



# *Hebrews, Part 1*

**A 29 WEEK INDUCTIVE BIBLE STUDY**

**SCRIPTURE PATHS BIBLE STUDIES**

*By Lisa Hughes*

## Welcome

*How firm a foundation, ye saints of the Lord  
Is laid for your faith in His excellent Word!  
What more can He say than to you He hath said,  
You, who unto Jesus for refuge have fled?*

Nothing could be more true! There is no better foundation for a believer than the rock-solid Word of God. It's my prayer that your faith and love for the Lord will be strengthened as you study His Word in these lessons. I want your hunger for the Scriptures to grow as you study its truths. And more than anything else, I want you to know that you can live upon the Word of God.

Steadfastness, assurance, and hope are the characteristics of all those who build upon the unshakeable foundation of the Word of God. That's why I'm so thrilled you've found your way to this Bible study. Our Bibles contain all the wisdom and guidance we'll need for our daily life (2 Peter 1:3). God's Word is one of the primary means God uses to strengthen our faith and sanctify our hearts. That's why it's so important to dig in to the details of the Scriptures and mine the treasures tucked away for us there.

*Scripture Paths Bible Studies* are in-depth, inductive studies of the Scriptures. Each lesson endeavors to teach you how to feed yourself when you delve into God's Word. As you spend time on each lesson you will grow in Bible knowledge and understanding, learn how to apply the Scriptures to your life, and become more firmly convinced than ever that God's Word is authoritative, complete, without error, and sufficient for your life.

### **HELPFUL THINGS TO KNOW ABOUT *SCRIPTURE PATHS BIBLE STUDIES*:**

1. *Purposefully prepared.* Each lesson has a unique goal, whether it's to train you in the art of studying the Scriptures or to showcase the point of the passage. None of it is busywork—it's lifework for our souls.
2. *Plan ahead.* Adding a Bible study to an already busy life takes preparation. You'll need to figure out when you can complete your lessons. Do you like to set aside bits of time each day to work on the lesson or do you prefer to do it all in one sitting? Try experimenting with a method that works best for you.
3. *Persevere.* Keep going to the Lord for wisdom, for strength, and the desire to press on when life gets busy and you find it difficult to finish your lessons.
4. *Pray.* Ask the Lord to transform you through the study of His Word. Use your study time to get to know the Lord better.

5. *Prompt your memory.* Try to glean little nuggets of truth or application from each lesson, and then share them with someone. This will help solidify what you're learning and encourage someone else too.
  
6. *Put it into practice.* Nearly every lesson has questions for you to apply to your life. To study just to study is not our goal. Studying to grow in our understanding of the Scriptures, of the Lord, and how to live lives honoring to Him is what we're aiming at. Look for opportunities to apply God's Word.

There are treasures upon the surface of the Word which we may pick up very readily: even the casual reader will find himself able to understand the simplicities and elements of the gospel of God; but the Word of God yields most to the digger.

~Charles Spurgeon

## **THE GOAL AND PURPOSE OF THIS BIBLE STUDY**

John Calvin wrote, “We owe to the Scripture the same reverence which we owe to God, because it has proceeded from Him alone, and has nothing of man mixed with it.” It’s that premise which propels me to write and study the Bible for myself and for anyone else who wants to study along with me. God has revealed Himself in the pages of Scripture. The Bible is complete and authoritative and contains everything we need to live for His glory. It’s in the study of the Scriptures that we grow in our knowledge of God and are transformed into His likeness. A commitment to lean on and live in God’s Word is a distinguishing characteristic of a Christian as Jesus explained to a crowd of His followers in John 8:31-32: “If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free.”

Because all “Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work” (2 Tim. 3:16) we study inductively in order to glean as much as we can from the Word of God. Inductive Bible study consists of observation, interpretation, and application. Simply put, *observation* is noticing what the author is saying; *interpretation* is finding out what he means; and *application* is utilizing those truths to your life.

As you study this book of the Bible it is my prayer that you will grow in your commitment to the Word of God as the source of life and godliness, and you will accept it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe (1 Thess. 2:13). As a young man Jonathan Edwards (one of America’s most famous theologians and preachers) made a list of resolutions he desired, by God’s grace, to do his best to live by. One of those commitments is resolution #28: “Resolved, to study the Scriptures so steadily, constantly and frequently, as that I may find, and plainly perceive myself to grow in the knowledge of the same.” May you see the study of God’s Word making such a difference in your life that you bear the fruit of wisdom, knowledge, godly conduct, that you overcome sin and grow daily in your love for Christ.

*Grace to you and peace from God our Father and the Lord Jesus Christ,  
Lisa Hughes*

## **HOW TO USE THIS STUDY**

Feel free to tailor this study to your needs. Some have found it works best for them to complete the lesson in one sitting, while others find that breaking up the lesson by answering a few questions each day works the best for them. Try experimenting with different ways to complete each lesson, you'll soon discover what works for you and produces the most spiritual benefit.

Some of the lessons have what I call "Eager Beaver" questions. They're rabbit-trail questions. They don't really fit with the theme of the passage, but they're interesting nonetheless. They're there for your enjoyment and growth.

Another feature of the Bible studies is the opportunity to do word studies. Whenever I want you to study a word further I'll include the Strong's Exhaustive Concordance number with it. The Strong's number is basically a reference number attached to most words found in the Bible. That number allows you to search for it in different reference works easily—even when you don't know Hebrew or Greek. I explain how to use those resources in an Addendum at the end of the study. These tools are valuable for any Bible study student, yet not mandatory for completing these lessons.

If you're new to studying the Bible then you may feel a bit overwhelmed, but I want to encourage you to stick with the study. Studying the Bible takes planning on your part and commitment, but the spiritual blessing and personal growth in Christ makes any "hardship" worth it. Remember, the goal of studying the Bible is that you would grow more in Christ, so start each lesson with a time of prayer asking the Lord for wisdom and His grace to study His Word, then continue to seek the Lord as you complete the lesson.

If you're a leader and you're introducing this study to your ladies for the first time, be sure to encourage them a lot! Though each lesson was written to achieve a specific purpose, you may find your ladies would fare best if they take two weeks to complete each lesson. If that's the case, feel free to do so. You want the ladies to enjoy studying God's Word, so keep encouraging them. Pray together, memorize a chapter out of the book, and dig in to each lesson. As you work on the lessons each week you will all gain a clearer picture of our great God, His will for us, and how to live for Him.

*And what could be better than that?*

Your testimonies are wonderful; therefore, my soul observes them.

The unfolding of Your words gives light; It gives understanding to the simple.

I opened my mouth wide and panted, for I longed for Your commandments.

Turn to me and be gracious to me, after Your manner with those who love Your name.

Establish my footsteps in Your word, and do not let any iniquity have dominion over me.

Psalm 119:129-133

## A Common-Sense Guide to Studying the Book of Hebrews

As you study this book, remember:

1. *Context is still king in this book.* Just reading the chapter through again and again will help you untangle any knots you may find.
2. If you are still struggling after following the above suggestion, then remember the audience to whom the author of Hebrews is writing. If you remember his purpose in writing to them then you may find the difficulties untangling.
3. Take note of the examples, word pictures, and Old Testament Scripture references since the author uses them in the most obvious and simple ways to clarify the doctrinal points he makes. There is always a connection in his thinking, even if it is not readily apparent. Keep looking, reading, and praying for understanding.
4. Most often the simplest interpretation is the correct one when it comes to this author. He is trying to make things clear and understandable for his audience, not harder.
5. Commentaries are a welcome and wonderful blessing, and I encourage you to make use of the knowledge and insight of these Bible scholars. However, reading a commentary *before* you have studied the passage yourself can lead to confusion.
6. As students of the Bible we want to understand what the author intended his original audience to know. And this process of pulling truth from the passage is called “exegesis.” Some people are tempted to do something called “eisogesis,” which is to read information *into* the text. That is when we take something we know and try to put it back into the text to derive the text’s meaning, though the original audience would never have arrived at that conclusion. One way to guard against this is to ask, “What would the original audience have understood this statement to mean?”

## Hebrews Commentary Recommendations

If you are interested in building your Bible study library the following works may be helpful.

### Recommended Hebrews Commentaries

- Bruce, F. F. *The Epistles to the Hebrews*. NICNT, rev. ed.; Eerdmans, 1990.
- Hughes, Philip Edgcumbe. *A Commentary on the Epistle to the Hebrews*. Eerdmans, 1977.
- Kent, Homer A. *The Epistle to the Hebrews*. Baker, 1972.
- Pink, Arthur W. *An Exposition of Hebrews*. Baker, 2006 – 21st printing.
- Westcott, Brooke Foss. *The Epistle to the Hebrews*. Eerdmans, 1970
- Hughes, R. Kent, *Hebrews 1-9; Hebrews 10-13*. Crossway, 1993
- MacArthur, John. *Hebrews: The MacArthur New Testament Commentary*. Moody Press, 1996.
- Walvoord, John F. and Roy B. Zuck. *The Bible Knowledge Commentary*. Victor Books, 1985.

### Recommended Word Study Helps

- Jamieson, Robert and A. R. Fausset. *A Commentary, Critical and Explanatory, on the Old and New Testaments, 3 Vols*. Hendrickson Publishers, 1974.
- Vincent, Marvin R. *Word Studies in the New Testament, 4 Vols*. Hendrickson Publishers, 1886.
- Wuest, Kenneth. *Wuest's Word Studies in the Greek New Testament, 4 Vols*. Eerdmans, 1961.

## A Hopefully Helpful Hebrews Timeline

- ❖ [About 2000 BC] God makes promise to Abraham.
- ❖ Abraham meets Melchizedek. Melchizedek blesses Abraham. Abraham gives a tenth of the spoil to Melchizedek.
  - Melchizedek, functioning as king and priest of Salem, appears out of nowhere in the Bible record and then vanishes again from the pages of Scripture. We do not hear anything about him until David, through the inspiration of the Holy Spirit, prophesies about the One to come who is of the priesthood of Melchizedek (Ps. 2; Ps. 110).
- ❖ Isaac born.
- ❖ Jacob and Esau born.
- ❖ Jacob's twelve sons born: Reuben and Simeon, Levi, and Judah, Dan, Naphtali, Gad, and Asher, Issachar and Zebulun, Joseph, and Benjamin.
- ❖ Jacob's family moves to Egypt and lives there for 400 years.
- ❖ Aaron born of the tribe of Levi.
- ❖ [About 1525 BC] Moses born, also of the tribe of Levi.
- ❖ Moses called to lead the Israelites, made up of the twelve tribes, out of Egypt.
  - Note the differences from the list of the sons above. The twelve tribes were all the sons above except that the tribe of Levi did not receive a land inheritance since the Lord was their inheritance. There is no tribe of Joseph. God instead blessed Joseph with a double blessing through his sons, Ephraim and Manasseh. Because Joseph and Levi do not receive the land inheritances we are down to 10 tribes, but because God blessed Joseph's sons, Ephraim and Manasseh, then we are back to 12 tribes.
- ❖ [Around 1445 BC] Israelites leave Egypt. Receive the 10 Commandments at Sinai. The Law is instituted.
- ❖ The priesthood is inaugurated at Sinai. The Levites take care of God's tabernacle. Aaron and his sons are taken from the tribe of Levi and then their family is made into priests to serve the Lord.
- ❖ The wilderness rebellion of Hebrews 3 happens during the desert wanderings.



- ❖ 40 years after they left Egypt, Joshua prepares the nation to enter the land that God intends to give them—the land of rest. See Hebrews 4 to see what the author of Hebrews has to say about this.
- ❖ [Born around 1011 BC] David, of the tribe of Judah, is born. David writes Psalms 2, 8, 16, 22, 102, 104, and 110, which are quoted in the book of Hebrews.
  - David writes about one who is a priest forever like Melchizedek. David is the first one to connect Melchizedek to the idea of a new and different priesthood. This is when the oath is made as referred to in 7:28 “the word of the oath, which came after the Law, appoints a Son, made perfect forever.”
- ❖ [Born 4 BC] The long-awaited Messiah, Jesus, is born.
- ❖ The Levitical priesthood is still in effect.
- ❖ [Died 29-30 AD] At Jesus’ death on the cross He takes on the role of high priest according to the order of Melchizedek. He remains a priest forever having conquered sin and death.
- ❖ With the institution of the new priesthood of Melchizedek there is no longer a need for the Levitical priesthood.
- ❖ With the change in the priesthood there is also a change in the law. The Law of Christ is now instituted. Also known as the New Covenant, the law of the Spirit.
- ❖ [Written before 70 AD] The writer of Hebrews shows the similarities between Melchizedek and Christ and then proceeds to show that Christ is superior to even Melchizedek since Christ will never die and does not need to keep offering sacrifice for sins. Hence, Jesus Christ is the only means of salvation. Those who trust in the perfect and holy Lamb of God to take away their sins know forgiveness of sin, fellowship with God, and look forward to that heavenly kingdom.

## Addendums and Hopefully Helpful Lesson Clarifications

### How to Do a Chapter Observation<sup>1</sup>

Begin with prayer, asking God to show you how His Word fits together. Ask Him to reveal the gems of His Word as you approach it. Pray for a clear mind and the ability to see the truths in His Word.

1. Read straight through the chapter using the *Bible Text Handout*. This will show you the flow of the chapter. *Mark words or phrases by creating a symbol or using a certain colored pencil every time it appears.* This will enable you to see at a glance how often a word is used in the chapter or note a progression of thought. *God, Jesus Christ, Holy Spirit* are always key words. Mark *repeated* words or phrases. Mark any other words that seem *important* to the chapter or are strongly *emphasized*.
2. Next, *list* the phrase containing the key words on a separate sheet of paper. *This step will allow you to pull together the information you noted from marking the key words.* Be sure to *cite* the verse references when you list your key word information. For example, in James chapter 1, with *God* as your key word you would begin to make a list of the information you discovered every time God is mentioned in James. For Chapter 1, it would start with a list like this: Vs. 1—James, a bond-servant of God or God has bond-servants Vs. 5—ask God for wisdom. Vs. 5—God gives wisdom generously, without reproach.
3. Mark any *commands* that are listed in the chapter and any actions that are required of the reader.
4. Now, list them on your separate sheet of paper in the same way you did for the key words.
5. Mark words or phrases that are being *compared*. Words like *as, likewise, in the same manner, or like* will help you find these words or phrases.

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<sup>1</sup> This process for Bible study originated from the Precept Inductive Bible Studies method. Through the years, other people have adapted it or come up with similar methods on their own, just as I have for my studies. The method and process of observation in Bible study does God honor, as we stop, observe, and consider every one of His recorded Words, in their context, during Bible study.

6. Mark *contrasting* words: light/dark, love/hate; the word “but.” Look for phrases or thoughts that are being contrasted.
7. Now list what you discovered from the comparisons and contrasts on the extra paper you’ve been using or at the side or bottom of the *Bible Text Handout*.
8. Mark *transition* terms: *therefore, for, wherefore, finally*. Sometimes an author has his own kind of transition term that lets you know he is making a switch to a new topic, so be sure to look for those kinds of terms.
9. Mark expressions of *time*. Look for words like *shortly, quickly, soon, for a little while*.
10. Look for *lists* of words, phrases, or related thoughts. Number the lists within the Bible text, then record your list out to the side in the margin or on a separate sheet of paper. This will help you see the thought progression of the author or the results of some action. For example, in James 1:5-6 we find a list about how God responds when we ask him for wisdom. We discover 1) He gives wisdom generously; 2) He gives wisdom without reproach; 3) He desires that we ask in faith, without doubting. Be sure to mark or write down any “nuggets” you observed which you thought were interesting.

Remember, the purpose of this lesson is to observe and take note of what is in this chapter. You aren’t making any interpretations or applications to your life at this time. Your task at this stage is to look for the treasures that God has put in the chapter.

## How to Do a Word Study

There's a couple ways you can do this. You can do your Bible word study using the internet or a Bible program like Logos. There are quite a few good Bible study websites available on the internet like [www.net.bible.org](http://www.net.bible.org); [www.blueletterbible.org](http://www.blueletterbible.org); [www.biblestudytools.com](http://www.biblestudytools.com); or [www.biblegateway.com](http://www.biblegateway.com). Each site is set up a little different but you should find a section on “word studies” for each of them.

Or you can do your Bible word study in the time-honored tradition of using books! Below you'll find a step-by-step guide in how to do a word study from the Bible.

### Starting with the basics

You will need an *Exhaustive Concordance of the Bible* [Strong's or Holman's] that matches the Bible you study out of – like NASB or KJV. Then you will need *Vine's Expository Dictionary of Biblical Words*.

### Now what?

1. In the main part of the Concordance find the word you wish to define. Example: *consider* from Hebrews 3:1.
2. Write down the number assigned to it. You will need this number for the dictionary. In our example *consider* from Hebrews 3:1 is Greek word #2657.
3. Now flip to the back of the Concordance. This section of the concordance is divided into Hebrew words from the Old Testament and Greek words from the New Testament. You will need to make sure you are in the Greek section so you can find #2657. Once you locate the right number then you can see the Greek spelling of the word as well as the English transliteration of the word. You will need to write down the English transliteration of the word [for our example it is *katanoeo*. You will also find a short definition of the word here in the concordance.

**2657** κατανοέω [*katanoeo* /kat-an-o-eh-o/] **v.** From 2596 and 3539; **TDNT** 4:973; **TDNTA** 636; **GK** 2917; 14 occurrences; **AV** translates as “consider” seven times, “behold” four times, “perceive” twice, and “discover” once. 1 to perceive, remark, observe, understand. 2 to consider attentively, fix one's eyes or mind upon.

4. Now you are ready to look up your word in *Vine's Dictionary of Biblical Words*. Make sure you are in the Greek section if you are looking up New Testament words or the Hebrew section if you are looking up Old Testament words. Go to the back of the dictionary and look up your word using the English transliteration of the word, in our example it is *katanoeo*. This step will show you the different English words the Greek word has been translated into. For example: *katanoeo* has been translated into *behold, consider, discover, or perceive*.
5. Now, look up the English version of the word. In our example we look up *consider*. Find the right definition for the word by checking the English transliteration and the Strong's number assigned to it. Check to make sure that the Greek number is the same and then read away. Remember, that context is what gives a word its meaning and variation of meaning. The dictionary will supply you with all the meanings and translations of the word and how it is used differently in different verses.

**CONSIDER** [from Vine's Expository Dictionary of Old and New Testament Words]

1. *eidon* (Aor. of ὀρέω, 3708), used as the aorist tense of *horao*, "to see," is translated "to consider" in [Acts 15:6](#), of the gathering of the apostles and elders regarding the question of circumcision in relation to the gospel.

2. *suneidon* (συνείδω, 4894), *sun*, with, and No. 1, used as the aorist tense of *sunorao*, to see with one view, to be aware, conscious, as the result of mental perception, is translated "considered" in [Acts 12:12](#), of Peter's consideration of the circumstances of his deliverance from. See KNOW, PRIVY.

3. *katamanthano* (καταμανθάνω, 2648), lit., "to learn thoroughly" (*kata*, "down," intensive, *manthano*, "to learn"), hence, "to note accurately, consider well," is used in the Lord's exhortation to "consider" the lilies. [Matt. 6:28](#). ¶

4. *noeo* (νοιέω, 3539), "to perceive with the mind" (*nous*), "think about, ponder," is translated "consider," only in Paul's exhortation to Timothy in [2 Tim. 2:7](#). See PERCEIVE, THINK, UNDERSTAND.

5. *katanoeo* (κατανοέω, 2657), "to perceive clearly" (*kata*, intensive, and No. 4), "to understand fully, consider closely," is used of not "considering" thoroughly the beam in one's own eye, [Matt. 7:3](#) and [Luke 6:41](#) (KJV, "perceivest"); of carefully "considering" the ravens, [Luke 12:24](#); the lilies, v. 27; of Peter's full "consideration" of his vision, [Acts 11:6](#); of Abraham's careful "consideration" of his own body, and Sarah's womb, as dead, and yet accepting by faith God's promise, [Rom. 4:19](#) (RV); of "considering" fully the Apostle and High Priest of our confession, [Heb. 3:1](#); of thoughtfully "considering" one another to provoke unto love and good works, [Heb. 10:24](#). It is translated by the verbs "behold," [Acts 7:31-32](#); [Jas. 1:23-24](#); "perceive," [Luke 20:23](#); "discover," [Acts 27:39](#). See BEHOLD, DISCOVER, PERCEIVE. ¶

6. *logizomai* (λογίζομαι, 3049) signifies “to take account of,” 2 Cor. 10:7 (RV, “consider,” KJV, “think”), the only place where the RV translates it “consider.” See ACCOUNT.

## Companion Volumes

*Vincent’s Word Studies in the New Testament.* This is arranged by book and moves through the text explaining and defining key words along the way.

*Wuest’s Word Studies in the Greek New Testament.* Wuest died before he finished all the New Testament, but what is completed is a treasure for word studies. This is arranged in the same way as Vincent’s book is arranged.

