

Selections from the Psalms | Joy • Lament • Jesus

09 The LORD says to my Lord

August 6, 2017

I. INTRODUCTION¹

This morning we will wrap up our series in Psalms. I do hope you have found this summer refreshing and encouraging. I also hope that you have developed a new found love for the Psalms, as they are essential to our understanding of God and provide us with examples of how to express our love and also our hurts to God.

They are essential for the people of God, for the Christian. Become familiar with them, and you will become familiar with God. Especially Psalms 110, “Some have called this Psalms *David’s Creed*, almost all the articles of the Christian faith being found in it.”² A rich Psalms indeed that contains lots of Christology, our understanding of God the Son.

II. YHWH says to my Lord...1-3

- A. David is indeed the author but lets be clear this Psalm is not about him, but his Lord. Notice the construction of the first line, “The LORD says to my Lord.”

Now we mentioned many Sundays ago that when you see Lord in all caps this is indicating when the author is referencing the personal name of God, YHWH. This term was used to designate the one true God, his name is YHWH, the covenantal God.

He is not a god amongst many gods, but YHWH, who stands above and alone as the one true God. So David

¹ See last page for great resources on Psalms 110 used during sermon prep.

² William Plummer, *Psalms*, p 976.

carried along by God the Spirit pens this interesting phrase...YHWH says to my Lord. The second word “my Lord” is *adoni*. *Adoni* simple means Lord, master. So YHWH is talking to David’s Lord. Now the next logical question we have to ask who is David’s Lord...who would King David dare call his Lord.

- B. Well it does not take much leg work to discover who David is talking about. Psalms 110 is the most quoted Psalms in the new testament, with all quotations firmly establishing two things, 1) that David penned this Psalms and 2) Jesus Christ is David’s Lord.

The first verse is quoted or reference 19 times. Some of them quote the entire verse and others quote or reference part of the verse. That is just verse 1, apparently the NT writers thought that this Psalm says something extremely important about The Messiah, the anointed one, David’s Lord. Lets look at a couple of those references...

1. Jesus himself uses Psalms 110 to defend and establish that he is greater than David. Matt 22:44 / Mark 12:36 / Luke 20:42 all reference the account. He confronts the Pharisees by saying that he is not just merely David’s son. Here is how Matthew recounts the story

Now while the Pharisees were gathered together, Jesus asked them a question, saying, “What do you think about the Christ? Whose son is he?” They said to him, “The son of David.” He said to them, “How is it then that David, in the Spirit, calls him Lord, saying, ‘The Lord said to my Lord, “Sit at my right hand, until I put your enemies under your feet” ’? If then David calls him Lord, how is he his son?” And no one was able to

answer him a word, nor from that day did anyone dare to ask him any more questions.

Jesus affirms that David is indeed the one who penned these words and he did this carried along by the Spirit, it was prophetic about the relationship of Jesus to David. Jesus is not just in the lineage of David but is set above the King as the ultimate King, David's Lord!

This is important because if Jesus is just merely a part of the line of David then David would be greater simply because he came before. In this culture age begot importance, so it is of no small significance that David, carried along by the spirit, calls Jesus his Lord!

2. Peter while he is preaching his heart out at the day of pentecost says that David was prophetic about Jesus and he bases this upon Psalms 110. He says

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.'

Peter also affirms David as the author, and along with what the quote we just read from Jesus, did not want anyone to make a mistake and think that Jesus was just merely in the lineage of David, oh no, he is Lord and Messiah! He is the ultimate King!

The NT references Ps 110 over and over again because it looked to it to understand who Jesus was and what he

ultimately would do. Just in verse 1 we Jesus is above human kings, and we see that he sits at YHWH's right hand.

If we look at all the references of this within the NT...that he sits at the right hand of God...the implications are that

- he is above other spiritual beings (Heb 1:13)
- he has power (Matt 26:64)
- he is exalted upon all powers on earth (Eph 1:20)
- his sacrifice is once and for all and now he sits not needing to make another sacrifice, the work is finished (Heb 1:3, 10:12, 12:2)
- since he is at the right hand of God we have a sure and perfect advocate with the Father (Heb 8:1)

But yet there is so much more that David, lead by the Spirit tells us about his Lord Jesus...

- C. Verse two YHWH sends forth/establishes the authority and rule of this *adoni*—of David's Lord, Jesus. YHWH himself will place authority on Jesus. Scepter has with it Kingly rule, he who carries the scepter/staff has authority, his rule should stand.

So here King David is saying his Lord—Jesus, that YHWH sends—has ultimate authority. His rule and reign exceeds any kingdom on earth, not through land acquisition, but hearts turned towards the kingdom of God through Jesus act on the cross, how can I make that claim, well because ultimately his act as a priest is what saves us, which leads us to the next point...

