

Psalm 110

David's Lord, King, Priest, and Avenger

Tuesday, January 30, 2024 • Read Psalm 110

Questions from the Scripture text: Who wrote this Psalm (superscript)? Who did David say spoke (v1a)? To Whom? What did YHWH tell David's Lord to do? What will YHWH do while He sits there (v1b)? Who extends the scepter in v2a? Whose strength does it represent? From where does YHWH extend it? What does YHWH command David's Lord to do in v2b? Into what will David's Lord transform some of His enemies (v3a)? What will accomplish this (in what day, v3b)? How does this free-will-offering-people's King appear to them (v3c-d)? How does the introduction in v4a-b compare to the introduction in v1a? What does He declare David's Lord to be (v4c)? For how long? From what order (v4d)? Where does David now observe/prophesy his Lord to be in v5a? What will his Lord do (v5b)? In which day? What else will his Lord do on that day (v6a)? With what result (v6b, cf. Rev 19:17-18)? Who are among the executed kings from v5b (v6)? How does v7a express the Lord's refreshment/freshness? How does v7b express His readiness/continuing action?

Who is the Messiah? Psalm 110 prepares us for the opening portion of public worship on the Lord's Day. In these seven verses of Holy Scripture, the Holy Spirit teaches us that **the Son of David is David's Lord, extremely exalted King, eternally effective Priest, and effortlessly executing Judge.**

David's Psalm, superscript. It is important for us to remember that "A Psalm of David" is Hebrew Scripture. Indeed, it is part of v1, closely tied to the immediately following phrase. The Lord Jesus emphasizes David's authorship, by the Spirit, in Mk 12:36-37, twice intensifying it by saying, "David himself." There is an important lesson here about inspiration: the Spirit's use of David makes the Scripture the sure, true Word of God. But David's instrumentality is important, because so much rests upon the topic of the psalm being his Lord.

David's Lord, v1. In the Mark passage above, with its parallels, the Lord Jesus challenges His hearers to meditate upon the reality in v1. In other Scriptures, the Holy Spirit does that for us. Ac 2:34-35 proclaims that "Sit at My right hand" exalts Christ above David, who did not ascend into heaven. Heb 1:13 proclaims that it exalts Christ even above the angels, none of whom are ever invited to the right hand of the throne (cf. Heb 1:5-14). Ac 5:30-31 proclaims that Jesus's seat in glory empowers His saving us as Prince and reconciling us to God as Priest. Heb 10:11-14 proclaims that Jesus's taking His seat confirms that His sacrifice was complete and infinitely effectual. v13 of that passage emphasizes His patient waiting for the final surrender. 1Cor 15:25-28 emphasizes that Jesus's patient waiting is not a passive waiting but a destroying of enemies from His royal throne—including even death itself, which is an enemy of the King of life!

Each of these passages are rich with more fruit for our meditation upon the glory of David's Lord and ours, Jesus Christ! (men and boys who participate in the monthly breakfasts have just done so in Gouge, v1, where we considered the benefits that belong to the bride, when she is the body of Him, and united to Him, Who sits on the throne!)

David's Redeemer, v2-3. David, like we, was conceived sinful and born sinful (cf. 51:5). But here, we learn of the first great exercise of the power of Christ as mediatorial King—not the day of His pouring out wrath, which will come at the end (cf. v5-7), but that day of His power (v3b) in which He rules enemies (v2b) by redeeming them into those who offer themselves as freewill offerings (v3a).

YHWH stretches out His scepter from Zion (v2a), but it is Christ, Whose scepter it is, and Who wields the authority (v2b). Here, He is not only exalted above David and exalted above angels, but exalted as One with YHWH; Jesus is the one, true God! But how does He obey the command to rule? By bringing His people to be volunteers (as implied above, the word is "freewill offerings," as we have just seen it used three times in Lev 22).

