

Chapter 11: [Psalm 110](#) The Priest-King-Judge

A Psalm of David google - messianic psalms by t. earnest wilson

1 The LORD said unto My Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool.

2 The LORD shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies.

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.

4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

5 The Lord at Thy right hand shall strike through kings in the day of His wrath.

6 He shall judge among the heathen, He shall fill the places with the dead bodies; He shall wound the heads over many countries.

7 He shall drink of the brook in the way: therefore shall He lift up the head.

The Priest-King-Judge

[Psalm 110](#) is quoted in the New Testament fourteen times, more frequently than any other Old Testament passage, and in each case it is applied to our Lord Jesus Christ. It is not only the Apostles Peter and Paul and the author of the Epistle to the Hebrews who make this identification, but we have the authority of our Lord Himself, who said it was written by David under the inspiration of the Holy Spirit (Mt. 22:41-46). His argument turned on two points: first, that David was the author of the psalm; and secondly, that David, inspired by the Spirit of God, called his son his Lord. The Pharisees got the point and made no attempt to dispute it.

The psalm follows [Psalm 109](#), where the Messiah is presented as the “poor and needy” man. Here He is the exalted Lord.

“[The 110](#)th Psalm gives us the key to history. The One who alone can right the wrongs of earth, hush its storms, break its chains, heal its wounds, straighten out its crookedness, dispel its darkness, is hidden in heaven, because there was no room for Him on earth. Sitting at the right hand of God, the exclusive privilege of the Son and Heir, He is patiently biding His time, till the hour when God will intervene on His behalf on earth, making His enemies the footstool of His feet” (Max Isaac Reich).

An Outline of [Psalm 110](#)

The psalm gives three magnificent pictures of Christ, ending with a delightful appendix:

1. As Priest exalted to God's right hand (v. 1), He waits expectantly.
2. As King-Priest, He is commanded to rule (vv. 2-4), and shall—resplendent in His glory.
3. As Judge, He deals with His enemies (vv. 5-6). He, the Patient One, shall be triumphant at last.
4. The Appendix: The drink and the uplifted head (v. 7).

We find a magnificent statement of deity at the beginning, a delightful touch of humanity at the end.

Notice that the psalm commences with two striking commands: "Sit Thou!" (v. 1), for two thousand years on His Father's throne. "Rule Thou!" (v. 2), for one thousand years on the millennial throne.

- 1. As Priest exalted to God's Right Hand (v. 1)

"The Lord said unto My Lord, sit Thou at My right hand, until I make Thine enemies Thy footstool." "The oracle of Jehovah unto my Adonai." Gifford says that the opening words are robbed of their force in the Authorized. The term is used constantly by the prophets in the Old Testament to introduce a solemn oracle of Jehovah. It is used only here in the Psalms. Its first occurrence is in [Genesis 22:16](#): "By Myself have I sworn, saith Jehovah." It is the highest claim to inspiration. Our English language is a poor medium to transmit the majesty of the utterance.

David, speaking by the Spirit, gives us a scene in the councils of the Godhead, between the Father and the Son. In response to the command, "Sit Thou at My right hand," four times in the Epistle to the Hebrews we see the Son sitting down at God's right hand.

1. *As the sin-purger*, greater than the prophets, the One in whom God has given the final and complete revelation ([Heb. 1:1-5](#)).

2. *As the High Priest* who enables us to draw nigh to God ([Heb. 8:1-2](#)).

3. *As the One who has completed His sacrificial work*, having by His one offering perfected forever them that are sanctified ([Heb. 10:1-12](#)).

4. *As the Pioneer and Perfecter of faith*, He is the example and inspiration of a like faith in His people ([Heb. 12:1-3](#)).

The priesthood of Christ in Hebrews is presented in a twofold way. First, it is after the pattern of Aaron; secondly, it is after the order of Melchizedek.

The sacrificial phase of Aaron's priesthood was performed at the brazen altar. At the ritual on the Day of Atonement, described in [Leviticus 16](#), Aaron entered the holiest three times, dressed in a white linen garment: first, with the incense which he placed before the mercy seat ([Heb. 9:4](#));

secondly, with the blood of a bullock which he offered for himself and his family; finally, with the blood of the sin offering, which he sprinkled once on the mercy seat and seven times before it. This typified the great work of propitiation towards God.

