

We have a great high priest

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[0 : 00] Well, good morning and welcome to this pre-recorded meeting for Calvary Evangelical Church here! in Brighton for the 6th of September 2020. We're just emerging from a lockdown and we hope soon to! begin trialling meeting together, at least to pray in our forthcoming month of prayer.

I'll just say the usual introduction for those who are dropping in for the first time. We're a church of people who live in Brighton, Sussex, UK on the south coast. We're believers in Jesus Christ and there's new, usually, if we remember back to the old days, 70 or 80 of us meeting on Sunday mornings and we're just an ordinary group of people brought together by the grace and mercy of the Lord Jesus Christ our Saviour. My name is Philip Wells. I'm one of a team of elders here at Calvary and I'm leading this morning. Other notices will be, as usual, circulated by email etc. So a warm welcome to everybody, particularly if you've just dropped in. We're going to do the things that Christians normally do and that's up on the screen there by my head. The things that we normally do to read scripture, to sing as best we can, although we can't sing together, we can at least sing something or even just listen to it sung to us. We have the Bible read, we have a talk on the Bible and that plan is there up on the screen behind my head. So this morning we're continuing our series of studies and meditations based on a book in the New Testament called The Letter to the Hebrews, or just Hebrews for short. And one of the great themes of that letter is Jesus as our great High Priest and that's what we're going to be thinking about. So let's pray together as we start. Lord, we ask that we may draw near to God and that you would draw near to us. May we hear your voice today and know the hand of God, the touch of God upon our lives.

Don't let us be distracted, we pray or indifferent in this particular method of thinking about you and drawing near to you. But may we truly meet with you and may you work your work in us in this time of coronavirus. As we go through this particular trial, may it work within all your people, perseverance and maturity and likeness to Christ, perhaps in a way that couldn't be achieved under other circumstances.

So please be at work amongst us and bless this time for Jesus' sake. Amen. Therefore, holy brothers who share in the heavenly calling, fix your thoughts on Jesus, the Apostle and High Priest whom we confess.

As Christians, our main focus is Jesus. As the scripture says, fix your thoughts on Jesus or consider Jesus or look intently at Jesus.

[3 : 24] And in the prophetic scriptures that we're thinking of just now, he is described as a rather mysterious figure. He's seen in sort of prophetic vision by King David, seen as a mighty and fearsome king, who is also strangely a priest and who is greater than King David because David calls him his lord.

And this figure experiences remarkable personal revival as he receives the due of his youth and is revived by drinking from a brook.

The Lord says to my Lord, sit at my right hand until I make your enemies a footstool for your feet.

The Lord will extend your mighty scepter from Zion. You will rule in the midst of your enemies.

Your troops will be willing on your day of battle. Arrayed in holy majesty from the womb of the dawn, you will receive the due of your youth.

The Lord has sworn and will not change his mind. You are a priest forever in the order of Melchizedek. The Lord is at your right hand. He will crush kings on the day of his wrath. He will judge nations, heaping up the dead, crushing the heads of the whole earth. He will drink from a brook beside the way.

[4 : 54] Therefore, he will lift up his head. That is Psalm 110 as it references this figure from ancient history, Melchizedek, that says that this is a king and a priest.

Under the wrath of God And thus to secure our salvation We honour the Father Whose will is that all who look to the Son Will not be turned away Will not be lost But will be raised on the last day Heavenly Father, we thank you That through your Son We can call you Father We thank you that as we look to you In all reverence and worship We find that you From your Holy Throne Look down upon us And welcome us Into your presence with amazing love This is love Not that we loved God But that he loved us And gave his Son To be the propitiation for our sins Oh, we thank you Heavenly Father For such love We thank you for sending your Spirit First upon your eternal Son And then into the hearts Of those who are sinners What a wonderful thing We thank you for the gift of the Holy Spirit

