

Ministry on Hebrews

Part 1

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[00:00:01] 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 due 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. [00:01:03] He shall drink of the brook in the way, therefore shall he lift up the head. Hebrews chapter 1, verse 1, God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, who, being the brightness of his glory, and the express image of his person, and upholding all things [00:02:03] by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high.

Verse 13, to which of the angels said he at any time, sit on my right hand until I make thine enemies thy footstool.

Chapter 8, verse 1, now of the things which we have spoken, this is the sum.

We have such an high priest who is set on the right hand of the throne of the majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord picked, and not man.

Chapter 10, verse 11, every priest standeth daily, ministering and offering oftentimes [00:03:08] the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified.

Chapter 12, verse 1, wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight on the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the [00:04:08] author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set

down at the right hand of the throne of God.

If the Lord will, we hope to have nine sessions over the next nine days, including today, looking at some of the key texts in the epistle to the Hebrews, not with the intention of [00:05:08] expounding all the truths in the epistle. There won't be anywhere near enough time for that. But in order that some of the major threads might be picked up along the way, equipping us all to go away, cloistered in the presence of the Lord, and equipped, perhaps, a little better than we have been up to now to study the epistle to the Hebrews in some detail. Now, I'm aware that life being what it is, how many sessions you are able to get to out of the nine will depend upon your responsibilities, your opportunities, and no doubt your stamina. But I do trust that sufficient will be said by way of foundation tonight to create such [00:06:07] an interest that those who wish to come and are able to come will have a basis laid down for further study.

Now, it has been publicized, but we are looking tonight at the phrase, sit thou at my right hand. Tomorrow, in the gospel, we hope to look at that lovely phrase in chapter two, the suffering of death.

Picking words out on Tuesday evening, shadow and substance, Wednesday, a priest forever after the order of Melchizedek, then better on Thursday, let us on Friday, we hope to [00:07:03] have a Bible reading on Saturday afternoon, picking out examples where the term wants comes in, and then Saturday evening, if the Lord will, it will be possible to say the world to come whereof we speak. And then in the gospel on the second Lord's Day, again, taken from the text, an exhortation to us all, refuse not him that speaketh.

Now, it's common at any first Bible reading of a series on the epistle to the Hebrews for someone to say early in the discussion, of course, before studying the epistle to the Hebrews, we should really have a look at Psalm 110.

We all nod and go on, but rarely do we take the time to do exactly that. [00:08:06] Now, I hope that the first part of the meeting this evening will be doing just that, taking the opportunity of studying Psalm 110, able to say with the authority of experience something we've proved for ourselves that in future we'll be able to say Psalm 110 is the basis for much of the teaching and much that is said in the epistle to the Hebrews. And if we want to study and gain from the study of the epistle to the Hebrews, we need to look at that Psalm in some little detail. So let us equip ourselves for later studies on the text of the epistle by looking at Psalm 110, which we read.

Now, there are only seven verses, but I would suggest that rather than look at all the detail, [00:09:09] it will be helpful if, first of all, we look at the background and the setting to Psalm 110, then we look at the structure of the seven verses, and then we see something of the prophetic significance and value of the psalm, then we consider for a moment the object in view, and then later in the meeting, if the Lord will, we'll look at some examples in the epistle to the Hebrews where words are picked out of Psalm 110 and we'll see the various applications that are made. This evening, to the phrase, sit thou at my right hand, but following through on other [00:10:01] evenings, it will be seen that in other respects, too, an understanding of Psalm 110 is vital if we are to look at the epistle to the Hebrews. Now, first of all, then, we'll think of the background and the setting of Psalm 110. Considering a psalm, it is quite clearly Jewish in flavor and Jewish in background.

