



Sermon Transcription • Psalm 110 (ESV)

## The Messiah on His Throne

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**[Please Note: This transcript has been lightly edited for ease of reading. Also, some headings have been added in square brackets to aid the reader in locating portions of the sermon.]**

Andy did introduce me. But I'll tell you a little bit more about myself. My name is Fredy, one more time. And I am a pastoral intern. And the only other really, really important thing that you need to absolutely know about me is that I am American. [audience laughs] And you're a little far away, so you probably can't smell the freedom coming off of me... [audience laughs]. But... but it's there. And the reason I tell you this is partly because I'm proud of it. And partly because I want to tell you something that I do for my birthday every year.

So every year for the last three years, as an American guy living in Canada, I want to celebrate my special day by going back home. But I'm not gonna drive all the way back to Oregon, so what we do... is we cross the border and we go to El Nopal, in Sumas [audience woos]. that's right. A little piece of, like, I guess Mexico and the States, in one. And we get to eat Mexican food and have a great time with our friends, and the people from our community group. But more importantly, we don't actually go on my *birthday*, we go the nearest Friday. Because if you've ever been there, you know, they have karaoke. And we appreciate a good time. And there's one other guy in my community group who's American, and him and I at the last three years in a row, we got up on the stage and we sung, *Courtesy of the Red, White, and Blue* by Toby Keith. And if you're not familiar with country, I'm sorry, you should be... Amen? And this song is like, is a well known country song by a well known country singer. But it is like, *the* hypest, America patriotism song possible. Right? So we get up there and we start singing, and people are pretty much like ignoring us cause they're eating and talking to their friends, and then by the time we get through the first verse, end of the chorus, people are like "Okay... [nodding] I know this song. I do recognize this song." And by the time we get into the second verse, everyone's tapping their feet a little bit, and by the time we get into the second chorus, people started signing along. And everyone's like, saluting, and high fiving each other, and it's quite the scene, right? The reason for this is because *everyone* knows this song. The reason everyone knows this song is it communicates something about us...about Americans, right? Red, white, and blue.. we're patriotic.

In our Bible, we have a song like that. Not about something as lowly as your patriotism, but about something as great as your king, as King Jesus. We have a psalm, Psalm 110 that is *that* kind of music. It's that kind of hype. It communicates that. And every single person in the early church would've read this psalm or heard this psalm and they would've sung it in that way. At their birthday parties, at their church gatherings...cause it is *the* gem that teaches most clearly about Jesus. Almost



every single New Testament author quotes Psalm 110, specifically verse one, at some point. Because this song teaches us about Jesus.

So we're going to look at it and we're going to realize that there's two responses that we should have to who Jesus is.

1. We should bow to King Jesus.
2. We should thank priest Jesus.

So if you have your bibles, I invite you to turn to Psalm 110, starting in verse one. The word of God. Psalm 110:1-7,

“The Lord says to my Lord:  
“Sit at my right hand,  
until I make your enemies your footstool.”

The Lord sends forth from Zion  
your mighty scepter.  
Rule in the midst of your enemies!  
Your people will offer themselves freely  
on the day of your power,  
in holy garments;  
from the womb of the morning,  
the dew of your youth will be yours.  
The Lord has sworn  
and will not change his mind,  
“You are a priest forever  
after the order of Melchizedek.”

The Lord is at your right hand;  
he will shatter kings on the day of his wrath.  
He will execute judgment among the nations,  
filling them with corpses;  
he will shatter chiefs  
over the wide earth.  
He will drink from the brook by the way;  
therefore he will lift up his head.”

So I hope you can see that it's just as exciting as a well known country song... but probably not right? It's...some of it is just weird to us. We're so far removed from when this psalm was written. And we just don't see it at first glance. So my hope is that after this morning you'll be able to see why we bow to King Jesus and thank priest Jesus from what this song teaches us about who he is.

