

OFFER YOURSELF TO GOD FREELY

Psalm 110: 1-7 and Matthew 22: 41-45 – Pastor Richard P. Carlson

Are you awakened, quickened and enthused in your spirit by the promise that God calls for your willing and free offering of yourself to Him on the day of His power? In Psalm 110:3, David says, “Your people will offer themselves freely on the day of Your power.” In a sense, every day is a day of God’s power, but there are some days when it is unmistakably true and unforgettably true that this day is “The day of God’s power.” God is all powerful. Jesus said in Matthew 28: 18, “All authority and power in heaven and on earth has been given to Me. Therefore go and make disciples of all nations...” David sang in Psalm 21: 13, “Be exalted, O Lord, in Your strength! We will sing and praise Your power.” David sang in Psalm 62: 11, 12, “Once God has spoken; twice have I heard this: that power belongs to God, and that to You, O Lord, belongs steadfast love...”

The Lord asked Abraham and Sarah a rhetorical question in Genesis 18: 14, “Is anything too hard for the Lord?” No! Nothing is too hard for Him. God brought gushing water out of the rock in the desert to quench the thirst of 3-5 million Israelites and all their livestock. He calmed the Sea of Galilee with “Hush, Peace be still!” The winds and the waves obey Him. God made His own creation defy its own natural laws; He made the sun and moon stand still. He opens blinded eyes, cleanses lepers, raises the dead, restores broken marriages, and heals the sick and brokenhearted. That’s a day of His power. God takes reluctant, unwilling, rebellious hearts and make us willing on the day of His power. A day of God’s power is a personal house call to us—a day of His visitation, a day of His manifested glory come down. When God makes house call to your house and to your spirit, His power produces willingness of heart, and fresh freedom to do what seems otherwise foolish, impossible and even out of place to do.

A full year of good church programs may be helpful, but they make no one willing. Good programs can even build up resistance against God. We won’t truly be willing and freely offer ourselves to God until He visits us on a day of His power. God’s power is not at work until His Spirit makes a difference in our hearts and minds and souls and spirits—a difference in our moods and in our motives and a change from our “I will nots” to “I will.” When God visited 120 believers in the upper room in Jerusalem, he filled them with His Holy Ghost and fire. That day was a day of God’s power. God’s power makes a difference. He turns the night to day; the darkness becomes light. God rubs little mud balls of His own spittle into our blind eyes, and we look into His face with perfect sight. When God came down at Sinai, the people of God told Moses, on that day of His power, “Just tell us what God wants us to do, and we will do it.” David longed for a day of God’s power in

Psalm 63: 1, 2, “O God, you are my God; earnestly I seek You; my soul thirsts for You; my flesh faints for You, as in a dry and weary land where there is no water. So I have looked upon You in the sanctuary, beholding your power and glory.”

Beloved, do we have a hunger for God’s power in our lives—for God to make regular house calls, visitations in our lives? May we pray for God’s mercy and His power to come down on us as a church, and down on us as individual families! May we pray as Isaiah prayed when he felt God was passing him by and passing Judah by in Isaiah 63: 15—64: 3. Isaiah cried out for a day of God’s power. “Look down from heaven and see, from Your holy and beautiful habitation. Where are Your zeal and Your might? The stirring of Your inner parts and Your compassion are held back from me. For You are our Father, though Abraham does not know us, and Israel does not acknowledge us, You, O LORD, are our Father, our Redeemer from of old is Your name. Your holy people held possession for a little while; our adversaries have trampled down Your sanctuary. We have become like those over whom You have never ruled, like those who are not called by Your name. Oh that You would rend the heavens and come down, that the mountains might quake at your presence—as when fire kindles brushwood and the fire causes water to boil, to make Your name known to Your adversaries, and that the nations might tremble at Your presence! When you did awesome things that we did not look for, You came down, the mountains quaked at Your presence.”

