

## W115\_Hebrews.mp3

[00:00:02] This is a recording made in the Chapel of the Open book dealing with the epistle to the Hebrews. And the passage before us this evening particularly, will be Hebrews four, verse 15. But before we turn to that scripture, it is our custom to read a portion round together in this meeting. So those of you who are listening to this recording, if you care to join us, will you switch off for a little while and read with us? Numbers Chapter 14. It doesn't seem possible to read that 14th chapter of numbers through without realizing what a tremendous responsibility rests upon. Those who have been redeemed, led out of their bondage, crossed the Red Sea, seen the arm of the Lord, and then begin to murmur. And a dispute had, as it says, to provoke and to tempt the Lord. It's one thing for us all. Blessed be God. We have no need as we are redeemed ourselves. But it's one thing for a person to refer to the dying thief that there's always room at the very end to repent. But it's another thing to realize that once you're saved, there's no possibility of playing fast and loose with God and His Word. Even Moses, you remember, presently got so compromised with his people that he was prevented from going in. And just as these people were now, after all, were going in, after all, Moses said, Oh, let me go in and see this good land.

[00:01:38] And the Lord said, Speak to me No more on this. And you remember in the epistle to the Hebrews, it is impossible to read you under repentance those who take this attitude. So we say to one another, Isn't it a lovely thing that our salvation and our redemption and our life and our being a member of the body of Christ does not depend upon us in any shape or form. It's the gift of God. But what is in peril is the prize of the high calling of God in Christ Jesus. And two, Timothy says, No man is crowned except he strive lawfully. Now we shall discover that this wilderness experience and read from Deuteronomy chapter eight was a period of testing. Deuteronomy Chapter eight, verse two, Thou shalt remember all the way, which the Lord, thy God led thee these 40 years in the wilderness to humble thee and to prove thee. There's the word which is similar to the word to try and to attempt to prove, to try to assay. To know what was in thine heart. Whether thou wouldst keep his commandments or no. And he humbled thee. And suffered the doonga. God takes the responsibility of their hunger as well as the responsibility of giving the manna. He doesn't say, Oh dear, dear, dear. There's a bit of a mistake here. I'll give them bread from heaven. No, he purposely held it back from them. Why? We better read on then.

[00:03:15] And he humbled thee to supper. He humbled thee and suffered thee to hunger and fed thee with manna, which thou knowest not. Neither did thy fathers know that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. So you see, there's a real intimate connection between the wanderings of Israel and their temptations in the wilderness. And the first temptation, which is recorded that the Son of God had to submit a temptation to sin. Now, a temptation with regard to his trust in the father that scented, If thou be the son of God, you're not going to sit there and starve. And he referred to that very verse and said, It is written, it is written. Man does not live by bread alone. So there's an intimate link then between Israel's wanderings in the wilderness. Our Savior's first temptation and the stress upon the temptations that are going to be a part of our subject this evening in the Epistle to the Hebrews. Before we turn from numbers. I would like you to look at chapter 33. Because it starts. These are the journeys of the children of Israel which went forth out of the land of Egypt with their armies under the hand of Moses. And then as you look down the chapter, you'll see some names that are familiar. But Rameses in verse five and sukkoth in verse six and all you'll see fire and ezion-geber and so on.

[00:04:47] But occasionally you'll look at this long list of look, look at the verses right the way down through to chapter 32, verse 37. Any amount of names that are not even recorded, we don't know what happened. But you say, why are they put there? Well, I hope we sang the hymn this evening with some measure of belief at what didn't let you off singing that because I had any qualms of conscience about it, but because it was a long hymn. But if you had sung the first verse, Father, I know that all my life, some of the outstanding stations which everybody knows about and some of those backwaters that nobody knows anything about are all recorded in that book, just as a word to guide and comfort us. Well, now we must turn to Hebrews because that is our subject. And one verse is going to occupy, I think, most of our attention this evening. Chapter four, verse 15. So we have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are yet without sin. Well, there it stands. If that is the true meaning of the passage, then our Saviour was tempted in all points, like as we are. I wonder whether any of us are going to dare say that's true. Think of the shocking things.

