

Ephesians Series

Lesson #132

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Dean Bible Ministries

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Why is the Son at the Right Hand of God?

Ephesians 4:7–10; Psalm 110



EPHESIANS

THE WEALTH, WALK
& WARFARE
OF THE BELIEVER

- 1. FIVE Messianic Psalms: Psalm 68:18; 110; Psalm 2 then Daniel 7 with Psalm 8; Psalm 89 with Psalm 132:11–14.**
- 2. The terms *Son of Man* and *Son of God*; *Son of David* and *King of Kings* and *Lord of Lords*.**
- 3. The Davidic Covenant as the foundation for understanding all of the above.**
- 4. The Melchizedekian priesthood and its fulfillment in Christ.**

Acts 1:9, “Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight.”

ἐπαίρω epairō
**3 sing aor pass
indic to lift up**

ὑπολαμβάνω hupolambanō
**3 sing aor act indic to
suppose; to lift up; to reply**



Heb. 4:14, “Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession.”

διέρχομαι, *dierchomai*, perfect active participle

“to come or go through, to pass through, to travel through a place or location”

Eph. 4:7, “But to each one of us grace was given according to the measure of Christ’s gift.

Eph. 4:8, “Therefore He says: ‘*When He ascended on high, He led captivity captive, and gave gifts to men.*’

Eph. 4:9, “(Now this expression, ‘*He ascended,*’ what does it mean except that He also had descended into the lower parts of the earth?

Eph. 4:10, “He who descended is Himself also He who ascended far above all the heavens, that He might fill all things.)”

Psa. 68:18,

**“You have ascended on high,
You have led captivity captive;
You have received gifts among men,
Even from the rebellious,
That the Lord God might dwell there.**

Psa. 68:19,

**“Blessed be the Lord,
Who daily loads us with benefits,
The God of our salvation! Selah” ~NKJV**

**Psa. 68:24, “They have seen Your procession, O God,
the procession of my God, my King, into the
sanctuary.”**

Order of Events

1. Ascension, Psa. 68:18; Eph. 4:7–8
2. Seated at the right hand of God, “on my Father’s throne”, Rev. 3:21, Psa. 110:1
3. Asks for the kingdom, Psa. 2:8
4. Is granted the kingdom, Dan. 7:14
5. Messiah returns to the earth and defeats the kings of the earth, Psa. 2:9; Rev. 19:19–21
6. Messiah establishes His rule, Rev. 20

- **The significance of Psa. 110 as a Messianic Psalm related to the “sitting” of the Messianic Lord.**
- **Five things brought out in the Psalm.**
- **Psalm 2 and the rebellion against God and His Messiah.**
- **The authority given to the Messiah to suppress the human rebellion against God.**
- **God tells the Messianic King to ask, and He will give Him the kingdom.**

Psa. 110, “A Psalm of David.”

- **This descendant is David’s Lord, Psa. 110:1a**
- **He will be exalted to the right hand of God, Psa. 110:1b**
- **He will be given authority and power to destroy His enemies, Psa. 110:2**
- **He will go forth in battle in the last days to do battle, Psa. 110:3, 5, 6**
- **He will be a Priest-King, Psa. 110:4**

“Psalm 110 has long been understood as a direct prediction of the Messiah. Even Franz Delitzsch, who generally viewed the messianic character of the psalms to be merely typical, recognized Psa. 110 as a direct messianic prophecy. In his commentary on Psalms, he wrote that in Psa. 110 David ‘looks forth into the future of his seed and has the Messiah definitely before his mind.’ ”

~Michael Rydelnik, *Moody Handbook of Messianic Prophecy*, 674.

“... the apostles saw how the exact meaning of the psalm applied to him alone. From the perspective of Jesus and the apostles, David received a revelation from God in which his descendant, his Lord, would be exalted to the right hand of God and given the power and the authority to put down all his enemies. This descendant would go forth in the day of battle with all his armies who willingly offer themselves for his service.”

~Allen P. Ross, *Psalms, s.v. Psalm 110*

Is the Psalm a direct prophecy of Messiah?

“... no psalm is messianic in the narrow sense.” ~Tremper Longman

“David did not speak the psalm to the Messiah, the divine Lord.” ~Herbert Bateman IV

In contrast:

“This is a prophetic Messianic psalm that describes a descendant of David who would not only be his son but his Lord.” ~Tom Constable, DTS Professor

**2 Sam. 23:1, “Now these *are* the last words of David.
Thus declares David the son of Jesse;
Thus declares the man raised up on high,” [עַלְּ ‘*al* : but in
the LXX *e*pi “concerning”]**

It should read:

**“Thus says the man raised up concerning
The anointed [*Meshiach*] of the God of Jacob,
And the sweet psalmist of Israel:”**

“Every prophet prophesied only of the days of the Messiah” (b. Berachot 34b)

~Rabbi Jochanan ben Zakkai

107	108	109
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Pleas for deliverance

110

The Messianic Deliverer

111	112	113
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Praise for deliverance

Outline

- I. ***Yhwh* will exalt the Messianic King to His right hand where He will await the defeat of His enemies and the establishment of His kingdom. Psa. 110:1–3**
- II. ***Yhwh* vows to make the Messianic King a priest after the order of Melchizedek. Psa. 110:4**
- III. ***Yhwh* will give the Messianic King a mighty and glorious victory over His enemies followed by a time of refreshment and exaltation to a position of honor and dominion. Psa. 110:5–7**

Psa. 110, “A Psalm of David.”

Used over 55× in the Psalms and indicates Davidic authorship.

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“not many would be willing to say that David wrote it.” ~Allen Ross

Psa. 110, “A Psalm of David.”

