

Behold Our God  
Psalm 110

Take your Bibles and turn to Psalm 110. You are turning to a passage that Spurgeon called the crown of the Psalms, which Luther said was worthy to be overlaid with precious jewels. This Psalm is the quoted or referenced in the New Testament more than any other Old Testament passage. Considering the significance of this Psalm to the Apostles and to Jesus Himself, it is a little bit odd that Christians are not more well-acquainted with it today. It contains the glory and the heart of the Christian message. Tonight, I hope to show you how Jesus Christ is revealed in a powerful, tangible way in this passage that was written 1000 years before His incarnation. There is power in these words to transform us.

Turn with me to Psalm 110 and let's mine together for the riches of the wisdom and the knowledge of God.

<sup>1</sup>The Lord says to my Lord:

    "Sit at my right hand,  
until I make your enemies your footstool."

<sup>2</sup>The Lord sends forth from Zion

    your mighty scepter.

    Rule in the midst of your enemies!

<sup>3</sup>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.

<sup>4</sup>The Lord has sworn

    and will not change his mind,

"You are a priest forever

    after the order of Melchizedek."

<sup>5</sup>The Lord is at your right hand;

    he will shatter kings on the day of his wrath.

<sup>6</sup>He will execute judgment among the nations,

    filling them with corpses;

he will shatter chiefs

    over the wide earth.

<sup>7</sup>He will drink from the brook by the way;

    therefore he will lift up his head.

(Psalm 110:1-7)

The opening words of this Psalm contain a divine mystery, revealed to David through the inspiration of the Holy Spirit. David is given insight into a conversation between two persons. Who are these persons? The first is none other than The Lord, Jehovah, the Great I AM. This is the one who spoke to Moses in the burning bush, the God of Abraham, Isaac, and Jacob. Who is

the second person? It is here that we are confronted with perhaps the loftiest, most glorious truth revealed in the Scriptures: The Trinity. Here we are standing on holy ground. This is the truth before which we ought to cover our eyes, remove our shoes from our feet, and fall face first to the dust. We are face-to-face with the God of the Bible, who has clearly revealed Himself as one God in three persons. We can't fathom the depths of this great mystery. We only behold it and marvel, standing in awe of the thrice-holy God.

The second person is none other than the Lord Jesus Christ, the Son of God. I do not say this on my own authority. The Scriptures themselves bear witness to this fact. Jesus bears witness to this fact. Turn to Matthew 22. In this passage, Jesus had been dealing with the trap questions of the Pharisees and Sadducees. They were seeking a way to kill him, so they thought they might trap Him in His words. With each and every question, He had left them dumbfounded, speechless. After they were done questioning them, He had a question for them.

<sup>41</sup> Now while the Pharisees were gathered together, Jesus asked them a question, <sup>42</sup> saying, "What do you think about the Christ? Whose son is he?" They said to him, "The son of David."

This was like a layup for the Pharisees. He was playing into their pride. They knew the Scriptures inside and out. They knew 2 Samuel 7, where God promised David a son to sit on his throne forever. They were likely thinking, "What kind of a question is that for us? Obviously, the Christ is the son of David. Who does this carpenter's son from Nazareth think He is, questioning us, the teachers of Israel? What a silly question!" But it wasn't a silly question. Jesus was really laying the trap for them. Now, watch as He uses Psalm 110:1 to put the Pharisees in their place.

<sup>43</sup> He said to them, "How is it then that David, in the Spirit, calls him Lord, saying, <sup>44</sup> "The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet"?"

<sup>45</sup> If then David calls him Lord, how is he his son?" <sup>46</sup> And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.

You see, the Pharisees had been seeking a way to put Jesus to death because they refused to believe that He was who He said He was. He had made Himself equal with God. Thus, they considered Him a blasphemer. The problem for the Pharisees was that Jesus actually *is* equal with God. He was showing them here that the Scriptures, from the pen of David himself, actually declared that his own son would be his Lord, and thus, equal with God. The teachers of Israel who claimed to have all the authority of God himself and to have a full and perfect understanding of the Scriptures, didn't even understand the most basic, foundational truth of the Old Testament—that the Christ, David's son, would be Lord. That's how Jesus interpreted this verse. He used it to prove His own divinity.

