

## ***Psalm 110***

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- A psalm of David, a Messianic psalm. Psalm 109 was a Messianic psalm as well but it dealt with the suffering of Christ, His betrayal by Judas Iscariot, and His rejection by the nation.
  - Just as Jesus suffered and died, then arose, vanquishing His enemy, and ascended into heaven - Psalm 110 follows suit after Psalm 109. Psalm 110 takes us into the heavenly scene.
  - This Psalm is quoted more times in the NT more than any other portion of the OT.
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V: 1 David is the king. When he talks about his “**Lord**” (Adonai) he is speaking of someone higher than himself, but his “Lord” was guided by the “**LORD**” meaning Yahweh or Jehovah.

- There are Bible “scholars” so called that dispute this psalm as being written by David and what is actually being said, but Jesus Himself offers some excellent commentary on this verse. He uses this verse to prove His deity to the Pharisees.

**Matthew 22:41-45** <sup>41</sup>While the Pharisees were gathered together, Jesus asked them, <sup>42</sup>saying, “What do you think about the Christ? Whose Son is He?” They said to Him, “the Son of David.” <sup>43</sup>He said to them, “How then does David in the Spirit call Him “Lord,” saying: <sup>44</sup>The Lord said to my Lord, “sit at My right hand, till I make Your enemies Your footstool?” <sup>45</sup>If David then calls Him “Lord,” how is He His Son?”

- First off, Jesus ascribes this Psalm to David, which should pretty well settle that aspect of authorship.
- Secondly, the real issue is that of Messiahship. The Jews lived in a highly patriarchal society, the oldest father, the patriarch ruled the family - over his brothers and sisters, children, over the entire family, he was the “Adonai” over the family.
- Because of that no father in that patriarchal society would ever call his son “Adonai” or “Lord.”
- David had received the promise from God that one of his descendants would be the Messiah, and as such he had no problem calling Him, the Messiah, his Adonai, or his “Lord.”

- When we get to verse 4 we'll see that the writer of Hebrews affirms that these scriptures are referring to Jesus as He fulfills the priestly office of Melchizedek.
- The Jews either couldn't reconcile this, or perhaps were unwilling to.
- Whether the Jews or anyone else believe it, or not, Jesus is at the right hand of the Father, exalted on high. He is waiting for the promise of the Father to be fulfilled when He makes His enemies His foot stool.
- When the captains of the army of Israel defeated the Canaanites, Joshua instructed them to place their feet on the necks of the defeated kings as a sign of complete victory

**Joshua 10:24** “So it was, when they brought out those kings to Joshua, that Joshua called for all the men of Israel, and said to the captains of the men of war who went with him, “Come near, put your feet on the necks of these kings.” And they drew ear and put their feet on their necks.”

- His enemies will be humbled to where He puts His foot upon their neck - making them His foot stool. This is a depiction of total and absolute victory which is exactly what Jesus will achieve over those who oppose and reject Him.

**1 Corinthians 15:24-25** “<sup>24</sup>Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. <sup>25</sup>For He must reign till He has put all enemies under His feet.”

V: 2 The “**LORD**” “Yahweh” shall send the rod or the scepter of “Your” strength, speaking of his “Adonai.”

- He is prophesying of the coming kingdom age when Jesus will rule with a rod of iron from Zion over the world as He returns to establish His kingdom upon the earth. A scepter was also a symbol of the king's right to rule.

**Revelation 19:15** “Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.”

- If we're thinking of the “rod” as a thing, then it would be the scepter of His rule, but if like Isaiah we think of the “rod” as a person, then we see Jesus.

Turn to:

★ **Isaiah 11:1-5** “<sup>1</sup>There shall come forth a **Rod** (twig) from the stem (root / stump) of Jesse, and a **Branch** (Netzer) shall grow out of his roots. <sup>2</sup>The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD. <sup>3</sup>His delight is in

the fear of the Lord, and He shall not judge by the sight of His eyes, nor decide by the hearing of His ears; <sup>4</sup>but with righteousness He shall judge the poor, and decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked.  
<sup>5</sup>Righteousness shall be the belt of His loins, and faithfulness the belt of His waist.”

