



## BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Psalm 110:1-7

2010

"A Priest On His Throne"

TRANSCRIPT

Thank you, Mark. We're back in the Psalms, and we're looking at Psalm 110 this morning. A brief Psalm but, as I hope we'll see in our study, a very significant Psalm.

It's "A Psalm of David", that's placed in your edition at the top, but that is the first statement in the Hebrew text, so that is part of Scripture. The first verse is, "A Psalm of David." and then we have the words of David;

### **A Psalm of David.**

**110** The LORD says to my Lord:

"Sit at My right hand

Until I make Your enemies a footstool for Your feet."

<sup>2</sup> The LORD will stretch forth Your strong scepter from Zion, *saying*,

"Rule in the midst of Your enemies."

<sup>3</sup> Your people will volunteer freely in the day of Your power;

In holy array, from the womb of the dawn,

Your youth are to You *as* the dew.

<sup>4</sup> The LORD has sworn and will not change His mind,

"You are a priest forever

According to the order of Melchizedek."

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

He will shatter kings in the day of His wrath.

<sup>6</sup> He will judge among the nations,

He will fill *them* with corpses,

He will shatter the <sup>1</sup>chief men over a broad country.

<sup>7</sup> He will drink from the brook by the wayside;  
Therefore He will lift up *His* head.

Psalm 110: 1-7

May the LORD bless this reading of His Word, and our time of study together. Let's bow in prayer.

Father, we thank You for this time together. It's always a privilege to be with Your people. To come to this place, for us who are here in this part of Your church, in this local body of the believers, to be here on a Sunday morning and visit with one another; that's always pleasant, always enjoyable, to see people we don't see for a week, or for longer.

But the real pleasure of it should be that it's a time for us to worship together, and it's a time for us to learn. And there's much to learn from this Psalm that we have read, and what we will encounter in the days to come in our studies in the Book of Hebrews.

We learn a great deal about Your Son. We learn about the Godhead from this Psalm. And specifically about the second Person of the Godhead, and what He was prophesied to do for us, what He's presently doing for us, what He will do for us—and reminds us of the great security we have in the midst of a fluctuating world scene that can cause great concern and worry.

But if we really believe this Psalm, and really understand what David was saying, what the LORD is assuring us of—that is, 'We're secure; and You are going to work things out.' We don't see it now, we don't see what You are presently doing now...but the reality is You're going to work everything out and it's going to all end in Your glorious kingdom—and You're going to be victorious, and we victorious with You.

So Father, help us to see the things in this Psalm that David would have us to see and to learn—and to be blessed by them and grow in our appreciation of You and who we are in Christ. Bless us spiritually.

Bless us materially, as well. You've made us physical creatures. We have physical needs; we have physical afflictions. We are "fearfully and wonderfully made", it is true, (*Psa 139:14*), but what we're made of is dust, and we're weak in and of ourselves. And really, as we see in Scripture and we've seen in our past studies, we're held together by You; we're governed by You in the events of life. But also our very nature is held together, we subsist, we live in You; and apart from that we would become nothing. We depend upon You every moment of our lives.

Fortunately, You give us many, many good days in our life. There are many things to rejoice in; but there are times when life's difficult. We can rejoice in that; it's difficult to do—but we should because You work everything to our good...even the afflictions of life are used of You for our good. And those things come into our life that are necessary—that's why they come. You would not permit anything in our lives to touch us that wasn't necessary. And so You, 'work all things together for our good', (*Rom 8:28*), we have that confidence.

But, the difficulties are difficult, and so we pray for those that are going through particularly hard times. Maybe it's a matter of health, (and there are many prayer requests in our bulletin for healing), and so we pray that You'd bless those who are recovering from surgery, or have had accidents, or are in need of medical attention; we pray that You'd bless and encourage.

We pray for those who are sick, that You would give healing to them, give encouragement to them, as well as those who are just weighed down by the trials and the difficulties of life, the pressure of life. We live in an age with a lot of pressure; people feel it, they sense it. I pray that You'd give a sense of relief—and that You would help us all, whether we're in a particular difficulty or not, help us all to focus our thoughts on Your promises and on Your character...who You are and what You're doing for us, (and we're reminded of that in our passage), so, bless it to our thoughts to that end.

