I.III WHY YOU NEED CHRIST AS YOUR PRIEST AND KING:

Psalm 110:1-4 - Shepherd School

I. OPENING RAYER: All.

II. SERMON:

WHY YOU NEED CHRIST AS YOUR PRIEST: Psalm 110:1-4 Turn with me to Psalm 110.

QUESTION. Why do you need Christ as your Priest?

Let me give you seven answers by way of introduction:

- I. You need Christ as your Priest or you will never be acquitted before God! You will be guilty as charged and sentenced to eternal death without the blood of Christ applied to you.
- **II.** You need Christ as your Priest or you will never be accounted righteous before God. How can you stand before your Holy Creator with anything less than perfect righteousness?
- III. You need Christ as your Priest or your prayers will never be acceptable to God. Why should He listen for a second to a sin sick rebel who has defamed His name and tried to steal His crown?
- **IV.** You need Christ as your Priest or you will never have access to the presence of God. The covenant of works was broken by Adam, and by you in him, and the presence of God is barred by an angel with a flaming sword of justice.
- **V.** You need Christ as your Priest or you will never have your worship accepted by God. Why should He delight in and receive the praises of the wicked? The sacrifice of the wicked is an abomination to Him (Proverbs 15:8).
- **VI.** You need Christ as your Priest or none of your good works will ever be acceptable to God, seeing that even the best of our deeds are still tainted with doubt, selfishness desires, and half-heartedness.
- VII. You need Christ as your Priest or you will never make it to heaven nor the

New Earth. How can you be certain that all your sins are forgiven—past, present, and future? How can you be sure that you will persevere to the end of your life and not abandon the Lord?

Without Christ as your Priest you have no forgiveness, no righteousness, no acceptable prayers, no access to God's presence, no acceptable worship, no acceptable good works, and no assurance of eternal life.

DOCTRINE. The Lord Jesus Christ is the royal priest you desperately need for acquittal, access, and advocacy.

MATTHEW HENRY: "This Psalm is pure gospel. . . Some have called this...David's creed. Almost all the articles of the Christian faith being found in it. Christ is here presented as Prophet (v.2), Priest, (v.4), and King (v.1)."

OUTLINE. The first three points we will make note of will help us better understand the context of this Psalm, but our major focus will be point four and both its understanding and application.

I. THE LORD JESUS CHRIST HAS BEEN PROMISED A FOOTSTOOL (Psalm 110:1).

Psalm 110:1 "The LORD says to my Lord:

'Sit at my right hand, until I make your enemies your footstool."

- Here we have one of the most frequently quoted OT verses in the NT.
 Some have said, "This is God's favorite Bible verse."
 - ESV STUDY: "This psalm is one of the most cited OT texts in the NT, with quotations or allusions appearing in the Gospels, Acts, the Pauline epistles, Hebrews, and the Petrine epistles. Christians sing this psalm to celebrate that Jesus has taken his Davidic kingship by his resurrection (see note on Ps. 2:7), and that God is busy now subduing the Gentiles into the empire of Jesus."
- Psalm 2:4-6 "He who sits in the heavens laughs; the Lord holds them in derision. Then he will speak to them in his wrath, and terrify them in his fury, saying, 'As for me, I have set my King on Zion, my holy hill."
 - CALVIN: "From this let us learn that, however numerous those enemies may be who conspire against the Son of God, and attempt the subversion of his kingdom, all will be unavailing, for they shall never prevail against God's immutable purpose, but, on the contrary, they shall, by the greatness of his power, be laid prostrate at Christ's feet."
- Psalm 2:12 "Kiss the Son, lest he be angry, and you perish in the way, for

his wrath is guickly kindled. Blessed are all who take refuge in him."

- Everyone, including you, will either kiss the Son's feet in repentance, faith, and obedience, or they will serve to prop them up!
- Philippians 2:11 "At the name of Jesus every knee shall bow."
- If you will not bend the knee now, willingly, in the day of His power, then you will bend the knee unwillingly in the day of His wrath! Bend now or be broken later. **THE SON HAS BEEN PROMISED A FOOTSTOOL!**
 - Q. Do you bend the knee to Christ? Do you make it your aim to proclaim the gospel and make plain that all must bend to His Saving Rule? You must.

II. THE LORD JESUS CHRIST HAS BEEN COMMISSIONED TO RULE IN THE MIDST OF HIS ENEMIES (Psalm 110:2).

Psalm 110:2 "The Lord sends forth from Zion your mighty scepter. Rule in the midst of your enemies!"

 CALVIN: "The Psalmist not only confirms, in different terms, what he stated above, but also adds, that Christ's kingdom shall be vastly extended, because God would make his scepter stretch far and wide."

Christ is ruling and reigning right now, in the midst of His enemies, until all His enemies become a footstool for His feet.

– Q. Is Christ your ruler?

III. THE LORD JESUS CHRIST HAS BEEN GUARANTEED A WORSHIPPING PEOPLE, HOLY AND NUMEROUS (Psalm 110:3).

Psalm 110:3 "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."

I) Christ is sworn a *worshipping* people, and He shall make them willing.

Psalm 110:3a "Your people will offer themselves freely on the day of your power,"

- Titus 2:11-14 "For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works."
 - Q. Has Christ made you willing—willing to worship Him in spirit and in truth?

II) Christ is sworn a holy people, and He shall make them holy.

Psalm 110:3b "in holy garments; from the womb of the morning, the dew of your youth will be yours."

- Ezekiel 36:25-26 "I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh."
- Q. Has Christ made you holy?

III) Christ is sworn a *numerous* people, and He shall bring them into His fold.

Psalm 110:3c "from the womb of the morning, the dew of your youth will be yours."

- CLARIFICATION. The meaning of the Hebrew is obscure, but this seems to indicate willing soldiers as numerous as the dewdrops.
 - Revelation 7:9-10 "After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, 'Salvation belongs to our God who sits on the throne, and to the Lamb!"
 - Q. Has Christ brought you into His fold? Praise God!

IV. THE LORD JESUS CHRIST HAS BEEN SWORN TO BE THE ETERNALLY ROYAL PRIEST OF HIS PEOPLE (Psalm 110:4).

Psalm 110:4 "The Lord has sworn and will not change his mind, 'You are a priest forever after the order of Melchizedek.'"

- Hebrews 7:1-3 "For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him, and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. 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."
 - As Priest, Christ washes off believers' sin with the soap of His blood, clothes us with the royal robes of His righteousness, and admits us by His advocacy into the throne room of grace to feast with the triune God.

Christ is the Eternally Royal Priest, providing I) Acquittal, II) Access, and III) Advocacy for His people.

- **EXAMINATION Q.** Is Christ your Eternally Royal Priest?

I) If He is your eternally royal Priest, Christ has purchased your neverending acquittal before God (Hebrews 10:11-14).

- There are two things that happened to you when God Acquitted you, believer, meaning when He justified you: I) Your guilt was removed from you and II) Christ's righteousness was reckoned to you. TURN TO HEBREWS 10.
 - Hebrews 10:11-14 "And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. For by a single offering he has perfected for all time those who are being sanctified."
- THOMAS WATSON: "Christ looks not at your worthiness but at your wants."
 - Q. Is Christ your Eternally Royal Priest? Then He has purchased your never-ending acquittal before God!

