

A WILLING PEOPLE Psalm 110:3

The Seed of the woman, the Seed of Abraham, Isaac, and Jacob, the Seed of David is the conquering Hero of this Psalm. *The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool*, Ps 110:1. The Lord Jesus showed the Pharisee's that the Messiah was not only the Son of David, but David's Lord, the Son of God, Matt 22:41-46, clearly intimating to them that he, Jesus, is that Messiah.

He is coming to deliver his people, Israel, to destroy His and their enemies, and to rule in his kingdom. We have come to verse 3, *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.*

*Thy people* – The person addressed is the Messiah. The Lord Jesus is that Christ, that Messiah. He is the Son of David and David's Lord. He is the One that was promised. He is the *seed of the woman*, who would defeat Satan, that accuser of the brethren, putting him under his and his people's feet, and redeem his people from their sins. This is the plain teaching of Gen 3:15 and 21. God said to Satan in the hearing of Adam, <sup>15</sup> *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy heel, and thou shalt bruise his head.* That God would also send a redeemer is found in verse <sup>21</sup> Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. Paul confirms this to the Galatian Christians in 4:4,5. <sup>4</sup> *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,* <sup>5</sup> *To redeem them that were under the law, that we might receive the adoption of sons.* As the promised Son of David, he shall be the King of Kings and the Lord of Lords, when he returns the second time to establish his Kingdom, Lk 1:32,33, where the angel, Gabriel, told Mary<sup>31</sup> *And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.* <sup>32</sup> *He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:* <sup>33</sup> *And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end,* Rev 19:11-16, where this king would *smite the nations with a sharp sword proceeding out of his mouth, and Lk 19:11-27*, where he shall receive the promised Kingdom at his second coming. At that time the events of Revelation 20 shall take place.

*Thy people* – are those that were *chosen in him before the foundation of the world,... having been predestinated unto the adoption of children by Jesus Christ to himself,...in whom they have redemption through his blood, the forgiveness of sins, according to the riches of his grace*, Eph 1:4-7. He is their Redeemer, purchasing them with his own blood, (Eph 1:7, 1 Jn 1:7, Rev 7:14). He is their Savior (Matt 1:21), the Captain of their Salvation (Heb 2:10), the Author and finisher of their faith, (Heb 12:2). He came the first time as the Lamb of God, to take away their sins (Jn 1:29). He will come again, as *the Lion of the tribe of Judah*, (Rev 5:5), to give them bodies *like unto his glorious body* (Phil 3:21) in the resurrection, and to defeat his and their enemies.

*Thy people shall be willing.* The interpretation of this verse by C. H. Spurgeon is typical of many. He writes, "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. In consequence of the sending forth of the rod of strength, namely, the power of the gospel, out of Zion, converts will come forward in great numbers to enlist under the banner of the Priest King. Given to him of old, they are his people, and when his power is revealed, these hasten with cheerfulness to own his sway, appearing at the gospel call as it were spontaneously, even as the dew comes forth in the morning. This metaphor is further enlarged upon, for as the dew has a sparkling beauty, so these willing armies of converts have a holy excellence and charm about them; and as the dew is the lively emblem of freshness, so are these converts full of vivacity and youthful vigour, and the church is refreshed by them and made to flourish exceedingly. Let but the gospel be preached with divine unction, and the chosen of the Lord respond to it like troops in the day of the mustering of armies; they come arrayed by grace in shining uniforms of holiness, and for number, freshness, beauty, and purity, they are as the dewdrops which come mysteriously from the womb. Some refer this passage to the resurrection, but even if it be so, the work of grace in regeneration is equally well described by it, for it is a spiritual resurrection. Even as the holy dead rise gladly into the lovely image of

