

# THE KING PRIEST

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PSALM 110 • TV344A

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by

**HENRY T. MAHAN**

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***Psalms 110:1-7***

*The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 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. The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among 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.*

Before I start on this text, I would like for you to do something. I would like to ask you to get your Bibles and open them to **Psalm 110**. I'm going to be speaking from **Psalm 110**, on the subject: "**THE KING PRIEST.**" The reason I want you to use your Bible is because I will be going through this Psalm verse by verse. Actually, I'll almost be speaking word by word. Get your Bible and open it to **Psalm 110** and listen to this message.

## THE KING PRIEST

PSALM 110 • HENRY T. MAHAN

---

Let me ask you a few questions and then we will read the Psalm. Have you been able to see the message of the Old Testament? To some people, they call it the “Old Bible” and the “New Bible.” There’s just one Bible. It is made up of the Old Covenant and the New Covenant, the Old Testament and the New Testament.

Have you been able to see the unity of the two? Have you been able to see that the Old Testament and the New Testament have the same message? The message of the Old Testament and the message of the New Testament is redemption: the redemption of sinners by the blood, obedience and righteousness of the Lord Jesus Christ. That is what the Old and New Testaments are all about.

I gave in my message this last Lord’s Day that the Old Testament reveals or shows how that the blood of Christ and the righteousness of Christ redeem us. It is shown in picture. It shows the Person and work of Christ in pattern and prophecy.

The New Testament reveals the Person of Christ. It follows Him step by step from His birth in Bethlehem’s manger, His death on Calvary, His resurrection and ascension to the Father. It is the Person and work of Christ.

Let me illustrate from the Old Testament how that God shows redemption in pattern and picture. For example: **Moses** and the children of Israel down in Egypt slew a Passover Lamb. They took the lamb of the firstling of the flock without spot or blemish and slew it. They roasted the body with fire, put the blood on the door and ate the roasted lamb. God said, “*When I see the blood, I will pass over you.*”

The apostle **Paul**, in the New Testament, comes right along and says this; “*Christ our Passover is sacrificed for us.*” So, when Moses and Israel slew the Passover Lamb, it was a picture of the death of Christ.

Also, when **Moses** smote the rock in the wilderness the people were dying of thirst. God said, “*Take your rod and smite the rock.*” The water came forth and they all drank. **Paul** comes along in the New Testament and says, “*That Rock is Christ.*” Christ is smitten. From Christ comes, the Living Water, the Water of Life. Do you see that? So, that is redemption in the Old Testament in picture, fulfilled in Person in the New Testament.

When the fiery serpents bit the people, God commanded Moses to make a serpent of brass, like the ones that had bitten the people and lifted it upon a pole. He said, “*Whosoever looketh will live.*” So, Moses lifted up the Brazen Serpent and the people looked and lived.

Over in the New Testament, our Lord Himself, in identifying His crucifixion and His death said, “*As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up that whosoever believeth on Him should not perish but have ever lasting life.*”

## THE KING PRIEST

PSALM 110 • HENRY T. MAHAN

---

You see, that Serpent of Brass was made in the likeness of the serpents that had bitten the people. Even so, Christ our Lord is made in the likeness of sinful flesh and was lifted up on Calvary's cross.

You can go through the whole Old Testament and this is what it is all about. The Old Testament is not a history book. It is not a book of philosophies or proverbs; it is a book of redemption. Someone said, "It is a hymn book, H-I-M." It is all about Him. It is a picture of Him, the Lord Jesus Christ.

You can go through the whole Old Testament Tabernacle. Christ is our Tabernacle; He tabernacled among us. The High Priest is Christ. The High Priest went into the Holy of Holies once a year with the blood and put it on the mercy seat. Christ is that High Priest. "*We have a High Priest.*" Even the Mercy Seat is Christ. Because, God has set Him forth as a Mercy Seat, a covering. The atonement is Christ. For it says in the Scripture; "*Through our Lord Jesus Christ we have now received the atonement.*"

Our Lord said, speaking to those New Testament Pharisees, Sanhedrin's and teachers of the Scriptures; "You men search the Scriptures. You search the Old Testament Scriptures." That is what they read. They didn't have the New Testament Scriptures. They weren't written then. He said, "*You are busy searching the Old Testament Scriptures, for in them you think you have life but they are they which testify of Me.*" That is what they are all about.

