

**\* The Heights Baptist Church \* Series: The Psalms \***  
**\* Topic: The Messiah's Coming Reign \* Psalm 110 \* 8/10/25 \***

MAIN POINT

The first and second comings of Christ reveal Him to be the ultimate fulfillment of the prophesied messianic High Priest and King of Kings.

INTRODUCTION

**What comes to mind when you think of a king? What do kings do?**

**Did Jesus fit your view of a king during His first coming? In what ways did He not fit your view?**

As Israel looked for its Messiah, they envisioned a king who would reign in power and establish peace and justice in Israel. Jesus, however, came as a suffering servant. This was a difficult concept for the disciples to understand; how He could be the eternal king from the line of David and yet suffer and die on a cross (Mark 8:31-33)? Today we will look at Psalm 110 and see that Christ was not just prophesied to be our eternal king, but also our great high priest who would make atonement for our sins.

In today's lesson, we will be looking at Psalm 110, which is known as an "enthronement Psalm". These "royal Psalms" celebrate God our king. An outline of Psalm 110 is as follows:

- I. Introduction: A prophecy about the victorious Messiah (verse 1)
- II. A prophecy about the Messiah our King (verses 2-3)
- III. A prophecy about the Messiah our High Priest (verse 4)
- IV. A prophecy about the Messiah's coming reign on earth (verses 5-7)

UNDERSTANDING

ASK A VOLUNTEER TO READ PSALM 110:1: OUR VICTORIOUS MESSIAH

**Who is speaking in Psalm 110:1?**

Psalm 110 is called a psalm "of David". So verse one is saying, "The LORD (Yahweh) says to my (David's) Lord (Adonai)..." Two things to note here. First, David is calling the Messiah his Lord, and second, what follows is a message from God to the Messiah.

**What does God tell the Messiah to do in this verse?**

Sit at My right hand, until I make you enemies a footstool for your feet."

ASK A VOLUNTEER TO READ MATTHEW 22:41-46

**What point is Jesus making about the Messiah when He quotes Psalm 110:1?**

The Messiah isn't just David's descendant. He is greater than David and pre-dates him. Jesus demonstrated that the Pharisees had missed the divine nature of the Messiah.

ASK A VOLUNTEER TO READ HEBREWS 1:3-6 and 13

**What did Jesus accomplish before He sat down at the right hand of the Father?**

Hebrews 1:3 tells us that Jesus “sat down” after “making purification for sins.” This is a reference to the first coming of Christ, when He died for our sins, rose again from the dead, and ascended into heaven. Jesus’ action of sitting down in Psalm 110:1 is prophetic of His work of redemption being completed. Jesus’ position at the “right hand” of God is a position of power and glory. These verses make it clear that Jesus is God, and this is emphasized by verse 6, where the angels are commanded to worship Him.

ASK A VOLUNTEER TO READ PSALM 110:2-3: THE MESSIAH OUR KING

**What do these verses have to say about the Messiah as our king?**

- The LORD will extend his mighty scepter from Zion.
- The Messiah will rule in the midst of His enemies.
- The Messiah’s troops will be willing on His day of battle.
- The Messiah’s young men will be arrayed in holy splendor.

ASK VOLUNTEERS TO READ ISAIAH 9:6-7 AND HEBREWS 1:8-9

**What do these verses add to the description of our Messiah as the coming king?**

By God’s power, He will reign on David’s throne with justice, righteousness, and peace forever.

ASK A VOLUNTEER TO READ PSALM 110:4: THE MESSIAH OUR HIGH PRIEST

**What do these verses have to say about the Messiah as our High Priest?**

The Messiah is a priest forever, on the order of Melchizedek.

*Note to study leader: Very little is said about Melchizedek in the book of Genesis. Gen. 14:18-20 tells us he was the priest and king of Salem (which means “peace”). He blessed Abraham and gave him bread and wine (like communion). Abraham paid his tithes to Melchizedek. There is no information about his genealogy, his birth date, or the day he died.*

**What do you remember about the role of the high priest in Israel?**

The priests were from the tribe of Levi and from the line of Aaron. They offered sacrifices to God for the sins of the people. The high priest acted as a mediator between God and the people. On Yom Kippur, he entered the Holy of Holies while offering sacrifices for the sins of the people.

