

A Series on God Part 2

By: Bruce Wilkinson

Recording Technician:

Torrey Memorial Bible conference. Biola college January 1979. This is tape number two by Bruce Wilkinson entitled a Series on God. We regret the fact that there are some portions of this tape that are somewhat muffled.

Wilkinson:

Morning. I found out I was late. I thought we had 15 extra minutes. I guess we didn't. We did. So, I'm not late. You're just early. I can't believe it. How are you? How many of you did your half an hour last night? Oh, isn't that exciting? How many have you met in groups of four yesterday? Three or four. That's great. Was my message this morning good? You know what's even more exciting is to meet David and become friends with him. That's one of the things that speakers have a joy to do with other speakers is we room next to each other, not in the same room, but right next to each other in the next room and go to breakfast together and just share. And it's so exciting. I get more out of a person talking one on one and rambling all over the world than I do from most people talking and giving a sermon, and he's as a transparent man of God that I've met.

It's really exciting. I want to sneak up on you today if I can do that, come around behind the view and talk about a subject that has changed something in my life that I just want to share with you

this morning. I want to talk to you about Jesus Christ as a man, not Jesus Christ as a God. As God. His humanity. When was the last time you heard a sermon or a talk or a Bible class on the humanity of Jesus Christ? I think about 99% of every sermon or every lesson that's ever given about Jesus Christ presents them as God in his deity. And very seldom do we pause and think about Jesus Christ as a man and his manhood. And I think you're going to find out before you leave this morning that the manhood of Jesus Christ has more to do with how you pray than any other thing there is. Let me state that again, because that's kind of out here. The manhood of Jesus and how you think about that has more to do with how you pray or don't pray than any other one thing that there is.

Now, how do you think about Jesus Christ as a man? If I were to give you a piece of paper and say, list me ten words that characterize your impressions of Jesus Christ as a man, what would they be? I find so few times that evangelicals talk about the manhood of Jesus Christ because we don't know how to do it. And we're a little bit afraid to talk about Jesus as a man because we don't want to sound heretical we don't want to make him sound less of a God because he was a man. But I think we switched out of the way one of the most dramatic facts about Jesus Christ that there is. And if I were to go around to you right now and say, how do you feel about your prayer life? I imagine that everyone in this room would say, I wish it was better, wouldn't you? I'm yet to find a person that I asked, how is your prayer life? Say to me it's great. I wouldn't change a thing because all of us want to pray more. And typically, the way we try to solve that problem of praying more is to feel guilty about it and get the old weight on top of our shoulder of guilt that says, I ought to pray more.

I know I ought to. Or come away from a conference inspired to walk in our spiritual life and try to pray more and then try to pray. And it lasts about three days because guilt never inspire change for very long. And guilt is the most useless of all motivations there are. So, I want to try and talk to you about a very indirect understanding that will make you want to pray more. You understand the difference rather than you ought to pray. Let's come over here and say, is there any way to make you want to pray more? I really think that there is. Let's pause for a moment and ask God to bless this time together. Our Father in heaven, we thank you for this day. We thank you for David Burnham. We thank you for what you did on that football field to him, we thank you that was a changing time in David's life. We thank you for those times in our own lives. But sometimes they're marked with tragedy that you continually work on us until you find us willing to break, willing to say, Father, you're going to be all to me.

We pray for those students in this room who have not broken yet. We pray that your arm would be strong in their lives in this week. And if you find their heart so hard and the ground in their heart unplowable, that you would bring great hard times to them and you could even bring tragedy into their lives because eternity is more important than anything that could happen to us in this life. We thank you that everything you do to us is out of love and it's for our good and it's to help us get ready for eternity. Would you bless this time together? Would you radically change our prayer lives as a result of a new understanding? Give me freedom of thought so I don't have to work at it this morning. Give me strength because I'm tired. In Jesus name, amen. All right, let me ask you some real radical questions. I don't want an answer from you, but I want you to answer in your mind. All right. When I was growing up, I had a picture of Jesus Christ

from all the pictures I'd ever seen painted of him and all the movies I had ever seen played by a person of Jesus.

