

## 9 - Ps 110:2 Christ's Rule in the Midst of His Enemies, 1<sup>st</sup> or 2<sup>nd</sup> Coming

We preach Christ crucified, buried, risen, ascended, and coming again to establish His Theocratic Kingdom. Prophecy makes up about 1/3<sup>rd</sup> of the Bible and proves that the LORD is the eternal God, who knows the end from the beginning. The Lord God exhorted Jacob and Israel, *remember the former things of old: for I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure*, Is 46:9,10. The LORD knows the future, foretelling exactly what will come to pass. Again by Isaiah the LORD says to the false prophets, Is 41:21-23. *Present your case,...let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare to us things to come. Show the things that are to come hereafter, that we may know that you are gods.* A proof that it is God, who speaks, is the ability to foretell the future. Only the LORD knows the future! Man knows not what a day may bring.

After the Lord Jesus arose from the dead, He told His disciples, *These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me*, Lk 24:44. He told the Jews that the Scriptures *are they which testify of me*, (Jn 5:39).

King David prophesied in Psalm 110:1, *The LORD said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool*. This we have seen takes us from eternity to eternity. It was decreed by the Godhead from eternity past to send the Son of God to be incarnate in the flesh in order to redeem His people from their sins at his first coming and to bind Satan and his host, and to establish His everlasting, Theocratic Kingdom at his second coming. This we have seen in previous sermons.

Let me refresh your memory with a few of the many passages, which prove this. Eph 1:3-7, *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, to the praise of the glory of his grace, wherein He hath made us accepted in the beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.* Heb 2:9-15, *But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him,...in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren ...Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. Peter called upon the Jews to *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.* At that time Rev 11:15 tells us that *the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign for ever and ever.**

As we said before, this 110<sup>th</sup> Psalm follows the 109<sup>th</sup> as the Mount of Olives rises up from the valley of Gethsemane below. In the 109<sup>th</sup> Psalm we have Christ's betrayal and suffering, here we have his resurrection and conquering. That speaks of the Lamb of God slain, this of the Lion of the tribe of Judah triumphant. That relates Messiah's prayer to Jehovah for deliverance from and victory over His enemies; this, the accomplishment of that prayer. Satan is at the right hand of the wicked one (the son of perdition) in the 109<sup>th</sup>; Messiah is at the right hand of Jehovah in the 110<sup>th</sup>.

Verse 2 of this 110<sup>th</sup> Psalm begins to reveal how the enemies of David's Lord become the footstool of His feet! The prevalent interpretation among many asserts that gradually the world will be won to Christ. The Gospel, preached by

the church and make effectual by the Holy Spirit, will prevail. Evil will become more and more eradicated, and life will become more and more under the control of Christ until at last the whole world will be the footstool of Christ and His church. This is called by some the "eschatology of victory." This, I believe, is an unscriptural view, not supported by this 110<sup>th</sup> Psalm in particular and the Scriptures in general. The Lord said in the Sermon on the Mount, *Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: Because stait is the gate, and narrow is the way, which leadeth unto life* (in this life before Christ's second coming), *and few there be that find it, Matt 7:13,14.* The Lord is saying that few are going to receive the gospel in this life, many will not. My question to postmillennialists is, will there be a time when these words will not be true? Will there be a time, when many, or most, or all will enter in at the strait gate and walk in the narrow way? No, for this would contradict these words of Christ! Postmillennialists, then, are made to contradict Christ and say that many (in this life) will hear the gospel and be converted, only a few will not.

*The LORD shall send the rod of thy strength out of Zion.* Notice the theme and tenor of this Psalm. It speaks of enemies being subdued by the force of a rod, not persuasion of the Gospel; of an army slaying their enemies, not of ministers and evangelists converting them; striking through kings in the day of his wrath, not regenerating kings in the day of his mercy, judging the heathen, not reasoning with them; filling the places with dead bodies, not making them spiritually alive; and wounding the heads, the rebellious kings of the earth not winning their hearts. This manner of interpretation is allegory and spiritualization run amuck.