And one of the reasons for their delighting to serve Him is how He has enabled them to see Him in v3c-d. The word picture is, literally, beautiful. His people see the beauty (more literally, "majesty" or "majestic beauty"). The picture is of the sun rising upon Him but being outclassed by Him, or perhaps of Him Himself as the sunrise, in that majestic beauty that is His holiness. His life, His vigor, is not something that is spent as He expends it. He is in the continual state of freshness and vigor, like a young warrior-king, risen early in the day, the dew glistening upon Him as He is the picture of life and strength and vigor and action. And all of this is just a metaphor that falls short of its object!

We must not be surprised, then, that when His power enables people's faith to see Him in that power, to see Him in His divinity, to see Him in the majestic beauty of His holiness, to see Him in the everlasting dawn of His perpetual vigor and strength... that they gladly offer their whole self as a freewill offering (cf. Rom 12:1)! O, dear reader, God grant that you would have had a glimpse of Christ as He is described here, and that this glimpse would be clarified and crystalized and with increasing fidelity and resolution forever. And that your view of Him would compel your offering yourself continually to Him in all that you do!

David's Intercessor, v4. Here is another text that finds much exposition in the book of Hebrews (cf. Gen 14:18-20; Heb 5:5-11, 6:19-7:28). It is your author's conviction that Melchizedek was, in fact, a Christophany, literally "being the likeness" of the Son of God (cf. Heb 7:3). This King did not participate in the world war of Gen 14. In Hebrew, His Name is literally, "King of Righteousness," and Gen 14:18 also calls Him the King of Peace (cf. Heb 7:2). He taught Abram (cp. Gen 14:19 with Gen 14:22) by way of divine benediction, bringing Abraham under the divine smile of God's favor (cf. Gen 14:19-20) and into the divine sharing of God's fellowship by bread and wine (cf. Gen 14:18).

Here is a mediatorial representation that predates and then supersedes not only Aaron (cf. Heb 7:3, 11-17) but also Abram and all creation (cf. Jn 8:58). From the eternal covenant of redemption, in which the Son committed to save those whom the Father gave Him (cf. Jn 6:37-40; Jn 17:1-10, 17:24; Eph 1:4-5), the Son was already representing us. And He took to Himself a true humanity so that He properly might be both our priest and our substitute (cf. Heb 2:14, 17; Heb 5:1-6; Php 2:5-9).

Now, His exaltation to the right hand of God comes by the oath of God that we see in v4, and by the virtue of His indestructible life (to which v3d has just alluded). This assures us that His priesthood, which is from eternity, is also unto eternity; He will never stop being our Priest (cf. Heb 7:20-28). In v1, YHWH had spoken to our Lord. Now, in v4, He swears an oath—not as if His Word could ever be made more true, but making it more sure to us, despite the weakness of our faith, by compassionately providing for us more reason to believe it. O that we would believe this truth about the priesthood of Christ with all our hearts!

David's Avenger, v5-7. There's a bit of a scene change in these last three verses. We have moved from the revealing of God's decree in v1-4 to David's prophetic glimpse of the outcome in v5-7. In the flow of our devotional, we are moving from the Exalted King and Forever Priest (as seen especially in Hebrews) to the Avenging and Victorious Judge (as seen especially in Revelation). David now looks up, as it were, and sees his Lord (Jesus!) at the right hand of YHWH (v5a), as commanded (cf. v1a).

It is no longer that day of power to redeem (v3a-b) but now the day of His wrath (v5b). The "executing" with which v5 and v6 both conclude is a word that means to strike or smite right through. It conveys both the complete devastation that comes to His enemies and the sheer ease with which Jesus does it. We are reminded of the sheer ease conveyed by Rev 19:21 and the entire horde of all of the armies of all of the enemies of Jesus being summarily executed by the sword that comes from His mouth. So also the filling with dead bodies (v6b) is reminiscent of the great slaughter in the valley of Armageddon (cf. Rev 16:13-16, 19:17-21).

Even one who is head over many lands (v6c) cannot stand up to Him. Christ's people needn't fear any tyrant, however great upon the earth; He will slaughter all enemies, small and great, in the last day! But there He is in v7, still refreshed, not exhausted, head lifted up not only in victory but also in joy. An everlasting joy in which His "volunteers" participate, hallelujah! Serve the Lord with fear, rejoicing, trembling, and submission now, in the day of redeeming power, before the day of wrath comes (cf. Ps 2:7-12)!

