

Hebrews 5:1-10

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[0 : 00] Good morning, guys. Open up your Bibles to Hebrews, chapter 5. Continuing in our study of Hebrews today, we have a lot to go through, so I'm sorry, but if it takes too long, the Methodists, the Presbyterians, and the really cool non-denoms are going to beat you to lunch, so we're going to take a while, maybe.

Where to begin? Why don't we stand together in honor of God's Word? It's a good habit, it's a good practice. And even though we're going to be studying chapter 5 today, I want to just rewind into chapter 4 and to verse 14.

We've been talking about how Jesus was a great high priest. So starting in verse 14 of chapter 4, 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 sympathize with our weakness, but one who in every respect has been tempted as we are, yet without sin.

Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. For every high priest chosen for among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins.

[1 : 39] He can deal gently with the ignorant and the wayward, since he himself is beset with weakness. Because of this, he is obligated to offer sacrifice 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 also says in another place, You are a priest forever after the order of 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, 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 as a high priest after the order of Melchizedek. Let's pray together. Father, this is your word.

[3 : 01] It's written to your people and to the world that we may know you through it. And though it is in our hand just a piece of binder and paper, it is the word of God, and it is living and active, and it testifies to Jesus Christ, the Son of God.

So I pray that you would give us eyes to see and ears to hear the truth today, that we would take it in deeply, that we would not leave here the same.

We would leave here, Lord, just transformed more and more into the image of Christ. We're very thankful. So no matter what we're coming with today, just work in us, Lord.

I ask that in Jesus' name. Amen. You may be seated. So, by way of introduction, just a reminder that the book of Hebrews is written to encourage Jewish believers that are kind of being pulled back and forth between what they used to believe in terms of Judaism and now all those things being fulfilled in Christ.

And the writer is trying to tell them Jesus is the fulfillment of the old. The old was good for its time, but it was pointing towards something greater. So Jesus offers a better covenant.

[4 : 28] He offers a better sacrifice. He is the eternal high priest. Et cetera. So, let me give you a word that will help you just in the Scripture in general, but especially in Hebrews.

It helps us understand things in the Old Testament better. But it's a word that we use in theology called types. And it's from a Greek word that's in the Scripture, but the Greek word typos or typos, if

you want to say it.

Types. Right? And this is what it means. Let's take this in. A type was a special example, symbol, or picture that God designed beforehand and that he placed in history at an earlier point in time to point forward to a later, larger fulfillment.

So God put something earlier in history that was supposed to foreshadow or point towards something greater and better in the future. And so the book of Hebrews is filled with this.

The sacrificial system, the sacrificial system, the tabernacle, the priesthood, the Sabbath, all those things were pointing toward a larger, greater fulfillment in Christ. So he is the fulfillment of those things.

[5 : 43] He was the final sacrifice for our sins. And he is the great high priest and he is the Lord of the Sabbath. So, some of you, again, some of us, I think our congregation would be pretty good on this, but in case that's still in the back of your head, like, why should I care about high priests and sacrificial systems?

Well, the point being, you need, and I need, we need a go-between between us and God. You cannot go to God on your own.

You're in major trouble, and I would be in major trouble if we approach God on our own. You need someone to go as a mediator between you and God to represent you before God and to advocate before you.

You have to have someone. And in the old covenant, the high priests were serving as a copy or a type of this, but they themselves fell short.

They were pointing toward the ultimate mediator and high priest, Jesus Christ. He was the fulfillment of the Levitical priesthood and sacrificial system.

[6 : 59] So that's why you should care. You have to have a mediator between you and a holy God. Just as a theme for today, if you look at verse 9, and it says, And being made perfect, He became the source of eternal salvation to all who obey Him.

So, Jesus Christ, as our great high priest, He is the source of eternal salvation. He's the cause or the author of our salvation.

Salvation from judgment and the wrath of God. Salvation from suffering. Salvation from all the effects of sin. Condemnation. This is what His deliverance is for.

And so, He is the source of eternal salvation. It starts now. It lasts even when we die. It lasts into the life to come.

