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Psalm 110: Who Is “My Lord”?

Psalm 110:1 (ESV)

The Lord says to my Lord:
“Sit at my right hand,
until I make your enemies your footstool.”

How many of you have heard that verse 1 of Psalm 110 is referring to Messiah? How many of you have tested that out to see if it’s really true?

In this teachings from the Brit Hadasha series we are going to take a closer look at this verse, primarily line 1 to see if it really says what we are taught that it says; so let’s begin.

As we start this study it’s important to know who the author was, who’s speaking, and who the intended audience was here. The first two are easy. Psalm 110 is a psalm of David; Scripture plainly tells us that at the beginning. The “person” making the statement is YHWH as the first “The Lord” is actually Yahweh in the Hebrew. This much is almost universally agreed upon. However, there is some conjecture that it may have been written at a later time.

The questions remain, then who is the second “lord” mentioned and what was the intent or purpose behind the Psalms, specifically this one? In order to answer the first part, we will first answer the second; or “what is the intent behind this song?”

It is commonly understood that the majority of David’s psalms are written as praise to the Creator; some of these were written to the Creator but as songs for the Levite “singers” to use for praise and worship at the temple or Tabernacle.

This seems to be the purpose of Psalm 110. From what we could find in our research, this psalm seems to have been intended to have been sung by the “singers”, as such it may even have been written in third person. If it was written in third person, then it would seem that the second “lord” could be referring to David himself. Again, though, as mentioned previously some believe it may have been written at a later time period.

The third person aspect is actually what is taught by some in the Jewish faith, including the Jewish Anti-Missionaries.

We agree that it is certainly a possibility. However, it is only a possibility, not a definitive reality. There is no way to “prove” their perspective as anything more than speculation.

Just as easily as it could refer to King David, it may also refer to the Messiah. The Messianic aspect is the way we at 119 Ministries tend to understand it.

We believe we have two witnesses that establish the messianic interpretation. The Septuagint seems to match the Messiah and not David. Here are the 7 verses of the Psalm as found in the Septuagint using the Brenton Translation. Note that this is Psalm 109 in the Septuagint.

Additionally, based upon our own study and research we have found that the Messianic interpretation was prevalent in Messiah’s time, not the Davidic perspective.

Psalm 109:1-7 (Brenton Septuagint)

A Psalm of David. The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. The Lord shall send out a rod of power for thee out of Sion: rule thou in the midst of thine enemies. With thee is dominion in the day of thy power, in the splendours of thy saints: I have begotten thee from the womb before the morning. The Lord swore, and will not repent, Thou art a priest for ever, after the order of Melchisedec. The Lord at thy right hand has dashed in pieces kings in the day of his wrath. He shall judge among the nations, he shall fill up the number of corpses, he shall crush the heads of many on the earth. He shall drink of the brook in the way; therefore shall he lift up the head.

There are a couple of things to note here relating to where this does not fit King David:

King David was never a priest nor was there any indication that he would be one.

Verse 4: **Thou art a priest for ever, after the order of Melchisedec**

The day of YHWH’s wrath does not come along until the end, long after David has passed on.

Verse 5: **The Lord at thy right hand has dashed in pieces kings in the day of his wrath.**

These two verses would seem to rule out David being the second “Lord” found in the text. So the option we are left with is that it’s referring to the Messiah.

The second witness we mentioned is that from Scripture it appears that Yeshua seems to have had this same understanding. In fact the Pharisees of his time did also as evidenced in their discussion found in Matthew 22. If they didn’t, it still seemed to end the discussion as they didn’t go into an argument about it. We believe this is an indication that they agreed it is about the Messiah, as they understood it was not about David as you can see in the passage:

Matthew 22:41-46 (ESV)

Now while the Pharisees were gathered together, Jesus (Yeshua) asked them a question, saying, “What do you think about the Christ? Whose son is he?” They said to him, “The son of David.” He said to them, “How is it then that David, in the Spirit, calls him Lord, saying,

“The Lord (YHWH) said to my Lord,
“Sit at my right hand,
until I put your enemies under your feet”?”

If then David calls him Lord, how is he his son?” And no one was able to answer him a word,

nor from that day did anyone dare to ask him any more questions.

Did you see how Yeshua was quoting Psalm 110 in relation to the Christ, the Messiah?

Did you catch that they indicated the Messiah was a son of David and not David himself?

While this is a clear indication to us today who believe that Yeshua was the Messiah and accept the New Testament as truth, those in the anti-missionary camp do not. Without clear, 100% definitive proof it's impossible to truly say either way how Psalm 110 is supposed to be understood.

We have simply presented two sides and shown that either are a possibility, although using just verses 4 and 5 of the Psalm in question provides room enough to doubt the position that it's about David and makes the Messianic context far more likely.

We hope that this teaching has blessed you.

Remember, continue to test everything.

Shalom.

We pray you have been blessed by this teaching. Remember, continue to test everything. Shalom! For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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