

The Purpose of His Intercession

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[0 : 0 0] Let us unite together in prayer. Eternal and ever-blessed Lord, as we come into thy presence at this evening hour, we would acknowledge thee as our maker, as our creator.

And blessing thy name for the revelation that thou hast made for us through thy Son, so that we can have that knowledge of thee as our creator-redeemer, and through the Lord Jesus Christ.

We come before thee, O Lord, at this hour with praise and with a thankful voice for the way that thou hast led us up to this point of time, for thine own protecting hand over us and the way that thou hast brought us to this moment when we are together in this place, and when we come, O Lord, to offer up our evening sacrifice of praise and thanksgiving unto thee.

We give thee thanks, O Lord, for the great promises that are contained within thine own word, that they have been sealed for thy people through the blood of the everlasting covenant.

And we give thanks that all the covenant blessings that thou hast purchased for thy people are secure for us.

[1 : 4 8] And as we come before thee into the very throne room of God in this act of worship, grant to us to humble ourselves and to acknowledge our sinnership.

We give thee thanks, O Lord, for that promise that thou hast given to us, that if we confess our sins, that thou art faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Give me thee thanks when thou doth forgive us, when thou doth show us mercy, that thou art doing it in thy justice. For otherwise it would be no forgiveness and it would be no mercy unless it was done justly.

We give thee thanks for the work of thy Son, for his mission into this world, for the fact that he took our nature unto himself.

And in that nature that he bore, that he died and was buried, and that he rose again triumphant over death and the grave, that all of the consequences of sin had been destroyed, and that he ascended to thine own right hand, and there that he ministers on our behalf.

[3 : 1 9] We give thee thanks, O Lord, for the great promise that thou hast given to thy people, that he shall return again, and that in order to engather his people and to bring them in body and soul into the inheritance that he has prepared for them.

While during this time we groan within ourselves, burdened with a body of sin, that so often brings us to that place that we are weary and tired.

Lord, nevertheless, we have that living hope, through the grace of our Lord Jesus Christ, that the day shall come when this vile body shall be made like unto his glorious body.

The day when we shall see him, and we shall be like him, for we shall see him as he is. We shall have a share in that glory that belongs to him.

Oh, we give thee thanks that as we go on our pilgrimage journey through this world, when we are faced with so many temptations, when the devil sets up so many snares before us, and we must confess that at times we fall into those temptations, and we fall into those snares.

[4 : 59] But blessed be thy name, that through thy strength that we can overcome. O Lord, we pray that thou would bless the congregation here at this time.

We thank thee, O Lord, for thy servants who come to proclaim thy gospel among them from Sabbath to Sabbath, and we pray that the seed of the word, as it is being scattered, may find good ground.

Hearts prepared by thy spirit, that thy word may be lodged in their heart, bringing people to repentance, bringing them to seek the mercy of God in Jesus Christ.

And we pray, O Lord, that thou would prepare for them an undershadowed that would come among them, and that would lead thine own people, thine own flock, the people here, giving them, O Lord, the riches of thy gospel, and proclaiming thine own truth.

We pray for every home and every family that it belongs to us as a congregation. We pray, Lord, that thou would be with them and meeting with them at their point of need.

[6 : 23] Thou knowest our circumstances, thou knowest our situations, thou knowest the burdens that can lie so heavy upon our hearts.

But blessed be thy name that we can bring them all to thee, and that we can cast our burden upon thee, knowing that thou art truly the one who can uphold us and who can meet with us at that point of need.

Remember before thee, O Lord, those who are ill, and pray that thine healing hand be upon them. Remember those who are terminally ill and those within the circle of our own knowledge.

We pray, Lord, that thou would speak nearer to them. O prepare them in their heart, we pray thee, to set their matters before thyself, knowing that thou art a merciful God.

O Lord, that thou art a God who is full of compassion, of pity, and of love. We commit them to thy own tender and loving care and their families, all those who are anxious regarding their loved ones.

[7 : 40] We pray, Lord, that thou would be with us here this evening. We pray, Lord, that thou wouldst be nearer to them, and that they may be assured in their hearts that there is one who has given the promise that if we put our trust in him, that he will never leave us or forsake us.

