

## When the Current Political Situation Discourages You and You Need A Fresh Vision of the Future

### INTRODUCTION

#### Mays

#### Leupold

Quoted more often than any other in NT. ... ¶ To summarize the contents of the psalm briefly, it is to be noted that the first four verses describe the dual office of the Messiah: He is both king and priest (vv. 1—4). His successful warfare is then briefly but effectively described (vv. 5—7). **From this outline it is immediately apparent that we do not here have a description of the total work of the Messiah but primarily that of His conflict with His enemies.**<sup>1</sup> ¶ Did these insights lie so far beyond David and his times as to make them impossible in that day and age? We believe not; and we are strongly of the conviction that this type of interpretation agrees best with the words: “David in Spirit called Him Lord,” Matt. 22:41—46; Mark 12:35—37, as Jesus Himself told His generation. Again, when it is asserted that, when the psalm is construed as above, namely, David’s addressing the Christ before His birth, this is absolutely without parallel in the Psalter, we freely admit that. Do there have to be parallels before a thought dare be accepted as being true?<sup>2</sup> Crossover: *Helen Jeflerson* (JBL, 1954, III, p. 152ff.) shows that this psalm has a Hebrew vocabulary that has many parallels with the Ugaritic. There is always the possibility that the psalm may have some analogy with an old Ugaritic original, which it largely recasts, even as is the case with Ps. 29. The acknowledgment of this possibility does not in any way modify our interpretation.<sup>3</sup>

#### Allen overall evaluation see rest of book for specifics

The composer of Ps 110 was evidently a court poet whose tongue, like that of the author of Ps 45, was as fluent as the pen of an expert scribe. Unfortunately, for the exegete so many centuries later his song poses many problems requiring sensitive decisions, and a reconstruction of its setting and original meaning can be only tentative. The poet appears to celebrate the capture of Jerusalem and David’s accession to the Jebusite throne. His composition is based on two divine oracles, which are cited in vv 1, 4. The first oracle is an invitation from Yahweh for the king to take up a seat of honor beside him. The metaphor underlines the fact that God is the real king. David rules not in his own right but as co-regent and representative, deriving his authority from his divine counterpart. This assurance of prestige and power expresses a typically Israelite ideal of kingship as derivative and responsible rather than autocratic. It seems that the basis of the invitation is that Yahweh himself is the age-old divine king of Jerusalem as the Most High God of Melchizedek (cf. v 4; Gen 14:18—23). The human king is picturesquely promised dominion over his national foes. Yahweh would fight on his behalf, while the king sat, as it were, serene and secure.

The poet enlarges upon the prophetic revelation. He accentuates that the work will be Yahweh’s. The royal scepter (or mace) is strong and its martial authority (cf. 2:9; Jer. 48:17) will be extended only because of the military presence of David’s God. It will be Yahweh who does the fighting and gains the victory, so that by implication all the glory must go to him. Stress upon

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<sup>1</sup> Leupold, *Psalms*, p. 770, 771.

<sup>2</sup> Leupold, *Psalms*, p. 774.

<sup>3</sup> Leupold, *Psalms*, p. 778.

divine warfare is characteristic of the Hebrew concept of holy war (cf. Exod 14:13; 2 Chr 20:17; Isa 7:4—9). The sole agency of Yahweh did not in fact preclude the involvement of the Israelite army according to the holy war theme (cf. Deut 20:4; 2 Sam 5:24), as v 3 too appears to assume. The corollary of the divine promise of v 1 is that the king's people will freely volunteer, yet they themselves will be God's blessing to the king, materializing like the mysterious, God-given dew upon the mountains at daybreak. They will be the instruments of Yahweh's timely aid and power, ready to defend his sacrosanct land and fight on its behalf.

