

The Future is with Jesus

Psalm 110:1-7

Halifax: 15 January 2023

Introduction:

Today, in our sermon series through the book of Hebrews, we will be taking up a new Psalm of Focus. Psalm 110.

- Most of you know our practice with these “Psalms of Focus.”
- They are Psalms that we sing every week for a while to help us become quite familiar with them.
 - The Psalm I select is one that is associated with whatever we are doing in our regular sermon series.
 - Presently, we are getting into the part of the epistle to the Hebrews where we are told that Christ is “a priest forever after the order of Melchizedek.”
 - It is essentially an exposition of Psalm 110, verse 4.
- But this morning, it is my intent to give you an overview of the entire Psalm.
 - So I will not be focusing in on verse 4 so much.
 - We will do that in future weeks as I preach through this part of Hebrews.
- Today, I want to help you see what the whole Psalm is about.
 - You might be interested to know that Psalm 110 is quoted more in the New Testament than any other Psalm.
 - That makes it an important Psalm for us to know.
- Please give careful attention because this is the word of God. May the Lord bless you richly with His Word.

Psalm 110:1-7: «A Psalm of David.» The LORD said to my Lord, “Sit at My right hand, till I make Your enemies Your footstool.”² The LORD shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies!³ Your people *shall be* volunteers in the day of Your power; in the beauties of holiness, from the womb of the morning, You have the dew of Your youth.⁴ The LORD has sworn and will not relent,

“You *are* a priest forever according to the order of Melchizedek.”⁵ The Lord *is* at Your right hand; He shall execute kings in the day of His wrath.⁶ He shall judge among the nations, He shall fill *the places* with dead bodies, He shall execute the heads of many countries.⁷ He shall drink of the brook by the wayside; therefore He shall lift up the head.

Thanks be to God for His precious word.

I. The Psalm opens by telling us that God has given absolute authority to Jesus.

- Look at the first two verses again:
 - «A Psalm of David.» The LORD said to my Lord, “Sit at My right hand, till I make Your enemies Your footstool.”² The LORD shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies!
- A. You see that King David hears the LORD telling the one he calls “my Lord” to sit at His right hand.

1. It is important to note that it is David who is speaking here.
 - David is the one that God appointed to be His anointed king.
 - In the Bible, we are told how King David was raised up by God because he was a man after God's own heart.
 - In the books of Kings and Chronicles, David is held forth as an example to his sons who succeed him on the throne of what a king ought to be.
 - In 2 Samuel 7, we are told how God made a covenant with King David and promised that a Son would come from him who would establish his throne most gloriously forever.
 - David is delighted and amazed to hear of such a thing and says,
 - **2 Sam 7:18-19: Then King David went in and sat before the LORD; and he said: "Who am I, O Lord GOD? And what is my house, that You have brought me this far? ¹⁹ And yet this was a small thing in Your sight, O Lord GOD; and You have also spoken of Your servant's house for a great while to come. Is this the manner of man, O Lord GOD?"**
 - It is enough that God has made him king over his people in his generation, but this is small compared to the promise that his throne will be established in a glorious way forever!
 - David is appropriately struck by this!
2. And here in Psalm 110, we see that David has overheard what God has said to His Son.
 - There are two persons that David refers to here.
 - a. There is the one that David calls *the LORD*, where LORD is written with all upper-case letters, and there is the one that David calls "my Lord."
 - When the word LORD has all upper-case letters, it indicates to us as English readers that it is where God's divine name Yahweh was used.
 - Yahweh is His sacred name that refers to Him as the true eternal God who alone is uncreated. It is His divine name.
 - Only the Father, the Son, and the Holy Spirit are Yahweh.
 - It is a sacred name that we must use with careful reverence and love.
 - That is the first person that David refers to.
 - b. There is the other person that David calls "My Lord (Adonai, in Hebrew, which means, "my master" or "my ruler.>")."
 - This is an extraordinary way for a reigning king to refer to his son.
 - Jesus stumps the scribes and Pharisees by asking them how it is that in this Psalm (which they knew to be messianic), David refers to his son as his Lord? This was unheard of.
 - Clearly, David sees his Son as his superior!
 - And no wonder!
3. David hears the LORD Yahweh tell Him to sit on His right hand.
 - a. The right hand of Yahweh!