## Hopefully Helpful Lesson Clarifications

Sometimes certain lessons can cause a flurry of discussion or, more possibly, the author (ahem) didn't do a very good job with a question, which can lead to general confusion. When that happens I often write to the other Bible study leaders, shoring them up, and giving them more information or teaching on the issue in question. The following addendums give more teaching on some of the more difficult or confusion-causing passages in Hebrews.

### Addendum to Hebrews Part 1 Lesson #2 Chapter 2 Overview

*Lesson #2 Questions 5 and 6* precipitated the discussion below. There are times when trying to identify the different members of the Godhead can be difficult—and this was one of those times. Figuring it out can take every observational skill we have—and then some! Sometimes, it means going back to the original languages or consulting different commentary experts. It always means that I consult my husband to see what he has to say! Below are my comments on accurately identifying *God* and *Christ* for the observation portion of the lesson.

Heb. 1:9 “**YOU** HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE **GOD**, **YOUR GOD**, HAS ANOINTED **YOU** WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS.”

If you read nothing else, make sure you read the contents of this box.

#### *The Bottom Line of Verse 9*

No matter what, this verse says that *God* anointed *Christ*. No matter if the opening is addressing Christ as the Son whose God anoints Him or whether it is stating that God, the God of the Lord Jesus, is the One who anoints Christ, *the final word is that Christ is anointed by God with the oil of gladness.*

My husband paraphrased this verse to show how he thinks it needs to be read: *Therefore God the Father, the God who belongs to the Lord Jesus Christ, has anointed Jesus with the oil.* This is a paraphrase of this rendering of the God words: You [Christ] have loved righteousness and hated lawlessness; Therefore God [the Father], Your God [Jesus' God who is the Father], has anointed You [Christ].

My husband cites two reasons for taking this position:

*First*, both occurrences of God function as the subject in the sentence [they are both in the nominative case].

*Second*, the subject is performing one action and what is that? God the Father is anointing Christ. You can test this by just removing the second God reference (Your God) to read: Therefore God has anointed You (Christ).

There is strong support for the other reading which is to take verse 9 as Christ being addressed first just as He was in verse 8. [This is to take the “vocative view, which Homer Kent refers to below.]

To support that Christ is addressed as God first we can read:

“God ...thy God—Jerome, Augustine, and others translate Ps 45:7, “O God, Thy God, hath anointed thee,” whereby Christ is addressed as God. This is probably the true translation of the Hebrew there, and also of the Greek of Hebrews here; for it is likely the Son is addressed, “O God,” as in Heb 1:8.” [Fausset and Jamieson, *A Commentary, Critical and Explanatory, on the Old and New Testaments*]

F. F. Bruce follows Jerome and Augustine when he translates the verse in this way to show the sense of the meaning: *You have loved righteousness and hated lawlessness; therefore your God has anointed you, O God, with the oil of exultation more than your companions.*

Homer Kent is conciliatory in his comments on this verse:

“It is possible that the first “God” in the expression “God, your God” in vs. 9 could be a vocative<sup>2</sup>, just as in the preceding verse. If so, then Christ is again addressed directly as God, and the sense of the statement would be this: “O God, your God has anointed you...” One cannot be certain about this point, however, and the more common rendering poses no problems. Either way, the messianic King is the recipient of joyous blessings from God.”

I also discussed with Jack whether *companions* refers to angels or believers in vs. 9. Jack thinks the best view is that vs. 9 is referring to believers because of the way the writer uses the word in the rest of the letter. He [the writer] uses the same Greek word for “companions” in 1:9; 3:1, 14; 6:4; and 12:8. Another reason is that angels are servants of God, but believers are friends, companions of Christ [not equals with Him, but still called His friends], companions who follow in His steps.

John MacArthur in his commentary on Hebrews takes the angels view [commentary written in 1983, the reprinted in 1996], but now in his study Bible notes he seems to lean more toward the believer view though he is somewhat noncommittal: *1:9 companions. The term is used only in Hebrews (3:1, 14; 6:4; 12:8) and in Luke 5:7. In this occurrence, it might refer to angels or to other men who were*

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<sup>2</sup> The following definition explains about a vocative: “The vocative is the case of direct address. It is used when one person is speaking to another, calling out or saying their name, or generally addressing them. With many nouns, the case form of the vocative is the same as the nominative, but the context and function leave no question as to whether the person is being addressed or, contrariwise, spoken about.”



*similarly anointed for their offices: the OT prophets, priests, and kings. If the “oil of gladness” is the same as “oil of joy” referred to in Is. 61:3, the reference would clearly be to those who had mourned in Zion but who would one day be clothed with praise and called “trees of righteousness”—references to men, not angels. No matter how noble such men were, Christ is superior.*

## Addendum to Hebrews Part 1 Lesson #10 Chapter 3 Overview

### First of all, what is goal of this lesson?

**Observation.** That's all. We are going to do our best with what we have before us to figure out what's in the text. At this point, we aren't doing word studies. We aren't bringing other things into the passage. We aren't interpreting this data. We are simply gathering. This isn't the time to jump ahead to interpretation. While it's fine if you want to dig in on your own, it isn't the time to bring that information to class since our goal for this lesson is merely to see what's here. We aren't making judgments at this time as to what the author meant by what he said. *We're only looking at what he said—period.* It's okay to leave it at that for one week because we'll interpret what the passage means in the following lessons.

**What I have done:** I have marked the “God” words in different colors below—words referring to Jesus are in red and words referring to God are in blue. My comments are included throughout the text to provide some explanation.

### Hebrews Chapter 3

- 1 Therefore, holy brethren, partakers of a heavenly calling, consider **Jesus**, the **Apostle** and **High Priest** of our confession;
- 2 **He** was faithful to **Him** who appointed **Him**, as Moses also was in all **His** house.
- 3 For **He** has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house.
- 4 For every house is built by someone, but the builder of all things is **God**.
- 5 Now Moses was faithful in all **His** house as a servant, for a testimony of those things which were to be spoken later;
- 6 but **Christ** was faithful as a **Son** over **His** house—whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.

Here in verses 1-6 we see that Jesus Christ and Moses are being compared. They are being compared in the area of faithfulness to the areas that God appointed them. They are also being compared to their service in the same house—Moses as a servant and Christ as a Son. Remember, that Christ and Moses are being compared in the areas of faithfulness that God appointed them in/over.

**On to verse 7, Therefore, [What is the connection here?** This is the first clue to understanding the section to follow. What is the *therefore* connecting to the new thoughts being introduced? Look at verse 6. The writer is connecting the thought that we are of Christ's house if we hold fast our confidence and the boast of our hope firm until the end. *Therefore, in the same way as the Holy Spirit says...basically, don't be unbelieving like the Israelites.*]

Verse 7, Therefore, just as the *Holy Spirit* says, “Today if you hear **His** voice, [Let’s just leave this **His** for now. It is ambiguous until you read Psalm 95 and see what the writer of Hebrews left out when he quoted it here. The writer is using the Old Testament Scriptures with skill and purpose. See my comments on this at the end of this paper.]

Continuing with verse 7: The author of Hebrews is quoting something from the Old Testament when he begins with “Today if you hear His voice” in vs. 7 down to vs. 11. This quote would have been very familiar to his Jewish believer readers. They would have understood Psalm 95 and all the cultural references in it because *Psalm 95 is their history and they were extremely familiar with it*. All the cultural references [day of trial in the wilderness, your fathers tried Me, saw My works for 40 years, angry with this generation, swore in My wrath, “They shall not enter My rest.”] refer to a time very familiar to them when God was interacting with their fathers during the time of Moses.

**The author of Hebrews is using this quote from Psalm 95 to make a point. What point does the author want to make? Here’s a quick summary starting in verse 6: We are of God’s house if we hold fast until the end. In fact, remember when the Holy Spirit reminded us through David in Ps. 95 of how Israel provoked God time after time by their unbelief. Finally, the time for patience with their unbelief came to an end and God judged them by not allowing them to enter His rest. So, with that in mind, vs. 12, Take care, brethren, that you don’t have that same kind of evil, unbelieving heart that falls away from the living God.**

8 Do not harden your hearts as when they provoked **Me**, As in the day of trial in the wilderness,

9 Where your fathers tried **Me** by testing **Me**, And saw **My** works for forty years.

10 “Therefore **I** was angry with this generation, And said, ‘They always go astray in their heart, And they did not know **My** ways’;

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

12 Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the **living God**. This is the warning for the readers of this letter: don’t be like your fathers and fall away from God. It also provides a clue as to who all the *I*’s and *My*’s are in vss. 8-11 – the living God. There is not anything to indicate that it has changed.

13 But encourage one another day after day, as long as it is still called “Today,” so that none of you will be hardened by the deceitfulness of sin.

14 For we have become partakers of **Christ**, if we hold fast the beginning of our assurance firm until the end,

15 while it is said, “Today if you hear **His** voice, Do not harden your hearts, as when they provoked **Me**.”

Just as in vs. 7, the His voice could be ambiguous except that what follows explains it: who provoked Him? Those who were led out of Egypt? That means the Israelites during Moses’ time. Who led them? God did. All the reasons cited by the author of Hebrews all point to the

works/actions that God did as He interacted with Israel at that time. They provoked God the Father. He was angry with them. He swore/promised them that they would not enter His rest.

16 For who provoked **Him** when they had heard? Indeed, did not all those who came out of Egypt led by Moses?

17 And with whom was **He** angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness?

18 And to whom did **He** swear that they would not enter **His** rest, but to those who were disobedient?

19 So we see that they were not able to enter because of unbelief.

This is a huge clue to this section. They were not able to enter because of unbelief. The author of Hebrews is still referring to Israel during the time of Moses here. He is still using the previous generation as an example so that the current generation would learn from them.

At no time in this passage does the writer of Hebrews import Christ into his quotes from the Old Testament in vss. 7-11 and 15 [vss. 16-18 are the writer's continuation, his version of what is said in Ps. 95].

As for dealing with vs. 7 and vs. 15 on the "Today if you hear His voice." Who is the "His referring to in those verses? I think it is clear by the verses that follow that the "His" refers to God, but if you need more you can also look at Ps. 95:7-11: 7 For He is our God [not stated in our text in Hebrews but sets up the context for Ps. 95 of who the author {which is the Holy Spirit and David (see Heb. 4:7 which states that it is David)} is referring to], And we are the people of His pasture and the sheep of His hand. [Notice that the first part of vs. 7 is NOT mentioned in our Hebrews text] Today, if you would hear His voice, 8 Do not harden your hearts, as at Meribah, As in the day of Massah [left out of our quote in Hebrews] in the wilderness, 9 "When your fathers tested Me, They tried Me, though they had seen My work. 10 "For forty years I loathed that generation, And said they are a people who err in their heart, And they do not know My ways. 11 "Therefore I swore in My anger, Truly they shall not enter into My rest." [Did you notice that in vss. 9-11 David is quoting God from someplace else when He said all those things? So what we have in Hebrews is a quote of David who is quoting Moses most likely from Deuteronomy, who recorded what God said about dealing with the Israelites.] If we follow the trail the pronouns always end up referring to God.

Some import Christ into this text because they say that Christ can be found in every text. The problem with that statement is there is a misunderstanding of Luke 24:27 that says: *Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.* There are those who say, "See Jesus is in all the Scriptures. Every verse needs to speak about Christ." While it is true that within the Bible we see a continual revealing of Christ, it is poor hermeneutics to read Christ into a text when it is very clearly not talking about Christ as in Song of Solomon 1:13 "My beloved is to me a pouch of myrrh Which lies all night between my breasts.

Some, like Spurgeon, have read Christ into Solomon's love song to his bride so that they come up with interpretations like this one from Spurgeon: "Christ, as a bundle of myrrh, shall always be near our hearts, so that every life-pulse shall come from him." [He has more to say on this. This was just one short comment he made on this verse like this.] We need to be careful not to add things to the text that the text is not saying. This is called eisogesis, which means "to read things into the text that are not there." Proper Bible study skills protect us from this dangerous tendency.

As Bible studyers our job when we approach a text is to first observe it—just see what it says. We need to continually ask ourselves, "What is the author saying" and leave it at that [for now]. Once we feel like we have a good understanding of the general flow and intention of the author in the text then we can move on.

Next, we move to the interpretation phase. This is when we ask, "What did the author mean by what he said?" We begin by looking up any cross references used by the author, looking up word definitions, using cross references to help give clarification, but never, never forgetting what we discovered in the observation stage. Context is still king in the interpretation stage. The context governs what you discover from word definitions and cross-references.

Finally, we move to application and implementation, which is when we ask, "So the author said this and this and I discovered what he meant by what he said and now I need to apply it to my life. What are some ways I can apply the timeless truths to my life and heart?"

## Addendum to Hebrews Part 1 Lesson #21 Chapter 5:11-14

As has already been said in our lessons, the book of Hebrews is written to a mixed group; a group just like a church body, comprised of believers and unbelievers, mature and immature, pretenders and seekers—all are included in this letter. However, the writer does address these different groups specifically at different points in the book. We are clued into this change when the writer changes his pronoun use from *they, them* to *us, we* or *you*. Be warned: This is crucial when studying Chapter 6!

In chapter 5:11-14 there are different clues within the context, which help identify who is being addressed. Vs. 12 says they ought to be teachers by now. *The question to ask* is what kind of person would be appointed to be a teacher in the church? Of course the answer at its most basic level is a teacher must be a believer. He is addressing his comments in this section to believers who should be doing much better than they are. Believers, who because of fear, persecution, laziness, or sin, have become dull to hearing the word of God. Instead of following the NORMAL pattern for believers, they have fallen into an *abnormal* pattern—that of regressing in their walks.

Chapter 6 verse 1 also leads us to this conclusion, that the writer is dealing with believers, when the writer includes himself while addressing these errant believers, by urging them and himself to “press on to maturity.” Unbelievers can’t press on to maturity. This is another clue to the identity of the recipients at the end of chapter 5 and moving in to chapter 6; they are believers.

[*Note:* In 6:1 the author addresses believers in verses 1-3, and then switches to talk about another group in vss. 4-8. Then he moves back to the believers in vss. 8-12. In verses 13-17 he provides some doctrinal and anecdotal teaching, and then in vss. 18-19 again addresses his comments to believers.]

The normal, God-intended progression for believers is upward and onward, bearing fruit along the way. But, there are always exceptions to the normal pattern. That exception to the normal pattern is what the writer of Hebrews is dealing with here in 5:11-14. They ought to be teachers by now—but they aren’t. They have had the basic, foundational principles taught to them, but now they need to go over those things again, because they aren’t living in light of them. They *were* at a point of eating solid food, but *now* “have come to need” milk again. They have regressed spiritually.

[A note on the *basic foundational principles*: They are the good and necessary things that every believer must be taught, and which every believer needs to review and be reminded of all throughout their life. As a believer grows in Christ, new layers of understanding are added to those basic foundational truths, yet new things are added. They don’t just stay at the basic level.] Verse 12 of chapter 5 is the indictment or the revealing of these believers’ spiritual problem. Verses 13-14 are examples that further explain the problem revealed in vs. 12.

Beyond that, the far context leading up to our text indicates the writer is speaking to believers in 4:14-16. Then when he moves on to 5:1-10 there is nothing to interrupt that flow. The writer of Hebrews explains about Christ as high priest and then he returns to his comments to these

believers. He is perplexed that they are not doing better than they are since they have been taught the foundational truths about the gospel.

“Oracles of God” in verse 12 refers to God speaking His word to men. We have received the divine oracles from the prophets and then through Jesus and now through the written word. Remember what we learned in Chapter 4 about the word of God (vs. 12)? All those times the writer of Hebrews says, “*Today if you hear His voice (3:7, 15; 4:7)*” and then he reveals how we can hear God’s word today from the word of God which is living and active and sharper than any two edged sword, etc (4:12). Elementary principles about the oracles of God are the foundational, basic truths about Christ/Messiah/the Redeemer that every believer needs to understand and which God has proclaimed in His word from the Old Testament times to the present time of the writer of Hebrews.

*The writer of Hebrews is an original thinker.* He doesn’t freight in ideas or words from other New Testament writers. He uses the Old Testament to illustrate and undergird the elementary principles about Christ being our great high priest. Be wary of using verses from other authors to define the words our author uses here. As we continue to study the context we will gain an understanding of what the word means. At that point we can look at other New Testament authors to see if they used the same word in the same way. If so, then we can use that verse to further illustrate the point.

The book of Hebrews was written to a church body that was made up mostly of believers, at all stages of growth. As with any church body there were unbelievers in the crowd, some whom they knew to be unbelievers and some whom they didn’t know about. The Hebrews church body was made up of Jews who had repented and placed their faith in Jesus Christ primarily. After coming to faith, and being taught the foundations of the Christian faith, they began to suffer persecution and to be wooed by false teachers who wanted them to leave the free gift of grace through Jesus Christ and return to the sacrificial system. In their weakened spiritual state (because of the persecution [Heb. 10:32-34] and the ongoing false teaching) are tempted to return to the more comfortable life they had as Jews rather than this “new radical group as followers of Jesus Christ.” *The book is intended to strengthen these weakened and weary believers to press on, to finish the race, to not give up, give way, or give out.* The writer believes the best way to do that is to show them Christ’s superiority over the sacrificial system. He shows them Christ’s superiority by using the Old Testament to prove that Christ is better than the old sacrificial system way. *Don’t miss this point:* the book is one big, “Atta boy! You can keep going. Finish the race because we have a hope both sure and steadfast.

# Hebrews Part One

## Lesson #1, Introduction to the Book

Read through the book of Hebrews two times before answering the questions below. Even though we're only going to tackle chapters 1-8 this year, it's important to take the time to read through the whole book before beginning this lesson. Ask the Lord to help you maintain interest and diligence.

Using only the text of Hebrews, try to answer the following questions. Be sure to note the Scripture references to show where you found your answer from the Bible. *At this point in the lesson you may not be able to answer every question using only your Bible.* You will have an opportunity at the end of this lesson to come back and complete your answers using other Bible study sources.

1. Who wrote the book?
2. To whom was it written?
3. When was the book written?
4. Where was it written?
5. What's the general tone of the author in the book?
6. What's the author's purpose in writing this book?



7. What topics are included in this book?
  
8. What are the key words of the book? Key words are words that are repeated or carry an important thought.
  
9. What are the main themes of the book? A theme is the main idea, the overall message.
  
10. List 5 attributes of God that you see in this book. Attributes are those characteristics or qualities that are true of Him. They describe who He is.
  
11. List 5 attributes of Christ that you see in this book.

Now you can go back and answer the above questions using a Bible dictionary or Bible commentary to add details to your answers.

12. What insights have you gained thus far into the book of Hebrews?
  
13. What's one verse in the book that has caught your attention? How did it encourage or convict you, or make you want to study and think about it more?

# Hebrews Part One

## Lesson #2, Chapter 1 Overview

The goal of this particular lesson is the foundation of all Bible study. It is the practice of observing what's in the text. At this stage in our Bible study you're simply taking note and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

On the pages that follow you'll find the text of Chapter 1 in the New American Standard Bible version. *Use those pages to do this lesson.* Feel free to make notes on the page or mark it up as much as you like to help you do this lesson. Using the same Bible version to do this lesson will cut down on any confusion that would arise if we were all using different versions of the Bible when we get together for class discussion.

1. Who To begin, read through Chapter 1. Now, summarize the contents of Chapter 1. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.
  - a. Summarize paragraph 1 (verses 1-4).
  
  
  - b. Summarize paragraph 2 (verses 5-14).
  
2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* How do all the details and events reveal the main idea of the chapter? Record your answer below.
  
3. Next, look for a verse in the chapter that best summarizes the entire contents of the chapter. You might be tempted to choose your favorite verse here, but please don't do that. *Instead, consider which verse best sums up what's in the chapter.* Write down the verse you chose here.

4. Now you're ready to title your chapter. Your 3-5 word title should reflect the contents of the chapter. Remember, a title's purpose is to help you remember what is in each chapter.
  
5. Using the Chapter 1 text on the following pages list every time *God* and any pronouns referring to Him are used in Hebrews Chapter 1. Include the details that you learn about Him. For example: vs. 1 – *He* spoke long ago to the fathers; Vss. 1-2 – *God*...has spoken to us in *His* Son.
  
6. Now look back over the list you compiled about God and identify any of His attributes that you may see. Identifying attributes is easy when you differentiate between what God is *doing* versus *who He is*. Begin your attribute statements with *God is*...and then finish the sentence. List the verse that identified that particular characteristic for you. For clarity's sake you may want to explain why you identified that particular attribute as shown in the examples. For example: God is sovereign from vs. 1 (because He ordained His plan and how it would be revealed to the world); God is knowable from vs. 2 (because He has spoken to us in Christ and made His will known).
  
7. Using the Chapter 1 text on the following pages list every time *Jesus Christ* is mentioned, along with any corresponding pronouns that refer to Him. For example: vs. 2 – has spoken to us in His (God's) *Son*; vs. 2 – *whom* (referring to Christ) He (God) appointed *heir* (referring to Christ) of all things.
  
8. Now look back over the list you compiled about Jesus Christ and identify any of His attributes that you may see from Chapter 1. Begin your statement with *Jesus Christ is*...and then fill in the blank with an attribute. Don't forget to write down the verse that helped you identify that particular characteristic of Christ. For example: Jesus Christ is our mediator from vs. 2 (because God speaks to us through Him).