Who brings us The presence of the Father and the Son So that we are not left as orphans In this world We thank you that he teaches us to pray Teaches us to hate sin Teaches us to love holiness Teaches us the glories of Jesus And teaches us to speak those glories Into this world So our Father, we offer our lives to you Afresh Through the enabling of the Spirit And the precious sacrifice of our Saviour In the name of Jesus we pray Amen Now we're going to have Scripture read to us And Rosemary is going to read Hebrews 4.14 through to 5.10 Thank you, Rosemary Hebrews 4.14 to 5.10 Therefore, since we have a great High Priest Who has gone through the heavens [16:45] Jesus, the Son of God Let us hold firmly to the faith we profess For we do not have a High Priest Who is unable to sympathise with our weaknesses But we have one who has been tempted in every way Just as we are Yet was without sin Let us then approach the throne of grace with confidence So that we may receive mercy And find grace to help us in our time of need Every High Priest is selected from among men And is appointed to represent them in matters related to God To offer gifts and sacrifices for sins He is able to deal gently with those who are ignorant And are going astray Since he himself is subject to weakness This is why he has to offer sacrifices for his own sins As well as for the sins of the people No one takes this honour upon himself

He must be called by God Just as Aaron was So Christ also did not take upon himself The glory of becoming a High Priest But God said to him You are my son Today I have become your father And he says in another place You are a priest forever In the order of Melchizedek During the days of Jesus' life on earth He offered up prayers and petitions With loud cries and tears To the one who could save him from death And he was heard because of his reverent submission Although he was a son He learned obedience from what he suffered And once made perfect He became the source of eternal salvation For all who obey him And was designated by God To be High Priest in the order of Melchizedek The prayer says that we can approach the throne of grace

With confidence Approaching the throne of grace Is just a way of saying praying And we're going to sing a song about prayer What a friend we have in Jesus It's number 614 And then we will come and pray So 614 is the song What a friend we have in Jesus For our sins and griefs to bear What a privilege to carry Everything to God in prayer Oh, what peace we often forfeit

Oh, what needless pain we bear Oh, because we do not carry Everything to God in prayer Have we trials and temptations Is there trouble anywhere We should never be discouraged Take it to the Lord in prayer Can we find a friend so faithful

Who will all our sorrows share Jesus knows our every weakness Take it to the Lord in prayer Taught me weak and heavy laden Burdened with a load of care Jesus is our mighty Savior He will listen to our prayer Do your friends despise forsake you

[22:04] Take it to the Lord in prayer In his arms he'll take and shield you Find your strength and comfort there Now having sung we're going to pray together I'm going to pray together I'm going to make a suggestion That we pray in little bits And between each bit We say out loud Wherever we may be Lord in your mercy hear our prayer I'm sorry it's a bit liturgical isn't it But I'm just trying to think of ways That we can keep ourselves involved With what we're doing Even though we're not together So my suggestion is You don't have to do it That when we've prayed each little bit For our world, for our city, for our church For our near and dear ones

And for ourselves We say out loud Lord in your mercy hear our prayer So let us pray for our world Lord we come to you for our world In this particular time Of worldwide trouble and dislocation We pray for governments For the governments of the great nations As they are in many ways powerless In the face of this particular infection We pray Lord for those who work To alleviate suffering We pray for societies As they respond in various ways To this issue And we pray for your mercy But we also pray That they would heed the wake-up call We pray for your servants across the world And we think of those in Turkey

In the USA We think of friends in Sri Lanka And in Cambodia And in India And in Albania And in Brazil And in Italy Lord in your mercy Hear our prayer We pray for our city In its need of for you We pray for mercy For those who propagate And are ensnared in Ideologies and lifestyles That are in disregard Of your almighty Wise Good And holy ways Please send your word In convincing And convicting power We pray that the whole city Will hear the word of the Lord As in the book of Acts Whole areas Heard your word

And we pray that your This city might be abuzz With the knowledge Of the gospel of Jesus Christ Lord in your mercy Hear our prayer We pray for our church For our continuing fellowship With you Lord For the indwelling of your word Amongst us And the life of your spirit Amongst us For us to continue As a community Of faith Of prayer Of gospel mindedness Of continuing holy Humble repentance Of thankfulness And joy in the Holy Spirit We pray that we might be Spiritually minded people And we ask you to gather up Those who are Perhaps getting separated From the flock Or particularly vulnerable For whatever reason And we pray that you would

