

He Ever Liveth to Make Intercession

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- [0 : 00] Welcome to our service this morning, special welcome to any who may be visiting with us. As we join together to worship God, it is our desire that His Word under which we sit is blessed to each and every one of us.
- We'll begin our service singing from Psalm 107. Psalm 107, we're going to sing verses 15 to 20, four stanzas.
- Psalm 107 at verse 15. O that men to the Lord would give praise for His goodness then, and for His works of wonder done unto the sons of men.
- Because the mighty gates of brass in pieces He deter, by Him in sunder also cut the bars of iron well.
- Fools for their sin and their offense do sole affliction bear. All kind of meat their soul abhor, they to death's gates draw near.
- [1 : 13] In grief they cry to God, He saves them from their miseries. He sends His Word, them heals, and them from their destructions free.
- These verses, Psalm 107, verse 15 to 20. O that men to the Lord would give praise for His goodness then. O that men to the Lord would give praise for His goodness then, and for His goodness then.
- And for His words of wonder done, and to the sons of men.
- ? Because of the mighty gates of brass in pieces He bit him.
- Thine immense and high so cut apart from where.
- [2 : 48] Fools for their sin and their all ends, christ's on affliction bear.
- All kind of me, there's so large heart, let you just get from here.
- Ungrift, they cry to God, He saves them from their mercies.
- His senses for them, heals them from their destruction's peace.
- Let's join together in prayer. O Lord of God, as we come before you, we bless you and thank you that whatever our thoughts may be as individuals or even in your mercy endowing us with collective thoughts, something that might appear to some to be highly unlikely.
- [4 : 43] But the truth is that you are God and you are God over all. And when you apply the power that is uniquely yours and put it to use in the way that you are able to in bringing this gathering under your own sovereign influence so that our thoughts become become as one and you stood up within us that desire for you as God.
- Whatever else is paramount in our life experience at this moment, whatever it is that has filled our thoughts and made them exasius and troubled, whatever it is that makes us think that the world world in which we are living is a world that is benign and a world that we are content to continue in.

And that things, if they remain as they are, will allow us to think that this is how we would wish things to be. And yet the wisdom that you present to us reminds us that the reality is far different.

We are but sojourners in this world, pilgrims, sometimes even seafarers, set adrift on the ocean, and sometimes beat upon by the wind and the wave, sometimes without power, just as the great sailing ships of old were assailed by the power of the hurricane.

And their masts were ripped, their sails were torn, and they were without power driven this way and that.

[7 : 10] And sometimes that is our experience. And sometimes that is what fills our heart with dread. Help us, O Lord, to cry out to the God who is God over all, so that we would as one be found in this place seeking the face and the favour of the God who is our God.

And we would as one be found in this world.

He would as one be found in this world or not. He sought to present his own truth as it was found in him, declaring that he alone was the way, the truth, and the life.

And all calibre of men and women, fallen and disgraced, some aware of their fallenness, others oblivious to it. Is that not the way it is?

There are some in this world of ours, and the world has left an indelible mark upon their hearts, so that they believe themselves to be unworthy of the least of the mercies of God.

[8 : 47] They find themselves, perhaps under the tutelage of your spirit, thinking themselves to be leprous, crying out, unclean, unclean.

And we recognise that spirit, even the spirit that said, when exposed to the holiness of God, depart from me, for I am a sinful man.

O Lord, help us, whichever plight we have today, to recognise that there is provision made for such as we are, directing us for mercy and grace to help in our need.

Lord, pray for those who believe themselves to be acceptable in the eyes of God. To have yet failed to comprehend that the sinfulness of that estate into which man fell, is such that every single soul, regardless of how much they find themselves to be aloof from this darkness of soul that others so clearly succumb to, find themselves to be full of the certainties that self-righteousness brings to them.

And how much we all need to be rid of that spirit, lest we be enslaved by it and enchained by it, thinking that the day when we are called into your presence, that we will be able to stand in that righteousness, rather than be clothed with the woven righteousness of Christ to us, the alone Saviour of sinners.

[10 : 59] Hear our prayers then, for our congregation here, for the community that it serves, for the Church of Christ here on earth.

We give thanks that he has a body of believers that bear his name, that he declares them to be light in this dark world, that he is prepared to allow them to be his mouthpiece, to speak lovingly to others concerning him, that he is allowing those who find ourselves so often tongue-tied and inarticulate, when we are confronted by those who are openly hostile to the truth.

Lord, we give thanks that even the babes are able to bear testimony to the grace of us in Christ.

