

Dr. Bruce Waltke, Psalms, Lecture 22

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This is Dr. Bruce Waltke and his teaching on the book of Psalms. This is session number 22, The Liturgical Approach, Coronation Psalm, Psalm 110.

Lord, we've been learning that we do not barge into your presence, but that we have to come within the structures of your covenant in a way that's pleasing to you.

Thank you that you not only instruct us in the way we should live, but by the power of the Holy Spirit, you empower us. To live as you instructed us. We do not depend upon ourselves.

We pray as our Lord taught us to pray, lead us not to temptation because we realize our weakness and we could not handle it apart from your grace. We need you. We are not strong in ourselves.

So, thank you for your enablement. Thank you for your cleansing. Thank you that you make us a holy people, both by blood and water and word and spirit. In Christ's name, Amen.

All right, we've been looking at the liturgical approach to the Psalms in which we have considered what the, we use the word cultus instead of liturgical primarily, looking at the external expressions of religion. We've considered how the cult functions and different aspects of the cultus.

We've seen how the Psalms are composed as a libretto to the cultus that Moses gave us sacred personnel and gave us sacred institutions and sacred seasons, assumed a sacred site. David had transformed all that into opera. So the Psalms were the libretto accompanying the ritual that Moses had given the people.

The Psalms were also set to music. The temple was so much grander than the tent. So really I say that David was like a Mozart and transformed the ritual into opera in a grand and glorious way to the praise of God and actually under the inspiration of God.

And then there has been a pattern. We've taken a psalm or two to illustrate the liturgical approach. I have chosen coronation psalms, and coronation liturgy, in which the king is installed as God's king on Mount Zion.

And last hour, we looked at Psalm 2, where he installs his king on Mount Zion, which was a symbol of heaven. In Psalm 110, we have further that we have the king being

seated at God's right hand. So, in your notes, I don't have the page number, but on page 284, we take up Psalm 110, which is another coronation psalm.

I begin by pointing out how it functions in the New Testament. It's a very important psalm, perhaps the most important psalm in the New Testament. There are three complete citations of one verse from Psalm 110, the whole psalm in view in the New Testament.

And so, for example, the first one is when Jesus is tested by the Pharisees and by the Sadducees. And then he tests them by Psalm 110. I think you remember the context in Matthew 22, that the Pharisees who disliked Rome brought with them the Herodians who submitted to Rome in order to trap Jesus.

And they asked him the question, is it right to give the imperial tax to Caesar? And it's a trap because whoever Jesus answers it, he's on the horns of a dilemma. If he says, yes, if he said, no, it's not right to pay taxes to Caesar, then the Pharisees brought along the Herodians because then they would report Jesus to Rome and they would accuse Jesus of treason because he refused to pay tax to Caesar, whereupon the Romans would reject him. On the other hand, if he said, yes, you should pay taxes to Caesar, then the Pharisees would accuse him to the people that he's disloyal to the nation, that he's submitting himself to Rome, which they wanted to throw the yoke off.

And so, the people would reject him. So whatever Jesus does is wrong. And Jesus said, bring me the coin.

And he said, render to Caesar what is Caesar's, namely the coin, and render to God what is God's, namely your heart or your person, which is in the image of God. Then he's tested by the Sadducees and they questioned him about the resurrection. They don't believe in the resurrection.

So, they have this story about a woman who had seven men who were brothers and they all die sequentially. And a woman is married sequentially to these seven men, these seven brothers. And the question is in the resurrection, whose wife is she? And Jesus says that in the resurrection, we will be like angels.

We neither marry nor given in marriage. And then he turns around and says, the Sadducees only accepted the Pentateuch and not the rest of the Old Testament. His argument has to come out of the Old Testament.

So very cleverly, he says, God said, I am the God of Abraham, Isaac, and Jacob. And Jesus says he's not the God of the dead. He's the God of the living, and he could argue therefore that Abraham, Isaac, and Jacob were still living.

Then the lawyer comes to test Jesus. What's the greatest commandment? And Jesus gives us the two commandments of loving God with all your heart and your neighbor as yourself. But then Jesus turns the table on them.

And he asked them the question, whose son is the Messiah? And they were willing to grant a human Messiah, but not a divine Messiah, a God-man. And so then he said, whose son is he? And they said, son of David. But then Jesus pushes them.

Then how did David, the greatest King, say to his Lord? How did David say to his Lord? He says, the Lord said to my Lord, and David is speaking. David is the greatest of Israel. And yet there's one greater than David.

And Jesus is arguing that one greater than David is not just the son of David. He's the son of God. And that story is very basic to the Christology, the identification of Christ as the son of God, that he's more than a man.

