

메시아 시편의 설교학적 해석: 그리스도론적 본문이 이끄는 접근*

김 포 윤**

국문초록

본 연구는 본문이 이끄는 설교(Text-Driven Preaching)의 관점에서 메시아 시편의 해석과 선포를 고찰한다. 복음주의 설교는 오래전부터 시편이 그리스도를 증언한다는 사실을 확인해 왔지만, 이러한 본문들을 본문 자체의 문학적 흐름과 정경적 성취에 따라 어떻게 해석하고 설교해야 하는지에 대한 해석학적·설교학적 토대는 여전히 더 정교하게 논의될 필요가 있다. 본 논문은 메시아 시편의 충실한 설교를 위해서는 단순한 그리스도론적 확인을 넘어, 본문의 내용(substance), 구조(structure), 그리고 정신(spirit)이 해석과 선포를 지배하도록 하는 신학적·본문 중심적 틀이 필요하다고 주장한다.

이 주장을 전개하기 위해, 본 연구는 메시아 시편의 정경적·역사적 배경을 밝히고, 메시아적 성취의 주요 유형들을 구분하며, 다윗화(Davidization), 메시아적 성취(messianic fulfillment), 그리고 메시아화

- 논문 접수일: 2026년 4월 5일
- 논문 심사일: 2026년 4월 20일
- 논문 수정일: 2026년 4월 27일
- 게재 확정일: 2026년 4월 28일

*This paper was developed from a portion of the 2022 Ph.D. dissertation at Southwestern Baptist Theological Seminary, “Korean Diaspora Preaching: Implementing a Text-Driven and Culturally Relevant Model in North America,” and from lecture material presented in the 2025 Korean D.Min. preaching course on preaching the Messianic Psalms at Southwestern Baptist Theological Seminary.

**Since 2023, David Poyun Kim has served as an adjunct professor of preaching at Southwestern Baptist Theological Seminary and as an assistant professor of preaching and practical theology at Evangelia University.

(messianization)라는 범주들을 활용함으로써 메시아 시편 해석을 위한 이론적 토대를 제시한다. 또한 본 연구는 히브리서, 특히 그 안에서 시편 110편이 사용되는 방식이 메시아 시편의 본문 중심적 선포를 위한 해석학적·설교학적 모델을 제공한다고 주장한다. 히브리서는 신약 가운데 설교적 성격이 가장 분명하게 드러나는 서신으로서, 시편 110편을 그리스도의 왕권과 제사장직을 선포하는 핵심 본문으로 사용하기 때문에 메시아 시편 설교를 위한 성경적 모델로 적합하다. 이러한 토대 위에서, 본 연구는 다윗으로부터 그리스도에게로, 그리고 그리스도로부터 교회에게로 이어지는 해석적 움직임을 제안하며, 시편 22편을 통해 이 접근의 설교학적 가능성을 예시한다. 따라서 본 논문은 본문이 이끄는 설교가 메시아 시편을 주해적으로 탄탄하고, 정경적으로 책임 있으며, 그리스도론적으로 풍성하고, 목회적으로 적실하게 선포하기 위한 신학적·설교학적 틀을 제공한다고 주장한다.

주제어: 메시아 시편, 본문이 이끄는 설교, 그리스도론적 해석, 다윗화·메시아적 성취·메시아화, 히브리서의 시편 110편 사용

Introduction

Preaching the Messianic Psalms presents a distinct hermeneutical and homiletical challenge. Evangelical preachers have long affirmed that the Psalms bear witness to Christ, yet this conviction does not by itself guarantee faithful proclamation. Some sermons move too quickly from the Old Testament text to Jesus by thematic association, while others remain so closely tied to the ancient setting of the psalm that its canonical fulfillment in Christ is muted. The problem, therefore, is not merely whether Christ may be preached from the Messianic Psalms, but how these psalms

may be interpreted and proclaimed in a way that remains faithful to their literary movement, canonical function, and fulfillment in Christ.

This study argues that faithful preaching of the Messianic Psalms requires more than a general Christological affirmation. It requires a text-driven theological and homiletical framework in which the substance, structure, and spirit of the text govern both interpretation and proclamation.¹⁾ Such an approach enables the preacher to preserve the voice of the psalmist, trace the canonical and redemptive movement of the text toward Christ, and carry the fulfilled meaning of the psalm into the life of the church. In this respect, Text-Driven Preaching provides a fitting framework, since it requires that the sermon be shaped by the content, movement, and force of the biblical text itself.

To develop this argument, the study first clarifies the interpretive framework necessary for reading the Messianic Psalms. It considers their canonical and historical setting, distinguishes major patterns of messianic fulfillment, and employs the categories of Davidization, messianic fulfillment, and messianization. The study then turns to Hebrews, especially its use of Psalm 110, as a hermeneutical-homiletical model for the text-driven proclamation of the Messianic Psalms. Hebrews is particularly significant because it functions as a sermonic composition and employs Psalm 110 as a central textual

1) Daniel L. Akin, David L. Allen, and Ned L. Mathews, eds., *Text-Driven Preaching: God's Word at the Heart of Every Sermon* (Nashville, TN: B&H Academic, 2010), 8. The term "text-driven preaching" defines "a sermon that develops a text by explaining, illustrating, and applying its meaning. Text-driven preaching stays true to the substance of the text, the structure of the text, and the spirit of the text."

foundation for proclaiming Christ's kingship and priesthood.

On this basis, the study proposes an interpretive movement from David to Christ to the church. This movement is not intended as an exhaustive sermon-construction method, but as a theological and homiletical framework for proclaiming the Messianic Psalms in a way that is exegetically grounded, canonically responsible, Christologically rich, and pastorally relevant. Within this framework, Hebrews' use of Psalm 110 functions as the canonical model for text-driven Christological proclamation, while Psalm 22 serves as a homiletical illustration of how the same interpretive movement may be applied to a specific Messianic Psalm. Psalm 110 is especially fitting for this purpose because it is a major Messianic Psalm in which kingship, priesthood, enthronement, and eschatological rule converge, and Hebrews employs this psalm as a central textual foundation for proclaiming Christ.

Messianic Psalms and Their Interpretive Framework

The interpretation of the Messianic Psalms demands more than a general Christological association; it requires a disciplined hermeneutical framework that respects the text's original voice, canonical function, and fulfillment in Christ. These psalms should therefore be read not merely as isolated proof texts about Jesus, but as a distinct group of psalms whose literary form, canonical function, and redemptive trajectory require careful interpretation.²⁾

2) Steven W. Smith, *Recapturing the Voice of God: Shaping Sermons Like Scripture* (Nashville, TN: B&H Academic, 2015), 13.

Accordingly, the discussion that follows defines the Messianic Psalms, situates them in their canonical and historical setting, identifies the major types of messianic fulfillment, and explains the categories most necessary for responsible reading. The aim is to establish the methodological foundation for a text-driven homiletical reading of the Messianic Psalms.