It lasts forever into eternity future. So, what the writer is trying to do today is, again, he's bringing up this idea that Christ was the fulfillment of the priesthood that they saw in the Old Covenant that they'd be very familiar with.

[8 : 21] And today, it kind of focuses on the qualifications of such a man. What are the qualifications of such a man to be high priest, to represent you before a holy God?

And first, we're kind of going to do like an A and B thing. And then, underneath that, there'll be some other things. But, you see, firstly, like A, the qualifications of an earthly high priest.

So, the ones that did serve Israel. And we see these in the first few verses. Let's look down at chapter 5, verse 1.

For every high priest chosen 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, since he himself is beset with weakness.

Because of this, he is obligated to offer sacrifice 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.

[9 : 31] So, verses 1 through 4, you see, like, these qualifications of an earthly, temporal high priest. So, underneath each one of these things, there's going to be three things that we look at under each.

But, I'll give them to you now. Selection, solidarity, and sympathy. Selection, solidarity, and sympathy.

And then also, we'll follow with, when we look at Jesus, who's the eternal high priest. So, first off, selection. So, how was an earthly priest selected?

It was a very, very high honor. And it was filled with immense dignity. So much so, that you couldn't just run for office. No one could say, I want to be the high priest this year.

They had to be called and chosen by God into that service, as we just read. So, these imperfect, sinful, flawed men were chosen by God to serve as high priest.

[10:33] Not because they deserved it, but only because of God's mercy. Right? And those who chose to try to elevate themselves to the office of high priest were in serious trouble.

And this is the same boat we would be in if we tried to do this on our own. And so, develop some good fear, healthy fear and reverence for God through the Scripture.

I remember being a young kid, and one of my favorite movies was the Indiana Jones series. And I actually watched the one in the movie theater.

If I was old enough to get into it, I think I was. If I didn't, I snuck into it. It was the Raiders of the Lost Ark. And you just kind of saw this idea that anybody who crossed into this realm of trying to do something holy, they were just killed.

Right? And that was my first impression of how holy God is, apart from the Scripture. I just remember that burning in my mind. And it produced like a holy fear, even just seeing that.

[11:44] But Scripture has tons of this stuff. Let me give you an example. Don't try to elevate yourself to be a mediator on your own behalf. The sons of Korah and Korah, 250 followers, assumed the priestly role by burning unauthorized incense.

And God opened up the earth and swallowed them alive. Number 16. King Saul, if you remember, he was very impatient.

He was waiting for Samuel to get there to do his priestly job of offering a sacrifice. He grew impatient, and he did the sacrifice himself as the king and was rebuked severely by Samuel.

And because of that, God chose to tear him from his kingdom, to unthrone him, to end his reign in Israel. So not even a king.

Then King Uzziah wrongly utilized a priestly censer, and God struck him with leprosy. So the point God is trying to make over and over is, do strictly as I've instructed.

[12:54] Don't try to bend the rules. Don't mess with my order, or you'll perish. That's what he's trying to say. Like, I will choose the men who are to serve as go-betweens between me and you.

Don't appoint yourself. So they were chosen by the mercy of God. And that even kind of continues in the biblical times. Remember Paul saying, we have this ministry by the mercy of God.

It's not something even Paul deserved. It was all given by God's grace and by God's mercy. So that's how they were selected. Secondly, solidarity.

Solidarity. This has the idea of being one with the people that you're serving. You have to be a part of them. No angel or deceased prophet could serve the function of high priest.

You had to be a living, breathing man. Earthly human priests were, they would stand on behalf of those they served. They were of the people and for the people.

[14:00] And it's kind of the same in modern pastoral ministry. You want to be able to relate to those that we serve. Not in terms of like hobbies and likes or dislikes.

That can go all over the place. But we're supposed to relate to them in terms of being like them, weak and broken men who need a savior. And we're trying to serve them on God's behalf.

So it's very important. They represented the people. So how many of you have an ESV study Bible? The extra spiritual version of the Bible.