Then he came out to the altar where the live scapegoat was standing. Placing his hands on its head, he confessed all the sins, iniquities, and transgressions of the people, and the goat was led away by a fit man into the wilderness, into a land not inhabited. This typified substitution and the removal of the sin confessed.

The sprinkled blood inside was propitiation towards God, the sin confessed and transferred and taken away was substitution. Both together are pictures of the sacrificial work of Christ on the cross.

Then Aaron went inside the holy place and changed his garments to those of glory and beauty. He placed the priestly miter, with the words, "HOLINESS TO THE LORD," inscribed on a golden plate, upon his head. Then the blue robe with the linen ephod was placed on top. On his shoulders he bore the names of the twelve tribes collectively engraven on two onyx stones, and the breastplate with the twelve names of the tribes individually on twelve precious, variegated colored stones, each enclosed in gold, upon his heart. Finally, the sash was wrapped around his waist. In these robes he represented the people as intercessor before God.

At the end of this great day, he came out, and after offering a final sacrifice upon the altar, he lifted up his hands and blessed the people with the priestly blessing: "The Lord bless thee, and keep thee: The Lord make His face [to] shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace" ([Num. 6:24-26](#)).

[Hebrews 9](#) is the fulfillment of the Day of Atonement, commencing with the censer inside the veil, and ending with the words: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

As Priest today on the throne, He has a threefold work for His people:

1. *As Advocate*, He takes care of our sins. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous" ([1 Jn. 2:1](#)).

2. *As our Intercessor*, He takes care of our supplications. "But this man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" ([Heb. 7:24-25](#)).

3. *As our Great High Priest*, He takes care of our sorrows. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" ([Heb. 4:14-16](#)).

While the priesthood of Christ in His sacrifice and intercession is after the pattern of Aaron, yet it is also in contrast to it. In many things Aaron failed; he never sat down, his sacrifices had to be offered every year, and finally he had to lay aside his priestly robes and die. But our Great High Priest was sinless, He has sat down on the throne, and He has offered one sacrifice for sins forever.

So the first verse of the psalm covers the high priestly work of Christ at God's right hand today, but it continues until His enemies are put under His feet and made His footstool. That would extend to the rapture, the judgment seat of Christ, and His appearing in glory. It will end when God gives the second command: "Rule Thou in the midst of Thine enemies."

- 2. As King-Priest (vv. 2-4)

The command, "Sit Thou" (v. 1) is followed by "Rule Thou" (v. 2). This would refer to the millennial reign of Christ, which will last for a period of one thousand years ([Rev. 20:1-6](#)). "The Lord shall send the rod of Thy strength out of Zion." The "rod" is the shepherd's rod. It was Moses' symbol of authority when he was sent by God to confront Pharaoh. With it he opened the waters of the Red Sea and smote the rock, out of which the living waters flowed ([Ex. 4:2-4](#); 7:19; 8:5, 16-17; 14:16). It is called a rod of iron in [Psalm 2:9](#) and in [Revelation 2:27](#). In a monarchy, on his coronation day, the scepter is placed in the sovereign's hand as a symbol of authority in government. In millennial days, Christ will be an absolute monarch with supreme powers and control.

"Thy people shall be freewill offerings in the day of Thy power" (v. 3). This would indicate a Jewish remnant which will welcome Him when He comes in glory to reign. At His first advent, "He came unto His own, [but] His own received Him not" ([Jn. 1:11](#)). After the rapture of the Church, God will open the eyes of a remnant of Israel, as to the true meaning of [Isaiah 53](#) and the Messianic hope. Like Paul's dramatic conversion on the road to Damascus, they too will be illuminated by the Spirit of God. They will be sealed and preserved during tribulation days and will be God's testimony on earth during the time of Jacob's trouble. They will be the preachers of the gospel of the kingdom, and, in a very real sense, freewill offerings to God in their consecration and dedication to Him.

The latter part of verse 3, "in the beauties of holiness from the womb of the morning: Thou hast the dew of Thy youth," is not so easy to understand and interpret. The womb of the morning is a poetic phrase pointing to that morning without a cloud, when Christ shall come in glory, and the Sun of Righteousness shall arise with healing in His wings. It is the appearing, the apocalypse, and the epiphany, the outshining of His glory described in [Revelation 19:11-16](#) and in [Zechariah 14:3-4](#). The hosts of heaven shall issue forth with the glorified Christ at their head.