[00:06:20] That beset even the child of God. Think of the temptations to immorality. Would anyone dare to say that the Son of God occasionally was tempted? The moral lacks. But thank God he overcame it. Would you say it? I don't think would be specific. It's so easy, isn't it, in the meeting to stand up and say we're all miserable sinners and then somebody calls you a liar at the end of it. A specific statement and you're up in arms about it. No, there's something here that we want to be on our guard. First of all, notice we have not a high priest, which cannot be touched with the feeling of our what, Infirmities? No word. Senior infirmities. Now, frailty may be a mark of our imperfection, but it's not our responsibility. Infirmities and the word cannot be touched with a feeling is the word sympathy. Now, Christ didn't sympathize with us. He died for us, so far as redemption is concerned. But he ever liveth to make intercession for us and knoweth the way that we take. So further. Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help, to help. But we don't want help if we are up to our neck in sin. We want redeeming love, but this is help in time of need. So the very context is perhaps preparing you, but all the time we've got those words yet without sin, yet without sin.

[00:07:54] And that makes you think it really means yet without sinning. So first of all, let's try to to get this put right. The word without. Is a marginal reference. The word without. Now, where is that one? No, the reason. I'm sorry. I thought there was a margin of reference. The word without is the Greek word. C h o r. I. S. Shall we look at Hebrews? 726 where the same word occurs? 726. For such an high priest became us. So we're still dealing with the same person who is holy. Harmless. Undefiled separate from sinners. That's the same word as the word without separate. And you can get quite a number of passages. I'll give you one more, Matthew. The 19th chapter, verse six. Wherefore there are no more twain but one flesh. What therefore God hath joined together, let not man put asunder. Now that's the word to put asunder. To be separated from all the time. So we'll read it again. For we have not a high priest which cannot sympathetically enter in to the pathway we tread in this world, but was in all points tempted like as we are sin accepted. I'm not talking about temptations to sin. I'm talking about the temptations that will come to you as a child of God when you're walking through this wilderness on the way to glory. And just as he died to save you from the bondage of iniquity and guilt.

[00:09:48] So he lives to save you through all the temptations until the travelling days are done. You might be glad to know that this isn't a private interpretation. Quite a number of the big commentators have already put their finger on it. And I remember that Dr. John Owen, one of the old Puritans who lies buried over here in the Bunhill fields near to John Bunyan as a pair of them. He's translation is sin accepted. Sin doesn't come into it. Well, now the point is, let's examine this, shall we? Because you can see it's of importance. Will you look back to chapter two? Verse 17. Wherefore in all things, it behoved him to be made like unto 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 has suffered being tempted. He is able to succor them that are tempted. Those that are tempted, he can succor them or help them. And in chapter three, verse seven, wherefore as the Holy Ghost saith today, if you will hear his voice harden not your hearts, as in the provocation in the day of temptation in the wilderness, when your fathers tempted me, proved me and saw my works 40 years. And then he swore in his wrath that they would not he would not allow them to enter into his rest. So there we got the background actually quoted in Hebrews.

[00:11:26] The period of time, the 40 years wandering in the wilderness and the two way temptations. They tempted God, they provoked him, he tested them and it seems as though it's implicit in the teaching of Scripture that after you're redeemed and saved by grace, there comes a period of testing. So that those who were of age, responsible, age, 20 years old and upward, they were held responsible. And not one of them, except Caleb and Joshua, entered into the Promised Land. That's serious, isn't it? And you remember how Paul writing to the Corinthians about this stresses the all and the many? He says they all were baptized into Moses. They all did eat the same spiritual meat. They all drank the same spiritual drink. But with many of them, God was not well pleased. And in connection with that, that's one Corinthians ten. The closing verses of one Corinthians nine is the figure of running a race. And the argument is they all run. But one receive a surprise. It's not necessary. Not not necessarily true that because you enter into the race, you're going to win the prize. Otherwise there's no prize, is it? Salvation is not a prize. It's a gift of God. But after that comes the test. And this is only putting light upon a most essential feature in the work of God for us, redemption. Wonderful as it is. Overwhelming as it is. Is not an end in itself.

