

# PM Psalm 110 The Power of King Jesus

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[ 0 : 00 ] and we in turn to read from the book of Psalms, the book of Psalms and from Psalm 110. The book of Psalms and Psalm 110, that's on page 611 of the Church Bibles.

Book of Psalms, Psalm 110. Let's hear the word of God. The Lord says to my Lord, sit at my right hand until I make your enemies your footstool.

The Lord sends forth from Zion your mighty scepter. Rule in the midst of your enemies. Your 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 Lord has sworn and will not change his mind. You are a priest forever after the order of Melchizedek.

The Lord is at your right hand. He will shatter kings on the day of his wrath. He will execute judgment among the nations. Filling them with corpses, he will shatter chiefs over the wide earth.

[ 1 : 08 ] He will drink from the brook by the way. Therefore, he will lift up his head. And we give praise to God as always for his perfect and inerrant word. Let's again join God's word and to the chapter we had in the book of Psalms.

The book of Psalms in Psalm 110. I guess this evening we will be taking in the whole psalm as we go through. But for the sake of a text, we could take the very first verse.

According to my friends, and perhaps yourselves may agree, after hearing me preach a few times, I have a bad habit.

Apparently a bad habit of repeating myself quite often. I can't seem to help myself. But you know how it is when you have that story or that thing which is just so, so good.

You have to say it or talk about it again and again and again. Until your poor friends are driven to distraction after hearing the same thing from your mouth. Sometimes repetition is good.

[ 2 : 17 ] And in this psalm we find one of the most repeated sections of the whole Old Testament as is repeated in the New Testament. As the writers, the compilers, as the first Christians thought about Jesus and talked about Jesus, they mentioned this psalm again and again and again.

And if this psalm is one of the most repeated sections of the Old Testament and the New Testament, then verse 1 is the most repeated part of the Old Testament to be found in the New Testament, either in full or in part.

The wording or the sense of verse 1 here in Psalm 110 is found again and again and again as the early church talked about Jesus, as they shared about Jesus, as they talked about the good news of the King who had come.

They couldn't help but cast their mind back and repeat this psalm again and again and again. So if they found this psalm important and important, especially as appointed, and talked about Jesus, then for us this evening I want us to spend some time looking at this psalm and seeing what this psalm tells us about our Saviour.

We could spend hours, weeks, months talking about this psalm, but perhaps just four simple ways this evening. Just taking the flow of the psalm as it comes.

[ 3 : 41 ] First of all in verse 1 we can see the place of Jesus, where he is. Then in verse 3 we can see the people of Jesus.

Then the wonderful truth in verse 4 of his priesthood, the priesthood of Jesus. And then verses 2 and verses 5 down to verse 7 we can see the power of Jesus.

So first of all coming to see the place of Jesus. Where is Jesus right now according to this psalm? We'll look to verse 1 and I'm going to begin by making us all do some Hebrew.

I've had to do it for the last few years and I'm sure your minister will correct me if I go wrong on my Hebrew here. But let's delve into this. It's not just for some fun. It's important for us to understand verse 1.

It's important for us to get this. If we understand what verse 1 is saying, then the rest of the psalm opens up for us just beautifully. So please do have your Bible open in front of you as we look at these things.

[ 4 : 46 ] So first of all in verse 1. If we take this psalm as having nothing to do about Jesus, if this psalm is not talking about Jesus whatsoever, if all the New Testament writers were just mistaken, then if we're honest, this psalm begins to make little sense to us.

This psalm is a psalm of David and we'll see that evidenced later on. The psalm begins with David writing and David saying, the Lord says to my Lord.

Thankfully our Bibles give us a wee hint here that something strange is going on. The Lord says to my Lord. See that first Lord in all capitals.

That's the word Yahweh. We know that word. That's God's personal name. God's covenant name. That's a name we're used to in scripture. That's the name God chose to reveal himself to his people with.

But Yahweh says to my Lord. That second Lord with a capital L but then lowercase letters, that's the word Adonai. Again, it's used again in scripture.

[ 5 : 52 ] It's used throughout the Old Testament. It is used to talk about God sometimes. But more than often the word Adonai is used to describe earthly lords also. Someone who's over you.

