

Bethel

Prayer Meeting Addresses

Number 28

The Value of the Throne of Grace

Reading: Hebrews 4. 9-16

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God is quick, and powerful, and sharper than any twoedged 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 intents of the heart.

13 Neither is there any creature that is

not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not an 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.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Address

This is a prayer meeting; and the point on my spirit is the value of the throne of grace. I have thought of this so much recently; it seems to be with me increasingly: the value of the blood-sprinkled mercy seat, the value of the throne of grace. Whatever could we do without it? But the wonderful privilege that sinners are permitted to go with all their wants and sorrows, on mercy's ground, for Jesus' sake, that all-prevailing plea, "For Jesus' sake." Not just permitted, but invited; not just invited, but welcome – despite all their fears and shortcomings and sins and the poverty of their prayers – welcome to make all their wants and wishes known.

Now it is a very wonderful thing that Almighty God, in the riches of His grace, ever set up a throne of grace. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." We have to say,

“That were a grief I could not bear,
Didst Thou not hear and answer prayer;
But a prayer-hearing, answering God
Supports me under every load.”

Now I am not going to give an exposition, but just a few thoughts. The wonderful provision, especially for the “time of need.” Now it is a time of need with some of you here this evening, a time of special need, in your sorrows, in your bereavement. It is a special time of need. Then I am sure many of you have these hidden, secret burdens, some of them heavy, some of them bitter, that no-one knows about. Well, it is a time of need. And then of course there is always this vital point that we have just been singing about:

“But can I bear the piercing thought:
What if my name should be left out?”

The time of need. And so the privilege, the favour in the time of need! Great things, small things, spiritual, providential, personal, things in the church of God, things in our families, the unknown way, disappointment, trouble, sorrow, grief.

But, “Let us therefore come ... that we may ... find grace to help in time of need.” What a fulness there is there, what a wonderful promise: “Grace to help in time of need”! That is, “Whate’er you need in Jesus dwells.” “Grace to help in time of need.” The suitability of grace, the freeness of grace, the fulness of grace, the power of grace. And it is almighty grace, and it is God’s grace, and it is promised grace. “Let us therefore come.” This evening in public prayer, this evening in secret prayer, “let us therefore come.” And may we “find grace to help in time of need.”

And He puts mercy in. I think if He did not put mercy in, some people would be afraid to come. Satan says, But you do not deserve it. Our hearts agree; we do not deserve it. “*Mercy*,” that all-prevailing plea. *Mercy* really means this: it does not matter how unworthy, the promised help comes on a different ground, nothing to do with our desert. Mercy is something that can never be deserved and it must ever be this:

“Mercy, through blood, I make my plea;
O God, be merciful to me!”

“Let us therefore come boldly that we may obtain mercy, and find grace.” Perhaps this coming *boldly* troubles some of you. Perhaps some of you say, I have not got much boldness about myself. And perhaps some of you say, I do not altogether like people when they sound bold in prayer. Do not misunderstand it. “Boldly” – with humble confidence. “In quietness and in confidence shall be your strength” – no confidence in yourself, but confidence in Him who hears and answers prayer, Him who has bidden you come.

And then secondly, “Boldly” – with the sweet liberty which is promised in the gospel “for Jesus’ sake.” The old dispensation, there was not any boldness. Even the high priest once a year, when he was permitted to come on the day of atonement, there was not any boldness; there was not the liberty. But that sweet liberty now provided in the gospel, the veil of the temple rent in twain.

“Let us therefore come boldly.” But especially this word, “*Therefore*,” because of our need, because of our sorrow, because of our sin. “Let us *therefore* come boldly,” because we have nowhere else to flee, nowhere else to go. “Let us therefore come.” But especially as this word *therefore* throws us back to what has been said. What is it that has been said? “We have a great High Priest.” That is the *therefore*. One who stands between a holy God and a guilty sinner in garments dyed in blood; One who for ever intercedes; One who is great, great in His love and great in His power and great in His mercy. “We have a great High Priest.” He is “passed into the heavens.” He is “Jesus the Son of God.” “*Therefore*.” If we had not a great High Priest who is passed into the heavens, there would not be any *therefore*; there would not be any *boldly*; there would not be any throne of grace. But, “We *have* a great High Priest.” “Let us ... come boldly.” *Therefore*, because of this, on this ground.

But there is one other thing, and this is vital and this is precious: the tender heart of that great High Priest, His loving sympathy, His compassion. Now that is specially the *therefore*. “We have not an 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.”

“That human heart He still retains,
Though throned in highest bliss;
And feels each tempted member’s pains;
For our affliction’s His.”

“Therefore.” “Let us therefore come ... to the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

Yesterday morning we read the account of Lazarus (John 11) and it has already been referred to this evening. O that wonderful word, “Jesus wept”! Have you ever seen the tears of Jesus?

“So fair a face bedewed with tears;
What beauty e’en in grief appears!
He wept, He bled, He died for you;
What more, ye saints, could Jesus do?”

“Jesus wept.” But if you can go with me and follow me, it was at an open grave that Jesus wept, and there is such an experience – and it is very sacred and very solemn – of mingling our tears with the Saviour’s tears. That will take away all the sting, and that will take away all the bitterness, and that will sweeten the waters of Marah, however, bitter they are.

“Therefore.” And beloved friends, may you feel it tonight in secret, in silence, as you take part, as you go home. “Therefore.” “Let us *therefore* come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

This address was given at Bethel Chapel, Luton, by Mr. B. A. Ramsbottom, on Monday, 4th September, 2006