So, now, let's look at **Psalm 110**. Take it in your hand and look at it. I want to show you Christ, the King Priest in Psalm 110. Really, if you read it, without Christ it doesn't mean a thing. Every word is Christ. Every prophecy is Christ. Every promise is Christ and is fulfilled in Christ in this Psalm 110. Without Him it doesn't mean a thing, not a thing.

You may be surprised how many times that Psalm 110 is quoted in the New Testament. There are so many, many Scriptures.

All right, let's look at it. Do you have your Bible there? Turn to **Psalm 110: verse 1**. "*The Lord said unto My Lord; sit Thou at My right hand until I make thine enemies thy footstool.*"

Now, suppose you lived in the days of David, 700, 800, 900 years before Christ ever came into this world. What are you going to do with that? How are you going to interpret this, Who is the Lord who said unto My Lord, sit Thou at My right hand?

There is only one "*The Lord.*" It doesn't say "a Lord." He said, "*The Lord said to My Lord; sit Thou at My right hand.*" "*The Lord*" is the Heavenly Father, the Lord God of heaven and earth. "*He said to My Lord.*" My Lord is the Messiah. My Lord is the Lord Jesus Christ.

## THE KING PRIEST

PSALM 110 • HENRY T. MAHAN

---

David knew that the Lord our God was one God. Do you have any trouble with the Trinity? There is no reason to if you believe God. He said, "*The Lord our God is one God*" and yet He is Father, Son and Holy Spirit. I can't explain that; I'm not even going to try to. I can't comprehend God.

Somebody said one time, "All I need is a God I can comprehend and then I'll have no God at all." He is Father, Son and Holy Spirit. He said, "*There are three that bear record in heaven, the Father, the Word (the Son), and the Holy Ghost: and these three are One.*"

David knows that the Lord our God is one God. Yet, he discerns between the Father and the Son but He calls them both Lord. It is just like what Thomas did when he fell at the feet of Christ and said, "*My Lord and my God.*" Christ said, "*I and My Father are one. He that hath seen Me hath seen the Father.*"

Jesus Christ is called "*Wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace. God was in Christ reconciling the world unto Himself.*" But, in this Scripture, what He is saying is, "The Lord, the Heavenly Father, Lord of heaven and earth, said this."

When God speaks it is done. He spake and there was life. He spake and a world came into being. The Word of God is the very power of God. God said this to my Lord, my Representative, my Messiah, and my Redeemer. David's Redeemer is my Redeemer. If you are one of God's children, He is your Redeemer. "*He said to My Lord.*" What did He say to My Lord? He said, "*Sit Thou.*"

Now, Jesus Christ is a great High Priest. He is the great High Priest and no Old Testament Priest ever sat in the presence of God. You can go from the first priest in the Old Testament and you can go throughout the tabernacle temple and all the sacrifices, ceremonies, Holy Days or whatever. You will never find any priest in the Old Testament, any typical priest, ever sitting down any where around the tabernacle or the temple.

In fact, there were no chairs in the tabernacle and no place to sit in the temple. The reason these Old Testament priests never sat down is because their work was never done. Their work was never completed. Their sacrifices were never effectual.

They offered sacrifice after sacrifice but they never sat down. The Lord of heaven and earth said to my Lord, my great High Priest, my Redeemer, my Mediator, and the One who represents me to God; He said to Him, "*Sit thou at My right hand.*"

Do you know why He sat down? The reason was because this man had offered one sacrifice for sin forever. "*For by one offering He perfected forever them that are sanctified*" and He sat down at the right hand of God. He sat down!

