A Psalm of David A Messianic Psalm A Royal Psalm

Ps 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

5 The Lord at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

Psalm 110 This Psalm is the model of the Gospel

Jehovah - Adonay, King, Priest, Prophet, Intercessor, Warrior, judge, Bridegroom, Saviour, Redeemer

Jehovah’s Son became David’s son.

Son of God became son of man.

Ps 19:1 The heavens declare the glory of God; and the firmament sheweth his handywork. 50:6 And the heavens shall declare his righteousness: for God is judge himself. Selah. 97:6 The heavens declare his righteousness, and all the people see his glory. Ro 1:19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

Jehovah 1,2 Adonay1-3 Lord King, 4-7 Priest judge, Prophet 1-7

“willing” - spontaneity, spontaneous, voluntary, volunteer (as a soldier)

1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Mt 22:41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

David spoke as an oracle of God; May the Spirit who spoke by David a man after God's own heart give us eyes to see the hidden mysteries of this marvelous Psalm, in which every word has infinity of meaning.

Mt 26:64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Mark 12:35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?

36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

Luke 20:41 And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

Acts 2:32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Ac 5:31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Ro 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Col 3:1 ¶ If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Ro 16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Psalm 110:1-3 The Divine Oracle “The LORD Said” 4-7 The Divine oath “The LORD hath sworn”

1Co 15:24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

Heb 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Heb 5:6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

10 Called of God an high priest after the order of Melchisedec.

6:20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. 7:17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Ge 14:18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

1. The glorious subjects of Psalm 110 is THE PRIEST KING
   1. King Melchizedek was the Priest of the most High God

The kings of Israel were not to unite the offices of king and priest, though some endeavoured to do so.

David performed some acts which appeared to verge upon the priestly office, yet he was no priest. (David ate the showbread)

1Sa 13:8 ¶ And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. (Saul offered sacrifice)

2Ch 26:16 ¶ But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

Heb 7:14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. Lu 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: Ro 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

* 1. The Priest King spoken of is David's Lord, typified by Melchizedek, and looked for by the Jews as the Messiah.
  2. He is none other than the Apostle and Great High priest of our profession, Jesus of Nazareth, the King of the Jews.
  3. The Psalm describes the appointment of the kingly priest,
     1. his followers,
     2. his battles,
     3. his victory.

Psa. 110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

It is in and through the overcomer the power, grace knowledge, wisdom and glory of the Messiah is known.

Isa 31:4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

De 32:11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: 12 So the LORD alone did lead him, and there was no strange god with him.

Lu 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. Mt 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Isa 42:13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

Ho 11:10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

Am 1:2 And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

Am 3:8 The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?

Ac 4:19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. 20 For we cannot but speak the things which we have seen and heard.

Ac 5:20 Go, stand and speak in the temple to the people all the words of this life. 29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

Ro 1:14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. 1Co 9:16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

Acts 1:4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Acts 4:33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

John 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

2Cor. 2:14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

Eph 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

Jehovah has given to Jesus all authority in the midst of his people, whom he rules with his royal sceptre, and this power goes forth with divine energy from the church for the ingathering of the elect, and the subduing of all evil. We have need to pray for the sending out of the rod of divine strength.

Ps 110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

1. The LORD shall send the rod of thy strength out of Zion:
2. rule thou in the midst of thine enemies.

Nu 17:10 And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

1. By his rod, Moses smote the Egyptians,
   1. wrought wonders for Israel,
   2. when the Lord Jesus sends forth the rod of his strength,
   3. our spiritual enemies are overcome.

Aaron's rod budded and proved his power; this was laid up in the ark.

This promise began to be fulfilled at Pentecost, and it continues even to this day, and shall have a total fulfilment. O God of everlasting Strength

Let the strength of our Lord Jesus be more clearly seen, and let the nations see it as coming forth out of the midst of thy feeble people, even from Zion, (the place of thine abode)  
Rule thou in the midst of thine enemies as he does whenever his mighty sceptre of grace is stretched forth to renew and save them.

Moses' rod brought water out of the flinty rock, and the gospel of Jesus causes repentance to flow in rivers from the once hardened heart of man.

Though disciples of Christ are in the midst of a hostile world, yet must manifest an inward majesty, the shout of a king is in her midst. Jesus, however hated by men, is still the King of kings. His rule is over even the most unwilling, so as to overrule their fiercest opposition to the advancement of His cause. Jesus, is not inactive during his session at Jehovah's right hand, but in his own way proves the abiding nature of his kingdom both in Zion and from Zion, both among his friends and his foes. We look for the clearer manifestation of his almighty power in these days; Now we rejoice in the Lord, all power, holiness, glory is given in heaven and in earth.

Ps 110:2 The LORD shall send the rod of thy strength out of Zion: **rule** thou in the midst of thine enemies.

Ps 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

1. In sending forth the rod of strength, glory, honour, power and wisdom of the gospel, out of Zion, converts will come forth willingly under the banner of the Priest King.

Re 19:1 ¶ And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

John 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

John 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

We are his people, His power is revealed, we hasten with Joy, The gospel call is spontaneous, even as the dew comes forth in the morning. This metaphor is further enlarged upon, for as the dew has a sparkling beauty, so these willing believers have a holy excellence, the beauty of Holiness and joy is about them; and as the dew is the lively emblem of freshness, so are these believer’s full of joy and youthful vigour, and the church is refreshed by them and made to flourish exceedingly.

