

# mp3/25/KEITH PLANT, HEBREWS 7.mp3

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Preacher: Keith Plant

[ 0 : 00 ] Would you like to turn to Hebrews chapter 7? And we'll look at that in a short time, but let's pray that the Lord would open up this wonderful passage to us by means of his Holy Spirit.

Gracious Lord, we thank you that your word is given as an encouragement to us. It is given as a light to us and a path to us.

It is given as a way that we can travel this world and stay within your will and within your purpose.

And Lord, we pray tonight as we look at this wonderful passage, we might take huge encouragements from it. May your spirit be our teacher. May I add nothing to this.

May I take nothing away from it. But may you be our teacher and may you enable us through the teaching of your word to be faithful in service to you in the weeks, months and years ahead.

[ 1 : 24 ] Amen. We were looking a bit this morning at the intercession of Moses in that quite remarkable chapter in Deuteronomy.

Deuteronomy chapter 9 when there had been this grievous sin committed by the people. And God had every right, as he said, to block them out, destroy them, start again.

And yet, as he said, it's more complicated than this, but Moses intercedes and the Lord listens graciously to him. And the people are spared.

And that, in a small way, is a picture, isn't it, of the work of Christ. Christ. Well, I thought it would be interesting to go on tonight and look at Christ's intercession, both when he came and walked on this earth, but also his intercession for us now, which this passage looks at.

So, if you've got Hebrews 7 open, let's take a quick look at the background to this passage. There's been an argument developing by the writer of Hebrews that they have a high priest.

[ 2 : 56 ] Now, Hebrews was written to Jewish Christians, it seems to be. It's got so much of the old Jewish way of doing things in it. The priesthood.

How they were to approach God through the priesthood. There's a lot there that Jews would have been familiar with. And the writer is making an argument that Jesus supersedes all this.

All that the old priesthood did. And the benefits of the New Testament are superseded by the work of Christ. And so he starts off by telling them that in chapter 4, in chapter 4, if you just want to skim back to it, they have a high priest now.

Chapter 4, 14. Therefore, since we have a great high priest who has gone through the heavens, Jesus, the Son of God, lets us hold firmly to the faith we profess.

Now, you see, some of them are perhaps getting a bit wobbly with their faith. The reason being, you see, being a Christian wasn't very popular. And if you were a Jewish Christian, it was even worse.

[ 4 : 14 ] You didn't just get flack off the Romans. Who was Lord and Saviour? If you were a Roman or if you were in the Roman world. Well, Caesar was Lord and Saviour.

Kyrus, that was his title. Now, if you're a Christian, there was only one Lord and Saviour, and that was Jesus Christ, wasn't it? So, you were seen as traitorous.

If you were a Jew, you got flack off your own fellow countrymen. You were cast out of the synagogue. And so, perhaps what was happening here was some of these Jews were wavering.

And thinking, well, it's tough being a Christian, isn't it? Why can't we just go back to what we used to do? We're fed up with being excluded by our neighbours and our friends.

Why can't we just go back to the old way of worshipping God? Well, the writer of the Hebrews says, no, we have one now who can do more than any high priest.

[ 5 : 21 ] Verse 15 of 4, he can sympathise with us. He's been tempted in every way. But hey, here's something incredible. He's without sin. And then actually, that opens the way to God in a way the old priesthood never did.

The work of the high priest was impressive. Chapter 5, verse 1. They represented the people in matters related to God to offer gifts and sacrifices for sins.

I recently preached on Ezekiel. No, sorry, Leviticus. I'm going to be preaching on Ezekiel. It's terrible how you have things in mind, isn't it?

Your mind wanders off. I preached in Leviticus some while ago. Oh, not so, yeah, a little while ago. And Leviticus is an interesting book.

Well, I think it's fascinating. Because, just remember in Exodus what's happened. People see when Moses goes up the mountain. They see the fire.

[ 6 : 30 ] They see everything that's going on. And they're terrified, aren't they? And it's Moses, will you do the business of interceding for us between God and us?

Because we don't want God coming near us. He's too holy. And we're not. And what happens at the end of Exodus?

Well, the glory of the Lord. They've got this tabernacle that's been made according to instructions given to Moses. And it works, isn't it? It's marvellous. The glory of the Lord comes down among the tabernacle.

But hold on, there's a problem here. The tabernacle's in the middle of the camp. And then we get Leviticus. Which in some ways is almost an instruction manual.