LOVING GOD • LOVING ONE ANOTHER • LOVING THE WORLD



## [Bow to King Jesus]

So, the authorship of this psalm is that it was written by David, right? David, the king of Israel, the greatest king Israel ever had wrote this psalm. And as he's sitting on his throne, writing psalms, the Spirit inspired him and these are the words that he puts down. And he has a prophetic vision of a future king. And David is a great king already over the people of Israel but he gets a vision of someone greater than him. God had made promises to him, that his throne would endure forever. So when David gets this kind of promise, of course he's gonna write it down. He knows it's as good as gold, it's from God! This is gonna happen. There's gonna be a king who is greater than David ever was. And he, for good reason, is writing about Jesus. In verse one it says, Psalm 110:1,

“The Lord says to my Lord:  
“Sit at my right hand,  
until I make your enemies your footstool.”

If we read it really quickly, sometimes it would be easy to think that David is writing about himself. But he's not. He's writing about Jesus. And the Pharisees in the time of Jesus, thought that he was writing about David. So...they just misunderstood it. And Jesus explicitly tells us in Mark 12:36, “That this song, this prophecy was about me.” Why would David call someone ‘Lord’ if he's writing about himself? God is speaking, pronouncing a blessing on a king, on a lord, who sits at his right hand, sits on the right throne. And David is the one hearing it, he's writing this down. The Lord says to my Lord..” “Yeah I'm listening,” he's the third person in the story. And he hears this blessing pronounced on him, “Sit at my right hand, until I make your enemies your footstool.” That's significant—the sitting at the right hand. Why? That is what you do when you finish a task. When you finish doing whatever you set out to do, you take a seat, right?

So I live in East Abby and we have cedar hedges around our house. And in the backyard, they can get pretty unruly and it's on Delaire road, so people drive by all the time. So if the cedar hedges look pretty rough, I look pretty rough right. So I take it very personally. And I get out there, and I prune them down. So I was out there, pruning them down this last summer. And my wife had told me she was going to help me, but she's a nurse, so she ended up having to work, and she worked a night shift. So she could not help me cause she was sleeping. So while I went to work, she went to sleep right? Classic. So what we ended up doing, was I ended up working... I had a ladder, a hedge trimmer, like I was ready to go. I was able to do it by myself. I landscaped a little bit on the side, so I felt prepared to do this. I got all the work done. By the time she woke up, had a morning coffee and came out. As any good wife would do, she came out to inspect my work, so that's what she did. She pops out, she looks at it, “Fredy, great job. Like you know what. I'll do the clean up. Like you've done like more than I could ask. Just take a seat.” Right? You did your job, sit down. What you set out to do was accomplished.

The Lord speaks to this Lord, David's Lord, the king, and said “Sit at my right hand, until your enemies are your footstool.” He' is already accomplished the victory that he set out to accomplish. This



language is of total victory, of complete dominion. For us, it's a little bit hard to grasp because of the distance. It uses language that we don't normally use, right? Well when we hear "footstool", we think: "I'm sitting on my couch after a long day and I kick my feet up." When David is writing footstool, he's not thinking that at all. You see in David's context, kings have the power of life and death over people. So if you went to a king's presence, and he didn't like you, "off with his head" right? We know that from the story of Esther right? When she approaches the king, she knows she's risking her life cause he didn't send for her. That's what kings had. They had the power of life and death over their people. And what you wanted more than anything was that kind of king. You wanted a powerful, powerful king. Cause your whole livelihood depended on these people, these kings gave you protection, they gave you a city, they gave you a system of money. And if your king was defeated by another king, all of you are made slaves. So the thing you most wanted was a powerful king. David, the most powerful king Israel ever had at this point, writes about a future king greater than him, who defeats every enemy, who makes other kings his footstool. The language is of complete humiliation. Kings who have the privilege of condemning people with no trial, life or death are now face down on the ground before David's king as he walks on their back. Total victory. A powerful, powerful king. I need you to understand that this is the image the Bible wants us to have of who Jesus is. A king, a powerful, powerful king.

