

The Gospel of King Jesus – Psalm 110

The Strong Gospel of our Lord Jesus Christ - #2

Introduction – Never forget that the gospel is good news about the coming of a King (Isaiah 52:7, 61:1-2). While it is true that the gospel is good news about your personal salvation, that is only true because of the powerful reign of Jesus as King of kings and Lord of lords. The King has saved you because that King has come to save the world (John 3:16-17). Psalm 110 is probably cited or alluded to in the New Testament more than any other Old Testament text. And particularly, the two verses most often quoted from that Psalm are v1 and v4. This Psalm proclaims the powerful reign of King Jesus and unites this with His perfect priestly service. We will consider that powerful reign this morning.

Overview of Psalm 110 – “*Yahweh said to my Lord*” for the Jews was the promise that a son of David would reign as Messiah, but they were confounded that He could be both David’s son and David’s Lord (Matt 22:41-4). This Lord sits at God’s right hand until the last surrender (vv1-2, 1 Cor 15:25-28) which lays to rest eschatologies that require Jesus to physically return before His enemies are conquered. Enemies become Christ’s willing disciples and they multiply miraculously like the morning dew (v3). This occurs as Jesus rules as the great King and High Priest of another order (v4). While enthroned there, He will smite kings and judge nations through His eternal decrees and exhaustive providence (vv5-6) and while we might tire of the battle (for it seems long from our viewpoint), Jesus is constantly refreshed (as can be His people with Him) as He lifts up His head and continues on (v7).

This is an optimistic view of the history and future of the church, to be proclaimed even during times of declensions and trials, as we face today. Psalms like these teach us that the victorious reign began from the time of the resurrection of Christ and is continuing. He will remain at the right hand of the Father until all of His enemies are put down. But He is here in the work of His Holy Spirit, in the power of the preached Word and in His faithful response to the Lord’s Prayer offered in His name. The effectiveness of these graces will grow over the centuries ahead of us.

King Melchizedek – In Melchizedek, kingship and priesthood were united as they would be in Jesus. In His kingship righteousness and peace are united (Heb 7:1-2). The point of the book of Hebrews is to declare the supremacy of Christ in His person, His offices, and His administration of the New Covenant over the world. In chapter 7, Christ is proven to be greater than Abraham because He is a priest according to the order of Melchizedek (Psalm 110:4, Heb 6:20ff). This ancient king is greater than Abraham because the greater blesses the lesser (v7) and received tithes from Abraham (vv4, 9-10). Without genealogy and without a date of birth or death in the text, he provides us with a great picture of the Son of God (v3).

King of Righteousness – This is what Melchizedek means. And what is this righteousness? Christ’s righteousness is perfect as He is a man without sin. This righteousness is witnessed by the Law and the Prophets and is revealed in Jesus by faith (Rom 3:21-26). This righteousness is imputed to us by faith in Him who raised up Jesus our Lord from the dead (Rom 4, esp v11, 23-24). And so what does a King who is Righteousness bestow upon His people? Righteousness. The LORD our Righteousness. As slaves to unrighteousness, we don’t do anything to become righteous. We are saved by Righteousness. We are saved by the King. When Peter preached Psalm 110 at Pentecost, it led to conviction of sin, and then repentance and faith (Acts 2:34-39) and like the dew of the morning, the willing people appeared – three thousand that day. Behold the strength of Christ’s righteousness.

King of Peace – Melchizedek was the king of Salem (an early name for Jerusalem) and this word means peace. Having been *righteoused* by faith, we have peace with God through our Lord Jesus Christ (Rom 5:1-2). David’s son would be the king of peace and Solomon reigned in years of peace. But there is the greater David’s Son who gave us this kind of peace and we see this in the verses leading up to Heb 7. We are granted a full assurance of hope until the end (Heb 6:11), a faithful and patient inheritance of the promises (v12), an abundant demonstration of God’s immutability in saving us (v17), a strong consolation for heirs of this hope (v18), and an anchor for the soul, sure and steadfast (v19). Elsewhere we learn that this strong peace, which surpasses understanding, guards our hearts and minds in Christ (Phil 4:6-7).

Watered Down Gospel: Weak Righteousness and Elusive Peace – Why do we often not experience the strength of the King’s righteousness and peace? We are guilty of preaching or living a weak righteousness. We try to be justified by our good works, our good intentions, our good excuses, our good virtues, our hard trials, our innocent motives, our envy, covetousness and idolatries. When we do so, we lie about God’s true righteousness – either because we do not really have it, or because we have it but are not living according to it (Rom 6:2, 19). That is a pathetic righteousness and not the gospel of King Jesus. And this makes real peace with God elusive. We often try to find peace or protect peace by securing unsecurable things and circumstances (Luke 12:16-21), rather than by trusting God, giving thanks for all things, and asking for all we need. But without the Prince of Peace there will be no lasting peace for men with God and there will be no peace with men until men have peace with God.

The Righteousness and Peace in the Gospel of King Jesus – Is the Lord your righteousness? Is Christ the anchor for your soul? Do you have peace with God? Do you rejoice in hope of the glory of God? Do you see King Jesus sitting at God’s right hand subduing the nations? Jesus Christ has died and is risen and this salvation is for you. Take it, receive it in this day of His power.

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