*“Rule in the midst of Your enemies!”* Have your way Lord!

**Matthew 6:10** “Thy kingdom come. Thy will be done on Earth as it is in Heaven.”

V: 3 This is a contrast; there are those who will be ruled with a rod of iron, and there will be those who voluntarily submit to the authority of Jesus, those who are willingly yielded to the authority of the King.

**Philippians 2:9-11** “<sup>9</sup>Therefore God also has highly exalted Him and given Him the name which is above every name, <sup>10</sup>that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, <sup>11</sup>and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

- Some will do so willingly, voluntarily, others will be compelled.
- We’re starting to see some of that Hebrew poetry: In the “beauties” of holiness, in the splendor and glory of holiness, from the “womb” or birth of the morning, the dew of his strength refers to the early part of the day when we are rested and strong, in the prime of His strength, meaning no weakness at all.

**Psalms 24:8-10** “<sup>8</sup>Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. <sup>9</sup>Lift up your heads, O you gates! Lift up, you everlasting doors! And the King of glory shall come in. <sup>10</sup>Who is this King of glory? The LORD of hosts, He is the King of glory.” Selah

V: 4 Yahweh has sworn, He’s taken an oath - He will not relent, it will happen.

- This speaks to the surety of God’s Word:

**Isaiah 40:8** “The grass withers, the flower fades, but the Word of our God stands forever.”

- What has He sworn, or taken an oath to? That the Messiah, is a priest forever according to the order of **Melchizedek**.

- We are first introduced to **Melchizedek** in Genesis 14 when Abram comes back from rescuing Lot from Chedorlaomer and the 5 kings of the South.
- These events occurred 1,000 years prior to David's mention of Melchizedek.
- Chedorlaomer and the kings had conquered Sodom & Gomorrah and taken Lot and his family captive in the process. Abram and his armed servants pursued after these kings and rescued his family from them, bringing back all the people and their goods.

Melchizedek is a fascinating character and worthy of closer examination:

(Turn to:)

**Genesis 14:18-20** “<sup>18</sup>Then **Melchizedek** king of Salem brought out bread and wine; he was the priest of God Most High. <sup>19</sup>And He blessed him and said: “blessed be Abram of God Most High, possessor of heaven and earth; <sup>20</sup>and blessed be God Most High, who has delivered your enemies into your hand.” And he gave Him a tithe of all.”

- This appearance of Melchizedek to Abram is actually a “Theophony” / “Christophony” – a pre-incarnate appearance of Jesus. (2<sup>nd</sup> / first was in Genesis 12:7).

(1<sup>st</sup> mention)

**Genesis 14:18** “**Melchizedek**” = righteousness, king of “Salem” = peace.

- Melchizedek's name means “righteousness” – Paul tells us in **1 Corinthians 1:30** that Jesus is our righteousness.

**1 Corinthians 1:30** “But of Him you are in Christ Jesus, who became for us wisdom from God – and righteousness and sanctification and redemption.”

**Isaiah 9:6** describes the Messiah, Jesus as the “Prince of peace.”

- Melchizedek was known as the priest of God Most High, “El-Elyon.”
- **1<sup>st</sup> priest** mentioned in the Bible.
- Melchizedek brings out bread & wine – elements of communion pointing to Jesus.
- We partake of these things in remembrance of Jesus; Abram was a partaker of these things in anticipation of Jesus.
- Abram then gives Melchizedek a tithe / 10<sup>th</sup> of “all” / the loot. (1<sup>st</sup> mention of tithe)

- Abraham recognized Melchizedek as representing God who called him to Canaan by giving Him his tithes.
- Melchizedek assumed / acknowledged His superiority not only in receiving those tithes, but by pronouncing a blessing upon Abram.

**Hebrews 7:7** “Now beyond all contradiction the lesser is blessed by the greater.”

- There is no description of His genealogy – He has no beginning.
- There is no description of his history or end – He has no end.
- Melchizedek has no beginning and He has no end.
- Very much like the ministry of Jesus as described in **John 1:1** that has no beginning and no end – eternal.

**John 1:1-3** “<sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>He was in the beginning with God. <sup>3</sup>All things were made through Him, and without Him nothing was made that was made.”

