



Raise your hand if you're a lefty—left-handed that is, not a leftist. I have some bad news for you. God is right handed. About sixty times in the Bible God refers to his right hand as the hand of power and victory. So what does that say about you lefties? Nothing at all, actually. We don't really know why God refers to his right hand of power as opposed to a left hand of power, but this is nevertheless a clear metaphor in Scripture. It doesn't mean that his left arm is weak and his right arm looks like a Popeye's forearm. God is Spirit and unless you are talking about the person of Jesus, he does not have a right hand as we do. This is an anthropomorphism, which is giving human qualities to non-human things. We do it with animals all of the time and God uses anthropomorphisms for himself. He describes himself as having a face, eyes, hands and feet but he has none of these. They are metaphors.

In this sense, God is right-handed. And some say God has a favorite Bible verse. Some might say God's favorite Bible verse is John 3:16 or Leviticus 19:18—love your neighbor as yourself. But in terms of sheer emphasis, you could make a strong case that Psalm 110:1 is God's favorite Bible verse. The first verse is quoted or alluded to at least 20 times in 11 New Testament books covering 6 out of 9 NT authors. Psalm 110:4 is quoted an additional three times.

Ps 110	NT	Context
1	Matt 22:44	Jesus as Lord, Son &
1	Mark 12:36	Jesus as Lord, Son &
1	Luke 20:42	Jesus as Lord, Son &
1	Acts 2:34	Jesus as Lord, Son &
1	Heb 1:13	Jesus superior to angels
1	Matt 26:64	Jesus at right hand of God
1	Eph 1:20	Jesus at right hand of God
1	Col 3:1	Jesus at right hand of God
1	Heb 8:1	Jesus at right hand of God
1	Heb 10:12	Jesus at right hand of God
1	Heb 12:2	Jesus at right hand of God

1	Luke 22:69	Jesus at right hand of God
1	Mark 14:62	Jesus at right hand of God
1	Mark 16:19	Jesus at right hand of God
1	Heb 1:3	Jesus at right hand of God
1	Rom 8:34	Jesus at right hand of God
1	1 Peter 3:22	Jesus at right hand of God
1	Acts 2:35	Enemies under his feet
1	Eph 1:22	Enemies under his feet
1	1 Cor 15:25	Enemies under his feet
4	Heb 5:6	Jesus as Eternal Priest
4	Heb 7:7	Jesus as Eternal Priest
4	Heb 7:21	Jesus as Eternal Priest

If you recall from last Sunday, Psalm 2 is quoted seven times in the New Testament and I told you that is a lot. This is really significant to have so many New testament quotes form one short Psalm. How more then is it that Psalm 110 is quoted three times more often than Psalm 2?

Martin Luther referred to the Psalms as “the Bible in miniature.” The Psalms were a continual comfort and solace to Luther as he battled many enemies of the gospel.

Many times during this dark and tumultuous period, when terribly discouraged, he would turn to his co-worker, Philipp Melanchthon, and say, ‘Come, Philipp, let us sing the forty-sixth Psalm.’ Together, they would sing:

A sure stronghold our God is He,
A timely shield and weapon;
Our helper He will be and set us free
From every ill can happen.¹

Luther especially loved Psalm 110. He said it was the “crown of all the Psalms, worthy to be overlaid with precious jewels.”

So with that as a backdrop, let’s read this Psalm. It’s short enough that I would like for us to read it together.

The LORD says to my Lord:

“Sit at my right hand,
until I make your enemies your footstool.”

² The LORD sends forth from Zion
your mighty scepter.

Rule in the midst of your enemies!

³ Your people will offer themselves freely
on the day of your power,
in holy garments;

from the womb of the morning,
the dew of your youth will be yours.

⁴The LORD has sworn
and will not change his mind,
“You are a priest forever
after the order of Melchizedek.”
⁵The Lord is at your right hand;
he will shatter kings on the day of his wrath.
⁶He will execute judgment among the nations,
filling them with corpses;
he will shatter chiefs
over the wide earth.
⁷He will drink from the brook by the way;
therefore he will lift up his head.

I want to bring in the same two questions I asked last Sunday, two of the most important questions you will ever be faced with are these?

1. Who is Jesus?
2. How will you respond to Jesus?

1. Son of God and Messiah

Since the New Testament quotes from Psalm 110 more than any other Old Testament scripture, we would do well to understand the Psalm in light of how it is used in the New testament. Does that make sense? Matthew, mark and Luke all record this conversation between Jesus and the Pharisees.

41 Now while the Pharisees were gathered together, Jesus asked them a question, 42 saying, “What do you think about the Christ? Whose son is he?” They said to him, “The son of David.”

Jesus was the master at asking questions and this one was a doozy. It resulted in no one daring to ask him any questions after this. Jesus asked them, “What do you think about the Christ? Whose son is he?” Of course the Pharisees knew that the Messiah would come in the line of King David. God has used the prophet Nathan to speak to David of his eternal throne. It was a widely accepted Jewish teaching that the Christ would be the son of David. Jesus and the Pharisees never seemed to agree on anything but on this point, they were in full agreement. Having established this fact, Jesus went in for the kill by quoting from Psalm 110:1 and asking a great question.