9. There are a number of times in this chapter when it says that *God spoke* or *God says*. List what you learn about what He has said in this chapter. Be sure to include the verse references.
  
10. List every time the word *angel(s)* appear and what you learn about them in the verse.
  
11. Write down at least one thing that you thought was interesting from this chapter.

*Whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high (Heb. 1:2-3).*

“You see, dear friends, how glorious were His original — the “express image” of His Father’s person. How lowly did He become to purge away our sins and that by Himself, too, using His own body to be the means, by His sufferings, of taking away our guilt. Not by proxy did He serve us, but by Himself. Oh, this is wondrous love! And then see the glory, which followed after the shame. He has now ascended up on high, and sits down at the right hand of God’s great Majesty. Follow Him, believer, follow Him with the eye of thy faith; let thy soul lovingly track Him in His upward march, and as thou seest Him, say — “He is my Lord and my God,” and know that all that He did and all that He is, He is, and He did for thee.”<sup>1</sup> ~Charles H. Spurgeon

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<sup>1</sup>Charles H. Spurgeon, *Spurgeon's Sermons: Volume 58*, electronic ed., Logos Library System; Spurgeon's Sermons (Albany, OR: Ages Software, 1998).

## Hebrews Chapter 1

1 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,

2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,

4 having become as much better than the angels, as He has inherited a more excellent name than they.

5 For to which of the angels did He ever say, “You are My Son, Today I have begotten You”? And again, “I will be a Father to Him And He shall be a Son to Me”?

6 And when He again brings the firstborn into the world, He says, “And let all the angels of God worship Him.”

7 And of the angels He says, “Who makes His angels winds, And His ministers a flame of fire.”

8 But of the Son He says, “Your throne, O God, is forever and ever, And the righteous scepter is the scepter of His kingdom.

9 “You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness above Your companions.”

10 And, “You, Lord, in the beginning laid the foundation of the earth, And the heavens are the works of Your hands;

11 They will perish, but You remain; And they all will become old like a garment,

12 And like a mantle You will roll them up; Like a garment they will also be

changed. But You are the same, And Your years will not come to an end.”

13 But to which of the angels has He ever said, “Sit at My right hand, Until I make

Your enemies A footstool for Your feet”?

14 Are they not all ministering spirits, sent out to render service for the sake of

those who will inherit salvation?

# Hebrews Part One

## Lesson #3, Chapter 1:1-4

Read Heb. 1:1-14 before beginning this lesson. Be sure to ask the Lord for wisdom as you study His Word.

1. According to vs. 1 what did God do? When did this take place? Who were the recipients? How was that carried out?
2. The writer of Hebrews reveals that God accomplished His purpose in many portions (times) and in many ways. Look up the following verses and record what you learn about how God interacted with men long ago: Ex. 3:2, 4; 24:16; Num. 12:5-8; Luke 24:44; Rom. 1:1-2; and 1 Pet. 1:10-12.
3. God's past action from vs. 1 is contrasted with His current action in vs. 2. How are they different?
4. When God spoke long ago who was His audience? See vs. 1 and Luke 1:55, 70-73.
5. In these last days who is His audience? See vs. 2 and Matt. 17:1-5; Jn. 15:15.
6. The phrase in these last days is loaded with meaning. Look up the following verses to discover how the "Hebrews" would have understood it. See 1 Pet. 1:20 and Jer. 33:14-16.

7. God has spoken to us in His Son. What is the significance of that truth? See John 15:15-17; Eph. 2:17-18; 3:8-12; 1 Tim. 2:5.
  
8. Without Jesus Christ giving Himself for our sins we would never have had access to God. We would still be separated from God, without hope, without help, cut off from His presence. How can you utilize this precious privilege more? See Heb. 4:16; 7:25; 10:19-22.
  
9. Think of one practical way you can remind yourself to make full use of your access to God. (Now commit to putting that into practice this week!)
  
10. God appointed Christ heir of all things according to vs. 2. What is an *heir* (Strong's #2818)? Explain how Christ is the heir of all things from the following verses: Ps. 2:7-9; Is. 9:6-7; Matt. 28:18; John 3:35.
  
11. What does Gen. 1:1 say about the creation of the world? What does Heb. 1:2 have to say about the creation of the world (See also Jn. 1:3; 1 Cor. 8:6; Col. 1:16)? What does this tell you about Christ?
  
12. The writer of Hebrews states in vs. 3 that Christ is the radiance of God's glory. Look up Ex. 33:17-23, 34:6-7; Ezek. 1:28 to see how God's glory is described. Explain how Christ is the radiance of God's glory from Jn. 1:14; 17:5 and 2 Cor. 4:4, 6.



13. Next in vs. 3 we learn that Christ is the exact representation of His [God's] nature. If someone is an *exact* representation of someone, what does that tell you about him or her? So, in this case, what does it tell us about Christ?
  
14. Next, we learn that Christ upholds all things by the word of His power. Define *uphold* (Strong's #5342 [NIV *sustaining*]). Look up 1 Cor. 8:6; Eph. 1:10; and Col. 1:15-20 to see what is sustained by His power.
  
15. What else do you learn about Christ from vs. 3 that we haven't discussed yet?
  
16. Define *purification* (Strong's #2512 [KJV *purged*]). The same word is also used in Luke 2:22 and 2 Pet. 1:9 while Matt. 8:3 and Heb. 9:14 don't use the same word but they communicate the same meaning. What do you learn?
  
17. What does the writer of Hebrews convey when he says that Christ sat down at the right hand of the Majesty on high? See Heb. 10:11-14; 12:2; John 19:30; Rom. 8:34; Rev. 3:21.
  
18. How did Christ become better than the angels when He provided cleansing of our sins and sat down at the right hand of God? See 2 Thess. 1:7 and 1 Pet. 1:12.
  
19. What do you discover about Christ's most excellent name according to Is. 9:6; Luke 1:31-35; John 3:18; Phil. 2:9-11?

20. A famous old hymn declares, "All hail the power of Jesus' Name! Let angels prostrate fall; Bring forth the royal diadem, and crown Him Lord of all." How can you give honor to Christ's name in your daily life?
  
21. Read Heb. 1:1-4 again. What is the main point the writer of Hebrews wishes to convey in these verses?
  
22. Consider how that truth should impact your life. List at least 5 ways this knowledge should affect how you think and live.

"Other men had the threads of truth; but Christ took the threads, and wove them into a glorious robe, put it on, and came forth clothed with every truth of God." Charles Haddon Spurgeon<sup>1</sup>

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<sup>1</sup>Charles H. Spurgeon, *Spurgeon's Sermons: Volume 50*, electronic ed., Logos Library System; Spurgeon's Sermons (Albany, OR: Ages Software, 1998).

# Hebrews Part One

## Lesson #4, Chapter 1:5-9

Read Heb. 1:1-14 before beginning this lesson.

1. What is the main point the writer of Hebrews is communicating in 1:1-4?
  
2. What is it that no angel has ever heard from God according to vs. 5? How does that one fact alone set Jesus Christ apart from the angels?
  
3. The writer of Hebrews systematically lays the foundation of Christ's superiority in these opening verses. One way he does that is by quoting the Old Testament Scriptures to support his statements about Christ and win over his readers since the word of God is its own best support. In verse 5 the writer is quoting Psalm 2:7 and 2 Samuel 7:14 to show Jesus Christ's unique relationship with the Father. Psalm 2:1-12 and 2 Samuel 7:8-16 contain prophecies that would be fulfilled in the near future and at a later date. In the study of the Bible this is known as the near and far fulfillment of prophecy.
  - a. Read both Psalm 2:1-12 and 2 Samuel 7:8-16 and note how David would have understood those prophecies to be fulfilled during his lifetime or shortly after.
  
  - b. Now note how those prophecies were to be fulfilled at a much later time by Jesus Christ.
  
4. Luke 1:31-33 and Romans 1:1-6 further explain the role of the Son. What do you learn from those verses about Christ and His purpose?

5. Verse 6 says that God will *again* bring His Son into the world. What will happen when the Son is brought into the world again? See Heb. 1:6; Matt. 25:31; Rev. 5:11-13. What is significant about that action (vs. 6) towards Christ?
  
6. Christ is called the first-born in vs. 6. In what way is Christ the first-born? See Rom. 8:29; Col. 1:15-18; and Rev. 1:5 for an explanation.
  
7. The writer of Hebrews quotes from Ps. 97:7 in vs. 6. What does that quote tell us about the identity of Christ?
  
8. In vs. 7 the writer of Hebrews quotes Ps. 104:4. In what two ways are angels described in vs. 7? What does that tell you about the angels? See also Matt. 13:41-42; 16:27; John 1:51; 2 Thess. 1:7 for more information on angels.
  
9. What does *but* at the beginning of vs. 8 indicate? How do the statements in vs. 8 make the case stronger for Christ's superiority over angels?
  
10. In vs. 8 what title is given to Christ? What does throne indicate about Christ? What does the phrase *forever and ever* indicate about Christ?
  
11. Define *scepter* (Strong's #4464). What does a *scepter* represent?

12. Just think for a moment about what is meant in vs. 8 by the phrase *the righteous scepter is the scepter of His kingdom*. Jot down your thoughts. Now look up the following verses and add them to your answer: Is. 9:7; Jer. 23:5; Ps. 89:14.
  
13. In order to be a king, one must have a kingdom and servants. Does Jesus have a kingdom now? Where is it? Does He have servants? Who are they? See what you learn from the following verses: Jn. 3:3-5; 18:36-37; Rom. 14:17; 1 Cor. 4:20; 6:9-11; Col. 1:13; 1 Thess. 2:12; 2 Tim. 4:1, 18; 2 Pet. 1:11; Rev. 1:5-6; 11:15-17.
  
14. Verse 9 reveals two of Christ's character traits. What are they?
  
15. Those traits are so pleasing to God that He blesses Christ in a specific way. What is it (vs. 9)?
  
16. Define *anointed* (Strong's #5548).
  
17. What is Christ anointed with in vs. 9? What does the writer of Hebrews mean by that phrase? See Acts 13:52; Rom. 15:13; Gal. 5:22; 1 Thess. 1:6.
  
18. Who are the companions of Christ? See Heb. 2:11, 16-17 and 1 Cor. 1:9.

19. Why does the writer of Hebrews spend so much time pointing out the superiority of Christ over the angels? What role did the angels play in Jewish history? See Acts 7:53 and Gal. 3:19. What danger does the writer of Hebrews seek to avert? See Col. 2:18.
20. Fill in the blanks to the statements below.
- a. Jesus Christ is \_\_\_\_\_.
  - b. Jesus Christ is \_\_\_\_\_.
  - c. Jesus Christ is \_\_\_\_\_.
  - d. These truths make me \_\_\_\_\_.
  - e. I need to \_\_\_\_\_.

Thou, O Christ, art all I want,  
More than all in Thee I find.  
~Charles Wesley

# Hebrews Part One

## Lesson #5, Chapter 1:10-14

Please read all of Chapter 1 to prepare for this lesson.

1. The writer of Hebrews continues to reveal support for the superiority of Christ. From verses 1-9 list all the ways that the writer has revealed that Christ is superior over all.
2. The Psalm 102:25 quote in vs. 10 is about Christ. What do you learn about Christ in vs. 10?
3. Psalm 102:25 attributes creation to God while Heb. 1:10 attributes it to Christ. What does that tell you about Christ? Compare Gen. 1:1; Job 38:4; Is. 40:28 with Jn. 1:1-3; Col. 1:15-17; Heb. 1:10. What did you notice as you compared those verses?
4. What do the following verses tell you about *the kind of creator* our Lord Jesus Christ is? See Gen. 1:31; Neh. 9:6; Ps. 139:13-16; Prov. 3:19-20; 8:22-31; Is. 40:12-14, 26, 28.
5. How do those truths about your Creator encourage you to put your trust in Him?
6. What do you learn about creation from vss. 10-12?

7. Not only will the earth age and change as we saw in vss. 10-12, but we can also read about other changes that are in store for the created world. What are they? See Is. 24:19-20; 2 Pet. 3:10-12; Rev. 6:12-14.
  
8. Is the Bible saying that the same God who put so much care into creation will also destroy it? Why would He do that? See Is. 2:12, 17-22; Phil. 2:9-11; 2 Pet. 3:1-13; Rev. 19:11-16; 21:1-8.
  
9. How is Christ unique from creation according to vss. 11-12?
  
10. While Ps. 102:26-27 speaks of God's unchanging character, the writer of Hebrews quotes it in 1:11-12 and then attributes it to Christ. What does that tell you about Christ?
  
11. This aspect of Christ's character is what theologians call *immutability*. Define the word *immutability*. How would a more thorough understanding of Christ's immutability enhance your Christian walk?
  
12. Summarize what you learn about our great God and Savior, Jesus Christ, from the following verses: Num. 23:19; Ps. 33:11; 102:26-27 (quoted in Heb. 1:11-12); Is. 46:8-11; Mal. 3:6; Heb. 6:17-18; 13:8; James 1:17.
  
13. The Apostle Peter knew that Christ was the Word of God made flesh (see Jn. 1:14). Explain how it encouraged Peter to understand the unchanging nature of God in 1 Pet. 1:22-25.



14. From what you've learned so far list 5 ways that understanding Christ's unchanging (immutable) nature can be an encouragement to you.
  
15. What are some ways specific ways you can apply your understanding of the immutability of Christ to your life?

Oh trust in the immortal God!  
Like Noah's dove, we have no footing for our souls,  
till we get into the ark of God's unchangeableness.  
Thomas Watson<sup>1</sup>

“Expect to meet with changes in everything but God.” Thomas Watson<sup>2</sup>

“God is perpetually the same: subject to no change in His being, attributes, or determinations. Therefore God is compared to a rock (Deut. 32:4, etc.), which remains immovable, when the entire ocean surrounding it is continually in a fluctuating state; even so, though all creatures are subject to change, God is immutable.” A. W. Pink<sup>3</sup>

16. Finally, in vs. 13 the writer of Hebrews quotes from Ps. 110:1 to point to Christ's superiority over the angels. What do you learn about Christ in vs. 13? Acts 2:33-36 helps sum up the significance of quoting Ps. 110:1. Read Acts 2:33-36 and then explain how Ps. 110:1 reveals Christ's preeminence over all.
  
17. Unlike the Son of God what role has been given to the angels according to vs. 14?

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<sup>1</sup>Thomas Watson, *A Body of Divinity*, (Scotland: Banner of Truth Trust, first published in 1692, reprinted 1965), pg. 69.

<sup>2</sup>Ibid, pg. 68.

<sup>3</sup>A. W. Pink, *The Attributes of God*, (Baker Books, 1977), pg. 37.

18. Define *ministering* (Strong's #3010).
  
19. In what ways do angels minister to believers? See Ps. 103:20-22; Acts 7:53; Matt. 24:31 (referring to the Second Coming of Christ); Lk. 15:10.
  
20. Who are those who will inherit salvation from vs. 14? When will that inheritance be fully received? See 1 Pet. 1:3-5.
  
21. God has decreed that one of His most mighty and noble creations aid you in your salvation journey to heaven. Amazing! What kind of a response does that elicit from you toward God?
  
22. What one truth encouraged you the most from this lesson?

# Hebrews Part One

## Lesson #6, Chapter 2 Overview

The goal of this particular lesson is the foundation of all Bible study. It is the practice of observing what's in the text. At this stage in our Bible study you're simply taking note and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

On the pages that follow you'll find the text of Chapter 2 in the New American Standard Bible version. *Use those pages to do this lesson.* Feel free to make notes on the page or mark it up as much as you like to help you do this lesson. Using the same Bible version to do this lesson will cut down on any confusion that would arise if we were all using different versions of the Bible when we get together for class discussion.

1. Who To begin, read through Chapter 2. Now, summarize the contents of Chapter 2. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.
  - a. Summarize paragraph 1 (verses 1-4).
  - b. Summarize paragraph 2 (verses 5-9).
  - c. Summarize paragraph 3 (verses 10-13).
  - d. Summarize paragraph 4 (verses 14-18).

2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* How do all the details and events reveal the main idea of the chapter? Record your answer below.
  
3. Next, look for a verse in the chapter that best summarizes the entire contents of the chapter. You might be tempted to choose your favorite verse here, but please don't do that. *Instead, consider which verse best sums up what's in the chapter.* Write down the verse you chose here.
  
4. Now you're ready to title your chapter. Your 3-5 word title should reflect the contents of the chapter. Remember, a title's purpose is to help you remember what is in each chapter.
  
5. Use the Chapter 2 text on the following pages to look for your answers. List below every time *God* and any pronouns referring to Him are used in Hebrews Chapter 2. Be sure to include the verse reference of where you found this information. Then include the details that you learn about Him. For example: vs. 4—*God* also testifying with them; vs. 4 according to *His* own will.
  
6. Now look over the list you compiled about God and identify any of His attributes that you may see. Identifying attributes is easy when you differentiate between what God is *doing* versus *who He is*. Begin your attribute statements with *God is ...* and then finish the sentence. List the verse that identified that particular characteristic for you. For clarity's sake, you may want to explain why you identified that particular attribute as shown in the following examples. For example: God is knowable from vs. 4 (because He is testifying of Himself and His message through the Holy Spirit); God is merciful from vs. 4 (because it is His will to make Himself known to sinful men).

7. Using the Chapter 2 text on the following pages list every time *Jesus Christ* is mentioned, along with any corresponding pronouns that refer to Him. For example: vs. 2—it was at the first spoken through the *Lord*; vs. 9 [2 times]—we do see *Him* who was made for a little while lower than the angels, namely, *Jesus*.
  
8. Now look back over the list you compiled about Jesus Christ and identify any of His attributes that you may see from Chapter 2. Begin your statement with *Jesus Christ is ...* and then finish the sentence with an attribute. Don't forget to write down the verse that helped you identify that particular characteristic of Christ. For example: Jesus Christ is humble from vs. 9 (because we see that He was made lower than the angels).
  
9. What do you learn about the *Holy Spirit* from Chapter 2?
  
10. List every time the word *death* appears and what you learn about it from the verse. For example: vs. 9—[Jesus] was made for a little while lower than the angels, because of the suffering of *death*.
  
11. The word *subject* (and all its variations—*subjected, subjection, subjecting*) is used repeatedly in Ch. 2. List what you learn about it from the verse. Be sure to include the verse reference.
  
12. Just as in Chapter 1, angels figure prominently in this chapter. List each time the word *angel* is used and what you learn about it.

13. Words that speak of family relationships like *sons, brethren, father,* and *children* are used. List what you learn each time they are used.
  
14. Write down *at least one thing* that you thought was interesting from this chapter.

### Now Let Us Join with Hearts and Tongues

By John Newton

Now let us join with hearts and tongues,  
And emulate the angels' songs;  
Yea, sinners may address their King  
In songs that angels cannot sing.

They praise the Lamb Who once was slain,  
But we can add a higher strain;  
Not only say, "He suffered thus,"  
But that He suffered all for us.

Jesus, who passed the angels by,  
Assumed our flesh to bleed and die;  
And still He makes it His abode,  
As man, He fills the throne of God.

Our next of kin, our Brother now,  
Is He to Whom the angels bow;  
They join with us to praise His Name,  
But we the nearest interest claim.

## Hebrews Chapter 2

1 For this reason we must pay much closer attention to what we have heard, so that we do not drift away from it.

2 For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty,

3 how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard,

4 God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.

5 For He did not subject to angels the world to come, concerning which we are speaking.

6 But one has testified somewhere, saying, "What is man, that You remember him? Or the son of man, that You are concerned about him?"

7 "You have made him for a little while lower than the angels; You have crowned him with glory and honor, And have appointed him over the works of Your hands;

8 You have put all things in subjection under his feet." For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.

9 But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.

10 For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.

11 For both He who sanctifies and those who are sanctified are all from one Father; for which reason He is not ashamed to call them brethren,

12 saying, "I will proclaim Your name to My brethren, In the midst of the congregation I will sing Your praise."

13 And again, "I will put My trust in Him." And again, "Behold, I and the children whom God has given Me."

14 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil,

15 and might free those who through fear of death were subject to slavery all their lives.

16 For assuredly He does not give help to angels, but He gives help to the descendant of Abraham.

17 Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

18 For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.



## Hebrews Part One

### Lesson #7, Chapter 2:1-4

1. Verse 1 begins with the phrase *for this reason* (KJV and NIV use *therefore*). What idea is the author connecting from Chapter 1 to Chapter 2 verse 1?
2. As a result of that what are we to do in 2:1?
3. Why is that truth so essential to pay attention to? What are the consequences if we don't according to vs. 1?
4. What things did God say in Chapter 1 that the Hebrews *heard*?
5. Not only are we to pay attention to these truths, but we are also to pay *much closer* attention. Define *attention* [Strong's #4337 (KJV *heed*)]. Now explain what it means to pay *much closer* attention to something.
6. What do you learn from the following verses about paying attention to the truth (how to do it, what it looks like, and what happens when you don't pay attention). See 1 Tim. 1:3-7; 4:1-3, 16; Titus 1:13-14; 2 Pet. 1:16-21.
7. Define *drift away* [Strong's #3901 (KJV *slip*)].