Are you aware? Like turn to Exodus 28 in your ESV study Bible. But I have a couple pictures that are in there. But if Adam cranks those up.

So there's the first one. But this was the priestly garments that God designed for the sons of Levi to wear. And without getting into all of it, you see the turban of fine linen.

[15:03] It had the plate of gold going around it. And on it is the words in Hebrew, holy to Yahweh. And then you see this breastplate that they're wearing.

It's called the breastplate of judgment. It has four rows and three columns. Each stone on that breastplate represents the tribes of Israel.

Benjamin, Judah, Ephraim, Issachar, and on and on. And those garments, in a way, are designed to show these people are representing.

These priests are representing the people before God. Representing the tribes of Israel. And so they had to be one with the people.

They were a part of this lost, sinful humanity. And then thirdly, sympathy. That's solidarity now.

[16:08] Sympathy. You see this in verses 2 and 3 of chapter 5. They were able to sympathize with those they serve. But in a different way than Jesus is, right? They can sympathize with those

they serve because they're in the same boat.

They are weak, sinful, broken men. They know what that's like. They have sin. So that's how they can, in some way, sympathize with gentleness with those that they serve.

And because they themselves were sinful, our text says they had to go in first and offer a sacrifice for themselves before turning around to come and offer sacrifices on behalf of the people.

So, priests were, as it says in Leviticus, it is, excuse me, yeah, if it is the anointed priest who sins, thus bringing guilt on the people, then he shall offer for the sin that he has committed.

So, especially on the Day of Atonement, once a year when the high priest had to enter into the Holy of Holies, I have a picture of this as well, also in your ESV study Bible.

[17:20] You got that, Adam, the tabernacle? That's a small picture on a big screen. So, like I said, here's kind of what would happen on the Day of Atonement.

The high priest would first go through that first curtain that you see on the outside there into the outer court. He would kill a bull, slaughter it, lay his hands on it and confess his sins to God.

Then he would take the blood, which is, blood is symbolic of life, something that's living. If you take away blood, you don't have life. So, it was symbolic of that.

He would take the blood of that bull into the holy place, which is that start of the tent there. You see that second blue curtain? Then he would walk into the next purple curtain, the Holy of Holies, and he would sprinkle the blood of that bull, that sacrifice, on the mercy seat, symbolically atoning for his own sins.

And then he would sprinkle it seven more times before the mercy seat. And only after he had done that horrific act would he be able to turn around and rightly go and make atonement for the other people.

[18:43] So, he dealt gently and sympathetically with those he served because he was very aware of his own sinfulness. That's how we can sympathize with people. We see, like, how wretched we are. And anyone who's going to serve in a ministry role, whether they're a pastor or women, if you're helping other women, or your children, or even in marriage, your husband, you have to be very aware of your own sinfulness before you can properly love somebody.

The best evangelists I know are the ones that are most aware of their own sin because they communicate with humility and gentleness rather than arrogance.

Right? So, these earthly priests were able to sympathize very well with those that they served, and they represented the people before God. But it was imperfect.

It was pointing towards a greater fulfillment. It was pointing towards Jesus, the eternal, perfect, sympathetic high priest. So, if you go back to Hebrews 5, if you've turned away from that, but back in Hebrews 5, the second part of this, B, is the qualifications of the eternal high priest.

You see this in verses 5 through 10. It says, 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.

[20:09] Today I have begotten you. And it goes on through verse 10. I just won't read it again for the sake of time, but verses 5 through 10 tell you the qualifications of the eternal high priest, the fulfillment of what we just talked about.

And it's the same thing. You see in verses 5 and 6, Selection. Selection. Just as a high priest was chosen and appointed by God, so also Christ did not exalt himself to that position.

Rather, God chose him to take that position. But a huge difference is, earthly high priests were appointed that ministry by God's mercy.

They didn't deserve it. Jesus was appointed that position because he was worthy to receive it.

Totally different. It says in verse 4 that he was appointed, and in verse 10 it says he was designated as the high priest.

