

The Doctrinal Treasure Chest of Psalm 110

Introduction

Alfred Edersheim, a Messianic Jewish author of considerable note and influence has said this about Psalm 110:

“This Psalm has been well designated the Psalm of all Psalms, of which Luther said it is worthy to be overlaid with precious jewels. More especially does the Reformer (referring to Luther) call verse 5 a well spring – nay, a treasury of all Christian doctrines, understanding, wisdom and comfort, richer and fuller than any other passage of holy writ”

Truly, a contemplative study of this Psalm leads one to understand that it is one of the fullest and most compendious prophecies of the Person and offices of Christ in the entire Old Testament – indeed so rich in fundamental truth that it is not in any way injurious to refer to it as David’s creed. Indeed, there are very few, if any of the articles of this creed, which are generally believed among evangelical Christians, which are not either plainly expressed, or by evident implication couched in this little theological treatise.

Exegesis

Let’s look at what we may learn from this Psalm verse by verse

110.1

In this first verse we see the evident **doctrine of the trinity** (cf John 10.34-36). Consider this;

The LORD (YHWH) is **God the Father**

Lord (Adonai) is **God the Son**

God the Holy Spirit. The possessive pronoun my as in “*my Adonai*” demonstrates the consecrating of Him to be David’s Lord

Adonai was also anointed by the fullness of the Holy Spirit to the offices of Priest (cf 110.4) and King (cf 110.2 & 7)

Secondly, we have the **doctrine of the incarnation of Christ** with David’s use of the possessive pronoun my, indicating intimate personal relationship (cf Matt 22.42 & 45)

Thirdly, we have the **doctrine of the final judgement** in the statement “until I make thine enemies thy footstool” (cf I Cor 15.25)

Fourthly, the statement “sit thou at my right hand” implies the **doctrines of the Ascension** (Mark 16.19; John 20.17) **glorification and intercessory ministry** of Adonai (John 17.24 & Hebrews 7.25)

Lastly, we see implied in this verse the **doctrine of the resurrection of the body**. We arrive at this doctrine in verse 1 by applying the principles of logic and deductive reasoning because this verse says that all His enemies will be subdued under His feet, the last of these enemies being death which the Apostle Paul argues out of this verse (I Corinthians 15.25-26).

110.2-3

The ***doctrine of the communion of saints*** is seen as the willingness of God's people to obey Him in the day of His power, in the beauty of holiness as the rod of God's strength rules out of Zion. This is an unmistakable reference to the Millennial rule of Christ as also seen in Psalm 2, et al)

110.4

Firstly, we see the ***doctrine of the atonement*** in His consecration as a Priest after the order of Melchizedek, a Priest who offered up Himself as the once for all sacrifice for the remission of sins (cf Eph 1.7 & Heb 9.26)

Secondly, we see the ***doctrine of the completed work of Christ*** as He is a Priest FOREVER. This may be otherwise expressed as the ***doctrine of propitiation***

Lastly, we have here the ***doctrine of everlasting life*** due to the everlasting merit and virtue of His Priesthood which is "after the order of Melchizedek.

110.5 & 6

In verse 5 & 6 we see the ***doctrine of end times***, to wit the destruction of world power at the battle of Armageddon, spoken of in verse 5 as the "Day of His wrath" and in verse 6 as "He shall fill the places with the dead bodies" and wound the heads (ie rulers) over many countries (Zechariah 14.1-9 & Revelation 19.17-18)

110.7

We note that the ***doctrine of the resurrection of the body*** is repeated from verse 1 in the phrase "therefore shall He lift up the head"