their Lord, so do quickened souls put on the glorious righteousness of Christ, and stand forth to behold their Lord and serve him. How truly beautiful is holiness! God himself admires it. How wonderful also is the eternal youth of the mystical body of Christ! As the dew is new every morning, so is there a constant succession of converts to give to the church perpetual juvenility. Her young men have a dew from the Lord upon them, and arouse in her armies an undying enthusiasm for him whose "locks are bushy and black as a raven" with unfailling youth. Since Jesus ever lives, so shall his church ever flourish. As his strength never faileth, so shall the vigour of his true people be renewed day by day. As he is a Priest King, so are his people all priests and kings, and the beauties of holiness are their priestly dress, their garments for glory and for beauty; of these priests unto God there shall be an unbroken succession. The realization of this day of power during the time of the Lord's tarrying is that which we should constantly pray for; and we may legitimately expect it since he ever sits in the seat of honour and power, and puts forth his strength, according to his own word, 'My Father worketh hitherto, and I work.'"

Although much truth is stated here, is this interpretation correct? I believe it is not! In this Psalm the Lamb becomes a Lion! The second advent, not the first, is in view. It is the day of his power. Notice, *His enemies are made his footstool (vs 1), the rod of his strength is sent out of Zion (vs 2), he is ruling in the midst of his enemie (vs 2), he shall strike through (vs 5) kings in the day of his wrath (vs 5), he shall fill the places with dead bodies (vs 6); he shall wound (vs 6) the heads over many countries. This is not the day of his grace, but the day of his power. The description is more like Revelation 19, when Christ comes to *judge and make war*, than John 3, when *God sent not his Son into the world to condemn the world; but that the world through him might be saved*. This Psalm teaches premillennialism, for Christ here is seen coming before the glorious time of blessing, which John reveals as the 1000 years.*

The first coming of Christ was certainly a glorious event for *he came not to be ministered unto but to minister and to give his life a ransom for many*- for us! Every time we partake of the Lord's Supper we are reminded that he was incarnate in the flesh, he fulfilled the law of God and that, perfectly, he died, shedding his blood to cleanse us, was buried, and was under the power of death for three days and three nights, rose from among the dead, ascended to the right hand of God, and shall come again to sup with his risen saints in his Kingdom.

We should glory in the fact of his coming again to establish his Kingdom and not to think it strange that his word should speak much of that glorious event! Instead of allegorizing these prophecies, as many do, they ought to be literally understood. Dr. David L. Cooper, the founder of *The Biblical Research Society* and who studied Greek under Dr. A. T. Robertson is known for his "Golden Rule of Interpretation" which is as follows:

"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."

Floyd Hamilton, an amillennialist, made a remarkable concession, writing:

"Now we must frankly admit that a literal interpretation of the Old Testament prophecies gives us just such a picture of an earthly reign of the Messiah, as the premillennialist pictures." Floyd E. Hamilton, *The Basis of the Millennial Faith* (Grand Rapids: Eerdmans, 1942) p.38

Lorraine Boettner wrote a book called *The Meaning of the Millennium*. This is what he said,

"It is generally agreed that if the prophecies are taken literally, they do foretell a restoration of the nation of Israel in the land of Palestine with the Jews having a prominent place in that Kingdom and ruling over the other nations."

This will occur in the day of his power.

Thy people shall be willing in the day of thy power, *in the beauties of holiness from the womb of the morning*. Let us notice the phrase *the womb of the morning*. The reference to the *morning* in Scripture is significant. It is the time when Christ shall come again, defeating his enemies, and establishing his Kingdom. Let us look at several of these passages and this shall be made plain. Notice first the wonderful prophecy of King David in 2 Sam 23:1-4:

<sup>1</sup>*Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,*

<sup>2</sup>*The Spirit of the LORD spake by me, and his word was in my tongue.*

<sup>3</sup>*The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.*

<sup>4</sup>*And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.*

<sup>5</sup>*Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.*

God made an everlasting covenant with David that of *the fruit of his loins God would raise up Christ to sit on his throne*, Act 2:30, and *reign over the house of Jacob, forever*, Lk 1:33. *He shall be as the light of the morning, when the sun riseth, even a morning without clouds*. The morning ushers in the Day of the Lord.

Rom 13:12 - *The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light*. Dean Alford in his commentary says, "The night is the lifetime of the world, the power of darkness. The Day is the Day of resurrection." The night, therefore, is the time of this world which is cursed for the sin of Adam, a "night" of trouble, sin, pain, tears, death, sorrow, and crying.

