

Psalm 110:1-7 The Triumphant King Falls Church AM 4/9/2023

Psalm 110 is probably not what you were expecting. Why?

First, the Gospels Matthew, Mark Luke and John come in the middle of the story of King Jesus. We are backing up to a prequel to get the backstory.

Second, this Psalm is a central statement regarding Jesus. Jesus Himself quoted this Psalm to show that Jesus knew, and that even its human author King David knew, that this Psalm was David pointing ahead to His own King, the King of King David, the King of Kings, the One who is greater than David himself, and the One promised to sit forever on the throne of David. Listen to profound teaching of Jesus, quoting from Psalm 110 and helping us to understand it, in Mark 12:35-37, “...as Jesus taught in the temple, He said, “How can the scribes say that the Christ is the son of David? David himself, in the Holy Spirit, declared, “The Lord said to my Lord, “Sit at my right hand, until I put your enemies under your feet.” David himself calls him Lord. So how is He his son?” [How is Jesus understood to be David’s son?] And the great throng heard Him gladly.”

Third, Psalm 110 is the most-quoted Psalm in the New Testament. The apostles take a cue from Jesus, and use well the gift of this Psalm. It is quoted or alluded to 27 times in the New Testament. And every generation of the church since then has celebrated this Psalm. In the 1500s, the Reformer Pastor Martin Luther wrote 120 pages on Psalm 110. I want draw your attention to Psalm 110.

The main point is: **Because Jesus rose again, we rejoice that He became the Triumphant King who rescued us, reigns over us, and prays for us!**

**1. The King is to sit at the right hand of God, a picture of victory. (v.1-3)**

Verse 1 reveals that there are 3 levels of kings. The lowest is level 3, which is David the king, next higher is level 2 which is Jesus, the One whom David called “*my Lord*”, and then the highest level, level 1, is THE LORD, which refers to God our heavenly Father!

David (the level 3) king is prophesying that God the Father (the level 1 King) will say to Jesus (the level 2 King), “*Sit at my right hand until I make your enemies your footstool.*”

David understood power. David understood that the statement “*sit at my right hand*” meant to receive authority and power to rule in the name of the higher King. It means that God the Father would appoint Jesus Christ to serve as The King over the Kingdom of God. Jesus was commanded to enter the world, enter the battle against God that happens here, to secure the victory for God’s team, and then come back to heaven to take the victor’s seat of honor. At that point, Jesus would wait until God the Father would bring an end to world history and bring all of God’s enemies in full subjection to Jesus. This waiting time is now - the time in

which we are living our lives in the New Testament church age. The enemies of the Kingdom of God are still active, but as of the statement of God the Father, the decisive action and official order now guarantees the defeat of those enemies. They are going down! We have it on level 1 authority!

Verse 2 confirms this with additional words about power over the enemies, *“The LORD sends forth from Zion your mighty scepter. Rule in the midst of your enemies!”* This shows that during the waiting period between the first coming of Christ to earth, and the second coming of Christ to earth, the Kingdom of God will be expanding on earth, per orders from God the Father in the heavenly city of Zion. Here in verse 2, God the Father gives the mighty scepter, the symbol of power and authority, to Jesus. God the Father commanded Jesus to rule. Jesus as King of the Kingdom of God is told to rule where? To rule everywhere. What about enemies? No problem. Jesus is told to rule in the midst of His enemies! The enemies will not be able to slow down the expansion of the Kingdom of Christ. Just as David had first established himself on the earthly city of Zion/Jerusalem, and then extended his territory in all directions, so now this is fulfilled in the Son of David, through the growth of Christ’s gospel church throughout the world. The mighty scepter is the gospel! The rule of Christ is done by good news of grace being heralded to sinners around the world from Christ the risen King by servants of His Word and Spirit!

Consider how this was fulfilled after Jesus arrived back in heaven, and sent His Spirit from heaven to earth in Acts 2. Let me read Acts 2:33-36, which reads, *“Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured out this that you yourselves are seeing and hearing. 34 For David did not ascend into the heavens, but he himself says, “The Lord said to my Lord, “Sit at my right hand, until I make your enemies your footstool.”’ Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”*

Based on this, the apostles, and missionaries and pastors ever since then, have taken the Word of Christ to the nations, expanding the kingdom of God

Verse 3- Christ does not work alone to establish His kingdom. Christ has servants! Verse 3, *“Your [Christ’s] people will offer themselves freely on the day of your power, in holy garments, from the womb of the morning, the dew of your youth will be yours.”* “the dew of your youth” compares the dew which is droplets of water that appear on the grass and ground overnight and is present in the morning, and comparing that to the eager and mysterious appearance of the king’s troops. But there is more! Jesus the King is also a priest!

