

The LORD said to my Lord, "Sit at My right hand, till I make Your enemies Your footstool." (Psalm 110:1)

This opening verse signals that Psalm 110 is a Messianic psalm—a prophetic passage pointing directly to the Messiah, Jesus Christ. The distinction between "The LORD" (Yahweh) and "my Lord" (Adonai) implies a conversation within the Godhead, which Jesus referenced in Matthew 22:44 to silence the religious leaders. Hebrews 1:13 also confirms this verse's fulfillment in Jesus, who, after His ascension, sat down at the right hand of the Father.

Jesus is now seated at the Father's right hand, awaiting the time when every enemy will be brought under His rule. Though not all things have yet been brought into subjection (Hebrews 2:8), that day is coming. The Father has declared it, and His plan will not fail. The Church, in this present age, is called to worship, to witness, and to wait for that glorious day.

The LORD shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies! Your people shall be volunteers in the day of Your power; in the beauties of holiness, from the womb of the morning, You have the dew of Your youth. (Psalm 110:2–3)

The psalmist continues by describing the reign of the Messiah. Zion becomes the center of His strength and rule. His people will respond willingly and joyfully—not out of coercion but out of love and devotion. His rule will be marked by holiness, freshness, and vigor—"like the dew of the morning."

There is personal application here. Are we willing volunteers in the day of His power? Do we yield our hearts freely and joyfully to His reign now, while we await His physical reign from Zion?

The LORD has sworn and will not relent, "You are a priest forever according to the order of Melchizedek." (Psalm 110:4)

This is one of the most theologically significant verses in the Old Testament. It presents the Messiah not only as King but also as Priest. However, this priesthood is not based on Levi or the Aaronic line. It is of a different order—Melchizedek's.

To understand this, we must go back to Genesis 14. After Abraham rescued Lot and defeated the coalition of kings, Melchizedek, king of Salem and priest of the Most High God, met him with bread and wine. Abraham gave him a tithe of all he had recovered. Hebrews 7 explains that this act of Abraham acknowledges Melchizedek as greater than himself, and thus greater than Levi (who was still in Abraham's loins).

This means Jesus' priesthood predates and supersedes the Levitical system. He is our eternal High Priest—not by lineage, but by divine appointment. His ministry is unique: He both represents us before God and reveals God to us. We can draw near to God with confidence because of Christ's unchangeable priesthood (Hebrews 7:24–25).

The Lord is at Your right hand; He shall execute kings in the day of His wrath. He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries. (Psalm 110:5–6)

This moves us into the future judgment—what many identify as the events of the Great Tribulation and the Second Coming of Christ. The imagery is intense: divine justice poured out upon rebellious nations and leaders. Revelation 19 describes Jesus returning in power to strike the nations and rule them with a rod of iron. He is both Savior and Judge.

This should stir both comfort and sobriety in our hearts. Comfort, because the risen Christ will set all things right. Sobriety, because it reminds us of the urgency of the gospel. We must live as ambassadors of Christ, imploring others to be reconciled to God while there is still time (2 Corinthians 5:20).

He shall drink of the brook by the wayside; therefore He shall lift up the head. (Psalm 110:7)

This final verse pictures the Messiah in humility and readiness. Like a warrior drinking quickly from a brook during battle, Jesus remains refreshed and focused as He presses on toward ultimate victory. “*He shall lift up the head*” speaks of triumph and renewal.

For us, there is a pattern here—stay close to the Source of refreshment. In our own battles and service, let us drink deeply of God’s presence so that we too may lift up our heads with confidence, knowing that victory is His and He shares it with those who belong to Him.

Personal Application:

Psalm 110 reminds us that Jesus is both our conquering King and our eternal High Priest. He is seated in victory, working out God’s plan. We are not left helpless—we are called to be willing volunteers, living holy lives, trusting in our Great High Priest who intercedes for us.

Let us draw near to God through Christ. Let us not be passive in this present age but fully engaged in prayer, worship, and gospel witness. For the day of His power is coming—and we want to be found ready, joyful, and faithful.