[00:13:06] We haven't been redeemed and we haven't been saved and given life. And that's the end of it. We've been saved and redeemed and given life because that's the beginning of it. God has a purpose. And when this fix, this period is over, which may not last more than 6000 years, as far as we know, then there will have been the battle between light and darkness, and good and evil would have been resolved, and God will have had a seed which has come right through for a purpose about which we have very little information. And so it's possible that there is now going on, even with you and me, this discipline, this testing, this sorting out, and we can borrow from the language of our saviour, he said. If a person has so many talents, he has five talents and he produces five talents, he gets a commendation from the Lord. And if he has two talents and he produces two talents, he gets a commendation from the Lord. And wouldn't it be true that if the person who only had one talent had produced one talent, I'm always telling you my arithmetic. Shocking. But I have a feeling somehow that five is producing five and two producing two and one producing one all works out to the same ratio. At least it looks so to me. And I'm saying this because I believe the person who is most in peril is the one talent man.

[00:14:40] The men like Moses. He knew he got a responsibility, but he broke under it. The Apostle Paul, he knew he had a responsibility. He was an apostle. He was a prophet. He was an evangelist. He was a pastor. And he was a teacher. But the one who was just a pastor or the teacher or some minor thing, that is all. Nobody bothers about me. And you hide it in the earth. Well, it's a sad thing. Friends, then you may say about the character of these people Now, Joshua, the son of nun. He was rather an important sort of person. But I wonder whether you know what the word Caleb means. I don't think his name is given to him by accident. Caleb. He faithfully followed. It's a name. Means a dog. Has it faithfully followed her dog? And here's the two characteristics. But they both are one in this sense that they were sustained right through those 40 years only with their eyes did they see the destruction of the wicked, the pestilence that walked by midnight or the plague in the day never touched him. Only with their eyes did they see what was happening with long life. He said, I will satisfy them and ultimately show them my salvation by taking them right across the Jordan into the land of promise. Now, all these things have been written for our learning to guide us. Let's come a little bit nearer to this word tent thing.

[00:16:03] Will you look at Chapter 11, verse 17? By faith. Abraham, when he was tried, offered up Isaac. Now, that's the word tempt. I think in the Old Testament it is translated. Now, God did tempt Abraham. And this word has got a color about it, which we do well to resolve. If you hear that somebody makes an attempt to do something, it doesn't enter into mind. They're being beset by fiends and poking them on to do wicked things. They're they're attempting. And if you'd like to get this same word, you'll get it in the Hebrews 11, verse 29. By faith. They passed through the Red Sea as by dry land, which the Egyptians assaying to do were drowned. There's the word. The Egyptians were not tempting anybody. They were attempting to do the same thing. And it's rather good that our translation has used a word which has to do with testing metals assaying. Now, this word, this word here is not exactly the same word that I'm going to quote, but it's along the same lines of parallel. Will you look at the first Peter chapter one? He says, you're going on to an inheritance in verse four. In verse five, you're kept by the power of God. And in verse six, Where did you greatly rejoice, though now for a season is the interval if need be. Ye are in heaviness through manifold. What? Temptations. Not since temptations that the trial of your faith.

