

## Hebrews, Part 4

We closed chapter 3 with the conclusion that the Exodus generation was not allowed to enter the land because of their lack of faith in the promises of God that the land was theirs for the taking. Hebrews 3:19 “So we see that they could not enter in because of unbelief.”

Ironically, the recipients of this Epistle to the Hebrews seemed to have admired the Exodus generation, but the author points out they were not to be admired but rather pitied for their lack of faith, the exact same error his readers are in danger of making. He warns them that if they abandon their faith like the Exodus generation, they will not enter their faith-rest, that is not enjoy its earthly benefits, not be spiritually productive, and thus forfeit any rewards for faithful service at the Bema evaluation.

In the context of the Exodus generation, “rest” was the promise of blessings in the land for the Israelites coming out of Egypt. The blessings were mainly physical and earthly. *Faith* was required to enter into this *place* of blessings (the land) and *obedience* to the terms of the Mosaic Covenant was required to *remain there*. For them, obedience had to be achieved by human effort alone, as there was no universal indwelling of the Holy Spirit then. This rest was a type or shadow of a greater future rest, that of the Kingdom which would be not only physical and earthly but also have spiritual aspects (the Law in their hearts, indwelling Holy Spirit, etc.).

In the context of the Church Age Christian Israelites receiving this epistle, “rest” represents what we have been calling “faith-rest” (the fully functioning spiritual life) which is the spiritual aspects of the promised Kingdom, those being the indwelling of the Holy Spirit with His empowerment of the believer to have victory over his sin nature and Satan, a power that the Israelite did not have under the Law. This is seen in Galatians 5:16, 22-23 as a believer “walking in the Spirit” and enjoying the Fruit of the Spirit. Faith was required to enter this place of rest – faith that God would supply all that was needed to meet whatever was required of the faith-resting believer and provide victory over his sin nature and Satan. Obedience to God was required to remain in this place of rest – to remain free of sin. A victorious life could potentially result in rewards at the Bema (crowns and rulership

responsibilities in the Kingdom). The ultimate fulfillment of this rest would be the promised return of Christ to set up His eternal and earthly Kingdom and reign from Jerusalem. Israel would be the center of the world, and they would experience fantastic blessings.

For the Hebrew readers of this epistle, however, “rest” had become more focused on the return of Jesus Christ and His Kingdom. They were immature believers (babes in Christ), as we shall later see in the next chapter, doubting the Messiahship of Jesus, and with that, the reality of the faith-rest life He initiated.

### **Don't Miss God's Rest**

There is an unfortunate chapter break between chapters 3 and 4. Chapter 4 is a continuation of the thoughts expressed in chapter 3.

**Heb 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. 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. 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.

“Therefore” is a reference back to the preceding material in chapter 3. “Since” in verse 1 is not in the original text and was supplied by the translator. It might better read simply, “Therefore, a promise remains of entering His rest...” That is followed by a warning to “let us fear lest any of you seem to have come short of it.” The writer is saying that it follows from the tragic example of Israel in the wilderness that Christians, specifically these Hebrew believers, should also take warning. This is true because the promise of entering His rest still stands (v. 1), referring to the faith-rest life of the Church Age believer now. This interpretation is supported by verse 3 which says, “we who have believed do enter that rest”. “Do enter” is in the present tense with ongoing future results, or what is called the “emphatic futuristic present middle indicative” according to A. Robertson. “We who have believed” have already entered that rest and continue to do so according to the verb tense. This is a warning that the readers risk losing

any potential for a God-glorifying spiritual life and the rewards in the Kingdom associated with such a life well-lived.

The rendering of the last half of verse 1 is, “let us fear lest any of you seem to have come short of it”. The word “fear” is *phobeo* and means to be afraid or to treat with deference or reverential obedience. The term “come short of” hides a difficulty in the underlying text involving the word *dokeo* which usually means to be of an opinion, think, suppose and is often translated as “to seem” or “to suppose.” The ESV and NKJV translate it “seem to”. Some modern writers prefer the meaning, “let us be careful that none of you suppose that he has missed it”. “To come short” is *hustereo* and means to be left behind in the race or fail to reach the goal. This place of rest is so wonderful it should concern us when anyone seems to have not achieved it.

