

The LORDship of Christ

Book of Psalms

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Psalm 110. We've been in this Psalm for a few weeks now and it's so rich that I haven't really been able to get off of verse 1 about Christ is the LORD and sitting at the right hand of the Father until He makes His enemies His footstool. We'll try to proceed on down through here today in the time that we have and just consider again this subject of the LORDship of Christ. People say that, "He's LORD," but what does that mean?

Let's read the Psalm together once again and then we'll have a word of prayer and then see how the LORD directs.

1 The LORD said unto my LORD, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. 5 The LORD at thy right hand shall strike through kings in the day of his wrath. 6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. 7 He shall drink of the brook in the way: therefore shall he lift up the head.

Gracious Father, as we come together this morning and open Your Word once again and consider the revelation that you have given us of Your Son here, I pray that it might not just be words that we read or hear but that truly if it so please you by Your Grace and Your Spirit, to open these hearts and cause us to reflect once again upon Who He is as not only Your Son but as that King that you have set upon your Holy Hill, not only to rule and reign over this world, even as He does now, but to go forth and conquer as He did in coming as a Man and to win the battle, the victory over every enemy that stood in the way of us being able to be called Your children, and that He satisfied every legal aspect of your law and justice that you might be a Just God and a Savior. Even pronouncing those words is beyond my understanding. Great is the mystery of Godliness, but if in some measure, Dear Father, you enable us, by Your Spirit, to enter in even in a small way

into the glories of Your Blessed Son, we'd be mindful to give You the praise, honor and glory. In our Dear Savior's name, Jesus, I pray. Amen.

Now there is a controversy that has been going on since I remember back in the 1980s and this was even before I had any understanding of the true Gospel, and that has to do with what they call 'lordship salvation.' Now when you first hear that term, you might ask yourself, "Well, what's the problem?" Well, the problem is in how men view salvation and it really began with men who called themselves theologians trying to figure out what to do with people that make a profession of faith, like you see so many doing in these crusades and campaigns; walking an aisle, saying a prayer and doing what the preacher says to do, and somehow assuring them of salvation and yet there not being any true work of Grace in the heart. That's just a matter of profession, and you can imagine if you multiply the numbers of people that have made a profession in one of these meetings.

Even today you hear people on the radio saying they went to a certain area and 1,000 people got saved. I don't know if anybody's ever done the math but I would dare say that if you were able to calculate every profession that preachers have declared that so many have been saved, it would pass the population of the world. I'm convinced of it, and yet here they are. What do you do with them? You know, these preachers want to keep them. They want to keep them as part of their numbers and so they came up with this 'lordship salvation' doctrine which I view as false, not the LORDship of Christ as He's revealed in Scripture but the idea that somehow there can be a person that would accept Jesus as Savior, as they say, and yet not really be bowed to Him as LORD. So that's how they make an exception, they say, "No, you can be saved just by believing." It's called easy-believism.

And there again, there's a lot of preachers that have put together little schemes and plans to get people saved, so called. I'm using their language now, not Scripture, but trying to define this, and it may be that you were raised under that sort of teaching. I have to say to my shame, I was, because I made a profession, I got down on my knees by my bed. I still remember the date, I can't get it out of my mind because I was told that was important and as a young man, going through John 3:16 just like I was told I should do, I was told that wherever I saw "world," put my name in there and then claim it. But as time went on, what I noticed was there really wasn't any change and so for a long time it gave me a certain measure of false peace in thinking, "Oh, I've accepted Christ as Savior so I'm okay," but now there comes a time when I have to dedicate myself to Him as LORD and that's where preachers get people walking an aisle, and if you listen to them, it's been a while since I even heard this nonsense, but they will say, "First we're gonna make an invitation to those that have never accepted Jesus as savior. You come first," so they can get people moving. This is crowd psychology. Once people get moving, now they're ready for the second and that is, "But if you have accepted Jesus as your savior but you've never bowed to him as lord, now is your time to come and bow to him as lord." And I can remember doing it and thinking at that time, "Okay, this is for real. This is it. I've done both sides now, I've accepted Jesus as savior and now I've bowed to him as lord," and sadly, what that meant was dedicated to his service.

So now I was gonna become a preacher. That was gonna be the sealing thing, to go out and convince others of the same thing, and the lord, just like the Apostle Paul said, that he was separated from his mother's womb, but when it pleased God revealed Christ to me, that's been the pattern of my life. The LORD let me preach for some, I would say 17 years in a false message, in a false doctrine. I've had some ask me, "How come you keep coming back to the difference?" Well, if you've ever been like a firebrand saved out of the fire, if you've ever been lost and then found, why wouldn't you tell others, especially when you realized just how deceived they are because of men's preaching?