## **2. The King is also a priest, another picture of victory. (v.4-7)**

Verse 4, *“The LORD has sworn and will not change His mind, ‘You are a priest forever, after the order of Melchizedek.’”*

This serves as a special news bulletin from heaven is that this king is also appointed as priest. Not a regular priest coming from the family of Levi, whose duties were limited to religious worship. Rather, this is a special kind of priest coming from the ancient priest named Melchi-zedek. This sort of priest was a combination of the functions of a priest and the functions of a king. How do we know that? For starters, that name Melchizedek. It is like asking a young child the names of the pets in the home. This is Doggie. This is Kittie. This is Fishy. So, this ancient order of priests with the name Melchi-zedek, sounds like a name, but when we translate it into English, it is like saying King-Priest.

Genesis 14:18-19 contains the secret background information on Melchizedek. Here it is, *“And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) And he blessed [Abram] and said, ‘Blessed be Abram by God Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!’”*

Back to Psalm 110, as we move ahead to verse 5, we see that He is a priest, and yet the kingly functions are still present! The enemies will not be allowed to keep on resisting Him forever. The day will come when the King of God’s kingdom will be told to attain full and final victory. In the Bible that coming day is called the Day of the LORD. In verse 5, it is called the day of His wrath. Let’s look at verse 5, *“The Lord is at your right hand; He will shatter kings on the day of His wrath.”* His future full triumph is not in doubt, not even close. The King-priest will crush His enemies, and He will also preside as judge over His enemies. The victory will be total. He will triumph over all the kings in verse 5, and triumph over all the nations in verse 6. Let’s read verse 6, *“He will execute judgment among the nations, filling them with corpses; he will shatter chiefs over the wide earth.”* The priest is still a king - a triumphing king!

Whenever someone wins a lot, we ask - how does he do it? Verse 7 gives us His secret strength. Verse 7, *“He will drink from the brook by the way...”* King David was giving us an illustration from his own life. Often David actually did stop to drink from a brook. It was a pause to refresh himself physically with cool water during the battle. While David was drinking from the brook, being a thoughtful man of God, he also refreshed himself in heart and spirit by reflecting on what God had done in a similar situation in the past. David could think about ancient Abram was met by a mysterious priest Melchizedek with physical refreshment, and also spiritual refreshment of a spiritual blessing with these words from Genesis 14:19, *“Blessed be Abram by God Most High, Possessor of heaven*

*and earth, and blessed be God most High who has delivered your enemies into your hand.*” As David drank water from the brook, David remembered God’s relating to Abram, and God providing both physical refreshment and spiritual refreshment, and a promise to win in battle. So, David gave us this illustration of the brook as God the Creator providing physical water, and also God the Father providing spiritual strengthening for battle. So, the illustration of David shows us a picture of Christ. Christ the King would turn to God the Father, the level 1 LORD and King, and receive God the Father’s resources for strength to complete the battle, strength to complete all the tasks of being level 2 king. The king would be empowered by God for His task, and therefore the king will be victorious.

This is carried forward as an essential part of being God’s king. When Solomon, the first son of David was anointed as king. As part of the ceremony, they brought King Solomon to the water to drink from a spring, showing that the king was receiving God’s resources for the task of being king. The king was empowered by God for his task, and therefore the king will be victorious.

The last phrase of the Psalm expresses that victory, verse 7b, *“therefore he will lift up his head.”* He will take the posture of the triumphing king! In the days of the Roman empire, once victory on the battlefield had been secured, they would bring a chair. The Roman general in charge of that battle, and responsible for that victory would sit in that chair, and the soldiers would lift up the chair and the general, and carry him back to the home city. Upon arrival to the home city, the people of the city would cheer while the sitting Roman general would enter. This was the image of the posture of the triumphing king. Same for the Lord Jesus.

Psalm 24, another Psalm of David, shows when the risen King Jesus ascended and approached Heaven’s gates, that the song would say Lift up your gates, and let in the King!

### **3. Jesus is the triumphing King-Priest, Our Risen Savior!**

Psalm 110 is fulfilled in Christ Jesus in three specific ways, first as king, second as priest, and then as both king and priest in the same person.

a) Jesus as the Psalm 110 KING. As king, enemies will not keep on resisting Him forever. There will come an end, there will come a day when God the Father will say enough, and will authorize Jesus the King-priest to come a second time to implement His total victory over everyone. Consider some of the enemies of King Jesus, listed in Ephesians 2:2, *“the prince of the power of the air, the spirit that is now at work in the sons of disobedience...”* The spiritual realm has the devil and His demons, just as the physical realm has kings and tyrants and generals and prime ministers and other leaders who will be crushed and judged by the Triumphing Jesus.

b) JESUS AS THE Psalm 110 PRIEST. The priesthood of Melchizedek is patterned after the priesthood of Christ: 1) both Melchizedek and Christ are kings as well as priests, 2) both Melchizedek and Christ have their priesthood directly from God, not through the line of Levi the priest. And Christ's priesthood is greater than the priesthood of Melchizedek because of what Christ accomplishes for God's people.