He is God incarnate. And so that story is repeated both in Matthew, Mark, and Luke. It's quoted again in the very first sermon, along with Psalm 2. And you have in Peter's great sermon that he ascended into explaining the phenomenon of Pentecost.

He says that he ascended into heaven and sat down on the right hand of the majesty on high. And from that position, he poured out his Spirit on his church which enabled the church to expand universally. So again, a full text is cited in the very first sermon.

And then of course, the right of Hebrews says that after he had made purification for sin, he sat down on the right hand of the majesty on high. Having sat down on the right hand of the majesty on high, he by his much inherited, a more excellent name than the angels. And then, for which of the angels did he ever say, you are my son, today have I begotten you.

So, the right of Hebrews puts these two Psalms together with reference to our Lord Jesus Christ. And of course, Hebrews really develops the whole idea of Psalm 110 and verse four, where God says to him, you are a priest like the order, like Melchizedek. And so, you have a whole argument of Hebrews chapter seven to show how Jesus is like Melchizedek.

So, this Psalm, that's this statement that Jesus sits on the right hand of God and he's like Melchizedek. That theology is minted in Psalm 110 and circulated in the New Testament. In fact, this Psalm is whole verses cited these three to five times.

And then there are 25 allusions to the Psalm in the New Testament more than any other Psalm. So, it's very important to the Christology of the New Testament. It's also found, and I also call attention to Mark 14 when he's on trial before the high priest.

And on the bottom of page 284, I cite Mark 14.61 to 64, the high priest asked Jesus, are you the Messiah, the son of the blessed one? To which Jesus replied, I am. And you will see the son of man seated at the right hand of power and coming with clouds of heaven. To this confession, I add, the high priest responded, you have heard the blasphemy that he calls himself the son of God, making himself equal with God.

And so that confession of this Psalm leads directly to the crucifixion. On page 285, I cite passages from the epistles, both from Paul and from the writer Hebrews as well from Peter. We've already mentioned the importance of the Psalm and one of the three Psalms in which the writer Hebrews bases his argument and his Christology about Christ is based on this Psalm.

In Paul, we read it as part of the early confessions of the church that Romans 8 was probably an early hymn celebrating the continually present intercession of Christ at God's right hand. And Paul says he is at the right hand of God interceding for us. First, Colossians 3.1, is probably a baptismal formula reflecting on the heavenly identity of those who share in Christ's death.

Paul says, since then you have been raised with Christ, set your heart on things above where Christ is seated at the right hand of God. And again, in Ephesians worship him, exclaiming the universal kingdom of the risen Christ who sits at God's right hand when he raised Christ from the dead and seated him at the right hand in heavenly realms far above all rule and authority. So, you can see this whole theology that God, that Jesus ascended to heaven and sits at God's right hand is crucial to New Testament Christology.

In 1 Peter 3.22, again, probably a baptismal context for those trusting in the risen Christ, who as he says of him and those being baptized, who has gone into heaven and is at God's right hand with angels, authorities, powers in submission to him. In the church, this psalmist played a crucial role. We all know it from the apostolic creed and from the Nicene creeds, both of them, the apostolic creed, the seventh confession that he ascended into heaven and is seated at God's right hand.

And most of us recite that every Sunday, one of the confessions, many of us do. And all of them go back to this minting of this coin in Psalm 110. Often it is used for Ascension Sunday and so forth in the history of the church.

So the point I'm making here, this has been a very important psalm in church history, both in the gospels, in the epistles, and throughout the history of the church. Now we want to look at the psalm itself. And first of all, we're going to next thing, page 286.

Let's translate the psalm. Here we see the importance of the superscript that is the psalm of David and the whole thing that David is saying to someone that he is his Lord. And who can be David's Lord, which means David is his slave.

Everybody is the slave of the king. But this king, David is a slave to someone much greater than he, which is the Messiah, the Lord Jesus Christ. So, he says, the Lord says to my Lord, sit at my right hand until I make your enemies your footstool.

The Lord sends forth your scepter from Zion, your mighty scepter. And he says, presumably, rule in the midst of your enemies. End of quote.

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. The Lord has sworn and will not change his mind.

You are priests forever. I think this should be translated like Melchizedek. The Lord is at your right hand.

He will shatter kings on the day of his wrath. He will execute judgment among the nations, filling them with corpses. He will shatter the head over the whole earth or the heads or chiefs over the whole earth.

He will drink from the brook by the way, therefore he will lift up the head. But the way of introduction as to its form, obviously we're dealing with poetry, and poetry is filled with imagery. So, God's army is likened to the dew of the morning.

The king's victory is likened to his, and his endurance is likened to taking a drink from a wadi along the way. So, it's filled with that kind of imagery. It's full of parallelism.

