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## Our Helper

*“So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.”*  
Hebrews 13:5,6

### F. The Lord is our Helper. v.6

1. *“So that we may boldly say,”* - ωστε θαρρουντας ημας λεγειν

*Hoste* tells us that this clause is connected to the preceding verse where the writer states that **God will never stop sustaining us** in this life (and eternity), and that **God will absolutely never abandon us**. And because of that we can have confidence in life; confidence toward God and confidence regarding man's dealings with us. And not only confidence in our lives here on earth, and confidence when it's our time to go through physical death, but confidence toward all eternity!

He's not saying that because God is our Helper we **have the ability to not** be afraid of what man can do to us, but that **we will not** be afraid of what man will do to us! This confidence is our faith in the promises and doctrines of God's Word brought to its maximum level of development. Confidence is faith void of any unbelief whatsoever.

As I've said many times before, one of the biggest problems that we all have, and one that has such a negative impact on our souls, is the sense of insecurity. Insecurity is where you feel vulnerable, of not feeling safe from some harm or threat, real or imagined. It is these deep feelings of insecurity that produce fear in the soul, which leads to mental torment. (For a thorough study on the fear complex and its impact on our souls, lives and personalities, see my Online study of Dealing with the Emotions).

And once fear grips the soul, whether consciously or subconsciously, we are not only outside the spiritual life dynamic of love, joy, peace, etc., but our souls are going to be tormented by the presence of the fear complex: consisting of consternation, dread, fright, terror, worry, anxiety, apprehension, etc.. And **faith in the promises of God is the only solution for fear**. In fact, **faith in the promises of God's Word is both the prevention and cure for fear!**

We have to understand our origins to be able to, somewhat, understand the problem of insecurity and its resultant fear. At one time man lived in the garden of Eden with perfect environment, protected and all his needs met by a loving Creator who visited him each day for fellowship. Then one day, he and his wife Eve, because they had sinned against the Creator, were cast out of the garden.

Now they found themselves, creatures of flesh, weak and vulnerable to any form of threat or harm, cast outside the garden and all the security and provision that it afforded them, into a dark world where who knows what awaited them. Fear of the unknown was an ever present reality for them; the sense of guilt for having sinned against their creator and friend; and the anger over what had all happened. Instead of living in a place of pleasure and delight, they were now in a vast world of thorns and thistles, a world of danger from animals, insects and even plants. How were they and their children going to survive in such a place? And all those insecurities and fears were programmed into the DNA of the human race passed down to us in the flesh. But God's provision for us to **overcome fear is by faith in his Word**.

But the writer here, under the inspiration of the Holy Spirit, uses a very interesting word – **confidence**, or as the KJV has it – **boldness**. He's not merely making a statement of the truth, but making it with all confidence! “*So that we may boldly say,*”, or, “*So we say with confidence*”. **Confidence** has the idea of courage, hope, optimism, boldness, a cheerful attitude and the idea of feeling safe, secure, protected.

The word for confidence is *tharreo* or *tharseo* and it means to be encouraged, to take heart to the place that one has total confidence toward life, one's position in life, what one may face presently in life and on into the future. *Tharreo* deals with the ideas of courage and trust; courage to face the trials of life, to face things that would, or could, threaten our security or well being. And one gains this courage by taking heart, and one is able to take heart by knowing and believing that God is with us, in us, for us, that **he will never stop sustaining and providing for us, that he will never abandon us, and that he will always be there to help us no matter whatever it is that we will have to go through!**

Once we gain the courage to move forward in life with the Word of God and our faith in him, then we will begin to gain confidence. This confidence comes from not only believing what God says, but also by looking at his past faithfulness to us, in that, he was always there for us in the past providing whatever our need was and that he never abandoned us. And **if God was always faithful to us in the past, then he will be faithful to us in the future, thereby giving us confidence toward the future.**

The writer uses the present active participle of *tharreo* to show that this had become a way of life for him denoting his ongoing outlook of confidence on life. And his confidence is made manifest in the statement of, “*The Lord is my helper, and I will not fear what man shall do unto me.*” Hebrews 13:6b

The participle indicates a mental attitude state of courage, trust and confidence in life. The word “*we*” shows that he has linked God's NT people to his OT people showing us that the same presence, power, provisions and protection that was available to his OT people is available to us also.