Lord, we pray for your blessing upon all that mark out the existence of a living entity in this world, that has boundaries outside of the eye of man, the Church of the Living God, those who are yet to be part of it, those who are part of it and are no longer within plain view, but we believe that they are where they desire to be, the place prepared for them by their Saviour, ever to be with them, always to be like him, never to be without that comfort of knowing that he has done all things well, even the reformation of their soul and the formation of Christ in them, which was to them the hope of glory, and now it's a realised hope.

Bless the Gospel, bless it in its proclamation to the far corners of the earth, those that you have sent out with and power with your Spirit, that the world will not fall to the ground.

[13 : 16] Bless all who are in need today, the hungry, the forlorn, the broken in body and mind, those who are living in solitude, get surrounded by thousands, those who are fearful of the world in which they live, that is so wicked and so clearly in need of grace.

We pray for the places in the world where there is war, where there is destruction, want them, and destruction that is clearly the work of the enemy of our souls.

We pray that you would intrude into such darkness with the marvellous light of the countenance of Christ, lift him up before men and women, young and old, that they may be drawn to him, and the words that he spoke, I, if I am lifted up, will draw all men to me.

Remember the sick, the suffering, remember those that are part of our fellowship, who are unwell, in hospital, being cared for by others in their homes, those who are grieving and heartbroken.

We remember one and all to you and ask for a day of power, a day where you will rend us under the heavens and come down. Bless the children of the congregation, we pray, the instruction that they receive, and those who deliver it to them.

[14 : 49] May they be encouraged even to see interest kindled within young hearts, but then it be directed to Christ, and that they may see in Christ all that they crave.

Before this world leads them to look for the baubles and the beads and the things that sparkle and yet are without true value.

Help us then to bear the burdens that you have placed upon us for giving sin in Jesus' name. Amen. Well, boys and girls, before you go out to Sunday school, just a very quick word.

I'm sure that you're all going to heaven. Or maybe I should say, I am sure that you would all like to think that you're going to heaven.

It's not quite the same thing. There are many who think that they're going to heaven, but they are going to be sadly disappointed.

[16 : 07] But Jesus tells us in his word that there is such a place and that he has gone to prepare it for those who are going to live with him there.

When he died on the cross, he was taken down from the cross and he was buried. And he was in the grave for three days.

And then he rose from the dead. And we are told he lived in this world. And then he ascended into heaven. It's an interesting picture that we've given in the book of Acts.

Where his friends, those who believed in him and followed him, stood with him. And watched him go upwards.

While they looked steadfastly toward heaven, as he went up. Behold, two men stood by them and white apparel. And they asked the question, The men of Galilee, why stand you gazing up into heaven?

[17 : 23] The same Jesus, which was taken up from you into heaven, shall so come in like manner, as you have seen him, to go into heaven. So the Bible tells us that he was going to heaven.

But it doesn't tell us the kind of heaven that he went to. It doesn't describe, but to us, except in very small detail, the kind of heaven that he went to.

There are places in the scripture that help us to understand some of it, not all of it. But they thought that his friends, as they saw him leave them, that they were going to be able to look into heaven itself.

But he was covered in a cloud. He was lost from sight. I think I was reminded yesterday and today how many were looking up to the heavens, looking at the glorious northern lights and how much a spectacle it was.

But it's nothing like the spectacle that will once be the experience of everyone in this world. How it will happen, I don't know.

[18 : 37] but the Christ who went to heaven will come from heaven. He'll come back and he'll take his own to be with him. Not just everybody who's living the way you and I are living today.

We're all alive and if Christ were to come today, this is how he would find us. We'd be sitting in church maybe, or sitting at home. Every one of us would in some way be able to see which is a marvelous thought.

But the awesome thought is that there are those in their graves who have died perhaps centuries ago, hundreds of years ago and in their graves when Jesus comes they will be able to see that Jesus which seems remarkable, which seems impossible.

but because Jesus has said that he is going to take those who are going to heaven with him, that he is going to take them to himself and nothing will keep him from coming for them.

I read a story this week about a man who had heard the preaching of the gospel and who was told that there was going to be a resurrection and he said well, when that happens you won't get me.

[20 : 07] So he gave instructions the day he was to be buried that they would take a big block of concrete or marble and once they put them in a grave and they covered the grave that they would put this block of concrete or whatever it was, big rock.

as heavy as they could manage on top of the grave so that the resurrection wouldn't happen for him. Whoever was going to rise, he wasn't.