Someone who's above you in power. So we take these two understandings together. We see this first sentence of this first verse saying, Yahweh says to my Adonai.

Now that would make sense if it was some poor peasant writing this psalm. But this is a psalm of David. David wrote this psalm and Jesus himself makes that clear to us as we'll see later on.

So if David is writing this psalm, if this is his words, his thoughts down on the page, what is David talking about if he's not talking about something else going on here?

King David was powerful. We know that. King David as king of Israel had no other lords above him to answer to. But here King David is saying, Yahweh says to my Adonai.

[ 6 : 58 ] The Lord says to the Lord who is over me. David here is getting at something much greater than himself. In these first few simple words, David is giving us with respect a glimpse into the courtrooms of heaven as our Savior entered them again after his resurrection.

We have a glimpse here of what's said to the Son as he came back from his earthly mission, his time on earth as he suffered and died and as he rose again as he then instruct the disciples, as he then ascended back into glory.

We have the wonderful words recorded here, as it were, of the Father to the Son. It then makes sense why the New Testament writers quoted the psalm and this verse so often again and again and again in Acts and in Hebrews especially.

As our Savior entered heaven, he was greeted with the words from his Father, Sit at my right hand. As our Lord triumphant left this earth back into glory, Sit at my right hand.

I guess that brings to mind at least two points of note, two things that that could tell us is happening here. First of all, to sit at the right hand of the King in David's day was a place of approval.

[ 8 : 25 ] It's a place where the King says that he is happy with you, happy with what you've done, happy with who you are. He approves of your presence. You're safe. You've done your job well.

That itself is incredible, but also to be at the right hand of the King in David's day also meant some form of ongoing participation.

Sit at the right hand of the King meant you were involved in the actions and the plans and the ruling of the King. So here we see the Father saying to the Son, You've done your job.

You've done your mission. You've completed the task that was set to you. The task you went down into creation to do. You've done it well. Sit at my right hand.

And here we have Jesus at the right hand of the Father. And what does the Father say he is doing? At the end of verse 1, the Father is making the enemies of Jesus his footstool.

[ 9 : 27 ] And we're straight into this heavy, heavy language. You see, this is a strong psalm, a psalm that paints Jesus as King in strong, merciless terms in many ways.

He is King, and He does rule. And as He rules right now, the right hand of the Father, His enemies are bowing before Him. A king needs people, though.

A king needs people. And the question is, I don't know your situation, and even if I did know your situation, I don't know where your heart is before Jesus this evening.

Matthew, Jesus is faced by some Pharisees, and they're questioning Him about the Messiah. And Jesus, as He often did, turns the question back on them, and He asks them, what do they think, or what do they say, about the Messiah?

Who do they say He is? That's the question we face with as we come to verse 1. If we're saying that right now, Jesus is at the right hand of the Father, if He is reigning right now as King, then the question is, what do you think about Him?

[10:47] What do you think about this Jesus? Does this mean anything at all to you, or are we just here going through emotions just for the sake of it? Does it mean anything to you that Jesus has completed His task, that Jesus has done well, that Jesus has done all that He came to do?

He has come to save His people, and He has done that job. He has come to die for His people. He has done that job. He came down to make a way of salvation for all and any who cry out to Him, and He has done that job.

And because He's done that job perfectly, He is now at the right hand of the Father, as this verse reminds us. What does that mean to you? Only you can answer that question honestly.

Only you know the answer to that question in your hearts. Do you care about Jesus? And if not, why not? I'm sure you've heard a thousand sermons. I'm sure you've heard hundreds of sermons.

You've heard the Gospel hundreds of times.

Even for Christians here this evening, it's never a bad thing for us to be reminded about the wonder of what it is to serve our risen King, who now reigns and reigns in glory and reigns at the right hand of the Father.

[12:01] So in verse 1, we see Jesus high and lifted up. We see Him at the right hand of the Father. We see Him in a place of approval. We see Him in a place of glory. Then in verse 3, talking about Adonai, His people, or your people, will offer themselves freely on the day of your power.