So imagine with me, that you take up boxing. And you're a nice Mennonite, so I know this is going to be a stretch for you, that you would never hit someone, much less for money. But for the purpose of the illustration. Imagine with me that you take up boxing. And you go with a friend and you start training. And you're training, and you're getting better. And then one day, a dude walks in with a huge entourage, so he must mean like he must be legit. And you find out that he's Canelo Alvarez—the top Mexican middle-weight in the entire world, holder of three different championship belts, he's legit. And he was there to spar someone at your gym. And his sparring partner didn't show up. So Canelo's comes up to you and your friend and he's like, "Hey would one of you two guys want to jump in the ring with this guy?" And you've had a really good week so you say, "No. But my friend would!" And your friend does! And your friend totally does! He's like, "I'll do it! But I'll only do it if you do it too." You're like, "Fine! We'll both do it." So you each going to take a turn, going against Canelo. So your friend hops in the ring, he gets his little helmet on, gets his gloves tied on. He lasts...not even a minute. He gets in there, knocked out. Cold. You're looking at him, like, "Man... that looked pretty rough." And as they're dragging your friend out, Canelo's trainer's like "Are you ready? Are you gonna jump in?" What are you gonna do in this moment? You just witnessed someone else, much greater than you, with true power. Right? He just knocked your friend out cold. Are you gonna hop in the ring? I wouldn't hop in the ring, right? Why would you? The other guy's clearly better than you. Clearly stronger than you. Of course you don't hop in the ring. When we witness true power, what we do is we submit, we bow. "Canelo, you're a better boxer than me. I'm not gonna step in."

The image that this psalm wants to give us of who Jesus is, is a king with knockout power. You don't want to go against this king. What this king does do to his enemies, is that he makes them footstools. David had done this to the Philistines, to real people, right? Who would oppress the people of God, and he was making the land safe for them. God had promised them the promised land, and they



hadn't fully taken it yet and David is pushing them back, pushing them back, extending the borders of the kingdom of Israel. But Jesus defeats not Philistines, but sin and death. The greatest enemies that any of us will ever face—that is the reality for us. The greatest threat that you face is that you're gonna die one day. And currently you're affected by a condition that is not physical at all, but it's spiritual—deadness in sin. That's the reality of every single person! And this king, is able to defeat *those* enemies, not just Philistines. This is the language that—this is the image pardon me—that the New Testament will give us of what Jesus did on the cross, of this total victory over sin and death. In Colossians 2:13-15 (NASB) we read here,

“When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.”

That last verse gives us this image. It doesn't say “footstool” but it's the exact same picture. This king triumphs over his enemies—*publicly* humiliating them. That's what Jesus did, but not to Philistines like David had done, to sin and death—to the greatest threats humanity has ever faced. Every single one of us will die, but Jesus Christ defeated death. This great king defeated death.

But there's more to this psalm right? It doesn't just end at verse one and verse two. The rest of the psalm, frankly is a little bit strange. It talks about violence. And violence across the entire world, right? That he's gonna execute judgment on the nations? He will shatter kings on the day of his wrath? What could that mean? Is that Jesus too? Is that the king? Yes. But the thing that is really important for us to understand in this psalm, is that there is a gap between the first two verses, and the last three. And verse four we'll get to...but there's a difference, right? The enthronement of this great king, this king that David was prophesying, who we know is Jesus. That already happened in his death and resurrection, his ascension into heaven when he returned to the right hand of the Father. but the thing he's also writing about, the future judgment where he defeats all his enemies, judges all the nations—that has not happened yet. But it *will* happen. That's what David is writing. He's telling us, this is what this king does. He defeats all his enemies, sits on his throne and then later, he's going to judge all his enemies.

