

Take Heart! We have a Great High Priest to help us

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[0 : 00] note that particularly. We're going to turn to our Bibles and to our reading this morning, which you'll find in Hebrews chapter 4. If you have one of the visitor's Bibles there, I think it's page 1003. And we're picking up our ongoing studies in the letter of Hebrews, reading at chapter 4, verse 14, which comes after this long and as we saw last time, very sobering warning to us, to the church of Jesus Christ, not to harden our hearts, not to stop listening to God's voice. But all through Hebrews, there are grave warnings, but also great, great encouragements.

And our passage this morning is one of the great encouragements. Hebrews 4, verse 14, since then, we have a great high priest who has passed through the heavens, Jesus, the Son of God. Let us hold fast our confession. For we do not have a high priest who is unable to, well, better, unable to feel our weaknesses with us, but one who is in every respect has been tempted as we are, yet without sin, without the result of sin. Let us then with confidence draw near to the throne of grace, that we might receive mercy and find grace to help in time of need. For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and the wayward because he himself is beset with weakness.

Because of this, he is obligated to offer sacrifices for his own sins, just as he does for those of the people. And no one takes this honor for himself, but only when called by God, just as Aaron was. So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, you are my son. Today I have begotten you. As he says also in another place, you are a priest forever.

[2 : 17] After the order, just like Melchizedek, in the days of his flesh, Jesus offered up prayers and supplications with loud cries and tears to him who was able to save him from death.

And he was heard because of his reverence. Although he was a son, clearly means the son of God, son of God, though he was, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him, being designated by God, a high priest after the order of Melchizedek.

Amen. And may God bless his word. Well, do turn with me, if you would, to the passage we read together there in Hebrews chapter 4 and 5.

You remember that last time we had to come to terms with the sobering truth that even as Christians living in these last days, we still need very tough warnings from the Lord if we are going to be saved.

The faith that saves is the faith that endures. And that's the message of the whole New Testament, but nowhere is it more evident and clear than here in Hebrews.

[3 : 45] In Jesus Christ we have, as the writer says, such a great salvation. And therefore we can't neglect it with impunity.

Because it has to do with everything that is ultimate and eternal. And so the consequences of drift from it likewise are ultimate and eternal. It's the world to come that he's talking about all through this letter, remember.

And so as we saw clearly last time, we are not yet, any of us, fully entered into that saving glory, into that Sabbath rest, that great celebration of the rest of God.

He tells us plainly in chapter 4 verse 11, it's something we all must keep striving for. And not fall away from it through disobedience, through unbelief, through resistance to the word of God which rules our life.

No, we've got to keep heeding that voice. There can't be any place for presumption in the Christian life. So the message is clear in those chapters, take care. It's only a hearing faith that will hold fast.

[4 : 53] God's word penetrates to our hearts and it reveals the real truth about us. We can't hide from God just by blocking our own ears.

Look at chapter 4 verse 13. His eyes are on us and we will all give an account to him. And that's just as important a warning for us today as it was for the first Israelites under Moses.

They were so tempted, weren't they, by the appetites of this passing world. So tempted to abandon that journey that God had called them to and go back to the world he'd called them out of.

And we know, don't we, those appetites are so powerful. Just this week, I had to read a very sad letter from a student who'd been with us here for several years. But has chosen exactly that.

Because his appetite for the things that he wants, but which God forbids, have led him away. And he won't come back here anymore because he doesn't want to hear things that make him face up to that which he doesn't want to hear.

[6 : 03] But it's not to us that he's going to give an account, is it? All of us are naked and exposed to the eyes of God. And none can hide from him.

That's why we need to take care. It's a real warning. The whole of chapters 1 to 4 here tell us so plainly that just as in Jesus Christ we have the great revelation of God.

We have his supreme word spoken to us in his son. Well, we can't ignore him, can we? Because one day we're going to give an account to him. So if any of us is starting to drift, being tempted to turn back from what we believe just because of the cost of following Jesus Christ, we need to be warned.

But if we're still here and if we're still listening, then it's not yet too late, is it? And we're not there yet. Which is why he goes on in the letter to give many, many encouragements.

