

Ps 110:1

The LORD, the eternal, covenant keeping God said the scope and implications of this Psalm

Paul writes in Heb 11:6, *without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.* What is that means whereby God brings forth that faith, which pleases Him? Well Paul writes *faith cometh by hearing, and hearing by the word of God,* Rom 10:17. Therefore, it is important that you believe the Bible is the Word of God. To this end I would like to direct your attention to Psalm 110. The subject of this Psalm is the Lord Jesus Christ, as is proven from the N. T. Fulfilled prophecy proves that the Bible is the Word of God, and prophecy may be defined as history written before time. David could not have known these things unless God had shown him.

Some Jews, who are intensely aware that Christians interpret Psalm 110 as proving that Jesus is the Christ, have labored diligently to give another interpretation. They attribute it to Eliezer, or Solomon, or Hezekiah, or some other king or to David, writing of himself. However, the Jews, who lived at the time of our Lord Jesus, believed that this Psalm was written by David, and that it spoke of the Messiah alone. This is clear from the fact that when our Lord quoted it, and drew arguments from it to prove His Messianic mission, they did not argue that the Psalm did not speak of the Messiah. Also, many of the later Jews admit that it referred to the Messiah, though they deny that Jesus is that Messiah.

David is the author, but not the subject of this Psalm! A greater than David is here, as we have seen. The Jews, if they had searched the Scriptures, should have deduced and known this. Over and over the LORD spoke to Israel, (see for instance Ezek 34:1,7,11,20 - , ¹*And the word of the LORD came unto me, saying,* ⁷*Therefore, ye shepherds, hear the word of the LORD,* ¹¹*For thus saith the Lord,* ²⁰*Therefore thus saith the Lord GOD unto them.* Jehovah revealed to them in verses 23 and 24 - *And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.* Please notice that Ezekiel was writing some 430 years after the death of King David, and that the David spoken of here is the Son of David, the Messiah!

Another example where the Messiah is called David is Jer 30:9, *But they shall serve the LORD their God, and David their king, whom I will raise up unto them.* This passage speaks of the time when the LORD would make Messiah's enemies His footstool. The LORD said in verse 3, *For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.* The reference here does not refer to the return from Babylon, because the Messiah, the Lord Jesus, would not be manifest in the flesh for another four centuries. Israel and Judah will be punished for their rejection and crucifixion of the Lord Jesus. There will be a *time of Jacob's trouble* for them; *but he shall be saved out of it,* verse 7. Although the LORD will *make a full end of all nations whither He has scattered them, yet will He not make a full end of Israel and Judah: but He will correct them in measure, and will not leave them altogether unpunished,* verse 11. Other portions of Scripture speak of this time. Among them Dan 12:1, Matt 24:21-31, and Rev 16:18. The exposition of the succeeding verses in Psalm 110 will show that there will be a restoration of Israel yet future, when the Messiah will come to deliver them.

The LORD said. *The LORD, the eternal, covenant keeping God said.*

When did He say it? We are not left to figure this out, as we saw in the Introduction. The Apostle Peter explained to the *men of Israel* on the day of Pentecost in Act 2:29-36 referencing first 2 Sam 7 that the LORD made a Covenant with David, promising him that the Messiah would come from his loins, and then he quoted Ps 16

prophesying that He would be resurrected to sit on the right hand of God, quoting Ps 110:1. When Christ ascended in the presence of His disciples to heaven to the right hand of the Father, Psalm 110 verse one was spoken. Paul confirmed this in Heb 10:12,13 - *But this man, after he had offered one sacrifice for sins, forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. So the LORD said, sit thou on my right hand until I make thine enemies thy footstool,* after Christ died and rose again and ascended to heaven.

However, although Jehovah said to David's Lord, *sit thou at my right hand until I make thine enemies thy footstool* at the time of He ascended into heaven, it was said or revealed to David 1000 years earlier and he wrote it down. Furthermore, we recognize also that God's plan from eternity past was that the Son of God would come to earth to be the incarnate, descendent of David, to fulfill God's law, redeem His people, rise again, ascend to Heaven, and wait until all His enemies would be defeated. This is also very clear.

This is a part of the Decree of God. The Confession of Faith of the APC states in Chapter 3, Section 1, "God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass."

