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GROUP STUDY GUIDE

Psalm 110: Who Is “My Lord”?

TEACHING SUMMARY

This teaching examines the identity of the second “Lord” in Psalm 110:1. It begins by asking who wrote the psalm, who speaks, and for whom the song was intended. David is identified as the named author, while the first occurrence of “Lord” represents YHWH. The main question is whether the person addressed should be understood as David or Messiah.

The teaching considers the purpose of psalms used by Levite singers in worship. If Psalm 110 was written for singers to perform in the third person, the second lord could refer to David. A later date of composition is also mentioned as a proposal. The teaching acknowledges the Davidic reading as possible but does not regard it as established beyond dispute.

The preferred Messianic reading is first supported by examining the whole psalm in the Brenton translation of the Septuagint, where it is numbered Psalm 109. Two details receive particular attention: the promise of an enduring priesthood after the order of Melchizedek and the description of judgment in the day of wrath. These are read as pointing beyond David.

The teaching argues that David was not a priest and that the day of YHWH’s wrath lies beyond his lifetime. It therefore regards verses 4 and 5 as reasons to doubt that David is the figure addressed. The interpretation concerns the larger role described in the psalm rather than deciding the issue from the first line alone.

A second line of support comes from Matthew 22:41–46. The Pharisees identify Messiah as David’s son, and Yeshua responds by asking why David calls him Lord in Psalm 110. The teaching understands this exchange, including the absence of an answer, as evidence that a Messianic interpretation was familiar in Yeshua’s setting. Yeshua’s use of the psalm connects the son of David with one David himself calls Lord.

The conclusion preserves a distinction between the preferred interpretation and absolute proof. The teaching recognizes that those who reject the New Testament will not accept Matthew’s account as decisive. It presents both readings as possibilities while finding the priesthood, future judgment, and Matthew 22 evidence more consistent with Messiah. Readers are encouraged to test the interpretation rather than assume it.

SUMMARY POINTS

- Psalm 110:1 is examined to identify the second Lord.
- The first Lord in the Hebrew text is YHWH.
- David is identified as the author named in the psalm.
- A song intended for singers could use third-person language about David.
- The teaching allows the Davidic reading as a possibility rather than a proven conclusion.
- Psalm 110 appears as Psalm 109 in the Septuagint.
- The priesthood after Melchizedek is used to support a Messianic reading.
- The day of wrath is presented as extending beyond David's lifetime.
- Matthew 22 applies the psalm to the question of Messiah as David's son and Lord.
- The teaching favors the Messianic interpretation while acknowledging limits to definitive proof.

FILL-IN-THE-BLANK

Basic

1. The author named at the beginning of Psalm 110 is _____.
2. The first "Lord" in Psalm 110:1 represents the Hebrew name _____.
3. The second Lord is invited to sit at YHWH's right _____.
4. The priesthood in verse 4 is after the order of _____.
5. The teaching's preferred identification of the second Lord is the _____.
6. In Matthew 22, the Pharisees identify Messiah as the _____ of David.

Challenging

1. The singers discussed as possible performers of David's psalms were _____.
2. The proposed reading in which singers speak about David involves writing in the _____ person.
3. Psalm 110 is numbered Psalm _____ in the Septuagint.
4. The English Septuagint translation quoted in the teaching is the _____ translation.
5. Verse 5 describes the defeat of kings in the day of YHWH's _____.
6. The teaching calls the Davidic interpretation a _____, rather than a definitive reality.

GROUP DISCUSSION QUESTIONS

1. Why does the teaching begin with authorship, speaker, and intended use before identifying the second Lord?

2. Explain how the proposed role of singers could support a reading that refers to David.

3. Why are the priesthood and day-of-wrath passages important to the preferred Messianic interpretation?

4. How does Yeshua's question in Matthew 22 connect the titles son of David and Lord?

5. Why would Matthew 22 have different weight for people who accept or reject the New Testament?

6. How does the teaching distinguish a more likely interpretation from a claim of absolute proof?

ANSWER KEY – GROUP GUIDE

Basic

1. David — Psalm 110 superscription; teaching introduction
2. YHWH — Psalm 110:1; teaching explanation
3. hand — Psalm 110:1
4. Melchizedek — Psalm 110:4
5. Messiah — Teaching conclusion
6. son — Matthew 22:41–46

Challenging

1. Levites — Teaching discussion of the psalm's proposed liturgical use
2. third — Teaching discussion of the third-person proposal
3. 109 — Teaching quotation of Septuagint Psalm 109
4. Brenton — Teaching's identification of the Brenton translation
5. wrath — Psalm 110:5; teaching interpretation
6. possibility — Teaching's stated qualification of the Davidic reading

FACILITATOR DISCUSSION NOTES

Suggested responses follow the teaching. Invite discussion and personal application; these are not additional required answers.

1. The source first identifies David in the superscription and YHWH as the first Lord, then asks who voices the song and who is addressed. Discuss how authorship and performance can differ, and why those questions affect the proposed reading of 'my Lord.'
2. The teaching suggests that Levite singers could perform a third-person song about David, making him their lord. It explicitly treats this as a possibility, not an established performance history. Invite participants to distinguish the proposal from evidence that would be needed to settle it.
3. The source reads Psalm 110:4–5, quoted as Septuagint Psalm 109, as pointing beyond David: an enduring Melchizedek priesthood and judgment in the day of wrath. Present these as its interpretive reasons for favoring Messiah, preserving its qualifications.
4. Matthew 22:41–46 begins with Messiah as David's son and asks why David calls him Lord. Yeshua's question links descent from David with a role above ordinary sonship. Stay within that argument; this guide does not need to establish a separate doctrine of Messiah's nature.
5. For a reader who accepts Matthew, Yeshua's use of the psalm carries scriptural authority. Someone who rejects the New Testament will not treat that account as decisive. Discuss how to explain the same evidence respectfully while recognizing a difference in accepted sources.
6. The teaching favors the Messianic reading but acknowledges that its case does not provide absolute proof to every reader. Its inference from the Pharisees' silence should remain an inference. Ask participants how conviction can coexist with accurately stating the limits of an argument.