

## Ps. 110:1-3 "In Holy Array"

**For the Children:** Sometimes people come to church very badly dressed. You might have heard the older members say, "You wouldn't come before the Queen dressed like that, so why do you come before the Lord like that?" Of course, some people cannot afford nice clothes. But some who can afford it, seem to like to come to church the same way they go to work or the way they dress when relaxing at home. In the OT, priests and kings had to dress in beautiful and glorious clothing, to reflect God's beauty and glory. Now, we are all priests and kings in the Lord Jesus. We do not have to dress exactly as they did in the OT, but we should still dress in a way that shows reverence for the Lord, and a love of His beauty and holiness. **Questions:** How does this passage prove that Jesus is God? Should young people care about how they come to worship God? Why should we be eager to serve the Lord?

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### Introduction:

#### **First Point: The Messiah's Rule over His Enemies**

- 1) Yahweh Speaks to Adonai: Yahweh speaks to the Son of God, "Adonai" – Lord or Master. "Adonai" was a term often used for God in the OT (e.g., Ex. 34:23). In Mt. 22:41-45 and parallels, Acts 2:34-35 and Heb. 1:13, the fact that David addresses "Adonai" as his Lord, is used as proof of Jesus' divinity. He alone is the great and eternal Priest-King, who will judge all the nations.
- 2) Sitting at the Right Hand: The Messiah is invited to sit at Yahweh's right hand. This should not be understood literally, but as a picture of His exaltation. For *sitting* on a throne implies authority, rest and security. Sitting at the *right hand* of the Ruler implies the greatest honour, power and trust. These terms apply to all the steps of Christ's exaltation – His resurrection, ascension, heavenly intercession and final judging.
- 3) With a Strong Sceptre: In v. 2, David prophesies that the Messiah will rule with God's help and strength – the Messiah holds the sceptre, but God stretches it out. Because of that divine power and authority, He is able to crush all opposition, from Satan and men. All His enemies are made into His "footstool." *God* makes it happen (v. 1).
- 4) Reverence towards the Messiah: As in Ps. 2, the fate of Messiah's enemies is described so that we respond to Him with "fear" – reverence and awe. For the greatness and majesty of the Messiah is held forth in every line here.

#### **Second Point: The Messiah's Rule over His People**

- 1) Free Volunteers: Ps. 2 commands that we do homage to the Son with both trembling AND rejoicing. The rejoicing comes when we see what is said about how the Messiah rules His people – as opposed to His enemies. His subjects love His reign so much, and are so filled with gratitude for it, that they will be eager to "volunteer freely" in His Day. The word implies service from devotion, not just obligation. It implies a service that is willing, heart-felt, zealous and liberal. God's people are so willing to serve, that they are called "willingness" itself. This applies to any area of service, from worshipping God to fighting for Him. The more we look to Christ, the more willing our service should be.
- 2) Youth Like the Dew: That service includes the covenant-youth as well. They will be as morning dew, which could mean as numerous as the dew-drops in some areas, or as regular.
- 3) In Holy Array: The youth, too, will be dressed in "holy array" like priests ready to serve in the tabernacle or temple – for all God's people are priests in Christ. The term can be translated, "in the beauty of holiness." This language is often used for the clothing of priests (Lev. 16:4) or kings (Ps. 21:5, 45:3-4), who in turn reflected God's majesty and beauty. Most uses of this term call on all Israel to reflect His majesty, beauty and holiness in worship (Ps. 29:1-2, 96:9; 1 Chron. 16:29). This applies to us especially at the inward level of our attitude to worship – we worship with reverence and holiness. However, our "array" should reflect that inner attitude. We should not be approaching worship in a way that draws attention to us rather than the Lord; or with immodesty, casualness, irreverence or unholiness.

### Conclusion:

