

Main Idea: In Hebrews 5:1-10 we see the humility of our high priest, Jesus Christ, exhibited humility in two ways. We considered the first in our last message and will ponder the second way today.

I. We see humility in His calling (1-6).

II. We see humility in His suffering (7-10).

A. Ponder His praying (7).

1. We’re told when He prayed.
2. We’re told to whom He prayed.
3. We’re told how He prayed.
4. We’re told what He prayed.
5. We’re told the result of His praying.
6. We’re told the attitude of His praying.

B. Ponder His obeying (8-10).

1. His obedience was learned (8a).
2. His obedience was costly (8b).
3. His obedience resulted in perfection (9a).
4. His obedience resulted in salvation (9b).
 - a. Salvation comes from Christ alone.
 - b. Salvation is eternal.
 - c. Salvation belongs to those who obey Him.
5. His obedience resulted in His priesthood.
 - a. Because of Christ’s obedience we have a Savior.
 - b. Because of Christ’s obedience we have an example.
 - c. Because of Christ’s obedience we have access to God.

Take Inventory: Three questions to consider.

1. Am I trusting in Christ?
2. Am I following Christ?
3. Am I praying like Christ?

I am so thankful for today’s passage. In dealing with pain over the years, it’s provided a haven of rest many times. If you’re suffering now, I know it will provide special encouragement for you. Have you ever hurt so badly that you cried out to God with loud cries and tears? If so, you are in good company. According to this amazing God-inspired text, Jesus Himself did the same. And this means, not only does He understand our pain, but He has a purpose for our pain, as there was for His own pain.

In our pain the Lord gives us the opportunity to know Him better, to know Him not academically but experientially. He intends to use our pain so that we might be like Him. Our pain will never compare to His, yet through our pain we experience a taste of what He experienced for us. And of course, what He experienced, the unspeakable pain of the cross, He experienced that we might be His forever. Let’s read, then marvel at these God-inspired words, and then afterwards worship Him together at His Table.

Scripture Reading: Hebrews 5:7-10

Jesus is many things to His people. He is shepherd and master and owner. He is builder, ruler, and husband. He is friend and servant. He is prophet, king, and priest. And it’s this last image that the writer of Hebrews wants us to contemplate carefully.

In Jesus Christ we have a great high priest. *Mega* high priest is the word. But mega might lead us to think that He’s distant and disinterested which He certainly is not. So we must put an adjective in front of that title. In Hebrews 5 we are learning that He is the *humble* high priest. Humble *and* high? At the same time? Yes. His humility is

**Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For a previous look at this passage, see the Hebrews series preached at WBC in 2008.

demonstrated in two significant ways in verses 1-10, the first of which we considered last time, which we'll review briefly and then proceed to ponder the second.

I. We see humility in His calling (1-6).

Verse 1 says, "For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins."

The first readers of this letter knew that quite well. It's called *Hebrews* because the letter was written to a primarily Jewish audience, Jews who had professed faith in Messiah Jesus. But that profession was costing them dearly, and some weren't quite so sure it was worth the cost. They were thinking seriously about throwing in the towel.

And one apparent reason had to do with the subject of the high priest. For fourteen centuries the Jews had enjoyed access to God through high priests. Their high priest was the God-ordained representative who entered the Holy of Holies and offered a yearly sacrifice for the sins of the people on the Day of Atonement.

"How can you turn your back on God's chosen high priest?" the critics were saying. "How can you ever expect to please God without a high priest?"

To which the writer of Hebrews responds, "But we do have a high priest! We have the God-appointed high priest who excels all other priests!"

As with the previous high priests in Israel, He too was called by God. As verse 5 declares (NIV), "So Christ also did not take upon himself the glory of becoming a high priest. But God said to him, 'You are my Son; today I have become your Father' [a quotation of Psalm 2:7]" So Christ did not initiate His priesthood. God the Father did.

In verse 6 we learn that God the Father told His Son something that set Him apart from all other priests. "As he says in another place [quoting Psalm 110:4], "You are a priest forever, in the order of Melchizedek."

I won't take time now to review all we learned about our great high priest in verses 1-6 other than to emphasize this. We see the humility of our high priest, first of all, in His *calling*, in how He became a high priest.

This raises an important question. What exactly was His calling? What did the Father call His Son to do? The answer is almost unthinkable and it brings us to verses 7-10 where we see the second expression of the humility of our high priest.

