

Christ:
King, Priest, Judge

Psalms 110

October 16, 2022

What does Psalms 110 teach Us?

1. Christ is sitting at the right hand of God. This refers to His exaltation and enthronement. The significance of this verse is seen in the fact that it is mentioned approximately twenty times in the New Testament.
2. His power, His authority, His scepter. He is the exalted One, the enthroned One, the Victor, and the One who has the scepter. The rod is in His hand (verse 2).
3. The victory of Christ. He has won the victory, and He is going to win many more victories. The fact that God has promised to make all His enemies His footstool is an aspect of His victory.

What does Psalms 110 teach Us?

4. Christ is still fighting, and He will fight to the end. In verse 3 we have this phrase: *"In the day of thy power."* The word "power" in this phrase has another meaning. The margin of the American Standard Version says, *"in the day of thy army,"* and the Goodspeed translation has *"on your day of war."* It is not only the day of His power, but also the day of His fighting. God's people will fight for His cause (not physical warfare with physical weapons).
5. He is today the Priest. He is the King, He is the Warrior, and He is also the Priest. He is a Priest according to the order of Melchizedek, not according to the law of a carnal commandment, but in the power of an endless life (Hebrews 7:16).
6. He will eventually return to judge all nations.

Son of
David
LORD OF
DAVID

SON OF
GOD

"What do you think about the Christ? Whose Son is He?"

Matthew 22:42

Jesus' audience did not question His application of this to the Messiah (or Christ).

King David, would not prophetically call his descendant **Lord** (*kurion*), i.e., "master," unless there was something about His nature and standing that attained a higher rank than David. But, how could one attain a higher rank than king David?

"What do you think about the Christ? Whose Son is He?"
Matthew 22:42

- Mark makes it clear that this question was also offered *"while he taught in the temple"* (Mark 12:35).
- Matthew's use of the term *"Son of David"* was understood in a Messianic sense (1:20; 9:27; 12:23; 15:22; 20:30-31; 21:9, 15).
- This association began with the special promise that a *"lawgiver"* bearing *"the scepter"* would rise out of Judah, the tribe of David (Genesis 49:10). To David it was promised that his throne would be established *"forever"* (1 Chronicles 17:7-14; 2 Samuel 7:12-16).

"What do you think about the Christ? Whose Son is He?"
Matthew 22:42

- "Finally, concerning David's father, Jesse, the many Messianic prophecies of Isaiah were connected with one said to be 'from the stem of Jesse' (Isa. 11:1) but also one called the 'Root of Jesse' (Isa. 11:10). These prophecies made it clear to Jesus' audience that the Messiah (or Christ) was **the Son of David** (*tou Dabid*)."

(Kyle Pope, *Matthew*, Truth Commentaries, page 774)

Kiss the Son

- Offer yourself willingly in the day of His power.
Psalms 110:3
- Serve with fear and rejoice with trembling!
Psalms 2:11-12

“Blessed Is The Man”

Studying the Psalms

Psalms 1

October 16, 2022

Outline Psalms 1:1-6

- The blessedness of the **righteous man**.
 - His character. 1:1-2
 - His prosperity. 1:3
- The condition of the **unrighteous**.
 - Nothing like the righteous. 1:4
 - No good end. 1:5
- The final contrast between the two **“ways.”**
 - The righteous. 1:6
 - The unrighteous. 1:6

Choices

- Moses said, *“I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed; to love Jehovah thy God, to obey his voice, and to cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.”* (Deuteronomy 30:19-20; cf. Joshua 24:15; 1 Kings 18:21; Jeremiah 21:8-9).

Choices

- And Jesus said, *“Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.”* (Matthew 7:13-14; cf. Luke 13:24-27).

Blessedness Of The Righteous

Character of the **blessed man**. 1:1-2

“It does not mean ‘fortunate’ or ‘lucky’ (blessedness does not depend on fortune or luck – medieval English ‘hap’ – but on God’s will: Pss. 33:12; 65:4).”