[00:17:55] Now is the word that means to say or the testing of a metal that the trial of your faith. Being much more precious than gold that perishes though perishing gold are not using bad language friends. That gold that perishes is even tried with a fire. How much more? Then your face should be found unto praise and honour and glory at the appearing of Jesus Christ. You is the test. And you remember those wonderful words we've had sometimes from job. He knoweth the way that I take. I don't, he said. I'm looking backward. Forward, right hand left. I can't see any way out. But he knows the way that I take. And when he hath tried me, I shall come forth as gold. So there's a purpose in it, you see. And these were unworthy. I never went back to Egypt except in heart. They never went back to their bondage. They never handed their redemption, but they never went to the full length that was possible. Well, now this epistle to the Hebrews says leaving. Let us go on unto perfection. And you know already that the word perfection doesn't mean improvement or getting better. It's the word that means to go right on to the end. As the Apostle said, I have finished my course. I've touched the tape. But didn't. Their carcasses fell in the wilderness and only just 1 or 2 were sustained and went right through to the end and entered into the inheritance, you remember? Caleb came to Joshua and said, You remember that there was a promise made to us and now I'm coming to demand it.

[00:19:30] And he got it. Oh, yes, He got his extra portion in the Land of Promise. Well, now if you look back to. Chapter five of Hebrews. Here it is again. Chapter five. 13. Everyone that uses milk is unskillful in the word of righteousness. For he is a babe, but strong meat belongs to them that are of full age. Even those who, by reason of use, have their senses exercised to discern both good and evil. I wonder what's the word to do with tempting there? Well, it's got a negative in front of it. It's unskillful. And that word is. When are you going to put it? One of the renderings of the passage in the Book of Numbers in the Septuagint version uses a very self-same word here, and it is put in English inexperienced, without experience. So much changes, but they're not being exercised. You're a safe person, but that's all. I'm not thinking about anyone in particular. I'm just addressing the air. You're a safe person. You've got senses, but you've no experience. You've never been tested. You've never been put through it. Well, he says that in contrast to the perfect which is the word full age. So it's the ones who are tested and tempted and come through that are being exalted in Hebrews to go on unto perfection and are warned of the alternative lest you draw back unto perdition or waste or loss, be their carcasses, strewing the wilderness without adding.

[00:21:16] It's time for us to look at this subject a little more closely. I want now to turn to two epistles which are addressed to the same people not written by Paul, but written by James and written by Peter. And both of them addressed the dispersion. And Hebrews was the exception in Paul's ministry. I believe that Peter refers to the epistle to the Hebrews, he says in the last chapter of his second epistle, Even as our beloved brother Paul hath written unto you, in which there are many things hard to be understood. That's Peter saying that. Well, now in James, we got a tremendous emphasis upon the place that temptation occupies in the scheme of things. And the first thing I think we'll do is to get it straight from the book. Verse 14 of chapter one oh, verse 13 of chapter one. Let no man say when he is tempted. I am tempted of God, for God cannot be tempted with evil. Neither tempteth he any man. And there is a need to put in the ellipses with evil because he does tempt men as we are told. We are told he tests them, try them, but he doesn't tempt them to evil. But every man that is tempted when he is drawn away of his own lust.

[00:22:44] Or is that wrong? They haven't I. But every man is tempted when he is drawn away of his own lust and enticed. Well, now you see what you're what you're teaching. If

you say that it was possible for Christ to be tempted to sin, God couldn't tempt him to sin. It says so. So He must have been led away by his own lust and enticed. I hardly dare say the words, but that's what you must admit. If Hebrews four says that he was tempted in all points like as we are yet without sinning. So here's a categorical statement that when anybody is tempted to sin, it's no good blaming anybody else. Not even the devil is mentioned here. You think that the devil was spending all his time going about tempting all the millions of people that are falling into sin? I don't think that's the case. One here and one there because it's a part of his great antagonistic purpose. He would do it to bring about a downfall. But I think most of us are a little bit like the little boy who was found biting into an apple. Pretty common language. Window scrounged or something. And then, of course, he said the devil tempted him. But I don't think the devil tempted little boys to buy apples. I think there's something that's within them that tells them. And that's true of the bigger sins that we fall into.