II) If He is your Eternally Royal Priest, Christ provides you Confident Access to God (Hebrews 4:14-16).

- Hebrews 4:14-16 "Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need."
 - See the utter foolishness of refusing to read the Word or pray because you feel unworthy! You were never worthy; Christ is your worth! Weary saint, battling sin, go to the Word; go to the throne of grace in prayer to find help in time of need—Christ is your eternally royal priest!
 - You must go to the Father in the name of Jesus! God may refuse the prayers that come from us, but He will never refuse the prayers that come from Christ!

 Q. Is Christ your eternally royal priest? Then you have been provided confident access to God!

III) If He is your Eternally Royal Priest, Christ stands as your Everlasting Advocate (Hebrews 7:23-25; 1 John 2:1).

- Hebrews 7:23-25 "The former priests were many in number, because they were prevented by death from continuing in office, but he holds his priesthood permanently, because he continues forever. 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."
 - 1 John 2:1 "My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous."
 - EXAMINATION Q. Is Christ your eternally royal priest? Then He stands as your everlasting Advocate!

APPLICATION BY WAY OF DIRECTIONS (5)

- I) Honor Christ as Priest by trusting in Him alone to wash your sins away by forgiveness.
 - GOODWIN: "Nitric acid is laid on letters of ink to eat them out, and so is the blood of Christ laid on the handwriting that is against us." — Thomas Goodwin
 - WATSON: "The wound of sin is not so broad as the plaster of Christ's blood." — Thomas Watson

Only Christ's death can wash away my sins!

- I must be dirty forever had Christ not cleaned me by His cross.

Only His satisfaction by propitiation can turn God's anger away from me!

- God's voice must angrily say "Depart from me you worker of lawlessness" had Christ not paid the penalty for my iniquities.

Only Christ's draining the cup of God's wrath can keep me from drinking that boiling wine for all eternity!

 God's hand must force open my mouth and make me to drink His fury forever if the cup were not emptied by Christ's Priestly mouth!

Make no other plea than the blood of Christ for forgiveness!

You dishonor Christ as Priest when trust in your apologies or sorrow or even your repentance to be the means of your forgiveness!

You honor Christ when it trust His blood alone for forgiveness!

II) Honor Christ as Priest by trusting in Him alone to make you acceptable before God by imputed righteousness.

Only Christ's righteousness imputed to me can permit me to stand before our thrice holy God!

 God's pronouncement from the throne must be "unrighteousness" if Christ were not my righteousness.

Only Christ's holiness counted for me can make God look at me and call me "saint!"

 I must forever be called "Sinner" had Christ not reckoned me a "Saint."

Put no confidence in your works, men!

 CHARNOCK: "Men are more unwilling to part with their righteousness than with their sins." — Stephen Charnock

You dishonor Christ as Priest when you consider your successes or sins add or detract one inch of the righteousness by which you stand justified before God!

You honor Christ when you say, "On Christ the solid rock I stand, all other ground is sinking sand."

You honor Christ when you say, "My hope is built on nothing less (AND NOTHING MORE!) than Jesus' blood and righteousness.

III) Honor Christ as Priest by boldly going to the throne of grace through prayer in His name.

Only Christ's Advocacy can grant me access to the throne of grace in prayer!

 God's ears would be utterly shut to me if Christ were not there as my Advocate.

Only His intercession as my High Priest can render my prayers permissible and acceptable to the Father!

 The Father must surely hate my prayers as He would a heathen who had killed His own Son, had Christ not resurrected to stand as my surety.

Only Christ's worth as my forever-substitute can give me assurance that the Father will answer yes to my prayers which are according to His will! I must always hear, "No!" Booming from the throne of justice had
 Christ not been my Advocate and made it a throne of grace.

Do not presume to go to God in prayer except trusting in and depending on Christ as your High Priest.

You dishonor Christ as Priest when go to God in prayer in any name but Christ's.

You honor Him when you go to the Father in Jesus' name.

ALSO, offer up Worship through faith in Him!

AND do Good Works through faith in Him! Every though the best of our worship and good works are riddled with doubt, selfish desires, and half-heartedness, Christ takes them, cleans away the dross of sins, offers them to the Father, and He accepts them as good for the sake of Christ's priestly work.

ILLUSTRATION.

I was reminded yesterday of an illustration John Owen used to help us understand how God accepts our good works as good, even though they are still riddled with sin. We collect flowers for the King (God the Father) and we get some good ones, but there are many weeds mixed in. So we give them to the Prince, Christ, and He plucks out the weeds among our good works to then offer the perfect bouquet to the King, and He delights in them.

IV) Honor Christ as Priest by clarifying the power and scope of His death.

Christ has not died to make all men savable; Christ has died to save a particular people!

- Christ did not shed His blood and then leave us alone to apply it.
 - The Spirit smears the blood of Christ to individual souls by regenerating us and giving us the gifts of both faith and repentance.

There is not one soul that will ever be in hell for which Christ died to satisfy divine justice!

- Offer Him to all, and make clear that Christ died for His people!

You dishonor Christ as Priest when act as though the scope of His death is unlimited but the power limited!

You honor Christ when you act and speak as those the power of His death is unlimited, but clarify the scope is limited to the elect (to all who will believe)!

V) Honor Christ as Priest by never doubting that He will preserve a Christian.

Christ has paid far too high a price for His people to ever let them slip from His fingers!

- Christ did not shed His blood and then leave us alone to plead it.
 - THOMAS WATSON: "When the devil shows the blackness of your sins, Christ shows the redness of His wounds."
 - Q. What does God see when He looks at you—the black of your sins or the red of Christ's satisfaction? Oh if you are in Christ He sees the blood!
 - You dishonor Christ as Priest when you even consider that He would let a sinner He bled for slip from His loving grasp!

DOCTRINE. The Lord Jesus Christ is the royal priest you desperately need for acquittal, access, and advocacy.

Without Christ as your Priest you have no forgiveness, no righteousness, no acceptable prayers, no access to God's presence, no acceptable worship, no acceptable good works, and no assurance of eternal life.

But with Christ as your Priest you have complete forgiveness, imputed righteousness, acceptable prayers, access to God's presence, acceptable worship, acceptable good works, and assurance of eternal life.