And in form, it's a psalm. It's sung to the accompaniment of stringed instruments. And in fact, this is a prophecy.

And so often music was used for the inspiration of a prophetic utterance. And the context seems the setting seems to be a coronation liturgy. When God says to his king, sit at my right hand.

And if we keep a left eye on the historical king is when he sat at God's right hand. I'll talk more about that, why he sat at his right hand on that level. And then that is a picture of Christ's ascension.

And he is in the position of authority as who will judge the earth and he is at God's right hand. That is a coronation liturgy also finds support from Assyrian coronation poems. Here I'm dependent upon a doctoral dissertation by John Hilbers, who

formerly taught at Dallas, did his doctor's dissertation at Cambridge, and called a cultic prophecy in the psalm.

He compares Psalm 110 to these prophetic poems for the coronation of the Assyrian king. And he's mainly dealing with texts from the time of Esarhaddon about 675 BC. Here are some of the parallels between them.

Both begin with an introductory formula such as we have in verse one, the Lord says to my Lord, and that's how these Assyrian coronation liturgies begin. Secondly, they are divided into two parts with a sub-oracle. So also in this psalm, you have the Lord speaking twice, first in verse one, the Lord says to my Lord, sit at my right hand until I make your enemies your footstool.

And then the second half of the psalm in verse four, the Lord has sworn and will not change his mind. And again, God speaks this time adding, not only is the king sitting at God's right hand and he will make all the enemies the footstool of his feet, but you are priests forever like Melchizedek. So as in the Assyrian royal prophets coronation liturgy, we have a subdivision into two parts.

One of the difficulties we have in the psalm is the changing of speakers. That's what happens according to Hilbers in the Assyrian coronation liturgies. There's a change of speakers.

So, for example, in this psalm, the Lord speaks in verse one, sit at my right hand, but then in verse two, David speaks, the prophet speaks. The Lord sends forth from Zion your mighty scepter. So, God is speaking in verse one and the prophet or David is speaking in verses two and three.

In verse four, God is speaking again. And he says to him, you are priests forever like Melchizedek, end of quote, whereupon the prophet addresses the king and he says, the Lord is at your right hand. So, it's God who speaks to the king in verse four.

And then it's the prophet who speaks to the king in verses five through seven. So you have verse one, God speaks to the king, and two or three, the prophet speaks to the king. In verse four, God speaks to the king, five through seven, the prophet speaks to the king.

And not only do you have the change of speakers, but you have the change of addressees. So, for example, when he, in the prophet responds that you are priests like Melchizedek in verses five through seven, we have the prophet addressing the king as he did in verses two and three. The Lord is at your right hand.

He will shatter kings on the day of his wrath. But now he talks about the king and he's talking to the congregation. He will execute judgment among the nations.

And he's talking not to the king, but he's talking about the king. And so you have this kind of shift from addressing the king to addressing the congregation. According to Hilbers, you have the exact same thing in the Assyrian coronation liturgy, where you have the change of speakers.

If you're doing this in a temple ritual, it would have been antiphonal. And there would have been different speakers. I didn't make this point in Psalm 2, but there probably were different speakers in Psalm 2. Someone was representing the nations.

When they said, throw off his yoke from us, someone is speaking for God, probably the priest. I've stalled my king. Then the king is speaking in verses seven through nine, and then the psalmist himself is speaking.

So probably it's antiphonal. And you would have understood the change of speakers by the change of voices from someone representing the nations, the priest representing God, the king representing himself, and then the psalmist addressing the nations again. So, I would understand this someone is representing God, probably the priest would have said that, sit at my right hand and you will be a priest like Melchizedek. And then you had the prophet himself who would have spoken to the congregation. Bruce, are you aware of the history behind responsive reading and whether it is a modern reflection of antiphonal psalms? Oh, and modern is real? Modern responsive reading when we go back and forth.

What about it? Was that done to mimic antiphonal psalms or are you aware of that? I'm not aware. I mean, it seems most plausible to me since there are no antecedents to these pronouns, that there must have been a change of voices in order to indicate the changes. Otherwise the antecedent to the you and the he and so forth, it's just not given.

It's just kind of assumed. And I think it would be hard in listening if there wasn't a change of voices. So, I think it's something I'm inferring along with most others that there is this antiphonal and that would indicate that it was part of a liturgy.

If it's antiphonal, that assumes a congregation participation. Again, in the Assyrian Annals, it's in number D I put down for the legitimization of the realization between the deity and the king, the city, not God's right hand. And again, the enemies are going to be at his feet.