He brings out three points in the believer taking heart, being encouraged and confident in life. **One**, the Lord is our Helper, which brings out the idea of God's assistance to us in our time of need. **Two**, and because God is our Helper there is no reason to fear. If the Creator of the universe is there to help us and take care of us, then there is absolutely nothing to fear. **Three**, therefore what can man do to me? A rhetorical question that underlines man's insignificance compared to the power of God. The idea isn't, what **can** man do to me? But what **shall** man do to me? Man has the capacity to do all sorts of things to us, but whether they will is determined as to whether God will let them!

*Tharreo* comes to the believer's soul through understanding the various relationships we have with God. **Dynamic** – we are in union with God. **Family** - because God is our Father. **Love** - due to God's eternal, infinite love for us. **Religious** - we are his priests. **Governmental** - because we are the kings in his government. **Legal** – because of the New Covenant between God and us.

The Christian's boldness or confidence in life comes from knowing and believing the doctrines behind God's relationship with him. We are eternally bound to God and he to us through the New Covenant and our union with Christ. God is in us, he is for us and he is bound to us through the New Covenant. And God is our Helper in life, our Covenant-Helper. What is there to fear? God has a plan for my life. He is there to protect me. He has made thousands of promises to me. He will provide everything that I need in life. His boundless power is always there for me. And in his plan he has chosen a process that I am to go through to bring me into conformity to Christ, into the perfection of my faith. So, what is there to fear? Who is there to fear?

2. “The Lord is my helper” - κυριος εμοι βοηθος - *kurios emoi boethos*

*Emoi* is the first person singular possessive pronoun *my*, “**my** helper”. But at the beginning of the statement he says, “So that **we** may boldly say.” If it was something they were saying about themselves it would be, “So **we** say with confidence, the Lord is **our** Helper”. But it's, “So **we** say with confidence, the Lord is **my** Helper”.

What this tells us is that they are picking up a quote from a passage in the OT and applying it to themselves. They are quoting the Scriptures as the basis for their faith and confidence in life. The quote of, “The Lord is my helper”, says two things. **First**, that one's faith is in *Yahweh*, the true and only God of the universe. **Second**, that *Yahweh* is the One who helps them in life.

This quote is taken out of Psalm 118:6,7 (NIV), which literally says, “The LORD is with me; I will not be afraid. What can man do to me? The LORD is with me; he is my **helper**. I will look in triumph on my enemies.” The verb *is*, “*is my helper*”, is not in the original, neither is the definite article *the*, “*the Lord*”. Both words in the OT and the NT have been added by the translators for ease in reading.

The rule of the definite article is that it is added to specify some certain person or thing: the man, the house, the car. It is also placed before a title: the king, the prince, the Lord, the master. **But it is never placed before a proper name of an individual**. Their personal name is all that is needed to specify whom we are referring to.

The OT uses the word *Yahweh* for the *Lord*, but when brought up into the NT Greek it used the word *kurios*, which is translated out as *Lord*. But the word *Yahweh* is not a title, but the personal name of God! The words God or Lord would be titles designating who and what this eternal being is, but the word *Yahweh* is the personal name of this eternal being.

The *El* word group has many variances, such as *El-Elyon*, *Eloah*, *Elohim*, *El-Shaddai*, etc.. The idea behind the word *El* is one of **power**. These are descriptive terms giving us insight into the nature of God. God is **powerful**, God is **all powerful**, God is the **highest power** in the heavens and earth. But the personal name of God is not God or Lord, not *Elohim* or *Adonai*, but *Yahweh*.

