

Wake Up Call From Worldliness

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[0:00] Turn in your Bibles to Hebrews chapter 1, and we're going to read Hebrews chapter 1 for our scripture reading tonight.

! This is the Word of God. In the past, God spoke to our forefathers through prophets at many times and in various ways. But in these last days, He has spoken to us by His Son, whom He appointed heir of all things, and through whom He made the universe.

The Son is the radiance of God's glory and the exact representation of His being, sustaining all things by His powerful Word. After He had provided purification for sins, He sat down at the right hand of the majesty in heaven.

So He became as much superior to the angels as the name He has inherited is superior to theirs. For to which of the angels did God ever say, You are my Son, today I have become your Father. Or again, I will be His Father and He will be my Son. And again, when God brings His firstborn into the world, He says, Let all God's angels worship Him.

[1:18] In speaking of the angels, He says, He makes His angels winds, His servants flames of fire. But about the Son, He says, Your throne, O God, will last forever and ever, and righteousness will be the scepter of your kingdom.

You have loved righteousness and hated wickedness. Therefore, God, your God, has set you above your companions by anointing you with the oil of joy.

He also says, In the beginning, O Lord, you laid the foundations of the earth, and the heavens are the work of your hands. They will perish, but you remain.

They will all wear out like a garment. You will roll them up like a robe, like a garment. They will be changed. But you remain the same, and your years will never end.

To which of the angels did God ever say, Sit at my right hand until I make your enemies a footstool for your feet? Are not all angels ministering spirits sent to serve those who will inherit salvation?

[2:35] Do you like stories about witches? I have one for you. Once upon a time, Christiana and her children were taking a long trip to a faraway city named the Celestial City.

And they were nearing their journey's end when they came to a magical, evil place called the Enchanted Ground. And anyone who comes there becomes very sleepy.

Their eyes grow heavy. And when you fall asleep, you don't wake up. Their feet dragged along, and they started falling down, and they started struggling to get up.

And through the mist, as they made their way, they saw a man upon his knees praying. His name was Mr. Standfast.

Mr. Standfast was standing fast on his knees. And the reason he was praying was he had just met a witch. She wasn't old.

[3:48] She wasn't ugly. She didn't have warts on her face or rags on her back. She was tall. She was tan. She was beautiful.

She was wealthy. Her name? Madam Bubble. And the Enchanted Ground was her spell. It was her magic at work.

And she lulled travelers to sleep, and when they grew sleepy, she sidled up next to them and started whispering in their ears.

Now, did you know that Madam Bubble is a real witch? She has other names, and she goes by other guises, but what she is is the world.

And she's the world. That's the evil system of man. When we all get together in our rebellion against God, that's the world. And the world, Madam Bubble, is a certain facet of the world.

[4:54] It's a certain way that the world attacks Christians. And Madam Bubble doesn't come to you with a sword or a knife. She doesn't come making a lot of noise. She doesn't want to scare you.

You're her prey. And so she quietly stalks you. She doesn't want to spook you. So quietly she comes and she whispers in your ear, I'll take care of you. I'll take care of you. You don't have to try so hard. Take it easy. Rest a while. It's not so important. And shh, shh, and you fall asleep. In Pilgrim's Progress, John Bunyan tells us that Madam Bubble is very old.

He knew about her in the 1600s. And the Hebrews met her in the first century. And she's still with us today. The book of Hebrews is written to a group of Jewish Christians who were growing sleepy. [6:04] Jesus wasn't so important to them anymore. And so they started thinking about compromising. Taking it easy. Resting a while. Going to something safer.

Going to something easier. And that's a constant temptation every Christian has. Isn't it? So by the grace of God, they had come out of the shadows of Judaism.

And they had come into the light of Jesus Christ. But as it happens, when you come into the light, things can sometimes get awfully hot. And so when they came into the light, things got hot for them. The Romans were pretty ambivalent. That means they didn't really care that much about Judaism. You could be a Jew and be okay with the Romans. I mean, you weren't their favorite, but on the other hand, they weren't going to kill you.

