

GAME OF THRONES

THE REIGN OF DAVID

The King Who Justifies

Key idea:

In Psalm 110, David describes the Messiah as combining qualities Jesus Christ fulfilled: divine king, everlasting priest, and conquering deliverer.

Key text:

Psalm 110: 1-7

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 his head high.

Key points:

1. Psalm 110 is one of several Psalms that reveal who the Messiah will be and what He will do.
2. Psalm 110 was quoted more by the New Testament writers than any other Old Testament Scripture.

3. Jesus Himself uses Psalm 110 to reveal that the Messiah isn't just a "son" of David, but is divine. This is a huge departure from the image of a human political and military leader that the religious leaders of the day were expecting.
4. In essence, Christ is telling the religious leaders they've set their sights too low. They want freedom from Rome and an end to the occupation of Israel, but Christ offers them freedom from sin and dominion over the whole earth.
5. Verse 4 explains the Messiah will be not just a king, but a priest. The idea of combining those offices was unheard of in Israel. The king and the priest had entirely different, almost opposite, roles in society then.
6. The Aaronic priesthood was insufficient to cover the people's sins. The Levites had to keep offering sacrifices for their own sins and for the people's sins. The priesthood of Melchizedek was entirely different. And as our great high priest, Christ has made one sacrifice for sin that removes our sin for all time.
7. Jonathan Edwards tells us that like priest and king, we see in Jesus the same kind of paradoxical qualities juxtaposed. Infinite justice and infinite grace. Infinite in highness and infinite in condescension. Infinite in glory and in humility. Majestic and meek. Reverence and divinity. Absolute sovereignty over creation and yet perfect resignation to death on a cross.
8. Not only is Jesus divine king and high priest, he is also conquering deliverer, but unlike the deliverers of the past, rather than killing his enemies, He turns them into friends.
9. The "day of His wrath" will nevertheless come eventually, and in that day people will stand on the work of Christ, or they will try and fail to stand on their own works.
10. C.S. Lewis says, Hell is a place you choose when you put the standards of your own heart above those of God. He describes it as a place where the doors are locked from the inside and the residents "enjoy forever the horrible freedom they demand."
11. The Bible says we are priests and kings. As kings we are to draw people to Christ, as priests, we're to minister to the hurting.

12. Psalm 110 says Christ's troops will be willing. We're to serve Christ, His people, and those in darkness with patience, obedience, and assurance.

Questions for discussion/application:

1. What stood out to you about the teaching on Psalm 110.
2. Why is it important we study Old Testament revelations about the character and qualities of God?
3. In what ways do Jesus and the apostles see a different Messiah in the Old Testament than the one Israel's religious leaders and scholars expected?
4. Why is it important that we understand God is personal and not just a positive life force or a force for good?
5. What was the role of a king in ancient Israel? Of a priest?
6. What's the problem with seeing Jesus as more priest than king? More king than priest?
7. What did it mean to David that Messiah would be a conquering deliverer in the mold of Israel's human leaders like himself, Gideon, and Samson?
8. How is Christ different than those former deliverers?
9. What does it mean when the Scripture speaks of "The day of the Lord's wrath?"
10. What are our responsibilities as "priests and kings," and Christ's willing troops?
11. Do you know anyone who needs a a king to lead them to Christ? Or a priest to minister to their suffering?