

Sit At My Right Hand

Psalm 110

Scott Redd

This king is divinely appointed. (vv. 1-2)

Background: Messianic hopes about the son of David (2 Samuel 7). Would it be Solomon?

How can David say this about his son? Because this king is different. This king is not merely a natural-born son. He is that but not merely that. This king is divinely appointed by God for this role. He is placed in the locus of divine power, the right hand of God. The most honored place, the peak of authority.

This king is heavenly born. (v. 3)

The king's birth and early infancy are ordained and given to him by God. From birth, he is sanctified for this work.

This king is mercifully present. (v. 4)

The same king who leads in battle is also the one who knows us, intercedes for us, and sympathizes with us?

This king is globally just. (vv. 5-7)

Jesus takes the judgment of his people onto himself, and, in the most lopsided exchange in the history of human contracts, he gives us the inheritance is his from his Father in heaven.

"In Psalm 110, God sets the Messiah at His right-hand as King and Priest, as King to see all His enemies under His feet, and as Priest, to serve God and channel God's grace forever. Though personally, the Messiah may be out fighting, positionally He is always sitting at the Lord's right-hand." - J.I. Packer, Concise Theology

... that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, 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. And he put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all.

Ephesians 1:20–23

The fulfillment that we find in the New Testament is always grand, more extravagant, and more expansive than the promises of the Old Testament.