8. What is needed to keep a boat from drifting away from shore? What is necessary to keep a believer from drifting away from the truth? See 1 Tim. 1:18-20; Heb. 2:1; 6:19-20; and James 5:19-20.

“When our anchors begin to lift from our soul’s grasp of the greatness and supremacy of life, we become susceptible to subtle tows. The tide of years, the tide of familiarity with the truth, and the danger of busyness are all subtle tows of which we need to beware.” ~Alexander Maclaren<sup>1</sup>

9. Notice the writer of Hebrews includes himself in the admonition to pay attention to what they have heard. Why is that message essential for *every* believer?
10. What word was spoken to us through angels? See Acts 7:37-38, 52-53; Gal. 3:19 (Deut. 33:1-2 and Ps. 68:17 are more obscure, but show a connection between angels and the word spoken through them).
11. What *kind* of word was spoken to us through the angels? See vs. 2 for your answer.
12. Define *unalterable* [Strong’s #949 (KJV *steadfast*; NIV *binding*)].
13. What was the result of not hearing and obeying the word that the angels gave to Moses? See vs. 2.

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<sup>1</sup>R. Kent Hughes, *Hebrews, Vol. 1, An Anchor for the Soul* (Wheaton, Ill.: Crossway Books, 1993), pages 48-49, also take note of footnote 3.

14. What is the Law (the word given to us through angels) compared with at the beginning of vs. 3? How is it described?
  
15. Define *neglect* [Strong's #272 (NIV *ignore*)].
  
16. What do we need to escape if we neglect our salvation? See Heb. 4:1-2, 11; 10:26-29; 12:25; 1 Pet. 4:14-18.
  
17. Think of some ways it is possible to *neglect* the salvation available to us through Jesus Christ.
  
18. How is the salvation of Jesus Christ great? See Matt. 20:28; Luke 19:10; Acts 4:12; 1 Tim. 2:5-6; Titus 2:11-14.
  
19. Ask the Lord to help you identify any areas in your life in which you are in danger of neglecting or drifting away from your great salvation. Remember, most people don't intend to drift away; they just quit paying attention or putting effort into something.
  
20. How can you combat the tendency to drift from or neglect your salvation? We know that everyone battles this tendency or the writer of Hebrews wouldn't have warned us to beware of it.

21. How did we hear about our salvation according to vs. 3?
  
22. According to vs. 4 how did God validate that message?
  
23. What was the purpose of the signs, wonders, miracles, and gifts of the Holy Spirit in the preaching of the gospel? See Acts 2:22; 14:3; Rom. 15:18-19; 2 Cor. 12:12; Heb. 2:4.
  
24. Listen to the words spoken to us from the Law, *Hear, O Israel! The Lord is our God, the Lord is one! You shall love the Lord your God with all your heart and with all your soul and with all your might. These words, which I am commanding you today, shall be on your heart* (Deut. 6:4-6). Now consider the magnitude of our salvation as summed up in 2 Cor. 5:14-15: *For the love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf.* What constraints does salvation place upon your heart, your thoughts, your life? Do your daily choices reflect your great salvation?

# Hebrews Part One

## Lesson #8, Chapter 2:5-10

Read Chapter 2 before beginning this lesson.

1. The author of Hebrews resumes his original argument that Christ is superior to the angels in vs. 5. What point does he make in vs. 5? Who is the *He* of vs. 5?
  
2. Write down at least two observations you can make about vs. 5.
  
3. What do we know about the *world* and the *world to come*? Record what you learn below from the following verses.
  - a. The world: 1 Cor. 2:6; 2 Cor. 4:4; Gal. 1:4; Eph. 2:2
  
  - b. The world to come: Is. 65:17-25; Matt. 12:32; 1 Cor. 6:3; Heb. 11:16; 13:14; 2 Pet. 3:13
  
4. Continuing with his thought that the angels are not going to rule in the age to come, the writer of Hebrews quotes from Ps. 8. Read Ps. 8 in its entirety and then summarize its contents.
  
5. Vs. 6 begins with the contrasting word *but*. The writer contrasts the angels and their situation *with what*?

6. What point does the writer of Hebrews make as he quotes from Ps. 8 in Heb. 2:6-8? Be sure to consider vs. 5 as you formulate your answer.
  
7. List what you learn about man in vss. 6-8.
  
8. List what you learn about God's actions in vss. 6-8.
  
9. The second half of vs. 8 reads, "For in subjecting all things to *him*, He left nothing that is not subject to *him*. But now we do not yet see all things subjected to *him*." Who does the *him* refer to in vs. 8? Consider vss. 5-8 as your form your answer.
  
10. The second half of vs. 8 is no longer a quote from Ps. 8 but the author's summary of what had been stated previously. As he considers these truths he adds, *But now we do not yet see all things subjected to him*. Why don't we see everything subjected to man at this time? See Gen. 1:26-31; 3:1-24; Rom. 5:12; 8:19-23; 1 Jn. 5:19.
  
11. Comment upon *what we see* and *what we don't see* in vss. 8 and 9.
  
12. In vss. 6-8 the writer of Hebrews reveals the glory God intended for man, then he switches and begins to discuss Jesus. There is a connection between what he wrote about man and the new thoughts he begins to develop about Jesus, the problem is that the transition statement stayed in the mind of the writer of Hebrews! Write a transition sentence that bridges the gap in thought between vss. 8 and 9.

13. How was Jesus made lower than the angels according to vs. 9?
  
14. The Scriptures frequently attest that before honor comes humility. Jesus humbled Himself by the *suffering of death*, but what honor came to Him? See vs. 9; Eph. 1:20-23; and Phil 2:5-11.
  
15. What was the purpose of Christ being made lower than the angels (vs. 9)?
  
16. Define *taste* [Strong's #1089]. Explain why the word *taste* is the perfect word to describe Jesus' experience with death. Acts 2:24; Rom. 6:9; and Heb. 2:14 will help you form your answer.
  
17. Who is doing the action in vs. 10? What is He doing?
  
18. Verse 10 contains some intriguing words we need to dig in to if we are going to mine the nuggets from this verse.
  - a. Define *fitting* [Strong's #4241 (KJV *it became*)].
  
  - b. Define *perfect* [Strong's #5048].
  
  - c. Define *author* [Strong's #747 (KJV *captain*)].

19. We know that Jesus' divine nature is perfect, without flaw, without sin, without need of perfecting, but as our Captain/Author/Leader Jesus' humanity was completed through His sufferings. What do you learn from the following verses about the completing work of Jesus Christ? See Heb. 2:17; 5:8-9; 7:25-28; 12:2-3; 1 Pet. 2:21; Matt. 3:14-15; Jn. 19:30.
  
20. What was the purpose of Jesus' suffering according to vs. 10? See also Rom. 8:30; 2 Cor. 3:18; 4:17; 2 Tim. 2:10.
  
21. What sweetness there is in knowing that Jesus Christ went before us in suffering and death. He understands the difficulty of your trial, He knows your sorrows and He will bring you to glory through them. He went first! Now He beckons you to follow Him home. Jesus was not exempt from the sufferings and trials that God has now called you to undergo. How does that knowledge encourage you today?

Read the words from Samuel Rutherford, a Puritan preacher who understood the fellowship of suffering with Christ.<sup>1</sup>

Be patient; Christ went to Heaven with many a wrong. His visage and countenance was all marred more than the sons of men. You may not be above your Master; many a black stroke received innocent Jesus, and He received no recompense, but referred them all to the great court-day, when all things shall be righted. [Pg. 15]

When we shall come home and enter to the possession of our Brother's fair kingdom, and when our head shall find the weight of the eternal crown of glory, and when we shall look back to the pains and

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<sup>1</sup> Samuel Rutherford, Ellen S. Lister, editor, *The Loveliness of Christ* (Moscow, Id.: reprinted by Community Christian Ministries, 1990).



sufferings; then shall we see life and sorrow to be less than one step or stride from a prison to glory; and that our little inch of time-suffering is not worthy of our first night's welcome home to heaven. [Pg. 16]

Be content to wade through the waters betwixt you and glory with Him, holding His hand fast; for He knoweth all the fords. Although you may get wet, yet you cannot drown, being in His company. Be not afraid, therefore, when you come even to the black and swelling river of death to put in your foot and wade after Him; the current, no matter how strong, cannot carry you down; the Son of God, His death and resurrection, are stepping stones and a stay to you; set down your feet by faith upon these stones and go through as on dry land; if you knew what He is preparing for you, you would be too glad. [Pg. 41]

# Hebrews Part One

## Lesson #9, Chapter 2:11-18

Read Chapter 2 before beginning this lesson.

1. Explain the line of reasoning that connects vs. 10 with vs. 11.
2. Explain what Jesus does in vs. 11. See also Heb. 10:10 and 13:12.
3. Define *sanctify* [Strong's #37 (NIV *holy*)].
4. How does Jesus accomplish His sanctifying work in us? See Heb. 9:13-14; 10:14; 2 Cor. 5:21.
5. What role do you play in the sanctification process? See 2 Cor. 5:14-15; Eph. 4:20-24; Phil. 2:12-16; 1 Pet. 1:14-16.
6. Why isn't Jesus ashamed to call us brethren? See vs. 9. Also look up Matt. 12:50 and Luke 8:21.
7. If anyone had reason to be ashamed of His family it is Jesus! As His brethren, we bring shame to the family name by the many sins we commit. We are not loyal to Him and for the sake of our own ease and comfort we do not proclaim Him as our Brother. We do not think well of Him or trust Him when He tests our love for Him. And yet, still He is not ashamed to claim us as

- family. What are the ways that Jesus has proved that He is not ashamed of you? Name an area in your life in which you are tempted to be ashamed of Jesus or bring shame to Him. How can you overcome this area? Are you willing to begin working on it this week?
8. What are the characteristics of Jesus' brethren according to vss. 12-13?
  9. Jesus did not shy away from His "humanity." How did He make Himself like us according to vs. 14?
  10. Define *partook* [Strong's #3348 (KJV *took part*; NIV *shared*)].
  11. What was His purpose in sharing in flesh and blood according to vss. 14 and 15? What do you learn from 1 Cor. 15:50-57 about Christ's overcoming work?
  12. What confidence do we have according to vs. 16?
  13. Define *help* [Strong's #1949 (KJV *took on Him*)].

14. He gives help to the descendant of Abraham. Read Ps. 18:6; 22:24; 28:7; 33:20; 63:7; 121:2; 146:5; Heb. 4:16. How can the truth that He helps you impact your life? What is a practical way that you can apply this truth in your life this week?
  
15. Because Jesus Christ helps us what had to happen according to vs. 17? Why?
  
16. See what you can find out about the role of the high priest from a study Bible, Bible dictionary or Bible encyclopedia [*high priest* Strong's#749].
  
17. What do you learn about Jesus as our high priest from 2:17-18; 3:1; 4:12-16; 5:1-6, 9-10; 6:19-20; 7:23-28; 8:1-3; and 9:11-12?
  
18. Define *propitiation* [Strong's #2433 (KJV *reconciliation*; NIV *atonement*)].
  
19. The significance of Jesus becoming a man is stated again in vs. 18. Why is it good for us that Jesus became a man according to vs. 18?
  
20. What were some of the temptations that Jesus suffered and how did He meet those temptations? See Matt. 4:1-11; 16:21-22; 26:36-46.
  
21. When you are tempted to sin against God in some way, what do you need to remember? See Heb. 2:18; John 14:16; 2 Cor. 12:9-10; Jude 24.

22. Review Heb. 2:11-18 then fill in the blanks below.

- a. Jesus Christ is \_\_\_\_\_.
- b. Jesus Christ has \_\_\_\_\_.
- c. I am \_\_\_\_\_.
- d. I want to remember \_\_\_\_\_.
- e. I want to put into practice \_\_\_\_\_.

The King of Love My Shepherd Is  
by Sir Henry William Baker<sup>1</sup>

The King of Love my Shepherd is, whose goodness faileth never;  
I nothing lack if I am His and He is mine forever.  
Where streams of living water flow my ransomed soul He leadeth,  
and where the verdant pastures grow, with food celestial feedeth.

Perverse and foolish oft I strayed, but yet in love He sought me,  
and on His shoulder gently laid, and home rejoicing brought me.  
In death's dark vale I fear no ill with Thee, dear Lord, beside me;  
Thy rod and staff my comfort still, Thy cross before to guide me.

Thou spread'st a table in my sight; Thine unction grace bestoweth;  
and O what transport of delight from Thy pure chalice floweth!  
And so through all the length of days Thy goodness faileth never:  
Good Shepherd, may I sing Thy praise within Thy house for ever!

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<sup>1</sup>Henry W. Baker, *Hymns Ancient and Modern* (London: 1868).

# Hebrews Part One

## Lesson #10, Chapter 3 Overview

The goal of this particular lesson is the foundation of all Bible study. It is the practice of observing what's in the text. At this stage in our Bible study you're simply taking note and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

On the pages that follow you'll find the text of Chapter 3 in the New American Standard Bible version. *Use those pages to do this lesson.* Feel free to make notes on the page or mark it up as much as you like to help you do this lesson. Using the same Bible version to do this lesson will cut down on any confusion that would arise if we were all using different versions of the Bible when we get together for class discussion.

1. Who To begin, read through Chapter 3. Now, summarize the contents of Chapter 3. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.
  - a. Summarize paragraph 1 (verses 1-6).
  - b. Summarize paragraph 2 (verses 7-11).
  - c. Summarize paragraph 3 (verses 12-19).
2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* How do all the details and events reveal the main idea of the chapter? Record your answer below.

3. Next, look for a verse in the chapter that best summarizes the entire contents of the chapter. You might be tempted to choose your favorite verse here, but please don't do that. *Instead, consider which verse best sums up what's in the chapter.* Write down the verse you chose here.
  
4. Now you're ready to title your chapter. Your 3-5 word title should reflect the contents of the chapter. Remember, a title's purpose is to help you remember what is in each chapter.
  
5. Use the Chapter 3 text on the following pages to look for your answers. List below every time *God* and any pronouns referring to Him are used in Hebrews Chapter 3. Be sure to include the verse reference of where you found this information. Then include the details that you learn about Him. For example: vs. 4—but the builder of all things is *God*.
  
6. Now look over the list you compiled about God and identify any of His attributes that you may see. Identifying attributes is easy when you differentiate between what God is *doing* versus *who He is*. Begin your attribute statements with *God is ...* and then finish the sentence. List the verse that identified that particular characteristic for you. For clarity's sake you may want to explain why you identified that particular attribute as shown in the following examples. For example: God is supreme from vs. 2 because He had a plan to save mankind through Jesus Christ; God is sovereign from vs. 4 because He is the builder of all things.
  
7. Using the Chapter 3 text on the following pages list every time *Jesus Christ* is mentioned, along with any corresponding pronouns that refer to Him. For example: vs. 1—consider *Jesus*, the Apostle and High Priest of our confession; vs. 2—*He*[*Jesus*] was faithful to Him [God] who appointed *Him* [*Jesus*].

8. Now look back over the list you compiled about Jesus Christ and identify any of His attributes that you may see from Chapter 3. Begin your statement with *Jesus Christ is ...* and then finish the sentence with an attribute. Don't forget to write down the verse that helped you identify that particular characteristic of Christ. For example: Jesus Christ is faithful from vs. 2 because He completed what God gave Him to do.
  
9. What do you learn about the *Holy Spirit* from Chapter 3?
  
10. Just like in Chapter 2 words that speak of family relationships like *son*, *brethren*, and *father* are used. List what you learn each time they are used.
  
11. List what you learn about the words *house* and *builder (built)* from the first paragraph.
  
12. Who was *faithful* and in what way were they *faithful* in this chapter?
  
13. What are you supposed to do *today* as explained in this chapter?
  
14. What did you learn about the *previous generation* from vss. 7-14?
  
15. Write down *at least one thing* that you thought was interesting from this chapter.



The Holy Spirit, when He invites men to come to Christ, never says, "Tomorrow" but always "Today." If you can find me one place in the Bible where the Holy Spirit says, "Believe in Christ tomorrow" or "Repent and be saved tomorrow" I will come out of the pulpit and stay out of it – for I would have no gospel to preach. (Clarence Macartney from his sermon "Come Before Winter – 2 Tim. 4:21" in 1915)

No pen, no words, no image can express to you the loveliness of my only, only Lord Jesus. ~ Samuel Rutherford

### Hebrews Chapter 3

1 Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession;

2 He was faithful to Him who appointed Him, as Moses also was in all His house.

3 For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house.

4 For every house is built by someone, but the builder of all things is God.

5 Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later;

6 but Christ was faithful as a Son over His house—whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.

7 Therefore, just as the Holy Spirit says, “Today if you hear His voice,  
8 Do not harden your hearts as when they provoked Me, As in the day of trial in the wilderness,

9 Where your fathers tried Me by testing Me, And saw My works for forty years.

10 “Therefore I was angry with this generation, And said, ‘They always go astray in their heart, And they did not know My ways’;

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

12 Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God.

13 But encourage one another day after day, as long as it is still called “Today,” so that none of you will be hardened by the deceitfulness of sin.

14 For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end,

15 while it is said, "Today if you hear His voice, Do not harden your hearts, as when they provoked Me."

16 For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses?

17 And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness?

18 And to whom did He swear that they would not enter His rest, but to those who were disobedient?

19 So we see that they were not able to enter because of unbelief.

# Hebrews Part One

## Lesson #11, Chapter 3:1-6

Read Chapter 3 before beginning this lesson.

1. Verse 1 begins with *therefore*. What previous thought is the writer connecting to his opening statements in 3:1?
2. Who does the writer of Hebrews address his comments to in vs. 1? What other details do you learn about them in vs. 1?
3. Define *partakers* [Strong's #3353 (NIV *share*)].
4. What are we commanded to do in vs. 1?
5. Define *consider* [Strong's #2657 (NIV *fix your thoughts*)].
6. How is Jesus described in vs. 1?
7. What does the writer mean when he describes Jesus as *the Apostle*? Define *apostle* [Strong's #652]. See also Jn. 3:17, 34; 5:36-38; 8:42 to gain added meaning to the term.

8. What is the *confession* the writer refers to in vs. 1? To whom does the confession belong? Look up Heb. 4:14; 10:23; 2 Cor. 9:13; 1 Tim. 6:12-13 for further information about your confession. What do you learn about your confession from Jn. 12:42-43; Rom. 10:9; and Phil. 2:11?
  
9. What comparison is made about Jesus and Moses in vs. 2?
  
10. The writer of Hebrews uses the term *house* frequently in vss. 2-6. Determine from those verses if the word *house* is referring to a building or the family of people, i.e. the household. See also Heb. 8:8, 10; 10:21; 11:7 where the writer further uses the word in Hebrews and add that information to your answer.
  
11. The comparison between Jesus and Moses continues in vss. 3-4. Explain why Jesus has more glory than Moses according to vss. 3-4. What added information do you glean from 2 Sam. 7:12-13; Eph. 2:19-22; and 1 Pet. 2:4-5?
  
12. Further distinctions are made between Jesus and Moses in vss. 5-6. What are they?
  
13. Define *faithful* as used in vss. 2-6 [Strong's #4103].
  
14. Moses is an example to us because he was faithful over his duties as a *servant*. How does God view the faithfulness of a servant? See Num. 12:7-8; Matt. 25:14-30; 1 Cor. 4:1-2.

15. How does that knowledge spur you on to greater faithfulness? Can you think of any areas where you need to cultivate faithfulness? What steps are necessary to grow in this area?
  
16. How do we benefit from the faithfulness of Christ over the household of God? See Eph. 2:19-22. Can you think of any more benefits?
  
17. If we hold fast to our confidence and hope until the end what does that prove about us? The answer is found in vs. 6. See also Matt. 10:22; Jn. 6:39-40; 8:31; Luke 8:15; Rom. 8:1, 31-39; Jude 24-25.
  
18. If we don't hold fast to Christ until the end what does that say about us? See Heb. 4:1-3; Luke 8:12-14; and 1 Jn. 2:19-25.
  
19. What is a crucial component of the Christian life that must be present in your walk that functions as a protection and a guide for you? See Ps. 139:23-24; Lam. 3:40; 2 Cor. 13:5; Col. 1:21-23; and 2 Pet. 1:10-11.
  
20. The one and only command in this section is for us to consider Jesus. How would considering Jesus help you to be a faithful servant in the household of God?

21. R. Kent Hughes in his commentary on Hebrews suggests that there are 4 key components to successfully considering Jesus: desire, concentration, discipline, and time.<sup>1</sup> Explain why each of those are necessary to striving after Jesus.
  
22. What are some ways you are obeying the command to consider Jesus? How can you obey it more faithfully? What distracts you from considering Jesus?
  
23. Write out a prayer of praise and thanksgiving to our faithful God and Savior, Jesus Christ.

“My counsel is that ye come out and leave the multitude, and let Christ have your company. Let them take clay and this present world who love it: Christ is a more worthy and noble portion. Blessed are those who get Him.” ~Samuel Rutherford

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<sup>1</sup> R. Kent Hughes, *Hebrews Vol. 1: An Anchor for the Soul* (Wheaton, Ill.: Crossway Books, 1993), pgs. 92-93.

