

Session 14 The Forerunner Message in Psalms 110 and 132

I. INTRODUCTION TO PSALM 110

- A. Psalm 110 presents Jesus as our victorious King and sympathetic high priest. The two main themes in this psalm are Jesus' eternal kingly and priestly ministries. Jesus has been exalted to the Father's right hand and will again come to earth to establish His kingdom as He destroys all His enemies.
- B. God showed David that one of his descendants would be his exalted Lord and King who would initially reign from heaven before coming to earth to conquer all of His enemies (110:1-2). He would be empowered by God and assisted by those who willingly love and serve Him (110:3). He would reign as a high priest by releasing His power through intercession and by enabling His servants to maintain their effectiveness by relating to them tenderly as a merciful priest (110:4). Those who refuse His kingly authority and priestly kindness will be considered His enemies. In context to Jesus' return, He will execute His enemies as He establishes His empire (110: 5-7).
- C. In Psalm 110, the Father speaks two oracles to Jesus. First, the Father commissions Jesus to rule with Him as a King (110:1). Second, He gives Jesus responsibilities as a high priest forever (110:4). David heard two Trinitarian dialogues about the human reign of the Messiah (Ps. 2 and 110).
- D. There are more references to Psalm 110 in the New Testament than any Old Testament Scripture.
- E. This psalm gives insight into how the apostles interpreted Jesus' death and resurrection by seeing Him as their glorified Messiah who initially would reign from heaven as a priest empowering His people on earth before personally returning to earth to openly conquer and rule over all the nations.
- F. Outline of Psalm 110
 - 110:1-3** Jesus' heavenly reign through the Church in this age
 - 110:4** Jesus' eternal priestly ministry
 - 110:5-7** Jesus' end-time judgment of His enemies

II. JESUS' HEAVENLY REIGN THROUGH THE CHURCH IN THIS AGE (PS. 110:1-3)

- A. David highlights Jesus' ministry through the Church after His heavenly coronation (110:1-3)
*¹The LORD [Yahweh, the Father] said to my Lord [Adonai, Jesus], "**Sit at My right hand, till I make Your [Jesus'] enemies Your footstool.**" ²The LORD [the Father] shall send the rod of Your [Jesus'] strength out of Zion. **Rule in the midst of Your enemies!** ³Your 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. (Ps. 110:1-3)*
- B. **The LORD said to my Lord:** English translations often use "**LORD**" (all capital letters) for the Hebrew, "*Yahweh*" (Latinized, Jehovah; the English name *Jehovah* comes from Latin *Iehovah*). The word "**Lord**" (not all capital letters) is from the Hebrew, *Adonai* (supremely powerful master). David is saying that the Father (*Yahweh*) spoke to Jesus whom David referred to as his "Lord" (*Adonai*/master and all powerful One). David referred to his future descendant Jesus as his master.