And yet a very strange thing happened after many years. It seemed that when he was buried, even before he was buried, a bird had come and dropped a seed on top of the soil into which he was placed and it was the seed of an oak tree and after a while the seed that was buried in the soil under the rock that was covering the grave it began to grow it began to sprout and after a number of years I don't know how many it actually split the rock whether it was granite or stone or whatever it was it split the rock in two so that this thing that was going to infallibly ensure that this man would not rise with the resurrection

God proved even with the natural world that man was not able to keep back the hand of God what we need to remind ourselves of is that if we want to go to heaven and I'm sure I would like to think there's nobody here who would want to go to heaven because that's where Jesus is and if you want to be with Jesus that's where he is and what we're going to be looking at today is what Jesus is doing in heaven you might think and a lot of people think that heaven is something of a holiday camp that they're going to go there and there's nothing to do and just sit back and chill out but that's not what Jesus is doing in heaven we are told what he was doing and what he is doing and what he will do for as long as his people exist and they exist as long as himself and he is making intercession for them he continues to work and that's what the people of

God are thankful for that once they've come to know him as they make their way to heaven that they have this Jesus who made himself known to them and who continues to walk with them all the days of their life and as long as he is remembering them that he will keep them safe as they go well may God help us to understand something of the wonder of the truth that speaks of him I'm going to sing as we go out to Sundays for now from Psalm 146 Psalm 146 We're going to sing from verse 5 to the end O happy is that man unblessed whom

[23 : 56] Jacob's God doth aid whose hope upon the Lord doth rest and on his God estate who made the earth and heavens high who made the swelling deep and all that is within the same who truth doth ever keep who righteous judgment executes for those oppressed that be who to the hungry giveth food God sets the prisoners free the Lord doth give the blind their sight the bow down doth raise the Lord doth dearly love all those that walk in upright ways the stranger shield the widow stay the orphan's help is he but yet by him the wicked's way turned upside down shall be the Lord shall reign forever more thy God O Zion he reigns to all generations praise to the Lord give he O happy is that man and blessed whom

Jacob's God doth aid O happy is that man and blessed whom Jacob sought to thee is of the thunder Lord doth rest and and on his God is jade who made the earth and heavens high who made us well in deep and all that is with it the same it could ever keep who righteous judgment executes for those of rest shall be who to the hungry good left who

God sets the best free the Lord doth give the blind their sight the better doth raise the Lord of hearing the lost that walk in a bright ways the stranger shield the red o'er stay the often self to see but yet by him the wicked way turned up sight shall be the

Lord shall ring forever more thy God on side on me Prince King of God of generations praise to the Lord give thee I'm going to read one of the New Testament scriptures from the epistle to the Hebrews chapter 7 we'll read from verse 11 to the end Hebrews chapter 7 verse 11 to the end if therefore perfection were by the Levitical priesthood for under it the people received the law what further need was there that another priest should rise after the order of

Melchizedek and not be called after the order of Aaron for the priesthood being changed there is made of necessity a change also of the law for he of whom these things are spoken pertaineth to another tribe of which no man gave attendance of the order for it is evident that our Lord sprang out of Judah of which tribe Moses spake nothing concerning priesthood and it is yet made not after the law of a carnal commandment but after the power of an endless life for he testifies that what a priest forever after the order of Melchizedek for there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof for the law made nothing perfect but the bring in of a better hope did by the which we draw nigh unto

[30 : 07] God and in as much as not without an oath he was made priest for those priests were made without an oath but this with an oath by him that said unto him the Lord swear and will not repent that were a priest forever after the order of Melchizedek by so much was Jesus made a surety of a better testament and they truly were many priests because they were not suffered to continue by reason of death but this man because he continueth ever hath an unchangeable priesthood wherefore he is able also to save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for them for such an high priest became us who is holy harmless undefiled separate from sinners and made higher than the heavens who needeth not daily as those high priests to offer up sacrifice first for his own sins and then for his people for this he did once when he offered up himself for the law maketh men high priests which have infirmity but the word of the oath which was since the law maketh the son who is consecrated forever more amen and may the lord bless to us these words of his own holy and inerrant word let us sing verses from psalm 86 verse 12 to the end of the psalm o lord my god with all my heart to thee i will give praise and i the glory will ascribe unto thy name always because thy mercy toward me in greatness doth excel and thou delivered hast my soul out from the lowest hell o god the proud against me rise and violent men have met that for my soul have sought and thee before them have not said but thou art full of pity lord a god most gracious long suffering and in thy truth and mercy plenteous o turn to me thy countenance and mercy on me have thy servant strengthen and the son of thine own hand may save show me a sign for good that they which do me hate may see and be ashamed because thou lord didst help and comfort me these verses psalm 86 verse 12 to the end o lord my god with all my heart to thee i will give praise o lord my god with all my heart to thee i will give praise and thy glory o'er and

Mercy covered me in greatness. God exiled and delivered my soul.

Like from the lowest hell. O God the proud God.

Catch me rise. And violent men are made.

That for my soul has sought and thee. Before them have not said.

[34 : 46] But thou art full of pity, Lord. At God most gracious.

Love suffering. And in thy truth. And mercy plenteous.