## THE KING PRIEST

PSALM 110 • HENRY T. MAHAN

---

You see; He sits because His work is finished. Our redemption is not open-ended. There is nothing else to be done. He cried so that it could be heard in heaven, earth and hell; “*It is finished! I finished the work you gave Me to do.*” Therefore, the Father said, “*Sit down.*”

He sits down because we are saved. His people are secure. He said, “*None can pluck them out of My hand. Nothing can separate me from the love of God which is in Christ Jesus.*” He sat down.

He sits as our Mediator. Where does He sit? “*The Lord said to My Lord, Sit thou at my right hand.*” What is the right hand? I will tell you this; that is the hand reserved for the Beloved. That is where the Beloved sits, at My right hand. That is where the Queen sits. That is where the special one sits and that is where Christ sits. “*We are accepted in the beloved. We are seated with Christ in the heavenlies.*” Where the head is the body is not too far behind. “*Sit Thou at My right hand.*”

That is figurative language. If you go to heaven, you won’t see three Gods, One in the middle and One on each side. That is figurative language. It is language that we can understand. It is a whole lot like gold streets and jasper walls and gates of pearl, mansions and so forth. Heaven is His place of dwelling places. This is figurative language. The only way that we can understand is for God to speak in a figurative language, because if He tells us like it actually is in glory, we couldn’t understand it.

**Paul** came back from heaven and then he said, “*I heard things that are not possible to even tell you.*” There is no way that human language has of expressing what I heard and what’s in glory.

How long is He going to sit there? How long is our forerunner going to be there? How long is this Mediator going to be at the right hand of God? He said, “*Until I make all your enemies your footstool,*” until every enemy is conquered. “*The last enemy to be destroyed is death.*” Sit there until all enemies are conquered and all your children are brought home.

There is no understanding of security, except as it is viewed in the Person and work of Jesus Christ. It is not in my faithfulness, ability or anything else. It is viewed in His position. It is where He is, that is where I am. What He has that is what I have. What He did in behalf of all His people, is accepted.

Look at **verse 2**: “*The Lord, (the Father) shall send the rod of thy strength out of Zion.*” He is still speaking to the Lord Jesus Christ, the Redeemer and the Messiah. “*The Lord shall send the rod of thy strength out of Zion. Rule now in the midst of Thy enemies.*”

What does this mean? Zion is the church. There is no question about that! Zion is the church. He says, The Lord, Almighty God will send the rod of Thy strength out of the church. What is this rod of power, this rod of strength? The answer is the Gospel. It is the Gospel of the Lord Jesus Christ.

## THE KING PRIEST

PSALM 110 • HENRY T. MAHAN

---

Here is the picture that I see. God sent Moses down into Egypt to deliver Israel out of bondage, out of slavery. Moses said, "I'm going up against a nation, an army, a powerful people. I have no weapons, I have no army; I have nothing." God said, "*Moses, what is that in your hand?*" Moses said, "*It is a rod.*" God said, "*Take that rod and deliver My people out of Egypt; it is the rod of My strength.*"

Moses went down and smote the sea and it turned to blood. He waived the rod toward the heavens and it turned to night. He took the rod and hit the sea and it divided. He hit the rock and it gave forth water, that Rock. The strength wasn't in Moses. The power was in the rod. It was the rod of God's power and the rod of God's strength.

The Lord says this, "*The Lord shall send forth out of Zion, (out of the church), the rod of Christ's strength.*" What is the rod of Christ's strength? What delivers His people from Egypt, from slavery and from bondage of sin? It is the Gospel. He will send the Gospel. Paul said "*I am not ashamed of the gospel of Christ; it is the power of God unto salvation.*" The Gospel is the strength of God unto salvation to everyone that believeth.

The Lord Jesus Christ before He ascended to heaven said to His apostles, "*All power is given unto me in heaven and earth.*" He didn't say go organize the world and socialize the world. He said, "*Go preach the Gospel. He that believeth and is baptized shall be saved. He that believeth not shall be damned.*"

That gospel is the rod of His strength and His power. Just like Moses when he went against Egypt, against the power of the most evil nation on earth, was just the rod of God's strength. I will tell you this; we can go to this whole world with the Gospel and that Gospel is the power of God to deliver a man from any slavery or bondage. It is by our God.

