

Meeting Christ as King, Priest and Warrior

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Meeting God in the Psalms Series

Psalm 110

I've been doing a series from the book of Psalms over the last several months, a series that I've titled "Meeting God in the Psalms." And over the last few months we've taken a look at psalms that express the writer's personal struggle with the basic issues in life. We read about the writer's struggle with injustice in the world. We've read about the writer's struggle with delays in God's answers to prayer; and intimacy with God, and distance from God.

Well today we are going to look at a Psalm that is not about the psalmist's struggle with any particular issue at all. It is a psalm that presents us with an Old Testament snapshot of Messiah, the one who would come to deliver, to rescue, to save the people of God. The psalm we are going to look at is Psalm 110. There is no psalm more often quoted in the New Testament than Psalm 110. Psalm 110 is mentioned either directly or indirectly at least 17 times in the New Testament. There is no Psalm that forms more of a framework for the New Testament writers understanding of who Jesus was and what he came to do than this particular psalm.

The importance of Psalm 110 cannot be over stated and its massive use by New Testament writers almost certainly goes back to Jesus himself. It is because Jesus quoted this psalm in reference to himself that all the other New Testament writers followed suit.

Now, it is not only the most quoted and, perhaps, the most important psalm in terms of our understanding of who Jesus is, but there is no psalm in which the title is more significant. We read in Psalm 110,

SLIDE – Ps 110

1 Of David. A psalm. The Lord says to my lord: "Sit at my right hand until I make your enemies a footstool for your feet."

We read that Jesus quote Psalm 110 as a psalm of David when Jesus was challenging the teachers of the law regarding who he was.

SLIDE – Mk 12:35-37

35 While Jesus was teaching in the temple courts, he asked, "Why do the teachers of the law say that the Messiah is the son of David? 36 David himself, speaking by the Holy Spirit, declared: " 'The Lord said to my Lord: "Sit at my right

hand until I put your enemies under your feet.” ’ 37 David himself calls him ‘Lord.’ How then can he be his son?” The large crowd listened to him with delight.

Jesus emphasizes that these are the words of the Old Testament King David. See, Jesus cites Psalm 110 to point out a conundrum for the teachers of the law. If the Messiah is the Son of David, as Messiah was understood by everyone, then why did King David address him as Lord? Fathers do not address their sons as Lord, as Master. If anything, you would expect the reverse—a son addressing his father with that kind of respect. So Jesus is asking how can the Messiah be both David’s son and be David’s Lord? He leaves it to the audience to figure out the answer.

But it is apparent that Jesus is lifting the curtain on the biggest secret of all. Not only is Messiah coming as a human authority, as a human king, but to really understand Messiah, you have to understand that Messiah is King David’s Lord. He is a divine being.

Who is Messiah Jesus with whom the entire New Testament calls you into personal relationship? And I would remind you, by the way that the notion of having a personal relationship with God is really unique to Christianity. It is not common for Muslims, for example, to speak about having a personal relationship with Allah. One submits to Allah. A person obeys Allah. But Allah is so far beyond human beings, he is so transcendent, that Muslims generally do not speak about a personal relationship with Allah. And Buddhists do not generally speak about having a personal relationship with Buddha. A Buddhist would follow the way of the Buddha, he or she would put into practice the teaching of the Buddha, but would understand that a personal relationship with the Buddha is not possible. The Buddha is dead.

And growing up as a Jew, I can tell you that in all the years that I attended Jewish parochial school and Hebrew school, and attended synagogue, I never heard anyone speak about a personal relationship with God. This is unique in Christianity. Christianity uniquely speaks about meeting Christ, connecting with Christ, relating to Christ, knowing Christ, loving Christ, enjoying Christ. Psalm 110 tells us who this Christ is that we relate to.

I’ve called today’s talk “Meeting Christ as King, Priest and Warrior.” Let’s pray.

SLIDE – Ps 110

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 extend your mighty scepter from Zion, saying, “Rule in the midst of your enemies.” 3 Your troops will be willing on your day of battle. Arrayed in holy splendor, your young men will come to you like dew from the morning’s womb. 4 The Lord has sworn and will not change his mind: “You are a priest forever, in the order of Melchizedek.”