How have you experienced Jesus's power to make you love His holiness and life? How have you been availing yourself of His intercession as your Priest? What comfort and joy do you take in the certainty and finality of His vengeance?

Sample prayer: Lord, we praise Your Son, Who sits enthroned. Continue to make His enemies His footstool, we pray. Extend His scepter from glory, and display that power by which He turns enemies into freewill offerings. Help us, by Your Spirit, to offer ourselves to You. Grant unto us to delight in Christ's majestic beauty in holiness and life. Receive us through His eternal and effective priesthood. And make us to kiss the Son before His wrath is kindled even a little. Give us life in Christ, Who has life in Himself, and grant that we would worship You forever, and today, through Christ Himself, AMEN!

Suggested songs: ARP110B "The Lord Has Spoken to My Lord" or TPH110A "The Lord Said to My Lord"

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Psalm 110, these are the words of God. A Psalm of David. You always said to my Lord, Set it to my right hand. Till I make your enemies your footstool. The alpha shall send the rod of your strength out of Zion rule in the midst of your enemies. Your people shall be volunteers in the day of your power.

And the beauties of Holiness from the womb of the You have the due of your youth. Yahweh has sworn and will not relent. You are a priest forever. According to the order of Melchizedek, 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. He shall drink of the Brook by the wayside. Therefore, He shall lift up the head.

Hey man, that sends the reading of God's inspired and inerrant word. It's a very important Psalm. By the number of, Places that it is quoted in the New Testament, but not just the number of places where it's quoted. Uh, but the many different things that the New Testament scriptures show out of this Psalm or so, from this Psalm, The Lord Jesus.

Himself. Um, I believe that's Matthew 19 later on in the chapter, but the Lord Jesus himself for sure. Makes much of the fact that it is a Psalm of David. It's a good time for us to remember that. Uh, the superscripts. Uh, if you have a new King James, not Or at least in my copy, not the all caps.

Stuff that has been added by editors. Uh, here. So, mine has announcement of the messiah's Reign and Um, Ezekiel says pray. Um, same thing, announcement to them. Its eyes rain. So that must be a very specific New King James thing. That's not Holy scripture. But the superscripts the superscript right below it, a Psalm of David Uh, that is Holy Scripture.

And in fact it is part of the first verse. There's not a significant break Between the superscript. And, The rest of the first verse sometimes the superscript is a versatile by itself. So our English verse one would be Hebrew verse 2. Uh, however, in this case, a Psalm of David is very closely connected to you, he always said to my Lord, And when the Lord Jesus refers to this, and he's challenging them with how can David's son, be David's Lord, be greater than David.

Uh, the Lord Jesus says, David says, this by the Holy Spirit, he reminds us of the way that Holy Scripture comes to us, not so much upon the wisdom and virtue of the human author, although it is by the instrument. Or the instrumentality of the human author. But especially by the wisdom and virtue of God the Holy Spirit.

And so the Lord Jesus says, Uh, David says, by the Holy Spirit and then, A verse or two later, he says, David himself says And underlines. Uh, the that David was the one. Uh, in particular that the Holy Spirit used to write this, Which is very important because we come and the rest of the verse then to hear.

He always said to my Lord That is the one about whom David is speaking is his own Lortant. This tells us that Jesus is higher than David. And Peter, when he quotes this verse and it points out that David did not Ascend into heaven, but it was to David's Lord, that Yahweh said, sit at my right hand So Jesus.

Is higher than David. And then Hebrews chapter 1. Uses this verse. Uh, to say to Jesus is not just higher than David, Jesus is higher than the Angels. Which of course, in glory at the right hand of God, he sets actually above the angels. And that is one of the great themes of Hebrews.

Chapter 1 is it's making the point that the Lord Jesus is not a creature. He is Creator. He is God. He is Yahweh. Uh, you all are the Who has added creaturliness to himself. That he might redeem us, and That he as the one to whom we are united might take his seat above even the Angels.