You see; the work is done. Our great High Priest, our great Redeemer sits at the Father's right hand. His work is finished. His work of redemption is finished. His Gospel of mercy and grace is in the hands of His church and the hands of His preachers, His people. His servants boldly declare His free and sovereign grace.

All right, watch this and listen carefully. What are the results? The Lord says in **verse 3**: "*Thy people shall be willing in the day of Thy power.*" Ah, He said to the Son; He said to my Lord. Our Lord came to this earth and took on Himself our sins and our iniquities. He didn't die by chance. He didn't put forth an effort only. He came and got the job done. He came to do what the Father sent Him to do. He fulfilled it through His great suffering, agony and shedding of His blood.

He went back to glory and the Father said to Him, "Sit down at my right hand, the right hand of Majesty, the place reserved for the Beloved until I make your enemies your footstool. I'm going to send forth the Gospel, the rod of Thy strength out of the church and you are going to rule in the midst of your enemies."

## THE KING PRIEST

PSALM 110 • HENRY T. MAHAN

---

And He says, “*Your people, Thy people, shall be willing.*” Oh yes, “*Thy people.*” He has a people. He indeed has a people. He calls them “*My sheep.*” He said, “*My sheep hear My voice and I know them and they follow Me and I give them eternal life.*”

So, these Pharisees came around and said, “Well, if you be the Christ, if you are the Messiah, tell us plainly.” He said, “*I told you; you didn’t believe Me. You didn’t believe Me because you are not of My sheep. My sheep hear My voice.*” He said, “*Other sheep I have which are not of this fold. Them also I must bring. They will hear My voice and they will be one fold and one shepherd.*”

Not only does He call them His sheep; He calls them His elect. “*The angels shall go forth and gather His elect.*” Peter called them, “*Elect according to the foreknowledge of God the Father.*” All the way through the Scripture they are called God’s elect. He calls them, “*Those that the Father gave Me.*”

He says that quite often. He says in **John 6**, “*All that the Father giveth Me will come to Me and Him that cometh I will in no wise cast out. This is My Father’s will that sent Me that all of which He hath given Me; I will lose nothing.*” He says, in **John 10**, “*My Father gave them to Me.*”

He said in **John 17**; “*I pray not for the world I pray for them which; Thou hast given Me. I have manifested Thy Word to them that Thou hast given Me. I have all power over all flesh that I should give eternal life to as many as Thou hast given Me.*” He calls them “*My disciples.*” He calls them “*My Brethren.*” In one place He calls them, “*My Jewels*” when He makes up His jewels.

What about Thy people? The Father says, “*Thy people shall be willing.*” We are not willing until He makes us willing, are we? He said, “*You will not come to Me that you might have life. Let another come in His own name and Him you will receive. I come in My Father’s name and you receive Me not.*”

He stood over Jerusalem one day and said, “*O Jerusalem, Thou that stonest the prophets, how often would I gathered you unto Myself as a hen doth gather her brood, but you would not.*”

But the Father said, “*They will be willing.*” Your people will be willing to come to you. They will be willing to believe on You. They will be willing to rest in Your righteousness. They will be willing to turn from their idols. When? “*Thy people shall be willing in the day of Thy power.*”

You see; this thing of salvation is not a profession, a decision, a handshake, a turning over of a new leaf or a reformation of life. This thing of salvation takes a miracle. It takes the power of God. “*Thy people shall be willing.*”

They shall be willing to walk in the way of Christ. They shall be willing to receive the Son of God. They shall be willing to bow down and worship Him. When? When He makes

## THE KING PRIEST

PSALM 110 • HENRY T. MAHAN

---

them willing in the day of His power. It takes the power of God to give spiritual life where none is. It takes the power of God to remove a heart of stone and give it a heart of flesh. It takes the power of God to convict a man of sin.