5 The Lord is at your right hand; he will crush kings on the day of his wrath. 6 He will judge the nations, heaping up the dead and crushing the rulers of the whole earth. 7 He will drink from a brook along the way, and so he will lift up his head.

Vv. 1-3 speaks to us about meeting Christ as King.

SLIDE

Meeting Christ as King

Now, what kind of King is Jesus Christ? Well, v. 1 tells us that he is a victorious King, who accomplished a finished work.

SLIDE

A finished work

SLIDE – Ps 110:1

1 The Lord says to my lord: “Sit at my right hand until I make your enemies a footstool for your feet.”

Now, why is it so significant that the Lord says to my Lord, “Sit at my right hand.” The book of Hebrews finds great significance in the seated position of Christ. We read in Hebrews 10.11-14,

SLIDE – Heb 10:11-14

11 Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. 12 But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God, 13 and since that time he waits for his enemies to be made his footstool. 14 For by one sacrifice he has made perfect forever those who are being made holy.

What the book of Hebrews is saying is that Messiah Jesus’ work is a finished work. He is not standing offering sacrifices like the other priests day after day. He sat down because his work was finished.

And friend, you do not understand who Jesus is or what he accomplished unless that word “finished” leaps into your mind. It says in John 19.30,

SLIDE

A finished work

SLIDE – Jn. 19:30

30 When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

It is finished. There is just one word used in the Greek—Tetelestai.

SLIDE

Tetelestai

Tetelestai. It is written in the perfect tense. It literally means “It has been and forever will remain finished.” Tetelestai. Never has one word contained so much meaning that this one Greek word, Tetelestai.

Think about it. Here is a young man aged somewhere between 30-35. Traditionally, Jesus’ age has been pegged at 33. Let’s use that. He is 33 years old. He is young like many who died in that bus accident this past week. Part of the pain of what we have been witnessing on the news these last few days is the tragedy of lives cut short of so many young people. And it increases the painfulness to see a young person’s life cut off when it is so full of promise, so full of potential, so full of many things not yet fulfilled. I think that exacerbated the pain around John Kennedy’s assassination. The fact that he was so young. He was so vigorous. He was cut down in the full bloom of youth and health. It is always extremely painful to bury a young person. It was all so very shattering. Jesus was 33, a young man when he died.

Mohammed lived until age 60. Socrates lives until he was 70. Buddha and Plato lived past 80. This young man who was nailed to a cross at age 33 could look back over the course of his brief life and, in particular, the last six hours of his life and with this one Greek word say “It’s finished.”

Some people have totally misinterpreted this and have interpreted his words as a cry of despair. It’s all over. All the dreams of Messianic change have been dashed. My life is now over. None of these thoughts of failure could be further from the mind of Christ. These are not the words of despair or the words of disillusionment. This cry was a cry of triumph. It is finished. Every last word of prophecy that needed to be fulfilled in Jesus’ life and supremely in his death is finished.

- I have been sold, Father, for 30 pieces of silver as the Old Testament said I would.
- I was betrayed by a friend.
- I have been judged to be a blasphemer.
- I have had my beard plucked out.
- I have been mocked.
- I have had my clothes taken from me.
- I have been hung on a tree.
- From the cross, I have made intercession for many, praying to you, Father, forgive them.
- I have been thirsty.
- I have been surrounded.
- Not a bone of mine has been broken.

Every single Bible passage of prophecy that had to take place in the death of Messiah has been fulfilled. Finished.

It is finished regarding the Old Testament sacrifices and the need for the continual killing of bulls, goats and rams that never had the power to remove sin, but only covered it up. No more sacrificial system. No more earthly priests. No more earthly temple. No more need for yearly pilgrimages. It is finished.

No more wrath of God toward the sin of repentant sinners. No more judgments toward the repentant. No more punishment or penalty toward anyone who comes to me in faith. That is all finished with. Now it is pardon. Now it is forgiveness. Now it is access to God. The whole plan of God has reached its terminal point. Finished. All the types, all the shadows, they have all found their fulfillment in Christ.