1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

1Jo 2:20 But ye have an unction from the Holy One, and ye know all things.

Let the gospel be preached with divine unction, and the chosen of the Lord respond to it like troops in the day of mustering of armies; they come arrayed by grace in shining uniforms of holiness, and for number, freshness, beauty, and purity, they are as the dewdrops which come mysteriously from the womb of the morning. (birthing forth to overcome with great power/glory)

Ps 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

Php 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

1. The womb of the morning has to do with grace abounding
2. The womb of the morning has to do with truth revealed being applied
3. The womb of the morning has to do with a resurrected life.
   1. It the work of grace in regeneration
   2. It is a spiritual resurrection.
      1. Rising gladly into the lovely image of our Lord,
      2. quickened souls put on the glorious righteousness of Christ,
      3. Stand forth to behold our Lord and serve him.

All that you see in Christ must be fully formed in You.

God Breathed inspiration and Revelation for overcoming through Him by the Spirit

2Co 4:16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

Eph 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

As his strength never faileth, so shall the vigour of his true people be renewed day by day.

Re 1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. 5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.

As he is a Priest King, so of his people will become priests and kings, and the beauties of holiness are their priestly dress, their garments for glory and for beauty; of these priests unto God there shall be an unbroken succession. The realization of this day of power during the time of the Lord's tarrying is that which we should constantly pray for; and we may legitimately expect it since he ever sits in the seat of honour and power, and puts forth his strength, according to his own word.

John 5:17 But Jesus answered them, My Father worketh hitherto, and I work.

Jg 11:35 And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

Ps 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

**Verse 4.** We now have the heart of the psalm, the very center and soul of our faith. Our Lord Jesus is a Priest King by the ancient oath of Jehovah:

Heb 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

1. He glorified not himself to be made an high priest
2. He was ordained and called of God an high priest after the order of Melchizedek.

It must be a solemn and a sure matter which leads the Eternal to swear, and with him an oath fixes and settles the decree for ever; but in this case, as if to make assurance a thousand times sure, it is added, " and will not repent."

Ps 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

It is done, and done for ever and ever; Jesus is sworn in to be the priest of his people, and he must abide so even to the end, because his commission is sealed by the unchanging oath of the immutable Jehovah.

If his priesthood could be revoked, and his authority removed, it would be the end of all hope and life for the people whom he loves; but this sure rock is the basis of our security—the oath of God establishes our glorious Lord both in his priesthood and in his throne. It is the Lord who has constituted him a priest for ever, he has done it by oath, that oath is without repentance, is taking effect now, and will stand throughout all ages: hence our security in him is placed beyond all question.

The declaration runs in the present tense as being the only time with the Lord, and comprehending all other times.

Re 11:17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

"Thou art” in all ages a priestly King. The order of Melchizedek's priesthood was the most ancient and primitive, the most free from ritual and ceremony, the most natural and simple, and at the same time the most honourable.

That ancient patriarch was the father of his people, and at the same time ruled and taught them; he swayed both the sceptre and the censer, reigned in righteousness, and offered sacrifice before the Lord. There has never arisen another like to him since his days, for whenever the kings of Judah attempted to seize the sacred office they were driven back to their confusion:

God would have no king priest save His Chosen. Melchizedek's office was exceptional none preceded or succeeded him; he comes upon the page of history mysteriously; no pedigree is given, no date of birth, or mention of death; he blesses Abraham, receives tithe and vanishes from the scene. With Honour greater than Abraham, He is seen but once, and that once suffices. Aaron and his seed came and went; their imperfect sacrifice continued for many generations, because it had no finality in it, and could never make the comers thereunto perfect. Our Lord Jesus, like Melchizedek, stands forth before us as a priest of divine ordaining; not made a priest by fleshly birth, as the sons of Aaron: he mentions neither father, mother, nor descent, as his right to the sacred office; he stands upon his personal merits, by himself alone; as no man came before him in his work, so none can follow after; his order begins and ends in his own person, and in himself it is eternal, "having neither beginning of days nor end of years The King Priest has been here and left his blessing upon the believing, and now he sits in glory in his complete character, stoning for us by the merit of his blood, and exercising all power on our behalf."

The future victories of the Priest King

He shall not forever sit in waiting posture, but shall come into the fight to end the weary war by his own victorious presence. He will lead the final charge in person; his own right hand and his holy arm shall get unto him the victory.

**Verse 5.** *The Lord at thy right hand shall strike through kings in* *the day of his wrath.* Now that he has come into the field of action, the infinite Jehovah comes with him as the strength of his right hand.

Isa 41:15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

Eternal power attends the coming of the Lord, and earthly power dies before it as though smitten through with a sword.

In the last days all the kingdoms of the earth shall be overcome by the kingdom of heaven, and those who dare oppose shall meet with swift and overwhelming ruin. What are kings when they dare oppose the Son of God?

A single stroke shall suffice for their destruction. When the angel of the Lord smote Herod there was no need of a second blow; he was eaten of worms and gave up the ghost. Concerning the last days, we read of 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."

Ps 110:6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

**All** nations shall feel his power, and either yield to it joyfully or be crushed before it. He shall fill the places with the dead bodies. In the terrible battles of his gospel all opponents shall fall till the field of fight is heaped high with the slain.

