

What Angels Will Never Know

1 Peter 1:10-12 *Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.*

Verse 1:

The LORD (Jehovah) says to my Lord (Christ): "Sit at my (Jehovah's) right hand, until I (Jehovah) make your (Christ's) enemies your (Christ's) footstool."

What God **"says"** is infinitely more trustworthy than our most solemn vow.

"LORD/my Lord" Jesus uses this verse in his apologetics debates with the Jewish authorities. After answering one of their "trick" questions, Jesus poses one for them:

Lk 20:40-44 *they no longer dared to ask him any question. But he said to them, "How can they say that the Christ is David's son? For David himself says in the Book of Psalms, "' The Lord said to my Lord, Sit at my right hand, until I make your enemies your footstool.' David thus calls him Lord, so how is he his son?"*

See how he pushes them to recognize his divinity!

Peter uses the same passage to press his hearers to believe the resurrection and the divinity of Jesus:

Acts 2:29-36 *"Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. For David did not ascend into the heavens, but he himself says, "' The Lord said to my Lord, Sit at my right hand, until I make your enemies your footstool.' Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified."*

"sit at my right hand" Jesus' main job is finished, so he is seated. He does not stand at God's right hand as the dispenser of justice, nor does he stand to be judged by God. He will be judge one day, and has already been judged. He waits the "mop-up" operation that God accomplishes through his church, by the resurrection power of the Holy Spirit.

"Until I make your enemies your footstool" The footstool is for the convenience and use of the Lord of the Manor – the king. It is used in the OT by David in speaking of making a house for God, to serve as a

footstool. This God did not allow him to do until his enemies were conquered and then it was Solomon who got to build the temple.

There is also a meaning that is to put under subjugation. The NT refers to all things being put under the feet of Jesus. (See Ephesians 1:22-23). All the enemies of the gospel will one day be subjugated to Christ, who is head over all.

Verse 2

² *The LORD (Jehovah) sends forth from Zion your (Christ's) mighty scepter. Rule in the midst of your enemies!*

The sense of this is clear. God sends his champion out of **Zion** to rule the enemy (and eventually the world). Zion is the perfect idea of God's presence and beauty – Jerusalem at its best, as the jewel of the world to whom all peoples come to discover the God of the covenant. In the NT, it becomes broader. The temple curtain is torn. Ultimate salvation does not come from the physical city of Jerusalem or its current rulers. It is Christ Jesus' victory that occurred in Jerusalem that provides the warrior's "iron rod" of Psalm 2 and snatches the victims of Christ's enemies out of the jaws of death. In Revelation, it is Christ who rides the white horse of victory onto the ultimate, global battlefield.

the Faithful and True, who shall ride upon a white horse, and in righteousness judge and make war: "Out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God." Spurgeon, Treasury of David

His own blood, spilled for us buys our redemption. Although Christ's rule is sometimes not evident, he is nonetheless conquering, even today.

One translation of this says that Christ's might scepter will reign all the way into the heart of the enemy. Jesus' power does penetrate the hearts of wicked men to rule over them by drawing them to himself in tender love. For the moment, though, his **rule is in the midst of his enemies**.

The **mighty scepter** denotes his righteousness, but also his judgment. It will not be wielded utterly until he returns from God's throne to visit earth at the end of time. The word is also used in many other contexts, one of which is cited by David: "Thy rod and thy staff, they comfort me!" The rod is also one of support, authority, identity and a number of other important ideas.