ASK A VOLUNTEER TO READ HEBREWS 7:1-4

**In what ways was Melchizedek a picture of Jesus?**

He has no beginning or end. He is superior to Abraham. He is king and priest.

ASK VOLUNTEERS TO READ HEBREWS 4:14-15, HEBREWS 7:23-27, AND HEBREWS 9:11-15

**How Is Jesus’ priesthood superior to the priests of Israel?**

Jesus offered Himself as the sacrifice for our sins. Jesus was without sin, so He did not have to offer a sacrifice for His own sins. And Jesus lives at the right hand of the Father, interceding for us.

## ASK A VOLUNTEER TO READ PSALM 110:5-7: THE MESSIAH'S COMING REIGN

**In Psalm 110:5-7, we see a description of Jesus that matches what is foretold in the Book of Revelation. According to this passage, how will Jesus rule as King?**

- He will crush kings.
- He will come on the day of His wrath.
- He will judge the nations.
- This will involve heaping up the dead and crushing the rulers of the whole earth.
- He will drink from a brook along the way, and lift His head high. This pictures him continuing to advance and not pause when He sets up His reign.

As we read about Jesus' first coming in the gospels, we are accustomed to thinking of Jesus more as humble servant than as the conquering king described in Psalm 110. The vision of Jesus as a king who shatters chiefs and whose enemies are made His footstool may not be a popular view of Him in our culture today. But Jesus' role as king includes judging the world as one day He will "shatter kings on the day of his wrath" and "execute judgement among the nations." After Christ returns, every knee will bow to Him as Lord, no one will be able to exalt themselves because Christ will be revealed as the glorious king over all creation (Isaiah 45:23 and Phil. 2:10-11).

**What did God promise to one day do to Jesus' enemies in Psalm 110:1? How is this expounded on in verses 5-7?**

Jesus' righteous wrath is spoken of here. While we are not to receive this wrath, having been cleansed of our sins by His blood sacrificed on the cross, everyone else whose sin is not atoned for will receive such wrath. Are we to ignore this? No! We are to be the continuation of Jesus' messianic ministry on earth. We are to help people receive and apply the knowledge of salvation to their lives, that they may be saved from wrath, too.

**Why is it important for us to understand Jesus is both our high priest and coming king? What would be deficient about our understanding of Jesus if we only viewed Him as one or the other?**

At His first coming, He made payment for our sins and now sits at God's right hand as our High Priest. But much more than this, He is our coming King, worthy of all our praise and worship.

*"If Jesus came to this earth at His second coming, and there hadn't been a first coming, we'd all be in BIG trouble!" Pastor Randy Hahn, The Heights Baptist Church, Nov. 3<sup>rd</sup>, 2019*

### APPLICATION

**Is there any area in my life where I am looking to anything other than Christ as my High Priest as the means of my good relationship with God?**

**One day, every knee will bow and every tongue confess that Jesus Christ is Lord. Certainly, it will be much better to bow and confess this truth voluntarily now. What changes do I need to make in my life to keep Christ in His rightful position as king in my life?**

### PRAYER

Thank God for making Jesus both our priest and king. Thank Him for Christ's sacrifice on the cross which cleanses us from sin and makes us able to have a relationship with Him. Thank God that Jesus serves as our High Priest before God. Thank God that Jesus will return as the King of Kings to reign on earth. Pray that God would teach us to give Jesus His proper place in our lives as our king.

## COMMENTARY

### Psalm 110

Overview: This Davidic psalm is the one most often quoted in the NT as being prophetic of the coming of Jesus the Messiah. It looks forward to the coming of the King to defeat the wicked and to reign as a royal priest.

This is a royal psalm with messianic implications that culminate in the person of Jesus Christ. As a psalm of messianic promise, the poem is the most frequently cited psalm in the New Testament (see Acts 2:34-35; 1 Cor. 15:25; Eph. 1:20; Col. 3:1; Heb. 1:3; 7:17,21; 1 Pet. 3:22). Although the psalm seems to address the Davidic dynasty, the ideal is never realized except in the Messiah.