And in all of this, Father, glorify Yourself. —Give us a good time of study and worship together in this hour; we commit it all to You. We pray Your blessings upon us. Prepare us for the week to come. And we pray these things in Christ's name. Amen.

(Message) Before the battle of Jericho, Joshua had a life-changing experience. He was near the city, plotting his strategy, praying, when he looked up and saw a warrior standing before him. His sword was drawn, but Joshua didn't run. Joshua spoke; he asked, "Are you for us or for our adversaries?..." And the man answered, "...No, rather I indeed come now *as* captain of the host of the LORD." (Jos 5:13-14).

It was then that Joshua realized this is more than a man...it was 'a theophany', a preincarnate appearance of the Lord. And Joshua responded appropriately; he fell on his face; he worshiped and he said, "What has my lord to say to His servant?" (ibid.) The captain of Israel bowed before his Captain.

David had a similar experience, not in a theophany or vision, but an oracle when he had a prophetic moment...and the King of Israel acknowledged his King. David wrote, "The LORD says to my Lord:"

That begins Psalm 110, (vs1), the greatest of the Messianic Psalms. It has been called, "The crown of all the Psalms", and, "The sun of our faith". Martin Luther said, "It is worthy to be overlaid with precious jewels."

No Psalm gives a fuller revelation of the person and the offices of Jesus Christ than Psalm 110. In it He is described as, 'both a king and a prophet', He is described as, 'enthroned at God's right hand in heaven', where His spiritual rule reaches into all the earth, and His priestly ministry touches us.

But this King, who is a priest, is also a warrior; and it's on that point that the Psalm ends, where we're told that someday He will move His heavenly throne to earth, and then 'the Captain', that Joshua met, will conquer the world.

All of that is revealed in just seven verses. Augustin describes Psalm 110 as, "Brief in the number of its words, but great in the weight of its thoughts." No Psalm is weightier.

Jesus Himself quoted it to prove His Deity, and it is quoted and cited in three of the four Gospels to make that very point. Near the end of His earthly ministry, the Lord

was approached by some of the religious leaders who were trying to trap Him with a series of trick questions. In fact, it's been called, 'The day of questions'. He spent the whole day answering these 'trick questions'—and He answered all of them.

But then at the end of it, He asked one of His own, "What do you think about the Christ, whose son is He?" (Mat 22:42). He puts that to the Pharisees, and they thought, 'Well, that's an easy question; there's no trick there.' And they gave the answer...and they gave the right answer: 'The Messiah is the son of David.' (ibid.)

But that raised another question, which was not so easy for them to answer: If the Messiah is David's son, "Then how does David, in the *Holy Spirit*...", the Lord says, "...call Him 'Lord'?..." (Mat 22:43). [If He, is his, (*David's*), son, then how is it that He is His creator?]. And then He, (*Jesus*), quotes the Psalm, verse 1,

"The LORD says to my Lord:

'Sit at My right hand

Until I put Your enemies beneath Your feet.' "

'If David then calls Him 'Lord', how is He, (*the Lord*), his son?'

Well, the answer to the question, "What do you think about Christ, whose Son is He?", is, 'Well, He's both the son of David and the Son of God.' That's the reason David called Him, "my Lord". That's the reason Joshua called Him, "my Lord". He is Lord of heaven and earth because He is God—He is God the Son. So it's understandable that the early church recognized the unique value of this Psalm.

It is the most frequently quoted Psalm in the New Testament, and it divides very simply into three parts:

Verses 1 through 3 state that 'the Messiah is King'.

Verse 4 describes, 'the Messiah as priest'.

And verses 5 through 7 describe, 'the Messiah as warrior.'

All of this came to David when, through the Holy Spirit, he heard a conversation in heaven, and he tells us about it: "The LORD says to my Lord". The first "LORD" of that statement is *Jehovah* or *Yahweh*. The second "Lord", is *Adonai*.

*Adonai* is distinguished from *Jehovah* in His title and in His person—but not in His nature...He is divine. The first Person is Divine, the second Person is Divine. And He, *Adonai*, the second Person, the "Lord", is invited, instructed, 'To rule over the world.'

"Sit at My right hand

Until I make Your enemies a footstool for Your feet." (vs1b).

A thousand years after David wrote those words they were fulfilled when Jesus, rose from the dead, ascended into heaven, and now sits enthroned at the Father's right hand.