That's what we see here in our passage this morning. Last time we saw those urgent warnings in chapter 3 and 4. But we said, remember, they're surrounded by great words of assurance.

[7 : 16] Before chapter 3 begins, you have the end of chapter 2, verses 17 and 18, that tell us that in Jesus we have a merciful and faithful high priest who is able to help those who are being tempted and tried.

Chapter 3 and 4 tells us that he was the ultimate faithful one. He speaks to us from God. He speaks with far greater authority even than great Moses, the great prophet, because he is the ruler over God's house forever.

But now, you see in our passage here in verse 14 of chapter 4 onwards, he's reminding us of the other side. Not only is he the faithful high priest, he's merciful.

So not only must we always listen to him as our great ruler, we must always and we can always look to him as our great redeemer.

So take heart, he is saying, amid every testing, every temptation, every fiery trial that we might face right to the very end, we have a great high priest who is able to help us today and tomorrow and every day.

[8 : 28] In fact, forever, we have such a high priest in our Lord Jesus Christ. That's the main point of the whole letter of Hebrews. He says that in chapter 8, verse 1. And he will help us completely, constantly, forever.

Because Jesus Christ is the same yesterday, today, and forever. And he is merciful to people like you and people like me.

Full of weakness, full of waywardness. He's merciful and he is gracious to help us in our time of need. That's what these verses are telling us this morning.

Loud and clear. And let me tell you, friends, for me, there could be no more wonderful message than that. Our Lord Jesus is a merciful high priest.

He is the great revealer of God to us. The great ruler over us. He's the supreme son. He's full of divine majesty. But he's also the great redeemer of men.

[9 : 32] He's a sufficient savior. He's full of divine mercy. Yes, he faithfully and ultimately, he reveals God to us. So we must listen to him.

We must take care. But he mercifully and ultimately reconciles us to God. And so we can look to him. And we can take heart.

We have a great high priest. And he is graciously able to help us. That's because he is truly heavenly. And because he's truly human.

And that's why he can be a true help to us. That's what this passage helps us to see. Look first at verse 14 of chapter 4. Because he's telling us here that the great high priest we have is truly

heavenly.

Jesus, the supreme son of God. Since then we have a great high priest who has passed through the heavens. Jesus, the son of God. Let us hold fast to our confession.

[10:32] Why is Jesus called a great high priest? We've already been told that he has this title. High priest. That is the only one of all the priests who could make atonement for sin in the tabernacle.

But from here all the way through to chapter 10 verse 17. We've got six whole chapters all about the uniqueness of the greatness of his priesthood. Summed up in chapter 10 verse 21 again.

Therefore since we have a great priest over the house of God. Let us draw near with full assurance of faith. Let us hold fast to the confidence of our hope.

And all the more as you see the day approaching. The day of judgment he means of course. And that's the clue isn't it? Because the day of judgment is coming.

But we have a great high priest who has passed through the heavens. You see he's the great priest because he is a truly heavenly priest for us.

[11:36] He's passed through into the heavenly world to come already. And so his jurisdiction as priest is the one that really, really matters.

The eternal world. Remember in chapter 1 we're told that Jesus is the firstborn of that new heavenly world to come. In chapter 2 he told us he's taking many brothers and sisters into that glorious future.

That's what the Christian gospel is all about. It's about the world to come that we're speaking. Do you remember chapter 2 verse 5? The household of God that he's spoken about here all through chapters 3 and 4 who are journeying are journeying to that heavenly home.

That's how it's been from the very, very beginning. When we come to chapter 11 we're told Abraham and all those others they knew that God had called them to a heavenly country.

Not just an earthly one. To an abiding city. An eternal city. And now you see the great high priest is the one who is going to bring us into that perfect great fellowship with God forever.

[12:44] It's the great fulfillment of everything God's ever promised. That's why in chapter 2 verse 3 it's called a great salvation. That's why in chapter 9 when it talks about Christ's death for sins we're told he entered the greater tabernacle.

That is not just this creation but the eternal world. That's why chapter 10 says that our confidence, our faith has a great reward. It's not an earthly reward.