But their feelings towards Christianity and towards Christians, their feelings were clear. The Hebrews themselves had had their property taken away from them.

[7:11] They had suffered loss. They had people thrown in prison. They had people lose their lives. And so the Romans' attitude was clear.

And then what happens is Madam Bubble came. So the world has two guises. One has a sword and one is whispering. And Madam Bubble came around and she began to whisper, you know, it doesn't have to be this way.

There's other good ways to be a good person. There's other ways to worship God. Other ways to be good. safer ways. And they thought, hmm, well, when I was a Jew, it wasn't so bad, really. Judaism is pretty close to Christianity, right? I mean, I'm not worshiping some pagan god. I'm still worshiping God. And so maybe I'll just check out the synagogue this week.

Yeah, maybe that's what I'll do. I'll see. And I'll see what I think after that. And then a letter came. In the past, God spoke to our forefathers through the prophets at many times and in various ways.

[8:27] But in these last days, he has spoken to us by his son. And with a start, they woke up. Hebrews is an alarm clock for sleepy Christians.

It was that for them. And so, out of the fog of their mind, they realized, what were we thinking? What were we thinking? We can't compromise. And so Hebrews is a wake-up call to Christians who are thinking about compromising with the world.

And you have to understand, that doesn't look bad when the temptation comes. It seems reasonable. It seems reasonable. It seems almost good. But then, when you compare it to Jesus Christ, that compromise becomes clear for what it is.

Now, we're all tempted to compromise. Compromise is the air that we breathe. It's the air of our present generation. Tolerance.

Uncertainty. Intellectual humility. Not sure if I really have the right to witness to Jesus. Not sure if Jesus is absolutely necessary.

[9:42] I mean, God is a God of love, right? Is Jesus absolutely necessary? Do I really have to believe in Jesus? Or aren't there many ways? I mean, there's a lot of ways that are awfully close.

And Madam Bubble lulls us to sleep. And so, it's not an out-and-out temptation. That's not where we're at. That's not our present situation.

It's not the out-and-out temptation. Abandon Christ or else. It's not, you do it or you die. Those things are almost easier to see for what they are. But this is the soft drip that wears away the concrete of our resolve.

of our seriousness. And it happens before the flood comes. It's the hardly noticeable temptation because it leaves the shell in place.

It leaves the church building intact. It leaves us okay and at peace and out of prison and safe and sound. But it weakens our muscles. It weakens our resolve. It takes the edge off of our seriousness.

[10:49] And it takes the edge off of our passion for Jesus Christ. And so it's a cancer that eats at us and it's a cancer that we haven't felt yet.

But over the lulling whispers of Madam Bubble and in the world, the book of Hebrews says, in the last days, God has spoken. Not by a prophet.

That's how he spoke to our forefathers. Not by a prophet. But in these last days, he has spoken to us by his son. So compromise is impossible.

Sleepy Christianity is impossible. Passionless, uncaring Christianity is not an option. Why?

Because who has revealed our salvation to us?

Because who has spoken to us? Who has called you to new life? It was the Son of God. Who announced our salvation to us? Hebrews 2 says it was the Son of God.

[11:52] Who said, follow me? It was the Son of God. Well, who is that Son? And why should I care what He says? Why should I take Him so seriously?

Who is that Son? I want to show you three things tonight from verses 1-3. Hebrews 1, 1-3. The first is the Son is creation's Lord. Second is, He is God in the flesh.

And third, He is the final priest king. So what will put an edge back on your faith? And maybe you're not sure about who this Jesus is.

Well, who is this Jesus that men worship? Who is this Jesus that we praise this morning or this evening? Well, look at what it says. Look at verse 2. In these last days, He has spoken to us.

God has spoken to us by His Son, whom He appointed heir of all things and through whom He made the universe. His Son, the Son, is creation's Lord.