Now, turn to Hebrews 1. The book of Hebrews is intended to teach Jews about the glory of Jesus Christ. It's message to the Israelites can be summed up as "Jesus Christ is better!" Let's

look at how the author sets out to prove the deity of Jesus Christ right at the very start, using Old Testament passages.

Long ago, at many times and in many ways, God spoke to our fathers by the prophets, (That is the Old Testament. God spoke in the Old Testament at many times, over the course of 1000 years from Moses to Malachi, and in many ways, through historical narratives, through the law, through Psalms, wisdom literature, and prophecies.) <sup>2</sup> but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. <sup>3</sup> He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, (Notice the reference to Psalm 110 there.) <sup>4</sup> having become as much superior to angels as the name he has inherited is more excellent than theirs. (Now, he is refuting a heretical idea that was creeping into the church: that Jesus was a created being, an angel who took on flesh, who is not equal with God. To prove that this idea is blasphemous heresy, he opens the Old Testament.)

<sup>5</sup> For to which of the angels did God ever say,

“You are my Son,

today I have begotten you”? (That’s Psalm 2:7, another important Psalm about the Lordship of the Messiah.)

Or again,

“I will be to him a father,

and he shall be to me a son”? (That should be familiar to us because that is 2 Samuel 7:14, straight out of the Davidic covenant. The point of both those passages is that the Messiah is God’s own Son. He is divine!)

(Hebrews 1:1-5)

Then, in verses 6-12 he quotes four more passages, Deuteronomy 32:43, Psalm 104:4, Psalm 45:6-7, and Psalm 102:25-27. Jump down to verse 13, and we see the last of his quotations, the capstone of his defense of the deity of the Son of God is Psalm 110:1.

<sup>13</sup> And to which of the angels has he ever said,

“Sit at my right hand

until I make your enemies a footstool for your feet”?

(Hebrews 1:13)

He began the chapter referencing this verse, and he closes it with a direct quotation of it. Clearly, in the author’s mind, Psalm 110 was the strongest statement of the divinity of Jesus Christ in the entire Old Testament. It is passage he chose as the foundation and the capstone of his argument. God the Father said to His Son, “Sit at my right hand.” The right hand of the Father is the place of ultimate authority. It is a place of *equality* with the Father. The Son shares in the Father’s glory. They are co-equal and co-eternal.

So, Psalm 110 is the key passage in the book of Hebrews. Further, it was also the key passage on the day of Pentecost. Peter concluded his sermon by quoting Psalm 110. He declared that

Jesus, who had just been crucified, was now risen and ascended to His rightful place, the right hand of the Father. At which point, many of those listening were cut to the heart and cried out, “Brothers, what shall we do?”

You may be saying, “Okay, so what? Jesus and the Apostles quoted Psalm 110:1. What does that have to do with me?” Everything! It is perhaps the most important fact you can ever realize.

This means Jesus truly is King of kings and Lord of lords. He is *the* King. Not just a king, not just one among many—the only King! That has far-reaching implications for our lives. To quote Abraham Kuyper,



“There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry, Mine!”

This means that everything belongs to Christ. Psalm 110:1 means that you are under the authority of Christ. Your eternal destiny depends on whether or not you will willingly submit to His authority. That’s what we see in verses 2-3.

<sup>2</sup>The Lord sends forth from Zion  
your mighty scepter.

Rule in the midst of your enemies!  
<sup>3</sup>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.  
(Psalm 110:2-3)

In light of Christ's reign, all of humanity is divided into two groups. First, Christ's enemies (verse 2), and second, Christ's people (verse 3). There are no other true divisions. That is the only true division. Either you are one of Christ's enemies or you are one of His people. At this very moment, He is ruling in the midst of His enemies. That is abundantly clear. He has many enemies in the world today. Yet, He is ruling in their midst. Most of them are completely oblivious to His reign because His Kingdom is not of this world. They don't even realize that right now the King is seated at the right hand of the throne of the Father. They don't know that they are ultimately under His authority.

