

## Psalm 110

### Victorious King, Eternal Priest

**Text: Psalm 110**

**Introduction:**

1. God had promised that the seed of woman would crush the head of the serpent and the enemy of man would be defeated (Genesis 3:15).
2. He showed that this victory would include blessedness for all through the seed of Abraham (Genesis 12:1-3).
3. This Victor would be a mediator (Job 19:23-27), a ruler (Genesis 49:10), a star (Numbers 24:17), a prophet (Deuteronomy 18:15-19), a priest (1 Samuel 2:35), and a king (1 Samuel 2:10) - ruling from the throne of David (1 Chronicles 17:11-14).
4. During the time of David, the “sweet psalmist of Israel” (2 Samuel 23:1) recorded many prophecies of Jesus in the Psalms.
5. Psalm 110 reveals the Messiah as victorious King and eternal Priest...

I. THE SETTING OF THE PSALM

- A. This psalm was written by David.
- B. This fact is beyond doubt because Jesus stated its truth (Matthew 22:43-45).
- C. The psalm is clearly and fully Messianic, describing the Messiah as both King and Priest.
  1. Vs. 1-3 - The Reigning Sovereign
  2. Vs. 4 - The Eternal Priest
  3. Vs. 5-7 - The Victorious King

II. THE STUDY OF THE PSALM (PSALM 110)

- A. The Reigning Sovereign (vs. 1-3)
  1. The LORD, Jehovah, is the God of Heaven.
  2. “My Lord” is a reference to Jesus the Christ.
  3. Sitting at God’s right hand is a reference to the ascension of Jesus (cf. Mark 16:19; Ephesians 1:20-23; Hebrews 12:2; 1 Peter 3:22).
  4. The “until” in this passage refers to the time of Jesus’ reign (Hebrews 10:12-13; 1:3; 1 Corinthians 15:25; Acts 3:20-21).
  5. His reign would begin in Zion as it was strengthened by God.
  6. Those in the kingdom of Christ would be willing, voluntary citizens.
    - a. This is in contrast with the Old Covenant, into which one was born (cf. Hebrews 8:10-11 [Jeremiah 31:31-34]).
    - b. The word for “willing” was used for the free-will offerings under the Old Law.
    - c. Thus, “Thy people offer themselves willingly in the day of thy power” (ASV).
    - d. Or, “Thy people are free-will gifts in the day of thy strength” (YLT).
  7. From the “womb of the morning” (the birth of the church) throughout the day of His power (the Christian dispensation), the Lord and His kingdom have “the dew of thy youth” (freshness, vigor, and strength).
- B. The Eternal Priest (vs. 4)
- C. The Victorious King (vs. 5-7)

## Prophecy of Jesus

1. The authority of God through Jesus will supersede all other authorities.
2. Jesus will be victorious over all enemies and all nations as His Gospel goes into all the world (cf. Habakkuk 3:13; Mark 16:15-16).
3. He drinks as He moves forward because there is no retreat in the Lord's kingdom, only advancement.

### III. THE SAVIOR IN THE PSALM (PSALM 110:1, 4)

- A. Verse 1 is quoted five times in the New Testament (Matthew 22:44; Mark 12:36; Luke 20:42; Acts 2:34; Hebrews 1:13).
  1. Jesus quoted it about Himself to prove His deity.
  2. Peter quoted it to prove the deity and the resurrection of Jesus.
  3. Hebrews quotes it to declare the superiority of Jesus to the angels - thus, His deity.
- B. Verse 4 is the basis of the argument concerning the superiority of the priesthood of Jesus found in Hebrews 5 - 7 (note: Hebrews 5:6; 7:17, 21).
  1. The priesthood of Jesus is valid because God appointed it.
  2. The priesthood of Jesus is sufficient because He is the Son of God and of man.
  3. The priesthood of Jesus is superior because He sits at God's right hand in Heaven.
  4. The priesthood of Jesus is eternal because it was not based upon a physical bloodline.
  5. The priesthood of Jesus is desirable because its pattern preceded the Law of Moses.
  6. The priesthood of Jesus is better because it required the New Testament.
  7. The priesthood of Jesus is everlasting because He is raised, never to die.
- C. Truly, Jesus is both the victorious King and the eternal Priest.