

# PSALMS OF THE SEASON

Expositional Study Of Enthronement Psalms

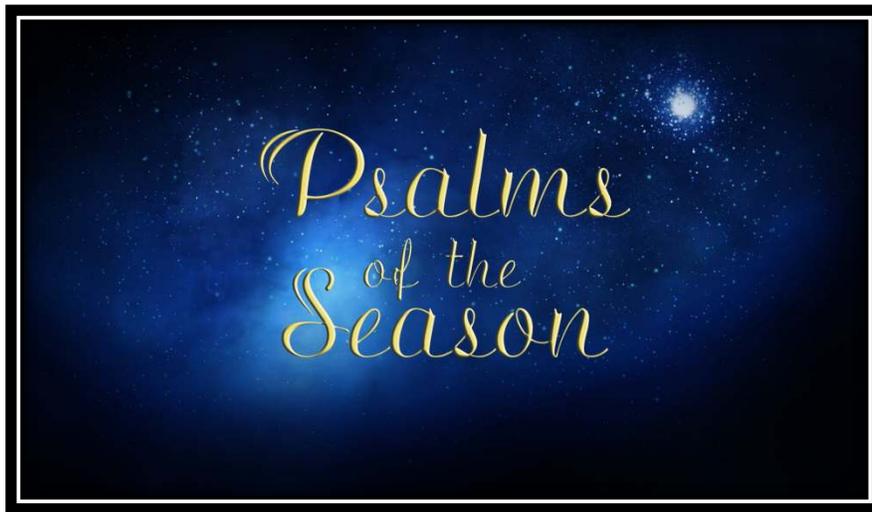
*Feared Up?*

Or

*Faithed Up?*

*Psalm 110*

*December 22, 2013*



If the degenerative, decadent nature of the world's kingdoms has you feared up this Christmas, you need to get faithed up! How do you go about doing that when there is so much to be worried about on a variety of fronts? Well, one way is to listen to great worship songs about Jesus, songs which showcase His divine person coupled with His divine purpose where world history is concerned. Regarding this pastoral and personal advice, I can think of no better song to focus on than *Handel's Messiah*, especially the Hallelujah Chorus, which is, in my estimation, one of the most spiritual uplifting and energizing worship songs ever written.

The opening words can take the weary soul of the most worn-down and worn-out saint and bring it to new holy heights.

The kingdom of this world  
Is become the kingdom of our Lord,  
And of His Christ, and of His Christ;  
And He shall reign for ever and ever,

For ever and ever, forever and ever,  
King of kings, and Lord of lords,  
King of kings, and Lord of lords,  
And Lord of lords,  
And He shall reign,  
And He shall reign forever and ever,  
King of kings, forever and ever,  
And Lord of lords,  
Hallelujah! Hallelujah!

And God's people say, Amen and amen. Let it be so, Lord Jesus.

So, have faith! Bask in hope. Why? Because no matter how twisted, controlling, invasive, despotic the world political systems are or will become one thing is certain: Jesus reigns in the heavenlies this very moment (Hebrews 8:1 "*Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens ...*"), and there is coming the time when He, the Lord of glory, the King of Kings, the First and the Last, the Truth and the Life shall appear to finish His ancient promise to David and Israel to usher in His glorious kingdom of holiness and peace.

Handel's lyrics at this point of his masterpiece about the Messiah, Jesus, are merely reflective of the Messianic psalms which speak, prophetically, of the greater, eternal David who would appear to Israel (Micah 5:2) to establish this divinely ordained world-wide kingdom. The angel comforted Mary, and rightfully so, with words to this end:

<sup>32</sup> He will be great, and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; <sup>33</sup> and He will reign over the house of Jacob forever; and His kingdom will have no end (Luke 1).

From the Messiah's mission, as displayed in the New Testament, we readily see He first became our sin/sacrifice according to the plan of God and the prophecy of Isaiah (Isaiah 53). Now that He is resurrected and seated at the right hand of the Holy Father (Acts 2:33; 5:31; Ephesians 1:20; Hebrews 1:3; 1 Peter 3:22) and His redemptive work is complete, we now eagerly and expectantly await the moment with Handel's words are realized in totality, when ...

The kingdom of this world  
is become the kingdom of our Lord ...

