

Jesus, the perfect savior, high priest and leader

by Anton Bosch

This sermon delves into Hebrews chapter 2, focusing on verse 10, which highlights the significance of Jesus being made perfect through sufferings to bring many sons to glory. It emphasizes how Jesus, as the captain of salvation, was equipped through suffering to understand and intercede for humanity, leading them to glory. The sermon underscores the importance of Jesus' experiential understanding of human struggles, making him a merciful and faithful high priest for believers.

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Description

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Transcript

Hebrews chapter 2, and I'm going to read 10 through 18. Hebrews chapter 2, reading 10 through 18. Hebrews chapter 2 verse 10, For it was fitting for him for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.

For both he who sanctifies and those who are being sanctified are all of one, for which reason he is not ashamed to call them brethren, saying, I will declare your name to my brethren, in the midst of the assembly I will sing praise to you, and again I will put my trust in him, and again here am I and the children whom God has given me. Inasmuch then as the children have become partakers of flesh and blood, he himself likewise shared in the same, that through death he might destroy him who had the power of death, that is the devil, and release those who through fear of death were all their lifetimes subject to bondage. For indeed he does not give aid to angels, but he does give aid to the seed of Abraham.

Therefore in all things he had to be made like his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself has suffered, being tempted, he is able to aid those who are tempted. So this is a chapter that is really full of so much detail, and so we're really just going to deal with one verse this evening, which is verse 10, but let's just remind ourselves where we were last week in verse 9. But we see Jesus, so he's spoken about man having failed to take dominion over the world because of his sin, but we see Jesus who has made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God might taste death for everyone, or for every man, and the King James, that he by the grace of God might taste death for everyone.

And we touched on this last week, but we want to just spend a little bit more time on that last phrase, that he might taste death for everyone. The word taste here is not in the same sense that we use the word taste. If you go to Baskin-Robbins you can have a taste, and if you're clever enough you can have, I don't know how many tastes, and then go away, I guess.

It's not that kind of taste. It's really experience, experience him. It's not, I think that many Christians have a taste of the Lord, they have a taste of spiritual things, and that's all it is in that sense.

They'll dabble in it a little bit, and sometimes maybe for a few weeks, for a few months, maybe even for a few years, but they're really not experiencing the Lord, and that really is the sense that he's using the word. He didn't get a taste of death, but he experienced death, and he experienced the awfulness of a terrible death. You know, some people seem to die pretty easily, and what I mean by that is that they die in their sleep, and you know, they go to bed, and the next morning they're gone, and there's no struggle, there's no nothing.

It's peaceful, it's easy. Jesus' death was not like that. His death was violent.

His death was terrible, as the sin of the world was laid upon him, as his father separated from him, as his father turned his back on him, as they spat upon him, never mind the physical suffering that he endured as he suffocated to death on that cross. And so he tasted death, he experienced death in its worst form, in its worst form, but he did it for us. He did it for everyone.

Now there are some people who will try and twist this by saying, well, it wasn't for everyone, it was only for those that are elect to be saved, that God has chosen to be saved. Well, that's not what the word says. The word everyone is just like the same word, that very important word that I've taught you, the word all.

Everyone. God so loved the world that he gave, he's only begun that whosoever believes on him. And so God's love and God's grace extends to everyone.

The problem is that not everyone avails themselves of God's grace. So his death is there as an atonement, and we find that very big word which we'll deal with in a few weeks time at the end of the chapter, propitiation, as a sin offering. And so his death was for us.

When we die, we die because we are human, because we are sons of Adam, and so it is something which is common to us. Death is not common to God. God does not die, but Jesus has to experience death for us.

And it's not just that he might experience death, that he might, as we see at the end of the chapter, be a faithful high priest who is able to strengthen us or succor us when we go through death. That's not really

the point here. The point here is obviously that his death is atoning, that he paid the price for our sins, that he died in our place on the cross of Calvary, and so that he might experience death for everyone.

Now, it was fitting for him, for whom are all things and by whom are all things, in bringing many sons to glory. So the first thing we need to talk about here is who is the him? And you can easily say, well, you know, it was speaking about Jesus in the end of verse 9, that he might taste death for everyone, for it was fitting for him. But if you read the verse carefully, you'll see it's not speaking about Jesus here, but it's speaking about the father.