The resurrection and the reign of the Lord's people are represented by the reference to the morning in Psalm 49:14,15, which informs us: <sup>14</sup>*Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.* <sup>15</sup>*But God will redeem my soul from the power of the grave: for he shall receive me. Selah.* In the morning God will resurrect the Psalmist along with all of God's children, from the grave, but those who die in their sins shall remain under the power of death and await the resurrection of the wicked and the second death.

The wicked have no part in the morning when the righteous arise from among the dead. In Is 8:19,20 Isaiah warns Judah to seek God and not *familiar spirits and wizards*. Why? because there is not light in them! J. A. Alexander, 1800's Princeton Seminary professor in his commentary on Isaiah concurs with the marginal reading of no morning. "Calvin, the English Version, Barnes and others, give it the general sense of *light*—'it is because there is no light (*i.e.* knowledge or sound judgment) in them.' But according to usage, the word means specifically morning-light, the dawn of day succeeding night, and is so rendered by the Vulgate (*matntina lux*), Luther (*Morgenrothe*), and most modern writers. By this Vitranga understands the morning of the resurrection, and J. H. Michaelis the epiphany of Christ. But as night is a common figure for calamity, the dawn will naturally signify its termination, the return of better times. (See chap. lviii. 8, xlvi. 11; Job xi. 17.) They may be said to have no *dawn*, for whom there is nothing better in reserve." The wicked are a people for whom there is no dawn, no morning resurrection. But the Christian has something better in store for them. He shall partake of the resurrection of the just, on that resurrection dawn! Jewish-Christian Commentator, Franz Delitzsch, concurs on the translation, no dawn.

Although many references could be cited, we will look at just one more, 2 Pet 1:19 - *We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.*

*From the womb of the morning* – The womb is a place where something is conceived, and the place from which something is born. If the morning begins at the break of day, the womb of the morning is the period just prior to the break of day. Could this refer then to the coming of Christ for his people, when they *shall be caught up together...to meet the Lord in the air*, 1 Thess 4:17, prior to his coming with his saints to reign over the earth, Zech 14:5 and 14

*In the beauties of holiness* – His resurrected ones shall appear in the beauties of holiness. They will be clothed in fine linen, white and clean. John Gill comments on Rev 19:8 **for the fine linen is the righteousness of saints**, or "righteousnesses"; not good works, or their own righteousness; for though these are evidences of faith, by which the saints are justified, and are what God has prepared for them, that they should walk in them; yet these are not comparable to fine linen, clean and white, but are like filthy rags, and cannot justify in the sight of God; but the righteousness of Christ is meant, and justification by that; for that is the only justifying righteousness of the saints: and though it is but one, yet it may be called "righteousnesses", or "justifications", in the plural number; partly because of the several seasons in which the act of justification passes, first in God's mind from eternity, next on Christ as the surety, when he rose from the dead, and on all the elect in him, and then in the consciences of the saints when they believe, and the sentence of it will be notified and declared to men and angels at the last judgment; and partly because of the many persons that are justified by it, as also because of the excellency of it; so the Jews use the word in the plural number: the Targumist on ( Zechariah 3:4 ) paraphrases the text, "I will clothe thee" (Kwkz) , "with righteousnesses" <sup>F18</sup>; upon which words Jarchi has this note, `change of beautiful garments is all one as if it had been said (twygz) 'righteousnesses': and because sin is like to filthy garments, righteousness is like to garments beautiful and white."

"Christ's righteousness may be compared to fine linen, clean and white, because of its spotless purity; those that are arrayed with it being unblamable and irreprovable, and without spot and blemish, and without fault before the throne; with this the Jewish church will be clothed; all the Lord's people will be righteous, they will have on the best robe, and wedding garment, which was despised by the Jews in Christ's time, who refused to come to the marriage feast; and their being arrayed with it will be owing to the grace of Christ, who grants it; and so Christ's righteousness is called the gift of righteousness, the free gift, and gift by grace, and abundance of grace; and faith, which receives it, and puts it on, is the gift of God, ( Romans 5:15-17 ) ( Ephesians 2:8 ) . Not only the garment is a gift of grace, but the putting of it on is a grant from Christ, and what he himself does, ( Isaiah 61:10 ) ( Zechariah 3:4 )."

