

Psalm 89 & 110

I. Place of the Passage

The Book of Psalms is a collection of praises, prayers, and songs numbering 150 psalms divided into 5 books: Book 1: Psalms 1—41, Book 2: Psalms 42—72, Book 3: Psalms 73—89, Book 4: Psalms 90—106, and Book 5: Psalms 107—150. While David is certainly the author of many of the Psalms attributed to him, there is debate over the authorship of some. He is listed as the author 73 Psalms, but some maintain that the Hebrew phraseology used denotes “concerning” or “dedicated to” rather than authorship. Other writers include Asaph, the sons of Korah, Solomon and others. Regardless of the author, the Psalms are a collection of praises, prayers, and supplications to the Lord.

However, many of the Psalms are Messianic, meaning they are speaking of, either directly or indirectly, the coming Messiah, Jesus the Christ—both His first coming and His second coming!

For the first coming, the Psalms are full of predictive prophecies that were perfectly fulfilled in Christ’s first coming. Some examples include (a more complete list can be found in Appendix A):

- The Messiah will come from the lineage of David (Psalm 89:3–4, 29–36; 132:11–17; fulfilled Matthew 1:1).
- The Messiah will be called King of the Jews (Psalm 2:6; fulfilled John 12:12–13; 18:32).
- The Messiah will teach in parables (Psalm 78:2; fulfilled Matthew 13:34–35).
- The Messiah will calm the stormy sea (Psalm 107:28–29; fulfilled Matthew 8:24–26).
- The Messiah will be betrayed by one of His own disciples (Psalm 41:9; fulfilled Mark 14:17–18).
- The Messiah will be abandoned by His disciples (Psalm 22:11; 69:20; fulfilled Mark 14:50).
- The Messiah will be crucified (Psalm 22:14b; fulfilled Matthew 27:35).

In the same way, many Psalms point to the Second Coming of the Messiah, the future salvation of the Nation of Israel when He comes, and the establishment of His kingdom on earth for a thousand years. Since God was right in so many ways predicting the Messiah’s first coming, we

can be sure that God's Word will be fulfilled concerning future prophecies about the Messiah's second coming.

Jesus on the road to Emmaus

In Luke 24, two of the disciples are walking on road to the village called Emmaus. It had been three days since the crucifixion of Christ and they were talking to each other about everything that has happened. As they were talking, Jesus himself came up to them and started walking with them, but they did not recognize him! Jesus asks them what they are talking about and the two are astonished saying, "Are you the only one visiting Jerusalem who does not know the things that have happened there in these days?"

Clearly, everyone in Jerusalem knew of the events surrounding the crucifixion of Jesus. But when Jesus asks them, "what things?", the two begin to explain to him what has happened to Jesus of Nazareth, a prophet "powerful in word and deed". They even explain that some of the women went to the tomb early that morning and it was empty!

Jesus then chastens them saying, "How foolish you are, and how slow to believe all that the prophets have spoken! Did not the Messiah have to suffer these things and then enter his glory?" And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself (Luke 24:25-27). Had these disciples really understood the Old Testament Scriptures, they would have already understood what Jesus was explaining to them. For the Scriptures teach that the Messiah would come, die for the sins of the world, be buried, and be resurrected on the third day!

The Coming Kingdom

In the same way, the Old Testament also teach that the Messiah will one day return and establish His kingdom on earth! In fact, there is so many descriptions of this coming kingdom that many Jews believed that the when the Messiah came the first time He would throw off the oppression of the occupying Roman Empire and establish once again the glory of the Kingdom of Israel.

We see this in Matthew 20 when the mother of Zebedee's sons (James and John) come to Jesus to ask a favor of him. "Grant that one of these two sons of mine may sit at your right and the other at your left in your kingdom."

When Jesus was on the cross with two criminals, the first one asks Jesus "Aren't you the Messiah? Save yourself and us!" The second criminal rebukes him, and asks Jesus to "remember me when you come into your kingdom". His request is granted for Jesus answers him, "Truly, today you will be with me in paradise."

