

Hebrews Part One

Lesson #1, Introduction to the Book

TEACHER'S GUIDE

Read through the book of Hebrews two times before answering the questions below. Even though we're only going to tackle Chapters 1-7 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?

No mention is made as to the author's identity. Probably someone who came out of Judaism since they are so well-versed in the Old Testament and the sacrificial system. The author says in Chapter 13:22 that he has written briefly, so they definitely aren't given to brevity. Also makes reference to Timothy being released so it lets you know he was a contemporary of Timothy and Paul and knew Timothy and quite possibly Paul.

Chapter 13, verses 18–24, tell us that this book was not anonymous to the original readers; they evidently knew the author. For some reason, however, early church tradition is divided over the identity of the author. Part of the church attributed it to Paul; others preferred Barnabas, Luke, or Clement; and some chose anonymity. Thus, external evidence will not help determine the author. Internal evidence must be the final court of appeal, but here too, the results are ambiguous. Some aspects of the language, style, and theology of Hebrews are very similar to Paul's epistles, and the author also refers to Timothy (13:23). However, significant differences have led the majority of biblical scholars to reject Pauline authorship of this book: (1) The Greek style of Hebrews is far more polished and refined than that found in any of Paul's recognized epistles. (2) In view of Paul's consistent claims to be an apostle and an eyewitness of Christ, it is very doubtful that he would have used the phraseology found in chapter 2, verse 3: "which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him." (3) The lack of Paul's customary salutation, which includes his name, goes against the firm pattern found in all his other epistles. (4) p 455 While Paul used both the Hebrew text and the Septuagint to quote from the Old Testament, the writer of Hebrews apparently did not know Hebrew and quoted exclusively from the Septuagint. (5) Paul's common use of compound titles to refer to the Son of God is not followed in Hebrews, which usually refers to Him as Christ, Jesus, and Lord. (6) Hebrews concentrates on Christ's present priestly ministry, but Paul's writings have very little to say about the present work of Christ. Thus, Hebrews appears not to have been written by Paul although the writer shows a Pauline influence. The authority of Hebrews in no way depends upon Pauline authorship, especially since it does not claim to have been written by Paul.

Tertullian referred to Barnabas as the author of Hebrews, but it is unlikely that this resident of Jerusalem (Acts 4:36–37) would include himself as one of those who relied on others for eyewitness testimony about Jesus (2:3). Other suggestions include Luke, Clement of Rome, Apollos, Silvanus (Silas), Philip, and even Priscilla. Some of these are possibilities, but we must agree with the third-century theologian Origen who wrote: “Who it was that really wrote the Epistle, God only knows.”¹

2. To whom was it written?

He’s writing to believer’s who have come out of Judaism as well as those who are not yet converted. His audience is primarily Jewish. They have suffered for their faith and are needing shored up (see especially 10:32-34).

Many places have been suggested for the locality of the readers, but this letter’s destination cannot be determined with any certainty.²

The identity of the first readers of Hebrews, like the author, is unknown. Nevertheless they were evidently part of a particular community. This appears from several considerations. The readers had a definite history and the writer referred to their “earlier days” (Heb. 10:32–34); he knew about their past and present generosity to other Christians (6:10); and he was able to be specific about their current spiritual condition (5:11–14). Moreover, the author had definite links with them and expressed his intention to visit them, perhaps with Timothy (13:19, 23). He also requested their prayers (13:18).

In all probability the readers were chiefly of Jewish background. Though this has sometimes been questioned, the contents of the epistle argue for it. Of course the ancient title “To the Hebrews” might be only a conjecture, but it is a natural one. When everything is said for a Gentile audience that can be said, the fact remains that the author’s heavy stress on Jewish prototypes and his earnest polemic against the permanence of the Levitical system are best explained if the audience was largely Jewish and inclined to be swayed back to their old faith. The heavy and extensive appeal to the authority of the Old Testament Scriptures also was most suitable to readers who had been brought up on them.³

3. When was the book written?

Persecution was ramping up. Believers were being persecuted and their homes and belongings confiscated. Some were even being imprisoned as the reference to Timothy in chapter 13 (verses 3 and 23) indicates.

The temple is still standing (see 9:8-9), which means it was written before the destruction of Jerusalem in 70AD

¹ Bruce Wilkinson and Kenneth Boa, [*Talk Thru the Bible*](#) (Nashville: T. Nelson, 1983), 454–455.

² Bruce Wilkinson and Kenneth Boa, [*Talk Thru the Bible*](#) (Nashville: T. Nelson, 1983), 455.

³ Zane C. Hodges, [*“Hebrews.”*](#) in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 778.

The place of writing is unknown, but a reasonable estimate of the date can be made. Hebrews was quoted in a.d. 95 by Clement of Rome, but its failure to mention the ending of the Old Testament sacrificial system with the destruction of Jerusalem in a.d. 70 indicates that it was written prior to that date. Timothy was still alive (13:23), persecution was mounting, and the old Jewish system was about to be removed (12:26–27). All this suggests a date between a.d. 64 and 68.⁴

In considering the background of Hebrews, it is reasonable to begin with the question of its date. This can be fixed within fairly good limits. The epistle can hardly be later than about a.d. 95 since it was known to Clement of Rome and quoted by him in 1 Clement. In addition it can scarcely be dated after a.d. 70, since there is no reference to the destruction of the Jewish temple in Jerusalem. Had this event already occurred, it would have given the author a definitive argument for the cessation of the Old Testament sacrificial system. Instead he seems to regard this system as still in operation (cf. 8:4, 13; 9:6–9; 10:1–3).

There is no need to regard 2:3 as a reference to second-generation Christians, and the epistle was obviously written during the lifetime of Timothy, whom the author knew (13:23). If the author is not Paul (and on the whole it seems likely he is not; see the following discussion on Authorship), then 13:23 may suggest he had already died. Otherwise, Timothy might have been expected to join Paul on his release from prison. On balance, a date somewhere around a.d. 68 or 69 seems most likely.⁵

4. Where was it written?

It appears it was written from Italy—possibly Rome, as the author refers to the Italian believers sending their greetings.

5. What’s the general tone of the author in the book?

The author speaks informatively and with extensive knowledge. He is a teacher and uses all his skills to inform and persuade. He is not afraid to point out sin, but does so sparingly. The tone is one of desiring to the believers steadfast and assured.

6. What’s the author’s purpose in writing this book?

He desires above all else to help his readers see that following Christ is what God planned all along. Christianity isn’t some new thing; it was God’s planned endgame from the very beginning. The author desires to help the poor suffering believers by shoring them up with good doctrine and reminding them that their belief in Christ as Messiah/Savior is worth any suffering for He is God’s High Priest, Son, Chosen One, and Savior.

⁴ Bruce Wilkinson and Kenneth Boa, [*Talk Thru the Bible*](#) (Nashville: T. Nelson, 1983), 456.

⁵ Zane C. Hodges, [“Hebrews.”](#) in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 776–777.

Many Jewish believers, having stepped out of Judaism into Christianity, wanted to reverse their course in order to escape persecution by their countrymen. The writer of Hebrews exhorts them to “press on” to maturity in Christ. His appeal is based on the superiority of Christ over the Judaic system. Christ is better than the angels, for they worship Him. He is better than Moses, for Moses was created by Him. He is better than the Aaronic priesthood, for His sacrifice was once for all time. He is better than the Law, for He mediates a better covenant. In short, there is more to be gained by suffering for Christ than by reverting to Judaism. Pressing on to maturity produces tested faith, self-discipline, and a visible love seen in good works.⁶

Theme and Purpose—The basic theme of Hebrews is found in the use of the word “better” (1:4; 6:9; 7:7,19,22; 8:6; 9:23; 10:34; 11:16,35,40; 12:24). The words “perfect” and “heavenly” are also prominent in describing the superiority of Christ in His person and work. He offers a better revelation, position, priesthood, covenant, sacrifice, and power. The writer develops this theme to prevent the readers from giving up the substance for the shadow by abandoning Christianity and retreating into the old Judaic system. This epistle was also written to exhort them to become mature in Christ and put away their spiritual dullness and degeneration. Thus, it places heavy stress on doctrine, concentrating on christology and soteriology (salvation).⁷

7. What topics are included in this book?

Christ is the main topic. But in the book we see Christ being put on display to show He is superior to angels, the perfect Man for mankind, that He has an authoritative message, the danger of not believing God, Christ’s appointment as High Priest and the comparison between Him and Melchizedek, the role of a priest, the tabernacle and priestly service, covenants and the new covenant, the sacrificial system and forgiveness, the staying power of faith, that trials/discipline are normal and prove our sonship, and the motivation of heaven.

8. What are the key words of the book? Key words are words that are repeated or carry an important thought.

Angels, man, Moses, priests, believe, rest, forever, tabernacle, copy and shadow, High priest, sacrifices, law, blood, covenant, Jesus Christ, discipline, faith, Melchizedek.

9. What are the main themes of the book? A theme is the main idea, the overall message.

Perseverance, believing God, the superiority of Christ to save, the culmination of the law and covenants is fulfilled in Christ, discipline.

⁶ Bruce Wilkinson and Kenneth Boa, [*Talk Thru the Bible*](#) (Nashville: T. Nelson, 1983), 453.

⁷ Bruce Wilkinson and Kenneth Boa, [*Talk Thru the Bible*](#) (Nashville: T. Nelson, 1983), 456.

10. List at least 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. The Father speaks to us through others (the prophets, the Son)—chapter 1:1-2; the Father appoints Christ (1:2); the Father gives (gave the Son His Kingdom—1:8); He is omniscient (4:13); wrathful about disobedience (4:3); willing to give salvation/rest (4:3); He is sovereign and ordains events (6:3); He is just, not unjust (6:10); unchanging in purpose and keeps His promises (6:13-18; 7:21); covenant initiator (8:8-12)—God is the initiator of all things—He is the first cause; He is merciful (8:12); forgiving and gracious God (10:16-17); judge (10:30); creator and planner of the world (11:3); Father and trainer of His children (12:1-17); holy (12:18-29); consuming fire (12:29); helper of men (13:6); God of peace (13:20).

11. List at least 5 attributes of Christ that you see in this book. Son 1:2; heir 1:2; creator 1:2; exact representation of God=He is God 1:3; all powerful 1:3; conquered sin by making atonement for us 1:3; worshiped 1:4-6; righteous 1:8; eternal 1:10-12; unchanging 1:10-12; savior 2:3; man 2:6-17; He sanctifies us 2:11; helper of the brethren 2:13-17; conquered death 2:14; merciful, faithful, high priest 2:17; high priest chapter 3 and following; faithful 3:6; sinless/holy 4:15; perfect savior, intercedes for us 7:24-25; holy, innocent, undefiled, exalted 7:26; complete and perfect sacrifice 7:26; mediator of better covenant 8:6, 15; 12:24; Redeemer 9:12; eternal 13:8; great Shepherd 13:20.

12. List any attributes of the Holy Spirit you see in the book. The communicator (chapters 1-3); the Holy Spirit gives gifts and attests to the message from God through signs and wonders (2:4); Holy Spirit explains the symbols of the Old Testament system (9:8)—another aspect of His communicating nature; eternal (9:14).

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

13. What insights have you gained thus far into the book of Hebrews? See the structure and purpose of the book even more.

14. 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 4:2 continues to capture my mind and heart right now. We need to hear the preached Word by uniting it with faith—only then will it profit us.

Hebrews Part One

Lesson #2, Chapter 1 Observation

TEACHER'S GUIDE

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. 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).

The author begins to set up his argument that Christ is worthy of worship and worthy to follow because God has spoken through Christ, who is the exact representation of God's nature and is above every created thing.

- b. Summarize paragraph 2 (verses 5-14).

The author explains that even the mightiest of creation, the angels, were never distinguished with the title of "Son," as Jesus has. God desires that all see the worth and glory of the Son, who is greater than the angels.

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.

Jesus is superior to all created beings, even the angels.

3. 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.

Jesus is Better Than Angels

4. On the *Hebrews Bible Text* handout mark *key* words. *God, Jesus Christ, Holy Spirit* are always key words. Start with these first. Then mark words or phrases

that are repeated at least 3 times. Mark any other words that seem important to the chapter or are strongly emphasized.

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.

5. 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, with *God* as your key word, you would begin to make a list of the information you discovered every time God is mentioned in Hebrews Chapter 1. Your Chapter 1 list about *God* should begin by looking something like the one below. Include the details that you learn about Him. For example: verse 1—*He* spoke long ago to the fathers; verses 1-2—*God...has* spoken to us in *His* Son.

God

Verse 1 God spoke long ago to the fathers in the prophets
 Verse 2 God has now spoken to us in His Son
 Verse 2 God appointed Christ heir of all things
 Verse 2 God made the world through Christ.
 Verse 3 Jesus is the radiance of God's glory
 Verse 3 Jesus is the exact representation of God's nature
 Verse 3 Jesus sat down at the right hand of the Majesty [God] on high
 Verse 5 God never said to angels, "You are *My* Son."
 Verse 5 God never said to angels, "Today *I* have begotten You."
 Verse 5 God never said to angels, "*I* will be a *Father* to Him."
 Verse 5 God never said to angels, "He shall be a Son to *Me*."
 Verse 6 God will someday bring the Son into the world again.
 Verse 6 When the Son comes into the world again, God will tell the angels, "Worship Him."
 Verse 7 God says of the angels, "His angels are winds and ministers."
 Verse 8 God says of the Son, "Your Throne, O God, is forever and ever."
 Verse 9 because the Son has loved righteousness, God has anointed Him with oil.
 Verse 13 God never said of the angels, "Sit at My right hand."
 Verse 13 God never said of the angels, "I will make your enemies a footstool for your feet."

Jesus

Verse 2 God has spoken to us in His Son [Jesus]

Verse 2 God appointed Jesus heir of all things
Verse 2 God made the world through Jesus
Verse 3 Jesus is the radiance of God's glory
Verse 3 Jesus is the exact representation of God's nature
Verse 3 Jesus upholds all things by the word of His power [it's possible the "His" in "His power" could also be referring to God, but it seems more natural to read it as Jesus]
Verse 3 He made purification of sins
Verse 3 He sat down at the right hand of God
Verse 4 He became better than angels by making purification of sins [somewhat implied, but follows the reasoning statements in verses 3-4]
Verse 4 He has inherited a more excellent name than angels
Verse 5 God attests that Jesus is His Son
Verse 5 God attests that Jesus was begotten by God
Verse 5 God attests that He is Jesus' father
Verse 5 God attests that Jesus will be a Son to God
Verse 6 firstborn refers to Jesus by reason of the context
Verse 6 God says angels are to worship Jesus
Verse 8 God says of the Son, "Your throne is forever and ever."
Verse 8 God calls the Son, God
Verse 8 God says of the Son, "The righteous scepter is the scepter of His Kingdom."
Verse 9 God still speaking of the Son, says, "You [Jesus] have loved righteousness and hated lawlessness."
Verse 9 God attests that Jesus is God by calling Him "God."
Verse 9 God anoints Jesus with the oil of gladness above His companions. [key word is ABOVE in that verse reference]
Verse 10 Jesus, in the beginning, laid the foundation of the earth
Verse 10 the heavens are the work of Jesus' hands
Verse 11 Jesus will remain even when His works perish
Verse 12 Jesus will "roll up" His works that become old like a garment [verse 11]
Verse 12 Jesus will stay the same though His works will be changed.
Verse 12 Jesus' years will not come to an end
Verse 13 God tells Jesus to sit at His right hand
Verse 13 God intends to make Jesus' enemies a footstool for His feet

Angels

Verse 4 Jesus better than the angels
Verse 5 God never told the angels they were His Sons
Verse 6 the angels are to worship Jesus
Verse 7 the angels are winds and ministers
Verse 13 God has never told the angels to sit at His right hand
Verse 14 angels are ministering spirits
Verse 14 angels are sent out
Verse 14 angels render service

Verse 14 angels serve believers

Spoke/say/said

Verse 1 God spoke long ago to the fathers in the prophets

Verse 2 God has now spoken to us in His Son

Verse 5 God never said to the angels...

Verse 6 God does say of the Son...

Verse 7 God does say of the angels...

Verse 8 God then says of the Son...

Verse 13 God never said to the angels...

6. Mark any *commands* that are listed in the chapter and any actions that are required of the reader.

No Commands in this chapter

7. Now, list the commands on your separate sheet of paper in the same way you did for the key words.

8. Mark words or phrases that are being *compared or contrasted*. Words like *as, likewise, in the same manner, or like* will help you find words or phrases being compared. Contrasting words like “light/dark” or “love/hate” and the word “but” will help you find words or phrases that are being contrasted.

See observation worksheet

9. Now list what you discovered about comparisons and contrasts on the extra paper you’ve been using.
10. Mark transition terms: *therefore, 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. (Generally, these are at the beginning of a paragraph.)

Verse 5, moving on from verse 4 where Jesus has a better name than angels and then the author increases how much better Jesus is than the created beings.

Verse 8 transitions through contrast of the angels to the Son

11. Mark expressions of time—words like *shortly, quickly, soon, for a little while*.

See observation worksheet

12. Mark words that are synonyms of each other. For example: *God* and *Father* from 1:1.

Verse 2 Jesus and Son

Verse 3 God and Majesty

Verse 6 Jesus and firstborn

Verse 9 companions and angels

Verse 11 work of Christ’s hand and a garment

Verse 12 works and mantle, garment

Verse 14 angels and ministering spirits

13. List any *attributes* of God, Christ, or the Holy Spirit that you notice in this chapter and add them to your list paper.

How to identify attributes: 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 verse 1 (because He ordained His plan and how it would be revealed to the world); God is knowable from verse 2 (because He has spoken to us in Christ and made His will known).

Attributes of God

God is a communicating God (verse 1-2, kind of the whole chapter)

God is active in appointing Christ to His role (verses 2, 5, 6, 9, 13)

God is creator (verse 2)

God is glorious (verse 3)

God is majestic (verse 3)

God is Father (verse 5)

God is eternal (verse 8) by way of inference since Jesus is the exact representation of His nature

God is King (verse 13—sit at My right hand)

God is all powerful and over all things since Jesus is His heir of *all things* (verse 2)

Attributes of Christ

Jesus is God's Son (verse 2, 5-2X)

Jesus is God's heir. He is the heir of all things (verse 2)

Jesus is creator (verse 2, 10)

Jesus is communicator (verse 2)

Jesus is God's radiance put on display (verse 3)

Jesus is God because He is the exact representation of His nature (verse 3)

Jesus is powerful because He upholds all things by His power, His Word actually (verse 3)

Jesus is holy because only He can make purification of sins (verse 3)

Jesus is faithful and completes things (verse 3)

Jesus is preeminent (verse 4)

Jesus is to be worshiped (verse 6) hence He is God

Jesus is king and has a kingdom and rules righteously (verse 8)

Jesus is eternal (verse 11, 12)

14. Look for *lists of words, phrases, or related thoughts* in the chapter text. Number any lists you find within the Bible text, then write out your list to the side in the margin or on a separate sheet of paper of the Hebrews Chapter 1 Bible text. This step will help you see the thought progression of the author or the results of some action. For example, in Hebrews 1:1-2 *we find a list about God speaking*. We discover 1) God spoke long ago; 2) God spoke to the fathers; 3) God spoke through the prophets; 4) God spoke through the prophets in many portions; 5) God spoke through the prophets in many ways; 6) and now in these last days God has spoken; 7) God has spoken to us; and 8) God has spoken to us in His Son.

See observation worksheet

15. Be sure to mark or write down any “nuggets” you observed which you thought were interesting.

8 specific Old Testament references in this chapter!

Remember, the purpose of this lesson is to observe and take note of what is in each chapter. You are not making any interpretations or applications to your life at this time. Your task at this time is to look for the treasures that God has put in each chapter. Have fun digging into God's word!

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.”¹ ~Charles H. Spurgeon

¹Charles 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?" or "Again when He brings..."

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

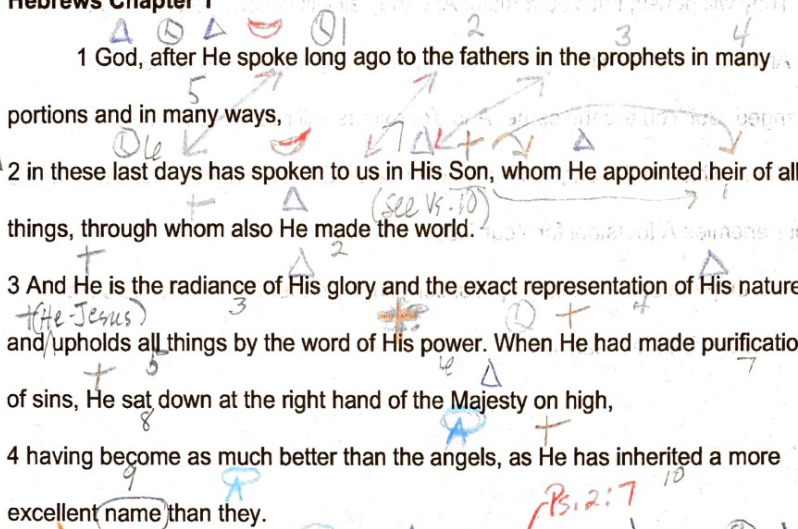
heavens are the works of Your hands;

Talk about
see up communication!