The second oracle quoted is a solemn pledge of the king's sacred role in Yahweh's purposes. There was now a divinely appointed successor to the dynastic line of Jebusite priest-kings, but his rule was destined not to be superseded as theirs had been. From his Jebusite predecessors he inherited the title of priest to Yahweh the Most High God, as sacred mediator between God and his people. In practice comparatively little use seems to have been made of this honor in a cultic capacity, and it may be for this reason that the poet does not proceed to give a direct exposition of this oracle. It reminds him rather of the capture of Jerusalem which made historically possible the endowment of Jebusite kingship. The poet resumes his military theme and sees in the victory an assurance of Yahweh's continuing aid.

The right hand as a token of divine honor in v 1 is matched by its function as divine protection in v 5. Again the sole agency of Yahweh comes to the fore. God whose authority bestowed Jebusite kingship on David is the power behind his throne in military matters. As the narrator of David's military campaigns made clear, the secret of his success was that Yahweh was with him (2 Sam 5:10; 8:6, 14). In furious theophany he intervenes to conquer on the king's behalf his rival peers (cf. 2:5; 68:22 [21]; Hab 3:13). With the royal mace of v 2 he shatters their power. As the universal God, he wrests their territory from them, quelling all willful resistance to his rule and endowing his liegeman with worldwide dominion (cf. 2:8—9; 72:8—11). The king's realm must logically cover the earth, since he represents in his rule the Lord of the world. The secret of his triumph is enigmatically described as his drinking from the stream, possibly a reference to a ritual drinking from the Gihon spring as a sacramental means of receiving divine resources for his task.

The psalm broaches themes which powerfully overshadow the Israelite king and enfold him in their massive embrace. They express much of the high theology of Judean kingship. **But, like Saul's armor, they give an impression of being too big for the recipient**, especially as the Davidic monarchy wore on and wore out. Doubtless each king received them by faith and bequeathed them to his successor with the hope that the divine "until" of v 1 would eventually dawn. With the eclipse of the Davidic dynasty the psalm lived on as an expression of faith in God's ultimate fulfillment of his king-centered purposes for his people.

The great assurances of the psalm fell deep into the well of time till they finally plunged into the waters of NT revelation. According to Mark 12:35—37 Jesus echoed the messianic understanding of the psalm when he challenged his contemporaries and showed that on their own premises the Messiah had a higher standing than they were prepared to admit. It is implied that his kingdom transcends the military and political one of David. Following the lead of their Lord (cf. Mark 14:62, where v 1 is combined with the Son of Man vision of Dan 7:13), the apostles freely applied v 1 to his post-resurrection exaltation in heaven and his victory over cosmic foes (e.g. Acts 2:34, 35; I Cor 15:25; Eph 1:20; Col 3:1; Heb 1:3; 1 Pet 3:22). It holds the record for being the OT text most frequently cited or alluded to in the NT. The NT makes no use of the amplifications of the oracles. Generally only the first oracle is taken up, but the writer to the Hebrews also expounds the second, v 4, in terms of Jesus' exercise of a heavenly non-Aaronic

priesthood after the sacrifice of the cross. In the light of the ascension of Jesus Ps 110 took on a new perspective of meaning as witness to God's new Christ-centered order for the world.<sup>4</sup>

### Kidner

For while other psalms share with this one the exalted language which points beyond the reigning king to the Messiah, here alone the king himself does homage to this personage—thereby settling two important questions: whether the perfect king was someone to come, or simply the present ruler idealized; and whether the one to come would be merely man at his best, or more than this. ¶ Our Lord gave full weight to David's authorship and David's words, stressing the former twice by the expression 'David himself', and the latter by the comment that he was speaking 'in the Holy Spirit' (Mk. 12:36f.) and by insisting that his terms presented a challenge to accepted ideas of the Messiah, which must be taken seriously. Peter, too, on the Day of Pentecost, stressed the contrast in the psalm between David 'himself' and his 'Lord', who 'ascended into the heavens' to be 'exalted at the right hand of God' (Acts 2:33—35). ¶ So King David speaks in the psalm as the prophet who declaims the enthronement oracle to the Messianic King, corresponding to the oracle given to other kings at their anointing or crowning (*cf.* 1 Sa. 10:1f; 2 Ki. 11:12). Therefore those who deny David's authorship of the psalm on the ground that the psalm reads like an enthronement oracle, curiously miss the point. It is just such an oracle. What is unique is the royal speaker, addressing this more-than-royal person.<sup>5</sup>

