

# Memory Verse

**Psalm 110:5**

**The Lord is at your right hand; he will shatter  
kings on the day of his wrath.**

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CHURCH



**Selections from the Psalms**  
**Part 14**

**Psalm 110**  
**Jesus WILL Rule!**



Today we come to *Psalms 110*, which has a **dual purpose**. It is a *Royal Psalm*, or a Psalm about the Kingship of God. It is a *Messianic Psalm*, pointing to the Messiah, and should be read with *Psalms 2*. Psalm 110 is a *Psalm of David*, and as a Royal Psalm would have been read during the coronation of a new king in Israel. **It refers to David, but points to Jesus.**

## Psalm 110:1-7

A Psalm of David. 1The LORD says to my Lord: “Sit at my right hand, until I make your enemies your footstool.” 2

The LORD sends forth from Zion your mighty scepter. Rule in the midst of your enemies! 3Your people will offer themselves freely on the day of your power, in holy garments; from the womb of



your youth will be yours. 4The LORD has sworn and will not change his mind, “You are a priest forever after the order of Melchizedek.” 5The Lord is at your right hand; he will shatter kings on the day of his wrath. 6He will execute judgment among the nations, filling them with corpses; he will shatter chiefs over the wide earth. 7He will drink from the brook by the way; therefore he will lift up his head.

## **A. *Psalm 110:1* – The LORD will Declare**

“In the psalm’s original context the speaker is an unidentified prophetic voice in the royal court, likely addressing David, the head of the dynasty. In the course of time the psalm is applied to each successive king in the dynasty, and is likely understood as such by David (see 2 Sam 7:11-14, 19). Since the Psalm as a whole is attributed to



## **A. *Psalm 110:1* – The LORD will Declare**

David, it is appropriate to speak of any of its parts as coming from him, whether he composed them, reported them, or commissioned them. Ultimately these words come to apply to the ideal Davidic king, specifically Jesus Christ, the Son of David.”

*The NET Bible*

## **A. *Psalm 110:1* – The LORD will Declare**

We have the LORD, the *covenant keeping*, God: *YHWH*. He **declares** something, which must come to pass. The "*saying*" or declaration that YHWH makes is an official announcement, oracle or utterance. It is *common in prophetic literature*, which also makes this Psalm a prophecy. It is the *declaration of the King*.



## **A. *Psalm 110:1* – The LORD will Declare**

God, as King, within this Royal Psalm, declares something specific. YHWH is talking to someone David calls *Lord*, capital "L" and lower case "ord." When you see this in the Old Testament, it is the *Hebrew word Adonai(y)*, or a version of that. This is a general Name for God that means ***Master***.

## **A. *Psalm 110:1* – The LORD will Declare**

*YHWH* declares that Adonai will *sit at His right hand*, until He, *YHWH*, makes His, *Adonai's enemies, His footstool*. That means the enemies *won't be completely dealt with or overthrown immediately*, but over a period of time, until a final point in time.



## **A. *Psalm 110:1* – The LORD will Declare**

The phrase "*my right hand*," was a position of *power* and *authority* in the ancient world.

The idea was the "**right hand**" of a king or authority figure, was a prominent place.

When it came to David and his lineage, this was an invitation by the Lord for the earthly king to sit in a position of vice-regent, or co-ruler.

## **A. *Psalm 110:1* – The LORD will Declare**

God made David promises in the Davidic Covenant, in *2 Samuel 7*. One was to subdue his enemies: *2 Samuel 7:9-11*, *Psalm 89:22-23*. As with other Psalms, *Psalm 110* is based on *God's Covenant promise to David*.



## **A. *Psalm 110:1* – The LORD will Declare**

The word "*footstool*" is used different ways in the Old Testament.

*1 Chronicles 28:2*: the Ark of the Covenant.

*Isaiah 66:1*: the earth.

*Lamentations 2:1*: Zion or the Temple Mount.

Here it refers to a *King's footstool*.

## **B. *Psalm 110:2-3* – The LORD will Rule**

The Psalmist speaks to the king and says God, “sends forth from Zion your mighty scepter.” *Zion* is the *city of David*, or Jerusalem. The *scepter* is what a king holds, representing his **power** and **authority**. The *NET Bible*: “The LORD extends your dominion from Zion.”



## **B. *Psalm 110:2-3* – The LORD will Rule**

*Prophetically, verse 2* illustrates the Kingship of the Lord. His “*rod of iron*” is His scepter of rule and “strength out of Zion.” He will rule “in the midst of” His “enemies.” This parallels *verse 1* and His victory over His enemies and parallels *Psalm 2:8-9*, when Messiah shall rule Gentile nations that rebelled against Him.

## **B. *Psalm 110:2-3* – The LORD will Rule**

*Verse 3* says “*people*” will be “*willing*” or volunteer freely to go to battle for their king. These individuals will be, clothed in holiness or in the mountains of holiness, around Jerusalem, and **ready to fight!** Youth refers to vigor! This refers to David’s army, but *ultimately speaks* to the loyalty of those who follow the Messiah and will reign with Him in Zion.



## **C. 110:4 – The LORD will Promise**

The LORD, the covenant making and keeping God makes an **oath**, a **promise**, or **vow** and *will not change His mind*.

When the Lord is getting ready to say is something He will not change.

What does He promise? *You are a priest forever, after the order of Melchizedek.*

## **C. 110:4 – The LORD will Promise**

The *King of Israel* had type of priestly role. David told the Levites to bring the Ark of the Covenant to Jerusalem in *1 Chronicles 15*. He *offered sacrifices*, and wore a *priestly ephod* in *2 Samuel 6:12-19*. No king in David's lineage fulfilled the offices or roles of **both** king and priest, until Jesus...