III. SONG:

Break (start back at 7:10pm)

IV. 1689 Confession: Ch. 6. Pr. 4-6. (finish by 7:35pm)

V. DISCUSSION (finish by 8pm)

A Body of Divinity discussion

Precious Remedies Against Satan's Devices discussion

Closing Prayer

SYLLABUS

SHEPHERD SCHOOL - SEASON ONE (2025) - THE ONE TRUE AND LIVING GOD

WEEK	Scripture	Book I (read before)	Book II (read before)	1689 Confession	Certificate Essays	Certificate Exposition
1 8/14	2 Timothy 2:1-6 Why Shepherd School + Overview					
2 8/21	Deuteronomy 18:15-22	A Body of Divinity Christ, The Mediator of the Covenant + Christ's Prophetic Office by Thomas Watson	Precious Remedies Against Satan's Devices A Word to the Reader, Introduction, Proof of the Point, By Presenting the Bait and Hiding the Hook by Thomas Brooks	Ch 8. Par 1-3		
3 8/28	Psalm 110:1-4	A Body of Divinity Christ's Priestly Office + Christ's Kingly Office by Thomas Watson	Precious Remedies Against Satan's Devices By Painting Sin with Virtue's Colors, By the Extenuating and Lessoning of Sin, By Showing the Soul the Best Men's Sins by Thomas Brooks	Ch 8. Par 4-6	Short Essay on The Hypostatic Union	
4 9/4	Philippians 2:5-11	A Body of Divinity Christ's Humiliation in His Incarnation + Christ's Exaltation by Thomas Watson	Precious Remedies Against Satan's Devices By Presenting God to the Soul, By Persuading the Soul, By Making the Soul Bold by Thomas Brooks	Ch 8. Par 7-10		First Exposition Due
5 9/11	Galatians 3:10-14	A Body of Divinity Christ's The Redeemer by Thomas Watson	Precious Remedies Against Satan's Devices By Representing to the Soul the Outward Mercies, By Presenting to the Soul the Crosses, By Causing Saints to Compare Themselves by Thomas Brooks	Ch 11. Par 1-3		*Certificate path will meet in the office during 1689 and book discussion this week to discuss sermons
6 9/18	John 4:24 (Omnipresence) Psalm 147:5 (Omniscience)	A Body of Divinity The Omnipresence of God + The Omniscience of God by Thomas Watson	Precious Remedies Against Satan's Devices By Causing Saints to Compare Themselves, By Polluting the Souls Judgements, By leading Men to Choose Wicked Company by Thomas Brooks	Ch 11. Par 4-6		
7 9/25	Revelation 1:8 (Eternity) James 1:17 (Immutability)	A Body of Divinity The Eternity of God + The Immutability of God by Thomas Watson	Precious Remedies Against Satan's Devices By Presenting the World, By Presenting to the Soul the Dangers, By Presenting to the Soul the Difficulty by Thomas Brooks	Ch 2. Par 1-3		

SERMON TRANSCRIPT

Psalm 110.

As you find your place there, let me give you a few words by way of introduction and just to hopefully put us in the right mindset as to why we need to study this doctrine of Christ and his office as a priest. That's what we're dealing with tonight. Why you need Christ as your priest? Let me give you seven answers to that question. Why do I need Christ as my priest? Seven answers by way of introduction hopefully to wet our appetite. First, you need Christ as your priest or you will never be acquitted before God. That is to say, you will never be forgiven. God will never declare you innocent in his sight. If you do not have Christ as your priest, you will be as you will be guilty as charged and sentenced to eternal death without the blood of Christ applied to you. Second, you need Christ as your priest or you will never be accounted righteous before God. If Christ is not the one standing in between you and God the Father, you will never be counted righteous. God will never look at you and say just righteous. He will never justify you in his presence unless Christ is your priest, your representative before God. How can you stand before your holy creator with anything less than perfect righteousness? Third, you need Christ as your priest or your prayers will never be acceptable to God. Your prayers will never be acceptable to God. Why should he listen for one second to a sin sick rebel who has defamed his name and tried to steal his crown? Why should the king give you an audience in his throne room if you are a rebel who's only tried to attack him and destroy his glory? Fourth, you need Christ as your priest or you will never have access to the presence of God. You cannot even come into his presence unless you have the Lord Jesus Christ as your representative, as your priest. The covenant of works was broken by Adam and by you and me who were in Adam. And the presence of God is barred from us. It's prohibited. And even in the book of Genesis, when Adam and Eve are expelled from the immediate presence of God in the Garden of Eden, there is an angel set up at the entrance back into the presence of God. An angel is set up there with a flaming sword. You cannot get back into the presence of God unless you have the Lord Jesus Christ as your priest who goes under that sword of justice to grant you access back in to the presence of God. You can't have fellowship, communion, love with God unless you have Christ as your priest. And in his presence there is fullness of joy. At his right hand are pleasures forever more. But you have no access to that presence. You have no access to stand at his right hand unless you have Christ Jesus as your priest. Fifth, you need Christ as your priest or you will never have your worship accepted by God. God will not accept your worship as a rebel unless you have Christ standing in your place as your priest, representing you before God the Father, cleaning away all your sins, giving you his righteousness, and then making your praises and acts of worship even acceptable to God. Why should the Lord delight in and receive the praise of the wicked? Proverbs 15:8 says, "The sacrifice of the wicked is an abomination to God." That's a language that's dealing with worship. The sacrifice of the wicked. So someone

who is still a sinner, someone who is still the wicked and that has not been saved through the grace of God in Jesus Christ, even their offerings of worship to God, even if their heart is right in it in in the sense that they just want to worship the Lord, sing praises to the Lord. Proverbs 15:8 says that's an abomination to God. That's a detestable thing to God for the wicked to sacrifice to him. So you need Christ as your priest or you won't have your worship accepted by God. Sixth, you need Christ as your priest or none of your good works will ever be acceptable to God. None of the good works that you do will ever be acceptable to God. seeing that even the best of our deeds are still tainted, riddled with doubt, with selfish desires and half-heartedness. How is God going to accept our good works, seeing that no work that we've ever done is just perfectly pure and holy and good? Every one of our good works that we've even done, they're still riddled with sin. Seventh, you need Christ as your priest or you will never make it to heaven nor the new earth. You need Christ as your priest or you will never make it to heaven nor the new earth. How can you be certain that every one of your sins are actually forgiven? Past, present, and future. How can you be sure that you will actually persevere to the end in this life and continue trusting in the Lord and not abandon him and turn your back on him? Only if Christ is your priest. Without Christ as your priest, you have no forgiveness, no righteousness, no acceptable prayers, no access to God's presence, no acceptable worship, no acceptable good works, and no assurance of eternal life. So this is why this doctrine matters. This is why you need the Lord Jesus Christ as your priest. If you remember, if you think of the prophet, priest, and king, Christ's threefold office. A king rules his people, defends his people, protects them, provides for them. The prophet speaks from God down to the people, and the priest then makes the people acceptable to God. And so the priest and the prophet both stand in between God and man, but the the prophet is going from God to the people, whereas the priest is going from the people and making them and all of their works acceptable to God. The doctrine that we're going to focus on tonight and what I want you to understand is simply this. The Lord Jesus Christ is the royal priest you desperately need for three things. For acquittal, access, and advocacy. The Lord Jesus Christ is the royal priest you desperately need for acquittal, for access, and for advocacy. And all of these things that we're dealing with, these are things that if you are or one day you will be a head of your household, this will be your responsibility to teach your wife, to teach your children. If you lead a small group, this will be your responsibility to have these things very clear. This is why we desperately need the Lord Jesus Christ as our representative before God. Why we need him as priest. You need him for acquittal, for access, and for advocacy. And now we turn our attention to Psalm 110 and we're going to look at the first four verses of this psalm. And we're really going to zero in on verse 4. But I want to point out to you the things that we should learn from verses 1 through three as well. And it'll help us better understand the context. So the first three points we'll make note of and they'll help us understand the context of the psalm. But our major focus will be the fourth point. Both to understand and apply the fact that he says at the end of verse four, you can see it

