

ספר תהילים קי | Tehillim / Psalms 110

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The Lord said to My Lord, Sit at My Right Hand

In this week's study from *Tehillim / Psalms 110:1-7*, the Psalm opens saying, א לְדָוִד מִזְמוֹר נְאֻם יְהוָה | א לְדָוִד מִזְמוֹר נְאֻם יְהוָה: 110:1 *The Lord says to my Lord: 'Sit at My right hand Until I make Your enemies a footstool for Your feet.'* (NASB) The phrase “The Lord said to my Lord” (נְאֻם יְהוָה |) (לְאֲדֹנָי) is an interesting phrase in which Yeshua uses in *Matthew 22:44* to cause the Pharisees to think about what they believed about the Messiah. While studying the Hebrew text, it isn't a straight forward statement in the sense that two different words are used in the MT, the YHVH and the word Adonai. The One to whom the Lord (YHVH) is speaking to is to sit at the right hand of God, a position of power and authority. These words draw in a significant Torah context for the One to whom the Lord is speaking to. David continues saying in his Psalm saying, 110:2 *The Lord will stretch forth Your strong scepter from Zion, saying, 'Rule in the midst of Your enemies.'* (NASB) The scepter is a rod of authority that is mentioned throughout the Torah, for example the rod that Moshe carried while going before Pharaoh in Egypt. He continues saying, ג עַמָּה נְדָבַת בְּיוֹם חֵילָהּ בְּהַדְרֵי-קִדְשׁ מִרְחֹם מִשְׁחָר לָהּ טַל יִלְדְתֶיהָ: 110:3 *Your people will volunteer freely in the day of Your power; In holy array, from the womb of the dawn, Your youth are to You as the dew.* (NASB) What does it mean the people will volunteer freely in the day of God's power? Why does David uses this language, the womb of the dawn, and the youth as of the dew? He says, ד נִשְׁבַּע יְהוָה | וְלֹא יִנְחַם אֶת־הָאֱתָה-כִּהְיֶה לְעוֹלָם עַל-דִּבְרֹתַי מִלְּפִי-צֶדֶק: 110:4 *The Lord has sworn and will not change His mind, 'You are a priest forever According to the order of Melchizedek.'* (NASB) These Scriptures have been used in prophecy of the Messiah over and over again in the Apostolic Writings. David concludes saying, ה אֲדֹנָי עַל-יְמִינֶיהָ מִחֵץ בְּיוֹם-אַפּוֹ מְלָכִים: 110:5 *The Lord is at Your right hand; He will shatter kings in the day of His wrath.* ו יָדִין בְּגוֹיִם מְלֵא גְוִיֹת מִחֵץ רֹאשׁ עַל-אַרְצֵי רַבָּה: 110:6 *He will judge among the nations, He will fill them with corpses, He will shatter the chief men over a broad country.* ז מִנַּחַל בְּבַרְךָ יִשְׁתָּה עַל-כֵּן יָרִים רֹאשׁ: 110:7 *He will drink from the brook by the wayside; Therefore He will lift up His head.* (NASB)

עברית Hebrew ארמי Aramaic ελληνικός Greek

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
<p>ספר תהלים פרק קי</p> <p>א לְדָוִד מִזְמוֹר נְאֻם יְהוָה לְאֲדֹנָי שָׁב לְיְמִינֵי עַד-אַשִׁית אִיבֵיךָ הַדָּם לְרַגְלֶיךָ לְרַגְלֶיךָ: ב מָטָה עֲזָרָה יִשְׁלַח יְהוָה מִצִּיּוֹן רִדְהָ בְּקַרְבֵּי אִיבֵיךָ:</p>	<p>ספר טוביה פרק קי</p> <p>א על יד דוד תושבחה אמר יהוה במימריה לשואתי ריבון כל ישראל ברם אמר לי טוב ואוריד לשאול דמן שבטא דבנימן עד דימות ארום לית מלכותא מקרבא אחברתה ובתר כן אשוי בעלי דבבך כביש לריגלך {ת} אמר יהוה במימריה למיתן לי רבנותא חלף די תיבית לאולפן אוריתא ימיני אוריד עד דאשוי בעיל דבבך כביש לריגלך: {ת"א} אמר יי מימריה למנאה יתי ארכון על ישראל ברם אמר יי לי אוריד לשאול דמשבט בנימין עד דיסתלק מן עלמא ובתר כן תחסין מלכותא ואשוי בעלי דבבך כביש לרגלך: ב חוטר-רא דעושנך ישדר יהוה מציון ותהי רדי במצע בעלי דבבך:</p>	<p>ΨΑΛΜΟΙ 110</p> <p>110:1 τῷ Δαυὶδ ψαλμὸς εἶπεν ὁ κύριος τῷ κυρίῳ μου κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου</p> <p>110:2 ῥάβδον δυνάμεώς σου ἐξαποστελεῖ κύριος ἐκ Σιων καὶ κατακυρίευσεν ἐν μέσῳ τῶν ἐχθρῶν σου</p>			

