

The Great High Priest God and Man

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- [0 : 00] We shall resume our public worship of God by singing to his praise from Psalm 40.
Psalm 40, and we're going to sing from verse 6. Psalm 40 from verse 6.
Psalm 40.
Psalm 40.
Psalm 40. We can sing these verses, Psalm 40 from verse 6 to 10. No sacrifice nor offering, didst thou at all desire?
- [1 : 34] No sacrifice nor offering, didst thou at all desire?
My dear, the portion of rain, love and burn this on require.
Then to the Lord is where my words I come behold the King.
Within the volume of the book, a great goodness of me.
Who do I will, I take delight? O love, O love, O love, O love, O love, O love.
- [3 : 05] Yea, the most holy love of life.
I come within my heart. Within the congregation, I rise to the grave.
I rise to the grave. I rise to the grave. I rise to the grave.
Lo love, O love, O love, O love. O Lord, O Lord. O Lord, O Lord, O Lord, O Lord. I repent and not guide me.
I ever been within my heart. Cause ye thy righteousness.
- [4 : 15] I thy salvation, I declare.
And show thy faithfulness. Thy kindness which most loving is.
Conceal it thou, my God. Your throne, my congregation.
I have a holy name.
Let us join together in prayer. Let us pray. Gracious God, as we join in this act of worship, enable us to recognize that you are God indeed.
- [5 : 36] There are many ways in which we can believe the truth that you have given to us. The scriptures that are your word to us from Genesis to Revelation.
It is your word in its entirety. No matter how we handle it. And sometimes take away from it because of our mishandling.
And because of our poor discernment. But it is your word from beginning to end.
It is not only contain your word. It is your word. A living word. A word that you have decreed. That once read or heard.
It will not return unto you void. It will accomplish that which you have purposed for it. That itself is a mystery to us.

- [6 : 43] Sometimes we are clearly not inclined to hear what this word is saying. Sometimes we react badly when it speaks against us.
- Sometimes we shout our ears to the testimony that it bears concerning our walk. And our manner of conduct.
- Nevertheless, it is a word that has spoken. And it will speak against us at the great day.
- If we remain unmoved by it. If we have not paid heed to what it says. About us. About our life. About our walk.
- Our relationship with God. The God that you are. So help us. Even as we meet together this evening. To hear.
- [7 : 47] What you are saying to us. Through the word. We give thanks for the opportunity to gather as we do. And we pray for every gathering of your people.
- The world over. Thankful. That they are there in their twos and threes. Sometimes in fall. Small fellowships. Maybe gathered in secret.
- But gathered under the sound of your word. Sometimes they are in their hundreds of thousands. In vast arenas. And the word is spoken.
- And read. And heard. And proclaimed. And we give thanks for the opportunity afforded. To the masses. The masses. We pray. Whatever.
- Location. That your word is preached this evening. That it would be. Well received. And that. Accompanied by the spirit. It would. Yield fruit.
- [8 : 45] In the lives. Of each one of us. Remember. Our neighboring congregation. Of Carlow. At this communion time. We pray. That all has been done.
- Up until the present. Would be blessed. For all who have. Partaken of. The. Privileges that. Surround the sacrament.
- Those who have partaken of the elements. That speak. To each of us. Of. A savior. Now come. Who gave his life. A sacrifice. For sin.
- Whose body. Is represented. In the bread. And in the wine. A body. Broken. For you. The blood. That is shed.
- For you. As you people. Have remembered. That today. May they be. Rewarded. In their obedience. May they be encouraged. For their walk. In the world. Which is what.
- [9 : 42] Is purposed by it. So bless. Them. In Carloway. Bless them in North Tolstair. Your servant there. Who has been.
- Set over the congregation. At his first. Communion. We pray that the congregation. And minister. May know. The blessing of God. We know that there are some.
- Practices that. That engage in. The remembrance of. The death of Christ. Till he come. Habitually.
- Perhaps every Lord's day. But we know that. Such habit. Habits can. Easily. Be distracting. And.
- Remove for us. From us. The interest. The interest. And the intensity. Of desire. That. That comes. With. An infrequent.
- [10 : 39] Remembrance. We are no judges. We are no judges. We decide to do. What your word. Tells us. Concerning. All. That is taught in it.
- For the welfare of our soul. Be it the sacraments. Of the New Testament. Baptism. And the Lord's Supper. Be it the word. That is. Accompanying it.
- The proclamation. Of the gospel. The interpretation. Of the Old Testament. The Old Testament. Scripture. And. The. Melding together.