### Mays

Second, there is the eschatological reservation. Prophets, in the light of the failures of contemporary kings, began to speak of an ideal king of the future who would fill the messianic office. The apocalyptic movement saw the victory of the LORD over kings and nations as the climax of a drama played out in a cosmic and universal context. The day of the LORD'S wrath became the climax to world history. By the time Psalm 110 was incorporated in the Book of Psalms, it no longer represented a cultic actualization of Israel's faith in the relation between God's sovereignty and the nation but instead an eschatological vision of God's coming kingdom. The location of Psalm 110 in the last third of the Book of Psalms may point to the way it was understood by those who gave the Psalter its final arrangement. It is a sequel to Psalm 89 and its lament over the rejected Messiah. It is a prophetic voice repeating and affirming the promises of Psalm 2 that the LORD will claim the nations through the Messiah. Until God has defeated his enemies, the Messiah is "seated on the right hand" (see Mays, "'In a Vision': The Portrayal of the Messiah in the Psalms," p. 6).<sup>6</sup> ¶ The psalm holds the enthronement of Jesus in relation to the question of political power in the world. It insists that the office of Jesus concerns nations and rulers. The office of regent of God has been filled and fulfilled by a person who was not a ruler and had no national constituency. In the Old Testament the messianic king had his first context in the LORD'S use of Israel's national history as a declaration of his sovereignty. In Jesus the messianic office completes the prophetic and apocalyptic direction and is consummated in the context of cosmic and universal history. But that is not an abdication of any claim on the nations and rulers of this world. Instead, it is an assertion that every nation and ruler is subject to the royal judgment of Messiah Jesus. His ways and values are final. No claims to "divine right" or any semblance of it by rulers, dictators, presidents, and so forth, are valid. The goal of world history is not to be found in the destiny of any people or nation, nor is the governance of any leader the way to it. Indeed, all the nations who think and dream of autonomous dominance and destiny are in that way enemies of the coming kingdom of God and its Messiah, including the one in which we happen to live. The psalm is a repeated invitation to think that way about the ques-

<sup>4</sup> Allen, *Psalms*, pp 86, 87.

<sup>5</sup> Kidner, *Psalms*, p. 392

<sup>6</sup> Mays, *Psalms*, p. 353.

tion of power in the world.<sup>7</sup> ¶ The psalm is also a declaration to the church about its relation to the Jesus whose session at the right hand of God it confesses. Jesus is King! The meaning of that symbolic word makes absolute claims on the obedience of the community and its members. His instructions and commands are not subject to approval and revision. They are, rather, provisions for us to acknowledge the coming kingdom of God in living.<sup>8</sup>

### My notes

Messianic or historical, see Allen p 85. Perhaps this is placed here to give exiles hope for the future.