O turn to me thy countenance.

And mercy on me have. Thy service rent.

That thou art the Son of thy own admittance.

[35 : 56] Show me a sign for good that thee.

Which to me it may see. And be ashamed.

Because the Lord is helping. Come for me.

Amen. Shall we turn now to the passage read. The epistle to the Hebrews chapter 7. We read at verse 24.

These words. But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him.

[36 : 59] Seeing he ever liveth to make intercession for them. He ever liveth to make intercession for them.

We know that when we read this epistle to the Hebrews. The main focus of the writer is to lift up the passion of the Lord Jesus Christ.

Before the mind's eye of the reader. Different ways the writer speaks often. In chapter 7.

In chapter 7 the focus of the writer is upon the passion of the Lord Jesus. As he fulfills the role of the priest of God.

Not just a priest. A high priest. And not just a high priest. He is identified as the great high priest. And while references made prior to this.

[38 : 05] To various aspects of his priesthood. The focus in chapter 7. Is to speak of him. In the different ways that he is able to be contrasted.

And compared to those who previously occupied. The role of the role of the priesthood. And many of the things that are identified as true of Christ.

Can only be true of Christ. They can't be true of anyone else. And you find even in these words that we've read last year.

The continuation of his priesthood. It's not something any other priesthood.

Or any other priesthood could accomplish. They had to demit office. If there was nothing else but death in their experience.

[39 : 09] They had to retire. They had to vacate the office. Because death would take them from this world. But even before that.

In most cases. The role of the high priest. Was quite a strenuous one. And it's reckoned that. When he got to a certain age. That he would have to retire from office.

The Puritan preacher. John Owen highlights. One significant factor. Amongst many. That you could highlight. And this was.

Why Jesus. The great high priest of his people. Is so important. He said. An unholy sinner. Needs nothing.

Less. Than a holy priest. And a holy sacrifice. Nothing less. Than a holy priest. And a holy sacrifice.

[40 : 08] And he says. He was both of these things. He was priest. And he was. Sacrifice. So these words. That we want to focus on today.

Focus on the person. Of the Lord Jesus Christ. The role that he fulfills. As. The high priest. Of his people. The role that he fulfills.

As the great high priest. And this. Thing. That is of the greatest. Relevance. To the Lord's people. As they live their life.

Here in this world. And that is. That is Christ. That they are. In union with. That they have put their souls. In trust to. That it is said often.

That he ever liveth. To make. To make. Intercession. For them. And I want us to think. Of the. Implications of that.

[41 : 07] Why that should be. So important. To any one of us. Well the first thing. That we can. We can. Do is. Understand.

Why these words. Cannot. But. Be of import. To the Lord's people. Because. It has. A reference. To the Lord's people.

It refers. To the Lord's people. Because. When he speaks. Of. Interceding. Those. That he is. Interceding.

For. Are clearly. Identified. In. The passage. Wherefore. He is able. Also. To save them. To the uttermost.

That come. And to God. By him. The word. Save. Is the key word. He.

[42 : 00] Is. Someone. For whom. The people. Of God. Have got. An abiding. Interest. Because. He is.

Their savior. And he is. Their redeemer. And. They have an interest. In. Him. But. More importantly.

I suppose. He has an interest. In them. When we were taught. The shorter catechism. In. Sunday school. One of the questions.

Asks. About. This relationship. That exists. Between the Lord's. People. And himself. And. One of the questions. Has this in it. Christ.

As our redeemer. Occupieeth. The office. Or executed. The office. Of a prophet. Of a priest. And of a king.

[42 : 54] King. And. These offices. These roles. Are distinct. In themselves. But. They have.

A relationship. They have a link. With what Jesus. Is doing. For his people. He is a prophet. He is a priest. And he is a king. And while we're focusing.

On the priesthood. In particular. The relationship. That exists. Between. The three. Distinct. Parts. To. The. Redemptive.

Work. Of Christ. That alluded to. In these words. Just thinking. Of him. As a priest. As these words. Invite us to. We are told.

By these words. That he offered. Himself. As a sacrifice. And that. Took him. To the grave. And having. Been in the grave. As we spoke.

[43 : 49] To the young people. He was in the grave. Temporarily. And. He rose. In the resurrection. From the grave. And.

The. That. Resurrection. Proved. To all. That God. Was pleased. With the sacrifice. That he gave. And that. Then we see.

In the passage. We quoted. From Acts. One. Or Acts. Acts. Acts. Two. Acts. One. And two. You find there. That. That he was received.

Into the presence. Of God. In heaven. And. He sat. At the right hand. Of the majesty. On high. He was.

Enthroned. So there. We have a relationship. Again. Between. The priesthood. Of Christ. Which. Is. Seen. In the way. That he. He.