It was fitting, let's put the word father in there and then read the sentence again. For it was fitting for the father, for whom are all things, by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. So where is Jesus in the sentence? He is the captain of our salvation.

So he is not the one who has made himself perfect. Now don't worry about those complicated ideas about being perfect, we're going to deal with that. So there are two players here.

There's the father, who makes Jesus, makes him perfect as the captain of our salvation. So it's the father in the first part of the verse. For it was fitting for him, the word fitting there, it was the right thing to do.

It was the right thing to do. Now we are not there to judge God. We cannot, you know, there are many Christians and many people who feel unbelievers even, who feel that they have the right to judge God.

If God is God, then why does this happen? Why does that happen? Why does God allow this? Why does God do that? Well what a man, what is man that you are mindful of him? We saw that earlier. Who are we to question God? And you remember that was the argument or the discussion between God and Job. God, what's this all about? And God's answer simply that you can sum up about 35 chapters of the book of Job by saying, Job, who are you to question me? That's really what God is saying.

Where were you when I created the world? You didn't even exist. And so man has no right to question God, but at the same time God is 100% righteous and just, and what he does is the right thing. And so we could say, well, and there are unbelievers and even some Christians who say, well this is not, this is a terrible God who allows his son to be crucified, who in fact if you read the Scriptures correctly was the one who killed him, because he laid the sin upon him and made him pay the price.

Didn't make him pay, but we understand the language that people use, that he made him die for people. What kind of God is this who kills his own son? It was fitting for him. It was the right thing for God to do.

And we thank God for his righteousness, that when, whatever he does, he does all things well. There is nothing that God does that we can question and say, well, why did you do that? Well, maybe we don't understand and maybe we do say why, but at the end of the day, God does things and he does them well, and he does not do them randomly. When we do things, we just do them.

When your kid messes up and you say, well why did you do that? Because. No, God doesn't do because. God doesn't do things just because he's got nothing else to do.

God doesn't just do things because he's bored, but everything that God does, he has a plan and he has a purpose and it works towards the goal of saving those who are sinners. Nothing that God does is random. What we do is often random, and if it's not random, it's often tainted by selfish motives, by our own ideas,

by our own desires.

God doesn't work that way. Everything that God does is righteous. We may not be dragged into court every day for the things that we have done, but if people knew the motives with which we do things, I think we could be, all of us could be in serious trouble, because we tend to hide our motives behind a screen, but really our hearts are pretty evil at times.

But what God does is a hundred percent righteous, not just what he does, but the reasons he does them, the motive behind them, and so it is fitting for him. It was the right thing for God to do, to make Jesus perfect through suffering. Now that's a huge concept, and I'm going to hopefully try and explain that this evening.

And so it was the right thing for him, for the Father, or for God, for whom are all things, and by whom are all things. So here's one of the reasons. I've given you one reason why it was the right thing for God to do, why it was the appropriate thing, why it was fitting, because he does everything right.

But here are two other reasons. The first is, everything is for him. We spoke on Sunday about a king, and a king is sovereign.

A king does what he chooses to do, and everything in the universe is for God. Notice the word for. Everything is there for his purposes.

Everything is there for his glory. Why are we here? We're here for him. Why is this church here? It's here for him.

Everything that we do, everything that exists, is there for him and for his good pleasure. See now, this is immediately where we come into conflict with God, because we believe that everything is for us. Well, it can't be for us and for him at the same time.

Yes, it is for us when we fit into his plan, and we stand on his side, and then whatever is for him becomes for us. But when we do what the kids do, mine, it's for me. No, it's not for me.

It's for him. It's his. It's not for my glory.

It's for his glory. It's not for my selfish interest. It's for his glory.

Everything is for him. He made us for himself. He made this world for himself.

He saved us for himself. Everything is for him, and everything is by him or through him. For whom are all things, and by whom are all things.

So not only is everything for him, but everything is through him. In other words, nothing exists without him. Nothing happens without him.

Everything happens through him. And Paul takes it one step further in Romans 11:36, for of him, from him, if you will, through him, and to him. So everything comes from him, everything goes through him, and everything is to him or for him.