<p>ג עמך דבית ישראל דמתנדבין לאוריתא ביום אגחות קרבך תסתייע עמהון בשיי בהורי קודשא רחמין דאלהא יסתר הבון לך היך נחתת טלא יתבין לרוחצן תולדתך: ד קיים יהוה במימריה ולא יתוב דאנת מת- מני לרבא לעלמא דאתי בגין בגלל זכותא דהויתא מלך זכי: ה שכנתא דיהוה על ימינך מחא ביום רוגזיה מלכיא: ו אתמנא לדיין על עממיא מלי ארעא גושמי רשיעין קטילין מחא רישי מלכיא על ארעא סגיעין לחדא: ז מפום נבייא באורחא אולפן יקבל מטול היכנא יזקוף רישא:</p>	<p>110:3 μετά σοῦ ἡ ἀρχὴ ἐν ἡμέρᾳ τῆς δυνάμεώς σου ἐν ταῖς λαμπρότησιν τῶν ἁγίων ἐκ γαστροῦ πρὸ ἑωσφόρου ἐξεγέννησά σε 110:4 ὤμοσεν κύριος καὶ οὐ μεταμεληθήσεται σὺ εἰ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδεκ 110:5 κύριος ἐκ δεξιῶν σου συνέθλασεν ἐν ἡμέρᾳ ὀργῆς αὐτοῦ βασιλεῖς 110:6 κρινεῖ ἐν τοῖς ἔθνεσιν πληρώσει πτώματα συνθλάσει κεφαλὰς ἐπὶ γῆς πολλῶν 110:7 ἐκ χειμάρρου ἐν ὁδῷ πίεται διὰ τοῦτο ὑψώσει κεφαλὴν</p>
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Tehillim Psalms 110
110:1 The Lord says to my Lord: ‘Sit at My right hand Until I make Your enemies a footstool for Your feet.’ 110:2 The Lord will stretch forth Your strong scepter from Zion, saying, ‘Rule in the midst of Your enemies.’ 110:3 Your people will volunteer freely in the day of Your power; In holy array, from the womb of the dawn, Your youth are to You as the dew. 110:4 The Lord has sworn and will not change His mind, ‘You are a priest forever According to the order of Melchizedek.’ 110:5 The Lord is at Your right hand; He will shatter kings in the day of His wrath. 110:6 He will judge among the nations, He will fill them with corpses, He will shatter the chief men over a broad country. 110:7 He will drink from the brook by the wayside; Therefore He will lift up His head. (NASB)

Toviyah Psalms 110
110:1 Composed by David, a psalm. The Lord said in his decree to make me lord of all Israel, but he said to me, “Wait still for Saul of the tribe of Benjamin to die, for one reign must not encroach on another; and afterwards I will make your enemies a prop for your feet.” Another Targum: The Lord spoke by his decree to give me the dominion in exchange for sitting in study of Torah. “Wait at my right hand until I make your enemies a prop for your feet.” Another Targum: The Lord said in his decree to appoint me ruler over Israel, but the Lord said to me, “Wait for Saul of the tribe of Benjamin to pass away from the world; and afterwards you will inherit the kingship, and I will make your enemies a prop for your feet.” 110:2 The Lord will send from Zion the rod of your strength, and you will rule in the midst of your enemies. 110:3 Your people are those of the house of Israel who devote themselves to the Torah; you will be helped in the day of your making battle with them; in the glories of holiness the mercies of God will hasten to you like the descent of dew; your offspring dwell securely. 110:4 The Lord has sworn[6] and will not turn aside, that you are appointed leader in the age to come, because of the merit that you were a righteous king. 110:5 The presence of the Lord is at your right hand; he struck down kings on the day of his anger. 110:6 He was appointed judge over the Gentiles; the earth is full of the bodies of the slain wicked; he smote the heads of kings on the earth, very many. 110:7 He will receive instruction from the mouth of the prophet on the way; because of this, he will lift up his head. (EMC)