O Lord, we give thanks that in the midst of all the changes that we see around us, the changes that we see within the congregation here over the years, as we reflect upon those who were with us when we came first into the congregation, whose place is now empty, whose many of them thou hast stood to receive them into thine own glory.

And we are travelling after them. O Lord, we give thanks for them. We give thanks for their fellowship in the gospel, as we give thanks for those who are here with us tonight, and for their fellowship in the gospel as well.

We'll remember thy people here and pray that they may be faithful witnesses for thee. We pray for our adherents, those who are still outside of Christ.

We pray that through thy spirit that thou wouldst draw them to thyself, that they may come to see their need, and that they may be enlightened to see the sufficiency of Christ to meet with their need, enabling them, O Lord, to draw near and to embrace thee by faith, so that they may come to know thine own salvation.

[9 : 35] Bless our young people and our children and all that is taught to them regarding the things of God. We pray that it may be embedded in their hearts, in the days of their youth, that they may come to be committed to thee, that they may know the blessedness of bearing the yoke of Christ in the days of their youth.

Remember the office, Beers, and the duties that are set upon them, especially at this time. And we pray, O Lord, that the congregation may be united together, and that, O Lord, everything may be done in a way that would beautify thine own name and honour thine own name.

Bless, we pray thee, that all congregations who have gathered together tonight to worship thee, and all thy servants who have gone forth with thy word, that they may have the unction of thine own Holy Spirit upon them.

We pray that thou would remember us as a nation in a day of confusion and uncertainties. O Lord, we pray that thou would grant to them that they may look unto thee and seek that wisdom that cometh from thee alone.

Bless, we pray thee, the persecuted church throughout the world. And we pray, O Lord, that thou would bless our King and the royal household. May they also look to thee for guidance and for wisdom.

[11 : 14] We pray, O Lord, that thou would protect us the moments that we are gathered here this evening. And all that we ask for the forgiveness of our many sins is in Jesus' name and for his sake.

Amen. Amen. We shall now sing from Psalm 84 and at verse 8. Psalm 84 and at verse 8.

Lord God of hosts, my prayer here. O Jacob's God, give ear. See God, O shield, look on the face of thine anointed ear. For in thy courts one day excels a thousand rather in my God's house.

Will I keep adored and dwell in tents of sin? For God, O Lord, that thou art the Lord of hosts, that man is truly blessed, who by assured confidence on thee alone doth Christ.

We shall sing these verses to the Lord's praise. Psalm 84 and at verse 8 to the end of the psalm. Lord God of hosts, my prayer here. O Jacob's God, give ear.

[12 : 24] Lord God of hosts, my prayer here.

O Jacob's God, give ear. Seek God of hosts, my prayer here.

O Jacob's God, give ear. O Jacob's God, give ear. O Jacob's God, give ear. For God the Lord's ascent and shield.

He'll grace and glory give. And will with hope no good.

Amen. That I'll proudly do live. O Jacob's God, give ear. O Jacob's God, give ear.

[13 : 45] Amen. That I'll proudly do live. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. We shall now read the Word of God as we find it in the New Testament.

letter to the Romans and chapter 8 and beginning our reading at verse 12. Romans chapter 8 beginning at verse 12. Therefore brethren we are debtors not to the flesh to live after the flesh for if ye live after the flesh ye shall die but if ye through the spirit do mortify the deeds of the body ye shall live. For as many as are led by the spirit of God they are the sons of God. For ye have not received the spirit of bondage again to fear but ye have received the spirit of adoption whereby we cry Abba Father. The spirit itself beareth witness with our spirit that we are the children of God and if children then heirs of God and joint heirs with Christ. If so be that we suffer with him that we may also be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity not willingly but by reason of him who has subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now and not only they but ourselves also which are the first fruits of the spirit. Even we ourselves groan within ourselves waiting for the adoption to wit the redemption of our body. For we are saved by hope but hope that is seen is not hope for what a man seeth why doth he yet hope for. But if we hope for that we see not then do we with patience wait for it. Likewise the spirit also helpeth our infirmity.