C/ long ago
last days
to the fathers
to us
in prophets
in Son

Now the author
talks about
that name -
Son

C/ what God
says to
angels (or
does not say)
and what
God says to
the Son



God spoke
1 long ago
2 to the fathers
3 in the prophets
4 in many portions
5 in many ways
6 last days
7 in His Son

The Son
1 heir of all things
2 made world
3 radiance of
glory
4 exact
representation
5 upholds all
6 by His power
7 made
purification
8 sat down
9 better than
angels
10 better
name

Things God
has done
vs. 1 He spoke
long ago
vs. 2 He has spoken
to us now
vs. 3 He appointed
Christ heir
vs. 4 He made
the world
vs. 5 He brings
firstborn into
world to be
worshiped
vs. 8-10
God directly
attests to
Jesus' deity

See vs 11+12 for
what happens to the
"works"

Discovering the Treasures of the Word

The Son - remains beyond His created works
remains same
everlasting

SCRIPTURE PATHS BIBLE STUDIES
Discovering the Treasures of the Word

The work of His hands

1. earth
2. heavens
3. perishes
4. old

like a garment - mantle

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?

Angels

1. ministering spirits
2. sent out
3. to render service
4. for believers

O.T. References
8 X!

Ⓐ angels
△ God
+ Jesus
☺ spoke/say/said

See vs. 10
"works of hands"

What God said (or didn't say) to the angels

vs. 5 Didn't say - you are My Son
Didn't say - Goden I made You
Didn't say - I will your Father
Didn't say - You will be My Son

vs. 7 Angels are winds/
ministers of fire

What God said (or about) to the Son

vs. 1e Let the angels worship Him

vs. 5 Implied that God said these things to the Son

vs. 8 called God
His throne is forever
has a Kingdom
has a righteous scepter

Hebrews Part One

Lesson #3, Chapter 1:1-4

TEACHER'S GUIDE

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?

God spoke. This took place “long ago.” He spoke to the fathers (Abraham, Isaac, and Jacob). He did this through the prophets in many portions (lots of times) and God did this in a variety of ways.

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.

God spoke with Moses (His prophet) in the burning bush. God spoke to Moses in the cloud over Mt. Sinai. The Lord appeared to Aaron and Miriam in the cloud to reveal how He spoke with Moses—openly, easily, God’s message is plain and clear. [Interesting to note that God’s message to other prophets was sometimes through visions and dreams, and the message was not open and plain to understand.] God recorded His will in the Word of God by imparting it to Moses. God uses His Word—the holy Scriptures to communicate with us. The Holy Spirit is the means of imparting God’s Word to men. He reveals the secrets of God.

2 The angel of the LORD appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed.

4 When the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, “Moses, Moses!” And he said, “Here I am.”

16 The glory of the LORD rested on Mount Sinai, and the cloud covered it for six days; and on the seventh day He called to Moses from the midst of the cloud.

5 Then the LORD came down in a pillar of cloud and stood at the doorway of the tent, and He called Aaron and Miriam. When they had both come forward, 6 He said, “Hear now My words: If there is a prophet among you, I, the LORD, shall make Myself known to him in a vision. I shall speak with him in a dream. 7 “Not so, with My servant Moses, He is faithful in all My household; 8 With him I speak mouth to mouth, Even openly, and not in dark sayings, And he beholds the form of the LORD. Why then were you not afraid To speak against My servant, against Moses?”

44 Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

1 Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God, 2 which He promised beforehand through His prophets in the holy Scriptures,

10 As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, 11 seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. 12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.

3. God's past action from vs. 1 is contrasted with His current action in vs. 2. How are they different?

In the past God spoke through the prophets to the fathers. He did this in a variety of ways and means. "Now" He has spoken to us in His Son. The Son is the appointed heir and creator. His agent now is powerful, mighty, the perfect emissary for the perfect God's message.

4. When God spoke long ago who was His audience? See vs. 1 and Luke 1:55, 70-73.

The audience was the fathers of Israel—Abraham, Isaac, Jacob and their descendants.

55 As He spoke to our fathers, To Abraham and his descendants forever." 70 As He spoke by the mouth of His holy prophets from of old— 71 Salvation from our enemies, And from the hand of all who hate us; 72 To show mercy toward our fathers, And to remember His holy covenant, 73 The oath which He swore to Abraham our father,

5. In these last days who is His audience? See vs. 2 and Matt. 17:1-5; Jn. 15:15. Us—the believers, the author of Hebrews and all those who have placed their faith in Jesus.

The apostles, especially Peter, James, and John. God speaks to Jesus' "friends" through Jesus.

1 Six days later Jesus took with Him Peter and James and John his brother, and led them up on a high mountain by themselves. 2 And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. 3 And behold, Moses and Elijah appeared to them, talking with Him. 4 Peter said to Jesus, "Lord, it is good for us to be here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah." 5 While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, "This is My beloved Son, with whom I am well-pleased; listen to Him!"

15 “No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you.

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 Cor. 10:11; James 5:8; 1 Pet. 1:20; 4:7; 1 John 2:18.

In these last days means the time of the apostles or from Jesus’ appearing onward until the Lord’s return. It means the time of Jesus on earth until His return.

1 Cor. 10:11; James 5:8; 1 Pet. 1:20; 4:7; 1 John 2:18

11 Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.

8 You too be patient; strengthen your hearts, for the coming of the Lord is near.

20 For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you

7 The end of all things is near; therefore, be of sound judgment and sober spirit for the purpose of prayer.

18 Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that it is the last hour.

How incredibly gracious of the Lord that He has spoken to us “now” in His Word! He continues to communicate! How kind He is to not leave us hanging and wondering!

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.

The significance: the enmity between us and God has been abolished because of Jesus’ death and sacrifice. We have been chosen and the Word of God has been given to us that we would know and understand it. There is peace between us and God because of Jesus. Because of Jesus speaking to us and revealing God’s mysteries, we can know God. Jesus is the mediator! So to have Him be the One to speak to us means He is going on our behalf to the Father as well.

15 “No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. 16 “You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you.

17 “This I command you, that you love one another.

17 And He came and preached peace to you who were far away, and peace to those who were near; 18 for through Him we both have our access in one Spirit to the Father.

8 To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, 9 and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things; 10 so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. 11 This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord, 12 in whom we have boldness and confident access through faith in Him.

5 For there is one God, and one mediator also between God and men, the man Christ Jesus,

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.

Draw Near. Draw Near. Draw near. When we do so, we find mercy and grace to help us, we have Jesus interceding, we have access to God, and are conscious is made clean.

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.

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.

19 Therefore, brethren, since we have confidence to *enter* the holy place by the blood of Jesus, 20 by a new and living way which He inaugurated for us through the veil, that is, His flesh, 21 and since we have a great priest over the house of God, 22 let us *draw near* with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

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!)

Memorize Scripture. For me, this really helps me to draw near. To think of different adventures in prayer where I will be seeking the Lord for various things.

Oh Lord, instill in me a greater sense of my own dependence and need for You. Help me to make full use of this great privilege in coming into Your presence. What a gracious gift!

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.

An *heir* is a son or is the person to whom the inheritance is given—son or not. To be an heir is to receive something without earning it—the gift is based upon receiver's position or the owner's choice.

7 “I will surely tell of the decree of the Lord: He said to Me, ‘You are My Son, Today I have begotten You. 8 ‘Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession. 9 ‘You shall break them with a rod of iron, You shall shatter them like earthenware.’ ” THE BEGOTTEN SON OF THE FATHER, WHO WAS GIVEN ALL THINGS.

6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. 7 There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the Lord of hosts will accomplish this. JESUS IS THE HEIR OF ALL THINGS—WHICH HAS BEEN ACCOMPLISHED BY THE FATHER IN HIS ZEAL.

18 And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. JESUS HIMSELF ATTESTS THAT THE FATHER HAS GIVEN ALL THINGS TO HIM.

35 “The Father loves the Son and has given all things into His hand. AGAIN, THE FATHER HAS GIVEN ALL THINGS TO THE SON.

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?

Genesis 1:1: 1 In the beginning *God created the heavens and the earth.*

Hebrews 1:2: 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 *All things came into being through Him*, and apart from Him nothing came into being that has come into being.

6 yet for us *there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.*

16 *For by Him all things were created*, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—*all things have been created through Him and for Him.*

He is the Creator AND He is God!

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.

God’s glory described:

17 The Lord said to Moses, “I will also do this thing of which you have spoken; for you have found favor in My sight and I have known you by name.” 18 Then Moses said, “I pray You, show me Your glory!” 19 And He said, “I Myself will make all My goodness pass before you, and will proclaim the name of the Lord

before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion.” 20 But He said, “You cannot see My face, for no man can see Me and live!” 21 Then the Lord said, “Behold, there is a place by Me, and you shall stand there on the rock; 22 and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by. 23 “Then I will take My hand away and you shall see My back, but My face shall not be seen.”

6 Then the Lord passed by in front of him and proclaimed, “The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; 7 who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.”

28 *As the appearance of the rainbow in the clouds on a rainy day, so was the appearance of the surrounding radiance. Such was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell on my face and heard a voice speaking.*

Christ’s glory described:

14 And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. CHRIST’S GLORY IS GOD’S GLORY.

5 “Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was. CHRIST SHARES GOD’S GLORY AND POSSESSED GOD’S GLORY BEFORE THE WORLD WAS CREATED.

4 in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God. CHRIST, WHO IS THE IMAGE OF GOD, REVEALS THE GLORY OF GOD—THIS IS IMPORTANT BECAUSE GOD IS SPIRIT SO WE CAN’T SEE GOD’S GLORY UNLESS HE MANIFESTS IT IN A TANGIBLE WAY FOR US TO SEE.

6 For God, who said, “Light shall shine out of darkness,” is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ. LIGHT IS HOW GOD’S GLORY IS MANIFESTED AND THAT LIGHT IS SEEN IN CHRIST. GOD’S GLORY IS SEEN IN CHRIST AS HE [CHRIST] SHINES THE LIGHT OF GOD ON THE WORLD.

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?

Exact means exact. I think we get caught up on “representation.” But if something is *exactly* the same then that thing IS the same as the other thing. Christ is the exact representation of God’s nature—meaning He [Christ] is God.

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.

Christ is the preserver of the universe. He bears the weight, carries, holds up all creation in His own power. Westcott says, "The Son is not an Atlas passively bearing all creation up, but rather is the *sustainer* of all creation." He upholds all things—in that He is the sustainer, the One who created and then keeps it all going by His power. "It is concerned, not only with sustaining the weight of the universe, but also with maintaining its coherence and carrying on its development." [Marvin Richardson Vincent, [*Word Studies in the New Testament*](#), vol. 4 (New York: Charles Scribner's Sons, 1887), 383.]

What is sustained by His power:

6 yet for us there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him. ALL THINGS ARE SUSTAINED, AND EXIST, BY HIS POWER. 10 with a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth. In Him ALL THINGS, IN HEAVEN AND ON EARTH, ARE SUSTAINED BY CHRIST.

15 He is the image of the invisible God, the firstborn of all creation. 16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. 17 He is before all things, and in Him all things hold together. 18 He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. 19 For it was the Father's good pleasure for all the fullness to dwell in Him, 20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven. THINGS, VISIBLE AND INVISIBLE—THIS DESCRIPTION INCREASES THE SCOPE OF HIS DOMINION AND POWER.

What a glorious description and opportunity to "consider Jesus" as Hebrews 3:1 tells us! What meditations to fill our hearts and encourage us to not fear or grow discouraged about the things in our lives—for our Savior is this One here described, the majestic, glorious One, who upholds and maintains and furthers all the activity and movement of Creation, seen and unseen.

15. What else do you learn about Christ from vs. 3 that we haven't discussed yet? When He had made purification of sins, He sat down at the right hand of God, the Majesty on high.
16. Define *purification* (Strong's #2512 [KJV *purged*]). The same word is also used in Luke 2:22 and 2 Pet. 1:9, while Heb. 9:14 doesn't use the same word, yet it communicates the same meaning. What do you learn?

Means the “cleansing of the guilt of sins wrought by the expiatory sacrifice of Christ.” [Strong’s] Connotes both the action and the results [Vine’s]. Marvin Vincent points out that this cleansing/purifying was done by Christ Himself and not by some other agent—very good point of observation.

GOOD STUFF! “The words “having made” are the translation of a participle in the middle voice, which voice represents the person as either acting upon himself or in his own interest. Thus, when the Son of God made purification of sins, He did so by Himself, acting upon Himself, offering Himself as the Sacrifice for sin (Heb. 10:12), and for Himself, acting in His own interest.” [Kenneth S. Wuest, [Wuest’s Word Studies from the Greek New Testament: For the English Reader](#), vol. 10 (Grand Rapids: Eerdmans, 1997), 39.]

22 And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord.
SPEAKING OF PHYSICAL PURIFICATION HERE. ALWAYS REMEMBER, CONTEXT DETERMINES A WORD’S MEANING, WHICH IS WHY THE SAME WORD CAN HAVE DIFFERENT NUANCES OF MEANING IN DIFFERENT PASSAGES. ALL COME TOGETHER TO PROVIDE THE FULL PICTURE OF THE WORD’S MEANING.

9 For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins. USED SIMILARLY AS IN OUR HEBREWS PASSAGE.

14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? HERE CLEANSE IS USED IN THE SAME WAY AS OUR TEXT—MEANING A COMPLETE WASHING AND PURIFYING OF THE SOUL, SO THAT WE CAN WALK WITH GOD.

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.

11 Every priest stands *daily* ministering and offering *time after time* the *same* sacrifices, which can *never* take away sins; 12 but He, having offered *one* sacrifice for sins *for all time*, SAT DOWN AT THE RIGHT HAND OF GOD, 13 waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. 14 For by *one* offering He has perfected for *all time* those who are sanctified.

2 fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

30 Therefore when Jesus had received the sour wine, He said, “*It is finished!*” And He bowed His head and gave up His spirit.

34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

21 'He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.

Jesus overcame, completed, finished His work on the cross to accomplish purification of sin so that we could have access to God! Amazing work and amazing to consider that He only needed to die once. HIS sacrifice was sufficient and complete.

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?

How did Christ become better than the angels is that He accomplished and did what they were never even created to do? No angel is the Son, no angel is Creator, no angel died for sin. His name is most surely more excellent than there's!

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?

6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; *And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.*

31 "And behold, you will conceive in your womb and bear a son, and *you shall name Him Jesus.* 32 "*He will be great and will be called the Son of the Most High;* and the Lord God will give Him the throne of His father David; 33 and He will reign over the house of Jacob forever, and His kingdom will have no end." 34 Mary said to the angel, "How can this be, since I am a virgin?" 35 The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy *Child shall be called the Son of God.*

18 "He who believes in Him is not *judged*; he who does not believe has been judged already, because *he has not believed in the name of the only begotten Son of God.*

9 For this reason also, God highly exalted Him, and *bestowed on Him the name which is above every name,* 10 so that *at the name of Jesus EVERY KNEE WILL BOW,* of those who are in heaven and on earth and under the earth, 11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

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?

I honor His name when I believe Him, when I trust Him, when I obey Him, when I marvel at the breadth of His name, when I remember His works and all-sufficient grace. There is only one Son and His name is to be marveled at by creation. Our souls should lovingly protect, guard, and treasure this magnificent name.

21. Read Heb. 1:1-4 again. What is the main point the writer of Hebrews wishes to convey in these verses?

The majesty of Jesus and that He, and He alone, is supreme, the best, and only Savior. No one, no other means, no other thought or religion, can save. Only Jesus.

22. Consider how that truth should impact your life. List at least 5 ways this knowledge should affect how you think and live.

It should impact me to worship Jesus *more*.

It should impact me to think on Jesus *more*.

It should impact me to have better courage in living this life.

It should impact me to rejoice in the perfect sacrifice to take away my sins.

It should impact me to praise the Lord for His perfect timing and ways.

“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 Spurgeon¹

¹Charles 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

TEACHER'S GUIDE

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? He is revealing the superiority of Jesus over the angels. Jesus' "credentials" are put on display to marvel at and to remind so that no one forgets who He is.
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?
No angel ever heard God say to him, "You are My Son." Jesus alone is the Son of God. God gave Him that title and established Him as the heir.
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.

1 WHY are the nations in an uproar, And the peoples devising a vain thing?2 The kings of the earth take their stand, And *the rulers take counsel together Against the LORD and against His Anointed*:3 "Let us tear their fetters apart, And cast away their cords from us!"4 He who sits in the heavens laughs, The Lord scoffs at them.5 Then He will speak to them in His anger And terrify them in His fury:6 "But as for Me, I have installed My King Upon Zion, My holy mountain."7 "I will surely tell of the decree of the LORD: He said to Me, 'Thou art My Son, Today I have begotten Thee.8 'Ask of Me, and I will surely give the nations as Thine inheritance, And the very ends of the earth as Thy possession.9 'Thou shalt break them with a rod of iron, Thou shalt shatter them like earthenware.'"10 Now therefore, O kings, show discernment; Take warning, O judges of the earth.11 Worship the LORD with reverence, And rejoice with trembling.12 Do homage to the Son, lest He become angry, and you perish in the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him!

David would have understood these prophecies to be him (*also, he is the author of this psalm, so he's writing from his perspective and his own point of view*). At that point in Israel's history, he is the Lord's anointed, who has been placed on the throne to rule Israel. David puts voice to God's intentions in verses 6-12. In

the psalm, God calls David His son, whom God has placed on the throne and whom God has given an inheritance. In this psalm, God warns the kings of the earth to do homage to David, the king and God's "son."

8 "Now therefore, thus you shall say to My servant David, 'Thus says the LORD of hosts, "I took you from the pasture, from following the sheep, that you should be ruler over My people Israel.9 "And I have been with you wherever you have gone and have cut off all your enemies from before you; and I will make you a great name, like the names of the great men who are on the earth.10 "I will also appoint a place for My people Israel and will plant them, that they may live in their own place and not be disturbed again, nor will the wicked afflict them any more as formerly,11 even from the day that I commanded judges to be over My people Israel; and I will give you rest from all your enemies. The LORD also declares to you that the LORD will make a house for you.12 "When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.13 "He shall build a house for My name, and I will establish the throne of his kingdom forever.14 "I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men,15 but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you.16 "And your house and your kingdom shall endure before Me forever; your throne shall be established forever.'"

In 2 Samuel, Nathan the prophet comes to David with a message from God about how God took him from tending sheep and raised him up to be great over all others. In this prophecy, God says He will prepare a place for Israel and that God will give David rest from his enemies. Then God reveals that after David dies, he will have a son whose kingdom will be established by God. David understood this as one of his sons, but God meant further down the line—Jesus.

- b. Now note how those prophecies were to be fulfilled at a much later time by Jesus Christ.

In Psalm 2, the son mentioned is no longer fulfilled in David, but is now fulfilled in Christ. Jesus is the Son, who has been given the inheritance of the nations, and whom they are to worship. In 2 Samuel Jesus is the Son God intends to appoint to build Him a house, and whose throne and kingdom will last forever. David and his son, Solomon, were the near fulfillment, but Jesus is the far fulfillment of these prophecies. The author of Hebrews brilliantly reveals Jesus from these texts that before had been used to describe David's and Solomon's reigns and inheritance.

- 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?

31 "And behold, you will conceive in your womb, and bear a son, and you shall name Him Jesus.32 *He will be great, and will be called the Son of the Most*

High; and the Lord God will give Him the throne of His father David;³³ and He will reign over the house of Jacob forever; and His kingdom will have no end.”