[12:57] Through Him, God created all things out of nothing. That's what verse 10 is talking about. I didn't put it together until actually Charlie read it.

But, in the beginning, O Lord, He's talking about Jesus. In the beginning, O Lord, You laid the foundation of the earth and the heavens are the work of Your hands.

They will perish, but You will remain. They will wear out like a garment and You will roll them up like a robe, like a garment. They will be changed, but You remain the same and Your years will never end. He's not talking about God the Father there. He's talking about God the Son.

So, God, through His Son, created all things out of nothing. Nothing.

Think about nothing. If you want, shut your eyes. It's okay. No one's going to shoot you or sneak up on you. Shut your eyes. And you can do it.

[13:55] And think about what nothing is. I imagine a dark space. But, you know, nothing, in nothing, there is no space for something to be dark in.

In nothing, there is no time for dark to be. There's nothing. Time didn't even exist. I'm not a physics professor, but Einstein has proven that time and space are actually part of the same thing.

I don't know exactly how that is, but that's what it says. And so, we exist on a particular sheet, if you will, of time, space. And so, if you can picture, you take the sheet off of your bed and you hold it by its four corners and you put a big ball in the middle and it weighs it down, that's what the Earth is sitting on this time, space, space, sheet.

Now, the reason I'm bringing this up is because Jesus made that sheet. He made the time and the space on which the Earth sits. He made the sheet and he made the ball.

Without him, nothing was made that has been made. And how? How did he make it? He spoke.

With a word, he created all things. He spoke a hundred billion galaxies into being.

[15:22] He's the one who has said to us, come, follow me. He's the one who's announced our salvation to us. But then in verse 3, it says, he sustains all things by his powerful word.

So not only does he create, he sustains, he holds up. And so with his word, he created, and with his word, he holds up. He sustains all things. Now, in Greek mythology, you probably have heard of Atlas.

Atlas was a titan and he, muscular guy, had huge slabs of muscle that muscle builders dream about. And he was so strong that he was the one that the gods put in charge of holding up the sky. And so he held up the sky on his big muscular back. Well, Jesus is the real Atlas. And he doesn't carry the sky and the earth and everything on his big muscular back.

It's not nearly so difficult for Jesus. With a word, he holds all things. With a movement of his will, with a spoken word.

[16:33] So he quits speaking and it all disappears. You come unraveled. You come undone. You go back into the nothingness in which God took you out of.

Sustaining, it also means to carry. So that's the idea that you're not only upholding it, but that you're moving it forward to its direction in the direction that you want it to go.

So in the Gospels, it says that they carried the head of John the Baptist to Herod. Now that's a disgusting, nasty picture, but it's the same word that's used here.

They carried that head to Herod. And Jesus not only holds everything up, he carries everything to its appointed end. And so his word is pushing us forward.

His word is moving us. His word is the river of providence that we live in. And so how does God do providence? How does he control all of his creatures and all their actions?

[17 : 43] How does he provide for them? Well, Jesus speaks. Jesus speaks. And the question we have to ask ourselves then is, are we listening to when he speaks to us?

And the other question we have to ask ourselves is, am I going to not listen to him? Am I going to go to sleep on him? Am I going to hear his word in my ears and then abandon him?

Am I going to hear his word in my ears and say, well, I don't have to take it so seriously. I don't have to be that excited about it. It's not so necessary for people to hear about him.

He's the heir of all things. All things are from him. All things are through him. And all things are to him.

Psalms 2, ask of me and I will make the nations your inheritance. So when we pray for missions, we're not praying for the impossible.

[18 : 46] We are praying for the inevitable. That should change the way we pray for people, isn't it? We're not praying for the impossible. We're praying for the inevitable to happen.

He obeyed his father. He humbled himself to be God's servant. And because he humbled himself, God has delighted to exalt him.