Think of all the prophecies that were literally fulfilled at Christ's first coming. He would be born in Bethlehem (Micah 5:2); He would be born of a virgin (Isa. 7:14); he would cry out on the cross, *My God, my God, why hast thou forsaken me?* Ps 22:1; *All they that see me laugh me to scorn...saying, he trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him,* (Ps 22:7,8). They pierced my hands and my feet, (Ps 22:16). *They part my garments...and cast lots upon my vesture,* (Ps 22:18). There are so many more prophecies that have been fulfilled at the first coming of Christ.

Consider the following two verses which speak of our Lord's two comings:

Zechariah 9:9 was literally fulfilled at the triumphant entry. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." He literally rode into Jerusalem on a donkey, (Matthew 21:4-5)

<sup>10</sup> I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea even to sea, and from the river even to the ends of the earth.

Zechariah 9:10 speaks of a future time of worldwide peace. <sup>10</sup> *I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.* These words, taken at face value, teach us that a day is coming when the instruments of war will be cut off. It will be a time of total disarmament. The Prince of Peace will speak peace. He will have dominion from sea to shining sea!

The problem is that most amillennialists and postmillennialists deny that Zechariah 9:10 will ever be fulfilled on this earth. They deny that the Messiah will ever rule this earth in a prolonged era of worldwide peace. Many believe that there will be no future kingdom on earth. They deny that the Messiah will rule from Jerusalem, even though this is the clear teaching of the prophets, (Isa. 2:1-4; Jer. 23:5-8, Jer 23:5,6, etc.). Why do they interpret Zechariah 9:9 literally and Zechariah 9:10 symbolically? Why is it that postmillennialists and amillennialists interpret passages relating to the first coming of Christ in a literal manner, and yet totally abandon the literal approach, when it comes to the many passages relating to the second coming of Christ and His kingdom reign? This is inconsistent.

J. C. Ryle (1816-1900) was a Bible believing Anglican minister. Here are some quotes on allegorical interpretation. "I believe we have cherished an arbitrary, reckless habit of interpreting first advent texts *literally*, and second advent texts *spiritually*. I believe we have not rightly understood 'all that the prophets have spoken' about the second personal advent of Christ, any more than the Jews did about the first." [J. C. Ryle, *Are You Ready For The End Of Time?* (Fearn, Scotland: Christian Focus, 2001) p. 46; reprint of *Coming Events and Present Duties*.]

"I believe that the literal sense of the Old Testament prophecies has been far too much neglected by the Churches, and is far too much neglected at the present day, and that under the mistaken system of spiritualizing and accommodating Bible language, Christians have too often completely missed its meaning." [J. C. Ryle, *Are You Ready For The End Of Time?* (Fearn, Scotland: Christian Focus, 2001) p. 9; reprint of *Coming Events and Present Duties*.]

Ryle pleads for a literal interpretation of the Old Testament prophecies: "It is high time for Christians to interpret unfulfilled prophecy by the light of prophecies already fulfilled. The curses of the Jews were brought to pass literally; so also will be the blessings. The scattering was literal; so also will be the gathering. The pulling down of Zion was literal; so also will be the building up. The rejection of Israel was literal; so also will be the restoration." [J. C. Ryle, *Are You Ready For The End Of Time?* (Fearn, Scotland: Christian Focus, 2001) p. 49; reprint of *Coming Events and Present Duties*.]

"What I protest against is, the habit of allegorizing plain sayings of the Word of God concerning the future history of the *nation* of Israel, and explaining away the fullness of the contents in order to accommodate them to the Gentile Church. I believe the habit to be unwarranted by anything in Scripture, and to draw after it a long train of evil consequences." [J. C. Ryle, *Are You Ready For The End Of Time?* (Fearn, Scotland: Christian Focus, 2001) p. 107-108; reprint of *Coming Events and Present Duties*.]