Peter on the day of Pentecost, addressing the *men of Israel*, said of Christ, *him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God raised up,* Act 2:23,24. So it was by the determinate counsel and foreknowledge of God that Christ was crucified! This was the plan of God from all eternity! John tells us, *in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men,* Jn 1:1-4. Who is this Word? He is the second person of the Trinity, who *was made flesh*, that is, the Lord Jesus. Again, *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved,* Jn 3:16,17. Again it was the plan of God to send the Redeemer to save His people!

In the next sermon Peter exhorted the Jews in Jerusalem *repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began,* Acts 3:19-21. It was the determinate counsel and foreknowledge of God that David's Lord and David's Son would come into the world, would be crucified and slain, would rise from the dead, would ascend to heaven, would sit at the right hand of God, and would return from *the presence of the Lord* to refresh and restore this earth. When was this plan formulated? It was formulated in the eternal counsels of the Triune God! Christ is the *Lamb slain from the foundation of the world*, (Rev 13:8). This was the plan of God from all eternity!

The Bible teaches that *Before the foundation of the world the persons of the Godhead made the Trinitarian Covenant to bring to pass the Theocratic Kingdom of the Lord Jesus Christ*, (Constitution of the American Presbyterian Church, Confession of Faith, Chapter 7, Section 1). For this purpose the Lord God created the heavens and the earth. This being marred by sin and the resultant evil, God sent forth his Son, as Prophet, Priest, and King, to redeem His elect and lift the curse on His creation and bring in the eternal Kingdom of the Lord Jesus Christ.

Many passages of Scripture make plain this purpose of the Triune God. Acts 15:18, *Known unto God are all his works from the beginning of the world.* He knew them because He foreordained them. In Jn 17:4-6 the Lord Jesus

said just before being crucified, *I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.* He accomplished that work of redemption of His people and then He ascended to the right hand of God, as Ps 110 prophesied. Paul wrote in Heb 10:5,7, *Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me...Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.* Once again these verses show that Christ accomplished the plan of God. Again to the Ephesians Paul wrote, *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,* Eph 1:3-5. This was the plan from *the foundation of the world*. Notice again the words of Peter in Acts 2:13, *Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.* 1 Pet 1:18-20, *You are redeemed with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you.* Rom 8:22,23, *For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body,* Paul is speaking of the resurrection. Matt 25:32,34, *When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory...then shall the King say unto them...Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* Rev 21:1-5, *And I saw a new heaven and a new earth...And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new.* This is the ultimate purpose of God for His people.

Some have termed this covenant, made between the persons of the Godhead in eternity, the Covenant of Redemption, for an important part of this covenant is the redemption that the Lord Jesus purchased for his people on Calvary. Paul tells us in Eph 1:3-14, those whom the Father chose, the Son redeemed, and the Holy Spirit sealed. God brings to pass His eternal purpose by means of covenants that He has made with His people. But there is more in the work of the Lord Jesus than His atoning death upon the cross. There is His work of making His enemies His footstool delivering His people, and, as we have seen, this was the plan and purpose of the Godhead from all eternity. You see Psalm 110, verse 1 takes us from eternity past to eternity future. The American Presbyterian Church teaches, *Before the foundation of the world the persons of the Godhead made the Trinitarian Covenant to bring to pass the theocratic kingdom of the Lord Jesus Christ.* All of the temporal covenants, the covenants made in time, the covenant of works, the Edenic Covenant, the Noahic Covenant, the Abrahamic Covenant, the Sinaitic Covenant, the Davidic Covenant, and the New Covenant, come out of the Trinitarian Covenant made between the persons of the Godhead before the foundation of the world.

The APC teaches that *When God had created man he entered into a covenant of works with him, promising life upon condition of perfect obedience, forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death. Our first parents, being left to the freedom of their own will, fell from the estate in which they were created, by sinning against God. Sin is any lack of conformity unto, or transgression of, the law of God.*

The covenant of works being made with Adam, not only for himself but for his posterity, all mankind, descending from him by ordinary generation, sinned in him and fell with him in his first transgression. The fall brought mankind into an estate of sin and misery. The sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the lack of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

*All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever. God having out of his mere good pleasure, from all eternity, elected some to everlasting life, did first openly manifest and apply the benefits of his election in the Edenic Covenant, wherein he covenanted by sovereign grace to deliver them out of the estate of sin and misery and to bring them into an estate of salvation by a redeemer. In a capsule this is what the LORD taught in Gen 3:15, *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.**

The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was and continues to be God and man in two distinct natures, and one person, forever. Christ, the Son of God, became man by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Spirit, in the womb of the virgin Mary, and born of her, yet without sin.

