

“I Will Make Your Enemies a Footstool for Your Feet”
(Psalm 110)

I. Introduction.

- A. We have been looking at what the Lord had to say about His Son in the Old Testament regarding His offices of prophet, priest and king.
1. We started with His kingly office.
 - a. We saw that Messiah was to rule in the line of David.
 - b. He was to be exalted not only over the kingdom of Israel, but over all the world.
 - c. Because of this, all kings were to worship Him or be destroyed.
 - d. But remember, His rule was to be benevolent – for the protection, blessing and furtherance of His kingdom – the church.
 - e. This kingdom would continue to grow and eventually fill the whole earth, bringing peace and prosperity.
 - f. We also saw that this King would take His people as a wife, but only if she would forsake her people, reminding us that we must forsake the world if we are to be a part of His bride.
 2. We then moved on to His prophetic office.
 - a. We saw that this King would also be a prophet.
 - b. The Lord was going to anoint Him with His Spirit and make Him a light to the nations.
 - c. He would preach the Gospel to those in darkness and free them from the enemies’ power.
 - d. He would raise up a highway in this world by His Word – the highway of holiness – for the righteous to walk on. He would put their feet on that path and give them the strength to persevere in it.
 - e. He would care for them as a shepherd cares of his sheep and guide them in the good and right ways.
 - f. And this blessing would not only be for His covenant people – the Jews – but also for the Gentiles – for all the nations, which includes us.
 - g. But as He preached, there would be two responses: belief and unbelief. Those who heard and believed would be saved. But those whose hearts were hard wouldn’t, and this is sovereignly in God’s hands.
- B. Tonight, I would like for us to look at the first of two passages that will provide a transition from the offices of king and prophet to that of priest.
1. It deals mainly with the Messiah’s office as King, and what will happen during His reign.
 2. But it also gives us a glimpse of the fact that this King would also be a priest.

II. Sermon.

- A. First, the psalmist – who is David – tells us about the exaltation of this King.

1. The Lord, who is the covenant Lord of Israel, tells David's Lord to sit at His right hand, until He makes His enemies a footstool for His feet (v. 1).
 - a. While this event was yet future, Jesus used it to show the unbelieving Pharisees that the Messiah was to be God.
 - (i) He said if the Messiah was to be David's son, how could David call Him Lord, since a father is always greater than his son (Matt. 22:43-46).
 - (ii) The answer was even though Messiah was to be the Son of David according to the flesh, yet He was to be the Son of God according to the Spirit, as we saw in Romans 1:3-4.
 - b. But what this psalm was about was Christ's coronation.
 - (i) The Lord calls Him to sit at His right hand – the place of honor.
 - (ii) He tells Him that He is going to make all of His enemies a footstool for His feet, which means that He is going to subject all of His enemies to Him.
 - (iii) He was going to give Him a strong scepter, or a great authority. It would begin from Zion, which is Jerusalem, or the city of David – a reference to His birthright and the place of His crucifixion, which forms the basis for His exaltation, since it was through this act of obedience that He was exalted.
 - (iv) He was also to exercise this authority over those who were His enemies – referring to His rule over this world, or all the nations, from the time of His ascension, until His enemies are all subdued (v. 2).
 - (v) This rule continues to this day. Christ rules over a world that is largely hostile to Him. Most of the people in this world are His enemies.
 - (vi) This is one of the reasons why the work of the kingdom moves forward so slowly. There are still many enemies to be subdued. To some extent, it hinders our work because we must minister the Gospel to His enemies.
 - (vii) But we need to remember that Christ is in control, and He has promised us success. He said He will be with His church to the end of the age. He will empower us and give us success (Matt. 28:20).
 - (viii) His scepter is strong. He can accomplish His purposes.
 - (ix) We will see in a few verses what will eventually happen to those who oppose Him.
2. But not everyone will be His enemy or opposed to His rule.
 - a. Notice verse three, "Your people will volunteer freely in the day of Your power."
 - (i) There would be those in the kingdom of darkness who would resist Him.
 - (ii) But there would also be those who would support Him – His own people.
 - (iii) They would volunteer freely in the day of His power. Their hearts will have been changed by His Spirit to make them love and submit to Him.
 - (iv) And notice their character, "In holy array" (v. 3). This most likely refers to the Messiah's people.