The father is so impressed, so pleased with what his son has done that he makes his son the heir of all things. Solar systems created for him.

Galaxies created for him. Angelic realms that we don't even know about. Legions of angels and layers of angels and higher angels and lower angels.

All the angelic realms Made for him. You! Made for him. So what should you do? You have to say to your sleepy soul.

[19 : 51] And maybe you're not asleep. Maybe you're enthusiastic. You're full of passion. But maybe you're not. You have to say then to your sleepy soul, your compromising heart, Wake up!

Wake up! Repent from that half-hearted Christianity. Half-hearted Christianity and Jesus Christ have nothing to do with each other. Jesus is creation's Lord. But then secondly, he's God in the flesh.

You have to know that this Jesus that Christians talk about that the Bible reveals is God in the flesh. Look at verse 3. The sun is the radiance of God's glory in the exact representation of his being.

The sun is the radiance of God's glory. Let's think about that for a second. Where in the Old Testament did you see the glory of God revealed?

[20 : 56] Did you see God manifest his presence? Think about that. Well, maybe, you say, at the burning bush when Moses first met Yahweh, the I am who I am, and remember he met, he saw that blazing bush that's on fire and he came close and the voice came from the bush.

Moses, take off your sandals. This is holy ground that you're on. Maybe Mount Sinai. Mount Sinai, it says, was covered with smoke because the Lord descended in fire.

Maybe he thought of the temple. when Solomon prayed, the temple was filled with a cloud of brilliant light and glory. It was the glory of God filling the temple.

But the primary, but the primary place in the Old Testament where you saw the glory of God, the radiance of God's glory, was in that little room in the temple called the Holy of Holies.

And it, the glory of God rested above the Ark of the Covenant. And there were two cherubim, two guardian angels.

[22 : 17] And they looked at each other and they faced each other over this mercy seat is what it's called. It's a solid plate with blood splashed on it.

And that is where it says the glory of God rested. And that's why only once a year could a great, the high priest go in and he had to have blood because he was coming into the presence of God.

But the Old Testament tells us that something happened. That changed. In the book of Ezekiel, the prophet had a vision and in that vision he saw the glory of God move out of the temple and first it went on the outside of the temple and then it went to the gate of the city and it waited a while and when the people's sin had filled up it left.

The glory of God departed. But then later on in Ezekiel he prophesied that one day the glory of God will be seen again. He'll come back to his people.

The glory of God will be seen and he'll come again. And so that's the Old Testament expectation. That's what the Old Testament is looking for that one day in the future in some far off future the glory of God will come back to us and we'll see the glory of God again.

[23 : 45] So that's the expectation. Now, the New Testament answers that expectation in a grand way, in a grand style. John 1, he says, in the beginning was the Word and the Word was with God.

He's talking about the Son of God. And the Word was with God and the Word was God. He was with God in the beginning. Through Him all things were made. Without Him nothing was made that has been made.

And later on it says, the Word became flesh and made His dwelling among us.

And we have seen His glory. We have seen His glory. The glory of the one and only God. The Old Testament says, you'll see that glory again.

And the New Testament says, here is the Son of God in the flesh. God will manifest Himself again and John says, the Word became flesh and we have seen His glory.

[24 : 54] So Jesus is God in the flesh. He is the revelation of the glory of God. He is incarnate God. And so in the Old Testament there were many appearances but now Christ has come.

And it's the final revelation of who God is. It's the final revelation of the glory of God. And so when God shines in His glory we see the Son.

So you see the Son by its rays. And you see God by Christ. No one has ever seen God but the God the one and only who is at the Father's side has made Him known.

The final revelation of God is a man. That's shocking. That's a paradox and a mystery that is amazing.

He's the exact representation of His being. Now in the ancient world when you did a business deal you concluded that business deal not by signing your name.

[26 : 18] Not too long ago I refinanced my house. If you've ever bought a house or refinanced a house you know that there's a stack of papers this big and you have to sign 137 times.