Christ, as our Redeemer, executes the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation. Christ executes the office of a prophet in revealing to us, by his word and Spirit, the will of God for our salvation. Christ executes the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice and reconcile us to God, and in making continual intercession for us.

*Although Christ now rules over the universe as the Son of God, he shall execute the office of King, as the Son of David, the Christ, when he comes to establish his theocratic kingdom. At present Christ rules, as Head, over his people, the Church, the elect citizens of the kingdom, which is an earnest of his inheritance as King of Kings and Lord of Lords. Christ's humiliation consists in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross, in being buried, and continuing under the power of death for a time. Christ's exaltation consists in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day. In the second petition of the Lord's Prayer (which is, *Thy kingdom come*), we pray that *all the elect may be called out and sanctified, and that Satan's kingdom may be destroyed, and that the Great Day of the Lord may come and the theocratic Kingdom be established.* These are all quotations from the APC confession and catechisms.*

We see by this teaching that there are two comings of the Lord Jesus, the first to redeem His people. As the angel Gabriel told the Virgin Mary, *thou shalt call His name Jesus, for He shall save his people from their sins.* But the Lord Jesus shall come the second time, not as the Lamb of God to redeem His people, but as the Lion of the tribe of Judah, to defeat all His and their enemies and to rule *in His Kingdom, as the King of kings and Lord of lords.* So this 110th Psalm reveals in summary the plan of God from eternity to eternity to establish the Theocratic Kingdom of the Lord Jesus Christ. At His first advent the Lord Jesus told the Apostles, *the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many,* Matt 20:28. At His second coming it is said of Him, *out of His mouth goeth a sharp two-edged sword, that with it He should smite the nations: and He shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS,* Rev 19:15,16.

Justin Martyr, AD 110-165, one of the first of the Christian apologists, in his Dialogue with Trypho, a Jew, showed Trypho that the OT taught two comings of Christ. Trypho then commented to Justin, *These and such like Scriptures, Sir, compel us to wait for Him who, as Son of Man, receives from the Ancient of days the everlasting Kingdom. But this so-called Christ of yours was dishonorable and inglorious, so much so that the last curse contained in the law of God fell on him, for he was crucified.* Justin then replied, *If, sirs, it were not said by the Scriptures, which I have already quoted, that His form was inglorious, and His generation not declared, and that for His death the rich would suffer death, and with His stripes we should be healed, and that He would be led away like a sheep; and if I had not explained that there would be two advents of His, one in which He was pierced by you; a second, when you shall know Him whom you have pierced, and your tribes shall mourn, ...then I must have been speaking dubious and obscure things.* Justin then proceeds to prove this, in part, by quoting and explaining Psalm 110, particularly verse one, in which he shows *that our Lord Jesus Christ ascended to heaven, after He rose again from the dead.*

So we see that *the LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool,* first from all eternity in the counsels of God, then to David, as prophecy, and finally at the ascension of the Lord Jesus.

This Psalm speaks of the second coming of the Lord Jesus to establish His Kingdom. This Kingdom will not be established without a period of violence or war. Revelation 19 tells us this very clearly. All the prophets proclaim the same. In Psalm 47 the people of God *clap their hands and shout with the voice of triumph, for He shall subdue the people under us, and the nations under our feet.* At that time the God-Man, the Christ, the Son of David will sit upon the throne of His holiness, and rule from sea to sea and from the river unto the end of the earth. Halleluiah what a day that shall be!

Are you ready, dear friend? If you are not, let me warn you. You will spend eternity, tormented in the flames of Hell. Consider your standing before God for He is a consuming fire. He stated, *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out,* Jn 6:37. Will you not come to the Savior? If you are ready, if you are His, you are blessed indeed! You shall inherit eternal life with Christ. Unimaginable blessings are yours. David tells us, *Happy is that people, whose God is the LORD,* Ps 144:15. Amen and Amen.