[00:24:08] So we want to be watchful about this word temptation. God does not tempt anybody to sin. Well, we'll come back on our story. James first verse and I always like to remind you that James in the original is Jacob. And of course, those who know King James, period. They wouldn't ask for James furniture. They'd have Jacobean. So it's all right. James or Jacob, a servant of God and of the Lord Jesus Christ to the 12 tribes which are scattered abroad. Greeting. First word, He says, My brethren, count it all, Joy, when you fall into diverse temptations. Can you imagine the say to somebody who's up in his neck, up to his neck in falling into temptations, which he's been led into by his own lust and enticed and saying, Oh, count it all, Joy. Well, it's monstrous, isn't it? So this must be a different type of temptation. Count it all, Joy. When you fall into divers temptations knowing this, that the trying of your. Oh, I see. That's the word. Yes. The trying of your faith. Worketh patience. But let patience have a perfect work. Perfect. What is temptation has got to do with perfecting? Of course, you're going on unto perfection and you're walking through a period of testing or tempting. That's Hebrews. So he's saying the same thing. That ye may be perfect and entire wanting lacking nothing. Then he goes on a little bit and comes back to this word temptation again.

[00:25:47] Verse 12. Blessed is the man that endureth temptation. What is a blessed man now that endures temptation for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him. So them that love him are those who are being tempted. You can see it all upon one line, can't you? One line of



argument. This is the temptation in the wilderness. And there was no temptation to commit any sin in the wilderness. There were no shops that they could burgle. They were simply there in upon themselves. Their temptations were rather a wonder what God will do. And instead of waiting for him or trusting him or allowing a certain time before they began to murmur there they were continually taking this attitude, the Lord says ten times. That provoked me. And it looks as though there's a limit, even to the long suffering of the Lord. So there we have it. And we've got we've already looked at verse 13 and 14. Well, we might now turn to the first of Peter. I've already referred to the chapter one. Verse six. And you might notice this that it says we have we are in heaviness through manifold temptations. And you'll find further on in this same epistle that he speaks about manifold grace to meet it. But we'll look at chapter four. Thus 12. Our beloved. Think it not strange concerning the fiery trial, which is to try you as though some strange thing happened unto you.

[00:27:41] So he is telling them that this isn't something exceptional or extraordinary. It's one of those things that you might expect because of the parallel teaching to the experiences of these folk in the wilderness. Will be thinking. Not a strange thing, but rejoice inasmuch as ye are partakers of Christ's sufferings. Partakers of Christ's sufferings. But when I'm tempted. Yes, but you could hardly say that if I was tempted to steal something that I was a partaker of Christ's sufferings. But if I'm going through a testing period. He went through a testing period. Every lamb that was brought at the Passover went through a testing period. They weren't allowed to run their lambs up at the at the last hour. You know what human nature would have done. They must bring them up on the 10th day of the month. And they were examined patiently between the 10th day of the month and the 14th day of the month. They're all tested. Well, you are partakers of Christ's sufferings that when his glory shall be revealed, ye may be glad also with exceeding joy. And he goes on to enlarge them. What these temptations are. If you be reproached for the name of Christ happy, i.e.. For the spirit of glory and of God rests upon you. On their part, he's evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer or as a thief, or as an evildoer or as a busybody in other men's matters.

[00:29:17] Yet if any man suffer as a Christian, let him not be ashamed. But let him glorify God on his behalf. Here's all this expansion of the word tempted. Shall we now look back at that first temptation of our Saviour? I've mentioned it, but that's not good

enough. I think we must look at it. Chapter four. Matthew. Chapter four. You will notice a strange thing is said in chapter two. Our savior is taken by Joseph. Down to Egypt. And there he was going to remain until Herod, who sought the child, died. Verse 50. And he was there until the death of Herod, that it might be fulfilled, which was spoken of the Lord by the prophet saying Out of Egypt, have I called my son? But if you look at that passage in the Old Testament, Prophet. There's nothing there to give you an idea. But that statement out of Egypt, have I called my son, had anything to do with Joseph and Mary, go down to Egypt because of Herod. But you say, why is he put there? What I think it's put there and a good many others beside to help you to see that there isn't a experience to which a child of God is called to go. But what you to find Christ has been that way himself. So now we come to this temptation.