Even after Jesus' death, burial, and resurrection the disciples still assumed that the Messiah was going to restore the Kingdom of Israel. Jesus and the disciples are all standing on the Mount of Olives and they enquire of Him, "'Lord, are you at this time going to restore the kingdom to Israel?" He basically says 'no' but you will "receive power when the Holy Spirit comes upon you". (Ten days later the Holy Spirit descends on the disciples and the Church Age begins.) Then Jesus ascends up to heaven.

As the disciples are staring up into the sky, two angels appear and say "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven." (Acts 1:11)

This great promise, that Jesus will one day return, setting His feet on the Mount of Olives precisely where He ascended (Zechariah 14:4), is proclaimed again and again in both the Old and New Testaments. Even in the Psalms!

It is amazing that Jesus needed to explain to the disciples on the Road to Emmaus that, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." (Luke 24:44)

II. **The Big Picture**

Did you know there is prophecy in the Psalms? In fact, many of the Psalms are considered Messianic Psalms because they predict some aspect of the Messiah's first coming, second coming, or both! A list of these Psalms can be found in Appendix B. In this lesson, we are going to cover three Messianic Psalms: Psalm 89, 110, and 118

III. Psalm 89

Psalm 89 is one of the Messianic Psalms that begins with a reminder of the Davidic Covenant, a promise that God made with Samuel back in 2 Samuel 7:16. In this covenant, God promises David his kingdom would never end (v4), that his line would be established forever (v29, v36) and that God will never go back on this promise (v28, v34). Here in Psalm 89, God reminds us that "I have made a covenant with my chosen one, I have sworn to David my servant, I will establish your line forever and make your throne firm through all generations" (Psalm 89:3-4)

When the angel Gabriel comes to visit Mary to tell her she will have a child, he references this promise proclaiming that her child would be "great and will be called the Son of the Most High. The Lord God will give him the throne of his father David." (Luke 1:32) Clearly, Jesus was to be the fulfillment of this promise that God made to David that his kingdom would never end!

Psalm 89 continues to describe this future kingdom and makes it clear that this kingdom will be on "earth" (verse 11) and that this kingdom will be based on righteousness, justice, and love (verse 14). The Psalmist concludes with a cry to the Lord, "How long, Lord? Will you hide yourself forever?" (verse 46) We ask the same question today. "How long, Lord?" The world is a mess. The wicked seem to prosper all around us. How long, Lord, until you will return to establish your kingdom forever and ever?

Clearly, this Psalm is a reference to the coming kingdom of Christ when one of David's descendants would sit on his throne forever. The angel Gabriel declared this descendant to be Jesus himself! In fact, several places in the Gospel of Matthew, Jesus is declared to be the "Son of David" (Matt 15:22, 20:30, 21:9, 22:42). Jesus is and will be the fulfillment of the Davidic promise and prophecies of Psalm 89.

IV. Psalm 110

Psalm 110 is another Messianic Psalm that begins with something of a riddle: "The Lord said to my Lord, sit at my right hand." (v1) Jesus actually quotes this verse in one of his encounters with the Pharisees asking them, "What do you think about the Messiah? Whose son is he?" (Matthew 22:42)

"The Son of David", they reply.

Now, as we just saw, Jesus is called the "Son of David" several times in Scripture. But that is not the whole picture. So Jesus challenges them further by asking, "How is it then that David, speaking by the Spirit, calls him 'Lord'? For he says (quoting from Psalm 110),

"The Lord said to my Lord:

"Sit at my right hand
until I put your enemies
under your feet."

Jesus continues, "If then David calls him 'Lord,' how can he be his son?" The Pharisees have no response!

So if David is not the one who sits at the right hand of the Lord, then who is it? And if it is the Messiah, how can he be David's son? In Acts 2, Peter answers this riddle explaining that David did not ascend to heaven, it is actually Jesus who is both Lord and Messiah! Jesus is the one who is both God and man. Jesus, coexistent eternally with God the Father, comes to earth as a babe born of Joseph and Mary, both of whom are descendant from David. So Jesus quotes Psalm 110 to the Pharisees to show that the Messiah is more than just David's "son" (a descendant), he is David's Lord!

