

Help is available to face the struggles, the trials, and the temptations of life and to have victory. In summarizing the first four chapters of Hebrews and preparing for the next six, the author tells us that believers can boldly, confidently seek help from God through the Lord Jesus Christ. He is the basis for our help, He defines the character of our help, and He is the path for our help.

**I. The basis for help: a great High Priest**

The ministry of Jesus as High Priest has been introduced generally in 1:3, 2:17, and 3:1. Now key phrases remind the reader of specific aspects of priesthood.

**1. He is supremely positioned.**

The supreme position of Jesus has already been mentioned in 1:3; 2:9, 10. Here He has “gone through the heavens.” Unlike O.T. high priests who could only briefly, once a year, enter the earthly holiest place where God revealed Himself, Jesus is at the side of our heavenly Father.

**2. He is fully man.**

Jesus is our human “brother” (2:11–16), made like us in all things (2:17). His humanity is implied in His name and demonstrated in His personal knowledge of our weaknesses and His personal experience of temptation. But He never yielded to temptation, neither was there sin in Him that could lead to further temptation.

**3. He is the Son of God.**

Jesus has clearly been presented as the divine Son of God (1:2, 3, 5; 2:17; 3:5; 4:1–13). As both God and man He is the perfect Mediator, the perfect High Priest spanning the gap between God and man.

**II. The character of help: divinely perfect****1. Sovereign**

“Throne” implies sovereignty. God works all things according to His good will (Eph 1:11), and He therefore has both the power and authority to help.

**2. Gracious**

At the throne of grace, we find grace. All that is needed and beyond is given freely.

**3. Merciful**

There we may receive mercy, God’s choice not to count our sins against us because the penalty has been paid by Jesus.

**4. Timely**

God’s help is always ‘well-timed’, never late, but not necessarily early. He knows not only what we need, but when it is best to give that help so that we come to know Him better and become more like Christ.

**III. The path to help**

The author places two responsibilities upon us as believers to obtain this help from God. They are not unrelated. The second is an expression of the first. “Since we have such a great high priest ... let us hold firmly to the faith we profess” (v.14) and “let us then approach the throne of grace with confidence.”

**1. Hold firm to your confession.**

This has been and will continue to be a primary exhortation (cf. 2:1; 3:1, 6, 13–14; 4:1, 11). Followers of Jesus confess that He is Christ the Lord, the Son of God, that only in Him is there forgiveness of sin and eternal life.

**2. Draw near to the throne.**

The earnestness of the confession is seen in perseverance and obedience, but now also we are told in our readiness to take advantage of the help offered at the throne of grace. More than just saying we believe, we should act upon knowing that help is needed, available, and accessible. “Approach” (NIV) is “coming to”, as a subject would enter the throne room of a king. But unlike even the O.T. high priest would was restricted in his approach to the divine King, we have open access now through Jesus Christ.

Just as children turn to parents for safety in danger, or help in need, believers may confidently run to God for help, because Jesus has made the way open. If you truly believe, boldly seek that help.

**Questions for further reflection:**

- Why do we need a great High Priest?
- What does it mean to you that Jesus personally understands your temptations?
- When does normal human weakness make you susceptible to sin? Is it ever an excuse for sin? Why/why not?
- Does your practice of turning to God for help conform with your confession of faith? Why/why not? How could it be better? What would help it improve?