Yes, we, this Christmas, await the fulfillment of Christ's royal work as the final Davidic King. If the lyrics of this song do not blast the fear out of your life, then we need to turn our attention one of the most powerful and hopeful messianic psalms ever written: Psalm 110. You cannot read this inspired Psalm of God and not hear Him say to you these challenging words:

## Don't Be Fear Up! Be Faithed Up! (Psalm 110)

God validates His point by giving you two viable reasons. We will cover the first reason in this study and the second one in the next analysis.

### Reason #1: Be Faithed Up Because The King Comes (Psalm 110:1-3)

Here King David, a very musical man, waxes eloquent, as he does in other psalms (101:1; 103:1; 108:1; 122:1; 124:1; 131:1; 143:1), about the ultimate King who would one day replace him and fulfill every facet of the Davidic Covenant of 2 Samuel 7.

A Psalm of David. The LORD says to my Lord: "Sit at My right hand, until I make Thine enemies a footstool for Thy feet." <sup>2</sup> The LORD will stretch forth Thy strong scepter from Zion, saying, "Rule in the midst of Thine enemies." <sup>3</sup> Thy people will volunteer freely in the day of Thy power; in holy array, from the womb of the dawn, <sup>4</sup>thy youth are to Thee as the dew.

Fifty-seven times in the psalter we find this lead-in phrase “a psalm,” viz., a *mizmor* (מִזְמוֹר), an ancient way of telling the worshippers that this particular song needed musical instruments. Based on the content of this song I'm sure Handel would have wholeheartedly agreed. When you are singing about the coming of the messianic King of Kings, you just have to have some wonderful instruments to showcase the grand event.

Concerning the coming of THE King, THE Messiah, David, by way of divine inspiration, looks down the halls of time and gives us a four-fold prophetic word about His future coming.

*The Person of the King (Psalm 110:1a).* This is a most interesting, intriguing statement:

The LORD says to my Lord: ...

In the Hebrew text, the opening word is not the article “the,” but the noun (yes, it is a noun) “says,” *neum* (נֹאֵם), which is typically translated “utterance” or “oracle” in the Old Testament. Gleason Archer's *Theological Wordbook of the Old Testament* informs us that “This root is used exclusively of divine speaking. Hence, its appearance calls special attention to the origin and authority of what is said.”<sup>1</sup> And by placing the noun first in the sentence this divine authority for what is about to be said is categorically emphasized. Translated into our vernacular: God wants to make sure His people listen to what He is about to say. Are you listening?

Before God delves into the content of His divine prophetic oracle, we must first pause and reflect on the name used for Him: YHWH. This is the proper name of God, the name He gave to Moses at Mount Horeb, the name which points to His perpetual state of being as the great I AM of time and space (Exodus 3:12-15).<sup>2</sup> Who does the eternal God speak to in this

<sup>1</sup> TWOT, Vol. 1 (Chicago: Moody Press, 1980), 541.

<sup>2</sup> Enchanted Brown-Driver-Briggs Hebrew and English Lexicon (Oak Harbor, WA, Logos Research Systems), 218. I. יהוה is not used by E in Gn, but is given Ex 3:12-15 as the name of the God who revealed Himself to Moses at Horeb, and is explained thus: אֶהְיֶה עִמָּךְ I shall be with thee (v 12), which is then implied in אֶהְיֶה אֲשֶׁר אֶהְיֶה I shall be the one who will be it v 14a (i.e. with thee v 12) and then compressed into אֶהְיֶה v 14b (i.e. with thee v 12), which then is given in the

instance? Another Lord, or, more precisely, the Lord of David the King. Here the word switches from Yahweh to Adonai (אֲדֹנָי), a term which speaks of a person who held general authority over others (Genesis 18:12; 24:10). Who is this Lord? Is it an earthly Davidic king? No, because this is not how the New Testament interprets this part of the verse.

Jesus used a polemical (apologetically offensive) approach with the religious leaders of His day to substantiate His divine Davidic status by directing them to this verse:

<sup>41</sup> Now while the Pharisees were gathered together, Jesus asked them a question,  
<sup>42</sup> saying, "What do you think about <sup>1</sup>the Christ, whose son is He?" They said to Him, "The son of David." <sup>43</sup> He said to them, "Then how does David in the Spirit call Him 'Lord,' saying, <sup>44</sup> 'The Lord said to my LORD, "Sit at My right hand, until I put Thine enemies beneath Thy feet "'? <sup>45</sup> "If David then calls Him 'Lord,' how is He his son?" <sup>46</sup> And no one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question (Matthew 22).