1 PAUL, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God,² which He promised beforehand through His prophets in the holy Scriptures,³ concerning His Son, who was born of a *descendant of David* according to the flesh,⁴ who was declared the *Son of God with power by the resurrection from the dead*, according to the Spirit of holiness, Jesus Christ our Lord,⁵ through whom we have *received grace and apostleship to bring about the obedience of faith among all the Gentiles*, for His name’s sake,⁶ among whom you also are *the called of Jesus Christ*;

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 And when He again brings the first-born into the world, He says, “And let all the angels of God worship Him.” **THE ANGELS ARE TO WORSHIP HIM WHEN HE COMES AGAIN INTO THE WORLD**

31 “But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. **WHEN HE COMES IN HIS KINGLY GLORY, THE ANGELS WILL COME WITH HIM, AND WATCH AS HE TAKES HIS PLACE UPON HIS THRONE.**

11 And I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands,¹² saying with a loud voice, “Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.”¹³ And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, “To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.” **THE VOICE OF ANGELS AROUND THE THRONE ALL SAY WITH A LOUD VOICE, “WORTHY IS THE LAM THAT WAS SLAIN TO RECEIVE POWER AND RICHES AND WISDOM AND MIGHT AND HONOR AND GLORY AND BLESSING.” WHEN THE SON COMES IN HIS GLORY, HE WILL BE WORSHIPED BY EVERY CREATED THING.**

All of this is significant toward Christ in that only God is to be worshiped. It attests to the deity of Christ. He deserves and should receive worship.

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.

Jesus is the firstborn among many brethren. We become part of His family when we enter by faith into salvation. He is our elder brother. He is the firstborn in pre-eminence of all creation in taking on human flesh. He is the firstborn of the dead in conquering sin and death and then living again in resurrected glory.

29 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren;
 15 And He is the image of the invisible God, the first-born of all creation. 16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created by Him and for Him. 17 And He is before all things, and in Him all things hold together. 18 He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything.

5 and from Jesus Christ, the faithful witness, the first-born of the dead, and the ruler of the kings of the earth. To Him who loves us, and released us from our sins by His blood,

7. The writer of Hebrews quotes from Ps. 97:7 in vs. 6. What does that quote tell us about the identity of Christ?

When we're told to worship Him, that proves His deity for God ALONE is to be worshiped. All the Jewish-background readers of this letter would have immediately understood this implication.

7 Let all those be ashamed who serve graven images, Who boast themselves of idols; Worship Him, all you gods.

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.

Angels are described as winds and a flame of fire. They don't have bodies like we do, though they take on the form of men at times. They also go where God intends them to go—just as the wind does. They are also ministers of judgment or cleansing—just as fire is. Angels are created beings who serve the Son. They are His ministers, doing His bidding.

41 "*The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness,* 42 and will cast them into the furnace of fire; in that place there shall be weeping and gnashing of teeth. **MINISTERS OF EXACTING JUDGMENT BY CHRIST**

27 "For the Son of Man is going to come in the glory of His Father with His angels; and will then recompense every man according to his deeds. **THEY RESIDE IN THE HEAVENS WITH CHRIST**

51 And He *said to him, "Truly, truly, I say to you, you shall see the heavens opened, and the angels of God ascending and descending on the Son of Man." **THEY REMAIN NEAR THE LORD JESUS, MINISTERING TO HIM AS HE NEEDS**

7 and to give relief to you who are afflicted and to us as well when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, **THE ANGELS ARE MIGHTY, HOLY, AND AGENTS OF JUSTICE**

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?

The contrasting word, *but*, at the beginning of verse 8 indicates the author is contrasting something previously said. That said, the contrast is between verse 5 where the author muses, "To which of the angels has God ever said..." and then in verse 8 when God says, "But of the Son, He says..." The contrast change moves from information about the angels—created, ministering spirits—to that of the Son, whose throne is forever. The focus is on the eternality *and* sovereignty of the Son, which proves and displays the Son'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?

The title? God!

The throne indicates that the Son is also King.

Forever and ever means that the Son is eternal, unchanging, sovereign over time and space and creation.

11. Define *scepter* (Strong's #4464). What does a *scepter* represent?

Old word for walking stick or staff. A *scepter* represents the Son's kingly authority.

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.

The Son only rules with a righteous scepter. It's the chosen implement of His kingdom. He didn't choose a different kind of scepter to rule with—He chose the *righteous scepter*. That means Christ's kingdom is always righteous. He always does what is right. There is no corruption or scandal, or anything hidden in it. All is upright, perfectly right, without shadow or darkness.

7 There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, *To establish it and to uphold it with justice and righteousness From then on and forevermore*. The zeal of the Lord of hosts will accomplish this.

5 "Behold, the days are coming," declares the Lord, "When I shall raise up for David a righteous Branch; And *He will reign as king and act wisely And do justice and righteousness in the land*."

14 *Righteousness and justice are the foundation of Thy throne; Lovingkindness and truth go before Thee*.

WHAT A BLESSING TO THINK OF THESE TRUTHS! What an impact that should have upon our lives as we consider our King Jesus' work in our lives. We can trust Him!

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.

3 Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God."4 Nicodemus *said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?"5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

GOD HAS A KINGDOM AND THE ONLY WAY ANYONE CAN ENTER THAT KINGDOM IS BY BEING BORN AGAIN.

36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My kingdom is not of this realm."37 Pilate therefore said to Him, "So You are a king?" Jesus answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice." **JESUS SAYS HE HAS A KINGDOM—CAN'T BE IN COMPETITION WITH GOD, SO THAT MEANS HE IS GOD! HIS KINGDOM IS A HEAVENLY KINGDOM—NOT OF THIS WORLD. JESUS HIMSELF TESTIFIES THAT HE IS KING.**

17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. **GOD'S KINGDOM IS RIGHTEOUSNESS AND PEACE AND JOY**

20 For the kingdom of God does not consist in words, but in power. **GOD'S KINGDOM HAS POWER.**

9 Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,10 nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God.11 And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God. **ONLY THOSE WHO ARE WASHED AND SANCTIFIED IN THE LORD Jesus CAN ENTER GOD'S KINGDOM**

13 For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, **AT SALVATION, GOD TRANSFERRED US TO THE KINGDOM OF HIS SON**

12 so that you may walk in a manner worthy of the God who calls you into His own kingdom and glory. **GOD CALLS US INTO HIS KINGDOM**

1 I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: **Jesus HAS HIS OWN KINGDOM. Jesus IS JUDGE IN HIS KINGDOM.**

18 The Lord will deliver me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen. **HIS KINGDOM IS A HEAVENLY, ETERNAL ONE, SECURE.**

11 for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you. IT IS AN ETERNAL KINGDOM BELONGING TO OUR LORD JESUS.

5 and from Jesus Christ, the faithful witness, the first-born of the dead, and the ruler of the kings of the earth. To Him who loves us, and released us from our sins by His blood,⁶ and He has made us to be a kingdom, priests to His God and Father; to Him be the glory and the dominion forever and ever. Amen. HE IS THE RULER OF THE KINGS OF THE EARTH. WE ARE, IN FACT, MADE TO BE HIS KINGDOM, ACTING AS PRIESTS WITHIN IT.

15 And the seventh angel sounded; and there arose loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord, and of His Christ; and He will reign forever and ever."¹⁶ And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God,¹⁷ saying, "We give Thee thanks, O Lord God, the Almighty, who art and who wast, because Thou hast taken Thy great power and hast begun to reign. ONE DAY THE WORLD'S KINGDOM WILL BE TRANSFORMED INTO CHRIST'S KINGDOM, WHERE HE WILL RULE AND REIGN FOREVER. THERE WILL BE A DAY WHEN ALL WILL SEE AND BE AWARE THAT HE IS RULING AND REIGNING.

14. Verse 9 reveals two of Christ's character traits. What are they?
He loves righteousness and hated lawlessness.

15. Those traits are so pleasing to God that He blesses Christ in a specific way. What is it (vs. 9)?
God anointed Him with the oil of joy above His companions.

16. Define *anointed* (Strong's #5548).
This particular word is *always* used in the New Testament of the Holy Spirit that is why Christ is anointed with the oil of joy because the anointing is of the Holy Spirit. Kings are anointed with oil when they ascend the throne. [Wuest]
One commentator said, "The thought includes the royal anointing and the fulness of blessing and festivity which attend the enthronement. [Marvin Richardson Vincent, *Word Studies in the New Testament*, vol. 4 (New York: Charles Scribner's Sons, 1887), 391.]

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.
Oil of joy. Joy and the Holy Spirit are synonymous. Where He is, there is joy. The author of Hebrews means that there is joy in the Godhead, through the imparting grace of the Holy Spirit.

52 And the disciples were continually *filled with joy and with the Holy Spirit*.
13 Now may the God of hope fill you *with all joy and peace in believing*, that you may *abound in hope by the power of the Holy Spirit*.

22 But *the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,*

6 You also became imitators of us and of the Lord, having received the word in much tribulation *with the joy of the Holy Spirit,*

18. Who are the companions of Christ? See Heb. 2:11, 16-17 and 1 Cor. 1:9. Believers.

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, BELIEVERS...HE CALLS US BRETHREN.

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, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. CHRIST'S COMPANIONS ARE BELIEVERS.

9 God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord. THE LORD JESUS FELLOWSHIPS WITH BELIEVERS!

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.

It's important that though angels are mighty, powerful awesome creatures, they were created to serve God and man. Angels are never to be worshiped (and are horrified if men do worship them). *Christ alone is to be worshiped, revered, and seen as superior in every way.*

THEY HAD A PART IN THE IMPARTING OR GIVING OF THE LAW.

53 you who received the law as ordained by angels, and yet did not keep it."

19 Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed should come to whom the promise had been made.

PEOPLE WORSHIPED ANGELS, SEEKING VISIONS AND FOCUSING ON SELF.

18 Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind,

20. Fill in the blanks to the statements below.

a. Jesus Christ is _____.

Jesus Christ is the righteous God.

b. Jesus Christ is _____.

Jesus Christ is the eternal, reigning King.

c. Jesus Christ is _____.

Jesus Christ is the one and only Son, who is the firstborn.

Jesus Christ is to be worshiped.

Jesus Christ is above the angels.

d. These truths make me _____.

These truths make me want to worship Him better.

These truths make me want to love righteousness like He does.

These truths make me want to hate lawlessness like He does.

e. I need to _____.

I need to continue to meditate on these truths of Jesus.

I need to prize them.

I need to rejoice in God's perfect plan and provision of Jesus.

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

TEACHER'S GUIDE

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.

Christ is superior in the message that is now given.

Christ is superior in the means of giving that message.

Christ is superior as the Son, the heir, the Creator, the radiance of God's glory, the One who reveals God to the world.

Christ is superior as God—because He is God.

Christ is superior because He is the "first cause"—all things are held together, upheld, and remain because of Him.

Christ is superior in making complete sacrifice of sins. There is nothing left to do.

Christ is superior because He reigns on high. He is king.

Christ has a superior name—it is pre-eminent in glory.

Christ is superior because He is worthy of worship. All creation is to worship Him.

The angels are to worship Him.

Christ is superior because He is eternal. His kingdom will never end. He is unchanging. And the attributes of His kingdom and His nature will never end or change.

Christ is superior above all things. And God has anointed Him.

2. The Psalm 102:25 quote in vs. 10 is about Christ. What do you learn about Christ in vs. 10?

The Lord Jesus laid the foundation of the world *in the beginning*. That is, He was there at creation creating. All creation is the fruit of His work.

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?

Christ is God.

1 In the beginning God created the heavens and the earth.

4 "Where were you when I laid the foundation of the earth? Tell Me, if you have understanding,

28 Do you not know? Have you not heard? The Everlasting God, the Lord, the Creator of the ends of the earth Does not become weary or tired. His understanding is inscrutable.

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being through Him, and apart from Him nothing came into being that has come into being.

15 He is the image of the invisible God, the firstborn of all creation. 16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. 17 He is before all things, and in Him all things hold together.

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

God created *in the beginning*. Christ was *in the beginning* with God; He is God; He created.

Whatever is true of God is true of Christ for "He is the image of the invisible God."

God does not grow weary and all things hold together in Christ—for all time.

Christ does not grow weary either. Both God and Christ are infinite in power and might.

God is the creator. Christ is the creator. Jesus Christ is God.

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.

31 God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day. HE IS A SATISFIED CREATOR. IT IS GOOD. HE IS A FINISHING CREATOR—ALL IS COMPLETED.

6 "You alone are the LORD. You have made the heavens, The heaven of heavens with all their host, The earth and all that is on it, The seas and all that is in them. You give life to all of them And the heavenly host bows down before You. HE ALONE CREATES. HE IS AN ALL-ENCOMPASSING CREATOR.

13 For You formed my inward parts; You wove me in my mother's womb. 14 I will give thanks to You, for I am fearfully and wonderfully made; Wonderful are Your works, And my soul knows it very well. 15 My frame was not hidden from You, When I was made in secret, And skillfully wrought in the depths of the earth; 16 Your eyes have seen my unformed substance; And in Your book were all written The days that were ordained for me, When as yet there was not one of them. HE IS A DETAILED CREATOR. HE IS NOT HAMPERED BY SMALLNESS, DARKNESS, THINGS HIDDEN OR TUCKED AWAY. HE IS A PLANNING AND PREPARED CREATOR.

19 The LORD by wisdom founded the earth, By understanding He established the heavens. 20 By His knowledge the deeps were broken up And the skies drip with dew. HE IS A WISE, SKILLFUL CREATOR IN THE ORDERING AND CREATING OF THE WORLD.

22 "The LORD possessed me at the beginning of His way, Before His works of old. 23 "From everlasting I was established, From the beginning, from the earliest times of the earth. 24 "When there were no depths I was brought forth, When

there were no springs abounding with water. 25 “Before the mountains were settled, Before the hills I was brought forth; 26 While He had not yet made the earth and the fields, Nor the first dust of the world. 27 “When He established the heavens, I was there, When He inscribed a circle on the face of the deep, 28 When He made firm the skies above, When the springs of the deep became fixed, 29 When He set for the sea its boundary So that the water would not transgress His command, When He marked out the foundations of the earth; 30 Then I was beside Him, as a master workman; And I was daily His delight, Rejoicing always before Him, 31 Rejoicing in the world, His earth, And having my delight in the sons of men. HE CREATES ALL THINGS OUT OF NOTHING. HE IS THE START AGENT. HE IS A DELIGHTED AND JOYFUL CREATOR. HE IS A SPECIFIC CREATOR. HE IS AN ALL-ENCOMPASSING CREATOR.

12 Who has measured the waters in the hollow of His hand, And marked off the heavens by the span, And calculated the dust of the earth by the measure, And weighed the mountains in a balance And the hills in a pair of scales? 13 Who has directed the Spirit of the LORD, Or as His counselor has informed Him? 14 With whom did He consult and who gave Him understanding? And who taught Him in the path of justice and taught Him knowledge And informed Him of the way of understanding? HE IS PRE-EMINENT IN HIS CREATION AND CREATIVE GENIUS. NO ONE ELSE IS LIKE HIM. HIS POWER IS SEEN IN CREATION.

26 Lift up your eyes on high And see who has created these stars, The One who leads forth their host by number, He calls them all by name; Because of the greatness of His might and the strength of His power, Not one of them is missing. HE CREATED THE VAST EXPANSE OF SPACE AND IS INTIMATELY CONNECTED WITH ALL HIS CREATION. HE KEEPS TABS ON HIS CREATION.

28 Do you not know? Have you not heard? The Everlasting God, the LORD, the Creator of the ends of the earth Does not become weary or tired. His understanding is inscrutable. HE IN AN UNWEARYING, BEYOND OUR UNDERSTANDING CREATOR.

5. How do those truths about your Creator encourage you to put your trust in Him? Just knowing those truths helps me to give Him my worries, my fears and to lean on Him. He is so much bigger than I can comprehend—and yet He choose...amazing! He chooses...to interact with me.

6. What do you learn about creation from vss. 10-12? The Lord in the beginning laid the foundation of the earth. He made the heavens. Yet those created things will perish. They will become old.

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.

19 The earth is broken asunder, The earth is split through, The earth is shaken violently. 20 The earth reels to and fro like a drunkard And it totters like a shack,

For its transgression is heavy upon it, And it will fall, never to rise again. IT WILL BE BROKEN, SPLIT, SUFFER FROM EARTHQUAKES, FROM THE LORD'S JUDGMENT BECAUSE OF SIN.

10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. 11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! THE DAY OF THE LORD, THE DAY OF JUDGMENT, WILL BE A DAY WHEN THE HEAVENS WILL BE DESTROYED WITH INTENSE HEAT AND THE EARTH WILL BE BURNT UP.

12 I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth made of hair, and the whole moon became like blood; 13 and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind. 14 The sky was split apart like a scroll when it is rolled up, and every mountain and island were moved out of their places. IN THE TRIBULATION, GOD WILL SEND A GREAT EARTHQUAKE, THE HEAVENS WILL BE BLACKENED, THE STARS WILL FALL OUT OF THE SKY, AND EVERYTHING ON EARTH WILL BE "MOVED."

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.

Yep! He plans to do that to judge sin and wickedness. It will be a time of reckoning when man's pride will be abased, and God will be esteemed. God intends to use it as a way to exalt Christ and to make sure He is worshiped. God promised He would someday do this very thing—and because He is a promise keeping God—we know He will bring these events about. It will be a time of destruction for the wickedness of men. And then, then, He will bring about the new heaven, the new earth, and the new Jerusalem, all where righteousness dwells.

12 For the Lord of hosts will have a day of reckoning Against everyone who is proud and lofty And against everyone who is lifted up, That he may be abased. 17 The pride of man will be humbled And the loftiness of men will be abased; And the Lord alone will be exalted in that day, 18 But the idols will completely vanish. 19 Men will go into caves of the rocks And into holes of the ground Before the terror of the Lord And the splendor of His majesty, When He arises to make the earth tremble. 20 In that day men will cast away to the moles and the bats Their idols of silver and their idols of gold, Which they made for themselves to worship, 21 In order to go into the caverns of the rocks and the clefts of the cliffs Before the terror of the Lord and the splendor of His majesty, When He arises to make the earth tremble. 22 Stop regarding man, whose breath of life is in his nostrils; For why should he be esteemed?

9 For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, 10 so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, 11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

1 This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of reminder, 2 that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles. 3 Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts, 4 and saying, "Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation." 5 For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, 6 through which the world at that time was destroyed, being flooded with water. 7 But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men. 8 But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day. 9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. 10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. 11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! 13 But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

11 And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. 12 His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. 13 He is clothed with a robe dipped in blood, and His name is called The Word of God. 14 And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. 15 From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. 16 And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."

1 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3 And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, 4 and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have

passed away.” 5 And He who sits on the throne said, “Behold, I am making all things new.” And He said, “Write, for these words are faithful and true.” 6 Then He said to me, “It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. 7 “He who overcomes will inherit these things, and I will be his God and he will be My son. 8 “But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death.”

9. How is Christ unique from creation according to vss. 11-12?

They perish, but He remains. They become old like a garment that wears out, but the Lord will roll them up—He is sovereign and outlasts anything created that gets old and tired out. And like a garment that gets old and needs to be replaced, so creation will be changed, switched out, made new. But Jesus remains the same. Jesus’ years will never come to an end.

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?

He is God! Only God is eternal, unchanging, unwearying, undying, sovereign over all creation and outlasting it forever.

26 “Even they will perish, but You endure; And all of them will wear out like a garment; Like clothing You will change them and they will be changed. 27 “But You are the same, And Your years will not come to an end.

Hebrews 1:11-12: 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.”

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?

The **Immutability of God** is an attribute that "God is unchanging in his character, will, and covenant promises."

The Westminster Shorter Catechism says that "[God] is a spirit, whose being, wisdom, power, holiness, justice, goodness, and truth are infinite, eternal, and unchangeable." Those things do not change. A number of Scriptures attest to this idea (such as Num. 23:19; 1 Sam. 15:29; Ps. 102:26; Mal. 3:6; 2 Tim. 2:13; Heb. 6:17–18; Jam. 1:17)

God's immutability defines all God's other attributes: God is immutably wise, merciful, good, and gracious. The same may be said about God's knowledge: God is almighty (having all power), God is omnipotent (having all

power), God is omnipresent (present everywhere), God is omniscient (knows everything), eternally and immutably so. Infiniteness and immutability in God are mutually supportive and imply each other. An infinite and changing God is inconceivable; indeed, it is a contradiction in definition.

Louis Berkhof: *“Mutableness denotes weakness, and is not in God who is “the same, yesterday, and to-day, and forever.” Heb. 13:8. Men are fickle and mutable, like Reuben, “unstable as water.” Gen. 49:4.”*

God’s constancy to remain the same, to keep His Word, to be faithful means that He is unmovable in His purposes. What He plans comes to pass. What courage that should give me! It should make me trust Him more!

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.

As God, Jesus is not like men who lie or who change their minds. When Jesus says He’s going to do something, He will do it—and He has the power to ensure it comes to pass. He plans things from long ages ago and makes sure that they come together. Though all creation perishes, the Lord Jesus endures, remains, never changes. He is the only God—there is not two or three gods in the godhead...the Father, Son, and Holy Spirit are one for our God, who does not lie, says there is only One God and there is no other. Jesus, as God, is purposeful and plans things according to His good pleasure. Because God has promised to do good, then the nation of Israel is not consumed by God’s wrath. Jesus is the same yesterday, today, and forever. There is no variation or shifting shadow in Him.