Of how they are going to coexist with God in the camp. How's he going to be approached? And there's the priesthood. And that's what the priesthood do. They approach God for the people. They offer these sacrifices.

[ 7 : 32 ] They have a work of intercession. Well, that's jolly good, isn't it? The priesthood. The priests. In 4 and 5. Were called by God.

And also in 5. He also makes the point that Christ. In a sense. Was called by God. And it quotes the psalm there, doesn't it?

And then it uses this rather interesting phrase. Verse 6. God says to him, You are a priest forever in the order of Melchizedek.

And again, the verse before this passage. Where Jesus, Who went before us, Has entered on our behalf. He has become a high priest.

Forever. In the order of Melchizedek. And at which point. I won't do what I did in our church when I preached this.

[ 8 : 39 ] Some years ago. Put up your hands if you've ever heard of Melchizedek. And people were very, very honest. Because a lot of hands stayed down. Because our first reaction may be.

Even if we know he's somewhere in the Bible. Melchizedek who? Well let me put it like this. And give an example. During the Second World War.

The U-boat boats were attacking the convoys. And it was knowing they had some form of code. It's actually what was called the Enigma machine.

And of course there were those code breakers at Bletchley Park. Who even when the Enigma machine was captured off a U-boat. Had to work out how it worked. Because you see if they understood the workings of it.

They would be able to break the code. And they'd be able to stay one step ahead of what was going on. And where these U-boats were being directed. And that was very key wasn't it. For supplies to get through.

[ 9 : 41 ] And for the war to be won. So it was break the code. And you will understand how this machine works. Melchizedek.

For the people who first heard this. Or read this letter. is the code to understanding. The priesthood of Christ.

Now unless we have a Jewish background. At this point we might struggle. And I'm aware what I'm going to do tonight. Is just going to skim. I think I could preach this.

Rich chapter. So many ways. I'm a great fan of Martin Lloyd-Jones. A good doctor. And I remember reading once. That typical Martin Lloyd-Jones. He goes through a chapter. And he takes a few verses.

And you think. Oh he's just going to do this first. No he doesn't. He does the whole chapter. And half the next chapter. And next week he takes more verses. And he does it again. Brilliant. Well I'm sure.

[10:41] I'm sure he preached on this at some time. I'd love to know how he did it. And how many sermons he did. But really when we're having a one off. We have to get the basic argument. So. Who was Melchizedek?

Well he's alluded to in this passage. But his actual first point of reference. Apart from the psalm that's mentioned here. Is Genesis. And it's Genesis 14.

And Genesis 14 verse 18. We read this. Melchizedek king of Salem.

Brought out bread and wine. He was a priest of God most high. And he blessed Abraham. Saying. Blessed be Abraham. By God most high.

Creator of heaven and earth. And blessed be the God most high. Who delivered your enemies into your hands. Here's Abraham coming back from this.

[11:40] Or Abraham as he was there. Coming back from this battle. And this king comes out. Who has a priestly capacity. And offers him bread and wine.

And I'm sure there's a sermon in that. And really blesses him. And attributes that God has given him victory.

He realises God's providence. And God's sovereignty. In dealing with Abraham. Even at this. Early point. So he's this king.

And he's a priest. But if you were a Jew. At this point. Your ears would prick up. Because. Kingship and priesthood. Didn't naturally go together.

They were separate. Think about 1 Samuel 13. Verses 1 to 14. You can look it up. If you're taking notes. When you go home. When Saul offers sacrifice.

[12:38] What does that result in? When the prophet Samuel turns up. Well big trouble for Saul. Isn't it? Because actually. His kingdom is going to be taken. Away from him.

Because he acted unfaithfully. And he acted in a capacity. That he was not supposed to. Take King Uzziah. There was a very very godly king.

Wasn't there? He was terribly godly. And did a lot of good stuff. But he succumbed to pride. And in 2 Chronicles 26. 16 to 21. He went into the temple.

And some brave priests. Confronted him. But so much was his pride. He was going to go ahead. With this sacrifice. What happened? Well a kind of ignominious.

End to his reign. Wasn't it? Because he was. He was stricken with leprosy. Wasn't he? And lived in seclusion. In a sense. His kingly capacity. Was taken away.

[13:36] From him. So this is very unusual. Kings. Came from. The tribe of Jupiter. Priests.

From the tribe of Levi. And never the two shall meet. But here they do. Now the interesting thing. In verse 2. We read it back in Hebrews 7 now. Abraham gave him a tenth of everything. Another interesting thing.

Was he was king of righteousness. And his name. Also means king of peace. There's something about this guy.