So you say, "Well, what does the Scriptures, what do they teach?" Well, the problem with this 'lordship salvation' is that it puts salvation in man's hands. The first step you take is accepting him as savior and then the second step you take is bowing to him as lord, and those don't have to be at the same time. It's kind of like recruiting. Recruiters in the Army, they get you in, the excitement of it, but then after you sign on the dotted line, there now comes the real deal and they're starting to weed them out, and that's the way preachers are. "Let's make this simple," they say. "Let's just not make it difficult. We want everybody to know that just by saying this prayer they can be assured of salvation." And then later they start to put the screws down on them, how many of you have been in that kind of congregation? I have. You know, it's easy. You almost kind of think, man, they're making it easy for you to make the profession but then afterward they're just taking that 10 prong whip and they're whipping you. "You outta be doing this. You outta be..." Well, the problem is you've got a house full of dead men, dead sinners, none that have ever been in Light. Why? Because salvation is not a performance on our part. It's not something we do, it's to be acted upon by the Sovereign God.

So when you hear that term "lordship salvation' and it isn't dead. Just a couple of weeks ago I was online reading and it's still alive. Why? Because it's part of man's nature to think, "I can be saved with the minimum requirement and then later on get serious about the matter of salvation." But when we come to Scriptures, and just coming back here to Psalm 110, in answering the question what is required for the salvation of sinners and what part does the LORDship of Christ play in the salvation of sinners, the answer is absolutely everything. Is it possible that a sinner believe on Jesus as Savior and not bow to Him as LORD? Not according to the Scripture. Only in men's depraved minds and perverted professions would you ever hear of such a doctrine and here's why: the true work of Grace, by the Spirit of God, reveals Christ to and in the sinner in His fullness. Now I don't mean by that when the Spirit teaches you of Christ, that you know everything that there is to know about Him. I'm not saying that, but He, if He is the One doing the work, and in salvation it is Him from beginning to end, He is the One giving life. He is the One energizing. He is the One drawing.

In that He shows His LORDship. Take the disciples, for example, they're a motley bunch. I'm thankful that we have their example in Scripture because as they bumble along and they say this and that, the one thing about Christ and His LORDship is He never leaves them go. It doesn't matter how far they fall. I don't care if it is a Peter that denied Him as much as a man can deny the LORD, and yet the LORD never let him go. That is true LORDship salvation. It's not that Peter knew everything there was, he said that right up to

his dying breath that the glories and excellencies of Christ, who can know them? And yet the Truth is where God has purposed to save a sinner, He'll not lose one. That's LORDship salvation and He is going to bring them and draw them in His Grace and Mercy. I'm thankful it's that way. It's not like that popular song, "Jesus take the wheel." We never had the wheel. He's always driven and directed and does in all things else He's not LORD.

So here in Psalm 110, I can't think of a better Psalm that summarizes Christ as LORD, the LORDship of Christ, and actually the book of Psalms originally was divided up into five different books. We have them here all as one but Psalm 107-110 are the first four Psalms of book five. It begins back in Psalm 107. But of these, Psalm 110 is the climax. In fact, no other Psalm than Psalm 110 regarding Christ, so plainly sets forth Christ as the King. I know back in Psalm 2 it's mentioned, "I have set my King on my Holy Hill," the LORD said, but there's a crescendo as you go through the Psalms of Christ's humanity, His suffering, and now in His Kingship.

So I've just listed some simple points here to help us get through this Psalm and then next week I want to come back one more time to verse 4 where it speaks of Christ being the Priest. You see, this is the fullness of Christ, being a Prophet, Priest and King. When in the book of Hebrews, the writer said that, "Jesus the same, yesterday and forever," how is He the same? Well, as God, but in all of His offices, Prophet, Priest and King. As Prophet, He is the One through Whom God speaks. He's God's Prophet. All the other prophets were but types, pictures. He is the Word of God, that, when you hear, "In the beginning was the Word, the Word was with God, the Word was God," that's the Prophet.

And He's the Priest. He's always been the Priest. Even though He had not yet come, even before Adam fell, even before there was sin in the world, Christ was eternally there as that High Priest of God Who, in time, would come and represent that people. We just found out about it over time. From creation, the fall, the separating out of Israel and then the establishment of the Levites and Aaron's line, the priesthood, those were all, if you will, the sketch or the blueprint of what God had purposed to do, but when we read here in Psalm 110:4, "Thou art a Priest for ever after the order of Melchizedek." He was already there. He just had not yet been revealed. This is back before Christ had come. So that's an important study that I want to come back to. In what ways does Christ compare to Melchizedek, the priest. He was king and priest. He was the King of Salem. There's a lot in those words that are described there in the book of Genesis that we'll come back to, Genesis 14.