That's also in the Assyrian material, the promise of the destruction of the enemies, as you might expect is also in the Assyrian material. The promise of universal dominion is parallel to the Assyrian prophecies. The presence of loyal support, your people will be willing on the day of your power, Psalm 110.3. The divine promise accompanied by denial of lying, the Lord has sworn will not repent.

The affirmation of priestly responsibility and the eternality of royal prerogatives that forever you are a priest forever. All of that finds analogy in the Assyrian coronation liturgies and prophecies. Can we lock him up? Here's his marking and it's okay.

Okay. I'm sorry, I was marking at you. Okay.

All right. Now we tried to show the background to the form of the psalm. We've talked about the importance of the psalm in the New Testament.

Then we translated the psalm. We talked about the form that is a coronation liturgy, similar to the coronation prophecy at the coronation of the Assyrian king, all of which is obviously pre-exilic. I now want to talk about the rhetoric of the psalm and the way it is structured or its logical outline.

This division between God speaking and then the prophet reflecting upon that speech into two parts. You have the introduction to the divine citation, the Lord has said, and then you have the divine citation, sit at my right hand. Then you have the prophetic reflection on that and that he's to rule in the midst of his enemies and his people will be willing on the day of his power.

Then you have the introduction to the next citation, the Lord has sworn, he will not change his mind. Then you have the statement, you are a priest forever after the Eilat-Melchizedek. And then you have the conquests and victories of the king that follow.

So they are, this is what we call alternating parallelism. Then in both halves, we have an introduction to the divine citation, a prophecy for David's Lord. The Lord says to my Lord, then you have the divine citation to the Lord Messiah, sit enthroned until I make your enemies the footstool of your feet.

Then, we have the prophetic reflection on that divine citation, which is addressed to the Lord or to the Messiah that the Lord initiates the holy war. The Lord will extend your mighty scepter from Sion. Then the king says, rule in the midst of your enemies, and the Lord's Messiah or his troops will be willing to fight the day that he manifests his power.

So, he says, your troops will offer themselves freely on the day of your battle, arrayed in holy splendor. Your young men will come to you like dew from the womb of the morning. The second stanza again, an introduction to the citation, an irrevocable oath, the Lord has sworn, will not change his mind.

The divine citation, you are a priest forever like Melchizedek. And then the reflections on that citation, that is, first he addresses the Lord, that the Lord is at your right hand. Perhaps already here, he's addressing the congregation.

Then he says of the king, he will shatter kings on the day of his wrath. So, what's going on here, instead of directly addressing the king to embolden the king and spiritually strengthen the king, he talks about the king. And of course, the king is overhearing this.

And through the overhearing of it, if you hear other people speak about you, that itself can be empowering and have spiritual benefit. So, while he's addressing the congregation, the king is hearing it and receiving spiritual strength from the confession. So, they're not, they kind of, to my mind, hold together quite well.

So, the Messiah judges the whole earth. He will execute judgment among the nations, filling them with corpses. He will shatter chiefs over the whole wide earth.

And then he will consummate his victory. He will drink from the brook by the way, therefore, he will lift up his head. We'll talk in the next lecture about rhetoric, but one of the structures in rhetoric is alternating structures.

So, you can see this is an ABC introduction, citation, reflection, A prime introduction, B prime citation, C prime reflection. And you could see how they're parallel to one another. And that helps really, I think, to understand this psalm better.

It's also interesting that the two halves fall into equal parts. In the Hebrew text, there are 74 words in verses one through three and 74 words in verses four through seven. And this is not unusual to get that kind of symmetry in the psalm, just like Psalm 2 had three verses, three verses, three verses.

And all of that kind of structure and symmetry is to show us God is a God of order and that he is ruling and in controlling. Looking at part two, then the exposition and the superscript that's by David. And I argue that's crucial to Jesus' argument that Messiah is the Lord because it is the King that's calling him his Lord.

And so, he's greater than just the son of David. That David is here a prophet, prophesying a future. He's talking to the King, but he's talking about someone who's going to rule the entire earth again.

So, he's a prophet anticipating what will be fulfilled in Christ and consummated. It's being fulfilled today in his resurrection and his ascension. And it will be consummated at the second coming when he will indeed judge the world.

Those who deny Davidic authorship reach no consensus about the date. But, okay, it's a psalm we said, and like much prophecy, it's accompanied with music. So, the introduction to the citation, we have the name of God again, it's Yahweh, the eternal one.

So he is the one who is eternal, who's unchanging, glory to the Father, Son, and Holy Spirit as it was in the beginning is now and will be evermore we confess. And I am who I am is incommunicable attributes. That is, there is none like him.

I am who I am. And there is none who is eternal. There is none who is an aseity, who is not derivative.