Psalmoi Psalms 110
A Psalm of David. 110:1 The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. 110:2 The Lord shall send out a rod of power for thee out of Zion: rule thou in the midst of thine enemies. 110:3 With thee is dominion in the day of thy power, in the splendors of thy saints: I have begotten thee from the womb before the morning. 110:4 The Lord swear, and will not repent, Thou art a priest for ever, after the order of Melchisedec. 110:5 The Lord at thy right hand has dashed in pieces kings in the day of his wrath. 110:6 He shall judge among the nations, he shall fill up the number of corpses, he shall crush the heads of many on the earth. 110:7 He shall drink of the brook in the way; therefore shall he lift up the head. (LXX)

In this week's study from *Tehillim Psalms 110:1-7*, the Psalm opens saying, | לְדָוִד מִזְמוֹר נְאֻם יְהוָה | א : 110:1 *The Lord says to my Lord: 'Sit at My right hand Until I make Your enemies a footstool for Your feet.'* (NASB) The phrase “*The Lord said to my Lord*” (| נְאֻם יְהוָה |) (לְאֲדֹנָי) is an interesting phrase. This is interesting because Yeshua uses *Tehillim / Psalms 110:1* in *Matthew 22:44* to cause the Pharisees to think about what they believed about the Messiah. The context of *Matthew 22* has Yeshua speaking and teaching on the kingdom of God illustrated as a wedding banquet saying “22:11 *'But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes, 22:12 and he said to him, 'Friend, how did you come in here without wedding clothes?' And the man was speechless. 22:13 'Then the king said to the servants, 'Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.'* 22:14 *'For many are called, but few are chosen.'* (NASB)” We are called to seek His righteousness which is related to the cloths that we are to wear as God's People (see *Revelation 19:8*). Yeshua also taught on the greatest commandment. Following these things, he spoke of *Tehillim / Psalms 110:1*:

Matthew 22:41-23:12

22:41 *Now while the Pharisees were gathered together, Jesus asked them a question: 22:42 'What do you think about the Christ, whose son is He?' They said to Him, 'The son of David.'* 22:43 *He said to them, 'Then how does David in the Spirit call Him 'Lord,' saying, 22:44 'The Lord said to my Lord, 'Sit at My right hand, Until I put Your enemies beneath Your feet'?' 22:45 'If David then calls Him 'Lord,' how is He his son?' 22:46 No one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question. 23:1 Then Jesus spoke to the crowds and to His disciples, 23:2 saying: 'The scribes and the Pharisees have seated themselves in the chair of Moses; 23:3 therefore all that they tell you, do and observe, but do not do according to their deeds; for they say things and do not do them. 23:4 'They tie up heavy burdens and lay them on men's shoulders, but they themselves are unwilling to move them with so much as a finger. 23:5 'But they do all their deeds to be noticed by men; for they broaden their phylacteries and lengthen the tassels of their garments. 23:6 'They love the place of honor at banquets and the chief seats in the synagogues, 23:7 and respectful greetings in the market places, and being called Rabbi by men. 23:8 'But do not be called Rabbi; for One is your Teacher, and you are all brothers. 23:9 'Do not call anyone on earth your father; for One is your Father, He who is in heaven. 23:10 'Do not be called leaders; for One is your Leader, that is, Christ. 23:11 'But the greatest among you shall be your servant. 23:12 'Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted. (NASB)*

Note that here Yeshua asks the Pharisees what they think about “*the Christ*” which is Greek saying “*ma hu hamashiach?*” (מַה הוּא אֲמָשִׁיחַ). He speaks of the son of David and the Spirit of God calling Him Lord saying, “*the Lord says to my Lord.*” It is important to consider the MT which states | לְאֲדֹנָי | נְאֻם יְהוָה, here we have the YHVH saying to Adoni (my Lord), where the word Adonai has been used in the context to refer to both the Lord God in heaven, and to men or rulers on earth. The term Adonai is used as a form of respect. Adonai is the plural of Adon, meaning “*Lord, Lord, LORD, master, or owner*” (the word Adon derives from a Ugaritic word meaning “*lord*” or “*father*”). In the Tanakh, the word Adon can refer to men and angels as well as to the LORD God of Israel (e.g., *Shemot / Exodus 34:23*). According to the Torah, God is called the “*Lord of lords*” (*Devarim / Deuteronomy 10:17*) and *Tehillim / Psalm 8:1* mentions God as “*YHVH our Lord.*” The plural form Adonai, like the plural form Elohim, is regularly used with singular verbs and modifiers, so it is best to construe the Name as an “*emphatic plural*” or a “*plural of majesty*” in as similar manner as we find for the word Elohim. When the plural is formed using a singular possessive ending (“*my Lords*”), it always refers to the God of Israel, and occurs over 300 times in the Tanakh in this form. The Masoretes ensured that the sacred Name of the LORD YHVH would not be taken in vain by also