Verse 3

^{ESV} ³ *Your (Christ's) people will offer themselves freely on the day of your (Christ's) power, in (glory, splendor of holiness) holy garments; from the womb of the morning, the dew of your (Christ's) youth will be yours.*

This verse is an enigma. "Almost every word of this verse is rendered differently in different translations." (Kidner, 394) Here are three other translations:

^{YLT} **Psalm 110:3** *Thy people are free-will gifts in the day of Thy strength, in the honours of holiness, From the womb, from the morning, Thou hast the dew of thy youth.*

^{GNV} **Psalm 110:3** *Thy people shall come willingly at the time of assembling thine armie in holy beautie: the youth of thy wombe shall be as the morning dewe.*

^{RSV} **Psalm 110:3** *Your people will offer themselves freely on the day you lead your host upon the holy mountains. From the womb of the morning like dew your youth will come to you.*

God's people willingly offer themselves (Rom 12: living sacrifices; Jdgs 5:2: the people offer themselves willingly for Deborah's army; they offer their wealth for the tabernacle)

A humble, personal thought on this verse: We also learn from the Scripture that God's people are God's gift to Christ:

1 Peter 2:9 *But you are a chosen race, a royal priesthood, a holy nation, **a people for his own possession**, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.*

Jesus underlines the fact that **God has freely given him a gift: US!** John 17:

⁶ *"I have manifested your name to **the people whom you gave me** out of the world. Yours they were, and you gave them to me, and they have kept your word.*

⁹ *I am not praying for the world but for **those whom you have given me**, for they are yours.*

¹¹ *Holy Father, keep them in your name, **which you have given me***

²⁴ *Father, I desire that they also, **whom you have given me**, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.*

²⁹ *My Father, **who has given them to me**, is greater than all, and no one is able to snatch them out of the Father's hand.*

³⁹ *And this is the will of him who sent me, that I should lose nothing of **all that he has given me**, but raise it up on the last day.*

Elsewhere, we see God giving a free-will gift. In fact, ALL his gifts are FREE-WILL gifts. His gifts are the very definition of free-will gifts, for no one has ever done anything to deserve any of his gifts!

^{YLT} **Ps 68:9** *A shower of free-will gifts thou shakest out, O God. Thine inheritance, when it hath been weary, Thou hast established it.*

Could this verse prophesy the "birth" of the second Adam, "born" at the dawn of a new morning – the resurrection - for the world? Death is conquered and the first son of the new creation has been born. From his union with the church, many sons will fall like the dew.

Ok. That interpretation is uniquely mine, to my knowledge. So it's probably not worth much. I only give you this because I'm trying to show how we are to think – always in terms of the whole of Scripture. This Psalm is so strongly Messianic, and all the rest of it seems to describe the power and actions of Christ, the King and Priest. It is fair, therefore to ask if this verse, too, refers mainly to Christ. In seeking an answer to that question, it is also fair to check the New Testament to see what it tells us about Christ.

Of course, even if I might have something interesting here, it does not nullify the truth that we are to give ourselves as living sacrifices to God. Both aspects are true – God's children do willingly give themselves to God, but we do this because God has already reached into our hearts to conquer us, convert us, and make us holy, fit for service.

Verse 4

⁴ *The LORD (Jehovah) has sworn and will not change his mind, "You (Christ) are a priest forever after the order of Melchizedek."*

Notice first that God swears, instead of just "saying" it. This makes his promise even more solemn! But on what can God swear? Unlike Allah, who swears by things on earth (including human semen!), God swears only by himself. This is circular! But ultimately, one must always start and end with God.

Heb 6:13-20 *For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently waited, obtained the promise. For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.*

Gen 14:18-20 *And Melchizedek king of Salem brought forth bread and wine: and he was priest of God Most High. And he blessed him, and said, Blessed be Abram of God Most High, possessor of heaven and earth: and blessed be God Most High, who hath delivered thine enemies into thy hand. And he gave him a tenth of all.*

In what ways is Jesus like Melchizedek?