So in verse 1, we see Jesus king. In verse 3, we see His people coming on the scene. A king, of course, needs His people. A king needs His subjects. A king needs a nation to rule over.

And just a small glimpse of that nation, we find it in verse 3. See, verse 3 is talking about a time to come. It's talking about the day of the power.

The day of His power. The day of your power. The day when Adonai returns. The day when Jesus returns in His power. The day when He comes home to, comes back to take us home, comes back to collect His people.

The day when Jesus comes to make all things new. And on that day, He will find a people who are offering themselves freely. When Jesus comes back, He will find His people loving Him, serving Him, and worshipping Him.

[13:14] If that's true then, it's encouragement for us that from now till that day comes, Jesus has His people here. As we seek to serve Him in this town, as you seek to serve Him in your own homes, as you seek to serve Him in your places of work, wherever you spend your week, that you do so willingly, and we do so freely.

See, how do earthly kingdoms expand? How do most earthly kingdoms expand our power, expand their reach? How do most religions expand our power, expand their reach?

It's not usually join us or die, believe or die. With the sword in the back of your neck, you very quickly become a very humble and joyful member of a nation, of religion, you're being forced to join. That's not the image we have here. The image here is a king, who is a conquering king, yes, but a people who are offering themselves freely. A free people.

But we're not forced into submission before Jesus as His people. But no Christian is forced to become a Christian. But He draws us to Himself.

[14:31] And we believe in the offer He gives us. We believe in Him. That we serve right now in this place. We serve in our own lives. We serve the wider church as a free and willing people.

These wonderful words at the end of verse 3. Words which aren't easy to translate and that aren't easy to understand, perhaps. Words where we can get even just a glimmer of what's being said.

The people who offer themselves freely, the people who worship the King, that they are arrayed, that they're clothed in what? In holy garments. Holy garments.

As we prayed this morning and again this evening, a question that when Jesus did His work, He did it well. That verse 1 reminds us that His work was approved of by the Father.

And the question is, when God looks on us as His people, when this very second God sees us as we sit here and listen to His word, as we worship Him together as a family, when God sees us just

now, how does He see us?

[15:46] Does He see Donald in all his sin, in all his misery, in all the rubbish he has tried to get rid of, and just can't, in all my failings, in all my worries, in all my pains, and everything else?

Does He see us that way? Or does He see us as holy? Does He see us as cleansed in the blood of His Son? Does He see us as washed and as wearing, as it were, the garment of Jesus' holiness? His holiness. Your people offer themselves freely on the day of your power. Quite literally, arrayed in holy garments.

We are a willing people, serving our Saviour. We should be a joyful people, serving our Saviour. When we stop and think of all that He has done for us, not some artificial joy, not some smile and hope it all goes well kind of joy, but a genuine joy based on the fact of who He is and what He has done, as verse 1 reminds us of.

We are a willing people, a joyful people. We are a holy people, seeking to live holy lives, clothed in His garment of holiness, made perfect through Him.

[17:10] So we have the glory of our King, the place of Jesus, of the right hand of the Father. Then we have the people of Jesus, us. Even here in this small town, as we sit here so far away from King David, so many miles and so many years, but here we are, fulfilling this very psalm, as we sit here this evening, that we are His people.

And we have the wonderful, wonderful words of verse 4. We see the priesthood of Jesus. We read this morning from Hebrews 12, if I would read a few verses, this time from Hebrews chapter 5, you can turn if you like, but also I'm just going to read them anyway.

Hebrews 5, it's on page 1206. Hebrews 5, just a few verses, talking about Jesus, compared to the earthly high priests.

Hebrews chapter 5, For every high priest chosen among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins.

He can deal gently with the ignorant and wayward, since he himself is beset with weakness.

Because of this, he is bound to suffer, to offer sacrifice for his own sins, just as he does for those of the people.

[18:32] And no one takes the honour for himself, but only when called by God, just as Aaron was. So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, You are my son, today I have begotten you.

As he says also in another place, You are a priest forever, after the order of Melchizedek. In the days of his flesh, Jesus offered up prayers and supplications with loud cries and tears to him, who was able to save him from death, and he was heard because of his reverence.

