

The importance of the 110th Psalm is attested by the remarkable prominence given to it in the New Testament.

(1) It affirms the Deity of Jesus, thus answering those who deny the full divine meaning of His New Testament title of Lord (v. 1; Matthew 22:41–45; Mark 12:35–37; Luke 20:41–44; Acts 2:34–35; Hebrews 1:13; 10:12–13).

(2) It announces the eternal priesthood of Messiah—one of the most important statements of Scripture (v. 4; Genesis 14:18, *note*; John 14:6; 1 Timothy 2:5–6; Hebrews 5:6, *note*; 7:1–28).

(3) Historically, Psalm 110 begins, with the ascension of Christ (v. 1; John 20:17; Acts 7:56; Revelation 3:21). And

(4) prophetically, it looks forward: (a) to the time when Christ will appear as the Rod of the LORD's strength, the Deliverer out of Zion (Romans 11:25–27), and to the conversion of Israel (v. 3; Joel 2:27; Zechariah 13:9; see Deuteronomy 30:1–9, and *note* at v. 3); and (b) to the judgment upon the Gentile powers which precedes the setting up of the kingdom (vv. 5–6; Joel 3:9–17; Zechariah 14:1–4; Revelation 19:11–21). See Armageddon (Revelation 16:16; 19:17, *note*); Israel (Genesis 12:2–3; Romans 11:26, *note*); Kingdom (Zechariah 12:8, and 1 Corinthians 15:24, *notes*).¹

11. Also to be noted is the popularity of Psalm 110 among writers of the New Testament:

This short Psalm, one of the most quoted in the New Testament, pictures Messiah as King (vv. 1–3), as Priest (v. 4), and as victorious Warrior (vv. 5–7).²

The Psalm is not only quoted by our Lord as Messianic [Matthew 22:42–45], it is more frequently cited by the New Testament writers than any other single portion of the ancient Scriptures.³

Not David ascended into the heavens. Peter quotes Psalm 110:1 as proof. No passage in the Old Testament is so constantly quoted as Messianic as this. Peter does not demand belief upon his own assertion, but he again appeals to the Scriptures, and to words which could not have received a fulfilment in the case of David.⁴

12. When Peter cites David in Acts 2:34 who cites God in Psalm 110:1, it requires a number of double and singular quotation marks to keep up with who says what to whom. Here are the two verses again with a color code:

¹ C. I. Scofield, ed., *The Scofield Study Bible: NASB* (Chicago: Oxford University Press, 2005), Ps. 110:1nt833–34.

² Charles Ryrie, *Ryrie Study Bible: New American Standard* (Chicago: Moody Publishers, 1995), 110:1nt935.

³ J. J. Steward Perowne, *The Book of Psalms* (repr. Grand Rapids: Zondervan, 1976), 300.

⁴ Archibald Thomas Robertson, *Word Pictures in the New Testament: The Acts of the Apostles* (Grand Rapids: Baker Book House, 1930), 3:33.

KEY: Peter: "... David: '...' God the Father: "..."

Acts 2:34 - "For it was not David who ascended into heaven, but he [**David**] himself says: 'The LORD [יהוה] (*Jehovah*): **God the Father**] said to my [**David's**] LORD [אֲדֹנָי] (*'Athonay*): **Messiah**], "Sit at My right hand, **v. 35** - until I make Your enemies a footstool for Your feet."

13. Peter wants to emphasize the point that it was not David that ascended into heaven. To do that he will quote David from the ever-popular 110th Psalm, written by David who quotes the Father.
14. Every person in that audience knows the verse Peter quotes. It is the capstone of his argument and is understood clearly by all in attendance.
15. Peter calls forth the individual who fulfills the *éthos* mode of the Argument: David is trustworthy, credible, and honest.
16. Peter uses David's testimony from Psalm 16:8–11 to clearly present the *lógos* mode of the Argument.
17. The audience must be persuaded that Peter's argument is rational and his evidence convincing.
18. This is accomplished by Peter allowing the words of David and a reference to the 110th Psalm as a means of persuasion.
19. In addition, he applies David's comments in Psalm 16:10 to the resurrection of Messiah in Acts 2:31. With this, he calls forth around 500 witnesses in verse 32 willing to confirm their recent observations of Jesus in resurrection body.
20. Verse 33 brings the *lógos* mode of the Argument to a conclusion by giving a summary of what Psalm 16:10 and Psalm 110:1 imply.

21. It is Messiah that has been exalted at the right hand of God; it is the Holy Spirit that has been loosed upon the Devil's world; it is the power of the gospel interpreted by Him in the souls of the lost that explains the phenomenon in the streets of Jerusalem which they all just saw and heard.
22. Now Peter reaches the *páthos* mode of his Argument, the appeal to the peoples' emotions in hopes of exciting their passions. This does not occur unless the people believe the messenger.
23. This mode of the Argument requires some expansion because of the use of the word "emotions."