Of the same. So hear our prayers. That your word to us. This evening. Would be blessed. That all who are present. Would know the blessing of God.

Upon their own hearts. And minds. That they would know the blessing of God. Upon their lives. Give thanks for each one of them. For the interest that is shown.

[11 : 35] In the things of God. May that interest be encouraged. May it be. Stimulated still further. And if they are stopping short. Of.

Knowing the Lord. As their own. Portion in life. With the assurance. That he will be their portion in death. Do not allow them to continue any further. In that.

Realm of uncertainty. Give to them. A glance. That is. Healing. At the face of Christ Jesus. For even.

Those who were. For a time. Experiencing. The displeasure of God. In the wilderness. When the.

When the. Brazen serpent. Was lifted up. Before. Them. They. Were able to look. Upon it. And experience the healing. That was promised.

[12 : 31] For all who did so. By faith. Grant. To. Each of us here. To. Look unto Jesus. As the author and finisher. Of our faith. Remember.

All who cannot be present. And to have legitimate reasons. For. Being confined to their homes. Whether it be illness. Or the duties. That surround. Those who have to care for others.

Remember those who are hospitalized. Those who are resident in care homes. Those who. Are. Even. At this present time.

In. Hospice. And preparing. Their soul. For. Their long home. We pray. That you would. In mercy.

Speak. To them. Even in the eleventh hour. Those who are here. Assure them. Of your interest. And continued care. Even. As death approaches.

[13 : 28] We pray. Lord. That you would. Sanctify. Every encounter. That we have. With death. Even. As onlookers. Your voice. Speaking to us.

Repeatedly. In our own communities. And through. The many agencies. That report. Such to us. We hear news. On our televisions. Our radios.

Read it. Offered in a newspaper. Of all kinds of. Evil done. In the midst of the children of men. Where infants. Are.

Are. Treated. Despicably. Sometimes. Newborn. Sometimes. The unborn. We see. This world. As it lies.

In a. Awful. Corruption. That sin. Has. Brought into it. And we pray. For all affected. By it. Remember. Our nation.

[14 : 23] And those who govern us. Remember. Our king. And his family. Remember. All the particular needs. At this time. Where there is. War. Where there is.

Famine. Where there is. A desperate need. Of the young. And the elderly. Who have to be. Remembered. Especially. Because of their weakness.

And infirmity. Oh Lord. There are many ills. In the world. And. You see all these things. And you visit us. Mercifully. Not because we deserve.

Remembered. But because. You are a God. Of all grace. And we pray. That you would extend. Your arm. And present. The gospel. With power.

Pour out your spirit. Upon this world. Lest the world. Which lies. In sin. Will be visited. In judgment. Finally.

[15 : 19] So hear our petitions. Continue with us. We pray. Grant mercy. For our sins. In Jesus. Name we ask it. Amen. Amen. I am going to sing.

From Psalm 2. Psalm 2. The second Psalm. At the beginning of the Psalm. Why rage the heathen?

And vain things. Why do the people mind? Kings of the earth. Who set themselves. And princes are combined. To plot against the Lord.

And his anointed. Saying thus. Let us asunder. Break their bands. And cast their cords. From us. He that in heaven sits. Shall laugh.

The Lord shall scorn them all. Then shall he speak to them in wrath. In rage he vexed them shall. Yet notwithstanding. Yet notwithstanding. I have him.

[16 : 18] To be my king appointed. And over Zion. My holy hill. I have him king. Anointed. The sure decree. I will declare. The Lord has said to me.

Thou art mine only son. This day I have begotten thee. Ask of me. And for heritage. The heathen. I'll make thine. And for possession.

I to thee. Will give. Earth that must line. Let us sing these verses. Psalm 2. From the beginning. Why rage the heathen.

And vain things. Why do the people mind. Why rage the heathen.

Why do the people mind. To glory of ten. ■ Griffin. Why are she ■■■■■ed.

[17 : 18] Why are they trying to bear? Why do the people in earth andkie inches? Why, is that they heart ■ like lust? Why do they desire? Why do they obsess? Why do they dare to drink?