Beloved, America hasn’t been taken into captivity by another nation as it happened first to the ten northern tribes of Israel by Assyria and later to Judah who was taken captive by Babylonia. Nevertheless, America is living in captivity for the most part—captive to an evil idol called PC—political correctness. The captives of this evil idol are tens of thousands. When your child or your grandchild goes off to college, statistics reveal there’s a 70% chance that our son or daughter will walk away from the faith of us as their father and mother. Statistics also reveal that 35% of all college-aged students in America identify themselves as atheistic, agnostic, or of no particular religion—this is the largest percentage of religious “nones” in our nation’s history. Most student’s college experience lasts just a few short years, but the direction our youth go from college impacts them and their generation for years to come from college days until they die. Oh that God today would rend the heavens and come down among us and make today a day of His power and make every last one of us willing to do His will, whatever it is and unwilling to resist Him on any front in any matter—that today we would become sold out to Jesus—on this day of His power when we willingly and freely offer ourselves to Him.

As we come to Psalm 110: 1-7, the message is short, but this psalm was quoted more by Jesus and the apostles than any other psalm. Direct quotes by Jesus are found in Matthew 22: 44, Mark 12: 36, and Luke 20: 42. In addition to direct

quotes of Psalm 110, references from Psalm 110 about Jesus being at God's right hand are many, Matthew 26: 64, Mark 14: 62 and 16: 19, Luke 22: 69, Acts 2: 34, 35, 5: 31, 7: 55, 56, Romans 8: 34, Eph. 1: 20, Col. 3: 1, Hebrews 1: 3, 13, 8: 1, 10: 12, 12: 2, and I Peter 3: 22. In addition, the references to Jesus' Melchizedek priesthood are all over Hebrews chapters 5-7. No wonder Augustine spoke of Psalm 110 as so great in the weight of its thoughts.

Amazingly, the value of Psalm 110 stands independent of its writer, David. It is a Messianic psalm, but it differs from all other Messianic psalms. This psalm has no primary application to a Jewish king or priest, and a secondary application to Jesus. Psalm 110 is directly about Jesus, and His Father. Psalm 110 directly, exclusively is a prediction of Christ Jesus as Priest and King. The Psalm has three calls for us to willingly and freely offer ourselves (1) Freely Offer Yourself To The Lord God's Son Who Is King Forever. (2) Freely Offer Yourself To The Lord God's Son Who Is Also His Priest Forever, and (3) Freely Offer Yourself To The Lord God's Son Who Is At His Right Hand, Mighty And Victorious In Battle. This strategic psalm teaches us three lessons about the Father and His only beloved Son, Jesus, as David writes prophetically about Messiah Jesus.

FREELY OFFER YOURSELF TO THE LORD GOD'S SON WHO IS KING FOREVER. (I.) Psalm 110: 1-3 declares, "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." To interpret these words, we need to turn to the Gospel of Matthew chapters 21 and 22. Jesus told us the meaning on Palm Sunday, The atmosphere was tense that day in Jerusalem a thousand years after David wrote Psalm 110. Jesus entered Jerusalem on a colt, the foal of a donkey. Jesus was making a bold, Messianic claim in this day of His power. The clear message was not missed by the crowds who greeted Jesus. Willingly and freely, the crowds with outspread garments and palm branches offered themselves to Jesus as He offered Himself to them. The crowd cried out, "Hosanna to the Son of David; Blessed is He who comes in the name of the Lord; Hosanna in the highest!" (Mt. 21:9) Jesus' triumphal entry caused the crowds of thousands to ponder His identity (Mt. 21:10-11) and learn more as Jesus cleansed the temple (Mt. 21:12-15). This served only to intensify the jealousy and anger of the chief priests and scribes (Mt. 21:15). Defensively, they challenged our Lord, "By what authority are You doing these things, and who gave You this authority?" (Mt. 21: 23). This began a heated debate between the Lord Jesus and the religious leaders of Israel. Jesus quickly put the Jewish leaders on the spot regarding the origin of John the Baptist's ministry, which they refused to answer (Mt. 21: 24-27). Then Jesus taught the multitudes in pointed parables which were intended to reveal