[44 : 47] Offered. A sacrifice. And he. Himself. Was the sacrifice. He died. On the cross. That was the altar. If you like. And that was. The way. By which. Redemption.

Was accomplished. By him. God. Blessed. That. And. Witnessed. To it. And Christ. Ascended. Into glory.

And. The. The psalms. Frequently. Make this. Connection. Between. The various. Offices. Of Christ.

And the role. That he occupied. And the potential. That it has. For good. And the experience. Of God's people. And the insistence. That the word of God. Places upon it.

That there is. An interest. On the part. Of the Lord's people. In what Christ. Has done. And what he has. Secured. For us. As his people. As our priest.

[45 : 44] He redeems. As our king. He rules. And overrules. In our lives. And in our providences. And the fact.

That there is. Such a thing. As a heavenly session. He sits. On a throne. At God's right hand. And yet he does. So clearly.

By reason. Of the function. That he fulfills. As a priest. He intercedes. On behalf. Of his people. In Psalm 145.

There's plenty. Psalms. We could refer to. Psalm 145. We see. Thee. All thy works.

Shall praise. O Lord. And thee. Thy saints. Shall bless. They shall. Thy kingdom's glory. Show. Thy power. By speech. Express. To make the sons.

[46 : 38] Of men. To know. His acts. Done mightily. And of his kingdom. The excellent. And glorious. Majesty. Thy kingdom. Shall forever stand. Thy reign.

Through ages. All. God. Raiseth up. All. That. Bowed down. Upholdeth. All. That fall. Now. In these. Verses.

Written. Many years. Before Christ. Was. Even. Born. It speaks. Of a never ending. Kingdom. An everlasting. Kingdom. A kingdom. That knows.

No end. And the one. Who is the king. Of that kingdom. Is the one. Who is spoken of. In this passage. And part.

Of his rule. And part. Of his function. Is not only. Just to. Govern. His people. And to. Sovereignly. Sovereignly. Administer. Salvation.

[47 : 31] To his people. It is also. To ensure. By. Reason. Of. The power. That he possesses. As the great. High priest.

Of his people. As their redeemer. And as their intercessor. As their advocate. With the father. That his.

Continuing. Role. Is to. Plead their cause. In the presence. Of his father. And. His role.

And their interest. In it. Is. Emphasized. By these words. Wherefore. He is able. Also. To save them. This is what he does.

To the other. Must have come. Unto God. By him. There. It identifies. Who they are. That he is doing that for.

[48 : 26] Them. That come. Unto God. By him. Not for everybody. It's not for anybody. It is for a very.

Specific. People. The people. That he saves. Are identified. The people. That he. Rules. Over. As their.

Saviour. King. Are those. Who. Are able. By his. The ability. Endouse them. With. To come. To him. Or to come.

To God. By him. And again. You know. There are many. People. Read. Epistle. To the Hebrews.

And they say. It's so difficult. Talks about. You know. All these. Levitical rites. It speaks about. All those things. That happened. Under the Old Testament. Dispensation.

[49 : 21] And they're so difficult. For us. To understand. But they're not. Really. Because of the heart. Of them. A very simple. Lessons. These words.

There's nothing. Complicated. About them. He is able. To save. Because he is. The saviour. And the salvation. That he bestows.

Upon his people. As we shall see. Is a salvation. That is. Never in jeopardy. It will never. Be threatened. Because of he.

The one. Who is able. To administer it. But also. The very thing. That he tells them. About. What he.

Has done. For them. He has. Enabled them. To come. Unto God. He is the one. Who has enabled them.

[50 : 16] To come. Unto God. What. Can that mean? Surely. Any person. Can come. Into God. Surely. The way to God.

Is open. To us all. At all times. Surely. We are encouraged. To come to God. Always. And yes. We are. But how.

Do we come. To God? What do we find. When we come. To God? Do we find. A God. Who is. Willing. And ready. To receive us. As we come to him.

On the basis. Of. Of her own. Inclination. At that very moment. That we decide. At one moment. We want to go to God. We want to.

To. Be received. By God. And we say to. This God. Who is God. Over all. I have a right to you. I have a right. Of access to you.

[51 : 12] And yet. The truth. Is quite different. And the truth. As the Bible. Highlights it. Because of what. We are. By nature. Because of who.

We are. By nature. The right. Of access. Is denied. You know. We think. There is nothing. At all wrong. With.

Approaching. Burkingham Palace. And insisting. That we want. To see. The king. And then. Being denied.

Access. To the king. We think. There is nothing. Wrong. With that. Who are we. To expect. The king. To receive us. And to. The palatial.

Grandeur. That is. Buckingham Palace. We have. No right. Of access. Because he is king. And we are just. Members of the populace. And yet. We say to ourselves. Well surely.