- That is the place of equality with Yahweh, the self-existing God who is the judge of all, the sovereign Lord who has all authority and power—
 - Power without any limitation whatsoever so that it is constantly exercised according to His own glorious, beautiful, and holy nature.
- b. How could the Son of David, a man, be given such a place?
- How could it be given to one born of a woman?
 - How could it be given to a son of man?
- c. We know that David’s Son is also God—He Himself is also Yahweh.
- but the astounding thing here is that even though He came in human flesh, He is, as man, now told to sit on the right hand of Yahweh!
- B. Look at how comprehensive this power is that Yahweh gives to David’s Lord.
1. He tells Him, again, as a man, to sit at His right hand “till I make your enemies your footstool.”
- Every enemy is going to be put under Him.
 - He is promised absolute undisputed dominion over every one of them so that nobody can say, “What are you doing?”
 - Not one can hinder Him or resist Him.
 - Absolutely nothing can stand in His way.
 - In 1 Corinthians 15:26, the apostle tells us under divine inspiration that even death will be brought under His dominion.
 - Death hinders every human king—both he and his subjects are subject to death and they cannot stop it.
 - It haunts them. It looms over the greatest tyrant and constantly threatens him. He constantly has to watch his back, he has to watch for invaders, deal with uprisings, threats, famines, and things like personal illness.
 - But here we have a son of man with so much authority that death can no longer threaten either Him or His subjects!
2. Verse 2 explains that the power He wields will be His own.
- Notice how Yahweh says, “**I will send out the rod of your strength.**”
 - The word translated *rod* here is never used of a sceptre, but always of a rod of correction or chastisement.
 - As a rod of strength, it indicates that He will exercise His own power.
 - It is one thing to have God deliver your enemies, it is another to be given such power that you are able to subdue them yourself.
 - To illustrate, suppose you are surrounded by hostile robbers on the street.
 - It would be one thing to have God send police just at the moment of need, or to have the ground open and swallow them up...
 - But quite another for Him to give you strength like Sampson so that you could defeat them all “by the rod of your strength.”

- What we have here is David’s Lord, our Lord Jesus, endued with such power as our mediator (understand—in human flesh),
 - that He Himself is able to rule in the midst of His enemies.
 - 3. The great blessing for us who belong to Christ is that we have a brother who possesses invincible power—such power, that His rule is absolute.
 - Like Yahweh, He can do whatsoever He pleases in heaven and earth.
 - As Yahweh, of course He can...
 - But now as Yahweh made flesh, He has been endowed with such power.
 - He is one of us, yet He has the strength of Yahweh so that He will entirely bring down all that opposes His kingdom and the kingdom of His Father.
 - He is blessed, as our Mediator, to rule forever.
 - Even as the Son of Man, everything will be brought under His feet.
- C. Understand that Jesus the Messiah has already been given this invincible power by which He will subdue all His enemies.
1. Peter made this clear in his sermon at Pentecost when he speaks of David and compares him with Christ:
 - Acts 2:34-35: **“For David did not ascend into the heavens, but he says himself: ‘The LORD said to my Lord, “Sit at My right hand, ³⁵ till I make Your enemies Your footstool.” ’ ”**
 - And then adds: (v. 36): **“Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”**
 2. Jesus, in other words, is now exercising that invincible authority that the Father gave Him and that will result in all His enemies being brought under His feet.
 - The rest of the Psalm (verses 3-7) tells us what the outcome will be when the Son of Man exercises this power.
 - There are two very opposite outcomes.
 - The first is that His people (the people that the Father has given Him) will be lovingly devoted and reconciled to Him.
 - This we find in verses 3 & 4.
 - The second outcome has to do with those who are not His people.
 - He will utterly destroy them and He will do it with ease.
 - This is described in verses 5-7.

TRANS> Let’s turn our attention now to the first of these consequences of His endowment with divine power.

