

The Right Hand of Victory

Psalm 110

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Psalm 110 is the most frequently quoted psalm in the New Testament. While it may not address its readers directly, its focus on the King speaks to the injustice and brings hope to a world that is spiraling into depravity. Psalm 110 is

God's response to a disordered & depraved world (2 Commands)

Command #1: Wait (vv1-3)

v1 – The first 'LORD' refers to *Yahweh*, the God of Israel. The second 'Lord' is *Adonai*, referring to a kingly figure. At the heart of God's response to the depravity in the world is a King: Jesus Christ. God commands King Jesus to wait (v1b).

3 Aspects to Waiting:

1. Wait with honour

v1b – Sitting at the right hand of God is the ultimate place of honour. Jesus sits at that place of honour and waits. As the body of Christ, we too wait with Him with honour (Eph. 2:6b). Even amidst the injustice of the world, we can keep our heads held high, not losing hope – and persevering in prayer. We are seated at the right hand of God!

2. Wait with expectation

v1c – God promises to bring all of the King's enemies under His feet (a footstool). Jesus' enemies are those who hate Him and want Him dead. Jesus waits with honour and expectation that God will fulfil His promise.

3. Wait with Patience

v2 – A scepter is a symbol of kingly authority; Zion is the royal city of David. God chose the city of Zion (Jerusalem) to signify the authority of His King. The King's enemies are yet to be destroyed (v2b). His people are yet to come to Him (v3). God has fixed a day for these (Acts 17:31). As Jesus waits for that day to come, we too wait with patience.

We are not alone in our waiting! Jesus waits with us (Heb. 10:12b-13).

Command #2: Act (vv4-7)

v4a – God strongly makes a promise. Behind this promise is a call to act.

2 Aspects to Acting

1. Act with purpose

v4b – A priest is a mediator that stands between God and men and lives to seek peace between them. While it is not possible for an Israelite to be both king and a Levitical priest, the kings of Israel still did some priestly work. They were priests after the order of Melchizedek - himself a priest and king over Salem (Jerusalem). David continued Melchizedek's legacy as priest king by becoming a champion of righteousness on earth and of making peace with God (Heb. 7:1-2). The priestly role for the King gives purpose. Jesus is the ultimate Priest-King and as His followers, we are called to also be champions of righteousness and peace (1 Peter 2:9a).

2. Act with passion

The king's passion is seen in his wrath (v5), in his scope and his hot actions against the wicked (vv5b-6), and in his relentless pursuit (v7). He will satisfy the wrath of God and establish everlasting peace between God and Men. This will be Jesus' passion.

Gen. 3:15 – The same word in God's promise to crush Satan's *ro'sh* (head) is used in Psalm 110:6b – he will shatter *ro'sh*. Jesus Christ, the offspring of Eve and the true Priest-King, will stamp out all of Satan's influence over the wide earth and shatter Satan's skull underfoot as His footstool. Jesus shares this final victory with us (Ro. 16:20a).

Jesus will return soon to make all things right. The injustice of the cross is the guarantee that justice is coming.