

## Hebrews Chapter 4

### 1. Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it.

#### A. Therefore,

#### B. since a promise remains of entering His rest,

1. **promise-** Gr. *epaggelia*- *command, summons, announcement, notice, offer, promise, profession, undertaking,*
2. **remains-** *to be left, remain behind, leave undisputed*
  - a. The type in the OT has been fulfilled. In the OT, the type of rest was entering Canaan. The reality still remains for any person to enter into Christ.

#### 3. entering His rest

- a. In the OT type this was Canaan. In the NT it is entering into Christ and His kingdom.
- b. There was initial fighting in the land of Canaan. In like manner when we first enter into Christ and His kingdom there is much warfare from satan. Paul later will refer to this when he says, "remember when you were first enlightened that you endured a great fight of affliction." [Heb. 10:32](#)

#### C. let us fear lest any of you seem to have come short of it

#### 1. fear- Gr. **phobos**

- a. It is a fearful thing to come short of entering into Christ and being saved. [Heb. 10:31](#)

#### 2. **seem-** Some Christians *appear* to have come short of being saved! You cannot tell by their life they are born again. We make our calling and election sure and evident for others to see by the fruit we bear. [2 Pet. 1:10](#)

#### 3. **come short-** Gr. **hustereo-** *to be behind or later, come late, come too late for, came one day after the appointed day*

- a. Today is the appointed time for salvation. If someone dies thinking they will get saved tomorrow, then it is too late. Today is God's appointed day for salvation.
- b. The Hebrews were tempted to reject Christ for the law. If they did this, they would miss out of the rest of Christ. [Heb. 4:11](#)

2. **For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard *it*.**
  - A. **For indeed the gospel was preached to us as well as to them;**
    1. **gospel preached-** Gr. *euaggelizo*- *herald the good news or message*
    2. **to us**
      - a. In this age of grace
    3. **as well as to them**
      - a. to Israel
      - b. The gospel was preached to Israel!
        - i. The gospel was preached to Abraham. **Gal. 3:8** The gospel was that in Abraham's seed [Jesus Christ] all the world would be blessed. This was preached to each generation after Abraham to Israel.
        - ii. The law preached the gospel in the fact that all of the furnishings of the tabernacle and temple, and all the sacrifices pointed to Jesus and what He would do.
  - B. **but the word which they heard did not profit them,**
    1. **word-** Gr. *logos*
    2. **profit-** Gr. *ophelo*- *to be of use or service, receive help or succor, derive profit or advantage, to derive benefit from*
      - a. The word taken in and mixed with faith will bring profit. **2 Tim. 3:16, Acts 20:20, 1 Tim. 4:15**
  - C. **not being mixed with faith in those who heard it.**
    1. **being mixed-** Gr. *sugkeranummi*- *mix, blend with, commingle, coalesce*
      - a. When you make a cake, you must mix the dry ingredients with the wet ingredients. You must use a whisk or some instrument to mix them. We must mix the Word [dry ingredient] with faith [wet ingredient] for it to profit us. What do we use to mix these? We use our tongue to confess the Word. The tongue is our instrument to mix the Word with faith. There is a confession unto faith, and then the confession of faith. When we confess the Word, we hear the Word. Faith comes by hearing, and hearing by the Word of God. **Rom. 10:17** Once faith is stimulated, then we release that faith with the confession of faith. That is where we will see the profit in the natural realm.

## 2. **with faith**

- a. The law is not of faith. **Gal. 3:12** The law is about doing, not believing. Grace involves believing in what the Lord has done.
- b. The Hebrews were not mixing faith with the Word. They were trying to do the Word without first believing the Word. We can only do the Word if we first believe the Word. The Word can only be lived out by faith and in the empowering of the Holy Spirit.
- c. Today Universalism is being re-packaged. Those that preach it say that what Jesus did will profit all men irrespective of if they believe or not. This is in direct violation of the Word of God! It contradicts this verse. You must mix faith with the gospel before it will profit you!

## 3. **For we who have believed do enter that rest, as He has said: "SO I SWORE IN MY WRATH, 'THEY SHALL NOT ENTER MY REST,' " although the works were finished from the foundation of the world.**

### A. **For we who have believed do enter that rest,**

1. **have believed**- Gr. **pisteuo**- *trust, put faith in, rely on a person, thing, or statement, entertain a confident opinion, feel confident that a thing is, will be, or has been.*

### 2. **enter that rest**

- a. That rest is the rest of entering into Christ and His finished work.