Can you imagine this: At age 33 to be able to look up to God and to say I have thoroughly finished the work on earth that you gave me to do. That is what Jesus was saying. We could keep plumbing the depths of this. Never has one word, Tetelestai—it is finished and forever will remain finished—contained so much meaning as this one word.

The psalmist says: The Lord said to my Lord, “Sit...”

SLIDE – Ps 110:1

1 The Lord says to my lord: “Sit at my right hand until I make your enemies a footstool for your feet.”

In other words, your work is finished.

We don’t add to the work of Jesus in getting ourselves forgiven or accepted by God. It is not Jesus’ work plus your tears; Jesus work plus your great sincerity; Jesus’ work plus your vows to do better in the future. It is Jesus’ finished work – period. He sat down. It is done. And we rely on this finished work to give us peace with God.

Friend, do you rejoice in the fact that your King and Priest is now seated? Do you take confidence in the fact that his work is finished? That you don’t have to add anything to it? You need to trust in the work of Christ. You need to rest on the work of Christ. You need to rely on the work of Christ. But it is a finished work.

And then we read in Psalm 110.1,

SLIDE – Ps 110:1

1 The Lord says to my lord: “Sit at my right hand until I make your enemies a footstool for your feet.”

Now this little phrase, “seated at the Lord’s right hand,” or “seated at the right hand of the Father,” shows up over and over in the New Testament and even made its way into the Apostle’s Creed where it says:

SLIDE

On the third day [Jesus] rose again from the dead, ascended into heaven and sits at the right hand of God the Father Almighty.

What does it mean “to sit at the right hand”? In the Old Testament, the right hand is the position of prominence, or favor. To be seated at the right hand is to occupy a position of authority and power.

SLIDE

A powerful work

The New Testament regularly speaks about Christ being put in a position of power and authority. So we read these kinds of statements in the New Testament:

SLIDE – Ac 5:30-31

30 The God of our ancestors raised Jesus from the dead—whom you killed by hanging him on a cross. 31 God exalted him to his own right hand as Prince and Savior that he might bring Israel to repentance and forgive their sins.

SLIDE – 1 Pe 3:21-22

21...It saves you by the resurrection of Jesus Christ, 22 who has gone into heaven and is at God’s right hand—with angels, authorities and powers in submission to him.

But the verse that I want to focus on is Ephesians 1.20,

SLIDE – Eph 1:19-21

19...That power is the same as the mighty strength 20 he exerted when he raised Christ from the dead and seated him at his right hand in the heavenly realms, 21 far above all rule and authority, power and dominion, and every name that can be invoked, not only in the present age but also in the one to come.

What does it mean that Christ is seated at the right hand of God far above all rule and authority and power and dominion and every name that can be given not only in the present age, but also in the one to come? Well, it certainly means that Christ is in authority over every evil power. We live in a world that is at war. Some of you see warfare in your homes. You see warfare against your own children. You see warfare in your marriage. You see direct attack on your

finances, on your emotions, on your relationships, on your bodies. You see warfare stirring up mental illness. But no matter what unseen spiritual force you or your family is facing, Christ is above them all. Christ is greater in power, in majesty, in authority than any spiritual enemy that you face.

Christ is greater than any good angel. He is above the archangel Gabriel. He is above the archangel Michael. Christ is above any religious authority you can name. Whether you are talking about Abraham, Moses, David, the Apostle Paul, or Mohammed, or the Buddha, or any philosopher, the authority of Christ transcends every religious authority, every political authority. Christ is above every material power. He is above the power of the winds. He is above the power of the rain. He is above the power of disease. He is above the power of cancer and heart disease and diabetes.

What does it mean that Christ is seated at the right hand of God? It means that no matter what you face you do not have to be afraid. Because Christ is seated at the right hand of God, the Christian never has a reason to fret, be anxious, or be afraid. We never have to be afraid that something will get in the way of God's ability to answer our prayers. We never have to be afraid that some movement in the world, some political philosophy, some ism like communism, or fascism, or Nazism, or radical Islam will defeat the ultimate triumphant of the kingdom of God. Christ is in control of history. He is the Lord of history. History is in his hands and he is unfolding it.