Defining the Messianic Psalms

The term *Messianic Psalms* refers to those psalms that, whether directly or indirectly, bear witness to the coming Messiah and find their fullest meaning in Jesus Christ.³⁾ This definition rests on the canonical conviction that the Psalms testify to Christ. In Luke 24:44, Jesus declares that what is written in the Law of Moses, the Prophets, and the Psalms must be fulfilled in him. Such a statement does not reduce the Psalter to a collection of detached predictions; rather, it authorizes a canonical reading in which the Psalms participate in the unfolding promise-plan of God.⁴⁾

The Psalms belong to the third division of the Hebrew Bible, *Ketuvim* (the Writings), yet their theological significance extends beyond devotional lyricism.⁵⁾ They preserve Israel's worship, lament, confidence, royal hope, and eschatological expectation.

3) G. Sujin Pak, *The Judaizing Calvin: Sixteenth-Century Debates over the Messianic Psalms*, Oxford Studies in Historical Theology (New York, NY: Oxford University Press, 2009), 14; Michael Rydelnik, *The Messianic Hope: Is the Hebrew Bible Really Messianic?*, ed. E. Ray Clendenen (Nashville, TN: B&H Publishing Group, 2010), 66-69.

4) Walter C. Kaiser, Jr., *The Messiah in the Old Testament* (Grand Rapids, MI: Zondervan, 1995), 28.

5) Pak, *The Judaizing Calvin*, 14; Rydelnik, *The Messianic Hope*, 66-69.

Within this broader collection, certain psalms have long been recognized as bearing especially strong messianic significance. The history of classification is instructive. Origen's recognition of the penitential psalms and Luther's fivefold classification, which includes a distinct messianic category,⁶⁾ show that theological and literary groupings within the Psalter have long been acknowledged. This observation does not resolve every modern debate, but it does show that distinguishing certain psalms for interpretive purposes is neither arbitrary nor novel.

At the same time, the precise list of Messianic Psalms remains debated. A narrower list often includes Psalms 2, 8, 16, 22, 45, 72, 110, and 118, while broader approaches include additional psalms cited or alluded to in the New Testament, such as Psalms 23, 24, 40, 41, 68, 69, 87, and 89.⁷⁾ This variation shows that the category is not determined by modern preference alone, but by the degree to which a psalm is related to Christ in the New Testament and the wider canonical witness.

A further distinction is necessary: the term *messianic* is broader than the term *Messiah*. As Walter Kaiser notes, *Messiah* refers specifically to the anointed one, whereas *messianic* may denote the wider sphere of eschatological hope associated with God's saving future through that anointed figure.⁸⁾ In this sense, a psalm may be called messianic not only when it explicitly refers to

6) Beth Tanner, "Preaching the Penitential Psalm," *Word & World* 27 (2007): 88; Harry Nasuti, *Defining the Sacred Songs: Genre, Tradition, and the Post-Critical Interpretation of the Psalms* (Sheffield, England: Sheffield Academic, 1999), 39; Bruce Cameron, "Luther's Summaries of the Psalms (1531) - A Model for Contemporary Psalm Interpretation," *MSTT* 481 (1991): 2.

7) Pak, *The Judaizing Calvin*, 14.

8) Kaiser, *The Messiah in the Old Testament*, 15-28.

the anointed king, but also when it participates in the expectation of the righteous sufferer, the eternal priest-king, the Davidic ruler, or the worldwide reign of God.

The category has, of course, been challenged. Christoph Barth resists separating “messianic” psalms from other psalms on the grounds that such a distinction may neglect their original historical setting.⁹⁾ This objection deserves serious attention, since the meaning of a psalm cannot be severed from its grammar, syntax, genre, authorship, or historical context. Yet the objection does not invalidate the category; rather, it warns against simplistic readings. A historical horizon does not cancel a canonical horizon. On the contrary, the New Testament repeatedly identifies particular psalms as bearing prophetic and typological force with reference to Jesus Christ. Psalm 2 is applied to the Son, Psalm 22 to the suffering of Christ, and Psalm 110 to the exalted priest-king.¹⁰⁾ The category of Messianic Psalms therefore remains legitimate, provided it is used with grammatical, canonical, and Christological care.

Accordingly, the Messianic Psalms may be defined as those psalms whose language, imagery, royal theology, suffering motifs, or eschatological hope extend beyond their immediate historical setting and receive their fullest theological fulfillment in the person and work of Jesus Christ. Such a definition preserves two

9) Christoph Barth, *Introduction to the Psalms* (New York, NY: Charles Scribner's Sons, 1966), 26.

10) Abraham Cohen, *The Psalms: Hebrew Text, English Translation and Commentary* (London, England: Soncino, 1945), 61; Abraham Cohen, *The Midrash on Psalms*, ed. Kleinman, trans. William G. Braude (New Haven, CT: Yale University Press, 1959), 37-41.

essential truths at once: the integrity of the Old Testament text and the legitimacy of its Christological fulfillment.

Canonical and Historical Background

A text-driven interpretation of the Messianic Psalms requires careful attention to both their canonical and historical setting. Canonically, the Psalter belongs to the Writings, yet it also functions within the broader scriptural witness that culminates in Christ. Jesus' statement in Luke 24:44 places the Psalms within that comprehensive testimony. A Christian reading of the Psalter, therefore, is not a later theological imposition, but a canonical necessity grounded in the teaching of Christ and confirmed by apostolic usage.¹¹⁾

Historically, the interpretation of the Psalms intensified during the Second Temple period, when messianic expectation grew in the context of exile, restoration, and hope for God's kingdom.¹²⁾ Jewish interpretive traditions, including forms of midrash, encouraged intertextual reading, theological association, and eschatological expectation. In that setting, the Psalms were read not as isolated poems, but as living scriptural speech within the wider drama of redemption. The New Testament emerges from this interpretive world even as it centers the fulfillment of the Psalms in Jesus Christ.¹³⁾

11) Kaiser, *The Messiah in the Old Testament*, 23-28.

12) Joseph A. Fitzmyer, "The Use of Explicit Old Testament Quotations in the Qumran Literature and in the New Testament," in *Essays on the Semitic Background of the New Testament* (Missoula, MT: Cambridge University Press, 1974), 3-58.

The prominence of the Psalms in Second Temple literature, the Dead Sea Scrolls, and the New Testament confirms their theological importance.¹⁴⁾ Royal and suffering psalms are repeatedly used to interpret the identity, mission, humiliation, exaltation, and reign of Jesus. For preaching, this means that the Messianic Psalms should not be treated as becoming Christian only when the New Testament quotes them. Rather, they already belong to a canon ordered toward promise and fulfillment, and the New Testament unveils in Christ what was already embedded in the redemptive movement of Scripture.