### B. **as He has said:**

- a. Faith comes from what He has said.

### C. **So I swore in my wrath**

1. **swore**- Gr. **omnuo**- *to affirm, promise, threaten, with an oath*

2. **wrath**- Gr. **orge**- *natural impulse or propensity, hence, temperament, disposition, mood*

- a. God has an innate response of wrath towards sin. On the cross Jesus took the fullness of that innate wrath and extinguished it. This is called propitiation. God's wrath has been propitiated through His sacrifice and death on the cross.
- b. Because of this, God's innate essence of love and goodness are always towards us! God is not mad at you, no, He is not even in a bad mood!

**D. they shall not enter my rest**

**1. enter my rest**

- a. This is the rest of Christ. Christ came to do a work and He did it perfectly. He fully satisfied God's holy nature by fulfilling all of the law and all the broken justice, our sins had occurred. Jesus rose from the dead and was seated by the Father. Jesus is now seated. He is resting. As believers, we were raised up with Him and were seated with Him. We are to rest in His finished work.

**E. although the works were finished from the foundation of the world**

**1. works-** Gr. *ergon*

**2. finished-** Gr. *ginomai*- *have become into being*

**3. foundation-** Gr. *katabole*- *throwing or laying down, founding*

- a. How were God's works already come into being from the foundation of the world? They came into being when God spoke forth His word. When God speaks it is settled and done.
- b. Jesus Christ was the Lamb slain from the foundation of the world. When God spoke forth what His Son would do, it was done and settled! [1 Pet. 1:20](#), [Rev. 13:8](#)
- c. God speaks the end from the beginning. He calls those things that are not [as of yet], as though they were. [Rom. 4:17](#)

**4. world-** Gr. *kosmos*- *an apt and harmonious arrangement or constitution, order, the world, the universe.*

**4. For He has spoken in a certain place of the seventh *day* in this way: "AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS"**

**A. For He has spoken in a certain place of the seventh day in this way:**

**1. certain place**

- a. When this phrase is used it does not mean that the writer had no idea where the passage was. It means that it is so well known that it is not necessary to cite the source. The place where it was written was certain. The writer and his Jewish hearers knew full well it was in Genesis.

**2. in this way**

- a. This shows the familiarity with the passage to give a direct quote.

## **B. And God rested on the seventh day from all His works.**

### **1. God rested**

- a. God rested not because He was tired, but because all His works were finished.
- b. God rested in Genesis. However, in Jesus' ministry He said that He was working, and His Father was also working. What got the Father back up from his rest in Genesis to start working again? It was the fall of man. After the fall of man, God started working His redemption plan to bring Christ forth. Jesus finished the work the Father gave Him, and He ascended and sat down with His Father.
- c. Now the Father and Jesus are resting, and the Spirit is working!
- d. The Spirit is now at work bringing revelation of the finished work and drawing men and women to salvation.

### **2. seventh day**

- a. **seven**- the number seven speaks of completion or perfection.

### **3. all His works**

- a. This was His works of creation. However, His works of creation also represent in type, His works of redemption.
- b. God started His works by speaking forth light. God did this spiritually when we were born again. Light shown in the darkness, to give the light of the knowledge of God, in the face of Jesus Christ. Jesus is the light of world. [2 Cor. 4:6](#)
- c. The first three days of creation He formed a new creation, in the second two days he filled that new creation. God does this by the new birth and then the infilling of the Holy Spirit.

## **5. and again in this place: "THEY SHALL NOT ENTER MY REST."**

### **A. and again in this place:**

1. Again, this phrase is used because the location is well known to the readers.

### **B. They shall not enter my rest**

1. When God repeats Himself, it is for emphasis and because some do not believe it.
2. The fact of the matter is that if someone does not believe upon Christ, they will not enter Christ or experience salvation rest.