The Book of Hebrews celebrates and expounds on this theme of the priesthood of Christ. Namely, that the priesthood of Christ is not of the regular kind from the priest named Levi, but rather is of a higher order. Hebrews 7:15-16 says, "...another priest arises in the likeness of Melchizedek, who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life." And then Psalm 110 is quoted! The point expounded is that a better priesthood brings a better hope. The priesthood of Jesus is different and better, and so our hope is different and better, as we read from Hebrews 7:26-27, "...it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for His own sins and then for those of the people, since He did this once for all when He offered up Himself..."

The priesthood of Jesus is unchangeable, unfailing, and unending. This is the Priest that we needed, One who can provide for us a full and complete salvation from the wrath of God that we deserve for our wrongdoing. Hebrews 7:24-25, Jesus "...holds His priesthood permanently, because He continues forever. Consequently, He is able to save to the uttermost those who draw near to God through Him, since He always lives to make intercession for them."

c) Jesus as the Psalm 110 King-priest, both in the same person.

Psalm 110 makes an important connection between the work of a king and the work of a priest. The work of the King and the priest are intertwined into One person now. Jesus offered Himself on the cross as priest to win the victory over our sin, our death, and the devil. Jesus rose again in order to continue His work as priest, who now lives to pray for us, to help us to fight the ongoing spiritual battle. His victory is our security.

Hebrews 10:12-14, "when Christ had offered for all time a single sacrifice for sins, He sat down at the right hand of God, waiting from that time until His enemies should be made a footstool for his feet. For by a single offering He has perfected for all time those who are being sanctified."

This is all built on the originating action that caused the coming of Jesus at Christmas, the dying of Jesus on Good Friday, and the resurrection of Jesus in

victory on Easter Sunday morning. It was the action of God the Father to declare that Jesus will sit at the right hand of God the Father as the powerful King of the Kingdom of God. Listen for it being expounded and celebrated as I read from Ephesians 1, where Paul prayed for believers to know this precious truth about God the Father and God the Son, listen for echoes of Psalm 110 as I read. I am jumping into the middle of Paul celebrating this in Ephesians 1:19-22, “...*the immeasurable greatness of His power toward us who believe, according to the working of His great might 20 that He worked in Christ when He raised him from the dead and seated Him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. And He put all things under His feet and gave Him as head over all things to the church...*”

**Conclusion:**

1. Be thankful that Christ our King rescued us.

The world treated Jesus with scorn. Sometimes I wonder how many people carry a mental image of Jesus as stuck in a manger, or stuck on a cross? Today Jesus is at the right hand of God, back in heaven where He started

When God the Father initially gave the command to God the Son to come into the world to rescue us, Jesus obeyed, and what a humbling that required to come here and receive rejection and scorn! We read of it in Philippians 2:9-11, that Christ “*emptied Himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.*”

More people need to think of Jesus where He is today. He is the Triumphant King.

What must we do in response? Our King tells us in writing in Romans 10:9, “*if you confess with your mouth Jesus is Lord [or King], and believe in your heart that God raised Him from the dead, you will be saved.*”

What does Jesus do with this High Kingly position for those who have been rescued or saved? He keeps on providing for us what we need. We need God’s resources to live our lives. Just like David and Jesus drank from the resources God provided – the brook and the Holy Spirit, so also we drink from the resource God provides, his Spirit and Word through His Church. The water imagery points to the life-giving waters coming from God through His temple, as pictured powerfully in

Ezekiel 47. The waters flow from the temple of God to all of God's people, providing life and strength to serve God and advance the kingdom. That brings us to our second application.

2. Serve Christ The Triumphant King, who reigns over us.

What does our King want us to do today, this week, this month, this year, and with the remaining years of our lives? God helps us with this question. The apostle Paul, after spending 11 chapters in Romans expressing the victory of this King, applies that to our daily lives basically telling us to spend our lives serving our King in Romans 12:1-2, "*I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.*"

Paul also wrote about why a group of Christian people were so generous and sacrificial in their giving in 2 Corinthians 8:5, "...*they gave themselves first to the Lord...*" They gave themselves first to the Lord, so giving their money was just a natural consequence. Similarly, when we give ourselves to the Triumphant King, giving our money and time and talents is a natural outflow from that. We are called to serve The Triumphant King.

3. Remain hopeful, because Christ the Triumphant King-priest prays for us!

There are still enemies of God today. The battle rages. People rage against God. God set up the world, and defined everything in it. Christ is King. The church is protected and blessed. Marriage and family are God's design and everyone is under authority. We cannot change gender, marriage, or authority structures. God gives life and babies, and pregnancy happens through certain actions. People are responsible for their actions. Taking life is a coverup for wrong actions. All of it is a battle against God.

