

Message Six

The Highest Revelation of Christ

Scripture Reading: Psa. 110

I. God has made Christ to sit at His right hand—Psa. 110:1-2:

- A. “Jehovah declares to my Lord, / Sit at My right hand / Until I make Your enemies / Your footstool”—v. 1:
 - 1. This word, which concerns Christ in His ascension, has been quoted directly more than twenty times in the New Testament and has been quoted indirectly approximately another twenty times—cf. Matt. 22:44; Mark 12:36; 16:19; Luke 20:42-43; Acts 2:33-35; Rom. 8:34; Heb. 1:13.
 - 2. The Lord Jesus quoted this verse to reveal His divinity as the Lord of David—Matt. 22:41-46.
 - 3. The highest place in the universe is at the right hand of God—cf. Ezek. 47:1.
 - 4. Christ’s ascension to the right hand of God is not merely a matter of His being in a place but of His being in a person, the Father; in His ascension Christ entered into the Father’s being and sat down there—Heb. 1:3b; John 16:28.
 - 5. This word about Christ’s sitting at the right hand of God implies Christ’s kingship—Psa. 80:17; Col. 1:17a, 18b; Rev. 22:1; Ezek. 1:22, 26; cf. Isa. 14:13; 3 John 9; 1 John 5:21.
 - 6. In His ascension Christ was made by God the Lord, the Christ, the Leader of the entire universe, and the Savior—Acts 2:36; 5:31; 10:36.
 - 7. Christ is on the throne, but He is still in need of a footstool:
 - a. God is endeavoring to subdue all of Christ’s enemies and to make them His footstool.
 - b. Our fighting today is for the subduing of Christ’s enemies—Rom. 5:17, 21.
- B. God will send forth from Zion the scepter of Christ’s strength to rule over all the nations at His return—Psa. 110:2.

II. We need to cooperate with Christ’s heavenly ministry in the day of His warfare by presenting ourselves as freewill offerings to the Lord in the splendor of consecration and by being His young men who are to Him like the dew from the womb of the dawn—v. 3:

- A. In the eyes of the Lord our willing consecration, our offering ourselves to Him, is a matter of splendor:

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1. Although the church has become degraded, throughout the centuries there has been a line of those who have offered themselves willingly to the Lord in the splendor, the beauty, of their consecration.
2. *Splendor* may also be translated “adornment”; the splendor of consecration is an adornment; if we offer ourselves willingly to the Lord, we will be beautified with a divine, heavenly splendor.
- B. Here Christ likens Himself to a plant that needs the watering of the mild, soft, gentle dew:
 1. As Christ is on the way to carry out God’s economy, He needs to be watered; Christ is watered by those who offer themselves willingly to Him.
 2. Whoever volunteers himself to Christ as an offering is a young man likened to the dew conceived in the womb of the dawn for watering Christ.
- C. In order to cooperate with Christ’s heavenly ministry in the day of His warfare, we need to have an absolute and thorough consecration to the Lord of our whole being with everything that we have for the accomplishment of His eternal economy; the fullness of one’s experience of life depends on the fullness of one’s experience of consecration—Matt. 26:6-13:
 1. The basis of consecration is God’s purchase—1 Cor. 6:19-20; Rom. 14:8.
 2. The motive of consecration is God’s love—2 Cor. 5:14-15; Rom. 12:1.
 3. The meaning of consecration is to be a sacrifice—v. 1; Num. 28:2-3.
 4. The purpose of consecration is to let God work in us so that we might work for God—Eph. 2:10; Isa. 64:8; Phil. 2:12-13; 1 Cor. 15:10.
 5. The result of consecration is to abandon our future—Lev. 1:9; cf. 6:10-13.
- D. In order to cooperate with Christ’s heavenly ministry in the day of His warfare, we need to rise up early in the morning to contact the Lord so that we may enter into the womb of the dawn to be conceived as the dew for Christ’s watering—Matt. 6:6; 14:22-23; Mark 1:35.

