

## *Jesus Our Intercessor*

### *Hebrews 7:18-28*

*He constantly presents the merits of his death as a reason why we should be saved. The precise mode, however, in which he makes intercession in heaven for his people is not revealed. The general meaning is, that he undertakes their cause, and assists them in overcoming their foes and in their endeavors to live a holy life; compare 1 John 2:1. He does in heaven whatever is necessary to obtain for us grace and strength; secures the aid which we need against our foes; and is the pledge or security for us that the law shall be honored, and the justice and truth of God maintained, though we are saved. It is reasonable to presume that this is somehow by the presentation of the merits of his great sacrifice, and that that is the ground on which all this grace is obtained. As that is infinite, we need not fear that it will ever be exhausted. Barnes' Notes*

- I. Victorious Christian living is something that seems to elude or escape many of us, especially in the times we are living in. Yet it is not something that is necessarily realized or seen in the defeat of an enemy but is often seen more along the lines of standing firm in the faith, even if it seems that the enemy is winning. We are told that *"The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds.* Victory can only come through our Lord and Savior Jesus Christ. He is the one who leads us in triumphal procession as those who have defeated the enemy of our souls through his divine power. The true gage of victorious Christian living is seen in saints who, in the midst of battle, hold uncompromisingly to the precepts of his righteous truth despite whatever opposition comes their way.

Psalm 85:10  
 Deut. 14:18-20  
 Heb. 4:15-16  
 Heb. 5:13-14  
 1 Cor. 15:57  
 Rom. 8:37  
 Deut. 20:4  
 2 Cor. 2:14

**2 Cor. 10:3-5** *3 For though we live in the world, we do not wage war as the world does. 4 The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. 5 We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.*

- II. The distinction between the ungodly and godly is stark, or at least it should be. The ungodly are destitute of reverential awe towards God. They, whether they realize it or not, condemn him and mock his holiness by their godlessness. Their agenda, attitude, actions, and determinations should not surprise us, especially in how they react to those who have Jesus' imputed righteousness. Their battle is with God and his moral absolutes, and He sees their defiant words and actions as sin against him alone. We on the other hand know God and have been given the privilege of drawing near to him. When we draw near to him, we draw near to his Word and when we do that, we draw near to his righteousness which heightens our senses toward the difference between good and evil. We are compelled then to act upon it, which, consequently, will be a constant source of frustration and consternation to the ungodly who are trying to silence us.

Heb. 7:15-22

Jude Vss. 14-15

Luke 12:20

1 Cor. 2:13-16

**asebēs** = *ungodly, destitute of reverential awe towards God, condemning God, impious* (Strong's Concordance)

*“Although the law performed a valuable function, its essential weakness was that it could not give life and vitality even to those who kept it, let alone to those who did not. In fact its function was not to provide strength, but to provide a standard by which man could measure his own moral status. Its uselessness must not be regarded in the sense of being totally worthless, but in the sense of being ineffective in providing a constant means of approach to God based on a totally adequate sacrifice.” (Guthrie)*

- III. Our status as saints in this fallen world is of those who have risen above godlessness because of our salvation. We must never underestimate its power in the battle we are in against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms (Eph. 6:12). Our salvation is supernatural, it is beyond anything the ungodly can understand. It's benefits to us are many with most not being realized until the rapture (Maranatha). Meanwhile, as sojourners here on earth, Jesus is not only praying for us he's also meeting our needs. Why then would we let the ungodly of this world defeat us? They haven't a clue and are themselves in need of a Savior!

Heb. 7:23-28

1 Jn. 2:1

Rom. 8:31-39

**Rom. 8:34** *Who then is the one who condemns? No one. Christ Jesus who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us.*