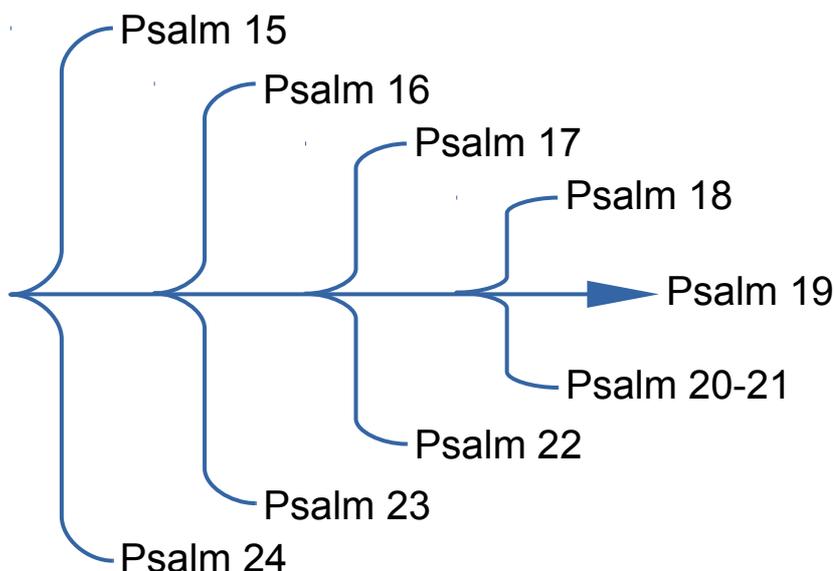


The Kingdom Foreshadowed in Psalms

[A summary of 'Toward The Kingdom: The Shape And Message Of Psalms 15-24' by Carissa M. Quinn] ¹

It is unusual to think of Psalms as pointing to the Kingdom of God on Earth, but according to the research published² by Carissa Quinn, a Hebrew Bible scholar and instructor at Gateway Seminary (Phoenix Arizona) there is clear evidence of a cluster of psalms doing just that.

Psalms 15-24 are chiasmic³ in structure which was deliberately constructed by its content in this ancient technique. This was confirmed from statistical analysis of the literary links between the psalms. The chiasm looks like this:⁴



The pairing of various messages (i.e. their repetition) between corresponding psalms indicates that each one is a principal message. The overall message of the collection is the realization of the kingdom of YHWH on Earth.

The collection of these Psalms culminates in the arrival of YHWH as the king of the world

Psalm 24:7-10 (TLB⁵) – *Open up, O ancient gates, and let the King of Glory in. Who is this King of Glory? The Lord, strong and mighty, invincible in battle. Yes, open wide the gates and let the King of Glory in.*

These verses are not only structurally significant in the chiasm, they also highlight the aim of the collection at the beginning which is access into God's presence⁶.

The Psalms 16-23 cover the tension of life in the present and the desire to be in God's presence. The consummation of YHWH's kingdom is the conclusion to the storyline of the chiasm – the King has arrived.

1 – www.academia.edu/28709636/Toward_the_Kingdom_The_Shape_and_Message_of_Psalms_15-24

2 – C.M. Quinn Richards (2015) "The King and the Kingdom: The Message of Psalms 15-24" Golden Gate Baptist Theological Seminary

3 – en.wikipedia.org/wiki/Chiasmus

4 – After C.M. Quinn Richards (2015) p:8

5 – The Living Bible

6 – Psalm 15:1

Psalm 23 introduces the ‘shepherd’ which is used in the OT and ANE⁷ literature to describe a king or someone in authority. This also includes the ‘rod’ & ‘staff’ which provide the image of ‘the ruler’s staff’, the same staff (shêbet שֵׁבֶט) that alludes to a future king in Judah’s prophetic blessing⁸.

Psalm 16 & 23 have land imagery pointing to inheritance and a journey towards the arrival of the Kingdom.

A message in Psalms 21 & 23 is one of blessing and the terms used are those used for human kings. The banquet in Psalm 23 is an image of royalty.

The suffering in Psalm 17, 22 & 23 indicate that the kingdom is a future event.

The most profound thing in Psalms 17-22 is the introduction of YHWH’s Kingdom and his rule which extends to the ends of the Earth and affects all the families of the nations. The ‘ends of the earth’ is used throughout the OT as an expectation of the coming Kingdom.

The royal psalms 18-21 demonstrate YHWH as the warrior who delivers his human king. This collection is the hinge of the whole collection where YHWH’s deliverance inaugurates his Kingdom and brings others into his benefits.

“In sum, the chiasmic message of Psalms 15-24 can be synthesized as a movement toward the consummation of YHWH’s kingdom, which is depicted as his presence on earth and the ingathering of Israel and the nations. The kingdom is said to come about through both the covenant relationship between YHWH and the Davidic king and YHWH’s deliverance of the king. Until his kingdom is fully realized, life is portrayed as a journey of suffering, trust, and hope. As the storyline progresses from beginning to end, the audience is carried through a variety of situations that create resonance with the often-harsh reality of this world. In the midst of life’s suffering (Pss 17 and 22), the audience is encouraged to focus on the ideal and coming kingdom (Pss 15, 19, and 24) to hope in this kingdom despite the present reality (Pss 16 and 23), and to appreciate the kingship of YHWH and his messiah, who together inaugurate his much anticipated kingdom (Pss 18, 20, 21).”

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7 – Ancient Near East (en.wikipedia.org/wiki/Ancient_Near_East)

8 – Genesis 49:10