In a world, where nothing remains the same, where people change or move or die, the Lord Jesus remains the same. He is constant in His purposes. He is unmoved by the movements and pressures of mankind or time or sickness. He can be trusted for His character is unchanging and His purposes remain the same.

19 “God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?

11 The counsel of the Lord stands forever, The plans of His heart from generation to generation.

26 “Even they will perish, but You endure; And all of them will wear out like a garment; Like clothing You will change them and they will be changed. 27 “But You are the same, And Your years will not come to an end.

8 “Remember this, and be assured; Recall it to mind, you transgressors. 9 “Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, 10 Declaring the end from the beginning, And from ancient times things which have not been done, Saying, ‘My purpose

will be established, And I will accomplish all My good pleasure'; 11 Calling a bird of prey from the east, The man of My purpose from a far country. Truly I have spoken; truly I will bring it to pass. I have planned it, surely I will do it.

6 "For I, the Lord, do not change; therefore you, O sons of Jacob, are not consumed.

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.

8 Jesus Christ is the same yesterday and today and forever.

17 Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.

13. From what you've learned so far, list 5 ways that understanding Christ's unchanging (immutable) nature can be an encouragement to you.

He loved me before time began and He continues to do so now. There is nothing I can do to sway Him from His love and care for me.

When He says He is near me, with me, ready to help, He means it for He never lies.

I can trust Him to do what His Word says. I may not know *when* He will do it, but I do know that He *will*, at some point, do it.

He planned good things before time began and has considered every possibility and still allowed this current situation for me—which means there is no other better solution.

There is never a shade of darkness or injustice or partiality mixed into His dealings with me.

14. What are some ways specific ways you can apply your understanding of the immutability of Christ to your life?

Live upon the Word of God with more faith and greater trust.

Not be anxious.

Relax in unknown circumstances and wait for the Lord to act.

Not give into despair when things appear desperate or discouraging.

I can wait well—with a happy, joyful spirit, rather than growing embittered and hard-hearted toward the Lord and His Word (Exodus 6:9).

Rest in and enjoy Psalm 46:1-3.

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 Watson¹

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

“Expect to meet with changes in everything but God.” ~Thomas Watson²

“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. Pink³

15. 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.

God never told the angels to sit at His right hand. He never promised the angels that He would bring all things into subjection to them. Nor did He promise to avenge their enemies. [note and discuss: who are Christ’s enemies?!!!!]

33 “Therefore *having been exalted to the right hand of God*, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. 34 “For it was not David who ascended into heaven, but he himself says: ‘The Lord said to my Lord, “Sit at My right hand, 35 Until I make Your enemies a footstool for Your feet.” ’ 36 “*Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified.*”

In Acts 2, Peter heartily affirms the deity, lordship, and position of honor that Jesus deserves. Peter quotes from Psalm 110 to prove Christ’s position and honor, as well. To have two New Testament writers use this psalm to show the greatness of Christ is highly significant—and one we must notice.

16. Unlike the Son of God, what role has been given to the angels according to vs. 14?

They are ministering spirits. They are sent out by God. They are to minister to believers.

17. 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.

Angels serve believers in whatever way God desires. They perform His word, obeying it perfectly, wherever He sends them. Angels served believers in the giving and imparting of the Word of God. Angels will be sent forth to proclaim the judgment of God upon unbelievers. Angels worship and rejoice in heaven over the salvation of sinners.

²Ibid, pg. 68.

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

20 Bless the Lord, you His angels, Mighty in strength, who perform His word, Obeying the voice of His word! 21 Bless the Lord, all you His hosts, You who serve Him, doing His will. 22 Bless the Lord, all you works of His, In all places of His dominion; Bless the Lord, O my soul!

53 you who received the law as ordained by angels, and yet did not keep it.”

31 “And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other.

10 “In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents.”

18. Who are those who will inherit salvation from vs. 14? When will that inheritance be fully received? See 1 Pet. 1:3-5.

Believers. Believers inherit or receive salvation when they are made sons of God.

There will come a day in the future when our inheritance/salvation will be *fully* realized. Right now that inheritance is reserved in heaven for us...protected by God...until the day when our salvation will be completely revealed.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

19. 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?

It humbles me. It's a little embarrassing when I think about it—to think of being served by them. And yet, I'm so very thankful for I need all the help I can get.

20. What one truth encouraged you the most from this lesson?

I was really struck by the immutability of Christ in this lesson. God goes out of His way to describe this attribute and put it on display so we would notice it. God loves this quality about Himself and He wants us to love it too. We should be encouraged by it.

Great is Thy Faithfulness

By Thomas O. Chisholm

Discovering the Treasures of the Word

"Great is Thy faithfulness," O God my Father,
There is no shadow of turning with Thee;
Thou changest not, Thy compassions, they fail
not
As Thou hast been Thou forever wilt be.

"Great is Thy faithfulness!"
"Great is Thy faithfulness!"
Morning by morning, new mercies I see;
All I have needed, Thy hand hath provided—
"Great is Thy faithfulness," Lord, unto me!

Summer and winter, and springtime and harvest,
Sun, moon and stars in their courses above,
Join with all nature in manifold witness
To Thy great faithfulness, mercy and love.

"Great is Thy faithfulness!"
"Great is Thy faithfulness!"
Morning by morning, new mercies I see;
All I have needed, Thy hand hath provided—
"Great is Thy faithfulness," Lord, unto me!

Pardon for sin and a peace that endureth,
Thine own dear presence to cheer and to guide;
Strength for today and bright hope for tomorrow,
Blessings all mine, with ten thousand beside!

"Great is Thy faithfulness!"
"Great is Thy faithfulness!"
Morning by morning, new mercies I see;
All I have needed, Thy hand hath provided—
"Great is Thy faithfulness," Lord, unto me!

Hebrews Part One

Lesson #6, Chapter 2 Observation

TEACHER'S GUIDE

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 your 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. 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).

Because Christ is superior in every way over all creation, even angels, the author of Hebrews urges that we listen to the word spoken by the Lord Jesus. The angels' message came with weight and validity, so Christ's must be regarded with greater gravitas and willingness to obey.

- b. Summarize paragraph 2 (verses 5-9).

The world wasn't given to angels nor was it to be in subjection to them. That honor belongs to Christ, and yet, for a time, he actually appeared to take a lower position than even the angels, so that He might taste death for everyone.

- c. Summarize paragraph 3 (verses 10-13).

In fact, Jesus had to be made like his brethren in all things, so that He would be the perfect Savior. Jesus isn't ashamed of this "school" and isn't ashamed to call us His brethren, since we all have God as our Father.

- d. Summarize paragraph 4 (verses 14-18).

Since we share in flesh and blood, then Jesus did. Since we die, then Jesus did, so that He might overcome the power of the devil. In doing so, He became the faithful and perfect high priest we need to cover over our sins.

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.

Jesus had to fully into the life of a man and even suffer and die, so He could take our sin upon Himself and rescue us from Satan's tyranny.

3. 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.

Made Like His Brethren

Key verse: Hebrews 2:17, "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."

4. On the *Hebrews Bible Text* handout mark *key* words. *God, Jesus Christ, Holy Spirit* are always key words. Start with these first. Then mark words or phrases that are repeated at least 3 times. Mark any other words that seem important to the chapter or are strongly emphasized.

This is the fun part! 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.

5. 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, with *God* as your key word, you would begin to make a list of the information you discovered every time *God* is mentioned in Hebrews Chapter 2. Use the Chapter 2 text on the following pages to look for your answers. List on your separate sheet of paper 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.

God

Verse 4—*God* testified with the message proclaimed by Christ with both signs and wonders and miracles and gifts of the Holy Spirit.

Verse 5—*God* did not subject to angels the world to come.

Verse 6—"What is man, that You [*God*] remember him." "What is the son of man, that You [*God*] are concerned about him." quoting Psalm 8.

Verse 7—You [*God*] have made him for a little while lower than the angels.

Verse 7—You [God] have crowned him with glory and honor.

Verse 7—and [You implied, referring to God] have appointed him over the works of Your [God's] hands.

Verse 8—You [God] have put all things in subjection under his feet.

Verse 9—by God's grace or rather, by the grace of God, Jesus was intended to taste death for everyone.

Verse 10—it was fitting (right) for God to perfect Jesus through suffering.

Verse 11—both He [Christ] who sanctifies and those who are sanctified are from one Father.

Verse 12—quoting from Psalm 22:22 it says, "I [referring to Christ] will proclaim Your [God's] name to My [Christ's] brethren.

Verse 12—still quoting Psalm 22:22, "in the midst of the congregation I [Christ] will sing Your [God's] praise.

Verse 13—quoting Isaiah 8:17, I [Christ] will put My [Christ's] trust in Him [God].

Verse 13—quoting Isaiah 8:18, "I [Christ] and the children whom God has given Me [Christ].

Verse 17—He [Christ] had to become a faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

Christ

Verse 3—the salvation that was first spoken through the Lord [Christ] and then confirmed by those who heard it.

Verse 9—We do see Him [Christ] who was made lower than the angels

Verse 9—namely Jesus, who was crowned with glory and honor because of His suffering of death

Verse 9—because of His [Christ's] suffering, by the grace of God, He [Jesus] might taste death for everyone.

Verse 10—it was fitting for Christ to be perfected as the author [Christ] of salvation.

Verse 11—both He [Christ] who sanctifies and those who are sanctified are from one Father.

Verse 12—the author quoting from Psalm 22:22 has Christ proclaiming, "I [Christ] will proclaim Your [God's] name to My [Christ's] brethren."

Verse 12—continuing says, "I [Christ] will sing Your [God's] praise."

Verse 13—Isaiah 8:17, I [Christ] will put My [Christ] trust in Him [God].

Verse 13—quoting Isaiah 8:18, I [Christ] and the children whom God has given Me [Christ].

Verse 14—since the children share in flesh and blood, He Himself [Jesus] also partook of the same (that is, flesh and blood).

Verse 14—that through death He [Christ] might render powerless him who had the power of death, the devil.

Verse 15—implied [He] might free those who through fear of death were subject to slavery all their lives.

Verse 16—for assuredly He [Christ] does not give help to angels.

Verse 16—He [Christ] gives help to the descendant of Abraham.

Verse 17—therefore, He [Christ] had to be made like His [Christ's] brethren in all things

Verse 17—so that He [Christ] might become a merciful and faithful high priest in things pertaining to God

Verse 18—since He Himself [Christ] was tempted in that which He [Christ] has suffered

Verse 18—He [Christ] is able to come to the aid (help) those who are tempted.

Holy Spirit

Verse 4—God testifying with them...by gifts of the Holy Spirit according to His own will.

So That

Verse 1—pay much closer attention to what we have heard *so that* we do not drift away from it.

Verse 9—Jesus was made lower for a little while *so that* by the grace of God He might taste death for everyone.

Verse 17—He had to be made like His brethren in all things, *so that* He might become a merciful and faithful high priest.

Speak/Spoke/Say/Testify/Proclaim

Verse 2—if the word *spoken* through angels proved unalterable

Verse 3—after it [salvation] was at the first *spoken* through the Lord

Verse 4—God also *testifying* with them [by those who heard verse 3]

Verse 6—One has *testified* somewhere, *saying*, What is man that you remember him...

Verse 11—He is not ashamed to *call* them brethren

Verse 12—*saying* I will *proclaim* Your name to My brethren, in the midst of the congregation I will [*sing your praise*] (could go with speaking and declaring)

Angels

Verse 2—if the word spoken through angels proved unalterable...

Verse 5—He did not subject to angels the world to come

Verse 7—you have made Him for a little while lower than the angels

Verse 9—but we do see Him who was made for a little while lower than the angels

Verse 16—for assuredly He does not give help to angels

Man

Verse 6—again quoting Old Testament, What is man that You God remember him [man]? Or the son of man that you are concerned about him [man]?

Verse 7—God has made man lower than the angels for a little while

Verse 7—God has crowned him [man] with honor and glory

Verse 7—and you God have appointed him [man] over the works of God's hands

Verse 8—God has put all things in subjection under man's feet.

Verse 8—for in subjecting all things to man, God left nothing that is not subject to man.

Verse 8—but for right now, we do not yet see all things subjected to him [man].

Family Terms

Verse 6—you remember...the *son of man* that you are concerned about him

Verse 10—in bringing many *sons* to glory

Verse 11—are all from one *Father*

Verse 11—He is not ashamed to call them *brethren*

Verse 12—I will proclaim Your name to My *brethren*.

Verse 13—behold, I and the *children* whom God has given Me.

Verse 14—since the *children* share in flesh and blood

Verse 16—He gives help to the *descendant* of Abraham

Verse 17—He had to be made like His *brethren* in all things

Subject

Verse 5—for He did not *subject* to angels the world to come

Verse 8—You have put all things in *subjection* under His feet

Verse 8—for in *subjecting* all things to Him, He left nothing that is not *subject* to Him.

Verse 8—But now we do not yet see all things *subjected* to Him.

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

Death

Verse 9—Jesus, because of the suffering of *death* crowned with glory and honor

Verse 9—so that by the grace of God He might taste *death* for everyone.

Verse 14—He Himself partook of [flesh and blood] that through *death* He might render powerless him who had the power of *death* were subject to slavery all their lives.

6. Mark any *commands* that are listed in the chapter and any actions that are required of the reader.
7. Now, list the commands on your separate sheet of paper in the same way you did for the key words.

Commands

Verse 1—technically the command is an infinitive—but we are commanded to “We must pay much closer attention to what we have heard.”

8. Mark words or phrases that are being *compared or contrasted*. Words like *as, likewise, in the same manner, or like* will help you find words or phrases being compared. Contrasting words like “light/dark” or “love/hate” and the word “but” will help you find words or phrases that are being contrasted.

9. Now list what you discovered about comparisons and contrasts on the extra paper you've been using.

[See observation sheet]

10. Mark transition terms: *therefore, 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. (Generally, these are at the beginning of a paragraph.)

[See observation sheet]

11. Mark expressions of time—words like *shortly, quickly, soon, for a little while*.

[See observation sheet]

12. Mark words that are synonyms of each other. For example: *signs, wonders, various miracles, gifts of the Holy Spirit* from 2:4.

[See observation sheet]

13. List any *attributes* of God, Christ, or the Holy Spirit that you notice in this chapter and add them to your list paper.

How to identify attributes: 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 verse 1 (because He ordained His plan and how it would be revealed to the world); God is knowable from verse 2 (because He has spoken to us in Christ and made His will known).

Attributes of God

God is a communicating God (verse 4) as we see that He gives His approval of the message.

God is one with Jesus and the Holy Spirit as we see in verses 3-4.

God is sovereign in His choices (verse 5).

God is compassionate toward His creation (verse 6).

God is sovereign over all things and crowns Jesus with glory and honor (verse 7).

God is sovereign in His appointments (verse 7).

God sees all things, and nothing escapes His notice (verse 8).

God is gracious and gives grace to unworthy sinners (verse 9).

God always does what is right (verse 10).

God is Father over all (verse 11).

God is worthy of praise and worship (verse 12).

God is trustworthy (verse 13).

God is holy (verse 17) for He needs a high priest to attend Him.

Attributes of Christ

He is Lord (verse 3).

He is a communicating God who makes sure we know about His great salvation (verse 3).

He is sacrificial (verse 9).

He is the originator of our salvation (verse 10) as He is the author of it.

He is holy (verse 11) for He sanctifies.

He is compassionate (verse 11) for He takes us on as family.

He is worthy of worship (verse 12).

He is the first fruits and forerunner for us (verse 14). He is also powerful and overcomes sin and death (verse 14).

He is a helping and gracious God (verse 16).

He is fully God and fully man (verse 17).

He is merciful (verse 17). He is faithful. He is holy as high priest.

Attributes of the Holy Spirit

Verse 4—He is a gift giver.

14. Look for *lists of words, phrases, or related thoughts* in the chapter text. Number any lists you find within the Bible text, then write out your list to the side in the margin or on a separate sheet of paper of the Hebrews Chapter 2 Bible text. This step will help you see the thought progression of the author or the results of some action.

For example, in Hebrews 1:1-2 *we find a list about God speaking*. We discover 1) God spoke long ago; 2) God spoke to the fathers; 3) God spoke through the prophets; 4) God spoke through the prophets in many portions; 5) God spoke through the prophets in many ways; 6) and now in these last days God has spoken; 7) God has spoken to us; and 8) God has spoken to us in His Son.
[See observation sheet]

15. Write down *at least one thing* that you thought was interesting from this chapter. I still find it a marvel that Jesus isn't ashamed to call us brethren. That takes courage and conviction on Jesus' part to stand and say that He isn't ashamed to claim us as His family!

Remember, the purpose of this lesson is to observe and take note of the contents of the chapter. You are not making any interpretations or applications to your life at this time. Your task at this time is to simply look for the treasures that God has put in each chapter. Have fun digging into God's Word!

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.

SCRIPTURE PATHS BIBLE STUDIES

Discovering the Treasures of the Word

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.

↑ refers to ch. 1

CCC

(refers to vs. 1)

see ch. 1:1-2

the veracity of the message

God testified
1. signs
2. wonders
3. miracles
4. gifts of the HS
5. according to His will

Refers to Psalm 8

ps 8, it says "God" not "angels" the author uses a different version

Contrast

1. We don't see - all things in subjection to Christ YET

2. We do see that Jesus was made lower than the angels FOR A

PURPOSE

Christ, the God/man

He was made lower thru suffering + death

what glorious language!

SCRIPTURE PATHS BIBLE STUDIES

Discovering the Treasures of the Word

SCRIPTURE PATHS BIBLE STUDIES

Discovering the Treasures of the Word

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.

Who Jesus helps/had He helps

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.

Δ God
 ✓ Spirit
 + Jesus
 C Contrast
 □ transition
 so that
 speak/spoke/say
 testify/proclaim
 A angels
 family terms

subject
 death

CCC
 commands
 synonyms

Hebrews Part One

Lesson #7, Chapter 2:1-4

TEACHER'S GUIDE

1. Verse 1 begins with the phrase *for this reason* (ESV, NKJV and NIV use *therefore*). What idea is the author connecting from Chapter 1 to Chapter 2 verse 1?

Refers to Christ being greater than the angels, who are ministering spirits, but Christ is their Creator. So...because Christ is greater than the angels, superior in every way to every created thing, we need to make sure we listen to His message.

2. As a result of that, what are we to do in 2:1?

Pay much closer attention to what we've heard and not drift away from it.

3. Why is that truth so essential to pay attention to? What are the consequences if we don't according to vs. 1?

It's essential to pay attention to because it is the message of salvation, as referenced by the author of Hebrews in 1:1-2: 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. That message of salvation has eternal consequences—souls hang in the balance if they will not hear it.

NOTE: [Read Hebrews 1:1-2, then go straight to Hebrews 2:1-4: 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. 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.]

The consequences of not paying attention to the message spoken to us by God through His Son is that we will drift away and suffer the consequences of eternal damnation (see 2:3).

4. What things did God say in Chapter 1 that the Hebrews *heard*?

They heard that Jesus is better than the angels, that He is God, Lord, Creator, that He is holy and righteous. They were taught these things and the author is reiterating these truths to them to remind them of the magnificent salvation that comes only through Jesus—there is no Plan B or Option A.

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 (NKJV *heed*)]. Now explain what it means to pay *much closer* attention to something.

To pay attention to, to devote thought to, to give attention, or to apply yourself to doing something. Literally means "to hold the mind." By itself this command is plenty binding, but then when we're told to pay "much" closer attention makes it even a bigger deal. We need to be even more attentive to its truths and its impact in our lives.

When we pay attention to something, we're not distracted by other things. Bob Utley: This is a strong Greek COMPARATIVE and INFINITIVE which means to give special and complete attention and care to something or someone (cf. Acts 8:6, 10; 16:14). The New Covenant of the Son (the gospel) is both precious and dangerous! God's truth must be handled appropriately. [Robert James Utley, [The Superiority of the New Covenant: Hebrews](#), vol. Volume 10, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 1999), 22.]

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.

3 As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines, 4 nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith. 5 But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith. 6 For some men, straying from these things, have turned aside to fruitless discussion, 7 wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions. NOT PAYING ATTENTION TO THE TRUTH GIVES RISE TO "MERE" SPECULATION AND DOES NOTHING TO FURTHER GOD'S ADMINISTRATION/KINGDOM. TURNING TO OTHER THINGS, RATHER THAN GOD'S WORD, ENDS UP PRODUCING FRUITLESS DISCUSSION. IMPORTANT TO REMEMBER THAT GOD INTENDS THAT WE BEAR FRUIT, MUCH FRUIT.