# Hebrews Part One

## Lesson #12, Chapter 3:7-11

Read 3:1-12 before beginning this lesson.

1. What unique quality do you discover about the Holy Spirit in vs. 7? See also Acts 1:16; 28:25; 2 Pet. 1:21.
  
2. The section for this lesson of Hebrews contains a quote from Ps. 95. The original Hebrews readers would have known and understood the many cultural references in Ps. 95. In order to gain the full impact of what the writer is trying to impart, read some sections below of Israel's history, which is "A Crash Course in a Small but Crucial Part of Israelite History."
  - a. Briefly summarize the circumstances of Ex. 17:1-7:
  
  - b. Briefly summarize the circumstances of Num. 20:3-13:
  
  - c. Briefly summarize the circumstances of Num. 13:25-33; 14:1-10, 20-34
  
  - d. What details are left out of Heb. 3:7-11 which are present in Ps. 95:7-11?
  
3. Based upon your study thus far in this chapter what does the writer think the Hebrews are in danger of doing (vs. 12)?



4. What kinds of things were happening in their lives that would contribute to this attitude? You may need to skim through the book of Hebrews to answer this question.
  
5. The writer of Hebrews uses Israel's history to warn and encourage the believers when he quotes from Ps. 95. What crucial information does 1 Cor. 10:6, 11-13 give us about the reason for doing this? Why is that helpful to remember as we study this lesson from Heb. 3:7-12?
  
6. Since Israel is given as an example for us to follow so that we won't make the same mistakes and fall into the same sins, then we need to earnestly heed the warnings given to us here. In vs. 7 we are told, "*Today if you hear His voice.*" How do we hear God's voice? See Titus 1:3; 1 Pet. 1:23-25; 2 Pet. 1:12-21.
  
7. *Today* did you really *hear* God's voice? First, did you spend some time with Him pouring over His Word given to you in the Bible? Second, how did you respond to it? Did you hear it so that it would produce a change in you? Was your heart quickened and softened by the Word you *heard* in the Bible? If you didn't hear God's voice today by spending heart working time with Him through His Word, then what are you going to do about it? What do you need to do to make sure you hear His Word today?
  
8. The Israelites hardened their hearts against God during the wilderness time. Read Deut. 8:1-6 and record what you learn about God's purposes for taking them through the wilderness time.
  
9. God takes each of His children into the wilderness to teach them to rely upon Him and to trust Him. Think about the different circumstances in your life right now. What is your response toward God as you go through each

situation? Are you hardening your heart against God? How are you learning from Israel's example and trying to depend upon the Lord?

10. What was the result of Israel hardening their heart against God? See vss. 9-11.
11. What kind of rest did God intend for Israel as mentioned in vs. 11? See Deut. 12:9-10; Josh. 21:43-45.
12. The *rest* spoken about in vs. 11 is a picture of a future rest. What do you learn about that *rest* from the following verses: Heb. 4:3, 8-9; Matt. 11:28-29; and Rom. 5:1.
13. How does knowing that God intended Israel's rest in the Promised Land to be a picture of our spiritual rest in Christ, make the warning of vs. 12 all the more potent?
14. What is the remedy against a hard, testing God type of heart (vs. 12)? What do you learn about this remedy as stated in the following verses: 2 Cor. 13:5; Col. 2:8; 2 Pet. 1:5-11; 1 Jn. 2:18-24?
15. A remedy is something that corrects or counteracts something. You have just looked up verses that urge you to take your "remedy" so that you will not be like the Israelites of old. Spend some time right now pouring the verses above into your spoon so you can take your remedy. Ask the Lord to help you see if there is any hurtful way in you (Ps. 139:23-24) that needs correcting.

16. What kind of heart falls away from God? See vs. 12.
  
17. What kind of heart were we born with? Gen. 8:21; Jer. 17:9; Mark 7:21-23.
  
18. We all know that every believer is capable of evil and unbelief. We also know that every believer is growing into the likeness of Jesus Christ, but that the flesh wages war against the new spirit of Christ in us. You need to consider this question: *How much evil (sinful patterns) and unbelief can I allow to run free in my heart before it sweeps me off the ledge of trust and safety into the chasm of unbelief and rebellion?*
  
19. What do you need to know and do when you see evil and unbelief cropping up in your life?
  
20. What kind of heart stays true to God? See vs. 12; 1 Cor. 10:12; Col. 2:2-3; 1 Pet. 3:15; 1 Jn. 2:19.
  
21. Verse 12 tells us to *take care* [Strong's #991(KJV *take heed*; NIV *see to it*)]. Define that word and then explain why it is so important for us to take care.
  
22. How often should you consider the warnings of Hebrews? See vss. 7 and 13.

23. What kind of responsibility does that place upon you? What are some practical ways you can daily examine your heart each day?

You made us for Yourself, and our hearts find no peace till they rest in You.  
Augustine

“The next distressing sign of growing hardness is increasing neglect or laxity of private devotion, without any corresponding shock of the spiritual sensibilities on account of it. The daily prayer will become shorter and shorter, if not irregular; occasionally the period allotted to the reading of the Word will be given to business or worldly pleasure, and perhaps frequently forgotten and neglected. It may peradventure have happened at the first that on some occasion we could not conveniently read the Scriptures according to our wont, and our prayers were necessarily shortened, but then we sought to make up for the loss at the first opportunity, and we felt like men who having been cut short at their meals, must needs eat the more freely next time. But now I am afraid these things become common with some professors, and they scarcely care to invent an excuse for their slackness in divine things. O what poor pleas do some men offer for deserting their closets! How unjustly may unread Bibles accuse those pretenders to grace who treat them so ill! Alas, brethren, we may look each other in the face and few of us can plead “Guiltless.” Divine Spirit, help us to awake out of sleep, and to shake off this deadly lethargy.”  
Charles Spurgeon<sup>1</sup>

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<sup>1</sup>Charles H. Spurgeon, *Spurgeon’s Sermons: Volume 11*, electronic ed., Logos Library System (Albany, OR: Ages Software, 1998).

# Hebrews Part One

## Lesson #13, Chapter 3:13-19

Read Chapter 3 before beginning this lesson.

1. Each local church is made up of believers at various stages in their Christian walk, some strong and mature, others young and immature in the faith, while some are weak and weary in the faith. Also within each local church are unbelievers, some who are honestly seeking to know Jesus Christ, some who think they are saved, but are not, and still others who know they are not saved and yet still come to church for a variety of reasons. The local church is a mixed group and those groups are always in the preacher's mind as he prepares his message each week. Our writer to the Hebrews is no different. As we study this book, no doubt, you have become aware of the different groups of people the author is addressing. What group does he seem to be especially concerned about as he writes Chapter 3?
2. Define *encourage* [Strong's #3870 (KJV *exhort*)].
3. What observations can you make about that command to encourage from vs. 13? Begin by asking, "Who are we to encourage? How often are we to do this?"
4. Refer to Acts 20:20 to see how Paul put this into action in his life. What do you learn from him?
5. Why is obeying this command so important? See vss. 12-13.

6. What do you learn about sin in vs. 13?
  
7. Why would these truths be essential for every Christian to understand?
  
8. There is a sense of urgency in vs. 13 that calls us to consider our lives and the lives of those around us so that we would not fall prey to sin's hardening influence. What are some specific ways you can put vss. 12 and 13 into practice this week? Who are you going to encourage and strengthen to trust the Lord this week?
  
9. A person can only enter into the rest (vs. 11) of God by placing their faith in the completed work of Jesus Christ and trusting in Him alone to save them from their sins. Some of the Hebrews, however, were convinced that returning to the old ways of Judaism would please God better than living by faith in Jesus Christ. What kind of sin do they need to be careful not to be hardened or deceived by? See vss. 6 and 12.
  
10. Verse 14 provides a reason to encourage the believers not to return to Judaism. What is it?
  
11. Define *partakers* [Strong's #3353 (NIV *share*)].
  
12. Jonathan Edwards once said that the sure proof of our election [salvation] is that we hold out to the end. What does holding fast to our assurance prove about us according to vs. 14? See also vs. 6.

13. What do you learn about true believers from the following verses? See Jn. 10:28-29; Rom. 8:1, 38-39; 1 Cor. 1:8-9; Phil. 1:6; 2 Tim. 2:11-13; 1 Pet. 1:3-5; 1 Jn. 2:19.
  
14. Verse 15 contains the second time the writer quotes from Ps. 95:7. What is the connection between verses 14 and 15?
  
15. Who provoked the Lord when they heard His voice (vs. 16)?
  
16. What did they do that provoked the Lord? See vss. 7, 15.
  
17. With whom was God angry for forty years (vs. 17)?
  
18. How did they sin against the Lord? See vss. 7-11.
  
19. Who did God promise would not enter His rest (vs. 18)?
  
20. In what way were they disobedient? See vs. 19. Also see Num. 14:2-23.

21. God made Himself known to the Israelites, performed wonders and miracles for them, and faithfully cared for them, but still, they did not trust Him. God has done the same for us. He has made Himself known to us through Jesus Christ and His perfect Word; He has miraculously transferred us from the domain of darkness into the kingdom of His Son; and He faithfully cares for us, yet still, we do not trust Him. How does the sin of unbelief manifest itself in your life most often?
  
22. Recognizing the symptoms of unbelief in your life is crucial to overcoming this sin. How have you learned to recognize those symptoms? What steps do you take to overcome this sin?

The way to keep from hardness of heart, and from the deceitfulness of sin, is to believe. So, we see that “they could not enter in because of unbelief.” Believe! — Faith has saved you. Believe! Faith will save you! Believe! — Faith has brought you to Christ. Believe! — It will keep you to Christ. Believe against the present temptation. Believe against all future deceitfulness of sin. You shall find that, just in proportion as faith grows strong, the deceit of sin will be baffled.

The next advice I would give is this — if you would be saved from the deceitfulness of sin confess it honestly before God. It is necessary to lay bare your heart before the living God. Though sin call itself by another name, do thou call it by its right name. Cultivate great tenderness of heart. A conscience seared as with a hot iron is the sure prelude of destruction. God save us from a heart over which sin has cast a coat of callous insensibility!

But now the text itself says, “Exhort one another daily;” from which I gather two lessons. First, hear exhortation from others; and, secondly, practice exhortation to others. I have known people of this kind, that if a word is spoken to them, however gently, as to a wrong which they are doing, their temper is up in a moment. Who are they that they should be spoken to? Dear friend, who are you that you should not be



spoken to? We must all learn to hear what we do not like. The question is not, “Is it pleasant?” but, “Is it true?” We ought to be able to take a loving exhortation from our brethren and sisters. We must do so if we are to be preserved from the deceitfulness of sin. Let us be thankful that some saints love us well enough to give themselves the pain and trouble of exhorting us.

And then let us endeavor to “exhort one another daily.” We are not to scold one another daily, nor to suspect one another daily, nor to pick holes in one another’s coats daily; but when we see a manifest fault in a brother, we are bound to tell him of it in love; and to stir him up to greater zeal by a loving exhortation. Alas! We do not care enough for the souls of our brethren. If we thought more carefully of others, we should probably think more carefully about ourselves. “Exhort one another daily.”<sup>1</sup>

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<sup>1</sup>Charles H. Spurgeon, *Spurgeon’s Sermons, Volume 36*, Electronic ed., Logos Library System (Albany, OR: Ages Software, 1998).

# Hebrews Part One

## Lesson #14, Chapter 4 Overview

The goal of this particular lesson is the foundation of all Bible study. It is the practice of observing what's in the text. At this stage in our Bible study you're simply taking note and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

On the pages that follow you'll find the text of Chapter 4 in the New American Standard Bible version. *Use those pages to do this lesson.* Feel free to make notes on the page or mark it up as much as you like to help you do this lesson. Using the same Bible version to do this lesson will cut down on any confusion that would arise if we were all using different versions of the Bible when we get together for class discussion.

1. Who To begin, read through Chapter 4. Now, summarize the contents of Chapter 4. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.
  - a. Summarize paragraph 1 (verses 1-13).
  
  
  
  
  
  
  
  
  
  
  - b. Summarize paragraph 2 (verses 14-16).
  
2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* How do all the details and events reveal the main idea of the chapter? Record your answer below.
  
  
  
  
  
  
  
  
  
  
3. Next, look for a verse in the chapter that best summarizes the entire contents of the chapter. You might be tempted to choose your favorite verse here, but please don't do that. *Instead, consider which verse best sums up what's in the chapter.* Write down the verse you chose here.

4. Now you're ready to title your chapter. Your 3-5 word title should reflect the contents of the chapter. Remember, a title's purpose is to help you remember what is in each chapter.
  
5. Use the Chapter 4 text on the following pages to look for your answers. List below every time *God* and any pronouns referring to Him are used in Hebrews Chapter 4. Be sure to include the verse reference of where you found this information. Then include the details that you learn about Him. For example: vs. 1—a promise remains of entering *His [God's]* rest.
  
6. Now look over the list you compiled about God and identify any of His attributes that you may see. Identifying attributes is easy when you differentiate between what God is *doing* versus *who He is*. Begin your attribute statements with *God is ...* and then finish the sentence. List the verse that identified that particular characteristic for you. For clarity's sake, you may want to explain why you identified that particular attribute as shown in the following examples. For example: vs. 3—God is *wrathful*.
  
7. Using the Chapter 4 text on the following pages list every time *Jesus Christ* is mentioned, along with any corresponding pronouns that refer to Him.
  
8. Now look back over the list you compiled about Jesus Christ and identify any of His attributes that you may see from Chapter 4. Begin your statement with *Jesus Christ is ...* and then finish the sentence with an attribute. Don't forget to write down the verse that helped you identify that particular characteristic of Christ.

9. Who are the *us/we* of Chapter 4? Who do the terms *they/them/those who heard* refer to in this chapter? When the writer uses *you* to whom is he speaking?
  
10. List what you learn about *works* from this chapter along with the verse references (doing so with the rest of the questions in this lesson).
  
11. Now list what you learn about *rest*.
  
12. Write down what you learn about *heard/hear* in this chapter.
  
13. The word *enter/entered* is used repeatedly. List what you learn.
  
14. Write down at least *one thing* that you thought was interesting in this chapter that you can't wait to share with us.

Happily, if we are really the children of God, He who has, by His grace, made us His children, will keep us His children; and He will both keep us for the inheritance, and keep the inheritance for us. There is, however, such a danger of being only children of God in name, and not in truth, that we shall all do well to give heed to the apostle's warning, "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." Having put our hand to the plough, let us not even think of looking back; but may we be proved to be the living children of the living God by walking in His ways until we come into His blessed presence to go no more out for ever for His dear Son's sake! Amen.<sup>1</sup>

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<sup>1</sup> Charles H. Spurgeon, *Spurgeon's Sermons, Volume 1*, Electronic ed., Logos Library System (Albany, OR: Ages Software, 1998).

## Hebrews Chapter 4

1 Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it.

2 For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.

3 For we who have believed enter that rest, just as He has said, “As I swore in My wrath, They shall not enter My rest,” although His works were finished from the foundation of the world.

4 For He has said somewhere concerning the seventh day: “And God rested on the seventh day from all His works”; 5 and again in this passage, “They shall not enter My rest.”

6 Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience,

7 He again fixes a certain day, “Today,” saying through David after so long a time just as has been said before, “Today if you hear His voice, Do not harden your hearts.”

8 For if Joshua had given them rest, He would not have spoken of another day after that. 9 So there remains a Sabbath rest for the people of God.

10 For the one who has entered His rest has himself also rested from his works, as God did from His.

11 Therefore let us be diligent to enter that rest, so that no one will fall, through following the same example of disobedience.

12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

14 Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

16 Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

# Hebrews Part One

## Lesson #15, Chapter 4:1-5

Read 3:12-19 and 4:1-5 before beginning this lesson.

1. In Hebrews 4:1 we are told to *fear*. What is it that we are told to fear?
2. What is the danger of *not* being afraid? See 3:19 and 4:1.
3. In 4:1 the author mentions *while a promise remains of entering His rest*. What is the promise he is talking about? See 4:1.
4. What kind of rest is the author talking about in 4:1? Is he speaking about an earthly rest or a spiritual rest?
5. Explain what it means to come short of something.
6. When is the time to act upon that promise of rest (vs. 1)?
7. Will there ever be a time when God's rest will not be available to mankind? See Luke 16:27-31; Jn. 5:26-29; Acts 17:30-31; Heb. 9:27.

8. The author urges his readers to action so that none of them *should seem* to have come short of God's rest. What does that tell you about the visibility of your Christian life? See also 2 Cor. 13:5 and Gal. 5:19.
  
9. Who had the good news preached to them (vs. 2)?
  
10. What is the *good news*? See Acts 8:12; 13:32-39; Rom. 10:11-15.
  
11. According to vs. 2 what was the result of hearing the good news preached? Why did that happen (vs. 2)?
  
12. How does the Word profit us when it is united with faith? See Acts 20:32; Eph. 2:8-9; Col. 1:5-6; 1 Thess. 1:2-10; 2:13; 2 Tim. 3:14-17; Heb. 4:12; James 1:18; 1 Pet. 1:22-25; 2:2.
  
13. God has always intended His Word to *profit* us. Write down an area in your life that needs the benefit of the Word. How can you apply the Word of God to that area of your life?
  
14. The author mentions *rest* twice in verse 3. Are these *rests* the same or are they different? Explain what kind of *rest* each one is.



15. According to vs. 3 how do we enter *the rest* of God?
  
16. What contrast is the author making about those who enter God's rest in vs. 3?
  
17. In vs. 3 why did God swear they should not enter? Who is the *they* who do not enter?
  
18. What example does the author use to make his point about God's rest in vss. 3-5?
  
19. What do we know about creation according to Gen. 2:1-2; Ex. 20:11; 31:17; Heb. 4:4?
  
20. In order to understand the author's example of creation we need to remember that the key to this passage lies in vss. 2-3. List the crucial phrases from those two verses.
  
21. Taking into account Heb. 3:11-19 and 4:1-5 answer the following question: What does God finishing His works from the foundation of the world have to do with entering His rest? See also Gen. 2:2-3; Ex. 20:8-11; and Ezek. 20:12.

22. The Hebrews were in great danger. They were tempted to believe the lie that they could please God by their own efforts, rather than living by faith through the grace and mercy of Jesus Christ. We need to heed these same warnings and consider our own lives. Is there any area in your life where you are trying to please God by your own efforts? What do you need to remember so that you won't fall prey to that deception?

*Remember*, the author of Hebrews is explaining the excellence and grandeur of salvation by faith in Jesus Christ who alone is able to redeem men from their sin. The Hebrews were listening to the dangerous heresy that Jesus Christ's blood shed on their behalf was not enough to satisfy the wrath of God and that they needed to go back to offering sacrifices to atone for their sin. They were entering back into "works" and refusing to enter the "rest" that God offered through Jesus Christ. Just as God rested from His works, so we through faith in Jesus Christ, can rest from our "works" of trying to please God, and through faith and trust in the perfect work of Christ enter into God's rest.

# Hebrews Part One

## Lesson #16, Chapter 4:6-11

Read Hebrews Chapter 4 before beginning this lesson.

1. What main points is the author making in vs. 1-5? You may want to review last week's lesson.
  
  
  
  
  
  
  
  
  
  
2. Read vs. 6 and answer the following questions:
  - a. What are *some* supposed to do?
  
  
  
  
  
  
  
  - b. What are they supposed to enter? See vs. 5.
  
  
  
  
  
  
  
  - c. The second group of people mentioned in this verse had something done for them. What was it?
  
  
  
  
  
  
  
  - d. What didn't this group do? Why?
  
  
  
  
  
  
  
3. What is the author's purpose in using the example of the former group to motivate the current generation?
  
  
  
  
  
  
  
  
  
  
4. When should we enter into God's rest according to vs. 7?

5. What does that tell you about God's message?
  
6. What plea is the author of Hebrews making to his readers in vs. 7? What message did his readers hear from God that made this warning necessary (see Heb. 1:2; 2:9-10, 14-15)?
  
7. There were some among the Hebrews who were in grave danger. They were listening to the heretical teaching that Jesus Christ's once for all sacrifice on their behalf was not enough for them to inherit eternal life. They were being told they needed to return to Judaism if they were to please God. In an attempt to keep them from hardening their hearts in unbelief against the truth of God, the writer of Hebrews presents arguments for the excellence and glory of Jesus Christ (Ch. 1); the incredible wisdom of God in giving them a High Priest who is just like them, who understands suffering and the temptation of sin (Ch. 2); the example of the Israelites not entering God's rest because of unbelief (Ch. 3); and in 4:1-5 argues that just as God rested from His works of creation so they should rest from salvation by works. These arguments and warnings are for us as well. God's message is still for today and we need to pay special attention to it. It is not to be ignored or put off. What is God's message *for you* today from vs. 7?
  - a. Can you think of any area in your life where you are hardening your heart against the Word of God? Have you been resisting something that Holy Spirit has been revealing to you through the Word? If so, what are the steps you need to take to move to a responsive heart toward God?
  
