

Sermon Study - Hebrews 4:14-5:10 - Lets Us Draw Near

Context:

Moses did not lead the people of Israel into the promised rest; in fact, he himself was forbidden to enter the land. Joshua led them into their physical rest, but not into the promised spiritual rest (see Heb. 4:8). But what about Aaron, the first high priest? Is it possible that the Aaronic priesthood, with all of its sacrifices and ceremonies, could bring a troubled soul into rest?

The Hebrew Christians who received this letter were sorely tempted to return to the religion of their fathers. After all, any Jew could travel to Jerusalem and see the temple and the priests ministering at the altar. Here was something real, visible, concrete. When a person is going through persecution, as these Hebrew Christians were, it is much easier to walk by sight than by faith. Some of us have doubted the Lord under much less provocation than these people were enduring.

Problem:

The desire to be understood and be represented is illustrated by - Job 9:1-12, 28-35 -the theme of transcendence (distant above infinitely large) is in view.

Text:

Let us hold fast to Jesus our High Priest

Heb. 4:14 ¶ Since then we have a great high priest who has passed through the heavens (Man with God), Jesus, the Son of God (God with Man), let us hold fast our confession.

Heb. 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.

Heb. 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.

“Since” - 1 Corinthians 10:1-13 - able to help those who are tempted to turn from Him

“High priest” - Hebrews 2:14-3:2 - 1 Timothy 2:5 - one mediator, the MAN Christ Jesus

“Yet without sin” - Adam was without a sin nature and tempted

Likewise, Christ, the second Adam, was without a sin nature, was tempted but

without sinning - Hebrews 7:26; 1 Jn 3:5; 1 Peter 2:21-23; 2 Corinthians 5:21

“Hold fast confession” - Heb 10:19-23

This section transitions from the previous one and is the main point of the next ten verses. The main idea is that Jesus is superior to any advocate/mediator and He paid the ultimate price in being able to empathize with us, so we ought to draw near with boldness to the throne of grace. This is the main idea of the sermon: He paid the highest price to know your pain. Boldly draw near to the throne of grace.

The Job

Heb. 5:1 ¶ For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins.

Heb. 5:2 He can deal gently with the ignorant and wayward, since he himself is beset with weakness.

Heb. 5:3 Because of this he is obligated to offer sacrifice for his own sins just as he does for those of the people.

Heb. 5:4 And no one takes this honor for himself, but only when called by God, just as Aaron was.

“on behalf of men” - an advocate for man and God- Numbers 16:45-50

“Beset with weakness” - Exodus 32:21-24 -Aaron -

“Offering for himself before others”- Leviticus 16:6, 11, 15

“No human can appoint himself”- 1 Samuel 13:8-15; 2 Chronicles 26:16-21

here we see the presumption of two different kings who appointed themselves

wrongly to the role of priest. Both were disciplined severely by the Lord.

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The Job for an earthly High Priest is spelled out here to show that Christ, in the next section, does this better. The idea is that the High Priest acted as an imperfect mediator - where we see Christ as the perfect one.

His Appointment

Heb. 5:5 ¶ So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him,

“You are my Son,
today I have begotten you”;

Heb. 5:6 ¶ as he says also in another place,

“You are a priest forever,
after the order of Melchizedek. (king of righteousness)”

“Melchizedek” - Genesis 14:18-20 - name means righteousness , he was both king of peace (salem), priest of God

appointed king - Psalm 2 - Christ was likewise appointed king

also appointed priest - Psalm 110 - and priest

Isaiah 6:1-4 - King and priest in the temple contrasted with Uzziah (2 Chron 26:16-21);

Isaiah 52:13 - High and lifted up is in reference to the cross.

In this section we see that Christ was appointed to both His role as King and Priest. He fulfills the dual role spoken of in Isaiah and presumed upon by both Uzziah and Saul. The author is spelling this out for them so that they can see that God paid a very real and very high price to empathize with them.

His Performance

Heb. 5:7 ¶ In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence.

Heb. 5:8 Although he was a son, he learned obedience through what he suffered.

Heb. 5:9 And being made perfect, he became the source of eternal salvation to all who obey him,

Heb. 5:10 being designated by God a high priest after the order of Melchizedek.

“Jesus learned obedience” - Luke 2:41-52 - don't spend too much time here but let this be the picture

“He was made perfect” in empathy = complete/equipped —He knows what it is like to feel far from God - Mark 15:34- He literally knows what it is like to feel forsaken

Spurgeon - “A Jesus who never wept could never wipe away my tears”

In this section Jesus is shown to have been made perfect in His suffering. Literally the God who is transcendent and infinitely large can now say He knows what it feels like to feel far from God. All of this to be able to comfort you.

Draw near

Zechariah 3:1-4 - here the throne of grace (4:14-16) is illustrated

This is the picture of the throne of grace. This is what it looks like to receive unmerited favor from Him.

Boldly

Romans 8:1, 31-39 - This is why we can come to this throne boldly

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How could there be any room for doubt. God is for you. Why would you turn to any other mediator than Christ?

Implication:

->Isaiah 40:25-31 - He is not only transcendent He is Immanent -therefore no problem is too minor to bring to Him

->1 Peter 5:6-7 - don't think because your trouble is small that God does not care - He cares

->Luke 12:4-7 -He knows every hair on your head He cares about your desires and your thoughts and your moods. All of it...

->Psalm 139:1-18 - He is infinitely concerned with you. infinitely concerned with each prayer, each praise each stumble each doubt and struggle (not just transcendence but immanence) - over 3.6 billion grains of sand in a 8oz cup. We were urged in the last weeks to be preoccupied with Him but let us never forget He is preoccupied with you.

Main Idea:

He paid the highest price to know your pain. Boldly draw near to the throne of grace.

Here are some articles to study to help you all apply this message:

to understand better transcendence:

<http://www.gotquestions.org/God-transcendent.html>

to understand better His Immanence:

<http://www.gotquestions.org/immanence-of-God.html>

How does this sermon put these two ideas into perspective and answer Job's cry in the beginning?

Here is an article showing both attributes together:

<http://billmuehlenberg.com/2013/08/05/on-gods-immanence-and-transcendence/>

Here is a great sermon on God's thoughts towards you:

<http://www.spurgeongems.org/vols55-57/chs3246.pdf>