And so we need to get the center of our universe straight. And this is a massive problem, because for each one of us, we grow up with the idea that everything revolves around us. And we've spoken, when we

spoke about raising children, there is a stage when the baby is small, that indeed everything does revolve around that baby.

The baby cannot do anything for itself. And so the parents have to run around and feed it, and wipe it, and wash it, and close it, and keep it warm, and keep it cool, and do whatever. The whole world revolves around that little baby.

Unfortunately, in our raising children, we never get past that stage. And so kids become toddlers, and they become teenagers, and they become adults, and they still believe the whole world revolves around me. And unfortunately, the church has cashed in on that idea and preached the gospel that revolves around me.

And so the songs that are sung are songs about me, and I, and myself, and what God, that God is there for me. It's all about me and I. No, it's about him. And you can see the emphasis that we've, not that I've brought, but that the Spirit has brought in these last few weeks.

We spoke about the kingdom on Sunday. The kingdom is not about an empire. It's not about territory.

It's not even about the people. It's about the King. In the verse that we saw in verse 9 last week, is that we see Jesus.

We see Jesus. It's about him. This is the whole message of the book of Hebrews, is it's about him.

It's not about us. And the problem is that we find it very difficult to get away from this idea that everything is for me. Everything revolves around me.

You remember, there was a time when the whole world, including the Roman Church, which was the dominant church at the time, believed that the sun revolved around the earth. And of course, the earth is flat. We understand that, right? Well, many people believe that.

But we all, and I say we, they believe that everything revolves around the earth. The earth was the center of the universe, and the sun and the moon, and we know the moon rotates around the earth, but we don't, the sun does not rotate around the earth. And obviously, it's a primitive idea when you don't have the benefit of being able to see beyond the horizon, and you see, well, the sun comes up, and the sun is moving over, and we're standing still, and then the sun sets down there in the west.

So clearly, the sun is moving around. No, in fact, I think it was Copernicus, was it, who said that it's not that way. The earth revolves around the sun, and he was declared a heretic and kicked out of the church for that.

But this is the revolutionary idea that Christians need to come to terms with. Does God revolve around me? And if He doesn't, then I better revolve around Him. My whole world, my whole agenda, my everything I do, everything better circle around God.

He better be the center of my life, because if not, I'm in conflict with Him, because He is indeed, whether I like it or not, and whether I acknowledge it or not, He is the center. Everything, all things are for Him, and all things are by Him. And so, why was it fitting for Him? Why was it the right thing for God to do? Well, because God's sovereign.

That's part of what He is saying. God can do what He wants to do, but at the same time, God is righteous. And so, could God do something else? Well, I don't know that He could have, that there was any other plan in order to save us.

There really was only one way, and that was for Jesus to die in our place. No angel could die for us. No man could die for us.

God himself had to die for us, if we understand that God in the flesh. And so, there really was no other plan. Well, in fact, there was another plan.

What was the other option? There were really only two options. The other option was just to destroy us, and just destroy the universe. Could God do that? Yes, He could.

Would He be righteous to do that? Yes, He would, because remember, He said, the day you eat of that tree, you will die. And so, God had the option at that day, on the, in the Garden of Eden, God had a choice. Either He's going to destroy everything, or He's going to send His Son to die.

And He said, the right thing to do, not because of us, but because of His righteousness. The right thing, the fitting thing to do, is to send Jesus. All right, so it was fitting for Him, for whom are all things, and by whom are all things, in bringing many sons to glory.

In bringing many sons to glory. Now, we're going to speak about the many sons in the next few verses, so we're not going to spend time on that. We'll come back to that.

Many sons to glory. So, where is He bringing us to? He's bringing us to glory. Many times our gospel, the gospel that is preached, and the gospel that people understand, is short-sighted, in that it brings us into some kind of blessing, or it brings us into forgiveness, or it brings us into some kind of prosperity.

No, He is not bringing us into those things alone. He is bringing us into glory. That's the end of the story.

That's the goal, and we must keep the goal in mind. Let's not be short-souled into believing that the goal is for us to have a happy life here, that may be part of the Bill of Rights for an American, to pursue happiness. But that's not where a Christian's headed.

We're headed for glory, for something far greater than anything that this world can give us. And so, it's so easy for us to become short-sighted, and just want something here and now, blessings, some kind of wonderful life, some kind of prosperity, some kind of joy, being in some kind of happy place. No, He's destined us with something far greater than that.