And as Jesus said, very humbly, right, he answered this hostile crowd in John 8, If I glorify myself, my glory is nothing.

[21:20] It is my Father who glorifies me, of whom you say he is our God. So Jesus was elevated that because God chose him, but also because he was worthy.

A big difference in the selection process. Also, we see in our text that Jesus wasn't just a regular high priest. He was a royal high priest.

The author chose to show us this in a very interesting way. So, he does it by using the phrase, the son of God, to replace the title of high priest.

You notice that? So look at verse 5. The first part of verse 5 says, Christ did not exalt himself as high priest. So then you expect the rest of the verse to say, so God exalted him as high priest. But it doesn't say that. Instead, he quotes from Psalm 110, verse 4, where David speaks of the Lord who sits at God's right hand, and as a priest of the order of Melchizedek.

[22 : 26] So, what the inspired writer is trying to say in Psalm 110, by citing that, is Christ is the fulfillment of that scripture. A priest after the order of Melchizedek.

Melchizedek mentioned again, right, in verse 10. So his name is brought up twice. But, there are plenty of other passages to come that are talking about Jesus' relationship to Melchizedek.

I'm going to turn that over to Nathan, or whoever else is going to take that. Because there's a lot brought up later. But, just real simply, real quickly, the connection to Melchizedek's mysterious priesthood for a reader would have been like a shock, like a bombshell to the readers.

And Psalm 110, after that, becomes the main theme for the whole letter. It's quoted, it's cited three times, and loosely quoted eight other times in the book.

So, it's a huge deal. How many of you actually have studied Psalm 110 before? Like, go read it. Because the New Testament cites it almost just as much as any other psalm, or even more. So, about Melchizedek, without going too deep, you read about him in Genesis 14.

[23 : 43] And this is kind of what it says about him. He was the king of Salem, and he was the priest of God, the Most High. So, don't miss this.

So, we don't really think that this was probably a Christology, or, of, Christ appearing before his incarnation. What we really think is that, the writer's trying to say, in this connection, that Jesus is the eternal king of peace, and the eternal high priest.

And he's kind of combining this royal role, with a priestly role. So, we have a royal high priest, combining those two things together. So, so, only Jesus could do that.

He's the only one that could be a go-between, between God and man. And like I said, the earthly high priest chosen by God's mercy, the others chosen, Christ chosen by the Father, because he was worthy.

And he is the source of eternal salvation for you and I. So, so what happens is you have too many papers. Flip over to, there's just two places to turn, but stay, keep your hand in chapter five, but look over at Hebrews chapter nine, real quick.

[25 : 04] Hebrews chapter nine. Just to give you a taste of what's to come soon, in relationship to all this. And remember, these are, these are types, they're reporting forward to Christ as their fulfillment.

So, chapter nine, verse 24, it says, for Christ, has entered, not into holy places made with hands, which are mere copies of true things, so, not in the tabernacle, or the temple, in other words, but in heaven itself, now to appear in the presence of God, on our behalf.

Nor was it to offer himself repeatedly, as the high priest enters the holy places every year, with his own blood, not with his own blood, for then he would have to suffer repeatedly, since the foundation of the world.

But as it is, focusing on this verse, as it is, he has appeared once for all, at the end of the ages, to put away sin, by the sacrifice of himself.

So, earthly high priests were sinful, like you and I, they could not offer themselves, as a pure sacrifice before God. They were sinful.

[26 : 20] Jesus was sinless, so he didn't need to offer, a sacrifice for himself, before going into the holy place. So, he went into the holy place, once and for all, by the sacrifice of himself, and when he had finished that work, he sat down, at the right hand of God.

As a believer, you'll pick up on little phrases in the scripture, that mean a lot, that stand out a lot, that's in verse 26, once for all. Okay?

And that, that Greek word means, there was such a decisive act, that occurred, that it accomplished so much, that it needed never to be repeated.

See that, that one decisive act, accomplished so much, that it never needs to be repeated again.

And in fact, to try to repeat it, would be like to mock, that one decisive act.

