

DAVID'S SON, TRIUMPHANT OVER DEATH, Psalm 110

Isaiah 9:6,7. *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God (el gibbor), The everlasting Father (abi ad), The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD (Jehovah) will perform this.* Christ Jesus is David's son, no one would deny. There is but one God. This one God is three persons, the Father, the Son, and the Holy Spirit. Notice that Isaiah says that this *child*, this *Son* is *the mighty God, the everlasting Father*. How can the *child*, the *son* be *the everlasting Father*? The answer is that Jesus Christ is God, manifest in the flesh! He is so united to the other two persons of the Godhead, there is but one God, that what can be said of the one, as God, can be said of the others. Acts 20:28 speaks of the *church of God, which he purchased with his own blood*. Now God is a spirit and has no blood to shed, but since Christ is God, manifest in the flesh, Luke can say that it was God who purchased the church with his own blood. Paul in Romans 1:1-4 declares that the *Gospel of God*, the good news of salvation, *was promised afore by his prophets in the holy Scriptures*. Isaiah was one of those prophets referred to here by Paul. This Gospel concerned *God's Son, Jesus Christ, our Lord*. He was *the seed of David according to the flesh*- that seed who would sit upon his throne, *and declared to be the Son of God with power*. Notice the humanity and the Divinity of Christ. Isaiah says *a child is born*, referring to Christ's humanity. Isaiah further says *a son is given*, referring to His Divinity. See the parallel with Romans. Paul says *the Son of God with power*, referencing Isaiah, *the mighty God*. It is clear that Isaiah's prophecy was fulfilled in the coming of Jesus Christ, our Lord.

Now consider this with what Jeremiah says in 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 dwell safely: and this is his name whereby he shall be called, THE LORD, that is Jehovah, OUR RIGHTEOUSNESS*. Now can any doubt that Jesus Christ, the son of David and David's Lord, is *God*, that is, Jehovah, *manifest in the flesh*?

Again, remember what the angel Gabriel said to Mary, recorded in Lk 1:31-33, *And, behold, thou shalt conceive in thy womb, and bring forth a son* (remember that Mary was in the fleshly line of David) *and shalt call his name JESUS. 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. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end*. Only the spiritually blind would deny the plain teaching of these Scriptures, the connection to one another, and their connection to Psalm 110. These fulfilled prophecies prove that the Bible is the Word of God and, therefore, you must treat it as such in your life!

Now let us return to Ps 110, where the Father says to His Son, *Sit thou at my right hand, until I make thine enemies thy footstool*. As interpreted by the writers of the New Testament, this *Lord* is triumphant over death and the grave and Satan. He is the risen Savior, who will appear *the second time without sin unto salvation*.

The first step in Christ's exaltation, strange as this may sound, was His birth and then, His death on the cross. Heb 1:1-3 says *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high*. Paul, here, deduces that because Christ came to this earth and died for the sins of his people, He had the right to sit *down on the right hand of the Majesty on high*.

The second was his resurrection, Heb 2:14-16. Since He came to die on behalf of His people, He must have risen from the dead in order to *sit on the right hand of God*!

The third was His ascension into heaven. He ascended to be our High Priest and Advocate to make intercession for us. Because the Son in the counsels of eternity, *being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

The fourth in His exaltation was His sitting at the right hand of God. Sitting here did not refer to His posture, but His quiet, His repose, His rest. Christ has ceased from His works that the Father gave Him to do on earth. The Lord revealed to John in Rev 3:21 *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Let us labor therefore to enter into that rest, Heb 4:11.* It also denotes permanency of possession. Judges five relates Deborah's song of triumph and praise. Celebrating the victory we read in verse 17, that *Asher continued, or sat, on the sea shore. Sitting further denotes majesty and authority*. The King sits and does not stand in the presence of even his nobles. Sitting is the posture of a judge. Prov 20:8 says *A king that sitteth in the throne of judgment scattereth away evil with his eyes.* Of Christ in prophecy Isaiah relates *and in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness, 16:5.* When Stephen speaks of seeing *Jesus standing at the right hand of God*, he is referring to His readiness to aid His people and receive them, Acts 7:55,56. Lastly, *the right hand of God is an emblem of strength*. Ex 15:6. *Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.*

The fifth is his coming to rule in his kingdom.

