

Psalm 110^{1, 2, 3 3}
God's King, Priest and Warrior
May 11, 2022

This psalm points beyond the reigning king to the Messiah.

David is the author of this psalm.

Mark 12:36

³⁶ David himself, in the Holy Spirit, declared, “ ‘The Lord said to my Lord, “Sit at my right hand, until I put your enemies under your feet.” ’ ”

Acts 2:33–35

³³ Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. ³⁴ For David did not ascend into the heavens, but he himself says, “ ‘The Lord said to my Lord, “Sit at my right hand, ³⁵ until I make your enemies your footstool.” ’ ”

So King David speaks in the psalm as the prophet who proclaims the enthronement oracle to the Messianic King.

I. *The King (110:1–3)*

The first line, after the title, runs literally, ‘The oracle of Yahweh to my lord’.

Sit at my right hand. The authority and power given in this command are better explained in the New Testament.

a. He is not only greater than David (Acts 2:34, ‘for David did not ascend into the heavens’) but greater than the angels (Heb. 1:13, ‘to what angel has he ever said, “Sit at my right hand ...”?’);

b. God exalted him as a man rejected him (Acts 5:30f., ‘Jesus whom you killed ... God exalted ... at his right hand’);

c. It is as Savior and Intercessor that he reigns (Acts 5:31; Rom. 8:34, ‘Christ ... who is at the right hand of God ... intercedes for us’);

d. (‘*Sit ...*’): In symbol of a finished task, he is seated (Heb. 10:11f., ‘every priest stands daily ..., offering repeatedly ... But ... Christ ... sat down at the right hand of God’);

e. (‘*till ...*’): He awaits the final victory (Heb. 10:13, ‘to wait until his enemies should be made a stool for his feet’; cf. also 1 Cor. 15:25f.).

¹ Crossway Bibles. (2008). *The ESV Study Bible* (p. 1025-1026). Wheaton, IL: Crossway Bibles.

² All Scripture quotations are from The Holy Bible, English Standard Version (ESV), Copyright 2001 by Crossway Bibles, ESV Text Edition (2016)

³ Derek Kidner, *Psalms 73–150: An Introduction and Commentary*, vol. 16, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1975), 426–431.

So this single verse displays the divine Person of Christ, his power and the expectation before him. Together with verse 4 it underlies most of the New Testament teaching on his glory as Priest-King.

2. Note how fully at one are the Lord (Yahweh) and this King. It is the Lord who holds the scepter, it is the King who is urged to rule. The word used for *Rule* has a certain severity, which contrasts the enforced obedience of enemies in this verse and the glad response of volunteers in the next. There is something of the same contrast in, e.g., Revelation 17:14.

Revelation 17:14

¹⁴ They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful.”

3. Almost every word of this verse pictures a host of volunteers offering themselves to their leader in a holy war (Rom. 12:1; Phil. 2:17; cf. 2 Cor. 8:3, 5).

Romans 12:1

¹ I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

‘On the day of your power’ corresponds well to ‘the day of his wrath’ in verse 5.

To sum up the Christian can identify with the overcomers portrayed in Revelation 12:11, little as he may recognize himself and his fellows in either picture.

Revelation 12:11

¹¹ And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death.

II. *The Priest (110:4)*

Here is the second of the two direct oracles from God. The passages which clarify this oracle are Genesis 14:18–20 and Hebrews 5:5–10 with 6:19–7:28).

Hebrews 5:5–10

⁵ So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, “You are my Son, today I have begotten you”; ⁶ as he says also in another place, “You are a priest forever, after the order of Melchizedek.” ⁷ In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. ⁸ Although he was a son, he learned obedience through what he suffered. ⁹ And being made perfect, he became the source of eternal salvation to all who obey him, ¹⁰ being designated by God a high priest after the order of Melchizedek.

The addition of *forever* solidifies our assurance.

III. *The Warrior (110:5–7)*

The psalm ends on the note of fierce battle and difficult pursuit, since the Priest-King's enthronement is not the final scene but the prelude to world conquest. Psalm 2 showed the same sequence.