Send particular help To all who are struggling At this time And we pray that you would Guide us and provide For future ministry Lord in your mercy Hear our prayer We pray for our near ones And dear ones And we pause to think of Family members And colleagues And neighbours And workmates And friends We commit them to you We pray that our witness To them might have Integrity And saltiness And effectiveness Lord in your mercy Hear our prayer And we pray for Whatever personal prayers We want to pray Whether of thankfulness

[27 : 09] Of penitence Of request Or anything That's on our minds And hearts At the moment Let's conclude By saying together Lord in your mercy Hear our prayer Hear our prayers For Jesus' sake Amen The next song Is pretty much A transcription Of the text That we're looking at today So turned into songs That we can teach And admonish one another With all spiritual wisdom And grace in our hearts To the Lord Is about Jesus Our great high priest And in a moment We'll sing it But let's pray For the hearing Of our text Lord help us

To sing these words But also help us To hear them And meditate on them With great blessing To our souls And grant us To be deeply impressed With our Saviour So that our lives Are changed As we look at him And as we consider him together Amen So here's the song 501 Where high the heavenly temple stands Where high the heavenly temple stands The house of God Not made with hands The great high priest Our nature wears

The guardian of mankind appears He who our guarantor Once stood And poured on earth His precious blood Persons in heaven His mighty plan The Saviour And the friend of man He sees us With a brother's eye Though now ascended upon high He sees us With a brother's eye He shares with us The human name And knows the frailty Of a frame And knows the frailty Of a frame A fellow sufferer Yet retains A fellow feeling

For our pace And still remembers In the sighs His tears His agonies And cries In all that pains The human heart The man of sorrows Had a part He sympathizes With our grief And to the sufferer [32 : 25] Sends relief And to the sufferer Sends relief With boldness Therefore At His throne Let us make all our sorrows Those was known And us the aid Of heavenly power To help us in The evil So we've prayed and we're going to look together at Hebrews and my rather provocative introduction is to say what's the main thing for our church, what's the main thing for the church at the moment, or perhaps we might say what's the main thing for me at the moment, but make it personal.

So we just say that the main thing was we should support each other during the virus. So I'm going to say that's a great thing and a good thing, but there's something more important than that, it's not the main thing.

Having a determined season of prayer, well we certainly need that, but the prayer as a thing is not the thing, it's not the main thing, there's something more important than that.

Seeing our local churches thrive rather than struggle, well that's very important isn't it, but there's something more fundamental and basic even than that.

getting future ministry sorted out, well that's certainly very important and very topical, but I would venture to say in my controversial introduction that there's something more fundamental and important than that.

[34 : 54] And you could have all sorts of things on your own personal agenda, finding a future life partner, etc, etc. But what I'm going to say is that the fundamental thing, the thing that is most important, the main thing, is Jesus.

The main thing is Jesus. He is more important than anything else, and nothing else makes any sense without Him being basic, being first, being at the centre.

And of all those good things that are in the list there, He is the key to all of them, and without Him none of them really works. He is the key to everything else.

So, we're coming to Hebrews, that's my introduction, and I hope it'll make sense as we go through. I just had some thoughts on the way we approach Hebrews.

My wife, who cooks such delicious meals, and I gobble them down, says, Don't bolt your food. Don't eat it too quickly. Well, like many men, what's the problem with eating it quickly?

[36 : 07] You just whop it all down, don't you? But, you do that, you miss something, you don't get the full benefit, you don't enjoy it as you should. And there are many things in this letter that are worth taking slowly, and even as we go into chapter 4, verse 14, and onwards, I'm conscious that we've missed chapter 4, verse 12, which says, The word of God is living and active, sharper than any two-edged sword.

And we've skated past that. Well, rightly or wrongly, maybe you ought to come back to it. So we shouldn't go too quickly. And here's another thing that we don't want to do.

We don't want to miss the big points. Like somebody exploring a landscape, and noticing only the little details and missing the big points.

