

Intercession - the Most Vital Ministry

by G.W. North

The sermon emphasizes the importance of intercession, highlighting its role in possessing all things possible to men by God's generosity and being joint-heirs with Christ.

Scripture: Romans 8:31

Topics: "Spiritual Inheritance", "Intercession"

Description

G.W. North emphasizes the vital ministry of intercession, highlighting that it represents the pinnacle of spiritual life and mirrors Christ's own heavenly ministry. He asserts that through intercession, believers can experience the fullness of God's love and assurance, as they stand uncondemned and justified before Him. North explains that being joint-heirs with Christ signifies a profound inheritance, where God's generosity is extended to all believers. He draws attention to the unique nature of Christ's inheritance, which is not bound by human limitations, and encourages believers to engage in intercession for others. Ultimately, this ministry reflects the love and provision of God, assuring us of His unwavering support.

Transcript

It is most arresting that this passage on the person and work of the Spirit should end with this emphasis, but it is not strange. There is no mistaking the implications of all his teaching thus far; there is no escaping the feeling that all of it was with purpose to this end. The soul that has attained to this place has reached the highest peak of human possibility; this is none other than the very summit of spiritual life and ministry to which Christ Himself has attained. Surely it must be regarded by everyone who knows it that this is the most wonderful thing of all -- that a human being's experience should be paralleled with the heavenly ministry of Christ. Can there be anything as great as this? Certainly there can be nothing greater: this is the zenith of Paul's revelations of God's will for us in Christ, and he exults at the prospect; 'If God be for us who can be against us?' He says. Here there are no possible enemies; there can be no opposition from anyone to the soul who enters into the ministry of an intercessor. Paul is utterly convinced of this, and goes on to say that, having not spared His own Son but having delivered Him up for us all, God cannot help but freely give us all things with Him. There is no reason why He should not do so, having justified us; no one can charge us with sin, nor can we be condemned, for Christ who died and rose again is even now at the right hand of God making intercession for us; moreover, He loves us with a love so strong and true that we cannot be separated from it. What wonderful news this is, and how reassuring. It not only assures our hearts of Christ's faithfulness; it also prepares us for this real business of life, viz. intercession. It is one thing to stand before God uncondemned without being charged with one single sin and to know what it is

to be loved with such love and feel absolutely secure, it is quite another thing to possess all the things possible to men by God's generosity, and to seek to ensure that others possess them also.

Paul put it very finely when he wrote these words, 'that ye may stand perfect and complete in all the will of God'. By virtue of our new birth we are heirs of God, which means that, to some degree, we cannot fail to have some sort of inheritance from Him; but we need to remind ourselves that we are not only heirs; we are joint-heirs with Christ, a far greater and more astonishing concept altogether. Surely this indicates God's free provision of all things for us in the same degree of love and fulness in which He gave them to His Son Jesus Christ. He being the firstborn of the family inherits the double portion, but, unlike the practice common to human families, in God's family the double portion is not allocated solely upon that condition; it cannot be. Among humans the double portion was given to the firstborn because he needed it: upon the decease of his father, to him fell the honour and responsibility of providing for his mother and other dependants, hence the double portion. From his father therefore he received both his own portion and the portion of certain specified others; this constituted the double portion. However, if his mother was dead, or if there were no other dependants, he was that much more wealthy. But quite obviously this could not be so with Christ, for neither his father nor his mother died. Strangely enough to the human mind, and as if to deliberately break the human pattern, it was Christ who died, not the Father or the Holy Spirit, through whose ministry the Father begat the Son into humanity. The allocation of the double portion was therefore made upon different grounds from those that applied among men; it had to be.

Jesus Christ, God's heir, rose from the dead because He was perfect. It was absolutely impossible for death to hold Him; death could not have dominion over Him because He was sinless and righteous. When He died, He did so for mankind in order to destroy mankind's father -- the devil. Having secured that for all God's family, He received the double portion from God His Father as a reward of merit. He was the firstborn of all His Father's children which were to be born from the dead in His wake. He therefore earned the double portion by the perfections of all He was and did, (chiefly because of the uniqueness of His combined manhood and Godhead); fittingly He received the portion of God and the portion of man -- He is worthy. Already He has entered into the abundance into which we cannot enter until the great adoption takes place. Yet by grace, being glorified with Him, we are made joint-heirs with Him also.

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