Why do they want. Why do they dare!" Why do they fatigue? Why do they desire? Why do they know? Why are they love you? Why do theylli■... Who are they naive? Why do they really want.

It's also William. Why the Lord is he who lives and died. Why do they require? When kings on earth. Why do they want. In His being thus Let us asunder break their minds And touch their forth on us He died in heaven's is child The Lord comes for them all And John is being good and men run In rich and ex-sentral

Yet notwithstanding I have been To be my King appointed And over time on my whole hill I have Him given my name Thou surely King I will declare Thou Lord have shed to me Thou art my glorious Son and this day I have Him given my name

As for me and for her it is Thou he is an island midnight And for her holy And for her holy And for her holy We will give her Son of the Lord We are going to read God's Word As we have it in the Epistle to the Hebrews And chapter 5 Hebrews chapter 5 I am going to read the whole chapter For every high priest Taken from among men is ordained For men in things pertaining to God

[20 : 54] That he may offer both gifts And sacrifices for sins Who can have compassion on the ignorant And on them that are out of the way For that he himself also is compassed With infirmity And by reason hereof He ought as for the people So also for himself To offer for sins And no man taketh his honour unto himself But he that is called of God As was Aaron So also Christ glorified not himself To be made an high priest But he that said unto him Thou art my Son Today have I begotten thee As he saith also in another place Thou art a priest for ever After the order of Melchizedek Who in the days of his flesh When he had offered up prayers And supplications

With strong crying and tears And to him that was able To save him from death And was heard in that he feared Though he were a son Yet learnt he obedience By the things which he suffered And being made perfect He became the author of eternal salvation And to all them that obey him Called of God and high priest After the order of Melchizedek Of whom we have many things to say And hard to be uttered Saying ye are dull of hearing For when the time ye ought to be teachers Ye have need that one teach you again Which be the first principles Of the oracles of God And I become such as have need of milk And not of strong meat For everyone that uses milk

Is unskillful In the word of righteousness For he is a babe But strong meat belongs To them that are of full age Even those who by reason of use Have their senses exercised To discern both good and evil Amen And may the Lord At his blessing To a reading of his word And to his name be the praise Let us sing now To God's praise From Psalm 73 Psalm 73 And we're singing from verse 23 Psalm 73 At verse 23 Nevertheless continually O Lord I am with thee Thou dost me hold by my right hand And still upholdest me Thou with thy counsel while I live Willst me conduct and guide

And to thy glory afterward Receive me to abide Whom have I in the heavens high But thee O Lord alone And in the earth of my desire Besides thee there is none My flesh and heart Doth faint and fail But God doth fail me never For of my heart God is the strength And portion forever For lo they that are far from thee Forever perish shall Them that are hooring from thee go Thou hast destroyed all But surely it is good for me That I draw near to God In God I trust That all thy works I may declare abroad We shall sing these verses Psalm 73 from verse 23 Nevertheless continually O Lord I am with thee O Lord I am with thee

Never last continually O Lord I am with thee Thou hast me hold my mind Thou hast me hold my mind I am still upholdest thee Thou with thy counsel while I live With me come Thou hast me hold my mind And to thy glory O Lord I am with thee

[26 : 02] Receive me to thy mind O Lord I am with thee O Lord I am with thee I am with thee I am with thee I am with thee But may O Lord I am with thee O Lord I am with thee And may I am with thee And may I am with thee And may I am with thee For all my heart Thou hast me me never.

For all my heart God is the strength and portion forever.

For loath in thy love from me forever.

Lecture 3. Lecture 4. nhéel Thou hast destroyed all.

But surely it is good for me that I am not near to God.

[28 : 17] In God I am good, and all my works I may declare, Lord.

Amen. Amen.

That is contained within such passages.

And perhaps there are many portions within the epistle to the Hebrews which would come into that category. But as long as we realise that although there are portions of it that may present us with challenges as far as the doctrine contained is concerned, the main focus of the epistle is the passion of the Lord Jesus Christ.

Whatever else is contained within the epistle, the passion of the Lord Jesus Christ is to the fore.

[30 : 55] He is lifted up before us in a variety of different ways. And we can safely say, each one of us, that we can never spend too much time looking at the person of the Lord Jesus.

Looking for him in the scripture, trying to identify him, if the scripture is speaking of him, in what way, recognising what it says about him.