So here's somebody who notices a blade of grass, and goes a bit further and notices another blade of grass, and goes a bit further and notices another blade of grass. And incidentally, in our teaching, preaching workshops, get-togethers, this is something we're very conscious of, that it's one of the dangers of expository ministry, that you just notice a blade of grass, and the next blade of grass, and the next blade of grass.

And you don't miss, sorry, you don't catch the big architectural feature, because what that person was crawling upon was this thing. What is it? A huge castle.

[37 : 36] And it would be a great pity to notice only the blades of grass, but not notice the castle. The castle has important connections below the surface.

Looks like there's a tunnel collecting those two towers. So as we look at Hebrews, actually we're told some of the big important things that we're not to miss.

And here are two of them. Chapter 8, verse 1, he says, he tells us what the point is. The point of what we're saying is this. We do have such a high priest who sat down at the right hand of the throne of the majesty in heaven, who serves in the sanctuary, the true tabernacle, set up by the Lord, not by man.

So he says, this is the point. The point of what we're saying is this. So there's one of the towers, if you like. That's an important point. And the point is, we have a high priest this high priest, all the things about him.

So one of his main points that we shouldn't miss is what is technically known as Christology, the doctrine of Christ, the teachings about Jesus Christ.

[38 : 49] And they show us just how great Jesus is. So we shouldn't miss that as we go through. And there's another thing in which he tells us what he's getting at.

A big point. It's in chapter 13, verse 22, where he says, He says, exhortation.

Now, what's exhortation? Not a word that we use very often in English. It means an address, a speech or a letter, emphatically urging someone to do something.

That's exhortation. Get down off there. Run. Run the race. Fight the fight. Exhortation. So there are these two big features of the letter.

Jesus Christ, the great high priest, and that exhortation. Hold fast. Don't drift. And the two are connected. The doctrine is there for the purpose of urging people.

[40 : 05] So you get things like, fix your thoughts on Jesus. Fix your thoughts on Jesus so that you can hold on to your courage and hope. Because there's an if. You need to hold on.

And you're part of his house if you hold on. So we need, as we go through Hebrews, I certainly need to hold these two things together.

The teaching about how marvellous Jesus is. But not just to inform and instruct, but to inspire and motivate and to urge us to do something.

So there's some thoughts about how we make our way through the letter. And if you've got any feedback on that, I'd be very pleased to have it. Anyway, we have got now to the first point in the letter where time is specifically spent looking at this matter, which he says is the point.

Jesus, the great high priest. It's in Hebrews 4, 14 to 5, 10. And incidentally, this teaching about Christ is followed by some exhortation of a very, in the terms of a very stern and severe warning. [41 : 18] He says, we've got a lot to say about this, but it's hard to explain because you are slow to hear. And he goes on to warn them that they must not become lazy, but rather to imitate those who through faith and perseverance inherit what's been promised.

So that's an example of what I've just been talking about. So we're going to look at the section on the high priest and at least two goes. There's a lot to be said about it and I don't want to try and say it all at once.

So today, I'm just going to say these four things all being well. So, number one, the need we have. Number two, the greatness he gained.

Number three, the sympathy he learned. And number four, the help he sends. We have a great high priest, Jesus, the son of God.

He's able to sympathize with our weaknesses. Let us therefore approach the throne of grace to find help and mercy and grace to help us in our time of need.

[42 : 29] Number one, the need we have. Number two, the greatness he gained. Number three, the sympathy he learned. Number four, the help he sends. So what about the need we have?

Do we have need? Many people would say that to say need is just an admission of weakness, lack of backbone.

Just to, here's Christianity as a crutch for the weak. Well, of course, it depends on your diagnosis of the position really. What is the human condition?

Well, the human condition is we're noble because in the image of God, able to do many praiseworthy things by God's common grace, but not a single area that's not spoiled by sin.

And that's the human condition. Now, we're here talking about the church's position. So, what's the church's position? Full of privilege and power and praise full and strong.

[43 : 28] Well, there is a certain blessing and privilege and enabling and thankfulness that belongs to the church. But if the church thinks that she is without need, then she really has got the wrong end of the stick.