And so how exalted the Lord Jesus is. But notice that David speaks of this already, in the preterite, in the past tense. Indicating that David's, son, who is David's Lord. Existed before David. Or. Uh, last Bring him into time. Who is from outside of time? He exists before David.

Just as when Uh, Jesus says Abraham was glad to see this his day. And the Pharisees, the Jews oppose him and say you are not yet. 40 years old. And Jesus says, Not before Abraham. Was I was, but before Abraham was I am And so there's so much just a few words.

Into this. Uh, glorious song. Uh song of David. You always said to my Lord sit at my right hand till I make your enemies your footstool, now that is not saying that Jesus is going to be dethroned when the enemies are made his footstool rather Jesus will sit on the throne and if he sits on the throne while they are being made his footstool, How much more shall he be enthroned forever and ever as the King of Kings?

And the Lord of lords. And behold, then the patience of our Lord, Jesus Christ. He is not anxious about how the extension of the kingdom is going. He is not worried about how the Gathering in of the Saints is going. Uh, he is not nervous. About the Kings who have raised themselves up as his enemies no in joy and cheerfulness he patiently awaits the perfect working of his father Of course, his father says sit at my right hand, till I make your enemies, your footstool and the perfect Fellowship and love and knowledge of the faithfulness of his father.

He glorifies his father by the patients with which he sits in Royal confidence upon the throne. While the spirit who goes forth from the father and from the son, brings about the subjection. Of all the enemies and bless God, we too were among these enemies. Although as we'll get to verse three, we'll find out how Jesus exercise.

Exercised and exercises, his kingship over us. As his enemies are brought underneath them, but then later in the psalm, especially in verse 5 and 6, we see how Dreadful it is. If you do not come under the Lord Jesus as someone who is willing and glad to own him as your king, One thing that.

This reminds us then in verse 1. That there are enemies, there are going to be enemies until the last day. Uh, so let us not be surprised when there are enemies of our Lord and of his kingdom. Let us not be surprised when they are rebellious and are refusing rejecting his kingship Because the scripture has told us that his enemies continued.

Uh, even now to be made his footstool As Hebrews chapter 2, says, we do not yet, see all things put under his feet. This does not mean that we doubt whether they will be. Uh, it means that we can identify where we are. In. Psalm 110, we are still in the phase, in which as enemies are being made his footstool, You always shall stay send or, or a better translation of that verb.

In this case, sometimes it may mean send But in this case, Yahweh is not letting go. Of the rod of strength. Um, So, This word is, is very well translated. Actually more often means stretch out or extend So you always shall extend or stretch out the rod and the word that's translated here.

Rod can be generically used of Rod, but in a case like this, it is often translated scepter The special Rod the special. Yeah. Well When we say stick, it makes it sound like it's wood but in this case it's probably gold at least in the imagery. Um, you always shall extend the scepter of your strength out of Zion.

Uh, notice uh, that Yahweh and the King are one. It is the king's strength rule in the midst of your enemies. And yet it is also yahweh's scepter. This is a great King, indeed, who rules even by the extension of the scepter of Yahweh in yahweh's hand Uh, and so we don't just see that he's exalted above David and he's exalted

above the angels in verse 1.

But even that he, he is one with Yahweh in verse 2. And so it starts to form a picture of just who this king is. Which, of course, is behind the Lord. Jesus's wonderful, invitation to us, to reflect upon this Psalm as he's making, as he's revealing himself. As the, the Lord Yahweh the Creator, the one true God In the Flesh.

And he asks them, because at that time, although Uh, at that time, all the Jews understood. This was a Messianic Solomon that David was Singing and prophesying about the forever King, who was to come? From him. Although, Following the the coming of Christ. The Jews backed off. Uh, seeing this Psalm as Messianic, they started, considering it to be kind of an idealized Psalm about David himself.

Um, maybe a wishful thinking or a please, let it be this way sort of thing. Uh, but that was because they were rejecting Christ. Uh, that they changed their interpretation. But in this case, the Lord Jesus invites us to consider what does Psalm 110 really mean Can't you see that the son of David is higher than David?

