

Our God Reigns

The Lord says to my Lord, “Sit at My right hand, until I make Thine enemies a footstool for Thy feet.” The Lord will stretch forth Thy strong scepter from Zion, saying, “Rule in the midst of Thine enemies.” Thy people will volunteer freely in the day of Thy power; in holy array, from the womb of the dawn, Thy youth are to Thee as the dew. (Psalm 110:1-3).

But He, having offered one sacrifice for sins for all time, sat down at the right hand of God, waiting from that time onward until His enemies be made a foot-stool for His feet (Hebrews 10:12-13).

For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death (I Corinthians 15:25-26).

Psalm 110 is the most quoted Psalm in the New Testament. In the Gospels, it is quoted in Matthew 24:44; 26:64, Mark 12:36, and Luke 20:42-43. Peter preached from this Psalm as recorded in Acts 2:34-35. In the Epistles, it is quoted in Hebrews 1:3, 13; 8:1; 10:12-13; 12:2, I Corinthians 15:25-26, and Ephesians 1:20-22.

It is clear from the above passages that Jesus is the fulfillment of this Psalm. He is *now* enthroned as King. He is ruling in the midst of His enemies. The last enemy to be conquered is death and that will occur when King Jesus comes again on the last day to consummate the kingdom (John 6:39; I Corinthians 15:23-24).

Psalm 110:1 was fulfilled when Jesus, in His ascension, sat at the right hand of God the Father Almighty. For a description of that great moment, refer to Revelation 5. To sit means to reign and Christ will reign until *all* His enemies are made His footstool. The phrase “made His footstool” means to be made subject to Him.

In Psalm 110:2, Christ sends out the scepter of His power from Zion. This means that Christ commissions His people to proclaim the gospel, the scepter of His power (Matthew 28:18-20; Romans 1:15-16). He reigns in the midst of His enemies. That means that His rule will be in the midst of opposition and He will triumph over *every* foe. The gospel will be victorious in time and on earth!

Psalm 110:3 describes how the Church of Christ takes part in the rule of Christ. His people, redeemed by Christ, volunteer freely in the day of His power. The grace of God that conquers sin produces a lifestyle of obedience (Titus 2:11-14). In holy array, God’s people march like an army with the gospel proclamation. They are like the womb of the morning and vigorous like the dew. Dew is formed in the silence of the unseen night. The grace of God works in silence and is unseen. Dew hangs its lovely pearls on every spike of grass. The grace of God “makes His blessings flow far as the curse is found.” Dew dresses everything on which it lies with a unique and peculiar beauty. The grace of God

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beautifies the world. Each globule of dew is tiny and evanescent; a perfect sphere that flashes back the light of the sun. The grace of God makes sinners into reflectors of the Sun of righteousness. Each droplet is feeble individually, but united they transform the wilderness into a garden of rejoicing. The grace of God unites His people into one making the wilderness and the desert blossom like a rose garden (Isaiah 35). The Church in the world is as the dew from the Lord - we participate with King Jesus as He battles His enemies.

As we trace the “enemy motif” in Scripture, we will understand the nature of this battle. In Genesis 3:15, God makes a promise to Eve that a foot (heel) will crush the head of the enemy, the Serpent. The foot, wounded in battle, can recover. There is no hope of recovery for a crushed head. This verse speaks of nothing but total victory over the enemy.

You cannot understand Judges 4:12-21 unless you keep in mind Genesis 3. In this passage, a woman (a picture of weakness) crushes the head of the enemy with a tent peg! In Judges 9:52-53, a woman again crushes skull of enemy with a millstone. In I Samuel 17, David confronts Goliath in a supreme mismatch. Young David slings five small stones and crushes the head of the enemy. Note that the armor of Goliath looked like the scales of a serpent. David then cut off the head of the Goliath.

These historical incidents point to David’s greater son, Christ. The Crucifixion of Christ took place on the hill of Golgotha, meaning “the place of the *skull*.” The Cross was a stake that the Roman soldiers pounded into the skull. Christ suffered death on the Cross, a wound healed in His resurrection. On the Cross, Christ crushed the head of the Serpent (Colossians 2:14-15). As Augustine said in the fourth century AD, “The Cross of our Lord is the devil’s mousetrap.”

Christ used this “enemy motif” as a warning to His disciples (Matthew 5:13). Christ said, “You are the salt of the earth.” He then warned that if the salt loses its savor, it shall be trodden under foot by men. *If we do not tread on God’s enemies, they will tread on us.*

For example, in early United States history, all universities were founded with the idea of upholding biblical standards (i.e., Harvard, Yale, Dartmouth, etc.). Now, all universities (including many Christian “colleges”) uphold humanistic standards. When God’s enemies tread on the Church like this, judgment has come on the house of God.

The Apostle Paul told salty believers that “the God of peace will soon crush Satan under your feet” (Romans 16:20). Note that it is the God of *peace* that subdues His enemies under *our* feet. How is this accomplished? We crush God’s enemies by preaching the gospel of peace (Ephesians 6:15) and by making disciples of the nations (Matthew 28:19).

If our salt has lost our savor, then we are not participants in Christ’s kingly reign. We will be trampled under foot by men. We will be crushed. If we are salted by our obedience to Christ, then we will reign with Christ on this earth (Revelation 5:9-10). God will crush His enemies under *our* feet.