That's not how business was done in the ancient world. Instead of signing it like we do today a merchant would take a dab of warm wax and he would put it on that parchment and then he had a personalized stamper if you will.

And on that personal stamper there would be a picture. It could be a dolphin it could be initials it could be a picture of a man with a letter it could be anything.

And he would take that stamper and he would press it into that hot dab of wax. And so when he lifted it up what did you have?

Well you had in the wax a picture of what was on that stamper an exact representation of the stamper. That's the word that's the idea here in Hebrews chapter 1.

[27 : 23] When you see Christ you see God. When you see Christ you see God. When you hear Christ you hear God.

He's not the greatest of angels. He's not the greatest of created beings. He's not a really good teacher. He's not someone that just maybe might have something to do with your life.

He's not just someone that other people talk about and like. He is God in the flesh. And so that means the search for God ends with Jesus Christ.

The search of knowing God ends with knowing Jesus Christ. And so maybe you're searching for the truth. Maybe you're not sure. You're searching. Well your search can end with Jesus.

Because when you see Christ you see God. And believers this is why we can't compromise. This is why we can't give up. This is why we can't settle into a lukewarm Christianity.

[28 : 25] Because it wasn't just somebody that saved us. It's not just somebody who said come follow me. It was God in the flesh. And if we aren't listening to him we aren't just giving up a little bit.

We're giving up everything. We're not just giving up a little bit. We're giving up God. And so to compromise is to lose it all.

See when you make business deals and you compromise with your business partner the idea is that you both win. We want what's best for both parties. We give a little we both get a little. When you give a little away with Jesus you lose everything.

He demands total and complete submission because of who he is. He's God in the flesh. He's the creation's Lord.

He's God in the flesh and now finally we see that he's the final priest king. The final priest king. Look in the middle of verse 3. After he had provided purification for our sins, purification of sins, he sat down at the right hand of the majesty in heaven.

[29:42] After he had provided purification of sins, he sat down at the right hand of the majesty in heaven. Now the son, it says, he purifies us.

Son purifies us. Now in the Old Testament, it was the job of the Levitical priests, the priests that were in the tribe of Levi, to provide purification for sin, for ceremonial uncleanness. And so they offered sacrifices. They offered animal sacrifices. And in a way, people were cleansed. It made them ceremonially clean.

But we have to be clear that even though God commanded those sacrifices and he ordered them, that those sacrifices never cleansed from a single sin, finally.

It is impossible for the blood of bulls and goats to take away sins. So the Old Testament sacrifices, they made the worshiper ceremonially clean.

[30:51] They made him able to participate in the community of God. They made him able to stand in the temple. And yes, they revealed the coming sacrifice of Jesus.

And through faith, they could lay a hold of Jesus. But the sacrifices themselves never saved, never cleansed from a single sin.

And this is what it says later on in Hebrews. The law is only a shadow of the good things that are coming, not the realities themselves. For this reason, it can never by the same sacrifices repeated endlessly year after year make perfect those who draw near to worship.

If it could, would they not have been stopped being offered? If they really could do and cleanse from sin, wouldn't you just stop offering them?

But it never stopped in the Old Testament. I'm so thankful that I'm a new covenant preacher and not an old covenant priest because it was a bloody job.

[32:05] It was a job that you never could rest in. Day after day, again and again, he offers the same sacrifices. Always more sacrifices.

Always more sin. And you can see it in the furniture of the temple. Just think about, maybe you don't know what kind of furniture there was.

Well, there was the Ark of the Covenant, and there were tables, and there were lamp stands. it was almost a living room, except there were no chairs.

There were no stools. There were no couches. There was nowhere where a priest could sit down. Because their work was never finally done.

They could never say, I'm done. I'm done. They never finally and fully purified anyone.

[33:08] The sacrifices were a relentless reminder, a beating drum that just told the people, it's not enough, not enough, not enough, not clean, not clean, not clean.