And overthrow of all rebellious powers and the defeat of all unholy principles. Yet should kings oppose the Lord with weapons of war, the result would be their overwhelming defeat and the entire destruction of their forces. Read in connection with this prophecy the passage which begins at the seventeenth verse of Re 19:1 and runs on to the end of the chapter. Terrible things in righteousness will be seen ere the history of this world comes to an end. He shall wound the heads over many countries. He will strike at the greatest powers which resist him, and wound not merely common men, but those who rule and reign. If the nations will not have Christ for their Head, they shall find their political heads to be powerless to protect them. Or the passage may be read, "he has smitten the head over the wide earth." The monarch of the greatest nation shall not be able to escape the sword of the Lord; nor shall that dread spiritual prince who rules over the children of disobedience be able to escape without a deadly wound. Pope and priest must fall, with Mohammed and other deceivers who are now heads of the people. Jesus must reign and they must perish.

Psalm 110:7 He shall drink of the brook in the way: therefore shall he lift up the head.

So swiftly shall he march to conquest that he shall not stay for refreshment, but drink as he hastens on.

1Ki 13:8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: 9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

Jg 7:4 And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. 7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

But Like Gideon's men that lapped, putting their hand to their mouth

Ro 9:28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

1Ki 17:3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. 4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

05158. lxn nachal, nakh'-al

(feminine) nachlah (Psalm 124:4) {nakh'-law}; or nachalah (Ezekiel 47:19; 48:28) {nakh-al-aw'}; from 5157 in its original sense; a stream, especially a winter torrent; (by implication) a (narrow) valley (in which a brook runs); also a shaft (of a mine):--brook, flood, river, stream, valley.

Song 6:11 ¶ I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

"Therefore shall he lift up the head." His own head shall be lifted high in victory, and his people, in him, shall be upraised also. When he passed this way before, he was burdened and had stern work laid upon him; but in his second advent he will win an easy victory; aforetime he was the man of sorrows, but when he comes a second time his head will be lifted in triumph.

Lu 21:28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Let his saints rejoice with him. "Lift up your heads, for your redemption draweth nigh." In the latter days we look for terrible conflicts and for a final victory. Long has Jesus borne with our rebellious race, but at length he wilt rise to end the warfare of longsuffering, by the blows of justice. God has fought with men's sins for their good, but he will not always by his Spirit strive with men; he will cease from that struggle of long suffering love, and begin another which shall soon end in the final destruction of his adversaries. O King priest, we who are, in a minor degree, king priests too, are full of gladness because thou reignest even now, and wilt come ere long to vindicate thy cause and establish thine empire for ever. Even so, come quickly. Amen.

Psalm 109 is a Passion Psalm, 110 is a Psalm of Christ's Resurrection, Ascension, in glory. We have seen the same connection in Ps. 22-24, and in Ps. 45-47. The present psalm grows up from the former Psalm, as of Olivet, the Hill of Ascension, rises up from Gethsemane

Psalm 110 has been well designated the crown of all the Psalms,

1. Place, "Sit thou on my right hand."
2. Power, "Until I make thine enemies thy footstool."

1Ki 17:7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

1Sa 17:40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

This psalm is one of the fullest and most compendious prophecies of the person and offices of Christ in the whole Old Testament, and so full of fundamental truth, that I shall not shun to call it Symbolum Davidicum, the prophet David's creed. And indeed there are very few, if any, of the articles of that creed which we all generally profess, which are not either plainly expressed, or by most evident implication couched in this little model. First, the Doctrine of the Trinity is in the first words; "The Lord said unto my Lord." There is Jehovah the Father, and my Lord, the Son, and the consecrating of him to be David's Lord which was by the Holy Ghost, by whose fulness he was anointed unto the offices of king and priest; for so our Saviour himself expounds this word "said, "by the scaling and sanctification of him to his office, Joh 10:34,35,36. Then we have the Incarnation of Christ, in the words, "my Lord, "together with his dignity and honour above David (as our Saviour himself expounds it, Mt 22:42,45). Mine, that is, my Son by descent and genealogy after the flesh, and yet my Lord too, in regard of his higher son ship. We have also the Sufferings of Christ, in that he was consecrated a priest (Ps 110:4) to offer up himself once for all, and so to drink of the brook in the way. We have his Completed Work and conquest over all his enemies and sufferings; his Resurrection, "he shalt lift up his head"; his Ascension and Intercession, "Sit thou on my right hand." We have here also a Holy Catholic Church gathered together by the sceptre of his kingdom, and holding in the parts thereof a blessed and beautiful Communion of Saints; "The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.". We have the Last Judgment, for all his enemies must be put under his feet, (which is the Apostle's argument to prove the end of all things, 1Co 15:25); and there is the day of his wrath, wherein he shall accomplish that judgment over the heathen, and that victory over the kings of the earth (who take counsel and band themselves together against him), which he doth here in his word begin. We have the Remission of sins, comprised in his priesthood, for he was to offer sacrifices for the remission of sins, and "to put away sin by the sacrifice of himself, "Eph 1:7 Heb 9:26. We have the Resurrection of the body, because he must "subdue all enemies under his feet, and the last enemy to be destroyed is death, "as the Apostle argues out of this psalm, 1Co 15:25,26. And lastly, we have life everlasting, in the everlasting merit and virtue of his priesthood, "Thou art a priest for ever after the order of Melchizedek, "and in his sitting at the right hand of God, whither he is gone as our forerunner, and to prepare a place for us, Heb 6:20 Joh 14:2; and therefore the apostle from his sitting there, and living ever, infers the perfection and certainty of our salvation, Ro 6:8,11 8:17 Eph 2:16 Col 3:1-4 1Co 15:49; Php 3:20,21 1Th 4:14 Heb 7:25 1Jo 3:2.