[52 : 07] God is greater than that. And that he will allow us. Access at all times. Well. There is access. But it is only. On his terms. Why?

Because. Of the reality. Of our sinfulness. The reality. Of his holiness. The reality. Of where we are. By reason.

Of the fall. Go back to the old testament. Go back to the book of Genesis. There is a simple. Story told there. And people say. It is a myth. It is just a. A picture story.

Suitable for infants. Let them hear it. In the Sunday school. It will tell you about. The way. Adam and Eve. Were in the garden. And how that they. Were invited to eat.

Of every three. In the garden. But one. And God said. Don't touch on that one. You are not allowed. But they did. And what happened was.

[53 : 01] God. Put them out of the garden. He drove out. Man from the garden. And he placed. Jerubims. And. He.

A flaming sword. Between. Man. And. The tree. Of life. You can understand that. Can't you? It is a suitable story.

For infants. Little children. Can understand it. But it tells you. A truth. About the reality. Of where you are. By. Nature.

That the way. Of access. To God. Because of sin. Is something. That has been. Shut up. To you. You can. No longer. Get into the presence.

Of God. Your sin. Has debarred you. Your lack. Of holiness. Make sure. That you cannot. Enter into the. Holy presence. Of a God.

[53 : 55] Who is more holy. Than the. Naked eye. Of a sinful man. Can. Venture. To glance. Towards. And yet. What do we read here.

In this passage. He is able. To save them. To the. Othermost. That come. Unto God. By him. By him.

That's how. We come to God. By him. That's what all. This is about. That's what the priesthood. Is about. That's what the word. Of God. Is telling us. God. Has made provision. That meets.

Your need. As a fallen sinner. That is without. Access to God. That the way. To God. Has been opened. By. The. Sacrifice.

- For sin. Offered. By the Lord. Jesus Christ. You know. It's not. Mentioned. Once. Or twice.
- [54 : 53] But. Repeatedly. That this is. What has happened. This is what. Christ did. This is why. Christ. The priest. The great. High priest.
- Is there. Go to chapter. 10. Of this. Epistle. And you'll find. The. Explanation. Going to you. In temptation.
- Of the old. Testament. Psalms. And he's. Read there. In verse 10. Or verse 9. Sacrifice. An offering. And burnt. Offering. For sin. Thou wouldst not.
- Neither hadst thou. Pleasure therein. Which are offered. By the law. Then he said. Lo. I come to do. Thy will. O God. He taketh away. The first. That he may establish. The second. By the which will.
- We are sanctified. Through the offering. Of the body. Of Jesus Christ. Once. For all. That's the central. Core message.
- [55 : 46] Of the gospel. Jesus Christ. Was born into the world. To offer a sacrifice. For sin. He is that. Sacrifice. He is that. One priest. That offers. The sacrifice.
- Every priest. Stands daily. Offering. Often times. The same sacrifice. Which can never. Take away sins. But this man. Once he had offered. One sacrifice.
- For sins. Forever. Sat down. On the right hand. Of God. He sat down. On the right hand. Of God. One sacrifice.
- For sin. Offered. By. The great. High priest. What significance. Is that. To you today. Is it significant. To you. I'll go back again.
- To that chapter. Can't not. Go there. Having. Therefore. Brethren. Boldness. To enter. Into the holiest. By the blood. Of Jesus.
- [56 : 44] By a new. And living way. Which he has. Consecrated. For us. Through the veil. That is. To say. His flesh. And having.
- An high priest. Over the house. Of God. Let us. Draw near. With a. Through heart. Of. In full assurance. Of faith. Having your hearts. Sprinkled. With. From an evil. Conscience.
- Their bodies. Washed. With pure water. And so on. It gives you. The confidence. And the assurance. That the sacrifice.
- Once offered. Needs not to be repeated. The one who offered it. Is acceptable. To God. The consequence. Of the sacrifice. Ensures. That we have access. To God.
- And the one who. Offered the sacrifice. Is in God's presence. Forevermore. And he is there. Active.
- [57 : 37] On your behalf. If you are his. We often use the expression. In our prayers.
- If we pray. For Jesus' sake. And often. These words. Trip off the tongue. And Jesus. Is totally. Absent. From our thoughts.
- When you think. Of your. Your great high priest. And what you are soliciting. By way of God's blessing. On your own behalf. Whatever it is.
- That's making up your. Your life. At the present. Whatever is filling. Your heart. And mind. With concern. You come to God. And you say. Oh dear God.
- Help me. Do you leave it there. No. You say. For Jesus' sake. For his sake. And nobody else's. Not for mine. Not for yours.
- [58 : 36] But for his sake. Why? Because you know. That he has the ear. Of the father. He has. The eye. Of the father. Upon him. He has the heart. Of the father. Beating within his breast.

