

“Christ, The Priest”
Psalm 110:1-4

November 17, 2013

A. Introduction

1. Three Anointed Offices ^A

- a. prophet
- b. priest: a person who acts as a mediator between man and God, offering sacrifice on man’s behalf, pronouncing blessing from God
- c. king

2. Text – ¹ A Psalm of David. The LORD says to my Lord: “Sit at My right hand Until I make Your enemies a footstool for Your feet.” ² The LORD will stretch forth Your strong sceptre from Zion, saying, “Rule in the midst of Your enemies.” ³ 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.

⁴ The LORD has sworn and will not change His mind, “You are a priest forever According to the order of Melchizedek.”

B. A Messianic Prophecy

1. Messianic Passage

- a. introductory verses 1-3
- b. New Testament testimony ^B

2. Christ as Priest ^C

C. Melchizedek, A Type of Christ

1. in His Name and Title ^D

- a. his name: King of Righteousness
- b. his title: King of Salem

2. in the Mystery of His Origin

- a. without genealogy ^E
- b. without parentage ^F

3. in His Offices

- a. king and priest together ^G
- b. perpetual ^H

D. What Is the Result?

1. Christ Brought Salvation ^I

2. Christ Guarantees Salvation ^J

^A Leviticus 16:32, Numbers 3:3

^B Acts 2:29-30, 34-36; Matthew 22:15-46, Hebrews 1:3, 13

^C Exodus 19:6, 1 Peter 2:9, Hebrews 8:7, 13

^D Hebrews 7:2, 1 Corinthians 1:30, Psalm 76:2, Romans 5:1

^E Hebrews 7:3, 6

^F Hebrews 7:3, Luke 3:23

^G 2 Kings 15:5, Zechariah 6:13

^H Hebrews 7:3, 22-25

^I Hebrews 9:11-14

^J Hebrews 7:26-28, 4:14-16

A. Introduction

1. Three Anointed Offices

- a. in the OT there are found three offices, the holders of which were ordained and consecrated by anointing
 - (A) and as the word to perform such anointing is mashach,
 - (B) these may be called messianic, or anointed, offices
 - (C) the three such offices were prophet, priest and king
- b. last week: Christ, The Prophet
 - (A) prophets anointed, sometimes with oil (Elisha)
 - (B) oil anointing symbolic of anointing by Holy Spirit
 - (C) this shown by Christ's quoting of Isaiah in Luke 4
- c. today: Christ, The Priest
 - (A) anointed with oil always – Lev 16:32
 - (B) Number 3:3 – a rite of ordination
- d. next week: Christ, The King
 - (A) regularly anointed with oil (e.g., Saul and David by Samuel)
 - (B) sometimes with the Spirit (again: of Saul and David)

2. Text – 1 The Lord says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet." 2 The Lord will stretch forth Your strong sceptre from Zion, saying, "Rule in the midst of Your enemies." 3 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. 4 The Lord has sworn and will not change His mind, "You are a priest forever According to the order of Melchizedek."

B. A Messianic Prophecy

1. Messianic passage

- a. if a pastor is going to preach a message of prophetic truth
 - (A) and that is our intention these three weeks

- (B) then he must first of all be sure in his own heart
 - (C) and convey with reason that same assurance to his audience
 - (D) that the text he has chosen is indeed a prophetic text
 - (E) and not only a prophetic text, but a prophecy of the event or person which he deems it to be
- b. last week we did that with the prophecy of Moses
- (A) that God would raise up a prophet like unto to Moses
 - (B) and showed, I hope, that while that promise applied to every true prophet of God throughout the OT
 - (C) that it culminated in Jesus Christ
 - (D) as demonstrated throughout the NT
- c. let us take a few moments to do the same with the text before us
- (A) it is for these reason that we included the first three verses of this Psalm as part of our text this morning
 - (B) for they give the Psalms Messianic context
 - (C) but as they deal principally with Christ, The King, which will be our subject, Lord willing, next Sunday morning
 - (D) we shall only consider them as demonstrating
 - (1) that the Psalm is prophetic
 - (2) specifically that it is prophetic of Messiah: the Christ
- d. the opening words of this Psalm identify its prophetic nature
- (A) its title is 'A Psalm of David' and David is expressly declared to be a prophet by Peter in his Pentecost sermon, Acts 2:29-30;
 - (B) but it is not David's inspired words, but rather the Lord, Himself, Yahweh (or Jehovah as it has been pronounced) who is speaking
 - (C) and the word 'says' is not just the ordinary word for speaking
 - (D) but rather that which utters a solemn declaration or utterance
 - (E) indeed, the phrase, 'Yahweh utters' is frequently used in the prophetic books to introduce a prophetic word
 - (F) but is it prophetic of Messiah, of Christ?