Mark this well: Sometimes we, in apologetic situations, must pose pointed questions to those who vehemently oppose sound thinking about Jesus and Christian concepts. If you would like training in the art of asking great questions, you have to read Greg Koukl's *Tactics*. Questions are a great way of disarming or destroying the false thinking of the godless so they can start thinking correctly about God.

The Pharisees were only partially right in their understanding of this ancient psalmic prophecy. They believed that the king who would come to establish the long-awaited kingdom would be just a physical descendent of David. What they did not understand was David's words spoke of more than this. David, according to Jesus, clearly underscored the fact that the Messiah would be a king from David's loins and He would be the Lord, as well, the divine one.<sup>3</sup> This was quite an enigma for the Pharisees. How could the Messiah be merely a son of David when David called him "Lord," a term which certainly would not appropriately apply to any king which followed him? The fact Jesus made was quite clear: the Messiah was both son of David and the son of God, the Lord Himself. Talk about a paradigm shift. Maybe this Christmas your religion and theology needs some fine-tuning where the person of Jesus is concerned. He was not just a man, a physical descendent of David (Matthew 1), but the Lord God in the flesh. To those who understand this premise, I must say that salvation is not far away.

David's psalm, therefore, looked for the Lord to come to earth ... and come He did. When a leper came to him and called him "Lord" (*kurios*), Jesus did not correct him (Matthew 8:2). When Jesus combatted the Devil in the wilderness, He rightfully said, "It is written, You shall not put the Lord (*kurios*) your God to the test" (Matthew 4:7). When the shepherds trembled when they saw the angel of God before them on the night of Christ's birth, the angelic being comforted them with these true words, "...for today in the city of David there has been born for you a Savior, who is Christ the Lord ... *kurios*, (Luke 2:11 ... ὅς ἐστιν Χριστὸς κύριος ἐν πόλει

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nominal form יהוה *He who will be* it v 15 (i.e. with thee v 12). Cf. Ew<sup>ii</sup> 337, 338 RS<sup>Proph.</sup> 385 ff. Other interpretations are: *I am he who I am*, i.e. it is no concern of yours (Le Clerc Lag<sup>Psalt.</sup> Hieron. 156); *I am*, (this is my name), *inasmuch as I am* (רַשָׁאָה = יָא; AE JDMich We<sup>JD Th</sup> xxi, 540 Comp. 72); *Di al. I am who I am*, he who is essentially unnameable, inexplicable.

<sup>3</sup> As a sidenote, it is interesting to point out that the Greek Septuagint (LXX) uses the word *kurios*, Lord, for both references in Psalm 110: 1, τῷ Δαυιδ ψαλμὸς εἶπεν ὁ κύριος τῷ κυρίῳ μου. Clearly, the translator of the Hebrew text into Greek readily saw both of the personages as divine.

Δαυίδ ). When Peter desired to step out of the boat, he called Jesus “Lord” (*kurios*) and he received no rebuke for the words were true (Matthew 14:28). Rightly, then, do we sing:

O come, let us adore Him! O come let us adore Him—Christ, the Lord!  
(John Francis Wade, *O Come, All Ye Faithful*).

Christ was and is the divine Lord, as prophesied. He came and He is coming again to finish the Father’s plan to rid the world of evil and erect His Son’s worldwide kingdom of peace and holiness. How this occurs is what the next part of verse one is about. I call it ...

*The Promise to the Priest (Psalm 110:1b)*. Here is the essence of the divine promise:

Sit at My right hand, until I make Thine enemies a footstool for Thy feet.

The command is most interesting since it is not the customary greater to the lesser, but a greater (God) to a greater (God). Believe me, this does not happen often. Ostensibly, this is the Holy Father telling the Son of God to take a seat while He worked in human affairs to subdue all of His enemies. Interestingly enough, the right hand side of the throne of the Father is, historically and theologically, the place of His power. The first time we encounter this particular word usage is in God’s battle with the Egyptians and their gods during the period of the Exodus. Looking back at this divine victory, Moses, also a musical man, sang a song and Exodus 15 contains the words. Verse 6 of that song is most instructive:

<sup>6</sup> Your right hand, O LORD, magnificent in power, your right hand, O LORD, has shattered the enemy (Exodus 15).