**Verse 1.** In this one verse we have a description of Christ's person, his wars and his victory;

**Verse 1.** *My Lord.* From hence we learn that though Christ was man, yet he was more than a bare man, since he is Lord to his father David.

**Verse 1.** *My Lord.* It was a higher honour to have Christ for his son, than to be a king; yet David does not say that Christ is his son, but rejoices that Christ is his Lord, and he Christ's servant. But this joy has also been procured for it: see Lu 1:43; Joh 20:28 Php 3:3,8.

**Verse 1.** *Until I make thine emimies thy footstool.* Every word is full of weight.

**Verse 1.** *Make thine enemies thy footstool!*

**Verse 1.** *Thy foot stool.* As this our king has a glorious throne, so has he also a footstool;

**Verse 2.** *The rod of thy strength,* "The sceptre of thy might",

**Verse 2.** *The rod of thy strength.* The power of this sceptre and word of Christ appeareth greatly in the saving of his elect... So mightily hath it prevailed and overruled the minds of men

**Verse 2.** *Out of Zion.*

**Verse 2.** From his ruling in the midst of enemies we learn that the kingdom of Christ in this life is the kingdom of the Cross, of persecutions, and of dangers.

**Verse 2.** *Rule thou in the midst of thine enemies.* Set up thy power over them and reign in them.

**Verse 3.** *Thy people.* That is, those whom thou dost receive from thy Father,

**Verse 3.** *Thy people shall be willing.* Willing to do what? They shall be willing while others are unwilling. The simple term "willing, God is Willing, and they are "willing." God will beautify them with salvation, because there is nothing in them to hinder his working.

**Verse 3.** *Thy people shall be willing.* They are willing in believing, loving, obeying, adhering, living justly in this world;

**Verse 3.** *Thy people shall be willing.* Am I one of the "willing people"—not only my obedience and allegiance secured from a conviction of the truth, but my heart inclined, and my will renewed? To do the will of God, to bear the will of God,

**Verse 3.** *Thy people shall be willing in the day of thy power,*

The kingdom of the Messiah:

1. Their prompt obedience.  
2. Their attire or vesture.  
3. Their abundance, or multitude.

**Verse 3.** *Thy people shall be willing in the day of thy power.* It is power acted and executed with all sweetness, mildness, and gentleness. Here is "leading, but no force; conduct, but no compulsion,

**Verse 3.** *In the day of thy power.* In the day of thy strength,

**Verse 3.** The subjects of the Priest King are willing soldiers.

**Verse 3.** *In the day of thy power.* This refers to the gospel dispensation, and in particular to the period of conversion.

**Verse 3.** *Thy people,* bear the likeness of Christ's resurrection in all its freshness: "Thou hast the dew of thy youth".

**Verse 3.** *In the beauties of holiness.* In holy vestments as priests. They are at once warriors and priests; meet for the service of Him who was King and Priest.

**Verse 3.** *In the beauties of holiness.* The description of the army. "The beauties of holiness" is a frequent phrase for the sacred garments, the holy attire of the priests of the Lord. The conquering King whom the psalm hymns is a Priest for ever; and he is followed by an army of priests. The soldiers are gathered in the day of His Power, with high courage and willing devotion, ready to submit and surrender their lives; but they are clad not in mail, but in priestly robes; like those who wait before the altar rather than like those who plunge into a physical fight, like those who compassed Jericho with the ark for their standard and the trumpets for all their weapons.

Re 19:14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

a strange armour against sword cut and spear thrust nuclear missiles,

**Verse 3.** *The beauties of holiness.* Godliness is our spiritual beauty. Godliness is to the soul as the light to the world, to illustrate and adorn it. It is not greatness that sets us off in God's eye, but goodness:

Godliness is the curious embroidery and workmanship of the Holy Ghost: a soul furnished with godliness is damasked with beauty, and with purity: this is the "clothing of wrought gold" which makes the King of heaven fall in love with us. an excellency in holiness, Godliness sheds a glory upon the saints:

**Verse 3.** *Thou hast the dew of thy youth.*

Not just fresh, youthful energy attributed to the Priest King or His soldier priests. But the reference of the expression is to the army, equivalent to "young men". The host of his soldier subjects is described as a band of young warriors, whom he leads, in their fresh strength and countless numbers and gleaming beauty like the dew of the morning...

It is as a symbol of refreshing a weary world / receive from conquests and presence of the King and his host, likened to the glittering morning dew.

Mic 5:7 ¶ And the remnant of Jacob shall be **in the midst of many people as a dew from the LORD**, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

Such ought to be the effect of our presence. We are meant to gladden, adorn, refresh this parched world, with a freshness brought from the chambers of the sunrise.