This shadowy character. Called Melchizedek. Who has a unique. And extraordinary ministry. Which we do not find anywhere else.

[14:33] In scripture. But there's a big but about that later. Now it's interesting. Verse 3. Without father or mother.

Without genealogy. Without beginning of days. Or end of life. Like the son of God. He remains a priest forever.

Now some have taken this. In the sense that Melchizedek represents. A heavenly. Being. A theopathy. As they call it.

Perhaps a. A meeting with Christ. In the Old Testament. Well I don't. Subscribe to this. Most of the people I've read on this. Do not subscribe to this. Because he seems to have.

An earthly ministry. Doesn't he? He's linked to. King of Salem. Isn't he? Or Jerusalem. As it was later to be. So he's given a time. And he's given a place.

[15:27] And he's given a location. And although he seems to. Suddenly. Come into history. Abruptly. And then disappear. From the pages of scripture. Until Psalm 104.

And then. Hebrews. Where we have more on him. Than anywhere else. In the Bible. He seems to be. Someone. But the writer. Uses.

What we don't know about him. To great effect. He's not saying. He didn't have a father. Or mother. But he's saying. There are things about him. Which we can draw on.

That correspond. To Christ. Christ. Christ of course. Was of. Divine. Birth. Death. Although he had a human mother.

God was his father. What we don't know about. Melchizedek. Is where he came from. Or where he goes. And he doesn't. As we say.

[16:26] We have no record. Of his death. And so. In a sense. He hangs there. In history. Without beginning.

Without end. Christ. And this is used. As an example. Is he like Christ? Well.

Perhaps he's a shadow. Of Christ. But certainly. He corresponds. In certain ways. To Christ. Christ. And an interesting thing.

Is he's greater than. The priesthood. Or the Jewish priesthood. Just take a. Look at verse 4. Just think. How great he was.

Even the patriarch. Abraham. Gave him a tenth. Of the plunder. Now. If you're a Jew. Abraham. Father of a nation. You can't get much. Greater than that.

[17:22] Christ. And yet. Here is Abraham. Paying homage. To Melchizedek. So. Here is Abraham. Realising.

Or recognising. Someone. Who has a greater. Role than he does. Verse 7. And without a doubt. The lesser person. Is blessed. But by the greater. Now. Verses 5 and 6. Talks about. The Levites. And how they become. Priests. And they collect.

A tribute. Of the people. And they take it. From their brothers. Despite the fact. They're all the same. Descendants. Yet. Melchizedek.

Did not trace. His descent. From Levi. Levi. Yet. He takes a tenth. From Abraham. So.

[18:20] Without a doubt. The lesser person. Is blessed. By the greater. And the conclusion. He draws. As he goes on. Through the argument.

Is in a sense. You could say. That Levi. Who collects the tenth. By proxy. Through Abraham. Despite the fact. That Levi. Wasn't even born yet.

In a sense. Gave this tenth. Through Abraham. So. The point being. The Levitical. Priesthood. Is not on a level.

Of the priesthood. Of Melchizedek. At this point. It's quite interesting. You can almost. Sense.

There's going to be. An objection. Because the point. Is this. If Melchizedek. Was greater. Than the Levitical. Priesthood. Then Christ.

[19:16] Is greater. Because he's being. Compared. Or. It's being said. That. Melchizedek. Represents. In some form. Christ. Or points to Christ.

Probably. Is a better way. Of putting it. You can just see. At the moment. These. Jewish Christians. Who are. Wavering. And wondering. Whether it will be. Easy to go back.

Saying. But yeah. Hold on. We. You still haven't. Explained. Why. The priesthood. Doesn't work. Why should we. Continue. As Christians. Friends. Well.

The. Author. Anticipates. It. Doesn't he. Verse 11. It's quite simple. The priesthood.

Was never. Perfect. If. Perfection. Could have been. Attained. Through the. Levitical. Priesthood. For. On the basis. Of the law. Was given.

[20:11] To the people. Why. There was. There still. Need. For another. Priest. To come. One. In the order. Of Melchizedek. Which is not. In the order. Of Aaron. Well.

It's clear. And he goes. On to. Describe it. He goes. And touches. Again. Further. On. In verse 14. I said. We were going. To have to. Skim. We are. That.

Even though. Jesus Christ. Is not. Of the same. Tribe. He's of the tribe. Of Jupiter. The tribe. Of kings. And although. There's nothing. Said about. Priests. In that. That.

