

Jesus: Our Victorious King and Sympathetic High Priest (Ps. 110)

¹ The LORD (Yahweh; the Father) said to my Lord (Jesus), "Sit at My right hand, till I make Your enemies Your footstool." ² The LORD (the Father) shall send the rod of Your (Jesus') strength out of Zion. Rule in the midst of Your enemies! ³ Your people shall be volunteers in the day of Your power; in the beauties of holiness, from the womb of the morning, You have the dew of Your youth. ⁴ The LORD (the Father) has sworn and will not relent, "You are a priest forever according to the order of Melchizedek." ⁵ The Lord (Jesus) is at Your right hand; He shall execute kings in the day of His wrath. ⁶ He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries. ⁷ He shall drink of the brook by the wayside; therefore He shall lift up the head. (Ps. 110:1-7)

I. INTRODUCTION

- A. David heard two Trinitarian dialogues about the human reign of the Messiah (Ps. 2; Ps. 110). In Ps. 110, God showed him that one of his future descendants would be his Lord. This refers to Jesus in His humanity as the Son of David being exalted to God's right hand.
- B. The two main themes in Psalm 110 are Jesus' eternal kingly and priestly ministry. In Ps. 110, the Father speaks two oracles to Jesus. First, the Father invites Jesus to sit with Him as a King (v. 1). Second, He gives Jesus spiritual responsibilities as a priest forever (v. 4).
- C. David saw his descendant as a heavenly King who would conquer His enemies on earth (v. 1-2). He would be empowered by God and assisted by those who willingly love Him (v. 3). Jesus as a high priest will enable His willing servants to maintain their effectiveness by relating to them in tenderness (v. 4). Those who refuse His priestly kindness will be considered His enemies. In the End-Times, Jesus will execute all His enemies as He establishes His worldwide empire (v. 5-7).
- D. Psalm 110:1-3 describes Jesus' ministry through the Church after His resurrection and exaltation. Ps. 110:5-7 describes His ministry at the time of His Second Coming in context to a great war. Jesus leaves His place at the right hand of Father in heaven at the time of His Second Coming when He will sit on His Throne of Glory in Jerusalem (Mt. 25:31).
- E. Jesus refers to Ps. 110, when He asks how the Messiah could be David's grandson and still be his lord. The answer is that He must be both human and divine. David saw the Messiah as his grandson thus, as a human King and as sitting at God's right hand, thus a divine King. David called Jesus "my lord" to indicate that he saw Jesus as much greater than he. A mere descendant in a David's royal family would not be called David's lord.

⁴³ He said to them, "How then does David in the Spirit call Him 'Lord,' saying: ⁴⁴ 'The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool" '? ⁴⁵ "If David then calls Him 'Lord,' how is He his Son?" (Mt. 22:43-45)
- F. Psalm 110 is the OT passage that is the most quoted in the NT. Psalm 110 is directly quoted six times in the NT (Mt. 22:44; Mk 12:36; Lk 20:42; Acts 2:34; Heb. 1:13; 10:13; with a total of 25 direct or indirect allusions to Ps. 110).