And I guess I saw him as a fair skin, soft hands, narrow face, well-groomed beard, wavy hair, nice person. And every time I saw him played, I thought that he was a little passive, and sometimes he was kind of effeminate. And somehow every time I saw or thought of him, I always did not respond to him and what pictures I saw and how I saw him played by saying, now that's the kind of man I like. That's a man's man. I always felt like Jesus' manhood. That's portrayed in pictures and in stories didn't bring the right response. And as I began to know and meditate on the person of Jesus Christ and what I know from scriptures, I think I've seen a totally different Jesus Christ than what is typically portrayed. If Jesus Christ were to live in this city around here, what kind of house would he live in? Would he live in a real nice house? Would he live in a two-bedroom kind of rundown house? What kind of car would he have driven to this conference? Would it have been a Cadillac? Would it have been a Volkswagen convertible? Would it have been a Mercedes 450?

Would it have been an Mgbt? Would it have been a Honda? What kind of car would he have driven? Would it have been a Chevy? Would it have been a brand-new Chevy? How do you see Jesus? In other words, let him live today as a person. And if he were to walk in this room, what would he be wearing? Would he have a suit on with a tie? Would he have a turtleneck on? Would he wear jeans? Would he have tennis shoes? Patent leathers floor shines, King. What would he look like when he walked in and sat down? Today, inside of this audience, how do you see Jesus as a man? How long would his hair be in this culture? Would it be short? Would it be

medium? Would it be long? Would he sport a beard today? If you live next door to his house, would he keep his lawns and his bushes cut just right and his house looks immaculate? Or did he not really care about the lawn too much and oftentimes let it go a week too long and his house was peeling? And what kind of neighbor was he?

Was he so busy with his stuff that you never really got to know the guy next door? Do you have a lot of people in his house all the time? And what kind of people did he have in his house? Were they the leaders? Were they the middle-class people of the neighborhood that he had over for dinner or something? Were they the guys from downtown that he hauled over in his van and had them over for dinner. And what church in the La Basin does he go to? Does he go to the Pope's church? Does he go to his church or his why does he go to that church? And when he's around a bunch of other people, as he just went to the snack shop just now, did he sit down with a bunch of other guys, or did he kind of hang around with the girls? Was he quiet? Was he an introvert or was he an extrovert? Was he noisy or was he quiet? Did he tell jokes? Did he always have a few jokes in his back pocket for the appropriate moment? Or was he always serious about everything? Was he a studious type of person?

Were the books really important, or was he an athlete? All he cares about was Christian service assignment. What kind of person was Jesus Christ? Obviously, those questions and 100 more I could ask you this morning don't have an answer. But they have an awful lot to do with how you think about Jesus Christ. And I dare say that some of you had a great deal of difficulty trying to answer those questions, because you haven't really thought about Jesus Christ as a man. And you'll see in a few minutes that according to how you view Jesus Christ as a man is directly how

you'll pray. And that if your prayer life is kind of waning and that you pray mostly for the food, and when asked upon to pray, the worst thing you can do is feel guilty about it. And the best thing you could do is to understand what I'm going to share with you in the short time together, it has radically changed my prayer life. I used to pray for all the important things of the world going on, and if anyone ever got cancer, I prayed for that person. Or if a tragedy happened, I prayed for that.

Or if I was in a real bad jam, I prayed for that. And that was about the extent of my prayer life. It was the things out here. And I saw my prayer life as I was talking to God the deity up here, who was so busy doing the important things of life, that my prayer life boiled down in its reality to be at zero. And as I began to understand the humanity of Jesus Christ and how Scripture used that in prayer, my prayer life began to turn around. When I taught at Multnomah, I learned a very significant lesson about counseling. There are quite a few teachers at Multnomah, and it's interesting, in the afternoons after classes were over, they would leave their doors open for counseling. And there were maybe three teachers at Multnomah that people would line up outside the door for counseling. And one day I was walking down a hallway in one of the big buildings at Multnomah. And there was, I think, four offices in a row. All of the doors were open and there was a long line outside one of the doors. And I was kind of open with the students.