He's totally existing from himself. He's God. And not only his omnipotence and his omnipresence and his omniscience, but there's none like him who is a pardoning God like you, full of grace and mercy, as well as his justice.

And when it says, the Lord says, there are different words in Hebrew for speaking. If it's the act of speaking, they'll use the word dibber to actually speak. If they're referring to the content of what is speaking, they'll use the word ama.

It refers to this is what he said, the act of speaking dibber, the content of what is spoken, then you use the word ama. This word is different. This word means prophetic speech.

It's used normally of God. And of course, the only way we know what God says is through a prophet. So, naum really refers to prophetic speech.

It's someone who's speaking in the Spirit. That is how Jesus must have understood this word because he says to those who were trying to trap him, how then did David in the Spirit say? And he knows he's in the Spirit speaking this because of this word naum. It's not the normal word.

It's a prophetic word. I give you some other verses where this word is used with prophets. It's used for Balaam when he gets his oracle and it's used for David in Psalm 18 and 2 Samuel, I think that should be 2 Samuel 22 instead of 2 Samuel 23.

And the writer of Hebrews says that David was a prophet, but he was a prophet and knew that God had promised him an oath that he would place one of his descendants on the throne. Turning to the next word, he said to my Lord, that means David is his slave. He is the master.

He's the Lord of all. We thereupon come to the citation itself and the citation empowers him to rule. He's given the authority and the power to rule.

And so, he says, sit at my right hand. Sitting is the posture of authority. When Moses taught, he sat.

When Christ taught, he sat on the Sermon on the Mount. The Pope speaks ex cathedra. He speaks from the chair.

We talk about the Bishop C, which comes in abbreviation for seat, but the position of authority is sitting down. And so he says to his Lord, sit at my right hand. I get into that somewhat because I was asked to introduce Trempe Longman when he was given the chair of Old Testament at Westmont Theological Seminary.

So, I wondered where did this idea of chair come from? Well, I discovered that back in the 15th century, the first reference to the chair comes from the Regius Professor of Old Testament. Now the second reference to chair is for the Regius Professor, the Royal Professor of Old Testament at Oxford. He was literally given a chair for which he would sit.

Therefore, he had authority in that classroom because he sat on a chair. I also discovered that in the nobleman's home, there was really only one chair and that was for the nobleman. Everybody else sat on stools around him.

So, they actually gave him a chair that he would sit on that symbolized his authority. This is what it's talking about. It says, sit, which is the position of authority and rule.

Then he says at his right hand, and I think since this is a, the temple is a copy of heaven, what you have here on the temple complex, the temple complex around the wall, there was one wall around the whole thing. You had the temple facing to the east and on the south side, on the right hand, there was the portico of justice. The king sat on his throne at the portico of justice and made the judgment.

So, in the temple, you have the 10 commandments and the ark that represented God's rule. Then at his right hand, you have the king who implemented the covenant, who implemented the rules. That's how I understand the right hand.

It helps us to understand heaven itself, that God is the one who gives the law. Jesus is the one who expedites, upholds, and administers the law and justice. So he's the one that will judge the earth.

That's how I best understand sitting at my right hand, that he is the judge of all and he's under God. This would find, I give some illustrations of why this is the highest authority of sitting at the right hand. That is, for example, when Bathsheba enters before Solomon, he says, sit at my right hand.

He gave her the highest honor, but yet he was smarter than to listen to her. So even though she had the highest honor, he exercised his own royal wisdom and saw behind Adonijah's scheme to get the throne by wanting the Abishag, David's concubine as his wife. Again, in Matthew chapter 20, verses 20 through 24, the mother of Zebedee's sons, that is, James and John, she wanted one to sit at his right hand and one at his left hand.

This would be the highest authority. Jesus said that's for the Father to give. First of all, you have to be willing to drink the cup of which I drank, which is the cup of willingness to die for other people.

All of that would show the place of the authority of sitting at God's right hand. At the right hand is the place of judgment and the execution of the 10 commandments. I point out a parallel on page 291 to the Egyptian coronation liturgy.

In the Egyptian coronation ceremony, it had two parts. There were two coronations. One was at the temple and the other was at the palace.

He was conducted to his palace where he ascended his throne, where in a more or less threatening way, he announced Urbi et Orbi, the start of his rule. That is what it's meant by that, the rule over city and rule over state, his universal rule over the city and over the universe. So, I understand that to be a type fulfilled in the ascension of our Lord Jesus Christ into heaven, where today the Son of Man sits at God's right hand and is given a kingdom.

He's pouring out his spirit, establishing his kingdom. Today his kingdom is universal. In almost every language, there are people worshiping the Lord Jesus Christ.