Although he was a son, he learned obedience through what he suffered, and being made perfect, he became the source of eternal salvation to all who obey him, being designated by God, a high priest after the order of Melchizedek.

The wonderful words of verse 4 mention this priest Melchizedek, this, with respect, strange passing figure we find, first of all, appearing in Genesis chapter 4, a man who, who just seems to pass in and pass out.

As Abraham deals with him, we see Melchizedek acting as a priest, but also as a king.

Melchizedek, who we know nothing about, who is called one without father, one without genealogy, one without much history, we see him as priest and king.

[20:09] We see him humanly doing something which did not seem possible. The future kings of Israel were not supposed to serve as priests when they tried to.

It often went very, very badly wrong for them. The king was a king, and the priest was a priest, and that was it. But here we see Melchizedek being mentioned in verse 4, where we see one who is going to come, this king who was coming, this king that David wrote about, who would be king forever, but also who would be priest forever.

The wonderful words of verse 4, that you are a priest forever after the order of Melchizedek. You will not change your mind.

The Lord has sworn and will not change his mind. You are a priest forever. These two phrases are phrases which have a sense of ongoing action.

The Lord will never change his mind, and this king will always be a high priest, will always be a priest after the order of Melchizedek. This is not just some dry theology for us to understand and to grasp.

[ 21 : 22 ] This is something incredible. Why does it matter to us? Why do we care that verse 4 tells us that Jesus is king, but also is high priest? Just as we heard this morning in Hebrews 12, it's the wonderful reminder that right now, our Savior knows us.

Right now, he knows what it is to suffer. He knows what it is to have felt pain, to have felt real pain, real loss, real agony, to have humbled himself to live among us.

He knows what it is to see the effect of sin in our lives. Our Jesus knows what it is to have seen suffering and pain, physical pain and mental pain and spiritual pain.

That Jesus, in his time on earth, as Hebrews 5 reminded us, that he, through his flesh, offered up prayers and supplications. He lived that life, that real, everyday life.

He saw the ravages of sin in the world. He saw the effects of sin. He saw it. He felt it. He lived through it all. Like us, in every way, but his own sin, which he did not have.

[ 22 : 40 ] But in every other way, he felt the pain, he saw the pain, he experienced the pain, the miseries, the worry, the loss. Our Jesus, as our high priest, he knows what it is to suffer alongside his people.

Again, this is not dry theology. We know it's not. We know this is so important to our Christian lives. As we worship him in verse 1 as high king, who is exalted, as the one who is perfect, as the one who is having his enemies put under his feet, we also worship him as the high priest of verse 4. The one who is close to his people. The one who is close to us in our broken heartiness, who is close to us in our pain, who is close to us in our own individual situations.

For one who, as very God, but also very man, endured 30 odd years of shame and pain, and who now, possessing that glorified body, still reigns as fully man and fully God.

Rabbi Duncan, the famous free church teacher, preacher, students were apparently pestering him for weeks to talk to him and tell them about Jesus in glory, what Jesus looks like, who Jesus is, what happens to him now, what's he doing now, and all these various questions.

[ 24 : 09 ] Rabbi Duncan, thankfully, gives a short quip back to him. I'm sure he's talked about many other things too, but one of the short quips he always would tell his students, remind his students, is that the dust of earth now sits enthroned in glory.

That reminder that Jesus, yes, is perfected human body, but is still bearing the marks of his pain for us. Still bearing the marks of what he went through for us.

We will see him as he left. That he reigns as our high priest this very second. But unlike the earthly high priests who would offer up prayers and who could sympathize but were themselves sinful, of course in Jesus we have a sinless high priest who can sympathize, who can come alongside us, but who is also the highly exalted king.

As we had this morning in Hebrews 12, the one, the king, who is at the right hand of the father in glory. These two things come together to make our glorious saviour, the one who cares, who knows, and who is able to act in that situation.

He is not a helpless human high priest doing the ritual, doing the prayers. He is the holy, perfect, kingly high priest who knows us, who cares for us.