But who are his enemies? Who are the people referred to? Who are the people that should be concerned that the king with knockout power is coming to judge them? Well they're the people who rebel against him. The people who won't accept his reign. Right? The people who do not worship him, people who do not love him, people who do not serve him. And it occurs to me as I say these things, that there might just be people like that here. People who've never said, “Lord I'm a sinner and I need your mercy. God I've rebelled against you my whole life. But today I choose to follow you.” And this passage is warning us that this king is coming. You can count on it. And he will defeat all his enemies. They will be made footstools. Just as sin and death already have. So if that's you, if you're that person who is never put your faith in Jesus, who's never bowed to this king, what should you do? Well you



should bow. What do I mean by that? I mean you should repent of your sin, confess that to the Lord, “Father I have sinned. My whole life I’ve rejected you all of my days. But today I want to follow you.” This gap between the enthronement of the king and future final judgment is an act of mercy. We can look at that future final judgment and say, “That’s a cruel king. I’m not interested.” But it’ll be a horrible mistake, cause we would miss that this gap...is an act of mercy. What God has done is giving people time to respond.

When I was a kid, my parents were really strict in that my brother and I could not fight each other, at any point. Like that was the thing that would make them the most mad. So if we like, even slapping, or punching, or anything. So, they always made sure that we don’t do that. The one exception was if we were on a road trip, and we played “punch buggy”. My parents were convinced that it was a game. Right? So we totally got away with it. So it was a loophole. Right? And you know how kids are, they turn into little lawyers. So like, “Well mom, it’s not really fighting, cause it’s a game and we both agree to play it. And we only punch each other in the arm...” So we were able to get away with it. And the way the game works, if you’ve never played, is as you’re driving, if you see a Volkswagen Beetle, of any colour, of any year, you call “Punch buggy, no punch back!” name the colour, and you get to punch your sibling in the arm. So for two teenage boys, this was the dream, right? You get unsolicited punching with no repercussions. However, the thing about my younger brother, is that I call him my younger brother, cause he wasn’t actually smaller than me. Like, I was a little bit of a late bloomer, I didn’t hit puberty until I was ...20. [audience laughs]. And my brother hit it at 12... So there was a gap of like, six years where he was bigger than me. Despite the fact that he was two school grades behind me. So my younger brother could hit way harder than I could, right? And this coincided with the time that I was in high school, like that was when we played, spent the most time together and we would play this game. And he would hit way harder than I would. And my brother however, had a nice kindness in his little heart. And what he would do, is if he noticed that he got me two or three good ones, and like I was obviously quite sore, is he would call “Punch buggy!” And as he pulled it back, [holding a punch] he hesitate, for like a good two seconds. And that gave me enough time to flex and take the hit. Right? [audience laughs] And it was an act of mercy on his part that he was like, “I’m gonna hit youuu.....<prolonged> [holding a punch]” Bam! And then he’d get me, right?

The reason I tell you that story is because if I, if all I focused on was him hitting me, I would miss the part of his mercy. And the thing about final judgment is that we need God to finally come and judge all wicked people. The unfortunate thing is that most of us fall into that category. All of us *did* at one point fall into that category. And if you look at that and you think that God is cruel, that king is evil, you’re horribly mistaken. It’s an act of mercy. That king is coming and he gives you a chance to respond. What Paul tells us what we should all do in 2 Corinthians 6:1-2,

“As God’s co-workers we urge you not to receive God’s grace in vain. For he says,  
‘In the time of my favor I heard you,  
and in the day of salvation I helped you.’  
I tell you, now is the time of God’s favor, now is the day of salvation.”





Another translation will say, “*Today* is the day of salvation.” *Today* is the day where you could say, “I have sinned my whole life, and I want to repent. King Jesus, I know you’re coming back and I know that I can join your side. Forgive me of all my sins. Accept me, before you. Take me as I am.” See, *today* could be the day of salvation where you bow to King Jesus. And to be frank with you, everyone will bow. The day is coming when this king returns, and every single person will bow. Some will bow saying, “Lord have mercy on me, a sinner. I followed you all the days of my life imperfectly, but I followed you.” And some will bow as they’re made into footstools. Which would you prefer? Which would you rather be? You should bow to King Jesus. The reality of future final judgment is that it is meant to lead you to repent of your rebellion in bowing submission to King Jesus. That’s the first thing we learn, we should bow to King Jesus.