With the statement “a promise remains of entering His rest” and the use of the present tense in verse 3 “for we ... do enter that rest,” this demonstrates that God’s rest is still available but only to those who trust its promises.

The writer’s concept of “rest” must not be separated from its Old Testament context. The Septuagint includes notable passages where the word for rest (*katapausis*), in connection with Israel’s possession of the land, a place of blessing, is paralleled with the word for inheritance (*klēronomia*). Moses showed clearly that for Israel their rest was their inheritance (Deut 3:18-20; 12:9-11) but it could be possessed only through faith.

If the writer was concerned that none of his readers should miss their “inheritance rest,” it is quite conceivable that he was confronting the problem of the delay of the ultimate fulfillment of that rest in the Second Advent, which Paul himself had also already encountered at Thessalonica. The writer of Hebrews’ later call to patience that the readers may “receive what He has promised” is followed by the assurance that, “in just a very little while, ‘He who is coming will come and will not delay’ ” (10:36-37). If this was God’s concern, it was urgent to show that this promised “rest” is still available ultimately as the Kingdom and currently as the faith-rest life.

In verse 2 the writer said that the gospel was preached to us (lit., “we were evangelized” or more accurately, in this case, “we were given good news”). This “good news” here does not refer to the plan of salvation from sin. What was preached to the Israelites of old was quite clearly God’s offer of rest. This, of course, was “good news” for them just as it is for people now, but that is not exactly what is usually meant today by “gospel.” In some circles, the word “gospel” has acquired an overly technical meaning that is too narrow to do justice to the writer’s use of the word here. It is generally seen as focused on and almost limited to the “good news” of what Christ did on the Cross and the potential for eternal life to those who believe. The Greek verb used, *euangelizomai*, was fully capable of having a nontechnical sense in the New Testament. For example:

**Luke 1:19** And the angel answered and said to him, “I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings.

**1 Thes 3:6** But now that Timothy has come to us from you, and brought us good news of your faith and love ...

In Luke 1:19 “glad tidings” and in 1 Thessalonians 3:6 “good news” is *euangelizomai* used to describe some information as “good” or “glad” and is not referring to what we think of as the gospel. But as the context shows, the writer’s concern was with the good news about a future rest for God’s people as defined in Hebrews 4:10 “For he who has entered His rest has himself also ceased from his works as God did from His,” and not the gospel of salvation.

In reference to the Israelites, the “good news” they heard (about rest in the land) was of no value to them, because of “not being mixed with faith in those who heard it” (v. 2). And just as the Exodus generation failed to realize the promised “rest” of entering the land because of their unbelief, the recipients of this epistle ran the same risk of missing out on the blessings associated with the faith-rest life because they abandoned their faith in Jesus as Messiah. For the readers to profit from this invitation to rest, they had to exercise faith in the promises of that rest. Going back to the Law was not going to do that.

**Heb 4:3** 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.

In verse 3, this is precisely what he then affirmed. The words *hoi pisteusantes* should be rendered “we who believe” rather than “we who have believed”. The writer’s concern was not about their original faith in the past, but perseverance in it now. This is a present-tense believing. Only those expressing faith now get to enter this faith-rest. Faith is the prerequisite for entrance into rest. It was to those who failed to exercise faith that God declared by oath they would not enter into His rest. This exclusion was definitive even though this rest had been established as far back as Creation itself.

**Heb 4:4** 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”; 5 and again in this place: “They shall not enter My rest.”

The author then linked God’s Sabbath rest at the time of Creation with the rest that the Israelites missed in the desert. God rested (ceased His working) when He finished His creative activity, and this kind of experience has, ever since, been open to people who also cease working.

Observing the design of the creation week sanctifies Israel in several ways. Let’s explore some of the meanings behind the Sabbath Day rest.