It's a heavenly one. That's why chapter 11 tells us that Moses considered the prize of Christ greater wealth than all the prize of Egypt. Because he was looking to the reward, the eternal reward.

That's why at the very end of the book Jesus is called the great shepherd of the sheep. Because to him is glory forever and he is leading his people into that eternal glory for eternity.

He's the great priest because he is truly heavenly and therefore his work is eternal. And of course that's the great issue isn't it for us as human beings.

[13:52] Because eternity is drawing near. The day of judgment is drawing near for every one of us. Turn over actually with me to chapter 9 and verse 26. It's so important just for us to be clear on this.

These are the last days. Remember that's how the book begins. The son of God has appeared in these last days. And chapter 9 verse 26 reminds us he's appeared once for all at the end of the ages.

But he goes on to say, doesn't he, in verse 28. And he will appear a second time to save those who are eagerly waiting for him. Notice the word to save. To save them from what?

Well look at verse 27. From judgment. It's appointed for man to die once. And after that comes judgment. You see friends, the great crisis that you and I will surely face in our lives is not going to be on this earth, is it?

It's going to be in the heavenly world to come. When we stand before the judgment seat of Christ. Either when we die. Or when Jesus himself returns.

[15:03] Our greatest crisis in life is not going to be when we're diagnosed with some dreadful illness. Like cancer or whatever it is that we fear.

I read a ridiculous article in one of the newspapers this week saying that with the huge advances in technology, soon if you're wealthy enough, you'll be able to buy eternal life and youthfulness.

What nonsense. That's not our greatest crisis. Nor is the greatest thing for us in this world our psychological wholeness.

Or our well-being in terms of our sense of identity. Or being at peace with ourselves. Or indeed anything else at all that people strive for in this world. Now our greatest crisis is coming when we face the presence of God our judge.

When we face the ultimate judgment on our sin. But we have a great high priest who has gone through the heavens already.

[16:15] And is ready to save us on that great day. We have a great high priest. We have the ultimate priest for our ultimate problem. Which is our sin. That's our greatest need.

And that's the high priest's role, isn't it? Remember. To make propitiation for sins. It said in chapter 2 verse 17. To turn away God's wrath and God's judgment. That is our most urgent need.

And always will be. But you see he's saying in Jesus we've got a high priest who is truly heavenly. He came down from heaven as the faithful high priest in the service of God.

He made propitiation for the sins of his people. And then just as the priests would do in the tabernacle of old. After having made the sacrifice would take the blood inside to the holiest place. Separating God from his people. Well he's saying here Jesus now has gone there. Passing through the heavens. And so now there in God's heavenly throne room.

[17:18] He ever lives to make intercession for his people. He's a great priest. Because he is a priest forever. And he and he alone is then able to save to the uttermost at all times.

Those who draw near to God through him as he says later on in chapter 7. Jesus the supreme son of God is the eternal heavenly priest. He can deal with our great problem.

With our truly horrid sinfulness. Because he's a great priest. Because he's a truly heavenly savior. We have the great high priest.

Jesus the son of God who has passed through the heavens. And that's why we can hold fast. He says to our confession. Our confession is that heavenly calling.

As he says in chapter 3 verse 1. It's the world to come. That we're speaking about. That's what our faith is all about. The great issues of eternity. And we can hold fast.

[18:19] Because we have that heavenly priest. But of course a question might arise for us. We might think. Well if Jesus is so exalted in the heavens. So far above us.

So far removed. Well maybe we can have confidence for that great day of judgment to come. But. Well what about now? Can he really understand me?

Can he understand the struggles. The battles that I face here on earth. In this earthly body.

Because he's gone through the heavens. But we're still here. We're still going through aren't we?

The trials. The temptations. The battles of life. And I'm beset with weakness. I go astray so often. Wouldn't the glorified son of God in heaven.

Look on the mess that I make all the time. And just give up on me is a bad job. He's the glorious son of God with power. I'm just.

[19:16] An inglorious man of weakness. I think that's a real question. But you see the emphatic answer. Of the rest of this passage here this morning.