It considers the history of the nation of Israel, and it considers a crucial point at which the nation of Israel have arrived in their history before God. Now, in looking at Psalm 110, then, let us bear in mind

that it is in the fifth book of Psalms, beginning with Psalm 107, and as is clear to Hebrew scholars, clear to us by [00:11:11] the Holy Spirit, there is a clear parallel between the fifth book of Psalms, 107 to 150, and the fifth book of Moses, the book of Deuteronomy. And as in the book of Deuteronomy, so in the fifth book of Psalms, towards the end of God's ways with his earthly people, time is taken to recount, to go over again a second time, as the word Deuteronomy suggests, going over with God's people his ways and how they've arrived at the present point. And when we get in the fifth book of Psalms, as in the fifth book of Moses, we are on the [00:12:03] fringe, we are on the threshold of entering into the promised land, and God is saying, now this is the way that I've brought you. This is where you are, and you're about to go into the land. Now, I think it's worthwhile looking at a verse in Deuteronomy which will demonstrate that quite clearly. Would you turn, please, to Deuteronomy, on chapter 8? Verse 16, the Lord thy God fed thee in the wilderness with manna, which thy followers [00:13:01] knew not, now listen to this, that he might humble thee, and that he might prove thee to do thee good at thy latter end.

Now, in the fifth book of Psalms, as in Deuteronomy, we are at the point where God is about to do them good at their latter end.

The promised land lies just ahead. Moses, from his vantage point, is permitted to see it, but not to enter into it. But he goes over the ways of God with his people, and he says, there it is, it lies ahead of you, and you are going to be brought into it in the goodness of your God. The other thing that comes to light is that God's anointed king, who when he presented himself to the nation, had been refused and rejected.

[00:14:08] The God of Israel, Jehovah, says quite plainly, I have committed myself not only to bring the people into blessing, but that they will be brought into blessing in association with the God whom I've appointed. Now this flavor comes through in several of the Psalms, and if time permits, we'll refer back just to a few of them. But at the moment, that is the background. The promised land just ahead, God's king to be brought into prominence, to establish that kingdom, and his people will be blessed in association with him. Now in each book of Psalms, book five being no exception, at the beginning of the book, [00:15:07] there is a summary of what God wants his people to learn. And in this fifth book, the first seven Psalms are introductory to the whole of the section from 107 to 150.

The first two concern Israel, the next two concern Christ personally, and then the next three are a celebration of what has been recounted.

Just to go over that again, the first two about Israel, 107, gives the general principles under which the people will be brought into the promised land. The second of that pair says, now in detail, this is what's going to happen. [00:16:04] First the principles, then the particular about Israel. Psalm 109 tells us, in general terms, of the humiliation inevitably suffered by those who seek to be true to their God, and in particular, that the one whom God is going to be brought in as king, when he first manifested himself, he had heaped upon him humiliation.

And then Psalm 110 says, he who the first time that he came suffered such abject humiliation will come again the second time unto salvation, words from Hebrews, and that God will ensure [00:17:02] that God's anointed king is in undisputed sway.

And then 111, 12, and 13, the praise and the celebration of those things. Now notice that Psalm 110 is the central psalm of this mini-section of seven psalms at the beginning of Book 5. So that again

gives us the background to the structure of the psalm. When we come to the psalm, while it is not part of the inspired record, the splitting into verses and the numbering of the verses, it is quite clear that whoever in medieval times split the chapters into verses was led wisely and taking account of the subject matter of the verses to split this psalm into seven verses. [00:18:01] And again, we can see how even that was allowed by God to teach us a lesson.

And so we have this lovely psalm of seven verses.

Now when we look at the psalm, the first three hang together, and the last three hang together, and then verse four is special.

Well, again, we can see that that is good.

In the first three, Jehovah presents his king, his anointed king.

Verses five, six, and seven give the result of that some account of some detail connected with the day of manifestation when God's anointed king will be brought to light. [00:19:01] And then the central verse, verse four, gives us the truth that all that God is telling his people as the basis for their future blessing is something to which Jehovah their God has committed himself to. He has committed himself by oath. And so we have verse four, the Lord has sworn. He won't change his mind, and then we have this lovely phrase which I think on Wednesday we'll consider in some detail, thou art a priest forever after the order of Melchizedek. Now we can see in what an orderly way the Holy Spirit brings this truth before us. But let us, with hindsight, with the knowledge of New Testament scriptures, being guided [00:20:03] into the truth by the Holy Spirit, let us bring this hundreds of years further forward and to see how scripture testifies to us that that which was prophesied hundreds of years previously did, in fact, come to pass.

Now, when we look through the Gospels, when we look through the book of Acts, when we look into the epistle to the Hebrews, there is no doubt at all that the Holy Spirit gives due witness to the fact that Psalm 110 is intended by God to set out truths concerning our Lord Jesus Christ.