[ 25 : 39 ] We are reminded also in Hebrews, are we not, that Jesus is our high priest. He offers up supplications for us, he intercesses for us, he prays for us. What a thought this evening that the high king of heaven, that the one of the right hand of the father, the one who as it were is having his enemies put under him as a footstool, is also the one who has our name on his lips as he prays to the father, as he talks to the father.

He brings us in remembrance to the father. He knows our name, he knows us by name, he loves us as individuals. If we're his people here this evening, he knows us and he is ours as individuals.

But as high king of heaven in verse 1, he also rules and acts as high priest in verse 4. That should transform our view, it should remind us again and again as we cry out to our saviour, that we cry out to one who is listening, to one who cares, but also to one who is all powerful and who is able to act. Not a passive high priest, but one who is fully involved in our world and fully involved in the lives of his people. So the place of Jesus, the people of Jesus, the priesthood of our Jesus.

The question is, do we know him? Do we know him as king? Can we say we are his people? And more importantly, do we know? Can we say that he has done the ultimate sacrifice for us?

[ 27 : 25 ] Can we say that we know right now that we believe in his final sacrifice? See, the high priest sacrificed animals. They sacrificed faithfully.

They did their duties well for the most part. But their sacrifices did not last long. The blood of animals did not cover the sins of people for long. Every year, the same rituals mandated by God, yes, but the same rituals had to be done in Jesus.

In our final high priest, we find the one priest, the only one who did and who could sacrifice himself for his people.

as high priest. He is the ultimate high priest in that he gave his own life as sacrifice for us as his people. Do we know him as king?

Do you care for him as king? Do you know him as your king? Do you know him as one of his people? Do you know him as the one who has sacrificed his life for you, who gave all for you?

[ 28 : 33 ] And if not, then come to know him. Come to know him. There's no barriers but your own excuses this evening. We say that and I know you're thinking, who are you?

You're passing students to say to me, exactly you're right. I am no one but take God's word for God's word. Go back and read Hebrews 12. Read this psalm again and we'll see how through it actually is.

Speak to Christians you know. Talk with them. See it in their lives that they know Jesus as king but also as the one who's close to them as their best friend and as their high priest.

That brings us finally on to the power of Jesus. The whole psalm really points to the power of Jesus. If you're eagle eyed and if you're tracking with the text you have noticed we've skipped past verse 2. That was on purpose I promise just as repeated psalms was on purpose. Verse 2 is a wonderful verse. Verse 2 is a verse which was important actually to many famous we could say although they wouldn't take that title well.

[ 29 : 44 ] Many well known Christians over the years. Martin Luther especially held the second half of verse 2 close to his heart when hard times hit him when he found himself surrounded by enemies.

Martin Luther was known to chant to repeat to have in his lips the second half of verse 2. In verse 2 what do we see? In verse 2 we see Yahweh sending out from Zion the scepter of Adonai.

Jesus here reigning in power as the father sends out his scepter. And what is the commandment that goes out? As Jesus is seen as king reigning in power what is the commandment?

What's the instruction? What's the statement that goes with it? It's to rule in the midst of your enemies. Rule in the midst of your enemies.

We find ourselves if we're honest despairing at times as we see the enemies of Jesus seem to grow perhaps seem to swell in our own country and the world around us.

[ 30 : 51 ] Perhaps in our own homes and our own life circles and our own areas and our own parts of the world we see what we feel to be a challenge, a darkness that seems to be helpless, completely helpless.

We see places around the world whole cities where the name of Jesus seems not to even be known. Where the salvation of Jesus is not known about, is not cared about.

We see whole countries, whole countries where the gospel is stamped out, the second it seems to raise its head. We are Christians as we pray already suffering great things and we think, what is happening?

What is happening? How can verse 1 be true if we see all this taking place? If the enemies of Jesus are being made to bow under him, then how come all this darkness, how come all this ignorance, how come all these places where the gospel is not known?

We have a wonderful promise, the statement, the reassurance, of verse 2. The gospel is spreading in these places. Even in the seeming darkest of places, the gospel is spreading there.

[ 32 : 06 ] We know that to be true internationally. We know of missionaries going to places where the gospel has never been heard before. We know of lives being changed, people who we can actually know by name, who this very second, this very weak, have turned to Jesus in towns and in villages where the gospel was not known previously.