So when David penned the words "The Lord said to my Lord" he is saying "The Lord (God the Father) said to my (David's) Lord (the Messiah)..."

Moreover, Jesus must be that Messiah because He is the only one who is seated at the right hand of God (see Luke 22:69, Romans 8:34, Colossians 3:1, Hebrews 10:12, 12:2) and one day all His enemies God will put under His feet!

This is precisely the picture we see in Revelation 19 when Jesus Himself returns to the earth riding on a white horse, eyes like blazing fire, wearing many crowns, with a sword coming out of his mouth. God says, "He treads the winepress of the fury of the wrath of God Almighty!" His enemies are crushed like grapes under His feet! And then he begins to reign (Revelation 19:15)

Psalm 110 describes this day as the "day of battle" (v3) and as a day of "wrath" (v5). When God will "judge the nations" (v6) "crushing the rulers of the whole earth" (v6). This is precisely the picture we see in Revelation 19 when Jesus returns to earth at His second coming!

The first time Jesus came, he came as a baby born in a manger and rode into Jerusalem riding a donkey. Entering a city on a donkey signified entry in peace, rather than a conquering king arriving on a horse. But when He returns, He will be riding a white horse with the armies of heaven following each on their own white horse with a banner on his robe and on his thigh with this name written: "King of Kings and Lord of Lords"!

And instead of coming in peace as a suffering servant, he is coming as the King to wage war; to conquer; to tread the wine press of the wrath of God (Revelation 19:15). The kings of the earth and their armies will gather in a place called Armageddon. They will gathered to finally put an end to God's chosen people—Israel—and to wipe them off the face of the earth. But Jesus returns just in time to save Israel and to strike down the nations of the world. This event is often called the "Battle of Armageddon", but it is not really a battle—it is a judgment!

This day is described in the bible over and over. Scholars have identified 1,825 references to the second coming of Jesus Christ in Scripture! In the Old Testament, Christ's return is emphasized in no less than 17 books and the New Testament authors speak of it in 23 of the 27 books. The Lord Himself referred to His return 21 times.

For example, Jude tells us in Jude 1:14-15 that:

14 Enoch, the seventh from Adam, prophesied about them: "See, the Lord is coming with thousands upon thousands of his holy ones 15 to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against him."

Isn't that amazing? Enoch, in the book of Genesis, said that Jesus is coming back!

Joel says it this way in Joel 2:31, "The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the LORD."

Isaiah 13:9 says, "See, the day of the LORD is coming--a cruel day, with wrath and fierce anger-- to make the land desolate and destroy the sinners within it."

It is one of the great promises from God that one day Jesus will return to judge the world and set all things right! You can read the back of the book yourself—we win in the end! That is the hope of Jesus' return!

V. Gospel Glimpse

In 1 Corinthians 15:1-3, Paul describes the gospel in terms of these parts: 1) Christ dies for our sins according to the scriptures; 2) he was buried; 3) he was raised on the third day according to the scriptures; 4) he was seen by others. Not coincidentally, these components are prophesied in the Psalms! That the Messiah will be crucified (Psalm 22:14b), hands and feet pierced (Psalm 22:16c), yet have no bone broken (Psalm 34:20) is described in detail in the Psalms! Isaiah 53:4-6 confirms that this being "stricken, smitten by God" on the cross was for "our transgressions".

Psalm 16:10 declares that God will not abandon the Messiah in the grave, "nor will you let your faithful one see decay". This points to the burial and resurrection of the coming Messiah. 1000 years later, Christ was laid in the borrowed tomb of Joseph or Arimathea. And just as the Psalm declared, His body did not decay in that tomb, but was raised in power and glory after three days! He has risen, just as he said!

It is no coincidence that the gospel is proclaimed in the Old Testament, for John declares in Revelation 13:8 that this Lamb of God was "slain from the creation of the world". God's plan of redemption was in place before even creation itself! God is the Alpha and Omega and knows the beginning and the end, so revealing to us future events, with absolute precision, is what Scripture calls the "sure word of prophecy" (2 Peter 1:19). So when God told Abraham that "through your offspring all nations on earth will be blessed" (Genesis 22:18), He was giving Abraham, and the world, a glimpse into the future—the future gospel of salvation that would come through the death, burial and resurrection of Christ. That is why Paul declares in Galatians 3:8 that, "Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you.'" A sure word of prophecy indeed!

