‘until’ in Psalm 110:1 governs and accounts for much of the language

⁷³ See Eckhard J. Schnabel, *Acts*, Zondervan Exegetical Commentary on the New Testament 5 (Grand Rapids: Zondervan, 2012), 151.

⁷⁴ In Acts 3:21, an allusion to Ps 110:1b–c is suggested by: (1) δεῖ, which often refers to scriptural prophecy (e.g., Luke 22:37; 24:25–26, 44–47; Acts 1:16; 17:2–3); (2) ἄχρι, indicating an interval (Acts 3:21; cf. Ps 109:1 LXX: ἕως); (3) reference to God “sending” (ἀποστέλλω) the Christ (cf. Ps 109:2 LXX: ἐξαποστέλλω with the Lord’s “mighty scepter” as object); (4) the promise of eschatological renewal associated with the “Lord’s” final victory (cf. Ps 110:7), which Peter connects with what “God spoke by ... his holy prophets” (cf. Isa 32:15, 35:1–10, 65:17–25, 66:22, Ezek 47:1–12). Cf. Frederick F. Bruce, *The Book of Acts*, NICNT (Grand Rapids: Eerdmans, 1988), 85; Craig S. Keener, *Acts: An Exegetical Commentary*, 4 vols. (Grand Rapids: Baker Academic, 2012–2015), 2:1109.

⁷⁵ The allusion is secured by: (1) the verb τίθημι; (2) the indication of an interval (ἄχρι; cf. Ps 109:1 LXX: ἕως); (3) the reference to “enemies” (ἐχθρούς); (4) the description of the Lord’s/Christ’s “feet” (πούς). See Hay, *Glory at the Right Hand*, 124; Gordon D. Fee, *The First Epistle to the Corinthians*, rev. ed., NICNT (Grand Rapids: Eerdmans, 2014), 836 n. 187; Wesley Hill, *Paul and the Trinity: Persons, Relations, and the Pauline Letters* (Grand Rapids: Eerdmans, 2015), 123–25.

⁷⁶ From Ps 109:1 LXX Paul takes the verb τίθημι and the reference to “the enemies” (τοὺς ἐχθρούς). From Ps 8:7 LXX he takes the reference to “all” (πάντα/πάντας). His final phrase “under his feet” (ὑπὸ τοὺς πόδας αὐτοῦ) probably draws on both psalms, since both have a compound form from ὑπό (Ps 8:7 LXX: ὑποκάτω; Ps 109:1 LXX: ὑποπόδιον), and reference to “his feet”/“your feet” (Ps 8:7 LXX: τῶν ποδῶν αὐτοῦ/Ps 109:1 LXX: τῶν ποδῶν σου).

⁷⁷ See R. B. Jamieson, “1 Corinthians 15.28 and the Grammar of Paul’s Christology,” *NTS* 66 (2020): 187–207, here 201.

of temporal sequence in 1 Corinthians 15:24–28.”⁷⁸ According to the apostle’s reading of the psalm, Christ “must reign until” (δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρι) the decisive future point when all his enemies, including the “last enemy . . . death,” will be “put under his feet” (1 Cor 15:25; cf. Ps 110:1 and Ps 8:7). Since Paul directly coordinates this latter event with Jesus’s παρουσία (1 Cor 15:23), it is clear that Christ must reign at God’s “right hand”—according to Ps 110:1—“until” that future point when he will return to the battlefield, as it were, and defeat death by raising the dead.

Colossians 3:1–4 similarly applies Ps 110:1 to Christ’s sovereign rule at God’s “right hand” (Col 3:1: ἐν δεξιᾷ τοῦ θεοῦ)⁷⁹ and then declares that “when Christ appears” (Col 3:4: ὅταν ὁ Χριστὸς φανερωθῇ) those in Christ “also will appear with him in glory” (Col 3:4: τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ). As in 1 Cor 15, Ps 110:1 explains the chronological distinction between Christ’s present enthronement in heaven and his eschatological “revelation” from there.⁸⁰