He is even called, *Ehyah*, from the word, *hayah*, as he told Moses to tell the Israelites. “And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you.” Exodus 3:13,14

The word *hayah* is the verb to be, I am, you are, he, she, or it is. When God uses it of himself, he is saying that **he was, he is, and he always will be**. It's saying that **he has life intrinsically**, that is, he is not dependent upon someone else, or something else to sustain his existence, that everything he needs for existence he possesses himself. Therefore, the best way that we can translate that idea in English that we can understand is by the use of the expression, “**The Eternal One**”. So we could say that, **Yahweh is our Helper**, using his personal name, or we could translate his name and say that, **The Eternal One is our Helper**.

As the Apostle Paul writes of God, “**Who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen.**” 1 Timothy 6:16

When it says in Psalm 118:6,7 (NIV) that God will give us victory over our enemies, “*Yahweh is with me; I will not be afraid. What can man do to me? Yahweh is with me; he is my **helper**. I will look in triumph on my enemies.*”, it's telling us that either God will bring them down, or us up, or both.

An enemy is anyone who wishes to do us harm. Harm to our family, harm to our business, harm to our reputation, harm to our body or soul. And we have this promise that when we walk with God, and call out to God for help, then *Yahweh* will come to our aid and raise us above all those who wish to do us harm, and at the same time, deal with them. *Yahweh* is with us; he will never leave us, nor forsake us, therefore there is no reason why we should fear man or life!

The Greek word for *Helper* is *boethos* and it meant to come to the aid of someone, to help them, to come to the assistance of someone who has called for help.

In the Hebrew it's *azar* and its primary ideas are ones of surrounding, girding and defending. It was used of two men in covenant with each other, and because of this covenant, are bound to come to the side of their covenant friend to protect them, to defend them against their enemies, to help bring in their crop, or any other area that the covenant friend needed help in.

Although *azar* and *boethos* can be used for encouragement and assistance, someone to help us with our load, such as moving furniture today and other related ideas, *azar* had a very strong militaristic tone where God helped Israel by protecting her against its enemies by defeating them. But even in that, if Israel was living wickedly, then God would let Israel be defeated by its enemies.

Both *azar* and *boethos* have as their foremost idea the concept of protecting us from our enemies and defeating them. That's why the Psalmist wrote, “*Yahweh is with me; **I will not be afraid**. What can man do to me? Yahweh is with me; he is my **helper, azar**. I will look (down) in triumph on my enemies.*” We could apply the doctrinal rationale to this and say, **‘Because Yahweh is with me, I will not be afraid! Because Yahweh is my Covenant-Helper, I will triumph over my enemies!’**

As it says in Romans 12:19, “*Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*” As our Covenant-Helper God will handle all matters that pertain to us in life.

When the Philistines arrayed themselves against Israel, they had the mighty giant, Goliath, who was helping them. Such was his massive size and strength, so great was his prowess as a warrior, that the Philistines were at ease, while the Israelites were neutralized by fear. Until David went out against him and defeated him. But Goliath wasn't fighting against David, he was fighting against *Yahweh*, the Covenant-Helper of Israel! David was merely a vessel that *Yahweh* used to defeat Goliath.

When a covenant existed between two men, which was a bilateral covenant in the OT, then each one became each others covenant helper bound by their covenant relationship to come to the other man's side when he called out for help. But in the covenant relationship that existed between *Yahweh* and Israel under the Old Covenant, and *Yahweh* and the believer in Jesus Christ, under the New Covenant in the NT, **it is not a bilateral covenant, but a unilateral covenant, where God alone takes the Covenant-Helper role upon himself!** He is our Covenant-Helper, but we are not His covenant-helpers! You will never hear God at any time, OT or NT, calling upon his people for help! It's the other way around. “*Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*” Hebrews 4:16

3. “*I will not be afraid.*” - και ου φοβηθησομαι – kai ou phobethesomai.

The future tense is used to denote the anticipation of an event taking place in the future. Fear is the emotional reaction of something in the future that can or will harm us in some way. **Fear** would be connected to the idea of something known that poses a threat or harm to the individual. While **apprehension** is the fear of what might happen in the future. In our passage here we see what it is that could pose a threat to the believer in the future – **man!**

The future tense always has the idea of uncertainty in it, because no one ever knows for sure what the future may hold, at least from the standpoint of man. God knows the future, but not so with man. What we do know of the future is what he tells us. Things may be going good for now in our lives, but one doesn't know for sure if they will be there in the future, unless God tells us so through his Word.

