

STEP PARALLELISM OF PSALM 110

A melody of David.

A A declaration of Yahweh to my Lord (1a),
“Sit at my **right hand** until I make your enemies a footstool for your feet!” (1b)

B A **staff [rod] of your strength** Yahweh will send out of Zion (2a).

C “**Rule** in the midst of your enemies!” (2b)

D Your people (will be) voluntariness **in the day of your strength (army)**.
In adornments of holiness from the womb of the **dawn**
(will be) to you the **dew** of your youth (3).

E Yahweh has taken an oath and He will not be sorry.
“You (are) a **priest forever** in the manner of Melchizedek!” (4)

A' The Lord at your **right hand** (5a)

B' will **shatter** kings on the day of his anger (5b).

C' He will **judge** in the midst of the nations (6a),

D' He will fill (the battlefield) with **dead bodies**.
He will shatter the head [singular] over **much land** (6b–c).

E' From the stream by the way he will drink (7a).
Upon ground of such conditions he will **lift up (his) head** (7b; cf. Psa 3:3; 140:8).

DIVINE DECREE
LORD AT RIGHT HAND

ROD OF STRENGTH

RULE

DAY OF STRENGTH
& MANY SERVANTS

DIVINE OATH
EXALTATION

LORD AT RIGHT HAND

ROD OF STRENGTH SHATTERS

JUDGE

DAY OF STRENGTH
& MANY ENEMIES

VICTORY
EXALTATION

NOTES

- 1. Two balanced halves:** Yahweh (God the Father) speaks to the Messiah (Jesus) in verses 1–4; David comments on what God said about the Messiah in verses 5–7.
- 2. Three divine decrees** are addressed to the Messiah: “Sit!” (1b), “Rule!” (2b), and “You (are) a priest forever!” (4)
- “Sit at my right hand” (1b) and “The Lord at your right hand” (5a) refer to the session of Christ in heaven after his ascension. He sits at the right hand of God the Father (Luke 22:69; Acts 2:33–34; 7:55; Eph 1:20; Heb 8:1; 12:2; 1 Pet 3:22) from the beginning of the Church Age until the end of the Tribulation—“until” he returns to earth at his second coming to kill his enemies at Armageddon.
- “A staff [rod] of your strength” (2a) is a king’s scepter. Jesus will rule all nations for a thousand years from Jerusalem with a “rod of iron” that crushes his enemies “like potter’s vessels” (Psa 2:9; Rev 2:27; 12:5; 19:15).
- “Rule in the midst of your enemies! (2b) begins at the Battle of Armageddon and continues through the Millennium. *Note:* Jesus is wearing “many diadems” when he returns to fight at Armageddon (Rev 19:12).
- “The day of your strength (army)” (3a) parallels “fill the battlefield with dead bodies” (6a) and “shatter the head” (6c)—all references to Armageddon. This volunteer army (cf. volunteers for battle in 1QM 7.5) never fights; Jesus does all the killing (Rev 19:14–15a). **D** is highly figurative. The thought is: (1) “dawn” is the beginning of a new day or age (the Millennial Kingdom); (2) dawn gives birth to “dew;” and (3) dew completely covers the land and is parallel to “much land” (6c). Many drops of dew refer to the saints who come back with Jesus at his second coming to live in his Kingdom (1 Thess 3:13). **7.** The sense of **B'**, **C'**, and **D'** is: Jesus “will shatter kings” (gathered at Armageddon), “judge in the midst of the nations” (represented at Armageddon), “fill (the battlefield around Megiddo) with dead bodies,” and “shatter the head over

much land” (at Armageddon). *Note:* the Hebrew singular ‘head (ro’sh)’ is mistranslated and misleading in many English versions: “chief men” (NASB, AMP), “chiefs” (ESV), “leaders” (HCSB), “heads” (KJV, NKJV, NET, NLT, GW, *kephalas*, LXX), and “rulers” (NIV, LEB). The following correctly have a singular: “head” (YLT, DARBY, JUB, OJB) and “ruler” (WEB). “He will shatter the head [singular] over much land” refers to Jesus capturing and casting the Antichrist into the Lake of Fire (Rev 19:20) or perhaps casting Satan into the Abyss (20:1–3; cf. Gen 3:15). **8.** A divine decree and oath by Yahweh exalts Jesus to a High Priest and King forever (4). *Note:* little information is revealed about the Melchizedek Priesthood (only Gen 14:18–20 and Psa 110:4) until it is expounded in Hebrews 5–8. This exaltation parallels Jesus’ defeat of his enemies (implied in 7a) and his lifting up his head in victory (7b). **9.** *Four exaltations:* the Messiah is exalted in **A** (to the right hand of the Father’s throne in heaven), in **C** (to rule on David’s throne on earth), in **E** (to be an eternal Priest-King), and in **E'** (victory over his enemies). **10.** *Time frame:* **A** from the session to the second advent; **B**, **C**, and **D** the second advent is the beginning of his rule; **E** eternity past; **A'** session; **B'** second advent; **C'**, **D'**, **E'** end of the Tribulation. **11.** It’s fitting that the Davidic Covenant and this “Royal (Messianic) Psalm” be given to Israel’s first righteous king at a time in history when little prophecy had so far been revealed (ca. 1000 B.C.). **12.** Note the parallels with Revelation 19: (1) “footstool” || “beast . . . and . . . false prophet . . . thrown alive into the lake of fire . . . And the rest were killed with the sword” (19:20–21); (2) “rule in the midst of your enemies” || “many diadems” (19:12), “shepherd them with a rod of iron” (19:15), and “KING OF KINGS, AND LORD OF LORDS” (19:16); (3) “army” || “armies which are in heaven” (19:14) and “His army” (19:19); (4) “adornments of holiness” || “clothed in fine linen, white and clean” (19:14); (5) “shatter kings” || “eat the flesh of kings” (19:18); (6) “day of his anger” || “fierce wrath of God” (19:15); (7) “judge in the midst of the nations” || “judges and wages war” (19:11) and “sharp sword, so that with it He may strike down the nations” (19:15); (8) “fill with dead bodies” || “assemble for the great supper of God, so that you may eat the flesh of kings . . . commanders . . . mighty men . . . horses and of those who sit on them and . . . of all men” (19:17–18); (9) “shatter the head over much land” || “the beast was seized, and . . . thrown alive into the lake of fire” (19:20).