putting the vowel marks for Adonai under the letters in the text (ketiv). They did this to remind the reader to pronounce Adonai regardless of the consonants in the text (qere). However, Adon and Adonai also appear as Names of God in the Hebrew Masoretic text. Adonai is also a title variously used to refer to men, angels, and to the true God of Israel, meaning “lord, master, owner.” References include: *Joshua 3:11, 3:13, Nehemiah 7:61, Tehillim / Psalms 12:5, 97:5, 105:21, 114:7, Jeremiah 22:18, 34:5; Zechariah 4:14, and 6:5.* The word Adonai is also used as a substitute for the sacred Tetragrammaton; emphatic form of Adon (*Isaiah 6:1*). The first use of the word appears in *Bereshit / Genesis 15:2* where Abram addresses God as “Adonai YHVH.” Here however, Yeshua uses the word saying, *22:42 ‘What do you think about the Christ, whose son is He?’ They said to Him, ‘The son of David.’ 22:43 He said to them, ‘Then how does David in the Spirit call Him ‘Lord,’ saying, 22:44 ‘The Lord said to my Lord, ‘Sit at My right hand, Until I put Your enemies beneath Your feet’? 22:45 ‘If David then calls Him ‘Lord,’ how is He his son? (NASB)* Were the Pharisees unaware of the use of the word from the Ugaritic texts as lord or father? Yeshua uses this to put down further questions since not knowing the answers, nobody asked him questions any further.

The rabbis speak of *Tehillim / Psalms 110* in the following way:

Rashi on Tehillim Psalms 110:1

נאם ה' לאדני . רבותינו דרשוהו באברהם אבינו ואני אפרשנו כדבריהם נאם ה' לאברהם שקראוהו העולם אדוני שמעני אדוני (בראשית כ"ג) : שב לימיני . התעכב לתשועתי והתחולל לה' אין ישיבה אלא עכבה וכן הוא אומר ותשבו בקדש (דברים א) לימיני . לתשועת ימיני : עד אשית אויביך . אמרפל וחביריו :

Rashi speaks of the YHVH saying to my Lord (נאם ה' לאדני) as referring to לתשועת ימיני “for the salvation of the right hand,” making reference to the power and position of the right hand in relation to the psalm א *110:1 The Lord says to my Lord: ‘Sit at My right hand Until I make Your enemies a footstool for Your feet.’ (NASB)* Rashi makes the connection to the right hand of the Lord and the power of God to save.

Mekhilta d’Rabbi Yishmael, Perek 15:5

He pursues them. He passes on, unscathed.” And thus is it written (Psalms 110:1-5) “This is the word of the L rd to my master (David). Sit at My right hand until I make your foes your footstool. The sceptre of your strength will the L rd send from Zion. Your people will offer themselves on the day of (the gathering of) your army. The L rd has sworn and He will not retract. The L rd is at your right hand, etc.” You magnified Yourself greatly against Pharaoh and his army, viz. (Exodus 14:7) “And he (Pharaoh) took six hundred choice chariots, etc.” (Ibid. 15:4) “The chariots of Pharaoh and his host He cast into the sea.” And thus Sisra and all his chariots, viz. (Judges 4:13) “And Sisra called up all his chariots” (Ibid. 5:20) “From the heavens they warred” (against Sisra). Sancheriv and all of his ranks, viz. (Isaiah 37:24) “Through your servants you have blasphemed my L rd, etc.) (II Chronicles 32:21) “and the L rd sent an angel who annihilated every warrior, etc.” Nevuchadnezzar and all his hosts,” viz. (Isaiah 14:83) “You said in your hearts: I will climb to the heavens, etc.” Nevuchadnezzar said: I will make myself a little cloud and I will live within it, viz. (Ibid. 14) “I will mount the heights of a cloud, etc.” The Holy One Blessed be He said: You wished to separate yourself from men. In the end, they will separate themselves from you, viz. (Daniel 4:25-30) “All this befell King Nevuchadnezzar, etc.” (Ibid. 8:1-6) “King Belshazzar made a great banquet, etc.” About this it is written (Habakkuk 2:15) “Woe unto him who makes his neighbor drink! You pour out your wrath even unto intoxication,” and (Ibid. 16) “You will be sated with shame rather than glory.” (Daniel 5:30) “That very night King Belshazzar was killed.”