Friend, when you watch the news at night, do you say "thank God that there is no power greater than the power of Jesus Christ?" When you read about another troubling event, do you ever say, "Praise God that Jesus Christ can triumph even over this." When all the political pundits get up and tell us how terrible things are and all the alarmists on Christian radio and Christian television communicate that the world is going to hell in a hand basket, and this is the greatest threat mankind has ever faced, do you ever say, "Praise God that I worship the one who is seated at the right hand of God, who is far above all rule and authority and power and dominion and every name that can be named not only in the present age, but also in the age to come. I have no reason to fear right now. I have no reason to fret. I have no reason to be anxious. Jesus is in control."

And how do we respond to this King whose work is finished; whose work is powerful? V. 3,

SLIDE – Ps 110:3

3 Your troops will be willing on your day of battle. Arrayed in holy splendor, your young men will come to you like dew from the morning's womb.

We respond:

SLIDE

Responding obediently to the King

In v. 3 it says:

SLIDE – Ps 110:3

3 Your troops will be willing on your day of battle. Arrayed in holy splendor, your young men will come to you like dew from the morning's womb.

The army of the King is not an army that has been drafted. This is an army of volunteers. Literally, they are a free-will offering. Jesus is the King. He is a powerful King. He is a King that has triumphed. He is a King who has defeated all of his enemies. And as King he makes an absolute claim on the obedience of his people. Even though our response to Jesus is voluntary, Jesus' kingdom is not a democratic kingdom. He is not asking us to vote on his commands, or on his laws. He doesn't instruct us and say, "Well, I'm leaving it up to you to veto, or to approve, what I say and what I do." Our relationship to Jesus is like being in an all-volunteer army. We willingly sign up. But once we sign up, he is the General. He is the Commander. We are under his reign. He doesn't ask us what our opinion is. We don't get to pick and choose which command to follow and which command to obey. So the response to the King is obedience.

One day, friend, Jesus will not exercise his reign by volunteerism. One day his reign will be extended by compulsion. It says in Psalms 2:7-9,

SLIDE – Ps 2:7-9

7 I will proclaim the Lord's decree: He said to me, "You are my son; today I have become your father. 8 Ask me, and I will make the nations your inheritance, the ends of the earth your possession. 9 You will break them with a rod of iron; you will dash them to pieces like pottery."

One day Jesus will rule with an iron rod. When the Lord returns, every knee will bow, every form of disobedience will be brought under Christ. Now is the time of grace. Now is the time of freedom. God is looking for a response of love from you and me where we voluntarily choose to offer ourselves to him even though we don't have to.

We meet Christ as King. We meet Christ as priest. V. 4,

SLIDE – Ps 110:4

4 The Lord has sworn and will not change his mind: "You are a priest forever, in the order of Melchizedek."

This is the second oracle, the second statement, from the Lord. The first is found in v. 1, the second here in v. 4. You know, only Jesus is safe enough to be both Priest and King. God severely condemned King Saul, the first king of Israel because he intruded upon the office of priest. Going back to very ancient times,

God in the Old Testament separated political authority and religious authority. This didn't mean that the king was free to do what he wished apart from God's law. The king was subjected to the Word of God just like everyone else. And the separation of political and religious authority didn't mean that the religious authority couldn't speak prophetically to the king and call the king to account. And I believe religious authority today can speak to the rulers of our country and underline the places where the political rulers are moving away from God's will and God's law.

But the Bible is very clear about the need to separate religious power from earthly political power. The Bible recognizes that it is a very dangerous combination to have someone who has earthly political power and can command armies to also claim to speak in the name of the Lord. This was the problem of the medieval popes – combining political power and religious power. This is the problem of the Ayatollahs today. But the Bible understands the corruption of men and women. And in the Bible there is only one person who can be entrusted with the role of both priest and king – his name is Jesus Christ. Only Jesus, who is free from the corruption of sin, only Jesus, who is free from selfish ambition, only Jesus, who always uses his power in order to serve and not to be served, only Jesus is safe to be King of Kings and to enter the role of priest.