For we know not what we should pray for as we ought but the spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the spirit because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God to them who are the called according to his purpose.

For whom he did foreknow he also did predestinate if he conformed to the image of his son that he might be the firstborn among many brethren. Moreover whom he did predestinate them he also called and whom he called them he also justified and whom he justified them he also glorified.

[17 : 08] What shall we say then to these things? If God be for us who can be against us? He that spared not his own son but delivered him up for us all how shall he not with him also freely give us all things?

Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemned him? It is Christ that died yea rather that is risen again who is even at the right hand of God who also maketh intercession for us.

Who shall separate us from the love of Christ? Shall tribulation or distress or persecution or famine or nakedness or peril or sword?

As it is written for thy sake we are killed all the day long we are accounted as sheep for the slaughter. Nay in all these things we are more than conquerors through whom that loved us.

For I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present nor things to come nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

[18 : 29] May the Lord bless unto us the reading of that portion of his word. We shall further sing from Psalm 22 at verse 22.

Psalm 22 and at verse 22. I will show forth thy name unto those that my brethren are amidst the congregation thy praise I will declare.

Praise ye the Lord who do him fear him. Glorify all ye the seed of Jacob. Fear him all that Israel's children be. For he despised not nor upheld the afflicted's misery nor from him hid his face but heard when he to him did cry.

Within the congregation great my praise shall be of thee. My vows before them that in fear shall be performed by me. We shall sing these verses to the Lord's praise from Psalm 22 at verse 22 to 25.

I will show forth thy name unto those that my brethren are. I will show forth thy name unto those that my brethren are.

[19 : 53] And this the congregation by Christ I will declare. By this I will declare.

The Lord's anylogie through thehall spirit of Abraham.

that his death's children give. For he despised, none are a part, yet he takes misery.

Not from him did his sins appear, when he to him did die.

Within the concrete is haunted, my praise shall be of thee.

[21 : 31] My voice before them that is near shall be held on by thee.

Amen. Seeking the Lord's help and blessing, let us turn back to the portion of Scripture that we read together in the New Testament, the book of Romans, chapter 8, and we can read again from verse 34.

Who is he that condemned? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

We look especially at these words, who also maketh intercession for us.

Although the book of Romans is placed first among the letters of Paul, it was not the first letter that he wrote. That place belongs to the first letter to the Thessalonians.

[22 : 56] Therefore, Romans is not first because it is first in chronological order, neither is it first because it is the longest letter, but it is first because the letter holds all the foundational truths of the Bible.

In this chapter of the letter, Paul is reminding his readers about some of the blessings that are certain and sure for those who put their faith in Christ.

And here he uses the method of question and answer, which begins actually at verse 31 and continues until the end of this particular chapter.

But as I've already said, our main focus this evening is going to be on the end of verse 34, who also maketh intercession for us.

We're going to focus upon the intercession of Christ. In the morning, we focused on the ascension of Christ, that he was bodily received unto heaven and having accomplished the mission that was given unto him, having completed the work of atonement, having died, having been buried, and having risen again, that he ascended to the right hand of the Father.

[24 : 33] And there he continues his ministry for his people. And an aspect of that ministry is his intercession.

Here in verse 34, Paul makes four particular statements. There are four ascending steps, beginning with his death, and then his resurrection, and then his ascension, and then his ongoing ministry.

Who is he that condemneth? It is Christ that died, a reference to his death. Yet rather that is risen again, a reference to his resurrection.

Who is even at the right hand of God, reference to his ascension. And then, who also maketh intercession for us, a reference to his ongoing ministry at the right hand of God.

What we have really in verse 34 is actually a summary of the Lord's work as the mediator of the church.

[25 : 54] And all this was done for his people, for those who will put their trust in him. All this was done for us. None of these things would have happened to him in and of himself.

They all happened to him because of his relationship to us. Or, as we can say, because he became identified with us.

Because of what he had come to do for his people. The death, the resurrection, the ascension.

The first Adam failed. And now we have the Lord Jesus Christ as the last Adam. And he does not fail.