The Mekhilta d’Rabbi Yishmael, Perek 15:5 provides examples from the Scriptures on the ways in which

the Lord saved His people, as it is in reference to *Tehillim / Psalms 110:1-5*. Note how alcohol is connected to pride and the drinking of God's wrath down upon one's self. This warns of drunkenness and sin, as we see in the example of Nadav and Avihu, Aaron's sons who died in the presence of the Lord due to having drunk alcohol. When one drinks and participates in sin, the Scripture that speaks of the Lord putting out enemies down, and even as our foot stool, won't happen. Within the theme of the deliverer, the greatest enemy of all is sin. The Lord sends His deliverer to take His people out of all forms of bondage, and most importantly, to the deliverance from sin.

Ein Yaakov (Glick Edition), Sanhedrin 11:119

R. Chana b. Levi said : “Shem the Senior questioned Eliezer, the servant of Abraham: ‘When the kings of the West and East came to fight you, what have you done?’ And he answered: ‘The Holy One, praised be He! took Abraham, sat him down to His right, and we, however, took earth, threw it, and it became swords; straw and they became arrows; as it is said (Ps. 110:1) Sit thou at My right hand, until I make thine enemies thy footstool, and it is written (Isa. 41:2) Who hath raised up one from the east, at whose steps victory attendeth? He giveth nations before him, and maketh him rule over kings; his sword maketh them as the dust, his bow as driven stubble’.”

Ein Yaakov says that when the kings of the East and West come to fight, Abraham sat to the right of the Lord, and the Lord won the battle. The Lord put down Abraham's enemies, and the Lord working is connected to the power and position of the right hand. Note how the Rabbis say this victory of the Lord, the deliverance of Israel in the land, that this land has a spiritual equivalent according to Shney Luchot HaBrit, Lech Lecha, Torah Ohr 105.

Shney Luchot HaBrit, Lech Lecha, Torah Ohr 105

Abraham hinted to Lot later that there is an ארץ ישראל העליונה, a spiritual equivalent to the terrestrial land of Israel, as we know from Sanhedrin 90 based on Isaiah 60:21 “Your people are all righteous, they will inherit an eternal land.” Abraham hinted to Lot that both he and Lot would qualify for that future and that they would both reside in Heaven close to G'd.

This commentary comes to the opinion that one day we will be with the Lord and our residence will be in Heaven, close to the Lord God of Israel. This draws in the idea that living in the presence of God necessitates the need for the removal of our sins. This is only accomplished by the forgiveness and power of God.

Shney Luchot HaBrit, Lech Lecha, Torah Ohr 106

Yalkut Shimoni on Psalms 110:1 The Lord said to my lord “sit on my right side while I make your enemies your footstool,” quotes Rabbi Yudon saying that in the future G'd will seat the Messiah on His Right and Abraham on His Left, and that Abraham will feel aggrieved at being assigned the left saying “how can my grandson be assigned the right side while I have to be content with the left side?” G'd will placate him saying: “Your grandson sits on My right, whereas I sit on your right side, וענותך תרבני, “and Your providence has made me great” (based on Samuel II 22:36). Thus far the Yalkut. Here we have Abraham prophesying that both he and Lot would sit next to G'd, but he did not know who would sit on which side of G'd until the time came. This is the deeper meaning of Abraham saying to Lot that one of them would find himself on the Left whereas the other would find himself on the Right.