God sends forth His gospel and calls people to Himself. Sometimes God suddenly and unexpectedly calls people to Himself. God's people are called to Him as spiritual babies who then grow up into mature servants of God. What does God say to His new young children who enter His Kingdom and therefore enter a raging battle? This is what God says, in Ephesians 6:10-11, "...*be strong in the Lord and in the strength of his might. 11 Put on the whole armor of God, that you may be able to stand against the schemes of the devil.*"

LET US PRAY: Father in heaven, make us thankful that Christ our King rescued us. Help us to serve Christ The Triumphant King who reigns over us. And increase our hope, because Christ the Triumphant King-priest prays for us! Through Christ our King we pray. Amen

What relevance does the resurrection have for us?

How was Jesus declared to be the Son of God? Rom. 1:3-4

To know that David's Lord can also be David's Son. Mk. 12:36

Our priest saved/prays for us! Heb. 5:6; 7:17, 21; 8:1; 10:11-13

MORNING WORSHIP – 10:45 A.M.

Welcome and Announcements

Prelude

Apostolic Greeting

\*Call to Worship \_\_\_\_\_ 2 Timothy 2:8-12a

\*Invocation and The Lord's Prayer

\*Hymn \_\_\_\_\_ #276, Up from the Grave He Arose

\*The Westminster Shorter Catechism Q/A 23-28(p.871)

\*Response Song (rotates monthly, music cmte)

Resp. Rdnng (back/bltn) \_\_\_\_\_ Philippians 3:8-16

Response S. \_\_\_\_\_ Sngbk#106, See What a Morning

Offerng/Offrt

~~Special Music~~

Congregation at Prayer

\*Hymn \_\_\_\_\_ #273, Jesus Christ Is Risen Today

Scripture \_\_\_\_\_ Psalm 110:1-7

Sermon \_\_\_\_\_ place the title in this spot

\*Hymn \_\_\_\_\_ #267, The Day of Resurrection!

\*Benediction \_\_\_\_\_ Ephesians 3:20-21

\*Doxology (rotates weekly, music cmte)

\*Postlude

Suggested five words for children's bulletin:

LORD

FOOTSTOOL

BROOK

KING

HEAD

Suggested image for the screen advertising the sermon:

picture of a king's scepter!

**Sermon notes:**

**Ben's Translation:**

(v.1), "Of David. A melody. An utterance The LORD to my Lord, sit at my right hand until I make your enemies a footstool for your feet."



(v.2), “A strong scepter send forth The LORD from Zion saying, ‘Rule in the middle of Your enemies.’”

(v.3), “Your people will volunteer in the day of your strength, in the splendor of holiness, from the womb of the dawn, to you dew of your youth.”

(v.4), “The LORD has sworn, and will not be sorry, you are a priest forever, according to the manner of Melchi-zedek.”

(v.5), “The Lord is at Your right hand; He will shatter - in the day of his wrath - kings.”

(v.6), “He will judge among the nations, filling them with corpses, smiting the chief over the vast land.”

(v.7), “from the brook by the way he will drink, therefore he will lift up his head.”

### **Bible passages referenced:**

### **Chart:**

### **Revision:**

### **Possible titles:**

### **Notes:**

Verse 1, the first word in verse 1 is the name of God, shown in English by all capital letters the word LORD, with small-sized letters.

But the next use of the word Lord, with lower-case letters capital L, lower case o, lower case r, lower case d, that word Lord can be used to refer to God, or it can be used to refer to a king or other respected person. We use the word lord in the word landlord, the person from whom we rent an apartment.

King David referred to Jesus in two ways.

The first way David referred to Jesus was as the Son of David, so David’s Son. David could say my son, but he really means great, great, great grandson.

The second way David referred to Jesus was the same way we all refer to Jesus – as Lord. We say my Lord, and David said the same thing, My Lord.

Since there are two ways that David referred to Jesus, it is important for us to be clear in our understanding.

Christ descended from David. Yet Christ is greater than David.

Also in verse 1 is the phrase, “your enemies.” The enemies are central to verse 1. Who are the enemies, and what will be done with them? The enemies for David were people, the physical humans. But in the time of Jesus, the battle intensified, and Jesus fought against the invisible, cosmic powers of evil.

**Previous Notes about series:**

**Statement prior to the reading, to enhance understanding of the readers:**

**End of statement.**

**Previous version of the sermon:**

**Longer version of this sermon:**

Psalm 110 is probably not what you were expecting. On Resurrection Sunday morning, Easter Sunday, you probably expected to hear again one of the 4 Gospel accounts in Matthew, Mark, Luke or John about the events on that morning. You might have expected to hear a detailed review of the disciples discovering the empty tomb, and realizing that He is risen indeed.

Why Psalm 110? I give you a few reasons, as a way to introduce the Psalm.

First, the Gospels Matthew, Mark Luke and John come in the middle of the story of King Jesus. The story of Jesus has a lot of activity prior to Good Friday and Easter, even prior to Christmas, the initial coming of Jesus into the world. So, we are backing up to a prequel. The story is about The Triumphant King of the Kingdom of God. The predictions about the arrival of the king are told in the first 39 mini-books of in The Bible.