To sit on the right hand of the Heavenly Father is not only a place of great prestige, it is a place noted for the power of God in destroying evil. And God has no trouble dealing with evil when the time comes, no matter how powerful it or its people are because He is the God who used His powerful right hand to create the vast, immense cosmos as we know it (Isaiah 48:13).

Is Jesus currently seated at the right hand of God? Yes, as prophesied. When did He take this seat? At His ascension. Prior to this event, when the religious authorities questioned Him regarding His identity, Jesus ominously said:

<sup>67</sup> “If You are the Christ, tell us.” But He said to them, “If I tell you, you will not believe; <sup>68</sup> and if I ask a question, you will not answer. <sup>69</sup> “But from now on the Son of Man will be seated at the **right hand** of the power of God.” <sup>70</sup> And they all said, “Are You the Son of God, then?” And He said to them, “Yes, I am” (Luke 22).

Jesus warned these unbelieving religious people that they would live to see Him seated at the right hand of the Father, a statement they took as blasphemous and worthy of crucifixion. Later they murdered Him, but He rose to this position of pre-eminence, just as David said He would. Peter’s first sermon after Pentecost could not be any clearer:

<sup>33</sup> "Therefore having been exalted to the **right hand** of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. <sup>34</sup> "For it was not David who ascended into heaven, but he himself says: 'The Lord said to my Lord, "Sit at My **right hand**, <sup>35</sup> Until I make Thine enemies a footstool for Thy feet.'" <sup>36</sup> "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ-- this Jesus whom you crucified" (Acts 2).

Powerful sermon. Powerful way to close to those who had either participated in or seen the crucifixion of Jesus. He was no mere man but Lord and Christ, as David said He would be. Now He is seated at the Father's right hand and watches as the Father uses His unlimited power to de-throne the Devil, destroy sin, and to rid the world of wickedness so the kingdom of peace and holiness can come to earth. This is all denoted in the final temporal prepositional phrase:

... until I make Thine enemies a footstool for Thy feet.

Again, I emphasize that Jesus is not now seated on David's throne. This is still a temporal, future concept as it easily seen in various New Testament passages:

<sup>19</sup> Repent therefore and return, that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; <sup>20</sup> and that He may send Jesus, the Christ appointed for you, <sup>21</sup> whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time (Acts 3).

As Darrell Bock remarks concerning this section, "The arrival, then, is of a period of messianic refreshment, the 'definitive age of salvation' ... It refers to entry into a new and unending eschatological life before the Lord."<sup>4</sup> We current still live in the time denoted by the preposition, *until*. Now, the Devil is working overtime to lead the world to the worship of his Anti-Christ, and worship him they shall, along with the Satanic trinity (Revelation 13); however, none of this will thwart the kingdom work of God the Father, nor that of His Son, Jesus. They are seated on their thrones, and they will use their power and position to usher in the kingdom to beat all kingdoms.

John demonstrates in Revelation chapter 5 that the Father has the seven-sealed scroll representing the title deed to the earth in His right hand. W. A. Criswell, former Senior Pastor

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<sup>4</sup> Darrel Bock, *Acts: Baker Exegetical Commentary on the New Testament* (Grand Rapids: Baker Academic, 2007), 176).

of First Baptist Church in downtown Dallas, Texas, develops this concept with this analysis from his commentary on Revelation:

The Jewish customs: Criswell points out that if a Jewish family were to lose its property or possessions by some kind of misfortune or distress, their property could not be permanently taken from them (the Old Testament law of Jubilee and the kinsman redeemer protected them against this). However, their losses were listed in a scroll and sealed seven times. Then the conditions necessary to purchase back the land and their positions were written on the outside of the scroll. When a qualified redeemer could be found, to meet the requirements of reclamation (a kinsman like Boaz as in the story of Ruth), the one who had taken the property was required to return to the original owner.<sup>5</sup>

Applied to the scroll in the right hand of God the meaning is clear: The earth and its dominion properly belonged to Adam and his progeny (Genesis 1:26-30; Hebrews 2:6-8). The earth and humans were never meant to be ruled by the angelic class, like Satan and his cohorts. Hence, one man must be found within humanity, a kinsman redeemer, one who is qualified to reclaim the lost inheritance, yet free to redeem; not a sinful man, nor an angel (Hebrews 2:9, 14-17). In this celestial scene, the only one "man" who fits this description is the Lamb of God, or Jesus, the Messiah, as we read in Revelation 5:9-10:

<sup>5</sup> and one of the elders said to me, "Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals." <sup>6</sup> And I saw between the throne (with the four living creatures) and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth. <sup>7</sup> And He came and took the book out of the right hand of Him who sat on the throne. <sup>8</sup> When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints. <sup>9</sup> And they sang a anew song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. <sup>10</sup> "You have made them to be a kingdom and priests to our God; and they will reign upon the earth."

Ah, Jesus is the ultimate Davidic King who is worthy to take this throne from the Father's right hand. He is worthy because of His pedigree and His performance of becoming our spotless sin substitute. When Jesus, the worthy One, starts breaking the seals on this heavenly scroll in the future, the "until" will become "now" and the kingdom will come quickly from heaven to earth (Revelation 19 details its arrival).

And you are all worked up this Christmas? Why? God is providentially at work making sure that all those who oppose Him right now, all those false religions who pollute His revelation, all those kingdoms who oppose His kingdom, all those who love darkness and not light, all those who love sin and hate believers, all those who work to drive God out of culture,

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<sup>5</sup> Quoted in Hampton Keathly III, *Studies In Revelation* (Biblical Studies Press, 1997), 119.

yes, all of them will be made the footstool of the Son, the King of Kings in due time. Hold on. The great reversal and revelation is coming. Of this truth the writer of Hebrews reminds us:

<sup>12</sup> but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, <sup>13</sup> waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET (Hebrews 10).

This is God's promise to us. The King and kingdom of the great and eternal Davidic king, Jesus, is coming. Just as the King came the first time, He is most certainly going to come the second time to finish what He started. Won't that be a day of all days?! Will you be there, is the question.

When the Trinity moves to reclaim the earth and erect the long-awaited theocratic kingdom of the Messiah, where will they begin? That answer is given to us in verse 2:

*The Place of The King (Psalm 110:2).* Listen and gain insight:

<sup>2</sup> The LORD will stretch forth Thy strong scepter from Zion, saying, "Rule in the midst of Thine enemies."

The scepter speaks of God's regal power to defeat His ancient enemies, from the visible and invisible worlds, and that power will be displayed starting in Zion, viz., Jerusalem. Right now the world is at odds with Israel. The Islamic world wants to wipe them off the map. The Chinese would love their resources. The U.S. wants them to make peace at any cost. All of this, of course, was prophesied by Zechariah (Zechariah 12). At the end of time, the prophet tells us that the world will be consumed with its hatred of God's chosen people, Israel. They will be drunk with their hatred, and will go to any lengths to rid the world of the Jew.

But world history will not end with the eradication of the Jew but with the revelation of the ultimate Jew, Jesus ... the Messiah, and He will judge His enemies starting in Jerusalem. And once He has subdued them, Jerusalem will *the* base of His political and theological operations. Many texts from the prophets validate this premise. Zechariah chapter 8 is an entire prophetic chapter devoted to the fact that not only will God save His people, Israel, He will dwell among them specifically in Jerusalem and His very presence, as the Messiah and King, will naturally cause all peoples to want to stop Jews and ask for them to take them to see Him.

Then the word of the LORD of hosts came, saying, <sup>2</sup> Thus says the LORD of hosts, 'I am exceedingly jealous for Zion, yes, with great wrath I am jealous for her.' <sup>3</sup> Thus says the LORD, 'I will return to Zion and will dwell in the midst of Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the LORD of hosts will be called the Holy Mountain (Zechariah 8:1).

This chapter was written around 520-518 B.C, and when you compare it to Jewish history you can readily surmise it has never been fulfilled. Its realization awaits the coming of the Messiah at His next and final appearance. On that day He will dwell among His redeemed people. And,

oh, how things will change toward the Jews on the world stage. As we read at the close of the jaw-dropping chapter:

<sup>20</sup> "Thus says the LORD of hosts, 'It will yet be that peoples will come, even the inhabitants of many cities. <sup>21</sup> 'The inhabitants of one will go to another, saying, "Let us go at once to entreat the favor of the LORD, and to seek the LORD of hosts; I will also go." <sup>22</sup> 'So many peoples and mighty nations will come to seek the LORD of hosts in Jerusalem and to entreat the favor of the LORD.' <sup>23</sup> "Thus says the LORD of hosts, 'In those days ten men from all the <sup>1</sup>nations will <sup>2a</sup>grasp the garment of a Jew, saying, "Let us go with you, for we have heard that God is with you."