- e. the NT confirms this to be foretelling the Messiah
 - (A) the Jews themselves understood this to be the case
 - (B) the religious rulers had been trying to find a fault with Jesus with which they could accuse him and bring Him to trial (Mt 22:15ff)
 - (1) the Pharisees and the Sadducees, normally bitter opponents were united in their attempts
 - (a) the Pharisees, a trick question of taxes paid to Rome
 - (b) the Sadducees, a disputative question of the one woman who was successively the wife of seven brothers
 - (c) both of which Jesus answered, avoiding their traps
 - (2) then Jesus asked them whose son was the Messiah, to which they responded, "David." Jesus then quoted the first verse of this Psalm, asking the question "If David then calls Him 'Lord', how is He (the Christ) his (David's) son?" – the point being that the respectful term "Lord" would never be used by a person towards one who was his descendant
 - (3) the effectiveness of this argument in silencing His opponents shows that the religious rulers were all in agreement that Psalm 110 foretold Messiah
 - (C) to this we may add the testimony of Peter on the day of Pentecost speaking by the Holy Spirit when he said "For it was not David who ascended into heaven, but he himself says: 'The Lord said to my Lord, "sit at my right hand, until I make your enemies a footstool for your feet.'" Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ – this Jesus whom you crucified." (Acts 2:34-36)
- f. but, not only does this Psalm refer to Messiah, but it refers to Messiah alone, Jesus Christ the Son of God – this is made clear in
 - (A) Hebrews 1:3, speaking of God the Son: "And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,"
 - (B) then Hebrews 1:13 shows that this could never be spoken of anyone other than Jesus, not even of angels: "But to which of the angels has He ever said, "Sit at my right hand, until I make your enemies a footstool for your feet"?"
- g. so then, Psalm 110 is a prophecy; it is a prophecy that is fulfilled in Messiah, the Christ; it is a prophecy

that is only fulfilled in Jesus

2. Christ as Priest

a. people of God, by the very fact that they are God's people are said to be priests

(A) both in the OT: ""and you shall be to Me a kingdom of priests and a holy nation." These are the words that you shall speak to the sons of Israel."" (Exodus 19:6)

(B) and in the NT: "But you are a chosen race, A royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvellous light;" (1 Peter 2:9)

(C) and the teaching of the priesthood of all believers, that every Christian has direct access to God in prayer, was one of the truths that emerged from the times of the Reformation

(D) yet it is not in this sense that Christ is a priest, as just one of a nation of priests

(E) perhaps you know of some whose surname was Cohen, Cohn, or Köln – spellings vary – it is very likely that they are of Jewish ancestry, for that name means "priest" and designates such a person as a descendant of Aaron

(1) but there has been no such active priest since the death of Ishmaels Ben Dhabbi and the destruction of the temple

(2) nor is it that Christ's priesthood is akin to Aaron's priesthood

(3) although Aaron's was a covenant of perpetual priesthood, that old covenant was outdated by the new covenant in Christ's blood: "For if that first covenant had been faultless, there would have been no occasion sought for a second. ... When He said, 'A new covenant,' He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear." (Hebrews 8:7, 13)

b. but rather Messiah is a priest with very special attributes

(A) a Priest appointed by God with the greatest resolve

(1) declared upon God's formal oath to be a priest

(2) an oath that includes a promise of never being changed, that will never disappear like that old covenant

(B) a Priest of an entirely different order from that of Aaron

- (C) a Priest that will be similar to Melchizedek
- (D) we shall use the Bible's own exposition of this as found in Hebrews chapter 7, which describes Christ's priesthood through ...

C. Melchizedek, A Type of Christ ^{-{2}}.

1. in His Name and Title

a. his name – King of Righteousness

- (A) that is the meaning of Melchizedek
- (B) Hebrews 7:2, "to whom also Abraham apportioned a tenth part of all the spoils, was first of all, by the translation of his name, king of righteousness, ..." (Hebrews 7:2)
- (C) our High Priest, Christ, by His work at Calvary, dealt with sin, and is in fact, the Lord our righteousness
- (D) "But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption," (1 Corinthians 1:30)

b. his title – King of Peace

- (A) king of Salem – Salem being the ancient as well as the poetic name for Jerusalem – it is so used in Psalm 76:2
- (B) but that word Salem also means peace – akin to Shalom
- (C) yet despite its secure position, nestled in the mountains, this city has been far from peaceful through history, even as today
- (D) but its ultimate future is just that, when the Prince of Peace comes
- (E) meanwhile, those who receive Christ by faith, discover still the truth of Romans 5:1, "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ"

2. in the Mystery of His Origin

a. without genealogy – Divine Sonship

- (A) of this Melchizedek, Hebrews 7:3 says he was 'without genealogy'
- (B) and, in contrasting Melchizedek to the Levitical priesthood, says, "But the one whose genealogy is not traced from them collected a tenth from Abraham ..." (Hebrews 7:6)

