

"Sit thou at my right hand"

Psalm 110: 1.

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The importance of the present position of our Lord Jesus Christ cannot be overstated. He has gone there by the way of unparalleled suffering — the way of the cross.

A more than interesting event took place as recorded in Genesis 35. As Jacob and his entourage journeyed they left Bethel on the way to Ephrath which is Bethlehem, the predicted birthplace of the coming King (cf. Micah 5: 2). There Rachel travailed in birth and brought forth her last son. With her dying breath she named him, "Benoni" — son of my sorrow; but Jacob named the child "Benjamin — son of the right hand. Later in this book we learn that the sons of Israel cannot be blessed until Benjamin is brought forward.

The Psalm at the head of this meditation looks on to the world-to-come, with its administration of kingdom and sanctuary blessings from the hands of the King-Priest, the Son of the right hand. The exercise of the true Benjamin character, the putting down of every opposing element, will be the precursor to our Lord's glorious rule. Let it now be said that He who shall fill the place of universal supremacy is the One who first has plumbed the depths of deepest sorrow and suffering.

Without any doubt we can see our Lord Jesus Christ in this Psalm's prophetic announcement. Indeed, did He not silence His captious objectors in the Gospel — those false shepherds from amongst Herodians, Sadducees, and Pharisees — with three questions posed from this Psalm? "What think ye of Christ? whose son is He?" When they replied, "The Son of David," He said unto them, "How then doth David in spirit call Him Lord, saying, The Lord saith unto my Lord, Sit thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his son?" Thus were their cavils silenced.

The "right hand" speaks of authority, power, and eminence. According to Exodus 15: 6, delivering and subduing power belong to the right hand. In Genesis 48: 14 the right hand is the dispenser of sovereign and irrevocable blessing. In the Psalm, David's Lord is invited by Jehovah to sit on His right hand. This is a fundamental truth, used by our Lord in the synoptic gospels as attesting the greatness of His Person. His exaltation thus is hailed in Acts 2: 32-36, as indicating God's approval of Him and at the same time reversing man's judgment.

There He is seated today: —

Hebrews 1: 3, in virtue of Who He is - Personally.

Hebrews 1: 13, as superior to angels - Positionally.

Hebrews 8: 1, as Priest, superseding Aaron - Officially.

Hebrews 10: 12, on account of His sacrifice - Redemptionally.

Hebrews 12: 2, because of His perfection - Morally.

1 Peter 3: 22, He is there in supremacy - Pre-eminently.

Let us remember, whatever truth is contained in these sayings, He is Himself commensurate with the position because He is the Son in the eternal greatness of His Person.

The Psalm tells us, prophetically, that He *is* there and *shall* be there until the moment of the

kingdom, when all His foes shall be beneath His feet. In the interim, the "until," He is not inactive. Indeed, the Assembly belongs, peculiarly, to the period of the "until." We have often remarked that the hallmarks of this present period are — there is a Man in heaven, and a divine Person (the Holy Spirit) is here on earth.

Viewing Christ at God's right hand we learn something of His mediatorial glories: —

1. He is the Shepherd.
2. He is the Feetwasher.
3. He is the Advocate.
4. He is the Priest.
5. He is the Lord.
6. He is the Bishop of our souls.
7. He is the Head.

As Shepherd — He laid down His life for the sheep. He leads them outside of the Jewish order. He gathers them — from Jew and Gentile — together in one. He gives them eternal life.

As Feetwasher — He applies the cleansing property of the Word to us, freeing us from the defiling effects of the world through which we are passing, so that we might know the blessedness of part with Himself in the Father's world.

As Advocate — He acts towards us in view of our recovery to the communion of eternal life, when the allowance of sin has robbed us of its blessed joy.

As Priest — He ministers succour, support, and salvation to us here in the wilderness journey where pressure and trial are, so that, lifted above the pressure, we might find ourselves in His company at home before God in the holiest, *needing* and *asking* nothing, but as purged worshippers *giving* worship to God in the beauty of holiness.

As Lord — He subdues us individually and collectively according to God. The bounty of heaven is under His hand and He administers it gladly amongst His own from His place at the right hand of God.

As Bishop — He cares for and controls His own in every exigency of their pathway.

As Head — He nourishes and cherishes every member of His body, the Assembly. He expresses His life morally in His members.

In these mediatorial offices He acts for His own — in some, individually, in some, collectively; as Head, corporately.

Thus, as we take account of the varied services of our blessed Lord in which He is engaged towards His own whilst He is at the right hand of God, we are assured He is not inactive.

Soon, for He is coming, the "until" shall end in His having the Assembly with and like Himself. Thenceforth the ways of God on earth, with an earthly people in view, shall resume and run on to the grand and glorious finale of the Kingdom.

May we acquaint ourselves with Him where He is today at God's right hand. May we lay hold of that rich ministry which He makes available for us. Then we shall fitly and faithfully represent Him in

the world from which He is absent, until we are with Him above. What a moment, when the "Until" of the Psalm has ended, and He shall appear amongst the holy myriads of His saints, to be honoured and adored where once He was put to shame and crucified.