II. We see humility in His suffering (7-10).

At first, it sounds like the writer changes the subject in verse 7. He's been talking about our high priest in heaven, yet now he says, "In the days of his *flesh*." The NIV says, "During the days of Jesus' life on earth (NIV)." What does what happened to Jesus *on earth* have to do with His high priesthood *in heaven*? The answer is *everything*. Because of what He did on earth, we now have a high priest who sympathizes with us in heaven.

What precisely did Jesus do on earth? The writer invites us to ponder two activities. Both have to do with His suffering, and both deserve our careful attention.

A. Ponder His praying (7). Verse 7 says, "In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence."²

When we read the story of Jesus' life, one of the things that stands out is that Jesus prayed a lot. For instance, He prayed all night before selecting the twelve apostles (Luke

² Here's the NIV, "During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission."

6:12-13). When He was on the mountain, His transfiguration occurred as He was praying (Luke 9:29). Luke 5:16 says that Jesus often withdrew to lonely places and prayed.

But the author here seems to have a specific prayer time in mind, a time when Jesus prayed with “loud cries and tears.” When did that happen? The writer seems to be thinking of *Gethsemane*. It was there in that garden that Christ faced the horror of what lay before Him the next day.

I’m thankful we live in a day when we have so many resources available to help us understand the Bible. God gifts His people so they can help the rest of His people. I have been served greatly in preparing this message by a commentary written by Philip Hughes, and I’ll be inviting him to serve you as well throughout this message. Consider his comments about Gethsemane:

“Now in the Garden the moment has come, in his self-identification with mankind, to plumb human depravity and fallenness to its very depths as he prepares, in all his innocence and purity, to submit himself in the place of sinners to the fierceness of God’s wrath against the sins of men. This meant an experience incomparable in the horror of its torment, from which his whole being shrank instinctively but which was inescapable if the purpose of his coming was to be achieved.”³

There are mysteries in Gethsemane that our human minds can’t possibly fathom. Yet there’s value in trying, pride-crushing value that comes from contemplating the unparalleled suffering of our humble high priest. Let’s examine His praying carefully. We learn six insights from verse 7.

1. *We’re told when He prayed.* Verse 7 mentions a time indicator. Again, the NIV says, “During the days of Jesus’ life on earth.” The text literally reads, “During the days of His flesh.”⁴ It’s called *the incarnation*. God actually left heaven and robed Himself in human flesh, says John 1:14. The Son of God became a human being, and although He never ceased being God, He experienced life in our flesh.

Sleep? He needed it. Food? He hungered for it. Pain? He felt it. He shared in our humanity (2:14). He was made like His brothers in every way (2:15). He suffered when He was tempted (2:16). He became “subject to weakness” (5:3).

That’s when our high priest prayed, during the days of His flesh. And it was one particular night when He prayed the particular prayer we’re pondering.

2. *We’re told to whom He prayed.* He prayed “to him who was able to save him from death.” Who is that? His Father. Jesus prayed to His heavenly Father, the One who had the power to save Him out of death.

This raises a question, doesn’t it? Could not the Son of God save Himself? He is God, isn’t He? Is this prayer an indication that Jesus Christ did *not* possess all the attributes of deity? Was He no longer omnipotent? Did He lack the ability to deal with this particular foe of death? Not at all.

The Son of God did not cease to be God when He tabernacled in this world as a human. And to verify this He did miracle after miracle, healing the sick, casting out demons, even raising the dead. No, Christ never ceased being God, and therefore Christ did not pray this prayer because He lacked divine power.

Why then did He pray? The answer is found in the final two words of verse 7, “because of *his reverence*” (NIV “because of his *reverent submission*”), words we’ll explore carefully in a moment. For now, let’s consider a third insight into His praying.

³ Philip Hughes, p. 182.

⁴ The NIV inserts the name “Jesus” but the Greek text simply uses the third person pronoun.

3. *We're told how He prayed.* He prayed “with loud cries and tears.” Jesus was not a Stoic. When He prayed, He not only poured out cries to His Father, but *loud* cries. The NKJV says “with vehement cries and tears.”

There's a rabbinic saying, “There are three kinds of prayers, each loftier than the preceding: prayer, crying, and tears. Prayer is made in silence: crying with raised voice; but tears overcome all things.”⁵

The question arises, “Why the loud cries and tears?” Was He fearful of the physical agony He would endure in the next twenty-four hours?”