6. **Since therefore it remains that some *must* enter it, and those to whom it was first preached did not enter because of disobedience,**
  - A. **Since therefore it remains that some *must* enter it,**
    1. **remains-** Gr. **apoleipo-** *to leave, to leave behind*
      - a. Canaan was a type of entering Christ. God left that type [Canaan] behind and offers us the reality which is to enter Christ. Just like there was a time of conflict upon entering Canaan, so it is with us after we enter Christ and live the rest of our days on Earth. However, there will come a time when we will enter the complete rest that is in Christ. We will be out of this body and all that is of the world will be out of us. We will experience total and perfect rest in Christ.
      - b. The offer of God's rest still remains today. There will come a time when the offer is no longer valid. Once you die, the offer is no longer valid. It is given for man to die once, and then face the judgment. **Heb. 9:27** You do not get a second opportunity after you die to receive Christ. You must do it in this life.
  - B. **and those to whom it was first preached did not enter because of disobedience**
    1. **first preached**
      - a. This was Israel. The law was a schoolmaster sent to teach and lead Israel to Jesus. Israel refused in unbelief. The gospel was preached in the law in type. You could see the gospel in the tabernacle, temple, High Priest office and garments, and the all the sacrifices.
    2. **did not enter**
      - a. Israel did not enter Canaan. Those who disbelieve the gospel will not enter Christ. Universalists say that all people are in Christ because of His death for them. However, we see that Israel did not enter the type of Christ because of unbelief, and it is so with the reality. No one will enter Christ that does not believe upon Him and put their trust in Him.
    3. **disobedience-** Gr. **apeitheia-** *to be unpersuaded of, not to believe, disobedience*
      - a. Disobedience is rooted in unbelief. In the NT, these two, unbelief and disobedience are used interchangeably. It is the case in this Book. **Heb. 3:18-19**

7. **again He designates a certain day, saying in David, "TODAY," after such a long time, as it has been said: "TODAY, IF YOU WILL HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS."**

**A. again He designates a certain day,**

1. **designates-** Gr. **horizo-** *to define to mark out the boundaries or limits (of any place or thing); that which has been determined, acc. to appointment, decree to ordain, determine, appoint*

2. **certain day**

a. God has a certain day. That day is the day of salvation. That certain day is now. You have been given today as a certain day in which you may receive salvation. Tomorrow is not certain. Right now, is certain. The time is now to get saved, get healed, get delivered, and be set free! It is certain!

**B. saying in David,**

1. This is another way of saying "in the Psalms" which in large part David wrote.
2. This also means that God was speaking in David. A called minister of God must realize that effective ministry of God's Word comes by God speaking in that minister. If a minister trusts in his own ability to minister the Word it will be information to people's heads. If he trusts in the anointing to do the teaching in and through him then power will be released, and transformation will take place! [1 John 2:27](#)

**C. Today,**

1. Now faith is ... [Heb. 11:1](#)
2. There is no more important day than today. You can only receive from God today. You cannot receive something yesterday or tomorrow. It must be now.

**D. after such a long time,**

1. About 2000 years at the time of this writing. This is when God first promised rest to Abraham. Today it has been about 4000 years!

**E. as it has been said,**

1. What has been said is settled. You need to rest in what has been said by God.

**F. Today,**

1. Here we have this word repeated and thus emphasized. The Hebrews were waiting for the coming Messiah. Paul was showing that Jesus already provided salvation and ultimate rest for the people of God. They had to believe and receive it now, today.

**G. If you will hear His voice,**

1. Again, God's voice is heard in His words. Have you heard His voice lately? Have you spent time in His Word lately?

**H. do not harden your hearts**

1. Our heart is hardened to what we do not consider or give our attention to. The Hebrews had neglected the words of the gospel and the New Covenant and went into works mode. They neglected the Word of God, therefore, they had regressed and needed to be taught all over again the beginning principles of God. [Heb. 5:12](#)

**8. For if Joshua had given them rest, then He would not afterward have spoken of another day.**

**A. For if Joshua had given them rest,**

1. **Joshua-** Gr. **iesous-** *Joshua is the OT form of the NT Jesus.*
2. Joshua was a type of Jesus. He took the people into the Promised Land. However, Joshua was not a perfect type of Jesus. He was not able to conquer all the land and all of the people did not experience rest. Jesus did a perfect work and provided complete rest for all His people. For most, this rest will be experienced after physical death. However, it does not have to be that way! We can live in victory and rest here in this life, today!

**B. then He would not afterward have spoken of another day**

**1. another day**

- a. The gospel day [the age of grace] we live in.

