

Hebrews 4:14-16

Jesus is Tempted, Yet Without Sin

WHAT'S THE BIG IDEA?

Main Idea of the Sermon: Jesus is the Great High Priest who knows what it means to be tempted, yet without sin – and in that way, he is not just our Priest, but he is also our Savior.

Melodic Line of the Book: We must believe the sufficiency of the Son for the perseverance of the saints, so that we may enter into God's eternal rest.

STRUCTURE/OUTLINE OF THE SERMON

- I. Introduction
- II. Jesus is tempted, yet without sin.
 - A. Context
 - B. The three really, really, really important things Jesus IS for us.
 1. Jesus IS the One who brings us to God (v. 14).
 2. Jesus IS the One who sympathizes with us (v. 15).
 3. Jesus IS the One who pours out mercy and grace (v. 16).
- III. A Great High Priest, For Reals

GOSPEL CENTRALITY

Jesus is the ultimate Priest, a true Savior, our Source of mercy and grace. Jesus is sufficient as our Great High Priest, who knows what it means to be human and yet without our sin. He is sufficient to be the object of our faith and hope. Therefore, with Jesus – no more hiding, no more earning, no more proving.

KEY WORDS/THEMES

1. **High Priest** (*archiereus*) – It was a hereditary, lifelong position, with a key role on the Day of Atonement where he would enter the Temple, into the Holy of Holies, and offer sacrifices both for himself (as a sinner) and the nation of Israel. The term is used, by figurative extension, of Christ, who serves as the perfect, sinless high priest who atones for the sins of humans. See also, Heb. 2:17; 3:1; 5:10; 6:20; 7:26; 8:1; 9:11.

2. **Sympathize** (*sympatheō*) – to have/show sympathy or understanding for another person; to know another person, to know what it means to be another person. Jesus knows what it means to be us. See also, Heb. 10:34; 1 Pet. 3:8.
3. **Docetism** – from the Greek, *dokeō*, “to seem, to appear to be.” It is an heretical teaching the claims Jesus was not a man, but only appeared to be. Behind this false teaching is the idea that material creation is inherently evil, and, therefore, Jesus could not have been united to a human nature. See the Apostle John’s refutation of this in 1 John 4:2-3.
4. **Confidence** (*parrēsia*) – a state of boldness and confidence, courage, confidence, boldness, fearlessness, especially in the presence of persons of high rank. “[It is] a word that can also be translated as ‘bold frankness,’ which in both Hellenistic Judaism and early Christian usage is related especially to the believer’s approach to God in prayer” (G. Guthrie). See also, 2 Cor. 3:12; Eph. 3:12; Heb. 10:19.

KNOWING AND BEING KNOWN

- How does his session at the right hand of the Father, after having finished all atonement, forever, enable you to rest?
- How does Jesus’s perfect sympathy and also faithfulness for you, a sinner, enable you to rest? And be secure in his presence?
- How does his moment-by-moment invitation to ask him for mercy and grace enable you to rest? Especially when you really believe He will give you more than you need?

RESPONDING IN PRAYER

- Pray for one another – that we would come to Jesus in confidence, knowing that He sympathizes with us and freely gives mercy and grace.
- Pray that you would be able to truly rest in Jesus.
- Pray for those among your family, friends, and community who have not put their trust in Jesus – that they would respond to the gospel and come to Christ.