While it certainly would be massive, others have faced painful deaths courageously. No, it wasn't merely the physical death that our high priest dreaded, as painful as that would be. It wasn't the nails, nor the thorns jammed into His scalp, nor the whip that shredded His back, as terrible as these physical brutalities were. The loud cries and tears were elicited by something the human eye could not see on that day we call Good Friday.

I'll call upon Philip Hughes to serve us again with this insightful perspective: “In a real but deeply mysterious manner, which no words of man can explain, the incarnate Son as he hung on the cross endured the desolating anguish of being torn away from his Father. He took our sins, the sins of the whole world (1 Jn. 2:2), upon himself at Calvary in order that there he might bear our judgment, the Righteous for the unrighteous (1 Pet. 2:24; 3:18). It was then, on that cross, that ‘God made him who knew no sin to be sin for our sake, so that in him we might become the righteousness of God’ (2 Cor. 5:21).”⁶

That's it. On the cross, the perfect Son of God became a substitute for sinners and consequently felt something He had never felt in the eons of eternity past. *Alienation from His Father*. Not just distance, but total separation. Estrangement. That's what He saw in the cup that He pleaded for His Father to take away in Gethsemane.

As Hughes concludes, “The ‘loud cries and tears’ which accompanied Christ's supplication are to be understood, then, in relation to the indescribable darkness of the horror that he, our High Priest, was to pass through as, on the cross, he bore not only the defilement and guilt of the whole world's sin but also its judgment. At Gethsemane and at Calvary we see him enduring our hell so that we might be set free to enter his heaven.”⁷

4. *We're told what He prayed.* He offered up “prayers and petitions.” Actually, the word order in the Greek text differs from our English Bibles. Listen to the Young's Literal Translation of verse 7, “Who in the days of his flesh both prayers and supplications unto Him who was able to save him from death—with strong crying and tears—having offered up.”

That's what He offered up to His Father, “prayers and petitions.” ‘**Prayers**’ (*deesis*) is the general New Testament word for prayer and carries the idea of intense entreaty, even to the point of begging. It's this word that expresses the requests of the leper in Luke 5:12, the demoniac in Luke 8:28 & 38, the father of a demon-possessed child in Luke 9:38 & 40, and the distressed Simon in Acts 8:24.⁸ ‘**Petitions**’ has a stronger connotation, and, as Guthrie explains “is derived from the ancient practice of holding out an olive branch as a sign of appeal.”⁹

⁵ Quote taken from Leon Morris, p. 49.

⁶ Philip Hughes, p. 183. Hughes adds, “For this reason the second death has no power over those who by faith are one with him who as our Sin-Bearer endured the second death in our place; and for them the first death, which is the death of the body, holds no terror because the bodily resurrection of Jesus is the guarantee that they too will rise to everlasting life (1 Cor. 15:20; 2 Cor. 4:14).”

⁷ Philip Hughes, p. 183.

⁸ Observation by R. Gromacki, p. 94.

⁹ Donald Guthrie, p. 129.

He asked. He pleaded. He cried out to His Father, “Father, if you are willing, take this cup from me; yet not my will, but yours be done (Luke 22:42).” His Father sent an angel to Him, to strengthen Him (says Luke 22:43). Yet the Son’s pleading became even stronger, for Luke’s account says, “And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground (Luke 22:44).”

His disciples did not help Him, for they were sleeping. So He went to them, urged them to wake up and join Him in prayer. And then, while He was still speaking, the mob came with Judas leading the way.

There was no other way for the Great High Priest. He had to go to the cross. He had to drink the cup, the very cup of the cross.

5. *We’re told the result of His praying.* “And He was heard,” says verse 7. The One who could save Him from death heard Him. His own dear Father heard His request.

You say, “It sure doesn’t seem like His Father heard Him. He let the Romans kill Him, didn’t He? If He could save Him from death, why didn’t He?”

But His Father did save Him from death, just not on Friday. He saved Him from death *on Sunday*. That’s when He raised His Son from the dead!

This was God’s plan all along. Peter emphasized this point in his sermon on the Day of Pentecost when he said in Acts 2:23-24, “This man was handed over to you by God’s set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross. *But God raised him from the dead*, freeing him from the agony of death, because it was impossible for death to keep its hold on him.”

Yes, He was heard! His request was answered by His Father, in His timing and for their good purposes (for indeed this plan was designed and fully embraced by the Son as well as the Father, and the Spirit too, before the Son ever came to earth; see John 17:1ff.).

