

# Hebrews 4:14-16

Main thoughts:

1. We need confidence that we have access to the holy God even as sinful man
  - a. Sacrifice and atonement must be made
  - b. Representation for communication and interaction must be available
2. We need confidence of our position to hold to our confession of faith in Jesus
  - a. Basic confidences: Son of God, atonement for sin, forgiveness, security of salvation and deliverance from evil.
  - b. Knowledge of these things creates a place of rest in our souls.
  - c. Ignorance or wavering of faith can create doubt, false solutions, sin and rejection of the Truth
3. Several things could become a problem in our own understanding and in our presentation to others
  - a. Is Jesus good enough, or should we look for another way or system?
  - b. Is Jesus, who is eternal God, going to ultimately look back at us and reject us as too sinful?
  - c. Is Jesus, who is also human, able to represent in the presence of a holy God?
  - d. What if we have made a mistake by trusting a faulty “Jesus system” and when we need it most we will find out we have not really “enter God’s rest” or accurately trusted the True God?

4:14 – “**Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession.**”

2192 [e]	3767 [e]	749 [e]	3173 [e]	1330 [e]	3588 [e]	3772 [e]	2424 [e]
Echontes	oun	archiereia	megan	dielēlythota	tous	ouranous	Iēsou
14 ἔχοντες	οὖν	ἀρχιερέα	μέγαν	, διελήλυθότα	τοὺς	οὐρανοῦς	, Ἰησοῦν
Having	therefore	a high priest	great	having passed through	the	heavens	Jesus
V-PPA-NMP	Conj	N-AMS	Adj-AMS	V-RPA-AMS	Art-AMP	N-AMP	N-AMS

3588 [e]	5207 [e]	3588 [e]	2316 [e]	2902 [e]	3588 [e]	3671 [e]
ton	Huion	tu	Theou	kratōmen	tēs	homologias
τὸν	Υἱὸν	τοῦ	Θεοῦ	, κρατῶμεν	τῆς	ὁμολογίας
the	Son	-	of God	we should hold firmly	to [our]	confession
Art-AMS	N-AMS	Art-GMS	N-GMS	V-PSA-1P	Art-GFS	N-GFS

1. The readers of the book of Hebrews need confidence to maintain their confession .
2. One of the most important themes of this book is the high priesthood of Jesus.
  - a. Mentioned in 2:17 – “he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.”
  - b. Began developing in 3:1-6 – “Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession, who was faithful...”
    - i. 4:14 - Resumes the thought of 3:1-6 which was abandoned for the warning concerning God’s Word and the rest found in trusting that Word.

1. At 5:10 this theme will again be abandoned for another warning
3. It is possibly the Jewish readers were uncomfortable in the Christian dispensation because there was no priest or priesthood.
4. The priesthood of Aaron passed from the people into the presence of God out of the view of the people. (Likewise, Jesus has also passed from view, but has gone through the Heavens):
  - a. The people
  - b. To Altar
  - c. Through Outer Court
  - d. Into Holy Place
  - e. Past the Curtain
  - f. Into the Most Holy Place
  - g. To meet with God on his throne of the mercy seat
5. **“Jesus the Son of God”**
  - a. The Man Jesus – Relates to us and our situation is discussed in 4:15
  - b. The Eternal Son of God – Is accessible as God in Heaven is discussed in 4:16.
6. Jesus is a better high priest so do not give him up.
7. Jesus passed through the heavens into God’s presence:
  - a. Heavens:
    - i. Plural in OT and NT
      1. NT refers to “the third heaven” where Paul was taken in 2 Cor. 12:2
      2. The Talmud (a commentary on the Torah which is the first five books of the OT) refers to seven heavens
    - ii. Hebrews 7:26 – “For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens.”
    - iii. Ephesians 4:10 – “He who descended is the one who also ascended far above all the heavens, that he might fill all things.)”
    - iv. Ephesians 1:20-21 – “that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come.”
8. This verse is discussing the Day of Atonement where the High Priest of Aaron’s Levitical priesthood would pass through a curtain on earth into a Holy Place on earth representing a greater reality. But, Jesus actually passed through the heavens into the very presence of God.
9. The reference to Jesus being **“a great high priest”** is already establishing him as superior and unique