But notice what sets His people apart. They will *offer themselves freely*. It is our willingness, our joyful response to the authority of the Lord Christ that sets us apart, Christians! We say, "Yes, Lord!" We freely offer ourselves to walk as He walked. We freely offer ourselves to go where He tells us to go. We freely offer ourselves to do what He tells us to do. We freely offer ourselves to abstain from doing all that He has forbidden us to do. Jesus put this same principle this way, "If you love me, you will keep my commandments." (John 14:15) Which group are you in? Everything hinges on this!

Paul tells us that every tongue will confess that Jesus Christ is Lord to the glory of God the Father (Philippians 2:10-11). But again, there are two groups who will confess that Jesus Christ is Lord. There are those who offer themselves freely on the day of His power, and those who reluctantly are forced to confess it and will go on confessing it in agony and shame and the deepest sorrow imaginable for all eternity. You will confess it, but Jesus is pleading with you today to confess it willingly. He is drawing you with His cords of love to come to Him and confess that He is Lord of all. All includes you! Offer yourself freely and you will be clothed in holy garments. He will clothe you.

That raises a question. How will sinners be clothed in holy garments? That brings us to what may be one of the most astounding verses in all the Scriptures. Look at verse 4. This is the answer to the problem of sin. Here, we behold our Priest!

<sup>4</sup>The Lord has sworn  
and will not change his mind,  
"You are a priest forever  
after the order of Melchizedek."  
(Psalm 110:4)

Whoa! That's profound! I wish I had more time because there is sooooo much to unpack in this verse. The simple statement of this verse is that Jesus Christ is a priest forever. So what? On the face of it, the statement may not seem to us to be all that amazing. But if we understand the Scriptures, words fall short of expressing the sublimities, the treasures and riches of God, held out to us in this simple statement. The King of kings is also our great High Priest.

First of all, we must understand that the kingly office and the priestly office were always kept separate in Israel. This was intentional on God's part. No priest could be a king, and no king could be a priest. The king acted as a representative of God to the people. He was the man in whom the authority of God was vested. He acted judiciously to declare and enact the righteousness of God's law for the people. He held the sword of God's justice, and brought God's retribution upon the evil-doer.

The priest had the opposite role. He represented the people to God. He offered sacrifices for the sins of the people. He interceded on behalf of the people. Again, these were always two separate offices in the nation of Israel. David was a king, but he was not a priest. The priests were the descendants of Aaron, from the tribe of Levi, and they were not kings.

But David speaks of someone in whom these two distinct and separate offices are brought together in one person. This one whom David calls Lord, who is seated at the right hand of the Father, is both King and Priest of His people. Jonathan Edwards once preached a sermon titled, "The Admirable Conjunction of Diverse Excellencies in Christ Jesus." (Sermon titles were a lot longer back then.) In the sermon, he displayed how attributes that seem to be at odds with one another are brought together perfectly and beautifully in Jesus. Jesus combines infinite majesty and glory, and yet, the lowest humility and meekness. He combines infinite justice yet boundless grace. He combines absolute sovereign dominion yet perfect submission and obedience. He combines transcendent self-sufficiency yet entire trust and reliance upon His Father. He is a lamb, and He is a lion. He is a priest, and He is a king. He is a judge and He is the one who offers sacrifice for the forgiveness of sin all at once."

There is an apparent problem, though. How could the king, who is a son of David, from the tribe of Judah, be a priest? The priests had to come from the tribe of Levi and be direct descendants of Aaron. God, in His wisdom, had already dealt with this difficulty. His plans are always perfect. You see, there was another priesthood ordained by God that preceded the Aaronic priesthood. It was revealed to David that the Messiah would be a priest of a different order, a better order, the order of Melchizedek. Who is this? We find him in Genesis 14.

Abram had just finished defeating Chedorlaomer, king of Elam, and three other kings with him. These kings had taken Abram's nephew, Lot, captive when they defeated Sodom. As Abram was returning from this victory, he was met by this somewhat mysterious person.