## 110:1

### Leupold

The writer begins by quoting a divine “oracle” (“The Lord said in reference to my Lord”) which has a bearing upon Him who is at the same time David’s Lord, the Messiah. When and how this oracle was pronounced we cannot determine. It might have come from Nathan even as the words recorded in II Sam. 7: 4ff. stemmed from this prophet. This “oracle” might even be a free paraphrase of II Sam. 7 which was spoken by David himself. It is sufficient to note that David regards it as being an entirely authoritative statement. It revealed to David that no one less than the Lord God of Israel Himself (“Yahweh”) had designated for the Messiah a position at His own right hand, making Him coequal in rank and authority with Himself and so virtually declaring His divine character. ¶ This could well have been a conclusion that David drew from the fact that II Sam. 7 had stressed the eternal character of the throne and kingdom of Him who was to be his greater son. That the occupation of this place at the right hand of the enthroned majesty on high was no idle honor appears from the words that follow, which guaranty that God shall exercise His power in behalf of Him who sits at His right hand and take up battle with His enemies until He has them all reduced to the position of abject servility where the conqueror sets His foot on their necks (cf., Josh. 10:24). Thus the initial statement of the psalm guaranties unequalled position and victory to the Messiah, in reference to whom David here speaks.<sup>9</sup> ¶ A unique word is also used for what we have translated “the Lord said.” It is the word *ne’um* which means “prophetic oracle,” strictly: that which is whispered into the ear. But the word is used only with reference to communications that prophets received from the Lord. As a general rule, the word is then used at the close of some prophetic communication. Here it appears at the beginning.<sup>10</sup> ¶ The expression to sit at one’s “right hand” involves only distinctive honor (cf., Ps. 45:9; I Kings 2:19). But in this instance the honor is of so unusual a nature that the one addressed as ‘A *dhoni* ranks on a par with the Lord and must, therefore, be regarded as divine, which happens to be the point of the argument which Christ directed at the Pharisees.<sup>11</sup> **See also discussion on verse 5.**

### Kidner

The startling fact that David spoke of a king as *my lord* (cf. Knox, freely, ‘the Master I serve’) was pointed out, as we have seen, by Christ, who left His hearers to think out its implications, and His apostles to spell them out. Like Joshua, who surrendered his command with the words, ‘What does *my lord* bid his servant?’, David here (so to speak) falls down and worships the Man who stands before him (cf. Jos. 5:14). Now follows God’s oracle to David’s lord. ¶ *Sit at*

<sup>7</sup> Mays, *Psalms*, pp. 354, 355.

<sup>8</sup> Mays, *Psalms*, p. 355.

<sup>9</sup> Leupold, *Psalms*, p. 771.

<sup>10</sup> Leupold, *Psalms*, p. 775.

<sup>11</sup> Leupold, *Psalms*, p. 775.

*my right hand.* The authority and power conferred by such an address will be illustrated in the remaining verses of the psalm; but it will take the New Testament to do it justice. a.He is not only greater than David (Acts 2:34, ‘for David did not ascend into the heavens’) but greater than the angels (Heb. 1:13, ‘to what angel has he ever said, “Sit at my right hand...”?’); b.God exalted Him as emphatically as man rejected Him (Acts 5 :3of., ‘Jesus whom you killed ... God exalted ... at his right hand’); c.It is as Savior and Intercessor that He reigns (Acts 5:31; Rom. 8:34, ‘Christ ... who is at the right hand of God ... intercedes for us’); d.(‘Sit. . .’): In token of a finished task, He is seated (Heb. 10:1 if., ‘every priest stands daily.. ., offering repeatedly.... But... Christ. . . sat down at the right hand of God’); e.(‘till . . .’): He awaits the last surrender (Heb. 10:13, ‘to wait until his enemies should be made a stool for his feet’; cf. also 1 Cor. 15:25).<sup>12</sup>

## 110:2

### Leupold

When it is claimed in this verse that the Lord will extend this One’s sceptre “from Zion,” this merely states the fact that Christ’s kingdom did take its beginning from among the Jews and in the congregation established at Jerusalem, for “salvation is of the Jews,” John 4:22. The historical starting point of the kingdom of the Christ is here correctly designated.<sup>13</sup>

### Kidner

Note how fully at one are the Lord (Yahweh) and this King. It is the Lord who wields the sceptre, it is the King who is urged to rule—for human authority is enhanced, not diminished, by such a partnership. The word used for *Rule* has a certain sternness, which suits the contrast between the enforced obedience of enemies in this verse and the glad response of volunteers in the next. There is something of the same contrast in, e.g., Revelation 17:14.<sup>14</sup>