the fact that His rejection by the scribes and Pharisees was a fulfillment of Old Testament prophecy (Mt. 21:33–22:14). This day of Jesus’ power was going too far too fast for the Jewish leaders! The scribes and Pharisees became bent on trapping Jesus in His teaching, to discredit Him before the crowds (22:15). They asked Jesus about paying taxes to Caesar, a most sensitive issue (Mt. 22: 16-22). The Sadducees then asked a question about the resurrection (Mt. 22: 23-33). Then a lawyer asked Jesus a question about the most important commandment (Mt. 22: 34-40). In each of these efforts to trap Jesus, Jesus embarrassed His opposition. The Lord proved His teaching was far superior to these Jewish leaders, surpassing His opponents (Mt. 22:29-33).

This “great debate” was concluded by a question our Lord posed to His critics: Jesus asked the Pharisees His own question, saying, “What do you think about the Christ? Whose son is He?” They said to Him, “The son of David.” He said to them, “How is it then that David, in the Spirit, calls Him Lord, saying, ‘The Lord said to My Lord, “Sit at My right hand, Until I put your enemies under Your feet?”’ If then David calls Him ‘Lord’, how is He His son?” (Matt. 22:41-45). The Pharisees had no answer. Explaining Psalm 110: 1 with His own question, the debate was over. Jesus decisively won as Matthew 22:46 declares, “And no one was able to answer Him a word, nor from that day did anyone dare to ask Him anymore questions. “ Jesus used David’s prophecy to solidify His opposition and through Psalm 110, Jesus brought the crisis of His coming crucifixion to a head. Crucifying Jesus now came into the minds of the religious leaders as their only right response.

Psalm 110: 1-3 is inspired with loaded words that Jesus used to prove He was Messiah. Our Lord quoted Psalm 110 to demonstrate His claim to be Israel’s Messiah and His claim was consistent with Old Testament prophecy. Jesus’ commentary on Psalm 110: 1 sets the stage for Jesus to make three statements we dare not overlook; (1) David is the author of the psalm. (2) What David wrote was divinely inspired by the Holy Spirit. (3) David was not writing about any earthly king, but about Messiah, Jesus who was to be his son, the Son of David, and who was to be his Lord. What Jesus said about this psalm would have come as no surprise to His audience. They, also believed David was the psalm’s author by divine inspiration; and that David spoke of Messiah. What the religious leaders were totally unwilling to admit was that David’s Lord was both divine and human, that Messiah was both David’s Sovereign and his son—as blind Bartimaeus cried out, “Jesus, Thou Son of David, have mercy on me.” On the day we are willing to admit David’s Lord was both divine and human is a day of His power.

David’s words in Psalm 110 were a prophetic oracle. Messiah—the King is given by David a position as King or co-regent in heaven. Yahweh, the Lord God says to my Lord, Adonai—“Sit at My right hand,” meaning the Father and the Son share

together almighty power and position. Although Messiah Jesus shared in the power and prestige of Yahweh's throne and reign, there is a gap of time in Psalm 110: 1—the gap is “Sit here until I make Your enemies Your footstool.” All the enemies of Messiah, will, at a time yet to come, be subjected to Messiah, but it was not to happen immediately. For the enemy to become the footstool for Messiah means that the enemy will be totally subjected to Messiah, Jesus. The expression comes from the practice of military conquerors placing their feet on the necks of their defeated foes, Paul in Romans 16: 20 promises us. “The God of peace will soon crush Satan under your feet.” What a day of God's power is coming!

Psalm 110: 2 focuses on future victory of Messiah over all His foes, first in view of the enemies who will be resisting Messiah Jesus until the end. Verse 3 focuses on Messiah's victory in view of those who are His faithful followers. On that coming day of His power, Yahweh, Lord God will hand the scepter to Messiah Jesus, an indication that He now will utterly subdue His foes. The “scepter” is the symbol of the king's right to rule. At this appointed time, Messiah will establish His rule over His enemies—making them His footstool-v. 1. In vs. 2—Messiah rules in the midst of His enemies. In vs. 3, the host of Messiah's followers will gladly, freely follow Him—our Messiah Jesus, our King. That's us believers. We, the Bride of Christ, His kingdom of priests, will come dressed in holy linen garments as the priests were. We will come at Christ's return behind the King of kings to conquer the Lord's foes. Dew falling in the dawn of morning speaks of freshness, enthusiasm of Messiah's followers—we all will be in new bodies-Hallelujah! A second call:

FREELY OFFER YOURSELF TO THE LORD GOD'S SON WHO IS ALSO HIS PRIEST FOREVER. (II.) Psalm 110: 4. “The LORD has sworn and will not

change His mind, “You are a priest forever after the order of Melchizedek.” David's capital was in Jerusalem. Where does Melchizedek come up, in the Old Testament to be spoken so much about by the writer in Hebrews 5-7? Messiah was prophesied here in Psalm 110 to also be a priest, but a priest of a new order, not the Aaronic order, but a priest “after the order of Melchizedek.” Remember, Lot, Abram's nephew had separated from Abram to live in Sodom. The King of Elam, Chedorlaomer, went to Sodom and took Lot and all his family and possessions captive. Abram rose up in a day of the Lord's power and went after this king of Elam and brought back Lot and all his family and possessions alive. Listen to the account in Genesis 14: 17-20. “After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet Abram at the Valley of Shaveh (that is, the King's Valley). And Melchizedek king of Salem brought out bread and wine. He was priest of God Most High. And he blessed him and said, “Blessed be Abram by God Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!”

And Abram gave him a tenth of everything.” This King of Salem/Jerusalem—this king of peace reminded Abram that the battle was the Lord’s victory. Abram rightly freely and willingly offered God the glory for his victory and refused to take any of the spoils of war for himself from the king of Sodom. And proving that Abram saw Melchizedek as God’s priest of the Most High God, Abram worshipped God in giving God’s priest a tithe, a tenth of all the spoils. The writer of Hebrews tells us who Melchizedek is in Hebrews 7: 3, saying, “He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God, he continues a priest forever.” This second offering up of ourselves willingly speaks of a great day of the Lord’s power in our lives when we, like Abram of old, offer the Father’s High Priest, the Lord God’s Messiah Jesus a tithe, as tenth of all our income, of all our spoils in battle. We have looked at offering ourselves freely to follow the King of Kings coming behind Him at the second coming, for we have followed him freely here on earth before the Rapture. Now we double back to speak of offering our High Priest and Messiah King Jesus, now our tithes and offerings. When each of us surrender to our Lord Jesus Christ who is our Priest forever who offered Himself as our sacrifice to the Father, dying for our sins, when we bring our tithes and offerings, that is a day of His power. 3rd,

FREELY OFFER YOURSELF TO THE LORD GOD’S SON WHO IS AT HIS RIGHT HAND, MIGHTY AND VICTORIOUS IN BATTLE. (III.)

Notice Psalm 110: 4-7. “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.” This divine oracle from verse one on, is made into a divine oath in verse 4—as God swears by Himself He will not change His mind. And again as in verse 5, the Lord God speaks of Messiah Jesus as being at His right hand—and King Jesus will shatter kings when he returns on the day of His power, the day of His wrath. He will execute judgement among the nations and throw the beast/the antichrist and the false prophet of the harlot church into the lake of fire. The nations will be filled with corpses, see Rev. 19 and Zechariah 14. Our King of kings and Lord of lords will shatter chiefs over the whole wide earth. Then at the end of the battle, our Lord Jesus, the victor, will stoop down as a warrior by the brook before Him and take a drink of water to celebrate the joy that the victory is won and that He did it. Finally, let us learn from our Lord and His apostles how we ought to use this psalm, and, in fact, all prophecy. First, we should always apply prophesy personally. We should respond to prophetic promises as the certain purposes of God. We should live our present lives in the light of these certainties. Second, we should use prophecy to encourage fellow believers and to evangelize the lost. What is a word of comfort to a Christian is also a word of warning to the unbeliever. Are you prepared now to offer yourself freely to King Jesus, our High Priest? Are you?