43 He said to them, “How is it then that David, in the Spirit, calls him Lord, saying,
44 “‘The Lord said to my Lord,
“Sit at my right hand,
until I put your enemies under your feet’”?

45 If then David calls him Lord, how is he his son?” 46 And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions. (Matthew 22:41-46)

It's also important to understand that David is the one who wrote Psalm 110. Jesus twice stated this fact. There are three facts that the Pharisees could not deny.

1. Verse one describes the Messiah, the Christ. The one sitting at God's feet ruling over his enemies is the Anointed One, the Messiah.
2. The Messiah would come in the line of David.
3. (This is what Jesus pointed out to them here)—that David calls the Messiah "my Lord."

We are missing something in English that Jesus and the Pharisees would not have missed. In English, we see the word Lord written twice but in the original Hebrew in Psalm 110:1 it reads: The LORD (Yahweh) says to my Lord (Adonai).

Point #3 is the key because the Pharisees assumed that the Messiah would be a man like any other man. But if God the Father called him Lord, that would mean that he was no mere mortal man. It means he would have to be in the lineage of David but also that he would have to be Lord—he would have to be divine. *Therefore, one thousand years before Jesus was born, David predicted that the Christ would be born as a God-man. Do you see it now? And this is why the Pharisees were so stunned and never asked him any more questions after that. Jesus had just used Psalm 110 to prove that that the Christ would be the divine son of David. It foretells of the coming of the son who would be born as a divine king. And of course both Matthew Luke record the human genealogy of Jesus and traced him back to King David. Therefore, Psalm 110 is a Christmas Psalm.*

2. An advancing, unstoppable King

Most of the language of Psalm 110 refers to an unstoppable king trampling over his enemies. Every verse except for verse four talks about the king, his rule and his power. And most importantly, this king would sit at the right hand of God the Father. "Sit at my right hand, until I make your enemies your footstool."

Going back to our chart of the New Testament quotations, look how many times Jesus is referred to being at the right hand of God. Every time the Bible mentions Jesus being at the right hand of God, it is referring back to Psalm 110:1. Are you starting to see why it could be called God's favorite

110	NT	Context	110	NT	Context
1	Matt 22:44	Jesus as Lord, Son & Christ	1	Mark 14:62	Jesus at right hand of God
1	Mark 12:36	Jesus as Lord, Son & Christ	1	Mark 16:19	Jesus at right hand of God
1	Luke 20:42	Jesus as Lord, Son & Christ	1	Heb 1:3	Jesus at right hand of God
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1	Heb 8:1	Jesus at right hand of God	4	Heb 5:6	Jesus as Eternal Priest
1	Heb 10:12	Jesus at right hand of God	4	Heb 7:7	Jesus as Eternal Priest
1	Heb 12:2	Jesus at right hand of God	4	Heb 7:21	Jesus as Eternal Priest
1	Luke 22:69	Jesus at right hand of God			

Bible verse? Let's take just one of these examples to see why this is so important for us today.

In the beautiful prayer that Paul prayed in Ephesians 1, we see several truths. First, that Jesus was raised from the dead. Second, that he was seated at the right hand of God. Third, that all things were put under his feet. Tell me, what does this remind you of? If this doesn't scream Psalm 110 to you, then you are not seeing what is plainly in front of your face. The foundation of Paul's prayer is the truth contained in psalm 110—that Jesus was the Messiah, the Son, the King.

15 For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, 16 I do not cease to give thanks for you, remembering you in my prayers, 17 that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge of him, 18 having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, 19 and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might 20 that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. 22 And he put all things under his feet and gave him as head over all things to the church, 23 which is his body, the fullness of him who fills all in all. (Ephesians 1:15-23)

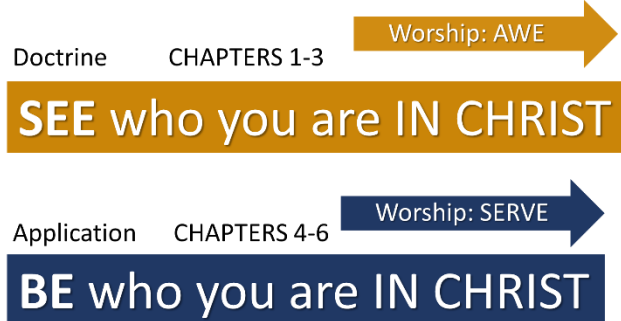
He was inhaling and exhaling Psalm 110 when he prayed this prayer. This Psalm was coursing through his heart and mind when he prayed this prayer. Do you see it? Now that you can see this, look what this fact accomplishes for us. Everything highlighted in blue is

the content of what Paul was praying for us.