II. THE KING WILL BE EXALTED IN HEAVEN

- A. David heard the Father's invitation and promise to Jesus (that began after the resurrection). He invited Jesus to sit at His right hand in the ultimate place of honor and authority in the universe. The Father promised to cause Jesus' enemies to bow down in defeat before Him.
- ¹ ***The LORD (Yahweh; the Father) said to my Lord (Jesus), "Sit at My right hand, till I make Your enemies Your footstool." 2 The LORD (the Father) shall send the rod of Your (Jesus') strength out of Zion. Rule in the midst of Your enemies! (Ps. 110:1-2)***
- B. To sit at God's right hand speaks of Him having the authority of heaven. David's son, Jesus would have more authority than any other king. David heard the Father's decree implying that He would raise Jesus from the dead to sit on His heavenly Throne as a human king. Jesus has reigned from this place throughout Church history (Acts 2:33; Eph. 1:20; Heb. 1:3; 10:12-13).
- C. Daniel saw Jesus being ushered before the Father in heaven to be given a Kingdom on earth.
- ¹³ ***Behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him. 14 Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away... (Dan. 7:13-14)***
- D. To make His enemies "a stool for your feet" speaks of total victory. Conquering kings put their foot on the neck of a defeated enemy to symbolize their total submission (Josh. 10:24).
- E. The surprising information was that the Son of David or Israel's Messiah would not begin His reign over the nations while on earth but only after He returned to heaven. Why? The Father knew Jesus would be rejected at His first coming. Jesus begins His reign over the nations from heaven through His willing holy warriors who are still on earth (in the midst of Jesus' enemies).
- F. Jesus was exalted to heaven where He defeats some of His enemies on earth through His Church (v. 1-3) until He comes to fully defeat all of them at His Second Coming (v. 5-7). In other words, God through the Church will conquer Jesus' enemies making them a footstool "until" the Second Coming. Jesus will remain enthroned at God's right hand until many of His enemies are put down through the ministry of the praying Church.
- G. The Father commissioned Jesus to rule in the midst of His enemies in this age. David sees Jesus' reign from Zion as mediated through volunteers carrying out His orders in the midst of Jesus' enemies or before the Millennial Kingdom while Jesus is still seated in heaven.
- H. Psalm 2 gives insight into the conversation as the Father exhorts Jesus to ask for the nations as His inheritance. Jesus' intercession releases the rod of justice (judgment on rebellion).
- ⁸ ***Ask of Me, and I (the Father) will give You (Jesus) the nations for Your inheritance, and the ends of the earth for Your possession. 9 You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel. (Ps. 2:8-9)***

- I. Jesus' rod of authority (scepter) is a symbol of His kingly authority. To extend the rod speaks of releasing God's authority as Moses did when he extended his rod to release the plagues of Egypt (Exod 7-12), over the Red Sea (Exod. 14:16), or in defeating Amalek (Exod. 17:9, 11).
- J. Jesus sits enthroned in heaven releasing His rod against His enemies through intercession and prophetic proclamations. Jesus uses His Church to manifest the release of His rod of justice throughout history. This will be seen in a very dramatic way in the End-Time prayer movement releasing God's power and justice (salvation/judgment) as described in the Book of Revelation.
- K. The Lord spoke to Lou Engle, saying, "Stretch forth My wakening rod across the earth."

III. THE FATHER'S PLAN: TO RAISE UP THOSE WHO EXTRAVAGANTLY SERVE JESUS

³ Your people shall be volunteers in the day of Your power; in the beauties of holiness, from the womb of the morning, You have the dew of Your youth. (Ps. 110:3)

- A. The day of His power refers to the times in history when Jesus openly displays His power. In such times His people serve Him with extravagant devotion. Multitudes of extravagant lovers of Jesus join Him in the battle in the times of revival. History has shown that people zealously abandoned themselves to Jesus in such times. This is seen best in the Book of Acts.
- B. By the Father's design, Jesus' rule is dramatically increased on earth by willing people. Through them Jesus rules "in the midst of enemies" or releases His power over them.
- C. The Hebrew is cryptic: "You have the dew of your youth" or "Your youth will be as the dew." Jesus' willing volunteers are most often from "His youth."
- D. These young people are described with two prepositional phrases: "in the beauties of holiness" and "from the womb of the dawn". The noun Your youth (*yalduteyka*) has been translated Your "young ones" to parallel "Your people" in the first half of verse 3. David is saying "Your youths will be as dew to You." He compares Jesus' youth to the dew. At the dawn, the dew that covers the earth is fresh and innumerable. Thus, the young servants of Jesus will be as numerous and fresh as the morning dew.
- E. David draws on the prepositional phrase: "from the womb of the morning". The use of "womb" compares the break of dawn to the birthing of a new day or a new season in God. The "morning" is used figuratively as if saying the beginning of the time when God's power is openly displayed. This is when youth arise to follow Jesus with extravagant devotion to Him. As the dawn gives birth to the abundant dew, the Messiah appears with an abundant company of loyal followers.
- F. The prepositional phrase "in the beauties of holiness" describes the people that Jesus will use to openly defeat His enemies. They will gaze on His beauty and be adorned in purity and holiness.