And there are one or two things that I want us to look at this evening that are brought to our attention about the passion of Jesus, about his office, about his role, his ministry, and his priesthood in particular.

The chapter, as you will have noticed, begins with establishing, I suppose, facts that we probably know already, but we need to remind ourselves of them.

As far as the religion of the Jews were concerned, God prescribed how he was to be worshipped.

[32 : 23] God set out the boundaries and the parameters by which and within which the people of God were to come before God with worship that was acceptable to him.

And part of that focused on the passion of the high priest, who was himself foreshadowing the passion of Jesus Christ as he has presented to us here.

And the first thing that you notice at the beginning of the chapter is that that office, that role, was not random, it was not something that man was left to invent for himself.

It was something that was ordained by God. It was something that God required, God described, God established and instructed with regard to what he was to do and how he was to do it.

Secondly, the Lord gave clear guidance as to the actual appointment itself.

[33 : 49] Over and above the office and what the office entailed, there were ground rules set by which the person appointed to office would fill that office.

There were certain things that were required of him. There were certain things that needed to be true before he was suited to the office.

And that itself is a reminder to us of the fact that the office of high priest has it foreshadowed the fulfilling of that role by the person of the Lord Jesus Christ.

God not only reveals to us that he is ordaining the office of high priest but that he is also establishing the fact that he himself is going to fill that office with someone of his choosing.

the third thing that we can notice from the beginning of this chapter then the role itself how it is to be accomplished and what is accomplished by it is also specified.

[35 : 12] The high priest is somebody who fulfills that role between men and God. different to the prophet the prophet is somebody who speaks to men on behalf of God.

He delivers God's word to men. He speaks the truth from God and men hear the prophet because he has God's word to them.

Whereas the priest is somebody who acts on behalf of men and speaks to God on their behalf and in the worship of God he exercises a role in the offering of sacrifice that recognizes the need that men have.

And I suppose that takes in the fourth thing that the very role itself because of the fact that the priesthood is preeminently focused upon sacrifice and upon sin.

There is no need for sacrifice if there is no sin. The sacrifice speaks of the fact that sin is in the world and that sin as God condemns it brought death into the experience of man and sacrifice in all its fullness speaks to the way by which God was to deal with sin by removing its stain through the sacrifice that was to be offered by Jesus Christ.

[36 : 59] And one final thing we find here is the role of Christ the role of the high priest he as I said was acting between men and God and the role itself is not just a speaker not just an offerer of sacrifice the role is broader in the sense that it is mediatorial it is somebody who is acting as an advocate before God somebody who is pleading the merits of the sacrifice in the presence of God and in order for that to be effective the high priest is somebody who was recognized as having fellow feeling with the sinner he had empathy he had sympathy he understood where they were coming from and what they were coming with now again as we have read this role as

God gave it initially typified the filling of that role by one who was to be the great high priest of his people every person who ever filled this role simply typified pointed in the direction of somebody else they themselves when they came with sacrifice needed a sacrifice of their own they themselves when they came to plead the cause of others needed somebody to plead their cause also there was never a person who filled this role who did so without having the stain of sin besmirching their own endeavours on behalf of others so that lies at the very start of this chapter and at the heart of what the apostle has to say so there's three questions

I would like to ask with you just for the sake of order and I suppose for the sake of emphasis on this person that we want to look at above all else the person of the Lord Jesus Christ the question why Christ and the question what did Christ do that no other did why Christ and what is identified here as something that he did that no other could do and there are three parts to that that are mentioned in this verse that we're looking at and the verses following on for that first of all he suffered secondly he obeyed and fourthly thirdly he perfected he suffered he obeyed and he perfected now this when we talk about he suffered suffering

I'm sure you might be inclined to say well suffering is the most common experience that we ever encounter in this world there are very few people who live in this world without at some point having to endure some degree of suffering of some description whether it is pain in your body whether it is psychological whether it is grief because of the sufferings of others it is something that is in the world and that the world cannot say that they will ever be without time if they art we why Christ no.

what could be about it and I suppose the inclination might be to begin with the nature of the sufferings that Christ endured. We know they are there, we know that the scripture speaks of them but the most unusual thing about the sufferings of Christ is this, that this person that God appointed to office, this person that God ordained to have a Godward aspect to his role was somebody who was himself God. He is the God-man and as God you could not ordinarily say about him as God that suffering was something that he would ever have to endure.