So, that's kind of what we do, when we try to beat ourselves up, and dependence before God, like God, I'm not good enough, I gotta go share Jesus with people, read my Bible. Like that's, that's saying, this once for all, was not enough.

[27 : 31] It was, it was done. And so, this sacrifice, was not made again. Jesus didn't need to enter, back out, and then go back in again. He's there, right now, standing on our behalf, in heaven itself.

So, go back to chapter 5. Like the earthly high priests, Jesus had to be one with us. So, solidarity, verse 7 through 9.

So, in order to represent us rightly before God, Jesus had to participate in our full human experience, our condition.

You see in verse 7, it mentions like the days in His flesh, meaning that His entire life on earth, all that He did, in His human flesh.

So, that same writer, who wrote, wrote this book, he uses the phrase, learned obedience through suffering, and that He was made perfect through suffering. It also says, Jesus was without sin.

[28 : 40] So, remember in chapter 4, verse 15, in every respect, Christ was tempted as we are, yet without sin. that's the consistent teaching of Scripture, that Jesus was sinless, even though He took on our entire human experience.

He really was. He was, He experienced our weaknesses, our temptations, our appetites. We talked about that at length last week. Right? But here's what I want you to see.

When it says that Jesus learned obedience through what He suffered, it doesn't mean that He was, that He needed to stop disobeying God.

But what it does mean, that with each new trial Jesus faced, He learned just how tough it is to be obedient to the Father through everything He went through. Okay?

And when it says that He was made perfect through suffering, it doesn't mean that He was gradually getting rid of defects. It does mean that He was gradually fulfilling the perfect righteousness required in order to save us.

[29 : 52] And that's why at His baptism, the John, it wasn't for His remission of sins, but as He said to John, it is to fulfill all righteousness. This must be done.

So, He became one with us. He suffered as we suffer, but yet without sin. And it was tough for Him. If we remember in Hebrews 2, it says, it was fitting that He, Jesus, in bringing many sons to glory, should make the founder of their salvation perfect through suffering.

So, it was right. It was proper. It was fitting that Jesus had to endure these things in order to be a suitable Savior for us. Right? So, He is the source of eternal salvation.

No one else could do it. Right? And then, thirdly, sympathy. And we talked about this some last week, but we kind of see it again in verse 7, this idea that Jesus was sympathetic towards us.

And in verse 4, 15 through 16, that's what we talked about last week. So, Jesus is a royal, priestly sympathizer with us.

[31 : 10] Different than the priests of old who also sinned like we have. He didn't need to make a sacrifice for His own sins, but He understands our weakness and He understands the battle that we are in.

And as I was studying, I was trying to think about, you know, when you're, when someone's trying to help you or encourage you, give you counsel, or you're trying to give it to someone else, how does sympathy play into this?

And there's a lot, I thought. Have you ever kind of talked to someone hurting and kind of like, even with good intentions, just kind of hastily said, I know how you feel.

And they immediately snap back at you, no, you don't know how I feel. You don't get it at all. Well, Jesus can look you straight in the eyes and say, hey, I really, truly do understand what you're going through.

I deeply understand it. And so, have you ever, also, have you ever been so depressed, so overwhelmed by the trials that you're going through and the temptations that you're going through, and then constantly breaking under them, sinning, being defeated by them?

[32 : 35] Well, you can know that Jesus not only faced the trials and temptations you have, He's faced greater trials and temptations than you have, and He's overcome them.

Okay? He's been through more than you have, and He's overcome. But, a spinoff of that, I don't, I don't understand this, maybe it's just a personality thing, how we're wired, but whenever I encounter someone who's been, been through more than I have, I just feel like I need to shut up.

Like, stop complaining. Their, their example encourages me. Right? When I hear about suffering in other places of the world by believers, I feel like my sitting in traffic or my waiting in line, like, is not a

big deal.

And even, even just being treated harshly by somebody else, not even close. So, I just can't, I don't even want to put myself in that category because of seeing their example. But some of you out there, I don't understand it, but, it's okay.

when you hear about what other people have endured and it's more than you've endured and they've overcome it, you're like, well, that doesn't make me feel any better.