in your own Bible. You are a priest forever after the order of Melchizedek. You are a priest forever. Speaking this is the father speaking to the son. You are a priest forever after the order of Melchizedek. The Lord Jesus Christ is the priest. So we're going to mainly focus on that. But we can't pass up verses 1 through 3 and the great truths that are there. Now concerning this psalm, Matthew Henry said this psalm is pure gospel. Some have called this David's creed. Henry says almost all the articles of the Christian faith are found in this psalm. He says Christ is here presented as prophet in verse two, as priest in verse four, and as king in verse one. We have Christ even as prophet, priest, and king in this psalm, though we're going to laser focus on his office as a priest. He is a priest forever after the order of Melchizedek. So start with me. Let's read the first four verses in totality and then I'll point out to you these four main truths we should learn. And the fourth one we'll spend a majority of our time on this is God's word. Psalm 110:es 1-4. You can see at the beginning a psalm of David. 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. The Lord has sworn and will not change his mind. You are a priest forever after the order of Melchizedek. This is God's word. Praise be to God. Praise be to God. Okay. So let's more quickly look at the first three verses and let me point out to you these truths. First thing you need to gather from this psalm. The Lord Jesus Christ has been promised a footstool. The Lord Jesus Christ has been promised a footstool. Verse one, look at it in your own Bible. The Lord says to my Lord, "Sit at my right hand until I make your enemies your footstool." So if you look at it again and in your own Bible, most likely that first Lord, the Lord is stylized differently than the second Lord. the Lord says to my Lord. And that's because especially when you read the Old Testament, if you see Lord in all capital letters, it's the personal name of God, Yahweh or Jehovah. It's God's personal name that he gave to Moses. And so it's not just saying God in general or lord like master, but when it's translated like that in all capitals, the translators are signaling that this is the personal name of God Yahweh. "Yahweh says to my" and then you notice the second "Lord" is not stylized like that. It's not in all caps. It's just normal "Lord." And when you find that word, most often it's the Hebrew word Adonai. which just means master, king, the one in charge, or master. So David, get this, David is the king in Israel. And David is saying, Yahweh says to my Adonai, like who is the king's lord? The king is as high as you get. The king doesn't have a lord. and he just said Yahweh said to someone else who is my Lord. So, how on earth is that possible? That Jesus even uses this and quotes this psalm to prove his own divinity and that he says, "How does David say the Lord said to my Lord?" How is David, though he's the king, saying that someone is his Lord? And he's talking about the Christ. And so, how is the Christ David's son being his offspring, but also David's Lord? And this is Jesus presenting to the scribes and the Pharisees that I am he. I am the Christ. I am David's son in the sense of according to the flesh. I'm descended from him. But also David recognized I am

his king. I'm his master. So what what we have here in Psalm 110:1 is God the Father speaking to God the Son in his specifically in his role as a mediator as the redeemer and the father saying to the son sit at my right hand until I make your enemies your footstool. Peter also references this in his sermon on the day of Pentecost. And he alludes to the fact that this is talking about something that the father says to the son after the son's resurrection from the dead. Sit at my right hand until I make your enemies your footstool. And this is actually look at that verse again. The Lord says to my Lord, sit at my right hand until I make your enemies your footstool. That is the most frequently quoted Old Testament verse that we find in the New Testament. It's the most repeated verse in the entire Bible. You have the same phrases in the Old Testament repeated a lot, especially about the steadfast love of the Lord. Like that's repeated all throughout the Old Testament, but it's not they're not like quoting Deuteronomy when Isaiah says that or when Ezekiel says that. They're not quoting Deuteronomy. They're just saying the same truth. But in the New Testament, when you have them say this, they're quoting Psalm 110:1. And it's the most frequently quoted verse of the apostles in the New Testament. And this is why some have said this has to be God's favorite Bible verse because it's the one that he has his apostles keep quoting. But the whole point here is after the Lord Jesus Christ's resurrection and ascension back into heaven, God the Father says, "Sit at my right hand until I make all your enemies a footstool for your feet, your footstool."

Calvin said, "From this, let us learn that however numerous those enemies may be who conspire against the Son of God and attempt the subversion of his kingdom, all will be unavailing. None of it will work. For they shall never prevail against God's immutable, that means unchangeable purpose. But on the contrary, the enemies shall by the greatness of God's power be laid prostrate at Christ's feet. This is why Psalm 2:12 says, "Kiss the Son. Kiss the Son lest he be angry and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him." Everyone, men, including you, every single person who has ever existed, will either kiss the son's feet in repentance, faith, and obedience, or they will be a footstool, serving to prop up his feet. That's the choice that's before you. That's the choice that is before every single person who has ever or will ever live. You will kiss the son's feet. That's the imagery. You bow down before the son, submit to him, trust in him, turn from your sin, trust in him alone, kiss his feet in repentance, faith, and obedience. Or Psalm 110 says, you're going to serve to prop up his feet. You're only you're going to be served. You're serving him. He will be more glorified by putting you under his feet. At the name of Jesus, every knee shall bow. Philippians 2:11. If you will not bend the knee now willingly in the day of Jesus power, then you will bend the knee later unwillingly in the day of his wrath. Every single person, this is this is how we evangelize, you are honest enough with people to tell them you will either turn to the Lord Jesus now and trust in him and be saved or you will bend the knee to Christ later but it will be too late. Like you will acknowledge that Jesus Christ is Lord in this life or the next. So do it now. Turn to Christ now before

it's too late. The son has been promised a footstool. His enemies will become a footstool for his feet. Now look secondly at Psalm 110 verse two. Psalm 110 verse two. The Lord sends forth from Zion your mighty scepter. This is Yahweh personal name of God. Again this is the father sends forth from Zion your mighty scepter. The your there is again Christ in his role as a mediator as a redeemer. The Lord sends forth from Zion, your mighty scepter. And this is what the Lord says to his son, rule in the midst of your enemies. So what's the truth we should learn from Psalm 110:2? It's that the Lord Jesus Christ has been commissioned to rule in the midst of his enemies. Jesus Christ is ruling and reigning right now, not only in heaven, but on earth. You say he still has many enemies and people who don't submit to his rule. It's like, yeah, that's what he was commissioned to do. He's ruling even in the midst of many enemies. He's still ruling and reigning sovereignly over everyone and everything. He is the king. He is the king of Christians. You young men especially need to get this. Christ is everyone's king. He is the king of Christians and he is the king of sinners, sinners just don't submit to his lordship and to his kingdom. He's still their king. And so when you say things like make Jesus Christ your Lord, it's really confusing to people. And that's how a lot of Christians even talk and try to get people to convert. You need to make Jesus Christ your Lord. Like that's real confusing because Jesus already is their Lord. They just don't submit to him as he is their Lord. He is everyone's king. He's ruling even in the midst of those who hate him. He's everyone's king. Everyone must submit to him. So it's not make Jesus Christ your Lord. It's submit to Jesus Christ as Lord because he is. He's been commissioned to rule in the midst of his enemies. He's ruling and reigning right now until all his enemies become a footstool for his feet. Now, thirdly, look look at verse three, and I'll point out to you three particulars of this, but verse three in Psalm 110 says, "Your people, your people will offer themselves what?"