Now it says here in v. 4,

SLIDE – Ps 110:4

4 The Lord has sworn and will not change his mind: “You are a priest forever, in the order of Melchizedek.”

SLIDE

Christ our Priest Forever

We read about Melchizedek in Genesis 14. Let me set the context for you. Abraham had just gotten involved in a great battle between four foreign kings and five kings of Palestine because the foreign kings had seized his nephew Lot and carried him away. In a great night battle Abraham defeats the foreign kings and rescues his nephew Lot. He recovers all of the stolen property. Then we read these words in Gen. 14:17-20,

SLIDE – Genesis 14:17-20

17 After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King's Valley). 18 Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High, 19 and he blessed Abram, saying, “Blessed be Abram by God Most High, Creator of heaven and earth. 20 And praise be to God Most High, who delivered your enemies into your hand.” Then Abram gave him a tenth of everything.

Why was Melchizedek a type, an Old Testament image of Jesus?

Well, first of all, it has to do with his priesthood. You may know that for the Jews in the Old Testament the priesthood, being an intermediary between God and people, which the priests represented God to the people and in which the priests also prayed to God on behalf of the people, priesthood entirely depended upon one's ancestry. In other words, to be a priest in ancient Israel a man had to trace his lineage back to the tribe of Levi, one of the sons of Jacob. The priesthood was an inherited office in ancient Israel.

But we read of this priest named Melchizedek who's priesthood was not based upon his ancestors, but was entirely due to God's calling. He was a priest of the most-high God purely by God's calling and commissioning of him. Like Melchizedek, Jesus did not trace his priesthood back to Levi his forefather. Rather he traced his priesthood back to God himself. Jesus' priesthood is an eternal priesthood.

The power of Jesus' priesthood, the effect of his prayers for us, his sacrifice, his representation of his people to God, and his representation of God to us – the power of Jesus' priesthood is not based on who his great-grandfather was back fifty generations. Jesus' priesthood is not a matter of physical membership in a certain tribe. The power of Jesus' priesthood was due to his own intrinsic person, what the author of Hebrews calls in Heb. 7.16, the power of an indestructible life.

SLIDE – Heb 7:16

16 one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life.

What does that mean? Jesus, our high priest, is immortal unlike all the Jewish priests throughout the Old Testament who were mortal. Every other Jewish priest served for a period of time, then they died and disappeared from the scene. Jesus our high priest died, but then he rose from the dead. His priesthood lasts forever. His life and mediation on behalf of everyone who turns to him can never be destroyed.

Friend, do you understand why it is that a person who has fully surrendered their lives to Christ and who has been born again by God's Spirit will certainly inherit eternal life? Do you know why it is certain that if you have truly trusted in Christ for salvation you will absolutely be saved on the Day of Judgment? Your security before God, and my security before God, is based upon Jesus' eternal priesthood. Here is what Hebrews 7.24-25 says:

SLIDE – Heb 7:24-25

24 but because Jesus lives forever, he has a permanent priesthood. 25 Therefore he is able to save completely those who come to God through him,

because he always lives to intercede for them.

In other words his prayers for you can never be ended. His fingers can never be pried off of your life. He has a grip on you that is eternal, if you've turned to him in faith and repentance. Your salvation is as eternal as his priesthood.

Do you thank God, those of you who have turned to Christ in faith and repentance? Do you thank God that you are being kept not by your own efforts, but by the eternal priesthood of Jesus? Do you thank God that if you belong to him you may stumble, but you will never stay down because Jesus, your eternal priest, will come to your aid?

SLIDE – Heb 7:25

25 Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

Friend, your confidence before God is never based on you saying: I am able. It is based on you being able to say: Christ is able.

Friend, do you ever say to yourself: I could never save someone like me. I could never save someone like my loved one? My prayers could not save someone like me or my loved one? My persuasion could not impact my loved one. Thank God for Jesus.

I notice in this fascinating account of the priest named Melchizedek that he serves Abraham bread and wine and blesses him and then he receives tithes from Abraham. Gen. 14.18-20,

SLIDE – Genesis 14:18-20

18 Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High, 19 and he blessed Abram, saying, "Blessed be Abram by God Most High, Creator of heaven and earth. 20 And praise be to God Most High, who delivered your enemies into your hand." Then Abram gave him a tenth of everything.

