TALKINGPOINTS
WALKINGPOINTS

Talk together about the glory of God's kingdom. –Psalm 145:11
Love the Lord your God and **walk** in all his ways. –Joshua 22:5

November 22, 2026

Anchored in the Storm
Psalm 110

(7 of 8)

Questions for Reflection or Discussion

Observation — What does it say?

1. Pastor Jim explained that although Psalm 110 was written by a king—David—it is about the ultimate king — Jesus. What kingly actions do we observe in v. 1-3?

2. But our king is also a priest. According to v. 4, what attributes does King Jesus have?

3. Finally, like David (...well no, a lot better than David!), King Jesus also is a warrior. What actions of our warrior-king do we observe in v. 5-7?

Interpretation — What does it mean?

4. Notice that in v. 1-2 God says to Messiah-Jesus to "sit" (present tense)... "until" (some future time) when God will stretch forth (future tense) Jesus' scepter and tell him (future tense) to rule over all his enemies. Is Jesus Lord now, or only later? Or, now and later? What do you think?

5. Although the Hebrew of v. 3 is extremely difficult to translate into English, one thing is crystal clear: the general picture which emerges is that of a host of volunteers rallying to serve their Warrior-King. From the following passages, develop a picture of our future role: 1 Corinthians 6:2–3 and Revelation 2:26-27 & 3:21.

6. Kings rule, priests mediate between holy God and sinful men, and warriors defend and conquer. Since Messiah-Jesus is our King, our Priest, and our Warrior, what does that tell us about our needs?

Application — What do I do with this?

7. How well are you currently submitting to Jesus' Kingship authority over your life? What is one area over which you are not sufficiently recognizing his authority?

8. How well are you currently resting in the redemption Jesus purchased with his blood? What is one area in which you still feel guilt or shame, even though it is washed with Jesus' blood?

9. How placidly are you currently resting in Jesus' victory over your enemies? What is one threat for which you still need additional confidence of Jesus' victory?

Sermon Summary

Given the title of our Psalm series, "Anchored in the Storm," it's fitting that our Psalm today is in part about a future storm. This storm is a battle won by the Lord.

The NT writers, when they chose to draw from the OT, quoted from or alluded to the Psalms more than any other OT book. And the NT writers quoted from Psalm 110 more than any other Psalm. The first question that comes to mind is, "What's in this Psalm that the NT writers keep going back to it?" The second question is, "Why did they go back to this Psalm so frequently?" And the third question is, "What are we supposed to get from this Psalm?"

There are two keys to understanding this psalm. The **first** is that its kingdom declarations speak to the fulfillment of the Davidic covenant that God made with David in 2 Samuel 7. In the covenant that God made with David, He promised to:

- make David's name great.
- provide a place for His people Israel where they will no longer be oppressed.
- grant David a royal dynasty, establishing the throne of one of his descendants forever (Isaiah 9:6-7).

The **second** interpretive key to this Psalm is to carefully identify who the speakers are and who is being spoken to throughout the Psalm.

Psalm 110 can be viewed in three sections:

Jesus has a Promised Kingdom (vv.1-3)
Verse one is the single most quoted verse of the OT in the NT (Matt. 22:44; Mark 12:36; Luke 20:42; Acts 2:34). First, Jesus validates that Psalm 110 is indeed a psalm of David. Second, His casual reference to David being its author demonstrates that its Davidic origin was common knowledge; no one objected to it. Third, this psalm was widely understood to be messianic. And fourth, we see the trinity in action here: David speaking by the Spirit and Yahweh speaking to the Messiah, who we know is the Son of God.

'Now' is the day of salvation. We don't know when that door will close, so we mustn't put it off. It will close when He comes again and it certainly closes when you die. The writer of Hebrews puts it pretty bluntly (Heb 9:27).

Christians have interpreted Psalm 110:2 a couple of different ways. One view is that Christ is ruling over His Church now, in the midst of His enemies. There is a second view that I think is a better fit for the context — that Yahweh is referring to the Messiah's earthly rule. Given verse 2, "In the day of your power" surely refers to the Messiah's open and manifest reign. His people will offer themselves in service to the King to whatever He might assign them — of course this is something we should be doing now. The NT gives us some glimpses as to what that service will look like in the coming kingdom. One such glimpse is that the Messiah's people will serve in helping to govern His kingdom (Luke 22:28-29; 2 Tim 2:11-13; Rev. 3:14-22).

Verses 1-3 can be summarized as: Messiah Jesus is exalted at the Father's right hand, He awaits His promised rule from Zion during His heavenly session, and His people willingly serve Him in His reign.

Jesus is the Priest Who Intercedes (v.4)
In verse 4, David records Yahweh taking a solemn oath. But this priest is not an Aaronic priest. He is a priest of the order of Melchizedek. The priest was the mediator between God and man. A new, priestly king was coming.