While studying the Hebrew text, it isn't a straight forward analysis of the statement “The Lord said to my lord “ in the sense that two different words are used in the MT, the YHVH and the word Adonai. The One to whom the Lord (YHVH) is speaking to is to sit at the right hand of God, a position of power and authority. These words draw in a significant Torah context for the One to whom the Lord is speaking to. But just as we

read according to Ein Yaakov (Glick Edition), Sanhedrin 11:119, the Lord is the One who sets us along side His right hand. According to Shney Luchot HaBrit, Lech Lecha, Torah Ohr 106, Rabbi Yudon interpretation of *Tehillim / Psalms 110:1* *The Lord said to my lord “sit on my right side while I make your enemies your footstool,”* that *“in the future G’d will seat the Messiah on His Right and Abraham on His Left.”* Notice the importance of the Lord’s deliverer who is being set on the right, because it is through him the Lord is working to deliver His people. This moving of Abraham to the left side is a matter of perspective, where the interpretation is, *“Your grandson sits on My right, whereas I sit on your right side,”* וענותך תרבני, *“and Your providence has made me great”* (based on *Samuel II 22:36*). The significance of this interpretation is that Abraham being moved to the left, has the Lord God of Israel on his right. This is very important, since it relates to the one who lives his life for the Lord in righteousness, justice, and truth. The position of the left, where God is on your right, indicates Abraham has allowed the Lord to be His power and position of authority, as opposed to his having taken matters into his own hands, he allowed the Lord to take the foremost position allowing the Lord to work on his behalf and waiting upon God’s timing.

David continues saying in his Psalm saying, מטה עזך ישלח יהוה מציון רדה בקרב איביו: 110:2 *The Lord will stretch forth Your strong scepter from Zion, saying, ‘Rule in the midst of Your enemies. (NASB)* The scepter is a rod of authority that is mentioned throughout the Torah, for example the rod that Moshe carried while going before Pharaoh in Egypt. This speaks of a royal scepter which also known as a staff and is frequently mentioned as a weapon in the Scriptures and is symbolic of authority as we see here the Lord stretching forth His rod of authority. In the Torah, Moshe speaks of a blessing and a curse which depends upon whether one listens or does not listen to the mitzvot (commands) of Lord our God. This was illustrated in the interactions between Moshe and Pharaoh. In addition, Moshe also states later that the blessing belongs to those who are in a covenant relationship with the Lord. Consequentially, those who are cursed are those who are outside of a covenant relationship with the Lord. While reading *Tehillim / Psalms 23*, David makes a similar contrast on the covenant of God in Psalm in 23:4. David says -גם כי-אלה בגיא צלמות לא- 23:4 *Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me; Your rod and Your staff, they comfort me. (NASB)* According to David, the rod and staff they comfort him. How does the rod and staff of God provide comfort? Taking a closer look at the Psalm, we learn that David uses these two Hebrew Words, שבטך ומשענתך. What is David trying to say here in *Tehillim / Psalms 23:4* is in relation to protection against our enemies, to discipline, to guide, and to rescue. The staff or rod was also symbolic of authority, as for example the scepter that stands between the king’s feet. David begins his verse saying גם כי-אלה בגיא צלמות לא-אירא רע כי-אתה עמדי שבטך ומשענתך המה ינחמני: *“Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me.”* David is confident the Lord is with him because of the covenant relationship that he has with the Lord. This may be the reason David uses the word שבט which also has the meaning *“tribe or clan.”* A person who is living among the tribes of Israel are living in the covenant blessing, this applies whether one is native born or a ger (stranger) who lives in the midst of Israel. The words of the rod which the Lord stretches out, are expressive to emphasize the Covenant of God with His people (the tribes of Israel), and the one upon whom we are to lean, an implied reference that we are to lean upon the Lord God Almighty. Remaining in the covenant relationship with the Lord, we are comforted in His presence. This leads to our understanding that He cares for us, protects us, and guides us in His holy word. He is Lord and King over the community, over relationships, over individual lives, and essentially all of who we are.

David continues saying, עמך נדבת ביום חילך בהדרגי-קדש מרחם משחר לך טל ילדתיה: 110:3 *Your people will volunteer freely in the day of Your power; In holy array, from the womb of the dawn, Your youth are to You as the dew. (NASB)* What does it mean the people will volunteer freely in the day of God’s power? Here the Hebrew word חילך means *“strength, might, efficiency, wealth, army a. strength.”* David may be referencing the willingness of the people to join the army, or the willingness to join the Lord in the sense of allowing Him to work His power in their lives by their faith. Remember that we are told to pray to the Father in heaven in the Name of Yeshua. To pray *“in the Name”* is analogous to being *“in Him”* meaning

that we live our lives as he did. Yeshua lived the example for us, the manner in which we are to live our lives for our Father in heaven. As we remain “in” Yeshua, our prayers will be heard.