1 But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, 2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron, 3 men who forbid marriage and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. IF WE DON'T PAY ATTENTION TO THE TRUTH, WE ARE IN DANGER OF FALLING AWAY FROM THE FAITH AND GETTING DRAWN INTO THE DOCTRINES OF DEMONS BY WAY OF DECEIT.

16 Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those

who hear you. WE ARE COMMANDED TO PAY ATTENTION TO WHAT WE'RE PAYING ATTENTION TO! ETERNITY HANGS IN THE BALANCE.

13 This testimony is true. For this reason reprove them severely so that they may be sound in the faith, 14 not paying attention to Jewish myths and commandments of men who turn away from the truth. FOLLOWING MAN'S DEvised TALES, STORIES, AND PHILOSOPHIES ENDS UP TURNING OUR HEARTS AWAY FROM THE TRUTH.

16 For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. 17 For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, "This is My beloved Son with whom I am well-pleased"— 18 and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain. 19 So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. 20 But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, 21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God. PAY ATTENTION TO THE MOST IMPORTANT THING—GOD'S WORD! IT IS FROM GOD, SO IT'S FOOLISH TO FOCUS ON OTHER THINGS.

7. Define *drift away* [Strong's #3901].

Vincent says the idea [of drifting away] is in sharp contrast to paying attention. He writes, "Lapse from truth and goodness is more often the result of inattention than of design. Drifting is a mark of death: giving heed, of life. The log drifts with the tide: the ship breasts the adverse waves, because some one is giving earnest heed." [Marvin Richardson Vincent, *Word Studies in the New Testament*, vol. 4 (New York: Charles Scribner's Sons, 1887), 393.]

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.

To keep a boat from drifting away, it needs an anchor. To keep a believer from drifting away from the truth, they need to be anchored in the truth and cling to it. It's not a passive thing in any measure. The believer needs to recognize the danger of drifting away.

18 This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight, 19 keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith. 20 Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme.

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

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.

19 My brethren, if any among you strays from the truth and one turns him back, 20 let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins.

“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 Maclaren¹

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? Believers can drift from their steadfastness—and though they can’t be lost eternally, they can get so lost, damaged, and crippled through their drifting that their witness for Christ is damaged.

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).

37 “This is the Moses who said to the sons of Israel, ‘God will raise up for you a prophet like me from your brethren.’ 38 “This is the one who was in the congregation in the wilderness together with the angel who was speaking to him on Mount Sinai, and who was with our fathers; and he received living oracles to pass on to you. “THE ANGEL [CHRIST]” SPOKE TO MOSES AND GAVE HIM GOD’S LAW ON MT. SINAI.

52 “Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become; 53 you who received the law as ordained by angels, and yet did not keep it.” THE TEXT SAYS WE RECEIVED THE LAW AS ORDAINED OR ORDERED BY ANGELS.

19 Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made. AGAIN, THE LAW WAS ORDAINED OR ORDERED BY ANGELS THROUGH THE MEDIATOR, WHICH IS CHRIST.

1 Now this is the blessing with which Moses the man of God blessed the sons of Israel before his death. 2 He said, “The Lord came from Sinai, And dawned on them from Seir; He shone forth from Mount Paran, And He came from the midst of ten thousand holy ones; At His right hand there was flashing lightning for them.

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

THE LORD APPEARED WITH HIS HOLY ONES (AND ALSO IN THE TEXT BELOW]. SO THE HOLY ONES WERE WITH THE LORD ON MT. SINAI AND THEY SOMEHOW IMPARTED THAT WORD TO MOSES.

17 The chariots of God are myriads, thousands upon thousands; The Lord is among them as at Sinai, in holiness.

11. What *kind* of word was spoken to us through the angels? See vs. 2 for your answer.

The Word spoken by angels was unalterable.

12. Define *unalterable* [Strong's #949 (ESV, *reliable*; NKJV *steadfast*; NIV *binding*)].

Proved sure, reliable, steadfast, unchanging in purpose.

13. What was the result of not hearing and obeying the word that the angels gave to Moses? See vs. 2.

Anyone who broke that law/the commandments received a just/right/what is due penalty.

14. What is the Law (the word given to us through angels) compared with at the beginning of vs. 3? How is it described?

It's compared with "the great salvation" we have received in Christ—which was spoken to us in Christ.

15. Define *neglect* [Strong's #272 (NIV *ignore*)].

The idea behind this word is that it falls in line with "drift past" from verse 1 (Vincent).

16. What do we learn from the following texts about the seriousness of neglecting our salvation? See Heb. 2:2-3; 4:1-2, 11; 10:26-29; 12:25; 1 Pet. 4:14-18.

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. ESCAPE THE FEAR OF NOT ENTERING HIS REST THAT COMES FROM NEGLECTING SALVATION.

11 Therefore let us be diligent to enter that rest, so that no one will fall, through following the same example of disobedience. ESCAPE FALLING AND DISOBEDIENCE THAT COMES FROM NEGLECTING SALVATION.

26 For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES. 28 Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. 29 How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted

the Spirit of grace? ESCAPE THE SNARE OF WILLFULLY SINNING, TERRIFYING JUDGMENT, AND THE COMPLETE DISREGARD FOR CHRIST'S SACRIFICE IF WE NEGLECT THIS GREAT SALVATION.

25 See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned them on earth, much less will we escape who turn away from Him who warns from heaven. ESCAPE REFUSING CHRIST'S MESSAGE AND THE JUDGMENT TO COME BY NOT NEGLECTING SALVATION.

14 If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you. 15 Make sure that none of you suffers as a murderer, or thief, or evildoer, or a troublesome meddler; 16 but if anyone suffers as a Christian, he is not to be ashamed, but is to glorify God in this name. 17 For it is time for judgment to begin with the household of God; and if it begins with us first, what will be the outcome for those who do not obey the gospel of God? 18 AND IF IT IS WITH DIFFICULTY THAT THE RIGHTEOUS IS SAVED, WHAT WILL BECOME OF THE GODLESS MAN AND THE SINNER? ESCAPE GOD'S JUDGMENT FOR OUR SIN—EVEN AS BELIEVERS, WHICH ARISES WHEN WE NEGLECT OUR SALVATION.

17. Think of some ways it is possible to *neglect* the salvation available to us through Jesus Christ.

Not remembering the great sacrifice on Jesus' part that made it available to me. Being distracted by worldly pursuits or even the pursuit of good things, but to the neglect of living for Jesus. Neglect comes from not valuing the immense sacrifice by Jesus and the great love of God through His Son by it. We neglect our salvation when we look to other things to rescue us. We neglect our salvation when we harden our hearts to the Word. We neglect our salvation when we think that Jesus isn't enough, and we need other things to fill our hearts.

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.

28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

10 "For the Son of Man has come to seek and to save that which was lost."

12 "And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved."

5 For there is one God, and one mediator also between God and men, the man Christ Jesus, 6 who gave Himself as a ransom for all, the testimony given at the proper time.

11 For the grace of God has appeared, bringing salvation to all men, 12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, 13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, 14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

Christ's salvation is great because He gave His life; He came as a servant and to seek the lost. Christ's salvation is great because it is the ONLY salvation. There is no other way to be saved, than through Him. There is only one mediator—Jesus—so there is no other way to approach the Father, than through the Son. The Son brought salvation to all making Him our great God and Savior, as He redeemed us from every lawless deed and made us into His own pure people.

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.

I think my danger is distractions, which can lead to neglect, if not dealt with and put an end to. I think neglect can begin by not being thankful for my salvation, by not framing my heart with joyful gratitude.

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.

Be around believers. Spend time with the Lord. Consider Jesus. Lean on the Lord for wisdom, rather than my own. Examine my life and heart. Assess my decisions.

21. How did we hear about our salvation according to vs. 3?
It was spoken through the Lord.

22. According to vs. 4 how did God validate that message?
By signs, wonders, miracles, and gifts of the Holy Spirit.

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.

22 "Men of Israel, listen to these words: Jesus the Nazarene, *a man attested to you by God with miracles and wonders and signs which God performed through Him* in your midst, just as you yourselves know—

3 Therefore they spent a long time there speaking boldly with reliance upon the Lord, who was *testifying to the word of His grace, granting that signs and wonders be done by their hands.*

18 For I will not presume to *speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed,* 19 in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ.

12 *The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles.*

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.

God validates, proves the genuineness of His message by giving His messengers signs and wonders that only God can do.

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?

Our great, my great, salvation is hemmed in by love. My life should and must be constrained, guided by, and transformed by the great salvation given to me in Jesus. My daily choices of obedience and faith need to reflect that. In the end, I really need to challenge my heart to ask, "Is there anything the Lord is asking of me that is too much, too costly, that outweighs the great salvation given to me in Jesus?"

Hebrews Part One

Lesson #8, Chapter 2:5-10

TEACHER'S GUIDE

Read Chapter 2 before beginning this lesson.

William Barclay, in his commentary on this passage, writes, "It is by no means an easy task to grasp the meaning of this passage; but, when we do, it is a tremendous thing. The writer begins with a quotation from Psalm 8:4–6. If we are ever to understand this passage correctly, we must understand one thing: *the whole reference of psalm 8 is to human beings*. It sings of the glory that god gave to *men and women*. There is no reference to the messiah."¹

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? God didn't subject the world to the angels. The He is God.

2. Write down at least two observations you can make about vs. 5. The author of Hebrews is speaking about the world to come. The angels do not have the world subjected to them. The world is not subject to angels. The world is subject to something/someone else. God is the agent of that subjection. God gives certain things to other things to be subject to them.

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

6 Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away;
4 in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.
4 who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father,
2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.

We see the world is passing away, that this world is under the rule of Satan who is called the god of this world. This world is described as a present, evil age. Satan presently rules over the course of this world.

¹ William Barclay, *The Letter to the Hebrews*, The New Daily Study Bible (Louisville, KY; London: Westminster John Knox Press, 2002), 27–28.

- 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

17 “For behold, I create new heavens and a new earth; And the former things will not be remembered or come to mind. 18 “But be glad and rejoice forever in what I create; For behold, I create Jerusalem for rejoicing And her people for gladness. 19 “I will also rejoice in Jerusalem and be glad in My people; And there will no longer be heard in her The voice of weeping and the sound of crying. 20 “No longer will there be in it an infant who lives but a few days, Or an old man who does not live out his days; For the youth will die at the age of one hundred And the one who does not reach the age of one hundred Will be thought accursed. 21 “They will build houses and inhabit them; They will also plant vineyards and eat their fruit. 22 “They will not build and another inhabit, They will not plant and another eat; For as the lifetime of a tree, so will be the days of My people, And My chosen ones will wear out the work of their hands. 23 “They will not labor in vain, Or bear children for calamity; For they are the offspring of those blessed by the Lord, And their descendants with them. 24 “It will also come to pass that before they call, I will answer; and while they are still speaking, I will hear. 25 “The wolf and the lamb will graze together, and the lion will eat straw like the ox; and dust will be the serpent’s food. They will do no evil or harm in all My holy mountain,” says the Lord.

32 “Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come.

3 Do you not know that we will judge angels? How much more matters of this life?

16 But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.

14 For here we do not have a lasting city, but we are seeking the city which is to come.

13 But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

God intends to create a new heavens and a new earth—a place of rejoicing and where blessing, joy, and peace will reign. It is still “to come.” In the world to come, we will judge angels. It is a better country and a heavenly one. And God is preparing a city for us. On earth, we don’t have a lasting city, but we will in the world to come. The world to come is a place where righteousness dwells.

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.

God is praised for his majesty, that is seen in all the earth (verses 1-2)! David marvels when he considers the works of God and that God would condescend to

take note of man. God has so honored man, crowning him with glory and honor, and giving him all things to rule over, that David can hardly take it in.

5. Hebrews 2:6 begins with the contrasting word *but*. The writer contrasts the angels and their situation *with what?*

The author contrasts angels and their situation with man and his situation, which is God's regard for man.

There's also a contrast between what is said about angels and what is now said about man.

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.

The world is subject to man. God created man to have glory and honor and gave the world to him to rule over. But right now, we're not seeing the full honor and glory that God intended for man.

7. List what you learn about man in vss. 6-8.

Man is remembered.

God is concerned for man.

God has made man, for a short period of time, lower than the angels. [why is that?! Sin!]

God has crowned man for glory and honor.

God has appointed man over God's works.

God has put all things in subjection to man.

But right now, we're not seeing all things subject to man. [again, why is that? Sin!]

8. List what you learn about God's actions in vss. 6-8.

God remembers, is concerned, makes, crowns, appoints, puts.

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.

The "him" refers to man.

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.

26 Then God said, "**Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle** and over all the earth, and over every creeping thing that creeps on the earth." 27 God created man in His own image, in the image of God He created him; male and female He created them. 28 God blessed them;

and God said to them, “Be fruitful and multiply, and fill the earth, and **subdue it; and rule over** the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.” 29 Then God said, “Behold, **I have given you every** plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; 30 and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food”; and it was so. 31 God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

1 **Now the serpent** was more crafty than any beast of the field which the LORD God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden’?” 2 The woman said to the serpent, “From the fruit of the trees of the garden we may eat; 3 but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’ ” 4 The serpent said to the woman, “You surely will not die! 5 “For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.” 6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. 7 **Then the eyes of both of them were opened**, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. 8 They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. 9 Then the LORD God called to the man, and said to him, “Where are you?” 10 He said, “I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.” 11 And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?” 12 The man said, “The woman whom You gave to be with me, she gave me from the tree, and I ate.” 13 Then the LORD God said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I ate.” 14 The LORD God said to the serpent, “Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life; 15 And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.” 16 To the woman He said, “I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you.” 17 Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’; **Cursed is the ground because of you; In toil you will eat of it All the days of your life. 18 “Both thorns and thistles it shall grow for you; And you will eat the plants of the field; 19 By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return.**” 20 Now the man called his wife’s

name Eve, because she was the mother of all the living. 21 The LORD God made garments of skin for Adam and his wife, and clothed them. 22 Then the LORD God said, “Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever”— 23 **therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken.** 24 So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.

12 Therefore, just as through one man ***sin entered into the world, and death through sin, and so death spread to all men, because all sinned—***

19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God. 20 For ***the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope 21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.*** 22 For we know that the whole creation groans and suffers the pains of childbirth together until now. 23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. 19 We know that we are of God, and that ***the whole world lies in the power of the evil one.***

“God placed mankind in an honored position of authority, but mankind sinned and forfeited that position. Jesus the Incarnate God fulfills humanity’s destiny and by His death restores believing mankind to the place of honor. Jesus was truly human!” [Robert James Utley, [The Superiority of the New Covenant: Hebrews](#), vol. Volume 10, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 1999), 25.]

11. Comment upon *what we see* and *what we don’t see* in vss. 8 and 9.

We don’t see all things subjected to mankind at this time.

We do see him [Jesus] who has been made lower so that through suffering and death, He might restore mankind’s glory and honor that God intended from creation.

“Here the argument from the psalm begins. It is to the following effect: *For* the subjection of *all things*, in the Creator’s design, to man leaves nothing exempted from his sovereignty. *But* we do not see man, as he is upon earth now, occupying this implied position of complete sovereignty. *Therefore* the full idea of the psalm awaits fulfillment. And we Christians find its complete fulfillment in him who, having become a man like us, and is made with us “a little lower than the angels,” is now, as man, and for man, “crowned with glory and honour,” at the right hand of the Majesty on high.” [H. D. M. Spence-Jones, ed., [Hebrews](#), The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 46.]

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.

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, which because of man’s sin has interrupted the glory and honor God intended from the time of creation. *Yet, God has provided a way to reclaim the glory and honor God has always intended for man since creation. That new way when come into focus when 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.

Another good summary, “God placed mankind in an honored position of authority, but mankind sinned and forfeited that position. Jesus the Incarnate God fulfills humanity’s destiny and by His death restores believing mankind to the place of honor. Jesus was truly human!” [Robert James Utley, [The Superiority of the New Covenant: Hebrews](#), vol. Volume 10, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 1999), 25.]

13. How was Jesus made lower than the angels according to vs. 9? Through the suffering of death.

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.

He was crowned with glory and honor, God raised Him and seated Him at God’s right hand in heaven, far above all created things for now and all eternity, and God highly exalted Him, so that all heaven and earth would bow in worship and confess that He is Lord.

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.

20 which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. 22 And He put all things in subjection under His feet, and gave Him as head over all things to the church, 23 which is His body, the fullness of Him who fills all in all.

5 Have this attitude in yourselves which was also in Christ Jesus, 6 who, although He existed in the form of God, did not regard equality with God a thing

to be grasped, 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. 9 For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, 10 so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, 11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

15. What was the purpose of Christ being made lower than the angels (vs. 9)? So that He would taste death for everyone.

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.

Taste: To taste, try, get the flavor of. He fully and completely partook of death, but it was only a mere "taste" of death in that it could not hold Him.

24 "But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. CHRIST FULLY PARTOOK OF DEATH, YET BECAUSE IT WAS NOT ABLE TO HOLD HIM, IT WAS AS IF HE ONLY TASTED IT.

9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. HE ONLY "TASTED" DEATH BECAUSE HE WILL NEVER DIE AGAIN AND DEATH HAS NO POWER OR MASTERY OVER HIM.

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, HE SHARED IN MAN'S HUMANITY, BUT HE RENDERED THE DEVIL, AND SUBSEQUENTLY DEATH, POWERLESS.

17. Who is doing the action in vs. 10? What is He doing? God is doing the action. God is bringing many sons to glory. And He does that through perfecting the author of their salvation through His suffering.

18. Verse 10 contains some intriguing words we need to dig into if we are going to mine the nuggets from this verse.

a. Define *fitting* [Strong's #4241 (KJV *it became*)].

Becoming, comely, apt, seemly, fit, right; proper, appropriate; Robertson says this "fittingness" refers to both God and Christ—it was fitting for God to make Christ perfect through suffering and it was fitting for Christ to subject Himself to it.

b. Define *perfect* [Strong's #5048].

“This does not imply any moral imperfection in the Lord Jesus, but speaks of the consummation of the human experience of suffering the death of the Cross, through which He must pass if He is to become the Captain of our salvation.” Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader*, vol. 10 (Grand Rapids: Eerdmans, 1997), 60.

c. Define *author* [Strong’s #747 (KJV *captain*)].

Captain/leader better expresses the context’s meaning. The one who goes first. “Our blessed Lord is, therefore, not only the leader on the road to God, but the road itself, and that by reason of His precious blood.” Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader*, vol. 10 (Grand Rapids: Eerdmans, 1997), 60.

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.

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.

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***,

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. ONCE FOR ALL FOREVER.

2 fixing our eyes on Jesus, ***the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. 3 For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart.***

21 For you have been called for this purpose, since ***Christ also suffered for you, leaving you an example for you to follow in His steps***,

14 But John tried to prevent Him, saying, “I have need to be baptized by You, and do You come to me?” 15 But Jesus answering said to him, “Permit it at this time; ***for in this way it is fitting for us to fulfill all righteousness.***” Then he permitted Him.

30 Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit. HE COMPLETED HIS TASK, HIS CALLING.

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.

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. *The purpose of Christ's suffering was to perfect, bring to completion, and bring to heaven, those who through faith in Jesus, are saved.*

30 and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified. *To make our salvation sure, complete, final, without fail.*

18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit. *To bring us to glory and to transform us in the process.*

17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, *Even our sufferings are used by God to build glory in us.*

10 For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory. *Glory awaits us in heaven and we will experience it when our salvation is completed.*

Christ's sacrifice restores the glory that was stolen from man through sin. !!!!
What import—and high and lofty thoughts to contemplate.

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 yours 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?

It's greatly encouraging to know that Jesus leads the way. Just to know He understands!

Read the words from Samuel Rutherford, a Puritan preacher who understood the fellowship of suffering with Christ.²

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

²Samuel Rutherford, Ellen S. Lister, editor, *The Loveliness of Christ* (Moscow, Id.: reprinted by Community Christian Ministries, 1990).

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 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

TEACHER'S GUIDE

Read Chapter 2 before beginning this lesson.

1. Explain the line of reasoning that connects vs. 10 with vs. 11. The “perfecting” of Jesus is sanctifying. It’s fitting/right/appropriate that Jesus, as our forerunner and leader would be sanctified first to provide an example as He sanctifies us. This is true servant leadership. It’s “do as I do, not do cuz I want you to,” which is so pervasive among many, even Christian leaders, who would rather just lead, rather than lead the way.

2. Explain what Jesus does in vs. 11. See also Heb. 10:10 and 13:12. He sanctifies.

10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all. OUR SANCTIFICATION COMES THROUGH Jesus’ SACRIFICE. HIS SACRIFICE MADE IT POSSIBLE.

