

# PSALM 110 OVERVIEW — THE PRIEST KING

The New Testament contains more references to this Psalm than to any other chapter in the Old Testament (Mt.22:44' 26:64; Mk.12:36; 14:62; 16:19; Lk.20:42-44; 22:69; Ac.2:34-35; Rm.8:34; 1Co.15:25; Ep.1:20; Cl.3:1; Hb.1:3,13; 5:6; 7:17,21; 8:1; 10:12-13; 12:2). David, as a prophet, provides new revelation from God concerning the future of the Messiah. Peter and the writer of the book of Hebrews quoted this passage to prove the deity of Christ (Ac.2:34-36; 5:30-31; Hb.1:13; 10:11-13). Psalm 107-109 is a plea for deliverance and Psalm 111-113 overflows with praise to Yahweh. Psalm 110 is the pivot point revealing Messiah as king and priest who gives victory. This Psalm is best viewed as a whole where Messiah is at the Father's right hand as PRIEST, and will return as KING.

## The Glorified One at the Father's Right Hand (Ps.110:1-2)



<sup>1</sup>A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. <sup>2</sup>The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." (Psalm 110:1-2)

- The LORD [*Jehovah*] speaks to the Lord [*adon*].
- The Messiah would be David's son and Lord (see **Mk.12:36; Mt.22:44; Lk.20:42**). How could the Messiah be David's Son AND David's Lord at the same time? The answer is that the Messiah would be both God and Man. As God he would be David's Lord, and as man He would be David's Son.
- Jesus quoted this passage and stumped everyone (**Mt.22:41-46; Mk.12:35-37; Lk.20:41-44**), asking the question, "If David then called him Lord, how is he his son?" This was a real moment of truth for the Pharisees. The one who sits at the right hand of God the Father will be the Messiah. They could not answer such strong evidence that Jesus was the long-awaited Messiah. The New Testament is clear that the One who sits at the right hand of God the Father is Jesus the Christ (**Mt.26:64; Mk.14:62; 16:19; Lk.22:69; Ac.2:34-35; 5:31; 7:55-56; Rm.8:34; Ep.1:20; Cl.3:1; Hb.1:3,13; 8:1; 10:12-13; 12:2; 1Pe.3:22; Rv.3:21**).
- The Messiah will be at the right hand until His enemies are made His footstool. So between verses one and two we have the period of the mystery of the church. This period began with Christ's enthronement and will continue until His Second Coming.
- Jehovah sends Messiah's royal rod (symbol of royal authority) from Zion to establish Christ as King with Jerusalem as capital even in the midst of His enemies. He does not destroy His foes, but rules over them and they must submit to His rule. This is the plan of Yahweh for Messiah to rule over them (**Ps.2:8-9; 1Co.15:25**). The idiom of making one's enemy one's footstool was originally done by a victorious king when he would place his feet on the necks on those he overcame (**Js.10:24; 1Ki.5:3; Is.51:23**)

Exaltation of  
the Messiah

## The Eternal Priest After the Order of Melchizedek (Ps.110:3-4)



<sup>3</sup>Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. <sup>4</sup>The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." (Psalm 110:3-4)

- His people willingly greet the King, and their lives manifest holiness and a pure character (**2Pe.3:10-11,14**).
- This will be no ordinary battle, but will be righteous judgment poured out on the wicked.
- As dew is born by its mother the 'morning', so we will come bright and numerous. Youthful warriors are compared to the dew of the morning. This suggests freshness, sudden appearance, and glittering numbers who appear willingly with youthful vigor.
- The Father's sworn oath establishes Messiah as an eternal PRIEST after the order of Melchizedek to replace the Aaronic priesthood (**Hb.7:11,15-19**).
- There are 4 Truths concerning the priesthood of the Messiah: (1) He was appointed priest by the oath of Jehovah; (2) This appointment was irrevocable; (3) His priesthood is eternal; (4) It is according to the order (manner) of Melchizedek.

Dominion of  
the Messiah

## The King of Glory Returning to Earth with Scepter of Universal Rule (Ps.110:5-7)



<sup>5</sup>The Lord at thy right hand shall strike through kings in the day of his wrath. <sup>6</sup>He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. <sup>7</sup>He shall drink of the brook in the way: therefore shall he lift up the head". (Psalm 110:5-7)

- When the Messiah-Priest comes He will defeat kings (**Jl.3:9-17; Zc.14:3; Rv.16:16; 19:13-15**), and judge nations (**Jl.3:2,11-14**).
- As a mighty conqueror, prior to the inauguration of His Kingdom, He will put down all lawlessness and rebellion.
- Christ will perform both offices of King (uncorrupted kingship) and priest (spiritual priesthood), as the ideal Ruler (see **Zc.6:12-13**).
- Water ("drink of the brook") for cleansing symbolizes the WOG (**Jn.13:1-17; 15:3**), and water for drinking represents the Spirit of God (**Jn.7:37-38**). So the Lord is refreshed by the ministry of the Holy Spirit which allows him to "lift up his head".

Victory of  
the Messiah

Psalms 107-109 — Expresses anguish pleas for deliverance

Psalm 110 — Reveals the Messiah as both King and Priest who gives victory to His people

Psalms 111-113 — Gives an overflow of praise to Yahweh

- He was made appointed priest by the oath of Jehovah
- This appointment was irrevocable.
- His priesthood is eternal
- It is according to the order of Melchizedek

- The language of verses 5-7 is addressed to Jehovah but is about the Messiah-King.
- The water from the brook appears to be a type of the Holy Spirit (**Jn.7:38-39**). Thus the Lord is refreshed by the ministry of the Spirit, where He lifts up his head.