Is no. He will not give up on you. Or on me. He stands with us. And he feels with us. Every single thing. That we go through.

Because. In Jesus Christ. Not only do we have a genuinely. Heavenly high priest. But we have a genuinely human high priest. That's what verse 15 here.

Is telling us. And then. What it fleshes out. In the first 10 verses of chapter 5. That we have a great high priest. Who is truly human. In the suffering servant of God.

Jesus Christ. For we do not have a high priest. Who is unable. To feel our weaknesses with us. But one who in every respect. Has been tempted. As we are.

[20:13] Yet without. That resulting in sin. Remember we read in chapter 2. That he had to be made. Like his brothers. In every respect. So that he could be a merciful.

And faithful high priest. In chapter 2 verse 10. Do you remember. He said that. That he was made perfect. For that role. As our great champion of salvation. Through his suffering.

He was perfectly fitted. For that heavenly intercession. For us. By his earthly suffering. For us. And that's the message again. That is. Is spelt out here before us.

It's the repeating message. All through Hebrews. That. That the supreme son of God. The ultimate. Revealer of God. And his final supreme word. To man. Is also. The sufficient savior.

The ultimate reconciler. Of man to God. Through his final work. His sufficient work. For our sins. The one who has gone. Through the heavens.

[21 : 13] Into the eternal world. To show us the way. Has also. If I can put it this way. Has also gone through. Our humanity. So he is supremely. Able to lead us.

In that way. Because he really. Is one of us. We often say that. Don't we? We say. Well is he really one of us? Or is she really one of us?

Maybe when you're thinking about. Getting somebody to join. A crucial team. That you're part of. Maybe at work. Or maybe a sporting team. Or maybe in church. Maybe in Christian mission. But is he really one of us?

Is she really one of us? What you're saying is. Do they really understand. What we're doing? Do they understand. Who we are? Do they really get. What makes us tick? Or.

Or sometimes we say. Will there be one of us there? If we're talking perhaps. About a meeting. Where. Our needs. Our interests.

[22 : 07] Are at stake. And things are going to be decided. We want to be represented. Don't we? By somebody who gets it. Who understands the issue. Who knows how. How these things will affect us. Is there going to be one of us there. To speak for us?

Well in Jesus Christ. You see what this is saying is. That's what we have. Now. And forever. In the throne room of the universe. Where every issue is being decided.

And directed now. As well as. The throne which will one day. Judge. The whole world. And all in it. One of us.

Is in charge. Of all of that. It's summed up. In that extraordinary statement. In chapter 5 verse 8. Look. Although he was a son. Better.

Son of God. Son though he was. He learned obedience. Through what he. Suffered. So that he could become.

[23 : 04] The perfect savior. The perfect savior. I don't know if you remember. That TV program. That was on a while back. Called Back to the Floor. Where the chief executive. Of a large company.

Would go incognito. Back to the shop floor. At the very lowest level. Of the employees. So that he could see. From the inside. What life was really like.

At the coface. For the workers. We see the son of God. Through whom all things. Consist. And were made. Has come right down. Taking our flesh.

Not just temporarily. But forever. To learn. From the inside. What it really meant. To be obedient to God.

Utterly and completely. So as to offer to God. The perfect human life. That man was made for. But fell from. That's why you see. Chapter 4 verse 15 here.

[23 : 59] Is emphatic. You see. We do not have a high priest. Who is unable. To really advocate for us. With God. The double negative. A double necessary negative. In every respect.

He is saying. He has been tempted. Just as we are. But without. The result of sin. With total obedience. Don't mistakenly think. That that.

That somehow means. That Jesus. Understood. Less struggle. And suffering. Than us. He experienced. Far more. Far more. Than any of us. Because he never. Yielded to sin.

Even. Faced with death. Itself. Just imagine. Two soldiers. Are captured by. By terrorists. And tortured. In order to. To get information. Out of them. And they are beaten.

And abused. Terribly. And one man. Endures. Endures. Endures. But eventually. Such is the pressure. That to save himself. He caves in. And he coughs up the information.

[24 : 56] But the other man doesn't. He goes on. Even more. And even more. And even more. Ultimately. He is killed. But he doesn't reveal it. He is the one.