The letter to the Hebrews also structures its understanding of Jesus’s present rule and future return by recourse to Ps 110:1.⁸¹ Throughout the letter, the psalm provides the language for Christ’s present enthronement “at the right hand of the Majesty on high” (Heb 1:3: ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς; cf. Heb 1:13, 8:1, 10:12–13, 12:2). Crucially, it also provides, in two places, the explanation for why there must be a period of “waiting” before the full manifestation of Christ’s authority on earth. First, in Heb 1:13 and 2:5–9 the writer cites Ps 110:1 and Ps 8:5–7 LXX (Eng. 8:4–6) in quick succession and applies both to Jesus. He reasons that, although Jesus is already “crowned with glory and honor,” in fulfillment of Ps 8:6 (Eng. 8:5 in Heb 2:7, 9), “at present, we do not yet [νῦν δὲ οὐπω] see everything in subjection to him” (2:8). The logic of this “not yet” expectation arises from reading the universal sovereignty envisaged in Ps 8:5–7 in light of the interval between

⁷⁸Roy E. Ciampa and Brian S. Rosner, *The First Letter to the Corinthians*, PiNNTC (Grand Rapids: Eerdmans, 2010), 773. Cf. Hay, *Glory at the Right Hand*, 124; C. E. Hill, “Paul’s Understanding of Christ’s Kingdom in I Corinthians 15:20–28,” *NovT* 30 (1988): 297–320, here 315; Hengel, “‘Sit at My Right Hand!’” 223–24; Jamieson, “1 Corinthians 15:28,” 189, 201.

⁷⁹In Col 3:1, the phrase ἐν δεξιᾷ τοῦ θεοῦ is not an exact verbal parallel to Ps 109:1 LXX. Nevertheless, the allusion is established by the distinctive reference to a position at the “right hand” of God. See Eduard Lohse, *Colossians and Philemon: A Commentary on the Epistles to the Colossians and to Philemon*, Hermeneia (Philadelphia: Fortress, 1971), 133; Gregory K. Beale, *Colossians and Philemon*, BECNT (Grand Rapids: Baker Academic, 2019), 264–66.

⁸⁰For the eschatological reference to Jesus’s return in Col 3:4, see Andrew T. Lincoln, *Paradise Now and Not Yet: Studies in the Role of the Heavenly Dimension in Paul’s Thought with Special Reference to His Eschatology*, SNTSMS 43 (Cambridge: Cambridge University Press, 1981), 110–34; Todd D. Still, “Eschatology in Colossians: How Realized Is It?,” *NTS* 50 (2004): 125–38.

⁸¹Gareth L. Cockerill demonstrates that Ps 110:1 plays a “unifying role” in the rhetoric of the Hebrews and is the “key verse” around which the book is structured (*The Epistle to the Hebrews*, NICNT [Grand Rapids: Eerdmans, 2012], 72–76).

enthronement and final victory indicated by Ps 110:1.⁸² The affirmation that “at present, we do not yet *see* [νῦν δὲ οὐπω ὁρῶμεν] everything in subjection to him” (Heb 2:8) thus looks for the future *visible* manifestation of Jesus’s sovereignty on earth, when he “*will appear* a second time [ἐκ δευτέρου ... ὁφθήσεται] ... to save those who are eagerly waiting for him” (Heb 9:28).⁸³ Second, in Heb 10:12–13, the writer again alludes to Ps 110:1 to explain that, having offered “a single sacrifice for sin,” Jesus “sat down at the right hand of God” (ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ) and will remain there, “waiting from that time until [τὸ λοιπὸν ἐκδεχόμενος ἕως] his enemies should be made a footstool for his feet” (Heb 10:12–13; cf. 1:13). The writer here expands the psalm’s simple conjunction ἕως (Ps 109:1c LXX) with the participial phrase τὸ λοιπὸν ἐκδεχόμενος ἕως to confirm that there will be a “waiting” period between Christ’s enthronement at God’s “right hand,” and his final victory in the world.⁸⁴

This eschatological use of Ps 110:1 continues in the early Christian texts outside the New Testament. Clement (1 Clem. 36.5–6), Polycarp (*Phil.* 2.1), Justin (1 *Apol.* 45; *Dial.* 32; 36; 83), Hegesippus (reporting James the Just, in Eusebius, *Hist. eccl.* 2.23.13), and Irenaeus (*Epid.*, 85), all appeal to Ps 110:1 to explain the chronological distinction between Jesus’s present enthronement and future return.⁸⁵ The Christian creedal tradition similarly speaks of Jesus “seated at the right hand” and distinguishes this from his future “coming in glory.”⁸⁶ Thus, in the early Christian texts, both inside and outside the New Testament, the “until” of Ps 110:1c provides the logic of the *Zwischenzeit*. This consistent early Christian escha-