He's destined us for glory. He is bringing us to glory, and obviously glory is heaven. That's really what He is speaking about, the new Jerusalem.

And so, it is fitting for Him, for whom are all things, by whom are all things, in bringing many sons to glory. And remember where He's taking us out of. He's taken us out of a horrible pit.

He's taken us out of sin, and degradation, and filth, and muck, and the mire, and He's bringing us to glory. That's the wonderful extent of the grace of God. Now it says, it was fitting for Him so, you see there's a whole section there in commas, we'll skip over those for now.

It was fitting for Him to make the captain of their salvation perfect through sufferings. So, it was the right thing for Him to make Jesus perfect through sufferings. Now again, we say, well that doesn't sound like a very nice thing.

Well, obviously it wasn't, but it was the right thing to do. It was necessary for our salvation. Now, He says to make the captain, and again we struggle with the translations because the Greek word here, well first of all the word captain is not always the word that we understand.

I guess today when we speak about captain, we think about the captain of a team, or maybe a captain in the army. But the idea of a captain here is that of a leader, and some translations use the word leader, but there are two sides to this word. This word can be translated in two different ways, and both ways, I believe, are applicable.

Both are what He has in mind. So, I'm going to look at a couple of other translations. The New American Standard Bible, NASB, to perfect the author of their salvation.

So, that same word is translated author in some places, or originator, or designer. Remember the book of Hebrews says He is the author, and did I say revelation? Yeah, revelation. He is the author and the finisher of our faith.

The author is the designer. We didn't work out our own plan of salvation. God worked it out.

God made the plan, and He said, I will give my son to die in their place. And so Jesus becomes the author. He becomes the beginning.

But the word goes beyond that, and it is connected, not just to one who is the originator, but the one who continues to lead in the fulfillment of that plan. And so, one of the other translations, the New International Version, should make the pioneer. So, that's a better word than captain.

So, it gives the two ideas, the author and the pioneer. What is a pioneer? Well, we had the pioneers in the early days of American history who went into the hinterland, and went into areas where no white man had gone before. And they explored, and they prepared the way for the settlers to come behind them.

In the military, I'm not sure in American military, but certainly in the South African army, we had pioneers. And the pioneers job was to go ahead and prepare the way for the main force to come. And so, they would explore.

They would see what is out there. They would look at the rivers that need to be crossed. They would look at the obstacles.

They would look at where the enemy is, and so they are the ones who lead the way. And so, Jesus is the one who began the whole process, and He is the one who leads the way. He is the pioneer.

He is the leader to fulfill that which He has begun. So, can you see the connection, again, between revelation? He is the author and the finisher, not the end. He's not the author and the end, but the finisher, the one who will complete it.

And so, He is leading us from the beginnings at the cross to fulfillment, and that is obviously glory. So, He has not put a plan into process, and then left it up to us and said, well, there you are. You know, I've given you a plan of salvation.

You sort it out now. You figure it out from here on. No, He leads us, and He leads us to glory.

And He's still leading us today through His Word and through His Spirit, but He's particularly leading by His example. And I think that this is really the idea that He is dealing with here, or referring to, is that He is leading us by example, how we ought to live, so that He should make the pioneer, the captain of their salvation, perfect through sufferings. Now, here's an idea that you need to pay attention to, because it's very important, and it's a concept which appears, again, several times in the book of Hebrews.

And that is the idea of making Jesus perfect. Now, just think about that. Does that then mean that He was imperfect? Obviously not.

He never sinned, even as a man. God is, by definition, perfect. So, the first problem we have here, there are, there are, the first problem, again, is with a word.

In our modern idea, and in our really Greek way of thinking, when I say Greek way of thinking, as opposed to a Hebrew way of thinking, Greeks think in black and white, yes and no, in what the computer guys talk about in binary. It's on or off, yes or no. That's the way we think.

The Hebrew mind is able to deal with things in tension, is able to deal with areas of gray. Now, in our thinking, the idea of perfect means that it is without flaw. So, we'll look at something and we'll say, well, it's perfect.

We've examined it from every angle, and it is perfect. We strive after perfection. Some people are perfectionists.