Jesus was rejected by men—rejected by the Jews...but rejected by the Gentiles as well. In fact, while the Jews handed Him over to the Romans, there was a *Roman* governor who sentenced Him...and He was crucified on a *Roman* cross by *Roman* soldiers who used *Roman* nails. The world rejected Jesus, Jew and Gentile alike.

But God *received* Him—accepted His sacrifice and exalted Him to His right hand, the place of honor and the place of power.

And He is there now. He is presently ruling...and that's the charge, that's the direction that God gave Him. He sits Him at His right hand, and then He tells Him, "Rule in the midst of Your enemies." (vs2b).

And He's doing that right now...and He's doing that with Divine authority; He's doing that with Divine power. He is, 'building His church in the midst of His enemies'. And He is building His church *out of* His enemies, *by* conquering their souls and governing them—and governing them, (governing you, governing me), with kindness, and grace, and generosity.

David's Lord, and our Savior, is King! (And we should never forget that.)  
He controls the affairs of this world. Things that, (if we're just judging on the basis of the nightly news or the morning newspaper), seem out of control, seem very confused. But the reality is, they are not. There is a King, our King, sitting on a heavenly throne, governing everything, guiding history to His appointed end, to His goal, (the goal of His kingdom)...and so we should never despair, we should never give up and think that things are out of control. They are not! —We are headed for victory!

"We are...", as Paul says in Romans 8:37, "...more than conquerors through Him who loved us." So we should serve Him gladly, we should serve Him confidently, willingly. In fact, that's how we are described in verse 3, as a vast army, as numerous as 'the dewdrops in the morning', and, 'an all-volunteer army';

"Your people will volunteer freely in the day of Your power." (vs3a)

No one was drafted into this army...but we were drawn into it, all of us—because by nature we are not willing...by nature we are not volunteers. Paul makes that very clear at the beginning of that great chapter, Romans 8. He says in Romans 8:7 that, 'we are naturally hostile toward God.' The mind of the natural man will not submit itself to Him.

But we do...and we do because God's grace prevails to make us willing to make us volunteers. God's grace is that which has chosen us, "from all eternity", (2Ti 1:9), then, in time, purchased us at the cross; and then by the Holy Spirit gave us life to transform us from foe to friend. It's all of grace. It's the grace of God that makes the unwilling...willing, made us volunteers for Him.

Now, God doesn't do this in a harsh, abrupt way. He doesn't coerce anyone, He doesn't treat us like blocks of wood. In regeneration, and conversion, He doesn't suppress the personality, he doesn't destroy the faculties of our mind or our will...just the opposite. In fact, in regeneration He *restores* those faculties; He *cleanses* them;

He *empowers* them so that as a result of His grace that *prevails* upon us, (that 'works within us and through us'), and using His Word and the Gospel to bring us to Himself, He makes us 'volunteers'. We want to volunteer; that is the natural result of God's work of regeneration—and then He uses us in His service. (And we volunteer in that.)

And through us, through this vast army that's described here, like 'the dewdrops in the morning' ... (and who can count the dewdrops? Who can count the sand of the seashore, or the stars of the heaven?)...through us, in each generation, He is extending His influence in the world and over the souls of men by the ministry that you and others have of giving the Gospel and teaching His Word, and building one another up in the faith.

And all of this is happening, 'in the midst of His enemies'. (vs2b). He still has enemies. He's sitting on His throne, He's sitting at the right hand of the Father, He's sitting there in Almighty power, but He still has His enemies...which means we have enemies. Because He's our Lord, because we follow Him, His enemies are our enemies. The world didn't love Him, it won't love us; so, we live in and serve Him in hostile territory.

Now the enemy is doomed. David begins with that very assurance...it's just a matter of time. They will continue only until God makes them, 'a "footstool" for our Lord's feet.' (vs1b). That is certain.

But still, in the present we are living among the enemies of our Lord. He's ruling 'in the midst of them', (and that's where we are as well), so we face challenges, many challenges, great challenges which can wear us out, beat us down, get the best of us... that's life.

That's life in a fallen world whether it comes from someone who opposes us because of our faith, or simply the 'evil one' bringing difficulties into our life to test us and wear us down. That's life; that's the way it is. We live in a difficult place, a fallen world, and we face many challenges every day as the soldiers of our Lord's army.