I think that we don't realize how great God's kingdom is and what power he's doing, what he's doing, especially in Southeast Asia. I mean, it seems to me that the Spirit of God will move where he will, but it started, it seems to me at Jerusalem and Judea and Samaria and then to Rome and then to Europe and includes the U.S. But today the major spiritual movement is in Southeast Asia. It's in the east.

60% of all evangelicals are in Southeast Asia. There are more evangelicals in Southeast Asia than in all of Europe and the English-speaking world. It is very powerful there.

What's interesting to me is so many of our Chinese students have it in their hearts to bring the gospel to Jerusalem and back to the Jews. I think that's kind of toward the end of the age. So, the gospel will have gone around the entire earth as I just look at church history and the way God is moving.

When he says, until I make your enemies the footstool of your feet in English, when you say until it means then it's going to stop, but that's not what's meant by the Hebrew until. It means it's a continuing state of affairs. Even after it reaches a fulfillment, a termination point, he will continue his reign forever and ever.

God says until I make the enemies of the footstool of your feet. So that while God uses the king to establish his kingdom, ultimately as in Psalm 92, if you recall the center four words, the Lord is on high and behind it all is God the Father. That's to use New Testament theology.

And I make your enemies, the enemies are the same as in Psalm 2. It's those who are opposed to God's rule, those who are opposed to the 10 commandments. And as I commented, our Supreme Court, tragically, the majority is opposed to the 10 commandments. You can see the apostasy of our country because all over the Supreme Court, there are the 10 commandments that they are violating and no longer uphold.

I mean, it's a vivid, dramatic change. And on the corner piece of the Supreme Court, where all the jurists are looking to a central figure, most who interpret that iconography on the temple, they identify that as Moses and the 10 commandments. So you can see the apostasy of our country and where we're going.

When it says the footstool of your feet, the footstool was actually part of the throne. It went right with the throne. And what we can see from the footstools in Egypt, is that the footstool had the heads of the Pharaoh's enemies.

He put his feet literally on their heads as they were portrayed there and they were under his rule. And that is the imagery being used here that his enemies are, as it were, painted on the footstool. And here's the sovereign that's ruling over it all.

Says Paul in verse. So, I comment on Tukanamen's footstool, a representation of foreign captives, they're prostrate with their hands behind their back. And to depict symbolically his enemies as already bound and under his feet.

From the victor's perspective, it connotes disdain and judgment. From the victim's perspective, it denotes shame and humiliation. Paul says of Christ, for he must reign until he puts all his enemies under his feet.

The last enemy to be destroyed is death, but he has put everything under his feet. Now, when it says that everything has been put under his feet, it is clear that he does not include God himself who put everything under Christ. So, the final enemy that he will conquer is death itself.

Whereas the grave swallows up everybody, Christ's victory swallows up death. And it's greater than death itself. Says Paul in Ephesians, and God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.

So, we looked at the introduction, the Lord says, we looked at the citation itself of sitting at my right hand until I make your enemies the footstool of your feet. And we've commented as we go slowly through the psalm on every word. Now we come to the citation itself, I mean, to the reflections on the citations.

The prophet is now speaking and he says, we'll go back to the translation on page, you should have that before me, on page 286. And now the prophet speaks, the Lord sends forth from Zion, your mighty scepter. And he quotes the Lord, rule in the midst of your enemies.

The scepter is the mace, which was the badge and symbol of authority. And it's mighty. It's elsewhere in Psalm 2, it was called to be a scepter of iron that cannot be broken.

And he says, send forth and the picture is he's to extend his sway in ever widening circles to encompass the entire earth as we have been known him. And Zion is conceptualized and said to be such in Ezekiel 38, is conceptualized as the center of the earth from which this kingdom expands to the ends of the earth. And he's told to rule, that is to say, he's to initiate this holy war and to bring people in submission to the gospel of freedom, the law of freedom that frees people from sin and death and brings them salvation.

Today, I say he rules through the suffering church, filling up his sufferings. The church relies on prayer, the Lord's prayer, for example, your kingdom come, your will be done on earth as it is in heaven. And through that prayer, as we pray many traditions, Elaine and I pray three or four times a day, your kingdom come, your will be done.

And it's an answer to prayer that God is establishing his kingdom as well as through witness. In verse three, he says, your people will offer themselves freely. Here, I think the people are, as in elsewhere, the people can refer to troops as Psalm 44.

Remember that it's the army they've called the people, but it was the army that repaired to the temple that went down in defeat. And I think primarily here it's referring to the young men, the young warriors who go out into battle. And the word freely is the word used for a freewill, like a freewill offering.

That is this army is totally volunteer. They're moved spiritually. The word is often, I say, used for freewill offerings.