And it was a relentless reminder that a greater priest needed to come, and a perfect offering had to be made. Now, what would a perfect offering be?

What would a perfect offering be if bulls and goats can't do it? What would be an offering that God will say, I am satisfied, your sins are forgiven, I'll never bring them up again, they're washed as white as snow.

What would a perfect offering be? Well, we're people who have sinned. And that's why goats and bulls can't cover our sins, because they're not people. We are people who have sinned, and the penalty of sin is death.

And so the only offering, the only offering that could take away sin is the death of a perfect person.

And so if you are a sinner, you better pray that a perfect person comes along God, and lives life for you, and then dies for you.

[34:30] Because that is the only hope you have. That you have to have a perfect human substitute. That's the only way.

And praise God, the son came, and he became a man, as much of a man as any of us. And he offered himself up as a sacrifice for dirty sinners.

Unclean sinners. And then what did he say? He said it was finished. It was finished. It's finished.

And he was buried in the tomb, and he was raised on the third day, and then after 40 days, he ascended into heaven, and then he sat down.

No other priest that sat down in their life. And he sat down. Work over. Job completed. Finished.

And when this priest had offered for all time one sacrifice for sins, he sat down.

Purification achieved. Cleanliness achieved. Cleansing achieved. And that's our hope. That is the gospel for sinners.

[35:47] We are dirty. Jesus dies in the place of sinners. sinners. And God is satisfied with that sacrifice. Jesus died. God is satisfied.

And I wonder what saving faith is, is seeing that and then resting in that and being satisfied with it too. Of saying, you know what? I can't do anything to wash myself.

I can't do anything to save myself. I can't do anything to change who I am. I can't do anything to make up for my sins. But Jesus Christ has done enough. I rest myself on him.

So your sins have defiled you. Only Jesus can purify you. So I wonder, Christian, are you satisfied with that? Are you satisfied with Jesus' sacrifice?

God is. God's satisfied with Jesus' sacrifice for you. God is. This is what it means to live by faith. It means always living in the reality that what Jesus did was enough for me.

[36:59] Always living in the reality that his son is on the throne to be a priest for me. I found such encouragement this last week, just thinking that, you know, I am a sinner.

I'm a big sinner. sinner. And I am so thankful that it was not my idea to make Jesus the great high priest. It was God's idea. And he gave him and he sat him down there for me.

So when I have a bad day and when I have a hard day and when I'm barely getting by, he's there and he's done enough for me and God is satisfied with him.

So Jesus, the Savior, he's creation's Lord. For from him and through him and to him are all things including you.

You were made for him. He's God in the flesh. Your search for God comes to an end when you come to Christ.

[38:04] And third, he's the final priest king. He made the ultimate sacrifice. He made the perfect offering and now he sits at God's right hand to receive sinners.

Now here's the so what. We're on enchanted ground. We're on enchanted ground and Madam Bubble is whispering in our ears and we have to resist that downward drag, compromise, take it easy.

It's not that important. That's what the world is whispering to us. And like I said before, it's not with loud cymbals and clanging drums. It's not obvious.

It comes to us and at the time it seems to make sense. And so we have to have our eyes open, stand and watch ready, whispering in our ears. So we have to be standing fast.

Now how can we do that? How can you do that? Remember who called you. That's what Hebrews is all about. It's just again and again and Hebrews saying Jesus is better than angels.

[39:12] Jesus is better than Moses. Jesus is better than Aaron. Jesus is better than Joshua. Jesus is better than you name it. The old covenant, his covenant is better.

He's a better mediator. He has better promises. He's better. He's better. He's better. And the reason that he just keeps on banging that drum is because that's what they needed to hear to stop from compromising.

They needed to remember that half hearted Christianity has nothing to do with the Jesus of the Bible because if he demands anything of you, he demands everything from you because of who he is.