### **[Thank Priest Jesus]**

The second thing is that we should thank priest Jesus. Now most of this psalm is about a king. Right? That’s the language; sitting at the right hand of God, ruling with a mighty sceptre, crushing other kings. Right? That’s the language. It’s a king versus a king, and this king is greater than all the other kings. But sandwiched in the middle, in Psalm 110:4, we read:

“The Lord has sworn  
and will not change his mind,  
‘You are a priest forever  
after the order of Melchizedek.’”

And this passage sticks out like a sore thumb. Right? This verse almost feels like it doesn’t belong. Cause we’re learning about a king, a great king who’s greater than David, greater than anything that we could imagine, who rules over all of creation. We’re talking about a king, not a priest. But then David sneaks this in there. As inspired by the Holy Spirit, Psalm 110:4,

“The Lord has sworn  
and will not change his mind,  
‘You are a priest forever  
after the order of Melchizedek.’”

There’s two passages to help us understand. I won’t be able to read them in the interest of time, but there’s two passages that help us understand who this character is. He shows up for three verses in Genesis 14. He shows up, blesses Abram, receives a gift—an offering, a tithe—after Abram had rescued his nephew Lot, and we never hear from him again. That’s it. so why is he listed by David? Why is this the example David wants to give us of what Jesus is like, of how Jesus is a priest. Well the reason he gives this example is because Melchizedek is not just a priest. Melchizedek is also a king, he’s two in one. See, in David’s mind, those two things could never happen underneath the old way of things. David was the king, but David had a high priest. And he knew he could never take the role of that high priest. Because he saw what had happened to Saul. Saul had tried to offer sacrifice, he tried



to take the role of priest, and he'd been judged for it—he lost the kingdom. So David knew, you don't mix the two man, you just can't. But as the Holy Spirit inspires him, as he writes this, as he's writing about what Jesus is gonna be like, a thousand years after David's life, this is what he says: A priest like Melchizedek. A king and a priest—of two in one. His priesthood is of a different kind.

But the language of priesthood is still foreign to us, right? I have never offered an animal sacrifice. I wouldn't even know how. You have never offered an animal sacrifice. It's so strange to us. But it's common in the Old Testament. It was the way God had made provision to give people forgiveness of sins. And it's described in Leviticus 16, which again, we won't be able to read, but you can look that up on your own time. What happened on that day was that sacrifice would be offered to achieve atonement of sins to get forgiveness of sins for God's people. If you want to have a really good time, you can read Leviticus 1-5, I encourage you make it a date. Cause it's pretty exciting stuff, honestly. But what you would read over and over and over again is the function of priesthood is to make people right with God. What they would do was described is this quote, over and over again, "And the priest shall make atonement [by offering sacrifice], and he [the sinner] shall be forgiven". That's what priests do. They offer atonement, and get people forgiven before God. They're mediators. Right?

Relationships have conditions. If God is in a relationship with the people of Israel, relationships have conditions and obligations. There are things that Israel must do, or must not do, as a result of that relationship. And when they fail to meet those conditions or obligations, a sacrifice must be given, they need to get reconciled to God and sacrifice is the means of that. So the priesthood functioned to achieve that. And we understand this is the way things work. We don't normally use that language of consequences for failing to meet obligations and conditions. Right? But in marriages, that's what we do when we make vows, we make conditions of what we're gonna do—sorry, obligations, of the things we're gonna do: "in better and in worse, in sickness and in health, riches and in poverty, no matter what I'll love you." When you get married, and you spend time together and you realize "My spouse can be a jerk sometimes." And then what do you do? Well you want to reconcile cause you're in a relationship. So sometimes people will go and they'll meet with pastors, they'll meet with counsellors, for the purpose of reconciling their relationship, of making things right, of bringing unity back to what had been broken. That's what priests did. And priests did that through sacrifice.

