

The King-Priest, Jesus Christ

Psalm 110:1-7

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Introduction: Psalm 110 is the Psalm most quoted or alluded to in the N.T. Verse 1 is quoted some 25 times & verse 4 five times. There are 10 quotations or allusions from this Psalm in the Book of Hebrews. Christ quoted verse one to prove His deity & silence the Pharisees in Matthew 22:41-46. Later, He again refers to this Psalm in answer to the high priest during His trial (Matthew 26:64). Peter quotes from this Psalm in his sermon on the day of Pentecost (Acts 2:34-35). The writer to the Hebrews uses this Psalm to support the superior priesthood of Christ by referencing the priesthood of Melchizedek (5:5; 6:20; & 7:1ff). Augustine spoke of Psalm 110 as “brief in the number of words, but great in the weight of its thought.” Luther described it as the crown & chief of the Psalms, worthy to be set in a frame of gold & diamonds. Prior to the first coming of Christ, Jewish scholars readily admitted that this Psalm spoke of a coming Messiah. However, upon the rejection of Christ, the Psalm is now denied to have Messianic character & does not refer to Jesus Christ. Some suggest 2 parts to the Psalm: Christ the King (:1-3) & Christ the High Priest (:4-7). I see 3 parts here: the revelation of the King & His army (:1-3); the revelation that the King is also the Priest (:4); & the revelation that the King-Priest is ultimately victorious (:5-7).

I. The revelation of the King & His army (:1-3)

A. The **conversation** (:1) > “Jehovah (Yahweh) says to my Adonai”

1. The condescension of God to allow David to hear & record this communication.
2. The comprehension of David to distinguish between the Persons of the Godhead? (see Psalm 17:15 & cf. John 20:28).
3. The confirmation of God the Father to God the Son:
 - a. The exaltation of Christ – “...*sit Thou at My right hand*” [sitting only after the work has been accomplished? “*It is finished.*” See Philippians 2:5-11.]
 - b. The elevation of Christ – “...*make Thine enemies Thy footstool.*” Complete subjugation of one’s enemies – see Joshua 10:24; I Kings 5:3; I Corinthians 15:24-25; & Ephesians 1:22.

B. The **confrontation** (:2)

1. The extension of His borders through strength.
2. The execution of His rule through strength.

Summary: “The *rod* or *scepter* is the symbol of authority & power, the instrument of chastisement” (Kirkpatrick).

C. The **confederation** (:3)

1. A voluntary army; they offer themselves willingly (loyal self-devotion).
2. A “vested” army (“*beauty of holiness*”); holy garments of priests (cf. Ex. 28:2; Psalm 29:2; 96:9; & Rev. 19:4) & see “*royal priesthood*” (I Pet. 2:9); “*kings & priests*” (Rev. 1:6; 5:10).
3. A vast army, as plentiful as the morning dew drops. “The soldiers are priests, the consecrated are warriors” (Scroggie).

II. The revelation that the King is also the Priest (:4)

A. The **authority** of the “*LORD*” (God the Father)

1. “*Hath sworn*” – an immutable Divine decree.
2. “*Will not repent*” – He will not change His mind.

Summary: “It is the Lord who has constituted Him a priest for ever, He has done it by oath, that oath is without repentance, is taking effect now, & will stand throughout all ages: hence our security in Him is placed beyond all question” (Spurgeon).

B. The **address** to the Lord (God the Son)

1. Like Melchizedek, Christ is a Priest.
2. Like Melchizedek, Christ is King.

Summary: Melchizedek is first referenced in Genesis 14, then here in Psalm 110, & again in Hebrews 5:10, 6:20; & 7:1ff. We will do a study next Wednesday on Melchizedek.

III. The revelation that the King-Priest is ultimately victorious (:5-7)

A. The reigning **King** (:5)

1. “*Strike through kings...*” – He subdues His enemies.
2. “*In the day of His wrath*” – the future victories of Christ (see Rev. 19 & cf. Ps. 2:8-9).

B. The righteous **Judge** (:6)

1. It is the right of the righteous Judge to execute judgment.
2. It references a battlefield filled with corpses.
3. It speaks of Christ’s deadly blows upon the “*heads over many countries.*”

C. The refreshed **Victor** (:7)

1. Illustration of battle – “*drink of the brook*” – “The true explanation is that as a conqueror in a great contest overcomes all opposition, & refreshes himself at the brook in his victorious march, & thus goes on conquering & to conquer, so shall it be with Messiah” (Plumer).
 2. Indication of victory – “*Therefore shall He lift up the head.*”
- Summary: “Christ draws from divine resources for His refreshment, & therefore He will not fail to fully accomplish His royal mission in the world (Isa. 42:1, 4)” (RSB).

Conclusion: What are we to learn from this Psalm? It is a Psalm rich in doctrine, so much so that Matthew Henry wrote, “Some have called this Psalm *David’s creed*, almost all the articles of the Christian faith being found in it.” We are reminded here that Christ is our King & we are therefore His **subjects**, His ambassadors. We have the privilege, proclamation, & position of great responsibility (see II Cor. 5:18-21). With Christ as our King, we are therefore His **soldiers**. We are in a spiritual warfare, described by Paul in Ephesians 6:10-18. And with Christ as our King, we are His **spiritual priests**, responsible to offer up spiritual “*sacrifices*” as recorded in Hebrews 13:15-16. Peter describes believers as “...*a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light*” (I Peter 2:9). Are you a committed subject, a courageous soldier, & a consecrated spiritual priest to our King-Priest, Jesus Christ?

Wiersbe concludes his look at this Psalm: “Jesus Christ is exalted & enthroned in heaven! One day He will come & conquer the devil & his armies & establish His kingdom on earth! Hallelujah, what a Savior!”