Hughes says it well, “The cross, being both the symbol and the reality of the greatest possible shame, assures us...that the reconciling grace of God which flows from it reaches to the most wretched and depraved of sinners.”¹⁰

6. *We’re told the attitude of His praying.* “He was heard *because of His reverence.*” Remember our earlier question, “Why did Jesus suffer and die?” Was it to save sinners? Is that why He endured the cross, for *our benefit*? Surely, we do benefit from what He endured, but there was a higher motivation on His heart and we see it right here. He suffered and died *because of His reverent submission to His Father*.

The NKJV says, “He was heard because of his godly fear.”¹¹ Gromacki offers this perspective. “He ‘feared’ in that He had an acute concern for the honor of a holy God.”¹²

That’s it. Jesus Christ possessed the power to save Himself (and to do anything else He desired) because He is God. But He lived His life in total submission to (and He never acted independently of) His Father. He put His own care into His Father’s hands. He did so *literally*. Do you recall His final words from the cross? Hear Him in Luke 23:46, “Father, into your hands I commit my spirit.”

Amazing. The Son of God never acted independently. He never “did His own thing.” He never used His power to accomplish His own initiatives, but only and always in submission to His Father and His Father’s will.

No wonder He prays, “Father, not my will, but yours be done.” Is that the way you pray, my friend, *in submission to your Father*? Far too often we don’t, but this is what Christlikeness sounds like. To borrow the words of the hymnwriter:

Have Thine own way, Lord, have Thine own way;

¹⁰ Philip Hughes, p. 186.

¹¹ The NLT says, “And God heard his prayers because of his reverence for God.”

¹² R. Gromacki, p. 95.

*Thou art the potter, I am the clay;
Mold me and make me after Thy will,
while I am waiting, yielded and still.*

This is *Christ*. And this is *us* when we're praying like Christ and under His control. But there's more to consider. It's not just in His praying. We see the humility of our suffering high priest in His obeying too. Praying, then obeying. In that order. For Him. And for us. What we are when we pray, we demonstrate when we obey.

B. Ponder His obeying (8-10). Let's read again verses 8-10, "Although he was a son, he learned obedience through what he suffered.⁹ And being made perfect, he became the source of eternal salvation to all who obey him,¹⁰ being designated by God a high priest after the order of Melchizedek."

We gain five insights into our Savior's obedience from these verses.

1. *His obedience was learned (8a).* "Although he was a son." Stop there for a moment. We've seen the Lord's *sonship* mentioned throughout the first section of Hebrews. Back in 1:2 we learned that the Son is climax of God's revelation to the world, and indeed is the One who made the world. In 1:3 we learned that the Son is the exact representation of God, so that if you want to know what God is like, then look at the Son. In 3:6 we discovered that the Son is over God's house. In 4:14 we were told that Jesus *is* the Son of God and that He is our great high priest.

But in the text before us we discover a shocking truth, for verse 8 declares, "Although he was a son, he *learned* obedience." The Greek verb is *emathen* (related to the noun for 'disciple,' *mathetes*; a disciple is a *learner*). That's significant. Jesus did what He calls us to do. He *learned*.

This raises a question. How could the omniscient Son of God learn? Again, there's mystery here, but we let's never be afraid to affirm what the Scriptures declare. As the *God-man*, Jesus Christ is equal with God, possesses the very attributes of God, including omniscience. Yet as the *God-man* Jesus Christ experienced what humans experience (except for sin). This includes the experience of *learning*. Luke 2:52 tells us what happened when Jesus was twelve years old, "And Jesus grew in wisdom and stature, and in favor with God and men." Let that sink in. Jesus *grew in wisdom*. He *learned obedience*.

2. *His obedience was costly (8b).* How costly? The next phrase says, "He learned obedience *from what He suffered*." He learned by experience what He had always known. And in what classroom did He learn it? In the classroom of *suffering*. He learned "by the things which he suffered," as the KJV puts it.

This is ultimately why He died, beloved. It wasn't an accident, but an act of obedience. As Philippians 2:8 declares, "And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!"

Obedience is a huge theme in the Gospel of John. Again and again we're told that God the Son always obeys His Father. Consider these texts.

John 3:16 "For God so loved the world that He gave His only begotten Son." Notice who took the initiative. God, specifically God the Father, gave His Son. It was the Father's plan for the Son to come to this world. And the Son obeyed.

John 3:17 "For God did not send His Son into the world to condemn the world, but to save the world through him." Why did the Son come? Because the God the Father *sent* Him. And why did He send His Son? He sent Him on a rescue mission.