1. It reminds Israel again and again that God completes His work. Nothing is left undone. All is brought to perfection.
2. By observing the Sabbath, Israel confesses regularly that their God is Lord of all. Sabbath keeping expresses man’s commitment to the service of the Lord. The Sabbath reminds man that they are God’s own to serve Him.
3. The Sabbath is a time to heal and do good.
4. The Sabbath is a sign to Israel that the Creator has set them apart.
5. Sabbath observance reminds Israel that they were slaves in Egypt, and the Lord has redeemed them from servitude into rest.

6. J. R. Wilson says, “When we keep the Sabbath we acknowledge that our life is sustained by God and our hope is in the Lord and not in our labors.”

When God rested on the seventh day, He didn't sit in a rocking chair and say, “My, but I'm weary from all this creative work. I think I need to rest a while.” That is not the idea behind “rest,” at all. The thought here is this is the rest of faith.

J. Vernon McGee told a story about resting that is illustrative here. He told of a good friend who was a Saturday Sabbath keeper who asked McGee if he kept the Sabbath, to which he replied he did. His friend asked which day. McGee replied, “Saturday, Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and then I start over at Saturday again.”

His friend asked what he meant. McGee replied, “The way I understand the Epistle to the Hebrews, the Sabbath day is now, this day of grace in which we live, and Christ after He died on the Cross and came back to life, went back to the right hand of the Father and sat down. He sat down not because He was tired, but because He had finished your redemption and mine. So now He tells me, ‘You rest in Me.’ I have a Sabbath day every day – I rest in Christ.”

We call that “faith-resting,” and that is what the writer is speaking of – faith-resting in our Lord as one of His own possessions – faith-resting in the promises He made to us. That is what the recipients of this epistle were failing to do.

**Heb 4:6** Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience, 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.”

That rest is here pictured as the promises God made to the Israelites when they were about to enter the land. Those promises were of a land filled with great blessings – “flowing with milk and honey”. The one requirement to enter that rest was faith – the same requirement we face to enter our rest.

But the failure of the Israelites did not nullify the truth that some will enter that rest. Accordingly, God renewed the offer in Psalm 95 as late as the time of David.

**Ps 95:7** ... Today, if you will hear His voice:

8 “Do not harden your hearts, as in the rebellion,  
As in the day of trial in the wilderness,

9 When your fathers tested Me;  
They tried Me, though they saw My work.

10 For forty years I was grieved with that generation,  
And said, ‘It is a people who go astray in their hearts,  
And they do not know My ways.’

11 So I swore in My wrath,  
‘They shall not enter My rest.’ ”

At that time, God again set a certain day, calling it “Today,” thus presenting this opportunity to all readers of the psalm for whom the “Today” becomes their own “Today.” The writer had already applied that “Today” to his readers back in Hebrews 3:14-15.

**Heb 4:8** For if Joshua had given them rest, then He would not afterward have spoken of another day. 9 There remains therefore a rest for the people of God. 10 For he who has entered His rest has himself also ceased from his works as God did from His.

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

But the readers were not to suppose that the promise of rest was realized in Joshua’s day. Behind this argument lies the undeniable fact that the conquest in Joshua’s day did not lead to permanent possession of the land. The reason, again, was disobedience and lack of faith. The permanent possession of their promised inheritance had become, for Judaism, an expectation that would only be realized in Messiah’s Kingdom. The rest—the messianic partnership—did indeed lie ahead: “There remains, then, a Sabbath-rest for the people of God” (v. 9). The writer is referring to the faith-rest life of the Church Age that represents the spiritual aspects of the Kingdom rest. This rest is only for “the people of God” which included the readers of this epistle.

But it must now be said clearly that entering into God's rest means resting from one's work just as God did from His. The statement is both a reassurance and an admonition. On the one hand, it follows up the writer's conclusion in Hebrews 4:9 that there is such a rest to be entered. But on the other, it reminds the readers that this is only done by their resting from works just as did God after His creative activity. The works we rest from doing are our human good efforts at spirituality. True spirituality is a faith-based, grace product ("Walk by means of the Spirit" Gal 5:16).

**Heb 4:10** For he who has entered His rest has himself also ceased from his works as God did from His

The Sabbath is a picture of man resting in the power and leading of God in us to complete whatever it is that He is calling us to do. It is a picture of man "ceasing" from his own works and faith-resting in God.