His retinue is first described. The phrase, "in the beauties of holiness," corresponds, in regard to character, to the arraying of priests in holy garments. The saints, who will be with Christ in the day of His manifested glory as the Priest-King, will themselves constitute a royal priesthood. Addressing His people Israel, the Lord said: "Ye shall be unto Me a kingdom of priests, and an holy nation" ([Ex. 19:6](#)). Concerning the Church, the Apostle Peter says: "But ye are a chosen generation, a royal priesthood, a holy nation ([1 Pet. 2:9](#)). The Apostle John in the opening

doxology of Revelation, says: “Unto Him that loveth us, and loosed us from our sins by His blood; and He made us to be a kingdom, to be priests unto His God and Father; to Him be the glory and the dominion for ever and ever. Amen” ([Rev. 1:5-6](#), rv).

Some would apply the last phrase of verse 3, “Thou hast the dew of thy youth,” to this company of priestly attendants, and use the marginal reading: “thy youth are to Thee as the dew.”

“The dewdrops sparkling in the early morning sunlight, each reflect the full-circled image of the heavenly orb. So each saint will shine resplendent in the complete likeness of the Son of God” (W.E. Vine).

“They are an army of volunteers, priest-warriors, the weapons of whose warfare are not carnal, but beautiful as the dew, constantly being rejuvenated, like the fresh dew every morning, each drop reflecting the sun in miniature” (Max Isaac Reich).

They are described in [Revelation 19:14](#): “The armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean.”

But perhaps the words, “Thou hast the dew of thy youth,” could refer to Christ Himself. At His ascension, He went back to heaven at the peak of manhood, thirty-three years old. Two thousand years have not written any furrows on His brow. Forever He will be the perfect Man, while at the same time, King of kings and Lord of lords.

Verse 4 introduces us to the center and climax of the psalm: “The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.” There are only three Scriptures that speak of Melchizedek. In [Genesis 14:17-24](#), we find him historically; in [Psalm 110](#), he is viewed prophetically; and in [Hebrews 5-7](#), doctrinally. The outstanding thing about him was that he was both a king and a priest at the same time. He appears suddenly in the historical record, and, after blessing Abraham in the name of the Most High God, and receiving tithes from him, he disappears just as suddenly. He was a real historical character, but the important factor is that in him royalty and priesthood are combined—these are two offices, that, as far as man is concerned, God has separated.

Uzziah attempted to perform the offices of king and priest and God smote him. He was a leper until the day of his death ([2 Chron. 26:16-23](#)). The fact is that God has reserved the priestly miter and the royal diadem to be placed on one head, the head of His well-beloved Son. [Zechariah 6:12-13](#) tells us: “Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord: Even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both.”

The first war, recorded in [Genesis 14](#), when Melchizedek appears, is a picture of the final world war, the battle of Armageddon, when Christ shall come as Priest-King and, after subduing His enemies, shall pick up His scepter and reign from sea to sea.

- 3. As Judge (vv. 5-6)

The second coming of Christ, revealed in the New Testament, is in two stages. First He comes for His bride, the Church ([1 Thess. 4:13-18](#); [1 Cor. 15:51-58](#)). This is the *parousia*, the presence of Christ with His own. Then comes the *bema*, the judgment seat of Christ, the day of Christ in heaven, when rewards will be distributed for faithful service.

At the same time, on earth there will be a time of unparalleled judgment, the day of the Lord, the great tribulation. This will be climaxed by the gathering of the military might of the nations against Jerusalem. The object is to annihilate Israel, to wipe her off the map, to settle the Jewish question once and for all. It will be like vultures surrounding a carcass (Mt. 24:28). The oil of the Middle East and the chemicals of the Dead Sea are perhaps the spoils of war.