VI. Whole Bible Connection

Some have calculated that a third of the bible contains predictive prophecy. Many of these prophecies have already been fulfilled, like the prophecies for the first coming of Christ. Fulfilled prophecy is a powerful testimony that Scripture is from God! For who else can predict the future, with one hundred percent accuracy, hundreds and hundreds of times? One commentator wrote that "fulfilled prophecy is God's fingerprints on the bible, testifying to His authorship".

Peter declares that, "prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit." (1 Peter 1:21) Only God has the power to predict the future perfectly every time! In fact, the test of a prophet in Old Testament times was that the prophecy must take place or come true just as the prophet had said, otherwise he was to be put to death! That is a very high standard!

Because we can see how accurately God has predicted the future in fulfilled prophecies, so too we can trust what God has prophesied for future events. There are literally hundreds of passages in the bible, both Old and New Testament, that are prophetic for the second coming of Jesus Christ. Every major prophet, every minor prophet, the Psalms, Proverbs, and even some of the historical books have references to the second coming of Christ or his coming kingdom.

As for the New Testament, the revelation of the second coming of Christ is one of the most important and most frequently mentioned doctrines and is referenced in same form in every New Testament book! One out of every twenty-five verses in the New Testament refers either to the rapture of the church or to Christ's coming to reign over the world (cf. Jesse Forrest Silver, *The Lord's Return*, p. 29).

Just as the angels told Jesus' disciples in Acts 1 that "This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven." So the rest of the New Testament declares that Jesus will soon return in power and glory, to tread the winepress of the wrath of God on an unbelieving world and bring the righteous into His kingdom establish on earth for 1000 years and eventually a New Heaven and New Earth and New Jerusalem for all of eternity!

Appendix A

List of prophecies in the Psalms for the first coming of Jesus the Christ:

- The Messiah will come from the lineage of David (Psalm 89:3–4, 29–36; 132:11–17; Matthew 1:1).
- The Messiah will be called King of the Jews (Psalm 2:6; John 12:12–13; 18:32).
- The Messiah will be the Son of God (Psalm 2:7; Luke 1:31–35; Matthew 3:16–17; Hebrews 1:5–6).
- The Messiah will call God His Father (Psalm 89:26; Matthew 11:27).
- The Messiah will be God’s only “begotten” Son (Psalm 89:27; Mark 16:6; Colossians 1:18; Revelation 1:5).
- The Messiah will do God’s (His Father’s) will (Psalm 40:7–8; John 5:30).
- The Messiah will be angered by unethical practices by the Jews in the temple (Psalm 69:9a; John 2:13–17).
- The Messiah will teach in parables (Psalm 78:2; Matthew 13:34–35).
- The Messiah will calm the stormy sea (Psalm 107:28–29; Matthew 8:24–26).
- The Messiah will be the “Stone” rejected by the builders (Psalm 118:22; Matthew 21:42–43).
- The Messiah will be betrayed by one of His own disciples (Psalm 41:9; Mark 14:17–18).
- The Messiah will be hated and rejected without cause (Psalm 69:4; Luke 23:13–22; John 15:24–25).
- The Messiah will be rejected by the Jews (Psalm 69:8a; John 1:11).
- The Messiah’s very own brothers will reject Him (Psalm 69:8b; John 7:3–5).
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- The Messiah will feel forsaken by God at His crucifixion (Psalm 22:1b; Mark 15:34).
- The Messiah will be despised and rejected by His own (Psalm 22:6; Luke 23:21–23).
- The Messiah will be mocked (Psalm 22:7; 109:25; Matthew 27:39).
- Unbelievers will say to the Messiah, “He trusted in God, let Him now deliver Him” (Psalm 22:8; Matthew 27:41–43).
- The Messiah will be abandoned by His disciples (Psalm 22:11; 69:20; Mark 14:50).
- The Messiah will be crucified (Psalm 22:14b; Matthew 27:35).
- The Messiah will thirst while dying (Psalm 22:15; 69:21; John 19:28).
- The Messiah’s hands and feet will be pierced (Psalm 22:16c; Matthew 27:38).