Can't? You see That he he sits at the right hand and so he's higher than Angels. Can't you see that he and Yahweh wield one scepter together and so he is The Lord. Uh, which is just marvelous when you think of What he has done. In his human nature.

The Lord himself. The Creator is the one who has obeyed in our place. The Lord himself the Creator. Gave himself took to himself a creaturely nature as well so that he might die. So, you may suffer And be punished and die. Uh, in our place. So you have the great Glory.

Of Christ. Uh, in the first two verses. In the third verse, you have The great salvation of Christ. Your people shall be volunteers. In fact, the word that's translated volunteers is a word that almost everywhere. Else has translated free will offerings. Uh, it is as Um, Romans 12. We look forward very soon now.

Midweek, sermons to hearing instructs, us to offer our bodies as Living Sacrifices. Uh, or Peter describes us as. Uh, living Stones being brought together into a holy Temple to offer spiritual sacrifices to offer even ourselves. In spiritual sacrifice and the praying, the singing, the hearing and so forth. What you do in the worship when you gather or what you ought to be doing.

And what I hope you are seeking from God, to always be growing and doing. As We Gather for the congregational worship, is offering your heart. Offering your mind, offering your soul, offering your whole self to God as spiritual sacrifice. And then that That which he gives us to do in the public worship shapes and colors and defines for us, how the whole rest of our living is going to be.

Um, to offer our bodies as living sacrifices, but praise God. For this, reminder, in verse 3, that this comes not by force of our effort, but by the grace of the power of the Lord Jesus, that what part of his kingly rule, his kingly power is giving us willingness making us to be free will offerings.

This. This is the true Sovereign, Grace of the Bible that is reflected in what we call, reformed theology or Calvinism. Not. That. That there is no willingness in Those whom God Saves, but that he gives them willingness by the greatness of his power. In the generosity, the goodness of his grace.

So your people shall be free will offerings in the day. Of your power. And there are many. Uh, variations. Various ways that people have translated different versions have translated different, commentators have translated the rest of verse three. Thankfully Newt King James has gone fairly literally here. Because it really is about Christ himself.

The the camera as it were shifts, uh, The beginning of verse 3, your people shall be volunteers and so there's this giant Army of those whom he has taken to himself delivered by himself. And you see what a good King he is. And how worthy of love and how worthy of being followed and admired.

And the, and what a powerful King he is that he has given to his people to respond, to his worthiness by how eager those are who follow him and oh, may God by his Spirit May Christ by his spirit. Give us that eagerness. But then uh, after uh, taking in how willing all of his hosts are Here is leading.

Uh, the camera shifts to him himself. To his Holiness to his continually fresh life. The, the glory and the beauty of the King here in the beauty, in the beauties of Holiness, from the womb of the morning, you have the Dew of your youth. And the Poetry. Describing. The the morning time when everything is newly fresh and newly alive with the word picture of a womb from which life is continually coming forth.

And, And the wet hair or the the Dew upon the hair. Of the Of the vigorous man. And in this case, the vigorous King and the vigorous Warrior who is up and Adam early and there he is. And all the freshness of Life, Jesus is the king of life and his life never diminishes.

It's always. Uh, it's always fresh. It's always new. It's always at the height. Of his Vigor as we'll see. That image repeated a little bit or rhymed, maybe a little bit. With verse 7. And so the the glory of Jesus has delivered so you have the glory of Jesus as the god king in verse one and two the glory of Jesus as deliverer.

In verse 3, the glory of Jesus. As priest. Uh, in verse 4, Yahweh has sworn and will not relent. Um, The the Lord, of course, there is nothing that can make. His word more sure. He, he gives us not even so much that the Uh, may know that God's word is sure, but to encourage and strengthen our faith in the Lord, Jesus as our priest Because we cannot see him now where he has gone.

Uh, the king from the, the first half, or maybe a little bit less than half. Um, Well, the first third really of the book of Hebrews is also the priest of the last two thirds of the book of Hebrews. And we can't see him where he is now if we if we could Uh, we would hope that would be such a help to us, but We mustn't be so proud as to think that if our faith lacks without sight, that it would be stronger with sight.