## **D. *Psalm 110:5-7* – The LORD will Judge**

Though there is a hint of the promises to David to overthrow his enemies, the *main focus is the future*.

The *ESV Study Bible* has a good note about these verses: "The final section takes up a common messianic theme of the OT: the ultimate heir of David will be \_

**D. *Psalm 110:5-7* – The LORD will Judge the triumphant conqueror of the Gentiles. The scene of victory in battle here may portray the final judgment, but is more likely the overcoming of all the Gentile leaders, so that the peoples themselves can serve their new king, the Messiah (cf. Isa. 11:4)."**



## **D. *Psalm 110:5-7* – The LORD will Judge**

He shall “*strike the kings*” in His “*wrath*” and “*judge among the heathen*” or Gentile nations. Not only will Messiah rule Israel, but rule the Gentile nations! The **battle** will be so great that “*dead bodies*” will *fill the battlefield*, like the battle at the end of the age in *Revelation 19:17-21*, or “the supper of the great God.”

## **D. *Psalm 110:5-7* – The LORD will Judge**

Some say the bodies in *Psalm 110:5-7* are a direct reference to that battle. He will be victorious over the “*heads*” or leaders “*over many countries.*” He will *drink from the brook, or does not stop in the camp* and then *lifts up His head* being refreshed, and be *the victorious judge!*



## **E. *Psalm 110* in the New Testament**

Here are *some references* how it is used in the New Testament. When *talking with the religious leaders*, Jesus asked their thoughts about the Messiah: *Matthew 22:41-46, Mark 12:35-37, Luke 20:39-47.* Jesus asks them **how** *Messiah could be David's son.*

## **E. *Psalm 110* in the New Testament**

David *looked to the Messiah*, from his lineage as greater than him. This is *unheard of in the ancient world* and in *patriarchal cultures* even today. A father **never bowed** to his son, but the son was to *bow in respect and honor* to his father. David *bows before his greater Son*, the Messiah, from *his lineage*. Acts 2:32-36.



## **E. *Psalm 110* in the New Testament**

Paul quotes this in *1 Corinthians 15:20-28* when talking about death being destroyed and when Jesus, hands the “Kingdom” over to His Father. So, *Psalm 110* refers to David and kings from his lineage; Jesus as David's Lord; the ascension of Christ, but the **final fulfillment** of this Psalm occurs at His return, into the eternal state!

## **E. *Psalm 110* in the New Testament**

Paul refers to this Psalm as an application and implores those in Colossae, in *Colossians 3:1* to seek *what is above where Christ is*, “seated at the right hand of God.” Because Jesus is at the *right hand of God*, in this powerful position as Messiah and Lord, *we should seek Him and those things that are eternal.*



## **E. *Psalm 110* in the New Testament**

In *Psalm 110*, we have 2 "offices" of Jesus: *King and Priest*. These were 2 separate offices in the Old Testament economy of Israel. The *third office was Prophet*, which Jesus fulfilled too. During the *time of Abraham, one individual was King and Priest: Melchizedek.*

## **E. *Psalm 110* in the New Testament**

In *Genesis 14*, Abram rescued Lot, his nephew, after he was **kidnapped**. He was successful and *on the way back home* he met a *King-Priest in the city of Salem*, or Jerusalem.

*Genesis 14:18-20.*

There are different views about Melchizedek.



## **E. *Psalm 110* in the New Testament**

Some say he was a pre-incarnate Christ. Others, believe he was a human who was King of ancient Jerusalem and priest to (God) Most High (God), a *title to describe God, primarily used by Gentiles*. This is *the background of how Psalm 110 is used in Hebrews*.

## **E. *Psalm 110* in the New Testament**

*Hebrews 7* is about Melchizedek and the High Priestly role of Jesus, as a Priest forever, quoting *Psalm 110:4* in two places: *Hebrews 7:17, 21*. *Hebrews 8:1* alludes to *Psalm 110:1*. *Hebrews* goes into great detail about *Jesus as the eternal and unchangeable High Priest...*



## Hebrews 7:11-22

Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? 12 For when there is a change in the priesthood, there is

necessarily a change in the law as well. 13For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. 14For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. 15This becomes even more evident when another priest arises in the



likeness of Melchizedek, 16 who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life. 17 For it is witnessed of him, “You are a priest forever, after the order of Melchizedek.”

18 For on the one hand, a former commandment is set aside because of its weakness and uselessness 19 (for the law

made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God. 20 And it was not without an oath. For those who formerly became priests were made such without an oath, 21 but this one was made a priest with an oath by the one who said to him: “The Lord has sworn and will not change his mind, ‘You are a priest forever.’”



## **E. *Psalm 110* in the New Testament**

Then the writer *refers to the New Covenant*. This was *written to Jewish believers who were tempted to fall back under the Law, and continue in it, without letting it go and moving to grace through faith*.

What does this “*order of*” mean?

## **E. *Psalm 110* in the New Testament**

The Greek word refers to an *arrangement, appointed succession, position or rank*. It was often used in the military for organization by rank.



## **E. *Psalm 110* in the New Testament**

The focus is on how *Jesus and His priesthood* is **better** than *the Levitical priesthood*. The tribe of Judah was not the priests, but the **kingly tribe**. The *Levites* were appointed under the Law, and High Priests came through Aaron's lineage. Jesus was *appointed by an oath from God to His Son, that His priesthood would be eternal!*

# Prayer

**“Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.” Philippians 4:6**

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