
He Sympathizes With Our Weaknesses (4:14-5:10)

He Sympathizes (4:14-16)

1. The high priest was never referred to as the *great* high priest. What might the author be suggesting by calling Jesus the *great* high priest?
2. “Sympathize” or *sympatheo* in Greek, conveys the idea “to suffer with”. Why is Jesus qualified to sympathize with our weaknesses? (2:18; Is. 53:4). Can you think of specific situations in his life when he experienced the “human condition”?
3. According to 4:14 and 4:16, what two things are made possible by Jesus’ priesthood?
4. What makes the throne of God appear inaccessible (Ps. 9:4, 7-8; Is. 6:1-6)? With Jesus sitting at the right hand, how does the author in 4:16 describe God’s throne?

Called by God (5:1-4)

5. The original, Jewish audience would never have anticipated the king of Israel to also reside as the high priest. Was there ever a time in Israel’s history when kings attempted to hold both offices? What was the result? (1 Sam. 13:8-14; 2 Chr. 26:16-21)
6. Why would a 1st century, Jewish audience have difficulty believing that Jesus was the “great high priest”?

7. What is the role of a priest? What are two qualifications that a priest must meet?

Priest Forever (5:5-10)

8. What qualifies Jesus to be our high priest?

a.

b.

c.

9. Hebrews utilizes the Greek thought of *mathein pathen*, “to learn is to suffer/to suffer is to learn” when referring to Jesus learning from suffering. How did Jesus learn “obedience through what he suffered”?

10. If Jesus was perfect, sinless, without any flaws, why did he have to be made perfect? What was the catalyst that led to his perfection?