[33 : 48] How many of you have been there? Like, I, I see that they overcame more than I did and that just discourages me like even further. Well, I've done that shamefully to my wife before and other people.

and, sometimes those people can speak to you in kind of a condescending manner and say, come on, I've been through more than you have.

Just suck it up. Quit whining about things. And they kind of, in the process, kind of take their foot and mash your face into the mud of shame even deeper.

So, let's apply Jesus in this situation so you're not just thinking in your head, wow, Jesus overcame more than I did. That doesn't encourage me. Well, it should and here's why. Knowing that even though he's tasted greater trials and temptations with you and he's overcome them, he is your high priest doesn't stand over you and say, hey, you really stink.

You know, get back up. What he, what he does is he kneels down and lifts your face out of the mud of shame and he looks at you with compassion and humility and just says, I know you're hurting.

[35 : 07] I know what you've been through. I've, I've been there and I know that at this point in the game it probably feels easier for you to lay there in the mud and even try to get back up again.

but I've suffered immensely by obeying my father and if you come to me in faith, I can help you overcome as well. So he doesn't ridicule and criticize.

He comes alongside you and helps you and shows you how to overcome what you're in front of and you can through him. So different. So think about that in terms of your own life and ministry.

Do you just kind of criticize and attack or are you saying, hey, I want to come alongside you and help you through what you're going through because I've been there and God helped me.

So Jesus is sympathetic with us in that way. He knows but he also has overcome and he wants to help you overcome as well. So another thing in terms of sympathy, have you ever been so overwhelmed by your sin, your guilt, your shame that you couldn't even explain it to somebody else?

[36 : 14] Like, my life is terrible. That's like all you can say. And someone's like, tell me how you feel. Explain it. And they just go, I don't know. Like they can't even put into words what they're going through.

Well, those kind of people know how awesome it is when someone can come alongside you and say, hey, I've been there and this is what it feels like. Doesn't it feel like that? And they say, yeah, that's exactly how it feels. And they can explain with such clarity the situation that you're going through that it's like healing to your soul.

Like, yeah, that was, that's exactly how I feel. That's what Jesus can do as your sympathetic high priest. He can explain what you're going through and he can do it on your behalf to God.

He can be your advocate. a man, Jonathan Edwards said about Christ, like what we love about Jesus so much is this.

He says, we admire Christ for his glory, but even more because his glory is mingled with humility. We admire him for his majesty, but even more because it is majesty and meekness.

[37 : 26] we admire him because of how worthy he was of all good, but even more because this was accompanied by an amazing patience to suffer evil, what we just read.

We admire him because of his sovereign dominion over the world, but even more because that dominion is clothed with a spirit of obedience and submission.

So, Jesus is our sympathetic high priest. He can relate. He knows and he can help you overcome. And because he understands and because he can't explain well what you're going through on your behalf to God, it says he intercedes for us.

Look at verse 7. It says, 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.

So, in his earthly life, Jesus used supplications. Kind of a rare word indicating kind of a humble, submissive request. So, when we're praying to God, that's what we're doing.

[38 : 36] We're humbly asking him for something. Not because we're entitled or because we deserve it, but because we know he's gracious. So, that's how Jesus prayed. Furthermore, the prayers of our Lord weren't empty words and rhetoric.

They were heartfelt emotion. Jesus prayed, as we see, with loud cries and tears, revealing his earthly prayers were heartfelt and earnest.

So, you remember the agonizing prayer in Gethsemane where he really exposes his humanity. He wasn't like superhuman Jesus, like, I've got this, bring on the cross.

Like, he was, nothing in him fleshly and nothing in him spiritually wanted to go to the cross. Right? The fleshly side of him didn't want to endure the pain, the physical pain, but the spiritual side of him did not want to face the Father's wrath because that's something he had never done before.