Isn't he? He experienced. Far, far more. Of the awfulness. Of the testing. And Jesus never. Yielded to the enemy. He endured. To the very last.

It was an utterly. Complete. Experience. Of human life. And that is what fitted him. Perfectly. To be the great priest.

To represent us. To God. He was faithful. Obedient. Even to death. On a cross. But he is able. To feel. With us.

Every weakness. It's more than just. Sympathize. It means he really. Feels. With us. In reality. The weakness.

[25 : 51] Of our human flesh. And our mortality. The implication. Of the word. Is. Is therefore. That he really. In feeling. With us. Is alongside us. And is able.

To help us. And does help us. And carries us. Through it. Because he himself. We saw this back. In chapter two. Because he himself. Was tested.

Through what he suffered. Even to death. He is able. Now. To help us. Really. And truly. Whenever. We are tested. And tempted.

And that's the kind of. High priest. We need. Isn't it? One. Who really is like us. One who is one of us. Who can really help us now. And. On that great day of judgment.

To come. And you see. That's been the promise. Of the scriptures. Right since the very dawn. Of the gospel revelation. Way back at the beginning.

[26 : 48] In fact. That's why. The whole system. Of priests. And sacrifices. In the tabernacle. Were given to Israel. To help them. To hope. And to trust. In what God. Would one day.

Provide. And that's what. Verses one to nine. Of chapter five. Here. Talking about. What he's saying. In these verses. Is not. What people. Often seem to see. He's not saying.

That Jesus. Is qualified. To be a true priest. Because well. What he is like. Reminds us. And points us back. To the priestly. Levites. In the temple. That's how people.

Often. Describe this. But in fact. That's absolutely. Back to front. He's saying. The very opposite. To that. He's saying. That all the priesthood. Of Israel. Always pointed forward.

To Jesus. To the reality. That God at last. Promised. Would be unveiled. To bring about. The great salvation. For sin. That he promised. From the beginning. To bring in.

[27 : 40] At last. The great glory. Of his eternal kingdom. Remember. We saw that in chapter three. Moses. Was a faithful servant. In God's house. Speaking about things. That were to be testified.

To later. He was pointing. To the future. To the son of God. And in exactly. The same way. All the ceremonies. Of the old testament. Were prophetic.

They pointed forward. To the realities. That were still to come. Just as the prophets. Pointed forward. To God's ultimate word. Of revelation. In Jesus. So the priests.

Pointed forward. To God's ultimate work. Of redemption. In Jesus. Just as the land of Israel.

Pointed forward. To God's ultimate rest. In God's heavenly kingdom. All of these things.

Were shadows. Pointed to a fulfillment. That was still to come. And people knew that. They were effective. In their time. Of course they were. Because they were.

[28 : 34] They were true copies. Of the heavenly realities. Given by God. But as earthly copies. They were always. By definition. Had to be limited. In an earthly way. Time limited. So what did that.

Priestly office of old. What did it teach. About what was really needed. To deal with the human problem. Of sin. To reconcile. Sinful human beings.

To God. Well in verses 1 to 4. Of chapter 5. We get a very simple. A. B. C. Explanation. Verse 1. A. The earthly priest.

Chosen from among men. Is appointed. To act on behalf of men. Towards God. To offer up sacrifices. For sin. It's always been about. The problem of sin against God. That's the job.

Well what's the requirement. Well B. Verses 2 and 3. The earthly priest. Must be in solidarity. With the people. He's human like them. He knows. Human weakness.

[29 : 32] And frailty. But of course. Being merely human. He's also sinful. And he knows it. But that means. Doesn't it. Do you see. That he can deal gently. Not harshly. With sinful people.

Because every time. He goes to offer a sacrifice. For sin. He's reminded. Isn't he. My sin. Needs to be offered for too. So he can't be a heartless man. Can't be a haughty man.

Must be a humble one. So C. Verse 4. Obviously. He can't just appoint himself. As high priest. Not even by right. Of just being a Levite. No. He's got to be called by God.