- The Messiah's garments will be parted among the soldiers through the casting of lots (Psalm 22:18; John 19:23–24).
- The Messiah will cry out to God, "Into thy hands I commend my spirit" (Psalm 31:5; Luke 23:46).
- The Messiah will have no bones broken (Psalm 34:20; John 19:32–33).
- The Messiah will be hated without cause (Psalm 35:19; John 18:19–23; 15:24–25).
- The Messiah will be silent as a lamb before His accusers (Psalm 38:13–14; Matthew 26:62–63).
- The Messiah will be offered gall mingled with vinegar while dying (Psalm 69:21a; Matthew 27:34).
- The Messiah will offer up prayer for His enemies (Psalm 109:4; Luke 23:34).

Appendix B

List of Messianic Psalms:

- 1) Psalm 2
 - a) Kings take their stand (v2) – Ultimately fulfilled at second coming
 - b) Installed my King on Zion (v6) – Jesus will reign on earth
 - c) Nations your inheritance, you will rule them (v8-9) – Jesus Millennial Reign
- 2) Psalm 8
 - a) He will judge and govern (v8) – Millennial Reign
 - b) Enthroned in Zion (v11) – Millennial Reign
- 3) Psalm 14
 - a) When the Lord restores the fortunes of his people (v7) – Millennial Reign
- 4) Psalm 16
 - a) Not abandon me to the grave (v10) – Jesus' resurrection
- 5) Psalm 18
 - a) The earth trembled...(v7-12) – Second coming
- 6) Psalm 22
 - a) Mostly about the crucifixion of Jesus
 - b) All the ends of the earth....will bow down before him (v27-29) – second coming
- 7) Psalm 45
 - a) Your throne will last for ever (v6) – Millennial Reign
- 8) Psalm 46
 - a) Makes war...exalted in the earth (v8-10) – Second coming
- 9) Psalm 58
 - a) When the righteous are avenged (v9-11) – second coming
- 10) Psalm 67
 - a) Ways known on earth; rule the people justly and guide the nations of the earth (v2-4) –
Millennial reign
- 11) Psalm 68
 - a) God will crush the heads of his enemies (v21) – second coming
- 12) Psalm 69
 - a) Several references to Jesus

- b) Hated without reason (v4)
 - c) Gave me vinegar for my thirst (v21) – fulfilled Matt 27:34
 - d) God will save Zion...will inherit (v35-36) – Israel saved (Rom 11:26)
- 13) Psalm 72
- a) The whole Psalm is a prayer for the king, a son of David, who rules on David's throne, which is ultimately fulfilled in Christ's reign on earth.
 - b) He will rule from sea to sea...to the ends of the earth (v8) – Millennial reign
 - c) Whole earth filled with his glory (v19)
- 14) Psalm 78
- a) I will open my mouth in parables (v2) – Jesus (Matt 13:35)
- 15) Psalm 89
- 16) Psalm 96
- a) He comes to judge the earth (v13) – Second coming
- 17) Psalm 97
- a) Lightning, earth trembles, mountains melt (v4-6) – Second coming
- 18) Psalm 108
- a) Call for God to trample down our enemies (v13),
 - b) Throughout the Psalms, the calls for God against Israel's enemies are virtually all ultimately fulfilled in the coming of Christ and the salvation of the Nation of Israel (a remnant) and entry into the Millennial Kingdom
- 19) Psalm 110
- 20) Psalm 130
- a) Will redeem Israel from all their sins (v8) –
 - b) Throughout the Psalms, descriptions of Israel's salvation are virtually all ultimately fulfilled in the coming of Christ and the salvation of the Nation of Israel (a remnant).
- 21) Psalm 144
- a) Part your heavens and come down; touch the mountains (v5-8) – Second coming