He begins this verse by asking, who is he that condemneth? Now the apostle argument is that it is impossible that God who has sent his son and Jesus who died should find any cause for our condemnation.

[27 : 06] Why did Jesus die? The answer to that question can be stated as that he died in order to make it impossible for any who trust in him, who come and who lean upon him by faith to be condemned.

For the dying Jesus on the cross of Golgotha received the condemnation that was due to our sins. Although he was not guilty of any of our sins for he was sinless.

No one could bring any accusation against him. Many tried and they failed. But in that he became identified with our sins.

He suffered for our sins in his own body on the cross of Golgotha. Jesus puts himself under the law as our representative as the last Adam.

He took our place and in taking our place the law obligated him to two things. There were two things that would come his way.

[28 : 20] First, the law required perfect obedience and secondly, it required the punishment of our broken law for the wages of sin as death.

And he made them both. He gave a perfect obedience. If you look through his life, a perfect obedience even to the point of giving himself up to death.

It was perfect obedience to the will of God. and he met with the punishment of the broken law which is death.

He dies because our sins were laid upon him and he was held accountable for them. He took upon himself the guilt of our sins and received the condemnation that was due to those sins.

therefore, the apostle can say, who is he that condemneth? It is Christ that died. In the Gospel of John we read these words, For God sent not his son into the world to condemn the world but that the world through him might be saved.

[29 : 40] He that believeth on him is not condemned. And we have, as it were, a restatement of that truth at the beginning of this chapter although we have not read that but there it is where it says, There is therefore now no condemnation to them which are in Christ Jesus.

To them who are in union with Christ by faith. Who is he that condemneth? It is Christ that died.

And then there is the reality of his resurrection that is risen again. We would not have been able to make our first point if we were not already sure of this point.

That is that he rose again. Because Paul later on says, as he wrote his letter to the Corinthians, if Christ be not raised, we are yet in our sins.

If Christ be not raised, our preaching is in vain. If Christ be not raised, your faith is vain. It is empty.

[31 : 00] And if Christ is not raised, those who are slept in Christ are perished. They are lost. it is Christ that died.

Yeah, rather, that is risen again. Well, why was Jesus raised? Well, several answers could be given to that question.

But as far as we are concerned this evening, his resurrection is a proof that his work on the cross was sufficient to deal with our sin.

In other words, we can put it like this, that he brought satisfaction to the justice of God. Earlier on in this letter, Paul says, he was delivered for our offences and was raised again for our justification.

if what he did on the cross was insufficient for dealing with our sins, he would not have been raised by the Father on the third day if his death did not bring satisfaction to the justice of God.

[32 : 15] Then Christ would not have been raised on the third day. the fact that he was raised, that he came out of the grave, the fact of the resurrection is proof that his work on the cross was accepted by the Father.

He was delivered for our offences, was raised again for our justification. And then he brings before us the reality of his enthronement, who is even at the right hand of God.

Now, we spoke this in the morning and I don't want to be running over the same things again, but we know that him sitting at the right hand of God is proof of the completion of his, of that part of the work of redemption.

When he had by himself purged our sins, sat down on the right hand of the majesty on high. That was not true of the earthly priest who served the tabernacle and the temple.

In Hebrews chapter 10 we read, And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins.

[33 : 38] But this man, that is Jesus Christ, after he had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting till his enemies be made his foodstool, but for one offering he hath perfected forever them that are sanctified.

the priest in the Old Testament he had to stand every day and every moment of the year, every day, every month of the year he had to stand offering sacrifices.

But Jesus having offered one sacrifice once for all, sat down at the right hand of God at that place as we saw this morning, the place of authority and power.

and he is using all authority and power for the benefit of his people, for their complete salvation, that his people would receive the blessings of the covenant.

And then we come to what we really want to focus upon for a short time this evening. Paul reminds his free church and he reminds me and you that Jesus is interceding for us, who also maketh intercession for us.

[35 : 09] He who died, he who was buried and rose again, and he who ascended to the right hand of the Father and having sat down there in the place of authority and power, he still ministers.

ministers. And an aspect of that ministry is the intercession that he makes for us. In the book of Hebrews we are told, but this man, that is Jesus, because he continueth ever, hath an unchangeable priesthood, wherefore he is able to save them to the uttermost, that come unto God by him, seeing he ever liveth, to make intercession for us.