8. The author of Hebrews continues with his discussion on rest in vs. 8. Who is Joshua and what kind of rest was he to give the children of Israel? See Josh. 1:1-2; 21:43-45; 22:4.

9. What was the problem with Joshua's rest according to vss. 8-9?
  
10. Verse 10 explains what the author means about a Sabbath rest. What do you learn in vs. 10? See also 4:4.
  
11. Define *rest* [Strong's #2663]. Now look up Matt. 11:28-29; Heb. 9:15; 1 Pet. 1:4; 1 Jn. 5:11 to complete your explanation of the term.
  
12. Not only do we enter into the future rest of God but we also experience rest for our souls now, which only comes from Jesus Christ. Unbelief bars our way into that sweet rest of God. What are some areas of unbelief that keep you from experiencing His rest?
  - a. Write out a step-by-step process for one of the areas you listed above of how you can move out of unbelief to belief, trust, and obedience in the Word of God.
  
13. The word for *works* is used 176 times in the New Testament and is generally used to describe any kind of work, labor, undertaking, act or deed, or accomplishment. What kind of works are we to cease to do according to vs. 10? See also Gal. 2:16; Eph. 2:8-9; Heb. 4:2; 9:13-14.
  
14. What are we urged to do according to vs. 11?

15. Define *diligent* [Strong's #4704 (KJV *labor*; NIV *make every effort*)].
  
16. Now read Heb. 6:11; 2 Pet. 1:5-8, 10 and 3:14 where the same Greek word is used (Heb. 6:11 uses a variation of the word). What do you learn about the word *diligent* as used in those passages?
  
17. Though the same word is not used in the following passages, the idea of continuing to seek after the kingdom of God is seen in Luke 8:15; Rom. 2:7; 1 Cor. 15:58; Heb. 6:12. What added insight do you gain about seeking God's kingdom from those verses?
  
18. This concept of seeking earnestly for God's kingdom is not a new one. What do you learn from the following verses about the way we are to strive for the kingdom of God? See Luke 9:23-25; 13:24; 21:34-36; Acts 14:22; 1 Cor. 9:24-27; 1 Tim. 6:12.
  
19. What does the writer of Hebrews fear will happen to his readers if they are not diligent to enter the rest of God (vs. 11)?
  
20. According to 3:16-19; 4:2, 6, and 11 what is the reason that someone does not enter that rest?
  
21. The writer of Hebrews tells us that we need to be diligent in following Christ so that we will not fall into the sin of unbelief and disobedience. Why is that a necessary caution for every believer? See 1 Cor. 10:12 and 2 Pet. 3:17-18.

- a. Why is that a dire warning for every unbeliever? See Jn. 12:48; Heb. 3:19; 1 Pet. 4:17-18.
22. We must make sure our hope is in the Lord and Him only. We can get ourselves into so much trouble by not keeping our eyes set on Jesus who leads us in the good and right way. Take some time right now to examine your heart and life to see if your hope is indeed in Jesus Christ only. Now write out a prayer to Him of all that is in your heart.

### There Is A Blessèd Home

By Henry W. Baker

There is a blessèd home,  
Beyond this land of woe,  
Where trials never come,  
Nor tears of sorrow flow;  
Where faith is lost in sight,  
And patient hope is crowned,  
And everlasting light  
Its glory throws around.

There is a land of peace,  
Good angels know it well;  
Glad songs that never cease  
Within its portals swell;  
Around its glorious throne  
Ten thousand saints adore  
Christ, with the Father One,  
And Spirit, evermore.

O joy all joys beyond,  
To see the Lamb Who died,  
And count each sacred wound  
In hands, and feet, and side;  
To give to Him the praise  
Of every triumph won,  
And sing through endless days  
The great things He hath done.

Look up, ye saints of God,  
Nor fear to tread below  
The path your Savior trod  
Of daily toil and woe;  
Wait but a little while  
In uncomplaining love  
His own most gracious smile  
Shall welcome you above.

## Hebrews Part One

### Lesson #17, Chapter 4:12-16

1. This week's lesson is a continuation of what we began studying last week so we need to review the information in the previous verses to understand what the author of Hebrews is communicating to us. From vss. 1-11 explain the author's train of thought through the passage. It may help to review the last two week's lessons.
  
2. In vs. 11 the author of Hebrews writes about being diligent to enter God's rest and the dangers of following the Israelites in their unbelief and disobedience. Then in vs. 12 he introduces the Word of God to his discussion. What is the connection from vs. 11 to vs. 12? What does the Word of God, as described here in vs. 12, have to do with unbelief and disobedience?
  
3. What are the characteristics of God's Word from vs. 12?
  
4. Define *living* [Strong's #2198 (KJV *quick*)]. Also look up 1 Pet. 1:23 to see how the Word is used there.
  - a. What are some benefits for you from this *living* Word?
  
5. Define *active* [Strong's #1756 (KJV *powerful*)].



- a. What are some benefits for you from this Word being *active* or *powerful*?
- 
6. Just how sharp is the Word of God? Look at vs. 12. How far is it able to enter into your heart?
    - a. What are some benefits for you from this *sharp* and *piercing* Word?
  
  7. Look up the following verses to see some of the ways the Word of God can aid you in your journey toward heaven. See Ps. 1:1-3; 119:9-11, 28, 105, 107; Jer. 23:29; Rom. 15:4; 1 Thess. 2:13; and 2 Tim. 3:15-17.
  
  8. The author repeatedly warns the people, *Today if you hear His voice, do not harden your hearts*. God is not speaking to us in the way He did to the Israelites and some might wonder how they can hear God's voice correctly in order to enter into His rest. How can we hear His voice today (vs. 12)? How is that a comfort to you as your journey toward heaven?
  
  9. There is a two-fold screening of our hearts. The first is the Word of God. The second is stated in vs. 13. What is it? How comprehensive is this screening of our souls?
  
  10. List what you learn from the following verses: 1 Sam. 16:7; 1 Chron. 28:9; Ps. 90:8; 139:1-24.

11. How can verses 12-13 be an encouragement to you as you seek to apply the admonition, *Let us therefore be diligent to enter that rest, lest anyone fall through following the same example of disobedience (4:11)*?
  
12. Not only do we have the Word of God and God Himself to guide, protect, and reprove us, we also have another helper in vs. 14. Who is it and what do you learn about him?
  
13. What does the author of Hebrews intend that knowledge to do for us according to vs. 14?
  
14. Look up the following verses about *holding fast* our confession: Luke 8:15; 1 Cor. 15:2; Phil. 2:16; Col. 2:19; 1 Thess. 5:21; Titus 1:9; Heb. 3:6, 14; 4:14; 10:23; Rev. 2:13, 25; 3:11.
  
15. Why would you hold tight to something?
  
16. While we hold fast to our confession of faith, what is God doing for us? See Jn. 6:37-40; 10:27-29.
  
17. What is unique about our high priest according to vs. 15? See also Is. 42:3; 53:3-5; 2 Cor. 5:21; 1 Jn. 3:5.

18. What should that knowledge about your Savior motivate you to do (vs. 16)?
  
19. Review what we have learned from vss. 1-15 to answer: what kind of person has *confidence* to draw near to God's throne?
  
20. What happens when we do go to the throne of grace? See vs. 16.
  
21. There is nothing to hide; everything has been laid bare before the Lord. Our salvation is not dependent upon us but upon our great High Priest, Jesus, who with compassion ministers to us and goes to our Father on our behalf so that we can enter into His presence free from fear or condemnation! Oh, draw near, draw near! You will receive mercy and grace to help you. Write a prayer in response to these truths.

Behold The Throne Of Grace  
by John Newton

Behold the throne of grace,  
The promise calls us near,  
There Jesus shows a smiling face  
And waits to answer prayer.

That rich atoning blood,  
Which sprinkled round we see,  
Provides for those who come to God  
An all prevailing plea.

My soul ask what thou wilt,  
Thou canst not be too bold;  
Since His own blood for thee He spilt,  
What else can He withhold?

*Discovering the Treasures of the Word*

Beyond thy utmost wants  
His love and pow'r can bless;  
To praying souls He always grants,  
More than they can express.

Since 'tis the Lord's command,  
My mouth I open wide;  
Lord open Thou Thy bounteous hand,  
That I may be supplied.

Thine image, Lord, bestow,  
Thy presence and Thy love;  
I ask to serve Thee here below,  
And reign with Thee above.

Teach me to live by faith,  
Conform my will to Thine;  
Let me victorious be in death,  
And then in glory shine.

If Thou these blessings give,  
And wilt my portion be;  
Cheerful the world's poor toys I leave,  
To them who know not Thee.

# Hebrews Part One

## Lesson #18, Chapter 5 Overview

The goal of this particular lesson is the foundation of all Bible study. It is the practice of observing what's in the text. At this stage in our Bible study you're simply taking note and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

On the pages that follow you'll find the text of Chapter 5 in the New American Standard Bible version. *Use those pages to do this lesson.* Feel free to make notes on the page or mark it up as much as you like to help you do this lesson. Using the same Bible version to do this lesson will cut down on any confusion that would arise if we were all using different versions of the Bible when we get together for class discussion.

1. Who To begin, read through Chapter 5. Now, summarize the contents of Chapter 5. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.
  - a. Summarize paragraph 1 (verses 1-4).
  - b. Summarize paragraph 2 (verses 5-10).
  - c. Summarize paragraph 3 (verses 11-14).
  
2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* What is the connecting thought that moves from paragraph 1 through to paragraph 3? Record your answer below.

3. Next, look for a verse in the chapter that best summarizes the entire contents of the chapter. You might be tempted to choose your favorite verse here, but please don't do that. *Instead, consider which verse best sums up what's in the chapter.* Write down the verse you chose here.
  
4. Now you're ready to title your chapter. Your 3-5 word title should reflect the contents of the chapter. Remember, a title's purpose is to help you remember what is in each chapter.
  
5. Use the Chapter 5 text on the following pages to look for your answers. List below every time *God* and any pronouns referring to Him are used in Hebrews Chapter 5. Be sure to include the verse reference of where you found this information. Then include the details that you learn about Him. For example: vs. 4—no one takes the honor to himself, but receives it when he is called by *God*.
  
6. Now look over the list you compiled about God and identify any of His attributes that you may see. Identifying attributes is easy when you differentiate between what God is *doing* versus *who He is*. Begin your attribute statements with *God is ...* and then finish the sentence. List the verse that identified that particular characteristic for you. For clarity's sake you may want to explain why you identified that particular attribute as shown in the following examples. For example: vs. 4—God is *purposeful* because of His plan in calling and appointing the high priest.
  
7. Using the Chapter 5 text on the following pages list every time *Jesus Christ* is mentioned, along with any corresponding pronouns that refer to Him.

8. Now look back over the list you compiled about Jesus Christ and identify any of His attributes that you may see from Chapter 5. Begin your statement with *Jesus Christ is ...* and then finish the sentence with an attribute. Don't forget to write down the verse that helped you identify that particular characteristic of Christ.
  
9. Make a list of what you learn about the *high priest* who is taken from among men in vss. 1-4.
  
10. List what you learn about Jesus as *high priest* from vss. 5-10.
  
11. List what you learn about the group addressed as *you* in vss. 11-12.
  
12. What do you learn about those who drink milk and those who eat solid food from vss. 11-14?
  
13. Write down *at least one thing* you thought was interesting in this chapter that you can't wait to share with us.

## **Hebrews Chapter 5**

1 For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins;

2 he can deal gently with the ignorant and misguided, since he himself also is beset with weakness;

3 and because of it he is obligated to offer sacrifices for sins, as for the people, so also for himself.

4 And no one takes the honor to himself, but receives it when he is called by God, even as Aaron was.

5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "You are My Son, Today I have begotten You";

6 just as He says also in another passage, "You are a priest forever According to the order of Melchizedek."

7 In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety.

8 Although He was a Son, He learned obedience from the things which He suffered.

9 And having been made perfect, He became to all those who obey Him the source of eternal salvation,

10 being designated by God as a high priest according to the order of Melchizedek.



11 Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing.

12 For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food.

13 For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant.

14 But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

# Hebrews Part One

## Lesson #19, Chapter 5:1-4

Read Hebrews 4:14-5:4 before beginning this lesson.

1. List what you learned from 4:14-16 about Jesus, our High Priest.
2. A different high priest is described in 5:1. What observations can you make about that high priest as stated in vs. 1?
3. Hebrews 5:1 states that the high priest was appointed to offer gifts and sacrifices for sins. Look up the following verses to gain a clearer picture of those duties. What do you learn? See Lev. 4:3; 16:1-6, 11-19; Heb. 7:27; 8:3; 9:6-7, 25.
4. What comparison is being made between 4:15 and 5:1-2?
5. What happened to those who tried to take on the role of high priest themselves instead of being appointed by God? See Num. 16:8-10, 31-33, 36-40; 1 Sam. 13:8-14; 2 Chron. 26:16-21.
6. To what kind of people did the high priest minister (vs. 2)? How was he supposed to do this (vs. 2)? Why?

7. Define *ignorant* [Strong's #50]. Heb. 9:7 and 1 Pet. 1:14 convey the meaning expressed in 5:2. What further information do you learn from those verses?
  
8. Define *misguided* [Strong's #4105 (NIV, KJV *going astray*)]. See also 2 Cor. 11:3; James 5:19-20; and 1 Pet. 2:25.
  
9. When was the high priest exempt from offering sacrifices on someone's behalf? Read Num. 15:28-31.
  
10. What does Num. 15:28-31 tell you about how God views defiant sin? See also Heb. 10:26-27.
  
11. The high priest was not authorized to make atonement for presumptuous, defiant sins—sins that we all have committed at one time or another. Think about that! The high priest would not offer a sacrifice on behalf of the person who was still defiant and rebellious against God. What would need to happen if that mutinous person wanted to be right with God? See Ps. 51:1-4 and Luke 18:13-14.
  
12. What principles for ministering to people can you extract from what you've learned about the high priest in Questions 6 through 11?
  
13. What was the high priest obligated to do according to vs. 3?

14. Why did he need to do that according to vs. 2?
  
15. What further information are we given in vs. 4 about the office of high priest?
  
16. Just as God gave the ministry of high priest to those whom He chose, the same is true today. What do you learn from the following verses about the gifts God gives each believer and the limits of those gifts? See Rom. 11:29; 12:3-8; 1 Cor. 12:4-7, 11, 14-18; and 1 Pet. 4:10-11.
  
17. The picture painted here is beautiful to behold, especially when it is viewed with Jesus in mind. Look at Heb. 5:1-4 again. How did Jesus compare with the standard that God intended the high priests to uphold?
  
18. In vs. 1 the high priest was \_\_\_\_\_.
  
19. In vs. 1 Jesus as high priest was also \_\_\_\_\_.
  
20. In vs. 1 the high priest \_\_\_\_\_.
  
21. In vs. 1 Jesus as high priest also \_\_\_\_\_.
  
22. In vs. 2 the high priest was able \_\_\_\_\_.
  
23. In vs. 2 Jesus as high priest was also able \_\_\_\_\_.
  
24. In vs. 3 the high priest was \_\_\_\_\_.

25. In vs. 3 Jesus as high priest \_\_\_\_\_, but \_\_\_\_\_.
26. In vs. 4 the high priest did not \_\_\_\_\_.
27. In vs. 4 Jesus as high priest also did not \_\_\_\_\_.
28. Write a prayer of thanks for God's provision of Jesus Christ as our great high priest.

### Before the Throne of God Above

By Charitie L. Bancroft

Before the throne of God above  
I have a strong and perfect plea.  
A great high Priest whose Name is Love  
Who ever lives and pleads for me.

My name is graven on His hands,  
My name is written on His heart.  
I know that while in Heaven He stands  
No tongue can bid me thence depart.

When Satan tempts me to despair  
And tells me of the guilt within,  
Upward I look and see Him there  
Who made an end of all my sin.

Because the sinless Savior died  
My sinful soul is counted free.  
For God the just is satisfied  
To look on Him and pardon me.

Behold Him there the risen Lamb,  
My perfect spotless righteousness,  
The great unchangeable I AM,  
The King of glory and of grace,

One in Himself I cannot die.  
My soul is purchased by His blood,  
My life is hid with Christ on high,  
With Christ my Savior and my God!

## Hebrews Part One

### Lesson #20, Chapter 5:5-10

Read Chapter 5 before answering the questions for this lesson.

1. What do you learn from vs. 4 about the position of high priest?
2. How did Christ follow that same pattern according to vs. 5?
3. Verse 5 says Christ did not glorify Himself. Who did He glorify? Why? See John 8:54; 12:28; 17:1-5.
4. What two proofs in vss. 5-6 support the fact that Christ did not glorify Himself but was appointed by God?
5. In vs. 6 we are introduced to a new priesthood. What is this new priesthood and how is it different from the priestly line of Aaron? See Heb. 5:5-6; 7:3, 11, 28. To compare the priestly line of Aaron see Heb. 5:1-4 and Ex. 28:1-3, 41.
6. In vs. 7 what does *in the days of His flesh* mean? See Jn. 1:14; Rom. 8:3; and 1 Tim. 3:16.
7. According to vs. 7 what did Christ do during “the days of His flesh”? What time in Christ’s life is the writer of Hebrews referring to? See Matt. 26:36-46.

- a. What did Christ ask of His Father (Heb. 5:7 and Matt. 26:36-46)?
  
- b. How did God respond to Christ's petition according to vs. 7?
  
8. The text says Christ was heard by God when He prayed to be delivered from death, yet He still died. So, in what way did God answer Christ's petition? See Ps. 16:9-10; 1 Cor. 15:12-19, 54-57; 1 Thess. 4:14.
  
9. Verse 7 says Christ was heard because of His piety. What is *piety* [Strong's #2124 (NIV *reverent submission*; KJV *He feared*)]?
  
10. Can the same be true for us? Can God hear us because of our "piety?" See Ps. 66:16-20; Prov. 15:8, 29; Jn. 15:7.
  
11. Even as the God's Son, Christ did not receive special treatment. What does vs. 8 say happened to Jesus? With what result?
  
12. If Christ was God and was perfect, in what ways did He suffer and how did the things He suffered teach Him obedience? See Is. 50:5-7; Luke 2:52; Phil. 2:8; Heb. 2:10, 17-18; 5:7; 1 Pet. 2:21-24.

- It was not that He had to learn to obey, for He said, “I do always those things that please Him” (John 8:29). Vincent says that “He required the special discipline of a severe human experience as a training for His office as a high priest who could be touched with the feeling of human infirmities. He did not need to be disciplined out of any inclination to disobedience; but as Alford puts it, ‘the special course of submission by which He became perfected as our high priest was gone through in time, and was a matter of acquirement and practice.’ This is no more strange than His growth in wisdom (Luke 2:52). Growth in experience was an essential part of His humanity.”<sup>1</sup>
13. If Jesus Christ can learn obedience from the things He suffered, then what does it surely mean for us? What are some of the purposes of suffering as seen in the following verses: Matt. 5:10-12; 2 Cor. 4:16-18; James 1:2-4, 12; 1 Pet. 1:3-9?
  14. What was the intent of Jesus learning obedience through the things He suffered? Verse 9 tells us.
  15. The King of glory, the perfectly holy One endured suffering and humiliation, and all things human, so He would fully experience life as a man. And He did it for you and for me. Why? See Heb. 2:9-10, 14-15, 17-18; 5:9.
  16. How does that knowledge endear Jesus to you even more?
  17. Define *perfect* [Strong’s #5048]. Rewrite vs. 9 using the terms from the definition to catch the author’s meaning.

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<sup>1</sup>Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader* (Grand Rapids: Eerdmans, 1997, c1984), Heb. 5:8.



18. After accomplishing all that God intended for Him, Jesus became the source of eternal salvation for whom (vs. 9)?
  
19. How are we saved? See Rom. 10:8-10; Eph. 2:8-9; Titus 3:5.
  
20. So, what is the connection between salvation by grace and obedience? See John 3:36; Rom. 1:5; 2 Thess. 1:8; 1 Pet. 4:17; I John 2:3-6; 3:10.
  
21. When our children were little we trained them to obey with these guidelines, *“all the way, right away, and with a happy heart.”* Consider your obedience to Jesus Christ who gave Himself for you. Is your obedience all the way, not half-hearted or partial? Is your obedience right away, not put off until a later time? Is your obedience with a happy heart, not grudging or complaining?
  
22. High priests taken among men offered up sacrifices on behalf of themselves and others. Jesus, on the other hand, offered Himself as the offering—the priest was the sacrifice. How does the information we learn in vss. 6 and 9-10 reveal why it was necessary for Jesus to come from a different priesthood than the line of Aaron? See also Heb. 6:19-20.

The sons of Aaron were appointed as high priests to offer sacrifice for the sins of the people, but they also had to offer sacrifices for their own sins. *Jesus*, as the Son of God and high priest of the order of Melchizedek, offered Himself on our behalf. In every way, except sin, He entered into the experiences of mankind to be human to the fullest degree. In this way, He accomplished salvation for us in the fullest measure.