As Aaron was. And God calls. Not just those who are competent. To minister to him. But those who are compassionate. To minister. To their fellow humans. Very striking.

Isn't it. And actually. As an aside. Surely. That principle. Also. Must hold to today. For anybody. Who's called in any capacity. To serve God's people. In the church.

[30 : 30] The Christian leader. Can't deal gently. With others. Especially. Especially when they're. Caught up in sin. Well it means that he hasn't really come to terms.

With the reality of his own sinfulness. Doesn't it? That's going to be a very dangerous thing for him. It's going to be a very dangerous thing for the church. So I suggest. Actually. A very useful thing.

Is to turn the phrase of verse 2. Into a question. As a very important part. Of helping the church. Discern. Who indeed is called by God. To serve in leadership capacities. In any way. In the church. Especially. In senior leadership. Can he deal gently. With the ignorant. And wayward. In other words. Does he know. His own weakness and sin. Important question. Isn't it? And let me say. You don't learn. About how to be that kind of servant. By God. By sitting through. Rarified classes of divinity. You learn it. [31 : 26] By slogging through. The real crucible of discipleship. Don't you? Which is why. The real place. To train Christian leaders. In the church. Is not by sending them. Far away from the church. Into college campuses. But keeping them surrounded.

By God's people. Right in the heart of the church. Where people can see. And know. And learn. Exactly what they are like. That's why the Cornell training course. Is so important. Isn't it? People training.

As apprentices. Within the life of the church. Well then. A. B. C. Israel's. Priestly. Institutions. Point to the need. For a man. To act for God. On behalf of sin. Someone who is in solidarity. With his brothers. And somebody who is appointed. By God. Alone. Of course. No mere man. Could ever more than. Shadow that rule. Because. Well. As we've seen. He has the fatal flaw. Of being sinful. Like the rest. And obviously. What people need.

[32 : 21] As a savior. Is not a fellow sinner. But a real savior. Savior. And yet. That picture. Constantly. In front of God's people. Israel. Year in.

Year out. It pointed them. Didn't it? To what God. Promised. At last. Would be. His way of salvation. And so. Verse four. Just as Aaron was.

Verse five. So. Also Christ. And we have the ABC. In reverse. As it were. See. Christ did not exalt himself. But he was appointed. He was called by God.

Just as the scriptures foresaw. Psalm two. It's already been quoted. In chapter one. About the exalted son of God. Enthroned in the heavens. And verse six.

Quotes Psalm 110. We've seen that already. In chapter one too. But here. He quotes from verse four. Of that. Psalm reminding us. That. The kingly son of David. Was himself. Going to be the one.

[33 : 16] And the only one. Qualified as God's. Eternal priest. The priest forever. Just like Melchizedek. Look at Melchizedek.

With a funny name. Was an enigmatic figure. He appears in Genesis 14. We'll hear more about him. In the coming chapters. But. The point is there. That he long predated Abraham. And he long predated. Any of the. The priests under Moses. In his time. Chapter seven. Verse three. Tells us. That he wasn't part of a lineage. Of priests. He was a completely. Unique. One off. And in that regard. You see. He resembles the son of God. Who is the. Unique. True. And eternal priest. God appoints him. And then verse seven and eight.

B. Jesus. The son of God. Was appointed as an eternal priest. Because. He did show. Absolute. Solidarity. With his people. Throughout his whole life. Notice the language there.

[34 : 12] In verse. Seven. The earthly priest. In verse one. Offered gifts and sacrifices. For sin. Verse three. He offered sacrifices. For his own sin.

And here in verse seven. Jesus. All through his earthly life. Offered up. To God. The perfect sacrifice. Of his life. Through prayers.

And supplications. A perfect life. Of obedience. Not in any way. Rebelling against God. But. Reverently. Obeying him. Even to death itself. He had no need to die.

God was able to save him from death. But what did he pray? Not my will. But thine. All through his earthly life.

When it costed him greatly. When he was despised. When he was rejected. Even by his own. And he knew tears. And agonized cries. As the one.

[35 : 06] Who was despised. And that came to a climax. Of agony. Remember. In the garden of Gethsemane. And then at last. In that cry of dereliction. On the cross. But verse 8. Son though he was.