What does that mean? Well, that means that our salvation cannot fail. For saving to the uttermost means saving absolutely, saving perfectly, saving completely, until there is no spot or wrinkle or any such thing left.

He liveth, he liveth to make intercession for us. He ever liveth to make intercession for us. Often it is asked what Paul means by the intercession of Christ.

What does Paul mean here? And some people ask, does Jesus use words when he intercedes? Well, Calvin in his comments on this verse reminds us that we must not measure this intercession by our carnal judgment.

[36 : 55] For we must not suppose that he humbly supplicates the Father with bended knees and expanded hands, but as he appears continually as one who died and rose again, and as his death and resurrection stand in the place of eternal intercession, we have the efficacy of a powerful prayer for reconciling and rendering the Father to be at peace with us.

He is justly said to intercede for us. So Calvin's view is that Jesus needs not to use words in his intercession, that his very presence before God as the lamb that was slain from before the foundation of the world, that as he stands before the Lord, before God, that that is, as it were, here as he says, an eternal intercession.

The Father looks upon him as his lame lamb from before the foundation of the world, and as turning to Calvin, that is sufficient for an intercession.

intercession. Well, we know that the intercession of Jesus is hard for us to grasp, but then so is every aspect of his heavenly existence.

Paul here, in making mention of his intercession, as well as making mention of his death, he brings before us both priestly actions of Christ.

[38 : 36] We know that his death was a priestly action. well, his intercession is also a priestly action. In heaven he appears as our great high priest, and so the writer to the Hebrews encourages us, he says, let us therefore come boldly into the throne of grace, that we may obtain mercy and find grace to help us in time of need.

He encourages us to come with confidence and boldness. He says to a throne of grace. How is it a throne of grace? Because the lamb is in the midst of the throne.

The lamb that died and rose again and ascended, he is there enthroned, he is there in the midst of the throne, and therefore it becomes a throne of grace to the sinner, to come with boldness and with confidence, in order that they may obtain mercy and find grace to help in our time of need.

And this connection that we have between his death and his intercession is demonstrated for us in the Old Testament.

And if you'll give me just a short time to show that connection or that illustration that we have in the tabernacle and temple, there was two altars.

[40 : 07] There was that altar in the outer coat called the brazen altar or the brass altar. And there was also another altar that was inside the holy place, the golden altar, or known as the altar of incense.

The altar of incense. The altar in the outer coat of the tabernacle is sometimes designated as simply the altar, but in some texts of the Old Testament it is designated as the altar of bond offering.

And our word, bond offering, hardly expresses the meaning of the original, which signifies ascending. So that it is a very appropriate name for the altar, because all that was consumed upon the altar in the outer coat, the first object that would meet the worshipper as he came to worship God, was the altar of bond offering, and was called that because everything that was on it ascended towards God.

The fire consumed everything, and the smoke ascended towards God. We often refer to this as the Godward aspect of all that took place at this altar, it all ascended towards God.

When we come to the cross of Golgotha, we must remember the Godward aspect of the offering of Christ. Before we think of the manward aspect, it was an offering first to God.

[41 : 47] And there was another altar, as we say, there was that altar in the holy place, the altar, the golden altar, or the altar of incense.

This altar was not a large one, it was a small one, but burning incense on this golden altar was part of the priest's daily routine.

Every morning when he came to look at the, and after the candlestick and trim the week and replenish the oil, he was told that he had to burn sweet incense on the altar, and he was to do the same again when he came in to the holy place in the evening.

Well, what was symbolic regarding this golden altar, like the one in the outer coat, like all the furniture of the tabernacle and temple, it represents Jesus Christ.

It is a picture for us of Jesus Christ. And we can simply put it, I think, like this, that the altar out in the outer coat, the brazen altar, the altar of brass, where the animal was laid upon and consumed with a fire, that is a picture for us of the cross of Golgotha.

[43 : 19] But the golden altar that was in the holy place where the incense was burnt and the smoke rose up, that's a picture for us of the intercession of Christ.