He is. The one. Who is like. Melchizedek. Again. Verse 16. Is key. To all this. In thinking. One.

Who has become. A priest. Not on the. Basis. Of the regulation. As of his. Ancestry. From the basis. Of the power. Of interstructural life. For it is. Cleared.

[21:07] You are. A priest. Forever. In the order. Of. Melchizedek. Jesus. Isn't. Of the right. Tribe. Is he. But the point.

Is here. That God. Made him. To have. A priestly. Role. And so. The former. Is set aside.

Verse 18. And there's. A point there. For the law. Made nothing. Perfect. And a better. Hope. Is introduced. By which. We draw.

Near. To God. Verse 20. Makes the point. That. Others. Became priests. Without an oath.

But. Here. God. Is directly. Involved. Isn't he? Verse 21. But he. Became a priest. With an oath. When God. Said to him. The Lord.

[ 22 : 01 ] Has sworn. And will not. Change his mind. You are. A priest. Forever. Now that's. Quoting. Psalm. Psalm. 110. Verse 4. Again. And the key thing.

Here. Is that. God. Has. Made. A promise. And if God. Makes a promise. Then that carries. A tremendous.

Amount of weight. If you. Are. A Jew. You see. God. Made promises. All the way. Through. To his people. And if we look.

If we check. The Old Testament. Each one. Has been fulfilled. Hasn't it? So here. Is a promise. Here. That God. Is going to. Fulfill. And God. Had made a promise.

Through the fact. That he has brought. Jesus. Into the world. Now because of this promise. Verse 22. Because of this oath. Jesus. Has become the guarantee.

[ 22 : 56 ] Of a better. Covenant. Here we are. The old has been superseded. The new. Has come in. Or the old has better. Been fulfilled. Remember what Jesus said.

In Matthew 5. 17. I've not come. To abolish the law. In effect. He's come to fulfill it. And he has fulfilled it. And that's the key thing here.

Isn't it? But the point is. He is the guarantee. Of a better covenant. When the arguments. Of. Hebrews. Is that.

Jesus is better. In every way. You could look at. Verse. Verse 4. In chapter 1. He's better than the angels. That's quite interesting.

Because the Jewish rabbis. Believe that angels. Were the ones. Who did intercession. So we might think. Well that's fair enough. He's better than angels. We can buy that. But actually to a Jew. That was very. Very important.

[ 23 : 54 ] You didn't go to angels. Now for intercession. You went to Christ. Christ. He was a better hope. 7.19.

Here we are. A better covenant. 8.6. A better promise. 9.23. A better sacrifice. 10.34.

He gave better. Lasting possessions. And this is when these people. Were being deprived. Of their earthly possessions. Here was Christ. Giving them something better. Something spiritual.

Something that would sustain them. In a way that earthly possessions. Never could. 11.16. There was the promise. Of a better country. A heavenly one.

Jesus was better. In every way. And God has made a promise. And it's better. Than anything. That they could hang on to. With what the priests were doing. And that was very.

[ 24 : 56 ] Very important to them. And finally. Why was. The priesthood imperfect. Well there was a very. Very obvious reason.

Priests didn't go on forever. Did they? I turned 50 last year. And there's more aches and pains. As I get older. And so I'm sure. Some who will say. Well he's a youngster.

He does. Got more than that. To look forward to. But one thing about old age. It slows you down a bit. Doesn't it? And sadly.

Because we live in a fallen world. Death. Well that draws everything. To a close. Doesn't it? And so you see. There have been many priests. Verse 23.

But they had died. They didn't continue in office. But here's proof. That Jesus was a better priesthood. Because 24. Because Jesus lives forever.

[ 25 : 53 ] He has. A permanent priesthood. Therefore. He is able to save completely. Those who come to God. Through him. Because he always lives. To intercede for them. You didn't have to get used.

To a new priest. You have one. Who knows you deeply. You actually have one. As we were looking back. Actually. In chapter 4. Who's actually had the whole.

Human experience. He's had the worst. The world can fright him. He's come through it. Without sin. And so we can never ever say. Jesus Christ does not understand. What I'm going through. We can never say.

We haven't got a great high priest. Who cannot sympathise. Because he's been there. He's gone far. What I'm going through. They say. Walk a mile in a man's shoes. Don't they?

If you want to experience. And know him. Jesus has done that. A million times. Over. And he knows. Each one of us. So well.

[ 26 : 51 ] And he can sympathise. Wherever you are. And whatever you're going through. And whatever temptation. You are struggling with. And he can intercede.