They're not required. So, they're represented as dedicated, fearless warriors to support their king on the battlefield. They love and trust their king and know their cause is just.

And today it's found with his disciples. We do not fight today with a literal sword. We fight with the sword of God's word.

Ours is not to establish a carnal kingdom. Ours is to establish a spiritual kingdom, the rule of God and the horse. And that in turn will affect the world politically.

This is true to the Holy War rules of Deuteronomy chapter 20. The rules of Holy War are given that only volunteers could fight. There was no drafting.

Then the officers shall say, as they weed out those not fit to go to battle, is anyone afraid or fainthearted? Let him go home. So, his fellow soldiers will not become disheartened. That's part of the rule of Holy War.

To participate in Holy War, you must be totally dedicated to the cause and you're a freewill offering. This is how I bring in here 1 Corinthians 15:29, where Paul says, and what shall we say of those who are baptized for the dead? This has been misunderstood say by the Mormon sect that we can be baptized, someone who isn't baptized, we can be baptized in their place. So, we can have a surrogate baptism.

So, they have a baptism for the dead. So, you take the place of the dead person. That is certainly not what Paul has in mind.

He's talking about the resurrection of the dead. If there's no resurrection, then he's saying, why would anyone replace the martyrs and accept baptism into martyrdom if there's no resurrection from the dead? So, therefore, these martyrs in the apostolic community went down in death. The early church went down in death.

They were martyred. Why would anybody step into their place and be baptized to replace them in this army if there's no resurrection from the dead? It makes no sense, says Paul. And that's how I understand that verse.

I argue that in my doctor's dissertation at Dallas, where I worked on the two prepositions, *hyper*, *ante*, and *hyper*. They're both translated for, he gave his life a ransom for many and he died for our sins. Anyway, so I got into that verse.

Philippians 2, and Paul talks about himself as a drink offering poured out as a sacrifice. And then I quote from a recent article that was in the Wall Street Journal. And I comment wars are not won or lost.

Wars are not won or lost on the battlefield. They are won or lost in the minds of men. The pen is mightier than the sword.

The Wall Street Journal reports that after driving ISIS out of the town of Qabna in Syria, the Kurdish commander said, we only survived because we believed in our cause. And so, they had total confidence that their cause, as in our cause, it is in God we trust for our cause. It is just and it must triumph.

It's that faith that we have that Christ is the victor and that righteousness will prevail. The day of his power is the day when he executes that power. And I take it that's in the time of his ascension, when he poured out his spirit and they're arrayed in holy garments.

And this is, they're pictured as priests in holiness and righteousness. So here you have this mighty army on the day when Christ extends his rule, which began at Pentecost, he poured out his spirit, and his army is clothed in white and in righteousness and in holiness. And they're said to be from the womb of the dawn, a wonderful metaphor.

The new age gives birth to this dedicated army, I'm suggesting. So that after the darkness of the old age, there's a new age and it's like the dew of the morning. And in fact, the matter, of each generation of the church to me is like the dew of the morning.

I used to feel that way when I was teaching. Every September a new class would come in the first week of school and they came with the same spirit. The students came with the same spirit, and the same faith.

And to me, they were like the dew of the morning, kind of mysterious. Where did they come from? But God raised them up year after year after year. He will build his church as he said.

So, when I think of the dew after the night, I think of its heavenly origin that's used in Micah, where it talks about that the dew does not wait for man, but it waits upon God. It's God who sends the dew. It is God who raises up his army and we're dependent upon him.

That when I think of dew, I think of a myriad. I picture the dew on the cobweb and I picture, you never have dew one drop. You always have more.

And usually, there's a little rainbow. To my mind, it reflects the beauty of the Lord himself. It's refreshing.

I smell it on the clover and it's mysterious because of its heavenly origin. It says, Micah, the remnant of Jacob will be in the midst of many people like dew from the Lord, like showers on the grass, which do not wait for anyone or depend on man. So, the dew does not depend upon man.

The dew depends upon God and God will always build his church. Jesus promised I will build my church. So, no matter how discouraged we may become with the way the Western world is going, we know that God will always have his dew to refresh the earth.

And I'm just filled with joy that I can be part of that dew in the Lord's army. It's his grace that makes us such. I thought it fitting to bring in here the famous Joyce Kilmer poem on Flanders Field.

Flanders fields, the puppies below, between the crosses, row, and row, that mark our place. And in the sky, the larks still bravely singing fly, scarce heard among the guns below. We are the dead.

Short days ago we lived, felt dawn, saw sunset glow, loved, and were loved. And now we lie in Flanders field. And here's the part where I'm reciting the poem.