- C. **Sit at My right hand:** After Jesus' resurrection, He re-entered the Father's royal court as a human. The Father commissioned Jesus to sit at His right hand in the ultimate place of honor and authority in the universe and promised to cause Jesus' enemies to bow down in defeat before Him.
- D. **Till I make Your enemies Your footstool:** To make Jesus' enemies a stool for His feet speaks of His victory over them. The surprising information was that the Israel's Messiah, the son of David would not begin His reign over the nations while on earth but only after He returned to heaven.
1. David sees Jesus' reign as mediated through volunteers carrying out His orders on earth in the midst of His enemies—while Jesus is seated in heaven before His return. Jesus has reigned from heaven through the body of Christ throughout Church history (Eph. 1:20; 2:7; 4:13).
 2. "Some" of His enemies are defeated through His Church in this age (110:2). Jesus will return to reign throughout the Millennium until "all" His enemies are subdued (110:5; 1 Cor. 15:24).
²³***But each one in his own order [are resurrected]...those who are Christ's at His coming.***
²⁴***Then comes the end, when He delivers the kingdom to God...when He puts an end to all rule...[at the end of the Millennium].*** ²⁵***For He must reign till He has put all enemies under His feet.*** ²⁶***The last enemy that will be destroyed is death... (1 Cor. 15:23-28)***
- E. Jesus asked the Pharisees how the Messiah could be David's grandson and still be his Lord (Mt. 22:41-46). The answer is that He must be both human and divine.
⁴³***He said to them, "How then does David in the Spirit call Him 'Lord,' saying: ⁴⁴'The LORD said to my Lord, "Sit at My right hand, till I make Your enemies Your footstool?"' ⁴⁵If David then calls Him 'Lord,' how is He his Son?" (Mt. 22:43-45)***
- F. **The LORD shall send the rod of Your strength out of Zion:** David addressed Jesus prophetically (110:2-4). Between Jesus' first and second comings, God releases His strength through the Church.
- G. **Out of Zion:** The Father promised to subdue the Son's enemies through the redeemed from Zion which includes both heavenly and earthly Zion in millennial Jerusalem. In prophetic passages "Zion" refers to Jerusalem (Ps. 2:6; Isa. 40:9; Mic. 3:12) and/or the redeemed (Zech. 2:7).
- H. **Rule in the midst of Your enemies:** Jesus releases His rod against His enemies through His obedient, praying Church. Today, the Spirit is raising up the greatest prayer movement in history. The effectiveness of the Son's rule is assured in the midst of His enemies. How does the Son rule? Jesus intercedes (Rom. 8:34; Heb. 7:25) and releases the ministry of the Spirit through His people.
1. First, His blood shed on the cross intercedes on our behalf, having secured our justification.
 2. Second, He intercedes at the Father's right hand for our help and complete sanctification.
 3. Third, He asks the Father to make His enemies a footstool under His feet and to release His inheritance over all nations (Ps. 2:8)—He is now obeying the Father's command that He ask.
 4. Fourth, He releases the rod of His strength by the Spirit operating in and through His praying people, resulting in a vast army of those who freely volunteer to love and obey Jesus.
³³***...being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see... (Acts 2:33)***

III. IN THE DAY OF YOUR POWER (PS. 110:3)

- A. David describes what kind of army through which Jesus releases His strength. Psalm 110:3 has been a challenge to commentators. Almost every word in 110:3 is translated differently in various Bible translations, but the overall picture is clear: that many volunteers freely serve Jesus in a holy war.

³***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.*** (Ps. 110:3; NKJV)

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.*** (Ps. 110:3; ESV)

³***Your people will volunteer freely in the day of Your power; in holy array, from the womb of the dawn, Your youth are to You as the dew.*** (Ps. 110:3; NAS)

³***Your troops will be willing on your day of battle. Arrayed in holy splendor, your young men will come to you like dew from the morning's womb.*** (Ps. 110:3; NIV)

- B. ***In the day of Your power:*** The “day of His power” includes the times in history when Jesus openly displays His power. This includes seasons of revival, a much greater measure of power in the leading up to the DAY of the Lord in the Tribulation, and throughout the millennial kingdom.
- C. ***Your people shall be volunteers:*** In such times His people serve Him with extravagant devotion and sacrificial service as seen in the book of Acts. Those who volunteer freely to love and serve Jesus will be vessels of His power. Multitudes of such people will serve Jesus in the end-time revival. The Spirit will transform the end-time Church, establishing the first commandment in first place.
- D. ***In the beauties of holiness:*** The prepositional phrase “in the beauties of holiness” describes the garments of the Lord’s end-time army—they will be dressed in the garments of the priesthood! This is a reference to the beautiful priestly garments (1 Chr. 16:29; 2 Chr. 20:21; Ps. 29:2; 96:9).
- E. ***From the womb of the morning:*** This is a poetic description of the bright morning when the Messiah openly manifests His presence. David’s use of “womb” here compares the break of dawn to the birthing of a new day—the Millennium is the “dawning” of a new day in history.
- ¹⁵***...glorify the LORD in the dawning light, the name of the LORD...in the coastlands of the sea.*** (Isa. 24:15)

