Hebrews 4:14- 16

**Digging Deeper in the Word**

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***Hebrews 4:14–16*** (ESV)  
**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. **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. **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.

1. Briefly summarize Hebrews 4:1-10.
2. Heb 4:14 begins a new thought focusing on Yeshua as our great High Priest, and actually starts with the GR **oun** “therefore”. What is the connection with the past passage and about entering God’s rest and the all-powerful Word of God with this next section viewing Yeshua as our high priest? Hint: What is the function of a high priest and what does the phrase “who has passed through the heavens” really mean?
3. Still looking at Heb 4:14, “therefore…” what are we to do? How does this tie together with all the prior four chapters?
4. In Heb 4:15-16, what “tone” do you feel being communicated by the author? What is he trying to communicate, and how does he do it? What is his message?
5. The author says that Yeshua, as our high priest, is able to “sympathize with our weaknesses.” This not a new thought in Hebrews, although it wasn’t stated in exactly the same way before. Where was this same teaching brought out before?
6. Heb 4:15 teaches that Yeshua was “without sin”. Where else does Scripture teach this? What does it mean? What did it look like for Yeshua to live that way? Is that how we are to live? Can we?
7. Heb 4:16 speaks of “drawing near the throne of grace”. What is the throne of grace? Consider the context, and note that in Hebrew the only word used for throne is simply the word for “seat” (HB kisse).
8. A tangential but somewhat related question is, “Why is the cover of the ark called a mercy **seat**”? Look up Rom 14:10, 2 Cor 5:10, Ex 25:17-22, 1 Sam 4:4, Ps 80:1, Ps 99:1, 2 Sam 6:2, 2 Kings 19:15, 1 Chron 13:5 and Ezek 10:1.
9. In the LXX “mercy seat” is translated as GK **hilasterion**. “place of mercy, forgiveness or propitiation” In the Apostolic Scriptures (NT) GK **hilasterion** is used only two time, Heb 9:5 and Romans 3:25. What conclusions can you make now regarding the “throne of grace” in Heb 4:16?
10. So in summary, how are we to approach the “throne of grace”? How is this a parallel to the high priest approaching the presence of God?