The political setup according to Scripture seems to be: a western democracy with headquarters in Rome, headed up by the Man of Sin, the first beast of [Revelation 13](#), in the west. The Northeastern confederacy, Russia and her satellites, in the far reaches of the north. Then the king of the north, the Arab nations to the immediate north of Israel; the area out of which the Assyrian, the overflowing scourge, arose in [Isaiah 28](#). Then the king of the south, Egypt, and the African nations allied with her. Finally, the kings of the east with an army of two hundred million men. What a tremendous combination of power and military might! At the critical moment, the heavens will open and Christ shall come.

It looks as if the position of Israel is hopeless. “For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south...and the Lord my God shall come, and all the saints with Thee” ([Zech. 14:2-5](#)).

[Psalm 110:5-6](#) outlines four mighty blows on His enemies which the Lord will deliver at the battle of Armageddon:

1. “The Lord at Thy right hand shall strike through kings in the day of His wrath.” The two outstanding leaders will be the two beasts of [Revelation 13](#). The man of sin, the beast out of the sea, will demand universal worship and will set up his image in the Temple in Jerusalem. The second is his henchman, the false prophet, the leader of the apostate part of the nation of Israel. The first has headquarters in Rome, the second in Jerusalem. Both of these are captured and cast alive into the lake of fire ([Rev. 19:19-20](#)).

2. “He shall judge among the heathen” (v. 6). After the battle, the judgment of the living nations takes place (Mt. 25:31- 46). “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: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his

sheep from the goats: and He shall set the sheep on His right hand but the goats on the left.” They will be judged according to what they did with the messengers who came with the gospel of the kingdom. Those who received them and their message will go into the kingdom, but those who rejected Christ in the person of His servants will go into everlasting punishment.

3. “He shall fill the places with the dead bodies” (v. 6). [Ezekiel 38-39](#) describes an invasion of the land by Gog and Magog, Meshech and Tubal, along with a number of allied powers. They come from the far reaches of the north (Ezek. 38:15). These are usually taken to be Russia and her satellites. They come to take a spoil, and a prey (Ezek. 38:12). But when the Lord deals with them, it will take seven months to bury the dead and seven years to clean up the land (Ezek. 39:9-12; [Rev. 19:17-21](#)).

4. “He shall wound the head [singular] over many countries” (v. 6). This is usually applied by commentators to the Man of Sin of [2 Thessalonians 2:3-10](#), the first beast of [Revelation 13](#). But could it not also be applied to the devil himself, the third member of the unholy trinity, forming this caricature of the Holy Trinity? There is the first beast to whom worship is directed, representing the Father. There is the second beast, the false prophet, the one who comes in his own name, the leader of the apostate part of Israel, the Antichrist, who directs worship to the first beast and who works miracles before him. Behind him is that evil spirit, the devil, who energizes them both. The first two are cast alive into the lake of fire. But the devil is arrested and cast into the abyss where he is confined during the millennium. [Genesis 3:15](#) promises: “I will put enmity between thee and the woman.. .between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel!” Satan’s head was bruised at Calvary and, after a final revolt at the end of the millennium, of which he is the leader, he too will be cast into the lake of fire, where the beast and the false prophet are ([Rev. 20:7-10](#)).

The Appendix (v. 7)

“He shall drink of the brook in the way: therefore shall He lift up the head.” The uplifted head of the conquering Christ is in contrast to the wounded head of verse 6. While on earth in humiliation, He said, “Foxes have holes and birds of the air have nests, but the Son of man hath not where to lay His head” ([Lk. 9:58](#)).

The reference to drinking of the brook by the way may be to Gideon’s three hundred who lapped water like a dog before they went into battle. Instead of lying flat as they drank, they kept alert and ready to meet the enemy ([Jud. 7:5-7](#)).

David may also be thinking of his own experience in the cave of Adullam when, rejected and homesick, he mused aloud, “O that one would give me drink of the water of the well of Bethlehem.” Three brave men, without any command, arose from the fire and, buckling on their swords, slipped through the lines of the Philistines, drew the water from the well, and brought it to him. As David looked at these three who had risked their lives for him, he refused to drink it. By that act of devotion, the water had been turned symbolically into blood, and David poured it out as a drink offering before the Lord. But he did not forget that act. Later when he became king and was on the throne, the brave deed was suitably rewarded.

So it is today. By some act of true devotion we have the privilege of giving a refreshing drink to our heavenly David, and one day we will see that Head—once crowned with thorns, lifted up in glory and majesty.