When Paul spoke to the Corinthians, they were pretty sure they didn't need much. He says to them, this is 1 Corinthians 4, verse 8, Already you have all you want.

Already you have become rich. Not right. You've become kings and that without us. How I wish you really had become kings that we might be kings with you.

So they thought they were full and strong. But Paul says, no, you're not. Already? No. Not yet. One day. But already, is a mistake.

It's a mistake about timing. And the risen Christ addresses the church in Laodicea. The church in Laodicea says, I'm rich. I've acquired wealth and I don't need a thing.

[44 : 29] And the risen Christ says, no, you're completely wrong. You have a need. Look at the need we have. Well, what is our need? The writers of the Hebrews will put it in terms of this.

What are we like? Well, we're like the people wandering in the desert back in the Old Testament, having taken from Egypt and slavery, been given promises of rest.

Now, those promises, as we saw the other couple of weeks, are sort of expanding promises. They go to a certain point and they expand and go on and expand and go on.

They're still relevant to us. They're still expanding, the promises of rest. So I've drawn the city in which there is rest.

But in between, in between slavery and the city is trial, temptation, affliction. The Hebrews uses that word, affliction.

[45 : 32] If you're interested, it's the Greek word thlipsis, sometimes translated tribulation. And each of these is potentially deadly in nature.

So all that stretch of space that we're in now is this, trial, temptation, affliction. I mean, there's other things as well, but it certainly is this.

And therefore, the need to resist, to hold on, to keep going, to persevere, those are never irrelevant. We need them all the time. And whether the needs take the form of persecution or providences that go against us and cross us or temptations, I suppose in our generation, sexual temptation is a prevailing thing in our culture.

And that's the zone that we're in. That's the landscape that we're in, if you like. Because it fits into this time scale, you could say it's an eschatological need, fits into the set of days that God's given.

[46 : 37] And this is where we live. And I just ask you whether you recognise the landscape because you are here. Trial, temptation, affliction, that's where we're at and that's why we need help.

The need we have. We need help. We need our helper. And of course, that is exactly who Jesus is. And that's why it says, let us then approach the throne through the great high priest that we may receive mercy and find grace to help us in our time of need.

Number one, the need we have. Number two, the greatness he gained. And Hebrews is really very concerned to impress on us the greatness of this high priest.

He says, we have a great high priest and we shouldn't overlook that word great because it's full of meaning. And it goes on to say at the end of this section, well, I've got a lot to say about this and I'm not going to try and say everything but I'd like to say a couple of things.

I'm going to say, he's great because he inherited a name and he's great because he made purification. So he inherited a name, he got a name, he gained a name.

[47 : 52] Inheritance can cover those meanings to get something, to come into possession of something, to gain it as well as to inherit in the sense that we would from father to son.

And I'm looking back at chapter 1 verse 4 where it says, he became as much superior to the angels as the name he has inherited is superior to theirs.

He became as much superior to the angels as the name he inherited is superior to theirs. so his superiority lies in inheriting a name.

The angels didn't do this but he did. He's superior to the angels. Now what is it saying? Is it saying that in his eternal nature as the enduring son he's superior to the angels?

Well that's certainly true but that's not what's being said. What's being said is he is superior because he inherited a name, he achieved something, he gained this, he was rewarded with this and worth thinking about this.

[49 : 01] So we get a similar thing in Philippians 2 verse 9. Remember Philippians 2 describes his humility, his taking the nature of a servant, his becoming obedient to death, even death on the cross.

And then in 2 verse 9 it says, therefore God exalted him to the highest place and gave him the name that is above every name that at the name of Jesus every knee should bow in heaven and on earth and under the earth and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

So he was given a name, not the name Jesus, but the name Lord and it is therefore, therefore God highly exalted him and gave him the name.

On the basis of his breathtaking work that he did on the cross he achieved something and he gained greatness through this.

The Father acclaimed him with greatness and, you know, whether or not that affects us isn't that great for Jesus that he received the reward that he deserved.