And I came behind one of the people in the line. And I said, are you waiting for counseling? To such and such? And he said, yeah. I said, don't you see that office over there? It's empty. There's nobody in line. Why don't you go talk to him about your problem? He turned around and he said, well, you know how he's like if I'd walk in there and unload my problems, he takes his Bible and

he'd hit it over my head and [inaudible] be kicked out of school. I can't go talk to that person because he flat wouldn't understand my problem. I said, oh, he won't understand. You think this person here will understand? He smiled. He said, Mr. Wilkinson, you know he'll understand. I walked away, got my mind going. Next thing I came along and got behind the same kind of line. There was a girl. And I stopped and I said, do you have a girl over there? Same routine. And she came in. She said, Listen, this guy in the room, he loves me and he really cares about me. The guy in the office down there, he doesn't really love me. I don't even think he likes the students. He just likes to teach. And I began to think and began to meditate.

And I began to try to ask myself why do people come to certain people for counseling and not other people for counseling? Why do people come to me and not to me at times? What's the characteristics? And I kind of understand that there are certain things that are true in a person. People will go to them with their needs. Number one, they feel like that person will understand. Don't write notes. I hate notes. Just listen. [inaudible] Jesus Christ didn't give out notes when he talked. Can't you see him in Matthew chapter 43. He's walking around to see a guy. He says, hey, man, I have a very important lecture. Take out your tablet. The great commission number one. Go. Listen. Just relax. I want to talk with you. I don't want to give a lecture. I want to share. This truth will either hit you between your eyes and you'll be a changed person or it will not. And nothing you write down the paper will make a better difference to that. It just gets in the way of listening. Where was I? Understanding. Do you understand me? Yes. Thank you. Thank you for taking notes.

Yes. That's one of those things that if you feel toward another person that that person will understand you, you will go and talk to that person. If you feel that person will not understand you will not go talk to them. Second characteristic you feel like the person will accept you. First one is they understand the problem and the other one is they accept you and they love you in a certain way, and you feel relaxed talking to them. If people come to you with a problem, it's because you somehow meet those two things. If people don't ever talk to you about their problems, it's because you portray to them a lack of those two things. Either they say, she would never understand this problem, or if I told you this, it'd blow away those two things. If my son David were to die in an accident or something, when I got control of myself, I would eventually call Hugh Salisbury in Portland, Oregon. Hugh Salisbury is a friend of mine. We used to play tennis all the time. He used to beat me consistently. I hated it. But Hugh Salisbury lost his son when his son was about my son's age.

And Hugh Salisbury has gone through it, and Hugh Salisbury, in spite of me, loves me, and I know it. He meets the two characteristics. If my wife were to die, I'd call Bob Shusterman a drop of a hat, I call Bob. He works at Dallas Seminary. He lost his wife when he was about my age. He's one of the best friends I ever had, and he'd be able to minister to my needs precisely as I needed them. If I were to get cancer or some disease, I would call a lady, a classy lady. Sharon McConnell in Ames, Iowa. She just lost her husband, who was a close friend of mine, to cancer and we're friends, and she'd meet those two things. Therefore, when you have a need and the times when you want to talk to someone, if they meet those two things in your life, you'll talk to them. If they don't meet them, you will not talk to them. If you don't talk to God on an honest

basis, it's because your understanding of Him has not put those two things in your life. If God is deity alone, that's so far removed from who you and I are that we don't really open up to that.

To the degree in which you understand the passages we're going to talk about right now, and you lock into your thinking those two facts about Jesus Christ, your prayer life will be totally changed. Do you understand? Are you beginning to glimmer a little bit with what I'm talking about? All right, take out your Bibles and turn to Hebrews chapter two. Hebrews, chapter two. We're going to do a little bit of exegesis this morning, a little bit of heavy talking. I don't usually do this this way. I usually try and give the results of what I've studied. But here I'm going to give you a little bit of what I came up with. Hebrews. Chapter two. Verse 16 to 18. Reading out of the best text. Reads like this for verily he took not on him the nature of angels. But he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like his brethren. That he might be a merciful and faithful high priest in things pertaining to God. To make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to help or succor them that are tempted.