But there are certain things done with the future tense that takes it out of the realm of uncertainty into the realm of absolute certainty! When the future tense is combined with the indicative mood, we now have the idea of absolute certainty of the verb, whatever the verb may be, taking place in the future. And if the negative, *ou*, is brought into the passage, then we have the absolute certainty that this thing, whatever it may be, will **not** take place!

The next clause tells us what the potential threat for the believer may be – man! Whether acting as individuals, or in groups, or in societies, or in government, man is always a potential threat for the believer in Christ. So looking ahead to what man could do to him, to us, he anticipates that and says, “*I will not be afraid.*”

The future indicative combined with the emphatic negative, *ou*, is a very emphatic statement, “*I shall **not** be afraid!*” **I absolutely will not be afraid of what man can, or will, do to me!** Why? Because *Yahweh* is with me and he is my Covenant-Helper! He's not merely making a statement of truth here, but one of absolute confidence and boldness in life, toward life. **He's not afraid of man!**

As we've said before, fear exists because of a sense of insecurity. If one feels insecure in life, if we feel vulnerable to being hurt, whether real or imagined, then we will experience the feeling of fear. And our level of fear will correspond to our level of insecurity. Everybody feels insecure to some degree or another. Many have deep insecurities due to their negative experiences and environment in childhood. Deep insecurities translate into deep fears. Both usually on an unconscious level.

But if we can see that we are not alone, that someone of immense strength, power, knowledge, compassion, grace and wisdom, someone who loves us with an infinite love, is with us, in us and for us, then our insecurities, through the exercise of faith, will begin to diminish over time and our fears with them. How we arrive at this place is through the consistent intake of Bible Doctrine and the exercising of the faith rest drill focusing on the promises of God's precious Word. “*I sought the LORD, and he heard me, and delivered me from **all my fears.***” Psalm 34:4

This is where the believer in Christ has to believe that the eternal God of heaven and earth has chosen or her to enter into his court of blessing to be with him forever, that he has even given us his Son as a sacrifice to pay the penalty for our sins. “*And we know that all things work together for good to them that love God, to them who are called according to his purpose. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*” Romans 8:28,31,32

4. “*What can man do to me?*” - τι ποιησει μοι ανθρωπος? – ti poiesei moi anthropos?

This confidence of no longer being afraid of what man can do to us comes from the knowledge that God not only chose us and saved us, but that he also covenanted himself to us, to those he loves and has saved with an eternal, unbreakable covenant. And in this covenant relationship God has resolved and committed himself to be our Helper **forever!** And if we want his help, need his help and ask him for his help, **he will come to us any time, any place and help us!**

And we also need to realize that there is nothing outside the power of the Almighty *Yahweh*, who can handle anything that comes our way. “*Behold, I am the LORD, the God of all flesh: is there any thing too hard (difficult) for me?*” Jeremiah 32:27

The future tense of *poieo* is, “*what **will** man do to me?*” Man can, and is is capable of, committing the most vilest of acts against his fellow human being, as one sees going on all the time. And if a believer in Christ is living a godly life in Christ Jesus, he will suffer persecution of some form or another. “*Yea, and all that will live godly in Christ Jesus shall suffer persecution.*” 2 Timothy 3:12

“*What **will** man do to me?*” takes us into the area of not what man **can** do to us, but the sovereignty and power of God so operating in our lives to the place of overriding the events that occur in our life resulting in man can only do to us what God **allows** him to do, and that in keeping with his perfect will and plan for our lives.

The Christians living in the first century in Israel were well aware of the kind of people living around them and their capacity to do evil. There was the threat of Roman soldiers, the threat at night of gangs, hooligans and assassins, and there was the ever present threat of evil men who had ascended to power in government, who could harm them socially, financially and physically.