[42 : 21] Theologically I suppose there are those who have tried to speak of God having sufferings as God because they cannot envisage how God the Father could offer God the Son as a sacrifice without himself being involved in that suffering. And that itself is something that has caused consternation within Reformed theological circles but it's still there and it's still something that many people are more comfortable with and thinking about a God who is incapable of suffering because we have to say about God that he is the unchangeable God, that he ever remains the same and if change is initiated by causing him to suffer then that fact immediately becomes threatened.

The impossibility of God. I'm not going to spend time commenting on that rather just highlighted in the passage. It needed to be the case that in order for Christ to suffer and suffer in a meaningful way to his church on earth that he could only do so by taking our nature to himself.

What we are taught is that Jesus Christ, the only begotten Son of God who was ever with God in the bosom of the Father from all eternity became man.

And not only did he become man, the theologians go on and express that and insist upon the fact that what he became he remains. He continues to be man. God and man.

In two distinct natures and one person forever. That's the beauty of learning the shorter Catholicism. These things are ingrained in your head. Whether you understand them as a young person or not.

[44 : 47] You're taught them and then when you come to faith you try and understand the implications of them. What was true about Christ is that as the Son of God he became the Son of God incarnate.

He became man. He took to himself our nature. The world as John explains it became flesh. A true body and a reasonable soul.

All of that is added to it in order to ensure that we grasp the significance of the reality of this person. God and man.

Two distinct natures. Not God intermixed with man. Man intermixed with God. The two natures in the one person. That requires more studied learning.

I suppose more time than we want to use the singing. But simply to emphasize. In his role as the great high priest of his people. What you need to know.

[45 : 51] What I need to know. Is that this person. That God has given this role to. That he is not God as opposed to.

To someone who understands the frailty of the flesh. The emphasis given to us. Even in this epistle here. Is of somebody who took that nature to himself.

In chapter 2. We read. Just for example. Though has put all things in subjection under his feet. For in that he put all in subjection under him.

He left nothing that is not put under him. But now we see not all things put under him. But we see Jesus. Who was made a little lower than the angels. For the suffering of death.

Crowned with glory and honor. That he by the grace of God. Should taste death for every man. For it became him for whom are all things.

[46 : 53] By whom are all things. In bringing many sons into glory. To make the captain of their salvation. Perfect through sufferings. But the emphasis there.

That you need to take with you. Is that. He was made a little lower. Than the angels. For this purpose. For the sufferings. Suffering of death.

That was the reason for it. That. Death had to be in his experience. Not just. Enough for him to live in this world. Without.

Tasting of death. Or entering into the experience. If he was to be. Of significance to his church. To the believer. In a way that means something.

His sufferings. His sufferings. Were going to lead him. To death. Now the reason. Why. Is explained. By the apostle Paul.

[47 : 54] In Romans chapter 8. He says. In verse 3. What the law. What the law. What the law could not do. In that it was weak. Through the flesh. God sending his own son.

In the likeness of sinful flesh. And for sin. Condemned sin. In the flesh. Paul the apostle there.

Is summarizing. If you like. In that one sentence. The true reason. For. The. Enfleshment of Christ.

The coming. In our nature. That. God was to. To. Deal with sin. Through him.

Now again. I suppose. When you look at that. Verse. On the. From the mouth. Of the apostle. There are those. Who. Who.