But here's the focus in this Psalm, the King. Prophet, Priest and King. Now here again is the argument. There are some that say He's not yet reigning. They say and they use an example in the heart of a sinner. "Well, you can be the lord's and him not reign." How many of you have seen that really deceptive and false diagram of a heart and a throne inside the heart, but christ is outside the heart? They say that's an unconverted person. There's a throne there but, you know, man's on the throne and christ is outside here. Then you go to the next one and now they put christ inside. "You see, this is lordship salvation. Now he's in you but he's still not on the throne." So they put him down here next to this

little diagram of a throne and then over here is the lordship part, eventually you come to where he does reign.

That's how men present the so-called 'plan of salvation' and I learned it, to my shame, and again, tried to categorize people in one of those three categories, but I'll tell you, according to the Scriptures there aren't three categories. You're either saved or you're condemned. That's it. Either Christ has paid your sin debt or He hasn't. Either He has in His sovereignty and grace, drawn you to Himself or not. That's the only two categories that we find in Scripture.

But coming back here to Psalm 110, because I just want to summarize this for us, the very first thing we see here is, as we saw last time, Christ sitting at the right hand of God. Some might ask, "Well, is this before His incarnation or after?" Well, when we read Philippians 2, the answer is, yes, it's before and after. Even before He came to this earth, Christ, in His High Priestly prayer there in John 17 thanked God for that glory that He had with the Father even before the world began, but then as Paul describes in Philippians 2, "He thought it not robbery to be equal with God." When you're sitting at the right hand of God, "The LORD said unto my LORD," the Father said to Christ, "Sit thou at my right hand," that's a position of equality, being equal with God, "but thought it not robbery to be equal with God, but humbled himself and took on him the form of a servant," he became a man, "and was obedient unto death, even the death of the cross," but then as you continue to read there in Philippians 2, it says, "wherefore God hath highly exalted him and given him that name above every name."

So as God, He has been eternally at the right hand of His Father, but I will tell you as the Substitute, as the Man Christ Jesus, the Mediator, He had to earn that place, as a Man, as the Forerunner, and I've told you this before, as I read the Scriptures it becomes clearer in my heart and mind that this matter of salvation, although decreed from eternity, had to be worked out in time as a Man, '... a body hast Thou prepared Me.' It was through His sufferings that He would be glorified as a Man. And you know, if I'm one of those that Christ came to redeem, that gives me some comfort because that means the Forerunner that has gone before came and identified to the nth degree with every aspect of my life that has condemned me and took it upon Himself. He didn't take it in Himself, He didn't have to become a depraved creature in order to bear my sin, no more than an attorney can be accused of being a chicken thief because he represents a chicken thief. He's a defendant. He's defending the chicken thief but he doesn't become a chicken thief for defending him.

There's a doctrine, again just as hellish today, that men say He had to become what I am and if you go out on the internet, it's just a prominent debate right now and there are some that would say they believe and preach the message of Grace, the Grace of God, but they make Christ a sinner. They say that when He hung on the cross, He became the worst sinner this world has ever known. Actually that was first stated by a man by the name of Martin Luther and you read it in his writings, and men have taken that further. There's no question that by imputation, when He was bearing our sin, bearing the sin of His people, in that sense He was made the sin Offering but there wasn't any transference, there was a

transference of the guilt of that sin, there was the bearing of the penalty of that sin, but in no way did He become a sinner because the Scriptures say that "He was tempted in all things like as we, yet without sin." How many times is that said? Even 2 Corinthians 5:21, He was made to be sin for us but it quickly states, "Who knew no sin," and that means never knew it, never experienced it. He didn't have to experience adultery in order to represent adulterers. He didn't have to actually go out and rob in order to identify with robbers. He bore that thief's guilt there on the cross when He said to him, "Today you'll be with Me in paradise," but He didn't become a thief.

He represented rebels before God. Do you realize to say that He actually became a sinner would mean that He would have had to have been a rebel before God His Father? I don't find any Scripture that ever says that Christ, in any way, in His heart or Spirit or mind ever rebelled against His Father. You see, that's the problem with deductive reasoning. People say, "Well, that's the right way. We've got to deduce." That's where we get in trouble. No, it's by revelation and those areas where we may not understand, the Scriptures call it a mystery, "great is the mystery of Godliness, God became flesh," we leave it there.