That's the problem that the average Christian man and woman faced in society. And in addition to that the Christian communicator of the Word of God, those who truly served the one true God and his Son, Jesus Christ, constantly faced threat at the hands of those in the mother goddess religion, Judaism, and the governments that they had control or influence over.

So, when they learned from the Scriptures that *Yahweh* was not only their God now, and that he had forgiven and saved them, but also that he was their *Helper*, and that he would never stop taking care of them, that he would never stop sustaining them, that he would never forsake them, that he would always provide for them and protect them always, they took heart, got over their fears and developed confidence toward life! They knew that *Yahweh* was faithful to his Word and his promises to take care of them. So they trusted him and developed confidence toward life.

We have this same deliverance from fear and confidence toward life available to us today, but it comes through living the faith rest life, by us placing our faith in the promises of God. One of the things that can help us is understanding the various aspects of our relationship with God. There is the **family** relationship where God is our heavenly Father. There is the **dynamic** relationship where we are in union with God. There is a **love** relationship where God loves us with an infinite love. There is a **religious** relationship where we are the priests of God. There is a **governmental** relationship where we are kings in his kingdom. And there is a **legal** relationship where we are in covenant with God. It is this legal relationship that we have with God that we need to look into further, for it is the basis for our faith and confidence that we are to have in relating to God in our lives.

Fear drives most of us more than we know, or are willing to admit. But it's true that fear does play a large part in our lives; fear of the future, fear of the unknown, fear of pain, fear of disfigurement, fear of failure, fear of success, fear of change, fear of intimacy, fear of economic failure, fear of loss, fear of being alone, fear of dispossession, fear of what the law can do, fear of criminals, even fear of people who cannot harm you physically or financially, but who can hurt you emotionally!

Yet this writer says, *"I will not be afraid. What can man do to me?"* Obviously he had arrived at a state or place in life where he realized something that was true, something that completely changed him on the inside and something that changed his life!

The thing that changed his life was **the faith realization that he belonged to Yahweh and Yahweh belonged to him**, that *Yahweh*, (Jesus), had covenanted himself to him, and that *Yahweh* was his God and *Helper*. And because *Yahweh* was his *Covenant Helper* he no longer had any reason to be afraid of anything or anyone in life!

Fear had gripped David so bad at one time in his life that he feigned insanity before Abimelech. He utilized an old Semitic custom where warriors and ordinary people did not hurt people who were insane. This arose out of the belief that most people believed that insane people had been touched by the gods and were therefore special. While others thought that they were just nuts and disgusting, and weren't worth the trouble. Either way, insane people were usually avoided.

When David was operating outside the sphere of faith in the Word of God, he was operating in the flesh, fear took over, and his emotionally driven thought rationale was to fake insanity. But when he recovered his faith he turned to the Lord for deliverance. *"I sought the LORD, and he heard me, and delivered me from all my fears."* Psalm 34:4

When the Lord was addressing the believers in Luke 12, he was covering the matter of fear in various categories. In Luke 12:4,5 he addresses the fear they had over somebody killing them. To which he replied to not fear man, who can kill the body, but to fear God, who can destroy both body and soul in Gehenna. *"And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."*

And because life was very cheap in those days, he then goes on to talk about their value before God, that they were worth far more than the sparrows of the field. *"But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows."* Luke 12:7

He then addresses the matter of not having finances, security, fields to plant and grow food in, barns to store it in, adequate clothing and housing, money saved up and all the rest that we associate with financial security, etc., and tells them that if God feeds the ravens of the skies and clothes the lilies of the field, how much more will he clothe and feed us!