- F. ***You have the dew of Your youth*** (110:3): The Hebrew is cryptic: “You have the dew of Your youth” or “Your youth will be as the dew.” The “dew of Your youth” is seen by some as an idiom of Jesus’ eternal vigor, but it may refer to His volunteers as an army of young people.
1. Jesus’ willing volunteers in the revivals throughout history are most often “youth.”
 2. The figure is poetic and beautiful—that the multitudes of the Lord’s servants will be as numerous as the dewdrops of the morning and as beautiful as the bright dawn. The numbers that volunteer to serve will be as innumerable and as fresh as the morning dew.
 3. Jesus’ army of youthful servants will go forth in the beautiful priestly garments of holiness, living as a kingdom of priests. David illustrated this youthful dedication of Psalm 132:1-5.

IV. JESUS' ETERNAL PRIESTLY MINISTRY (PS. 110:4)

- A. The Father speaks for the second time (110:1, 4)—He declared the eternal identity of the Messiah as the Priest-King. The Father swore that Jesus will be a priest forever in the order of Melchizedek (Gen. 14:18; Heb. 5:6, 10; 6:20; 7:1-28). God will never change this—Jesus will never be replaced.
⁴The LORD [the Father] has sworn and will not relent, “You are a priest forever according to the order of Melchizedek.” (Ps. 110:4)
- B. The Father speaks in a strong and final way concerning the nature of how Jesus will rule—with a priestly spirit and commission in context to prayer, teaching (discipling, mentoring), and a holy leadership style that flows from tenderness, mercy, and a sympathetic heart (Heb. 4:15).
¹⁵For we do not have a High Priest who cannot sympathize with our weaknesses... (Heb. 4:15)
- C. ***You are a priest forever***: Zechariah prophesied that the Messiah would be a King ruling as a Priest. His power will be released in the context of prayer, teaching, mercy, etc.
¹³...[Jesus] shall sit and rule on His throne; so He shall be a priest on His throne... (Zech. 6:13)
- D. ***According to the order of Melchizedek***: Priests in the order of Aaron were forbidden to be kings. Christ presides over an eternal priesthood. Our eternal identity is deeply connected with this aspect of His eternal identity because we are co-heirs with him, seated in heavenly places with Him.

V. JESUS' END-TIME JUDGMENT OF HIS ENEMIES (PS. 110:5-7)

- A. David addressed the Father confirming that Jesus was reigning at His right hand in His priestly ministry and then prophesied what Jesus will do when He returns to reign on the earth—He will destroy the kings who oppose Him (110:5-7). Jesus will return in context to fierce military battle.
⁵The Lord [Jesus] is at Your right hand; He shall execute kings in the day of His wrath. ⁶He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries. ⁷He shall drink of the brook by the wayside; therefore He shall lift up the head. (Ps. 110:5-7)
- B. ***He shall execute kings in the day of His wrath***: Jesus will execute the kings serving the Antichrist (Ps. 68:21; Rev. 19:17-21) as He establishes His new governments in the nations (Mt. 25:31-32).
¹⁹I saw the beast [the Antichrist], the kings of the earth, and their armies, gathered together to make war against Him...and against His army. ²⁰Then the beast [the Antichrist] was captured, and with him the false prophet...²¹The rest were killed with the sword...from the mouth of Him... (Rev. 19:19-21)
- C. ***He shall drink of the brook by the wayside***: David described Jesus as a courageous soldier in such hot pursuit of his enemy that He would be like a soldier who refused to slow down to enjoy refreshment but instead hastily drank from a brook as he passed by. This is the demeanor of Jesus attacking His enemy with great zeal. Jesus is described as a victorious conqueror pursuing His enemies vigorously in contrast to a soldier whose head falls down when exhausted or ashamed of failure. He is like a soldier with his head lifted up in triumph and strength.