- The hope to which he has called us
- The riches of his glorious inheritance in the saints
- The immeasurable greatness of his power toward us who believe

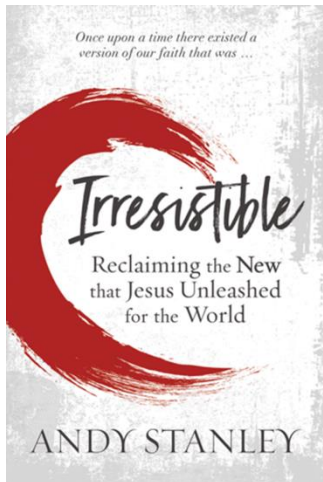
This three-part prayer is really a summary of the entire Christian life—hope in this life, a glorious inheritance in the next life and while we wait for that, we have immeasurable power to follow Christ. Moreover, Paul prays that the eyes of our hearts would be enlightened so we would see these things. These blessings are not potential blessings, they are actual blessings. We possess them right now. They are ours in full measure and we need only to see them, understand them and rest in them. If you remember our refrain from the book of Ephesians. We must first see who we are in Christ before we can ever be who we are in Christ. Doctrine first and then application. Gospel truths followed by gospel obedience. He loved us first so we love him back by obeying his commandments.

STRUCTURE OF EPHESIANS



But remember that all of this is true because Jesus was raised from the dead, seated at the right hand of the Father and his enemies are under his feet. All of the blessings listed in Ephesians are true because Psalm 110 is true. One thousand years before the angels announced his birth, the Son, Messiah and King were predicted to do and be all of these things.

It just continues to highlight how incredibly wrong Andy Stanley is. Look at these things he asserts in his latest book.



“Paul never leverages the old covenant as a basis for Christian behavior.”

"Peter, James, Paul elected to unhitch the Christian faith from their Jewish scriptures, and my friends, we must as well."

“The good news is even if none of those [Old Testament] things actually happened it does nothing to undermine the credibility of our new covenant faith.”

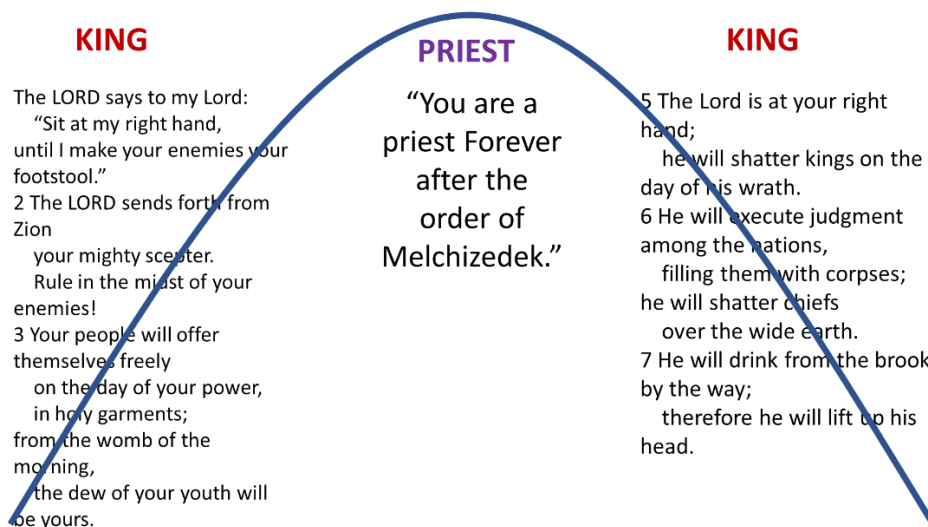
As if this was not enough, we have one more major prophecy to cover from this Psalm. Jesus the Son, Messiah, King and he us also...

3. The Eternal Priest

Verse four could not be more clear.

4 The LORD has sworn
and will not change his mind,
“You are a priest forever
after the order of Melchizedek.”

As I said before, this is the only verse in the Psalm that mentions the priesthood. The other six verses are about the King. But notice how the Psalm is structured. The first three verses tell of the King. Verse four is the eternal priesthood and verses 5-7 are about the King again. One could make a case that the priesthood is a type of crescendo our mountain top to the Psalm. The kingly rule of the Messiah gets a lot of ink on the page but the eternal priesthood has a literary crescendo built into it.



Not surprisingly, all three mentions of verse four in the New Testament are found in Hebrews, which is all about the priestly role of Jesus. I want to focus on the quote in chapter five.

For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. 2 He can deal gently with the ignorant and wayward, since he himself is beset with weakness. 3 Because of this he is obligated to offer sacrifice for his own sins just as he does for those of the people. 4 And no one takes this honor for himself, but only when called by God, just as Aaron was.

5 So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him,

“You are my Son,
today I have begotten you” (Psalm 2)

6 as he says also in another place,

“You are a priest forever,
after the order of Melchizedek.” (Psalm 100)

Notice what the author of Hebrews did here. He wove together Psalm 2 and Psalm 110 to exalt Jesus’ high priestly role. This kind of language is all over the book of Hebrews.

- 2:5—Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.
- 2:18—For because he himself has suffered when tempted, he is able to help those who are being tempted.
- 3:3—For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself.
- 4:15-16—For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.
- 7:22—This makes Jesus the guarantor of a better covenant.
- 7:27—He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself.
- 9:13-14—or if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

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¹ <https://www.ligonier.org/blog/luther-and-psalms-his-solace-and-strength/>