Major Types of Messianic Fulfillment

Because the Messianic Psalms do not all function in the same way, their interpretation requires careful distinction among the forms of messianic fulfillment. Faithful interpretation must not collapse all messianic texts into a single pattern. Rather, the prophetic movement of the Psalms may be direct, typological, or progressive. A text-driven methodology therefore asks not only whether a psalm points to Christ, but also how it does so.¹⁵⁾

13) George J. Brooke, "Shared Exegetical Traditions Between the Scrolls and the New Testament," in *The Oxford Handbook of the Dead Sea Scrolls*, ed. T. H. Lim and J. J. Collins (Oxford, England: Oxford University Press, 2010), 565-591.

14) Armin Lange and Matthias Weigold, *Biblical Quotations and Allusions in Second Temple Jewish Literature*, JAJSup 5 (Göttingen, Germany: Vandenhoeck & Ruprecht, 2011), 163-78; David L. Washburn, *A Catalog of Biblical Passages in the Dead Sea Scrolls* (Atlanta, GA: Brill Academic Publishers, 2002), 2.

15) Thomas Nelson, *Nelson's Complete Book of Bible Maps and Charts* (Nashville, TN: Thomas Nelson, 2010), 184; William Sanford LaSor, "Prophecy, Inspiration, and Sensus Plenior," *Tyndale Bulletin* 29 (1978): 49-60.

The first type is rectilinear prophecy. In this pattern, a psalm points directly to the Messiah and finds its final fulfillment in Christ himself. Psalm 110 is the clearest example. Its declaration, “The LORD says to my Lord,” exceeds the horizon of any merely earthly king and is taken in the New Testament as a direct witness to the exaltation and priestly reign of Christ. Rectilinear prophecy thus moves in a relatively direct line from prophetic utterance to messianic fulfillment. In preaching, such psalms invite explicit Christological proclamation while still requiring attention to their literary and canonical setting.

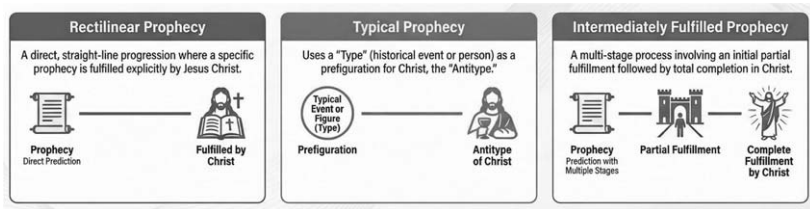
The second type is typical prophecy. Here a historical figure, event, or pattern functions as a divinely intended type whose fuller reality appears in Christ. David, for example, may serve as a type of the coming Messiah, so that his betrayal, suffering, kingship, or deliverance foreshadows the greater experience of Christ. Psalm 41:9 arises from David’s own experience, yet John 13:18 applies it to Judas’s betrayal of Jesus.¹⁶⁾ Typology does not deny the original historical event; rather, it affirms that God orders history in such a way that earlier persons and experiences become anticipatory patterns of the greater reality to come.

The third type is intermediately fulfilled prophecy. In this case, the prophetic word is partially realized at an earlier historical stage but reaches its complete fulfillment only in Christ. The Davidic promise of 2 Samuel 7 provides a controlling biblical analogy. Solomon does build the house of the Lord, yet the promise of an everlasting throne and kingdom extends beyond him and finds its

16) Pieter de Vries, “The Legitimacy of Typological Interpretation of the Scriptures,” *American Journal of Biblical Theology* 17, no. 31 (2016): 2, 10.

perfection in the Son of David whose reign has no end.¹⁷⁾ This pattern helps explain why certain royal psalms may refer in one sense to an Israelite king while still pointing beyond him to the Messiah. Such texts do not simply speak of two unrelated figures; rather, they participate in a progressive redemptive movement in which earlier fulfillments prepare for the final fulfillment in Christ.

Figure 1. Messianic Prophecies and Process of Fulfillment



These three patterns guard the preacher against two opposite errors: a flat reading that turns every royal or suffering psalm into an immediate prediction of Jesus, and a reductionist reading that confines the psalm to its original historical setting. Text-driven preaching must hold together both the original horizon of the text and its redemptive fulfillment in Christ. These patterns may also be understood as prophecy, partial realization, and consummation, or as past, present, and future. A psalm may voice David's historical experience, be fulfilled in Christ's first advent, and still

17) Bruce K. Waltke, "A Canonical Process Approach to the Psalms," in *Tradition and Testament: Essays in Honor of Charles Lee Feinberg*, ed. John S. Feinberg and Paul D. Feinberg (Chicago, IL: Moody Publishers, 1981), 7; Ernst Wilhelm Hengstenberg, *Christ of the Old Testament* (MacDill, FL: Kregel Publications, 1970), 91-107.

open toward the final completion of his kingdom. This movement allows the preacher to preserve the voice of the psalm, proclaim Christ's accomplished work, and call the church to live in hope.

Davidization, messianic fulfillment, and messianization

Beyond these three broad types, the Messianic Psalms possess a distinctive genre-sensitive texture that may be described by the categories of Davidization, messianic fulfillment, and messianization. These features are especially important because they help the preacher hear not merely the theological topic of the text, but also its distinctive voice and movement. They are not artificial labels imposed from outside the text; rather, they summarize interpretive dynamics already at work in the Psalter and in the New Testament's reception of it.¹⁸⁾

First, Davidization refers to the prophetic voice of David in the Psalms. Because many psalms are attributed to David, the royal and personal dimensions of his experience become central to the shape of Israel's worship and hope. New Testament writers often treat David not merely as a historical author, but as a Spirit-guided witness whose words reach beyond himself.¹⁹⁾ In this sense, David functions both personally and representatively. His voice is his

18) Larry W. Hurtado, "Early Christological Interpretation of the Messianic Psalms," *Salmanticensis* 64 (2017): 73-100.

19) Louis C. Jonker, "Revisiting the Psalm Headings: Second Temple Levitical Propaganda," in *Psalms and Liturgy*, ed. D. J. Human and C. J. A. Vos (London, England: T&T Clark International, 2004), 102-22; George J. Brooke, "The Psalms in Early Jewish Literature in the Light of the Dead Sea Scrolls," in *The Psalms in the New Testament*, ed. Steve Moyise and Maarten J. J. Menken (London, England: T&T Clark, 2004), 15.

own, yet it is also the voice of the king through whom God advances the hope of the Messiah. Davidization therefore reminds the interpreter that messianic meaning often emerges through the Davidic horizon rather than apart from it.

Second, messianic fulfillment refers to the New Testament's claim that these psalms reach their decisive realization in Jesus Christ. Early Christian preaching turns repeatedly to the Psalms not because they serve as convenient illustrations, but because they function as authoritative witnesses to the person and work of Christ.²⁰⁾ The prominence of psalmic citation in the New Testament confirms the centrality of this interpretive move. In particular, Psalms 2, 22, 110, and 118 become major texts for articulating Christ's sonship, suffering, exaltation, priesthood, rejection, and reign.²¹⁾ Yet fulfillment is not exhausted at the first advent. The Messianic Psalms also open toward the eschatological consummation of Christ's kingdom. Fulfillment is therefore both accomplished and awaiting final manifestation.