And this is the thing. That this verse. Brings to our attention. The security. That belongs. To those. Who have come to God. By way of him.

The certainty. They have. That because of. Of what they are. In him. Of what he has done. For them. That they have.

This confidence. That they have. This. Perfect assurance. That he has done. This. So that. When we talk. About a heavenly session. When we talk.

About a heavenly session. You know. You take yourself. And you can't. But take yourself. To the. To the place. Outside Jerusalem. And you're there. With the church. Whatever. However limited.

[59 : 37] The church was. And you're watching. Christ ascend. And your eyes. Are following him. Into glory. And then your eyes. Are prevented. Because the clouds. Cover him.

But the word. Of the living God. Tells you. Where he is. That the session. Is followed. By. An intercession. That he.

Ascends. And he sits. And he. Continues. In the role. Of priest. No. He's not offering. A sacrifice. He doesn't need to.

One. He has offered. A sacrifice. An eternal sacrifice. A sacrifice. That is. Perfectly. Able. To meet. The needs. Of a fallen race. Every single.

Sinner. Who has committed. Sin. The blood. Of Jesus Christ. Is able. To cleanse. That doesn't mean. That that cleansing.

[60 : 32] Has been. Applied for. Has been sought. Has been. Made use of. He is.

Our mediator. He is. Our advocate. With the father. He ever liveth. You know. We spoke. Of the everlasting. Kingdom. With no end.

We have one king. Not many. And not any. One king. Who was Christ. Jesus. The son of God. Every other kingdom.

They may. Grow. They may. Shrink. They may. Disappear. Their kings. Come and go. And. You know. One way of. Of. Making a pretense.

Of it. The king. Is dead. Long live the king. In other words. The throne. Of this kingdom. Endures. Because. The throne. Is something.

[61 : 27] That is established. And the king. May die. But this. Country of ours. Ensures that. The authority. Of the king. Continues. It's only.

Alluding. To one kingdom. That is. A kingdom. That is without end. And one king. Who will not. Receive.

Anything. From death. Other than. The glory. That is death. Brings. Are you.

Familiar. With. Role of Christ. As your intercessor. Are you. Do you know anything. About it. Has he ever.

Acted as your. Mediator. In the presence. Of God. The best. Account. We have. Of Christ. Forewarning. One of his.

[62 : 26] Disciples. Probably. One of the most. Self-assured. Of his. Disciples. And we have. This marvelous. Account. Of Christ.

Coming to him. And as the. Apostle Peter. And he says. To Peter. Peter. Satan. Has desired. To sift you. It's going.

To sift you. Peter. Peter said. Oh. Not me. Oh. But Jesus. Knew. That the Satan. That was his.

Emissary. That was his. Nemesis. That was his. Great enemy. Was intent. On the destruction. Of his people. And he would do anything.

In his power. To bring them down. Everyone. And all. At once. If he could. So for Peter. He forewarned him. And he said.

[63 : 21] You're going to be. In the riddle. You're going to be. In the riddle. Of Satan. And if. That was the end. Of it. You know.

For the Lord's people. Here. I can't believe. There's any. Single. One of you. Who have not. At some point. Experienced. The suing. Of Satan. He's taken you.

And he's shaken you. And he would have. Destroyed you. Except for one thing. And these words. I have prayed for you.

I have prayed for you. This is what I'm doing. For you Peter. When I'm left. This world. When I'm in glory. The glory. That you're thinking. That you understand.

Something about. This is where I am. But I haven't. Gone there. To rest. And. Experience. Recreation. No. I'm going to be active.

[64 : 21] On your behalf. And on behalf. Of every saint. Of God. That will experience. At one point. Or another. You know. It's not just.

Individuals. There are congregations. That have been. In the. In the. Civ. In the riddle. Of the devil. There have been. Denominations.

That have been. In the riddle. Of the devil. And he shakes. And he shakes. And he shakes. Into thinking. This is how. I'm going to. Destroy. This people. But there is.

One person. And he is there. And he is intent. On one thing. And that is. Preservation. Preservation. Of the people. That he has given. His life for. Professor.

Finlison. The late. Professor. Finlison. Links. The kingly. Role. Of Christ. And the. Priestry. Role. Of Christ.

[65 : 18] Together. In a specific way. He says. A priest. Deals. With the spiritual. Realities. And that's what the priest does.

It's a priestly role. It's a spiritual role. He is communicating. With the soul. And the soul. Is allowed.

To communicate. With God. As he. Speaks. On their behalf. But it has to do. With the affairs. Of the inner life. The things.

Of the mind. The conscience. Of the heart. But Finlison. Says. It is in these realms. That Christ. Exercises. The personal reign.