God's beloved son. He learned fully. And bitterly. From the inside. The cost. Of obedience.

Through what he suffered. And the cost of his obedience. Was not just the cost. Of offering up to God. The gift of a perfect human life.

Of obedience. Resisting all sin. But of course. It also involved. All the cost. Of bearing our sinful disobedience. On his shoulders.

And becoming himself. The sacrifice. For our sins. Forever. And so. Verses 9 and 10. A. As in the shadow.

[36 : 02] As. The imperfect. Earthly priest. Acted on behalf of men. In relation to God. Making sacrifice for sin. So he. Jesus. Became the perfect. Eternal priest.

Having dealt with sin. Fully and completely. Forever. He became. It says. The source. Not merely of earthly salvation. Do you see. But eternal salvation.

For all who obey him. All who obey. Him. And bow to him. As God's supreme ruler. Find. That he is for them. God's all sufficient redeemer.

In God's. Majestic son. We find at last. God's merciful savior. The one who's dealt with sins forever. And who deal.

Can deal gently with us. Forever. Because. Verse 10. He's been appointed by God. As an eternal. High priest. Mercy. After the order of Melchizedek.

[37 : 05] That means mercy. Forever. Friends. See. Do you see what his message is for us here? It's very simple. He's saying it's the completeness.

Of our priest. That alone. Is the thing. That can give us confidence. Before God's presence. It's because Jesus Christ.

Is great in the heavens. And. Because he is genuinely human. That he can be gracious. And merciful. To help us. We have a. A high priest. Who is truly heavenly.

And. Who is truly human. That's why he can say. In verse 16. Therefore. Let us. Come to him. Because we have a great high priest.

Therefore. Who can. Truly help us. We have. In Jesus. The sufficient. Savior of men. Let us. Then with confidence. Drawn near. To the throne of grace.

[38 : 01] That we may receive mercy. And find help. In time of need. In former days. It was only the high priest. Who could draw near. To the near presence of God.

In the holiest place. Only once a year. On the day of atonement. With sacrifice. And even then. In great fear and trembling. Would it be enough? Would it be the required sacrifice? Would it be the required sacrifice? Would it even come back? But not so anymore.

Do you see? We can all. Draw near. With real confidence. With boldness. Right into the throne room. Of the living God. And we do so.

That we might receive. Not judgment. But mercy. And grace. One commentator. Puts it this way. Mercy is the remission.

Of deserved judgment. While grace. Is a supply. Of undeserved blessing. And when we draw near to God. Through Jesus Christ.

[38 : 58] We will receive. Mercy. And grace. To help. In time of need. On the great day of judgment. To come. There will be mercy. Through our great priest.

There will be salvation. From the wrath. To come. God the just. Will be satisfied. To look on him. And to pardon. You and me. So instead of great wrath.

From God. There will be a great welcome. From God. Forever and ever. In his eternal kingdom. But not just. Not just. Even on that greatest day. Even now.

He is saying. Every day. He helps us. Do you see? He helps us. By his grace. He helps. The offspring of Abraham.

He said. Back in chapter 2. And because. He himself. Was tested. Through his suffering. He is able. To help. All of us. When we are being tested. And tempted.

[39 : 53] He gives grace. He gives all the grace. That we need. For every need. Whenever we draw near. To that throne of grace. Through him. So we need to know then.

Don't we? How do we draw near. To that throne of grace? Well notice the language. In verse 16. It's corporate. Isn't it? Let us.

Draw near. Together. We saw it in chapter 3. Verse 13. He urged everyone. To exhort one another. All the time. Says the same thing. In chapter 10. Don't stop meeting together.

But do so more and more. Because you see. We draw near. To the invisible God. As we draw near. To one another. Visibly. Together. As his people. To listen to his living.

And abiding word. That's when we hear his voice. Isn't it? That's when he's in the midst. That's how we find his mercy. That's how we find his grace.

[40 : 49] To help us. And sustain us. All through the pilgrimage of life. No other way. Because when we do that. We'll come to it. In chapter 12. When we gather together. Now on earth.