- [48 : 51] Who. Who want. To debate. I suppose. Inevitably. The question. Is asked. What does it mean. The likeness.
- Of sinful flesh. Why does Paul. State. That it was. The likeness. Of sinful flesh. And some. Have gone. Way off. Beam. And said.
- Well it was just. It was just. This. Apparition. That appeared. On the scene. Of time. Christ. Was not really. A man. He was just. Somebody. Who looked. Like a man. He was just. Somebody. Who was.
- And continued. To be a spirit. As God. A spirit. And yet. When you saw him. You saw. What looked. Like a man. But. His flesh. Was not really. Flesh. That's not.
- What Paul. Is teaching. What he is teaching. There. Is that. His humanity. What he became. As man. He was.
- [49 : 46] As like man. As he could be. Without. Having. The. Sin. That man. Has. That marks him out.
- As a fallen creature. He. Was in the likeness. Of sinful flesh. Now again. Theologians. Look at that. And they ask the question. Why does he emphasize.
- The likeness. Of sinful flesh. What is the significance. Of that. Well. Some would say. That he is not. Taking. The likeness.
- Of. Prefall. Adam. He is not taking. The likeness. Of prefall. Adam. Because. Prefall. Adam. Was without sin. His humanity.
- Did not have. The weaknesses. That sin. Brought into the experience. Of mankind. I suppose. Again.
- [50 : 42] When you. When you. When you think of that. There has to be caution. There has to be. An understanding. Whatever sin is. We know that.
- It is a moral thing. Sin. Is any want. Of conformity. Unto our transgression. Of the law of God. Again. The shorter catechism.
- Tells you what it is. Disobedience. Of. The law. Prescribed. By God. And however. It expresses itself. But it doesn't stop there.
- What you're told. In the scripture. Is that. When sin. Came into the world. The world. Was under God's curse. The moment. Death. Ented. Into the world.
- It entered into the experience. Of. Adam. Adam. Died. He died. Spiritually. He died.
- [51 : 39] Physically. Not in the sense. That his body parted. From his soul. But in the sense. That. From that moment. Adam was. A dead man.
- Living. He has. An appointment. To keep. With death. He was. Separated. By God. By sin. He was.
- Under the curse. That sin. Brought into his experience. Destined to die. But also. Destined to die. Eternally. That was what sin.
- Meant to him. Now for. For Christ. To come in the likeness. Of sinful flesh. It doesn't mean. That he took our sin. And became a sinner.
- Like us. But his sufferings. In the world. Were sufferings. That come from sin. Because the world. Was lying in sin.
- [52 : 35] The world. Was under God's curse. The weaknesses. And the infirmities. That govern. Human existence. Became his. Always preserving.
- The fact. That he did not. Personally sin. He had no. Inclination. To sin. He was. Without sin. He was. Holy.

As we mentioned. In the morning. Holy. Harmless. Undeified. Separate. From sin. Now some people. Have an aversion.

To. Thinking. Of sin. Affecting. Christ. Physically. As if it is. Is. Something that.

Could not. And should not. Be. But if his sufferings. Mean anything. We need to understand. That. The sufferings. That he had to. Undergo.

[53 : 31] Were sufferings. That. Did not. Just begin. The day. He was. Called. To. Suffer. The penalty. Of. The judges.

When they. Condemned him. And when they. Began to. Torture him. Physically. His sufferings. Began. The moment. He entered. Into this. Sin ridden. World. Charles Hodge.

An American. Theologian. Writes. The following. And maybe. He goes too far. I don't know. He says this. Christ. Took. Our.

Physically. Dilapidated. Nature. Subject. To the. Infirmities. Which. Sin. Had brought. Into it. He was. Therefore.

Susceptible. To. Of pain. And weariness. Weariness. And sorrow. He could. Be touched. With a sense. Of our. Infirmities. He was.

[54 : 30] Tempted. In all. Points. As we are. He is. Therefore. A merciful. And trustworthy. High priest. Now. That's where. I suppose.

Some people. Have difficulty. With. The extent. Of. The effect. Of sin. On the body. Of Christ.

On the person. Of Christ. Because. As I said. They may have. An aversion. To. To. You know.

To. Sin. Coming. Into. Too close. Proximity. To. But. We cannot. Think of him. Like that.

Because. We. Always. Have. To insist. That he was. Without sin. That goes. Without sin. But I suppose. It has to be said. He was.

[55 : 23] In the likeness. Of sinful flesh. And that was. Necessary. Because. The whole. Purpose. Of this chapter. Is to. Highlight his role. As the great.

High priest. Of his people. He is somebody. To whom. You will go. And to whom. I will go. Because of his role. As high priest. And his sufferings.

Were part. Of that. Remember the apostle. Peter. This is what the apostle. Peter says. About Jesus. For Christ. Also. Hath once. Suffered. For sins.

The just. For the unjust. That he might. Bring us to God. Being put to death. In the flesh. But quickened. By the spirit. And I suppose.

That is something. We need to. To preserve. But that doesn't mean. That Peter is saying. That the sufferings. Were curtailed. And restricted. And ring fenced.

[56 : 18] Around the time of the cross. And the sufferings. Were limited to the cross. Not at all. It cannot be. It cannot be. Even as wrestlings. In. In. In.