He spoke about the importance of literal interpretation: "Cultivate the habit of reading prophecy with a single eye to the literal meaning of its proper names. Cast aside the old traditional idea that Jacob, and Israel, and Judah, and Jerusalem, and Zion must always mean the Gentile Church, and that predictions about the second Advent are to be taken spiritually, and first Advent predictions literally. Be just, and honest, and fair. If you expect the Jews to take the 53rd of Isaiah literally, be sure you take the 54th and 60th and 62nd literally also." [J. C. Ryle, *Are You Ready For The End Of Time?* (Fearn, Scotland: Christian Focus, 2001) p. 157-159; reprint of *Coming Events and Present Duties*.]

Dr. David L. Cooper, the founder of *The Biblical Research Society*, is known for his "Golden Rule of Interpretation: "When the plain sense of Scripture makes common sense, seek no other sense; Therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths indicate clearly otherwise." With these statements I heartily agree.

Psalm 110 plainly teaches that the final kingdom will not be established without a time of aggression and war. Bible prophecy both old and new testaments consistently predict this. When Christ returns the second time without sin unto salvation, He is represented, not as converting the nations, but as destroying them. This 110<sup>th</sup> Psalm is no exception. Neither Ps 110, nor Revelation 19, can be allegorized away. John states concerning the second coming in verse 11 - *And I saw heaven opened, and behold a white horse and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war* (this is a prophecy of Is 11:4 - <sup>4</sup>*But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked*)... Verse 13 - *And he was clothed with a vesture dipped in blood: and his name is called The Word of God* (Is 63:2,3 - <sup>2</sup>*Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?* <sup>3</sup>*I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment*)... Verse 15a - *And out of his mouth goeth a sharp sword, that with it he should smite the nations* (Notice Rev 1:16 - <sup>16</sup>*And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength*. This is a description of the post resurrected and ascended Christ. John wrote the book of Revelation after Christ rose and ascended to God's right hand.), Verse 15b - *and he shall rule*

them with a rod of iron (Ps 2:9 - <sup>9</sup>Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel), Verse 15c - and he treadeth the winepress of the fierceness and wrath of Almighty God (again Is 63:3 - <sup>3</sup>I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment). This is the teaching of the Bible from Genesis (see 3:15) through Revelation. These Old Testament passages, speaking about the second coming, must not be allegorized as many do.

