



# Songs of Summer

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Psalm 110

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A Psalm of David.

The Lord says to my Lord:  
“Sit at my right hand,  
until I make your enemies your footstool.”

2 The Lord sends forth from Zion  
your mighty scepter.  
Rule in the midst of your enemies!

3 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.

4 The Lord has sworn  
and will not change his mind,  
“You are a priest forever  
after the order of Melchizedek.”

5 The Lord is at your right hand;  
he will shatter kings on the day of his wrath.

6 He will execute judgment among the nations,  
filling them with corpses;  
he will shatter chiefs  
over the wide earth.

7 He will drink from the brook by the way;  
therefore he will lift up his head.

Why did Psalm 110 define the early church?

The song promised hope.

- Psalm 110 is a royal messianic psalm.
- The Messiah was a promise of hope.
  - 16 And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever” (2 Samuel 7:16; also see Isaiah 9:6–7; 11:1, 10; Jeremiah 23:5).
- The early church found hope in Jesus as Messiah.
  - “27 And Jesus went on with his disciples to the villages of Caesarea Philippi. And on the way he asked his disciples, ‘Who do people say that I am?’ 28 And they told him, ‘John the Baptist; and others say, Elijah; and others, one of the prophets.’ 29 And he asked them, ‘But who do you say that I am?’ Peter answered him, ‘You are the Christ’” (Mark 8:27–29).

The song made sense of events.

- Psalm 110 is quoted by Matthew, Mark, Luke, Peter, Paul, and the author of Hebrews.
  - “31 he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. 32 This Jesus God raised up, and of that we all are witnesses. 33 Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. 34 For David did not ascend into the heavens, but he himself says, “‘The Lord said to my Lord, “Sit at my right hand, 35 until I make your enemies your footstool.”’” 36 Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified” (Acts 2:31–36).
  - “through the resurrection of Jesus Christ, 22 who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him” (1 Peter 3:21b–22).
  - “20 that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in

the one to come. 22 And he put all things under his feet and gave him as head over all things to the church" (Ephesians 1:20–22).

- "3 He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high" (Hebrews 1:3).
- The events are the events of the gospel.
- The early church understood Jesus as their King-Priest.

The song affirmed the worship of Jesus.

- Psalm 110 is used by Jesus to reveal his identity.
  - "41 Now while the Pharisees were gathered together, Jesus asked them a question, 42 saying, 'What do you think about the Christ? Whose son is he?' They said to him, 'The son of David.' 43 He said to them, 'How is it then that David, in the Spirit, calls him Lord, saying, 44 'The Lord said to my Lord, 'Sit at my right hand, until I put your enemies under your feet'? 45 If then David calls him Lord, how is he his son?' 46 And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions" (Matthew 22:41–46).
- Jesus understood himself as more than the Son of David; he was the Son of God.
  - "The invitation to the king to sit at the right of the deity . . . is not only one of honor, but bespeaks the very close association of king and the deity" (Collins and Collins, *King and Messiah as Son of God*, 16).
- The early church worshipped Jesus as God.

"5 Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:5–11).

Psalm 110 defined the early church because it promised, made sense of, and affirmed the worship of Jesus.

How will you allow Psalm 110 to define your faith?