- **He receives not only our tithe but our all**
- **He is the source of all blessing**
- **He offers forgiveness on the basis of a perfect, once-for-all sacrifice**
- **He has not ordinary lineage.**
- **He is a priest forever**

Heb 7:15-17 *This becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life. For it is witnessed of him, "You are a priest forever, after the order of Melchizedek."*

- **He offers us bread and wine at the cost of his own blood and body**

Hebrews 10:9-13 *"Behold, I have come to do your will." He abolishes the first in order to establish the second. And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet.*

- **In addition, he is the one who has won the battle for us!**

Verses 5 and 6

⁵ *The Lord (Christ) is at your (Jehovah's) right hand; he (Christ) will shatter kings on the day of his wrath. ⁶ He (Christ) will execute judgment among the nations, filling them with corpses; he (Christ) will shatter chiefs over the wide earth.*

The work of the Priest now shifts to the work of the King. Jesus is at work from the heavenlies. He has entered the Holy of Holies to sit at the right Hand of the Father, where he hears our prayers, intercedes for us and governs by his Spirit.

Heb 8:1-3 *Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, a minister in the holy places, in the true tent that the Lord set up, not man. For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer.*

Heb 9:11-15 *But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies 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. Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.*

He will return at the time of judgment in wrath to destroy all wickedness

Ps 2:5-6, 7-9 *Then he will speak to them in his wrath, and terrify them in his fury, saying, "As for me, I have set my King on Zion, my holy hill." ... I will tell of the decree: The LORD said to me, "You are my Son; today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. You shall break them with a rod of iron and dash them in pieces like a potter's vessel."*

The nations are the possession of Christ (echoing, perhaps, v 3?). In John 17, he asks for the nations!

Verse 7

He (Christ) will drink from the brook by the way; therefore he will lift up his head.

Puzzling verse. The word "brook" can mean a *waddi* that fills with water during the rainy season or during storms.

1 Kgs 17: 4,6 *You shall drink from the brook, and I have commanded the ravens to feed you there." He went and lived by the brook Cherith that is east of the Jordan. ⁶ And the ravens brought him bread and meat in the morning, and bread and meat in the evening, and he drank from the brook.*

Brooks and rivers also served as boundary lines and as places to throw away forbidden things. Moses grinds the golden calf into dust and throws it into the brook. There are numerous occasions like this in the OT. Perhaps the idea is to have it washed out of the country.

We see Samson thirsty after his battle with the Philistines, Elijah thirsty after his battle with the pagan priests and priestesses, David thirsty for the water of Bethlehem, Isaac digging wells, and Jesus offering living water to the woman at Jacob's wells.

The control of water was life and death for people living in Israel, so brooks and "living water" (rather than stagnant pools) are also a sign of God's blessing and control of creation:

Ps 36:8 They feast on the abundance of your house, and you give them drink from the river of your delights.

Ps74:15 You split open springs and brooks; you dried up ever-flowing streams.

Ps 78:20 He struck the rock so that water gushed out and streams overflowed. Can he also give bread or provide meat for his people?"

But to what incident in Jesus life does this verse refer? I wonder if it may refer to what he says just before his death: "I thirst." His head, hanging low, was lifted up for a brief moment, but to drink only vinegar. Then he says, "It is finished." He had drunk the cup to the dregs.

Ps 22:15 my strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death.

Ps 69:21 They gave me poison for food, and for my thirst they gave me sour wine to drink.

Jesus, the Rock, was split open to provide living water for us. Yet he went to his death thirsty, tasting poison and sour wine. He drank the cup of judgment meant for the nations. (Jer 25). Yet, he lifts his head, because God the Father raised him from the dead to eat and drink with his beloved disciples and to pour out living water into our hearts. His battle is over, and, like Samson, he now drinks of eternal life, which he shares with his "possessions" – the children of his youth – you and me and all who believe in him throughout the ages and throughout the world.

Sources:

Bibleworks

Logos

Spurgeon's *Treasury of David*

Kidner, Psalms 73-150

Question:

Spurgeon says this Psalm contains all the major doctrines of our faith. Can you find these doctrines in Psalm 110?

The Trinity

The Incarnation of Christ

The Sufferings of Christ

The Completed Work of Christ

The Resurrection of Christ

The Church

The Communion of Saints

The Last Judgment

The Remission of Sins

The Resurrection of the Body

Life Everlasting

Psalm 110, March 22, 2017 Women in the Word NLPC
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