

**Psalm 110:1-7**

**The peace Jesus brings is what illuminates Advent.**

The war had only been raging for five months but winter was upon them, and things were getting dark. Lulls in fighting had occurred already as armies ran out of men and munitions and commanders drew up new strategies.

Earlier that month Pope Benedict XV begged for a truce asking “that the guns fall silent at least upon the night the angels sang.” Both sides rejected his plea.

Still...“In the week leading up to 25 December, French, German and British soldiers crossed trenches to exchange seasonal greetings and talk. In some areas, men from both sides ventured into no man's land on Christmas Eve and Christmas Day to mingle and exchange food and souvenirs. There were joint burial ceremonies and prisoner swaps, while several meetings ended in caroling. Men played games of soccer with one another, creating one of the most memorable images of the truce.”

This is a great story of sparks of what is best in humanity shining in the midst of what is worst.

This is what the season of Advent can do for us here on the ground. Brushing away the debris of tumultuous lives to see rays of light occasionally break through the dark as a foretaste of the light that is dawning at Christmas.

The truce of 1914 didn't last and in successive years it would be non-existent as no soldier, no leader, no king could institute peace.

Often that's what we bring to mind when we think of peace. That which is temporary and at best nostalgic.

What we need, what creation groans for, is more than just an end of hostilities, but a remaking of the world where peace, lasting, perfect, harmonious peace, is central to our experience. Reconciliation between all created things and their creator.

That too is what Advent is about - the announcement of this peace.

While we have been using the psalms to paint our need for a righteous King, and recognized Jesus to be him, it's to our final psalm of this series we turn to see what is the beating heart of his reign.

Psalm 110 is the most quoted psalm in the New Testament. Of David, a royal psalm, revealing a king who is also a priest.

This song is structured to highlight its center. It begins with the inauguration of the kingdom, and ends with the fulfillment of the kingdom, expanded and undisputed in reign. And pulsing at the center of the psalm is verse 4.

**Psalm 110:4** “The LORD has sworn and will not change his mind, “You are a priest forever after the order of Melchizedek.” (ESV)

This King is unique because he is a priest. An eternal priest.

### **Jesus is our Priest of Peace**

I have given away the plot, but maybe you knew it was coming. But before we hang the mantle on Jesus, who is Melchizedek?

Abraham, whom God had covenanted with to bless the whole world through, battles with unrighteous kings and afterward...

**Genesis 14:18–20** “And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) [19] And he blessed him and said,

“Blessed be Abram by God Most High,  
Possessor of heaven and earth;  
[20] and blessed be God Most High,  
who has delivered your enemies into your hand!”

And Abram gave him a tenth of everything.” (ESV)

The priestly King that brings bread and wine... Given an offering, signifying his spiritual significance.

King of righteousness, of Salem, shalom, peace.

Not a levitical priest but something more. *Significance*, and why I think David claims his order for this new king, is that he has both kingly and priestly roles. Not merely a leader of armies and administration but one who mediates between God and his people.

What sets this “lord” in Psalm 110 apart from all the other kings, even Solomon, even David himself.

Future-oriented hope in a King like none they had experienced in Israel before. One who even David calls Lord.

‘As Hakham notes, once Judah went into exile and the house of David no longer ruled them, the future element of psalms such as this came to greater prominence. But that future element is nothing foreign to the original meaning of the psalm. By the time of Jesus, that future hope predominates.’

Their own long advent!

“When the people of God would sing this in faith, they would celebrate God’s promises to David, yearn for the day in which the Gentiles would receive the light (the coming accomplishment of the Messiah), and seek to be faithful to their calling until that great day.”

“Ps 110 has enjoyed a long history of Messianic interpretation for three primary reasons: (1) David has a vision of a figure whom he refers to as “my lord,” and this figure accomplishes an ultimate victory over God’s enemies that none of David’s purely human offspring approached; (2) there is an affinity between Ps 110 and other Messianic psalms, such as Pss 2; 45; 72; 132; 144 (see introduction to Ps 2); and (3) the NT references Ps 110 more than any other psalm (see Acts 2:34–35; 1 Cor 15:25; Eph 1:20; Col 3:1; Heb 1:13; 7:17, 21; 1 Pet 3:22). It applies Ps 110 to Jesus as evidence of his Messianic nature (Matt 22:44; Heb 5:6).”