II. His people will be lovingly devoted and eternally reconciled to Him and His heavenly Father.

A. Their loving devotion is beautifully described in verse 3.

1. Verse 3 begins, **“Your people shall be volunteers in the day of Your power.”**

- a. What a grand thing that He is given this power and that He uses it for such a glorious purpose, to transform the people that the Father has given Him!
 - Before He acts, we are all dead in our trespasses and sins.
 - After He acts upon us, we are *volunteers*.
 - The literal meaning of this word is a *freewill offering*.
 - We who once resisted our LORD, now freely offer ourselves to Him for service—we become loyal and devoted followers.
 - We, by His mercies, as Paul says in Rom 12:1, present our bodies as a living sacrifice, holy, acceptable God, which is our reasonable service.
 - b. By His divine power, we who were twisted and corrupted by sin are completely transformed from the inside out.
 - Think of the transformation of the Apostle Paul, breathing out threats and slaughter against Christians to pouring out his life as an offering that all might know Christ.
 - What a grand thing it is to brought to our senses—and then enabled to give ourselves to our God... the very thing we were created to do!
 - This is what Jesus does to us in the day of His power!
 - He does not force us into an unwilling service, but He makes us into devoted followers who are constrained by love.
 - Surely, the grand thing about heaven is that His transforming work of us will be complete!
 - Think of it!
 - We will serve Him with joyful zeal—not as those who ought to or who feel guilty not to—but as those who are thrilled to do so.
 - If you are born again, this powerful work has already begun.
 - You have come to Christ to be saved and you are growing in your loving devotion to God.
 - He who began a good work in you will complete it.
2. His beauty as the one who is united with His devoted people is wonderfully expressed in the remainder of v. 3. Let me read the whole verse:
- **“Your people shall be volunteers in the day of your power; in the beauties of holiness, from the womb of the morning, You have the dew of Your youth.”**
- a. It is called **the beauties of holiness**—the radiant glow of a bride who is devoted to her husband that makes him the envy of all men.
 - She is thrilled to be with him—and he is thrilled with her.
 - The beauty is that of Him and us going on together.
 - Holiness in us is love to our God and it is the most beautiful of all things—it is what is meant to be.
 - b. It is further described as fresh like dew in the morning.

- There is a freshness about it, and a vigour about Him and them together—
- **“from the womb of the morning, you have the dew of Your youth.”**
 - He brings forth this freshness by bringing us forth.
 - There is a vitality and an energy.
 - A freshness and delight that is constantly renewed.
 - Jesus with His devoted followers!

B. In verse 4, we are assured beyond all possible measure that His powerful saving work will continue forever.

- It says: **The LORD has sworn and will not relent, “You are a priest forever according to the order of Melchizedek.”**

1. This is expressive of the Father’s delight in the priestly ministry of His Son to His people.

- He loves His ministry that makes them beautifully devoted... who were once cut off by sin.
- That is what a priest does.
 - As we saw a few weeks ago in Hebrews 5:1, he “offers gifts and sacrifices for sins.”

2. Jesus has done this by offering Himself for our sins.

a. He is the Lamb of God who takes away the sin of the world.

- Nobody but Jesus can do this.
- Nobody else has an offering that is adequate to atone for our sins.
- Nobody but Jesus!

b. He, by His priestly ministry, also transforms us in the way that we have already spoken about—making us willing volunteers.

3. The Father swears that Jesus will never cease as our priest.

- The Father wants this work to go on forever—and He has sworn that it will.
- He had sworn to Jesus that He has made Him a priest forever.
 - He won’t minister for a while and then be replaced.
 - We won’t come to God for a while and then go back to our old ways.
 - No!
 - This ministry will go on forever and ever.
- Jesus is not a priest in a provisional way like the Levites were.
 - He is God’s forever priest and makes His people forever reconciled!
 - What a delight He is to Father!
 - How delighted He is!
 - And what a delight He is to us!

TRANS> This is what Jesus does for His people in the day of His power.

- A day that began when He ascended to sit forever at the Father’s right hand and a day that will never end.
 - But not all people are His people.
 - What will become of those who are not?