Psalms 110, again, is not to be allegorized. For **first** of all, in order for verses 2 and 3 to be interpreted as referring to the Gospel being sent forth out of the church and converting sinners, the word *until* in verse one must mean *while* – *while I make thine enemies thy footstool*. William DeBurgh in his commentary on the Psalms writes, “Though the particle ‘ad’ often denotes continuous time, as expressed by while or until, ...it is also used, and with the future, as here (as Gesenius Grammar states), to denote the limit itself of time, not the interval of time up to that limit... And it is in this latter sense it is to be taken here is determined by Heb 10:13, where the Apostle renders it by  $\epsilon\omega\zeta$ , followed by a subjunctive verb ( $\tau\epsilon\theta\omega\sigma\iota\nu$ ), in which construction it never means *while*.” This eliminates the interpretation that the LORD makes *thine enemies thy footstool* by the preaching of the Gospel, for, **Second**, Christ sits at the right hand of the Father until he rules. Notice how the same words are used in 1 Sam 1:22, When it was the time for Elkanah to go up to Jerusalem to worship, Hannah bore a child and said, *I will not go up until the child be weaned, and then I will bring him*. *Ad* cannot be translated while here! **Third**, Christ shall rule in the midst of his enemies, not out of heaven, as would be required with the translation of while, but out of Zion, which is on earth, denoting a personal reign on earth at His second coming. Please note Jer 23:5,6, *Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS*. Notice that he shall reign on the earth. In Rev 21 John saw a new heaven and a new earth and the holy city, new Jerusalem, coming down out of heaven, and a voice said, *Behold the tabernacle of God is with men, and he, - that is, Christ, - will dwell with them, and they shall be his people, and God himself, - He who is manifest in the flesh, - shall be with them, and be their God*. **Fourth**, Heb 10:12,13, which has been quoted often in this series, must be understood to mean that Christ is expecting or waiting until, not while, his enemies are made his footstool. The Greek word  $\epsilon\omega\zeta$ , translated until here, with the verb in the aorist subjunctive, “denotes,” according to the Greek-English Lexicon by Arndt and Gingrich, “that the commencement of an event is dependent on the circumstances.” In other words *until* does not mean “while” in Ps 110:1. The same construction is seen in Matt 2:13 where the angel Gabriel told Joseph to take the child, Jesus, to Egypt and *be thou there until I bring thee word*, not while I bring thee word! So, the Lord of Psalm 110 is to sit at God’s right hand until *the LORD shall send the rod of thy strength out of Zion, ...to strike through kings in the day of his wrath*. **Fifth**, Paul, also, in Hebrews chapter 2, verses 8,9 comments on Christ’s conquering his enemies quoting Ps 8, which contains the same words and thought as Ps 110 – *Thou hast put all things in subjection under his feet*, explaining, *For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. But now we see not yet all things put under him*, and we will not see it, as long as Christ remains in the heavens. We will see all things put under him, however, when he returns from heaven. This is what he said to Pilate, *My kingdom is not of this world*; that is, its origin, its derivation, is not of this world. It is to come from God, as David said, *the LORD shall send the rod of thy strength out of Zion*. The Lord told Pilate, *My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence*, Jn 18:36, indicating that it shall be one day! **Sixth**, another passage, which we have previously examined, contains another *until*, clearly showing that a well ordered government under Christ commences with his second coming, Acts 3:20,21. *And he, that is, Jehovah of Ps 110:2, shall send Jesus Christ, 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*. This plainly shows that Psalm 110 does not describe the first coming, or the ascension of Christ, but the second coming!

*The LORD shall send the rod of thy strength out of Zion.* The rod, (Hebrew *matteh*), here is a rod of authority. This covenanted King shall be in authority, ruling from Zion. The *matteh* in the hands of Moses is called the *rod of God*, Ex 4:20, because the plagues would be seen to be a result of God's working. The plagues showed that Jehovah was in control. When Moses, at the command of God, waved it, the mighty Nile turned to blood, frogs and lice covered the land, swarms of flies covered Pharaoh, the people, and all that was theirs, and so on. *Rods are for scepters of them that bare rule*, Ezek 19:11,14. As the rod is a symbol of those that bare rule, David's Lord, the Anointed One, the Messiah, the King shall exercise his rod in his Kingdom. *He shall have dominion from sea to sea, and from the river unto the ends of the earth*, Ps 72:8. This rod, *matteh*, in the hands of the Messiah is also a rod of iron (another Hebrew word, *shebet*) for punishment and correction. The Christ at his second coming *shalt break his enemies with a rod of iron*; he *shalt dash them in pieces like a potter's vessel*, Ps 2:9. *And there shall come forth a rod* (still another Hebrew word, *choter*, meaning sprout) *out of the stem of Jesse, and a Branch shall grow out of his roots, ...and he shall smite the earth with the rod* (*shebet*) *of his mouth, and with the breath of his lips shall he slay the wicked*, Is 11:1,4. *And out of his mouth goeth a sharp 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*, Rev 19:15, compare Is 63:3,4. The LORD shall again send Jesus, who is the Christ, to take his Kingdom. He will be in authority as the King of Kings and the Lord of Lords, and all, whether voluntarily or not, shall bow to him!

*Look for the coming of the day of God.* Regard the second coming as a glorious and wonderful truth. Do not merely think of Christ crucified, but think also of Christ coming again. Long for the days of refreshing, and the manifestation of the sons of God. You will find blessed peace in looking back to the cross, and you will find joyful hope in looking forward to the kingdom to come!

Please take note of Christ's present position. He is gone *into a far country to receive a kingdom, and then to return*. Be not with those of whom Christ will say in that day, *those mine enemies, which would not that I should reign over them, bring hither, and slay them before me!* Amen!