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Rice Memorial Missionary Baptist Church

Apostle Walter F. Camp, Presiding Senior Pastor
Pastor David K. Baker III, 2nd Presiding
802 W. 15th, Little Rock, AR 72202, 501-416-5894

www.RiceMemorialBaptistChurch.org

An Everlasting King

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **March 16, 2014**

Psalms 110:1-4; Acts 2:22-24, 29-32

Introduction: This psalm is pure gospel; it is only, and wholly, concerning Christ, the Messiah promised to the fathers and expected by them. It is plain that the Jews of old, even the worst of them, so understood it, however the modern Jews have endeavoured to pervert it and to rob us of it; for when the Lord Jesus proposed a question to the Pharisees upon the first words of this psalm, where he takes it for granted that **David**, in spirit, calls **Christ** his **Lord** though he was **his Son**, they chose rather to say nothing, and to own themselves graven (puzzle; to stop; to embarrass), than to make it a question whether David does indeed speak of the Messiah or no; for they freely yield so plain a truth, though they foresee it will turn to their own disgrace, **Matthew 22:41-46**, &c. Of him therefore, no doubt, the prophet here speaks of him and of no other man. Christ, as our Redeemer, executes the office of a prophet, of a priest, and of a king, with reference both to his humiliation and his exaltation; and of each of these we have here an account. **I.** His prophetic office, Psalms 110:2. **II.** His priestly office, Psalms 110:4. **III.** His kingly office, Psalms 110:1, 3, 5, 6. **IV.** His estates of humiliation and exaltation, Psalms 110:7.

(Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc)

Psalms 110:1, The LORD (Jehovah [Yahweh]) said unto my **Lord (controller:-- master)**,
Sit thou at my right hand, until I make thine enemies thy footstool.

NOTE: The Targum is, "the Lord said in his Word." Galatinus ^{P17} says the true Targum of Jonathan has it, "the Lord said to his Word;" and produces an authority for it. These are the words of Jehovah (Yahweh) the Father to his Son the **Messiah**; the "Adon", or Lord, spoken of in (Isaiah 6:1) (Malachi 3:1), the one Lord Jesus, and only Potentate; the Lord of all, the Lord of David, and of every believer; not by right of creation only, as of all mankind; but by redemption, having bought them; and by right of marriage, having espoused them; and by their own consent, they owning him to be their Lord. The words said to him by Jehovah (Yahweh), as follow, were said in his mind, in his eternal purpose and decree; which he, lying in his bosom, was privy, when he **foreordained him** to be the Redeemer; and in the council and covenant of peace, when he promised him this **glory** as the **reward** of his **sufferings**; and in the prophecies of the Old Testament, which speak as of the sufferings of Christ, so of the glory that should follow; and when the fact was done, when, **after his death**, resurrection, ascension, and entrance into heaven, he was placed, as follows: **Sit thou at my right hand**; of **power** and **majesty**; expressive of the honour done to Christ, and the glory put on him in the human nature, such as angels nor any creature ever had, (Hebrews 1:13), it being always accounted honourable to sit at the right hand of great personages, (1 Kings 2:19) (Psalms 45:9) (Matthew 20:21), and also of rule, and power, and authority; being upon the same throne with **his Father**, exercising the **same government** over angels and men;

"**sitting**" is explained by "**reigning**" in (1 Cor. 15:25). (Source:biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

1 Corinthians 15:24-28, Then cometh the end, when HE (Jesus) shall have delivered up the kingdom to **God (Yahweh)**, even the **Father**; when he shall have put down all rule and all authority and power. For **HE (Jesus)** must **reign**, till **HE (God the Father)** hath put all enemies under his feet.

The last **enemy** that shall be destroyed is **death**. For he hath put all things under his feet. But when he saith, all things are put under him, it is **manifest (clear)** that **HE (Father)** is **EXCEPTED**, which **did PUT** all things under him. And when all things shall be subdued unto him, then shall the **Son** also himself be subject unto him that put ALL things under him, that **God (the Father)** may be all in all.