Freely, willingly, freely on the day of your power in holy garments from the womb of the morning. The due of your youth will be yours. 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. So the Lord Jesus Christ, here's what you should gather from verse three. The Lord Jesus Christ has been guaranteed a worshshiping people, holy and numerous. The Lord Jesus Christ has been guaranteed from his father as the redeemer, as the mediator, a worshshiping people. Offer themselves freely on the day of your power in holy garments. There's the holy. And then from the womb of the morning, the dew of your youth will be yours. That's the numerous and I'll explain each of those. So first notice at the beginning of verse three, Christ is sworn a worshshiping people. Uh people who offer themselves, this is worship language, offer yourselves up to the Lord. Offer themselves freely, willingly. Christ doesn't like bend the arm of sinners and make them Christians. Christ makes people willing to worship him. He changes our mind. He changes our hearts. He changes our mind, will and affections so that we freely offer ourselves to him. So he's sworn a worshshiping people who freely offer

themselves on the day of his power. Second, look at the next part of verse three. It says, "In holy garments." In holy garments. So, not only is Christ sworn a worshshiping people, Christ has sworn a holy people. He's promised a holy people.

And he is the one who makes us holy. Ezekiel 36:25 and 26, the Lord promises, "I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you, and I will give you a new heart, and a new spirit I will put within you. I will remove the heart of stone from your flesh, and give you a heart of flesh." Christ has sworn a worshshiping people who offer themselves freely and he's sworn a holy people who are the imagery is they're wearing holy garments. The imagery is a holy people set apart from sin to righteousness from devotion to self and selfishness to devotion to God and godliness. He's sworn a holy people and he's the one by his mercy who makes us holy. But notice the last part of verse three. Christ is sworn a numerous people. A numerous people. This is the most confusing part I think of the whole psalm. And it's this last part of verse three. From the womb of the morning, the dew of your youth will be yours. And you probably notice a in your own Bible if you look at it. It's got a footnote and it says maybe something like this. The meaning of the Hebrew is uncertain but that's the way they translate it that the due the womb of the morning the due of your youth will be yours. Do you read that and say the it says the Hebrew is uncertain. I'm also inclined to think the English is uncertain. What does that mean? Well, what it seems to mean, though it's obscure in the original language, it seems to indicate willing soldiers who are as numerous as the dew drops on a field in the morning. The womb of the morning at the beginning of the morning, all the dew drops. You look out on a field and you see all of the dew drops on the grass. That seems to be what is indicated there. And this fits the context of Psalm 110 because you've he's been promised a worshshiping people. They'll be holy. And then the question that's left is like a few no numerous as the dew drops on the morning. And so I'm inclined to think that what this is talking about is exactly what Revelation 79 and 10 says. And this is what we do. You take passages of the scripture that seem obscure or unclear and go, I don't I'm not sure what that means and you cross reference it with other passages of scripture and then you look at the context of what you're looking at and things can become more clear. I think he's saying Christ has sworn a numerous people just like willing soldiers as numerous as the dew drops. Revelation 79 and 10. Listen to this. John says, "After this, I looked, and behold, a great multitude that no one could number from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, in holy garments. A willing people will worship you." They're clothed in white robes with palm branches in their hands and crying out with a loud voice, "Salvation belongs to our God who sits on the throne and to the Lamb." Well, what do you have in Revelation 7:9 and 10? You have a worshshiping people willingly worshiping the Lord. You have a holy people. They're clothed in white robes just like Psalm 110. They are, as it says

here, in holy garments. And then you also have a numerous people. I looked and saw a number that no one no one could number. I saw a multitude bigger. So if you go through Psalm 110 and what's promised to Christ, it's the same exact thing you see in Revelation 79 and 10 as well as elsewhere in scripture that a numerous people that no one can count. That's how many people Christ is save saving. And that's why I think Psalm 110:3 at the end from the womb of the morning the dew of your youth will be yours is that it's indicating a numerous people just when you look out in a field and someone says count all the dew drops in this field you go I I can't it's an overwhelming picture of the vast number of Christian soldiers that Christ brings into his fold. So he's sworn a worshshiping people and he will make them willing to worship him. He's sworn a holy people and he's the one who makes us holy. He's sworn a numerous people and he's the one who brings us all into his fold. Now look fourthly and at the main thing we focus on for the remainder of our time and it is Christ's priestly office. The fourth truth is that the Lord Jesus Christ has been sworn to be the eternally royal priest of his people. The Lord Jesus Christ has been sworn to be the eternally royal priest of his people. Look at verse four in your own Bible. Psalm 1104. The Lord has sworn and will not change his mind. Now verse four. Is that Yahweh or Jehovah or is that Adonai? It's not it's not Adonai. It's not like the Adonai the second Lord in verse one. It's the father. Still we're the father is swearing that the son in his role as mediator redeemer is a priest forever. The Lord has sworn and will not repent. That's what that means. He's not going to change his mind. The Lord has sworn and will not change his mind. And this is the father speaking to the son. You are a priest how long? Forever. Forever. After the order of Melchizedek. And that's repeated throughout the book of Hebrews as well that Melchizedek is this figure if you don't remember in the book of Genesis that Abraham meets. He's both a priest and he's a king. And that didn't happen. You can't be a king and a priest. You're either one or the other. You're either a priest or a king. But Abraham meets this man Melchizedek who's the king of Salem. And he is both a priest and a king. And there's no mention of his genealogy. There's no mention of his beginning or his end. And that's not to say that Melchizedek in the book of Genesis is like Jesus appeared to Abraham and called himself Melchizedek. It's just used all throughout the scripture to say, "You remember that guy Melchizedek that's a priest and a king? No mention of his mother or father. No beginning, no end." Isn't that interesting? That's what Jesus is truly like. He's the eternal God who is king. He's a royal priest who continues forever. And so, it's a frequent metaphor that is used. It's an example. He's a type of Christ. Christ is the antitype and he is the type. He's the one pointing forward to the Lord Jesus Christ. But the whole point of you're a priest forever after the order of Melchizedek is that Melchizedek is presented as no beginning and no end. So eternal though he wasn't. He's just a man. He's presented as eternal and he's a king and a priest. So he's a royal. He has the authority of royalty but he also is the mediator between God and man. He's a priest. And this helps us even better understand the Lord Jesus Christ who is both king and priest. He has been sworn to be the eternally royal priest of his people.