God teaches us by illustration. He teaches us by allegory. [00:21:01] He teaches us by type.

He teaches us by figures, but we must not anticipate something that may come out in shadow and substance.

But sometimes, this happens in the Psalms very often.

Figures have been left on record where not by application, not by interpretation, not by any parallelism of thought, but by divine intention that God says, look, I'm telling you in detail here something which may be true in measure at the time, but in its fullness and in its scope can only really apply to our Lord Jesus Christ. Now, Psalm 110 is a psalm where we are intended to learn things about the Lord Jesus Christ. [00:22:05] This is why in the Gospels, in the Acts, in the Hebrews, in preaching and in teaching Christ, the Holy Spirit singles out words from Psalm 110.

Now, if we were to pull the Scriptures together, we would see that verse 1 tells us plainly that after his death and resurrection, check in the Gospels and in the Acts, after the Lord Jesus died and rose again, he ascended where he was before, and he has sat down on the right hand of the Majesty on

high. Now, we've come to that, and we mustn't anticipate too much, but when we look at the structure [00:23:16] of the psalm, before we look at Hebrews, verse 1, the plain statement of fact, that Jehovah says to David's master, sit thou at my right hand until, now, we hope to take opportunity each evening to draw attention to phrases which we can learn from and we can store in our mind for wherever and whenever we study the Scriptures. Now, this word until is a prime example.

When the word until comes in the Gospels or the Epistles, almost always, it's talking [00:24:11] about the time between the ascension of our Lord Jesus Christ, back to glory, and his coming again, and because it's speaking of that period where he is waiting to take up the reins of government, it's also speaking about the time when the nation of Israel, as such, has been put into the sidelines, and they, for the fullness of their blessing, await the appearing of our Lord Jesus Christ, and whenever this term until comes in, it usually has that kind of connotation. Now, after that statement in verse 1, we get, in verses 2 and 3, a statement by the psalmist [00:25:16] speaking to his master, if you examine the words that are used, and the psalmist, by the Spirit, is saying, look, this is what your God, Jehovah, has prepared for you, and then the words that follow, in verses 5, 6, and 7, are speaking about Messiah, about David, the psalmist's master, Adonai, the one whom God has committed himself to bringing into [00:26:01] prominence and supremacy, and the one who will have every resource at his disposal to ensure that the will of God upon earth will come to pass. Now, after that, we get this lovely little gem in verse 7, and we must keep moving on.

When the Lord Jesus was here upon earth, he was abused, he was refused, he was rejected, he was humiliated. Now, what kept him going?

Yes, that lovely gem in 1 Timothy 3, at every stage, he had that inner sense of vindication [00:27:04] justified in the Spirit that everything that he did and the way that he did it was in the will of his God, justified in the Spirit.

We know from the beginning of the servant gospel, Mark, that he had angelic ministry to sustain him.

But this little gem tells us that whatever the difficulty, whatever the opposition, there was divine refreshment ever available to him every step of the journey. True of him in his humiliation in the days of his flesh.

True now in the waiting period, the until period, until his foes are made his footstool.

[00:28:06] And in kingdom glory, in the day of his power, it will also be true that there will be refreshment for the enjoyment of his Spirit that comes from God himself. The Lord Jesus Christ, the perfect man, enjoying the provision of God for those who are true to him.

Uniquely in his case, let us say at once, this refreshment from God along the way is available to everyone who is put in the place of authority and therefore unpopularity by God. Those who are set in positions of responsibility in the affairs of this world, the powers of [00:29:01] those that be, it's open to them as God's ministers for good to draw refreshment from the God who has installed them in that role, how rare it is for those whom God has placed in authority to draw their sustenance from him. So it's available and it was realized in the person of our Lord Jesus Christ in the days of his flesh.

But looking just for a few more minutes at these verses in this psalm, we get in the first three verses then the presentation of Jehovah's King. Verse one, set upon the throne by God.

Verse two, his strength and because of his strength he will vanquish his enemies and [00:30:08] the enemies of his God.

Verse three, there are those in association with himself who shall be willing in the day of his power. How sad that the nation of Israel is unwilling in the day of his rejection and humiliation. His people as such will be willing in the day of his power and we'll come to this as the week proceeds. Now you have these lovely phrases which I cannot really fathom. In verse three, in the beauties of holiness from the womb of the morning thou hast the dew of youth.