I want to explain those verses to you. Take a look at the first one, verse 16. For verily he took not on him the nature of angels, but he took on him the seed of Abraham simply that's self-explanatory. Jesus Christ, when he left heaven, didn't become an angel, he became a man. That's easy to understand. Next verse. Wherefore in all things it behooved him to be made like his brethren. That word behooved in the Greek is the same word as our word ought. Since Jesus Christ left deity in some sense just in heaven and became not an angel, but a man. Since he became a man, he ought to become a man just like I am. He owes it ought to behoove he owes it

to me that if he becomes a man, not to be a different kind of man than I am, but he owes it to me to become a man like I am a man and like you are a man. That word owe is the same word that says owe no man anything in Romans 13. When he becomes a man, he owes it to us to become a man, just like I am a man.

Same word. Husbands give your wives their due benevolence. That's the same Greek word owe. When your life has needs, you ought to meet them. When Jesus Christ left heaven, he ought to become a man, just like I'm a man. Don't be half a man, be all like I am. Wherefore in all things it behooved him to be made like his brethren, like same as his brethren. That's the whole point. If he's going to become a man, then he needs to be like us. How much like you is he anyway? Does he have the same temptations you do? I mean the temptations that you do? I mean those temptations, those the other temptations. No. [inaudible] he better be just like us. He has the same temptations. For Jesus Christ is tempted in all ways as you are. Why? Because he's like a man, just like you are. Always that kind. You mean those temptations? But I had no come on. Yes, that blows me away. Those temptations, the ones that you have. Yeah. Wherefore in all things it behooved him to be made like unto his brethren. Why should he be made like me? That he might be a merciful and high priest?

What? What's the logic? Why did he have to be exactly like you and me? And why does he have to have the same temptations you do and I do? So that he could have the same experiences you do and I do? Because if he didn't, he wouldn't really understand. He'd have to say, I can sort of imagine what you're talking about, I think. But he can't say, I've been there and I know exactly how you feel about it. So, Jesus Christ became a man just like you. You know what reason he did

that? For? Not only to provide your salvation, but so that he can go through the same strong temptations that you did. So that when you want to talk to him about your temptations, he'll not only know, but he'll say, I understand. I had those same strong desires that you have. In all ways tempted in all ways because he didn't become partially like you. He became just like you. I still can't get over that. You'd think that he'd be better than I am. Well, he was better than I am, but I mean, he was made just like me. He was not more of a man or less of a man.

He was totally just like I am. And in fact, the very temptations that I had and had today, he has had them.

Recording Technician:

Please turn the tape to side two for the continuation of this message.

Wilkinson:

Wherefore in all things it behooved him. He ought to do it. To be made like his brethren. Why? That he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. That's the one that you and I always talk about. And that is Jesus Christ left heaven, became a man, did not sin, so that he could die on the cross and save you for your sins. Hey, gang, that's exactly right. But that's half the truth. We've always seen the Incarnation over here for salvation. We've missed the first half of that verse. He became a man just like I am so that he could be a merciful and high priest. That's not salvation, gang. And in

things pertaining to God to make reconciliation over here, he became a man to die on the cross to make reconciliation. He became a man just like I am, so that he could be a merciful and high priest. And we leave this one alone and we preach about this one. But that's why people don't pray. It's because they missed this point over here when it says to make reconciliation. That's the same word propitiation, same word mercy seat. He is our propitiation. The word reconciliation is in the [unintelligible] it means he came and when he died, once he made reconciliation, he paid it so that God was satisfied, done, paid not. He keeps paying. This is once for all, this is forever. He is our high priest. He was the reconciliation. If this is all you see about Jesus Christ, then you will not pray much. If you see him and you can begin to see him as a merciful and faithful high priest, your prayer life will begin to change. For, verse 18. In that he himself hath suffered being tempted. He is able to help them that are tempted. Why was Jesus Christ tempted? So that he can make reconciliation? No, let me say that again. Why was Jesus Christ tempted? So that he could die for men's sins? No, he did not have to be tempted to die. He just had to be sinless. Why did he suffer? So that he could die from in salvation? No, he was tempted and he suffered so that when you are tempted and when you suffer, he says, I'm the head of help. Therefore, why did Christ suffer?