During ancient times, God had given many human kings to rule over His people, and each of them died, causing a fresh crisis of leadership. In the middle of that, God raised up King David, and then God promised that even though David would die, that there would always be a human king on the throne of David, the throne of the Kingdom of God. Jesus is the King of the Kingdom of God, and His resurrection proves that. So, we study Psalm 110 to get the backstory.

Second, this Psalm is a central statement regarding Jesus. Jesus Himself quoted this Psalm to show that Jesus knew, and that even its human author King David knew, that this Psalm was David pointing ahead to His own King, the King of King David, the King of Kings, the One who is greater than David himself, and the One promised to sit forever on the throne of David. Listen to profound teaching of Jesus, quoting from Psalm 110 and helping us to understand it, in Mark 12:35-37, “...as Jesus taught in the temple, He said, “How can the scribes say that the Christ is the son of David? David himself, in the Holy Spirit, declared, “The Lord said to my Lord, “Sit at my right hand, until I put your enemies under your feet.””

*David himself calls him Lord. So how is He his son?” [How is Jesus understood to be David’s son?] And the great throng heard Him gladly.”*

Third, Psalm 110 is the most-quoted Psalm in the New Testament. The apostles take a cue from Jesus, and use well the gift of this Psalm. It is quoted or alluded to 27 times in the New Testament. In the ongoing kingdom struggle between God and the spiritual powers of evil, this Psalm sheds a lot of light, gets a lot of attention. This Psalm is widely recognized as offering the King great glory after the great victory, so it is appropriate today as we mark the day of His greatest victory, His resurrection from the dead.

Fourth, the relationship between the human king and God the King is unpacked in this Psalm, and that is part of understanding Easter. How did King David relate to God the King, and what does that mean for how King Jesus relates to God the Father?

Listen to Paul explain in what we call The Resurrection Chapter, 1 Corinthians 15. This is verses 20-27, *“Christ has been raised from the dead, the firstfruits of those who have fallen asleep. 21 For as by a man came death, by a man has come also the resurrection of the dead. 22 For as in Adam all die, so also in Christ shall all be made alive. 23 But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. 24 Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. 25 For he must reign until he has put all his enemies under his feet. 26 The last enemy to be destroyed is death. 27 For “God has put all things in subjection under his feet.” But when it says, “all things are put in subjection,” it is plain that he is excepted who put all things in subjection under him. 28 When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.”*

So, since we have come this far, let’s study Psalm 110 today! The main point is: **Because Jesus rose again, we rejoice that He became the Triumphant King who rescued us, reigns over us, and prays for us!**

### **1. The King is to sit at the right hand of God, a picture of victory. (v.1-3)**

In the previous passage, Psalm 109, David prophesied there would be curses on Judas.

In this passage, Psalm 110, David prophesied again, but what a different message! Here David prophesied not curses on wicked betraying Judas, but blessings on faithful Jesus.

Verse 1 reveals that there are three levels of kings. The lowest of the 3 levels, is level 3, which is David the king, then going up is level 2 which is Jesus, the One whom David called “*my Lord*”, and then the top level, level 1, is THE LORD, which refers to God our heavenly Father!

David the level 3 king is prophesying that God the Father, the level 1 King will say to Jesus, the level 2 King, “*Sit at my right hand until I make your enemies your footstool.*”

David was prophesying of the Messiah, the Lord Jesus Christ, but David would not have the full understanding that we have about Jesus, because God has revealed more to us in the whole New Testament. But David was a king who prophesied about the King of Kings. David understood power. David understood that the statement “*sit at my right hand*” meant to receive authority and power to rule in the name of the higher King. It means that God the Father would appoint Jesus Christ to serve as The King over the Kingdom of God. Jesus would enter the world, enter the battle, secure the victory, and then come back to heaven to take the seat of honor. At that point, Jesus would wait until God the Father would bring an end to world history and bring all of God’s enemies in full subjection to Jesus. This waiting time is the time in which we are living our lives in the New Testament church age. The enemies of the Kingdom of God are still active, but as of the statement of God the Father, the decisive action and official order now guarantees the defeat of those enemies. They are going down! We have it on level 1 authority!

Furthermore, to sit down means a finished task. Christ is commanded by God the Father to sit down, which Jesus did after His death and resurrection, after His ascension and return to heaven. This prophecy of David, which David barely understood in detail, but had the big picture, refers to a time after Christ has accomplished our redemption by His death and resurrection! All that remains is for Christ to await the last day, the last step, the final surrender when the enemies will be made a stool for His feet.