The readers need to model their lives after Jesus Christ who "was faithful to the One who appointed Him" (3:2) and must be careful to "hold firmly till the end the confidence we had at first" (3:14; cf. 3:6). In other words, they should apply that same faith that saved them from Hell to their life as a believer and trust God to deliver whatever He promised.

**Heb 4:11** Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.

It follows logically from this that the readers should, along with the author ("Let us"), make every effort to enter that rest. Unlike the assurance that all Christians have that they possess eternal life and will be raised up to enjoy it in the presence of God (cf. John 6:39-40), the share of the companions of Messiah in His dominion over creation is attained by doing His will to the end (Rev. 2:26-27). "Fall according to the same example of disobedience" means to suffer the same consequences as the Exodus generation. "Fall" is *pipto* and means to descend from a higher place to a lower one. This refers to the loss of any potential rewards in the Kingdom. The readers must therefore be warned by Israel's failure in the desert and take care that they do not follow Israel's example of disobedience and "fall" from a high



position of a fully-functioning spiritual life to the lower of a failed spiritual life.

What does it mean to “do His will to the end” and “overcome”? It simply means to have a conquering lifestyle. That lifestyle is made possible by faith, as depicted in Galatians 5:16 which says, “Walk in the Spirit, and you shall not fulfill the lust of the flesh.” A conquering lifestyle looks like the “fruit of the Spirit ... love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law” (Gal 5:22-23). That is the faith-rest life. Such a life is spiritually productive, glorifies God, and is rewarded at the Bema. That is what the readers were prepared to walk away from if they went back to its mere shadow.

### **God’s word and the throne of grace.**

Having completed his exposition on Israel’s failure to enter rest, the writer brought this section of warning to a conclusion that is both sobering and comforting. God’s Word is a solemn instrument of divine judgment, but His throne is both gracious and merciful.

**Heb 4:12** 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. 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.

The lesson he had just taught from the Old Testament Scriptures was not a mere historical tale. Instead, as had already been made clear by much he had said, it was powerfully relevant to his audience.

Man is born dichotomous consisting of a body and a soul. The body, is, of course, the physical part, and the soul is who he/she is, the combination of experiences, training, and learning along with any inherited tendencies. The Christian is trichotomous with a body and a soul but also a God-made human spirit. “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit” (John 3:6). The spirit is that part of us that has communion with our Creator.

The lost are said to be “soulish” meaning the person is controlled by his sin nature. The saved can also be said to be “soulish” or “fleshly,” meaning they have consciously or unconsciously given control of their person to their sin nature – sinning. Sin damages the relationship we have with God, and we are separated from that rest He promised. We are still His child, but we are headed for chastisement because of our soulish behavior. Restoration to fellowship is gained by going to the Father in prayer and silently confessing any known sins. That is called “repenting” which means to have a change of mind and agree with God that you were disobedient. This is found in 1 John 1:9. Such repentance and confession will restore that fellowship/rest, at least until you sin again.

But the Word of God is living (*zōn*) and powerful (*energēs*). The only thing that can cut the human spirit free from this control by our fleshly tendencies is the Word of God. Its penetrating power is greater than any double-edged sword and reaches the innermost being of a person so that it judges the thoughts and attitudes of the heart. Interestingly, the word translated as “double-edged sword” is *machaira* which is a Roman short sword that was designed mainly for thrusting rather than slashing. Slashing usually only resulted in wounding, whereas thrusting deep into the body usually resulted in death. Wielding their *machairas* from behind shields, the Roman soldier was extremely effective in combat. With its penetrating power, the Word of God can discriminate successfully between what is spiritual in man and what is merely “soulish” or natural. It penetrates even to separating the power of the soul over the spirit and does so even when these often-contradictory inner elements are interwoven as closely as joints and marrow.

The inner life of a Christian is often a strange mixture of motivations both genuinely spiritual and completely human. It takes a supernaturally discerning agent such as the Word of God to sort these out and to expose what is of the flesh. This is why the study of the Word of God is so vitally important for the believer; we must understand what is expected of us and, more importantly, how we can meet those expectations. The readers of this epistle might think that they were contemplating certain steps out of purely spiritual motivations when, as God’s Word could show them, they were acting unfaithfully as was Israel of old.

Let them not suppose, therefore, that their motives would go undetected, for nothing is hidden from God's sight. Instead, everything is uncovered and laid bare before Him. In saying this, the readers were reminded that, like all Christians, they would someday stand before the judgment seat of Christ, the Bema, where they must give account to God for their spiritual lives (cf. Rom. 14:10-12; 2 Cor. 5:10). If, at that time, their lives are seen to be marked by the kind of failure they have been warned against – a lack of faith-resting not resulting in spiritual production – the writer implied they will suffer the loss of reward. Paul puts it this way:

**1 Cor 3:9** For we are God's fellow workers; you are God's field, you are God's building. 10 According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed of how he builds on it. 11 For no other foundation can anyone lay than that which is laid, which is Jesus Christ. 12 Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, 13 each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. 14 If anyone's work which he has built on it endures, he will receive a reward. 15 If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

Spiritual production done in the power and leading of the Spirit through faith will result in that production passing the fire test of the Bema as gold, silver, and precious stones and would be rewarded in the eternal Kingdom. Any work done in the power of the flesh (not based on faith in the power and leading of the Spirit) will be wood, hay, and straw that burns up and results in no rewards in the eternal Kingdom. The readers of the Epistle to the Hebrews thought they were making a decision to return to their traditional Judaism based on the right reasons, but they were demonstrating a failure of faith that would not result in the righteousness living they hoped to find there, as we shall see in chapter 6.

### **Our Compassionate High Priest**

Only once previously (2:16-3:6) had the writer referred explicitly to the priesthood of Jesus, but now he was preparing to undertake an extensive consideration of that truth. But before doing so, he wished to suggest its

practical relevance to his readers whom he exhorted to “hold firmly to the faith.” They had to know that the priesthood of their Lord offered them all the resources they needed to live righteously.

**Heb 4:14** 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.

The high priest under the Law was a man just like any other except he had to be of the tribe of Levi. He had a sin nature and was compelled to confess his sins and make offerings just like other Israelites. But we have a great High Priest who was also a man and could also sympathize with our condition, but our great High, Priest Jesus Christ ... “has passed through the heavens”. The Greek word translated “pass through” is *dierchomai* and means to go, walk, journey, pass through a place. It implies a state of completion. What is stated here is Jesus has passed through the upper heavens up to the throne of God. In the Scriptures, there are three heavens spoken of: the heavens meaning the sky above where we find clouds and birds flying, the heavens referring to outer space where we find the moon and stars, and lastly Heaven that is the abode of God. I believe here the writer is referring to outer space heavens that He passed through to reach Heaven which is the abode of God.

Our High Priest is different from that of other religions. A pagan high priest actually barred the approach to God, claiming some mystical power or special access that is essential to bringing an individual or his prayers to God. A person had to go through this priest who claimed to have this particular access. That type of priest denies the finished work of Christ and the priesthood of all believers.

**1 Peter 2:5** you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ

**1 Peter 2:9** But you are a chosen generation, a royal priesthood,

We have a High Priest that is like the high priest of the Law but decidedly different, in that our High Priest is without sin and, thus, does not need to make sin sacrifices for Himself.

**Job 9:33** Nor is there any mediator between us, Who may lay his hand on us both.

Job longed for a mediator or priest who would stand before God and state his case to God, someone who would put one hand on his hand and the other on God's hand, and thus bring them together. For us, Christ is that mediator who has personal access to God.

The One who served as High Priest on the reader's behalf had been where they were and had been tempted in every way, just as they were. Though unlike them, He was without sin (cf. 7:26; 2 Cor. 5:21; 1 John 3:5), never responding wrongly to any of His temptations (nor could He, being God), yet as a man He could feel their reality much as an immovable boulder can bear the brunt of a raging sea, and thus, He can sympathize with (*sympathēsai*, lit., "to feel or suffer with") our weaknesses. It has been argued that only One who fully resists temptation can know the extent of its force. Thus the sinless One has a far greater capacity for compassion than any sinner could have for a fellow sinner.