Fortunately, we're not left to ourselves. We not only have a King who rules over us, we have a priest who ministers to us. That brings us to the *second* part of the Psalm, and the *second* revelation that's given in verse 4, where God declares that the One He has crowned King...is also a *priest*! This has been called, "The great simple revelation of the Psalm, that Jesus Christ, that the Messiah, is a priest."

The Messiah was always known as a King. Some spoke of, 'The office of the Messiah', but everyone would have said, 'King! He's to rule!'

One of the oldest Messianic prophecies was given, by of all people, the pagan prophet Balaam—and it's a wonderful prophecy. It's found in Numbers 24, verse 17, where Balaam sees something in a vision. He sees someone in a vision, and this person arises before him almost mysteriously, and he says, 'He's not now, he's not near, he's still far off'...and you get the sense that he's seeing through, 'the mist of time'. But this person arises before him and comes into focus—and he describes him, identifies him as, 'a Star going from Jacob who will crush the heads of his enemies.' (ibid.)

Now that's the prophecy of Psalm 2, verse 9, 'He will crush them with a rod of iron.' And that's 'the promise of our Psalm' which concludes on this dramatic victory of the Messiah: "...He will shatter kings in the day of His wrath." (Vs5b).

What's new here is verse 4. This King, this ruling King, this conquering King will be a priest. David heard the proclamation,

"The LORD has sworn and will not change His mind,

You are a priest forever

According to the order of Melchizedek." (vs4).

That revelation must have amazed David especially—because in Israel, kings were never priests...the offices stayed separate. David did offer sacrifices as a king when he brought the ark up to Jerusalem. It was a very festive moment, and he sacrificed animals along the way. That was 'a kind of' priestly activity, but that was an exceptional time—and even then, David never assumed the *office* of priest.

That was attempted only once, when Uziah, who was a godly king, a great king, —but a king who unfortunately became full of himself when he became very successful and he decided he would be a king like those Gentile kings who were also priests, (like the Pharaoh in Egypt).

He was going to do that, so he takes the censer in his hand and he enters the Temple. The priests try to stop him...eighty priests try to stop him, but he would not be stopped by them.—But God stopped him when suddenly leprosy broke out on his face, and Uziah came to his senses at that moment. He rushed out of the Temple, but it was too late. He lived out his life in isolation, cut off from the people, a leper to the day he died. Kings were not priests, and they were not to try to function as priests.

But here is a King...and a great King who is also called a *priest*. Not a Levitical priest, not a priest of Aaron, but, “a priest...according to the order of Melchizedek.” (vs4b). And that name, *Melchizedek*, brings us to one of the most mysterious figures in the Bible.

Most of you are familiar with Melchizedek...but most of you are puzzled by Melchizedek. Melchizedek appears in only three places in Scripture. He first appears in Genesis 14, when he greets Abraham, who then pays homage to Melchizedek, recognizing that this man, this king, is greater than he is. Now that occurs in three verses...that's all!

There's no mention of Melchizedek after that, until 1000 years later David mentions him here, in one verse...Psalm 110, verse 4.

And then, after another 1000 years he becomes the central figure of the Book of Hebrews, and the illustration of Jesus Christ. In all there are four verses in the Old Testament on Melchizedek—just four verses. But the author of Hebrews writes a whole book around him, and he says in chapter 7, verse 4, "Observe how great this man was." He's a 'great man'. Four verses are given to him in the Old Testament, but he's 'a great man'.

So who is he? *Melchizedek*, his name means 'king of righteousness'. His title was 'The King of Salem', which means 'King of peace'. Salem was ancient Jerusalem; he was the king of Jerusalem. And one day he came down from his city to greet Abraham in "The Kings Valley", (Gen 14:16-17). [This was just after Abraham had won a stunning victory over 'the kings of the east', this great coalition of kings that had come, swept through the Jordan valley and swept away the five kings of that valley. Abraham, with his *retainers*, defeated those kings.]

And so he's returning from battle and we read in Genesis chapter 14, beginning with verse 18,

"And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High.

He blest him and said, 'Blessed be Abram of God Most High, Possessor of heaven and earth;

And blest be God Most High Who has delivered your enemies into your hand.' " (Gen 14:18-20).

