

## PSALM 110 AND MESSIAH'S FUTURE DAY OF POWER

Many good Jewish people find unconvincing the claim Jesus of Nazareth is the Messiah promised by God. A leading reason is a conviction the Messiah was to forcefully deliver national Israel from its enemies and Jesus, or Yeshua as some call him, did not do that. He did not remove Israel's Roman yoke. He did not smite and scatter and rule over their foes, as they would expect and he did not establish a righteous rule over all the earth.

A related shortfall from Messiah status is alleged to be that this promised Jewish king is seen as supported and followed by the Jewish people. This is necessary to his Messianic rule. But Yeshua has never had acceptance by the general Jewish community and its leaders in ancient times or since.

But a major prophecy about the Messiah in Psalm 110 makes clear certain facts: Here is what the first six verses say:

*"Psalm of David:*

*1) The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."*

*2) The LORD shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies!*

*3) Your people [shall be] volunteers In the day of Your power; In the beauties of holiness, from the womb of the morning, You have the dew of Your youth.*

*4) The LORD has sworn And will not relent, "You [are] a priest forever According to the order of Melchizedek."*

*5) The Lord [is] at Your right hand; He shall execute kings in the day of His wrath.*

*6) He shall judge among the nations, He shall fill [the places] with dead bodies, He shall execute the heads of many countries."*

Messiah was to be born on earth and have a career there, then ascend to heaven and sit at God's right hand.

Arriving there, he would be told to wait until a future day of power. His rule does not occur during his initial stay on earth.

Jewish believers in Messiah's victorious rule have always seen it as happening on earth. And that is a correct view. So if there is a Messiah and he ascends to heaven as Psalm 110 depicts him doing, he must return to

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earth after that period of sitting at the right hand of God. Thus it is then that his day or time of power takes place—for it is then his people, the Jewish people, will generally support him.

Note carefully what verse 3 says:

*"3) Your people shall be volunteers (willing) In the day of Your power..."*

By implication, Messiah's people, the Jewish people, would not be willing to accept and follow him during his initial stay on earth. This agrees with Isaiah's prophecy of how Messiah after being born as a human being on earth would during his stay on earth be generally regarded by his people, the Jewish people. Isaiah 53 reads, in part:

*1) Who has believed our report? And to whom has the arm of the LORD been revealed?*

*2) For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, [There is] no beauty that we should desire Him.*

*3) He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, [our] faces from Him; He was despised, and we did not esteem Him.*

Indeed, at the end of his initial career on earth, Jewish people would generally regard him as having been punished by God for offences of his own. They would see no qualities in him that warrant their accepting him as their Messiah. They would for the most part reject him at that time.

He was indeed to be rejected and punished by God - but not for offences of his own. He was to be punished for the sins of God's people. The prophecy in Isaiah 53 continues:

*5) But He [was] wounded for our transgressions, [He was] bruised for our iniquities; The chastisement for our peace [was] upon Him, And by His stripes we are healed.*

*6) All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.*

*7) He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.*

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*8) He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken.*

*9) And they made His grave with the wicked--But with the rich at His death, Because He had done no violence, Nor [was any] deceit in His mouth.*

Entirely innocent, Messiah was punished for the sins of his people, the people of Israel. He bore the punishment for them. And this put God in the position of being able to forgive them all their sins without in any way condoning them.

Followed here in some passages is the custom of some ultraorthodox Jewish writers of referring to the Deity as HaShem (Hebrew for the words the Name).

The Jewish writer Paul in the book known as the New Testament reveals, writing by HaShem's inspiration, that Messiah actually atoned for the sins of all mankind and that a large number of non-Jews will come to salvation through faith in Messiah as Savior and Lord.

But something startling and hard to believe was to happen after Messiah bore the punishment of God for his people's sins:

*10) Yet it pleased the LORD to bruise Him; He has put [Him] to grief. When You make His soul an offering for sin, He shall see [His] seed, He shall prolong [His] days, And the pleasure of the LORD shall prosper in His hand.*

That is, after dying Messiah will have a further career on earth. Having been dead, he will be alive again. For this to happen, he must rise from the dead! Startling indeed. Many will not believe it (and, of course, they cannot profit from the forgiveness of sins his death makes possible).

Isaiah further says:

*11) He shall see the labor of His soul, [and] be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.*

*12) Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.*

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To share the role of earthly conquerors, Messiah must rise from the dead, as we have already, as we have already seen in another context. And be rewarded for bearing the punishment of the sins of people by being given a future time of powerful rule. This, of course, is "the day of your power" of verse 3 of Psalm 110, which has already been, as quoted above.

Something important should be noted here. The suffering servant of Isaiah 53 cannot be the Jewish people themselves, as some have suggested. There is a sharp differentiation between the suffering servant and the Jews as a nation. He suffers, but they in apparently detached manner judge him to be suffering for his own offences as an individual. His is the punishment, theirs are the offences. They disapprove of him, though he does something almost unbelievably loving for them.

Does something happen on earth while Messiah is sitting in heaven at HaShem's right hand? Yes.

If HaShem had reconciled national Israel to Messiah hundreds of years ago, and they had ceased being in a sense enemies, many millions of non-Jews who lived in the time since would not have been brought in. There is a symmetry: before Messiah came in the first century, non-Jews were alienated from God; currently, through their alienation from the Messiah, most Jews are alienated from God.

But the invitation to reconciliation to himself issued by HaShem to both Jews and non-Jews is a very serious matter. When we consider the tremendous cost to HaShem and Messiah in Messiah dying in our place to make eternal salvation available, "how shall we escape if we neglect so great a salvation?" (Hebrews 2:3) The New Testament's last book makes clear that in the ultimate eternal reign of God, the entire saved human race will be God's people.

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