

# A Compassionate High Priest

a sermon in the series  
Hebrews: An Epistle of Encouragement

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## Hebrews 4:12-16

*12 For the word of God is quick, and powerful, and sharper than any two edged 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. (Hebrews 4:12-16 AV)*

The writer of Hebrews patiently and strategically laid out his course of strategy, and he followed it to the letter. He was writing to a people who had suffered for the name of Christ. They had undergone one hardship after another since becoming Christians. Someone said to me, “I thought that I wouldn’t have any more problems once I came to know Jesus, but ever since I’ve become a Christian I’ve had nothing but problem after problem.” Dear friend, we are in a spiritual war, and the enemy will come against you from every front and in every manner of disguise. The writer of Hebrews was writing to a company of troops who had undergone heavy mortar fire. Some defected and went over to the enemy. Thus, the message of the book----the Christian must fight the fight of faith. The whole of the Christian life is a fight for faith and against unbelief. From chapter one to chapter four this theme has come to us clearly and loudly again and again. We must keep the faith. The question is how do you keep the faith? By fighting against unbelief. You fight the fight of faith by fighting against unbelief. The moment when crises occur you are challenged with whether or not you are going to believe what God said. Will you believe that He’ll “never leave you nor forsake you”? It’s the fight against unbelief.

We looked at verse eleven last week, which states,

*Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. (Hebrews 4:11)*

It is as if the author is pleading in the verse preceding today's text, "I don't want you to lose this battle against the enemy of unbelief." He then shares a weapon in verse twelve, Jesus Christ our High Priest.

We're not alone in this battle against unbelief. You are not commissioned as a soldier in the army of God to fight the enemy by yourself. The Commander-in-Chief of heaven's Royal Legion has commissioned you, but He does not stay back within the lines of safety. He's in the heat of the battle with you. That's what the writer of Hebrews is communicating to us in these verses, chapter four verses twelve through sixteen. We have a compassionate High Priest. So it doesn't matter what you are facing today, no matter what's gone on the last few weeks of your life, you were not and are not alone. No matter how much it might have felt like it, you were not alone. The times when you thought you were alone, you were losing your battle against unbelief. In verses twelve and thirteen the author has established the fact that we have a weapon against unbelief, it's the Word of God. He calls it a "twoedged sword." It is the Word that we are to use in the battle against unbelief. In other words, in the fight of faith you have to rely and trust in the promises of God, because that's all His Word is, it's a promise to you. As you rest in the promise, unbelief finds no lodging in your heart.

But what does this have to do with Christ as our High Priest? Much in one very interesting way. Christ is the "word of God." In chapter one of Hebrews the author established the superiority of Christ as being the greatest revelation of God. It is Christ that is "upholding all things by the word of his power." But the most compelling evidence that this "word of God" of Hebrews chapter four and verse twelve is Jesus Christ is in the immediate context of verse thirteen.

*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. (Hebrews 4:13)*

The writer does not change his subject from verse twelve to thirteen. Instead of calling his subject the word of God, he gives the subject the pronouns, "his" and "him." He calls the word of God a person before whom everything is visible. In verse fourteen the writer states,

*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. (Hebrews 4:14)*

The words, "seeing then" are words used to make a concluding statement. In light of what he has said about Christ, he states that we have reason to "hold fast our profession." That Christ is the word of God is our weapon against unbelief, and as our High Priest Christ is mediating and interceding on our behalf. It is true; He is in the battle of faith with us. "For all the promises of God in him (Jesus) are yea, and in him Amen, unto the glory of God by us" (2 Corinthians 1:20)

Let's look first at Christ as our High Priest, and then let us see the compassion of our High Priest, and thirdly, let us attend to the call of our High Priest. In verse fourteen, he says that we have a High Priest and that priest is Jesus. The first thing that struck my eyes about this verse was the

personal possession that we have in Jesus in that He is “my” High Priest. The author says, “seeing then that we have.” He is our High Priest. There is something in this element of possession that is a weapon against unbelief. Dear Sir, are you confident that Christ is your High Priest? You must be persuaded that He is yours, not just a high priest, but that He is your High Priest. What glory fills my soul today as I realize that I have a High Priest and He is Christ Jesus the Lord.