The dew, formed, in the silence of the darkness while men sleep, falling as willingly on a bit of dead wood, hanging its pearls on every poor spike of grass, and dressing everything on which it lies with strange beauty,

De 32:2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

**Verse 3.** *The dew of thy youth.* The increasing number of Christ's people; he compares the new spiritually born to him to the dew. As men are struck with astonishment at seeing the earth moistened and refreshed with dew, the dew fell unnoticibly, David declares that an innumerable offspring shall be born to Christ, who shall be spread over the whole earth.

Re 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on the earth. 11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

Re 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

**Verse 3.** *From the womb of the morning* is, with the utmost pertinency, applied to the conception and production of the drops of dew;

Job 38:28 Hath the rain a father? or who hath begotten the drops of dew?

**Verse 3.** *The dew of thy youth.* The most apparent reference is to multitude.

**Verse 4.** *Sworn, and will not repent, Thou art a priest for ever.*

**Verse 4.** *And will not repent.* The priesthood of Christ is not like that of Aaron, which was after a time to expire, and is now actually with all the ceremonial law abolished, but a priesthood never to be altered or changed.

**Verse 4.** *Thou art a priest.*

**Verse 4.** *Melchizedek.*

**Verse 5.** *Shall strike through kings.* To strike through - a complete victory and full consuming of the enemy, incurable wound, that they may stagger, and fall, and rise up no more,

**Verse 5.** *ln the day of his wrath.* Note that it is not simply said, he will strike through kings in his wrath, but in the day of his wrath. Therefore as there is a time of grace and patience, so there is also an appointed time of wrath and vengeance of God.

**Verse 6.** *He shall fill the places with the dead bodies.* This notes the greatness of the victory, that none should be left to bury the dead. There shall be an universal destruction of wicked men together in the day of God's wrath, they shall be bound up in bundles, and heaped for damnation, Mt 13:30; Ps 37:38; Isa 1:28; Ps 66:17. And it notes the shame and dishonour of the enemy, they shall be like dung upon the face of the earth, and shall be beholden to their victors for a base and dishonourable burial, as we see in the great battle with Gog and Magog, Eze 39:11-16.

The "last enemy" being destroyed, "all things" are brought beneath Christ's sway.

**Verse 6.** *The heads.* Rather, the head; doubtless, the head of the Old Serpent (according to the prophecy in Ge 3:15), who acts in all who resist Christ. The verb "machats", which is used here, is employed to describe the prophetical and typical act of Jael, smiting the head of God's enemy, Sisera (Jud 5:26 4:22); and it is used in Ps 68:21, which describes Christ's victory, "God shall wound the head of his enemies"; and also by Hab 3:13, "Thou woundest the head out of the house of the wicked

**Verse 7.** *He shall drink of the brook,* etc. He describeth the passion of Christ and his glory. "In the way", saith he, that is, in his life while he is in this misery, "he shall drink out of the brook, "that is, he shall suffer and be overcome. For to drink out of the cup is to suffer: but to drink out of the brook, is to be altogether full of trouble, to be vexed and tormented and utterly to be overwhelmed with a strong stream of troubles. Thus was it in David's mind to declare the passion of Christ. Afterward he saith, "therefore shall he lift up the head". After the passion followeth the glory, with the resurrection and ascension. Paul, (Php 2:8) speaketh of both, and saith: "Christ humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath exalted him, and given him a name which is above every name"

**Verse 7.** I conceive that the "brook" here spoken of was not intended to give us the idea of a clear brook of refreshing water, which was to afford the Redeemer strength to endure the amazing conflict; as the drinking of the water enabled Gideon's chosen band of men to go forth to battle against the Midianites. No; in our Lord's case it was a polluted and turbid stream. Like the water of Marsh, which the Israelites could not drink, it was bitter; for sin had made it so. It bore along with it, as it flowed, the curse of the broken law, and the vengeance of offended justice, and the wrath of the eternal God. It was pain, sorrow, suffering, death. This was the "brook" of which he drank. The "cup" which his Father gave him to drink was filled with the bitter water of this "brook"; and he may be said to have first put his lips to it, when he declared to his disciples, in his way to Gethsemane, "My soul is exceedingly sorrowful, even unto death." But it is stated in the text that this "brook" was "in the way." It is described here as running by the path in which the Redeemer was going in order to the accomplishment of his great work of man's salvation; that work which he had engaged in the everlasting covenant to perform; and by the performance of which, man could alone be accepted of God. The sin of man was the source from whence this water issued; and it flowed along in the Saviour's "way, "through the wilderness of this world to his kingdom of glory

**Verse 7.** he drank of the brook,

(1) of mortality by his birth;

(2) of strictness and hardness in all his passage, by his voluntary wants and poverty;

(3) of the strong potion of the law, by his exact obedience and subjection;

(4) of the Jews' malice, by their continual humiliations;

(5) of apparent and unknown temptations;

(6) of the heaviest wrath of God, by his unspeakable agony and bloody sweat in the garden. And last of all, of death itself on the cross, by his sad and extreme passion.

**Verse 7.** *He shall drink of the brook in the way.* He shall steadily press on to victory, as generals of energy act, who in pursuing routed foes, stay not to indulge themselves in meat or drink."

Gideon - the type that best expresses the idea. Pressing on to victory, Messiah, like Gideon, "faint yet pursuing" as he passed over Jordan, shall not stop until all is won. "He shall not fail nor be discouraged till he hath set judgment in the earth

**Verse 7.** Christ shall "lift up the head" by way of triumphing and rejoicing, when he shall have taken full vengeance of his adversaries, and freed, the whole body of his church from the assaults and dangers of all enemies.