Third, messianization refers to the way certain psalms intensify eschatological hope. These psalms are not confined to the immediate concerns of Israel's monarchy, but press forward toward the coming reign of God's anointed. Royal ideology, Zion theology, covenant promise, and judgment over the nations all contribute to this movement.²²⁾ Psalm 2 is especially important

20) Robert L. Thomas, "The New Testament Use of the Old Testament," *The Master's Seminary Journal* 13, no. 1 (2002): 79-98.

21) Hurtado, "Early Christological Interpretation," 83-85.

22) H. J. Fabry and K. Scholtissek, *Der Messias*, NEB Themen 5 (Würzburg, Germany: Echter-Verlag, 2002), 26-27; Frank-Lothar Hossfeld and Erich Zenger, "Thoughts on the 'Davidization' of the Psalter," in *The Shape of the Writings*, Siphut 16 (Winona Lake, IN: Eisenbrauns, 2015), 119-23.

here. Its portrayal of the Lord's anointed, opposed by the nations yet installed by God, surpasses the horizon of ordinary kingship and becomes a matrix for messianic expectation. The psalm not only describes present conflict, but also announces an eschatological kingship that will be universally vindicated.²³⁾

Taken together, these three elements provide a crucial interpretive sequence for preaching: Davidization, messianic fulfillment, and messianization) In practical terms, the preacher begins with the Old Testament voice of the psalmist, moves through the canonical intensification of messianic hope, and arrives at the fulfillment in Christ, which in turn opens toward the eschatological future of the church. This sequence corresponds to a past-present-future movement: from the voice of David, to the revelation of Christ, to the hope of consummation. Such a movement is especially valuable for text-driven preaching because it guards against both historical reductionism and theological shortcutting.

Christological Lenses and Homiletical Implications

Christological lenses such as christocentric,²⁴⁾ christotelic,²⁵⁾

23) Gerbern S. Oegema, *The Anointed and His People: Messianic Expectations from the Maccabees to Bar Kochba* (Sheffield, England: Sheffield Academic Press, 1998); Kenneth E. Pomykala, *The Davidic Dynasty Tradition in Early Judaism: Its History and Significance for Messianism* (Atlanta, GA: Scholars Press, 1995); John J. Collins, *The Scepter and the Star: The Messiahs of the Dead Sea Scrolls and Other Ancient Literature* (New York, NY: Doubleday, 1995).

24) Christocentric lens reads Scripture with Christ at the center and is especially useful for direct messianic psalms such as Psalms 2, 22, and 110, which find their fullest meaning in him. (See, Marc Cortez, "What Does It Mean to Call Karl Barth a

and christiconic²⁶⁾ readings may assist the preacher, but they should not function as independent methods imposed upon the text. Rather, they must serve the text-driven movement of interpretation. In preaching the Messianic Psalms, the preacher should first identify the substance, structure, and spirit of the psalm, then discern whether the psalm's movement toward Christ is direct, typological, progressive, or eschatological. Only after the Old Testament voice of the psalm has been carefully heard should the preacher trace its canonical fulfillment in Christ and its continuing address to the church. In this way, Christological interpretation becomes not a thematic shortcut, but a disciplined movement governed by the text itself.

Hebrews and Psalm 110 as a Hermeneutical-Homiletical Model

The preceding discussion has established the need for a text-driven, canonical, and Christological framework for preaching the

'Christocentric' Theologian?" *Scottish Journal of Theology* 60, no. 2 [2007]: 131; Peter A. Lillback, "Introduction," in *Seeing Christ in All of Scripture* [Philadelphia, PA: Westminster Seminary Press, 2016], 5; Dane C. Ortlund, "Christocentrism: An Asymmetrical Trinitarianism?" *Themelios* 34, no. 3 [2009]: 312.)

- 25) The christotelic lens sees Christ as the goal of the biblical story and is especially useful for typological psalms whose patterns and theology reach their climax in him. (See, Daniel I. Block, "Christotelic Preaching: A Plea for Hermeneutical Integrity and Missional Passion," *The Southern Baptist Journal of Theology* 22, no. 3 [2018]: 27.)
- 26) The christiconic lens highlights Christ's character reflected in the text and the believing community, but in Messianic Psalms it must be used carefully so the sermon remains tied to the text's redemptive and prophetic force. (See, Abraham Kuruvilla, "Christiconic Interpretation," *Bibliotheca Sacra* 173 [2016]: 144.)

Messianic Psalms. Yet such a framework requires more than theoretical explanation; it also needs a biblical model that demonstrates how a Messianic Psalm may govern Christological proclamation. Hebrews' use of Psalm 110 provides such a model. This choice is not arbitrary. Psalm 110 is one of the clearest and most theologically significant Messianic Psalms in the New Testament, bringing together the themes of kingship, priesthood, enthronement, mediation, and eschatological rule. Hebrews does not use this psalm merely as a supporting proof text, but allows it to shape its proclamation of Christ's exaltation, priestly mediation, and final reign. For this reason, Hebrews functions in this study as a canonical test case for the text-driven proclamation of the Messianic Psalms.

Hebrews is particularly fitting for this purpose because it is not merely a theological treatise that happens to cite the Old Testament frequently. Rather, it functions as a sermonic composition in which the author proclaims Christ by drawing deeply from the Psalter, especially Psalm 110. The importance of Hebrews for this study lies in the way it handles Psalm 110. The psalm is not used incidentally or ornamentally. Rather, its royal and priestly claims shape the theological argument, the sermonic movement, and the exhortational force of the epistle. The author of Hebrews does not simply attach Christian doctrine to an Old Testament proof text. He preserves the substance of the psalm, reflects its structural movement, and recaptures its genre-sensitive voice in order to proclaim Jesus as the enthroned Son and eternal priest. In this way, Hebrews serves as a compelling hermeneutical-homiletical model for preaching the Messianic Psalms today.

The Use of Psalm 110 in Hebrews

Among the New Testament writings, Hebrews stands out for the density and theological significance of its use of the Old Testament. The epistle is saturated with quotation, allusion, and exposition, and the Psalms occupy a particularly prominent place within this network of references. When the poetic books are considered, the Psalter clearly dominates the author's scriptural argumentation. This prominence is not accidental. The Psalms provide Hebrews with language for sonship, kingship, priesthood, suffering, divine speech, worship, warning, and hope. In this sense, the Psalter supplies not merely isolated proof texts, but a theological grammar through which the author proclaims the superiority and sufficiency of Jesus Christ.²⁷⁾

Within this broader psalmic framework, Psalm 110 holds special importance. It is one of the most frequently cited or alluded to psalms in the New Testament, and in Hebrews its significance is intensified because it unites two themes central to the epistle's Christology: enthronement and priesthood. The declaration, "Sit at My right hand," provides the language for Christ's exaltation and royal supremacy, while the oath, "You are a priest forever according to the order of Melchizedek," grounds the epistle's extended argument concerning his priestly office. This dual emphasis allows the author to proclaim Jesus as both the exalted king and the eternal mediator.²⁸⁾

27) Herbert W. Bateman IV, *Charts on the Book of Hebrews* (Grand Rapids, MI: Kregel Publications, 2012), 70-74.