And so we want the Lord to increase our faith to know to perceive by faith, that King Jesus, who has delivered us is also our priest to intercedes for us that what he does with this indestructible. Life that. The verse 3 was describing as intercedes for us, he always lives to intercede for us.

Uh and he is a uh by the power of his indestructible life and that's why he's able to save us to the uttermost Well, the Lord strengthens our faith then gives something to us to help strengthen our faith. Taking this oath, Yahweh has sworn, and will not relent you are a priest forever.

According to the order of Melchizedek. Uh, Melchizedek. Uh, many read and I believe it's just a man. Um, who's prior and subsequent? Uh kingliness and priesthood and actions are omitted from scripture in order to to make him a type of Christ. But it is strange indeed that there would be this great king.

Uh, who is aloof from? The entire Civil or the entire world war that took place in the ancient near East immediately, Prior to that. And that there would be this great priest who is higher than Abraham And all the while God is speaking to Abraham, as if he Uh the most chosen man on Earth in whom all of God's Plan of Redemption and from whom all of God's Plan of Redemption is going to be worked out.

I think it's probably a much better reading. Of Genesis and Hebrews and here. In Psalm 110, to understand Melchizedek as a christophany His name means, king of righteousness. Um, and he is also called the king of Salem or the, uh, the king of Peace. Yeah, and so There is this appearance.

Of the king whose priesthood has already begun. And this is the, this is the case for the Lord, Jesus, although the human part of his priesthood in, which he is actually accepted on our behalf and able to offer sacrifice on our behalf, which of course, he had to be a human, to be the proper sacrifice for us, that hasn't begun yet.

But in the decree of God, when the father elects to redeem, and in the in that wonderful, uh Covenant, to of redemption in which the Elects to redeem and the son commits. Uh, to save those to be the Redeemer. Uh, the Lord Jesus is already. Acting or functioning as it were.

As a priest to us and everything that happens in the creation, he is creating by his Spirit, with a view to A Redemption that he is going to accomplish by himself entering the creation adding creaturiness to himself. And so, Uh, the appearance of Melchizedek. Uh, at least in, in my view.

Uh, an actual appearance of Christ himself appearing. As a man, though, not yet having taken the form, the the actual nature. Of a man to himself. And so this priesthood that had no beginning. It certainly can have no end. It's not like the priesthood of Aaron. Uh son of Levi who was in the loins of Abraham, when Abraham paid a tithe to Melchizedek another priesthood of Aaron must end with the end of the administration that is under Moses.

So, just as Jesus is the king who is higher than David and the prophet who is higher than Moses, he's also the priest who is higher higher than Aaron and what that means for us is that his intercession for us, his pleading the merits of his sacrifice for us will never run out.

He will never stop being a priest for us. And of course the sacrifice that he offered being him, himself will never run out of worthiness and value to plead for us. Atone for us, bring us near consecrate us. Um, To the Lord. And so here is Uh, the king who is not just leading his people out of the world, having delivered us from bondage to sin, and bondage to Satan and from, every Earthly tyranny that there is As glorious as what Jesus.

Our King leads us out of even more glorious is what Jesus, our King leads us unto. Because he leads us as the forever priest and he leads us unto God himself. He brings us to where he is seated at the right hand of God. Well in order for him to bring this to Final fruition.

We see him as final judge. Uh, and the scene. Uh, Uh, in verses 5 and 6 is the scene. Really in Revelation, 19. We're moving now. From. The book of Hebrews into the Book of Revelation as it were with King Jesus, the Lord verse 5, At the right hand.

And, And this is, Probably David at this point praying. Under the inspiration of the Holy Spirit prophesying. Uh, the the Lord is at your right hand. Uh just as God said to him or Yahweh said to him to do, it said to David's Lord to take a seat verse one.

So also David's Lord takes the seat. That he has been commanded to takes that Authority executes. His wrath. It's very similar to The movement in Psalm 2. Uh, where Uh, the Lord Jesus reports, the command that is given to him as the eternally. Uh, begotten son. To to ask of God and receive the Nations as his inheritance and And to Smite.