As the church of the firstborn. And already. We're coming to Mount Zion. To the heavenly Jerusalem. To the throne of God. Who is judge of all. And remember. He says to us. The word he speaks. Is far more powerful. Than anything. That shook the earth. At Sinai. So we've got to listen to him. We can't refuse him. Who speaks. The word of God. Is living and active.

He's a savior. To all who obey him. Notice that. But at the same time. Whenever we do. Draw near. In Christ's name. We find.

That that throne of judgment. Look what he calls it. Here in verse 16. We find. It's the throne of grace. To us. And we find. The one that's seated there. As judge of all the earth. Is our great high priest.

[41 : 47] Whose blood was shed for us. And whose blood speaks. A better word. Than the blood of Abel. It speaks. Not of vengeance. But it speaks of forgiveness. Forever. And whenever we gather together.

In his name. Whenever we gather. To submit. To his word. Whenever we bow. Therefore. To his majesty. That's when we're lifted up.

By his grace. And his mercy. It's when we listen. To his authentic gospel. That we will always be led. To his abundant grace. To his. Someone's put it this way.

The paradoxical thing. About the Christian life. Is that. The more we dare. To expose ourselves. To the discipline. Of the word of God. The more we come. Into contact.

With this. Merciful. And faithful. High priest. The sharpness. Of the word. May indeed. Break our hearts. But it's then. That we meet with him. Who heals the broken heart.

[42 : 47] And binds up their wounds. That's right. Isn't it? That's what we experience. When we come together. And submit to God's word. And so he goes on. We may take comfort.

And encouragement. From these verses. In the realization. That our great high priest. Is never far behind. The cutting edge. Of his word. There's great comfort.

Isn't there? And great challenge. In these words. There's great challenge. Because. We come. To a throne of authority. And we must obey him. To know this salvation.

That's spoken of. Verse 9. Is very clear. That's what real faith is. It's hearing. And heeding him. Today. Tomorrow. Every day. Here's John Calvin again.

If God speaks to us today. And we put him off. Until tomorrow. There will come. In the dead of night. When what's possible now. Will no longer be possible. And we shall knock in vain.

[43 : 43] At a closed door. That challenge is real. Isn't it? We must draw near. Today. In faith. But it's also.

Wonderful. Wonderful. Comfort. Because we come. To a throne of grace. Friends. And we come there. To receive. Mercy. John Calvin again.

This phrase contains. The most. The most. Pleasing. Teaching. That all. Who rely. On the advocacy. Advocacy of Christ.

All who pray to God. Will be certain. Of receiving mercy. Mercy. For everything that we've done. That shames us. For everything that we've done. And not done. That accuses us. There's mercy. There is complete remission. Of deserved judgment.

[44 : 37] And grace. For all we must do. For all we must face. Tomorrow. And this week. And in life. And in facing death. There is grace.

To help us. The complete supply. Of undeserved blessing. For all. Who draw near to him. For all. Who come to his. Throne of grace. Through this gospel word. Of grace. No sinner. Need fear. Who to Jesus. Draw near. Who through Jesus. Draws near. To our God.

Whose mercy assures us. If still we obey. Not refusing him today. And neglecting. So great a salvation. So brothers and sisters. Your job.

And mine. Is to keep one another. Drawing near. Frequently. With open ears. To obey him. Because then. Surely. He will keep drawing.

[45 : 34] Near to us. With an open heart. To pour out. His mercy. To pour out. His grace. Let us then. With confidence. Draw near. To the throne of grace.

That we. May receive mercy. And we may find. Grace to help. In time of need. That's. The gospel. Of our Lord Jesus Christ.

Let's pray. Heavenly Father. We thank you. For your heart of mercy. It covers all of our sins. And has won us.

A great eternal salvation. And we thank you. For your. Unending supply of grace. Which promises.
To lead us. Day by day.

Until the great day. Of your coming. If we look to you. So that we're led by you. Heavenly Father.
[46 : 32] Keep our ears open. And keep our hearts open. And lead us. In the way everlasting. For
Jesus sake. Amen.

Amen. Amen. Amen.

Amen.