

**Vicarious Sacrifice: The Session of Christ, Psalm 110:1; the True Humanity of Jesus Is Seated at the Right Hand of God; Israelite Kings Sat on the “throne of the Lord,” 1 Chron 29:23; Conquering Generals Put Their Boot on the Necks of the Defeated Officers, Josh 10:24–26; the Warfare of the Tribulation: Lucifer Indwells the Gentile Beast-Dictator of Revelation 13:1–10; the Jewish False Prophet Arises in Jerusalem, vv. 11–15**

### The Session of Christ:

#### Psalm 110:1

- (1) The session of Jesus Christ’s true humanity initiates a sequence of events that extends from Acts 2:4, the birthday of the church, to Revelation 20:11–15, the prophecy of the Great White Throne Judgment.
- (2) The initiation of this sequence occurred in Jerusalem in May of A.D. 33 and has lasted to the present hour, some one-thousand eighty-one years and counting.
- (3) During the Church Age, we must remember that the destruction of the universe, including planet earth, is always at least one-thousand seven years and one second away.
- (4) The importance of the session is indicated by the number of events that follow it in the playing out of human history.
- (5) The prophecy of the session is found in the opening verse of the fifteenth Messianic Psalm:

#### Psalm 110:Superscription - A Psalm of David.<sup>1</sup>

**v. 1 -** The LORD [ יהוה ] (*Yehovah*): God the Father ] says to my Lord<sup>2</sup> [ אֲדֹנָי ] (*Athonai*): Jesus Christ ]: “Sit [ Qal imperative of יָשָׁב ] (*yashav*) ] at My right hand until [ עַד ] (*’ath*): 2d Advent ] I make Your enemies a footstool for Your feet.”

- (6) The ascension is the transfer of our Lord’s true humanity from earth to the third heaven in resurrection body.
- (7) At His arrival, He was ordered to sit at the Father’s right hand:

Of the king of Israel it is said that he sits on the throne of Jahve (1 Chronicles 29:23, “Solomon sat on the throne of the LORD as king”), as visible representative of the invisible King (28:5, “Of all my sons, He has chosen my son Solomon to sit on the throne of the kingdom of the LORD over Israel.).

The right hand of a king is the highest place of honor: 1 Kings 2:19, “So Bathsheba went to King Solomon. And the king arose to meet her, bowed before her, and sat on his throne; then he had a throne set for the king’s mother, and she sat on his right.” Here the sitting at the right hand signifies not merely an idle honor, but reception into the fellowship of God as regards dignity and dominion, exaltation to a participation in God’s reigning (1 Corinthians 15:25, “He must reign until He has put all His enemies under His feet.”).<sup>3</sup>

- (8) We have recently studied the idiom about putting ones enemies under the victor’s feet. We won’t go over it in detail but just stimulate a vector with this brief reminder:

<sup>1</sup> The Davidic authorship of this Psalm is confirmed by Jesus in Luke 20:42–43, “For David himself says in the book of Psalms, ‘The LORD said to my Lord, “Sit at My right hand, until I make Your enemies a footstool for Your feet”’” (cf. Matthew 22:43–44, Mark 12:36) and by Peter in Acts 2:34–35.

<sup>2</sup> See “Preface to the New American Standard Bible: The Proper Name of God in the Old Testament,” in *The Scofield Study Bible: NASB*, ed. C. I. Scofield (New York: Oxford University Press, 2005), xvii–xviii.

<sup>3</sup> Franz Delitzsch, *Biblical Commentary on the Psalms*, trans. Francis Bolton (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968), 3:189.

In the figure in which the footstool is used of enemies, the foot of the victorious oppressor represents his power in an allegorically compressed description of subjection and servitude. In a symbolic act the conqueror puts his foot on the neck of the conquered (Joshua 10:24) as a sign of total humiliation.<sup>4</sup>

- (9) The supporting reference to the passage in Joshua provides a biblical resource to the literal nature of the idiom. In Joshua 10, Joshua is at war with five Amorite kings, Adoni-zedek \a-do'-ni-ze'-dek\ of Jerusalem, Hoham \hō'-ham\ of Hebron, Piram \pī'-ram\ of Jarmuth \jār'mūth\ Japhia \ja-fī'-a\ of Lachish, and Debir \dē'-bir\ of Eglon \eg'-lon\.
- (10) These five form a coalition army and attack Joshua and his army at Gibeon \gib'-e-on\. The coalition is driven back and annihilated not only by Joshua's forces but also a hailstorm.
- (11) Later Joshua receives reconnaissance reports that the five kings have hidden themselves in a cave at Makkedah \mak-kē'-da\. Joshua ordered them brought out in the open and then gave this order to his officers:

**Joshua 10:24** - Joshua called for all the men of Israel, and said to the chiefs of his men of war who had gone with him, "Come near, put your feet on the necks of these kings." So they came near and put their feet on their necks.

**v. 25** - Joshua then said to them, "Do not fear or be dismayed! Be strong and courageous, for thus the Lord will do to all your enemies with whom you fight.

**v. 26** - So afterward Joshua struck them and put them to death, and he hanged them on five trees; and they hung on the trees until evening.

- (12) I included verse 26 to give you a biblical example of how a commanding officer deals with those who attack his client nation.
- (13) The final enemies of Israel will be among those who fight under the demonic leadership of Lucifer and his indwelt Beast-Dictator:

**Revelation 12:18<sup>5</sup>** - Then he [ **Lucifer** ] took his stand on the sand of the sea.

- (14) "Took his stand on the sand of the sea," indicates that Lucifer has been removed from the third and second heavens (Revelation 12:9) and is confined to the earth.
- (15) This is the midpoint of the Tribulation. Lucifer now shifts into overdrive in his desperate attempt to rid the world of Jews and prevent the Second Advent of Messiah.

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<sup>4</sup> H.-J. Fabry, "דָּבַר," in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck and Helmer Ringgren, trans. John T. Willis and Geoffrey W. Bromiley (Grand Rapids: William B. Eerdmans Publishing Co., 1978), 3:334.

<sup>5</sup> Revelation 12:18 does not appear in the King James, New International, and New American Standard versions of the Bible, but is found instead as the opening sentence in Revelation 13:1. The sentence functions as a transitional verse for chapters 13 and 14. The New English Translation (The NET Bible) includes it as verse 18 of chapter 12 where it reads, "And the dragon stood on the sand of the seashore." Study note 29 reads, "The standard critical texts of the Greek New Testament, NA27 and UBS24, both include this sentence as 12:18."

- (16) Chapter 13 records his indwelling of the Beast- Dictator and authority was “given to him to make war with the saints and to overcome them (believers), and authority over every tribe (Jewish) and people (citizens of the revived Roman Empire) and tongue (languages) and nation (Gentiles) was given to him” (Revelation 13:7).
- (17) Verses 11-18 record the emergence of the Jewish dictator that arises in Israel. He had both civil and religious power by selling the lie that he is the Messiah of Israel.
- (18) This false Messiah will require every person to worship an idol in the temple in the form of the Gentile Beast-Dictator.
- (19) He will establish an economic system that requires everyone who desires to buy and sell to be identified with a mark, possibly a tattoo, of the name of the Beast-Dictator or the number of his name (vv. 16-17).
- (20) The meaning of the number of the Beast-Dictator has been the source of controversy for centuries, but when comparing the number 666 with legitimate biblical numerology, the mystery is easy to solve.