The writer of Hebrews draws upon three elements of Melchizedek's life and office to describe the type of priesthood he represented. First, a priest of the order of Melchizedek is both a king and a priest as was Melchizedek. Second, the priesthood of Melchizedek is greater than the Levitical priesthood. Third, Melchizedek's origins are not revealed.

Messiah Jesus began to exercise His ministry as the high priest of the order of Melchizedek after His sinless life, atoning sacrifice on the cross, and His ascension to the right hand of the Father. Before He could serve as our high priest, He had to be made like us to bear God's wrath on our behalf (Heb. 2:17-18). His sinless life and finished sacrifice are the foundation of His priesthood (Heb. 10:11-13).

Jesus is the Lord Who Triumphs (vv.5-7)
In verses 5-7 we find David responding to Yahweh concerning the heavenly conversation. In these remaining verses David continues to reveal the heavenly conversation, but now He is praying it back to God. David is letting God know that he believes in God's promises, that he trusts God's promise that His descendant, the Messiah, will conquer and reign. Our Psalm ends with "He will drink from the brook by the wayside; Therefore He will lift up His head." The battle has a decisive end and is won by the Messiah who is refreshed and lifts up His head in victory.

What we have learned:

- Jesus has a promised kingdom, but is our King now. We need to submit to His lordship.
- Jesus is the Priest Who Intercedes - We can approach Him in freedom and confidence.
- Jesus is the Lord Who Triumphs - The present condition of the world is not its final condition. We have a messianic hope.

Notes

Digging Deeper in Your Daily Quiet Time

Monday — Read: Psalm 110 in full, then Psalm 2 and 2 Samuel 7:8-16.

1. What similarities do you notice between Psalms 2 and 110 (kings, enemies, nations, Zion)?
2. How does 2 Samuel 7 shape what the Israelites expected of a Davidic king?
3. Why might David, a king, write about someone who is his Lord?

Tuesday — Read: Psalm 110:1; Matthew 22:41-46 and Acts 2:29-36.

1. In Matthew 22, what is the puzzle Jesus poses to the Pharisees? Why couldn't they answer?
2. In Acts 2, how does Peter use this verse to explain the resurrection and ascension?
3. What does it mean that the Messiah is seated (not standing, as priests did in the temple)? Compare Hebrews 10:11-13.
4. What does "until" suggest about the present moment in history?

Wednesday — Read: Psalm 110:2-3; Psalm 2:6-9 and Isaiah 2:1-4.

1. What does it say about the King that his people are described as willing ("freewill offerings") rather than conscripted?
2. "In holy garments" and "from the womb of the morning" are images of purity and renewal. What might they suggest about the King's army and his own character?
3. How does this vision of rule differ from the way earthly rulers typically gain followers?

Thursday — Read: Psalm 110:4; Genesis 14:17-20; Hebrews 5:5-10 and 7:1-28.

1. Why is it surprising that a Davidic king would also be a priest? (Consider 2 Chronicles 26:16-21.)
2. According to Hebrews 7, what makes Melchizedek's priesthood superior to the Levitical priesthood?
3. What does "forever" in v. 4 imply about the need for ongoing sacrifices (Hebrews 7:23-27)?
4. What does it mean for you personally that your King is also your Priest?

Friday — Read: Psalm 110:5-7; Revelation 19:11-16; 1 Corinthians 15:24-26 and Romans 2:5-8.

1. How do you respond to the psalm's picture of judgment? Does it unsettle you, comfort you, or both?
2. What do the New Testament passages add concerning when and how the enemies are finally defeated (1 Corinthians 15:25-26 especially)?
3. What might drinking from the brook and lifting his head suggest about the King's victory?
4. How does the certainty of final justice shape how Christians endure suffering and injustice now?

Saturday — Read: Hebrews 1:3, 1:13 & 8:1; Ephesians 1:19-23; Colossians 3:1-4 and 1 Peter 3:21-22.

1. Write a short paragraph (4-6 sentences) answering: Who is the one the psalm describes, and what has he done, is doing, and will do?
2. Jesus is Lord. Where in your life are you resisting his rule? Where do you need to be more "willing?"
3. Jesus is Priest. What do you tend to rely on for acceptance with God besides his once-for-all sacrifice? How does Hebrews 4:14-16 invite you to approach him?
4. Jesus is reigning now, and will judge. What current frustrations or fears change when you remember he is seated at God's right hand and "until" is coming?
5. Colossians 3:1 says to set your mind on things above, "where Christ is, seated at the right hand of God." Choose one concrete practice this week that reflects that.
6. Write a brief prayer of response using the psalm's themes of kingship, priesthood, and victory.