They try to be perfect in everything they do. That's not the way this word is used here. The word, remember the word perfect, and we've spoken about this in some of Paul's letters also, is also the word complete, or perfectly equipped, or perfectly prepared for a task.

So, if I need to hammer in a nail, and you give me a screwdriver, I'm going to say, I don't want that. But if you pass me a hammer, I'll say that's perfect. Now, the hammer may have rust on it, it may have nicks and scrapes and scratches on it, but it is perfect for the job that needs to be done.

So, the word perfect does not mean it is flawless. Now, Jesus is flawless. Just remember, He is flawless.

So, He doesn't have to be made flawless. He doesn't have to be made sinless. He is sinless.

So, that's not the point here. The point here is made complete for the task. When the carpenter who built this pulpit looks at it, he says it is far from perfect, because he knows and he can see all the flaws in the workmanship.

But when the preacher comes, and he stands behind it, he says, this is perfect. It's the right height. It's got enough space for my Bible and my laptop if I wanted it.

It's not too fancy. It's not drawing attention away from the word. It is perfect for the job that it was designed to do.

So, perfect here means it is right for the job. It is complete to do the job it was called to do. So now, he says, to make the captain of their salvation perfect through suffering.

What did Jesus come to do? He had come to save. But in the book of Hebrews, particularly, you'll see at the end, if we look at the end of the chapter, in verse 17, therefore in all things he had to be made like his brethren that he might be a merciful and faithful high priest in things pertaining to God to make propitiation for the sins of the people. So, there are two areas in which Jesus needed to be made perfect.

The first was in his death, because remember, this whole verse is still connected to the previous verse, and we can't scroll back now, but connected to the idea of his death. By the grace of God, my taste death for everyone. And we said this last week.

Can God die? No. God is by definition eternal. He cannot die.

But somebody has to die. We've said already that no man could die for us, because every man has to die for his own sins. No angel could die for us.

Only Jesus, only God could die for us. But now, how can God die? Well, God can die when he becomes a man, takes upon himself mortality, takes upon himself human flesh. Now he is equipped for the job of dying.

I mean, that's strange language, but that's really what it is. God made him perfect in the sense that he made him a man, or Jesus took upon himself the form of a man, so that he can die. So, he is made perfect for the job of dying.

But he also needs—there was another aspect to his coming, and that was that he might be a high priest. And what is the function of the high priest? To represent man before God. He also represents God to man, but that's not the big issue here.

But to represent man before God. When the high priest goes into the holiest of all, and he's taking the blood of the sacrifice, what is he doing? He's pleading before God on behalf of the people. And he's saying, God, they've sinned, but here's the blood.

He is interceding for the people, the priests and the high priest particularly would be interceding for the people all the time, carried upon themselves the breastplate, the 12 stones that represented the 12 tribes of Israel, always on his heart, praying, interceding for the people. So the job of the priest, of a high priest, is to stand before God on behalf of the people. But if he doesn't understand our sufferings, our pain, our heartache, our struggle with sin, then how can he intercede for us? I guess he can intercede in an academic sense, but he doesn't understand.

And that's the problem with the gods, so-called gods of other religions. Those gods don't understand, they don't have sympathy, they don't have empathy, they don't have a clue what people are dealing with. But Jesus knows.

And so he was made a man that he might be made a perfect high priest, who is touched, according to Hebrews, by the feelings of our weaknesses. Now, we say, well, couldn't God do that without Jesus going through suffering? Because remember here the point is that how is he made perfect? He is made perfect through suffering. And the suffering is not just the suffering on the cross.

The suffering is his whole life of living as a man and dealing with the frustrations and the heartache and the stuff that's part of human flesh. The rejection by his friends, and the list of things goes on and on and on. Why did God have to go through—because doesn't God know everything? So if God knows

everything, then surely he knows.

But you see, here's the grace of God. Yes, God knows, but he only knows—and I really want to be careful because I don't want to overstep the line of good doctrine—but he only knows in an academic sense. He doesn't know experientially.

In other words, before Jesus came, did God really understand pain, failure, rejection, sin, temptation? Well, he could know it, in theory, but he couldn't know it by experience because God doesn't feel pain. God doesn't have emotions in the same way as we have, even though we put those emotions on God in our thinking and even in the Scriptures. And so the only way that Jesus could become like us, or the only way he could fully intercede for us, the only way he could sympathize with us is to experience what we experience, to experience the sufferings of this life.