Why does David use the language, the womb of the dawn, and the youth as of the dew? *Midrash Rabbah Bereishit 39:6* sheds some light upon the meaning of the text:

Midrash Rabbah Bereishit 39:6

Rabbi Yehuda and Rabbi Nehemia [disagreed]. Rabbi Yehuda said: “Get yourself out” (Gen. 12:1) [‘lech’ is written] twice, once from Aram Naharayim and once from Aram Nachor. Rabbi Nehemia said: “Get yourself out” [‘lech’ is written twice, once from Aram Naharayim and from Aram Nachor and once because God flew him [Abraham] from the between the Pieces and brought him to Haran, as it is written: “Your people offer themselves willingly in the day of your warfare” (Psalms 110:3), I was with you when you were in my service going down to the fiery furnace. “In the day of your warfare” at the time when you gathered for me all of the soldiers and the inhabitants. “In adornments of holiness” (ibid.) from the adornments of the world I sanctified You. “From the womb of the dawn” (ibid.) from the womb of the world You free me to [serve] You. “Yours is the dew of your youth” (ibid.) since Abraham our Father was afraid, and said: ‘Suppose that there is sin in me, since I worshiped idols all those years.’ The Holy Blessed One replied: “Yours is the dew of your youth,” just as the dew evaporates, so do your sins; just as the dew is a symbol of blessing forever, so are you a symbol of blessing forever, as it is written: “And I said: ‘Oh that I had wings like a dove! Then would I fly away, and be at rest.’” (Psalms 55:7) Why “like a dove”? Rabbi Azariah in the name of Rabbi Yudan said: Because all of the flyers, when they tire they rest on rocks or on trees, but this dove, when it flies and tires, it jumps with one of its wings and flies with the other. “Lo, then would I wander far off” (Psalms 55:8), wanderings, movement after movement. “I would lodge in the wilderness Selah” (ibid.), it is better to lodge in the wilderness of the Land of Israel and not to lodge in the castles of outside Israel, and if you wish to say that Abraham was not glad about the word of God [and therefore did not leave for Israel immediately], but why did he not leave? Because he had not yet inherited. Once he had inherited “And Abraham went just as God has spoken to him, and Lot went with him” (Gen. 12:4). Rabbi Levi said: at the time that Abraham was walking about Aram Naharayim and Aram Nahor, he saw [people] eating and drinking and lazing about. He said: if only I have no portion of this land. Once he arrived at the promontory of Tyre, he saw [people] engaged in hoeing at hoeing time and weeding at weeding time. He said: if only I have a portion in this land. The Blessed Holy One said to him: “To your offspring I will give this land.” (Gen. 12:7)

Note how the Midrash speaks of warfare and of the holiness of the people. Remember how David spoke to the priest at the Tabernacle in Shilo saying that he and his men had kept themselves pure, and this was in response to the priest giving them the consecrated bread to eat as they fled from Saul. David and his men would sanctify themselves, set themselves apart as holy in a time of war because one does not know whether he will die at any given moment. Also, the manner in which one lives has a significant effect upon the blessing of God, if one is involved in sin, God’s blessing will wane as opposed to when one is living according to God’s Word. The words “from the womb of dawn” are interpreted to mean that the Lord had created us to serve Him in acts of righteousness, holiness, justice, and truth.

David writes saying, וְנִשְׁבַּע יְהוָה | וְלֹא יִנָּחֵם אֶת־מִתְּהַוֹתָּהּ לְעוֹלָם עַל־דְּבַרְתִּי מִלְּפִי־צֶדֶק׃ 110:4 *The Lord has sworn and will not change His mind, ‘You are a priest forever According to the order of Melchizedek. (NASB)* These Scriptures have been used in prophecy of the Messiah over and over again in the Apostolic Writings. Melchizedek is one of the most intriguing characters the Bible says almost nothing about. He is only mentioned in three books of the Bible, but the conversation surrounding Melchizedek is expansive. He is a mysterious figure, and I’ve found that mysterious Bible figures (like Michael the archangel)

attract a lot of speculation, which ends up spreading some extra-biblical ideas. This means that when we sit down to study someone like Melchizedek (or a passage that mentions him), we are often looking through folklore-tinted lenses. A good way to approach these figures is to search for every time he is mentioned in the Bible, and create a list of observation-level facts.