Jesus is ruling in the midst of his enemies. That's a promise for us, it's a truth for us, it's a wonder for us, isn't it? This psalm talks about the power of Jesus as king and the king who we worship this evening in this small town.

That he is king for us here as he reigns also as king in these darkest of places where gospel seems to be put out, every chance is given, but yet he reigns and he rules there.

He is king in the darkest of lives of friends and family members we know and who are in our minds just now thinking, how can that person ever come to know Jesus? How can that person ever come to know the light of the gospel?

We think it's never going to happen and yet the commandment is there that Jesus will rule in the midst of his enemies. The power of Jesus is then again seen in verses 5 down to verse 7.

[ 33 : 36 ] These are graphic verses. There is no escaping a fact these verses are clear, they are graphic, very violent verses. kings being shattered, whole nations being judged, corpses, chiefs being shattered.

We see these verses, what is going on here? We are reminded that in verse 4, yes, Jesus is high priest, Jesus is close to all his people, but also Jesus is king.

Jesus will reign as king, one day over all the earth in a real physical present sense that he is going to return. On that day, the day that verse 3 looks forward to, on that day he will come back as conquering king.

To rescue his people of course, but also to destroy forever his enemies. Verses 5 to 7 speak of this returning king as he rides in, as he claims his prize, as he rules mightily, we are reminded of our savior.

Reminded of the words in revelation, the imagery in revelation, we see Jesus return, he will return in power, on that day he will be king, on that day he will find his people worshipping him, or he will find people cowering in fear of him.

[ 35 : 09 ] verses 5 to 7 remind us that there is no sitting on the fence. We either know Jesus and love him as our king, as our savior, as our elder brother, or we do not know him, we do not love him, and we are still his enemies.

We either know him in verses 1 down to verse 4, or we still know him as those who he faces off against in verses 5 down to verse 7. What a wonderful reality is, as we said already, this psalm is looking to a future date, a future time.

At verses 5 to verse 7, these days are still to come, until these days arrive, verses 1 to 4 are where we still are. We can know Jesus as king, and know him as our friend, and know him as our high priest, and know him as our savior.

That is the time we find ourselves in this very night, this very day. As we leave this psalm behind, a psalm which talks about Jesus in so many different ways, we pick up these four points, but really these points can be divided and divided and divided.

We can spend, again, weeks, if not months, studying this psalm, delving into it, seeing the wonder of Jesus from it. The reality is, we worship this evening, a Jesus who is king, a Jesus who is a right hand of the father, a Jesus who knows and who loves, who protects, who cares for, who carries through his people, a Jesus who is the high priest to his people, a Jesus who is close to all who cry out to him, and a Jesus who is reigning in power, who right now is all-glorious, all-powerful, and who will one day return in visible power to destroy his enemies, but also to take his people home to himself.

[ 37 : 18 ] Let's bow our heads in a word of prayer. Lord God, we again thank you and give you all the praise for your word, Lord, as we spend a short time together this evening, studying from it and reading from it and hearing from it.

Lord, again, you would forgive me for anything I said that was not according to your word. We give you praise that the power is never in the jars of clay stand here, Lord. The power is in you and in your living word alone.

Humble us this evening as we remember and think about these things. Give us time this evening, give us time this night, Lord, to think again through these things, to read again these wonderful verses, to ponder what it is to know you as king and to know Jesus as our high priest, to know that he reigns and to know that he rules and to know that his salvation is open to all who would receive him.

Lord, help us to confess that and to believe that and help us to live that in our day-to-day lives. I pray again for this congregation, Lord, bless them, bless them in all they do, bless them in all they seek to do, encourage them, Lord, in all they do for your name's sake.

Lord, unite them together in love and in fellowship, unite them together as they seek to grow in their love and knowledge of you. And doing so, Lord, help them to grow in their love for each other. Help us to go away this evening and to begin this new week, humbly relying on you, understanding that without your power in our lives, we can do nothing.

[ 38 : 45 ] Lord, encourage us in all these things. We ask him in and through and for Christ's treasure name and for his sake. Amen. Amen. Well, let's go through Morgue lifting to us.