VI. INTRODUCTION TO PSALM 132

- A. The main theme of Psalm 132 is about preparing a “resting place” for the ark of the covenant which prophetically pictured God’s presence, especially Jesus on His throne in millennial Jerusalem.
- B. In Psalm 132, the psalmist reminds the Lord and His people of a vow that David made (132:2-5). I refer to this as “the vow that changed history.” As a young man, David vowed to dedicate his life to finding a “resting place” (132:8, 14) or a “dwelling place” (132:5, 13) for God’s presence.
1. The resting place that David sought for the Lord was partially achieved when he transported the ark of the covenant to Mount Zion (located on the easternmost hill of ancient Jerusalem).
 2. The next fulfillment occurred when Solomon built the temple and placed the ark in it.
 3. The ultimate fulfillment of Psalm 132 will occur when Jesus sits on His throne in Zion in millennial Jerusalem. He will reign forever on the earth from Mount Zion in Jerusalem.
- C. Solomon quoted 132:8-10 when dedicating the temple and preparing to move ark into it, thus fulfilling some of what David committed to (2 Chr. 6:41-42). Solomon is probably the “anointed one” in 132:10 who appealed to God’s promises to David when asking for God’s blessing on him.
- ⁴¹“...Arise, O LORD God, to Your resting place, You and the ark of Your strength. Let Your priests, O LORD God, be clothed with salvation, and let Your saints rejoice in goodness.
⁴²O LORD God, do not turn away the face of Your anointed [Solomon]...” (2 Chr. 6:40-42)*
- D. Outline of Psalm 132
- 132:1-5** A prayer to remember David’s sacred vow
132:6-7 Finding the ark of His presence
132:8-10 A prayer when transporting the ark
132:11-12 The Lord’s promise to David
132:13-18 The Lord’s zeal for Zion
- E. The first half of this psalm highlights David’s extravagant dedication to providing a resting place for the ark of the covenant. The last half of the psalm highlights God’s extravagant dedication to see Jesus, the ultimate son of David, reigning from His resting place on Zion in millennial Jerusalem.

VII. A PRAYER TO REMEMBER DAVID’S SACRED VOW (PS. 132:1-5)

- A. The request is that the Lord remember David’s vow and the covenant that He made with David.
- ¹LORD, remember David and all his afflictions; ²how he swore to the LORD and vowed to the Mighty One of Jacob: ³“Surely I will not go into the chamber of my house, or go up to the comfort of my bed; ⁴I will not give sleep to my eyes...⁵Until I find a place for the LORD, a dwelling place for the Mighty One of Jacob.” (Ps. 132:1-5)*
- B. The spirit of David’s prayer and dedication has application in this age by those seeking to see an historic visitation of the Lord’s presence resting on His people in various places—they contend for a breakthrough of revival to the fullest measure ordained by God “for their city in their generation.”