### Being Made Perfect

“What,” says one, “did Christ need to be made perfect?” Not in His nature, for He was always perfect in both His divine and His human nature; but perfect as a Savior, perfect as a Sympathizer, —above all, according to the connection, perfect as a High Priest. “Being made Perfect, He became the author of eternal salvation unto all them that obey Him.” Christ will not save those who refuse to obey Him, those who will not believe in Him; there must be an obedient faith rendered unto Him, or else the virtue of His passion and death cannot come to us.<sup>2</sup>

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<sup>2</sup>Charles H. Spurgeon, *Spurgeon’s Sermons: Volume 43*, Electronic ed., Logos Library System (Albany, OR: Ages Software), 1998).

# Hebrews Part One

## Lesson #21, Chapter 5:11-14

Read Chapter 5:1-10 before beginning this lesson.

1. What does the writer of Hebrews tell us about the *him* referred to in vs. 11? What problem do the Hebrews face in learning about him?
  
2. The identity of *him* in the opening phrase *concerning him* in vs. 11 is somewhat disputed. *Him* can refer to Melchizedek or *him* can refer to Christ who is a high priest according to the order of Melchizedek. For our purposes in this lesson we are going to take the view that *him* refers to Melchizedek for the following reasons:
  - a. First, the closest noun that would identify *him* is Melchizedek.
  - b. Second, the author of Hebrews has been discussing the superiority of Christ for 5 chapters, but vs. 11 seems to introduce a new subject, one which needs to be discussed in great detail. The discussion of Melchizedek is also picked up in the last part of Chapter 6 and on into Chapter 7. The apparent switch to a new subject lends itself to the Melchizedek view.
  - c. Third, chapter 6 verse 1 seems to echo this view when it states, *Therefore, leaving the elementary teaching about the Christ*. The author is ready to move on to deeper things, one of which is the discussion of Melchizedek and his priesthood.
  - d. Fourth, this is the view my husband holds! ☺
  - e. Fifth, one must ask, “What is the point of learning more about Melchizedek?” The primary reason is to introduce new information about Jesus Christ as high priest. We must understand the order of Melchizedek as high priest so that we can understand Jesus Christ in His role as high priest according to this same order. To sum up: The point the writer is making is not information about Melchizedek *as an end in itself*, but information about Melchizedek whose priesthood is a picture and shadow of the priesthood of Jesus Christ.

- f. Finally, another way to translate the beginning of vs. 11 is to say, *concerning this*. This view means the author is referring to *the order of Melchizedek*, which he has just introduced in vss. 6 and 10. This rendering of vs. 11 also lines up with the reasons given in b and c above.
  
3. Define *dull of hearing* [Strong's #3576 (NIV *slow to learn*)]. The same Greek word is used in Heb. 6:12 and translated *sluggish, slothful, and lazy*.
  - a. The following verses contain the idea of being dull of hearing. What do you learn about this spiritual state from Matt. 13:13-17; Mark 8:17-18, 21; Luke 24:25; Jn. 16:12?
  
4. What is the connection between being dull of hearing and the writer of Hebrews finding these new truths "hard to explain" to them?
  
5. How do we become dull to hearing God's Word? Now, think about you, specifically. How do you become dull to hearing God's Word?
  
6. What is the antidote to this dangerous state? See 1 Thess. 2:13; 4:1; Rev. 2:4-5.
  
7. The author of Hebrews cites in vs. 12 the three results of being dull of hearing. What are they?

8. The writer states, *by this time you ought to be teachers*. What does that tell you about the readers of this epistle?
  
9. What assumption does that comment, “by this time you ought to be teachers,” make about all believers as they mature? Col. 3:16 and Titus 2:3-4 make the same assumption.
  
10. Dear-hearts, would the writer of Hebrews include you in his statement, *that by this time you ought to be teachers*? Every believer needs to grow to the position of teaching others *in some way* the truths of the Christian life. How do you get to that place? Explain the various ways you can “teach” others.
  
11. The author speaks to his readers saying, “You have need again for someone to teach you the elementary principles of the oracles of God.” What does that little word *again* tell you about these people? What does the phrase *elementary principles* indicate?
  
12. Not only that, the author goes on to say they “have come to need milk and not solid food.” What picture is the author trying paint for his readers?
  - a. What added insight into their spiritual state do you gain when you look up 1 Cor. 3:1-3 and Eph. 4:13-16.
  
13. How could someone go back to being a spiritual infant? Does God want us to spiritually remain babies?

14. What do you learn about milk drinkers from vs. 13?
  
15. Define *accustomed* [Strong's #552 (KJV *unskillful*, NIV *acquainted*)].
  
16. List three ways you would encourage someone to grow accustomed to the Word of righteousness.
  
17. Finish this sentence: As milk is for babies who are not accustomed to the Word of righteousness, so solid food \_\_\_\_\_.
  
18. How is a mature person described in vs. 14?
  
19. Define *practice* [Strong's #1838 (NIV *constant use*; KJV *reason of use*)].
  
20. Define *trained* [Strong's #1128 (KJV *exercised*)]. See also 1 Tim. 4:7; Heb. 12:11; and 2 Pet. 2:14.
  
21. As a person continually feasts upon the solid food of the Word of God, what happens to them (vs. 14)? Rom. 15:1-3; Phil. 1:9-11; and 2 Pet. 1:3-9 all refer to the same process of maturity in our walks. What do you learn?

22. This section of Hebrews has provided us with an interesting diversion—soul searching, assessment, and a push to move forward. Is its message for you? Does anything beyond “Jesus loves me” produce a spiritual brain cramp? Do you long for more growth and more grace in your walk? The message is clear if you want to progress spiritually; you must take pains with these things and obey the command of 2 Tim. 2:15: *Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the Word of truth.*
23. For those of you who regularly eat solid food, let me ask you: Are you persevering in these things? Are you *continuing* to grow in the grace and the knowledge of Jesus Christ? *Excel still more.*

# Hebrews Part One

## Lesson #22, Chapter 6 Overview

The goal of this particular lesson is the foundation of all Bible study. It is the practice of observing what's in the text. At this stage in our Bible study you're simply taking note and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

On the pages that follow you'll find the text of Chapter 6 in the New American Standard Bible version. *Use those pages to do this lesson.* Feel free to make notes on the page or mark it up as much as you like to help you do this lesson. Using the same Bible version to do this lesson will cut down on any confusion that would arise if we were all using different versions of the Bible when we get together for class discussion.

1. Who To begin, read through Chapter 6. Now, summarize the contents of Chapter 6. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.
  - a. Summarize paragraph 1 (verses 1-8).
  - b. Summarize paragraph 2 (verses 9-12).
  - c. Summarize paragraph 3 (verses 13-20).
2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* What is the connecting thought that moves from paragraph 1 through to paragraph 3? Record your answer below.



3. Next, look for a verse in the chapter that best summarizes the entire contents of the chapter. You might be tempted to choose your favorite verse here, but please don't do that. *Instead, consider which verse best sums up what's in the chapter.* Write down the verse you chose here.
  
4. Now you're ready to title your chapter. Your 3-5 word title should reflect the contents of the chapter. Remember, a title's purpose is to help you remember what is in each chapter.
  
5. Use the Chapter 6 text on the following pages to look for your answers. List below every time *God* and any pronouns referring to Him are used in Hebrews Chapter 6. Be sure to include the verse reference of where you found this information. Then include the details that you learn about Him. For example: vs. 1—repentance from dead works and of faith toward *God*.
  
6. Now look over the list you compiled about God and identify any of His attributes that you may see. Identifying attributes is easy when you differentiate between what God is *doing* versus *who He is*. Begin your attribute statements with *God is ...* and then finish the sentence. List the verse that identified that particular characteristic for you. For clarity's sake you may want to explain why you identified that particular attribute as shown in the following examples. For example: vs. 1—God is trustworthy since we can put our faith in Him.
  
7. Using the Chapter 6 text on the following pages list every time *Jesus Christ* is mentioned, along with any corresponding pronouns that refer to Him.

8. Now look back over the list you compiled about Jesus Christ and identify any of His attributes that you may see from Chapter 6. Begin your statement with *Jesus Christ is ...* and then finish the sentence with an attribute. Don't forget to write down the verse that helped you identify that particular characteristic of Christ.
  
9. List what you learn about the Holy Spirit in this chapter.
  
10. List what you learn about the *us/we* of chapter 6. Do the same with the terms *they/them/those who heard*. Now list what you learn when the writer uses *you*.
  
11. The word *promise* is used repeatedly in this chapter. List what you learn here.
  
12. *Hope* is also frequently used. Note how it is used.
  
13. List what you learn each time the words *swear/swore/oath* are used.
  
14. What word pictures, examples, or illustrations does the author use in this chapter? Briefly list them.

15. Write down *at least one thing* you thought was so interesting in this chapter that you couldn't wait to share it with us.

Sailors throw their anchors downwards; we throw ours upwards. Their anchor goes within the veil of the waters into the deeps of the sea; ours goes within the veil of glory, into the heights of heaven, where Jesus sits at the right hand of God: "within the veil."<sup>1</sup>

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<sup>1</sup>Charles H. Spurgeon, *Spurgeon's Sermons: Volume 42*, electronic ed., Logos Library System (Albany, OR: Ages Software, 1998).

## Hebrews Chapter 6

1 Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,

2 of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment.

3 And this we will do, if God permits.

4 For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit,

5 and have tasted the good word of God and the powers of the age to come,

6 and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.

7 For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God;

8 but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.

9 But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way.

10 For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.

11 And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end,

12 so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.

13 For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself,

14 saying, "I will surely bless you and I will surely multiply you."

15 And so, having patiently waited, he obtained the promise.

16 For men swear by one greater than themselves, and with them an oath given as confirmation is an end of every dispute.

17 In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath,

18 so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.

19 This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil,

20 where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

## Hebrews Part One

### Lesson #23, Chapter 6:1-6

Anyone who has been a Christian for a while has heard the book of Hebrews described as “difficult” to understand. And our lesson in Chapter 6:1-6 is one of those debated sections of Hebrews. Properly identifying who “those/they” refer to in this text is essential. If we do not do so it causes a cascade of doctrinal mayhem. By sticking closely to the text, we will uncover what God intends for us to understand about *us* and *them*.

1. In last week’s lesson the author of Hebrews said he had much to say to his readers, but it was hard to explain to them because they had become dull of hearing. Understanding his reader’s spiritual state did not deter him from his purpose however. In Chapter 6:1 we see he did not waver in his intention to communicate more complex spiritual truths. What topic was he no longer going to address in 6:1?
2. Define *elementary* [Strong’s #746 (KJV *principles*)]. See also Heb. 5:12.
3. Notice the author of Hebrews wrote, *leaving the elementary teaching about the Christ*. What does the term the Christ mean? See Luke 24:46-47; Jn. 20:30-31; Acts 26:22-23; Jn. 1:41.
4. What are the elementary, foundational teachings about the Christ that the author has already taught his readers? See vss. 1 and 2.
5. What does *repentance from dead works* mean? See Acts 11:18; 20:21; Heb. 9:14; 10:1-4.

6. Coupled with a repentance from dead works is a *faith toward God*. What does that mean? See Heb. 11:6; Jn. 12:44; 14:1; 1 Pet. 1:21; 1 Jn. 5:10-13.
  
7. What does *instruction about washings* refer to? See Mark 7:1-7; Heb. 9:9-10. Why would this have been a necessary foundational truth for them to know?
  
8. Explain the significance of the *laying on of hands*. See Acts 2:43; 9:12, 17; 2 Cor. 12:12; 1 Tim. 4:14; 2 Tim. 1:6.
  
9. The Hebrews believers were also taught about *the resurrection of the dead*. What do you learn about this foundational truth? See Matt. 22:29-32; Jn. 5:28-29; 11:25-26; Acts 2:30-32; 1 Cor. 15:12-19.
  
10. What foundational teaching did the Hebrews receive about *eternal judgment*? See Jn. 3:16-18; 5:22-24; Rom. 2:5-11.
  
11. What is the author of Hebrews' goal after moving on from the foundational truths about Christ? See vs. 1.
  
12. Define *press on* [Strong's #5342 (NIV, KJV *go on*)].
  
13. Define *maturity* [Strong's #5047 (KJV *perfection*)].

14. Describe what spiritual maturity looks like from the following verses: Heb. 5:12-14; 6:1; 12:12-13; Prov. 4:18; 2 Cor. 7:1; Eph. 4:11-16; Col. 1:28; 4:12.
  
15. What is an area of spiritual “childishness” you need to leave behind so that you can press on toward spiritual maturity? Now identify the steps necessary to do this. Are you willing to take these steps to grow more complete in Christ?
  
16. This commitment to press on to a more complete faith in Christ is balanced by the author’s statement in vs. 3. What is the statement of vs. 3? What does it communicate? Why is that a good reminder for any endeavor we undertake? See also Acts 18:21; 1 Cor. 4:19; 16:7; James 4:15.
  
17. The author of Hebrews makes a pronoun switch beginning in vs. 4. In vss. 1-3 he used the pronouns \_\_\_\_\_. Now in vss. 4-6 he uses the pronouns \_\_\_\_\_.
  - a. What does that switch in pronouns indicate?
  
18. What 5 things do you learn about the group identified as those from vss. 4-5?
  
19. What happened to *those* after they experienced those 5 things mentioned in vss. 4-5? The answer is found in vs. 6.



20. What do we know about those who fall away? Another name for this group is *unbeliever*. See Heb. 10:37-39; 2 Pet. 2:20-22 and 1 Jn. 2:19.
  
21. What do we know about those who do not fall away? Another name for this group is *believer*. See John 10:27-29; Rom. 8:35, 38-39; Phil. 1:6; 1 Pet. 1:4-5.
  
22. Define *fallen away* [Strong's #3895].
  
23. The author of Hebrews was doing all he could in this letter to protect his readers from the pernicious influence of the false teachers who promoted a return to the sacrificial system as a means of salvation. What warning do we need to heed? See Heb. 3:12-13; 4:1-3, 11; 1 Tim. 4:1.
  
24. The author of Hebrews described a group of people who had been part of the church body and enjoyed its blessings and benefits, but then fell away. They wanted to employ works in their salvation, thereby rejecting the Christ who was crucified on their behalf. This was a dangerous place to be, having enjoyed the blessings of the Word and the fellowship of the saints; they then turned their backs on the gospel of Jesus Christ. It was not just that they fell into sin and turned away from God for a time. This group heard the gospel, considered it, and then decided it was insufficient, and so rejected God's message of redemption. What is the danger of rejecting Christ's perfect and complete gift of salvation? See vs. 6; Heb. 2:2-3; 10:26-27; 12:25.
  
25. List three things you learned from Heb. 6:1-6.

Charles Spurgeon on whether believers can lose their salvation: “You cannot imagine surely that a person can be regenerated twice; if the work of regeneration is accomplished once, and it does not save the soul, then there is no salvation for it. That is all God ever will do, and therefore do I bless and glorify His name that there never was and never shall be an instance in which He has made a man a new creature in Christ Jesus, and, then the work of grace has failed.”<sup>1</sup>

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<sup>1</sup>Charles H. Spurgeon, *Spurgeon’s Sermons: Volume 43*, electronic ed., Logos Library System (Albany, OR: Ages Software, 1998).

## Hebrews Part One

### Lesson #24, Chapter 6:7-12

1. This lesson continues where we left off last week. Verses 7 and 8 illustrate the spiritual truths the author of Hebrews had explained about those who go apostate. We didn't use the term apostate last week, but it is the right word to use to describe the people who reject the gospel of Jesus Christ after enjoying the benefits of the preaching, teaching, and fellowship of the church. According to vss. 4-6, describe what these people experienced prior to their falling away.
  
2. Now explain the consequences that await those who knowingly turn their back on the free gift of God (vs. 6).
  
3. What is the illustration that the author of Hebrews uses to further explain this truth? See vss. 7 and 8.
  - a. How is the ground in the illustration like those who fall away?
  
  
  
  
  
  
  
  
  
  
  - b. What does rain do according to the example (vs. 7)? How is the rain like the blessings of preaching and Christian fellowship?
  
  
  
  
  
  
  
  
  
  
  - c. What is the intended purpose of rain in vs. 7?

- d. What happens if that ground which has received the blessing of rain does not produce “good fruit” (vs. 8)?
  
- e. How is that a picture of those who reject the gospel of Christ? See James 5:19-20; 1 Pet. 2:7-8; 2 Pet. 3:16.

I am committed to the biblical truth that salvation is forever. Contemporary Christians have come to refer to this as the doctrine of eternal security. Perhaps the Reformers’ terminology is more appropriate; they spoke of the perseverance of the saints. The point is not that God guarantees heaven to everyone who professes faith in Christ, but rather that those whose faith is genuine will never totally or finally fall away from Christ. They will persevere in grace unto the very end. Even if they fall into grievous sins or continue in sin for a time, they will never abandon the faith completely. ...True believers will persevere. Professing Christians who turn against the Lord only prove that they were never truly saved. As the apostle John wrote, “They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, in order that it might be shown that they all are not of us” (1 John 2:19). No matter how convincing a person’s testimony might seem, once that person becomes apostate, he or she demonstrates irrefutably that the testimony was hypocritical and the professed salvation was spurious. God will keep His own. He “is able to keep [them] from stumbling, and to make [them] stand in the presence of His glory blameless with great joy” (Jude 24).<sup>1</sup>

- 4. In vs. 9 the author shifts his focus from those who have fallen away, back to what group?

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<sup>1</sup> John MacArthur, *The Gospel According to Jesus*, electronic ed., (Grand Rapids, MI: Academic and Professional Books, Zondervan Publishing House, 1997, c1988).

5. What is he convinced of according to vs. 9?
  
6. What are the “better things” that he refers to? “Better things” than what?
  
7. Why would the statement, *Beloved, we are convinced of better things concerning you, and things that accompany salvation*, be an encouragement for the persevering saints who heard this letter read to them?
  
8. What do we know about the brethren the author of Hebrews now directs his comments to? See vs. 10. He addresses this same group in 5:12-14 and 6:1-2. What do you learn about them from those verses?
  
9. Look up the definitions for *just* and *justice*.
  
10. Why would it be unjust of God to forget their faithfulness in ministering to others? See Ps. 37:28; 111:7; Prov. 2:7-8.
  
11. How can verse 10 be an encouragement for you when you are apt to be discouraged because no one seems to notice your service?
  
12. What key words from vs. 10 describe what we do for each other?

13. Define *minister* [Strong's #1247 (NIV *help*)].
  
14. What are some ways to minister to the saints?
  
15. Name one instance when someone "ministered" to you that really blessed you.
  
16. What is each one of us supposed to do according to vs. 11?
  
17. What is the result of doing this? How would being faithful accomplish this? See vss. 10, 12; 2 Pet. 1:10-11.
  
18. When are we supposed to have hope according to vs. 11? What is our hope to be in? See Gal. 5:5; Col. 1:5, 23; Heb. 6:18-19; 1 Pet. 1:3-5, 21; 1 Jn. 3:1-3.
  
19. Two other desires for our faithfulness in ministry are stated in vs. 12. What are they?
  
20. Define *sluggish* [Strong's #3576 (KJV *slothful*; NIV *lazy*)].

21. According to vss. 10-12 what are the life qualities of the kind of person we are to imitate?
  
22. “If these qualities are yours and are increasing” (2 Pet. 1:8) what does it say about you? See Heb. 6:11-12 and 2 Pet. 1:10-11.

What a love the author of Hebrews had for his readers! In order to protect and bolster their faith so the false teachers wouldn't sway them, he painstakingly presented Jesus Christ to them. He was concerned about their spiritual immaturity since they had received ample time and opportunity for them to grow strong in the Lord. Challenging them with greater spiritual truths seemed to be the answer, which he immediately began to do. He tackled the problem of those who had gone apostate in the faith and clearly explained the consequences of such unbelief. But, fearing that his readers may identify themselves with the apostates, he encouraged them in the faith and urged them to persevere and excel in their service to the saints. May we heed the counsel and commands of this chapter so that “we may realize the full assurance of hope until the end.”

# Hebrews Part One

## Lesson #25, Chapter 6:13-20

Read all of Chapter 6 before beginning this lesson.

1. The opening phrase in vs. 13, *For when God made the promise to Abraham*, clearly ties itself to a statement previously made. What is the connection between, “when God made the promise to Abraham,” and what came before? See 6:12.
2. Heb. 6:12 states we are to inherit the promises God had previously made. Just what was promised to us? See Heb. 4:1-3; 9:15; 10:36, 39; 11:11-16.
3. What was the promise God made to Abraham? See Gen. 12:2-3; 22:15-18; Luke 1:73-75; Heb. 6:14.
4. What do you learn about Abraham in vs. 15?
5. What similarities do you see between Abraham and those mentioned in vs. 12?
6. How can their example be an encouragement to you as you wait to inherit the promises of God?



