

CONQUERING KING

Psalm 110 takes us all the way to the future Theocratic Kingdom of the Lord Jesus Christ. The Psalmist prophesied this in Ps 8 and Paul quotes this Psalm in Heb 2:5-9. *For unto the angels has God not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? Or the son of man, that thou visitest him? Thou made him a little lower than the angels; you crown him with glory and honor, and did set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.* Everything will be put under the feet of the son of man (that is, Christ). When did Jehovah say (declare) all this to David's Lord? before the foundation of the world. Rev 13:8 tells us that Christ is the Lamb slain before the foundation of the world!

It is important at the outset to determine the time of His conquering. Many commentators take the time of this conquering to be the present time, when the Gospel is preached. *Thine enemies* of verse two are thy spiritual enemies. Theophilus Jones in a sermon commented on the phrase *in the day of thy power*, "This refers in a general way to the gospel dispensation, and in particular to the period of conversion. To the perishing sinner the gospel comes, 'not in word only, but also in power, and in the Holy Ghost, and in much assurance.' It is an arresting power; it meets the sinner, and stays his mad career, as in the case of Saul of Tarsus. It is a convincing power, it teaches the sinner that he is ruined in every respect, and leads him to cry out, 'What shall I do to be saved?' It is a life-giving power; it quickens dead souls, and will eventually bring the dead bodies from their graves; 'all that are in the graves shall hear the voice of the Son of God and shall live.' This is the style of Jehovah, 'I will, they shall;' none other dare speak thus. It is also liberating power; 'if the Son shall make you free, ye shall be free indeed.'" Spurgeon, Treasury of David, V. 5, p. 197.

Isaac Watts changes the words of David and in so doing changes his intent. He wrongly interprets David in the same way as Jones and others. The title to part one of Psalm 110 is *Christ exalted, and multitudes converted; or, The success of the gospel*.

From Zion shall thy word proceed, Thy word, the sceptre in thy hand,
 Shall make the hearts of rebels bleed, And bow their wills to thy command.
 That day shall shew thy power is great, When saints shall flock with willing minds,
 And sinners crowd thy temple gate, Where holiness in beauty shines."
 O blessed power! O glorious day! What a large victory shall ensue!
 And converts, who thy grace obey, Exceed the drops of morning dew.
 Jesus, our Lord, ascend thy throne, And near the Father sit;
 In Zion shall thy power be known, And make thy foes submit.
 What wonders shall thy gospel do! Thy converts shall surpass
 The numerous drops of morning dew, And own thy sovereign grace.

Is Isaac Watts' paraphrase of Psalm 100 correct? Is the time of conquering fulfilled at Christ's first coming? First notice the wording of this Psalm is not that of grace and salvation, but of wrath and death. Vss 1,5,6. The language forbids the interpretation of Jones, Watts, and many others.

Second, the last time we looked at the announcement of the covenant to David that his Son would sit on his throne in the Kingdom and that forever and ever. Ps 89:3,4,19,20,26,27,35-37. Daniel and the people of God under the Old Covenant were looking for this Kingdom. Dan 7:13,14,27. The announcement of the angel Gabriel to Mary shows that their understanding was correct. Luke 1:31-33. At the trial of the Lord Jesus He told them Matt 26:63,64. But when?

The disciples wanted to know. The Lord perceived that the disciples thought that it would immediately appear therefore He told them a parable to show them that there would be an intervening time. Lk 19:11-27. When would it be night again? Lk 21:24-31.

Christians look forward to the 'blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit 2:13,14.

There are those who scoff and say *where is the promise of his coming?* Peter wrote in "2 Pet 3:1-4." Now we might not be deceived by rank unbelievers, who deny the return of the Lord Jesus, such as those who deny creation and espouse evolution, but we might be taken in by those who profess Christ, but teach, as *Hymenaeus and Philetus that the resurrection is past already and overthrow the faith of some*. These scoffers have always been around. The LORD warned of them in Ezek 12:22, *Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?*

This is the word of God. The grammar, words, context. The historical setting. How this passage fits in with other Scriptures and doctrine.

In Gen 3:15 the LORD said that The Seed of the woman would bruise the head of the Serpent. The cross was the first step. Heb 2:14,15. Verses to prove.

The second coming is another step. Rev 20:1-3.

The end of the millennium is the final step. Rev 20:7-10

Next, we will look at the manner of His conquering. How will his conquering come to pass? Will it be by the gospel or by war? Now, of course, the conquering started when he overcame death, the death of the cross. We saw this in verse 1, where Paul deduced from Ps 110:1 that Christ would come to earth, die in behalf of His people, rise again, ascend into heaven, until all his enemies be made his footstool, Heb 10:12,13. The Lord Jesus came the first time as the Lamb of God, to take away the sins of the world. He will come the second time as the Lion of the tribe of Judah to put all of his enemies under his feet, Rev 5:5,19:1,6,11-16,19-20. Notice also 2 Thess 1:7-9.

Psalms 110:1,2,3,5,6,7. One would have to allegorize greatly to see the grace of the gospel here! What does *the rod of thy strength out of Zion* refer to? The Hebrew word translated rod here is used in Ezek 19:11,12,14 indicative of a reigning sovereign. In Ex 4 the rod is for walking and supporting. In Ps 105:6 it refers to the staff of life, referring to bread, the main support of life. In Num 17:2 the rod is a badge of authority. In Mic 6:9 it is used for judgment and chastisement. None of the meanings lends itself to the proclamation of the gospel, but it does to the use of a conquering King!

Finally, we will look at the consequence of His conquering. Last verse. Num

This King shall *rule in the midst of His enemies*. This necessitates a premill return of Christ to earth to rule in His everlasting Kingdom.

(((Some Pre-Tribulation proponents maintain that the earliest known extra-Biblical reference to the "Pre-Tribulation" rapture is from a sermon attributed to the fourth-century Church Father Ephraem the Syrian, which says, "For all the

saints and Elect of God are gathered, prior to the tribulation that is to come, and are taken to the Lord lest they see the confusion that is to overwhelm the world because of our sins."))))