Principles on the Doctrine of Emotions:

1. Emotion is not a part of the human soul but the result of the function of the human soul and these emotions can produce both good and bad varieties.
2. When God created the human soul in Adam and Ishah it was designed to function under four concepts: **(1)** self-consciousness: "I will," **(2)** self-perception: "I think," **(3)** volitional options: "I ought," and **(4)** self-determination: "I will."
3. Emotions are designed to respond to what is in the mentality of the soul.
4. As a result of a high inventory of doctrinal ideas, the believer responds to incoming information that appreciates the standards of biblical truth in the soul. This positive emotion.
5. Emotion is a result of cognition. Emotion is not a part of the spiritual life. The spiritual life is the cognition and function of the spiritual mechanics revealed in the Word of God.
6. Emotion, good or bad, is a response to what is in the soul. Scripture informs us that thought is either based on truth or human viewpoint.

7. One cannot think on the level God desired with He created the human brain if he does not inculcate information from the divinely provided source.
8. Recently, I mentioned a statement from one of my books on neurology and it is worth repeating here:

All languages, from English to obscure dialects, have the same degree of complexity and similar general properties. It is as though humans came into the world equipped with a well-elaborated, complex, and biologically determined language system. In short, it would seem that we may have speech and language centers in the brain that are in some ways predetermined or preprogrammed.⁵

9. PRINCIPLE: The reason *Homo sapiens* is the only species with the capacity to process verbs is because they possess a cerebral cortex. Support for this fact is found in the *Encyclopaedia Britannica*:

Homo sapiens is distinguished from other animals by characteristics such as ... brain capacity averaging about 82 cubic inches and the ability to make use of symbols such as language and writing.⁶

The neurons of the cerebral cortex constitute the highest level of control in the hierarchy of the nervous system. Consequently, the terms higher cerebral functions and higher cortical functions are used by neurologists to refer to all conscious mental activity of the kind normally described as thinking, remembering, and reasoning and to complex volitional behavior such as speaking and carrying out purposive movement.⁷

10. Principle: Truth in, truth out. Human viewpoint in, human viewpoint out.
11. There are five principles of effective communication among the five canons of rhetoric: Invention, Arrangement, Elocution, Memory, and Delivery. I do not intend to go into all of this, but I would like to relate an important concept associated with our study.
12. Here is an excerpt from an article in *The Classical Teacher*, Spring 2016, on the subject of "Invention":

⁵ Richard F. Thompson, *The Brain: A Neuroscience Primer*, 2d ed. (New York: W. H. Freeman and Co., 1993), 391.

⁶ "Homo Sapiens," in *The New Encyclopaedia Britannica: Micropaedia* (2010), 6:28.

⁷ "Nerves and Nervous Systems: Higher cerebral functions," in *The New Encyclopaedia Britannica: Macropaedia* (2010), 24:836.

Invention is the process of coming up with what to say. Its root is the Latin word *invenio*, meaning “to find or discover.” In order to write something, we must have something to write about. Often teachers will hear students say, “I can’t think of anything! I don’t know what to write!”

One sad fact we all must face is that we can’t get something out of a mind that isn’t in there to begin with. We can’t use words we don’t know. We can’t articulate concepts we don’t understand. We can’t think a thought we’re incapable of thinking. Which is why memory is the foundation of all. Fortunately, however, we can develop the ability to find what we do know, and that is the result of asking ourselves questions.

Often I will ask a room full of students, “How do you think? How is it done? How do you get stuff out of your brain?” Few can articulate an answer of any substance. Once, however, a boy of around thirteen hit it spot-on, responding, “Well, you kind of have a conversation with yourself.” And how do we start a conversation? With a question.⁸

13. And the questions would be, “What do I know about this subject? Can I articulate it? Can I discuss its meaning, content, and application?”
14. If you do not know anything about a certain subject, then you do not know how to form a rational opinion about it. Ergo, if you are confronted with the meaning, content, and application of that idea, you are incapable of rationally dealing with it.
15. Absent thought, people emote. Students at the University of Missouri have been propagandized into multiculturalism, yet, when confronted with an idea foreign to their politically correct dogma, they run screaming in search of a “safe space.”
16. Many believers do the same thing. They have their own ideas about what the Bible means to them. But when they encounter thought, system, or people testing, they, too, run away in search of a “safe space.” This is sadly true even in doctrinal churches.

⁸ Andrew Pudewa, “The 5 Canons of Rhetoric,” *The Classical Teacher*, Spring 2016, 27.

17. The *kardía* of the soul contains the stream of consciousness including one's frame of reference which is where thought is processed. It draws from other categories in order to reach a decision regarding internal intent or processing incoming information.
18. The Memory Center contains already processed information whose inventory is accessed by recall.
19. The vocabulary is where thought is organized. A person cannot think beyond his vocabulary. Although capable of processing information he is able to do so only within the boundaries of his vocabulary.
20. All disciplines, functions, or activities in life have categories of information pertinent to them. If you are new at a job, your professional inventory is limited. If you are new to a city and neighborhood your navigational abilities are sparse. If you attend a baseball game and do not know the rules you will probably yell at an umpire.
21. Your conscience is the regulator of the soul regarding right and wrong behavior which advises the volition for making certain decisions. As spiritual growth advances, one's spiritual momentum increases and ultimately builds a high inventory of wisdom.
22. The spiritual advance builds a repository of norms and standards containing guidance related to establishment principles and doctrinal application.
23. When a large percentage of a client nation's population possess a *kardía* with even a modicum of advance in these area of life, then the commonwealth will enjoy peace and harmony throughout the society.
24. When there is a significant loss of establishment and biblical thought, then there is a breakdown within the souls of the people and emotion replaces thought.