1. Melchizedek is only mentioned in three books of the Bible. (Genesis, Psalms, and Hebrews)
2. The Apostolic Writings says a lot more about Melchizedek than the Tanakh
3. Melchizedek was a priest of God
4. Melchizedek was a king
5. Melchizedek's name means king of righteousness (*Hebrews 7:2*)
6. The order of Melchizedek was royal and everlasting
7. Melchizedek was greater than Abraham and Aaron
8. Melchizedek has no recorded family

The interesting points is there are no mention of a father or mother. No mention of a son. Not really anything. The author of Hebrews makes a pretty big deal out of this. He contrasts the lineage-based priesthood of Aaron with Melchizedek, who has no recorded birth or death or anything (He 7:3, 8). This is where the discussion on Melchizedek gets really interesting, and goes in many different directions. Was he just a righteous man? An apparition of Jesus before he was born in the flesh (called a theophany)? An angel sent to govern the city of Salem? Of course, that is not really the author's point. The author of Hebrews is more interested in showing off Yeshua's superior priesthood to the Hebrew converts.

Rashbam states the following:

Rashbam on Genesis 41:10:1

פרעה קצף על עבדיו, the word Pharaoh in Egyptian means "king." All the Egyptian kings are known as "Pharaoh," whereas the kings of the Philistines are known as "Avimelech" even as late as the time of King David when the latter pretended to be mentally disturbed (Psalms 34:1) The city of Jerusalem used to be known as "Tzedek," as we know from Genesis 14:18 as well as Joshua 10:1) During the reign of David, compare Psalms 110:4 G'd refers to Jerusalem as such, seeing that Malki Tzedek is described as "King of Jerusalem. The kings of the nation Amalek were known as "Agag," [not only the one mentioned in the Book of Samuel. Ed.] (Numbers 24:7 Samuel I 15:8) In our verse here Pharaoh is not the name of an individual but that of the title accorded the Egyptian head of state. The proof for this is simple. Who would dare to address the King by his first name or even by his family name instead of by his title? Certainly not a cup bearer or a recently released prisoner such as Joseph at the time! This is also why Joseph was renamed אבֶרֶךְ, meaning אב למלך, "father of the king," provider. The author of the book טוב לקח has also written in this vein.

It is interesting how the kings of the nations are described here by Rashbam, all Egyptian kings are known as Pharaoh, all Philistine kings were known as Avimelech (my father the king), the kings of the nation of Amalek were known as Agag, etc. The idea is that these names were given as their titles, and it would be in appropriate to call them by their first name or family names. The position of power gave them this title which is descriptive of who they are as rulers of these nations.

David concludes saying, ' אָדְנֵי עַל-יְמִינֶךָ מִחַץ בְּיָוֶם-אָפּוֹ מְלָכִים: ה' 110:5 *The Lord is at Your right hand; He will shatter kings in the day of His wrath.* יִדִּין בְּגוֹיִם מְלָא גְוִיּוֹת מִחַץ רֹאשׁ עַל-אֶרֶץ רַבָּה: ו' 110:6 *He will judge among the nations, He will fill them with corpses, He will shatter the chief men over a broad country.* מִנְחַל בְּדָרֶךְ יִשְׁתָּה עַל-כֵּן יָרִים רֹאשׁ: ז' 110:7 *He will drink from the brook by the wayside; Therefore He will lift up His head.* (NASB) The idea is that the unrighteous king he will scatter, cause to go forth in confusion, and loose his kingdom, his people, etc. When judgment comes down upon the king for his sins, the entire nation suffers. The concept of drinking by the brook by the wayside sounds as if he will be humbled by the Lord if he does not humble himself. All of these things coupled together reveal to us that we need to seek the Lord and His ways because we are His children. Let's Pray!

Heavenly Father,

Lord great is Your mercy and lovingkindness to save us from not only our enemies, but also from ourselves, our sins. We recognize the weaknesses in our strength and resolve to serve you and to do what is expected, to be humble and pray and remain in Your word. Lord help us to have the strength to stand for truth and life, to have the desire to seek You in prayer and in Your Word, and to have faith in Yeshua Your Messiah, and to love our neighbor each day. We thank You Lord for Your continued faithfulness to Your promises and to us. Help us to grow in our faith, to walk in the spirit, and apply these truths to our lives. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

In Yeshua's (Jesus') Name we pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever

Notes