But the reality is that here in Psalm 110 as we read the rest of the Psalm, this is not describing Christ as God but as that Man that should come, and it's written in such a way, as if it already was because that's how you describe, especially in Scripture language, what is absolute. It's like someone asks you to do something and you say, "Consider it done. It's done." Well, you haven't done it yet but you're saying it's done because of the certainty of it being done.

So here, in this very first verse concerning the LORDship of Christ, we see Him at the right hand of God, being God Himself and yet in His person, distinct from the Father, and that's the Godhead, but it refers to His exaltation and enthronement, just as Paul described there in Philippians 2. The significance of this particular verse is seen in the fact that it is mentioned, believe it or not, nearly 20 times in the New Testament. Take your concordance and look it up. That's amazing, and in the 20 times that it's used and quoted, it's quoted for various reasons but Christ quoted it before the Pharisees to point out that He is God because that was the number 1. How are you gonna believe on Christ the Messiah when you don't even believe Who He is? Does someone believe on Christ, can we call him a Christian that does not believe that Christ is God in every way? Not according to Scripture.

So that would be a profitable study, just that alone, to look at all of those New Testament quotations, some in the three Gospels, some in Acts, some in Ephesians, some in 1 Corinthians, but most of them, many of them in Hebrews. So if you want to study further on this, that would be where to go, but secondly, I believe the second point here in this Psalm is the victory of Christ when it says there in verse 2, "The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." This points out that the Christ of Scripture, when it speaks of the LORDship of Christ, it's not a defeated Christ. You see, there's a defeated Jesus that's being preached today but not the Jesus Christ of Scripture.

Here in this Psalm, clearly, is the victorious Christ, and I'll tell you, I'm thankful it's so. When it says there, "The LORD," and again that's capital L-O-R-D, in this particular portion, it's consistently as if the Father is speaking of the Son. In the New Testament, His Voice was heard from Heaven, "Thou art my beloved Son in whom I am well-pleased," it was a confirmation. That wasn't something new, it was a confirmation of what we find here in the Old Testament in verse 1, "The LORD said unto my LORD." You see, David called Christ his LORD and that's the point that Christ was using against the Pharisees there in the Gospels. How is it that the Seed of David, the One Who came from David's seed as the prophecies declared, now David is calling his LORD? It doesn't make sense in terms of earthly lineage except for the fact that that One that came was none other than the God-Man.

But here, "The LORD said unto my LORD." Again, verse 2, "The LORD shall send the rod of thy strength out of Zion." When you see the word "rod," you can think of a shepherd, a shepherd's rod, but you can also think of a king. It's a picture of authority. And "the rod of thy strength out of Zion," it could be the rod of that people's strength that He came to save, or the rod of the Father's strength. But "out of Zion." That says a lot right there. This describes where all of this would unfold, in that place called Zion. And I know it's a name that is popular but if you go back and look at the root word of the word Zion, it's a desert place. It's a wilderness. It's a dry place. But out of that God would manifest His strength and that's what Isaiah said there in Isaiah 53, "He'll come as a root out of dry ground, the root of Jesse," rise up like a plant just growing and all of a sudden it's a tree.

That's God's purpose and determination, but why? It says, "rule thou in the midst of thine enemies." So even those today that say, "Well, Christ came the first time as Savior." It's just like this false 'lordship doctrine' that's being preached, that now he's come as savior but some day he's coming back as lord, and just like those that teach that you can be a Christian and somehow Christ not be LORD in the heart, they're saying the same thing about what's going on in the world today. "Well, things are the way they are because Christ still has not yet exercised his authority and power. He's sitting up there in heaven waiting. There's still some more he'd like to see come to him. So keep going, keep preaching, keep trying." You know, preachers today are treating the person and work of Christ as if it's an election, an ongoing election. "We're gonna give it another try here. Let's send out some more people in the world and see if we can't get some more believing." That's what they call evangelistic crusades. They're trying to help out their Jesus, but I will tell you, that's not the Christ of Scripture. He rules and reigns now. He's not waiting to sit on David's throne, He is seated upon David's throne.

That's what the apostles preach. Are you saying they're mistaken? If you look over here in the book of Acts, let me just show you one example here in Acts 2, and this is fresh on my mind because this is what we're studying through on Saturday mornings with the group that meets over the internet. We call it our international worship because there's some that are linking in from Africa and Europe, Canada, different parts, and so we've been going through the book of Acts.

Look at Acts 2. Here's one of those quotations and this is by Peter on the day of Pentecost. He didn't get up and preach about tongues, the manifestation of tongues. That word "tongues" literally means "languages." You see, that's where the world today has it wrong. What they're talking about is gibberish. There never was gibberish. These were languages spoken where it says there that each person heard them speak in their languages the wonderful works of God. Well, what were these declaring in these languages? They were Galileans. They had never been outside the country, but those that had come to Jerusalem for the Passover, they were hearing these Galileans speaking perfect languages from these different countries, declaring the wonderful works of God.