Jesus said:

**Revelation 1:8** “I am the Alpha and the Omega, the Beginning and the End.”

- The writer of Hebrews refers to Melchizedek 9X's:  
**Hebrews 5:6, 20, 6:20, 7:1, 10, 11, 15, 17, 21.**
- He only has a legacy of service & worship of the Most High God.

Comparison?

**Psalms 89:6** “For who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord?”

**Isaiah 40:18** “To whom then will ye liken God? Or what likeness will ye compare unto Him?”

**Isaiah 46:5** “To whom will ye liken Me, and make Me equal, and compare Me, that we may be like?”

- Why would God's word compare Jesus (God incarnate, God in the flesh) to a mere man contradicting His own word? - He wouldn't unless they were One and the same.
- Thus far there are only two priests of the order of Melchizedek, Melchizedek and Jesus, but they appear to be One and the same.

- Jesus is our great High Priest – not from the Levites, or the sons of Aaron – but in the order of Melchizedek.
- When Jesus was challenged by the Pharisees about having seen Abraham, He responded:

**John 8:56-58** “<sup>56</sup>Your father Abraham rejoiced to see My day, and he saw it and was glad. <sup>57</sup>Then the Jews said to Him, You are not yet fifty years old, and have You seen Abraham? <sup>58</sup>Jesus said to them, Most assuredly, I say to you, before Abraham was, **I AM**.”

- Jesus not only stated in essence that He was **Melchizedek** of old, but He also invoked the holy name of God in that He (Jesus) was the “**I AM**”.

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V: 5-6 The “**Lord**” - “Adonai” is at your right hand, addressing the “LORD” / Yahweh. Jesus is at the right hand of the Father.

**Acts 2:32-33** “<sup>32</sup>This Jesus God has raised up, of which we are all witnesses. <sup>33</sup>Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.”

**Romans 8:34** “Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.”

- There is a degree of interchangeability between the Father and the Son.

**John 14:9** “Jesus said to him, “Have I been with you so long, and yet you have not known Me, Phillip? He who has seen Me has seen the Father...”

- Speaking of the Messiah who would at first come humbly, meekly, to suffer and die, taking our place on the cross - but here described as the One who will come to execute judgment over kings and nations.

**John 5:22** “For the Father judges no one, but has committed all judgment to the Son,”

- When Jesus returns, the kings and armies of the Earth will be gathered against Him in the Valley of Megiddo in what is known as the battle of Armageddon. This final battle, great and horrible, Jesus will bring an immediate end to it, destroying the leaders, the kings of the earth - led by the Anti-Christ - filling the place with dead bodies.

**Revelation 14:20** “And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses’ bridles, for one thousand six hundred furlongs.” (180 miles X 1 mile)

- Describing the blood of His enemies running roughly 4 feet deep through the valley.

**Revelation 19:11-15** “<sup>11</sup>Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. <sup>12</sup>His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. <sup>13</sup>He was clothed with a robe dipped in blood, and His name is called the Word of God. <sup>14</sup>And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. <sup>15</sup>Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of Iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.”

- Jesus came first to die for our sins, He came as a humble servant; His second coming is different and this Psalm walks into and past these events - to that day of judgment.

V: 7 Part of vanquishing the foe was the pursuit to the very end. This last verse like verse three that describes the “womb” or birth of the morning, the dew of his youth or strength meaning the early part of the day when He is rested and strong, in the prime of His strength.

- The Son of God will not diminish in strength, not that He would need to be strengthened or refreshed, but like a victorious King, He will be refreshed by the brook by the wayside, His head will be lifted in strength and confidence, and He will continue the pursuit until every foe is destroyed.
- Often times rivers and water are analogous to the Holy Spirit.

Jesus said:

**John 7:37-38** “<sup>37</sup>... if anyone thirsts, let him come to Me and drink. <sup>38</sup>He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.”

- This fresh flow or move of the Spirit then leads to the upward look, the heavenly perspective.
- He starts out strong, and He finishes strong!

**Philippians 2:9-11** “<sup>9</sup>Therefore God also has highly exalted Him and given Him the name which is above every name, <sup>10</sup>that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth,

<sup>11</sup>and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

Ref.Psalm.110