Tell me when this has ever happened. It has not. Charles Feinberg, a converted Jew, who formerly taught Old Testament and Hebrew at Talbot Theological Seminary, makes this appropriate analysis of these verses:

The eye of the prophet looks onto the hour of Israel's greatest joy and blessing in the millennium, that era in which Israel will fulfill the purpose of God for her which has always been in His heart. Once Israel is restored, world conversion follows. (Read carefully Ps 67.) ... Then Israel will be the head and leader of the nations; this is graphically set forth by our prophet under the picture of 10 men (which is the indefinite use to express a large number) of all nations taking hold of the skirt of the Jew and expressing their desire to go with him, for they have heard that God is with Israel. Taking hold of the skirt is not so much a gesture of entreaty or desire for help, or an indication of a feeling of inferiority, but as an expression of their longing to enjoy the blessings and the privileges possessed by the Jew.<sup>6</sup>

What a change this will be. How different from today when the world seeks to run the Jew from the world stage in every sphere. How antithetical to the current political trends which sees the Jew as the problem in the Middle East not a solution for peace. When the messianic king comes, the Jews are redeemed and they, in turn, fulfill their divinely ordained role of guiding people to Jerusalem to they, too, can worship at the feet of the King of Kings (Micah 4:1-4).

Today the seats of government are scattered all over the world, and those seats are full of corruption, carnality, and Christless people, people committed to the rejection of God and His Christ and the implementation of anything which will further their power and perversions. Their day will be short-lived, because the One is coming who will consolidate all political, economic, and spiritual power in one city: Jerusalem, the City of God.

How will God go about making Jerusalem the capital for His Son? The last verse of this pericope gives us the insight. That answer is showcased, in a concise format, in a verse I title ...

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<sup>6</sup> Charles Feinberg, *The Minor Prophets* (Chicago: Moody Press, 1982), 312.

*The People of the King (Psalm 110:3).* When the Messiah appears, God's people, Israel will step up to the plate to assist Him in the battle against the godless empires of the world:

<sup>3</sup> 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.

The prophets typically picture the Messiah returning as a conquering King who lays waste His enemies by His omnipotent power (Joel 3, for instance), but here, in this sliver of a verse, we are giving an unusual view of the redeemed Jews turning en masse and willingly into warriors of the Messiah. At the break of dawn they will be ready to go, and they will be as numerous as dew is on the ground.

All of this dovetails with what God prophesied through the inspired pen of Zechariah in chapter ten.

<sup>4</sup> "From them will come the cornerstone, from them the tent peg, from them the bow of battle, from them every ruler, all of them together. <sup>5</sup> "They will be as mighty men, Treading down the enemy in the mire of the streets in battle; And they will fight, for the LORD will be with them; And the riders on horses will be put to shame. <sup>6</sup> "I will strengthen the house of Judah, And I will save the house of Joseph, And I will bring them back, Because I have had compassion on them; And they will be as though I had not rejected them, For I am the LORD their God and I will answer them. <sup>7</sup> "Ephraim will be like a mighty man, And their heart will be glad as if from wine; Indeed, their children will see it and be glad, <sup>1</sup> Their heart will rejoice in the LORD. <sup>8</sup> "I will whistle for them to gather them together, For I have redeemed them; And they will be as numerous as they <sup>1c</sup> were before. <sup>9</sup> "When I <sup>1</sup> scatter them among the peoples, they will remember Me in far countries, And they with their children will live and come back. <sup>10</sup> "I will bring them back from the land of Egypt and gather them from Assyria; And I will bring them into the land of Gilead and Lebanon <sup>1</sup> Until no room can be found for them. <sup>11</sup> "And they will pass through the sea of distress and He will strike the waves in the sea, so that all the depths of the Nile will dry up; and the pride of Assyria will be brought down and the scepter of Egypt will depart. <sup>12</sup> "And I will strengthen them in the LORD, and in His name they will walk," declares the LORD.