Then Abraham gave Melchizedek a tenth of the spoils of the battle.

That's the historical record on Melchizedek:

He suddenly appears on the scene,

He blesses Abraham,

Abraham shows reverence, deference to him, giving him a tithe then,

He vanishes.

We don't read of him 'coming down', we don't read of him leaving; he's simply there. His birth is not recorded; his death is not recorded...which is significant because in the Book of Genesis, those records are very important.—It's a book about genealogies; it's a book that records a person's birth, a person's death. That's very common throughout the whole Book of Genesis...yet none of that is said about him.

He is shrouded in mystery. But it is in that mystery that the author of Hebrews finds Melchizedek's significance.—It's for that reason that he is a 'type' or a 'picture' of Christ.

Now some have identified 'Melchizedek' as *Christ* in a preincarnate appearance, or theophany, like "the captain" who appeared before Joshua. But this is not Christ, and the author of Hebrews I think makes that clear. He says Melchizedek was, "made like the Son of God." That's Hebrews chapter 7, verse 3b. Not he was 'the Son of God' but, 'He is *like* Him'. He was an historical person. He was an historical king. He was the King of Salem, who worshiped God, who led his people in the worship of God. He was really a light in the midst of a dark, Canaanite world.

But he's "like the Son of God", (ibid), in the way that he appears on the pages of Scripture, and I think that's what we have to understand if we're to understand who this person is. [And this will be something I emphasize when we come to this subject in our studies in the Book of Hebrews. It's not so much that Melchizedek was a great man, (he was a great man, and we don't know much about him), but Abraham demonstrated that he was a great man by giving him a tithe.] But the greatness, or the significance, of him is not so much in who he is, but how he is presented, how he is described on the pages of Scripture:

He had a birth.

He had a death, (but it's not recorded).

He's simply there...without any record of his beginning or end.

Which, in that way, gives a picture of Christ in His Deity:

The Son of God has no beginning and no end; He is eternal.

And David recognized that at the beginning of this Psalm by calling him "my Lord". The great King of Israel has One who's greater than he...calls him "my Lord".

So this Psalm is about a Divine Person whom David recognizes is, 'King over all of the earth because He's the Son of God...but He's also a priest because He's like Melchizedek.'

Now David's not the only one to reveal that. Later, the prophet Zechariah gives a very similar prophecy about the Messiah. In Zechariah chapter 6, he speaks of Him, but he calls Him "Branch". (vs12). That's the title that the Messiah is given in Zechariah. And he says of 'the Branch', (of the Messiah), that "...He will build the temple...and He will sit and rule on His throne. Thus He will be a priest on His throne..." (vs13-14). That is a very unusual thing—'a priest on a throne', 'a priest ruling as a King'. But that's this King. He is seated on a throne...He is seated at God's right hand in heaven. He's far greater than any Jewish priest in all of Israel's history.

Now, 'sitting' signifies that, 'work is done'. It signifies, specifically, that, 'the sacrifices of atonement are finished.' That's *the Good News* of a *seated* priest: 'It's finished'! Now, we don't have to do anything to be saved but believe—only *receive* what this priest has done for us, *receive* the sacrifice that He has made.

Christ has done it all. He has accomplished the work of salvation...He is seated....no more sacrifices are to be offered. He's offered the final and complete sacrifice; as He said, "It is finished." (Jn 19:30).

But 'sitting' doesn't mean inactivity. He's very active as our King, and He's very active as our priest because He is presently praying for us, and in His prayers He is applying to us all the blessings that He obtained for us at the cross through His death.

And He will do that forever. God confirmed that with an oath;

"The LORD has sworn and will not change His mind,

You are a priest forever..." (vs4).

Now that was never said of the priests of Levi; God did not make such a declaration of them that they are, 'priests forever'. In fact, Eli, who was one of the high priests in the days of Samuel, the days of the Judges, was a careless high priest—and his sons, Hophni and Phinehas, were profane priests...so the LORD withdrew His promise from that family.

But we have a priest, Who is perfect, Who never abuses His office, Whose character and ministry are reflected in the name and the title of, *'Melchizedek, King of Salem...Righteousness and Peace'*, that's what characterizes Him.