IV. JESUS THE SYMPATHETIC HIGH PRIEST

⁴ ***The LORD (the Father) has sworn and will not relent, "You are a priest forever according to the order of Melchizedek." (Ps. 110:4)***

- A. David heard an unprecedented oath that God ordained the Messiah as a king and a high priest. This was forbidden in the OT. Zechariah prophesied 500 years later that the Messiah would be both king and priest (Zech. 6:12-13). David hears the oath that God made with Jesus to continue as a priest forever in the order of Melchizedek (Gen. 14:18; Heb. 5:6, 10; 6:20; 7:1-28).
- B. One significance in this oath is in knowing that the King with all power is also a great high priest with great tenderness. In times of the outpouring of the Holy Spirit, God raises up youth in their weakness. The message of His tender mercy must be emphasized over and over.
- ²⁹ ***He gives power to the weak, and to those who have no might He increases strength. 30 Even the youths shall faint and be weary, and the young men shall utterly fall, 31 But those who wait on the LORD shall renew their strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint. (Isa. 40:29-31)***
- C. Jesus as a sympathetic high priest enables His willing servants to maintain their effectiveness.
- ¹⁴ ***Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. 16 Let us therefore come boldly to the Throne of grace, that we may obtain mercy and find grace to help in time of need. (Heb. 4:14-16)***
- D. God binds Himself with a solemn oath. In other words, God's plans will never change (like the Aaronic priesthood changed). Jesus will never be defeated or replaced.
- E. Jesus' priestly ministry involves making a perfect sacrifice for His people (Heb. 7:27) and making intercession for us (Heb. 7:24, 25). Jesus satisfied the demands of the Law in making a perfect sacrifice, fulfilling all temple ritual once and for all. Thus, we no longer need sacrifices.

V. ARMAGEDDON CAMPAIGN: JESUS' MILITARY VICTORY AT THE END OF THE AGE

⁵ ***The Lord (Adonai; Jesus) is at Your right hand; He shall execute kings in the day of His wrath. 6 He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries. (Ps. 110:5-6)***

David now addresses the Father, saying Jesus is at His right hand or near to God as Jesus goes forth to destroy the kings who oppose Him in the End-Times (v. 5). The right hand is a figure of speech for strength. God's judgment on His enemies will be total (v. 6). All three Persons in the Godhead are involved in all of God's work. For Jesus to defeat His enemies is for the Father to defeat His enemies. The Father's plan is worked out through the agency of the Son by the power of the Spirit.

- A. The picture is complete victory in a blood filled battle. Jesus' Second Coming is in context to a great battle (Zech. 14). Jesus will separate the nations in Matt. 25:31-46. David gave a graphic prophetic description of filling the land with corpses from a battlefield as seen in Isa. 63:1-6. It will take seven months to bury all the dead in the final battle at the end-of-the-age (Ezek. 39:12).
- B. Jesus will kill the "heads" or the primary leadership of many countries (Ps. 68: 21). John prophesied of the kings of the earth being killed in the events related to Jesus' Second Coming (Rev. 19:17-21). Those who refuse His priestly ministry and kindness will be His enemy. In the End-Times, Jesus will execute His enemies as He establishes His new government in the nations (Mt. 25:31-32).
- C. The use of '*adonay*' here makes a contrast between "the LORD" and "my Lord" as in v. 1. Some ancient manuscripts changed this to "Yahweh" to say that it was God at Jesus' right hand.

VI. JESUS' UNDISTRACTED ZEAL IN DESTROYING THE ENEMY

⁷ He shall drink of the brook by the wayside; therefore He shall lift up the head. (Ps. 110:7)

- A. David describes Jesus in a way that would have been familiar to a courageous soldier in that day. The picture is of a soldier who in hot pursuit of his enemy, quenches his thirst by drinking of the stream which they are passing. A soldier about to destroy his enemy does not slow down and draw back to seek out comfort or refreshment with wine and food and entertainment. Rather, he is content with the water taken from the nearest stream to renew his strength or lift up his head. He quickly takes whatever water he can find since he is about to overtake his routed enemy.
- B. David describes Jesus' zeal in war by declaring that He would not take time to refresh Himself as others but would hastily drink of the brook which might come His way. This is the demeanor of Jesus when on the attack. His unrelenting zeal to destroy His enemy strikes terror in their heart.
- C. David sees a King defeating enemies then refreshing himself with water from a brook (v. 7).