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- E. In order to cooperate with Christ's heavenly ministry in the day of His warfare, we need to live a life of the altar and the tent, keeping ourselves empty, open, fresh, living, and young with the Lord for His new move—Gen. 12:7-8:
 - 1. We need to be emptied and unloaded in our spirit, in the depth of our being, so that we may receive Christ as the reality of the kingdom of the heavens—Matt. 5:3; Luke 1:53.
 - 2. We need to be open vessels; the one who experiences the greatest amount of transformation is the one who is the most open to the Lord—18:17; Prov. 20:27; Rev. 4:5.
 - 3. We need to receive the Spirit as the fresh oil—Zech. 4:12-14; Matt. 25:8-9; Rev. 3:18.
 - 4. We need to walk in newness of life and serve in newness of spirit—Rom. 6:4; 7:6; cf. Ezek. 36:26-27; 2 Cor. 3:16; Matt. 5:8; 26:29.
 - 5. We need to be vitalized by the Lord to be the living and functioning members of His Body—1 Cor. 14:4b, 31; cf. Rev. 3:1; 14:4.
 - 6. We need to be renewed day by day with the fresh supply of the resurrection life to stay young in the Lord—2 Cor. 4:16; Eph. 5:26-27.
- F. In order to cooperate with Christ's heavenly ministry in the day of His warfare, we need to fight for the brothers in oneness with Him to cherish the churches in His humanity and nourish the churches in His divinity to produce the overcomers through His organic shepherding—Gen. 14:13-20; Rev. 1:13; 2:7; 1 Pet. 5:4; Heb. 13:20; 1 John 5:16; cf. Acts 6:4; Rev. 1:20.

III. God has sworn and will not change in ordaining Christ a Priest forever according to the order of Melchizedek—Psa. 110:4; Heb. 5:6, 10:

- A. Christ is not only the King with power and authority (Psa. 110:1-2) but also the High Priest—Heb. 2:17; 4:14; 6:20; 8:1; 9:11:
 - 1. Christ's heavenly ministry in His ascension includes both His kingship and His priesthood—7:1-2; Zech. 6:13.
 - 2. As the King, He has the scepter to rule over the earth and to manage our affairs, and as the High Priest, He is

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interceding for us and taking care of our case before God—Heb. 4:14-16; 7:25-26; 9:24; Rom. 8:34; Rev. 1:12-13.

- B. As the kingly High Priest according to the order of Melchizedek, Christ ministers God into us as our supply to fulfill God's eternal purpose—Heb. 7:1-2; 8:1-2; Gen. 14:18:
 - 1. In His earthly ministry Christ was a High Priest according to the order of Aaron for the putting away of sin—Heb. 9:14, 26.
 - 2. Then, in His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (5:6, 10), not to offer sacrifices for sin but to minister to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and the wine (Matt. 26:26-28), as our life supply so that we may be saved to the uttermost (Heb. 7:25).
- C. As the High Priest, Christ cherishes the churches in His humanity and nourishes them in His divinity with His divine love—Rev. 1:12-13; 2:1.

IV. Christ, who is the Lord (*Adonai*) and who is at God's right hand, will shatter kings in the day of His anger at His coming back with His overcomers and will execute judgment among the nations over a great land—Psa. 110:5-6; Dan. 2:34-35, 44; Joel 3:11-12; Rev. 17:14:

- A. This indicates that Christ is the Warrior to be the greatest Victor, overcoming all the nations, shattering the kings and the head of the enemies, and executing judgment upon all who oppose Him—Psa. 2:9, 12; Dan. 2:44; Rev. 2:26-27.
- B. He will come with His bride, a composition of all His overcomers, as His army, and with her He will fight against and defeat Antichrist and his armies—19:11-21.

V. Christ will drink from the brook by the way and will lift up His head triumphantly—Psa. 110:7:

- A. The brook signifies the overcomers; as Christ is taking the lead to fight through to the end, He will need water to drink, and this water will be the overcomers.
- B. Christ's lifting up His head is a sign of His victory, His triumph, in overcoming all the enemies.

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- C. To the enemies Christ is the Victor, but to us He is the Drinker.
- D. In this psalm we see Christ as the King, the Priest, the Warrior, the Victor, and the Drinker (the Coming One).

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