12 Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. Jesus’ SUFFERING AND DEATH MADE IT POSSIBLE TO SANCTIFY US. HE SUFFERED, WAS REJECTED, AND DIED TO ACCOMPLISH OUR SANCTIFICATION.

3. Define *sanctify* [Strong’s #37 (NIV *holy*)]. To make holy, to set apart, to set aside for a special purpose. To purify. To purify internally through the renewing of the soul. To have the quality of holiness. It’s a process, not a single act. It’s ongoing.

4. How does Jesus accomplish His sanctifying work in us? See Heb. 9:13-14; 10:14; 2 Cor. 5:21.

13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, 14 how much more will *the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?* THROUGH HIS BLOOD/DEATH AND THE Holy Spirit, HE CLEANSSES OUR SOUL.

14 For by one offering He has perfected for all time those who are sanctified. HIS OFFERING OF HIS OWN SACRIFICE.

21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him. HE BECAME SIN ON OUR BEHALF, SO WE COULD BECOME RIGHTEOUS—SANCTIFIED.

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.

14 For the love of Christ controls us, having concluded this, that one died for all, therefore all died; 15 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. HIS LOVE MOTIVATES, CONTROLS, CONSTRAINS ME TO LIVE FOR HIM.

20 But you did not learn Christ in this way, 21 if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, 22 that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, 23 and that you be renewed in the spirit of your mind, 24 and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth. ACTIVELY TURN AWAY FROM MY OLD WAYS, FROM THE FLESH—AND IN DOING SO, RENEWING IN MY MIND IN MY NEW SELF—WHICH WAS CREATED IN RIGHTEOUSNESS AND HOLINESS OF THE TRUTH.

12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; 13 for it is God who is at work in you, both to will and to work for His good pleasure. 14 Do all things without grumbling or disputing; 15 so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world, 16 holding fast the word of life, so that in the day of Christ I will have reason to glory because I did not run in vain nor toil in vain. GOD IS AT WORK IN ME, BUT I STILL NEED TO BE FAITHFUL TO WORK OUT/LIVE OUT MY SALVATION WITH REVERENCE AND FEAR.

14 As obedient children, do not be conformed to the former lusts which were yours in your ignorance, 15 but like the Holy One who called you, be holy yourselves also in all your behavior; 16 because it is written, “YOU SHALL BE HOLY, FOR I AM HOLY.” BE HOLY.

What role do I play? Through the Spirit’s work in me and with me, I am to actively engage in living differently, holily, and unto the Lord.

6. Why isn’t Jesus ashamed to call us brethren? See vs. 9. Also look up Matt. 12:50 and Luke 8:21.

He tastes death for us. Whoever does the will of God is Jesus’ brother—those who hear the Word of God and do it.

Hebrews 2:9 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.

50 “For whoever does the will of My Father who is in heaven, he is My brother and sister and mother.”

21 But He answered and said to them, “My mother and My brothers are these who hear the word of God and do it.”

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?

Jesus is not ashamed of me in advocating for me before the Father. He is not ashamed of me in protecting me from Satan and his minions.

One area that reveals my wickedness and shame is when it comes to speaking His name before unbelievers—in proudly waving His banner. My man-pleasing stops my tongue and it just needs to stop. It's just a matter of being more in love with Jesus than I am with myself or with the approval of some unbelievers who don't even know me. Yes! I am willing and ready to do so!

8. What are the characteristics of Jesus' brethren according to vss. 12-13? Jesus' brethren love to hear His name proclaimed. Jesus' brethren love to gather together for worship. Jesus' brethren trust Him. Jesus' brethren are given to Him by God.

9. Jesus did not shy away from His "humanity." How did He make Himself like us according to vs. 14?

He partook of flesh and blood. He died, that is, He fully experienced life and then fully experienced death.

10. Define *partook* [Strong's #3348 (NKJV; NIV *shared*)].

A practical synonym for *koinonia*! "The characteristic of sharing of the common fleshly nature as it pertains to the human race at large and the unique fact of the incarnation as a voluntary acceptance of humanity." [Marvin Richardson Vincent, *Word Studies in the New Testament, vol. 4* (New York: Charles Scribner's Sons, 1887), 404.]

"Our Lord took hold of human nature without its sin in the incarnation, and held it to Himself as an additional nature, thus associating Himself with the human race in its possession of flesh and blood. He took to Himself, something with which by nature He had nothing in common. Human beings possess human nature in common with one another. The Son of God united with Himself, something that was not natural to Him." [Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament: For the English Reader, vol. 10* (Grand Rapids: Eerdmans, 1997), 63.]

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?

That through death He might render powerless the devil who had power over death. And might free those who through fear of death were made slaves!

“The fear of death, arising from the consciousness of sin, could be relieved only by the intervention of the priest who stood between God and the sinner, and made reconciliation for sin. Jesus steps into the place of the high priest, and perfectly fulfils the priestly office. By his actual participation in the sorrows and temptations of humanity he is fitted to be a true sympathiser with human infirmity and temptation (ch. 5:2), a merciful and faithful high priest, making reconciliation for sin, and thus abolishing the fear of death.” [Marvin Richardson Vincent, *Word Studies in the New Testament*, vol. 4 (New York: Charles Scribner’s Sons, 1887), 407.]

50 Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. 51 Behold, I tell you a mystery; we will not all sleep, but we will all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. 53 For this perishable must put on the imperishable, and this mortal must put on immortality. 54 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, “Death is swallowed up in victory. 55 “O death, where is your victory? O death, where is your sting?” 56 The sting of death is sin, and the power of sin is the law; 57 but thanks be to God, who gives us the victory through our Lord Jesus Christ. **DEATH IS SWALLOWED UP IN VICTORY!!!** Oh, can it get anymore glorious than that!

12. What confidence do we have according to vs. 16?
Assuredly, indeed, clearly, absolutely, most readily so, does the Lord Jesus give help to the descendants of Abraham. 💕

13. Define *help* [Strong’s #1949 (NKJV *give aid*; KJV *took on Him*)].
To lay hold upon, to rescue from peril!
“By a metaphor drawn from laying hold of another to rescue him from peril, the word came to mean “to lay hold of for the purpose of helping or succoring.” It is used in this latter sense here.” [Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader*, vol. 10 (Grand Rapids: Eerdmans, 1997), 64.]

“The idea here is that the Lord Jesus, in His work on Calvary’s Cross, did not provide for the salvation of fallen angels but for the salvation of fallen human beings. In perfect righteousness He passed by fallen angels, and in infinite mercy and condescension, stooped to provide salvation for man. He passed by the superior being to save an inferior being. He gets more glory in taking an inferior being and raising him to an exalted position in Christ Jesus, than in saving a superior being and raising him to those heights of blessedness. Translation: For,

as is well known, He does not take hold of angels for the purpose of helping them, but of the seed of Abraham He takes hold, with a view to succoring them.” [Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader*, vol. 10 (Grand Rapids: Eerdmans, 1997), 64–65.]

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?

6 In my distress I called upon the LORD, And cried to my God for help; He heard my voice out of His temple, And my cry for help before Him came into His ears.
24 For He has not despised nor abhorred the affliction of the afflicted; Nor has He hidden His face from him; But when he cried to Him for help, He heard.
7 The LORD is my strength and my shield; My heart trusts in Him, and I am helped; Therefore my heart exults, And with my song I shall thank Him.
20 Our soul waits for the LORD; He is our help and our shield.
7 For You have been my help, And in the shadow of Your wings I sing for joy.
2 My help comes from the LORD, Who made heaven and earth.
5 How blessed is he whose help is the God of Jacob, Whose hope is in the LORD his God,
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.

God is more ready to help me than I am to ask Him for help, it seems! He is more committed to helping me than I realize. He does it fully, freely, without grudging. Apply Philippians 3:2 in living out these truths: “worship in the Spirit of God, glory in Christ Jesus, and put no confidence in the flesh” by remembering that I can cry to God for help at any time.

15. Because Jesus Christ helps us, what had to happen according to vs. 17? Why?

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.

He had to be made like His brethren in all things. *Why?* So He could become a merciful and faithful high priest, to make propitiation for the sins of the people.

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].

In the Old Testament, the primary purpose of the high priest was to serve as a representative and mediator between the people and Yahweh. The office was established with Aaron, the brother of Moses, and high priests were the head priest first at the tabernacle and then later at the temple. Zadok served as high priest in the temple during the reign of Solomon.

The high priest served several purposes that were crucial to Israelite worship. It was the high priest’s responsibility to see that the covenant was enforced, and

to direct people to complete the duties of the temple and the law of Moses. As the representative for the nation of Israel, the high priest had a tremendous responsibility to direct the hearts of the people toward God and the fulfillment of the covenant. Some of the primary responsibilities of the high priest were the regular handling of sacrifices and offerings, the blessing of people, and the annual entrance into the most holy place within the tabernacle/temple during the Day of Atonement. Many of the duties, actions, and even the unique style of dress that was required of the high priest were symbolic.

The office and responsibilities of the high priest were often familial (Lev 16:32; Exod 29:29). Generally, the office of high priest was assumed by the son of the current high priest when he was either no longer able to fulfill his duties, or upon his death. The primary way in which a high priest was evaluated in Scripture was in terms of their love for and loyalty to Yahweh and the zeal with which they held to the observation of the covenant.

Throughout the Old Testament, there is a foreshadowing and forward-reaching hope of a more perfect high priesthood that can represent Yahweh effectively and be a sufficient mediator for the people of Israel. The cyclical pattern of the lives of good and poor high priests makes it clear that no human being can fully perform this responsibility.

High Priests in the New Testament

Three occupants of the office of high priest are mentioned in the New Testament:

1. Caiaphas (Matt 26:3, 57; Luke 3:2; John 11:49; 18:13, 14, 24, 28; Acts 4:6);
2. Annas (Luke 3:2; John 18:13, 24; Acts 4:6); and
3. Ananias (Acts 23:2; 24:1).

The role of the high priest is perhaps explained more thoroughly in the book of Hebrews than in any other New Testament book. In Hebrews 5, Jesus is described as the incomparable high priest who can fulfill the duties that no other priest in Israel's past was able to. As the Son of God who is both human and divine, He is able to sufficiently fulfill the duties of representing the people and also serving as the mediator between God and humanity. In contrast with the high priests of the past, He does not need to offer sacrifices repeatedly because His one sacrifice of Himself is sufficient for the atonement of sin (Heb 9). It is in Jesus that we see all of the duties, responsibilities and symbolic foreshadowing of the office of Old Testament high priest come to full view. [Mary B. MacFarlane, "High Priest," ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).]

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?

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.

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

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.*

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." 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.*

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.

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.

1 Now the main point in what has been said is this: we have such a high priest, *who has taken His seat at the right hand of the throne of the Majesty in the heavens, 2 a minister in the sanctuary and in the true tabernacle, which the Lord*

pitched, not man. 3 For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer. 11 But when Christ appeared as a high priest of the good things to come, *He entered through the greater and more perfect tabernacle*, not made with hands, that is to say, not of this creation; 12 and not through the blood of goats and calves, but through *His own blood*, *He entered the holy place once for all, having obtained eternal redemption.*

18. Define *propitiation* [Strong's #2433 (KJV *reconciliation*; NIV *atonement*)]. To make reconciliation; to purge, cleanse, reconcile, make atonement. "The verb refers to the act of our Lord offering Himself on the Cross to satisfy the righteous demands of God's justice so that His government might be maintained, and that mercy might be shown on the basis of justice satisfied. The words "reconciliation" and "propitiation" are to be understood in this light." [Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament: For the English Reader, vol. 10* (Grand Rapids: Eerdmans, 1997), 66.]

"With regard to his sin, an expiation is necessary, consistently with God's holiness and for His righteousness' sake, and that expiation His grace and love have provided in the atoning sacrifice of His Son; man, himself a sinner, justly exposed to God's wrath (John 3:36), could never find an expiation. As Lightfoot says, "when the NT writers speak at length on the subject of Divine wrath, the hostility is represented, not as on the part of God, but of men." Through that which God has accomplished in Christ, by His death, man, on becoming regenerate, escapes the merited wrath of God. The making of this expiation [(b) above], with its effect in the mercy of God (a) is what is expressed in *hilaskomai*." [W. E. Vine, Merrill F. Unger, and William White Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: T. Nelson, 1996), 404.]

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?

Since He was tempted, He is able to come to the aid of the tempted. He understands! He has entered into humanity and so knows what is necessary to help us.

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.

1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. 2 And after He had fasted forty days and forty nights, He then became hungry. 3 And the tempter came and said to Him, "If You are the Son of God, command that these stones become bread." 4 But He answered and said, "It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.'" 5 Then the devil took Him into the holy city and had Him stand on the pinnacle of the temple, 6 and said to Him, "If You are the Son

of God, throw Yourself down; for it is written, 'HE WILL COMMAND HIS ANGELS CONCERNING YOU'; and 'ON their HANDS THEY WILL BEAR YOU UP, SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE.' " 7 Jesus said to him, "On the other hand, it is written, 'YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.' " 8 Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory; 9 and he said to Him, "All these things I will give You, if You fall down and worship me." 10 Then Jesus said to him, "Go, Satan! For it is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.' " 11 Then the devil left Him; and behold, angels came and began to minister to Him. WHEN Jesus WAS HUNGRY, SATAN TEMPTED HIM TO FIX THE PROBLEM HIMSELF. WHEN HE WAS TEMPTED TO USE HIS POWER FOR RESCUE, HE RESORTED TO TRUSTING GOD'S TIMETABLE FOR HIMSELF. WHEN SATAN TEMPTED HIM TO TAKE HIS GLORY AT THE WRONG TIME, Jesus DIDN'T GIVE IN AND ONLY GAVE GLORY TO THE FATHER.

21 From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day. 22 Peter took Him aside and began to rebuke Him, saying, "God forbid it, Lord! This shall never happen to You." Jesus SUFFERED UNKIND AND FOOLISH REBUKES. HE SUFFERED MISUNDERSTANDING.

36 Then Jesus came with them to a place called Gethsemane, and said to His disciples, "Sit here while I go over there and pray." 37 And He took with Him Peter and the two sons of Zebedee, and began to be grieved and distressed. 38 Then He said to them, "My soul is deeply grieved, to the point of death; remain here and keep watch with Me." 39 And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will." 40 And He came to the disciples and found them sleeping, and said to Peter, "So, you men could not keep watch with Me for one hour? 41 "Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak." 42 He went away again a second time and prayed, saying, "My Father, if this cannot pass away unless I drink it, Your will be done." 43 Again He came and found them sleeping, for their eyes were heavy. 44 And He left them again, and went away and prayed a third time, saying the same thing once more. 45 Then He came to the disciples and said to them, "Are you still sleeping and resting? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners. 46 "Get up, let us be going; behold, the one who betrays Me is at hand!" HE SUFFERED WITH DISTRESS AND FEAR OVER WHAT HE NEEDED TO ENDURE. HE SHRANK FROM THE EVIL AND SIN HE HAD TO TAKE ON HIMSELF.

In all His temptations, Jesus leaned on the Lord, trusted in the Word of God, and humbled Himself in God's plan and care. He submitted in every way to God's plan, though what He had to endure was difficult to a degree we can't even fathom.

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.

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. Jesus UNDERSTANDS THE TEMPTATIONS I AM UNDERGOING. HE IS A READY FRIEND WHO WILL AID ME IN DOING WHAT IS RIGHT.

16 "I will ask the Father, and He will give you another Helper, that He may be with you forever; I HAVE THE RESOURCES OF THE GODHEAD AVAILABLE TO ME.

9 And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. 10 Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong. GOD'S GRACE IS MORE THAN SUFFICIENT TO HELP ME DO WHAT IS RIGHT.

24 Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, THE LORD IS ABLE TO MAKE ME STAND WELL AND NOT STUMBLE IN SIN.

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

a. Jesus Christ is _____.

Jesus Christ is the sanctifier of my soul. Jesus Christ isn't ashamed of me. Whoa! Jesus Christ has gone before me. Jesus Christ has set me free from the fear of death. Jesus Christ has rescued me from my former, cruel master.

b. Jesus Christ has _____.

Jesus Christ helps me. Jesus Christ is my merciful and faithful high priest. Jesus Christ has atoned for and covered over my sin.

c. I am _____.

I am forever changed because of Jesus. I am holy because of Jesus. I am helped because of Jesus. I have hope because of Jesus. I am a welcome child of God because of Jesus.

d. I want to remember _____.

I want to remember that Jesus atoned for my sin with His own blood. I want to remember His sacrifice so that it daily changes my response and reactions.

e. I want to put into practice _____.

I want to put into practice going to Him for help. He gives help and aid to His brethren and I want to be faithful to apply to Him for that help.

Discovering the Treasures of the Word

The King of Love My Shepherd Is
by Sir Henry William Baker¹

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!

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

Hebrews Part One

Lesson #10, Chapter 3 Observation

TEACHER'S GUIDE

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. 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).

The author of Hebrews urges us to think about Jesus and His faithfulness. The author shows how Jesus is greater than Moses, who is worthy of emulation himself.

- b. Summarize paragraph 2 (verses 7-11).

Harkening back to Hebrews 1:2 where the author opens with the statement that God has spoken to us in His Son, the author now tells us to make sure we listen to His voice and not harden our hearts like the Israelites did. Their stubbornness had eternal consequences.

- c. Summarize paragraph 3 (verses 12-19).

After using the Israelites an example of unbelief, the author then moves to his readers urging them to take care that they don't fall away from following God because they have been given way to sin. He reminds them that they need to hold fast to their confidence and not harden their hearts like the Israelites (the author again reviews the Israelites' poor example).

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.

The main point of the chapter is to urge the readers to make sure they heed and obey the words now spoken to them in the Son, Jesus, so they don't fall into the same sins of unbelief that the Israelites did.

3. 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.

Do Not Harden Your Heart OR Take Care You Aren't Unbelieving

Key Verse: 3:12, "Take care, brethren, that there not be in any one of you and evil, unbelieving heart that falls away from the living God."

4. On the *Hebrews Bible Text* handout mark *key* words. *God, Jesus Christ, Holy Spirit* are always key words. Start with these first. Then mark words or phrases that are repeated at least 3 times. Mark any other words that seem important to the chapter or are strongly emphasized.

This is the fun part! 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.

5. 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.

God

Verse 2 Christ was faithful to God AND God appointed Christ to His position

Verse 2 Moses was faithful in God's house

Verse 4 the builder of all things is God

Verse 5 Moses was faithful in God's house as a servant

Verse 6 Christ was faithful as a Son over God's house

Verse 7 today, if you hear God's voice don't harden your heart

Verse 8 hard hearts provoke God

Verse 9 fathers tried God

Verse 9 fathers tested God

Verse 9 fathers saw my works for 40 years

Verse 10 God was angry with the Israelites (because of their hard hearts)

Verse 10 God observed that they did not know God's ways

Verse 11 God swore [promised] in His wrath that they should not enter His rest

Verse 12 therefore, we should take care that we don't fall away from the living God

Verse 15 quote again, don't harden hearts where they provoked God

Verse 16 who provoked God?

Verse 17 who was God angry with for 40 years?

Verse 18 who did God swear [promise] that they wouldn't enter His rest?

Christ

Verse 1 Consider Jesus!

Verse 1 Jesus is the Apostle

Verse 1 Jesus is the High Priest of our confession

Verse 2 Jesus was faithful to God who appointed Him [Jesus] [appointed to His role]

Verse 3 Jesus has been counted worthy of more glory than Moses

Verse 6 Christ was faithful as a Son

Verse 6 Christ was faithful as a Son over God's house

Verse 14 We have become partakers of Christ

Holy Spirit

Verse 7 the Holy Spirit says, "Today, if you hear His voice..."

Moses

Verse 2 Moses was faithful to God who appointed Him in all God's house

Verse 3 Jesus has been counted worthy of more glory than Moses

Verse 5 Moses was faithful in all God's house as a servant

Verse 5 Moses' faithfulness is to be a testimony to be spoken of later

Verse 16 Moses led the Israelites

House

Verse 2 Moses was faithful in God's house [and by implication, so was Jesus]

Verse 3 the builder of the house has more honor than the house

Verse 4 every house is built by someone

Verse 5 Moses was faithful in God's house as a servant

Verse 6 Christ was faithful as a Son over God's house

Verse 6 we are of God's house [just like Jesus] if we hold fast our confidence...

Builder

Verse 3 the builder of the house has more honor than the house

Verse 4 every house is built by someone

Verse 4 the builder of all things is God

Provoked/wrath/anger

Verse 8 [quote] do not harden your hearts as in the day when they provoked Me

Verse 10 I was angry with this generation

Verse 11 as I swore [promised] in My wrath

Verse 15 [quote] do not harden your hearts as when they provoked Me

Verse 16 for who provoked Him when they heard?