He prays for us; He ministers to us constantly. And God has sworn by oath to establish Him as our "priest forever". (vs4b). God cannot lie. He cannot break His promise. And it is this promise—that He is, "a priest forever"—that clinches our assurance:

He will never stop blessing us...forever.

His sacrifice will never lose its power for us.

His prayers will never cease for us.

He is always ministering to us and,

He's always reliable in that ministry.

Now the *best Kings* of Israel, and the best *priests* of Israel ultimately were not reliable. David was a good King. David fought Israel's battles. David protected the nation. He provided for the people...but David was not forever—he died. The people had some bad priests, but they also had some good ones. They had priests that taught them, that prayed for them, that cared for them...but they didn't last; they died; they were not 'forever'.

But we have a priest who is the very best priest. He cares for us constantly. He cares for us perfectly with infinite wisdom, infinite power. He is God. He's God the Son; He's the Almighty, and He is reliable because of His character and because He is forever. He never dies; and He can never fail. So we are absolutely secure in the present, at this present time, both spiritually and materially.

With the Lord Jesus Christ praying for us and applying the blessings of the atonement which He obtained for us through His death, we will remain secure in His hand, in His life, forever...never to be 'plucked out of His hand'. (Jn 10:28&29). He is constantly praying for us, constantly applying His life and the blessings of the cross to us. And with His constantly interceding for us, we know that we are on His mind constantly;

we are in His heart constantly through all of the trials of life, (the emotional trials, the financial trials, the physical trials), and He will take care of us.

Don't look at the circumstances around you, don't rely on the news that you get. Look to this Psalm! Look to this Word, look to the Scriptures and know that it is true...and rest in that. He will take care of us in the present—we can rest in that. And He guarantees our future—we can be certain of that.

That's where the Psalm ends, with Him securing the future in a fierce battle in which He comes again, as a warrior and judge to conquer the world.

Beginning with verse 5 to verse 7,

"The LORD is at your right hand;

He will shatter kings in the day of His wrath.

He will judge among the nations,

He will fill *them* with corpses,

He will shatter the chief men over a broad country.

He will drink from the brook by the wayside;

Therefore He will lift up *His* head."

That last scene, of Him, 'drinking at the brook by the wayside...lifting up *His* head', recalls Gideon and his 300 at the Jordan River. We read in Judges 8, in verse 4, that they are described as, "faint yet pursuing", chasing down the enemy to the very last man. And the picture that that gives us of our Lord is that of a relentless warrior. He's not weary, but He is relentless and He will conquer the enemy...and not one will escape.

You'll notice the vast volunteers here, that 'army' that's described in verses 2 and 3, disappears...they're not in this scene. This is all the Lord's doing; 'The King of Peace' will come in war. That's the same way that He's described in Psalm 2. Remember Psalm 2, verse 9, "You shall break them with a rod of iron, You shall shatter them like earthenware." That's how He's going to establish peace.

He has established peace between the sinner and God through His priestly work on the cross through His sacrifice. He will establish peace on the earth when He comes to make war on the enemy.

So in the last three verses, the Psalm moves from the Book of Hebrews, with its emphasis on the Lord's priesthood, to the Book of Revelation with its emphasis on the Lord's judgment. Augustin was right: 'Psalm 110 is brief in the number of its words, but great in the weight of its thoughts.'

And one of its '*thoughts*' is the doctrine of the Trinity. It's not there explicitly, but it is there implicitly...and it is certainly there.

1000 years before Jesus, David recorded a divine oracle of his "Lord" being seated at God's right hand in heaven. Now that is a significant scene: Who is this One, Who is 'Lord of David', seated in heaven at God's right hand? It's not God, (not God the Father). It's a second Person, but He's clearly Divine.

Well, our Lord explained who that Person is when He spoke to the Pharisees in Mark 12, (vs36), (and in the other Gospels as well), and He explained it of 'Himself' ...David was speaking of Him.

And you'll remember the Lord says of David, that he spoke "in the Holy Spirit." (ibid.) That's the Trinity: God the Father spoke to His Son and it was revealed by the Holy Spirit. That is **God**...that's 'the God of the Bible'. That's the God of reality: One God who subsists in three Persons. It's not just taught in the New Testament; it's not, 'just the doctrine of the Apostles', it's taught in the Old Testament...it's 'the doctrine of the prophets'.