Now because we don't often have the opportunity, let us read together three verses that might [00:31:06] give us just a little bit of a clue as to what these phrases are about. Psalm 27. Verse four, one thing have I desired of the Lord that I will seek after that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord and to inquire in his temple.

Over the page to Psalm 29, verse two, give unto the Lord the glory due unto his name worship the Lord in the beauty of holiness.

[00:32:04] Then over to Psalm 96.

Honor and majesty are before him, strength and beauty are in his sanctuary.

Now putting those together, it seems to me if there is to be a true appreciation of the beauty of the Lord, if there is to be a right appreciation of his glory, it can only be gained in the sanctuary, in the very presence of God.

[00:33:08] We use phrases which come in scripture weighing things in the balances of the sanctuary, terms we like to use. Well here we have an example of it. If we are to get a right appreciation of the supremacy of our Lord Jesus Christ as God's anointed king when the right time comes, it can only be as being found in the presence of the Lord, weighing these things in his holy presence with a proper appreciation of what is due to his holy name and there seeing his worthiness, his beauty and his glory, giving us the right perspective on everything. Now in Psalm 110, it tells us that, I'm sure.

[00:34:05] Willing in the day of thy power in the beauties of holiness from the womb of the morning. Another difficult phrase.

I can simply appreciate a new day is going to be brought in.

People speak of a so-called new age. I think it is right that those who are equipped to do so, just occasionally, exceptionally, warn us against perils of the day and there are those who rightly warn us about a movement called the new age movement. For most of us, most of the time, we do well if we are wise concerning that which is good, simple concerning evil. A new age is coming in and it will be fresh and it will be brought in by the Lord and [00:35:06] there is just a suggestion here that in this womb of the morning, a new day ushered in for the people of Israel in Psalm 110. Wider applications as we may see from the epistle to the Hebrews later on. And then this difficult phrase, thou hast the dew of thy youth, addressed to Messiah, yes, certainly, eternally fresh in his person.

Some translations create what might be a slight difficulty in that this term, the youth, is put in the plural.

Certainly we know from the beginning of the verse that he has his people.

[00:36:01] Certainly we know from other scriptures that when he appears in glory, he will have those associated with him in the day of his power and the day of his glory. There may just be a suggestion in the words that are used that one of the delights for him when he is in undisputed sway is that there are those associated with him who are like him and living a life on earth which in character and in measure is very like the life that he lived in the days of his flesh. Now that suggestion may be there, but certainly if we keep it to the Lord, personally, we are on very safe ground and we can say yes, there is never ever any suggestion of any staleness or lack of freshness in him or anything that he does. [00:37:06] Now we'll move on to verses 5, 6, and 7 just for a couple of moments.

God will be angry.

God is angry at the rejection of his anointed king.

God will have the last word. Read Psalm 1, Psalm 2, Psalm 8.

Psalm 1, the kind of man that God appreciates.

Psalm 2, the son of David presenting himself to the nation being refused by Israel and the nations and God committing himself said, now I will, I have set my king on the holy hill of Zion. I will bring it to pass. [00:38:02] I will bring him in. When we get to Psalm 8, we find that the rejection by the nation of Israel brings in a far wider, far grander, more universal vista of glory as the son of man than would have been apparent if the Lord Jesus had been accepted in the days of his flesh as king of Israel. And so we have here the manner in which that will be brought in. The enemies judged, stricken, removed, and then this last touch as previously demonstrated that in whatever situation or circumstance, refreshment at the hands of his God along the way.

Now we've looked in some detail then at Psalm 110.

[00:39:02] Now we need to look and take account of the main thrust of the use of these words from verse 1 in the epistle to the Hebrews, sit thou at my right hand.

This was a Bible reading.

One of us, perhaps me, I would say there are four statements in the epistle to the Hebrews that the Lord Jesus is sat down at the right hand of God.

Someone who perhaps isn't listening very carefully would say, perhaps if you look you'll find five. I would pause as though I hadn't heard and say there are four statements in the epistle to the Hebrews that he is sat down at the right hand of God. [00:40:04] Now why is this important?

When we look at the context in each case in chapters 1, 8, 10, and 12, something special is being considered.