So we have to remember who saved you. Look at him in all of his glory. It was the son of God who did that for you. Creation's Lord, God in the flesh, the one who purifies you and now sits at God's right hand for you.

He's the one saying follow me. He's the one blazing the trail. He's the one saying let's go. This is the way we're going. Finish strong.

[40:15] He's the one speaking to us. And I wonder are you keeping up? He's the captain of our salvation. He's the trailblazer. I wonder are you keeping up? Are you keeping up?

Are you 100 yards back? Saying, oh, I'm hot. I'm tired. I'm sweaty. Is this really? Do I have to climb this hill? Do I really have to do this?

Is it that important? We have to remember who called us. We have to remember who's saying, come on, let's go.

And one final question, and it's connected to this first part. How do you want to end so if Jesus is saying, come on, and we're all making our way to life's end, aren't we?

Day by day, we're making it. We're going there. And so my question is, how do you want to end? Do you want to end well? Do you want to end well? I do.

[41:22] Remember, I told you about Mr. Stand Fast. He resisted the world. He stayed awake. He resisted half-hearted Christianity. He said no to compromise.

He said no to no zeal Christianity. And he ended well. Then there came forth a summons for Mr. Stand Fast, saying that he must prepare for a change of life, for his master was not willing that he should be so far from him any longer.

I want to read that again. his master was not willing that he should be so far from him any longer. Jesus was saying, you have to come be with me.

We've been too far apart for too long. Come on up. So when Mr. Stand Fast had thus set things in order and the time came for him to haste away, he went down to the river.

And there was a great calm at that time in the river. So Mr. Stand Fast, when he was about halfway in, he stood a while and he talked to his companions.

[42:39] And he said, the waters indeed are to the palate bitter, that means to the tongue bitter, and to the stomach cold, yet the thoughts of what I am going to and the treatment that is waiting for me on the other side, it lies as a glowing coal on my heart.

Yeah, death is cold. Yeah, it stings. But that hope of what is waiting on the other side, it lies as a coal burning on my heart. I made it.

My work's over. I am going now to see that head that was crowned with thorns and that face that was spit upon for me. I have formerly lived by hearsay and faith and now I go where I shall live by sight and shall be with him and whose company I delight.

His voice to me has been most sweet and his countenance I have desired more than the light of the sun. That means I want to see his face more than I want to see the sun in the sky.

Now while he was speaking, his face changed and his strong man bowed under him and after he had said, take me I come to you, he disappeared.

[44:03] That's ending well. That's ending well. Say, you know what? My work's over. My toil is through.

I've made it and now I'm going to see Jesus, the one who I've longed to see all this time. So how do you end well? Not by compromising now.

Not by compromising now. Not by growing sleepy now. Press on. Press on. Jesus is on the other side. Jesus is the one saying, come on.

He's the one who has called you. And Jesus is the one who will meet you soon. And faith will be sight. And you will see the one who bore the thorns!

And was beaten and bruised and embarrassed and put to pain and put to shame and he did it for you and you'll see him and you'll be like him.

[45:01] Let's pray. Heavenly Father, I pray that you would help us to walk worthy of the Lord Jesus Christ who has set such a wonderful example for us but also who has done so much on our behalf to think that Jesus would be that kind of friend for a sinner like us for sinners like us thank you Lord Jesus thank you for speaking to us thank you for ignoring our dirt and our filth not ignoring but despite of it you called us and you loved us and you washed us you did not treat us like our sins deserve we thank you for your grace I pray that you would shine by the spirit more and more into our hearts that we could see the greatness and the grandeur of who you are of the one who we are following of the one whose name we bear we follow no mere man but the son of

God we thank you that we have such a hope thank you that we have such a gospel to speak to ourselves when conscience is bearing down upon us thank you that we can come to such a high priest and know that he's experienced the pain and the heartache and the power of sin and yet was without sin and he's able to fully save all those who come to him so I pray that we would put more and more of our confidence in him and it's in Christ's name I pray!