7. When God made the promise to Abraham what did He do according to vs. 13?
  
8. What example is given to explain why God did that in vs. 16?
  
9. What is the purpose of an oath according to vs. 16?
  
10. The author of Hebrews is adding layer upon layer of information that builds to make a point. In vs. 13 we read when God made the promise to Abraham, He gave an oath that He would keep His word. Vs. 15 tells us that God did keep His word and Abraham obtained the promise. In vs. 16, the author illustrates that even men give oaths to show they intend to keep their word. Now verse 17 begins, *In the same way God*, what did God do *in the same way*? See vs. 16, then vs. 13.
  
11. After the example in vs. 16, the author of Hebrews provides further explanation about God, oaths, and promises. What did God desire to do in vs. 17? How did He do this according to vs. 17?
  
12. Who did God want to show His unchanging purpose to (vs. 17)? Who are they? See 6:12; Acts 2:38-39; Gal. 3:29.
  
13. What are the two unchangeable things in which it is impossible for God to lie? See vss. 13-14, and 17.

14. Why is the reminder that it is impossible for God to lie be an encouragement to us in respect to His promises?
  
15. Because God will not break His promises and His purposes do not change, what do we gain according to vs. 18? What are we to seek to do (vs. 18)?
  
16. What picture did the phrase *fled for refuge* intend to create in the minds of the Hebrews? See Num. 35:1-15; Deut. 19:1-10. Just as the Israelites had a city of refuge to flee to in times of trouble, so we too need a place of refuge. What do you learn? See Ps. 34:19; 46:1; 2 Cor. 1:8-10; 1 Tim. 4:10.
  
17. What do you learn about the hope that is a refuge for us? See vss. 18-19.
  
18. This hope has a name. What is it? See 1 Tim. 1:1; Titus 2:13.
  
19. What does the author mean when he says Jesus enters *within the veil*? See vs. 20 and 5:9-10; 9:1-12.
  
20. Vs. 20 says Jesus entered the Holy Place as a *forerunner* for us. How is Jesus our *forerunner*? See Heb. 10:19-22.
  
21. And after what seemed like a huge rabbit trail from 5:11-6:18, we return to what topic? See Heb. 6:20 and 5:9-10.

22. We have learned some amazing things in this passage about God, His plan, and the Christian life. Here are some to get you started:
- a. God keeps His promises.
  - b. Abraham is an example to me of patient waiting on God.
  - c. God does not lie; therefore, I can trust Him.
  - d.
  - e.
  - f.

Hebrews 5:11-6:18 may have seemed like a detour, but it really wasn't. In fact, the writer of Hebrews doesn't do detours. Like a seasoned tour guide, he may stop for a moment to add pertinent details to aid our understanding, yet he knows where he wants to take us and keeps that goal in mind. The author of Hebrews wanted to teach his readers about Jesus as High Priest according to the order of Melchizedek, but first he felt it necessary to make a little "stop-along-the-way" (Hebrews 5:11-6:18). All that dialogue had a purpose, intending to show the superiority of Jesus Christ in every way, proving that salvation through Jesus Christ is the only way that will please God.

Tackling this passage and everything we have looked at so far, made me feel like I was trying to dig a well with a spoon. Working on this lesson was hard work, filled with prayers for mercy and wisdom, and yet it was also tremendously exciting. I am all too aware there are more treasures here than I was able to reach. May God, in His grace, grant you the eyes to see the gems that lay below the surface of His Word.

# Hebrews Part One

## Lesson #26, Chapter 7 Overview

The goal of this particular lesson is the foundation of all Bible study. It is the practice of observing what's in the text. At this stage in our Bible study you're simply taking note and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

On the pages that follow you'll find the text of Chapter 6 in the New American Standard Bible version. *Use those pages to do this lesson.* Feel free to make notes on the page or mark it up as much as you like to help you do this lesson. Using the same Bible version to do this lesson will cut down on any confusion that would arise if we were all using different versions of the Bible when we get together for class discussion.

1. Who To begin, read through Chapter 7. Now, summarize the contents of Chapter 7. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.
  - a. Summarize paragraph 1 (verses 1-3).
  - b. Summarize paragraph 2 (verses 4-10).
  - c. Summarize paragraph 3 (verses 11-22).
  - d. Summarize paragraph 4 (verses 23-25).
  - e. Summarize paragraph 5 (verses 26-28).

2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* What is the connecting thought that moves from paragraph 1 through to paragraph 5? Record your answer below.
  
3. Next, look for a verse in the chapter that best summarizes the entire contents of the chapter. You might be tempted to choose your favorite verse here, but please don't do that. *Instead, consider which verse best sums up what's in the chapter.* Write down the verse you chose here.
  
4. Now you're ready to title your chapter. Your 3-5 word title should reflect the contents of the chapter. Remember, a title's purpose is to help you remember what is in each chapter.
  
5. Use the Chapter 7 text on the following pages to look for your answers. List below every time *God* and any pronouns referring to Him are used in Hebrews Chapter 7. Be sure to include the verse reference of where you found this information. Then include the details that you learn about Him. For example: vs. 1—Melchizedek...priest of the Most High *God*.
  
6. Now look over the list you compiled about God and identify any of His attributes that you may see. Identifying attributes is easy when you differentiate between what God is *doing* versus *who He is*. Begin your attribute statements with *God is ...* and then finish the sentence. List the verse that identified that particular characteristic for you. For clarity's sake, you may want to explain why you identified that particular attribute as shown in the following examples. For example: vs. 1—God is unique, mighty, above all.

7. Using the Chapter 7 text on the following pages list every time *Jesus Christ* is mentioned, along with any corresponding pronouns that refer to Him.
  
8. Now look back over the list you compiled about Jesus Christ and identify any of His attributes that you may see from Chapter 7. Begin your statement with *Jesus Christ is ...* and then finish the sentence with an attribute. Don't forget to write down the verse that helped you identify that particular characteristic of Christ.
  
9. Record every time *Melchizedek* is used in this chapter and the phrase and verse reference in which it's found. For example, "For this *Melchizedek*, king of Salem, priest of the Most High God."
  
10. Now record every time *Abraham* is mentioned along with the phrase and verse reference you found it in.
  
11. *Priest* is used frequently in this chapter. List what you learn about it from this chapter.
  
12. The words *Levi* or *Levitical* are also used frequently. Record each time it's used along with the phrase surrounding it.
  
13. Now list every time *law/Law* is used and what you learn about it along with the verse references.

14. The words *oath/swore* are used interchangeably. Record the word and the phrase you find it in.
  
15. *Tithes/spoils* are also used interchangeably. List what you learn each time they are used along with the verse references.
  
16. The words *forever/permanently/always/perpetually/lives on* are used to make a point by the author. Find each time one of those words is used, and write down the phrase in which it's found.
  
17. Write down *at least one thing* you thought was so interesting in this chapter that you couldn't wait to share it with us.

## Hebrews Chapter 7

1 For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him,

2 to whom also Abraham apportioned a tenth part of all the spoils, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace.

3 Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.

4 Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils.

5 And those indeed of the sons of Levi who receive the priest's office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham.

6 But the one whose genealogy is not traced from them collected a tenth from Abraham and blessed the one who had the promises.

7 But without any dispute the lesser is blessed by the greater.

8 In this case mortal men receive tithes, but in that case one receives them, of whom it is witnessed that he lives on.

9 And, so to speak, through Abraham even Levi, who received tithes, paid tithes,

10 for he was still in the loins of his father when Melchizedek met him.



11 Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron?

12 For when the priesthood is changed, of necessity there takes place a change of law also. 13 For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar.

14 For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.

15 And this is clearer still, if another priest arises according to the likeness of Melchizedek,

16 who has become such not on the basis of a law of physical requirement, but according to the power of an indestructible life.

17 For it is attested of Him, "You are a priest forever According to the order of Melchizedek." 18 For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness

19 (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God.

20 And inasmuch as it was not without an oath

21 (for they indeed became priests without an oath, but He with an oath through the One who said to Him, "The Lord has sworn And will not change His mind, 'You are a priest forever' "); 22 so much the more also Jesus has become the guarantee of a better covenant.

23 The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing,

24 but Jesus, on the other hand, because He continues forever, holds His priesthood permanently.

25 Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.

26 For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;

27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself.

28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever.

# **Hebrews Part One**

## **Lesson #27, Chapter 7:1-10**

Read all of Chapter 7 before beginning this lesson.

In Chapter 5 verse 11 the writer of Hebrews declared he had much to say about Jesus Christ as high priest according to the order of Melchizedek, but he needed to teach his readers in some important areas before tackling the subject. With that done, he is now ready to continue the instruction about Jesus Christ as high priest. Keep in mind; the purpose of Chapter 7 is to show the superiority of the priesthood through Melchizedek, which ultimately shows the superiority of Christ as a means of salvation.

1. What do you learn about Melchizedek according to vss. 1-2?
2. Eager Beaver: Do a little checking and see what you can discover about the city of Salem mentioned in vs. 1.
3. Describe the circumstances around Abraham's meeting with Melchizedek in Gen. 14:1-20.
4. This is important to note for later: What did Abraham do for Melchizedek? See Heb. 7:2 and Gen. 14:20.
5. Some interesting details are added about Melchizedek in vs. 3. What do you learn about him from that verse? In what ways is he like Jesus Christ?

6. Now we know all mortal men have a mother and a father, it's just how things work. So, when the author of Hebrews says Melchizedek is "without father, without mother, without genealogy" what point is he trying to make? Remember, he is comparing the priesthood of Aaron with the priesthood of Melchizedek. What do you learn about Aaron from the following verses: Num. 3:1-10; 33:38-39?
  
7. Does Jesus come from the family of Levites who were appointed as priests from generation to generation? See Matt. 1:1-17 and Luke 3:23-38.
  
8. Does Melchizedek come from Aaron's priestly line? See vs. 6:20; 7:3.
  
9. Try to summarize what you have learned by completing the following sentence: The priesthood according to Aaron \_\_\_\_\_, while the priesthood of Christ and Melchizedek \_\_\_\_\_.
  
10. Verse 4 is the author's purpose statement for the next paragraph. What does the author of Hebrews intend to show us in the verses to come according to vs. 4? Why is Abraham's act of giving significant?
  
11. Abraham, the patriarch, had many sons, one of whom was Levi. The family of Levi was set aside for the priesthood to serve the Lord. What was their right as priests according to vs. 5?
  
12. Why did the Levites receive tithes? See Num. 18:21, 23-26; Neh. 12:44.

13. Though the tribe of Levi, descended from Abraham, had the right to receive tithes, what happened in the case with Melchizedek? See vs. 6.
  
14. Who is the “lesser” and who is the “greater” in vs. 7?
  
15. Why is verse 7 a key thought to understand in the argument for the superiority of Melchizedek’s priesthood?
  
16. In the middle of Heb. 7:8 the author states, *but in that case*. What “case” is he referring to? See 7:4, 6.
  
17. Now identify what *in this case* is referring to in vs. 8. See vs. 5. Note that it is a system that is still intact.
  
18. What is the significant difference between *mortal* men receiving tithes and the one who lives on receiving tithes? See also 5:6 and 6:20.
  
19. Which is better, to give tithes to someone who will die or to give tithes to someone who lives forever? Why?
  
20. How did Levi pay tithes according to vss. 9-10?

21. That explanation takes us back to the key thought of the paragraph stated in vs. 7, *But without any dispute the lesser is blessed by the greater*. How does all this (vss. 1-10) set the stage to prove we can entrust ourselves to Jesus Christ as high priest?
22. Much of this week's lesson lays the groundwork for the important lessons to come in this chapter. Yet even in this preparatory message there are blessings for us to meditate upon. Without a doubt, the author intends to reveal Jesus Christ as the final and perfect high priest in whom we can put our trust for salvation. In verses 1-10, he lays the groundwork in connecting Christ to Melchizedek.
- a. The Levites could not hold the office of both priest and king. They were set aside for the priesthood only. What do we learn about Melchizedek from vs. 1? What do we know of Jesus? See Zech. 6:12-13; Ps. 11:1-4.
  - b. Melchizedek's name means "king of righteousness." What do we know of Jesus? Ps. 45:6-7; Is. 9:7; Jer. 23:5-6.
  - c. Melchizedek was King of Salem; Salem means "peace," so he is the King of Peace. What do we know of Jesus? See Is. 9:6; Rom. 5:1; Col. 1:20.
  - d. Vs. 3 states that Melchizedek has no beginning or end because there is no record of his genealogy. How is that like Christ? See Micah 5:2; Jn. 1:1; Rev. 1:8; 22:13.

- e. Finally, we see because Jesus Christ is high priest forever according to the order of Melchizedek we can have a hope that is sure and steadfast, an anchor for our souls. How should that truth impact your life?

**Praise Him! Praise Him!**

By Fanny Crosby

Praise Him! Praise Him! Jesus, our blessed Redeemer!  
Sing, O Earth, His wonderful love proclaim!  
Hail Him! Hail Him! Highest archangels in glory;  
Strength and honor give to His holy Name!  
Like a shepherd, Jesus will guard His children,  
In His arms He carries them all day long:

Praise Him! Praise Him! Jesus, our blessed Redeemer!  
For our sins He suffered, and bled, and died.  
He our Rock, our hope of eternal salvation,  
Hail Him! Hail Him! Jesus, the Crucified.  
Sound His praises! Jesus who bore our sorrows,  
Love unbounded, wonderful, deep and strong.

Praise Him! Praise Him! Jesus, our blessed Redeemer!  
Heav'nly portals loud with hosannas ring!  
Jesus, Savior, reigneth forever and ever.  
Crown Him! Crown Him! Prophet, and Priest, and King!  
Christ is coming! Over the world victorious,  
Pow'r and glory unto the Lord belong.

## Hebrews Part One

### Lesson #28, Chapter 7:11-19

Read all of Chapter 7, then pray and ask God for wisdom in studying before starting this lesson.

1. What is the main point from 7:1-10 that we studied in the last lesson?
2. R. Kent Hughes explains the precise meaning of perfection in Heb. 7:11: "Often in Scripture the word "perfection" has the meaning of "maturity" or "completeness." So some assume "perfection" here means "completeness in relation to God." But actually the meaning here is more specialized and means "to put someone in the position in which he can come, or stand, before God" – access to God. This is also the meaning of "perfect" in verse 19, which says, "(for the law made nothing perfect), and a better hope is introduced, by which we draw near to God." It is also the meaning in two other Hebrews texts – 10:1, 14. So again, "perfection" here in verse 11 refers to *access to God and a right relationship to Him.*"<sup>1</sup> Now rewrite verse 11 substituting Kent Hughes' definition of perfection. Add any details that will give clarity to the meaning of vs. 11.
3. The writer of Hebrews further illumines this truth in Heb. 7:19; 9:9; 10:1-3, 14. Explain what you learn from those verses.
4. Where did the people receive the Law according to vs. 11?
5. Define *change* as used in vs. 12 [Strong's #3346].

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<sup>1</sup> R. Kent Hughes, *Hebrews Volume One: An Anchor for the Soul* (Wheaton, ILL.: Crossway, 1993), pgs. 194-195.



6. Verse 12 states the priesthood needed to change. Why? See vs. 11 and your answer to Question 2.
  
7. When did the priesthood change? See 6:20.
  
8. What happened when the priesthood changed? See vs. 12.
  
9. Why would that change be necessary? See Jer. 31:31-34.
  
10. In vs. 13 who is the “one concerning whom these things are spoken”? See vs. 14 for this one’s identity.
  
11. Which tribe did Jesus come from? What is noteworthy about that tribe? See vss. 13-14.
  
12. How was it known to all (evident) that Jesus was descended from Judah? See Matt. 13:55; Luke 2:4-5; 3:23, 32-33.
  
13. Everyone knew that Jesus didn’t come from the line of Levi and therefore, wasn’t qualified to be a priest under the old law system. The author of Hebrews continues to show that Jesus has been appointed to a better priesthood. What quality is cited in vs. 16 that shows its superiority over the Levitical priesthood?

14. The author of Hebrews underscores this point with a verse from Ps. 110:4. How does this verse support what he says in vs. 16?
  
15. Define *indestructible* [Strong's #179 (KJV *endless*)].
  
16. How does that attribute set Jesus our high priest apart from all the other high priests?
  
17. According to vs. 18 what happened to the previous law system, which included the Levitical priesthood? Why (vss. 18-19)?
  
18. In vs. 19 the author states, *for the law made nothing perfect*. *Perfect* (a form of the same Greek word which was used in vs. 11) generally means "to carry through completely, to make complete, to finish, bring to an end"<sup>2</sup> and we learned from R. Kent Hughes that in this context it goes further so that it means "to God and to have a right relationship with God."<sup>3</sup> In what way was the Law unable to bring things to completion so that access to God was possible? See Rom. 3:19-20; Gal. 3:21; Heb. 7:19; 9:9; 10:1-4.
  
19. Because the Law was not able to bring man into a right relationship with God, God provided another way. How is it described and what does it accomplish in vs. 19?

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<sup>2</sup> Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament* (Grand Rapids: Eerdmans, 1997, c1984), Heb. 7:18.

<sup>3</sup> R. Kent Hughes, pgs. 194-195.

20. What is the result of this “better” way? See Acts 13:39; John 1:17; Rom. 8:3; Gal. 2:16; 3:8-9, 22-24.
21. That “better hope,” which is summed up in Jesus Christ, allows us to draw near to God. In Jesus Christ, we have access to the eternal, all-powerful God who loves us and desires to bless us. Consider your relationship with God right now.
- a. Are you *able* to draw near to Him because you have accepted the free gift of salvation through Jesus Christ? (If not, what are you going to do about it?)
  - b. Are you *continuing* to draw near to God knowing that Jesus claims you as part of His family? (If not, what are you going to do about it?)
  - c. What *hinders* you from drawing near to God?
  - d. What *encourages* you to draw near to God?

# Hebrews Part One

## Lesson #29, Chapter 7:20-28

Review Chapter 7 before you begin this lesson.

1. Verse 20 states, *And inasmuch as it was not without an oath*. What does it refer to? See Heb. 7:18-19.
2. Who became priests without an oath according to vs. 21? See 7:11.
3. Why is it significant that Jesus was appointed to the priesthood with an oath? See vs. 21.
4. Verse 22 explains, *Because Jesus is a priest forever He has become* \_\_\_\_\_.
5. Define *guarantee* [Strong's #1450 (KJV *surety*)].
6. Describe the "better covenant" from Jer. 31:31-34 and Heb. 9:15.
7. Verses 23-24 compare the former priests with the priest of the better hope. List what you learn about both.

8. The contrasts from vss. 23-24 lead us to an all-important conclusion in vs. 25. What is it?
  
9. What is the connection between the crucial details in vss. 23-24 and Jesus' ability to save forever those who draw near to God through Him?
  
10. Verse 25 states Jesus is able to save you. It also states Jesus is able to save you forever which means "to the uttermost, completely." What impact does that truth have upon you?
  
11. Define *draw near* [Strong's #4334 (NIV, KJV *come to*)].
  
12. How are you able to draw near to God according to vs. 25? Now add the information from the following verses to your answer: Jn. 6:37, 39; 14:6; Eph. 2:18; Heb. 7:19; 11:6.
  
13. Vs. 25 states that Jesus always lives to make intercession for us. When we think of the definition of intercession we generally think of praying on behalf of someone. Intercession as it is used here means that and more. It includes the idea of intervening between two parties, as in a dispute. Taken together, the following verses give the sense of the word as it is used in vs. 25. What do you learn about Jesus' interceding from Rom. 8:34; 1 Tim. 2:5; 1 Jn. 2:1?
  
14. Why is it *necessary* that He is able to save us forever and completely while interceding and intervening for us before the Father?

15. What kind of priest do we have according to vss. 26-27?
  
16. Define *fitting* [Strong's #4241].
  
17. Why is it fitting that we should have such a high priest? See 7:24-27 for your answer.
  
18. The "once for all" argument is the death blow to the false teachers who would have the Jewish believers leave the free grace of Jesus Christ, and instead enslave themselves to the sacrificial system, in order to find forgiveness of sins. Read the following verses, then summarize what you learn about Jesus' ability to take away our sin: 2 Cor. 5:21; Titus 2:14; Heb. 9:12-14; 10:10-14.
  
19. What kind of men are appointed as priests by the Law (vs. 28)?
  
20. What kind of man was appointed as a priest by God (vs. 28)?
  
21. The phrase *made perfect forever* has the same meaning as it does when used other places in Hebrews (see 2:10 and 5:9). It means to "complete, to finish something, to accomplish, to bring to a close." What did Jesus bring to an end or complete?

22. As we have seen in every chapter we have studied thus far, we gain a clearer picture of Jesus than we had before. What picture of Jesus has been displayed for you to gaze upon from vss. 20-28?
23. Choose a word or two to sum up what you have learned this year. How has the study of Hebrews Chapters 1-7 left its mark upon you?

For it was fitting for us to have such a high priest,  
*holy, innocent, undefiled,*  
separated from sinners and exalted above the heavens;  
who does not need daily, like those high priests,  
to offer up sacrifices, first for His own sins  
and then for the sins of the people,  
*because this He did once for all*  
when He offered up Himself.  
For the Law appoints men as high priests who are weak,  
but the word of the oath, which came after the Law,  
*appoints a Son, made perfect forever.*  
Hebrews 7:26-28