Uh, with his Rod of iron. And shatter all of his. All of his enemies are all of these rebellious Kings all of the Nations into Smithereens, and that's what we see in verses 5 and 6. David. Seeing The Obedience of Christ. And by the time The Obedience of Christ has brought him in his session to the right hand of God.

The session just means sitting brought him to the place where he is sitting at the right end of God. The Obedience of Christ has first taken place, in is humbling himself in his Incarnation, and in his Earthly obedience,

Obeying God completely continually perfectly and he's humbled himself even to the point of the death on the cross and humiliating himself. And so he's obeyed in that way. And he's obeyed and Rising again from the dead. And he's obeyed in ascending into heaven. And now There he is. As David sees him in verse 5.

At the right hand of God knowing exactly what he will do. He shall execute. And the word literally means. Strike through. Or Smite. There's not just Uh, the mortality of the blow, but the completeness and even the ease with, which he doesn't. And that also Reminds us of Revelation 19 doesn't it with the Lord Jesus slaying all of his enemies just by the sword.

That comes out of his mouth, how complete and total is his power and how righteously and justly, he executes that power in vengeance. Oh, that we would see How good the King is? Who invites all to be these volunteers who are with him, instead of these enemies who are against him, And these are your only two choices.

That Jesus would be your enemy who Slaughters you. Or that he would be your Uh, who is also your priest and brings you to God and intercedes for you forever? How much better to have him? As our priest, as the Whose life is continually fresh for us? As he leads us, the one who has given us the Willing Hearts.

And yet, he will take his Vengeance. In the day of his wrath and filling the place with dead bodies. Also resonates with Revelation 19, and there being, you know, the Uh, the place filled with the dead bodies and the beasts and the birds gorging themselves. Uh, upon the dead in that uh, in that word picture.

Uh, and so, however, great the king is even the heads of many countries. Uh, verse 6. And in this case, Uh, not meaning so much, although it is true and it is covered. By verse 6. Uh, individual. Heads of individual countries, but even those who were the great Kings, who were able to subdue other nations, they are no match for King.

Jesus, indeed. Verse 7 shows us A refreshed King. Uh, drinking from the brook head lifted up. Um, Uh, you know, strength not diminished. Looking to the continuation. Of. Just and Powerful. Rule. Not. Yeah, not exhausted. Uh, like uh, Gideon after the battle. Uh, when when they Well, when they stop and uh, and drink exhausted and continuing no, Uh, the Lord Jesus is continuing.

But not exhausted. Uh, and so here. Is the picture of Jesus exalted. Uh, as the the god king, Jesus exalted as the saving King Jesus exalted, as the priest King, and Jesus exalted. As the Victorious. Uh, King. The Lord giving us this Psalm and having given his people. This Psalm They might until Christ came hunger for who he would be and when he came recognize and respond to who he is, and Whom he displayed himself to be to them.

And yet, there are many who saw him. Uh, and did not see him by faith. And they did not behold his glory as of the only begotten of the father and they did not become the Willing volunteers And so let us seek the help of God's. That we would not be those who get a glimpse of Christ and then reject him with our lives.

But rather those who, for whom the spirit of Christ himself. Gives us those soft hearts to be his willing, volunteers, his eager followers. Who are delighted in the Holiness? The glory. Um, an exhaustible life of our King. Let's spray.

Our gracious. God and our heavenly father. And our Lord Jesus Christ. We thank you and praise you for your spirit who proceeds from you. And we pray that he would minister to us this portion of your word. That these thoughts and more that From this passage that we have just begun to scratch the service of would Delight us.

Uh, that King Jesus himself. Would delight us that we would honor him and worship him that we would submit to him and follow him. Uh, that we would rejoice and exult in him. That we would trust in in him and come to God through him. That we would be sure and to take comfort in his Vengeance upon all of his and our

enemies.

Make the make us to be those. We pray who kiss the Sun. Before his wrath is kindled, but a little in which we would have been destroyed. Make us part of those blessed ones. When you teach us, blessed are all who trust in him. Grant to this to us by your spirit Lord Jesus.

We ask even in your own name. Amen.