Verse 2 confirms this with additional words about power over the enemies, “*The LORD sends forth from Zion your mighty scepter. Rule in the midst of your enemies!*” This shows that during the waiting period between the first coming of Christ to earth, and the second coming of Christ to earth, the Kingdom of God will be expanding on earth, per orders from God the Father in the heavenly city of Zion. Here in verse 2, God the Father gives the mighty scepter, the symbol of power and authority, to Jesus. God the Father commanded Jesus to rule. Jesus as King of the Kingdom of God is told to rule where? To rule everywhere. What about enemies? No problem. Jesus is told to rule in the midst of His enemies! The enemies will not be able to slow down the expansion of the Kingdom of Christ. Just as David

had first established himself on the earthly city of Zion/Jerusalem, and then extended his territory in all directions, so now this is fulfilled in the Son of David, through the growth of Christ's gospel church throughout the world. The mighty scepter is the gospel! The rule of Christ is done by good news of grace being heralded to sinners around the world from Christ the risen King by servants of His Word and Spirit! Here we get the original order that made it all happen. The original order came from God the Father in heaven. Verse 2, "The LORD sends forth from Zion..."

Consider how this was fulfilled after Jesus arrived back in heaven, and sent His Spirit from heaven to earth in Acts 2. Let me read Acts 2:33-36, which reads, "*Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured out this that you yourselves are seeing and hearing. 34 For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, "Sit at my right hand, until I make your enemies your footstool." Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.*"

Based on this, the apostles, and missionaries and pastors ever since then, have taken the Word of Christ to the nations, expanding the kingdom of God

Verse 3- Christ does not work alone to establish His kingdom. Christ has servants! Verse 3, "*Your [Christ's] people will offer themselves freely on the day of your power, in holy garments, from the womb of the morning, the dew of your youth will be yours.*" "the dew of your youth" compares the dew which is droplets of water that appear on the grass and ground overnight and is present in the morning, and comparing that to the eager and mysterious appearance of the king's troops. And dew is fresh every morning. There continue to be converts and believers and missionaries, elders, and deacons raised in the church, who will work for Jesus. There are troops who will fight for their king in the spiritual domination! Servants who work for their king. Heralds who will announce the glories of their king. Our king is invisible, but we believe in Him, we follow Him, we love Him, we serve Him, we sing to Him in worship.

What about physical attacks on spiritual servants? Acts 7:55, during the time when a deacon named Stephen was being stoned to death, Stephen saw a vision of Jesus. Here is what we read in Acts 7:55, "*But [Stephen], full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God.*" Jesus reigns over the whole world, including those who die for Christ.

But there is more! Jesus the King is also a priest!

**2. The King is also a priest, another picture of victory. (v.4-7)**

Verse 4, *“The LORD has sworn and will not change His mind, ‘You are a priest forever, after the order of Melchizedek.’”*

This serves as a special news bulletin from heaven is that this king is also appointed as priest. He is not of the regular kind of priests coming from the family of Aaron the priest, and their duties were limited to religious worship. Rather, this is a special kind of priest coming from the ancient priest named Melchi-zedek. This sort of priest was a combination of the functions of a priest and the functions of a king. How do we know that? For starters, that name Melchizedek is a Hebrew compound word that when we directly and with wooden literal style, take into English, it means King-Priest. Melchi = king. Zedek = priest. It is like a child naming the pets in the home. This is Doggie. This is Kittie. This is fishy. So, this ancient order of priests with the name Melchi-zedek is like saying King-Priest. We also know when we study the life of David, the author of Psalm 110, that he was king, but also to an extent had functions of a priest.

Genesis 14:18-19 contains the secret background information on Melchizedek. Here it is, *“And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) And he blessed [Abram] and said, ‘Blessed be Abram by God Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!’”*

Back to Psalm 110, as we move ahead to verse 5, we see that He is a priest, and yet the kingly functions are still present! The enemies will not resist him forever. The day will come when the king of God’s kingdom will attain final victory. In the Bible it is called the Day of the LORD. In verse 5, it is called the day of His wrath. Let me read verse 5, *“The Lord is at your right hand; He will shatter kings on the day of His wrath.”* A victory that is not in doubt, not even close. The King-priest will crush His enemies, and He will also preside as judge over His enemies. The victory will be total. Triumph over all the kings in verse 5, and triumph over all the nations in verse 6. Let me read verse 6, *“He will execute judgment among the nations, filling them with corpses; he will shatter chiefs over the wide earth.”* The priest is still a king, and a triumphing king! How does this king get so victorious? How does he do it? Verse 7 gives us His secret strength.

Verse 7, *“He will drink from the brook by the way...”*

David often actually stopped by brook for a drink. It was a pause to refresh himself physically with cool water during the battle. While David was drinking from the brook, being a thoughtful man of God, he also refreshed himself in heart and spirit by reflecting on what God had done in a similar situation. David could think about ancient Abram was met by a mysterious priest Melchizedek with physical refreshment, and also spiritual refreshment of a spiritual blessing with

these words from Genesis 14:19, “*Blessed be Abram by God Most High, Possessor of heaven and earth, and blessed be God most High who has delivered your enemies into your hand.*” As David drank water from the brook, David remembered God’s relating to Abram, and God providing both physical refreshment and spiritual refreshment, and a promise to win in battle. So, David understood the brook as God the Creator providing physical water, and also God the Father providing spiritual strengthening for battle. So the picture of David shows us a picture of Christ. The King turns to God and receives God’s resources for strength to complete the battle, strength to complete all the tasks of being king. The king was empowered by God for his task, and therefore the king will be victorious.