[50 : 14] He is highly exalted and given a name of lordship of being Yahweh. You get the similar thing in Romans chapter 1 verse 3 where it speaks about the gospel of Jesus of God's Son who as to his human nature as to his flesh was a descendant of David and who through the spirit of holiness was declared with power to be the Son of God by his resurrection from the dead Jesus Christ our Lord.

It doesn't say a name here does it? I'm licking the same thought. He went down into death and then he's raised and as he's raised God declares him to be the Son of God with power.

He was humbled and weak and now he has risen in the place of power the powerful Son of God. A change of state from weakness and humiliation to exaltation to power to declared sonship and I'm going to link that and say this is part and parcel of inheriting this name.

So our Saviour gains for himself as it were a state of power and honour and recognition. He has a superior name and as I said before whether or not that affects us I mean don't we want to say how brilliant for Jesus isn't that exactly what he deserves isn't that where he ought to be isn't that the acclaim he ought to have he deserves that.

So let's come to the second thing the greatness he gained he made purification well he made purification for sins after he had done this Hebrews 1 3 he sat down and there's something rather great about this isn't it that he achieved something he made purification for sins he did it the greatness he gained this finished and accomplished salvation for his people in John's gospel when

Jesus dies on the cross that's what he says finished done it accomplished and this leaves us or to leave us in no doubt as to the adequacy of the salvation he's made the purification for sins he's achieved he has gained greatness as a saviour because on the cross he paid the full penalty for our sins he's done it he drank the cup he bore the wrath he said it's finished nothing left undone all done so here is a reason

[52 : 57] I think to to honour Jesus to see the greatness he gained in terms of the name he's inherited and the purification that he dealt with he's a great saviour number three the sympathy he learned I'm not going to say a great deal about this perhaps we'll say some more about it next week God willing but the writer is at pains to point out we do not have a high priest who is unable to sympathise with our weaknesses but we have one who has been tempted in every way just as we are yet was without sin tempted in every way just as we are yet was without sin and as much to say about this and I don't want to try and bite it all off at one go because there's a lot to be said let's just say this Jesus has a role as a prophet he instructs us and he says listen to what

I say and we listen to what he says and Jesus has a role as a king and as a king he says do what I command and that's right and our hearts say yes Lord we will do what you say what you command but in his role as a priest he says something like this he says dear one I know your situation I know you're getting across that desert in weakness and in temptation and trial let me reach down and give you the help and support which I know you need because I am sympathetic you are in the place of trial temptation affliction and weakness I too have been there and it says specifically he sympathises with our weakness and has been tempted in every way just as we are yet without sin and surely this very deep poignant description of his sympathy ought to melt our hearts let's not be too proud let's not be indifferent to his offers and his very very close promises we should come to him let us approach the throne of grace let's come near to the throne of grace so number four the help he sends and again

I'm not going to say too much about this it says let us approach the throne of grace with confidence confidence inspired by the name he's inherited and the purification he's achieved let's come with confidence so that we may receive mercy and find grace to help us in our time of need well what does it say he sends well this help help time of need I've looked at the original language in the past week it doesn't actually say time of need it's a sort of opportune time help uses a word to mean a season that's exactly right or that's exactly right for the season and I take it that this is saying that his help is opportune in other words it arrives not a moment too late it's exactly as we need it that's wonderful encouragement for us isn't it and I also presume then it means it doesn't come a moment too soon it comes at the time we need it it's opportune help

I've had a couple of conversations with a couple of people about reading books on facing martyrdom and of course these books on facing martyrdom always make you feel inadequate you think could I ever do that my main problem today is not facing martyrdom it's coping with the kids running around or climbing the walls or something that you know a memory that's got to me or something that's completely dented me today that's what I'm facing and I think this is helpful because it says God doesn't give us the grace for the day of martyrdom if it's a day of coping with the kids he gives us opportune help the help that we need today the help that we need this hour the help needed for this time for this trial and that's what he does send the help he sends and it also talks about receiving mercy and finding grace and I guess I'm not wise enough to say too much more about this except to say what is mercy it's undeserved kind action particularly aimed at the lowly and needy people who have no negotiating power who just need help and this is what mercy is grace perhaps more of a policy a promised policy towards those God is pleased to bless it talks about God's grace in chapter 2 verse 9 by the grace of God Christ suffered.

that was his plan that was his plan that was his plan that was his policy 1215 see to it that no one misses the grace of God and that no bitter root grows up to defile.