⁸² Consider three conceptual parallels: (1) now “crowned with glory and honor” (Ps 8:6 in Heb 2:7, 9) corresponds to “sit at my right hand” (Ps 110:1b in Heb 1:13); (2) the “not yet” (Heb 2:8: οὐπω) corresponds to “until” (Ps 110:1c: ἕως in Heb 1:13); and (3) the future “subjection” of “the world to come” (Heb 2:5) and of “all things ... under his feet” (Ps 8:7 in Heb 2:8) corresponds to his enemies being made a “footstool” for his “feet” (Ps 110:1c in Heb 1:13).

⁸³ Note the repetition of the verb ὁράω. See Cockerill, *Epistle to the Hebrews*, 131: Heb 2:8 “identifies the visible manifestation of this subjection with the return of Christ when his ‘enemies’ will become a ‘stool for’ his feet”; cf. 114–15.

⁸⁴ Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Eerdmans, 1993), 510: “Ἐκδεχόμενος brings out the meaning of ἕως. It implies, not passive waiting, but eager expectation of the kind which the author recommends to his readers.”

⁸⁵ Like Mark 14:62 (cf. Matt 26:64 // Luke 22:69) a number of texts also combine Ps 110:1 with Dan 7:13. See 1 Cor 15:21, 24–27, 47–49; Acts 7:55–56; Justin, *Dial.* 32; Hegesippus (in Eusebius, *Hist. eccl.* 2.23.13); Tertullian, *Adv. Jud.* 14; *Res.* 22; Sib. Or. 2:238–44; cf. Apoc. Pet. 6:1.

⁸⁶ Apostles’ Creed: καθεζόμενον ἐν δεξιᾷ θεοῦ πατρός παντοδυνάμου, ἐκεῖθεν ἐρχόμενον; Nicene-Constantinopolitan Creed: καθεζόμενον ἐκ δεξιῶν τοῦ πατρός, πάλιν ἐρχόμενον; Athanasian Creed: *sedet ad dexteram [Dei] Patris ... venturus [est]*. The sequence of “sitting at the right hand” and “coming” is found in: Pol. *Phil.* 2.1; the Profession of the Presbyters of Smyrna (in Hippolytus, *Noet.* 1); Justin, *Dial.* 83; Irenaeus, *Haer.* 4.33.11; Tertullian, *Virg.* 1; *Prax.* 2; *Praescr.* 13; *Adv. Jud.* 14; *Res.* 22; Lucian (in Athanasius, *Syn.* 23, and Socrates, *Hist. eccl.* 2.10); Cyril, *Cat.* IV; Epiphanius, *Anc.* 119, 120; Const. Ap. 7.41.

tological use of Ps 110:1 strongly suggests that Mark intended Jesus's response to the high priest to be understood in the same way.

III. CONCLUSION

Our goal in this article has been to demonstrate how Mark's Jesus employs Ps 110:1 to prophesy *both* his imminent enthronement in heaven, *and* his eschatological return. Psalm 110:1 itself is a prophetic oracle, in which David speaks of his future "lord," the eschatological king and priest, who is first installed at God's "right hand" and then participates in God's final victory on earth. In appealing to the psalm in his response to the high priest, Mark's Jesus identifies himself as David's "lord" and implies not only that he will soon be enthroned at God's "right hand" but also that he will—after a period of unspecified duration—manifest God's victory in the world. This reading of Mark 14:62 is supported by multiple indications in the Gospel of Mark that Jesus expected an interval before the final consummation, and by the similar eschatological use of Ps 110:1 across the early Christian texts. Thus, even before we consider the significance of Jesus's allusion to Dan 7:13, his use of Ps 110:1 implies his eschatological return. In his response to the high priest, Mark's Jesus employs the psalm not only to claim that he will soon be enthroned in heaven but also that he will ultimately reign on earth.