Ephesians 4:4, 6, There is... **One God** and **Father** of **ALL**, who is **ABOVE** (higher in place, exceeding) **ALL**, and through all, and IN you all.

1 Corinthians 11:3, But I would have you know, that the head (leader) of every **man (husband)** is Christ; and the head (leader) of the **woman (wife)** is the **man (husband)**; and the **HEAD** (leader) **of Christ** is **God (supreme [highest] Divinity)**.

Thought 1. God, the Father is excepted from being under Jesus, because he is "the Highest," above all, and will be FOREVER.

Psalm 110:2, *The LORD shall send the **rod** of thy **strength** out of Zion: **rule thou** in the midst of thine **enemies**.*

NOTE: This is a very important verse because of the light it casts upon the nature of the reign of Jesus Christ. Dramatically contrary to the false **millennial** conception of Christ's **reign** as being some kind of a **utopian paradise** on earth where there is universal acceptance of Christ's holy rule, the truth that appears here is that the reign of Christ will be in the midst of **his enemies**, in spite of them, and in their presence, regardless of their hatred and opposition. The rule of Christ will be only in the hearts of those who love him. But eventually, all enemies of Christ shall be put down; and then, Christ will not begin his rule; he will end it (1 Corinthians 15:28).

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Thought 1. Isaiah saw what the reign of Christ would be like during the Millennium. He saw death was still in the earth and saw the enemies of Christ, which he called sinners.

Isaiah 65:17-20, For, behold, I create **new** heavens and a **new** earth: and the former shall not be remembered, nor come into mind. But be glad and rejoice for ever in that which I create... ..There shall be no more hence an **infant** of days, nor an **old man** that has not **filled his days**: for the **child** shall **DIE** an hundred years old; but the **SINNER** being a hundred years old shall be accursed.

1 Corinthians 15:28, And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that **God (the Father)** may be all in all.

Psalm 110:3, *Thy people shall be **willing** in the day of **thy power**, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*

NOTE: **Thy people . . . willing**--literally, "Thy people (are) free will offerings"; for such is the proper rendering of the word "willing," which is a plural noun, and not an adjective (compare Ex 25:2; Ps 54:6), also a similar form (Jud 5:2-9). **in the day of thy power**—Thy people freely offer themselves (Ro 12:1) in Thy service, **enlisting** under Thy banner. **in the beauties of holiness**--either as in Ps 29:2, the loveliness of a spiritual worship, of

which the temple service, in all its material splendors, was but a type; or more probably, the appearance of the worshippers, who, in this spiritual kingdom, are a nation of **kings** and **priests** (1Pe 2:9; Re 1:5), attending this **Priest** and **King**, clothed in those eminent graces which the beautiful vestments of the Aaronic priests (Le 16:4) typified. The last very obscure clause-- **from the womb** . . . youth--may, according to this view, be thus explained: The word "youth" denotes a period of life distinguished for **strength** and activity (compare Ec 11:9) --the "**dew**" is a constant emblem of whatever is refreshing and strengthening (Pr 19:12; Ho 14:5). The **Messiah**, then, as leading His people, is represented as continually in the vigor of youth, refreshed and strengthened by the early dew of God's grace and Spirit. Thus the phrase corresponds as a member of a parallelism with "the day of thy power" in the first clause. "In the beauties of holiness" belongs to this latter clause, corresponding to "Thy people" in the first, and the colon after "morning" is omitted. Others prefer: Thy youth, or youthful vigor, or **body**, shall be constantly refreshed by successive accessions of people as dew from the early morning; and this accords with the New Testament idea that the Church is Christ's body (compare Mic 5:7).

(Source: Jamieson, Fausset, Brown Commentary classic.studylight.org/com/jfb)

Micah 5:7, And the remnant of Jacob shall be in the midst of **many people** as a **dew** from the Lord, as the **showers** upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

Psalm 110:4, The LORD hath sworn, and will not repent (change one's mind), Thou art a **priest** for ever after the order of **Melchizedek**.