[58 : 37] the bitter root is obviously the grace of God's sake. the bitter root is obviously the opposite of grace. grace doesn't bring bitterness it brings sweetness. grace doesn't defile it brings wholesomeness and gratitude and goodness.

so what he sends is the opposite of bitter and the opposite of defiling the help he sends and it is grace it is actually said to be the throne of grace what does God do on this throne he gives out grace you know what you do in a call center you answer calls and help people with that and what does God do on this throne he deals with grace that's what he does that's the business of this throne it's a throne of grace the king sits there to do the business of grace I'm just thinking our

church would sometimes use the vocabulary of saying we believe the doctrines of grace that's to say the whole scheme of understanding that God was so kind that when I was a lost sinner he chose out of sheer kindness to set his love on me and to bring me out of the muck and lift me up and make me a member of his family and he did that just because that's what he wanted to do that's grace and how wonderful is grace and if he sits on a throne of grace and gives me grace and mercy to help him our time of need he gives me more of that and Lord yeah send more of that I need more of that that's the that's what I need that's how you've always dealt with me that's how you'll continue to deal with me he sends grace and mercy mercy well I hope I didn't rush through that but I'm trying to say these four things and we'll go over them the need we have yeah that's our position and we're never going to leave that position until we get to glory it's to do with the time and place we're in trial temptation affliction weakness we're not strong and at rest yet we will be one day but until we get there this is where we're at and the greatness he gained he's a great high priest we should have confidence in what he can do and I tried to spell this out by saying he inherited a name it's one of the things that a writer starts off with he came to a position of recognition and glory well amen and he made purification he achieved it he achieved something eternal he didn't half do it he actually got it there thirdly the sympathy he learned this is essential to a good priest to understand the people he's working for and Jesus excels at this we're tempted we're weak he was tempted he knows weakness he knows and sympathizes it that's immeasurably precious isn't it as we pray and number four we looked at the help he sends mercy grace kindness generosity in the opportune time what we need at the time we need it well isn't that wonderful praise his name what could be more important than this Jesus our great high priest and that we should constantly be going to him and getting the help that we need so may the lord bless us and help us in that in his wonderful name amen well we've heard god's word and we've sung together and prayed together and that's the conclusion of our time so let's close with the prayer that the writer to the hebrews prayed for his hearers and then we'll

sing out again or play out with that song that we sang towards the beginning oh lord my rock and my redeemer give us a second chance to get the hang of that and hopefully join in with it and enjoy it so here is our closing prayer may the god of peace who through the blood of the eternal covenant brought back from the dead our lord jesus that great shepherd of the sheep equip you with everything good for doing his will and may he work in us what is pleasing to him through jesus christ to whom be glory forever and ever amen amen amen so that's it uh from me um for the time being and uh until we meet again uh i'll say goodbye just now bye bye oh lord my rock and my redeemer greatest treasure of my longing soul my god my god like you there is no other true delight is found in you alone your grace your grace your grace a world too deep to fathom your love exceeds the heavens reach your truth a font of perfect wisdom my highest good and my unending need a ending O Lord, my rock and my redeemer Strong defender of my weary heart My soul defied the cruel deceiver And my shield against his hateful dust My soul when enemies surround me My hope when nights of sorrow rise My joy when trials are abounding

Your faithfulness my refuge in the night O Lord, my rock and my redeemer Gracious Saviour of my ruined life My guilt and cross laid on your shoulders In my place you suffered blood and died You rose, the grave, and death are conquered You broke my bonds of sin and shame
[67 : 04] You rose, the grave, and death are conquered You broke my bonds of sin and shame O Lord, my rock and my redeemer May all my days bring glory to your name May all my days bring glory to your name And let's add to that any particular personal prayers that we want to pray Maybe prayers of gratitude

I had a problem there