Now we are reproached and shamed, while the ungodly vaunt themselves, In their hearts they despise the righteous, accounting them more vile than the dust of their feet.

Soldier Priests

2Ti 2:3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

Ps 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

I. The Holy Ghost begins with the kingdom of Christ, which he describes and magnifies

1. By his unction, and ordination, the word of his Father: "The Lord said".

2. By the greatness of his person in himself, while yet he is nearly allied in blood and nature unto us; "My Lord".

3. By the glory, power, and heavenliness of his kingdom, for in the administration thereof he sitteth at the right hand of his Father: "Sit thou at my right hand".

4. By the continuance and victories thereof: "Until I make thy foes thy footstool."

**Verse 1.** *My Lord.*

1. Christ's condescending nearness to us does not destroy our reverence: he was David's son, and yet he calls him Lord; he is our brother, bridegroom, and so on, and yet our Lord.

2. Christ's glory does not diminish his nearness to us, or familiarity with us. Sitting on the throne as Lord, he is yet "my Lord."

3. It is under the double aspect as Lord, and yet ours, that Jehovah regards him and speaks with him, and ordains him to the priesthood. Ever in these two lights let us regard him.

**Verse 1.** *Sit,*

1. Our Lord's patience in passing events.

2. The abundance of his present power.

3. The working of all history towards the ultimate end

4. His easy victory: putting his foot on his foes as we tread on a footstool.

**Verse 2.**

1. What is that rod? The gospel (Illustrated by Moses' rod).  
2. Who sends it? "The Lord."  
3. Whence it comes? Out of the church of God.  
4. What is the result? Jesus reigns.

**Verse 3.** A willing people and an immutable Leader.

1. The promise made to Christ concerning his people: "Thy people shall be willing, "

(a) A promise of time: "In the day,"

(b) Of persons: "Thy people."

(c) Of disposition: "Shall be willing."

(d) Of character: "In the beauties of holiness."

(e) The majestic figure employed: "From the womb of the morning: (Resurrection life) thou hast the dew of thy youth."

2. The promise made to Christ concerning himself: "Thou hast the dew of thy youth." Jesus Christ has the dew of his youth personally, doctrinally, and spiritually, being surrounded by new converts, who are as the early dew.

**Verse 3.** This is a prophecy of the subjects of Christ's kingdom.

1. Who they are; "Thy people." a) A people. distinction, separation, similarity, organization. They are not a confused rabble, but a united

(b) His people. By gift, by purchase, by effectual calling.

2. What they are a. A loyal people: "willing." b. A conquered people: "in the day of thy power." c. A holy people: "in the beauties of holiness." d. A numerous alive people: "from the womb of the morning," The number of converts at the first proclamation of Christ's gospel was but the dew of his youth.

Ps 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

1. The internal evidence of Christ's kingdom is in his people's willingness: "Thy people shall be willing”
   1. Thy people shall be a people all willing
      1. All volunteers, not pressed men.
      2. All Soldiers, not depressed men.
2. The external evidence of it lies in his people's holiness;
   1. The beauties of holiness
   2. The magnificence or ornaments of his sanctuary,
   3. The dress of the priests were very splendid. Once you yield to the Holy Ghost, you become His dwelling place; and holiness must adorn the heart of the living temple of the Holy Ghost.

Ps 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

All true followers of Jesus are

1. Candidates for priesthood—the beauties of holiness are their (robes)
2. Soldiers of the Cross—“in the day of thy power” (thy armies)
3. Volunteer witnesses
4. Benefactors of His Great Grace—“thou hast the dew of thy youth”

Ps 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

1. Here we have a cluster of subjects
   1. Willingness of the Lord's people
   2. Beauty of holiness
   3. Young converts the life and glory of the church
   4. The mystery of conversion.

Ps 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

1. The Eternal King priesthood of Christ.
   1. The ceremony used at the consecration of our Lord:
      1. "The Lord hath sworn."
   2. The office spoken upon him by this ceremony:
      1. "Thou art a priest."
   3. The privileges of his office is declared to be,
      1. Everlasting, "for ever."
      2. Permanent, "after the order.
      3. Royal, "of Melchizedek."  
         1. Melchizedek: a **fruitful** subject.

Ps 110:5 The Lord at thy right hand shall strike through kings in the day of his wrath.

1. The Greatest Power/**force**
   1. The overthrow of every power which opposes the gospel.

Ps 110:6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

1. The **fearful** calamities which have happened to nations through their sinful rejection of the Lord Jesus.

Ps 110:7 He shall drink of the brook in the way: therefore shall he lift up the head.

1. The Grace/favor of God;
   1. Christ's readiness, self denial, and simplicity,
   2. the causes of his success.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

1. Christ's humiliation and exaltation.
   1. The Humility and humiliation of Christ
   2. The Exaltation of the Kingdom and Priesthood of Christ.

**Verse 2.** *The LORD shall send the rod of thy strength out of Zion.* It is in and through the overcomer the power, grace knowledge, wisdom and glory of the Messiah is known.

Isa 31:4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

De 32:11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 So the LORD alone did lead him, and there was no strange god with him.

Lu 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Mt 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Isa 42:13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

Ho 11:10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

Am 1:2 And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

Am 3:8 The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?