In Paul’s second letter to Timothy, chapter 3, he shows us how to live in the midst of Christ’s enemies. Note that Paul suffered persecution for the sake of the gospel (v. 11). Unfortunately, we know nothing of this in the Western world.

A Sunday afternoon picnic is not what is described in verses 1-6. This section describes how bad things were in Timothy’s day. The people described in the first six verses are likened, in verses 7-8, to the Egyptian magicians, Jannes and Jambres, who opposed Moses (see Exodus 7:11). What was the

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outcome of this encounter? They lost! The ungodly *will not make progress* (v. 9, 13). As the enemies of Christ live consistently with their world view, they will “self-destruct.” Homosexuals die. They have no future and leave no posterity. Humanists abort their children. They kill off the future. Christians, in this light, seize the future by having children and raising them with a kingdom victory mentality. Christian parents train their children, according to Romans 13:21, to overcome evil (destruction) with good (construction).

In verse 10, Paul instructs Timothy to follow the future-oriented character traits of conduct, purpose, faith, patience, love, and perseverance. This type of living will meet with opposition (v. 11-12), but God will reign victoriously through us. When times get tough, the tough get going. When opposition comes, we will be tempted to dilute the message of the gospel and its cultural implications. If we do this, *we will make our salt savorless!* We will not see *real* revival until we see (1) Christians proclaiming the unadulterated gospel of salvation and (2) Christians taking back lost ground in the marketplace of ideas and action: education, civil government, and welfare.

Verses 14-17 show us how to live in the midst of the enemies of Christ. We are to continue in what we have already learned. We are to submit our lives to the teaching of Holy Scripture. Why? The Word of God is the basis for building a biblical view of the world and the Word of God will equip us for every good work in the world.

Our God reigns. This means that Christ will subdue His enemies through us. We can assuredly expect the enemies of Christ to disintegrate. The twenty-first century will see the end of the age of humanism and the demise of the defeatist and thereby salt less pseudo-doctrines of modern Christianity.

While the age of humanism collapses about us, our duty is to grow in knowledge and action (Daniel 11:32). We are to grow in our understanding of biblical faith and we are to act on that faith. This is what the early Church did as the Roman Empire collapsed about them.

Abortion was rampant in their day.² What did the Church do? Deacons roamed the countryside and captured exposed infants. They then gave them to Christian families to nurture in the Lord.

The Church took care of the needy (both believers and unbelievers) with a massive decentralized and biblical welfare system.

As the Roman Empire disintegrated, the Christian “Empire” replaced it, brick by brick.

S. Plumer, in *Studies in the Book of Psalms*, observed the defeat of God’s enemies, “Of 30 Roman Emperors, governors of provinces and others high in office, who distinguished themselves by their zeal and bitterness in persecuting the early Christians, one became speedily deranged after some atrocious cruelty, one was slain by his own son, one became blind, the eyes of one started out of his head, one was drowned, one was strangled, one died in a miserable captivity, one fell dead in a manner that will not bear recital, one died of so loathsome a disease that several of his physicians were put to death because they could not abide the stench that filled his room, two committed suicide, a third attempted it, but had to call for help to finish the work, five were assassinated by their own people or servants, five others died the most miserable and excruciating deaths, several of them having an untold complication of diseases, and eight were killed in battle or after being taken prisoners. Among these was Julian the Apostate. In the days of his prosperity he is said to have pointed his dagger to heaven defying the Son of God, whom he

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commonly called the Galilean. But when he was wounded in battle, he saw that all was over for him, and he gathered up his clotted blood, and threw it into the air, exclaiming, ‘Thou hast conquered, O thou Galilean.’”

In general, the Church today is sorely lacking in vision. The uncompromising word of God is seldom heard. The Church has nothing to say to the nations but irrelevance. The Church is content with stuffing its mouth with scraps from the table of humanism. The salt has lost its savor.

The Church today needs prophets who proclaim the uncompromising and inconvenient word of God. The Church today needs men with vision, men who will say, “Enough is enough. We will no longer abide by the status quo.” The Church needs men who will teach us how to feast at the table of the kingdom and the reality of the King.

What about you? Where do you stand? What is your view of Christ’s kingship? *Ideas have consequences.* If you believe that His Kingship is not for now but for some future millennial age, you will starve like a dog looking for scraps since someone else currently rules the table. If you believe that Christ reigns in the midst of His enemies, you will feast for Christ rules the table.

How lovely on the mountains are the feet of him who brings good news, who announces peace and brings good news of happiness, who announces salvation, and says to Zion, “Your God reigns!” Listen! Your watchmen lift up their voices, they shout joyfully together; for they will see with their own eyes when the Lord restores Zion. Break forth, shout joyfully together, you waste places of Jerusalem; for the Lord has comforted His people, He has redeemed Jerusalem. The Lord has bared His holy arm in the sight of all the nations, that all the ends of the earth may see the salvation of our God (Isaiah 52:7-10)

Endnotes:

¹The author is indebted to Gary DeMar of *American Vision* for the “enemy motif” idea.

²In Roman times, unwanted babies were simply abandoned and exposed to the elements.