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God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Psalm 110.

(2015)

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But also shows how you can know God for yourself.

Teach it, don't demand it.

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Psalm 110.

Topics.

- Sit at my right hand until I make your enemies your footstool.
- You are a priest forever after the order of Melchizedek.
- God, will shatter kings of the nations, filling the earth with corpses.

INTRODUCTION: Psalms are songs and prayers offered to God by the nation Israel, they cover the range of human emotion, expressing praise, faith, victory, sorrow, despair, depression, frustration and the troubled heart of a mourner. They contrast the righteous with the wicked, and include the wisdom and the treasure of God's word. Psalms were written at the beginning of the 15th century BC and probably collected in their final form in the 3rd century.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

Book Five (Psalm 107-150)

A Psalm of David.

Sit at My Right Hand until I make Your Enemies Your Footstool.

Psalms 110:1 ----- ¹The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool."

LORD: in this context is the Hebrew word (Y^ehovah) and is from the Hebrew word (hayah) and means (the) self-Existent or Eternal; Jehovah, the Jewish national name of God.

Lord: comes from the Hebrew word ('adown) meaning to rule, it can refer to a sovereign lord as a controller (human or divine) or to a master or owner.

This is counted as a Messianic Psalm. David being a prophet and by revelation and faith is saying that Jehovah said to Israel's Messiah the Christ, David's Lord, "Sit at my (Jehovah's) right hand, until I make your enemies your footstool." This does not mean that Jesus pre-existed prior to the virgin birth (as some believe). David always saw by faith the promised Messiah the Christ to come before him, in the same way that New Testament Christians see the Lord before them even though they have never seen him. David was a king and prophet and as a prophet had many revelations of the Lord Jesus Christ. (Psalm 22 being a good example).

The author of Hebrews cites David's saying: -

- To which of the angels has he ever said, "Sit at my right hand until I make your enemies a footstool for your feet"? ¹⁴Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation? (Heb. 1:13-14).

The author of Hebrews is using this verse to prove to his readers (primarily the unbelieving Jews) that God has exalted Jesus above all deities, divinities and angels. The verse refers to Christ resurrection to the right-hand side of God where he is seated until God has made all things ready on earth for the Lord's return in glory. The writer of Hebrews in chapter ten also wrote: -

- Every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. ¹²But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, ¹³waiting from that time until his enemies should be made a footstool for his feet. ¹⁴For by a single offering he has perfected for all time (forever in KJV) those who are being sanctified. (Heb. 10:11-14).

Christ has offered for all time a single sacrifice for sins: sins (i.e., selfishness, ego, pride, lustful thoughts, greed and jealousies etc.,) are so deeply ingrained in our fallen corrupted human nature that even if we sacrificed thousands of bulls and goats every day it would still be impossible for these sacrifices to remove sins because it is impossible for the blood of bulls and goats to take away sins. (Heb. 10:4). This is why Christ (the sacrificial Lamb without blemish) has offered himself as a sacrifice once and for all. This does not mean that sins are abolished, since despite the fact those in Christ are counted by God as righteous and saved to eternal life sin is still very much alive, but it does mean that there are no more sacrifices to be made.

The author of Hebrews is writing this letter to show the Jews who still place great value on the Levitical priesthood and the sacrifices that the Lord Jesus Christ has laid down his own life as a sacrifice for all time and that no-one needs to offer any other sacrifice to be redeemed to eternal life, in fact if they do it is a gross offense to God since any other sacrifice denies God finished work in Christ.

The author is not saying that sins are removed now, but that they will be when God's plan is complete, but until that time all who seek after God do not need to continually offer sacrifices to be counted righteous, but rather place their trust in the single once for all sacrifice of the Lord Jesus Christ on the bloodstained cross of Calvary and God will count them righteous, not because they are sinless, but because of their faith in Christ's sacrifice on their behalf and in their place.

If anyone of us could attain to that glorious state of absolute sinlessness then Christ died for no purpose. It is by being in Christ that we are counted righteous and blameless before God and not because we are without sin. The sacrifice of Christ impacts on the human heart in the following way that animal sacrifices never could.

The apostle Paul stated: -

- The greatest gift is love (1 Cor. 13: 13).

And Jesus himself said: -

- Greater love has no one than this, that someone lays down his life for his friends. (John 15:13).

This love changes the heart of a person in a manner that animal sacrifices could never do. When a sinner looks at the cross and sees the love God has for them displayed in the sacrifice of His Son (the Lamb without blemish) who was brutally and cruelly nailed to it and perceive that Jesus was freely laying down his life from his own will so that despite their sin they could be redeemed to God and saved to eternal life apart from works and religious duties the passions of their heart are transformed by that love from living for self to desiring to live to honour God and the Lord Jesus Christ.