4:15 – **“For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.”**

3756 [e]	1063 [e]	2192 [e]	749 [e]	3361 [e]	1410 [e]	4834 [e]	3588 [e]	769 [e]	1473 [e]
ou	gar	echomen	archierea	mē	dynamenon	sympathēsai	tais	astheneiais	hēmōn
15 οὐ	γὰρ	ἔχομεν	ἀρχιερέα	μὴ	δυνάμενον	συμπαθῆσαι	ταῖς	ἀσθενείαις	ἡμῶν ;
Not	for	have we	a high priest	not	being able	to sympathize	with the	weaknesses	of us
Adv	Conj	V-PIA-1P	N-AMS	Adv	V-PPM/P-AMS	V-ANA	Art-DFP	N-DFP	PPro-G1P

3985 [e]	1161 [e]	2596 [e]	3956 [e]	2596 [e]	3665 [e]	5565 [e]	266 [e]
pepeirasmenon	de	kata	panta	kath'	homoiotēta	chōris	hamartias
πεπειρασμένον	δὲ	κατὰ	πάντα	καθ'	ὁμοιότητα	, χωρὶς	ἁμαρτίας .
[one] having been tempted	however	in	all things	by	the same way	without	sin
V-RPM/P-AMS	Conj	Prep	Adj-ANP	Prep	N-AFS	Prep	N-GFS

1. Notice this is a negative statement. It appears that the author is responding to a complaint or concern the readers had or would have concerning the priesthood of Jesus who was far away in the distant heavens.
2. Even though Jesus has passed through the Heavens he is still able to relate to us.
  - a. His transcendence does not nullify his immanence.
3. These believers were considering turning back to their Jewish faith, the cultural norm and trusting in their Jewish high priest's work.
4. "He "has been tempted...just as we are" may mean either of these things, and it is possible the author meant both when he wrote:
  - a. "in the same way as we are tempted"
  - b. "by reason of his likeness to us"
5. Jesus understands even the desire to turn away. Jesus has earned his state as a sinless man. It was not an automatic gift. The option for him to fail had to be on the table
6. Likewise, Jesus was tempted also to turn away from God's will:
  - a. When tempted by the devil (Mat. 4)
  - b. At the transfiguration when Peter said the crucifixion would never happen.
  - c. In the garden of Gethsemane
7. The very sin that these readers were facing was a temptation that Jesus could relate to and to minister to their needs from the throne of heaven.
8. Jesus is the best high priest. He understands and he has access.

4:16 – **“Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.”**

4334 [e]	3767 [e]	3326 [e]	3954 [e]	3588 [e]	2362 [e]	3588 [e]	5485 [e]	2443 [e]
proserchōmetha	oun	meta	parrēσίας	tō	thronō	tēs	charitos	hina
16 προσερχώμεθα	οὖν	μετὰ	παρρησίας	τῷ	θρόνῳ	τῆς	χάριτος	, ἵνα
We should come	therefore	with	boldness	to the	throne	-	of grace	so that
V-PSM/P-1P	Conj	Prep	N-GFS	Art-DMS	N-DMS	Art-GFS	N-GFS	Conj

2983 [e]	1656 [e]	2532 [e]	5485 [e]	2147 [e]	1519 [e]	2121 [e]	996 [e]
labōmen	eleos	kai	charin	heurōmen	eis	eukairon	boētheian
λάβωμεν	ἔλεος	καὶ	χάριν	εὕρωμεν	εἰς	εὐκαιρον	βοήθειαν .
we may receive	mercy	and	grace	may find	for	in time of need	help
V-ASA-1P	N-ANS	Conj	N-AFS	V-ASA-1P	Prep	Adj-AFS	N-AFS

1. The “throne of Grace” should be compared to the mercy seat in the Most Holy Place. In fact Tyndale’s 1539 translation, the Great Bible, translates “throne of grace” as “the seat of grace.”
2. So Jesus is seen here as the man who was tempted like we are but sits on the real “seat of grace” in heaven which was symbolized in the temple by the mercy seat above the ark of the covenant where the blood of animals was applied.
3. With this verse we have another connection showing that the Ark of the Covenant with its mercy seat represented the throne of God in heaven.
4. Since our high priest is in heaven we can approach his “throne of grace” from earth in our time of need.
5. This may be a call to the readers to abandon their plans of turning away from Jesus and to approach his heavenly throne for forgiveness and find the strength that Jesus had when he faced similar temptations in his life.
6. **Mercy** is God relieving Man’s miseries.
7. **Grace** is favor from God given without merit to those who trust him.