III. Those that oppose Him (the ones He does not transform) He will utterly vanquish. Their opposition to God will be nullified.

A. From His seat of power at God's right hand, He will utterly destroy them all.

- Verses 5-6 declare: **The Lord is at Your right hand; He shall execute kings in the day of His wrath. He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries.**

1. You see that He is said to act from the right hand of Yahweh where He has been set to reign.

- The same divine power that will be used to bless and transform His people will be used to abolish those that the Father has not given Him.
- Calvin well says: "As a shepherd is gentle toward his flock, so he is fierce and formidable towards wolves and thieves."

2. We have described in these verses a display of powerful violence.

a. He is said to execute them in the day of His wrath.

- This speaks of the day He has appointed to pour out His fury on those who have opposed Him, His Father, and His people.
 - These are the ones who, rather than looking to be reconciled to God, have been content to remain cut off from the one they ought to be devoted to.
 - Those who thought it was safe to ignore Him will learn otherwise. Those who actively oppose Him will melt in terror.

b. There is nothing gentle about what is described here.

- It speaks of wrath, executions, judgment of entire nations, of places filled with dead bodies, of literally *breaking in pieces* the heads of many nations.
 - Not one who never bothered to be reconciled to Him will stand—
 - All the boasts of proud opposers and detractors will be silenced.
 - Resistance will be unthinkable.
 - All the proud intellectual justifications the men use to justify their opposition to God will be exposed as utterly ridiculous.
- His anger, His invincible power, and His holy justice will all be fully displayed.
 - The great flood was violent, but this will be even more violent.
 - It was judgment by water, but this will be judgment by fire.

c. The glory of His holy vengeance will be revealed for all to see.

- Those who thought that God was like them—weak and limited...
- Those who thought that He was like them—easy and indifferent about sin...
 - will see that He is a holy judge who renders full justice and vengeance upon His adversaries.
 - They will see that being indifferent or neutral about the Lord of glory is no light matter—it is a grave offence that will not be left unpunished!

- B. He is so powerful that this massive work of universal judgment does not tire Him.
- Verse 7: **He shall drink of the brook by the wayside; therefore He shall lift up the head.**
1. He takes a drink, not as one craving water, but at the brook along the way.
 - He sees a nice brook along the way and stops to enjoy a refreshing drink—not because He needs it, but for pleasure and joy.
 - Keep in mind, this is David’s Son in our flesh.
 - He exercises the power of Yahweh in our human flesh to bring vengeance upon all His enemies.
 2. He does not droop with weariness.
 - He rather lifts His head as a triumphant conqueror.
 - His strength is not in the least diminished.
 - He is ready for joyful celebration with His people.
- C. How can all of this destruction be something to celebrate?
1. It is something to celebrate because it is the destruction of opposition to the LORD and His Christ.
 - For all of these centuries, Christ and His Father have allowed men to go on opposing Him and His glorious kingdom.
 - The offense is a very great one indeed, but it is not recognised as such.
 - When the destruction is revealed, justice will be seen and it will be right and beautiful and the saints will lift their hallelujahs.
 2. It is something to celebrate because as long as sin remains, the saints cannot fully enjoy the glory of God or the fullness of life.
 - Finally we can live in true happiness and delight in our God.
 - Finally we can love Him as we ought and worship Him with pure adoration.
 - Finally we can love one another and enjoy the blessing of each other’s gifts.
 3. The good news is that He is going to do it.
 - The only time in the New Testament that the word ‘hallelujah’ is used is in Revelation when Babylon is finally destroyed and vengeance is complete.
 - The Lord Jesus will see that justice is done, and that He and His Father are fully vindicated and that His people are finally brought to enjoy the fullness of His blessing and glory.

Conclusion: The future is with Christ.

- As we read in John, the Father loves the Son, and has given all things into His hands.
 - The Father is certain that though in our flesh, Jesus will use this power well.
 - What a disaster it would be if any other man was given this power.
 - We should be glad that the future is not in any hands but the hands of Jesus our Lord.
- Are you with Him, or against Him?
 - If you are with Him, the future is yours in Him.
 - Peace be upon you.