**<sup>18</sup> And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) <sup>19</sup> And he blessed him and said,**

“Blessed be Abram by God Most High,  
Possessor of heaven and earth;  
<sup>20</sup> and blessed be God Most High,  
who has delivered your enemies into your hand!”  
And Abram gave him a tenth of everything.  
(Genesis 14:18-20)

That is the only information provided about Melchizedek. He appears almost out of nowhere, and then he never shows up again until God reveals to David that the Messiah will be a priest after the order of Melchizedek. What do we know? First, we know his name, Melchizedek, which translates, “King of righteousness.” Second, we know he was the king of Salem, which most scholars agree was the geographical location of what would eventually become Jerusalem under David’s reign. Salem translates as “peace,” so the man named “King of Righteousness” was the King of a place called peace. King of righteousness; king of peace. Hmm. To whom else might those titles be ascribed? Third, we know that he was the priest of God Most High, meaning God had ordained his priesthood. Fourth, we know that He blessed Abram. Fifth, we know that Abram gave him a tithe. That’s it. That’s all we know.

The author of Hebrews gives us a clear exposition of the significance of these historical facts concerning Melchizedek. He points out that the lack of information about Melchizedek was actually intentional on God’s part. What we don’t know about Melchizedek is almost as important as what we do know. We don’t know who his parents were. We don’t know when or how he died. It’s not recorded. The author of Hebrews states authoritatively, under the inspiration of the Holy Spirit, that God left those details out on purpose. God did not have Moses record that information so that Melchizedek could accurately reflect what is true of the one who would come after him, who would be a priest after his order. What is true *literarily* about Melchizedek—that he had neither beginning of days nor end of life—is true *literally* about Jesus Christ, who continues a priest forever.

To me, this is one of the greatest proofs of the inspiration of the Holy Scriptures. The Holy Spirit chose every word with meticulous precision. He carried along the authors to write exactly what was meant to be written. There is nothing there that should not be there, and there is nothing not there that should be there. Every Word of God matters because it is divinely inspired, God-breathed. It is useful for us and able to make us wise for salvation. It is trustworthy and reliable.

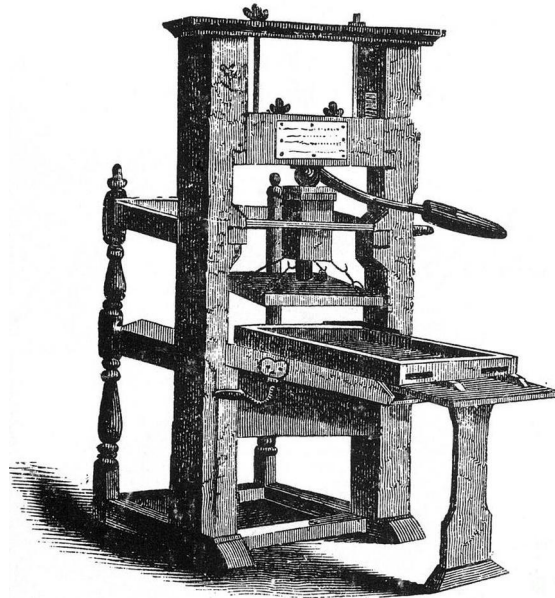
So, that’s who Melchizedek was. What does this tell us about the priesthood of Christ? The author of Hebrews goes on to declare that Jesus’ priesthood is infinitely superior to the priesthood of Aaron and his sons. Look at this glorious passage in Hebrews 8.

Now the point in what we are saying is this: (Here is the main point the author of Hebrews was concerned to make in connection with the order of Melchizedek) **we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, (Do you see the reference to Psalm 110 there?) <sup>2</sup> a minister in the holy places, in the true tent that the Lord set up, not man. <sup>3</sup> For every high priest is appointed to offer gifts and sacrifices; thus it is**



necessary for this priest also to have something to offer. <sup>4</sup> Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. <sup>5</sup> They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern that was shown you on the mountain."<sup>6</sup> But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. (Hebrews 8:1-6)

The point is this: the Levitical priesthood was earthly; Christ's priesthood is heavenly. The Levitical priesthood was a copy and shadow, made according to the pattern God showed Moses on Mount Sinai. That word pattern in verse 5 is *typos* in Greek, which means a figure formed by a blow or impression. Think of the printing press.