But the reason that Melchizedek is given as an example not just because of being a priest and king, it's actually the details that are missing from the story that's the most significant. You see, Melchizedek is very clearly a priest, but he does not offer an animal sacrifice. and he's very clearly a person, but he has no parents listed, no children listed. He almost seems to exist outside of time. And when David is writing, as inspired by the Holy Spirit, pointing forward to Jesus, the one who was before all things and after all things, the one who did not offer an animal, but gave of himself, this is a good example. We start to see why David gives up Melchizedek, uses that name, to communicate what Jesus is gonna be like. He's gonna be a priest, he's gonna be a king, he's gonna offer a sacrifice to reconcile people to God but it'll be totally different than what David was familiar with.





You see what David was familiar with was animal sacrifice. And it would be like, if you remember the video game *Super Mario*? There's that, a little star that comes down and gives you invincibility so that [hums the music], right? You get... life, right? And you can survive turtle shells, or the little flowers that eat you, right? My brother and I would play, and we would always try to get the star right? And sometimes you'd fall off the map trying to get the star. Because you knew it made you invincible. This is what sacrifices did. They made you invincible, but just like the star in *Mario*, they fade away. It's temporary. And every single year, another sacrifice had to be offered. So if David is gonna write about Jesus, about a future person who he doesn't even fully understand, who's gonna be better than any priesthood he's ever recognized, they need to be able to offer one sacrifice for all time. Not an animal every single year. David had a different high priest than the king before him because these guys kept dying. They're humans, everybody gets old and dies. This greater future priest king, needs to not die. Jesus is that. I already read you Colossians 2. But I want to read it again so that you can see that, as the New Testament tells us what Jesus had done, it merges these two ideas together of priest and of king. Colossians 2:13-15 (NASB),

“When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.”

The reason David writes about Melchizedek, pointing to something in the future is because everything in the Old Testament is pointing forward to this Jesus, to King Jesus. And Paul tells us this is what he does! He disarms the rulers and the authorities! He's a king! But he takes your sin away. He nails it to the cross. He's a priest! He's two in one! He's greater than anything people have ever seen. And David wants us to understand that.

So if you're here and you're a Christian, you should know that. You should know that this priest and this king is the way that you get right with God, that you should've been a footstool. Right? This psalm describes people who are in rebellion against God—those people should be made into footstools, and through this priest, they're made into children. They're made into heirs of life, eternal life. That's good news. That is the gospel! This is what Jesus does. Psalm 110 is telling us why Jesus is good news. Why his sacrifice on the cross is good news. If you're a Christian and you've put your faith in Jesus, you have a sacrifice sufficient for all time. The little star in *Mario* is not gonna fade away ever again. Jesus paid for your past, present, future sins. It's taken care of. The language is clear, Psalm 110:4,

“The Lord has sworn  
and will *not* change his mind,  
‘You are a priest forever  
after the order of Melchizedek.’”



That priest Jesus says, “They’re good.” Over and over and over again. And your status before God could never change. And though you should’ve been a footstool, you’ve been made a child.

So how should we respond to that? How should we respond to that priest? We should *thank* priest Jesus. If someone does a kind thing for you, what do you typically do? You want to pay them back. Right? That’s a normal response. If you go out to eat with a friend, and the friend takes the bill when it shows up, “I’ll pay for it. I’ll pay for it.” Typically your next few words are, “I’ll get the next one. I’ll get the next one.” And you get out your calendar and you find a date cause you’re gonna make sure you pay them back, because they did something so nice for you and you wanna make sure you that you know that they appreciate it—or that you know that they have paid you back [pause]— I got confused there. The point I’m trying to make is that, that is a normal thing right? When someone does kindness to us, we want to pay them back. But what if your friend saved your life? How could you possibly pay *that* back? Or actually, what if the person saved your life wasn’t even your friend? What if you absolutely hated them and you told them that...and they still saved your life? This is humanity apart from Christ, apart from faith in Christ, every single person is an enemy of God, a hater of God. And Jesus dies for people, who he has called, when you were yet sinners, Christ died for you. You weren’t even God’s friend and he gave *this* priest to atone for your sin. How could you ever thank him?