28) Hurtado, "Early Christological Interpretation of the Messianic Psalms," 85; Bateman, *Charts on the Book of Hebrews*, 70-74.

The importance of Psalm 110 is further heightened by the way Hebrews places it alongside other messianic psalms, especially Psalm 2. Psalm 2 contributes the language of sonship and royal identity, while Psalm 110 extends that identity into exaltation, priesthood, and eschatological rule. Together these psalms form a powerful scriptural matrix in which Jesus is presented as the Son who reigns, the priest who mediates, and the Messiah whose kingdom cannot be shaken. Hebrews, therefore, does not read Psalm 110 in isolation, but within a broader canonical and Christological constellation that clarifies the person and work of Christ.²⁹⁾

From a methodological standpoint, this observation is crucial. Hebrews does not merely cite Old Testament texts to validate conclusions reached in advance; rather, it allows those texts to shape the argument itself. Psalm 110 is therefore not a decorative supplement to Hebrews, but one of its generative texts. To recognize this is already to move toward a text-driven understanding of preaching. If the preacher seeks to proclaim Christ from the Psalms, Hebrews demonstrates that faithful proclamation arises from sustained, ordered, and theologically rich engagement with the text itself.

The Substance, Structure, and Spirit of the Text

A text-driven reading of Hebrews reveals that the epistle handles Psalm 110 in a way that preserves the substance, reflects the structure, and recaptures the spirit of the text. This makes

29) Gert J. Steyn, "Psalm 2 in Hebrews," *Neotestamentica* 37, no. 2 (2003): 262-82.

Hebrews especially significant as a hermeneutical-homiletical model for preaching the Messianic Psalms. The author does not merely cite Psalm 110 as a convenient proof text for Christian doctrine. Rather, he allows the psalm itself to govern the theological substance, logical development, and prophetic force of his proclamation concerning Jesus Christ.³⁰⁾

First, Hebrews preserves the substance of Psalm 110. A text-driven sermon must begin with the authorially intended theological burden of the passage, and in Psalm 110 that burden is clear: the Lord appoints his chosen ruler, grants him dominion, and establishes his eternal priesthood by divine oath. The theological center of the psalm lies in the union of royal authority and priestly mediation under the sovereign appointment of God. Hebrews preserves precisely this substance. It does not reduce the psalm to a vague religious principle, nor does it merely suggest that the psalm somehow points to Jesus in a general way. Instead, it proclaims that the royal and priestly claims of Psalm 110 reach their truth and fullness in Jesus Christ. This is especially evident in the epistle's repeated use of Psalm 110:1 and 110:4. The enthronement of the Son at the right hand of God is treated not simply as a metaphor of honor, but as a declaration of accomplished victory, heavenly session, and supreme authority. Likewise, the divine oath concerning priesthood is not handled as ornamental language, but as the decisive word by which Christ's priesthood is established as permanent, effective, and superior to the Levitical order. In this way, Hebrews demonstrates that faithful preaching does not

30) Allen, Hebrews, 10; Bateman, *Charts on the Book of Hebrews*, 70-74.

merely mention Christ in connection with a psalm; it identifies the specific theological burden of the text and proclaims how that burden is fulfilled in him.

At the same time, Hebrews reflects the structure of Psalm 110. If substance concerns what the text says, structure concerns how the text says it. Text-Driven Preaching insists that the movement of the sermon should arise from the movement of the text itself, and Hebrews provides a compelling example of this principle. The epistle does not simply quote Psalm 110 and then proceed along an unrelated doctrinal line. Rather, it reflects the psalm's own sequence of thought.³¹⁾ Psalm 110 moves through divine speech, royal enthronement, victorious rule, priestly oath, and eschatological judgment. These are not isolated fragments, but a coherent theological progression. Hebrews receives this progression and extends it in its own sermonic argument. The enthroned Son, the eternal priesthood, and the certainty of divine appointment become the controlling lines of thought from which the epistle develops its exhortation, warning, assurance, and call to perseverance.³²⁾ This structural correspondence is methodologically significant. It shows that Hebrews models not only correct Christological doctrine, but also a form of proclamation shaped by the inner logic of the source text. For preachers of the Messianic Psalms, this provides an essential corrective. A sermon may say many true things about Christ and yet fail to be text-driven if its

31) Smith, *Recapturing the Voice of God*, 135; Bateman, *Charts on the Book of Hebrews*, 70-74; Jordaan and Nel, "From Priest-King to King-Priest," 234-40.

32) Jordaan and Nel, "From Priest-King to King-Priest," 236-40; Compton, *Psalm 110 and the Logic of Hebrews*, 3-6.

movement is imposed from outside the passage. Hebrews shows that faithful proclamation retains the logic, sequence, and burden of the text so that the structure of the sermon serves the structure of revelation.

Hebrews also recaptures the spirit of Psalm 110. By “spirit,” this study refers not to subjective emotion detached from exegesis, but to the genre-sensitive voice, prophetic force, and theological atmosphere carried by the passage. Psalm 110 is not merely a source of doctrinal propositions. It is a messianic psalm whose voice includes royal proclamation, divine oracle, covenantal certainty, and eschatological expectation. Hebrews hears and proclaims the psalm in precisely this key. The author treats Scripture not as a dead record, but as living divine speech.³³⁾ For that reason, he can say that God speaks and that the Holy Spirit speaks in the present. This mode of handling the text resonates closely with the interpretive categories discussed in the previous chapter. Through Davidization, the historical voice of David becomes a prophetic medium; through messianization, the text opens toward eschatological expectation; and through messianic fulfillment, the claims of the psalm reach their decisive realization in Christ. Hebrews preserves these dimensions and thereby recaptures the spirit of the messianic text.³⁴⁾ The result is proclamation that is not only doctrinally sound and structurally coherent, but also alive to the tone, urgency, and expectancy of the

33) Hurtado, “Early Christological Interpretation of the Messianic Psalms,” 75-83.

34) Hurtado, “Early Christological Interpretation of the Messianic Psalms,” 78-82; Brooke, “The Psalms in Early Jewish Literature in the Light of the Dead Sea Scrolls,” 15.

passage itself.

This point carries major homiletical significance. A sermon may preserve theological accuracy and even follow the broad outline of a text, yet still fail to sound like the passage it preaches. Hebrews offers a different model. It does not merely explain Psalm 110; it proclaims it. The royal text sounds royal, the divine oath sounds certain, and the messianic promise sounds urgent and living. In this respect, Hebrews stands as a compelling example of text-driven preaching, because it preserves the substance, reflects the structure, and recaptures the spirit of Psalm 110 in its Christological proclamation. For that reason, it provides a uniquely valuable hermeneutical-homiletical model for preaching the Messianic Psalms today.³⁵⁾

Hebrews as a Model of Text-Driven Preaching

When the substance, structure, and spirit of Psalm 110 are considered together, Hebrews emerges as a compelling model of text-driven preaching. The epistle identifies the theological burden of the text, follows its ordered movement, and preserves its messianic voice. In this way, Hebrews shows that Christological preaching and careful exegesis do not compete with one another. Christ is proclaimed most faithfully when the preacher is most deeply governed by the text.