That is an illustration of Johannes Gutenberg's famous printing press, which he used to produce about 135 copies of the Bible. How did this groundbreaking invention work? The letters were placed on a plate called the lower platen, and were carefully covered with ink. Then the paper was placed on an upper platen and lowered down on top of the lower platen. Then, the magic happened. The two platens were placed under a press, and a puller used a lever to apply a great deal of pressure to squeeze those two platens together, leaving a perfect impression of the letters on the paper. The impression was known as type. The type is an impression of the actual letters.

The same principle applies to the earthly Tabernacle, only reversed. It was like heaven was coming down and leaving its impression on earth. The Tabernacle was a perfect impression of the heavenly realities, but it was only an impression. It was not the heavenly realities themselves. Every detail of the pattern God gave to Moses on the mountain was a reflection of the glory of the ministry of our High Priest, Jesus Christ. They were only shadows of the



substance that was to come in the fulness of times. Now, the shadows have been done away with, not because they were not good and true in themselves, but because the actual substance of which they were only a type has come. He is the sacrifice to which all the sacrifices pointed. He is the priest to whom all the priests pointed. He is the true Tent to which the earthly Tent pointed. He came and tabernacled among us. He is the heavenly things! It is all in Him!

He has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. The heavenly realities have been manifested in Christ. Manifested is not even the right word. They've been enacted, which in Greek is a legislative word. It's a form of the word *nomos*, or law. Christ has sanctioned, legislated, laid down as law a new covenant with better promises. It has the authority of a divine law, which is unalterable and irrevocable. The Lord swore with an oath that this would be done, and now in Christ it has been done. Covenants are enacted, or sanctioned, by blood. Christ's blood shed on the cross was the sanctioning of this new, better, and living way. What are the better promises? That God will remember our sins no more, that He will write His law on our hearts, that He will be our God and that we will be His people, and that we will all know Him, from the least to the greatest. Now, God is literally just to remember our sins no more because the price has been paid. He is just to justify us. He is just and the justifier of them that believe in Christ Jesus.

Again, you might say, "Okay, so what? Can't you see we have real-world problems here? We've got inflation. We've got wars and rumors of wars. Even closer to home, we've got family issues. We've got broken relationships. I've got personal struggles that I just can't seem to overcome. I've got stress and anxiety that I can't shake. All this talk of heavenly things sounds nice, but what does any of it have to do with me and my problems?" To close, let me just try to demonstrate to you that this is the answer to every real-world problem!

If you know that you have a King in heaven who is also your great High Priest, you can face anything on earth. Here's how this works. This truth, once known in your heart, changes you by making you truly humble. It frees you from the worldly way of having to make a name for yourself. It frees you from the worldly way of earning your reputation, your wealth, your honor. You don't have to strive for any of that anymore because Christ is now all in all. He does away with all of that. His death is the death of all that is worldly and passing away. You are crucified with Christ. You do not live to this world or die to this world. You do not even live to yourself or die to yourself. Everything in this world becomes about Him. Once you have beheld this King and Priest, the compass of your life is altered. He is now true north.

Isn't that what happened to the Apostle Paul? He was living for the world. He was living for the prestige offered to him by Judaism. He was doing it all. He was earning it. He was building up his own righteousness. Then, God revealed Jesus to Him, and his course was redirected. God turned him around and set him on a course toward Jesus Christ and His glory. From that point on, everything was about Jesus. It wasn't about Saul anymore. It was about Him. He prayed fervently that others would have the same experience.

<sup>17</sup> that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge of him,<sup>18</sup> having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints,<sup>19</sup> and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might <sup>20</sup> that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, <sup>21</sup> 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. <sup>22</sup> And he put all things under his feet and gave him as head over all things to the church, <sup>23</sup> which is his body, the fullness of him who fills all in all. (Ephesians 1:17-23)

We're going to close by singing Open the Eyes of My Heart. Have you beheld our God? Have you beheld the King and Priest? Have the eyes of your heart been enlightened. Ask the Lord to reveal your Lord to you.