[00:30:55] Let's go back a bit earlier than the Book of Numbers. Suppose if we go back to the Book of Genesis. There was a certain man who was tempted and the temptation revolved around something to eat. And it took place in a garden of plenty. That was the first Adam and he is the second man. The last Adam. He's not in a garden of plenty. He's in a wilderness and 40 days fast has taken place. And we are told that he was a hungered. There was no miracle. You remember the words which were said against him. He saved others himself. He cannot save. And that was blessedly true. They didn't mean it. He never wrought a miracle for his own sake. When his disciples called upon him and said, Oh, do you not care that we perish? He arose and rebuked the wind. But I remember in that passage in Mark's gospel, it's a very moving thought. Just before that he had been serving and ministering and speaking until he was so utterly weary. Would you believe it? Mark's gospel said the disciples sent the multitudes away and they took him even as he was. We'll think of those words. Have you ever been tired out? Well, there's a passage for you. On side arm suffering a little bit, just a wee little bit of the continual round and going. And just back again, you know, from the ground in Scotland.

[00:32:33] But I've never got to that pitch yet. They didn't pick me up like that, but they picked up the son of God. They took him even as he was. And they put him in the ship and he was asleep on a pillow. Isn't it wonderful? And then that same one who never exerted anything to spare himself when they were in danger, stood up and rebuked the storm. And it's not what he could have rebuked anything else and saved himself from fatigue. But he didn't. Or we have not a high priest friends who is not touched with the feeling of our infirmities. That's where it's coming home, isn't it? Here's one specific

point and you'll find any amount. So here we have not Christ being tempted in a garden, but Christ being tempted in a wilderness. Well, that brings him in line with the people of Israel. They were not in a garden. They were in the wilderness. You want to correct your thoughts if you have them in this direction, that a wilderness in scripture was like the Sahara Desert. The wilderness supported flocks and herds for 40 years. But it was a wilderness. That is to say, they were taken away from the sophistication of wonderful architecture and marvelous paintings and statuary and gods, many in Egypt. They were taken away from all that had to do with man, and they were alone with God. Even in our own day, there have been lovely gardens to the great houses of this country.

[00:34:18] And one part was made into a wilderness. Well, it wasn't a Sahara desert. The trees and the bushes were lovely to look at, but they were not trimmed and cut to suit the idea of the person who was growing them and were allowed to grow as God wished. And so there was a need that this people should be led out of the bondage, which was more than a bondage to their body. It was a bondage to their mind and their spirit out into the wilderness. And I think the Apostle Paul went that same way immediately. I conferred not with flesh and blood, neither went out to Jerusalem, to those who were apostles before me. But I went into Arabia and the same thing. Getting away from it all that you might get into touch with God. So we have here children of Israel were in the wilderness. The thing they murmured about was not that they were starving. Haymann murmuring about the rather continuous repetition and the unexcitable character of the bread from Heaven. As I think I've said before, if you could possibly translate a word from the Hebrew language by just going like that and not saying a word, that's what they said. And I think you understand that the Hebrew nation could make that very eloquent if they said that sort of thing like that. They said there's nothing here but. Now, you can't publish Bibles with that wagging of the margin.