Several homiletical implications follow. The preacher of the Messianic Psalms must not move prematurely from Old Testament

35) Allen, Hebrews, 602; Akin, Allen, and Mathews, *Text-Driven Preaching*, 8.

language to New Testament conclusion without tracing the textual path that leads there. Fulfillment does not bypass the text; it arises from it. The preacher must also discern the specific form of messianic reference, direct, typological, or progressive, so that Christ is proclaimed in a manner appropriate to the passage. In addition, the sermon's organization should arise from the text's own development, and its proclamation should preserve the living and exhortational force of Scripture.

Hebrews thus models a movement that is especially useful for preaching the Messianic Psalms: from David to Christ, from Christ to the church, and from fulfillment to consummation. The voice of the psalmist is preserved, the accomplishment of Christ is proclaimed, and the hope of the church is pressed home pastorally. For that reason, Hebrews should be regarded not merely as doctrinal support for the Messiahship of Jesus, but as a canonical model for how the Messianic Psalms may be interpreted and preached in a way that remains faithful to the substance, structure, and spirit of the text.

Preaching the Messianic Psalms

Faithful preaching of the Messianic Psalms requires a text-driven approach in which the substance, structure, and spirit of the psalm govern the sermon's proclamation of Christ. To preach these psalms faithfully, therefore, is not merely to mention Jesus somewhere in the sermon, but to allow the literary and theological movement of the psalm to shape the sermon's argument, emphasis, and application in a way that culminates in Christ and addresses

the church with pastoral force.³⁶⁾ What follows explains how the Messianic Psalms may be preached through such a text-driven approach by tracing the movement from David to Christ and from Christ to the church, and by illustrating this method through a sample homiletical reading of Psalm 22.

A Text-Driven Homiletical Movement: From David to Christ to the Church

Text-Driven Preaching is especially suited to the Messianic Psalms because these texts require more than topical preaching or general devotional reflection. They call for a method in which the substance, structure, and spirit of the text govern the sermon. In this way, the preacher is protected from two common errors: reducing the psalm to doctrinal propositions about Christ without following its actual movement, or focusing so heavily on the psalmist's experience that Christological fulfillment becomes secondary. A text-driven approach holds together careful exegesis and Christ-centered proclamation, allowing Christ to emerge from the text's own literary and theological development rather than being imposed upon it.

Practically, this means that the preacher must ask what theological burden the psalm carries, how that burden is developed, what kind of speech-act the psalm performs, and how the text relates to promise, fulfillment, and consummation. The sermon should therefore follow the actual movement of the psalm rather

36) Akin, Allen, and Mathews, *Text-Driven Preaching*, 8.

than merely extracting messianic themes from it.³⁷⁾ Where the psalm laments, the sermon should preserve the force of lament; where it announces enthronement or hope, the sermon should sound with that same confidence. In this way, text-driven preaching provides doctrinal, rhetorical, and pastoral integrity as it leads the congregation to hear the voice of Christ through the voice of the psalm.³⁸⁾

In light of this framework, a text-driven approach to the Messianic Psalms may be summarized in six homiletical steps. First, the preacher listens to the psalm in its Old Testament setting and identifies its central theological burden. Second, the preacher traces the literary movement of the psalm so that the sermon's structure arises from the structure of the text. Third, the preacher discerns the psalm's messianic pattern, whether direct prophecy, typology, progressive fulfillment, or eschatological expectation. Fourth, the preacher moves from the voice of David or the psalmist to Christ through the canonical witness of Scripture. Fifth, the preacher proclaims how the psalm reaches its fulfillment in the person and work of Christ. Sixth, the preacher applies the fulfilled meaning of the psalm to the church in faith, worship, obedience, mission, and hope. These steps do not replace exegesis; rather, they organize exegesis for faithful proclamation.

As Figure 2 illustrates, these homiletical steps may be understood within a threefold interpretive movement from David

37) Ortlund, "Christocentrism," 312. Such preaching does not weaken theological conviction. It strengthens it, because the sermon announces Christ as the one to whom the inspired text itself points.

38) Smith, *Recapturing the Voice of God*, 35; Perkins, *The Art of Prophesying and the Calling of the Ministry*, 7.

to Christ to the church, or, in temporal terms, from past to present to future. The preacher begins with the Old Testament voice of the psalmist, attends to the literary and theological development of the text, and then traces its fulfillment in Christ. From there, the sermon moves toward the church's response in faith, worship, obedience, mission, and hope as the people who live between fulfillment and consummation. This movement ensures that Christological proclamation remains governed by the substance, structure, and spirit of the text rather than being imposed upon it from the outside.

Figure 2. Interpretive Framework: From David to Christ to Church



From David to Christ

One of the most delicate tasks in preaching the Messianic Psalms is preserving the voice of David or the psalmist without allowing that voice to become the final horizon of meaning. A text-driven preacher must begin with the psalmist, since the sermon cannot faithfully proclaim what it has not first faithfully heard. David's suffering, kingship, praise, complaint, and hope are all real within the history of Israel, and to neglect that historical and literary level is to weaken the integrity of the text. Yet the preacher must not stop there. Through Davidization, the voice of David often functions prophetically and representatively, pointing

beyond itself to the Messiah. Faithful preaching therefore moves through David to Christ rather than around David or past him.³⁹⁾

This movement may occur through direct prophecy, typology, or covenantal escalation, but in every case the transition to Christ must be warranted by the text itself and by the canonical witness of Scripture.⁴⁰⁾ The preacher must avoid both historicism, which confines the psalm to David's setting, and premature christologizing, which reaches Jesus without preserving the voice of the psalmist. Used carefully, Christological lenses such as christocentric, christotelic, and christiconic reading can serve this task by helping the preacher proclaim Christ fittingly according to the kind of text being handled. The result is a sermon in which Christ is neither absent nor artificially inserted, but organically proclaimed from the actual movement of the psalm.⁴¹⁾

From Christ to the Church

If the first essential movement in preaching the Messianic Psalms is from David to Christ, the second is from Christ to the church. The sermon is not complete when Christological fulfillment has been identified; it must also show how the fulfilled text now addresses the people of God. Yet this movement must

39) Hurtado, "Early Christological Interpretation of the Messianic Psalms," 78-80; George J. Brooke, "The Psalms in Early Jewish Literature in the Light of the Dead Sea Scrolls," in *The Psalms in the New Testament*, ed. Steve Moyise and Maarten J. J. Menken (London, England: T&T Clark, 2004), 15.