What are the wonderful works of God? How He can be just and Justifier; how, if the Spirit, and it was the Spirit directing their tongue to speak that language, the Spirit Christ said, "When he comes he'll not speak of himself but he'll take the things concerning me and declare them unto you." So we don't even have to doubt what they were talking about. I don't care whether it was the Parthians, the Medes, the Mesopotamians, the Cappadoccians, Phrygia, wherever they came from, they were hearing these nobodies speaking perfect languages, without an accent, about the glories of God in Christ. Now that is a work of the Spirit. That's not being done today. It's a lot of nonsense, whoopity doo, preachers stirring up people trying to make them think they've got the gift of the Spirit. There's a spirit but it's not the Holy Spirit.

So Peter stands up and says, "What's this all about?" And here's what he declares in verse 32, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being," what? "By the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." So even here again, we're to look for some kind of outpouring of the Spirit again today? When Peter stood up, he was actually quoting the prophet Joel back there in verse 16, and he said very simply, "This is that which was spoken by the prophet Joel." Period. It was to be a one time outpouring of this Spirit so that people would know that this Christ Who had come, lived, died and was now risen again, ascended on high and was victorious. You see, that's the picture of the outpouring of the Spirit, the victory of Christ. Victoriously drawing in. When was the Spirit poured out? It was on the day of Pentecost. Pentecost was the harvest. That was the time of the harvest, the bringing in of the firstfruits. What is that a picture of? Christ bringing in the firstfruits of every one that He redeemed from every tribe, nation and tongue. It began with 3,000 some and continued to multiply.

You see, that's the victorious Christ. That's the LORD Christ, but it says in verse 34 and Peter backs everything up with Scripture, "David is not ascended into the heavens." So when we read back here in Psalm 110, this isn't David although David penned these words, this isn't about David. He says, "he saith himself, The LORD said unto my LORD, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore," here's what I wanted you to see, verse 36. Is Christ sitting up in Heaven now waiting to be able to come back and reign some day? Psalm 110 that we read in verse 2, "rule thou in the midst of thine enemies." There's no enemies in Heaven, so when it says "rule thou in the midst of thine enemies," it's saying when He came as a Man He was ruling. When He went

forth preaching "the kingdom of God is at hand," that word doesn't mean it's near, He said, "It's here. It's here." You say, "Well, how is it here?" Because the King's here. The Scriptures say "he came unto his own and his own received him not," yes, but that didn't deter Him from saving whom He will and stopping whom He will.

"Rule thou in the midst of thine enemies." But, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified," what? "Both LORD and Christ." So it's not that He shall reign, it is that He is reigning even now. Such is the Christ. He's won the victory. There wasn't one thing that He came to accomplish that man thwarted Him in, even down to when they crucified Him. It was at the exact time and hour that was determined, predetermined. They delivered Him up.

You know, when it says, "make thy foes thy footstool," the LORD's doing that in two ways, one of two ways, either in Grace because we have to remember "while we were yet enemies, Christ died for us," so making us His footstool is bringing us to bow at His Throne of Grace and to own, acknowledge Him as LORD and Savior, Prophet, Priest and King, all. But the rest, it's not that they're gonna just go on and do what they want to do. He makes them His footstool. There's a day coming when every knee shall bow. It is now, it's either bowing in Grace or bowing in judgment and it's the LORD that is doing it, but God has promised He is accomplishing through this One.

Well, as you read down through Psalm 110, but you see that in verse 2. The third point is His power, His authority, His scepter. You see His victory, that was the second point. The third point is power, authority. That's His scepter. He's the Exalted One, the Enthroned One, the Victor, the One Who has the scepter. That's what the rod is. The fourth point is that He is still reigning. In verse 3, you say, "How does He reign? How does He show Himself powerful?" "Thy people shall be willing in the day of thy power." There are a lot of unbelieving but we know this, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." And the fifth point, we'll come back to next time, is that He's not only reigning but He is that Intercessor, that Priest. He is today that Priest. Not after the order of Aaron or those Old Testament priests who came and died but after the order of Melchizedek, and we'll see that next time. But the final point is that He'll continue to reign until He comes again and when it says there in verse 5 down to verse 7, "The LORD at thy right hand shall strike through kings in the day of his wrath." There is a day of wrath. It doesn't matter who's in authority or power, He's gonna exercise that. "He shall judge among," the nations, "the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head." We'll take it up there again next time, the LORD willing.