Now the words “high priest” may mean very little to you at this moment because we do not practice priesthood. Many have tried to use a metaphor from our times that would illustrate what a high priest is, and some have come up with words like “mediator” or “defense attorney.” Frankly, those words come very short in explaining high priest. Certainly a high priest was a mediator between the people and God, a go-between if you please, but he was not a defense attorney. If he were to have argued the case of anyone, it would have been the Lord’s case against the people’s sin. The high priest did not argue justice for the people for whom he interceded. He cried for mercy on their behalf. He went into the sacred court of God and approached God’s bench once a year but he did not approach it as a bench of justice but as a bench of mercy. The mercy seat is where the blood was applied and pleas for mercy were uttered.

God set up a religious system that operated with a priesthood for almost two thousand years. The reason for which God set up a priesthood was to help Israel see the purpose of the Messiah. It also serves us if we study the Old Testament and learn how the priesthood worked. In so doing we have beautiful types and illustrations of what our High Priest has accomplished on our behalf. The priesthood was established to help us understand Jesus as our Priest, as our go-between. Today as a High Priest, Jesus mediates for us, leading us to the Father. Fellowship with our Father is possible because of the mediation of heaven’s High Priest. Before the Priest came there was no hope of fellowship for there was no mediator. I could not come into the presence of God because I was sinful and my sins separated me from my God. But now my High Priest has made atonement for my sin and has given me bold access to the Father.

Let’s look at the obligations of a high priest and understand what a high priest was ordained to do. Foremost, the high priest was ordained to minister unto the Lord on behalf of the people. That was his main task. I went through every reference containing the words “priest” or “high priest” in the first five books of the Old Testament. One thing that was predominant in the research was that God established priesthood to minister unto Him. The high priest was ordained to act as a minister for the people and to minister unto God. He had primarily four functions. The first function was to make atonement. Under the law of God the people could not minister to or worship God. God would not accept the congregation of Israel gathering at the tabernacle or temple for each and every one of them to offer up sacrifices. It would have taken too long, and, therefore, it wouldn’t work. Instead, God chose one of the twelve tribes to be the priests of all the people of Israel. Every sacrifice the high priest offered was an offering or sacrifice representing all the people. When he sacrificed the animal and presented it to God, he was not only doing it on his own behalf, but also he was doing it on the behalf of the people. So the first function of the priest is to make atonement.

Jesus is a High Priest that has made atonement for us. Jesus not only offered a sacrifice as a high priest, but He was the sacrifice. Upon Calvary's altar, He lifted Himself up as the sacrifice for our sins, and His shed blood is offered as an atonement to satisfy the justice of God against our sins.

The second obligation of a high priest was to make intercession, or in other words, to pray for the people. Once the sacrifice was made, the high priest would then take the blood and, once a year, would enter into the Holy of Holies, where there was one piece of furniture, the Ark of the Covenant. On top of the Ark of the Covenant was the lid of the Ark which was called the mercy seat. He would take the blood and sprinkle it upon that mercy seat, praying to the Lord asking for mercy and forgiveness of his and the people's sin. The function of the high priest was not just to make the sacrifice, but to enter into the very presence of God and to intercede on behalf of the people.

In this sense, Jesus certainly fulfills the obligation of a high priest and can be therefore duly qualified and called our High Priest because the Bible says He "everliveth to make intercession" for us.

The third function was to keep the congregation pure. I mean by this ceremonially pure. It was the responsibility of the priest to pronounce someone a leper or not, in other words, to judge them pure or not. Leprosy was a type of sin and unholiness. If you had a skin disorder you were to immediately present yourself to the priest. He would perform a test prescribed in the law. If the test came back and you were discovered to have leprosy, he was to pronounce you a leper and have you removed outside of the camp where the lepers would have remained. God was illustrating His Son's future role as High Priest. It is incumbent upon Jesus as High Priest to keep his people pure. He has made atonement for us and intercedes on our behalf, but it is also His to purify us. We call this sanctification.