Jesus claims it for himself. Peter preaches it...

**Acts 2:29–36** “Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. [30] Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, [31] he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. [32] This Jesus God raised up, and of that we all are witnesses. [33] Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. [34] For David did not ascend into the heavens, but he himself says,

“The Lord said to my Lord,  
“Sit at my right hand,  
[35] until I make your enemies your footstool.”

[36] Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.” (ESV)

Where the default is to look for a king, a warrior unmatched, we miss Jesus if that is all we look for. Because this king doesn't even subdue his foes in the ways expected. It is something of his priestly work that makes the Messiah amazing.

So when we look at Psalm 110, there should be no questions if this is Jesus, the question is if we will receive the peace this priest brings?

### **The Peace He Brings**

Reality of the fall, and why advent can feel so dark. Our sin.

“It's difficult for us to fully understand this but there was a time when there was no sin, death, or suffering. It was a time of peace and joy and fully blessing in God's presence. However, the moment that Adam and Eve disobeyed God, sin and death entered the world. With sin and death came misery. If we read the book of Genesis we see that it moves from the eating of the forbidden fruit — a seemingly harmless act of disobedience — to one brother killing another (Genesis 4:8) and to a man who brags about his lust for murder (Genesis 4:23-24).”

Everett Henes

From the garden and our first parents' disobedience and our perpetual rejection of God and his way.

**Romans 5:12** “Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—” (ESV)

Not just a trench dividing warring parties but cosmic separation from God.

**Isaiah 59:2** “but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear.” (ESV)

**Isaiah 59:9** “Therefore justice is far from us, and righteousness does not overtake us; we hope for light, and behold, darkness, and for brightness, but we walk in gloom.” (ESV)

The night is always darkest just before sunrise...

This is the breach he came to cross, the separation Jesus came to close, the peace he mediates as priest.

The child wise men would seek, kings would reject, who would preach the arrival of the kingdom of God. Who would be the One Isaiah cried out for, that generations hoped for, that David called lord. The One that would face the ultimate of darkness to bring the dawn of marvelous light.

Jesus gives himself up, his perfect life for you, his sinless death, to bring peace between you and God.

The babe announced by angels, promised by prophets, given for us.

**Hebrews 5:7–10** “In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. [8] Although he was a son, he learned obedience through what he suffered. [9] And being made perfect, he became the source of eternal salvation to all who obey him, [10] being designated by God a high priest after the order of Melchizedek.” (ESV)

**Romans 5:18–19** “Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. [19] For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous.” (ESV)

A salvation, a peace that only Jesus can provide.

As the One to whom Yahweh swears an oath.

**Hebrews 7:21-27** “but this one was made a priest with an oath by the one who said to him:

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

[22] This makes Jesus the guarantor of a better covenant.

[23] The former priests were many in number, because they were prevented by death from continuing in office, [24] but he holds his priesthood permanently, because he continues forever. [25] Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.

[26] For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. [27] He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself.” (ESV)

Hope for the future anchored in the first advent of Jesus. From his finished work to free us from slavery to sin and its repercussions, to give us righteousness before the holy God, access to him once again, like the first days in the garden. To give us new life filled with hope, resiliency, and courage to face the dark.

Will we receive this peace? Be reminded of it as the light breaks over the horizon?

This is the light of Christmas - the peace of salvation, of restoration. And it is the light we now bring to others until he returns to judge the nations.

**The peace Jesus brings is what illuminates Advent.**

The war is over - Jesus has died in your place and he has risen for your new life and he sits at the right hand of the Father interceding for you.

Receive his peace. Let it be the blessing that carries you through, that you share with others.

The peace for which the angels sing.