In chapter 1, it is right that the Lord Jesus should be sat down at the right hand of God, the place of power, the place of supremacy, the place of honor, the place of glory, because of who he is in his person, because of his personal glory. When we look at the verses, one thing we can learn straight

away about the epistle to the Hebrews is that it is a message direct from God.

[00:41:08] You will have noticed the style in all the epistles that the author's name comes first, or in the opening statement. How much time has wasted, has been for 2,000 years, trying to find out, trying to guess, raising conjectures, who wrote the epistle to the Hebrews? I'll tell you who wrote it, God wrote it. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken by his son, or spoken in sun.

No intermediary referred to, no human hand holding the pen.

[00:42:02] When God wants his final revelation to be given, he speaks personally.

And when the son speaks, it's God speaking because the son is God. Now that's the language, that's the message of Hebrews chapter 1. And there are many things, you may well find seven, seven statements which confirm and attest the personal glory as God the son of our Lord Jesus Christ.

Now one of the things that is said about him in demonstration of his personal glory is that he is sat down on the right hand of the majesty on high. Here it is then, first of all, a statement that Psalm 110 is part of the canon of Holy [00:43:06] Scripture. Words that the Holy Ghost teacheth, as Paul said to the Corinthians, that he would confirm or be confirmed as to his personal glory by being sat down at the right hand of the majesty on high.

And so we have it, Hebrews 1 affirms that Jesus is worthy to be sat on the right hand of God because of who he is.

We move on, or we'll deal with, first of all, with that little verse 13.

I look at this slightly differently, this fifth reference to his sitting at the right hand of God, because this is not a statement so much, but a question is raised. [00:44:06] To which of the angels is this kind of statement made? Angels, and again, like the Psalms, the epistle to the Hebrews has a Jewish flavor and a Jewish background. It's assumed that the Old Testament scriptures are well known to the reader.

I'll give you an exercise for you sometime. Get one of your older Bibles that you don't use every day. Get a colored pencil, go right through to the epistle to the Hebrews, and score through or underline or color in every Old Testament scripture that's quoted. I was amazed the first time I did that to see what a high proportion of the epistle to the Hebrews is, in fact, the text of the Old Testament scriptures. [00:45:06] Now, the Holy Spirit, in recording God's message through the Son, appeals to the Old Testament scriptures and, in particular, Psalm 110, and in reinforcing the personal glory of the Lord Jesus as the one who was sat down at the right hand of the majesty on high, the question is posed.

To which of the angels could it possibly have been said? None of them can only be said to the one who is the Son, the one who is God in his person and being.

It is an affirmation of his personal glory as the Son. Chapter 8.

[00:46:02] In chapter 8, it is a different matter under consideration. I take these in the order in which they come. If chapter 1 affirms his personal glory, who he is, chapter 8, verse 1, again, underlines the

truth presented by saying he is set on the right hand of the throne of the majesty in the heavens. Now, what is the subject matter here? Being of the Lord Jesus Christ, we have such a high priest, a minister of the sanctuary, the leader of the praises of God. In the terms of the psalmist, the chief musician, the originator of the music, the composer, the one who has arranged it, the one who is the theme and the object of the praise. [00:47:08] What is it? It is brought forward to say he is the right one to be the minister of the sanctuary of the true tabernacle which the Lord pitched and not man. The truth affirmed to reinforce his entire suitability to fulfill that role is that he is set down on the right hand of God on high.

If in chapter 1, the consideration is who he is, in chapter 8, it's one aspect of what he is doing at the present time and on the way and that he might be seen to be entirely competent to fulfill the role as the minister of the sanctuary, it is said of him in order [00:48:04] that he might be seen to be the right one, he is set down on the right hand of the majesty on high because of what he is doing at the present time. We must move on to chapter 10.

Now, I fully subscribe to the orthodox sections presented in the first part of the chapter.

Verses 1 to 10, the will of God.

Verses 11 to 14, the work of Christ. Verses 15 to 18, the witness of the spirit.

Verses 11 to 14 then, the perfection, the completeness of the work of Christ. [00:49:01] Again, we must not anticipate too much, but what he did, it was done once and for all because he did it to perfection. The Lord will, we hope, to discuss that next Saturday.