John 4:34 "My food," said Jesus, "is to do the will of him who sent me and to finish his work." What was the Son's 'food'? What was more important to Him than anything else? *Doing the will of Him who sent me*.

John 5:30 “By myself I can do nothing...for I seek not to please myself but him who sent me.” The Son said He could do nothing by Himself. I don’t think that’s a statement concerning His *ability* (for He who created the universe has the ability to do all things), but about *possibility*. It would be impossible for Him to do anything *by Himself*, on His own, apart from His Father’s will. He simply never did so, a point He stated clearly in...

John 6:38 “For I have come down from heaven not to do my will but to do the will of him who sent me.”

John 12:49-50 “For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it. I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say.” Let the weight of that sink in. Jesus said His Father *commanded* Him to say certain things, not simply requested, but *commanded* Him.

Let me illustrate. “Clean out the manure from the cattle pen.” That’s a command, right? It’s actually a command I heard from my father on a day that I didn’t have school. And I did it because God has given dads authority and expects sons to obey them.

But do you realize that what God tells us to do is the very thing He Himself has done? The Son obeyed His Father. Was His obedience forced? Not at all. Listen to this.

John 14:31 “But the world must learn that I love the Father and that I do exactly what my Father has commanded me.” What motivated the Son’s obedience? Love did, love for His Father. And love is the reason the Father commanded His Son, too. Notice...

John 15:9-10 “As the Father has loved me, so have I loved you. Now remain in my love. If you obey my commands, you will remain in my love, just as I have obeyed my Father’s commands and remain in his love.” The Father’s commands to His Son were an expression of His love for Him, just as the Son’s obedience to those commands was an expression of His love for His Father.

You say, “I don’t get it. How was the Father showing love to His Son by commanding Him to come into this world and die on a cross?”

It was loving because His Son’s obedience to His commands would result in something very special for His beloved Son. Glory. Yes. His Son’s obedience would result in glory to His Son. How so? Jesus sheds light on that question in His high priestly prayer in John 17.

John 17:1 “Father, the time has come. Glorify your Son, that your Son may glorify you.” And how would the Father glorify His Son? By giving the very people for whom His Son died to His Son as a love-gift. These people would live forever and ever with His Son, praising and honoring Him for His matchless worth. Jesus acknowledged that truth at the end of His prayer.

John 17:24 “Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.”

You say, “That’s amazing!” Indeed, it is. The Son’s obedience was both learned and costly. And because He did obey, the results He anticipated in His high priestly prayer in John 17 became a reality. We see three of these results mentioned in Hebrews 5:9-10. This brings us to our third insight.

3. *His obedience resulted in perfection (9a)*. “And once made perfect, he became the source of eternal salvation.” Hold on. Wasn’t the Son already perfect? Yes. In what sense then was He “made perfect”?

It's important to keep in mind what the Greek thinking person meant by *perfection*. Barclay explains, "To him a thing was *telios* if it perfectly carried out the purpose for which it was designed."¹³

Suppose you bought a wrench, and I asked you, "Is that wrench any good?" And you said, "It sure is. It's in *perfect* condition." You'd say that because the wrench was flawless, brand-new, without a nick or spot on it.

Now suppose five years later I came to see you and found you in your garage, working on your car. And suppose there in your hand I saw a wrench, greasy and nicked, and I asked you, "Is that wrench any good?" And you responded, "It sure is. It's the same wrench I showed you five years ago, and it just worked *perfectly!*" You'd say that because the wrench had perfectly carried out the purpose for which it was designed.

The Greek word for "being made perfect" (NIV "once made perfect") is *teleiothesis*. It's worth noting that Jesus' words from the cross as He died were, "It is finished (John 19:30)." John renders Jesus' words by using the related Greek word *tetelestai*. Jesus' obedience in life and death resulted in the fulfillment of the purpose for which He had entered the world as a man. And what was that purpose? Our text tells us.