- C. **Remember David:** The psalmist knew that God was moved by David’s commitment. We are called to remember God’s promises, but here God is called to remember a man’s dedication to Him. David deeply desired to build a glorious temple to house the ark of the covenant to honor the Lord.
- D. **All his afflictions:** David’s afflictions included those resulting from his godly efforts to see a place where the Lord’s power and presence would be released in a greater way in his generation. David was persecuted for his zeal in seeking God. The spirit of his vow is elaborated on in Psalm 69:7-12. He described the afflictions that he endured from his youth related to his zeal for God’s house.
- ⁷For Your sake I have borne reproach; shame has covered my face. ⁸I have become a stranger to my brothers, and an alien to my mother’s children; ⁹because zeal for Your house has eaten me up, and the reproaches of those who reproach You have fallen on me. ¹⁰When I wept and chastened my soul with fasting that became my reproach...¹¹I became a byword to them. ¹²Those who sit in the gate speak against me...I am the song of the drunkards. (Ps. 69:7-12)*
- E. **He swore and vowed to the LORD:** David expressed his dedication by making a vow to the Lord. David’s vow is seen in 132:3-5—it gives a picture those who will freely volunteer in Psalm 110:3.
- F. **The Mighty One of Jacob:** The God of Jacob is the Mighty One who allowed Jacob to wrestle and prevail with Him in prayer to bless and help him (Gen. 32). Jacob experienced an open heaven (Gen. 28) and wrestled with an angel for the full breakthrough of God’s blessing (Gen. 32). Thus, the “God of Jacob” (132:2) speaks of the *God of the open heaven* and the *God who gives more* when His people wrestle with Him for it.
- G. **I will not go into the chamber of my house:** Poetically David spoke of not going to his house, nor seeking the comfort of his bed. Seeking the Lord and His prophetic purposes was a higher priority than seeking the good of his own house—his own comfort, family, ministry calling, and finances.
1. David’s house spoke of his domestic life and personal resources. His bed spoke of his personal comfort and ease. Not giving sleep to his eyes spoke of pouring out his strength in the long hours involved in contending to see God’s will done.
 2. He vowed to live in extravagant devotion, to seek the Lord with prayer and fasting (69:7-12).
- H. **Until I find a dwelling place for the LORD** (132:5): David vowed to find a dwelling place for the Lord’s presence—thus, a tabernacle or temple for the ark of covenant, which had been neglected.
1. Against all odds, David contended for something special to happen in Jerusalem in his day.
- ⁸The LORD said to my [Solomon] father David, “Whereas it was in your heart to build a temple for My name, you did well in that it was in your heart.” (2 Chr. 6:8)*
2. David’s lifework was to establish a “dwelling place” for the Lord in his generation. He prayed for Jerusalem to be a city where God’s presence would be released in an unusual way. This required that he partner with others who were also seeking a breakthrough of God’s promises.
- I. A “resting place” in this context occurs when the Spirit “rests” in the midst of His people who live in agreement with Him. In the new covenant, His habitation, or resting place, is in His people (Eph. 2:22). The Spirit strives with those who resist His leadership, to convince them to obey (Gen. 6:3).
- ³The LORD said, “My Spirit shall not strive with man forever...” (Gen. 6:3)*

- J. We must understand what the Scriptures teach about “breakthrough” in the Spirit—it describes a twofold breakthrough. Jesus accomplished a full breakthrough *in the spirit realm* (2 Cor. 5:17-21), and we partner with Him for a breakthrough of the fullness of His purpose *in the natural realm*.
- ¹⁷If anyone is in Christ, he is a new creation; old things have passed away...all things have become new...²¹that we [our spirit] might become the righteousness of God. (2 Cor. 5:17; 21)*
- K. Because we have *confidence* in the breakthrough that fully occurred in the Spirit because of Jesus’ death, we have confidence to *contend* for a Holy-Spirit breakthrough in the natural.

VIII. FINDING THE ARK OF HIS PRESENCE (PS. 132:6-7)

- A. David and his companions found the ark in Kirjath-jearim and went there to obtain it. The antecedent of “it” (132:6) is the ark (132:8). David moved the ark from Kirjath-jearim to the newly captured Jerusalem as the next stage of its dramatic journey over centuries that started on Mt. Sinai.
- ⁶Behold, we heard of it in Ephrathah [near Bethlehem]; we found it in the fields of the woods [Jaar, thus Kirjath-jearim]. ⁷Let us go into His tabernacle; let us worship at His footstool. (Ps. 132:6-7)*
- B. ***Ephrathah***: Ephrathah is the ancient name of Bethlehem (Gen. 48:7). David grew up in Bethlehem, hearing “revival stories” of God’s power associated with the ark. It marked him in his youth.
- C. ***We found it in the fields of the woods***: “We” implies that David sought for the ark with others. The “fields of the woods” is often translated as “Jaar” which most agree refers to Kirjath-jearim. Jearim is the plural of “Jaar.” Kirjath-jearim or “of the woods” was a city surrounded by the woods. It was the town where the ark rested for 20 years after the Philistines returned it (1 Sam. 7:1-2).
- D. ***Let us worship at His footstool***: The temple and/or the ark is referred to as God’s footstool.