Ac 4:19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

Ac 5:20 Go, stand and speak in the temple to the people all the words of this life. 29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

Ro 1:14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

1Co 9:16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

Acts 1:4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Acts 4:33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

John 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

2Cor. 2:14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

Eph 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

Jehovah has given to Jesus all authority in the midst of his people, whom he rules with his royal sceptre, and this power goes forth with divine energy from the church for the ingathering of the elect, and the subduing of all evil. We have need to pray for the sending out of the rod of divine strength.

Ps 110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

1. The LORD shall send the rod of thy strength out of Zion:
2. rule thou in the midst of thine enemies.

Nu 17:10 And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

1. By his rod, Moses smote the Egyptians,
   1. wrought wonders for Israel,
   2. when the Lord Jesus sends forth the rod of his strength,
   3. our spiritual enemies are overcome.

Aaron's rod budded and proved his power; this was laid up in the ark.

This promise began to be fulfilled at Pentecost, and it continues even to this day, and shall have a total fulfilment. O God of eternal might,

Let the strength of our Lord Jesus be more clearly seen, and let the nations see it as coming forth out of the midst of thy feeble people, even from Zion, (the place of thine abode)  
Rule thou in the midst of thine enemies as he does whenever his mighty sceptre of grace is stretched forth to renew and save them.

Moses' rod brought water out of the flinty rock, and the gospel of Jesus soon causes repentance to flow in rivers from the once hardened heart of man.

The disciples of Christ are in the midst of a hostile world, yet has a great influence, manifest an inward majesty, and is after all the ruling power among the nations because the shout of a king is in her midst.

Jesus, however hated by men, is still the King of kings. His rule is over the most unwilling, so as to overrule their fiercest opposition to the advancement of His cause.

Jesus, is not inactive at Jehovah's right hand, but proves the abiding nature of his kingdom both in Zion and from Zion, both among his friends and his foes. We look for the clearer manifestation of his almighty power in these last days; we rejoice all power is given unto our Lord in heaven and in earth.

Ps 110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Ps 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

**Verse 3.** *Thy people shall be willing in the day of thy power, in the* *beauties of holiness from the womb of the morning: thou hast the dew* *of thy youth.*

1. In sending forth the rod of strength, glory, honour, power and wisdom of the gospel, out of Zion, converts will come forth willingly under the banner of the Priest King.

Re 19:1 ¶ And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

John 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

John 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Given to him of old, they are his people, and when his power is revealed, these hasten with cheerfulness to own his sway, appearing at the gospel call as it were spontaneously, even as the dew comes forth in the morning. This metaphor is further enlarged upon, for as the dew has a sparkling beauty, so these willing armies of converts have a holy excellence and charm about them; and as the dew is the lively emblem of freshness, so are these converts full of vivacity and youthful vigour, and the church is refreshed by them and made to flourish exceedingly.

1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

1Jo 2:20 But ye have an unction from the Holy One, and ye know all things.

Let the gospel be preached with divine unction, and the chosen of the Lord respond to it like troops in the day of an exceeding great army; they come arrayed by grace in shining uniforms of holiness, and for number, freshness, beauty, and purity, they are as the dewdrops which come mysteriously from the womb of the woman (the Church). REV. 12:1-5

Ps 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

Php 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

1. The womb of the morning has to do with a resurrected life.
   1. It the work of grace in regeneration
   2. It is a spiritual resurrection.
      1. Rising gladly into the lovely image of their Lord,
      2. quickened souls put on the glorious righteousness of Christ,
      3. stand forth to behold their Lord and serve him.

God Breathed inspiration and Revelation for overcoming through Him by the Spirit

Song 4:6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. {break: Heb. breathe}

Until the day breathes and the shadows flee,   
I will get me to the mountain of myrrh  
and the hill of frankincense.

The resolve of the bride is to maintain a life of faith, love with zeal to endure suffering always.

John 2:17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 2Cor. 7:11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. 9:2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

IT IS NECESSARY TO WALK IN THE LIGHT TO RECEIVE MORE LIGHT

There is a growing and developing aspect of her knowledge and her insight into the things of God as she walks with God, and this is very necessary that you understand that you’re not going to understand the deeper things of God unless you walk consistently with Him.

Truth is not going to come to one that is **not** walking with the Lord.

Truth will come to the one that continues to walk by faith with the Lord.

Psalm 109 Gethsemane Place of great suffering

Psalm 110 Calvary to Glory Place of Glory honour Power

Re 5:12 Lamb that was slain to receive power, riches, wisdom, strength, honour, glory, and blessing.

Re 4:11; 19:1 Salvation, and glory, and honour, and power, unto the Lord our God:12:10 …Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Psalm 110:3 womb of the morning

1. The womb of the morning is His resurrected life manifesting.
2. "daybreak" is **His Resurrection**
   1. *“the* *mountain of myrrh*” is His **embalmment.** (a praying through)

John 19:39—*And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. (a going through)*

* 1. “*the hill of frankincense”* is **Calvary**, (a praying, going - Victory)

Heb 9:14—*How much more shall the blood of Christ, who* ***through the eternal Spirit offered himself*** *without spot to God, purge your conscience from dead works to serve the living God?*

* This is a Prophesy to be fulfilled in the Bride, what is revealed can be perfected in us.