Take up our quarrel with the foe. To you from failing hands, we throw the torch for yours to hold it high. If ye break faith with us who die, we shall not sleep, though puppies grow in Flanders field.

And so, they died for freedom and they throw the torch on to a new generation that we might be willing to fight for freedom and they will not have died in vain. But I fear the way our country's going that we're in danger of losing our freedoms as I see the political landscape today. Looking at stanza two, the stanza begins with the eternal priesthood and ends with the King's eternal victory.

You are a priest forever. And he's going to drink from the brook and the way in his march to victory. The introduction begins with an oath he swears and will not change his mind.

There's a difference between prophecy and promise and an oath. It's often said if God's promises something, if God prophesies something, it's sure to come to pass. That's not really necessarily true.

You have a template for prophecy in Jeremiah's temple sermon in Jeremiah chapter 18, in which God said, if I prophesy good and the people do evil, the good will not come to pass. If I prophesy evil and the people do good, the evil will not come to pass. God never transgresses his moral rule.

Prophecy is always contingent upon the behavior of the people. So, there's always an opportunity to repent or to apostatize. So, prophecy is always conditional on the human response to the prophecy and the intention of the prophecy of judgment.

Well, it doesn't say so, but the intention of it is to bring repentance. So, for example, when Micah prophesied that Zion would be plowed as a field and totally destroyed, the right response was of Hezekiah. He repented and averted the judgment.

Now Micah never called for repentance. It was an assumption, a presumption that if God prophesies judgment, it was understood that if you repent, that judgment will not come to pass. They have the same thing with Jonah, that Jonah preached 40 days, and Nineveh will be destroyed.

But he didn't want to go because he knew if the people repented, the judgment would not come. It was a presupposition. It's an assumption of prophetic literature that is always conditional.

But when God swears on an oath, then it's irrevocable. This is nicely developed by Richard Pratt. I cite his bibliography there.

It's in the essays that very kindly were written in my honor in the way of wisdom. So, he has a whole essay on the conditionality of prophecy and the unconditionality of oaths. So, this is an oath and he will be forever a priest like Melchizedek, not changing.

The priest, of course, was the one who mediated the rule between God and the people and the people in God. After this recitation that the Lord says, you are a priest forever like Melchizedek and what's involved in all that. This is a priesthood that antedates the Aaronic priesthood.

This is the eternal priesthood. And so, Jesus is like the eternal priesthood of Melchizedek. But I don't have time to develop that.

That's the book of Hebrews and I'm going to have to skip that. But now we have the prophet's reflection. The Lord is at your right hand.

And the Lord now is a different word than Lord in verse one. In verse one, it is Yahweh saying to Adonai, my master. But now when it says, the Lord has sworn in verse four, that is the Lord.

And now the Lord is at your right hand. That should also be in capital letters. It's the word Adonai, which refers to God as the Lord of all.

The ending I indicates par excellence. He's the Lord of all. And he's at your right hand, which is the position of power.

He will smash or shatter kings on the day of vengeance that we've been talking about. The king will execute judgment among the nations. The Messiah, I say, will judge the earth and the nations.

He will fill the valley with corpses. The emphasis is on his punishing the nations, which is fulfilled at his second coming. And then it says that he will shatter the head over the wide earth.

It could be a reference to Satan, though I don't think so. I think it's a collective singular and refers to the rulers of the earth. He will drink from the brook by the way, that is to say, he will consummate his victory.

The brook is the Hebrew word for wadi. And the image connotes that even in the desert areas of the broad earth, God will supply the Messiah with an abundant amount of water to quench and refresh his thirst so he can complete his task. So he's going to drink from a wadi that's full of gushing water so he can complete the work.

He's going to do it along the way as he's going along and he marches triumphantly in his worldwide conquest. He will drink because on his way, and the picture is he takes a momentary break to refresh himself. So, I write, neither desert nor fatigue will stop him in his zeal to end tyranny.

And I quote from Livy, the Roman historian, said, the terror of the Roman name will be such that once a Roman army has laid siege to a city, nothing will move it, not the rigors of winter, nor the weariness of months and years, that it knows no end but victory and is ready. If a swift and sudden stroke will not serve, it will persevere until victory is achieved. And that's the picture of this king.

He will take a drink in his march to establish God's kingdom to the ends of the earth. It's the picture, a tremendous metaphor, I think, of the king being refreshed and pursuing it to the end, whatever rigors are demanded of him. So, and then at the end, he lifts up his head, which is a sign of his victory.

So that's Psalm 110, another great coronation liturgy.

This is Dr. Bruce Waltke in his teaching on the book of Psalms. This is session number 22, The Liturgical Approach, Coronation Psalm, Psalm 110.