Verse 17 with whom was He angry for 40 years?

For example, with *God* as your key word, you would begin to make a list of the information you discovered every time *God* is mentioned in Hebrews Chapter 3. Use the Chapter 3 text on the following pages to look for your answers. List on your separate sheet of paper 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. Mark any *commands* that are listed in the chapter and any actions that are required of the reader.

Verse 1 Holy brethren consider Jesus

Verse 12 Brethren take care that you don't have an evil, unbelieving heart

Verse 13 Encourage one another so you won't be hardened by sin

7. Now, list the commands on your separate sheet of paper in the same way you did for the key words.

8. Mark words or phrases that are being *compared or contrasted*. Words like *as, likewise, in the same manner, or like* will help you find words or phrases being compared. Contrasting words like "light/dark" or "love/hate" and the word "but" will help you find words or phrases that are being contrasted.

Enter/rest versus unbelief/sin/disobedient

House/built versus builder/God

See Observation Sheet for more

9. Now list what you discovered about comparisons and contrasts on the extra paper you've been using.

10. Mark transition terms: *therefore, 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. (Generally, these are at the beginning of a paragraph.)

See Observation Sheet

11. Mark expressions of time—words like *shortly, quickly, soon, for a little while*.
See Observation Sheet

12. Mark words that are synonyms of each other. For example: *Jesus, Apostle, High Priest* from 3:1.

Holy Brethren = partakers of a heavenly calling

Jesus = apostle, high priest, Son, faithful

Moses = faithful, servant

Sin = evil, unbelieving, harden hearts, go astray, disobedient, trying, testing, provoking, falls away, deceitful, disobedient

13. List any *attributes* of God, Christ, or the Holy Spirit that you notice in this chapter and add them to your list paper.

God is the One who plans and prepares (verse 2) because we see Him appointing.

God is worthy of honor as the builder (verses 3-4).

God speaks/communicates His will (verses 7, 15).

God is holy (He finds sin offensive and provoking) (verse 8-11).

God is sovereign in His judgments (verse 10).

God is the living God (verse 12).

God is wrathful (verse 11).

God is caring and providing in creating a place of rest (verse 11).

God is a promise maker and a promise keeper (verse 18).

Jesus is our Apostle and High Priest (verse 1) revealing His holiness and worthiness in taking on that role.

Jesus is faithful to fulfill all God has given Him to do as we see in verses 2-6.

Jesus is the Son of God (verse 6).

Jesus is steadfast, a rock, and one to be trusted (verse 6).

He is eternal and trustworthy (verse 14).

The Holy Spirit reveals in verse 7.

How to identify attributes: 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 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.

14. Look for *lists of words, phrases, or related thoughts* in the chapter text. Number any lists you find within the Bible text, then write out your list to the side in the margin or on a separate sheet of paper of the Hebrews Chapter 3 Bible text. This step will help you see the thought progression of the author or the results of some action.

For example, in Hebrews 1:1-2 we find a list about God speaking. We discover 1) God spoke long ago; 2) God spoke to the fathers; 3) God spoke through the prophets; 4) God spoke through the prophets in many portions; 5) God spoke through the prophets in many ways; 6) and now in these last days God has spoken; 7) God has spoken to us; and 8) God has spoken to us in His Son.

See Observation Sheet

15. Write down *at least one thing* that you thought was interesting from this chapter.

I think it's interesting how the author reminds his readers that those who hold fast and persevere will be revealed as true believers in verses 6 and 14.

Remember, the purpose of this lesson is to observe and take note of the contents of the chapter. You are not making any interpretations or applications to your life at this time. Your task at this time is to simply look for the treasures that God has put in each chapter. Have fun digging into God's Word!

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

heavenly calling vs. 1
 Confession vs. 1
 Confidence vs. 16
 boast of hope vs. 16
 of Christ vs. 14, 14
 assurance

SCRIPTURE PATHS BIBLE STUDIES

Discovering the Treasures of the Word

Hebrews Chapter 3

what we
 are to consider
 about Jesus

holy
 brethren
 ARE
 partakers

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.

- 1 Apostle
- 2 High Priest
- 3 faithful to God
- 4 His greater glory
- 5 faithful as a Son
- 6 All that is why we need to listen to Him (vs 7)

The Moses / Jesus Comparison

hold fast
 until the
 end vs. 14
 to confidence,
 boast of hope,
 assurance
 all goes back
 to vs. 1

Descriptions
 of unbelief

- 1 harden your hearts
- 2 go astray in heart
- 3 evil (unbelieving)
- 4 falls away
- 5 hardened by sin
- 6 harden heart
- 7 disobedient

sin is

- vs. 8, 12 hardened heart
- vs. 8, 11, 12 provoking
- vs. 9 trying + testing to God
- vs. 10 goes astray
- vs. 10 does not know God

- vs. 12 evil + unbelieving
- vs. 12 in the heart
- vs. 12 falls away
- vs. 13 deceitful
- vs. 18 disobedient

SCRIPTURE PATHS BIBLE STUDIES

Discovering the Treasures of the Word

SCRIPTURE PATHS BIBLE STUDIES

Discovering the Treasures of the Word

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.

Transition terms - lighter markings = soft transition
CCC Commands vs. J
Time
more

△ God
+ Jesus
✓ Holy Spirit
Moses
house
builder
provoked wrath/anger
unbelief
rest enter
gas into ch. 4

Hebrews Part One

Lesson #11, Chapter 3:1-6

TEACHER'S GUIDE

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?

The Lord Jesus in taking on human flesh and becoming a man was made like us in all things, so that He could be the merciful and faithful high priest needed to make propitiation for our sins. In doing so He is able to come to the aid of those who are tempted, which is why we should consider Jesus!

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?

Holy brethren, partakers of a heavenly calling, those who have a “confession.”

3. Define *partakers* [Strong’s #3353 (NIV *share*)].

Sharing in. The word is used exclusively by the author of Hebrews! [see 3:1, 14; 6:4; 12:8]. They get to be part of and share in their heavenly calling together. What an encouraging little word!

“It speaks of one who is associated with others in a common task or condition. Here the word designates the saints as those who are associated with one another in a heavenly calling.” [Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader*, vol. 10 (Grand Rapids: Eerdmans, 1997), 68.]

4. What are we commanded to do in vs. 1?
Consider Jesus.

5. Define *consider* [Strong’s #2657 (NIV *fix your thoughts*)].

Also used in Luke 12:24, 27 and Hebrews 10:24. Fix your eyes or mind upon. Attentively, thoughtfully. Literally, to put the mind down on a thing. Complete attention and diligent observation.

“The readers of this letter needed just that exhortation. They were allowing their attention to relax so far as Messiah and the New Testament were concerned, and their gaze was slowly turning back upon the First Testament sacrifices.” [Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader*, vol. 10 (Grand Rapids: Eerdmans, 1997), 69.]

6. How is Jesus described in vs. 1?

As the Apostle and High Priest of our confession.

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.

"An apostle is a "sent one" who has the rights, power, and authority of the one who sends him. Jesus was sent to earth by the Father." [John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1900.]

This verb is often used in the LXX of God sending Moses on a commission for Him (Ex. 3:-7:), and is used of God sending the Lord Jesus on a commission (Luke 10:16; John 3:17, 5:36, 6:29). The two apostles are now compared. [Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament: For the English Reader*, vol. 10 (Grand Rapids: Eerdmans, 1997), 69.]

17 "For *God did not send the Son into the world* to judge the world, but that the world might be saved through Him.

34 "For *He whom God has sent* speaks the words of God; for He gives the Spirit without measure.

36 "But the testimony which I have is greater than the testimony of John; for the works which the Father has given Me to accomplish—the very works that I do—testify about Me, that *the Father has sent Me*. 37 "And *the Father who sent Me*, He has testified of Me. You have neither heard His voice at any time nor seen His form. 38 "You do not have His word abiding in you, for you do not believe Him whom He sent.

42 Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but *He sent Me*."

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?

It's "our" confession—so it's one that the author himself makes and includes with the holy brethren to whom he is addressing.

Our confession is that we have believed in the Lord Jesus Christ alone for salvation and have placed our hope and faith in Him.

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*.

23 *Let us hold fast the confession of our hope without wavering, for He who promised is faithful;*

13 Because of the proof given by this ministry, they will glorify God *for your obedience to your confession of the gospel of Christ* and for the liberality of your contribution to them and to all,

12 Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.
 13 I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate,

42 Nevertheless many even of the rulers believed in Him, *but because of the Pharisees they were not confessing Him*, for fear that they would be put out of the synagogue; 43 for they loved the approval of men rather than the approval of God.

9 *that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;*

11 *and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.*

9. What comparison is made about Jesus and Moses in vs. 2?
 They were both faithful to the appointment/duties God had for them.

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.

Verse 2 “in all God’s house” seems to mean household.

Verse 3 the references to house seem to be to a physical house.

Verse 4 refers to a physical house

Verses 5 and 6 used similarly as household—as in a family of people.

8 For finding fault with them, He says, “Behold, days are coming, says the Lord, When I will effect a new covenant *With the house of Israel and with the house of Judah;*

10 “For this is the covenant that I will *make with the house of Israel* After those days, says the Lord: I will put My laws into their minds, And I will write them on their hearts. And I will be their God, And they shall be My people.

21 and since we have a great priest *over the house of God,*

7 By faith Noah, being warned by God about things not yet seen, in reverence prepared *an ark for the salvation of his household*, by which he condemned the world, and became an heir of the righteousness which is according to faith.

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?

Jesus has more glory than Moses because the builder always has more glory than the thing he builds. Everything needs a builder—and the builder of all things is God, therefore, Jesus being God has more glory than Moses in that He is the builder of an eternal kingdom. We are part of that glorious building that God.

12 “When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. 13 “He shall build a house for My name, and I will establish the throne of his kingdom forever.

19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household, 20 having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, 21 in whom the whole building, being fitted together, is growing into a holy temple in the Lord, 22 in whom you also are being built together into a dwelling of God in the Spirit.

4 And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, 5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

12. Further distinctions are made between Jesus and Moses in vss. 5-6. What are they?

Moses was faithful in God’s house as a servant.

Jesus was faithful over all of God’s house as a Son. We are part of God’s house that Jesus is faithfully presiding over.

13. Define *faithful* as used in vss. 2-6 [Strong’s #4103].

Trustworthy; can be relied upon in the discharging of their duties. Dependable.

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.

God’s servants are to be faithful to the things God has given them to do, in whatever capacity that may be.

7 “Not so, with *My servant Moses, He is faithful in all My household*; 8 With him I speak mouth to mouth, Even openly, and not in dark sayings, And he beholds the form of the LORD. Why then were you not afraid To speak against My servant, against Moses?”

14 “For it is just like a man about to go on a journey, who called his own slaves and entrusted his possessions to them. 15 “To one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. 16 “Immediately the one who had received the five talents went and traded with them, and gained five more talents. 17 “In the same manner the one who had received the two talents gained two more. 18 “But he who received the one talent went away, and dug a hole in the ground and hid his master’s money. 19 “Now after a long time the master of those slaves came and settled accounts with them. 20 “The one who had received the five talents came up and brought five more talents, saying, ‘*Master, you entrusted five talents to me. See, I have gained five more talents.*’ 21 “His master said to him, ‘*Well done, good and*

faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.’ 22 “Also the one who had received the two talents came up and said, ‘Master, you entrusted two talents to me. See, I have gained two more talents.’ 23 “His master said to him, ‘Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.’ 24 “And the one also who had received the one talent came up and said, ‘Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed. 25 ‘And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.’ 26 “But his master answered and said to him, ‘You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no seed. 27 ‘Then you ought to have put my money in the bank, and on my arrival I would have received my money back with interest. 28 ‘Therefore take away the talent from him, and give it to the one who has the ten talents.’ 29 “For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away. 30 “Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.

1 Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God. 2 In this case, moreover, it is required of *stewards that one be found trustworthy.*

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?

I want to receive that commendation from God and rejoice that He has found me faithful. It means doing things hidden from the eyes of man; it means doing things for the long haul; it means doing things without being asked, because it’s the right thing to do, and then being faithful to finish it all the way to the end.

I need to be more faithful in every area of my life. Not sure if any one area stands out more than another, but I do know part of faithfulness is just getting started and then not quitting. This is probably my greatest hurdle—just getting started and then not being swayed from my course.

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?

Because Christ has been faithful to His calling then my life is different because of it. I receive all the blessings of God, holiness, forgiveness, hope, peace, and joy, all because of Jesus’ faithfulness to His own calling. And then I am placed into the family of God—amazing!

19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household, 20 having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner

stone, 21 in whom the whole building, being fitted together, is growing into a holy temple in the Lord, 22 in whom you also are being built together into a dwelling of God in the Spirit.

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.

It means we are really believers and that our confession is real. True believers will make it to the end because God gets them there—all who make it to the end are because God never loses any of His children. All God's children are known for their persevering, fruit bearing ways. He is able to keep us from stumbling so that we don't finish the race. He is able to make us stand in His presence blameless with great joy.

22 "You will be hated by all because of My name, *but it is the one who has endured to the end who will be saved.*

39 "This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. 40 "For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."

31 So Jesus was saying to those Jews who had believed Him, "If you continue in My word, then you are truly disciples of Mine;

15 "But the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and *hold it fast, and bear fruit with perseverance.*

1 Therefore there is now *no condemnation for those who are in Christ Jesus.*

31 What then shall we say to these things? *If God is for us, who is against us?* 32

He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? 33 Who will bring a charge against God's elect? God is the one who justifies; 34 who is the one who condemns?

Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. 35 Who will separate us from the love of

Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 Just as it is written, "For Your sake we are being put to death all day long; We were considered as sheep to be slaughtered." 37 But in all these things we overwhelmingly conquer through Him who loved us. 38 For I am

convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

24 *Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, 25 to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.*

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.

It means we weren't really believers though we may have professed that we were.

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.

12 "Those beside the road are those who have heard; *then the devil comes and takes away the word from their heart, so that they will not believe and be saved.*

13 "Those on the rocky soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away. 14 "The seed which fell among the thorns, these are the

ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of this life, *and bring no fruit to maturity.*

19 *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, so that it would be shown that they all are not of us.* 20 But you have an anointing from the Holy One, and you all know. 21 I have not written to you because you do not know the truth, but because you do know it, and because no lie is of the truth. 22 Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. 23 Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also. 24 As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father. 25 This is the promise which He Himself made to us: eternal life.

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.

Holding fast our confidence and the boast of our hope means we're examining our heart, confessing our sin, and seeking to steer clear of "varied and strange teaching" that will hurt our souls and lead us away from our hope in Christ. Repentance!

23 Search me, O God, and know my heart; Try me and know my anxious thoughts; 24 *And see if there be any hurtful way in me, And lead me in the everlasting way.*

40 *Let us examine and probe our ways, And let us return to the Lord.*

5 *Test yourselves to see if you are in the faith; examine yourselves!* Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test?

21 And although you were formerly alienated and hostile in mind, engaged in evil deeds, 22 yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach— 23 *if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.*

10 Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; *for as long as you practice these things, you will never stumble; 11 for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.*

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? If I think on Jesus' sacrifice for me, His faithful life, His selflessness, His patient suffering, and follow Him, it will help me to walk faithfully in this life when I encounter things that are difficult for me.

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.*¹ Explain why each of those are necessary to striving after Jesus.

When I *desire* Jesus, I will look for opportunities to spend time with Him—in the Word, in prayer, in the midst of all the duties of life. *Desire* fuels my love and zeal for the Lord and His ways. *Concentration* keeps me looking only at Jesus and not being distracted by other things. *Concentration* keeps blinders on, so that I live with a narrowed down focus. *Discipline* works in concert with *concentration*. It implements the *desires* to be with Him, live for Him, and walk in His ways. *Time* like *discipline* is the implementation part. Without *time* with Jesus, I won't *desire* Him. It also takes *time* to *concentrate* on Him. Even *discipline* points to *time*. All work together so that I will consider Jesus as the most supreme focus for my life, heart, and activity.

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?

Oh, how I want to obey this command more faithfully, more fully! More of Jesus, I desire—more! My own laziness, weakness, and sins keep me from Him, and yet, He is faithful to discipline me and keep me on the path of righteousness. I belong to Him! Yet, I want to prize Him better, prize Him more! I am distracted by life, the computer and the ongoing and persistent needs of the ministry and those I love and minister to. Rather than ministering in the all sufficient grace of the Lord

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

Jesus, I miss out on considering Jesus because I try to do things on my own. Oh, the shame of it all!

23. Write out a prayer of praise and thanksgiving to our faithful God and Savior, Jesus Christ.

Dearest Lord Jesus, it is a blessed, sweetness to consider you, to lean on you, to think on you. How I long to fully obey the command to consider You! You are truly glorious, faithful to Your calling, and matchless in caring for Your brethren. Lord, thank you for being my great High Priest. I can't imagine living life without You!

"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

Hebrews Part One

Lesson #12, Chapter 3:7-12

TEACHER'S GUIDE

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.

The Holy Spirit speaks. He communicates God's will and Word to men.

16 "Brethren, the Scripture had to be fulfilled, which *the Holy Spirit foretold* by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. *The Holy Spirit speaking carries the same weight as the Scripture. The Holy Spirit is the means of making sure Scripture is fulfilled.*

25 And when they did not agree with one another, they began leaving after Paul had spoken one parting word, "*The Holy Spirit rightly spoke* through Isaiah the prophet to your fathers, *The Holy Spirit always truthfully and accurately speaks. He also speaks through men—and yet, is able to fully communicate His exact will and message.*

21 for no prophecy was ever made by an act of human will, but men *moved by the Holy Spirit spoke from God. All prophecy is from the Holy Spirit. Men are moved to speak or write through the guidance of the Holy Spirit. The Holy Spirit allows men to speak God's Words. Amazing!*

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:

1 Then all the congregation of the sons of Israel journeyed by stages from the wilderness of Sin, according to the command of the LORD, and camped at Rephidim, and there was no water for the people to drink. 2 Therefore the people quarreled with Moses and said, "Give us water that we may drink." And Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" 3 But the people thirsted there for water; and they grumbled against Moses and said, "Why, now, have you brought us up from Egypt, to kill us and our children and our livestock with thirst?" 4 So Moses cried out to the LORD, saying, "What shall I do to this people? A little more and they will stone me." 5 Then the LORD said to Moses, "Pass before the people and take with you some of the elders of Israel; and take in your hand your staff with which you struck the Nile, and go. 6

"Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel. 7 He named the place Massah and Meribah

because of the quarrel of the sons of Israel, and because they tested the LORD, saying, "Is the LORD among us, or not?"

Summary: The story of Massah and Meribah, meaning, quarreling, because it was here that the people grumbled against the Lord and Moses because they needed water. They were in the desert and as it grew hot, they grew thirsty. Yet the people were unwilling to trust the Lord for even a while. Their first response was to grumble, complain, and grow even harder hearted toward Moses and the Lord.

b. Briefly summarize the circumstances of Num. 20:3-13:

3 The people thus contended with Moses and spoke, saying, "If only we had perished when our brothers perished before the LORD! 4 "Why then have you brought the LORD'S assembly into this wilderness, for us and our beasts to die here? 5 "Why have you made us come up from Egypt, to bring us in to this wretched place? It is not a place of grain or figs or vines or pomegranates, nor is there water to drink." 6 Then Moses and Aaron came in from the presence of the assembly to the doorway of the tent of meeting and fell on their faces. Then the glory of the LORD appeared to them; 7 and the LORD spoke to Moses, saying, 8 "Take the rod; and you and your brother Aaron assemble the congregation and speak to the rock before their eyes, that it may yield its water. You shall thus bring forth water for them out of the rock and let the congregation and their beasts drink." 9 So Moses took the rod from before the LORD, just as He had commanded him; 10 and Moses and Aaron gathered the assembly before the rock. And he said to them, "Listen now, you rebels; shall we bring forth water for you out of this rock?" 11 Then Moses lifted up his hand and struck the rock twice with his rod; and water came forth abundantly, and the congregation and their beasts drank. 12 But the LORD said to Moses and Aaron, "Because you have not believed Me, to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them." 13 Those were the waters of Meribah, because the sons of Israel contended with the LORD, and He proved Himself holy among them.