Matt. 22:43, “He said to them, ‘How then does David in the Spirit call Him “Lord,” saying:

Matt. 22:44, “ ‘*THE LORD SAID TO MY LORD, “Sit at My right hand, till I make Your enemies Your footstool” ’ ”?*

Psa. 110:1,

“The LORD said to my Lord,

‘Sit at My right hand,

Till I make Your enemies Your footstool.’ ”

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‘Sit at My right hand,

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**יהוה *YHWH* proper
name for God LORD,
GOD**

**“*YHWH said to my
Adonai*”**

Psa. 110:1,

**“The LORD said to my Lord,
‘Sit at My right hand,
Till I make Your enemies Your footstool.’ ”**

Ex. 3:14, “And God said to Moses, ‘I AM WHO I AM.’ And He said, ‘Thus you shall say to the children of Israel, “I AM has sent me to you.” ’ ”

Ex. 3:15, “Moreover God said to Moses, ‘Thus you shall say to the children of Israel: “The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.” ’ ”

Psa. 110:1,

“The LORD said to my Lord,

‘Sit at My right hand,

Till I make Your enemies Your footstool.’ ”

נְאֻם *neum*

“Utterance, oracle;” indicates a divine revelation. (Psa. 36:1)

It is not the normal word for “says or said.”

Indicates a divine decree; “the prophetic word of YHWH”

An oracle of YHWH to my Lord

Psa. 110:1,

“The LORD said to my Lord,

‘Sit at My right hand,

Till I make Your enemies Your footstool.’ ”

**My Lord אֲדֹנָי (*ʾădōnī*) vs אֲדֹנָי (*ʾădōnāy*)
(always used of God),**

**except in Josh. 5:14; Judg. 6:13 to the
angel of the Lord**

Josh. 5:14, “So He said, ‘No, but as Commander of the army of the LORD I have now come.’ And Joshua fell on his face to the earth and worshiped, and said to Him, ‘What does my Lord (*ʔădōni*) say to His servant?’ ”

Judg. 6:13, “Gideon said to Him, ‘O my lord (*ʔădōni*), if the LORD is with us, why then has all this happened to us? And where are all His miracles which our fathers told us about, saying, “Did not the LORD bring us up from Egypt?” But now the LORD has forsaken us and delivered us into the hands of the Midianites.’ ”

The Angel of the Lord is the Second Person of the Trinity, the pre-incarnate Lord Jesus Christ.

Judg. 6:22, “When Gideon saw that he was the angel of the LORD, he said, ‘Alas, O Lord [’Adonay] GOD! For now I have seen the angel of the LORD face to face.’ ”

Zech. 1:12, “Then the angel of the LORD said, ‘O LORD of hosts, how long will You have no compassion for Jerusalem and the cities of Judah, with which You have been indignant these seventy years?’ ”

Psa. 110:1, “The oracle of *YHWH* to my Lord, [who is this?]

‘Sit at My right hand,

Until I make Your enemies Your footstool.’ ”

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Until I make Your enemies Your footstool.’ ”

1 Kings 2:19, “Bathsheba therefore went to King Solomon, to speak to him for Adonijah. And the king rose up to meet her and bowed down to her, and sat down on his throne and had a throne set for the king’s mother; so she sat at his right hand.”

Psa. 110:1, “The oracle of *YHWH* to my Lord, [who is this?]

‘Sit at My right hand,

Until I make Your enemies Your footstool.’ ”

Rev. 3:21, “To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.”

Psa. 110:1, “The oracle of *YHWH* to my Lord, [who is this?]

‘Sit at My right hand,

Until I make Your enemies Your footstool.’ ”

Psa. 110:1, “The LORD said to my Lord, ‘Sit at My right hand, till I make Your enemies Your footstool.’ ”

- 1. The future Messiah–King is fully Divine, undiminished deity. Psa. 110:1a**
- 2. The future Messiah–King is at the right hand of God the Father. Psa. 110:1b**
- 3. The future Messiah–King sits to await a future victory. Psa. 110:1c**

Psalm 110:2, “The LORD will stretch forth Your strong scepter from Zion, saying, ‘Rule in the midst of Your enemies.’ ”

Psa. 110:3, “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.”

***This last line is meaningless.**

“from the womb of the dawn I have begotten you.”

“The verb ‘begotten’ in its literal sense refers to a child who shares the nature of the father (as opposed to words like ‘made’ and ‘created’). To describe Jesus as ‘begotten’ indicates that he has the nature of the Father, i.e., divine and eternal; and if he is eternal, then ‘begotten’ refers to nature and not a beginning. The description is figurative. This is why the Nicene Creed clarifies the point: Jesus is ‘begotten not made.’ When Scripture uses ‘begotten’ in that sense, the expression includes ‘only’ (μονογενής, ‘the only begotten’); there is only one person who shares the divine nature of the Father, and that is Jesus Christ.”

~Allen Ross, *Psalms*, 1:208, fn 28.

Heb. 10:12, “But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,

Heb. 10:13, “from that time waiting until His enemies are made His footstool.”

Psa. 110:4,

“The LORD has sworn and will not relent, ‘*You are a priest forever according to the order of Melchizedek.*’ ”

God promises:

- **a future Royal High Priest, Psa. 110:4a**
- **the future everlasting Royal High Priest, Psa. 110:4b**

**The Future Messiah King will then defeat the enemies
of *Yhwh*. cf., Psalm 2; Daniel 7**

During the Intervening Period:

1. We are seated with Him.

We, too, are awaiting the giving of the Kingdom. We are not in the Kingdom or to bring in the Kingdom. Amillennialism and post-millennialism are rejected.

2. Like Him, our role is related to our royal priesthood IN HIM. We are to carry out our priestly role: the great commission, evangelism, teaching, prayer, “one another” ministry to the Church.