Of course, we can't fail to see in this our Lord Jesus who on the night he was betrayed gathered around himself his own disciples, gave them and now us, bread and wine as an eternal reminder of his death and resurrection. It is because of our great high priest, Jesus, that we are refreshed week by week as we participate in the communion table. Whenever two or three are gathered in the name of our priest, Jesus, he lifts his hands and blesses us. And in gratitude to Jesus, our priest, we give him our tithes just like Father Abraham gave Melchizedek gave his tithes, we financially give. We turn our tithes over to him to further the cause of Christ in the world.

Tithing is not some church invention, something that a church bureaucrat thought of in order to increase the income of the church. Tithing is something that goes back to the beginning of the Bible. Giving a tenth of your income runs through the entire Bible. It is borrowed from the ancient Near East where conquering kings were entitled to a tenth of the produce of the land in the land that they conquered. Jesus is our conquering King; if you recognize Jesus as King you ought to give him at least a tenth of your income.

There is one last title of Melchizedek that I would like to look at. We read in Gen. 14.18,

SLIDE – Genesis 14:18

18 Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High,

You know, the name Melchizedek literally means King of Righteousness. That phrase, King of Salem, literally means king of peace. This is what Heb. 7.2 tells us.

SLIDE – Heb 7:2

2 and Abraham gave him a tenth of everything. First, the name Melchizedek means “king of righteousness”; then also, “king of Salem” means “king of peace.”

SLIDE

Christ our King of Righteousness and our King of Peace

It says in Romans 14.17

SLIDE – Ro 14:17

17 For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit,

There is an order to this in the Bible. Righteousness is the foundation of peace and joy. We can't get to peace and joy without building on the foundation of righteousness. No righteousness - no right-relatedness to God or other people, there is no peace or joy. No righteousness - where there is no integrity, no truth telling there will be no peace or joy. No righteousness – where there is no surrender to God's holy will for your life, there will be no peace or joy.

No righteousness, no obedience to God's Word, no saying no to your own flesh, no peace. I want peace and joy, we say, but I want it on my own terms. No one, not God, not the Bible, not the church – no one is going to tell me what I can do or not do. It is my body, I will do with it what I please. It is my money, I will spend it anyway I feel like. It's my marriage, if I want to end it, that's up to me. It is my time; if I want to watch some ultra-violent gore-fest with cut-up bodies and

ultimate fighting scenes, I just enjoy it and I think it is fine. But God, will you also give me peace and joy in my life?

We Americans constantly want to have peace and joy without righteousness. We live soap opera lives. Many of us have totally insane disordered lives. Crazy relationships. If we tell our story it sounds crazy even to us. But we won't do what it takes to get to sanity and order and peace, which is to do life God's way. We want Jesus the King of Salem, the King of Peace, to come and bless our lives and bless our homes, and bless our relationships, and bless our psyches. But we don't want Jesus to come to us as the king of righteousness. We want peace in our homes, but we want it without truth-telling. We want peace of mind, but we want it on our own terms without confession and repentance. We will not do life God's way, on God's terms. We want a great fulfilling dating relationship. We want a great fulfilling marriage. We want great fulfilling work. But we won't repent and simply listen to God or do life God's way.

Counselors vainly struggle to give peace and joy to people don't live righteously. I would venture to say that almost every counselor spends the majority of their time trying to help people who do not live righteously to find peace and joy.

I have mentioned to you before the book *Unprotected*, a book written by a campus psychiatrist named Miriam Grossman. She published the book as "Anonymous, M.D." She recently revealed that she is the author. The book is about the crazy counsel that teenagers and young adults are getting regarding their sexual lives.

Dr. Grossman opens the book with a story about a young girl named Heather. She is 19 years old. She came to the health clinic because she was experiencing moodiness and crying spells that came out of nowhere. Heather was normally upbeat and very social. But in the last few months she had withdrawn to her room. She felt worthless; she felt extreme self-hatred. She tried eating better. She tried practicing yoga, but she couldn't get back to herself.