And once he had experienced those things, he is now perfect for the job of a high priest. He is now completely equipped to do the work of an intercessor, and to do the work of one who comes alongside us and who encourages us. Remember, we get to the end of the book of Hebrews in a verse that we looked at a lot about a year ago, 18 months ago, looking unto Jesus, the author and the finisher of our faith.

You see, when we go through trials, we have a pioneer who has gone before us and who has experienced the trials that we experience. And we're able to look to him, and we're able to say, he endured it all, and he overcame. May God give me grace that I may follow in his footsteps, and that I may overcome even as he has overcome, and sat down at the right hand of the majesty on high.

You see, every other religion, the gods tell you, this is how you need to live, this is what you must do, this is what you must think, this is how you need to get to heaven. But none of them have a God who walked the way we walk. And he says, now follow me.

You see, it's one thing to tell people what way to go. If there was a tightrope across a gorge, I'd be quite happy to stand on the side and tell you, you know, you need to put one foot in front of the other and just go. That's easy.

Anyone can do that. But it's another thing to get on that rope and to lead the way and say, now follow me. And so, Jesus doesn't tell us what to do, he shows us what to do.

He doesn't tell us we need to live victorious lives, he shows us what a victorious life looks like. He doesn't tell us to not buckle under trials and suffering and pain and difficulty and opposition, he shows us what it looks like. And so we have a faithful high priest, a one who is perfect.

You see, because if he didn't go through sufferings, it would be easy to say, well, you don't understand, Lord. You don't know what temptation's like. When I struggle with the stuff I struggle with, you don't understand.

How can you tell me I need to get victory over sin when you've never experienced it? And yet he was tested, tempted, like in every point, like we are. Now, I need to stop here because we're going to get onto this again. It doesn't necessarily mean that he was tempted with sexual sin and drug addiction and alcoholism and the list goes on and on and on.

Temptation is temptation. It doesn't matter what it is, it works the same thing. Whether it's this thing or that thing, temptation seems to be irresistible.

But Jesus dealt with temptation, particularly in the Garden of Gethsemane. We'll deal with that when we get there. And he overcomes.

And he says, now follow me. I am the one who's begun this process, and I'm the pioneer. I'm the leader, and I'm going to bring you to glory.

He's not destined us for disaster. He's not destined us for failure. He is bringing these sons into glory.

How is he bringing us to glory? By making a plan, by being the author, and by leading us into the presence of God. Father, we thank you for the Lord Jesus, Lord who in every way is a perfect Savior, perfected to die, perfected to be touched with the feelings of our weaknesses, perfected to intercede on our behalf. And so, Lord, we thank you that you're not an aloof God.

You stayed away in heaven and just watched us struggle in our sin and our filth and in our mess. But you came down and took upon yourself the form of a man, experienced the things that we experience, that you might lead us to glory. And Lord, we pray that we may stop having excuses, because we so easily excuse our disobedience in our sin by saying we're just human.

But you were human, and you overcame. And so, Lord, we pray that you'd help us to overcome even as you overcame. Help us, Lord, to follow in your footsteps and not in the footsteps of Adam, Lord, that we might be brought into glory together with the many sons that you've died for.

And so, Lord, we pray that you'd help us to understand. But, Lord, help us that this reality may dawn upon our hearts that you are touched when we struggle, that you are moved by our pain, that you are moved by our frustrations, that you're moved by our disappointments, because you've experienced those things for yourself. And you know what it feels like.

And so, Lord, we pray that you'd help us to have our eyes upon our leader, the Lord Jesus, and to have our eyes on the goal, the joy that was set before him, caused him to endure. Lord, that we may have our eyes on the goal, the glory that you're bringing us into. Thank you, Lord, for your goodness and your grace.

And we pray that you would help us to walk in your way. In Jesus' name, I pray. Go with us now.

Keep us, protect us, bring us together safely. On Sunday, we pray in Jesus' name. Amen.

Video: https://sermonindex2.b-cdn.net/Tfnpx90_DK4.mp4

Source: <https://sermonindex.net/speakers/anton-bosch/jesus-the-perfect-savior-high-priest-and-leader/>

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