## 110:3

### Leupold

Nor shall He be alone in this warfare (v. 3). When He sets forth to give evidence of His power and control, there will be a great army of men in the prime of their youth who shall cheerfully volunteer their services and shall come fittingly equipped for holy warfare in holy garments, that is, arrayed in true righteousness and holiness. As dew in unnumbered gleaming globules is born at each new dawn, so shall these warriors be, numberless and continually fresh.<sup>15</sup> ¶ This Lord is not without people. These people are not, however, pressed into service against their will. They are volunteers, whose wills He has strongly influenced so that they have east their lot with His and live for Him in the finest freedom. For “offer themselves freely” the original has a noun, “freewell offerings.” The term was applied to any sacrifices or offerings that were entirely voluntary. Here the term is used figuratively.<sup>16</sup>

### Kidner

*Like dew your youth will come to you* interprets youth collectively (cf. TEV), and assumes that the letter *k* (= ‘like’) has been omitted after a word which ends in *k* (‘to you’), which is a common copying error. This gives the picture of a splendid army suddenly and silently mobilized. But the Hebrew makes sense as it stands, i.e., ‘You have the dew of your youth (cf. AV, RV). I.e.,

<sup>12</sup> Kidner, *Psalms*, p. 393

<sup>13</sup> Leupold, *Psalms*, p. 776

<sup>14</sup> Kidner, *Psalms*, p. 393, 394.

<sup>15</sup> Leupold, *Psalms*, p. 772.

<sup>16</sup> Leupold, *Psalms*, p. 776.

this king ever keeps the first freshness of the dawn of life, unlike those whose love is 'like a morning cloud, like the dew that goes early away' (Ho. 6:4). ¶To sum up: this verse (as I see it) pictures the Messiah going forth in primal vigor, holiness and glory, at the head of a host which is as dedicated as those early Israelites who 'jeopardied their lives to the death' (Jdg. 5:18). The Christian can identify such an army with the overcomers portrayed in Revelation 12:11, little as he may recognize himself and his fellows in either picture.<sup>17</sup>

## 110:4

### Leupold

When this One comes He shall be One who has an unending priesthood; and since no such priest had ever been on the royal throne, this One is described as being of an order that is different from the Levitical priesthood, namely, the order of Melchizedek, who in days of old was both king and priest (Gen. 14:1 8ff.). This new feature of his dual office is said to be founded on nothing less than an immutable oath of the Lord Himself. More is not said at this point about the duties and functions of this great Priest.<sup>18</sup> ¶The idea of God's swearing is like that of His making a covenant with Abraham (Gen. 15:18). It is a human way of saying that God's pronouncement on such vital matters are irrevocable. The truth involved must be an exceedingly important one. It cannot be denied that Christ's eternal priesthood be thought of too highly.<sup>19</sup>

### Kidner

If anything is stronger than a divine oracle it is a divine oath (*cf.* Heb. 6: 17f.; 7 :20ff.), here further strengthened by the pledge that God *will not change his mind*. This may be a glance at the promise which had to be withdrawn from Eli (1 Sa. 2 :30). *This* priest will never abuse his office, and this priesthood is both older and more perfect (as the New Testament will show) than that of the whole house of Levi.<sup>20</sup>

## 110:5

### Leupold

By way of a colorful example of what He can do the most powerful adversaries are singled out—kings. They are shattered by Him in the encounter. But the range of His judgment goes farther than only the kings; it includes the nations, whose dead bodies shall lie scattered all around after the Lord's judgments are concluded (speaking in bold figures, of course), and the chief rulers over the wide earth will also be shattered by Him. This indicates merely that all judgment lies within His province, and that the conflict between the two kingdoms cannot continue as a stalemate forever. A definite victory will be on the Lord's side of the struggle.<sup>21</sup> ¶When we emphasized above that the "right hand" may also designate power or action, we find this to be in line with a goodly number of passages where this aspect stands out, as it apparently does here. Cf. Ps. 16:8; 18:35; 20:6; 73:23; 118:15; 139:10. There are other passages that also use vivid colors in portraying what God will do in the day of His wrath such as Joel 3: 9ff.; Nah. 1: 8ff.; Zeph. 3: 6ff.<sup>22</sup>

### Kidner

<sup>17</sup> Kidner, *Psalms*, p. 394, 395.

<sup>18</sup> Leupold, *Psalms*, p. 772.