Before the throne of God. For you. And he does it. With sympathy. And he does it. With gentleness. And he understands.

Our human frailty. And he intercedes. Because we fail. But he wants us. And he maintains.

For our prayer life. A relationship. With his father. Now a priest. A human priest.

Could never. Ever. Do that. The conclusion. Comes up here. Isn't it? That the writer. Wants to slam this.

[ 27 : 49 ] Home. Verse 26. Such. A high priest. Meets. Our need. One who is holy. Blameless. Pure.

Set apart from sinners. Exalted above. The heavens. There's that wonderful passage. Isn't there? In Philippians. Where it talks about.

The work of Christ. Philippians 2. 6. To 11. An extraordinary work of Christ. You can hear the shudder. In Paul's voice.

When he says. He made himself. But he made himself nothing. Taking the very nature of a servant. Or as it's probably closer. Dollars. A slave.

Subject to his father's will. Putting himself voluntary. In that position. Humbling himself. To such a lowly position. And just how low. And just how unpalatable it is for Paul.

[ 28 : 47 ] Is found. In the next verse. Verse 8. And being found in appearance of man. He humbled himself. And became obedient to death. Even death on a cross.

And you can hear the shudder. Because what was it for the Jew? Well it was Deuteronomy 21 to 23. Cursed.

Is anyone who hangs on a tree. And you can see just how unpalatable that is. Even for Paul. That Christ should lower himself to that. But why?

For us. Well for us. And what's happened now. Verse 9. Therefore God exhorted him to the highest place.

And gave him a name. That is above every name. That at the name of Jesus. Every knee should bow. In heaven on earth. And under the earth. And every tongue confess that Jesus Christ is Lord.

[ 29 : 47 ] To the glory of the Father. Now have you done that yet? Because Jesus came and suffered for you. That you might have one. Who can stand before the Father. And plead your case.

You can come to him with confidence. And the wonderful thing. The wonderful thing. Is that he will give you that.

In part his righteousness to you. As we were thinking this morning. In 2 Corinthians 5.21. The righteousness of God. It's wonderful isn't it?

The hymn. When I stand before the throne. Clothed in glory. Not my own. Because we wouldn't want to stand before the throne of God. Would we? In our own strength. We'd cower.

You think of it. You think of it. In Revelation. When they. The people. The kings of the earth. They say. They call for the mountains. To cover them. Hide them.

[ 30 : 47 ] From the wrath of God. And we would be the same. Moses. As we've seen this morning. When he went that second time. Up the mountain. To pray. And plead for the people. He feared.

The anger of God. And rightly so. No. But one who is holy.

And blameless. And set apart. Is now exhorted. Above the heavens. By God. And stands. In a place. Where he speaks.

And intercedes. For you. And me. Sinful. Keith plant. And when we bring.

Our sins. Before God. And our. Things that grieve him. He is there. As an intercessor. He is the ultimate.

[ 31 : 45 ] High priest. Isn't he? Verse 27. Unlike other high priests. He does not need to offer sacrifices. Day after day.

First for his own sins. And then for the sins. Of the people. He sacrificed their sins. Once for all. When he offered himself. Leviticus 16.

Verse 6. Day of atonement. What was the priest to do? Well he was to offer a sacrifice. Before he did any sacrifices. On behalf of the people.

He needed to do a sacrifice. For himself and his family. Because he was just human. Leviticus 16. Leviticus 16. Is a fascinating chapter. Because.

How does it start? It starts. With that. Solemn. Verse. That tells us. After the death. Of Aaron's sons.

[ 32 : 43 ] What had they done? Well we don't know exactly. But they. Offered strange or unauthorised. Farbe. On. Before the Lord. They may have thought it was inventive. They may have thought it was a good form of worship.

But it wasn't what God required. And immediately we see that. The day of atonement is set out in a very precise way. As to how people.

And how the priest. Is to approach God. And if we learn anything. From the death of Aaron's sons. Is that we are not.

In the business. It is not up to us to decide how we approach God. There is only one way. God gave a system then. But for us today. It is through the cross.

And there is no other name. Under heaven. By which men and women are saved. Is there because of that? We can't make up our way to find God. You will go out.

[ 33 : 39 ] I. Do the doors. Around where I minister. And quite often. People will come out. Well I think. You know.

I think I am doing all right. I look after my family. Do that. I don't do any harm to anyone. Well you know. Actually. I have taken a number of funerals.

And. Sadly. The number of times. When you hear people saying. And you sit with them. And they say. He never did anyone.