Again, we turn to Dr. Feinberg for his keen analysis of the identity of the individual in verse 4:

The cornerstone, the battle bow, and the nail or figures of the Messiah to represent His qualities of stability, dependability, and strength. The cornerstone speaks of the ruler or leader on whom the building of government rests figuratively (See Judg 20:2; 1 Sa 14:38; and Is 19:13.) It is a well-known symbol of the Messiah (Cp. 1 Co. 3:11 and 1 Pe 2:6, quoting Is. 28:16.) The nail refers to a large peg and an Oriental tent on which were hung many valuables. On the Messiah will rest the hope and trust of his people. He will be the worthy support of the nation, the altogether dependable one, the true Eliakim (Note Is 22:23-24.) The battle bow stands for all implements of war and might. Messiah is a great

military commander of His people; He is the man of war (Ex 15:3). This will be clearly and openly manifest when he comes to rule (Ps 45:4-5).<sup>7</sup>

When He appears, He empowers His people and they, together with Him, subdue the nations who sought their destruction. And when all the dust settles the very essence of what Handel sang about in the *Hallelujah Chorus* will be realized ... with just a little grammatical modification, of course:

The kingdom of this world  
~~is~~ has become the kingdom of our Lord ...

This is why we shouldn't be feared up but faithed up this Christmas. The King and His Kingdom are about to break forth upon the earth. If you, as a converted Jew or Gentile, will be part of that kingdom, then let joy flood your soul this Advent season. If you will not be part of this kingdom because thus far in your life you have rejected the messianic king, Jesus Christ, then make this moment the moment you bow before Him in repentant faith.

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<sup>7</sup> Feinberg, *The Minor Prophets*, 321.

<sup>8</sup> Concerning the meaning of "cornerstone" from a Hebrew perspective, read the article entry in *The International Standard Bible Encyclopedia, Revised*: CORNERSTONE Ordinarily the term "cornerstone" is used in the Bible in a figurative or symbolical sense. No doubt the original meaning was some important stone, which was laid at the foundation of a building. With the Canaanites, who preceded Israel in the possession of Palestine, cornerstone-laying seems to have been a most sacred and impressive ceremony. Under this important stone of temples or other great structures bodies of children or older persons would be laid, consecrating the building by such human sacrifice (*see* SACRIFICE, HUMAN). This was one of many rites and practices that Israel was to extirpate. It may throw light on the curse pronounced upon the building of Jericho (Josh. 6:26).

In every OT occurrence of this idea the Hebrew term *pinnâ* ("corner") is used, ordinarily with '*eben*' ("stone"; e.g., Job 38:6; Isa. 28:16), though it could also be used alone to represent the whole phrase-idea (Zec. 10:4; AV "corner"). While all the passages indicate the stone at the corner, there appear to be two conceptions: (1) the foundation stone upon which the structure rested (Job 38:6; Isa. 28:16; Jer. 51:26 [RSV, AV, "corner"; NEB "corner-stone"]); or (2) the topmost or capstone, which linked the last tier together (Ps. 118:22). In both cases it is an important stone and figurative of the Messiah, who is "the First and the Last." In Job 38:6 it beautifully expresses in figures the stability of the earth, which Yahweh created. In Zec. 10:4 the leader or ruler in the messianic age is represented by the corner-stone. The ancient tradition of the one missing stone, when the temple was being built, is reflected in or has been suggested by Ps. 118:22, where the Hebrew reads *rôš* ("head") *pinnâ*; the AV and RSV render "head (stone) of the corner"; the NEB gives "corner-stone."

Ps. 118:22 is quoted and interpreted as fulfilled in Jesus Christ in a number of NT passages: Mt. 21:42; Mk. 12:10; Lk. 20:17; Acts 4:11; 1 Pet. 2:7, the Greek being *kephalē gōnias*, literally "head of the corner," and so rendered by the AV and RSV; the NEB gives "corner-stone." Ps. 118:22 is also the evident basis for Eph. 2:20 (*akrogōniaios*, "lying at the extreme corner"). Isa. 28:16 is quoted twice in the NT: in Rom. 9:33, from the LXX combined with the words of Isa. 8:14, and in 1 Pet. 2:6 (*akrogōniaios*), which is quoted with some variation from the LXX. The OT passages were understood by the rabbis to be messianic, and were probably so applied by the NT writers.