The intercession of Christ. You know, on the day of atonement, a sin offering was made on the altar of brass in the outer coat for all of God's covenant people.

When the animal was sacrificed, its blood was carefully collected in a bowl, and then it was carried inside the tabernacle. Some of it was sprinkled on the mercy seat in the holy of holies, but some were also sprinkled on the horns of the golden altar offenses.

So there we are given the connection between the two altars. What happened on the brazen altar in the outer coat on the day of atonement, where sacrifice was made, when an animal was slaughtered, and where blood was shed, and the blood sprinkled on the mercy seat, and on the golden horns of the golden altar.

Thomas Watson writes this, and he writes it regarding the day of atonement, and he says Aaron was to do four things.

[44 : 51] He was to kill the beast, and then he was to enter with the blood into the holy of holies. He was to sprinkle the mercy seat with the blood, then he was to kindle the incense, and with the smoke of it caused a cloud to arise over the mercy seat.

Well, Christ, as our ascended high priest, exactly answers to this picture that we have, to this type. He was offered up in sacrifice, which answers to the priest killing the animal, and he has gone into heaven, which answers to the priest going into the holy of holies, and he spreads the blood before his father, which answers to the priest bringing the blood upon the mercy seat, and he prays to his father, and that for his blood's sake, that he would be at peace with sinners, that he would be reconciled to sinners, which answers to the cloud of incense going up.

And through the intercession, God is at peace, which answers to the priest making atonement. So we understand a little of the connection there, in type, in a picture, illustrated for us, between the cross and Christ's intercession.

There is a tie, there is that union between Christ's work on the cross and his intercession.

His intercession, we can say, is based upon his work on the cross. The two are so united to one another.

[46 : 43] Without one, there isn't the other. They need this both, they're together, they're tied up together. And now, as we spoke in the morning, Christ intercedes in human nature.

Jesus is Emmanuel, he's God with us. He assumed our nature for the accomplishment of the work of redemption. He did not lay that nature aside, as we saw this morning.

He retains it and will continually retain it and have this human nature of body and soul throughout eternity. Now, in that nature, as the God-man, he intercedes for his people.

It is not an act of the human nature only, but it is an act of his person that has this nature united to it.

it is an act of the God-man. Christ intercedes in heaven at the right hand of God.

[47 : 54] He intercedes from the place of highest honour, power and authority. He has ceased from all his work of purchasing redemption.

He has sat down. He has finished this work of purchasing redemption and he has entered into his rest, but yet he works and this work involves not purchasing redemption, for that has been done on the cross.

It is finished. What then does he do? What then is the aim of his intercession? If he has finished the work on the cross, well, he is now involved in this ministry of intercession in order that he would be able to bestow redemption.

That he would be able to bestow redemption upon his people. Or, we can put it like this, that he would be able to bestow the covenant blessings that he has purchased by his death on his people.

And to do that, he intercedes at the right hand of God. Or, we have already noted the connection between his sacrifice on the cross and his intercession.

[49 : 25] The writer to the Hebrews in chapter 9 says, neither by the blood of goats and calves, but by his own blood. God, he entered in once into the holy place, having obtained eternal redemption for us.

In other words, it was on the ground of his sacrifice on the cross that he entered heaven. If he had not offered it, he could never have entered heaven in human nature as the head of his people.

In virtue of what he did on the cross and becoming identified with his people and laid down his life as a sacrifice to God, he has entered into heaven and he is enthroned in heaven and now from that very throne he intercedes for his people and he intercedes for them on the ground of what he did on the cross of Golgotha.

Therefore, he intercedes now by appearing in the presence of God as the slain lamb from the foundation of the world for his people.

As again the writer to the Hebrews says, for Christ is not entered into the holy places made with hands which are the figures of the true, but now into heaven itself, now to appear in the presence of God for us.

[50 : 52] to appear in the presence of God for us. He now appears there in the presence of God for us in human nature.

There he presents himself in that nature in the presence of God. He appears there as the lamb slain before the throne and even in the midst of the throne which means that he appears and presents himself in our nature in his finished work before God.