IX. A PRAYER WHEN TRANSPORTING THE ARK (PS. 132:8-10)

- A. Solomon quoted 132:8-10, when dedicating the temple and moving the ark into it (2 Chr. 6:41-42). This prayer was prayed when Israel moved the ark to battle and back to the Zion.
- ⁸Arise, O LORD, to Your resting place, You and the ark of Your strength. ⁹Let Your priests be clothed with righteousness and let Your saints shout for joy. (Ps. 132:8-9)*
- B. ***Arise, O LORD, to Your resting place***: The prayer is that “God arise” to release the fulness of His power. Millennial Jerusalem is where this occurs in fulness (132:5, 8, 14; Isa. 11:10; 18:4-7; 63:10).
1. In principle, a “dwelling place” speaks of a place where God’s purposes are accomplished to the fullest measure ordained by God in that generation.
 2. In a secondary application, God seeks “resting places” on earth where His people obey His will and where His presence and purpose are openly manifested to many. “God finds no rest until He finds His rest in you”—Augustine of Hippo (354-430 AD).
- C. ***Let Your priests be clothed with righteousness***: The prayer of 132:9 is answered in 132:16. They prayed that God raise up a righteous priesthood so the saints can rejoice in on-going blessings.

X. THE LORD'S PROMISE TO DAVID (PS. 132:11-12)

- A. The second half of Psalm 132 reveals God's extravagant commitments to David—it parallels and answers the prayers in the first half of this psalm that highlight David's extravagant dedication.
- B. God promised David that He would raise up his descendants to sit on Israel's throne (2 Sam. 7:12). This promise had conditions for the individual kings in David's family line. Most of them did not faithfully obey God. However, the Lord preserved David's dynasty—for Jesus, the son of David.
- ¹¹The LORD has sworn in truth to David; He will not turn from it: "I will set upon your throne the fruit of your body [ultimately Jesus]. ¹²If your sons will keep My covenant and My testimony which I shall teach them, their sons also shall sit upon your throne forevermore."*** (Ps. 132:11-12)
- C. ***The LORD has sworn in truth to David:*** The most powerful force and spiritual weapon is God's word. Nathan prophesied God's covenant with David's house (2 Sam. 7:11-16; cf. Ps. 89:19-37).

XI. THE LORD'S ZEAL FOR ZION (PS. 132:13-18)

- A. God promised to make Zion or Jerusalem His eternal dwelling place where He will reign forever.
- ¹³For the LORD has chosen Zion; He has desired it for His dwelling place: ¹⁴"This is My resting place forever; here I will dwell, for I have desired it. ¹⁵I will abundantly bless her provision; I will satisfy her poor with bread. ¹⁶I will also clothe her priests with salvation, and her saints shall shout aloud for joy. ¹⁷There I will make the horn of David grow; I will prepare a lamp for My Anointed. ¹⁸His enemies I will clothe with shame, but upon Himself His crown shall flourish."*** (Ps. 132:13-18)
- B. ***The LORD has chosen Zion:*** We ask the Spirit to teach us what He sees and feels about Jerusalem. Jesus is zealous for Jerusalem and has great affection for it. *Zion* usually speaks of Jerusalem.
- ²"I am zealous for Zion with great zeal...³I will return to Zion, and dwell in the midst..."*** (Zech. 8:2-3)
- C. ***This is My resting place forever:*** Jesus will return to Jerusalem to live forever. Moses prophesied that God had chosen the place where He would be worshiped in His temple/sanctuary (Ex. 15:17).
- ¹⁷You will bring them in and plant them in the mountain of Your inheritance [Jerusalem], in the place, O LORD, which You have made for Your own dwelling, the sanctuary... (Ex. 15:17)***
- D. ***I will clothe her priests with salvation:*** The prayer of 132:9 is prophetically answered in 132:16.
- E. ***I will make the horn of David grow:*** This is a metaphor taken from the horns of a ram that display its beauty and strength. Jesus' government will progressively increase forever (Isa. 9:7).
- ⁷Of the increase of His government and peace there will be no end...forever. (Isa. 9:6-7)***
- F. ***I will prepare a lamp for My Anointed:*** The lamp is a figure for a leader (2 Sam. 21:17)—Jesus.
- G. ***His crown shall flourish*** (132:18): Jesus' crown or reign will forever prosper and increase.