He has to be stricken, broken, humbled, and unhorsed. It takes the power of God to reveal the Gospel. *“Eye hath not seen, ear hath not heard, neither hath there entered the heart of man the things that God hath prepared for them that love Him. He revealed them to us.”*

It takes the power of God to convert a sinner. *“Of His own will begat He us with the Word of truth.”* It takes the power of God to make us willing. Notice that in that same verse that all this saving work is done, it is done in the *“Beauty of Holiness.”* He makes them willing. It is not against their will. He makes them willing. All of this is done in the *“Beauty of Holiness.”* God redeems His people through Christ’s Holiness, and Christ’s righteousness and makes them Holy in Him.

Our Lord doesn’t have a bunch of rebellious people. Somebody said that a Christian ought to love God. They do! Somebody said that Christians ought to love each another; they do! All of them do. Well, they say; “Christians ought to pray,” they do. “Well, Christians ought to live an honest life;” they do, yes they do.

People who don’t are not Christians. They may be church members and they have made decisions. You see, when God saves a person, He gives them a new nature. I’m not saying that they are not without sin. I’m not saying that they don’t stumble and fall. I’m saying that the bent of their will, the bent of a Christian’s will and the tenor of his life is holiness to the Lord. He loves God.

He loves truth and Holiness. This work of redemption is done in the beauty of Holiness. Do you see what David is saying here? David’s hope, like ours, is in Christ. It is fulfilling all that God has written and all that God has required.

Look at **verse 4** and watch this, *“The Lord.”* Here we go again; we’re talking about the Lord, the Heavenly Father. All that He said, “He has sworn and He will not repent”. My friends, the Lord has sworn. The Heavenly Father hath made an oath or taken an oath.

I will tell you something must be pretty solemn, serious and pretty sure which leads the Heavenly Father to swear. I will tell you this, *“He can swear by no greater.”* When men swear, they swear by the Greater. God has no greater. He swore by Himself, *“I will not repent.”*

It says in Hebrews, *“God willing more abundantly to show unto us the heirs of promise, the immutability, the unchangeableness of His will and council, confirmed it with an oath.”* He said, *“I swear by myself; I will not change. Thou art a Priest forever after the order of Melchizedek.”* My High Priest is a Priest forever. Yes sir and God will not change. He will not alter this purpose, this council or this will. It is set, it is sure and it cannot change.

## THE KING PRIEST

PSALM 110 • HENRY T. MAHAN

---

Who is Melchizedek? He is that great High Priest who met Abraham when he returned from the slaughter of the kings. Do you remember? He blessed him and gave him bread and wine. Do you remember that?

Well, he was called the King of Righteousness. He is called the King of Peace. It is said, "*He had no father or mother*" and Christ as God does not. It says, "*He is without beginning or end of days.*" He is a Priest forever and Melchizedek is the High Priest of God.

Do you know who that is? It is Christ. He met Abraham and blessed him and then he went away. He appeared once, blessed him and went away. That is all Christ needed to do one time. "*By one offering He hath perfected forever them that are sanctified.*"

Now, we need a High Priest. You see, the sons of Aaron were many. Christ is one. They were men; He is the God-Man. They were earthly priests; He ministers in heaven. They offered many sacrifices; He offered one. They offered animal blood; He offered His own blood. They were types; His work is effectual. They died and He lives. He lives forever. Melchizedek comes and blesses His people and leaves. That one blessing is enough. It is sufficient.

Now, look at **verse 5**: "*Now, the Lord at Thy right hand.*" Now He speaks of Christ again. "*The Lord at Thy right hand in the day of His wrath shall strike through kings.*" Yes, there is a day of mercy. "*Now is the accepted time; behold, today is the day of salvation; seek ye the Lord while He may be found; call upon Him while He may be near.*"

As sure as there is a day of mercy there is a day of wrath. This great, victorious King, the Lamb of God, will strike through His enemies. God said, "*Sit there until I make your enemy your footstool.*"