If mold or mildew was to appear in a Jewish house, the occupants were to call for the high priest. He would come and inspect the mildew and shut up the house for seven days. If it the mildew grew, then you would have to remove the plaster and the stones that the mildew had affected and cleanse it, put it back and restore it new. If it reappeared, the priest would shut up the house another seven days, and if it spread, he then ordered your house to be torn apart stone by stone and cast into the fire. Why such drastic measures? Because mildew represented sin.

God was showing us in this typology that Jesus Christ would come, and not only save a people unto Himself, but also He would sanctify them. Our Lord is conforming us unto His very own image. And that's what's God's doing in your life. No doubt some of you feel like your lives have been uprooted, plucked up, turned upside down, and hung out to dry. You wonder why, "What have I done, Lord, to deserve this? I'm trying to live for you. I'm trying to do good. I'm trying to be obedient. And the more I try, the worse my circumstances become." Oh, dear friend, thank God. Truly God is purifying you. He's cleansing you. Take this opportunity to rejoice, and not to grow weary, not to become faint. Fight the fight of faith against unbelief and believe His promise that He who called you will also do it. The question is what has He promised to do? The answer is, sanctify you.

*And the very God of peace sanctify you wholly; and [I pray God] your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful [is] he that calleth you, who also will do [it]. (1 Thessalonians 5:23-24)*

The fourth and last function of the high priest was a result of his death. At his death the persons in exile in the cities of refuge were free to return home. God established in the civil laws of Israel that if someone accidentally killed somebody, (it was not pre-meditated but an accident, we would call it manslaughter today) the next of kin could take your life in revenge of the life of their dead relative. But God also made a provision for this person who accidentally killed someone. Six cities were established throughout the land of Israel as cities of refuge. If the person by whose hand someone had accidentally died could get to a city of refuge before the nearest of kin found them they would be safe. The next of kin couldn't come inside the city of refuge. However, he could wait outside the city, if he had a mind to, and wait for the person who had killed his relative. If the person came out of the city's gate, then the relative could avenge his deceased relation's death.

The law also stated that at the death of the high priest, the persons who had fled to the appointed cities for refuge were allowed to return to their homeland without fear of harm. Oh, glory to God! Do you not see Jesus illustrated? When Jesus died as our High Priest on Calvary's cross, we who trust in Him were set free----free, without fear of condemnation, without fear of God retaliating upon us with His fierce anger for our sins. We are free. "Who shall lay any thing to the charge of God's elect? (Romans 8:33). Now these are the reasons we have a High Priest in Christ Jesus the Lord.

Let's look at the compassion of our High Priest. The author of Hebrews states,

*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. (Hebrews 4:14)*

Oh, I must make a brief comment and call to your attention the priesthood terminology being employed by the author. He makes reference of Jesus passing into the heavens. This is not only a factual statement of the event of Christ's ascension, but it is a reference to Christ's high priestly role. There is a veil that separates us from heaven for the time being. If men learn by science and technology to fly to the farthest galaxy in our universe, they still will not be able to fly their ships and craft into the very gates of heaven. There's a veil. Once a year only could the high priest enter beyond the veil that separated the Holy of Holies from the remainder of the tabernacle. It was behind the veil, where nobody could see him, that He made atonement for the people. Our text says that Jesus has ascended to the right hand of the Father. He is beyond the veil, and now we cannot see Him as He does His work of intercession for us. Jesus the Son of God our High Priest!

Verse fifteen the writer continues his analogy.

*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. (Hebrews 4:15)*

First our author shows us the degree of Jesus' compassion. Notice that our text does not say the Lord Jesus feels sorry for us. That's not the word that's used here. He says that Christ Jesus feels our weaknesses. The words, "touched with the feeling," is all one Greek word, *sumpayew*, (pronounced, *soom-path-eh'-o*). From this word we get our English word "sympathy." But the word was not used as we use the word "sympathy." The word comes from a root word that literally means to feel the pain of one's suffering. To have sympathy meant you were touched with the feeling of someone's pain. It's used only two times in the New Testament. In First Corinthians chapter twelve and verse twenty-six, it illustrates what this word means. The word is not translated in English as "sympathy" but is translated, "suffer."