Until Christ's enemies should be made a footstool for his feet: the words, "Sit at my right hand until I make your enemies a footstool for your feet," (Heb. 1:13) would immediately take the mind of the Hebrews back to the words of David who wrote: -

- The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool (Psalm 110:1).

This entire Psalm of David's is about God making an oath to Christ that he will rule from Jerusalem in the midst of his enemies, execute judgment among the nations, conquer kings throughout the world and his people will offer themselves to him freely, but until that time God tells Christ to sit at his right hand until God makes his enemies his footstool (Psalm 110:1-7).

The words, "Sit at my right hand" (Psalm 110:1) clearly refer to Christ's resurrection, the author of Hebrews by citing this Psalm which all Hebrews would have clearly known is using the words of David to prove that Jesus is the one David was speaking of and is the one who has been resurrected to the right hand side of God.

Psalms one-hundred and ten is another glorious Psalm that shows the glory and wonder of Bible language and how revelations of Christ are interwoven through Old Testament Scripture.

For further information see the title: -

- Footstool (Jehovah's).

In, Various Topics (ON WEBSITE MENU).

The following verse Echoes Jesus Christ Ruling in Jerusalem.

Psalms 110:2-3 ----- ²The LORD sends forth from Zion your mighty sceptre (the rod of thy strength in KJV): 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 the morning dew of your youth will be yours.

Mount Zion: (called God's Holy Mountain) is the mountain Jerusalem God's Holy city sits on.

Your mighty rod/sceptre: the word rod comes from the Hebrew word (*matteh*) and can refer to a tribe, to one that rules or to a rod for chastising or correction.

Offer themselves in holy garments; from the womb: carries the idea of being born into a holy generation; a holy period of time or a new age in which God and Christ are exalted and righteousness is supreme, much like the golden years of David and Solomon or being born into a family of Christians or the Kingdom age of Christ to come when righteousness, justice, joy and peace will be exalted.

From the womb of the morning: pictures a new beginning breaking forth; the beginning of a new day; a new life; or a new age.

Dew covers the earth: dew in the morning nourishes the grass and gives it life and freshness in this context it carries the idea of the earth being covered in righteousness.

These verses are echoing the following two things: -

1. Israel being covered in righteousness and accepting their Messiah the Lord Jesus Christ.
2. The return of Jesus in glory to establish God's Kingdom of righteousness, justice, joy and peace on earth.

To live a lifestyle of righteousness: means doing what is right and good; doing all things from a spirit of love; living a lifestyle that honours God and brings a good testimony to the name of the Lord Jesus Christ and the Christian faith. It means living to fulfil Jesus command to love our neighbour as ourselves, meaning do-good and not harm.

When the word righteous is used in regards to mankind it does not mean without sin, When the Bible uses the term, righteous or blameless in regards to humans it means the person in focus is a decent person who does not deliberately harm other humans physically, financially, sexually, emotionally or spiritually. A righteous person helps the poor and does what is right and good before God.

We know references in Scripture and the call to the faithful to live a lifestyle of righteousness does not mean being without sin, because the entire Bible teaches that there has only ever been one man who walked on earth without sin before God and his name was the Lord Jesus Christ, the Son of God and the Lamb without blemish. Added to this if it was possible for us to attain to the glorious state of living without sin Christ died for no reason.

Today we don't use the word righteousness, in regards to human behaviour, when we see someone who is kind, honest and giving and treats others with respect and decency we simply say, "They are a decent and honest person."

You are a Priest Forever after the Order of Melchizedek.

Psalms 110:4 ----- ⁴The LORD has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek."

Melchizedek (Melchisedek) (Gen 14:18-20) came out of Judah and was without beginning or end (probably meaning no one knew his genealogy). He was a king of righteousness, peace and the priest and king of Salem which is identified with Jerusalem, he believed in the name of God Most High, possessor of heaven and earth and was a monotheist and essentially worshipped the same God as Abram. The claims of the Old Testament priesthood were based on genealogy while Christ's was in his power of an endless life, the ideal ruler of the Hebrew nation would be one who was both priest and king and live forever.

Melchizedek went out to meet Abram after his return from the slaughter of Chedorlaomer and the kings who were with him in the Vale of Siddim, he presented Abram with bread and wine, and blessed him in the name of God Most High possessor of heaven and earth and Abram gave Melchizedek a tenth of all the spoil of his enemies. The Hebrew word for "God Most High" in this instance is the same as in the following expressions:-

- God Almighty (Gen. 17:1).
- The Everlasting God (Gen. 21:33).
- God the God of Israel (Gen. 33:20).
- The God of Bethel (Gen. 35:7).

