Psalm 110

We're jumping ahead to Psalm 110 as we continue to study Messianic Psalms. Some commentators have referred to these verses as God's favorite in all of Scripture! That's because Psalm 110 is quoted or alluded to many times throughout the New Testament. As we'll see in tonight's study, there are some profound themes that pertain once again to the Person and work of Jesus the Messiah.

David's son and David's Lord

The opening verse of the Psalm has David describing a conversation between ***"THE Lord"*** and ***"MY Lord"***. How many "Lords" are there?! Clearly this Psalm has a plurality of Persons in view. A good way to understand this would be to read it this way: "YAHWEH said to ADONAI". The God of Israel is speaking to someone who is known as David's Lord and Ruler.

The New Testament brings some clarity here. In Matthew 22:41-46, Jesus references this opening verse and applies it to the Messiah. ***"While the Pharisees were gathered together, Jesus asked them, saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "The Son of David." He said to them, "How then does David in the Spirit call Him 'Lord,' saying: 'The Lord said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool" '? If David then calls Him 'Lord,' how is He his Son?" And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore."***

> **Discussion Question:** How would you answer Jesus' question? ***"If David calls Him 'Lord,' how is He his Son?"*** (Put differently, in what sense can this Person be BOTH David's son AND David's Lord?)
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> ***Thoughts:*** This is a prophetic picture of Jesus. He is from the tribe of Judah and a blood descendant of king David - making Him David's son. He's also God Almighty - making Him David's Lord! The only way these words make sense is if we understand the Messiah as a human AND divine figure simultaneously. <u>This baffled the Pharisees and they stopped questioning Him after this</u>. The mystery of the Incarnation was too great for them to argue.

Sitting at the Right Hand of God

The imagery in this Psalm depicts David's Lord being given a place at the right hand of Yahweh. It's an expression of ruling and reigning right alongside God - as His very equal in power, glory, and authority. These images are frequently applied to Jesus in the New Testament. After His suffering, death, and resurrection, Jesus ascended into heaven and assumed His place at the Father's right hand. See Acts 2:32-36, Acts 7:54-56, Hebrews 8:1-2.

> **Discussion:** Read Hebrews 10:11-13 out loud and notice how Psalm 110 is referenced. What is the significance of the Messiah's SEATED posture?
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> ***Thoughts:*** *The Messiah's "seated" posture indicates the finished nature of His work. The Levitical priests were always standing and constantly serving - but Jesus offered His sacrifice and SAT DOWN - having declared* ***"It is finished!"*** *(John 19:30). It's the picture of a perfect sacrifice that doesn't need to be repeated. It was offered by the perfect Priest who doesn't need a successor.*

Melchizedek

This Psalm brings in a very intriguing reference to an obscure Old Testament character. Melchizedek is mentioned in verse 4. Who is this person? He's only mentioned one other time in the entire Old Testament. See Genesis 14:18-20.

The context for Melchizedek's appearance consists of a great battle that took place involving 9 kings. Abraham's nephew, Lot, got carried away in the conflict. After successfully rescuing Lot, Melchizedek suddenly appears on the scene and has a profound exchange with Abraham. That's when he receives tithes from Abraham and blesses him. Two things are noteworthy here.

1. Melchizedek's blessing Abraham is an indication of his superiority over him. As great as Abraham was in God's redemptive plan - Melchizedek was greater. As the author of Hebrews says, ***"Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils…beyond all contradiction the lesser is blessed by the better."*** (Hebrews 7:4, 7).

2. Melchizedek was both a king and a priest. This might not strike us as amazing - but it was something impossible in Israel. The kings of Israel were taken from the tribe of Judah. The priests of Israel were taken from the tribe of Levi. Additionally, there were unique responsibilities assigned to these different positions. Kings did not minister in the temple and priests did not sit on the throne of Israel. <u>This made it impossible for a man to legitimately hold BOTH offices of king and priest</u>. But Melchizedek does just that. He's presented as the KING of Salem and PRIEST of the Most High God.

David seems to be meditating on this mysterious man and the unique role he held as king and priest before God. As he writes Psalm 110, under the inspiration of the Holy Spirit, he applies these qualities to the Messiah: ***"You are a priest forever according to the order of Melchizedek."*** (v. 4). When Christ comes, He will occupy the offices of King and Priest. This is what links Him to Melchizedek.

Jesus will have an eternal priesthood that transcends the Levitical priesthood. His ministry will last forever because He is the perfect eternal High Priest and King of kings anointed by God. He is superior to every king and priest before Him since He fulfills these roles perfectly and eternally.

> **Discussion:** What are some of the benefits of living under Christ's kingly rule and priestly ministry? How are we better off under Jesus than all the Old Testament saints who had earthly kings and priests?