

Right Hand of God

Psalms 110:1-5. A psalm of David: ADONAI **(Yud-Hey-Vav-Heh)** says to my Lord **(Adonai: Lord, master, God)**, "Sit at my right hand, until I make your enemies your footstool." ² ADONAI will send your powerful scepter out from Tziyon, so that you will rule over your enemies around you. ³ On the day your forces mobilize, your people willingly offer themselves **(N'Davot: spontaneous, freely, fully, voluntary, to incite, impel, make willing)** in holy splendors from the womb **(rechem {rekh'-em}: womb, to love, love deeply, have mercy, be compassionate, have tender affection, have compassion)** of the dawn **(Shahar: morning star, breaking dawn, morning, Son of God)** the dew of your youth is yours. ⁴ ADONAI has sworn it, and he will never retract - "You are a cohen forever, to be compared with Malki-Tzedek." ⁵ Adonai at your right hand will shatter kings on the day of his anger.

Psalm 110 is the most quoted Psalm in the Brit Chadasha. It's the most quoted Psalm because it contains many mysteries concerning the revelation of Yeshua as the Mashiach. We see the Jewish custom of avoiding the use of God's actual name, the tetragram here in the Psalms which is what the actual text states, not Adonai but Yud Hey Vav Heh! The first of every four letters of Gods actual name which no one alive knows today! It's an acronym like every other names used for Adonai, God, Yud Hey Vav Heh in use today. Yeshua challenged the P'rushim regarding this Psalm. He connects its directly to verse 1 of Psalm 110:

Matthew 22:41-46 (TLV). Now while the Pharisees were gathered together, Yeshua asked them a question, ⁴² saying, "What do you think about the Messiah? Whose Son is He?" "David's," they say to Him. ⁴³ "Then how is it," He says to them, "that David by the Ruach calls him 'Lord'?" ⁴⁴ For he says, 'Adonai said to my Lord, "Sit at My right hand, until I put Your enemies under Your feet.'" ⁴⁵ If David then calls Him 'Lord,' how is He his son?" ⁴⁶ No one was able to answer Him a word. Nor did anyone dare from that day on to question Him any longer.

Yeshua challenges them to explain the phrase: "Adonai says to my Lord; "Sit at my right hand"". This is a conundrum, the first of several found of Psalm 110. If Adonai is God, then who is "My Lord"? It's not David as Kefa, Peter explained in:

Acts 2:32-36. God raised up this Yeshua! And we are all witnesses of it! ³³ "Moreover, he has been exalted to the right hand of God; has received from the Father what he promised, namely, the Ruach HaKodesh; and has poured out this gift, which you are both seeing and hearing. ³⁴ For David did not ascend into heaven. But he says, ³⁵ 'ADONAI said to my Lord, "Sit at my right hand until I make your enemies a footstool for your feet.'" ³⁶ Therefore, let the whole house of Isra'el know beyond doubt that God has made him both Lord and Messiah - this Yeshua, whom you executed on a stake!"

No mortal has ascended to heaven to “Sit at the Right Hand” of God! The resurrection not only validates Yeshua’s divinity but also serves as a beacon of hope for all believers, demonstrating Adonai’s absolute power over death and sin. When Kefa declares, “We are all witnesses of it,” he emphasizes the crucial role of eyewitness testimony in establishing the truth of Yeshua’s resurrection, laying the groundwork for the credibility of the Good News.

Furthermore, the proclamation that Yeshua has been “exalted to the right hand of God” signifies His authority and sovereignty, affirming His divine nature and role as the Messiah. This exaltation points to Yeshua’s ongoing work in the world and His intercessory role on behalf of all believers.

Romans 8:33-34. So who will bring a charge against God's chosen people? Certainly not God - he is the one who causes them to be considered righteous! ³⁴ Who punishes them? Certainly not the Messiah Yeshua, who died and - more than that - has been raised, is at the right hand of God and is actually pleading on our behalf!

Yeshua intercedes for us before Adonai, acting as our advocate and mediator. Yeshua pleads our case like a defense lawyer, countering accusations made by HaSatan. His intercession enriches our fellowship with Him, reminding us of His desire to draw us closer to Him and the Father.