*And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. (1 Corinthians 12:26)*

In other words, the Apostle Paul means that when one member of the body is hurting, the pain travels through the remainder of the body. You and I may not feel the exact same pain they feel, but because of our love for God and our brother or sister, we feel pain with them. It hurts us to see them hurting. We do more than pat them on the back and say, "Boy, I'm sorry you're feeling this. I wish I could help you," and go on about our merry way. The word *sumpayew* means you feel pain with them and will help them.

The blessing of our text is that Jesus, as our High Priest, has such compassion for us that when you feel pain, He feels it. When He intercedes for us at the throne of God, it's not as if He is just bringing our requests, but He is literally living out in His own soul what we're feeling before the Father. What a High Priest!

And not only is He able to feel what you're going through right now dear friend, but He's able to express it to the Father better than you could ever express it. When you're in your moment of crisis, and on your knees at the foot of your bed crying, saying, "Lord, I don't know what to say, I don't know how to say it. I'm hurting." Oh, dear one, you have a High Priest that feels what you're feeling, and is able to express it in such a way that the Father is also moved.

Jesus has also experienced the weakness of our human frame. He says that, "We have not a High Priest which cannot be touched with the feeling of our infirmities." The word "infirmity" of course means "weaknesses." Do you not know that Jesus when He became a man assumed with that the weaknesses of a human body, yet without sin, without Adamic corruption? The Bible tells us repeatedly that Jesus thirsted, grew weary, and was grieved. He experienced the frailties of the human body and the limitations thereof.

The degree of our Lord's compassion leads us to the proof of His compassion. The writer has stated in this fifteenth verse of chapter four, "But was in all points tempted like as we are." Not

only can He feel what you're feeling, but He too was tempted in every way you are tempted. How does a perfect man who could not sin experience temptation? I'm not disbelieving the writer of Hebrews, no, I believe the Word even though I may not always understand. How does a perfect man who has no unrighteousness in Him and does not have the ability to transgress, how could He be tempted? The Bible says He was tempted. C.S. Lewis, a brilliant apologist and author, helped us tackle this dilemma of Christ's temptation. He wrote to the critics' objection that said, if Jesus could not have sinned, how could He have been tempted? If Jesus never sinned, then He doesn't know what temptation is like. Jesus didn't understand temptation because He lived a sheltered life. In response to the critics, C.S. Lewis said something that I believe is absolutely brilliant. It doesn't answer where the Bible is silent, and, therefore, wisely leaves some issues to the wisdom of God, yet silences the critics. Lewis wrote,

*A silly idea is current that good people do not know what temptation means. This is an obvious lie. Only those who try to resist temptation know how strong it is. A man who gives in to temptation after five minutes simply does not know what it would have been like an hour later. That is why bad people in one sense know very little about badness. They have lived a sheltered life by always giving in. Christ, because He was the only man who never yielded to temptation, is also the only man who knows to the full what temptation means, the only complete realist.*

How this helps us to understand that our Lord withstood temptation more than any man has withstood temptation, but still it doesn't answer the concept of God being tempted. How could Jesus understand me when I'm being tempted because He never had any of the lust in Him that I have? He never had any of the evil desires in Him that I have. He never had anything in His heart to be enticed by the temptation. So I went to my old friend and pastor, Charles Spurgeon for help. Many years before Lewis ever tackled this question, Spurgeon tackled it and he answers it much in the same way. Here's what Spurgeon said,

*Many persons are tempted but do not suffer in being tempted. When ungodly men are tempted, the bait is to their taste and they swallow it greedily.*

In other words, temptation is a pleasure to them. There's been a time when I was looking for the tempter. I enjoyed the sin so much I'd go looking for it. Temptation to an ungodly man is an enjoyable thing. He enjoys the temptation. It tantalizes him, it feeds his wicked flesh. Spurgeon went on to say,

Our Lord Jesus Christ enters into this trying experience very fully because His suffering through being tempted must have been much greater than any suffering that the purest hearted believer could know seeing that He is more pure than any of us.