Or she never did anyone. Any harm. You think. Well the world would be. All these people. They are perfect. I mean the world would be a much better place. Wouldn't it. If this was really the case. It's not up to us to decide.

What's fitting for God. Or why God. And how God should accept us. There is only one free through the cross. God. And the human priest. And the human priest.

[ 34 : 40 ] Was. Just like the people. He needed the sacrifice. But Jesus. Didn't need to offer a sacrifice for himself. He was. The sacrifice. And whereas the priest.

And. In Hebrews again. It says that they were offered day after day. The sacrifice was done once. For all. It was finished. It was complete. And so we don't come.

And we don't have a lack of confidence. We don't worry about anything. Is it enough. Will it satisfy the wrath of God. Will God be merciful. Is something else more required. No.

We can have assurance. It's complete. It's enough. And this is what. The author of the book of Hebrews. Wants them to understand. Do not go back. Why would you go for that.

Why would you do that. Why would you go back. You wouldn't want to.

[ 35 : 42 ] Would you. You shouldn't want to. They say. You know. I. I remember when computers.

First came out. I've never had much interest in computers. Never used one until I was a pastor. But. When they first came out. They were huge. And they were clunky.

Why would you trade in a new one. For one of those. Well I suppose that's the modern equivalent.

To what they're thinking of doing here. Going back to the old priest. Why would you go back to that. It served a purpose. It served a purpose. In showing a picture of the work of Christ. But why would you go back. Why would you go back to that. Don't depend on the sacrifices.

That humans do. Don't go back to a religion of works. Come to the religion of grace. Come to the religion of mercy.

[ 36 : 37 ] That's shown through the cross. Christ has dealt with it. Once. For all. And just to make the point. Verse 28. The writer points out.

That. The high priest. Were weak. But the promise. That God's made now. That came after the law. And after the Levitical priesthood. Appointed.

And called. His son. Who is perfect. Forever. The work. The work. Is complete. Isn't it. And so we have a wonderful promise.

Don't we. Of a high priest. Not only one who saved us. But one actually. Who is there now. And is. Speaking. In heaven. On behalf of us.

Just a couple of verses. To end. Romans. Eight. Verse.

[ 37 : 40 ] Thirty. Thirty. Thirty. Four. Paul wants to assure. Christians here. Who is he. That condemns. Christ Jesus.

Who died. More than that. Who was raised to life. Is at the right hand. Of God. And is also. Interceding. For us.

That's wonderful. Isn't it. One. John. Two. Verses. One and two. Dear children. I write this. To you. So that. You will not sin.

But if anyone. Does sin. We have one. Who speaks. To the father. In our defense. Jesus. The righteous one. He.

Is the. Atoning. Sacrifice. For our sins. Not. And not. Only for ours. But for the sins.

[ 38 : 35 ] Of the whole world. There's. That atonement. The old testament. Language there. Which would have been. So relevant. To a Jew. He is.

The substitute. He's the one. Who's dealt. With the wrath of God. If we come. And turn to God. And have our sins forgiven.

And believe. In his name. Jesus Christ. Is the ultimate. High priest. Verse 28.

It's interesting. How themes. Are often picked up. In these. Wonderful books. But of course. It is. Just really. Confirming. What the author. Started with.

What did Jesus Christ. Do. When his work. Was complete. Chapter 1. Verse 3. Second part.

[ 39 : 30 ] After he had. Provided. Purification. For sins. He sat down. At the right hand. Of the majesty. In heaven. Earthly work.

Complete. Price. Paid. For sin. Finished. Now. If you don't know. The love. Of the Lord.

Yet. There is. No other. Place. You will. Find. Peace. With the Lord. Except. Through Jesus. His sacrifice. And I'd.

Urge you. As the scripture says. If you heard. His word today. Don't harden your heart. You don't know. When there be. Another chance. And if you've.

Accepted that. He sat down. Phase. One. Was complete. Of his work. But he sat down.

[ 40 : 25 ] At the right hand. Didn't he. And what did. And what did. John say. John. John. One. John. John. Well he's there. Isn't he. He's there now.

Pleading our cause. So. We're done. We rise. We this. We ab■. We■ ■. Before the Father.

And we know that we can find forgiveness. And encouragement. To go out. And to live for him. Each day.

Each week. Each year. For as long as God gives us. Now isn't that the most marvellous thing.

We're not left to fend for ourselves.

We've got one who is still working for us. And will work with us. Let's pray.