This is carried forward as an essential part of being God’s king. When Solomon, the first son of David was anointed as king. As part of the ceremony, they brought King Solomon to the water to drink from a spring, showing that the king was receiving God’s resources for the task of being king. The king was empowered by God for his task, and therefore the king will be victorious.

The last phrase of the Psalm expresses that victory, verse 7b, “*therefore he will lift up his head.*” He will take the posture of the triumphing king! In the days of the Roman empire, once victory on the battlefield had been secured, they would bring a chair. The Roman general in charge of that battle, and responsible for that victory would sit in that chair, and the soldiers would lift up the chair and the general, and carry him back to the home city. Upon arrival to the home city, the people of the city would cheer while the sitting Roman general would enter. This was the image of the posture of the triumphing king. Same for the Lord Jesus.

Psalm 24, another Psalm of David, shows when the risen King Jesus ascended and approached Heaven’s gates, that the song would say Lift up your gates, and let in the King!

### **3. Jesus is the triumphing King-Priest, Our Risen Savior!**

Psalm 110 is fulfilled in Christ Jesus in three specific ways, first as king, second as priest, and then as both king and priest in the same person.

a) Jesus as the Psalm 110 KING. As king, enemies will not keep on resisting Him forever in this waiting time. There will come an end, there will come a day when God the Father will say enough, and will authorize Jesus the King-priest to come a second time to implement His total victory over everyone. Consider some of the enemies of King Jesus, listed in Ephesians 2:2, “*the prince of the power of the air, the spirit that is now at work in the sons of disobedience...*” The spiritual realm has the devil and His demons, just as the physical realm has kings and

tyrants and generals and prime ministers and other leaders who will be crushed and judged by the Triumphant Jesus.

Again, we read how Psalm 110 is fulfilled by Jesus in Ephesians 6:12, “...we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.”

This is a repeat of the Red Sea. Remember? God brought His people safely through the sea that was parted on the left and the right like standing walls of water in an aquarium held up by a miracle instead of thick glass. They walked through on dry land. Then, when the enemies tried to come through that water hallway, God let loose the waters of the Red Sea and drown all the enemy troops. Same here with our Risen Savior, who after He has brought us through safely to our heavenly home, and will turn and destroy all of our enemies, casting them into eternal fires.

b) JESUS AS THE Psalm 110 PRIEST. The priesthood of Melchizedek is patterned after the priesthood of Christ: 1) both Melchizedek and Christ are kings as well as priests, 2) both Melchizedek and Christ have their priesthood directly from God, not through the line of Levi the priest. And Christ's priesthood is greater than the priesthood of Melchizedek because of what Christ accomplishes for God's people.

The Book of Hebrews celebrates and expounds on this theme of the priesthood of Christ. Namely, that the priesthood of Christ is not of the regular kind from the priest named Levi, but rather is of a higher order. Hebrews 7:15-16 says, “...another priest arises in the likeness of Melchizedek, who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life.” And then Psalm 110 is quoted! The point expounded is that a better priesthood brings a better hope. The priesthood of Jesus is different and better, and so our hope is different and better, as we read from Hebrews 7:26-27, “...it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for His own sins and then for those of the people, since He did this once for all when He offered up Himself...”

The priesthood of Jesus is unchangeable, unfailing, and unending. This is the Priest that we needed, One who can provide for us a full and complete salvation from the wrath of God that we deserve for our wrongdoing. Hebrews 7:24-25, Jesus “...holds His priesthood permanently, because He continues forever. Consequently, He is able to save to the uttermost those who draw near to God through Him, since He always lives to make intercession for them.”



c) Jesus as the Psalm 110 King-priest, both in the same person.

Psalm 110 makes an important connection between the work of a king and the work of a priest. The work of the King and the priest are intertwined into One person now. Jesus offered Himself on the cross as priest to win the victory over our sin, our death, and the devil. Jesus rose again in order to continue His work as priest, who now lives to pray for us, to help us to fight the ongoing spiritual battle. His victory is our security.

The LORD God, who is God the Father, takes action through His King-Priest, His anointed, His Christ, to execute judgment and conquer all enemies of God. The scene described in verse 7 of stopping to drink from a brook in order to refresh Himself and then continue on to complete victory, is a picture of the one who is both king and priest. Jesus receives the Spirit of God without measure in order to accomplish His task as King-priest, who conquers the enemies (which is what a king does) by offering a sacrifice to God that is acceptable. (which is what a priest does.)