Similar to the story above, this episode actually takes place in the last year of the wilderness wandering. It appears the people haven't changed much in those years. They are still blaming God and Moses, rather than trusting Him. The only difference here is Moses rashly dishonors God and loses the privilege of taking the people into the land.

c. Briefly summarize the circumstances of Num. 13:25-33; 14:1-10, 20-34:

25 When they returned from spying out the land, at the end of forty days, 26 they proceeded to come to Moses and Aaron and to all the congregation of the sons of Israel in the wilderness of Paran, at Kadesh; and they brought back word to them and to all the congregation and showed them the fruit of the land. 27 Thus they told him, and said, "We went in to the land where you sent us; and it certainly does flow with milk and honey, and this is its fruit. 28 "Nevertheless, the

people who live in the land are strong, and the cities are fortified and very large; and moreover, we saw the descendants of Anak there. 29 “Amalek is living in the land of the Negev and the Hittites and the Jebusites and the Amorites are living in the hill country, and the Canaanites are living by the sea and by the side of the Jordan.” 30 Then Caleb quieted the people before Moses and said, “We should by all means go up and take possession of it, for we will surely overcome it.” 31 But the men who had gone up with him said, “We are not able to go up against the people, for they are too strong for us.” 32 So they gave out to the sons of Israel a bad report of the land which they had spied out, saying, “The land through which we have gone, in spying it out, is a land that devours its inhabitants; and all the people whom we saw in it are men of great size. 33 “There also we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight.” 1 Then all the congregation lifted up their voices and cried, and the people wept that night. 2 All the sons of Israel grumbled against Moses and Aaron; and the whole congregation said to them, “Would that we had died in the land of Egypt! Or would that we had died in this wilderness! 3 “Why is the LORD bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?” 4 So they said to one another, “Let us appoint a leader and return to Egypt.” 5 Then Moses and Aaron fell on their faces in the presence of all the assembly of the congregation of the sons of Israel. 6 Joshua the son of Nun and Caleb the son of Jephunneh, of those who had spied out the land, tore their clothes; 7 and they spoke to all the congregation of the sons of Israel, saying, “The land which we passed through to spy out is an exceedingly good land. 8 “If the LORD is pleased with us, then He will bring us into this land and give it to us—a land which flows with milk and honey. 9 “Only do not rebel against the LORD; and do not fear the people of the land, for they will be our prey. Their protection has been removed from them, and the LORD is with us; do not fear them.” 10 But all the congregation said to stone them with stones. Then the glory of the LORD appeared in the tent of meeting to all the sons of Israel. 20 So the LORD said, “I have pardoned them according to your word; 21 but indeed, as I live, all the earth will be filled with the glory of the LORD. 22 “Surely all the men who have seen My glory and My signs which I performed in Egypt and in the wilderness, yet have put Me to the test these ten times and have not listened to My voice, 23 shall by no means see the land which I swore to their fathers, nor shall any of those who spurned Me see it. 24 “But My servant Caleb, because he has had a different spirit and has followed Me fully, I will bring into the land which he entered, and his descendants shall take possession of it. 25 “Now the Amalekites and the Canaanites live in the valleys; turn tomorrow and set out to the wilderness by the way of the Red Sea.” 26 The LORD spoke to Moses and Aaron, saying, 27 “How long shall I bear with this evil congregation who are grumbling against Me? I have heard the complaints of the sons of Israel, which they are making against Me. 28 “Say to them, ‘As I live,’ says the LORD, ‘just as you have spoken in My hearing, so I will surely do to you; 29 your corpses will fall in this wilderness, even all your

numbered men, according to your complete number from twenty years old and upward, who have grumbled against Me. 30 'Surely you shall not come into the land in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun. 31 'Your children, however, whom you said would become a prey—I will bring them in, and they will know the land which you have rejected. 32 'But as for you, your corpses will fall in this wilderness. 33 'Your sons shall be shepherds for forty years in the wilderness, and they will suffer for your unfaithfulness, until your corpses lie in the wilderness. 34 'According to the number of days which you spied out the land, forty days, for every day you shall bear your guilt a year, even forty years, and you will know My opposition.

This is the story of the spying out of the land. Here, the spies helped incite the people to grumbling and mistrust of the Lord. Joshua and Caleb contended earnestly for the people to trust the Lord, but they were overruled.

d. What details are left out of Heb. 3:7-11 which are present in Ps. 95:7-11? 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. **[NOTICE THE DIFFERENT PUNCTUATION CHOICE BY THE TRANSLATORS]** 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.' "

7 For He is our God, And we are the people of His pasture and the sheep of His hand. Today, if you would hear His voice, 8 Do not harden your hearts, as at Meribah, As in the day of Massah in the wilderness, 9 "When your fathers tested Me, They tried Me, though they had seen My work. 10 "**For forty years [NOTICE THE DIFFERENT PUNCTUATION CHOICE BY THE TRANSLATORS]** 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."

3. Based upon your study thus far in this chapter what does the writer think the Hebrews are in danger of doing (vs. 12)?
He thinks they are in danger of hardening their heart against the Lord's magnificent salvation, and in doing so, will not be saved. He desires that all those who call themselves Christians would truly believe God and gain the salvation that can only be found in Jesus Christ.

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.

They were under increasing persecution for their faith in Jesus. As they experienced unrelenting hardship, some who were not truly saved, only

professing to be so, were finding themselves tempted by the false teacher's and Jewish leaders claims that they were experiencing persecution because they had defected from the Law. They were also young, immature believers They were being told to return to the Law to gain salvation. False teachers were also among them, distracting them, distorting, and diluting the gospel message that Jesus alone was enough for salvation. They were offering "more" and with that "more" came man-made efforts for salvation.

The people were tired and hurting. They were confused and worried that their faith was somehow misplaced.

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 Now these things happened as examples for us, so that we would not crave evil things as they also craved.

11 Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come. 12 Therefore let him who thinks he stands take heed that he does not fall. 13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.

Their stories are recorded to help us not make the same mistakes or fall into the same sins when we are tempted like they were. It's helpful to know we can look at their stories and gain insight and wisdom for our moving forward in our own lives.

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.

3 but at the proper time manifested, *even His word*, in the proclamation with which I was entrusted according to the commandment of God our Savior, 23 for you have been born again not of seed which is perishable but imperishable, that is, *through the living and enduring word of God.* 24 For, "ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS. THE GRASS WITHERS, AND THE FLOWER FALLS OFF, 25 BUT THE WORD OF THE LORD ENDURES FOREVER." *And this is the word which was preached to you.*

12 Therefore, I will always be ready to remind you of these things, even though you already know them, and have been established in the truth which is present with you. 13 I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder, 14 knowing that the laying aside of my earthly dwelling is imminent, as also our Lord Jesus Christ has made clear to me. 15 And I will also

be diligent that at any time after my departure you will be able to call these things to mind. 16 For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. 17 For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, “This is My beloved Son with whom I am well-pleased”— 18 and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain. 19 *So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.* 20 *But know this first of all, that no prophecy of Scripture is a matter of one’s own interpretation,* 21 *for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.*

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?*

I love being pressed to consider whether or not I’m really *hearing* the Word. So good to assess!

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.
 - 1 “All the commandments that I am commanding you today you shall be careful to do, that you may live and multiply, and go in and possess the land which the LORD swore to give to your forefathers. 2 “You shall remember all the way which the LORD your God has led you in the wilderness these forty years, *that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not.* 3 “He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, *that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD.* 4 “Your clothing did not wear out on you, nor did your foot swell these forty years. 5 “*Thus you are to know in your heart that the LORD your God was disciplining you just as a man disciplines his son.* 6 “Therefore, you shall keep the commandments of the LORD your God, to walk in His ways and to fear Him.
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?

The key for me is considering how I think. It also helps to read and study their stories and see myself there. Yet, I love the hope God provides in 1 Corinthians 10:13.

10. What was the result of Israel hardening their heart against God? See vss. 9-11. God was angry with them and promised that by their continual stubbornness and rejection of Him, that they would not be allowed to enter His rest.

11. What kind of rest did God intend for Israel as mentioned in vs. 11? See Deut. 12:9-10; Josh. 21:43-45.

God intended they would have rest in the land. No one would rule over them. They would experience peace and security.

9 for you have not as yet come to the resting place and the inheritance which the Lord your God is giving you. 10 "When you cross the Jordan and live in the land which the Lord your God is giving you to inherit, and He gives you rest from all your enemies around you so that you live in security,⁴³ So the Lord gave Israel all the land which He had sworn to give to their fathers, and they possessed it and lived in it. 44 And the Lord gave them rest on every side, according to all that He had sworn to their fathers, and no one of all their enemies stood before them; the Lord gave all their enemies into their hand. 45 Not one of the good promises which the Lord had made to the house of Israel failed; all came to pass.

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.

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. *Belief is necessary for entering God's spiritual, future rest.*

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. *The sabbath rest of God—again points to a different kind of rest God intended for them than merely the physical land.*

28 "Come to Me, all who are weary and heavy-laden, and I will give you rest. 29 "Take My yoke upon you and learn from Me, for I am gentle and humble in heart, *and YOU WILL FIND REST FOR YOUR SOULS. Only by coming to Jesus will we find the true rest for our souls.*

1 Therefore, *having been justified by faith, we have peace with God through our Lord Jesus Christ. Our justified faith means we have peace with God, which is the rest our souls need.*

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?

It means that our souls eternal future is at stake. If we don't enter the spiritual rest because we are clinging to sin, lured away by false teachers, or distracted from the goal, then we will never enjoy the rest God intends for us. There is such danger in not hearing, heeding, and leaning into Jesus!!!

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?

To take care that we don't become unbelieving, which God views as evil. It's wicked for us not to believe God. Serious business!

5 Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test?

8 See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.

5 Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge, 6 and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness, 7 and in your godliness, brotherly kindness, and in your brotherly kindness, love. 8 For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. 9 For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins. 10 Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; 11 for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

18 Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that it is the last hour. 19 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, so that it would be shown that they all are not of us. 20 But you have an anointing from the Holy One, and you all know. 21 I have not written to you because you do not know the truth, but because you do know it, and because no lie is of the truth. 22 Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. 23 Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also. 24 As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.

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.

One thing I want to take away from this is that it is evil to not believe God. I need to see my unbelief for what it is—and take care.

16. What kind of heart falls away from God? See vs. 12.
An evil, unbelieving one.

17. What kind of heart were we born with? Gen. 8:21; Jer. 17:9; Mark 7:21-23.
21 The LORD smelled the soothing aroma; and the LORD said to Himself, “I will never again curse the ground on account of man, for the intent of man’s heart is evil from his youth; and I will never again destroy every living thing, as I have done.

9 “The heart is more deceitful than all else And is desperately sick; Who can understand it?

21 “For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, 22 deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. 23 “All these evil things proceed from within and defile the man.”

We are born with filled with evil, deceit, sickness, evil and wicked thoughts that influence our actions.

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?*

Way less than I think I can is the answer! Foolishly, we think we can get away with allowing sin and unbelief to reign in our hearts without experiencing the consequences of that sin! It’s good to consider where we “draw the line” for holiness and sinfulness. We must assess things according to God’s standards, not our own.

19. What do you need to know and do when you see evil and unbelief cropping up in your life?

Take care. Shore up my thoughts. Stop. Repent. Turn away from it. Not harden my heart. Fall back on the promises of God and His Word.

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.

A heart that takes care to not be unbelieving. A heart that takes heed that it could fall into sin at any moment. A heart that grows in wisdom and knowledge of Christ. A heart that sets Christ apart as "ALL." A heart that remains near Christ.

12 Therefore let him who thinks he stands take heed that he does not fall.
2 that their hearts may be encouraged, having been knit together in love, and attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of God's mystery, that is, Christ Himself, 3 in whom are hidden all the treasures of wisdom and knowledge.

15 but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;

19 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, so that it would be shown that they all are not of us.

21. Verse 12 tells us to *take care* [Strong's #991(NKJV *beware*; NIV *see to it*)].

Define that word and then explain why it is so important for us to take care. Be seeing to it constantly, keep a watchful eye ever open. Because we are not fully redeemed yet, our flesh is ever looking for ways to express itself in evil unbelief. We must constantly watch that our flesh does not break out and lead us away from the straight path. We're also told to do this. It's a command, which means that if we don't take care, we are sinning! Whoa!!!!

22. How often should you consider the warnings of Hebrews? See vss. 7 and 13. Today. Which means every day, all day, continually.

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

God calls me to obey, to do what is right in keeping watch over my heart. God holds me responsible to obey—all the while helping me to do so and giving me the desire to do so.

Practical ways: be in the Word. Memorize Scripture. Be around believers who are seeking the Lord also and desiring to obey Him in all things. Their zeal will strengthen my own resolve.

"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 Spurgeon¹

¹Charles 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

TEACHER'S GUIDE

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 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?

Those who are in danger of abdicating their faith. He's concerned about the weak and wobbly ones—some who are just weak but are saved, and some who are weak because they are not saved. He's doing all he can to win the unsaved ones to the Lord Jesus and to strengthen the weak faith of those who are saved.

2. Define *encourage* [Strong's #3870 (ESV, NKJV *exhort*)].
To beg, entreat, beseech, exhort.

"The recipients of this letter are urged by the writer to exhort one another not to harden their hearts by renouncing their professed faith in Messiah and going back to the Levitical sacrifices which had been set aside by God at the Cross, also to exhort one another to go on to a heart faith in Messiah. They were to beg, entreat, beseech one another not to go back to the sacrifices but on to faith in Messiah as High Priest."

[Kenneth S. Wuest, [*Wuest's Word Studies from the Greek New Testament: For the English Reader*](#), vol. 10 (Grand Rapids: Eerdmans, 1997), 79.]

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?"

We are called to do it.

We are to do this thing to and for each other.

We are to continue doing it—day after day. We are not to give up.

There's a purpose behind our relentless pursuit—it is to help our brethren.

Encouraging them to be believing is an act of love on our part.

Sin hardens our hearts.

Sin is deceitful.

Sin surreptitiously, sneakily hardens our hearts—and before we know we are in danger.

We are to encourage one another to keep believing and trusting the Lord and His Word, so we don't end up with hardened hearts and wonder how we got there. Our act of encouraging others is also a safeguard for our own hearts against unbelief.

4. Refer to Acts 20:20 to see how Paul put this into action in his life. What do you learn from him?

Paul was faithful, day after day, to do the very thing for the Ephesians that the author of Hebrews is encouraging his congregation here in Chapter 3.

20 how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house,

5. Why is obeying this command so important? See vss. 12-13.
If we don't obey this command, we are in danger of falling away from God, of possessing an evil, unbelieving heart, of being hardened, of being subject to sin's deceitful wiles. There is much at stake!!!

6. What do you learn about sin in vs. 13?
It hardens our hearts. It is deceitful.

7. Why would these truths be essential for every Christian to understand?
Because all are susceptible to this state—no one is exempt. We are all at risk of developing a hardened heart. Anytime we continue in unbelief, not really listening to and hearing God's Word, we are in danger of becoming hardened and led into further sin.

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 won't 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?
One of the ways I want to employ these verses is to consider how I am thinking in any given situation. I want to challenge myself to consider if I am being unbelieving of God and His Word. It's good to consider how I can also encourage others to trust God. It's sometimes surprising the subtle ways we fall into this state of "not hearing His voice."

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.

They need to be careful that they aren't thinking they can hold onto anything other than Jesus for salvation. Or that their salvation can be "bettered" by adding

to it with other things for their sanctification. They need to be careful in thinking that their “little” defections won’t really lead to their soul’s peril. They need to understand that every defection is dangerous.

10. Verse 14 provides a reason to encourage the believers not to return to Judaism. What is it?

We have become partakers of Christ!

11. Define *partakers* [Strong’s #3353 (ESV, NIV *come to share in*)]. Partners; fellows with; participators. It is being a “co-participator” with Christ in salvation.

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.

That we are fully assured in our salvation. That our salvation is real. That our hope is in the right place and based upon the right Person.

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.

28 and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. 29 “My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father’s hand.

[*They are secure. No one and no thing can steal them away from Christ.*]

1 Therefore there is now no condemnation for those who are in Christ Jesus.

[*True believers live in a state of “no condemnation.”*]

38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord. [*Nothing can separate true believers from Christ.*]

8 who will also confirm you to the end, blameless in the day of our Lord Jesus Christ. 9 God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord. [*True believers make it to the end and are confirmed as being real and true.*]

6 For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus. [*Getting to the end is not dependent upon our work, but on the Lord getting us there. He makes it happen.*]

11 It is a trustworthy statement: For if we died with Him, we will also live with Him; 12 If we endure, we will also reign with Him; If we deny Him, He also will deny us; 13 If we are faithless, He remains faithful, for He cannot deny Himself.

[*Even if we are unfaithful to our calling, if we are truly saved, we will be found in Heaven, because God will never deny the Holy Spirit residing in us nor Jesus advocating for us on our behalf.*]

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time. [*God Himself causes all His children to obtain an imperishable and undefiled, unfading inheritance, which is waiting for us, and protected by God.*]

19 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, so that it would be shown that they all are not of us. [*Those who defect reveal that their salvation was never real in the first place.*]

14. Verse 15 contains the second time the writer quotes from Ps. 95:7. What is the connection between verses 14 and 15?

Here the author is bringing Psalm 95 into their life sphere. Those same words of “hearing God’s voice” apply to them. They must make sure that they are hearing the words of salvation and responding to them by faith, so that they will not find themselves without hope of entering God’s rest.

15. Who provoked the Lord when they heard His voice (vs. 16)?
Those who heard, who came out of Egypt with Moses.

16. What did they do that provoked the Lord? See vss. 7, 15.
They hardened their hearts. This is an active choice on their part NOT to believe God. He had given them evidence and wonders and rescue and His own message, but they hardened their hearts and *would not* believe God.

17. With whom was God angry for forty years (vs. 17)?
Those who came out of Egypt. Those whose bodies fell in the wilderness. Those who sinned against God in unbelief.

18. How did they sin against the Lord? See vss. 7-11.
They sinned by going astray in their hearts. they sinned by testing God over and over. They sinned by hearing God’s voice and yet hardening their hearts against Him.

19. Who did God promise would not enter His rest (vs. 18)?
Those who were disobedient.

20. In what way were they disobedient? See vs. 19. Also see Num. 14:2-23.
They were disobedient because they continued in unbelief.

2 All the sons of Israel grumbled against Moses and Aaron; and the whole congregation said to them, “Would that we had died in the land of Egypt! Or

would that we had died in this wilderness! 3 “Why is the Lord bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?” 4 So they said to one another, “Let us appoint a leader and return to Egypt.” 5 Then Moses and Aaron fell on their faces in the presence of all the assembly of the congregation of the sons of Israel. 6 Joshua the son of Nun and Caleb the son of Jephunneh, of those who had spied out the land, tore their clothes; 7 and they spoke to all the congregation of the sons of Israel, saying, “The land which we passed through to spy out is an exceedingly good land. 8 “If the Lord is pleased with us, then He will bring us into this land and give it to us—a land which flows with milk and honey. 9 “Only do not rebel against the Lord; and do not fear the people of the land, for they will be our prey. Their protection has been removed from them, and the Lord is with us; do not fear them.” 10 But all the congregation said to stone them with stones. Then the glory of the Lord appeared in the tent of meeting to all the sons of Israel. 11 The Lord said to Moses, “How long will this people spurn Me? And how long will they not believe in Me, despite all the signs which I have performed in their midst? 12 “I will smite them with pestilence and dispossess them, and I will make you into a nation greater and mightier than they.” 13 But Moses said to the Lord, “Then the Egyptians will hear of it, for by Your strength You brought up this people from their midst, 14 and they will tell it to the inhabitants of this land. They have heard that You, O Lord, are in the midst of this people, for You, O Lord, are seen eye to eye, while Your cloud stands over them; and You go before them in a pillar of cloud by day and in a pillar of fire by night. 15 “Now if You slay this people as one man, then the nations who have heard of Your fame will say, 16 ‘Because the Lord could not bring this people into the land which He promised them by oath, therefore He slaughtered them in the wilderness.’ 17 “But now, I pray, let the power of the Lord be great, just as You have declared, 18 ‘The Lord is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression; but He will by no means clear the guilty, visiting the iniquity of the fathers on the children to the third and the fourth generations.’ 19 “Pardon, I pray, the iniquity of this people according to the greatness of Your lovingkindness, just as You also have forgiven this people, from Egypt even until now.” 20 So the Lord said, “I have pardoned them according to your word; 21 but indeed, as I live, all the earth will be filled with the glory of the Lord. 22 *“Surely all the men who have seen My glory and My signs which I performed in Egypt and in the wilderness, yet have put Me to the test these ten times and have not listened to My voice, 23 shall by no means see the land which I swore to their fathers, nor shall any of those who spurned Me see it.*

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?

In not trusting God through worry!

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?

I'm seeing my thoughts and how my thoughts are really not believing God and His Word. I'm seeking to align my thoughts and trust Him by faith. Keep going back to the Word! Asking God for help to change these patterns of unbelief in my heart.

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."¹

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