Gethsemane. Were not. Not without. Without. Without. Without. Pain. Were not. Without. Without. Without. The experience. Of. Of. Someone.

Who was. Seeing. What sin was. And what sin had done. And what sin was yet to do. Before his mind's eye. As he came.

To. Plead. With his father. As he prepared. To come to the cross. Was there not suffering. In his experience. When. When he saw the grief.

Of. Mary and Martha. As they mourned. The passing of their. Brother Lazarus. Was he unaffected. By it. Was he unmoved. By it. Was he not. Made to grieve.

- [57 : 13] The way they grieved. Because. Of what sin had done. In the world. His sufferings were real. His sufferings. Were. Sufferings of.
- All descriptions. Physical sufferings. Mental sufferings. Spiritual sufferings. And all. Because. Of the role. That God. Had entrusted to him.
- And required. That he fulfilled. Well. The second thing. That we need to say. Something about. Briefly. Is this. That.
- He is spoken of. And the role. That he fulfilled. Is spoken of. As a role. That required. Obedience. And.
- Obedience. We sang about it. In Psalm 40. And. I don't suppose. We are used to. Recognizing.
- [58 : 10] Suffering. In the path. Of obedience. You would. You would imagine. That a person. Who was. Obedient. To God. Would. Avoid.
- Suffering. And. Often. That is the way. We think. That's the way. Our mind operates. There's. A degree. Of.
- Injustice. In our. Mind. In. When. When. A person. Who is. Just. And holy. And righteous. And good. Has. To endure. Suffering.
- Of any description. And yet. The Christ. Who came. To do. The will of God. Who took delight.
- In. Fulfilling. The will of God. He was. A son. And at the same time. He was. A servant. The Puritan.
- [59 : 06] John Owen. Wrote. The following. About Jesus. His mind. And heart. Were. Fortified. And sustained.
- Against the dread. And terror. Which his humanity. Felt. So as to. Come to a perfect. Composure. In the will of God. So that.
- What Owen. Is saying there is. What gave him. What sustained him. What upheld him. Was. That it.
- It was the very thing. That. That he was doing. Obeying. God. Following. The will of God. Engaged. In doing.
- The will of God. That made his sufferings. Bearable. As it were. God. That fortified. And sustained him.
- [60 : 02] Even. With. His eye. Fixed. Upon. What awaited. For him. In the way. And he was. Someone. Who. By reason.
- Of his knowledge. Of the world. That was his own. The revelation. That God. Gave to him. Offered. By the spirit. The deeper. The more. Intense.
- His knowledge. Of. God. Dealing. With him. As the sin bearer. I can't. Get my head.
- Around that. I don't know. If you can. The more. The eye. Of Christ. Was fixed. Upon. What. The sufferings.
- Of the cross. Involved. The more. He shrank. Back. From it. In his humanity.
- [60 : 57] But not in his. In his. Obedience. To the will of God. It would have been. Incredible. You wouldn't have thought him. A proper. Human being.
- If he just looked at it. And said. Oh so what. That's not the way. Christ was. He saw. What the cup was.
- He looked into it. To the bottom. And understood. What it was. To meet with a holy God. At the same time. Bearing in his body. The sins. Of his people.

He was not there. Standing simply. On his own behalf. He was the mediator. Of his people. He was their sin bearer. He was the person. Who stood. In their place.

And as such. He saw. What God. Had for him. And despite. What he saw. And because. Of what he saw.

[61 : 54] There's that remarkable. Complexity. In what he was doing. Because of what he saw. He understood. That he was there. On behalf of his people. He understood.

That it was. Through his death. That their life. Was assured. It was. Something. That encouraged him. At the same time. He understood. The awful reality.

Of. Of what it was. To. To be the cursed one. To be the focus. Of God's. Ire.

To fear God. Is to obey God. And nobody. Ever obeyed God. So perfectly. As this Christ. It wasn't. A slavish fear. It was the fear.

Of a servant. Who was a son. And who. Who insisted. I suppose. That both aspects. Governed. His obedience. Well the third thing.

[62 : 52] Very briefly. Is this. The perfecting. Of verse 9. I suppose. That's a mystery. Why. Would the scripture.

Speak about. About this. When we. When we read. What God is saying. Being made. Perfect. He became. The author.

Of eternal. Salvation. And to all that. All them. That obey him. How can. Somebody. Who is infinitely. Holy. Be perfected.