40) Steyn, "Psalm 2 in Hebrews," 262-82. The congregation should be able to see why the sermon moved to Christ and how the text itself demanded that movement.

41) Kuruvilla, "Christiconic Interpretation," 144; Ortlund, "Christocentrism," 312; Shaddix, "Preaching Christ from Psalms."

remain properly ordered. The church does not replace Christ as the main subject of the sermon, nor does application arise independently of fulfillment. Rather, the congregation is summoned to believe, worship, endure, obey, and hope precisely because the psalm has first been fulfilled in Christ.

This order guards against moralizing application. A royal psalm must not become merely a lesson in personal success, nor a suffering psalm a generic message about hardship. The church's response must be anchored in who Christ is and what he has accomplished. For that reason, application should move in at least three related directions: faith in the Messiah revealed by the text, worship of the Lord whose kingship and saving work the psalm proclaims, and discipleship shaped by the hope of his consummated kingdom. In this way, the church hears the psalm not merely as ancient testimony, but as the living address of God through the fulfilled and reigning Christ.⁴²⁾

A Sample Homiletical Approach to Psalm 22

Psalm 22 offers a clear example of text-driven preaching because it moves from suffering to deliverance to praise, and thus from David to Christ to the church. Its substance is the cry of the righteous sufferer, God's deliverance, and the resulting praise of God among his people and the nations. In Christ, this movement reaches its fullest meaning, since the psalm's language is explicitly taken up in the passion of Jesus, yet also opens toward vindication

42) Block, "Christotelic Preaching," 27. Preaching that embodies these elements holds together pastoral comfort and eschatological expectancy.

and worldwide proclamation.

A faithful sermon on Psalm 22 should therefore follow the structure of the text itself: suffering (vv. 1-18), deliverance (vv. 19-21), and praise (vv. 22-31). It should preserve the spirit of the psalm as lament turned to praise, proclaim Christ as the crucified and vindicated Messiah, and call the church to worship, endurance, and mission. In this way, Psalm 22 shows how the Messianic Psalms may be preached in a manner that is both Christological and text-driven. Presented below is a sample sermon outline for Psalm 22:

I. Suffering (Ps 22:1-18)

- *Three dimensions of David's suffering*

1. **Spiritual suffering** (vv. 1-5)
2. **Personal suffering** (vv. 6-13)
3. **Physical suffering** (vv. 14-18)

- David's suffering anticipates the suffering of Jesus Christ on the cross.
- This section points to **the crucifixion of Christ in the past.**

Past: The crucified suffering of Jesus Christ

II. Salvation (Ps 22:19-21)

- *David's plea reflects God's salvation through Jesus Christ*

1. **Help**
2. **Deliverance**

- David's cry for rescue finds its fullest meaning in God's

saving work through Jesus Christ.

- This section points to **the saving work of God through Christ in the present.**

Present: God's saving work through Jesus Christ

III. Mission (Ps 22:22-31)

- The response of God's people and all the nations

- The movement of the psalm widens from personal deliverance to corporate worship and worldwide proclamation.
- This section calls for the response of the people of God and the nations.

• **Application (Future-Oriented Response):**

- 1. Worship the Lord**
- 2. Give glory to the Lord**

- The application is viewed from a future perspective because it points to the response and action that God's people are called to embody.

Future: The worship and mission of God's people among the nations

Conclusion

This study has argued that the faithful interpretation and

proclamation of the Messianic Psalms require more than a general conviction that the Psalter speaks of Christ. The central claim has been that these psalms must be interpreted and preached on the basis of a text-driven theological and homiletical framework in which the substance, structure, and spirit of the text govern both exposition and proclamation. Such an approach preserves the original voice of the psalmist, traces the canonical and redemptive movement of the text toward Christ, and addresses the church without bypassing the literary and theological shape of Scripture. In support of this claim, the study has shown that the category of the Messianic Psalms remains both legitimate and necessary, that these psalms bear witness to Christ through diverse forms of fulfillment rather than a single uniform pattern, and that the interpretive categories of Davidization, messianic fulfillment, and messianization provide a particularly fruitful framework for responsible reading. It has further argued that Hebrews, especially in its use of Psalm 110, offers a compelling hermeneutical-homiletical model because it preserves the substance, reflects the structure, and recaptures the spirit of the source text while proclaiming Christ with theological clarity. Thus, Hebrews' use of Psalm 110 has not functioned as an isolated example, but as a canonical model showing how a Messianic Psalm can govern the substance, structure, and spirit of Christological proclamation.

Theologically, this study underscores the unity of Scripture, the richness of biblical Christology, the eschatological force of the Messianic Psalms, and the importance of genre-sensitive reading. Homiletically, it argues that Christological preaching must be text-shaped, that sermon structure should arise from the movement of the text, and that application must proceed in an ordered way from

David to Christ and from Christ to the church. In this sense, Text-Driven Preaching proves especially suited to the Messianic Psalms, because it enables the preacher to proclaim Christ not as an external addition to the psalm, but as the fulfillment toward which the psalm itself moves. The result is preaching that is biblically grounded, canonically responsible, theologically rich, rhetorically faithful, and pastorally relevant. Accordingly, this study concludes that the faithful preaching of the Messianic Psalms requires a hermeneutical and homiletical method adequate to their literary power and theological depth, and that Text-Driven Preaching provides the homiletical orientation necessary for such faithful proclamation.

【 Bibliography 】

- Akin Daniel L. David L. Allen and Ned L. Mathews eds. *Text-Driven Preaching: God's Word at the Heart of Every Sermon*. Nashville TN: B&H Academic 2010.
- Allen, David L. *Hebrews*. NAC 35. Nashville, TN: B&H Publishing Group, 2010.
- Barth, Christoph. *Introduction to the Psalms*. New York, NY: Charles Scribner's Sons, 1966.
- Bateman Herbert W. IV. *Charts on the Book of Hebrews*. Grand Rapids MI: Kregel Publications, 2012.
- Block, Daniel I. "Christotelic Preaching: A Plea for Hermeneutical Integrity and Missional Passion." *The Southern Baptist Journal of Theology* 22, no. 3 (2018): 7-34.
- Brooke, George J. "Shared Exegetical Traditions Between the Scrolls and the New Testament." In *The Oxford Handbook of the Dead Sea Scrolls*, edited by T. H. Lim and J. J. Collins, 565-91. Oxford, England: Oxford University Press, 2010.
- Brooke, George J. "The Psalms in Early Jewish Literature in the Light of the Dead Sea Scrolls." In *The Psalms in the New Testament*, edited by Steve Moyise and Maarten J. J. Menken, 15. London, England: T&T Clark, 2004.
- Cameron, Bruce. "Luther's Summaries of the Psalms (1531): A Model for Contemporary Psalm Interpretation." *MSTT* 481 (1991): 1-143.
- Cohen, Abraham. *The Midrash on Psalms*. Edited by Kleinman. Translated by William G. Braude. New Haven, CT: Yale University Press, 1959.
- Cohen, Abraham. *The Psalms: Hebrew Text, English Translation and Commentary*. London, England: Soncino, 1945.
- Collins, John J. *The Scepter and the Star: The Messiahs of the Dead Sea Scrolls and Other Ancient Literature*. New York, NY: Doubleday, 1995.