III. YHWH has sworn...4-7

A. YHWH now makes another declaration about Jesus, he makes an oath to this Lord, to *adoni*/David's Lord who is Jesus...and the oath is that Jesus is a priest forever after the order of Melchizedek. So this king who has authority is now also a priest. A Kingly Priest is who David's Lord is and because of this He is like no other, except Melchizedek.

1. Who is Melchizedek? Well we meet him for the first time in Gen 14:18. Let me recount the story for a moment so you can have some context.

Abraham and Lot had traveled out of Egypt and settled in Bethel, but they both had too much livestock and a massive entourage so the land could not support them both.

So they decided to separate; Lot settled in Sodom and Abraham settled in the land of Canaan. Then some time later Lot is captured by some evil Kings then Abraham goes after him and defeats the army and rescues Lot. Now lets pick up the story in Gen. 14,

After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley). And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) And he blessed him 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!" And Abram gave him a tenth of everything.

Apparently Melchizedek was well respected and known as a representative of God, as Priest and King. His name means king of righteousness (מֶלְכִי־צְדָק) and he is King of peace (שָׁלֹם), this is perhaps an early name for Jerusalem (Heb 7:1-2).

What is of major interest is that there is no other mention of anyone within the scriptures who fulfills these two roles; Priest and King. He is unique and David's Lord—Jesus—will as well be a Kingly Priest forever!

This is interesting in that no King dare take on priestly roles and when they did it turned bad, but here Jesus is also a priest. Why is this important and why Melchizedek? Well, as stated last week the greatest commentary on the OT is the NT. The only other mention of Melchizedek in the entire bible is Hebrews.

2. Hebrews 5:1-10 gives us plenty to chew on in regards to the significance of Jesus also being a priest. Listen to what it says,

For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins...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 writer of Hebrews is stating here that Christ is indeed a priest by first establishing the universal understanding of the priesthood and then applying that to Jesus.

He, Jesus, was

- 1) appointed by God,
- 2) he represents the people before God through offering and sacrifice,
- 3) he can relate through becoming man.

All this has to be true in order to offer himself as a sacrifice for our sins. His priestly duty was to lay himself down before God as our perfect sacrifice so that sin could and is paid in full!

So David in Psalms 110 was prophetically telling us that our Savior must not only be a king who we surrender to his rule and reign but a priest who offers himself for our sins. The only way YHWH was going to save his people is through a Kingly Priest!!

But why Melchizedek? Why this small reference in Ps 110 to Christ being a Melchizedekan priest? Well, Hebrews yet again offers us the reason...

3. The preacher of Hebrews furthers his argument just a few chapters later in Hebrews 7 about the superiority of Christ's Priesthood. It is based upon what we read in Ps 110; that Jesus is in the order of Melchizedek. Though this detail is small and only find in a few places, it is massive in our understanding of the sufficiency of Christ's sacrifice.

Verse 11 of Hebrews 7 states the question we are asking, *"Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron?"* Well the answer has several points:

- a) Melchizedek represents the joining of King and Priest when no other king could serve in that capacity, so therefore Jesus is King and Priest (1)
- b) Since Abraham paid a tenth of everything to Melchizedek he is superior than even the great patriarch Abraham, and so is Jesus (2-9)
- c) Jesus was physically by birth in the line of Judah, which were not given priestly duties, but this does not matter because by oath God made him of a better priesthood, Melchizedek (13).
- d) the levitical priesthood was insufficient to permanently deal with sin, which is evident by the many succession of priest because one could not

continue forever in that office, Melchizedek has no end (18).

4. Melchizedek represents a type of Jesus like no other person. He answers all the objections to the sufficiency of Christ sacrifice. God from the beginning with Abraham was preparing a better sacrifice, a better covenant that he would bring about in his Son, a Kingly Priest.

Christ is a Kingly Priest whom we must surrender to as King and trust His sacrifice as Priest.

IV. Therefore...

Really the question I am asking each week with this is, “Why is this important?”

- A. Surrender to Christ rule as King, come underneath his reign and rule in your life
- B. Trust Christ sacrifice as Priest, it is sufficient...Heb 7:26-27

For 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.

- C. Rejoice at the tremendous amount of love displayed in God orchestrating our salvation and now Jesus sits at his right hand! This is exactly where Ps 110 ends, with Jesus sitting at God’s right hand executing his judgment among the nations.

Resources

Guthrie, George H. *Hebrews*. The NIV Application Commentary. Grand Rapids: Zondervan, 1998.

Plummer, William. *Psalms*. Geneva Series of Commentaries. Carlisle, PA: Banner of Trust, First Print 1867, Reprint 2016.

<http://resources.thegospelcoalition.org/library/getting-excited-about-melchizedek-don-carson-tgc-2011>