4. *His obedience resulted in salvation (9b)*. The NIV says, "Once made perfect, he became the source of eternal salvation for all who obey him." Christ died to please His Father—it was an act of obedience, that was the primary reason. But His obedience resulted in something quite amazing, that of course being *salvation for sinners!* We learn three things about salvation from this simple yet potent statement.

a. Salvation comes from Christ alone. "*He* became the source of eternal salvation." There is no other Savior. "I am the way," He stated (John 14:6). Romans 5:19 explains, "For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous."

b. Salvation is eternal. "*He* became the source of *eternal* salvation." The writer of Hebrews speaks of a variety of *eternal* things. He talks about eternal judgment (6:2), eternal redemption (9:12), the eternal Spirit (9:14), eternal inheritance (9:15), the eternal covenant (13:20), and here, eternal salvation. Those whom God saves He saves eternally! Does that mean you can "get saved" and then live however you want? No.

c. Salvation belongs to those who obey Him. The wording is quite specific. He became "the source of eternal salvation *to all who obey him.*" It's not that obedience saves a person. Ephesians 2:8 makes that clear ("For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God"). But as Westcott explained, "Continuous active obedience is the sign of real faith."¹⁴

Real faith obeys. To use the language of James, real faith works.

Yet there's more. Not only did His obedience result in our salvation, but also this.

5. *His obedience resulted in His priesthood*. Verse 10 says, "Being designated by God a high priest after the order of Melchizedek." That's the same phrase that we saw at the end of verse 6, "You are a priest forever after the order of Melchizedek." But after working through verses 7-9, we now know far more about this amazing high priest. When we call on our High Priest, Jesus Christ, we know that He understands. He's actually experienced the same activities that we're doing. *Praying and obeying*. To use the vernacular, *He has been there, done that*.

The implications are significant, my friend. Here are three.

¹³ William Barclay, p. 48.

¹⁴ Quote taken from Hughes, p. 188.

a. Because of Christ's obedience we have a Savior. This is our greatest need. We need someone to save us from our sin, death, the devil, ourselves. And we have a Savior in Him!

b. Because of Christ's obedience we have an example. Please don't reverse the order. Before Christ can be our example, He must be our Savior for He alone can enable us to obey. But having saved us, He truly is our example. We learn how to live from Him. We learn how to suffer from Him too.

c. Because of Christ's obedience we have access to God. Direct access, through the One who is our humble high priest!

Before we leave today's text, I want us to see the very next words. Notice how the author begins verse 11. The ESV says, "About this we have much to say, and it is hard to explain." The NIV says, "We have much to say about this, *but...*" and he takes a detour. He says he has more he wants to say about Melchizedek and Christ's high priesthood, and he will do so in chapter seven.

But there's a problem he must address. His readers can't handle it. Unlike their Savior who *learned*, they are *slow to learn*. They're spiritually immature, a reality he will address head-on in the next paragraph and throughout chapter six.

And what revealed their lack of spiritual maturity? Suffering did. As it does for us. It's easy to say we believe in Jesus, that we love Jesus, that we trust Jesus, *when life is what we want it to be*. But what about when the Father gives us a cross to bear? What about when there are loud cries and tears? Nothing wrong with loud cries and tears. Jesus Himself experienced them. But He did so with reverence and trust. Often our loud cries and tears are expressions of irreverence and lack of trust. And thus are indications that we need to keep growing in our likeness to our beloved high priest.

Take Inventory: Three questions to consider.

1. *Am I trusting in Christ?* Christ obeyed His Father and provided eternal salvation. My friend, are you trusting in Him? To be saved, you must trust in Him alone. Trust in Him and God will give you eternal life today.

2. *Am I following Christ?* He who obeyed His Father perfectly calls us to obey Him, to follow in His steps. Are you? Perhaps you are, and you're suffering for it. Be encouraged. Warren Wiersbe tells a pertinent story about Charles Haddon Spurgeon.

"When [Spurgeon] was a young preacher in London, his successful ministry aroused the envy of some of the clergy; and they attacked him with various kinds of slander and gossip. His sermons were called 'trashy,' and he was called 'an actor' and 'a pulpit buffoon.' Even after his ministry was established, Spurgeon was lied about in the press (including the *religious* press); and this was bound to discourage him."

"After one particularly scurrilous report in the press, Spurgeon fell before the Lord and prayed, 'O Lord Jesus, Thou didst make Thyself of no reputation for me. I willingly lay my reputation down for Thy sake.' From that time on, Spurgeon had peace in his heart. He knew that his Great High Priest understood his need and would give him the grace that he needed for each hour."¹⁵

3. *Am I praying like Christ?* We've seen today that Jesus prayed, and in praying He was heard because of His *reverent submission*. May that be true of us. May we pray, yea, may we live our lives in reverent submission to our wise, gracious Heavenly Father.

Closing Song: #199 "*Arise, My Soul, Arise*" (all four verses) – use new tune???

Communion

Family Prayer Service this evening (led by Rex)

¹⁵ Warren Wiersbe, p. 293.