

Psalm 110

The Anticipation of Messiah's Reign from Zion as King, Priest, and Judge

A Psalm of David.

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A1 THE ANTICIPATION OF MESSIAH'S TRIUMPHANT REIGN AS KING FROM ZION 110:1-2

B1 The Psalmist's Recitation of Yahweh's Invitation to the Messiah to Repose 110:1

C1 Upon the seat of honor: The LORD says to my Lord: ¹ "Sit at My right hand ²

C2 To await victory: Until I make Your enemies a footstool for Your feet."

B2 The Psalmist's Prediction to the Messiah of Victory 110:2

C1 Prediction of conquest! {2} The LORD will stretch forth Your strong scepter from Zion,³ saying,

C2 Exhortation to govern! "Rule in the midst of Your enemies." ⁴

¹ 110:1 - my Lord: David, the author of this psalm, states that Yahweh (the LORD) spoke to David's superior (Adonai, David's Lord). Clearly, Jesus held that my Adonai, my Lord referred to the Messiah (Grk. Christos) (Mark 12:35-37). Jesus did not debate that issue. What He queried was how the Messiah could be both David's Master (Lord, Adonai) while being at the same time his son. Jesus never answered the question. But the answer is that, though the Messiah is, indeed, David's son, he is more than human. He is Divine. One person fills that criterion – Jesus of Nazareth!

² 110:1 - right hand: Right now, Jesus is sitting at the right hand of His Father in heaven, patiently waiting until His enemies upon earth are made a footstool for His feet on earth. He is not inactive there, for He also is actively serving as a priest (Ps. 110:4). But as far as ruling over his earthly enemies is concerned, He is, indeed, presently waiting. He has not yet been granted His kingdom here upon earth (Luke 19:11-27).

³ 110:2 - Zion: This refers to Zion upon earth, inasmuch as Messiah is seen to be reigning in the midst of His enemies (110:1), for there are no enemies in heaven among whom to reign. This psalm contravenes, therefore, the views of amillennialists, who say there is no literal millennial reign of Christ upon earth, and progressive dispensationalists, who say that Christ is now reigning upon David's throne in heaven. The point of this paragraph is that the Messiah is to wait to reign until His enemies are made a footstool for his feet upon earth.

⁴ The exhortation to the Messiah to rule among His enemies indicates a Millennial ruling upon earth, when evil and evil people are still present, rather than in the Eternal State, in which only righteousness exists, and during which all evil people shall have been incarcerated forever in the Lake of Fire.

A2 THE SPIRITUAL CHARACTER OF MESSIAH'S REIGN AS KING-PRIEST 110:3-4

B1 The Nature of His Subjects 110:3

- C1 Their willing participation in establishing His kingdom: {3} Your people will volunteer freely in the day of Your power;
- C2 Their personal holiness: In holy array,⁵
- C3 Their freshness, vigor, and ubiquity: from the womb of the dawn, Your youth are to You *as* the dew.

B2 The Spiritual Nature of His Reign 110:4

- C1 His irrevocable authorization: {4} The LORD has sworn and will not change His mind,
- C2 His eternal royal priesthood: "You are a priest forever According to the order of Melchizedek."

A3 THE VANQUISHING CHARACTER OF MESSIAH'S REIGN AS JUDGE 110:5-7

B1 The Divine Authorization of Messiah's Judgment: {5} The Lord (Adonai, Messiah) is at Your (Yahweh's) right hand; ⁶ 110:5a

B2 His Angry, Crushing Defeat of Earth's Power Structure: He will shatter kings in the day of His wrath. 110:5b

B3 His Universal Judgment of Earth's Nations: {6} He will judge among the nations, 110:6a

B4 His Execution of Earth's Populace 110:6-7

- C1 The severity of His judgment: He will fill *them* with corpses,⁷ 110:6b
- C2 The scope of His judgment: He will shatter the chief men over a broad country. 110:6c

⁵ The armies which follow Christ (Revelation 19:14) are clad in fine linen, white and clean. The bride of Christ is said to be clothed in fine linen, clean and white, which is [signifies] the righteousness of the saints (Revelation 19:8). Here, too, Christ's armies are clad in righteousness.

⁶ The Lord (0136, 'Adonay) is at Thy right hand. Acc. to TBKC, Adonai here (110:5) refers to Messiah (which fits in with the scenario of 110:1). K & D say Adonai here refers to God Himself. Arguing against this view: 1) 110:1 specifically states that Messiah is at the right hand of Yahweh, not vice versa. 2) Though Messiah is called "Lord" (0113, 'adown) in 110:1, the word here in 110:5, Lord (0136, 'Adonay), is linguistically in the same family as Lord (0113, 'adown) anyway.

⁷ 110:6 - corpses: Messiah's judgmental conquest of his foes is described in Rev. 19:11-21, which is predicted in Isaiah 63:1-6. Notice that the blood on Christ's robe in Rev. 19:13 is not His own from having died for the sinners of the world, but the blood of His victims (Isa. 63:3), who have rejected His supreme sacrifice for them.

C3 The relentlessness of His judgment: {7} He will drink from the brook by the wayside; 110:7a

C4 The success of His judgment: Therefore He will lift up *His* head. 110:7b

EXPANDED ANALYSIS OF PSALM 110

Prepared by James T. Bartsch

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Email Contact: jbartsch@wordexplain.com

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