As she talked with the psychiatrist, Heather expressed that she didn't understand why she felt so unhappy. Life was good; there was nothing to complain about. She liked school. Her family was supportive. She had plenty of money and her health was fine. Heather was asked how long had these moods been going on? She said, "Well, since the new year." She was asked, "Did anything happen to you in the new year?" She said, "No, nothing I can think of." The psychiatrist said, "Well, there are times when symptoms can appear without any precipitating cause," but she pressed Heather and said, "Heather, think about it. In the fall or early winter did you lose someone you loved? Did you have a pet die? Did you go through something frightening? Did any relationship begin or end?" Heather thought it over and said, "Well, I can think of one thing. Since Thanksgiving, I have had a 'friend with benefits'. And actually, I'm kind of confused about it."

“Really, tell more.”

“Well, I met him at a party. I really like him. But there is this problem. I want to spend more time with him and do stuff together. He says ‘no’ because if we do these things, then we would have a relationship and that is more than he wants. I’m confused because it seems like I don’t get the friend part, but he still gets the benefits.”

Heather was genuinely puzzled. She had no clue whatever why she was depressed. She is having sex with a young man who wants no relationship with her, who offers her nothing in return, but she doesn’t know why she is depressed.

The psychiatrist said, “Do you think that these moods that you have when you are so unhappy and you hate yourself so much, do you think they may be related to the fact that that you are having this sexual relationship with this young man?”

Heather sat there and puzzled over it and said, “I don’t know. Maybe, I’m not sure. What do you think?”

So many of us Americans are like Heather. We say: “Doctor, you have to give me some kind of drug to make the pain go away, to make me feel better and give me peace of mind.” The doctor says: “You don’t need some type of drug. You need to begin to link together in your mind what you are doing with the way you are feeling.”

Brothers and sisters, you and I do not need some temporary self-help patch. We need our broken lives straightened out by bringing them under Christ. Jesus is our Melchizedek, King of Righteousness, King of Peace. We cannot have Jesus our King of Peace in our psyches, in our relationships, in our families, in our workplace, in our nation, or in our world – we cannot have peace unless we are personally willing to bow before Jesus as the King of Righteousness and say: “I am willing Lord Jesus to take this unsubmitted area of my life and submit it to you. I am willing Lord Jesus, King of Righteousness, to do life on your terms and not mine. I am willing Lord to become your follower.”

And finally, we read about meeting Christ as warrior.

SLIDE

Meeting Christ as warrior.

Ps 110:2

2 The Lord will extend your mighty scepter from Zion, saying, “Rule in the midst of your enemies.”,

5 The Lord is at your right hand; he will crush kings on the day of his wrath. 6 He will judge the nations, heaping up the dead and crushing the rulers of the whole earth. 7 He will drink from a brook along the way, and so he will lift up his head.

The kingdom of God that belongs to Jesus by right is becoming his in actual fact as the people of God extend Jesus' reign throughout the world. Now, how does the kingdom of God come in fact? When a person gives their life to Christ and is born again by the Spirit of God, God's reign is extended over one more life. When a person is set free from a bondage, from a habit, from an addiction that is keeping that person from experiencing peace and joy, the reign of God is being extended over one more life. When a person is healed by the power of God, the reign of God is extended over one more life. When a person is given the dignity of work, when a person is fed, when a person is assisted to find an education, then the reign of God is extended over one more person in this world.

The reign of Jesus is extended not by armies, not by military power. It is extended by the preaching of the gospel, the healing of the sick, and the reconciling of relationships, justice for the poor, and a release of people from captivity. Who is Jesus? He is our King. He is our Priest. He is our Warrior. Let's pray.

Meeting Christ As King, Priest and Warrior

Rich Nathan

March 17-18, 2007

Meeting God in the Psalms

Psalm 110

I. Meeting Christ

II. Meeting Christ as King (Ps. 110.1-3)

- A. A Finished Work
(Ps. 110.1; Heb. 10.11, 12)
- B. A Powerful Work
(Ps. 110.1; Eph. 1.20)
- C. Responding Obediently to the King
(Ps. 110.3)

III. Meeting Christ as Priest (Ps. 110.4)

- A. Christ our Priest Forever
(Gen. 14.17-20; Heb. 7.24,25)
- B. Christ our King of Righteousness and King of Peace
(Heb. 7.2; Rom. 14.17)

IV. Meeting Christ as Warrior (Ps. 110.2, 5-7)