**9. There remains therefore a rest for the people of God.**

**A. remains**

1. We are to live off of the remains of God! Salvation remains, healing remains, prosperity remains, victory remains...

**B. a rest**

1. This means we do not strive for these. We receive these by faith.

C. **people of God**

1. **people-** Gr. **laos-** *the covenant people of God*
2. We are in a covenant of grace. We rest by faith in God's grace.

10. **For he who has entered His rest has himself also ceased from his works as God *did* from His.**

A. **entered**

1. Rest must be entered into. Rest can only be entered into when all self- striving ceases.

B. **His rest**

1. Rest is mentioned 9 times in this chapter. 9 stands for the ministry of the Holy Spirit. It is the Holy Spirit that gives us rest. He is our empowerment. Not by might, not by power, but by My Spirit says the Lord!
2. We enter Christ' rest by faith. Jesus is seated and resting. We have been seated with Him. **Eph. 2:6** His Word and Spirit are now working while He rests. We can speak God's Word, and the Word and Spirit will work for us while we rest.

C. **ceased-** Gr. **katapauo-** *to make quiet, to cause to be at rest, to grant rest to lead to a quiet abode; to still, restrain, to cause (one striving to do something) to desist*

D. **his works**

1. We cannot trust in our works and experience His rest. We need to exchange works - ours for His! He who enters HIS rest must cease from HIS works.

E. **as God did from His**

1. God created the heavens and the earth, and then He rested. His Word was then working for Him. All things even to this day are held together by the Word of His power. **Heb. 1:3**

11. **Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.**

A. **Let us therefore be diligent to enter that rest,**

1. **diligent-** Gr. **spoudazo-** *to hasten, make haste; to exert one's self, endeavor, give diligence*
2. **that rest**
  - a. In this chapter we read - His rest, my rest, and now that rest.

**B. lest anyone fall according to the same example of disobedience.**

1. **fall-** Gr. **pipto-** *to descend from a higher place to a lower, to fall (either from or upon) to be thrust down*
  - a. To fall from grace is to fall from the higher power of grace to the lower place of the flesh.
2. **example-** Gr. **hupodeigma-** *to place as an exhibit under the eyes- a sign suggestive of anything, delineation of a thing, representation, figure, copy, an example: for imitation, or for a warning, of a thing to be shunned; sign, token, indication, illustration, picture showing how something is to be done,*
3. **disobedience-** Gr. **apeitheia-** *unpersuasion*

**12. For the Word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.**

**A. For the word of the God is living and powerful,**

1. **For-** *a connective word from the last verse.*
  - a. The use of “for” means that the thought in this verse is connected to the thought in the previous verse. In the previous verse it says to strive to enter into rest. One might think that if I enter into rest then what about the work that needs to be done. Rest does not mean that you are inactive naturally. It means you are resting spiritually in the person and work of the Lord Jesus.
  - b. If we are resting spiritually, then how will work get done spiritually speaking? It is done by and through the Word of God!
  - c. God created the universe with the word of faith. When He finished with creation He rested. We know that everything in the universe is now being held together by the Word of His power!  
**Heb. 1:3** God rested while His Word worked!
  - d. What does it mean we are resting in Christ? It means we are resting in the Word of God working for us spiritually and naturally.
2. **word-** Gr. **logos-** *a word or utterance. Biblically speaking it is the entirety of the Word of God. It is the complete utterance of God found in the person of Jesus Christ.*
  - a. There are two main words for word in the Bible- **logos and rhema**
  - b. Logos is the Word of God in its entirety.

- c. Rhema is an utterance from the Logos that is quickened to our heart. Some has said that the Logos is dead word, and rhema is living word. This is not true! We see here that the Logos is alive and active. However, it becomes alive in our heart when rhema-revelation- enters our heart.

2. **living-** Gr. **zao**

- a. The Word of God is alive. The word of men is dead.

3. **powerful-** Gr. **energes-** *active, effective, strong,*

- a. The Word is strong and effective. No word from God is without power! [Luke 1:37](#) [Lit. translation]

**B. and sharper than any two-edged sword,**

1. **sharper-** Gr. **tomateros-** *cut, used of a surgeon, prune vines, cut from one into two, cut the branches off the fig-tree, part off, mark off*

- a. This word was used of pruning vines and cutting away a fig tree. The vine represents our spirit, the fig tree represents our flesh. The sword of the Spirit cut one from the other into two sections.