Does that. Make sense. In what sense. Is he made. Perfect. Well. You go back. To the verse. That we quoted. Earlier on. In chapter 2.

Where we see there. Mention. Chapter 2. And. We see. Jesus. Who was made. A little. Lower than the angels.

[63 : 48] For the suffering. Of death. Crown. With glory. And honor. That he. By the grace. Of God. Should taste. Death. For every man.

For it became him. For whom. Are all things. By whom. Are all things. In bringing many sons. Unto glory. To make the capture.

Of their salvation. Perfect. Through sufferings. I suppose. It's a difficult thing. To understand.

To understand. But. It is. The way that God. Had purposed. Salvation.

To work. In the experience. Of all. Who Christ. Was to redeem. He is. Both priest.

[64 : 44] He is. Both priest. And sacrifice. And. The perfecting. Of his work. Sees the merit. Of his finished work. Being applied.

To those. For whom. He died. He is. The mediator. Of the new covenant. And at the end. Of chapter 4. You see these. Verses.

That you can read. As a Christian. That's what you are. And you are. You are being. Persuaded. To come. To. A throne. Of grace.

In order. To receive. Mercy. On the basis. Of the perfect. Finished work. Of Jesus Christ. Look at how.

The apostle. Describes it. For us here. The end. Of chapter 4. We have not. An high priest. Which cannot. Be touched. With the feeling. Of our infirmities.

[65 : 42] But was. In all points. Tempted. Like as we are. Yet without sin. Let us. Therefore. Come boldly. And to the throne. Of grace. That we may. Obtain mercy.

And find help. Find grace. To help. In time of need. He is just. Telling you. Where to go. He is telling you.

Who. You are going to. He is telling you. What you will receive. By going. He is telling you. That because. It is on the basis.

Of a completed work. A perfect work. A work. That God himself. Has entrusted. To him. And. He is assured.

That what he has done. Is acceptable. To God. Is that what you believe. Makes. All the difference. To a believing people. That they have.

[66 : 38] A great high priest. A glorious high priest. Who knows. Everything there is. Everything there is. To know about us. In our weakness. In our strength.

To all our sins. He knows them all. By virtue of his. By virtue of his. Finished work. We can confess them. To them. To him.

And with his help. Repent of them. Turn from them. And continue. With his grace. Reigning in our heart. Well may God. Allow us.

Just a glimpse. Of that Christ. Tonight. To encourage us. As we live out. Our lives. Here in this world. Let us pray. Almost holy God.

We give thanks. For the many. Many ways. In which you have. Made preparation. For our lives. In the person.

[67 : 33] Of your son. Jesus Christ. Can we find. A better. A better. Saviour. Than he. Can we find. A more.

Complete answer. To our sin. Than the one. That you have. Appointed. To deal with it. We give thanks. For all that he is. To all who love him.

Dearly. And who believe. That he. Loves them. We pray Lord. Your blessing. Upon your people. The world over. Grant mercy. For our sins. In him.

Amen. Now. Concluding. Psalm 89. We're singing. From verse 24. Psalm 89.

At verse 24. My mercy. And my faithfulness. With him. Yet still. Shall be. And in my name. His horn. And power.

[68 : 28] Men shall. Exalted see. His hand. And power. Shall reach afar. I'll set it in the sea. And his. Right hand. Established. Shall in the river. Be.

Thou art my father. He shall cry. Thou art. My God. Alone. And he shall say. Thou art the rock. Of my salvation. I'll make him. My firstborn.

More high. Than kings. Of any land. My love. I'll ever keep. For him. My covenant. Fast. Shall stand. These verses.

My mercy. And my faithfulness. With him. Yet still. Shall be. My mercy. And my faithfulness.

With him. Yet still. Shall be. And in my name.

[69 : 29] His horn. hört.■■■■■. Men's framework. Ye so sescie.

His holden. For justice. And sa comic.

diplomacy and his blessing salvation shall end the river be shall live forever you shall die.

The Lord my God alone. And he shall be the Lord the Lord.

O my salvation. I'm making my firstborn for I'm King of heaven.

[71 : 10] My love I'll ever give for I'll come to my life and I'm now may grace, mercy and peace from God the Father, the Son and the Holy Spirit rest and abide with you all now and all with you.

Amen. Amen.