<sup>19</sup> Leupold, *Psalms*, pp 776, 777.

<sup>20</sup> Kidner, *Psalms*, p. 395

<sup>21</sup> Leupold, *Psalms*, p. 773.

<sup>22</sup> Leupold, *Psalms*, p. 777.

Realistically, the psalm ends on the note of Fierce battle and strenuous pursuit, since the Priest-King's enthronement is not the final scene but the prelude to world conquest. Psalm 2 showed the same sequence. ¶Now the Lord (*i.e.*, Yahweh) and His King act as one,<sup>1</sup> and the army of volunteers which was seen in verse 3 is no longer in the picture. The battle is the Lord's, yet He and His King are so united that by verse 7 it is clearly the human partner who is in the foreground. In New Testament terms, we have moved on from Hebrews to Revelation, where the picture of judgment and victory is no less terrible than that of verse 6 (*cf.*, *e.g.*, Rev. **19:11-21**).<sup>23</sup>

**110:6**

**110:7**

Kidner

But the psalm, by its very form, recalls us to a situation still in movement. We are left with the picture of the Warrior following up his victory, like Gideon and his three hundred at the Jordan, 'faint yet pursuing' (Jdg. 8:4), pausing only to renew his strength and press on to complete the rout. Such is the leader, we are to infer, who beckons us to follow.<sup>24</sup>

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<sup>23</sup> Kidner, *Psalms*, p. 396.

<sup>24</sup> Kidner, *Psalms*, p. 396

## When the Current Political Situation Discourages You and You Need A Fresh Vision of the Future

### BACKGROUND.

Like many Psalms, this one probably had a “near” fulfillment in David, and then clearly has an ultimate fulfillment in Jesus Christ. ¶The psalm may have been composed to celebrate David’s earlier conquest of Jerusalem and succession to Jebusite kingship (cf. 2 Sam 8:30), bringing out their implication as pledges of universal dominion. Subsequently the psalm could well have been used by succeeding kings in a context of national enthronement and also in any other cultic settings in which the king’s relation to Yahweh was celebrated.<sup>25</sup> ¶The psalm broaches themes which powerfully overshadow the Israelite king and enfold him in their massive embrace. They express much of the high theology of Judean kingship. **But, like Saul’s armor, they give an impression of being too big for the recipient**, especially as the Davidic monarchy wore on and wore out. Doubtless each king received them by faith and bequeathed them to his successor with the hope that the divine “until” of v 1 would eventually dawn. With the eclipse of the Davidic dynasty the psalm lived on as an expression of faith in God’s ultimate fulfillment of his king-centered purposes for his people.<sup>26</sup>

### *Most quoted Psalm in the NT*

[T]he New Testament (Matt. 22:44; Mark 14:62; 16:19; Luke 22:69; Acts 2:34—35; 7:55; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3, 13; 8:1; 10:12; I Peter 3:22). These citations together with other references and quotations make it the psalm most used in the New Testament. All of them put the psalm to christological use.<sup>27</sup>

### **THE MILITARY PICTURE OF THE KING’S RULE, 1-3**

**Note difference between LORD and Lord, v 1.**

*Jehovah spoke in prophetic oracle to my master*

**Jehovah promises tht in time, one will reign over subected enemies, v 1, 2.**

**This one will receive joyful cooperation from his subjects, v 3.**

Nor shall He be alone in this warfare (v. 3). When He sets forth to give evidence of His power and control, there will be a great army of men in the prime of their youth who shall cheerfully volunteer their services and shall come fittingly equipped for holy warfare in holy garments, that is, arrayed in true righteousness and holiness. As dew in unnumbered gleaming globules is born at each new dawn, so shall these warriors be, numberless and continually fresh.<sup>28</sup> ¶ This Lord is not without people. These people are not, however, pressed into service against their will. They are volunteers, whose wills He has strongly influenced so that they have east their lot with His and live for Him in the finest freedom. For “offer themselves freely” the original has a noun, “freewell offerings.” The term was applied to any sacrifices or offerings that were entirely voluntary. Here the term is used figuratively.<sup>29</sup>