NOTE: (1.) Our Lord Jesus Christ is a priest. He was appointed to that **office** and **faithfully** executes it; he is ordained for men in things pertaining to God, to offer gifts and sacrifices for sin (Hebrews 5:1), to make atonement for our sins and to recommend our services to God's acceptance. He is God's minister to us, and our **advocate** (intercessor) with God, and so is a **Mediator** between us and God. **(2.)** He is a priest for ever. He was designed for a priest, in God's eternal counsels; he was a priest to the Old-Testament saints, and will be a priest for **all believers** to the end of time, Hebrews 13:8. He is said to be a priest **for ever**, not only because we are never to expect any other dispensation of grace than this by the priesthood of Christ, but because the blessed fruits and consequences of it will remain to **eternity**. **(3.)** He is made a priest with an oath, which the apostle urges to prove the pre-eminence of his priesthood above that of Aaron, Hebrews 7:20,21. The Lord has sworn, to show that in the commission there was no implied reserve of a power of revocation; for he will not repent, as he did concerning **Eli's priesthood**, 1 Samuel 2:30. This was intended for the honour of Christ and the comfort of Christians. The priesthood of Christ is confirmed by the highest ratifications possible, that it might be an unshaken foundation for our **faith** and **hope** to build upon. **(4.)** He is a priest, not of the order of Aaron, but of that of Melchizedek, which, as it was prior, so it was upon many accounts **superior**, to that of Aaron, and a more lively representation of Christ's priesthood. Melchizedek was a priest upon his throne, so is Christ (Zech. 6:13), **king of righteousness** and **king of peace**. Melchizedek had no successor, nor has Christ; his is an **unchangeable** priesthood. (Source: The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc)

Acts 2:1-22, And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were **sitting**. And there appeared unto them cloven tongues **like** as of **fire**, and it sat upon each of them. And they were all **filled with the Holy Ghost**, and began to **speak** with other **tongues**, as the **Spirit gave them utterance**. And there were dwelling at Jerusalem Jews, DEVOUT men, out of every nation under heaven. Now when this was **noised abroad**, the multitude came together, and were confounded, because that every man heard them speak in his **own language**. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And

how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our **tongues** the wonderful **works** of **God**. And they were all **amazed**, and were in **doubt**, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But **Peter**, standing up with the **eleven**, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not **drunken**, as ye suppose, seeing it is but the **third hour** of the day. But this is that which was spoken by the **prophet Joel**; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your **sons** and your **daughters** shall **prophesy**, and your young men shall see **visions**, and your old men shall dream **dreams**: And on my servants and on my handmaidens I will pour out in those days of MY SPIRIT; and they shall **prophesy**: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that WHOSOEVER shall CALL ON the **name (authority)** of the **Lord (supreme [HIGHEST] in authority)** shall **be saved**. Ye men of Israel, hear these words; **Jesus** of Nazareth, a man **approved** of God among you by **miracles** and **wonders** and **signs**, which God did by him in the midst of you, as ye yourselves also know...

NOTE: See what a stress Peter lays upon Christ's miracles. [1.] The matter of fact was not to be denied: "They were done in the midst of you, in the midst of your country, your city, your solemn assemblies, as you yourselves also know. You have been eyewitnesses of his miracles; I appeal to yourselves whether you have any thing to object against them or can offer any thing to disprove them." [2.] The inference from them cannot be disputed; the reasoning is as strong as the evidence; if he did those miracles, certainly God approved him, declared him to be, what he declared himself to be, the Son of God and the Saviour of the world; for the **God of truth** would never **set his seal to a lie**.

(Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc)

John 14:10, Believest thou not that I am IN the Father, and the Father IN me? the words that I speak unto you I speak not of myself: but the **Father** that **delleth (live)** IN me, **HE doeth the works**.

Acts 2:23-24, Him, being delivered by the determinate counsel and foreknowledge of God, **YE** have taken, and by **wicked (lawless)** hands have **crucified** and **slain**... Whom **God (supreme [highest] Divinity)** hath **raised up**, having loosed the pains of death: because it was not possible that he should be holden of it.

NOTE: In these verses and the one preceding them, there are four statements, two of which required no proof, the latter being: (1) that God had approved Jesus Christ among them by mighty deeds, and (2) that they had by the hands of lawless men crucified him.