Well one way you could thank him is by serving in the church. Here at Northview God has blessed us to keep growing. We have roughly 4500 people on a weekend. People who show up, they put their kids in children’s ministry, they grab coffee, they’re greeted as they come in the door, maybe sat by an usher, someone prays for them after the service—every single one of these tasks are taken care of by volunteers. People who are giving back. This text tells us why people do this. It gives us the motivation. In Psalm 110:3 we read,

“Your people will offer themselves freely  
on the day of your power,”

We have many volunteers who offer themselves freely when they’ve seen what this priest has done for them. But the reality is that 4500 people don’t serve here. There are many who don’t. And why not? Well sometimes people have legitimate excuses, but other times, they’re not so great. Other times they are maybe “I just don’t know where to serve.” Well let me tell you about my friend Joseph. My friend Joseph recently began attending Northview, they’ve been here less than six months. And he came up to me and he said, “Fredy I need to know where to serve.” I said, “Joseph I appreciate your attitude, why don’t you fill out an application, submit the record check, go to pastoral approval, and we’ll get you plug in right away.” and he’s like, “I just want to get into this right away.” And I was like, “Okay, man. You don’t have to worry, we’ll get you plugged in, don’t worry.” And he’s like, “No Fredy, I just—I think that you *need* to serve in the church that you attend.” Right... God’s people offer themselves freely on the day of his power, when they see what this priest has done for them, they offer themselves freely. I didn’t seek him out, he sought me out. I want to serve. Help me find a place where I can serve.



But for most people it's not "I just don't know where." For most people it's... like, "I'm really busy..." and most of us are really busy. But that excuse just doesn't hold that much water when you compare it to my friend Depak. See Depak serves at Sunday night, he's a university student. And part of his studies is he has to serve at an internship. So he interns four days a week at UFV and then he works three days a week at a bakery. So if you do the math...this guy is working, or doing something seven days a week. The only service he can consistently attend is Sunday night. So he shows up, and he serves there. And in June he served back to back to back. And I was sitting there with him after the service and I was like, "Depak, why—why are you like going so hard, man? What could motivate you to serve so many times? If you're going seven days a week to school or to work." And I'll never forget what he said. He said, "To whom much has been given, much is expected." Amen! Amen! Depak has understood what this priest has done for him. He didn't explicitly say, "Well he died for my sins and now I want to thank him." But that attitude was present. Right?

The phrasing he even uses we hear in Luke 7 where Jesus tells a story of a simple woman forgiven. And she challenged Simon of Pharisee and he says "Simon, who would love more?" And Simon responds, "Well the person who's been forgiven more." And Jesus says, "Right.. Those who have been forgiven much, love much." This priest forgave you everything: past, present, future sins. You should love him much. You should want to thank him. And a way that you can thank him is by serving here in the local church.

This psalm is a song that teaches us who this Jesus is. A king and a priest and it lifts him up as powerful, as so powerful he can take care of all of sin for all of time. That he rules over all enemies, he defeats sin and death. And he's coming back in final judgment one day. This image is totally different than how we often talk about Jesus, as meek and mild, as my buddy. I hope that you see why the New Testament authors loved this song. Why it was their hype song, where every single person would sing it. Because it taught them what was most true about them: I am a servant of *that* king. Not a king like any human before him, but a king who is both God and man. A king over all of creation. That is the one that I follow. That's the king I bow to. That's the priest I thank.

Let me pray for us. Father God I'm grateful for my day of life. I'm grateful for the opportunity to be here and preach your word. Lord I ask that whatever have been preached today that it would bear fruit in the hearts and minds of these people. That as they think of you, as they think of King Jesus, as they picture him in their minds, they would see a powerful, powerful king. With knockout power. But a merciful, merciful priest. Who atones for their sins. Father help us see you as you truly are. Help us see Christ as he truly is. We ask all these things in the powerful name of your son, by the Holy Spirit, in Jesus' name, Amen.