Now, we may not fully understand that. We certainly cannot fully understand the Trinity, so let's realize we shouldn't be discouraged by that fact. There are many things in the Word of God we don't understand fully, but when we're talking about the Trinity we are talking about *the eternal, infinite God*. We can never understand fully that which is



infinite. We're *finite*—He is *infinite*. We will spend all eternity learning about Him and never coming to the end of it.

So if we don't understand the doctrine of the Trinity fully now, we shouldn't worry about that. We don't believe in it because we fully understand it; we believe in it because God attests to it in His Word. He teaches it; it's there; and it's there in this Psalm.

But chiefly what David prophesied here was the *priesthood* of the second Person of the Trinity, the priesthood of Christ. He is both *King* and *priest*. He is presently ruling in the midst of His enemies—turning them into friends, into children of God...and doing that in the most unusual places.

And He's been doing that from the beginning, 'ruling in the midst of His enemies' all over. Paul sent greetings to the Philippians from the saints in "Caesar's household". (Phl 4:23). And in Nero's household there were believers, (no doubt through the ministry of Paul while he was in prison there in Rome).

Later John wrote to the church of Pergamum, in Revelation chapter 2, (*vs13*); and he wrote to that church is, "where Satan's throne is." ...'Where Satan's throne is', there is a church, a growing church. And the Lord is building His church today in unusual places, in very dark places—in Islamic lands, in communist China, in the heart of New York...and even in places like Dallas, in your office, in your school, around you...'In the midst of His enemies He's ruling'.

He's extending His rule in the hearts of men, and women, and people...and in all of this He's guarding us 'in the midst of our enemies'. As our priest and King, His prayers and providence are *always* providing for us, *always* protecting us.

One of the great promises of the Book of Hebrews is found in the last chapter, in chapter 13, verse 5, where Christ says, "I will never desert you, nor will I ever forsake you." And the response is then given, "We confidently say, 'The Lord is my helper, I will not be afraid...' " (*vs6*). He's writing to Christians who had a lot of reasons to be afraid;

they were afraid. But they need not, (and we never need to), be afraid even though life has some very scary moments and overwhelming challenges, (and realistically, that's the way life is, very often). Financially, it can be very frightening. Health-wise, we sometimes get news that shakes us to the very core.

Nevertheless, what the Bible teaches, what the Book of Hebrews teaches is, 'We have a Helper.' We have what Psalm 110 prophesied: 'A Royal priest', a 'priest on His throne'; and He is, 'ruling in the midst of His enemies'. And He will come someday, (maybe soon), but He will certainly come, and He will remove His enemies.

So our present is secure and our future is certain. Those are the great truths of this Psalm...those are the great truths of the Word of God; those are the great truths that apply to God's people...all of His people.

So, that leads to the question: Are you one of His people? Have you volunteered for His army?

You do that very simply through faith alone in Christ alone...believing in Him as God's Son, and your Savior. That's the choice that is given...that's the choice that's set before men.

Alexander Maclaren put it this way: "The choice for every man is...being crushed beneath His foot or being exalted to sit with Him on His throne." And Christ's promise, gave that promise...that, 'We would sit with Him on His throne.' (Rev 3:31). So Maclaren says, 'It's better to sit on His throne than to be His footstool.'

And indeed it is! So if you're here without Christ, we invite you to come to Him, believe in Him, or as David put it in Psalm 2, (vs12 KJV), "Kiss the Son." I like that expression; that's what faith is...really, 'It's just like a kiss.' It's just believe!

Make contact with Him through faith; lay hold of the Person and work of Jesus Christ through faith alone...and at that moment you're forgiven all your sins, you're

made a child of God, you're made, 'an heir of the world to come'. You're placed in this family where you are absolutely secure, and He will bring you all safely into His kingdom forever! That's something to rejoice in.

May God help you to do that—and help all of us who have, to rejoice in who we are in Christ.

Let's pray.

*(Closing prayer)* Father, we do thank You for Your goodness to us, and for this great Psalm. It's just seven verses, but it is, 'A Psalm worthy of all the jewels that we could place upon it.' It's few in words, but it is weighty in thoughts—and we praise You for all the truth that's there, and all the promises we have that are there and implied.

Thank You for all that we have in Christ,  
Thank You for Him,  
And it's in His name we pray. Amen.

*(End of Audio)*