- (v) They would be adorned with holiness or righteousness, which as we saw this morning, is the only way the Lord will accept them, He Himself being the One who makes them this way.
- b. He Himself would also be filled with the strength and vigor of youth.
 - (i) There are several ways to understand the rest of the sentence, “from the womb of the dawn, Your youth are to You as the dew” (v. 3).
 - (ii) The best is probably this, that even as the dew is on all the ground at the beginning of the day – or the womb of the dawn – so is the youthful vigor, or strength, of the Messiah.
 - (iii) Youth is the time of one’s greatest strength and ability that wears with age. Messiah would be full of the vitality of youth.
 - (iv) This is another reason for the strength of His reign and another foundation upon which to build our confidence.
- B. But I told you that we also get a glimpse here of the priestly office of Messiah. “The LORD has sworn and will not change His mind, ‘You are a priest forever according to the order of Melchizedek’” (v. 4). This King will also be a priest.
- 1. His priesthood would have no end – “forever.”
 - 2. He would be a priest according to the priestly order of Melchizedek.
 - a. Remember what we saw in the book of Hebrews: Jesus was not from the tribe of Levi, therefore He could not be a son of Aaron, and therefore He could not be a priest, at least according to that order.
 - b. But there was another priesthood greater than Levi’s. It was shown to be greater by the fact Abraham paid tithes to him – Melchizedek’s.
 - c. Christ was a priest according to this order.
 - d. And remember, Christ didn’t call Himself to it, just as no one calls himself to office in the church. God called Him.
 - e. And He swore an oath, “You are a priest forever according to the order of Melchizedek.” He has sworn it and will not change His mind.
 - f. It is fixed forever, and because it is, so also is our salvation. We will consider this more in the days ahead as we consider the priestly office and work of Christ.
- C. We have seen the exaltation of this King and His call to be a priest. Last, we see His work of subjecting His enemies.
- 1. We need to remember that even though the Father said He would subdue Christ’s enemies, this doesn’t mean Christ isn’t involved.
 - a. He is the One who holds the rod of iron and who smashes nations as clay pots (Ps. 2:9).
 - b. Here we see that involvement.
 - 2. First, the Lord is at His right hand.
 - a. This either means that the Lord is at Messiah’s right hand to give Him victory.

- b. Or that the Messiah is at the right hand of His church to fight for her. It most likely means the second because “Lord” is *adonai* and not *Yahweh*.
 - c. The Lord is at the right hand of His church protecting her from His and her enemies, causing His kingdom to move forward.
 - d. In either case, this is what it means.
3. “He will shatter kings in the day of His wrath. He will judge among the nations, He will fill them with corpses, He will shatter the chief men over a broad country” (vv. 5-6). This is the terrible wrath of the King.
- a. We have seen an example of this lately in Iraq.
 - b. Saddam Hussein is Christ’s enemy. He is a tyrant and has killed thousands of innocent people. He has not only taken away their lives, but has also damned their souls through propagating a false religion. But Christ has shattered him. Christ has overthrown every king that has ever been shattered.
 - c. Paul says His wrath is poured out everyday on the ungodliness and unrighteousness of men (Rom. 1:18).
 - d. But there is coming a time when He will pour it out over the whole earth, just before His coming again (Rev. 20:9). Then His victory will be complete.
 - e. But remember, He does this for the sake of His kingdom, His bride, His church, for you and me, to protect us and to bring in His rule.
4. Finally, through all these things, Messiah will not grow tired. “He will drink from the brook by the wayside; therefore He will lift up His head” (v. 7).
- a. Besides the vigor of youth, Messiah also has other means of support.
 - b. Perhaps what is pictured here is the refreshment He receives in His Father’s presence by the Spirit of God.
 - c. But He will fight and He will be victorious.

III. Application.

- A. Certainly, this gives us confidence in the middle of an uncertain world.
 - 1. If Christ didn’t subdue His enemies everyday by His Spirit and even pour out His wrath at times, we wouldn’t last a day.
 - 2. The world hates us as it hated Him (John 15:18-19), but He won’t allow the world to destroy us, because of His love for us.
 - 3. The Lord fights for us. He subdues His and our enemies, as the Father continues to subdue all His enemies under His feet.
 - 4. For this, we should be thankful. But we should also draw confidence from this to do the work He has called us to.
- B. But let’s not forget the basis for this victory – His priestly work.
 - 1. Christ is a priest forever according to the order of Melchizedek.
 - 2. He offered Himself as a sacrifice to redeem a people and to receive a kingdom.
 - 3. Now He fights for what is rightfully His. He fights for us, that He might have us as His own forever.
 - 4. Let’s consider in light of these things what we should give to Christ in return by way of love, praise, and the sacrifice of obedience. Amen.