But in Mark, Mark's gospel, in Gethsemane, it says he was deeply distressed. And knowing that he had to drink the full cup of God's wrath, he said, my soul was overwhelmed with sorrow to the point of death.

[39 : 53] And Luke records the same scenario that he knelt down and prayed, saying, Father, if you are willing, remove this cup from me. I said, like, if there's a way out, if there's another way for this to be accomplished, please do it.

But then, he submits his humanity to the will of the Father. And he said, not my will, but yours be done. Right? And there appeared an angel from heaven to strengthen him.

And being in agony, he prayed more earnestly. And his sweat became like drops of blood falling down to the ground. So that's his humanity.

And he understands what that's like for us. So, it says that because God was able to save him from death, you see that in verse 7?

That means like the resurrection. So he was killed physically, but then he was raised from the dead. It says, having been made human, the writer says, was heard because of his reverence.

[40 : 59] Jesus was heard because of his reverence. And I love this word too. It means like a reverential regard or fear. for being in God's presence. So he prayed with reverence.

He was like this healthy fear that we have of being in the presence of God. Like that's the attitude Jesus took on. And because of that reverence, the Father heard him and answered his prayer.

And now, like right now, Jesus, our perfect, great high priest, makes intercession for you and I. He's standing, he's with the Father, making intercession for us.

Hebrews 7.25 says that Jesus always lives to make intercession for us. He's pleading on our behalf to the Father.

We all know Romans 8.33. Who shall bring a charge against God's elect? It is God who justifies.

[42 : 00] Who is to condemn? Christ Jesus, the one who died. And more than that, who was raised? Who is at the right hand of God? Who indeed is interceding for us?

Just take that in. You don't deserve an advocate like that. I don't. But Jesus, the perfect, sympathetic, eternal high priest is standing, making intercession for you and I on to God's behalf. So the conclusion here, Jesus is the source of eternal salvation to all who obey him. Not to the people who think they know Jesus and live a life of rebellion.

not to people who can spit out right, correct language about Jesus, but those who believe the right thing, love the truth, and obey.

He is the source of eternal salvation. He is a sympathetic high priest who stands between us and the burning presence of God. If you or I tried to enter the holy presence of God, God would be dishonored and we would be dead.

[43 : 12] Eternally. We would be consumed. So now, in Christ, we can stand before him without being consumed and God is not dishonored. That's the beauty of this.

Just take it in. And because of that, the writer wants us to have, wants this truth to be confidence before you so that when you die, when you face the throne, you can approach it with confidence.

Of course, with fear and with reverence, but with confidence because it's not what you've done, but what Jesus has done. My grandfather passed away a few weeks ago and all people could talk about was just how ready he was.

Like, he had such confidence to stand before the throne of God because he knew his Redeemer. He knew Jesus would represent him and that Jesus had made atonement for his sin.

and that brought such peace and confidence to him. He knew it was coming. But he didn't just spend his days in fear. He served the Lord all the way up until his last day.

[44 : 16] He really did. So, that's Charles Wesley's old hymn. By the way, you should look this up. Sovereign Grace has a great rendition of this song, but Arise My Soul speaks of Christ's priestly work.

It says, The Father hears him pray, his dear anointed one. He cannot turn away the presence of his Son. His Spirit answers to the blood.

His Spirit answers to the blood and tells me I am born of God. So Christ's obedience and suffering on this earth was so perfect that it doesn't need to be repeated.

and we go to God through Christ. He's not going to turn us away because he won't turn his Son away if we are in him. So, in closing, I just want to read Hebrews 10.

Look, I read last week. Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is, his flesh.

[45 : 36] And since we have a great priest over the house of God, let us draw near with a true heart and full assurance of faith. So, as we enter into the presence of God, we do so through Jesus.

He was the way, the truth, and the life. And no one goes into the Father's presence except through him. And I hope you have that confidence today. If not, please come and talk to us about it later.

Talk with someone who brought you. But believer, know that you can have great confidence. And if you don't, it's because you don't know your Savior as well as you probably should. You should really think about what he's done and who he is.

Let's pray together.