(Evan and Marie Blackmore, *Psalms I*, Truth Commentaries, pages 100-101)

Blessedness Of The Righteous

Character of the **blessed** man. 1:1-2

“Nor does it mean ‘cheerful.’ It is describing the man’s condition, not his feelings. Jesus was ‘a man of sorrows, and acquainted with grief’ (Isa. 53:3), and those who follow him faithfully will likewise have ‘great heaviness and continual sorrow in [their] heart,’ especially when they contemplate those who are still outside Christ (Rom. 9:2).”

(Evan and Marie Blackmore, *Psalms I*, Truth Commentaries, pages 100-101)

Blessedness Of The Righteous

Character of the **blessed** man. 1:1-2

“The man described here is blessed or ‘happy,’ not in the sense that he is lucky or that he is cheerful, **but in the sense that he is prospering** (‘whatsoever he doeth shall prosper,’ v. 3).”

(Evan and Marie Blackmore, *Psalms I*, Truth Commentaries, pages 100-101)

➤ In other words, he is abundantly blessed. (cf. Mark 10:29-30)

Blessedness Of The Righteous

Character of the **blessed** man. 1:1-2

■ “Evildoers may be given various names (ungodly ... sinners ... scornful), and so may temptations to participate in evil (walking in their counsel ... standing in their way ... sitting in their seat) – but all forms of evil are traveling along one path, and all lead to one end (v. 6). All alike are to be avoided (1 Thessalonians 5:22).”

(Evan and Marie Blackmore, *Psalms I*, Truth Commentaries, page 100)

Blessedness Of The Righteous

Character of the **blessed** man. 1:1-2

Negative: cf. Deuteronomy 6:6-9

■ **“walketh not in the counsel of the wicked”**

■ Going along with the crowd. **“He that walketh with wise men shall be wise: but a companion of fools shall be destroyed”** (Proverbs 13:20).

■ **No counsel against the Lord can succeed.**

■ Proverbs 21:30, **“There is no wisdom nor understanding Nor counsel against Jehovah.”** (cf. Isaiah 8:10).

Blessedness Of The Righteous

Character of the **blessed** man. 1:1-2

Negative: cf. Deuteronomy 6:6-9

■ **“nor standeth in the way of sinners”**

■ Taking a stand with the crowd. **“If sinners entice thee ... walk not thou in the way with them; refrain thy foot from their path”** (Proverbs 1:10, 15; 4:14).

■ That way **“is as darkness.”**

■ Anyone who walks on it will **“stumble”** over what he cannot see (Proverbs 4:19; 2:13); he **“knoweth not whither he goeth, because the darkness hath blinded his eyes”** (1 John 2:11).

Blessedness Of The Righteous

Character of the **blessed** man. 1:1-2

Negative: cf. Deuteronomy 6:6-9

■ **“nor sitteth in the seat of scoffers”**

■ Sinning is not enough, mockery is added.

■ A scornful person is someone incapable of heeding wisdom (Proverbs. 14:6), unwilling to listen to reproof (13:1; 15:12; 9:8), scoffing at the notions of sin (14:9), and justice (19:28).

■ Thus any scornful person is foolishly acting wickedly.

Blessedness Of The Righteous

Character of the blessed man. 1:1-2

Negative: cf. Deuteronomy 6:6-9

■ ***“nor sitteth in the seat of scoffers”***

- Sinning is not enough, mockery is added.
- It is better to sit or dwell ***“in the wilderness,”*** or ***“in a corner of the housetop,”*** than with such people (Proverbs 21:19, 9; 25:24).
- Therefore the righteous man ***“will not sit with the wicked”*** (Psalms 26:4-5; 101:7); instead, he sits or dwells ***“in the house of the Lord all the days of my life”*** (27:4; 84:4), ***“in the secret place of the Most High”*** (91:1), ***“before God for ever”*** (61:7).

Blessedness Of The Righteous

Character of the blessed man. 1:1-2

Positive:

“But his delight is in the law of Jehovah.”
cf. Psalms 119:16, 24, 35, 47, 70, 77, 92, 174;
Jeremiah 15:16-17; Psalms 19

“and on his law doth he meditate day and night.” (Moan, utter, speak – cf. Joshua 1:8)

NOTE: Habitually, sets aside time