Hebrews 10:12-14, *“when Christ had offered for all time a single sacrifice for sins, He sat down at the right hand of God, waiting from that time until His enemies should be made a footstool for his feet. For by a single offering He has perfected for all time those who are being sanctified.”*

This is all built on the originating action that caused the coming of Jesus at Christmas, the dying of Jesus on Good Friday, and the resurrection of Jesus in victory on Easter Sunday morning. It was the action of God the Father to declare that Jesus will sit at the right hand of God the Father as the powerful King of the Kingdom of God. Listen for it being expounded and celebrated as I read from Ephesians 1, where Paul prayed for believers to know this precious truth about God the Father and God the Son, listen for echoes of Psalm 110 as I read. I am jumping into the middle of Paul celebrating this in Ephesians 1:19-22, *“...the immeasurable greatness of His power toward us who believe, according to the working of His great might 20 that He worked in Christ when He raised him from the dead and seated Him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. And He put all things under His feet and gave Him as head over all things to the church...”*

It was God the Father who put all things under the feet of Jesus the King. And Jesus was given to the church as our Head and King and Priest.

Christ arose, and now reigns as the Triumphant and Triumphant King!

Christ ascended, so now He reigns from the right hand of God the Father in heaven. Christ has the place of honor.

Paul mentions this in the resurrection chapter, 1 Corinthians 15:25, that Christ our risen King “...*must reign until he has put all His enemies under His feet.*”

### **Conclusion:**

Be thankful that Christ our King rescued us.

Serve Christ The Triumphant King who reigns over us.

Remain hopeful because Christ the Triumphant King-priest prays for us!

#### 1. Be thankful that Christ our King rescued us.

The world treated Jesus with scorn. Sometimes I wonder how many people carry a mental image of Jesus as stuck in a manger, or stuck on a cross? Today Jesus is at the right hand of God, back in heaven where He started

When God the Father initially gave the command to God the Son to come into the world to rescue us, Jesus obeyed, and what a humbling that required to come here and receive rejection and scorn! We read of it in Philippians 2:9-11, that Christ “*emptied Himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.*”

More people need to think of Jesus where He is today. He is the Triumphant King.

What must we do in response? Our King tells us in writing in Romans 10:9, “if you confess with your mouth Jesus is Lord [or King], and believe in your heart that God raised Him from the dead, you will be saved.”

What does Jesus do with this High Kingly position for those who have been rescued or saved? He keeps on providing for us what we need. We need God’s resources to live our lives. Just like David and Jesus drank from the resources God provided – the brook and the Holy Spirit, so also we drink from the resource God provides, his Spirit and Word through His Church. The water imagery points to the life-giving waters coming from God through His temple, as pictured powerfully in Ezekiel 47. The waters flow from the temple of God to all of God’s people, providing life and strength to serve God and advance the kingdom. That brings us to our second application.

#### 2. Serve Christ The Triumphant King, who reigns over us.

What does our King want us to do today, this week, this month, this year, and with the remaining years of our lives? God helps us with this question. The apostle Paul, after spending 11 chapters in Romans expressing the victory of this King, applies that to our daily lives basically telling us to spend our lives serving our King in Romans 12:1-2, *“I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.”*

Paul also wrote about why a group of Christian people were so generous and sacrificial in their giving in 2 Corinthians 8:5, *“...they gave themselves first to the Lord...”* They gave themselves first to the Lord, so giving their money was just a natural consequence. Similarly, when we give ourselves to the Triumphant King, giving our money and time and talents is a natural outflow from that. We are called to serve The Triumphant King.

### 3. Remain hopeful, because Christ the Triumphant King-priest prays for us!

There are still enemies of God today. The battle rages. People rage against God. God set up the world, and defined everything in it. Christ is King. The church is protected and blessed. Marriage and family are God’s design and everyone is under authority. We cannot change gender, marriage, or authority structures. God gives life and babies, and pregnancy happens through certain actions. People are responsible for their actions. Taking life is a coverup for wrong actions. All of it is a battle against God.

God sends forth His gospel and calls people to Himself. Sometimes God suddenly and unexpectedly calls people to Himself. God’s people are called to Him as spiritual babies who then grow up into mature servants of God. What does God say to His new young children who enter His Kingdom and therefore enter a raging battle? This is what God says, in Ephesians 6:10-18, *“...be strong in the Lord and in the strength of his might. 11 Put on the whole armor of God, that you may be able to stand against the schemes of the devil. 12 For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. 13 Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. 14 Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, 15 and, as shoes for your feet, having put on the readiness given by the gospel of peace. 16 In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; 17 and take the helmet of*

*salvation, and the sword of the Spirit, which is the word of God, 18 praying at all times in the Spirit, with all prayer and supplication. To that end, keep alert with all perseverance, making supplication for all the saints...*

We enter the battle as kings and we enter the spiritual battle as priests. We are clothed in the holy garments of Christ's righteousness. Revelation 3:4, "...people who have not soiled their garments, and they will walk with me in white..." and again in Revelation 19:14, "the armies of heaven, arrayed in fine linen, white and pure..."