To help. And when you don't go to God for help, you're making all of his suffering worthless. Do you understand that he suffered and was tempted so that he could help those who are suffering and who are tempted? People say to me how could Jesus Christ be tempted? He wasn't tempted. And I say he wasn't? Why wasn't he? He couldn't have sinned. I said, he couldn't? It says in Hebrews, the same book, that God was tempted. He says, you people in the wilderness, you tempted me.

Well, I figure if God could be.

Tempted, so can Jesus Christ. And I happened to believe that he was tempted, just like I am tempted. And he had the same drives because he was just like you are. And he had the same questions, just like you do. And sometimes he just flat out didn't want to obey his father. That's why it says, and he learned obedience through suffering. He learned obedience. Sometimes he said, Father, I don't want to do that.

He said that. I don't want to do that, but I will do it. He learned obedience. When you're tempted to sin and you've given and you sin, the temptation stops because you've sinned. Temptation starts and you don't give in. Temptation gets stronger and you don't give in. Temptation gets stronger, and you don't give in. Who has the greatest temptation? The person who gives in or the person who does not? The person who does not has the greatest temptation. Who was tempted stronger than you are? He was. Because he never gave into it. Now, name a way in which you are tempted that he wasn't. You got it in your mind. He. Was tempted in that way. You say, he couldn't have been. He was. You don't believe that.

I could see unbelief, unbelief, unbelief. You know what unbelief is? Sin. You're all sinning out there. I once decided to put this to the test, and I had a class, a night class at Molten Noma with about 200 people in it. And I decided to try something one afternoon. One evening. And so, I said, I want you to list the three major problems in your life. Don't let anyone else to see it, but write down the three major problems they did. I taught them this concept, and I said, All I want

you to do is to go home and read the Gospels and come down with three columns on your sheet problem one, problem two, problem three. And if you can find that Jesus had the same problem, how he dealt with it. And the people went out of that class kind of saying, I'm not going to find these things. I came back exactly seven days later to the same class, walked in, and the class was humming with talk, sat down, and I didn't know what they were going to expect. I didn't know what to expect. And I said to them, well, what did you find? And it was hilarious. Here's 200 adults, you know what they all found?

About 100 women and 100 men. That Jesus Christ had all three of them. In all 200 cases. If I were to do that same thing to you, you would walk out of this room in unbelief until you read the Gospels and looked and they came back and they were so overwhelmed, the women especially, to find out that a man had the same problems that they did. That's right, impatience. Yeah, he had it. He had problems with it. Tiredness. Do you think Jesus Christ always woke up in the morning saying, I can't wait to hit the world today? And when he hit his thumb, what did he say? Ouch. Did he ever feel like people were taking advantage of Him? Did he ever feel like giving up?

Sure, he did. Do you ever feel like people just weren't growing? Sure. Do you ever not want to obey God? Yes. Do you ever want to rebel? Sure. I don't want to do it. Was he ever misunderstood people, misreading his motives? You can't name a problem which he did not go through. You see the case I'm trying to build slowly but surely the first half he'll understand that's the whole point of his suffering and his temptation. He did not suffer and he was not tempted so that he can die. He suffered and tempted so that he could help. Therefore, if you don't go to Him for help, you're saying all the suffering you went through and all the temptations you endured, I

could care less. I'm going to make null and void all that which you did for me, and I'll take this half of your life and I'll leave this half away. Turn to the second passage, passage Hebrews 4:15. Let's start at verse nine. There remaineth, therefore a rest to the people of God. For he that is entered into his rest, he has also ceased from his own works as God did from his. Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief.

Unbelief, huh? Unbelief. For the word of God is living and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and the intents of the heart. Neither is there any creature that is not manifest in his sight, but all things are naked and opened under the eyes of Him with whom we have to do. Isn't that a frightful thing to remember? That everything you do and everything that I do, he sees it all the secret sins of all of us. Not only the open sins, which I do when you don't see me and nobody else knows about them, but the.