Along this line Hebrews chapter two verse eighteen says,

*For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*  
(Hebrews 2:18)

Jesus being tempted, suffered. In other words, the Bible is calling the temptation of Christ a suffering for Jesus. In this idea that Jesus suffered as He was being tempted we can see how He truly can sympathize with our temptations. Let me go back to the day when He was fasting on the mountain in Matthew chapter four. Satan comes in after a forty day fast and suggests to our Lord that He should not rely on the Father to meet His needs and to go ahead and prove His deity by turning the stones into bread. The very idea of this temptation upon the mind of Jesus caused Him to suffer in a way in which we cannot imagine. For such a thought to come upon a pure mind, a mind that cannot even think of sinning, must bring great grief. The cunning suggestion of Satan to cast Himself off the pinnacle must have taken His soul back in horror. To have such a thought dash across His blessed brain was torture. To have heard the evil whisper in his ears to bow down and worship the devil, in order to gain the kingdoms of the world, must have produced an agony of mind that we cannot tell. Not an agony of decision on whether He should do it or not, but an agony brought about by having His pure mind tainted with the very thought of rebellion against God. Jesus was not for one moment enticed by any of Satan's temptations, but to have His holy thoughts interrupted by suggestions from the evil one, caused such great grief.

Thus, He does know what it means to be tempted in all points like as we. His mind is so pristinely pure, the very suggestion upon His mind must have created unbearable torture in it. He could not yield to that temptation, but He had to suffer from it. What mental and spiritual anguish must He have suffered to have His holy thoughts interrupted by such vile suggestions? You especially see this in the garden on the night of His betrayal. There He shows us His grief when He sweats as it were great drops of blood falling to the ground. As the words of the poet said,

*Exposed to wounds  
Most deep and sore,  
The great redeemer stood  
While Satan's fiery darts He bore  
And did resist to blood.*

Let me tell you the power of Jesus' resisting temptation, He resisted it to His death. He died because He resisted temptation. Don't tell me He doesn't know how to resist temptation. Don't tell me He cannot identify with you. He knows where your breaking point is and He went even beyond it.

Thirdly, and lastly, let us examine the call of our High Priest. There's a call He extends. In verse sixteen we see the message of the author. Because we have a High Priest who understands us so, let us come near Him and find His strength and solace.

*Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Hebrews 4:16)*

The compassion of Christ is in itself an invitation to draw near Him. He says, "Let us therefore come." This call is the call of the High Priest Himself. Because of such a compassionate High



Priest, I bid you come. Oh, dear friends, hear the call of this High Priest today. Listen to Him. He's as close as your very breath. Are your ears so hard of hearing and so dull that you cannot hear Him say to you, "I know you're struggling, come to Me"? Do you not hear His gentle plea, "I can feel your pain. I've lived your pain. I have been tempted. I know what you're being enticed with. I know that the devil is now using your crisis to wage a war against your faith and to cause you not to trust Me. But come, I can handle this because I care."?

You can also come with confidence, because we have our High Priest's track record of accomplishment. The Bible says, "yet without sin" He was, "in all points tempted like as we are, yet without sin". When you are in a difficult financial situation needing advice, do you go find a homeless person and ask them for help with your finances? I think not. You go to somebody who has experience and has proven themselves accomplished with finances. When you are sick, do you call up a hypochondriac, or do you go to someone trained with a track record of success in helping people to outlive their ailments? Christ is saying to us, "Come to Me, if you're struggling with temptation because I've got a track record of success against it." There's not one temptation you've ever faced that Jesus didn't face somehow, some way. That's what the writer of Hebrews means when He says, "in all points."

Do you think that the temptation recorded in Matthew four is the only temptation He endured? I don't think so. I wonder what it must have been like for Jesus as a boy when Joseph His father died. Could not Satan even then have whispered in His ear, "Now you've got to provide for your family, you're the oldest son, why don't you steal?" What about the temptation of gloating over His enemies when He confounded them with His wisdom? Wasn't He tempted to gloat? What about when Mary Magdalene, a beautiful woman, took her hair and wiped His feet? Could Satan have been there to try to entice Him to lust? Friends, in every temptation you've ever been tempted, He was tempted, and "yet without sin." You can come to Him. And you can come to Him knowing He has the know-how and the ability to get you through your temptation without sin. To be tempted is not sin, but what you do with the temptation can be.