There he intercedes by appearing before God and presenting himself there as the atoning sacrifice offered on behalf of his people at Golgotha and presents and presents it as the ground where all the covenant blessings should be bestowed upon his people.

Now we can possibly never comprehend never comprehend what all that means.

we can never comprehend how powerful that is that there he is in our nature presenting himself before God for us on the ground of what he did at Golgotha presenting himself as the slain lamb presenting himself as the only sacrifice that could deal with sin and he presents himself there before the father and there in his presenting himself as before the father as the sacrifice that dealt for sin how powerful that image is when he asks that all the covenant blessings should be bestowed upon his people his intercession is also a manifestation of his own will his will is that all those things which he has purchased by his death which is a just reward of it should now be bestowed upon his people how am

[53 : 30] I a recipient of the covenant blessing it is all because of one who is at the right hand of the father who is interceding there by presenting himself as the sacrifice that dealt with my sin and purchased my freedom from the condemnation that my sins deserved and now he bestows upon me the blessings that his death purchased and he intercedes as I said which is his intercession rather is a manifestation of his will Jesus said in his prayer as recorded for us in John 17 I pray for them I pray not for the world but for them which thou hast given me for they are thine what a blessing it is to be included in the prayers of

Jesus enthroned in heaven what does he pray well let us hear some of his petitions holy father keep them through thine own name those whom I pray not that thou should take them out of the world but that thou should keep them from the evil sanctify them through thy truth thy word is truth neither pray I for these alone but for them also which shall believe on me through their word then he says father I will that they also whom thou has given me be with me where I am that they may behold my glory which thou hast given me for thou lovest me before the foundation of the world now although you may point out that these words were uttered while he was still in a state of humiliation while he was here on earth we are not to think that his thoughts and desires have changed now that he is in a state of glory his thoughts and his desires are still the same if he said on earth father

I will that they also who has given be with me where I am that is still his desire in a state of glory that is his desire tonight enthroned in heaven and this is part of his intercession father I will that I would keep them from the evil that there is in the world father I will that they also whom thou hast given me be with me where I am he intercedes according to his will and this is part of his will that has been manifested or made known to us Christ intercedes for us continually he now appears in the presence of God for us the writer to the Hebrew says wherefore he is able also to save them to the uttermost as we noted completely and perfect all those that come unto God by him see he ever liveth to make intercession for them as a passing thought if we return to the tabernacle for a wee moment there was always smoke rising from the altar of incense because the

Lord said that the high priest shall burn their sweet incense every morning when he dresseth the lamps he shall burn incense upon it and when Aaron lighteth the lamps at evening he shall burn incense upon it it is to be a perpetual incense before the Lord throughout your generations it was to be continually smoking that that smoke that rose from the incense upon the altar of incense was perpetual it was continually there Christ intercedes for us continually continually he is able to save to the uttermost he is able to complete my salvation and your salvation with with our sins as a sacrifice of

Golgotha an eternal intercession and so Paul could be quite confident and I and you can be very confident that he which hath begun a good work in us will perform it in the day of Jesus Christ.

[58 : 53] When John gives us the Upper Rome Discourse have you ever read the preface to the Discourse? We have it in John 13 verse 1.

Now before the feast of the Passover when Jesus knew that his hour was come that he should depart out of this world into the Father having loved his own which were in the world he loved them into the end.

There is no doubt that the love of Christ the love of the Father will fail us.

We have it coming here at the end of this chapter itself. Who is able to separate us from the love of God which is in Christ Jesus our Lord?

Well, tonight tonight let us remember that the work of Christ is perfect and it is complete. Never needs to be repeated.

[60 : 00] It was done once. Nevertheless it is needful that the work of Christ should be ever kept in remembrance before God. Why? Why is it kept in remembrance before God?

Why is it that the Lamb has to present himself before God? So that God's holiness and justice may appear in the exercise of his mercy.

because it must always appear on what ground he brings the sinner into a place of reconciliation.

and the remembrance of his death before God is to the glory of God himself. And Christ is glorified also as the incarnate redeemer the purchaser of those covenant blessings.