### **THE PRIESTLY PICTURE OF THE KING’S RULE, V 4**

When this One comes He shall be One who has an unending priesthood; and since no such priest had ever been on the royal throne, this One is described as being of an order that is different from the Levitical priesthood, namely, the order of Melchizedek, who in days of old was both king and priest (Gen. 14:1 8ff.). This new feature of his dual office is said to be founded on nothing less than an immutable oath of the Lord Himself. More is not said at this point about the duties and functions of this great Priest.<sup>30</sup> If anything is stronger than a divine oracle it

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<sup>25</sup> Allen, *Psalms*, p. 85.

<sup>26</sup> Allen, *Psalms*, p. 87.

<sup>27</sup> Mays, *Psalms*, p. 350.

<sup>28</sup> Leupold, *Psalms*, p. 772.

<sup>29</sup> Leupold, *Psalms*, p. 776.

<sup>30</sup> Leupold, *Psalms*, p. 772.

is a divine oath (cf. Heb. 6: 17f.; 7 :20ff.), here further strengthened by the pledge that God *will not change his mind*. This may be a glance at the promise which had to be withdrawn from Eli (1 Sa. 2 :30). *This* priest will never abuse his office, and this priesthood is both older and more perfect (as the New Testament will show) than that of the whole house of Levi.<sup>31</sup>

## **THE PICTURE OF HIS CERTAIN VICTORY, 5-6.**

Realistically, the psalm ends on the note of Fierce battle and strenuous pursuit, since the Priest-King's enthronement is not the final scene but the prelude to world conquest. Psalm 2 showed the same sequence. ¶Now the Lord (*i.e.*, Yahweh) and His King act as one,<sup>1</sup> and the army of volunteers which was seen in verse 3 is no longer in the picture. The battle is the Lord's, yet He and His King are so united that by verse 7 **it** is clearly the human partner who is in the foreground. In New Testament terms, we have moved on from Hebrews to Revelation, where the picture of judgment and victory is no less terrible than that of verse 6 (cf., e.g., Rev. **19:11-21**).<sup>32</sup>

## **THE REFRESHING VICTORY-DRINK, V 7**

The first words in the hebrew text "places great import on v 7a as the secret of strength, a mere drink before resuming battle is inappropriate. Reference is frequently seen to a rite of drinking from the Gihon spring as part of the enthronement ceremony (cf 1 Kgs 1:38). Eerdmans, plausibly found allusion to the important part the spring played in the capture of Jerusalem (cf. 2 Sam 5:8).<sup>33</sup>

We are left with the picture of the Warrior following up his victory, like Gideon and his three hundred at the Jordan, 'faint yet pursuing' (Jdg. 8:4), pausing only to renew his strength and press on to complete the rout. Such is the leader, we are to infer, who beckons us to follow.<sup>34</sup>

## **So what?**

***The future is secure, insured to us by a prophetic utterance and divine oath, 1, 4.***

***Someday Jesus Christ will rule and reign victoriously. Even so, come Lord Jesus!***

***We will be willingly assembled and enabled to help him in this conquest, Rev 19:14.***

***He will defeat all rebellious enemies, Rev 19:18.***

***You should joyfully follow this exalted King today!***

Jesus is King! **The meaning of that symbolic word makes absolute claims on the obedience of the community and its members. His instructions and commands are not subject to approval and revision.** They are, rather, provisions for us to acknowledge the coming kingdom of God in living.<sup>35</sup>

***Christ rules providentially now, someday he will rule here on earth, Patience for him as well as you, 2 Peter 3:9-13***

<sup>31</sup> Kidner, *Psalms*, p. 395

<sup>32</sup> Kidner, *Psalms*, p. 396.

<sup>33</sup> Allen, *Psalms*, p. 82.

<sup>34</sup> Kidner, *Psalms*, p. 396

<sup>35</sup> Mays, *Psalms*, p. 355.