2. **two-edged-** Gr. **distomos-** *double-mouthed, of a weapon, two-edged*

- a. The sword of the Word of God always has two edges. One side speaks of our vertical relationship with God, and the other our horizontal relationship with others.
- b. One side cuts through and reveals who we are in the spirit. The other side cuts through and reveals what is of the flesh in our life.
- c. [Is. 49:2](#)- In this messianic passage, Jesus is prophesied to have a mouth as sharp as a two- edged sword. When Jesus returns, He will defeat satan, the Anti-Christ, and all the armies of the earth with the sharp two-edged sword that will proceed out of His mouth! [Rev. 19:15, 21](#)
- d. [Rev. 1:16, 2:12, 16](#)- Jesus has the sharp two-edged sword.
- e. [Eph. 6:17](#)- We have the two-edged sword! If Jesus is going to defeat satan, the Anti-Christ, and all the armies of the earth when He returns with the two-edged sword, guess what it will do for you if you use it against the enemy and the situations you are facing! [Is. 49:6](#)
- f. When Peter preached the first sermon, the people were cut to the heart. [Acts 2:37](#)

g. When Joshua was about to go into the Promised Land to fight, he met the Lord Jesus Christ in pre-incarnate form. He was carrying a sword. Joshua bowed and worshipped at the feet of Jesus and then got up and won the battle with the Lord's sword- His Word to him.

3. **sword-** Gr. **machaira-** *short roman sword with two edges.*

a. Paul could have used other ancient swords to describe the Word of God. He did not choose:

1a. The **rhumphia-** The sword that was so long and heavy that it left you off balance when you swung it. This sword was not used to describe the Word of God. The Word of God will never leave you off balance.

2a. The **dolon-** The sword that was hidden in a sheaf. It was disguised as being something else like a walking cane. This sword was not used to describe the Word of God. The Word of God is not secretive or filled with double meanings that are deceptive.

3a. The **akinacase-** the ceremonial sword only used in ceremonies- This sword was not used to describe the Word of God. The Word of God is not to be a decorative piece in your house only used on special occasions like Easter and Christmas.

4a. Paul used the Roman sword- the **machaira-** to describe the Word of God. This was a small sword with two sharp edges that could be swung both ways and in balance. It was also so usable, it was used in everyday routines such as shaving, eating, etc. The Word of God is to be used in every part of our life. It will never leave you off balance. It is truth and brings simple clarity to all things.

C. **piercing even to the division of soul and spirit,**

1. **piercing-** Gr. **diineomai-** *go through, penetrate,*

2. **division-** Gr. **merismos-** *dividing, division, partition,*

a. There is a difference between your soul and spirit. They are distinctly different. The Word of God is the only thing that can separate them. These two comprise of your heart. Before someone gets saved they have a single heart towards evil and away from God. When someone gets saved, the Sword of the Spirit cuts away the soul and flesh from the spirit, and the spirit is

recreated new, in Jesus' image, and then is sealed. At salvation a Christian receives a divided heart! Their spirit is towards God and their soul is still towards evil. One of the goals of the Christian life is to have a single heart again, this time towards God. We are to renew our minds and souls to the Word of God, which will align with our spirit.

3. **soul**- Gr. **psuche**- *rational soul- mind, will, and emotions*

4. **spirit**- Gr. **pneuma**- *the animating part of our being*

**D. and of the joints and marrow,**

1. **joints**- Gr. **amos**- *a joining, joint*

a. Joints are correlated with the soul. A joint is a connector of two things. The soul connects our spirit and body together.

2. **marrow**- Gr. *marrow, fat, inmost part,*

a. The marrow is correlated with the spirit. The marrow is life giving. Our spirit gives life to our soul and body.

**E. and is a discerner of the thoughts and intents of the heart**

1. **discerner**- Gr. **kritikos**- *to be a critic, able to discern, critical, of or for judging,*

a. Many have come to the Word to examine it, but instead find themselves being examined by the Word!

2. **thoughts**- Gr. **enthumesis**- *consideration, esteem, reflection, idea, conception,*

a. This deals with the thoughts of our mind.

3. **intents**- Gr. **ennoia**- *act of thinking, reflection, cogitation, notion, conception, intent,*

a. This deals with the intents of our spirit. Once we are born again the intents of our heart are for good. This is why Paul in Romans 7 said that he wanted to do good but did not know how to fulfill his good intentions. He was trying to fulfill those good intentions by the strength of his soul, by using will power, instead of faith. We need our intentions carried out by the power of God not our will power.