- (C) Melchizedek pops in and pops out of the pages of the sacred history, without any precedents or indication of parent, nor any obituary – his history summed up in about a half-dozen verses
- (D) Jesus Christ though He has two human genealogical records in Scripture – one of His mother, Mary, the other of His adoptive Father, Joseph – has no genealogical record of His Eternal Sonship with the Father, for which there was never a beginning
- (E) a man of mystery
- b. without parentage – Incarnation
 - (A) thus Hebrews 7:3 is say further that Melchizedek was “Without father, without mother, without genealogy, ... but made like the Son of God, ...” (Hebrews 7:3)
 - (B) – but in reality the Son of God, begotten by the Holy Spirit of God – so His true parentage, His Divine Sonship was unknown by the world – “When He began His ministry, Jesus Himself was about thirty years of age, being, as was supposed, the son of Joseph, ...” (Luke 3:23)
- c. this was the mystery of the incarnation
- d. but one other thing: neither Melchizedek nor Jesus Christ. it is very clear, were descended from Aaron, and so because of that their order of priesthood was of a radically different kind – and as Hebrews 7 explains, much more important – than that of Aaron

3. in His Offices

- a. the union of the royal and priestly offices
 - (A) many pagan kings sought to be also priests to secure their rule – but not of the true God
 - (B) Melkizedek, was at the one time King of Salem – ruler of a city – and the priest of God Most High – the one true God
 - (C) God did not permit the kings of Israel to also be priests: Uzziah attempted to do so, and was made a leper until the day he died
 - (D) but Messiah is to unite the two offices: this same prophecy is made in Zechariah 6:13, “Yes, it is He who will build the temple of the Lord, and He who will bear the honour and sit and rule on His throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices.”
 - (E) as one commentator has confessed to Christ of these offices, they are ‘both united and invested

in thee, both being absolutely necessary for the discharge of thine office, and for the establishment of thy kingdom, which is of another kind than the kingdoms of the world, spiritual and heavenly, and therefore needs such a King as is also a minister of holy things.¹⁻³.

b. the perpetuity of his priesthood

- (A) so, Melchizedek was "Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually." (Hebrews 7:3)
- (B) for this reason, our High Priest has established a surer salvation for His people: "so much the more also Jesus has become the guarantee of a better covenant. The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them." (Hebrews 7:22-25)
- (C) so, what does this mean to you and me?

D. What Is the Result?

1. Christ Brought Salvation

- a. the atonement in the OT was effected when the individual, or the priest on behalf of the nation, put his hand upon the head of the animal to be sacrificed to identify himself with the sacrifice, the animal was slain and then its blood presented to God on the altar
- b. there, the priest who offered up the sacrifice, of a very necessity was distinct from the sacrifice itself
- c. but such is not the case in the NT with the sacrifice of Jesus Christ
- d. He is our High Priest: "But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?" (Hebrews 9:11-14)

e. and it is when we are identified with Christ by grace through faith, that the sin separating us from God is forgiven, dealt with forever, and we have peace with God, we are reconciled to, made one with, Him

2. Christ Guarantees Salvation

a. His one sacrifice, being perfect, stands powerful for ever: "For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself. For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever." (Hebrews 7:26-28)

b. and our High Priest, Jesus, the Christ is the reason that we believers also can act as priests, coming directly to God: "Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need." (Hebrews 4:14-16)

3. Our Closing Hymn

a. may the truth that we have meditated upon today bring new meaning to our closing hymn, "Jesus, Thy Blood and Righteousness."

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ASV	American Standard Version of 1901
AV	Authorized (King James) Version of 1769
NAS	New American Standard version © 1960, 1995 The Lockman Foundation (usually the 1995 edition)
NIV	New International Version © 1984 by the International Bible Society
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers

Some of the commentaries and resources used in the preparation of this message are identified as follow:

BM	-	<i>Biblical Museum</i> , Editor James Comper Gray, ca 1870
EBC	-	<i>The Expositor's Bible Commentary</i> , © 1986 Zondervan, Grand Rapids, 49530, Michigan
Gill	-	<i>Exposition of the Old Testament, Exposition of the New Testament</i> , by John Gill, D.D.
K&D	-	<i>Biblical Commentary on the Old Testament</i> , by C. F. Keil, D.D., & F. Delitzsch, D.D., Wm. B. Eerdmans Publishing Company
Kerux	-	The sermon & illustration data base compiled by Rev. David Holwick at the web-site, www.holwick.com .

2. The outline of this part of the sermon is from the message, '*Melchizedek Type of Christ*' by Mr (William) McEwen, whom I believe to have been a Scottish Secession Minister (1735-1762), author of a work on the use of the types of Scripture. The outline can be found under Psalm 110:4 in the Biblical Museum, Elliot Stock, 1879.
3. Matthew Poole, 1624-1679, in his commentary