It is the oldest Semitic designation for God, Melchizedek was a Monotheist he worshipped essentially the same God as Abram, who recognised him as a priest. Melchizedek appears the next time in verse four of this Psalm. This psalm is of special interest because Jesus referred to it (Matt. 22:41) (Mark 13:35) (Luke 20:41) and it is regarded as one of the Messianic Psalms.

The ideal ruler of the Hebrew nation would be one who combined in his person the role of both Priest and King.

The author of the Epistle to the Hebrews uses Melchizedek (Heb. chapters 5-7) in his great argument where he shows forth Jesus Christ as the final and perfect Son and priest of God (Heb. 1: 2-10, 18) the author cites verse four of this Psalm indicating that Jesus priesthood is of a different order from the Levitical priesthood. Jesus priesthood is after the order of Melchizedek being a king and a priest.

The author of Hebrews looking back upon the history of his people comes to the conclusion that the Levitical priesthood proved to be a failure in that it was incapable of securing victory over sin and full communion with God and so the author cites this Psalm to show that the ideal priest must belong to the order of Melchizedek.

To the author of Hebrews, Christ was the fulfilment of this prophecy, for he came out of Judah, a tribe with no connection with the Levitical priesthood. While the claims of the old priesthood were based on genealogy, Christ's were displayed in his power of an endless life, thus the claim of Jesus to be the real fulfilment of the psalmist's prophecy rested upon the fact of his resurrection and the proof, which it afforded that his life was indestructible, the psalmist had declared that the ideal High Priest would be forever and only one whose life could not be destroyed by death could be said to answer to the psalmist ideal, a priest after the order of Melchizedek.

God, will Shatter Kings of the Nations, Filling the Earth with Corpses.

Psalms 110:5-7 ----- 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.

Christ is at Jehovah's right hand and by the power of Jehovah he will shatter kings and chiefs on the day of his wrath and execute judgment among the nations, filling them with corpses over the earth. These words echo the following verses of Revelation: -

- Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. ¹²His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. ¹³He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. ¹⁴And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. ¹⁵From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. ¹⁶On his robe and on his thigh he has a name written, King of kings and Lord of lords. (Rev. 19:11-16).

He will drink from the brook by the way: (v7) the following verses show that a brook or river can be used to express a great abundance of comfort or a great abundance of tribulations: -

- They feast on the abundance of your house, and you give them drink from the river of your delights. (Psalm 36:8).
- The cords of death encompassed me; the floods of destruction assailed me. (Psalm 18:4).
- The flood would have swept us away, the torrent would have gone over us. (Psalm 124:4).

Because rivers and brooks can symbolise blessing or suffering there are a various understandings of what the words, "He will drink from the brook by the way," (v7) mean, the following are the three most common: -

1. The previous verses present Christ as one engaged in battle, and slaying kings, powerful rulers and his enemies with a great slaughter. Here in verse seven he is pictured as a warrior in battle pausing for a certain period of time to drink from abundant springs and streams of water and being refreshed and not faint or weary mounting up in power to vigorously pursue the remnant of his foes that escaped the battle to finish the great work of man's salvation and bring to pass the final victory and the New and glorious Kingdom Age.
2. The verse is in the context of others that speak only of Christ's victories, triumph, and exaltation so the meaning should be in harmony with victories and triumphs, which means that it would refer to Christ's victory over all his enemies (i.e., sin, satan, the world and death).
3. Christ drank of the waters of affliction on his way to the throne of glory and was exalted at his resurrection, so the expression, "He will drink from the brook by the way; therefore he will lift up his head, " is expressive of the comfort and support that Christ, has at the right hand side of God, having finished the work of our salvation and then drinking of the river of eternal bliss and everlasting happiness when God raised him from the dead to eternal glory where there is fullness of joy, and pleasures for evermore.
 - You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore. (Psalm 16:11).

Since all three fit the context of the verse and all apply to the life of Christ the best response is to accept all three especially since there are many other viewpoints concerning this verse.

Therefore he will lift up his head: (v7) the head falls when we are faint and exhausted and lifted up in success and triumph. The idea is that the Messiah would be delivered from all his sorrows and sufferings and triumphantly achieve the

victory over all his enemies and return exalted to great glory as he did at his resurrection; he bowed his head when he died and lifted it up when he rose again, to his God and Father and took his place at His right hand where his head is lifted up above all his enemies, and where he is exalted above angels, principalities, and powers and where he must reign till all enemies are put under his feet.

End