Jesus was not a priest while here on Earth and did not qualify as a priest under the Levitical system. He was not of the tribe of Levi, a requirement for the priesthood. Jesus was of the tribe of Judah, the kingly line. He became a priest when he ascended to Heaven and became qualified to represent believers before the Father.

Jesus holds three offices:

1. Prophet – He was a prophet when He came 2000 years ago – that is in the past.
2. Priest – He is a priest today – that is for the present.
3. King – He is coming someday to rule as King – that is for the future.

Verse 15 "let us hold fast our confession" is a command, not a suggestion. "Confession" is *homologia* and means subjectively: whom we profess to be ours, and objectively: what one professes [confesses]. We are to have a

solid hold on what we believe and keep our faith in that. Only then can we realize our promised rest. Notice it does not say, “let us hold fast to our salvation”. The writer is not talking about our salvation. That is not at risk because of this failure of faith. He is talking about our testimony, our witness, how we live down here, our living for Christ, our spiritual production that will be the subject of the Bema evaluation for rewards or not in Heaven. Victory there is only possible by using that same faith that saved us.

Some people say they cannot live the Christian life. It is too hard. Too strict. They are right. You cannot live the Christian life by human effort! It is a life lived by faith in the promises of God to see you through whatever you are facing and to do whatever He is calling you to do. That makes it imperative that you understand what those promises are, and that means the study of the Scriptures. If you try to live the Christian spiritual life on your own human effort, you WILL fail. But if you have faith-rest, God will show you what He needs you to see and help you do whatever He is calling you to do. You can rest on this simple fact: If God calls us to do something for Him, He is obligated to provide us with whatever assets we need to accomplish that task. He will NEVER call us to His service without providing all that we need to accomplish that mission.

THAT is the essence of faith-rest. THAT is what the recipients of this epistle were preparing to walk away from because they did not have faith in the promises of God. By comparison, in chapter 11, we will see a veritable roll call of those who demonstrated that faith-rest and had a “good report,” a good witness, because they lived by faith.

Hold fast to your confession is not a suggestion. It is a command!

**Heb 4:15** 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.

The word “yet” is in italics in most Bibles because it is not there in the original text. Christ was tempted but was without sin. He could not have fallen because He was the God-man and, as a man, had the power of the indwelling Holy Spirit. The pressure of testing was greater on Him than on

any of us. In John 14:30 Jesus says, “For the ruler of this world is coming, and he has nothing in Me.” Satan can easily find something in you and me to break us, but he has nothing on the Lord Jesus Christ. Christ was tested and conquered that temptation. He knows exactly how we feel.

## **The Throne of Grace**

**Heb 4:16** Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

McGee does not like the translation “boldly”. The word is *parrēσίας* and means openly, frankly, without concealment. He feels the modern use of the English word “boldly” suggests an act too brazen or flippant, being cocksure. The original Greek word was one that denotes freedom of speech which the Athenians valued highly, and was once valued highly in America. He suggests, “Let us therefore come with great freedom to the throne of grace.” We can speak freely to the Lord Jesus Christ and express our innermost concerns and desires, tell Him things we might not ever tell another person. He understands us, and already knows our weaknesses, so we might as well tell Him what is weighing on our minds. He is God, and we should approach Him with great reverence, but Christ is also a man and our brother, and we can come to Him with great freedom.

“Unto the throne of grace.” It was formerly a throne of judgment; it is now a mercy seat, a throne of grace.

“That we may obtain mercy...”

**Titus 3:5** not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit

He has been merciful to me in saving me from my sinful ways. That same mercy is available to us today. We need only to freely approach the Throne of Grace to “obtain mercy and find grace to help in time of need”. It is through faith-rest that we will find that help. Trusting in the promises He has made to us.

Can you think of a more beautiful phase so filled with love and hope than “throne of grace”? It suggests both the sovereignty of the One we approach and His benevolence. At a point of contact with God like this, Christians can fully expect to receive mercy and find grace to help ... in times of need.