- Cortez, Marc. "What Does It Mean to Call Karl Barth a 'Christocentric' Theologian?" *Scottish Journal of Theology* 60, no. 2 (2007): 127-43.
- de Vries, Pieter. "The Legitimacy of Typological Interpretation of the Scriptures." *American Journal of Biblical Theology* 17, no. 31 (2016): 29-55.
- Fabry H. J. and K. Scholtissek. *Der Messias*. NEB Themen 5. Würzburg, Germany: Echter-Verlag 2002.
- Fitzmyer, Joseph A. "The Use of Explicit Old Testament Quotations in the Qumran Literature and in the New Testament." In *Essays on the Semitic Background of the New Testament*, 3-58. Missoula, MT: Cambridge University Press, 1974.
- Hengstenberg, Ernst Wilhelm. *Christ of the Old Testament*. MacDill, FL: Kregel Publications, 1970.
- Hossfeld, Frank-Lothar, and Erich Zenger. "Thoughts on the 'Davidization' of the Psalter." In *The Shape of the Writings*, 119-23. Siphrut 16. Winona Lake, IN: Eisenbrauns, 2015.
- Hurtado, Larry W. "Early Christological Interpretation of the Messianic Psalms." *Salmanticensis* 64 (2017): 73-100.
- Jonker, Louis C. "Revisiting the Psalm Headings: Second Temple Levitical Propaganda." In *Psalms and Liturgy*, edited by D. J. Human and C. J. A. Vos, 102-22. London, England: T&T Clark International, 2004.
- Kaiser, Walter C., Jr. *The Messiah in the Old Testament*. Grand Rapids, MI: Zondervan, 1995.
- Kim, David Poyun. "Korean Diaspora Preaching: Implementing a Text-Driven and Culturally Relevant Model in North America." PhD diss., Southwestern Baptist Theological Seminary, 2022.
- Kuruvilla, Abraham. "Christiconic Interpretation." *Bibliotheca Sacra* 173 (2016): 131-46.
- Lange Armin and Matthias Weigold. *Biblical Quotations and Allusions in Second Temple Jewish Literature*. JAJSup 5. Göttingen, Germany: Vandenhoeck & Ruprecht 2011.
- LaSor, William Sanford. "Prophecy, Inspiration, and Sensus Plenior." *Tyndale Bulletin* 29 (1978): 49-60.

- Lillback Peter A. "Introduction." In *Seeing Christ in All of Scripture* 1-8. Philadelphia, PA: Westminster Seminary Press, 2016.
- Nasuti, Harry. *Defining the Sacred Songs: Genre, Tradition, and the Post-Critical Interpretation of the Psalms*. Sheffield, England: Sheffield Academic, 1999.
- Nelson, Thomas. *Nelson's Complete Book of Bible Maps and Charts*. Nashville, TN: Thomas Nelson, 2010.
- Oegema, Gerbern S. *The Anointed and His People: Messianic Expectations from the Maccabees to Bar Kochba*. Sheffield, England: Sheffield Academic Press, 1998.
- Ortlund, Dane C. "Christocentrism: An Asymmetrical Trinitarianism?" *Themelios* 34, no. 3 (2009): 309-21.
- Pak, G. Sujin. *The Judaizing Calvin: Sixteenth-Century Debates over the Messianic Psalms*. Oxford Studies in Historical Theology. New York, NY: Oxford University Press, 2009.
- Perkins, William. *The Art of Prophesying and the Calling of the Ministry*. Edinburgh, Scotland: The Banner of Truth Trust, 1996.
- Pomykala, Kenneth E. *The Davidic Dynasty Tradition in Early Judaism: Its History and Significance for Messianism*. Atlanta, GA: Scholars Press, 1995.
- Rydellnik, Michael. *The Messianic Hope: Is the Hebrew Bible Really Messianic?* Edited by E. Ray Clendenen. Nashville, TN: B&H Publishing Group, 2010.
- Shaddix Jim. "Preaching Christ from Psalms." *Preaching Source*, March 8, 2017. Accessed March 7, 2026.
[https:// equipthecalled. com/ps-article/preaching-christ-from-psalms/](https://equipthecalled.com/ps-article/preaching-christ-from-psalms/).
- Smith, Steven W. *Recapturing the Voice of God: Shaping Sermons Like Scripture*. Nashville, TN: B&H Academic, 2015.
- Steyn, Gert J. "Psalm 2 in Hebrews." *Neotestamentica* 37, no. 2 (2003): 262-82.
- Tanner, Beth. "Preaching the Penitential Psalm." *Word & World* 27 (2007): 88-98.

Thomas, Robert L. "The New Testament Use of the Old Testament." *The Master's Seminary Journal* 13, no. 1 (2002): 79-98.

Waltke Bruce K. "A Canonical Process Approach to the Psalms." In *Tradition and Testament: Essays in Honor of Charles Lee Feinberg*. edited by John S. Feinberg and Paul D. Feinberg 3-18. Chicago, IL: Moody Publishers, 1981.

Washburn, David L. *A Catalog of Biblical Passages in the Dead Sea Scrolls*. Atlanta, GA: Brill Academic Publishers, 2002.

【 Abstract 】

A Homiletical Interpretation of the Messianic Psalms: A Christological and Text-Driven Approach

David Poyun Kim, Ph.D.

This study examines the interpretation and proclamation of the Messianic Psalms through the lens of Text-Driven Preaching. Although evangelical preaching has long affirmed that the Psalms bear witness to Christ, further hermeneutical and homiletical reflection is needed on how these texts should be interpreted and preached according to their literary movement and canonical fulfillment. This paper argues that faithful preaching of the Messianic Psalms requires more than a general Christological conviction; it requires a theological and text-driven framework in which the substance, structure, and spirit of the text govern both interpretation and proclamation.

To advance this claim, the study clarifies the canonical and historical background of the Messianic Psalms, distinguishes major types of messianic fulfillment, and employs the categories of Davidization, messianic fulfillment, and messianization in order to establish a theoretical foundation for interpreting the Messianic Psalms. It further argues that Hebrews, especially in its use of Psalm 110, provides a hermeneutical-homiletical model for the text-driven proclamation of the Messianic Psalms. As one of the clearest sermonic writings in the New Testament, Hebrews uses Psalm 110 as a central text for proclaiming Christ's kingship and priesthood, and therefore serves as a fitting biblical model for preaching the Messianic Psalms. On this basis, the study proposes an interpretive movement from David to Christ and from Christ to the church, illustrating the homiletical potential of this approach

through Psalm 22. Accordingly, this paper contends that Text-Driven Preaching offers a theological and homiletical framework for proclaiming the Messianic Psalms in a way that is exegetically grounded, canonically responsible, Christologically rich, and pastorally relevant.