Christ's intercession is also effectual. He has fully purchased all that he now intercedes for. Psalm 2 Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.

[61 : 19] Tonight you may be feeling downcast because of indwelling sin. You may even be doubting if a true work of grace ever started in your soul.

Maybe tonight you are crying out Oh my leanness my leanness. But Jesus continues since his resurrection and his ascension his exaltation he continues to secure for his children all the benefits of his death.

You may be asking am I involved or included in this intercession of Christ? Jesus said I pray for them I pray not for the world but for them which thou hast given me for they are thine.

How can we identify them? Well he goes on to say neither pray I for these alone but for them also which shall believe on me through their word.

All those who will believe on him. If you have faith in Jesus if you trust in him alone if you're committed to following him then you can be assured that you are identified with those who are included within the intercession of Christ at the right hand of God.

[62 : 42] Oh let us take our eyes of ourselves let us look heavenward to Jesus to our mediator in heaven and observe that he will never cease to intercede for us and that his intercession will continue always to be effective.

Wherefore he is able to save them to the uttermost to be completely saved to be perfectly saved to be absolutely saved all those that come unto God by him seeing he ever liveth to make intercession for them.

Our salvation cannot fail for saving to the uttermost as we have noted means completely until there is no spot or wrinkle or any such thing left.

Paul here is making mention of his intercession as well as making mention of his death and as we already noted they are so closely knitted together that really in a way it is very difficult for us to separate them.

His death and resurrection his death and intercession he pleads as it were on the basis of Golgotha on cases of Golgotha he in heaven he appears as our great high priest and so as we already noted the writer to the Hebrews encourages us let us therefore come boldly into the throne of grace that we may obtain mercy and find grace to help us in our time of need.

[64 : 38] now I know that every believer can be in turmoil that every believer can be in turmoil over his salvation because we are still in this body of sin we are still being tempted and we fall so often into those temptations and we fall so often into the snares of the devil that he has set up for us and he will continue to set up those snares and to bring those temptations before us while we are in this body as he already tells us here in this chapter we groan within ourselves waiting what are we waiting for?

for the adoption of our body yes we groan within ourselves waiting for the for waiting for the adoption to wit the redemption of our body yes we groan yes we sometimes can feel weary and tired with it all but remember by faith we take our eyes and we send them heavenward and there in heaven enthroned is one in our nature Jesus Christ who paid the penalty at Golgotha there who on the cross dealt with what our sins deserved there on the cross he met with our condemnation he met with the curse that was upon us there on the cross he met with the wrath of God that was against our sin there on the cross he dealt with the guilt of our sin and there in the grave he dealt with all the consequences of our sin the wages of sin is death yes he dealt with all the consequences of sin he rose again triumphant over death and the grave so that we can sing tonight oh death where is thy sting oh grave where is thy victory and having risen he ascended he ascended to the right hand of the father where he sat down and he still there ministers for me and you in the intercession that he makes in presenting himself as the lamb that was slain from the foundation of the world he presents himself as the slain lamb he intercedes for us and there he pleads for the bestowal of all the covenant blessings that he has purchased for his covenant people to be bestowed upon them and there is part of that covenant blessing is that we also be where he is where he is that we will be with him so that we will be forever with the lord i will that they will be where i am that they may behold my glory and the thing is we shall share in that glory and this intercession for me and you cannot fail it will not fail every child of faith will be brought into heaven to share the glory with jesus christ oh well what a hope and tonight my friend how rich we are it transcends all the riches of this world there is nobody as rich tonight as the child of god may the lord bless our thoughts let us pray eternal and ever blessed lord who we give thanks that thou art the one who has the golden censer through which our prayers ascend before the father through the intercession of christ and there is accepted by the father on the merits of jesus christ not on any merits that belongs

to ourselves but on his merits alone as he intercedes for us as he appears as the slain lamb before thee and we give thanks that as the slain lamb that he will lead us to the fountain of living waters that will be ever mindful of the price of our redemption ever mindful of the price that was paid so that we would be the recipients of all covenant blessings we pray lord that thou would continue with us in these days and forgive us for our sins in jesus name amen