As king. He rules. In the realm. Of the mind. By the convincing. Power. And light. Of his truth. And when you try.

[66 : 13] And think about. Your experience. Of temptation. Your survival. Of being tempted. How did that come about.

How did you experience this. What were the. What were the. Different strands. Of it. That you've come to realize. What's the reason. Of your own. Steadfast.

Belief. Your own power. Your own incredible faith. That you survived. Well if you think that. You're. You're sadly.

Sadly wrong. If you think. That you can survive. As a believer. Without recourse. To the. Abiding. Influence.

Of the great. High priest. Of your soul. As he carries out. To his intercession. On your behalf. As on the behalf. Of every other. Living soul. In this world.

[67 : 12] You are sadly. Mistaken. Jesus. Reminds. The person. In the riddle. That he is. Carrying out.

This ministry. On their behalf. And it will continue. It will continue. To the uttermost. He says. I live.

Life without end. And I will continue. This ministry. Of mine. On your behalf. To the uttermost. Alexander White.

Famous Scottish. Preacher. Said. About the uttermost. This world. That speaks something. To us. About the nature. Of the ministry. That Christ. Carries out.

He says. Neither the experience. Of man. Can pass. Nor the imagination. Of man. Can picture. You can't.

[68 : 11] Get beyond. The uttermost. Not even. In your. Imagination. You can't. Get beyond it. And Jesus. Is saying.

To us here. That this is. What he is doing. He is able. To save. To the uttermost. He is able. To fulfill. What he is.

He has come. Into the world. To do. To save the sinner. From their sins. To grant access. To the sinner. To the God. Who is God. Over all. And to ensure you. That when you come.

That you will be well received. And when you are well received. You will know. The blessings. That God. Has to bestow upon you. Are rightfully yours. Because there is someone. In his presence.

Who says. This is mine. He is one of my jewels. He is one of mine. That I have secured. Salvation for. My blood.

[69 : 04] Has been applied. To the uttermost. The apostle Paul. Explains it also. He says.

To those. Who are challenging. Your faith. In the world. Who can condemn us. Who is he. That condemns. It is Christ. That died. And more.

He says. Is risen. Who is even. At the right hand. Of the majesty. On high. Pleading. Our cause. Interceding.

On our behalf. Well. That's a question. Is it. Not. Is he. Interceding. On your behalf.

Are your. Hopes. For. Heaven. Based upon. Your own. Perseverance. Your own. Persistence. Your own. Perception.

[70 : 01] Of. Your own. Perfections. Rather than. Being focused. On the. Perfections. Of another. That God.

Alone. Is pleased with. And because. He is pleased with. All that Christ is. Then. We are assured.

That. All who are in him. Will. Receive from him. All that Christ. Has secured. By way of his. Death. And by way of his life. May he bless to us.

These thoughts. Let us pray. Oh Lord. Our God. We pray. That your word. Would encourage us. To. Abandon. And forsake. All that we put our trust in.

If it is not Christ. To look to him. When we are. Are laboring. And when we are struggling. And when we are finding ourselves. As. The accuser of.

[70 : 57] Souls. Is so. Near to us. Condemning us. And saying that. We have no right to consider ourselves. To be one of his. And yet. There is one who says.

Touch them not. And. They are the apple. Of his eye. Bless us in his name. We pray. And direct us to his footstool. And.

Enable us to surrender all to him. Forgiving us in his name. Amen. We are the first four.

For the stans of the psalm. Psalm 110. Verses 1 to 4. The Lord. The Lord did say unto my Lord. Sit thou at my right hand.

Until I make thy foes a stone. Whereon thy feet may stand. The Lord shall out of Zion send. The rod of thy great power. In midst of all thine enemies.

[71 : 55] Be thou the governor. A willing people in thy day of power. Shall come to thee. In holy beauties. From morn's womb. Thy youth like Jew shall be. The Lord himself hath made an oath.

And will repent him never. The order of Melchizedek. The ward. A priest forever. He's precious. The Lord did say unto my Lord. Sit thou at my right hand.

The Lord did say unto my Lord.

Sit thou at my right hand. Until I make thy foes a stone.

Whereon thy feet may stand. The Lord shall out of Zion send.

[73 : 03] The rod of thy great power. In midst of all thine enemies.

Be thou the governor. The Lord shall come to thee.

The Lord shall come to thee.

And holy beauties. From morn's womb. Thy youth like to shall be.

The Lord himself hath made a goal.

[74 : 10] And will repent him never. Of your death.

O man is the day. Thy Lord shall be forever.

May grace, mercy, and peace be. God the Father, the Son, and the Holy Spirit rest and abide with you. All now and always. Amen.