I John 2:1. My children, I am writing you these things so that you won't sin. But if anyone does sin, we have Yeshua the Messiah, the Tzaddik, who pleads our cause with the Father.

These passages highlight the significance of Yeshua’s intercessory role in the lives of every believer. Yeshua didn’t go to heaven after His earthly ministry and “take a break” from His role as eternal Shepherd to His people. When He was humbled, despised, tortured, dying, and dead, He had the power to bring us eternal salvation, Wipe away our sins to be made known no more, reconciling us back unto Adonai, how much more may we expect that He will be able to intercede for us now that He is a living, exalted, and triumphant Redeemer, raised to life and interceding on our behalf before the throne at Fathers Right Hand Side. When Yeshua was arrested at Pesach the high priest questioned Him:

Mark 14:60-61. But he remained silent and made no reply. Again the cohen hagadol questioned him: "Are you the Mashiach, Ben-HaM'vorakh **(The Messiah, son of the Blessed one)**?" ⁶² "I AM," answered Yeshua. "Moreover, you will see the Son of Man sitting at the right hand of HaG'vurah **(most powerful one, mighty one)** and coming on the clouds of heaven."

First, it’s amazing to see that as a Jew, Yeshua Himself avoided using the tetragram, Second, Yeshua Himself directly connected “sitting at the right hand of

the powerful one" **from Psalms 110:1 to Himself and the phrase:** "Son of Man coming the clouds of heaven" **which is found in:**

Daniel 7:13-14. "I kept watching the night visions, when I saw, coming with the clouds of heaven, someone like a son of man. He approached the Ancient One and was led into his presence. ¹⁴ To him was given rulership, glory and a kingdom, so that all peoples, nations and languages should serve him. His rulership is an eternal rulership that will not pass away; and his kingdom is one that will never be destroyed.

Verse 2 of Psalms 110 states: "ADONAI will send your powerful scepter out from Tziyon, so that you will rule over your enemies'. **Verse 14 of Daniel 7 says to Him, this "Son of Man is given rulership, glory and a kingdom" (Scepter is the symbol of authority and rulership), that all will peoples and nations serve Him-both Jew and Gentile. An eternal rulership that will never pass away (As Adonai promised David in II Samuel 7), the Son of Man's kingdom is one that will never be destroyed. This brings us to the second conundrum (a confusing and difficult problem or question, a quandary, a dilemma). If the Ancient of Days is the all-powerful God, who is this Son of Man coming to Him on the clouds of heaven? The Cohen Gadol, the high priest back in Mark 14 clearly understood what Yeshua stated. Either Yeshua was making a blasphemous claim about Himself, or, He really is the Son of the Blessed One, the Son of Man!**

Unto Him, God promises to "make your enemies a footstool for your feet (verse 1 of Psalms 110), and extend to him the scepter, the mighty rod of authority (Psalm 110 verse 2) to reign as Messianic King, forever. Just as Daniel saw the peoples worshipping the Son of Man so Sha'ul, Paul saw "your people" offering themselves, not animals, but their own lives as a free will offering in the day of your power (Psalm 110 verse 3).

Romans 12:1. I exhort you, therefore, brothers, in view of God's mercies, to offer yourselves as a sacrifice, living and set apart for God. This will please him; it is the logical "Temple worship" for you.

Then we arrive at yet another mystery revealed in Psalm 110 verse 4: "You are a cohen forever, to be compared with Malki-Tzedek." **This profound reference to this Son of Man figure as cohen forever compared with Malki-Tzedek is unpacked in:**

Hebrew 7:1-6 (TLV). 'For this Melechizedek was king of Salem, kohen of God Most High. He met Abraham returning from the defeat of the kings and blessed him, ² and to him Abraham apportioned a tenth of everything. First, by the translation of his name, he is "King of Righteousness"; and then also King of Salem, which is "King of Shalom." **(Which is Jerusalem-first mention of Jerusalem in Torah back in Genesis)** ³ Without father, without mother, without genealogy, having neither beginning of days nor end of life but

made like **(aphomoioo {af-om-oy-o'-o}:to be made like, compare, to copy, to produce a facsimile, render similar)** Ben-Elohim , he remains a kohen for all time. ⁴ Now see how great this man is! Even Abraham the patriarch gave him a tenth out of the plunder. ⁵ Indeed, those sons of Levi who receive the priesthood have, according to Torah, a command to collect a tithe from the people—that is, from their kin, although they have come out of the loins of Abraham. ⁶ But this one—who did not have their genealogy—has collected tithes from Abraham and has blessed him, the one holding the promises. '