The psalm pictures the sovereignty of the Messiah in terms of the Middle Eastern culture. Making one's enemies a footstool was a poetic expression for defeat and subjugation (Jos 10:24; 1 Kg 5:3; Isa 51:23). The NT relates this passage to Jesus' ascension to the right hand of the Father (Ac 2:33-34; Heb 1:3; 12:2) to await the time of the second coming (Ac 3:19-21). Having subjected all other authorities, He will hand over the kingdom to the Father (1 Co 15:25).

110:1. David received an oracle ("The Lord declared to my Lord") about the decree of God. David, being a prophet, foresaw that one of his descendants would be his Lord. That Davidic king would rule over the people of God by divine authority. He pictured Him seated at God's right hand as a co-Ruler, corresponding to ancient royal practice. Daniel would later indicate that this King, the Messiah, would come in clouds of heaven to receive dominion over all nations (Dan 7:13-14), as declared in Ps 2:7-9. David knew his descendant would be truly great (see 2 Sm 23; 1 Kg 2:19, 1 Ch 28:5; 2 Ch 9:8; Ps 72), but he did not foresee that the Lord Himself would come and take on mortal flesh—Immanuel, "God with us." Jesus asked His opponents to explain how the Messiah could be the son of David, since David called Him his Lord (Mt 12:35-37); they had no answer for Him. The implication is that Jesus was calling into question the religious leaders' view of the Christ as a revolutionary leader.

The Lord addresses the Davidic king as His divinely appointed representative. The right hand denotes a place of strength, honor, and privilege (45:9). The king as God's co-regent derives his authority from God (see Heb. 1:3). The expression make Your enemies Your footstool conveys the idea of being victorious and forcing submission (see Josh. 10:24).

110:2. To extend the scepter meant to establish a person's authority and power over the land (45:6). Genesis 49:10 describes Judah as the Lord's scepter, a metaphorical reference to divinely ordained regal authority.

110:3. This verse is difficult to translate. The first line is literally, "Your people (will be) freewill offerings in the day of Your strength." Some interpreters emend in holy splendor (Hebrew behaderey-qodesh) to "on the holy mountains" (beharerey-qodesh), referring to Zion. From the womb of the dawn denotes the young men's eagerness to do battle for the Lord. The young men are descendants of the king, and thereby, of the Lord.

The picture describes the sudden appearance of the army of the Lord with His willing servants (as with Jdg 5:2, 9). The servants will be as numerous as the dew fresh at dawn (2 Sm 17:12). They will be youthful, strong, numerous, and willing to fight. In the fulfillment, the Lord Christ will come with saints and angels to judge the world, but it will be the powerful word of the Lord that will destroy the enemies (see Rv 19).

110:4 The reference to Melchizedek derives from Genesis 14:17-24. The concept of a priestly kingship seems unusual, yet kings served as priests on special occasions or in exceptional circumstances. God promised an eternal dynasty to David (2 Sam. 7:14-17; see Ps. 89:29). Jesus Christ, as a descendant of David and as the Son of God, fulfills the dual roles of king and priest forever (Heb. 7:17, 21).

The decree of God makes this king a priest, not after the order of Aaron and the Mosaic law but the order of Melchizedek, priest-king of ancient Jerusalem (Salem, Gn 14:18). The Davidic king was from the tribe of Judah and his priesthood, which was not for service in animal sacrifice, was to come from a different origin. Thus David wore the priestly ephod when celebrating the installation of the ark of the covenant in Jerusalem (2 Sm 6:14). Once the sacrifices were fulfilled in the death of Christ (Rm 3:25), the temple rites were no longer required. Only then could another order of priesthood be installed. Melchizedek, priest of God Most High, blessed Abraham—ancestor of all Israel—and received his tithe; he was the ideal pattern for this new priesthood (see the discussion in Heb 5:6-10; 7:22).

110:5-6. The right hand denotes protection. The Lord will judge (Isa. 42:1-7) among the nations and destroy their wicked leaders (Ez. 32:5; 35:8).

110:7. Drinking from the brook by the road possibly relates to the rite of drinking from the Gihon Spring as part of an enthronement ceremony (1 Kings 1:38), or to pausing to refresh oneself before continuing the pursuit of the vanquished foe (Judges 8:4). It may be an allusion to Gideon and his chosen warriors (Jdg 7:6-7) who would crush the enemies of the Lord's people. To have one's head lifted up by a superior was an expression of approval, vindication, and help from that source (Gn 40:13; Ps 3:3).