[00:35:45] So you have to put this this. They didn't know what to call it. They called it manna. So they said, what is it? And then they said, our soul loathes it. This light bread God called it bread from heaven. God called it a type of Christ. But you see, they were being pulled back to Egypt, not to the bondage, not to the brickmaking. But to the onion and the garlic and the cucumbers and the fish. And if you were to tell me you haven't got the remotest idea what that means spiritually. I should have to turn away. Unless I'd be tempted to call you something because I'm moderately certain that there comes over us many a time. The saying that came over Asaph when he saw somebody getting

away with it. He was suffering. When he saw somebody, he said their eyes stared out in fatness. They're more than heart can wish. And look at me. I've washed my hands in innocence in all day long. I'm plagued. Never been like that. Rice said. I solved it when I went into the sanctuary of God. That's Hebrews. The epistle to the Romans is the epistle of the law court, and the epistle to the Hebrews is the epistle of the surgery and you're getting help from the sanctuary to help you. So God said, Don't build me a palace or a temple or a law court in the wilderness.

[00:37:16] Build me a sanctuary, a tabernacle. And so he put that in the midst. When our savior is tempted to the devil. And when the tempter came to him, he said, If thou be the son of God. There's no question in the sense of doubting it. It's an argument. Command that these stones were made bread. And then you remember his words. He answered and said, It is written. And it's good to remember that the word it is written is, strictly speaking, in the perfect tense and is much more emphatic. It hath been written. And the difference is this. Or let pilots tell you what it means. If you don't know a single word of grammar and you were in pilot's room at the end of those trying hours when they came back again and wanted him to alter what he put on the cross, he looked at them and he said, What I have written, I have written. And he didn't have to explain the perfect tense to them. They all went out. It means what I have written remains unaltered. And when Christ quotes the Scripture, he doesn't say it is written. He says it has been written and it remains unaltered. Now say. Christ never overcame the devil in that temptation by working a miracle. He stooped down to the point where you and I can do exactly the same thing. Think of it. The only weapon he used against the evil one was the Word of God, which we've got in our hands.

[00:38:43] And isn't it remarkable that he quoted from the Book of Deuteronomy, which was the first book that higher critics attacked and said it wasn't written by Moses? I think the old devil, he couldn't get out of his mind that that was the book that beat him then and it will beat him. Still, friends all you need and stick to Deuteronomy you need never be miraculous power you need have any great strength. But as sure as you stand by the book. God of by you. They didn't believe the word. They didn't mix with faith with them that hear it. And that was their downfall in the wilderness. They didn't believe what God said. And so we have that there. Now, you remember our savior said in John 14, the son, the prince of this world cometh and hath nothing in me. Oh, he tempted the Son of God. But he found nothing in him. There wasn't anything there to respond. And so I feel

that we do well to remember that this epistle to the Hebrews is addressing those who are walking through the wilderness experience that leads from salvation by grace to the inhabitants that are waiting for us. And there's sympathy and succor all along the line. I'm now going to complete our study because our time is nearly up. By the words of Hebrews Chapter seven, verse 23 onwards. And they truly were many priests because they were not suffered to continue by reason of death.

[00:40:13] But this man, because he continued with ever hath an inn transmissible priesthood, wherefore he is able also to save them to the uttermost. You know, the word perfect is various. Wise, built upon the basic word tele, tele, which we get in the word telephone and television or meaning distance. Well, this word to the uttermost is Pantelis and to all perfection. That's the idea. This is not saving you from sin, but saving you to the end in view. And it's the risen seated Christ who is able to save you unto all perfection that come unto God by him seeing he ever liveth to make intercession for us. And then we've got the power in this high. Priest for such a high priest became us who is holy, harmless, undefiled, separate. That's the word. Yet without sin, separate from sinners made higher than the heavens. Well, I think there will bring our study to a close and pray that if we've had any experience of the temptations that beset the children of God as they're marching and passing through this wilderness of a world, you take with you the comfort that the ever seated, ever living Son of God is not untouched with a feeling of your infirmities. He's been here, He's passed through it, and he's overcome. And he can enable you to resist and overcome and triumph in the same way. May the Lord grant his blessing upon our study and quicken us and preserve us for His glory.