But there is in the text a testimony to the fact that the work was done and will never need to be repeated because God's tribute to the completeness and perfection of the work is that having done the work, he sat down on the right hand of God. Check all the translations available to you. I would think you'll probably come to the conclusion that the term forever is just as entitled to refer to his sitting down as to the effectiveness of the work. [00:50:03] Both statements are true, but as to the text here, perhaps you might well conclude that he sat down as far as the work of the cross is finished is concerned. He sat down forever, he'll never need to get up and do that work again. It's done to perfection. By the way, when we have little quibbles together as to whether when we pray or speak to divine persons, whether we should kneel, sit or stand, there may be doubt in certain functions, but I would suggest that verse 11 certainly suggests when we are in the Lord's presence, functioning – now I'll be careful here with my words – functioning as priests, yes, functioning as worshippers, the one who is our spokesman for the moment, putting into words what is [00:51:07] in all our hearts, I would suggest that verse 11 says the appropriate posture is for the one who is speaking on our behalf to stand. Every priest, as he ministers, he stands. You may think that is being unnecessarily meticulous, but I would suggest that if there is one time certainly where standing is appropriate, it is when one officiates in praise and in thanksgiving to the blessed God. But certainly, in respect to the work which is the basis of all blessing, let us never get away from this, any blessing there will ever be, Gentile, Jew, Church of God will [00:52:05] only be available, only is available because of the death and resurrection of our Lord Jesus Christ. The blessing is secure because the work is complete. He has sat down forever on the right hand of God because he has offered the sacrifice once and for all time.

Chapter 12, if in chapter 1 he has sat down on the right hand of the majesty on high because of who

he is, his personal glory, and if in chapter 8 it is because of the work he is presently doing as the true minister of the sanctuary, of the true tabernacle which God pitched in not man, in chapter 8 he has sat down not because of who he is as such, not [00:53:02] because of what he is as such or what he is doing, but because of what he has done already. Chapter 10, what he has done, the work of the cross. Chapter 12, another consideration.

What a charming consideration that the earthly life of our Lord Jesus Christ was so perfect, well you can't get a comparative to that, can you? His work, his work, his life, everything that he did and the way that he did it in the days of his flesh was perfect. The only fitting terminus to the perfect life of the Son of God was glory at the right hand of God.

Not now who he is, not now what he is doing, not now what he has done, but because of his [00:54:10] moral perfection which came out in his life, the only possible terminus of such a life is glory at the right hand of God. Turn back to Psalm 16, quoted in the Gospels, quoted in the Acts, quoted in the Epistle to the Hebrews, but let's look at a very similar thought in Psalm 16. The Psalm of the meal offering, the life of the perfect man, the life of Christ in the days of his flesh. Verse 11 says, the path of life can have only one proper terminal point in the presence [00:55:09] of his God, experiencing fullness of joy and pleasures forevermore.

Nice little reciprocation there. Verse 8, I have set the Lord always before me because he is at my right hand, I shall not be moved. In his life, always relying upon the strength and resource that God would make available.

At the end of that life, he is installed forever at the right hand of the blessed God. Now, in our Psalm, we have a very similar consideration. In Psalm 110, the opening statement, sit thou at my right hand, seen to be right, because [00:56:12] in the day of his power, when it comes, verse 5 says, the Lord at thy right hand, not now in humiliation, not now in the until period, but when he comes in power and in great glory, there will be every resource, every power, every authority available to him. There are other statements in the epistle to the Hebrews where we could say other things. He is where he is because he's our forerunner, end of chapter 6. He's there because of his moral perfection, chapter 2. But let us take the statements of scripture. It is essential that if we are to learn the lesson of Psalm 110, if we are to make progress [00:57:08] in the epistle to the Hebrews, we start with this. His personal glory is such that his God says to him, sit thou at my right hand.

The wonder of his present work as minister of the sanctuary is such that the only one fit to conduct that work is the one who was sat down at the right hand of God. The work that he did could be done by none other than the one who was sat down at the right hand of God.

[00:58:03] And the only fitting terminus to that perfect life was at the right hand of God. In the language of Psalm 16, that path of life lay through death and beyond it to the right hand of the majesty on high, enjoying glory and pleasure and honor with his God. What a happy consideration is opened up to us as we consider the New Testament references, particularly the references in the epistle to the Hebrews of this lovely phrase from Psalm 110, sit thou at my right hand.