He tells them to take no thought about what they are going to eat, or what they are going to wear, or their bodies, because God is going to feed us, clothe us and take care of us as we journey through life. The word for *thought* here is *merimnao* and is the word for anxious, fearful thinking, to worry. It denotes thinking void of faith. We're not to worry about these things, because God has promised to provide us all our needs. And he caps it all off with a profound statement in Luke 12:32, *"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."*

## G. Boldly approaching the throne of grace.

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

1. *“Let us therefore come boldly unto the throne of grace,”* - προσερχομεθα ουν μετα παρρησιας

On the subject of boldness, our faith in the Word of God not only gives us boldness and confidence in life, **but also before God in approaching his throne for our daily needs!** And one of the things that can give us boldness is understanding the legal relationship that we have with him in the covenant. **When he brought us into a covenant with him, he willingly took on the role of being our Helper, so we have every right to come to him to ask him for help!**

*Oun* brings to a conclusion what has been brought out in the preceding passage of Hebrews 4 and ends up with a doctrinal application. *“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”*

**One**, God has called us unto himself to bless us and for his own purpose and glory. **Two**, He has established a basis at the founding of the universe for our souls to enter into rest by providing all our needs back then, along with a fantastic plan of blessing for this life and the next. **Three**, the record shows that many, if not the majority, of God's people have failed or refused to enter into his rest, which is entered into by faith, because of personal sin, negative volition, pride, and the refusal to believe God's Word. **Four**, we have a High Priest, who has entered into heaven on our behalf to deal with our sins, therefore these sinful problems we have, that prevent us from the faith rest life, do not have to keep us from entering into God's rest. **Five**, We therefore are to enter into God's presence with boldness with our requests, so that we may appropriate this grace he has for us.

The word for *approach* is the present middle subjunctive of *proserchomai*. It is a cohortative subjunctive where the writer is exhorting other believers to join him in the action. It had a variety of meanings, to take up a matter with someone, to deal with someone, to go before a judge, to take up an inheritance, to ask, to appear before a tribunal. In the present tense we have an iterative present, which tells us that this actions is to be occurring at regular intervals in our life.

In the cultic or religious sense it was a technical term used for coming before a deity, either for worship, to offer a sacrifice, or with a **request**, which is the sense that is being used here. For the believer to come before the throne of God with one's request for grace and mercy. And we are to keep on coming to him over and over in our lives, day after day.

Now what this deals with is the matter of a human being coming before the throne of the eternal God, righteous and holy, creator of heaven and earth and the judge of all. To us these are just words for we've never seen the majesty of God, nor his throne, or the billions of angels coming and going before him and ministering to him. How overwhelming the prospect is to come before his throne, especially when we are just man, and more so, man who has sinned against him, and now we are to come before his throne with our request!

Now we know that we all are going to have to appear before him one day, and we know that we are to pray to God, coming before him with our many needs, but here we see that the writer tells us that we are to come to his throne with **boldness!** **So what is the basis for this boldness?**

“Come boldly” is *meta parresias*. *Meta* is used to denote close association, as with people or items, or attendant circumstances. Which is to say, that we are not to just approach God's throne of grace for the purpose of receiving grace and mercy from him, but to draw near to his throne accompanied with the mental attitude of boldness!

*Parresias* came from the background of the mental attitude of the Greek citizen exercising his rights as a citizen and one of the ways that this was manifested was in him speaking out on what he thought on some political agenda. His idea might have been good and it might have been stupid, maybe even offensive, but he certainly had the right to voice his opinion. It was this mental attitude of boldness that *parresias* came from.

Athens had one of the purest forms, if not the purest form of democracy in human history. In it every citizen was a voting member of this city corporation and had the right, as well as the responsibility, to vote on matters of state, with the majority vote winning. (A monarchy is a rule by one, an oligarchy is a rule by a few, a theocracy is a rule by God, a republic is rule by principle and a democracy is the rule of the mob)! America is not a democracy! It is a Constitutional Republic!

In Athens the citizens met as many as thirty to forty times a year to vote on matters of government. This assembling of the Greek citizens was called the *ekklesia*, from which we get the word for the church. Matters of state were brought up, matters that would have effect on all citizens, so each citizen had the right to vote for or against them.

But before a vote was taken, the matter was brought up publicly before the citizens and **each citizen had the right to speak his mind on them!** And to be sure they spoke their minds with **boldness!** Why? Because they had the right to! Why? Because they were Greek citizens and every citizen had the right to speak his mind on matters of public polity!