Intents of my heart, the envy or the jealousy, or the hatred, or the lie, or the steal, or the cheat. Or the lust, or any other sin. That we have, he reads it. That makes me fearful. And that's exactly how he answers his own problem. He strips you naked and says God sees it all and then moves right on to verse 14 seeing then that we have a great high priest that's passed into the heavens, Jesus, the Son of God, let us hold fast our profession. Why wouldn't you want to hold fast your profession? Because you just heard that he knows everything about you. And if God knows all those things about me, I might as well give up. And the answer to that question is don't give up, because Jesus is already a high priest. What does a high priest do? A high priest took all the rotten sins of the people, met God interceded and found forgiveness for the people. What's Jesus

Christ the High Priest doing today? Same thing. Here's God, here's man, God sees all of man's evil. Jesus Christ is the high priest taking that evil intercessing to the Father. Therefore, don't lose hope. But now, if you think of that, here come Jesus as a man. He suffered, he was tempted, but now he's gone to heavens. You say to yourself, well then, how could he understand my needs?

He's up there with the streets of gold. I'm sure he forgot about the problems of Biola. How can he understand? He's back in Heaven at the right hand of the Father. How can he empathize with me anymore? He's not here. And all those bad memories he probably forgot about, that's why he goes on to the next verse and he anticipates that feeling of what can I do? For we have not a high priest who cannot be touched oh, this is so good with the feelings of our infirmities, but in all points tempted like as we are, yet without sin. And his point is, even though Jesus Christ went back into heaven and even though he was tempted, etc. He's in Heaven. All that what he experienced is not healed over like a scar that's not there anymore. And you forgot about the cut. For Jesus cannot be touched with our infirmities. Do you understand what that means? The reason I never prayed was because I felt like God wouldn't understand. And the word touched isn't here. I understand, son, it's here. He is touched here. When I sin, when I'm tempted when I suffer. For we don't have a high priest who cannot be touched. What does that mean? That means he feels it. He said, I know how you feel.

I was there. I was able to speak so open to you last night for one reason I've been there. That's exactly how it is with Jesus Christ. And I felt for you last night. Because I know how it feels to

be rebellious and out of fellowship, and. I also know how exciting it is to be in fellowship, and I wanted. To bring you and I felt with.

It that's exactly, only in a much more deep way is how Jesus Christ feels toward you. Why'd he leave heaven? For two reasons to make reconciliation with God so you can have peace, but then not to leave you hanging. You know, nail salvation to heaven. You got it. Don't worry about it. Now, let me get on with running heaven. He came and suffered and tempted so that when he's back in heaven, he can feel with you how you feel. He can identify with you. He can sympathize with you. You know, that's the word in Greek, sympathy. It comes from another Greek word which means when you get hurt physically. You. Get hurt physically, and you can identify what that hurt physically means. And then it moved from not knowing how it feels physically to saying, I know emotionally how you feel. That's how closely he knows. Because he was made not only a man, sort of like I am, but he was made like a man, just like I was. And he went through all these temptations so that he's in heaven today, and now he can say, I know how you feel, Bruce.

But I really know how you feel. And I know that you're discouraged, and I know that you feel like you want to give up in the Christian life, and I know you're wondering if. It's really worth it. And I know your fears of failure, and I know all about you. And I not only know all about you, but I'm touched. I have sympathy with you. I emotionally get drained because I know how you feel. Well, then, [missing audio] ... With you. Verse 16 is a dynamite verse. Let us therefore come boldly into the throne of grace that we may obtain mercy and find grace to help in the time

of need. Now, this is typically how you and I work. Things are going rocking. Those are the times we don't pray, right?