**(ESV) To this end we always pray for you, that our God may make you worthy of His calling and may fulfill every resolve for good and every work of faith by His power,**

b. God knows the intents of our heart. [1 Chron. 28:9](#)

4. **heart-** Gr. **kardia-** *the inner man comprised of soul and spirit*

- a. The heart is the inner man which is made up of the soul and spirit. It can only be divided and discerned by the Word of God. When the word heart is used in the Bible, you must look at the context to see if the spirit or soul is being addressed.

13. **And there is no creature hidden from His sight, but all things *are* naked and open to the eyes of Him to whom we *must give* account.**

A. **And there is no creature hidden from His sight,**

1. **creature-** Gr. **ktsis-** *founding, settling, created thing,*

2. **hidden-** Gr. **aphanes-** *unseen, unnoticed, secret, obscure, concealed,*

- a. Often people think they are hidden and unseen. There is one that always sees everything, which is God.

3. **from His sight-** Gr. **enopion-** *from His presence*

- a. God is omni-present. He is everywhere and knows and sees everything. God knows the hearts of men. [2 Chron. 6:30](#), [Ps. 7:9](#), [Ps. 33:13-15](#), [Ps. 44:21](#), [Ps. 139:11](#), [Prov. 15:11](#), [Jer. 17:10](#), [Jn. 2:24](#), [1 Cor. 4:5](#), [Rev. 2:23](#), [Ecc. 12:14](#)

B. **but all things are naked and open to the eyes of Him to whom we must give account**

1. **naked-** Gr. **gumnos-** *unarmed, of things bare, stripped of a thing, bare, naked,*

- a. There is no guard, defense, or covering that can keep God from seeing all there is to see about us.
- b. Often, we hide behind reasonings, excuses, or facades. These are often effective in regards to other people but are utterly worthless to keep God from seeing exactly who and what we are in truth.

2. **open-** Gr. **trachelizo-** *to lay bare or expose by bending back; to lay bare, uncover, expose laid bare, laid open, made manifest to one*

- a. This word is a sacrificial term. The priest of the Old Testament would cut into the animal and lay it open to place it on the altar. The Hebrew saints were going back to the law and participating in animal sacrifices again. Just as the priest would cut into the animal and pull back its hides to expose its inner parts so God does with us with His Word.

- b. God peels back the reasonings, excuses, and facades, to see the truth about us. One of the things that God pulled back in the Hebrew saints was a hard heart of unbelief. They proclaimed they wanted to honor God by following the law, but really it was a guise to hide their hard heart of unbelief. It is possible to hide under the law, but not possible to hide under grace. You cannot receive grace and have a hard heart of unbelief.

3. **eyes of Him**- Gr. **ophthalmos**- *we get ophthalmology from this word*

- a. Ps. 15:3,

4. **give account**- Gr. **logos**- *reckoning, account, explanation, reason, ground,*

- a. There will be a day of reckoning. Many today teach that we will not have to give account of ourselves to God. This notion is not biblical. [1 Cor. 3:10-15](#), [2 Cor. 5:10](#), [Romans 14:10](#)
- b. We will not have to account for our sins, because they were accounted to Jesus on the cross. [Jn. 5:24](#) We will have to account for our works and what quality they were. This is the basis for rewards or loss.

14. **Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession.**

A. **Seeing then that we have a great High Priest who has passed through the heavens,**

1. **Seeing then**- a connection with the last verse.
2. **great**- Gr. **meGas**- *vast, high, mighty, strong, of style- impressive,*
  - a. The High Priest in the Old Testament was a mere man with all the limitations of man. The resurrected Lord Jesus Christ is God in the flesh and is omniscient and omnipresent! How great He is!
3. **High Priest**- Gr. **archieurus**- chief priest, first in rank
  - a. Jesus is not a High Priest after the order of Aaron, but of Melchisidek.
4. **passed** - Gr. **dierchomai**- *pass through, complete, reach, arrive at*
  - a. Jesus passed through the heavens and completed His mission!
5. **the heavens**
  - a. There are three heavens in scripture- the expanse of air above the earth, space, and the abode of God- Paradise.