Malki-Tzedek is said to have been "made like" Ben Elohim, the Son of God, "having neither beginning of days nor end of life" in Hebrews 7:3 the priesthood of Yeshua is said to be made like, a facsimile, similar to the "order of Malki-Tzedek," which is based on a direct oath from God, predating the institution of the Levitical priesthood.

Genesis 14:17-20. After his return from slaughtering K'dorla'omer and the kings with him, the king of S'dom went out to meet him in the Shaveh Valley, also known as the King's Valley. ¹⁸ Malki-Tzedek king of Shalem brought out bread and wine. He was cohen of El 'Elyon [God Most High], ¹⁹ so he blessed him with these words: "Blessed be Avram by El 'Elyon, maker of heaven of earth. ²⁰ and blessed be El 'Elyon, who handed your enemies over to you." Avram gave him a tenth of everything.

Malki-Tzedek is both a king and a priest of the most High God. Extremely rare in scriptural, Kingdom occurrence. In fact there are only three instances recorded in scripture of this. Malki-Tzedek, Moshe, and Yeshua. The same office of King-Priest Moses himself held when he both commanded the sacrifice of the Passover lambs in Egypt during the Exodus and held the office of Israel's leader, King, Prophet, regardless of title Moshe in fact held the position of ruler, judge, or king over Israel. The slaughtering of the Pesach Lamb in Egypt to prevent the death of the first born wasn't instituted through the Levitical priesthood, the Mishkan or Temple. It was performed by the people as order through Moshe outside of the Levitical priesthood as was Malki-Tzedek and as did Yeshua as the writer of Hebrews goes on the explain:

Hebrews 7:13-22. The one about whom these things are said belongs to another tribe, from which no one has ever served at the altar; ¹⁴ for everyone knows that our Lord arose out of Y'hudah, and that Moshe said nothing about this tribe when he spoke about cohanim. ¹⁵ It becomes even clearer if a "different kind of cohen," one like Malki-Tzedek, arises, ¹⁶ one who became a cohen not by virtue of a rule in the Torah concerning physical descent, but by virtue of the power of an indestructible life. ¹⁷ For it is stated, "You are a cohen FOREVER, to be compared with Malki-Tzedek." **(Psalms 110:4)** ¹⁸ Thus, on the one hand, the earlier rule is set aside because of its weakness and inefficacy ¹⁹ (for the Torah did not bring anything to the goal); and, on the other hand, a hope of something better is introduced, through which we are drawing near **(eggizo {eng-id'-zo}: draw near,**

approach, bring near, to join one thing to another, those who are in a position close to God, also used in second temple period to refer to a proselyte, a non-Jew who is brought into Israel and God) to God. ²⁰ What is more, God swore an oath. For no oath was sworn in connection with those who become cohanim now; ²¹ but Yeshua became a cohen by the oath which God swore when he said to him, "ADONAI has sworn and will not change his mind, 'You are a cohen forever.'" ²² Also this shows how much better is the covenant of which Yeshua has become guarantor.

This is so profound. Adonai the creator walked with His creation, with Adam in the coolness of the late afternoon in the Garden and fellowshiped with him. Since Humanities fall in the Garden Adonai has sought a restoration of this intimate, personal relationship with Him. Religion prostituted Gods desire for intimate relationship with us over the millennia, from the sins of Jeroboam to legalistic rules and laws, to oral traditions, we had become so estranged from Him that He had to send His own Son to restore it. What's amazing is that nothing has changed, 2,000 years later we still have all the previous plus a whole new host of suppercessionist replacement theologies added on top of all the old ones, so this estrangement and apostasy holds just as true for us today. Until the Kingdom of heaven is restored here on this earth we must have an intermediary. God replaced the corrupted, manmade, ritualistic, and legalistic religion with His own perfect High Priest, His Son on the order of Malki-Tzedek. This takes us right back to Psalms 110:3 where it says:

Psalms 110:3. On the day your forces mobilize **(chayil'kha: Day of Power, strength, might, a mobilized Army, to twist, whirl, dance, writhe, tremble, travail, bring forth)** your people willingly offer themselves **(N'Davot: spontaneous, freely, fully, voluntary, to incite, impel, make willing)** in holy splendors from the womb of the dawn **(Shahar: morning star, breaking dawn, morning, Son of God)** the dew of your youth is yours.

On the Day of our power we will dance, whirl, twist, we will mobilize as an army, weaponized in worship like David and His harp! Mighty warriors of praise and worship filled with this Chayil'kha, dunamis power (Dunamis: strength power, ability, inherent power, power for performing miracles, worker of miracles, miraculous works) that was given to us on Shavuot as promised by Yeshua. An army of worshippers filled with this, dancing, twirling, travailing (which is prayer) before Him in power. We do this freely, N'davot-fully, spontaneously! The forces and power of heaven, the movement of the Ruach HaKodesh, the source of this power operates in a fluid force in Spontaneity, compassion, and mercy. In His love walking in the supernatural, signs and wonders following them that believe. And who are these people? Those who in holy splendor are from the womb of the Shahar, the morning star, the Son of God, Yeshua! Through Yeshua we become children of God, Jew and Gentile alike:

John 1:12-13. But to as many as did receive him, to those who put their trust in his person and power, he gave the right to become children of God, ¹³ not because of bloodline, physical impulse or human intention, but because of God.

Confirming Psalm 110 in the DAY of our Power, we will be willing to move freely, volunteer, without hesitation or coercion, in great spontaneity, to give of yourself freely, fully, to compel ourselves into this, in Joy, Dancing, twirling about, worshipping filled with this Dunamis Power. Yeshua came to destroy all the things that destroy us. To release heavenly Joy into our joyless, lifeless existence, to be a light in the darkness, to release the captive, to set prisoners free with great compassion and love.

John 10:10. The thief comes only in order to steal, kill and destroy; I have come so that they may have life **(zoe {dzo-ay'}: life, one who is possessed of vitality, the absolute fullness of life, real and genuine life, an active, vigorous life devoted to God, living water, having vital power)**, life in its fullest measure.

As our true high priest, Cohen Gadol Yeshua restored our relationship with Adonai, He bore our sicknesses and diseases, delivering us like the judges of old, destroying those things in this world that destroy us! When we, as the army, of God, from the womb of Yeshua do so willingly, joyfully, spontaneously, dance and worship before Him, filled with the Dunamis power of heaven Yeshua gave us operating with compassion and mercy something profound happens!!! Israel is radically transformed and saved!!

Psalm 80:17-19. Help the man at your right hand, the son of man you made strong for yourself. ¹⁸ Then we won't turn away from you if you revive us, we will call on your name. ¹⁹ ADONAI, God of armies, restore us! Make your face shine, and we will be saved.

The right hand of God is a reference to both a place of proximity to God the Father and a position of power above all other powers. Yeshua the Messiah exists at the right hand of God today, perfectly reigning with God the Father and God the Spirit in community and power. As Yeshua said in quoting Psalm 110:1:

Luke 22:69 (TLV). But from now on, the Son of Man is seated at the right hand of the power of God.

Understanding that Yeshua sits at the right hand of the POWER OF God reminds us that He holds ultimate authority and exercises power over all creation, including every challenge, opposition, sickness, disease, and demonic affliction we face. His position signifies both honor and active intercession on our behalf, giving us confidence that our prayers are heard and that we are never alone in our struggles. When we live out of this truth, we turn to Him more quickly, knowing that He reigns supreme. He is God Almighty, yet He loves us so

personally and intimately. Yeshua is on the right side of the throne, which allows us to navigate life's difficulties with hope and unshakable faith in the King of kings and Lord of lords.

Spontaneous prayer: Yesterday and in Be'er She'et Festival in Sukkot in Israel Testimonies....