This is the background of the idea of boldness in the passage, **the confidence and boldness of the mental attitude that God wants us to have when approaching his throne with our requests!** And we can do so, and are to do so, because of our position in Christ. We are children of God now, we are righteous, we are kings and priests, we are citizens of his eternal kingdom and we have a legal covenant bond with God whereby he has promised to help us in our time of need!

It is this covenant relationship that exists between God and the believer in Christ that forms the basis whereby the believer has the **right** to come to God's throne with his requests for help. When God brought us into the covenant, he assumed all covenant responsibilities upon himself. One of those responsibilities is to be there for us as our Covenant Helper. Which says that whenever you needed help you had the right to ask your Covenant partner for help and he was required to help you. So that's why we can come to God's throne with boldness and confidence.

“Unto the throne of grace,” τῷ θρονῷ τῆς χάριτος, *to throno tes charitos*, defines the character of God's throne today and what the believer in Christ can expect from it – it is a throne of grace! **But this grace is only appropriated through faith in Jesus Christ.** From the beginning God's throne has been one of righteousness, holiness and justice, but his righteousness was satisfied by Christ's atoning death on the cross, with the result that now, through Jesus Christ, we have access to grace. Now we will find not wrath, not condemnation, not judgment, **but grace!** The unearned, undeserved, unmerited favor of God. All the things that God wants to do for us and all the things that God is now free to do for us because his justice has been satisfied by Christ's work on our behalf!

2. "That we may obtain mercy, and find grace to help in time of need." - λαβωμεν ελεον και χαριν ευρωμεν εις ευκαιρον βοηθειαν.

*Hina*, plus the aorist active subjunctive of *lambano*, introduces a purpose clause. The purpose of us approaching the throne of God with confidence is so that we might receive grace and mercy in our time of need. With the active voice it tells us that this is our volitional responsibility to do so. We want to emphasize that we, personally, are responsible to approach God's throne with our prayer requests if we want to receive his grace.

*Mercy, eleos*, is that aspect of God's dealing with us in that he doesn't give back to us as our actions deserve. The question for every believer is, "When you do wrong, do you want God to deal with you as your actions deserve? Or do you want mercy?"

Not under Roman courts of law, but under many of the older eastern courts, mercy was always there along with justice. If an individual was guilty of some offense, justice required a fitting punishment for the crime. But the judge always had the right to extend mercy to the condemned, where he would not receive the punishment that was due him, but a lesser one. That's the idea of mercy.

In mercy there was also the idea of compassion or pity for the individual. Maybe the man stole some food. But why? Was it because he wanted to hurt the individual he was stealing from? If that was the case, then the full force of the law would come down upon him. But maybe it was because he had a wife and children at home who hadn't eaten in days! The judge, moved by his plight, would have compassion on him and extend mercy.

God wants us to come to his throne over and over, for what he has there for us is mercy. He knows our plight, he knows our weaknesses, he knows our faults, failings and sins we get caught up in over and over. And he has mercy for us. Does he want us to overcome them and not do them any more? Yes. But in the mean time, he is merciful to us. He may implement discipline in our lives, but that is not to punish us, but to get us to correct our ways.

To find grace is actually to discover grace! Discovery, *heurisko*, has the element of surprise in it for one is finding something that he didn't think was there. It's best understood by a man walking out in the hills for solitude and reflection and then finding gold. Or a man going out for a day of fishing for trout and casts his line in a stream, but instead discovers gold in the bank of the stream! Both men have discovered gold, both are happy and both are excited.

Many people think that God will be mean to them, or harsh, or so holy that he doesn't want to have anything to do with them because of their sins. They have a preconceived view on what probably will be there for them at the throne of God. But when they do finally come to the throne of God what they will find, what they will discover is that God deals with them in grace! They will discover the unmerited, unearned, undeserved favor of God. They will find that God does love them and that he is compassionate, forgiving and merciful. They will discover grace.

And it is by understanding this and believing this the believer's faith will be built up to the place that he or she will have confidence in approaching God in their life, even when they have sinned against God. If we have sinned against God, don't deny it, admit it to him. He already knows what we have done.

What he wants us to do is admit, or confess, it to him. 1 John 1:9

Pastor Mike