Listen to Hebrews 7 1-3. The apostle to the Hebrews says this. Melchizedek, king of Salem, priest of the most high God, met Abraham returning from the slaughter of kings and blessed him. Melchizedek blessed Abraham in the book of Genesis. And to him Abraham apportioned a tenth part of everything. Abraham tithed to Melchizedek. He is first by translation of his name, king of righteousness. What Melchizedek the name means, king of righteousness. And then he is also king of Salem which is the Jerusalem area that is king of peace. He is without father or mother or genealogy having neither beginning of days nor end of life but resembling that's a key word in the book of Hebrews resembling the son of god he continues a priest forever. So God in his providence just has this king of Salem who is the priest of the most high God show up to Abraham and it's included in the scripture simply so that you and I can be pointed back to him and say that's what Jesus is like. That was just a little blip a picture to help you and I better understand what the eternal son of God is like as a priest forever. So Jesus is sworn to be the priest of his people. Just stop for a second and comfort yourself with that truth through faith in Christ. Simple faith, dependence, trust in the Lord Jesus Christ. The Lord has promised you that you will have a priest to represent you before God and he will never die. His righteousness has been perfectly achieved. The satisfaction he has made for your sins is finished. He will continue to advocate for you forever. He cannot die. Having been raised from the dead, Christ will never die again. He is that eternally royal priest of his people. And what he provides is acquittal, access, and advocacy. Easy to remember. Three A's. He provides acquittal. He provides access. And he provides advocacy. And I'll explain what each of those means. If Jesus is your eternally royal priest, Christ has purchased your never-ending acquittal before God. If Christ, if he is your eternally royal priest, if you have faith in Jesus, he has purchased your never-ending acquittal before God. There are two things that happened to you when God acquitted you. When God justified you, acquitted can be used the same way as we call justified. When he justified you, your guilt was removed and Christ's righteousness was reckoned to you. Two things happen when Christ becomes your priest. When you trust in the Lord Jesus, everyone from a four year-old who with simple faith trusts in Christ to a 90-year-old who with simple faith trusts in the Lord Jesus Christ, they have the same exact standing before God. Totally forgiven, perfectly counted righteous with the righteousness of the Lord Jesus Christ. Listen to Hebrews 10 11-14. Every priest, talking of the Old Testament priests under the Old Covenant, every priest stands daily at his service offering repeatedly the same sacrifices, the animal sacrifices which can never take away sins. It's the entire old covenant. The priests offer repeatedly the same sacrifices which can never actually take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. For by a single offering, he has perfected for all time those who are being sanctified.

The point of Hebrews 10 11-14 is if Christ is your priest, he resembles the Old

Testament priests when they offered sacrifices for sins. But they could never actually take away sins. They were just pointing forward to Christ as the true priest who would offer himself as the sacrifice and then sits down at the right hand of the throne of God until his enemies should be made a footstool for his feet. In Hebrews 10, it pictures, he says, "Every priest stands daily offering repeatedly." So you've got standing daily repeatedly, the same sacrifices which can never take away sins. And then he says, "But then Christ had offered for all time, not daily, a single sacrifice, not repeated for sins. He is not standing like the Old Testament prophets. He sat down." Old Testament prophets always standing, always standing, always offering, can't ever do it. the Lord Jesus Christ as your priest, single sacrifice for all time. And he sits down, picturing his work to purify his people in his death and resurrection is finished. And then he quotes Psalm 110, waiting from that time until his enemies should be made a footstool for his feet. So if Christ is your eternally royal priest, he has purchased on the cross your neverending acquittal before God. This is the good news that you need to constantly cling to. That's what it means that Christ is your priest. Every one of your sins is forgiven for his sake. You are counted righteous before God because of Christ's righteousness that is imputed to you. Thomas Watson said, "Christ looks not at your worthiness, but at your wants." He doesn't look, "Are you worthy enough to have me as your priest?" He says, "No, do you have do you lack? Do you have wants? Do you need? Then I'll be your priest." He doesn't look at whether or not you're worthy enough. He looks at your wants, what you need, and he provides his priestly service. Second, not only does Christ as priest provide acquittal before God, forgiveness of sins, imputed righteousness, he also gives you confident access to God. As priest, if Jesus is your eternally royal priest, he provides you confident access to God. Access through prayer. Hebrews 4:14-16. Since then we have a great high priest who has passed through the heavens, Jesus the son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses. We have one who in every respect has been tempted as we are yet without sin. What should we conclude then? If we have Christ as our priest, what should we conclude? The Apostle to the Hebrews says, "Let us then with confidence draw near to the throne of grace that we may receive mercy and find grace to help in time of need. With confidence, draw near to God the Father, through your high priest, the Lord Jesus Christ." So brothers considering Hebrews 4 and that if Christ is your priest you are you have confident access to God. Not just access he says with confidence let us draw near. If Christ represents us before the father we can draw near with confidence. See how utterly foolish it is to refuse to read the word or pray or sing or worship because you feel unworthy to do so at that moment. If you feel I'm not worthy enough or I've stumbled, I've sinned. I whatever fill in the blank and so I can't go to the scriptures and fellowship with God. I can't pray. I can't sing. I just feel like blocked. and I'm not worthy to do that right now. See the utter foolishness of that? When you respond like that to your sin, you're revealing how much you're actually depending on yourself and your good works and how your sanctification is going to determine

whether or not you're worthy enough to come to God. You're acting like you are the priest. But you're not the priest. If Christ is the one who makes us acceptable to the Lord, he gives us confident access. Then the question is not "Am I worthy enough to go to God in prayer or to the scriptures" or whatever else it may be. The question is Christ worthy enough to make me acceptable to the father. You were never worthy. Christ is your worth. So you even when you are weary battling sin, go to the word. Go to the throne of grace and prayer to find help in time of need. Christ is your eternally royal priest. Your worth never came into the equation. Christ's worth is what comes into the equation. And Christ is always worthy of giving us access to the father.

If he's your eternally royal priest, not only do you have acquittal, not only do you have confident access, but you have him as your everlasting advocate. If Jesus is your eternally royal priest, he stands as your everlasting advocate, which means he's the one who represents you before the father. The ascension of the Lord Jesus Christ is so crucial. Because Christ ascended back to the right hand of the father in order to represent you before the face of the father. In order to be your advocate, to be your representative. He stands as your everlasting advocate. Listen to Hebrews 7 23-2. The former priests were many in number. It's talking of the old covenant priests. The former priests were many in number because they were prevented by death from continuing in office. Why were there so many priests throughout the old covenant era? Because they died. Aaron's the first high priest died. Other high priests died. Dozens and dozens and dozens. And they have a bunch of assistants with them as well. But the former priests were many in number because they were prevented by death from continuing in office. But Jesus holds his priesthood permanently because he continues forever. He raised from the dead, is resurrected from the dead, never to die again, and then ascends to the right hand of God the father to be your priest who represents you constantly before the father. He continues forever. And this is why the apostle says, "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." He always lives. So, you're given in Christ a priest who is your everlasting advocate. Will God accept me tomorrow? The other way to ask it is, will Christ be dead tomorrow? If Christ won't be dead tomorrow, then the father will accept you tomorrow because he stands at the father's right hand as your representative. This is why John says what he does in 1 John 2:1. My little children, I'm writing these things to you so that you may not sin. That's like the whole the whole letter is love your brothers. Don't just say you're a Christian. Actually love the brethren. And he's warning them against sin. So I'm writing these things to you so that you may not sin. But he says, if anyone does sin, we have an advocate with the father, Jesus Christ the righteous.

