

“<sup>14</sup> Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. <sup>15</sup> For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. <sup>16</sup> Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. <sup>5:1</sup> For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: <sup>2</sup> Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. <sup>3</sup> And by reason hereof he ought, as for the people, so also for himself, to offer for sins. <sup>4</sup> And no man taketh this honor unto himself, but he that is called of God, as *was* Aaron. <sup>5</sup> So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. <sup>6</sup> As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec. <sup>7</sup> Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; <sup>8</sup> Though he were a Son, yet learned he obedience by the things which he suffered; <sup>9</sup> And being made perfect, he became the author of eternal salvation unto all them that obey him;” (Heb 4:14-5:9)

There are three things from 4:14 that will occupy our attention this morning. Next week, I plan to speak on the Third Great Warning of Hebrews; on July 24 on the Promise to Abraham; on July 31 the Promise and Oath of God; and on August 7 the priest/king Melchizedek.

The Three Things from Hebrews 4:4, which will involve all of chapter 5.

1. We have a high priest
  2. He is not on the earth, but in heaven
  3. We are to profess that without compromise, rejecting all other mediators.
- I. We have a high priest, and He is identified as Jesus Christ, the man who was born in Bethlehem some 2011 years ago, grew up in Nazareth, was crucified by the Romans on a hill outside of Jerusalem, rose from the dead, ascended into heaven, sits now at the right hand of God, and will come again to judge the living and the dead. These are the facts of history. This is what they mean.
- A. The duty of a priest:
1. To offer gifts: offerings of praise and thanksgiving to God on behalf and by the request of the people.
  2. God is invisible and inaccessible without a Mediator. The Mediator is taken from among men, for he represents them.
  3. He must know their infirmities and weaknesses, for true prayers must come from the heart and soul of the Mediator, not just be forms and ceremonies.
- B. To offer sacrifices for sins. Because we are ignorant and out of the way. What a great comfort this is!
1. It is not good to be ignorant, but the atonement covers that, and the Holy Spirit is given to us to ultimately remedy that, for in Heaven we will know as we are known.
  2. It is not good to be out of the way, to be lost sheep. But the Holy Spirit is given to us to remedy that ultimately also, for there is no straying or sin in Heaven, for he that is just will remain just forever, as the unjust in hell will remain unjust forever.
  3. This is the reason we confess in our HC:
 

Q16: Why must He be a true and righteous man?  
 A16: Because the justice of God requires [1] that the same human nature which has sinned should make satisfaction for sin; but one who is himself a sinner cannot satisfy for others.[2]  
 Q17: Why must He also be true God?  
 A17: That by the power of His Godhead He might bear in His manhood the burden of God's wrath,[1] and so obtain for [2] and restore to us righteousness and life.[3]  
 Q18: But who now is that Mediator, who in one person is true God and also a true and righteous man?  
 A18: Our Lord Jesus Christ,[1] who is freely given unto us for complete redemption and righteousness.[2]
- II. Our High Priest is in Heaven. We must seek Him there.
- A. He knows our infirmities, but is no longer subject to them; nor shall we be when He takes us to Himself.
- B. His appointment was from Heaven, nor from earth: See Psalm 110:
1. His throne is in Heaven, at the right hand of God.
  2. He was so appointed by the resurrection from the dead; he did not then become the Son of God, but was declared to be the Son of God with power, by the resurrection from the dead.
  3. He has an earthly people, who are made willing by His power. Vs. 3
  4. He is a priest after the order of Melchisedec, which should have caught the attention of the Jews, but didn't. More of this in a couple of weeks.
  5. He will judge the world in His Day, not our day, and the result will be devastating to the ungodly, but refreshing to the godly, who will be refreshed with the water of life as He was. As He is appointed prophet, priest, and king, so we share in this anointing as we read in HC Question 32.

- C. His prayers for Himself in the days of His flesh, are his prayers for us, for he is our Mediator: strong prayers and supplication with strong crying and tears.
1. My prayers alone will not save me; nor my supplications, nor my strong tears, and crying.
  2. The Spirit in you may make groanings that cannot be uttered, but your flesh is of no avail.
  3. The priests of Baal cut themselves and cried aloud as they cavorted around their false altar to their false God; but Elijah called calmly, with faith, upon the Living and True God.
  4. Jesus was heard because He feared God;
  5. He became the Author of eternal salvation. He wrote the book. The book is in the author and is unfolded as He writes it. If you are the elect, the Lord Jesus is writing your salvation in the experiences of your life. Page by page, chapter by chapter.

III. We are to profess that without compromise, rejecting all other mediators.

A. Scripture:

1Ti 6:12 “Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.” The minister must lead the way: this is both a noun and a verb. You profess a profession, a use of the word that has become completely secularized. Our English word means “acknowledge before” –to publicly acknowledge. The lawyer and doctor hangs out his sign. The believer takes the name of Christ. There are lying professions, bad lawyers, bad doctors, bad Christians.

1Ti 6:13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;” The word confession here, is the same in the Greek as above. Our English word is closely related to profession. Profession means a public acknowledgement; Confession means acknowledgement with, and communal profession.

Heb 3:1 “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;” You cannot make a confession and ignore Jesus Christ; He is the Apostle, Priest, and King of our profession and confession.

Heb 4:14 “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession ...” Our profession is a lifetime commitment. Not a will o’ the wisp. Not a wandering star.

Heb 10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)” God is faithful, we are to be faithful.

B. There is one mediator between God and man, and we need no other, for He is God Himself. The summary of these ideas is in Hebrews 2:14-18.

1. He took part of our flesh and blood.
2. He took on the care of the seed of Abraham vs. 16. He became responsible for them. He is the surety of our salvation.
3. He takes care of the things of God. Trust in Him is all you need. You know the story. Philip said, “Show us the Father, and we will be satisfied.” Jesus said: “Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Show us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.” (Joh 14:9-10) All you and I need to know about the Father is found in Jesus Christ. In Him is all the fullness of the Godhead bodily.

Application.

1. Let us seek communion with God in Christ alone, for there is no other Mediator between God and man.
2. We will accept only those ceremonies and symbols that point us to the True Mediator. The Lord’s Supper is not a mediator, but points to the Living Bread and the Water of Life, which are received only by the believing soul, not by kneeling bodies.
3. We will accept only those ministries that preach the word of God faithfully and point men to Jesus Christ, who is the Way, the Truth, and the Life, i.e. God Himself.
4. Jesus of Nazareth, the only Mediator, is now in Heaven, and not on the earth. His kingdom is not of the world and we can seek him in Heaven only by His word and Spirit, which must be engrafted into our own souls. Hence, James writes:
5. “<sup>19</sup> Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: <sup>20</sup> For the wrath of man worketh not the righteousness of God. <sup>21</sup> Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. <sup>22</sup> But be ye doers of the word, and not hearers only, deceiving your own selves.” (Jas 1:19-22)

Amen and Amen  
May God bless you.