Lawless ... McGarvey thought this refers to the Romans, that is, men without the law; and, although true that the **Romans** were so used by the **leaders of Israel** in **crucifying Christ**, we believe that much more is intended. Vine pointed out the word here is the same as that describing the man of sin (2 Thessalonians 2:4), where "The thought is not simply that of doing what is unlawful, but of flagrant defiance of the known will of God." The "**lawless men**," therefore, were not merely the **Romans**, but the **religious leaders** of Israel who violated every conceivable kind of law in their ruthless determination to accomplish the death of Jesus. How great was the courage of Peter to charge such men publicly, as he did here, and at a time so soon following their dastardly crime.

The other two of the four statements required proof, these being: (3) that it was included in the **purpose** and **foreknowledge** of God that Jesus should so suffer, and (4) that God

had raised him from the dead. Peter at once presented formal, dogmatic and conclusive proof of both of these. That it was God's purpose and with his permission that Jesus suffered, he proved from the Old Testament (Acts 2:25-28); and that **God had indeed raised Jesus from the dead**, he would prove by appealing to the witnesses of it, as well as by pointing out the clear prophecy of it. **It was not possible that he should be holden of it ...** The master thesis of the Bible is that God runs a JUST universe; and if Jesus had remained in the grave, that would have been the end of any such proposition. That is why it was impossible for death to have triumphed over Jesus by retaining his body in the grave. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Acts 2:25-28, For David speaketh concerning him, **I foresaw** the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in HOPE: Because thou wilt not leave my SOUL in hell (place of departed souls), neither wilt thou suffer thine Holy One to see **corruption**. Thou hast made known to me the ways of LIFE; thou shalt make me full of joy with thy countenance.

Soul defined 5590, psuche pronounced: psoo-khay', (by implication) concretely (the ANIMAL SENTIENT principle (source) only; thus distinguished on the one hand from 4151 (spirit), which is the RATIONAL (faculty of reasoning) and IMMORTAL soul; and on the other from 2222, which is mere vitality, even of plants: --heart (MIND). ANIMAL, pertaining to the merely SENTIENT (that perceives) part of a creature, as distinguished from the intellectual, rational, or spiritual part; as, the animal PASSIONS (feeling of the MIND; perturbation [disquiet] or agitation of mind; as desire, fear, hope, joy, grief, love, hatred) OR APPETITES (desire of gratification, either of the body or of the mind). (1913 Webs.)

Thought 1. When we look at the definition of "soul," we know it's not the "spirit", which is the rational, immortal soul. But, as you see, he's referring to the part of us that is the source of our "passions: FEELINGS of the mind" and "APPETITES."

NOTE: In Luke 16:23, it is applied to **the place** where the **rich man** was after **death**, in a state of punishment: "In **hell** (Hades) he lifted up his eyes, being in **torments**." In this place, it is connected with the idea of **suffering**; and undoubtedly denotes a **place of punishment**.

(Source: Barnes' Notes on the New Testament classic.studylight.org/com/bnn/)

Thought 2. When we put together what we've gotten settled, the part about Jesus' soul not being left in hell is pointing to the "suffering", like the rich man suffered in hell since he had to "taste" all three types of death for mankind. When he died on the cross, he tasted spiritual death, first, then he tasted physical death. In hell, he "tasted" eternal death, known as the "Second death," feeling the torment and suffering of it

Hebrews 2:9, But we see **Jesus**, who was **MADE** a little **lower** than the angels (a human being) for the suffering of **death**, crowned with glory and honor; that he (Jesus) by the grace of God (the Highest) should taste DEATH for every **man**.

Revelation 20:14-15, And **death** and **hell** were cast into the lake of fire. This is the second death. And whosoever was not found written in the **book of life** was **cast** into the lake of fire.

Acts 2:29-32, Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a **prophet**, and **knowing** that God had **sworn** with an **oath** to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on **his throne**; He seeing this before spake of the **resurrection** of Christ, that his SOUL was not left in HELL, neither his **flesh** did see corruption. This **Jesus** hath God **raised up**, whereof we all are **witnesses**.