So the question is not "does God accept me today because I blew it or I've had a really good week" so God is really accepting of me today. No, God accepts you for

Christ's sake as your eternally royal priest who stands as your everlasting advocate. He is a priest forever after the order of Melchizedek. So let me conclude with a few minutes that we have and give you some application for your life. What do we do with this? Let me give you five directions on how to honor Christ as priest. We need to honor Christ and his office as a prophet by listening. We need to honor Christ and his office as a king by trusting his providence, by submitting to his authority in the scriptures and letting him rule us. But how do we honor him in his office as a priest? Let me give you five directions. First, honor Christ as priest by trusting in him alone to wash your sins away by forgiveness. You honor Christ as a priest as you trust in him alone. The word alone was the whole point of the Protestant Reformation. Roman Catholics still to this day and even in the day of the reformers, they believe that we are saved through faith in Christ. They don't deny that. They just deny that we are saved through faith alone in Christ. They believe it's faith plus the treasury of merit. Faith plus the sacraments. But you do not honor Christ as priest when you trust him and something else to wash your sins away by forgiveness. You honor Christ as priest by trusting in him alone to wash your sins away by forgiveness. Only Christ's death can wash away my sins. I must be dirty forever had Christ not cleansed me by his cross. Only his satisfaction by propitiation can turn God's anger away from me. God's voice must angrily say, "Depart from me, you worker of lawlessness." Had Christ not drank the Father's wrath for my sins on the cross, only Christ's draining the cup of God's wrath can keep me from drinking that boiling wine for all eternity. God's hand must force open my mouth and make me to drink his fury forever. If the cup were not emptied by Christ's priestly mouth, make no other plea than the blood of Christ for forgiveness. Trust in Christ what he's done alone. You dishonor Christ as priest when you trust in your apologies to God. When you trust in your sorrow over sin, where when you even trust your repentance to be the means of your forgiveness. You're not saved by being sorry for your sins. You're not justified. You're not forgiven of your sins by your repentance. You're not forgiven of your sins by your apologies. You are forgiven through trusting in Christ's blood that he shed in place of his people. You honor Christ when you trust his blood alone for forgiveness. So honor him by priest as trusting him alone to wash away your sins. Second, honor Christ as priest by trusting in him alone to make you acceptable before God by imputed righteousness. Honor Christ as priest by trusting in him alone to make you acceptable before God by imputed righteousness. Imputed just means gifted righteousness. that Christ takes his righteousness and lets you wear it like a robe. So that the father not only sees you as if you had never sinned, that's forgiveness, but he also sees you as if you had only ever done exactly what the law of God requires, perfect righteousness. The forgiveness that we get in justification takes us from -100 to zero. That's forgiveness. takes you from negative 100 to zero. But in order to be reconciled to God and be in his presence, zero doesn't cut it. You have to be counted perfectly righteous to be reconciled to God, to be adopted into his family. And that's what the Lord Jesus Christ gives you as priest. He not only takes away your sins but then gives you positive righteousness that he procured in his life, death and resurrection. Only Christ's righteousness imputed to me can permit me to stand before our thrice holy God. If you don't have the imputation of Christ's righteousness, you cannot stand before God. So trust in his perfect life. Trust in his death. Trust in his resurrection. And the father counts you righteous. Only Christ's holiness counted for me, clothing me can make God look at me and call me a saint. Nothing in me is saintly.

Put no confidence in your works, men. Christ doesn't simply forgive you and bring you to zero and then you got to work your way to 100. Christ brings you from negative 100 to plus 100 by forgiveness and imputed righteousness. You dishonor Christ as a priest when you consider your successes or your sins when you consider that they like add or detract one inch of the righteousness by which you stand justified before God. If you think you're going to stand before God and it's going to be determined, your perfect righteousness that you need is going to be determined by how good or how bad you did, you dishonor Christ as priest. For justification, you must trust Christ alone. You dishonor him when you base your justification on how well your sanctification is going. But you honor Christ when you say, "On Christ the solid rock I stand. All other ground is sinking stand." That's how you honor Christ as Priest. You honor him when you say, "My hope is built on nothing less and nothing more than Jesus blood and righteousness." Nothing less and nothing more than Jesus blood and righteousness. That's how you honor Christ as king or as priest. Thirdly, third direction, not only honoring him by trusting him alone for forgiveness and him alone for counted imputed righteousness, but honor Christ as priest by boldly going to the throne of grace through prayer in his name. When you do not boldly and confidently go to God in prayer through faith in Jesus, you dishonor Christ and his office as a priest.

Hebrews 4, let us then with confidence draw near to the throne of grace. The reason you don't draw near with confidence to the throne of grace in prayer whenever that happens is because you're not thinking rightly. You're not drawing near with Christ as your high priest. In some sense, you're trying to take the ephod off that the Old Testament priests would wear. You're trying to take the ephod off of Christ and put it on yourself and acting as the priest when you don't with confidence go through. Go to God in prayer with confidence. So honor him as priest by boldly going and praying big prayers. Thou art coming to a king. Large petitions with thee bring. For his grace and power are such none can ever ask too much. Can you ever ask God for something so big that he would ever say, "Oh, Jesus doesn't deserve that. Can you ever ask God anything that the father would say, "Oh, Jesus doesn't deserve that much." No. Never. And so go to the father in prayer. Draw near to him to the throne of grace and receive mercy and grace to help in time of need. Especially in time of need. That's the whole point. You are needy. You are still justified in his sight, but simultaneously sinful. Simul justice at pecator is the Latin that the reformers used and that Luther was fond of and it means I'm simultaneously sinful yet righteous. I'm counted righteous and forgiven in Christ but on my own I still have indwelling sin. Simul justice at pecator simultaneously just and sinful but that's how we go to Christ knowing that I don't go on my own. I only go to the father in prayer through faith in the Lord Jesus Christ. And I'm told to boldly confidently go. So honor him as priest by praying big prayers by confidently going to God in prayer always through faith and in the name of Jesus. Only Christ's advocacy can grant me access to the throne of grace in prayer. God's ears would be utterly shut to me if Christ were not there as my advocate. Only Christ's intercession as my priest can render my prayers permissible and acceptable to the Father. The father must surely hate my prayers as he would a heathen who had killed his own son had Christ not resurrected to stand in heaven as my advocate. If Christ is not my advocate, God hates my prayers. But if he is my advocate, God loves my prayers for the sake of his son. Only Christ's worth as my forever substitute can give me assurance that the father will answer yes to my prayers that are according to his will. I have to always hear no booming from the throne of justice had Christ not been my advocate and made it a throne of grace. Men, do not presume to go to God in prayer except by trusting in and depending on Christ as your priest. You dishonor Christ as priest when you go to him in prayer dependent on anything or anyone other than the Lord Jesus Christ. You don't go depending on your successes. You don't go depending on your failures, any of that. You go depending on Christ as your priest. You honor him. You honor Christ in his office as a priest when you go to the father confidently in his name. In the same way when you offer up worship, praise to the Lord, it must be offered up with Christ as your priest through faith in him. Christ is the reason that our worship, our praise that we offer up to God is a sweet aroma in his nostrils. The reason that the Lord delights to hear us sing is not because of us. It's because of who we are hidden in Christ. And he is our representative. Christ takes even our imperfections in our worship and makes them acceptable to the father. Your worship is not accepted unless Christ is your priest. So think like that. Lord, receive. As I try to frequently pray at the end of my sermons before we're going to sing and take the Lord's supper and give and fellowship, Lord, everything we're about to do, receive them as sacrifices of praise, receive them for Christ's sake. That's what it means to think everything that I'm offering up, it's not, did I do that well enough? It's am I trusting Christ as my priest and with as good as I can offering up a sacrifice to the Lord and trusting Christ to wash away all the impurities in it. That's how we worship. That's how we praise through faith in Christ. That's boldly going to the throne of grace and offering that up. In addition to that, that's how we do good works and that our good works are acceptable to God. You've never done a perfectly good work in your life. I've never done a perfectly good work in my life. You've never done any work that on its own God is like, "Man, that is good." Never. every one of our good works because we still have indwelling sin even as converted men because we have indwelling sin. Every one of our good works are riddled are tainted with selfishness. They're tainted with doubt. They're tainted with half-heartedness. But Christ takes those good works that we do that are imperfect but are done for God's glory. Christ takes them as