**B. Jesus the Son of God,**

1. Our High Priest is the Son of God! He represents us before the Father.

**C. let us hold fast our confession**

1. **hold fast**- Gr. **krateo**- *to be strong, powerful, to be lord or master of, rule over, conquer, prevail, get the upper hand, get possession of, seize, win, and keep, endure,*

- a. We need to be the master over our confession and words we speak. We cannot tame the tongue, but the Holy Spirit can! When we line our confession up to the word of God then we will prevail and get the upper hand over the things that come against us! We win by the blood of the Lamb and the word of our testimony!

- b. Paul repeatedly tells the Hebrews to hang on to their confidence. We do this by hanging on to our confession.

[Heb 3:6](#), [Heb 3:14](#), [Heb 10:23](#)

2. **confession**- Gr. **homologia**- *to say the same thing, agreement, assent, admission, concession, compact*

- a. We need to say the same thing God says. When we do, we come into a compact with God and His Word! The Word will work and fight for us!

**15. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are*, yet without sin.**

**A. For we do not have a High Priest who cannot sympathize with our weaknesses,**

1. **sympathize**- Gr. **sumpatheo**- *to be sympathetically affected, feel for*

- a. Jesus could sympathize with us because He took on flesh and blood and experienced life as a man. [Heb. 5:2](#)

2. **weaknesses**- Gr. **astheneia**- *want of strength, weakness, feebleness, to be needy, not to be able, decline,*

**B. but was in all points tempted as we are,**

1. **all points**- Gr. **kata pas**- *according to all things or ways*

- a. All temptations fall under three main categories- the lust of the flesh, the lust of the eyes, and the pride of life. [1 John 2:16](#) Jesus was tempted in all three areas many times in His life and ministry.

[[Luke 22:28](#) -There is no mention of the disciples being with Jesus in the wilderness, so this means He was tempted at other times] He overcame these three areas of temptation as we see with the three temptations in the wilderness.

2. **tempted-** Gr. **peirazo-** *to try, to test to find the breaking point, make proof or trial of*
  - a. Jesus was tempted in all points and overcame. He will cause us to overcome as well as we depend upon Him. [Heb. 2:18](#)

C. **yet without sin**

1. **without sin-** Gr. **choris hamartia-** *apart from missing the mark*
  - a. Jesus never sinned in word, thought, or deed. That is what qualified Him to be the spotless Lamb of God that could be our perfect sacrifice. [Heb. 7:26](#), [John 8:46](#), [2 Cor. 5:21](#), [1 Pet. 2:22](#), [1 John 3:5](#)

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

A. **Let us therefore come boldly to the throne of grace,**

1. **boldly-** Gr. **parrhesia-** *outspokenness, frankness, freedom of speech, freedom of action, permission, liberality, lavishness,*
  - a. [Heb. 13:6](#)
  - b. We access the throne by the words of faith out of our mouth!
2. **throne-** Gr. **thronos**
  - a. Grace is based upon authority. Authority is based upon righteousness. [Ps. 97:2](#), [Prov. 16:12](#), [Prov. 25:5](#)
  - b. We can come boldly to the throne of grace because we have become righteous in Christ Jesus! [Heb. 10:22](#), [Heb. 3:12](#)

3. **grace-** Gr. **charis**

B. **that we may obtain mercy and find grace to help in time of need.**

1. **obtain mercy-** Gr. **lambano eleos**
  - a. Grace is giving what you do not deserve, and mercy is not giving what you do deserve. Thank God we can have grace AND mercy! [1 Pet. 2:10](#)

**2. find grace-** Gr. **heurisko charis**

- a. Notice that mercy is obtained by asking, but grace is found. Grace has already been given to us in full measure. We just need a revelation of it! We need to see it with our heart and appropriate it. God told Paul in his worst situation, "My grace IS sufficient." The grace of God was already present. Paul needed to see it, believe it, and appropriate it for his need.

**3. help-** Gr. **boetheia-** *help, aid, medical aid, cure, force of auxiliaries*

- a. God is always ready to help, give aid, provide a cure, and provide for auxiliary forces to save you! This is true even if we caused the problem! Oh, how great is His love to us!

**4. time of need-** Gr. **euchairos-** *good time or season; well timed*

- a. God never operates under our timetable. However, His help is always in season and well-timed. Only the all wise, all knowing, all loving God can do that!
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