This call to come to our High Priest is a call of grace.

"Let us come boldly and to the throne of grace that we may obtain mercy." It's a call to receive forgiveness. Again we must remember that the writer of Hebrews is writing to a church that has been persecuted. Some are teetering in their faith. They're weak. They've been wounded, and they're wondering, "I don't know if I can handle this much longer. Lord, where are you? Maybe they're right, maybe Judaism is the way to go, this has been a lie." But the High Priest is there and He is saying, "Come, oh won't you come? You're growing weak in your fight for faith. Come to me, I'll forgive you. There's mercy. There's mercy!"

Oh, dear friend, God is not quick to anger. When you and I sin, God is not quick to blow the proverbial "top" like you and I are. My children have done things, that although wrong, didn't deserve my harsh reaction. But quick tempered we sometimes are, and in quick temperedness we say things that we later regret and must go back and apologize for. But God, our Father, is not

like you or me. He's not quick tempered, but rather "slow to anger and plenteous in mercy." It's a call of grace. Don't sit there today and say, "I can't come because of what I've done this week. I didn't fight the fight of faith well. I am full of unbelief. I didn't trust God. I can't come." No, the call is a call of grace. His mercy seat is where the atonement is offered. Don't you remember that He's passed through the veil? He's at the mercy seat of God, and He's your blood sacrifice.

It's also a call to receive the sufficiency of Christ. He says, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Oh thank God for this verse. It's one of those promises you cling to. Christ is saying, "You are not sufficient to fight the fight against unbelief. You need help. You need me, I'm a High Priest. I can stand between you and it. I can preserve you because I've been there and I've conquered. You need faith to fight unbelief. Come to Me and I'll give you grace, undeserved kindness, giving you the desire and the power to obey me when you need it."

The words, "in time of need," literally means, "in the nick of time." If you feel like you are hanging by your fingernails, thinking God is overdue in His rescuing of you, remember, He isn't. It's just not the nick of time yet. The nick of time will be when your fingernails slip and you're falling and about ready to crash. He swoops down and catches you in His loving, compassionate arms and preserves you. God knows how much you're able to bear, "but will with the temptation also make a way to escape, that ye may be able to bear it." The truth is none of us can fight against temptation alone. None of us can fight the battles against unbelief alone. We need God's grace.

Lastly, it's a call that we must give an answer. He will not be put off. God has extended a call and if I'm going to win the battle, I'd better answer. If you're going to be victorious in the fight against unbelief, you'd better answer this call. Here's how you come to this throne of grace. First, do not come timidly. Do not be timid. He says, "Let us therefore come boldly." Yes, you sinned. You failed. You trusted and relied in yourself more than you trusted God for what was good and pleasurable. But He said come boldly anyway. How can I come boldly if I've sinned? Because at the right hand of the Father is a High Priest interceding on your behalf who was the sacrifice for all our sins. Let's come boldly. Let us come boldly right here and now. To not come boldly is to suggest that God is a liar and that you cannot trust Him. Is that your confession? That is the confession of one who has lost the fight against unbelief. If you have sinned grievously this week and have not already come to the throne of grace to receive the very thing you do not deserve but absolutely need, then you should be running to God right now. You ought to be running; you need to run and boldly at that. Come boldly!

Second, you must come believing. Don't dare bring before such a gracious throne thoughts as to being turned away. Believe. I close with the words of a poem I found this week. And before I read it to you, I want you to hear this. There have been times when I have experienced such heartache that it didn't seem that my High Priest intervened when I wanted Him to and the way I wanted Him to. And I've not always believed and fought the good fight of faith, but I have never known Him to forsake me because of my weak faith.

*His heart is made of tenderness,  
His soul is fill'd with love.  
Touched with a sympathy within,  
He knows our feeble frame;  
He knows what sore temptations mean,  
For he has felt the same.*

*Then let our humble faith address  
His mercy and his power;  
We shall obtain delivering grace,  
In every trying hour.*

**Amen.**