Right. You're in a rebellious mood. Do you want to pray? And if you do, you break all rules I've ever heard of. Most of the time when we're rebellious, we don't want to pray. Why? Because we think God's got a club and angry at us and we feel guilty. And that's exactly the backwards approach to this verse. Since Jesus Christ has suffered and was tempted in ways which we are therefore, when you feel rebellious, he exactly understands. And therefore, when you feel that way, that's the time you're supposed to come boldly in the throne of grace, because Jesus understands how you feel, and it's directly the opposite of my whole life until I understood this. My whole life is when things were going great. That's when I prayed, when things were rotten, I didn't want to talk until I understood that Jesus Christ suffered and was tempted. So that when I feel tempted, he wants to listen and knows how to listen. Therefore, I am to come boldly in the throne of grace. I am not to sit off in a corner and feel guilty and not talk to God about it. I am to come boldly into the throne of grace and say, like I've said many times, Father, I feel out of it. I don't want to obey Scripture.

I don't want to read it. I want to do my own will. I feel like rebelling. I'm tired. I'm sick of the ministry. That person over there is a pain in the neck, and he's saying, I know how you feel. Isn't that great? And when I talk to Him, I don't come to the throne of grace with the tail between my legs and saying I feel bad. I come boldly with my point of rebellion, and I say, that's how I feel, because that's when I need the help. Do you understand? I don't need the help when things are going great. I need the help when I need it. And that's the time he's telling me, that's why I

went through all of that, so I can give you help when you need it. And he said that you may obtain mercy. You obtain it. You obtain mercy, and you find grace. The difference is, when you've done something wrong in your life, that's when you want mercy.

You want forgiveness. You want to end the bad thing of the past. You want to find it. You want to obtain it. But something ahead of you that you're afraid of, something challenging, something overwhelming. That's when you need grace, you say, God, give me grace for this. You don't ask for grace for something in the past. You don't ask for mercy for something in the future. And you go and you say, God, I blew it yesterday royally. Please forgive me. I really wish I hadn't done that, but I blew it, and I'll probably blow it again, and you know that too. And I need some help for the future. If you can wed together, the fact that Jesus' incarnation was to make him able to feel how you feel, your. Prayer life will totally change, because he.

Knows more than anyone else how you feel, and he loves you completely anyway. You know, the high priest went into the Holy of Holies once a year, and you remember he got on his special clothes and once a year all the sins of the nation got together and he took one goat and put it out and got the other goat put blood came in. And once a year he'd walk into the holy of Holies. In through that veil in which the ark was and the cherubims and the shekinah glory. God Himself was sitting there and once a year he'd walk in and it was such a fearful day that they tied bells around his feet and if they didn't hear the bells moving. They thought he did something wrong and. Fell over and was dead. And once a year a man could come with grace don't miss this. Could come into the holy of Gods with fear and trembling, wondering, am I. Going to do something wrong?

Come on, Bill. And go in for the sins of the world, he went listen. He went into the presence of God fearing for his life. He went into the mercy seat. He went into the place of propitiation once a year, one man for everyone. And he didn't go boldly.

And when Jesus Christ died on the cross, the veil went right down the middle. And there is no more veil between you and God. And Jesus Christ is the mercy seat. Do you understand that? And you are a priest and you don't have to wait for someone else once a year to go into the holy of Holies and meet God. There is no veil. And God came down the person of Jesus Christ and is the mercy seat for the reconciliation. That's the word mercy seat. And the whole point of Hebrews is trying to say, why don't you understand that you can come boldly into the holy of Holies and find grace and mercy, not once a year, trembling and not with bells around your legs, but boldly. Father. I feel I'm out of it. And he'll meet you. Do you understand? Do you understand? If you can only now take what. You've heard here and let it sift, your prayer life will change and Jesus will move from being the savior of your life into being a friend who you talk to all the time, exhausted and rebellious, who knows where it came from in the middle of the night. [audio stutters for a few seconds]

Would you give me the joy of your presence today? Would you help me want to minister? And he met me because I came boldly into the throne of grace in a time of need. May God burst that truth alive in your heart. Amen. Let's have a word of prayer. Father, thank you for becoming a merciful and faithful high priest. Don't allow us to make void the temptations and sufferings of your life. Help us now to experientially, believe and act upon the fact that you understand. And that you are touched. And God, would you revolutionize the prayer lives of everyone in this

room who has not had a life of prayer that comes boldly into the throne and the holy of Holies to find help. God bring revival and thanks for intercessing for the needs of all of us today. In Jesus' name, amen. Thank you.