our priest and cleanses away all the filthiness in them so that all that is left is the good in that good work. Christ makes your good works acceptable to the father even though in and of themselves they're not perfect. John Owen I was reminded yesterday by a friend this illustration that John Owen gives to why the father accepts our good works as actually good and he rewards us for them and all of that. And Owen Owen says it like this. He said, 'Imagine there's a king you want to please. And so you go and collect all the flowers that you can find and you have this huge bouquet and you're going to present these beautiful flowers to the king, but you don't know how to do it very well. And you grab up a bunch of stuff that there's weeds sticking out of it and certain things you thought were flowers that aren't and that the king would look at and go, "Okay, thanks." but this isn't really what I like. It's like, so you do that and then you give it to the prince and the prince knows how to take that bouquet and pick out all of the weeds, all of the imperfections, so that all that is left is the good. And the prince then takes it and gives it to the king. And the king accepts it for the prince's sake. That's what your good works are like. Your good works have weeds in them. They've got selfishness mingled in them. They've got doubts mingled in them. But there's good in there. And Jesus Christ as the great prince in the office of a mediator picks out all the infirmities and offers that perfect bouquet of flowers to the king, God the Father, and he accepts them as good. That's what your good works are like. You do in Christ, you do good works. And you can't fall. There's one ditch that people fall into and it's like, well, we do all these good things for the Lord and the Lord's really proud of me and the Lord needs me and something like that. It's like, no. But the other ditch is all of our righteous deeds are like filthy rags before him. It's like, yeah, Isaiah says that and he's talking about unbelievers or he's talking about people who are trying to achieve their own righteousness before God and he's saying, are you kidding me? like all of your the good things you're trying to do to make yourself acceptable to God, it's like menstrual cloths before the Lord. So, one ditch is like God needs me and he's so proud of me. And the other ditch is you could never do anything good. But the truth is that yes, all of your good deeds are tainted with sin. Yet Christ cleanses them from the impurities and offers them up to the father. And the father delights in them. Not because you're so good at good works, but because the son is your priest who makes your worship, makes your good works acceptable to the father. So honor Christ as priest by trusting in him alone, by confidently going to God in prayer, by confidently offering up worship, and by confidently doing good works, knowing that Christ even washes away all the imperfections in them. Fourth, honor Christ as priest by clarifying the power and scope of his death. Honor Christ as priest by clarifying the power of his death and the scope of his death. Christ, this is this is an important thing that if you haven't faced this yet, you need to face this. Christ did not die to make men savable. Christ died to actually save particular people. Christ didn't die to like open up a door and whoever will walk through the door will be saved. No, Christ, as it's been said, Christ took names to the cross. He died for particular people, not to just put men in a savable condition. Christ did not shed his blood and then leave

us alone to apply it. The Holy Spirit smears the blood of Christ to individual souls by regenerating them and giving them the gifts of both faith and repentance. There's not one soul that will ever be in hell for which Christ died. Every single person for whom Christ died will be converted will be in heaven. Not one person who's in hell can say, "Christ died as my substitute, paid for my sins." Christ is the priest who didn't waste one drop of his blood. You dishonor Christ as priest when you act as though the scope of his death is unlimited, but the power of his death is limited. And that's what Armenians do. They say the scope, the intention, what Christ was wanting to do by his death is save everyone that's ever lived by his death. But not everyone will be saved. So the power is then limited. Everybody, this is called limited atonement and the Calvinistic understanding. It's limited atonement, which means the scope of what Christ was intending to do is limited. But everyone limits the atonement. Armenians limit the atonement. Calvinists limit the atonement. The atonement is limited by Calvinists in the scope, saying it's intended to save the elect that God chose before the foundation of the world. The power is unlimited. The scope is limited. But the Armenian says the scope is unlimited, but the power is limited. It intends to save everyone but doesn't accomplish it. But Christ is dishonored as a priest when your theology leads to people burning in hell right now for whom Christ died to satisfy divine justice. Like what a weak cross. So, don't dishonor Christ as priest as though acting like, well, he really wanted to save everyone, but he the cross just wasn't powerful enough to accomplish it. That dishonors him. But you honor Christ when you act and speak as though the power of his death is unlimited, but clarified that the scope is limited to the elect. And how do you know if you're elect? You believe on the Lord Jesus Christ. Everyone who believes on Christ for salvation will be saved and we will know in time. Yeah, they are the elect. Everyone who believes. So honor Christ as priest by clarifying the power of his death. The power is unlimited. But the scope of his death is limited in the sense that he intends to die for his sheep. Fifth, and finally, honor Christ as priest by never doubting that he will preserve a Christian. Honor Christ as priest by never doubting that he will preserve a Christian. Christ has paid far too high a price for his people to ever let even one of them slip through his fingers. He will never lose a Christian. If the question is, can I lose my salvation? My answer is yeah. If that's a question, I say yes. That's a wrong question. If the question is, can God lose a Christian? I would still answer, yeah, God can do whatever he wants. The question, the proper question is, will Christ ever lose a Christian? And the answer in the scripture is no. He won't because he's promised those he died for the spirit will convert and the whole godhead will preserve. Christ as priest ever lives to intercede for his people. He will preserve a Christian all the way to glory. Christ didn't shed his blood and then leave us alone to plead it. He pleads it at the right hand of the father. And Watson says, 'When the devil shows the blackness of your sins, Christ shows the redness of his wounds. So honor Christ as priest by never doubting that he will preserve a Christian. The Lord Jesus Christ is the royal priest you desperately need for acquittal, access, and advocacy. And this is the need of the whole world. This is

the need of your house. This is the need of those at your workplace. This is the need of your friends, of your family, your co-workers, the people that you hang out with, your friends. Everyone needs a priest. And the Lord Jesus Christ is that priest. Without him, you have no forgiveness, no righteousness, no acceptable prayers, no acceptable prayers, no acceptable worship, no acceptable good works, and no assurance of eternal life. But with Christ as your priest, you have complete forgiveness, imputed righteousness, acceptable prayers, access to God's presence, approved worship, acceptable good works, and assurance of eternal life. This is what it means to have the Lord Jesus Christ as your eternally royal priest. And the Lord has sworn and will not change his mind. You are a priest forever after the order of Melchizedek. Let's pray. Our father in heaven, we thank you for your word. We thank you for Psalm 110. We thank you for giving us a high priest in the Lord Jesus Christ to give us acquittal, to give us access, and to be our advocate forever. In his name we pray and we thank you. Amen.