Until the daybreaks (breathes inspiration and revelation) and the shadows (unbelief, doubt, fears) flee,   
I will get me to the mountain of myrrh (suffering and death)  
and the hill of frankincense (a crucified life, Absolute surrender to the Father’s Will)

Song 4:6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

Signifies the precious Grace of God revealed in His people, their Witness, Worship and Prayer.

4:6—Mountain (endurance and stability)

**His Revealed Will becomes our Privilege and our Responsibility**

Rev. 22:2*—In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.* 3*—And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:* 5*—And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.*

16—*I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.*

Romans 13:11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. 12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. 13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

1Cor. 14:12—*Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.*

Titus 2:14*—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

Rev. 3:19*—As many as I love, I rebuke and chasten: be zealous therefore, and repent.*

Song 4:6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

Christ proves his love to his Bride, He is so desirous for her to make it, He fulfills His Promises and answers her prayers.

1. Giving the Promise.

“I will get me to the mountain of myrrh, and to the hill of frankincense”

* A promise of His presence with her, through it all.

Isaiah 2:1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. Micah 4:1 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

By “mountain” for endurance and stability; typifying of which, the temple was built on mount Moriah. And it is called a “mountain of myrrh and hill of frankincense,” to difference this one mountain (which is in the singular) from the mountains mentioned, in verse 8, which are many: it is a sweet mountain, not of leopards but of 'myrrh' and 'frankincense:' these were spices much used in the ceremonial services, Exod. 30:23,24.

Signifying the precious grace of God in His people, their Witness, worship and prayer.

Ps 141:1 LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee. 2 Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.

Song 4:8 Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the **lions' dens**, from the **mountains of the leopards (dangerous places)**

**His Revealed Will becomes our Privilege and responsibility**

The Overcomer is called the 'mountain of myrrh,' and 'hill of frankincense:'

1. It is the place, where the grace of God is found; it is only in true believers as they abound in abundance of His Grace and Knowledge.

2Peter 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

1. Because there they abound in prayers and praises, which ascend before him as incense from a high place.

1Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Psalm 118:23 This is the LORD'S doing; it is marvellous in our eyes. 24 This is the day which the LORD hath made; we will rejoice and be glad in it.

1. Because he accepts so kindly of their duties, that they are pleasant to him, and he delights to rest amongst them beyond all other places, as being a “mountain of myrrh” in which respect, the house of God is called the house of prayer, because of the exercise of that duty frequently performed there.

2. Performing the Promise.

* He is set to the performance of His Promises, showing the continuance of His performance through the overcomer.

Jer 1:12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it. Romans 4:21 And being fully persuaded that, what he had promised, he was able also to perform. 1Cor. 1:9 **God is faithful**, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 10:13 There hath no temptation taken you but such as is common to man: but **God is faithful**, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Php 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: 1Thes. 5:24 **Faithful is he** that calleth you, who also will do it. Hebrews 10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

Song 4:6 Until the day break, and the shadows flee away, **I will get me** to the mountain of myrrh, and to the hill of frankincense.

Where does God choose to abide?

I choose to reside with overcoming believers abounding in the exercise of grace, through faith and love in prayer; they shall not want for my presence, for there will I abide in the Spirit, until the everlasting day of fellowship break out; and so this makes for the Bride's comfort; Expect my presence by the Spirit, and the acceptance of thy prayers (which are incense to me) until that day come, where we may see face to face.

Psalm 65:2 O thou that hearest prayer, unto thee shall all flesh come.

He will get him to the hill of frankincense, which looks to all her prayers. He gives true believers the name, hill of frankincense, Believers ought to be very frequent in prayer, like a hill that abounds in incense.

Christ's presence is ever to be found, where these spiritual sacrifices of prayers and praises abound; for, wherever he hath an altar built to himself, and records his name, there He will come and bless His people.

Ex. 20:24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

John 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Our sense of Christ's presence is in and by a promise; and it's the promise that should comfort and satisfy the believer, even when sense is removed, for the time of chastening is not enjoyable But He will keep the course with the true believers. Christ's promise of coming, and making that sure, is one of the greatest evidences of love which he can bestow on his people. With the promise of Christ's presence we can abound in spiritual sacrifices. The greatest event of all the ages is when Christ’s Bride will be confirmed in the Faith and accepted with Him as one. He longs for that day of marriage, as well as we do, and that he would gladly have all shadows gone between us; We just keep obeying the Word until our faith is confirmed and comfort is perfected in us.

 The night of His departure (Song 4:6). His promise is almost exactly in the words of her prayer (Song 2:17), (the same Holy Ghost abiding in Jesus Christ is found in His obedient praying people). He now tells her that when He shall have gone from sight, He still is to be met with spiritually in prayer

Psalm 68:16 Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the LORD will dwell in it for ever.

Mat. 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

1Cor. 13:10 But when that which is perfect is come, then that which is in part shall be done away. 12 For now we see through a glass, darkly; but then **face to face**: now I know in part; but then shall I know even as also I am known.

How truly beautiful is holiness!

How wonderful also is the eternal youth of the mystical body of Christ! As the dew is new every morning, so is there a constant succession of converts to give to the church perpetual youthfulness.

Song 5:2 I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. 11 His head is as the most fine gold, his locks are bushy, and black as a raven.

Her young men have a dew from the Lord upon them, and arouse in her armies an undying enthusiasm for him whose "locks are bushy and black as a raven" with unfailing youth. Since Jesus ever lives, so shall the awake and alert ever flourish.