*Thou hast the dew of thy youth* - On the morning of the Day of Christ, when he shall return to the earth, there will be a wonderful dew to cover the earth. For thy dew - This is evidently an address to Jehovah. His dew is that which he sends down from heaven, and which is under his direction and control. Dew is the emblem of that which refreshes and brings to life. Therefore dew is used in Scripture as an emblem of the graces and influences of the Spirit of God by which his people are cheered and comforted, as the parched earth and the withered herbs are refreshed by the plentiful dews at night. Thus in Hosea 14:5 : *I, Jehovah, will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.*

Isaiah in chapter 26 instructs Israel concerning the time of the Messiah's return. In that day this song will be sung in the land of Judah (1). They are instructed to *trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength, (4). He will bring down them that dwell on high, (5). They are dead, they shall not rise, (14)* at least not at this time. *But <sup>19</sup> Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. <sup>20</sup> Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. <sup>21</sup> For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.*

Verse 19 - *And the earth shall cast out the dead* - This is language is derived from the doctrine of the resurrection of the body; and shows also that that doctrine was understood by the Hebrews in the time of Isaiah.

Then verse 19 ends the song with a note of triumph. Isaiah was confident that Judah's believing dead would be resurrected. When they wake up, when their bodies are resurrected, they will shout for joy. They will be refreshed in the way morning dew refreshes the grass (Hosea 14:5). That is, they will experience God's blessings in the Millennium.

The song in verses 1-19 is directed to God. These last two verses of the chapter are now directed to the people. In light of all God has done and will do Isaiah tells the remnant to hide, to wait till all this comes about. Verse 21 actually summarizes the events described in Revelation chapters 6 through 19.

Isaiah wrote that the future remnant should hide during the time of distress, which will be the time of God's wrath during the Tribulation, knowing that deliverance from the Lord will come. Eventually the Lord will set matters right by punishing people for their sins. All sins will be made known and the earth will disclose the blood shed upon her. These words would have encouraged the remnant in Isaiah's day to remain true to the Lord, knowing that He will eventually judge sin. Come, my people, enter thou into thy chambers. These words are to be connected with the first resurrection, upon the coming of Christ. Prior to that they should expect a time of trouble, as was not till then seen, and concern themselves for shelter and security. At that time punishment would be inflicted on the wicked world of the antichrist. The LORD's people are exhorted to enter their secure places *until the indignation be overpast*. John speaks of this time in Rev 12:6-*And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.*

When God is about to take vengeance on the ungodly, Christ's people shall be shut in by Him in a place of safety, as Noah and his family were in the days of the flood (Gen 7:16), and as Israel was commanded not to go out of doors on the night of the slaying of the Egyptian first-born (Ex 12:22, 23; Ps 31:20; 83:3). The saints are calmly and confidently to await the issue (Ex 14:13, 14).

As the dew of herbs - As the dew that falls on herbs. This phrase has, however, been rendered very variously. The Vulgate renders it, 'Thy dew is as the dew of light.' The Septuagint: 'Thy dew shall be healing (ἰάμα iama) unto them.' The Chaldee, 'Thy dew shall be the dew of light.' The Vulgate renders it, Thy dew is as the dew of light; the Chaldee, 'Thy dew shall be the dew of light.' Others, the dew of the dawn or morning.

Verse 3, as expounded, here fits in with the general tenor of the Psalm. This is a Psalm of conflict, of war. The various phrases of verse 3 all point to the time of the second coming of Christ. We, Christians, today look to the beginning of the Day of Christ, as Paul mentioned in 1Thess 4:13-18. We shall be made willing by our resurrection from among the dead. It is only then that we are fit to follow Christ in battle! *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.* Hallelujah!!