Notice next that Christ's sitting down on the right hand of God manifested the fact that He accomplished a perfect and everlasting redemption! In Heb 10:10-14 Paul wrote, *By the which will, that is, Christ's will to obey the Father in giving His life in behalf of His people, we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool.* The law can never make the sacrificers perfect. Heb 10:1, *For the law can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.* They could not take away sins, vs 4. The law of the sacrifices was *a shadow of good things to come, a schoolmaster to bring us to Christ, that we might be justified by faith, Gal 3:24.* Paul quoted Ps 110:1 to prove that Christ finished the work of redemption. Verse 12, One sacrifice for sins forever. Verse 14, One offering. His words on the cross were *It is finished!* We, therefore, need no more priests, Christ is our High Priest, vs 21! There is both a comparison and a contrast here between Christ and Aaron and his successors. Both were priests and both offered sacrifices, but there the analogy ends! They were many; He, alone. They offered numerous sacrifices; He, but one. They continued to offer sacrifices; His is complete and final. Their offerings were ineffective in taking away sin; His, actually removed sins. They stood; He has set down. They ministered unto God; He is seated at the right hand of God. He has not ceased to be a Priest, as they have, nor to exercise that office, but He is a Priest forever.

Wpth of course the rest of the O. T. as his basis Paul deduced from Psalm 110:1 that, since Christ sat down on the right hand of God, He must have died on behalf of His people and been exalted to await the time of His return the second time. Once again we see that Christ fulfilled the prophecy in Ps 110, proving that the Bible is the Word of God!

Christ, as our High Priest, was buried in the tomb and our sins are buried with Him. Paul remarks in Rom 6:3-6 that as *many of us as were baptized, that is spiritually, baptized, into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.*

Psalm 16 prophesied that the Father would *not leave his soul in hell; neither would he suffer His Holy One to see corruption.* And then the psalmist ends, *Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.* At the right hand of God Christ is sitting! This fact that Christ is sitting is blessed to every child of God, for Christ has accomplished a perfect and everlasting redemption for him. Should the believer not think much on this every day?

The N. T. events of the life of the Lord Jesus and the books of the N. T. demonstrate that Psalm 110:1 was fulfilled by the life of the Lord Jesus. Does this mean anything to you? Does this not prove the Bible to be the very word of God? Does this not prove that Jesus is the Christ, the Son of God? John wrote in 14:6, the words of the Lord, *I am the way, the truth, and the life; no man cometh unto the Father, but by me.* Lk wrote in Acts 4:12, *There is none other name under heaven given among men, whereby we must be saved, but the name of the Lord Jesus.* Dear Friend, where will you spend eternity? Will you be with Christ in his kingdom? Put your trust in Christ! Ps 40 in meter.

I waited long upon the LORD, yea patiently drew near; And He at length inclined to me, My pleading cry to hear.
He took me from a fearful pit, from out the miry clay; He set my feet upon a rock, establishing my way.
He put a new song in my mouth, our God to magnify; And many seeing it, shall fear, and on the LORD rely.
O greatly blessed is the man, who on the LORD relies; respecting not the proud, nor such as turn aside to lies.
O LORD my God, how many are the wonders Thou hast done! How many are the gracious thoughts, which thou toward us hast shown!
No one can sort and set them out; None can compare to Thee! If I would tell and speak of them, they could not numbered be.
No sacrifice of blood or meal, is what Thou hast desired; My ears Thou hast prepared to hear, No off'ring hast required.
Then in response these were my words, "I come! Behold to see! Within the volume of the book, it written is of me.
To do Thy will I take delight, O Thou my God that art; Because that holy law of Thine, is deep within my heart.
Within the congregation great I righteousness did preach; Behold Jehovah, Thou dost know, I'll not restrain my speech.
I never have within my heart concealed Thy righteousness; I Thy salvation have declared, And shown Thy faithfulness.
Thy mercy great, Thy steadfast love, I ever have revealed, And from the congregation great, Thy truth have not concealed.