

PSALM 110

The LORD Gives Dominion to the King.

INTRODUCTION.

- A. From Roy H. Enoch (5-29-96).
- B. A Psalm of David. “The Messiah to be Both King and Priest.”
- C. The NT confirms several things about this Psalm. Jesus says that it describes Him in verse 1, see Mt. 22:42-45.
 1. Jesus says that David wrote the psalm (110:43).
 2. He says that David wrote it “in the Spirit,” or by inspiration.
 3. The one whom God is calling David’s Lord is also David’s son.
- D. Verse four is also applied to Christ by the inspired writer of Hebrews, and several comparisons are made. Many “scholars” claim that the psalm is talking about kings of Israel and only secondarily are applied to Christ. Since inspiration applies verses one and four to Christ, it seems more reasonable to interpret the entire psalm as describing the Messiah or Christ.
- E. The psalm seems to be a unified whole, and we will not try to divide it into parts.

THE TEXT.

110:1 The LORD says to my Lord:

“Sit at My right hand

Until I make Your enemies a footstool for Your feet.”

2 The LORD will stretch forth Your strong scepter from Zion, *saying*,

“Rule in the midst of Your enemies.”

3 Your people will volunteer freely in the day of Your power;

In holy array, from the womb of the dawn,

Your youth are to You *as* the dew.

4 The LORD has sworn and will not change His mind,

“You are a priest forever

According to the order of Melchizedek.”

5 The Lord is at Your right hand;

He will shatter kings in the day of His wrath.

6 He will judge among the nations,

He will fill *them* with corpses,

He will shatter the chief men over a broad country.

7 He will drink from the brook by the wayside;

Therefore He will lift up *His* head.

COMMENTS.

[v1] “The Lord [Jehovah] said to my Lord (*adoney* meaning ruler or authority, and *Vine’s Expository Dictionary of Biblical Words* says that it is “used exclusively as a divine name.”

[v1] ...’Sit at My right hand...” These are the words of God addressing the Lord of David. To sit on the “right hand” of a king, meant that one was second in authority to the king himself. This is what James and John were asking when they and their mother requested that one be on Jesus’ right hand and to other on His left hand in His kingdom. They wanted to be second and third in power under Christ Himself (Mt. 20:20-28).

“...’til I make Your enemies Your footstool.” The term “footstool” referred to a place of inferiority. Sometimes it refers to the physical universe, or the earth in reference to God.

[v2] “The Lord shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies.” The “rod” could be scepter of rule or an instrument of punishment. It refers to the authority of Jesus as Messiah or Christ.

[v3] “Your people shall be volunteers in the day of Your power...” This is a major characteristic of Christianity: we accept his blessings willingly or not at all.

[v4] “The Lord [Jehovah] has sworn and will not relent...” The priesthood of the Messiah was not something conditional upon man’s actions. He would be a priest forever after the order of Melchizedek. The Hebrew writer uses this statement to describe the priesthood of Christ (Heb. 5:6; 6:20; 7:17; 7:21).

Coffman gives nine “important declarations of Hebrews 7:1-10” concerning the comparison of Christ to Melchizedek:

1. Melchizedek’s name (King of Righteous).
2. His being king of Salem (King of Peace).
3. His receiving tithes of Abraham.
4. His blessing Abraham.
5. His bringing forth Bread and Wine.
6. His being served by both Jews and Gentiles.
7. His being BOTH king and priest.
8. His having no beginning of life or end of it.
9. His priesthood was like the endless priesthood of Christ.

[v4] Zechariah said that the Messiah would be priest on His throne (Zech. 6:12,13).

[v5,6] “He will judge among the nations...” Jesus claimed to have “all authority in heaven and earth...” (Mt. 28:18-20) and with that authority, He commanded the apostles to “Go and teach all nations...” and He will also come again and judge all nations according to His word.

[v7] “He shall drink of the brook by the wayside...” Coffman suggests that this statement emphasizes the humanity of the Christ, the Lord.