

# Hebrews Part One

## Lesson #22, Chapter 6 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 6 in the New American Standard Bible version. *Use those pages to do this lesson.* Feel free to make notes on the page or mark it up as much as you like to help you do this lesson. Using the same Bible version to do this lesson will cut down on any confusion that would arise if we were all using different versions of the Bible when we get together for class discussion.

1. To begin, read through Chapter 6. Now, summarize the contents of Chapter 6. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.

- a. Summarize paragraph 1 (verses 1-8).

The author of Hebrews desires to move onto deeper theological truths so they can press on to maturity. He acknowledges that in the case of those who have been part of the fellowship and teaching and then have walked away from the faith that their situation is dire, since their chances of repenting at that stage are impossible.

- b. Summarize paragraph 2 (verses 9-12).

The author of Hebrews reassures his readers that he is convinced that the apostate state is not true of them. He reflects on their past faithfulness and urges them to show the same diligence so they will inherit God's promises of faith and hope.

- c. Summarize paragraph 3 (verses 13-20).

The author's reference to the promises of God prompts him to teach them about God's unchanging and immovable promises, which is why we as believers can take hold of that promised hope, our anchor, Jesus, who entered into the holy place (within the veil) to become our high priest according to the order of Melchizedek.

2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* What is the connecting thought that moves from paragraph 1 through to paragraph 3? Record your answer below.

The author desires to teach them deeper spiritual truths so they will grow in maturity, while reassuring them that those who have fallen away do so because they do not have faith in Jesus and the promises of God. He points out their adherence to God's promises

and then reminds them of God's complete faithfulness to fulfill His promises of eternal rest in Jesus, our anchor and eternal high priest.

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.

Leaning on God's Promises Leads to Hope

The Unchangeableness of God's Promises

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 6. Use the Chapter 6 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 6. Be sure to include the verse reference of where you found this information. Then include the details that you learn about Him. For example: vs. 1—repentance from dead works and of faith toward *God*.

### **God**

Verse 1 faith toward God

Verse 3 if God permits

Verse 5 the good word of God

Verse 6 crucify to themselves the Son of God

Verse 7 the ground receives a blessing from God

Verse 10 God is not unjust to forget your work and love

Verse 10 which you have shown toward His name

Verse 13 God made the promise to Abraham

Verse 13 since He could swear by no one greater

Verse 13 He swore by Himself

Verse 14 He says, I will bless you  
Verse 14 I will surely multiply you  
Verse 17 God desired to show the unchangeableness of His purpose  
Verse 18 it is impossible for God to lie

### **Jesus**

Verse 1 leave the elementary teaching about the Christ  
Verse 6 crucify to themselves the Son of God  
Verse 6 and put Him to open shame  
Verse 20 Jesus has entered as a forerunner for us  
Verse 20 in becoming a high priest forever according to the order of Melchizedek

### **Holy Spirit**

Verse 4 have been made partakers of the Holy Spirit

### **Again**

Verse 1 not laying *again* a foundation  
Verse 6 impossible to renew them *again* to repentance  
Verse 6 they *again* crucify to themselves the Son of God

### **Oath/promise**

Verse 12 inherit the promises  
Verse 13 God made the promises to Abraham  
Verse 15 he [Abraham] obtained the promise  
Verse 16 an oath given as confirmation  
Verse 17 God desired to show to the heirs of the promise  
Verse 17 see above, then...interposed with an oath  
***In keeping with Oath/Promise, we also have***  
Verse 13 He could *swear* by no one greater, He *swore* by Himself  
Verse 16 men *swear by* one greater than themselves  
Verse 17 God desired to show the *unchangeableness of His purpose*  
Verse 18 two *unchangeable things*  
Verse 18 take hold of the *hope*  
Verse 19 this *hope* we have as an *anchor of the soul, a hope both sure and steadfast*

### **Hope**

Verse 11 realize the full assurance of hope until the end  
Verse 18 take hold of the hope set before us  
Verse 19 this hope we have as an anchor of the soul  
Verse 19 a hope both sure and steadfast and which enters within the veil  
Verse 20 not said outright but Jesus is the hope who entered within the veil

### **So that/so as**

Verse 10 God is not unjust so as to forget your work and the love which you have shown toward His name

Verse 11 show the same diligence so as to realize the full assurance of hope until the end  
Verse 12 [from above, then...] so that you will not be sluggish, but imitators  
Verse 18 interposed with an oath, so that by two unchangeable things, we might have encouragement

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.

Verse 1 *let us press on* to maturity

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 sheet.

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

Compare/contrast between “beloved/you” and “those”

Those were once enlightened

Those tasted of the heavenly gift

Those were made partakers of the Holy Spirit

Those tasted of the good word of God

Those tasted of the powers of the age to come

Those fell away

For those who fall away, it is impossible to renew again to repentance

Those crucify again Jesus

Those put Jesus to open shame

We are convinced of better things concerning you

We are convinced of things concerning salvation

God will not forget your work

God will not forget you love

God will not forget you have worked and loved in His name

God will not forget you ministered to the saints

God will not forget you are still ministering to the saints

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.

Elementary teaching/foundation of repentance

Beloved/you

Swear/promise/oath/confirmation/unchangeableness of His purpose/unchangeable things/hope/anchor of the soul

Jesus/high priest

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: vs. 1—God is trustworthy since we can put our faith in Him.

### **God**

Verse 1 God is worthy, able, and holy to put our faith in

Verse 3 God is sovereign over all things and allows or permits our plans

Verse 5 God is communicative in giving His good Word

Verse 6 God is Father

Verse 7 God blesses and He is the giver of all blessing

Verse 10 God is just

Verse 10 God is His name and vice versa

Verse 13 God is trustworthy, proactive, faithful, assuring

Verse 17 God is unchangeable

Verse 17 God is holy, trustworthy

### **Jesus**

Verse 1 Christ is worthy to be taught and worshiped

Verse 6 Jesus is God's Son

Verse 6 Jesus is the perfect sacrifice

Verse 20 Jesus is our great high priest, the forerunner, our hope

### **Holy Spirit**

Verse 4 the Holy Spirit is God who changes, seals, imparts

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 4 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 in this chapter that you can't wait to share.

I think the discussion on the promises and the oath is fascinating. I love that God validates His own Word, though He is more than trustworthy not to have to do so.

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!

**Below: Soooo Good!**

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

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

SCRIPTURE PATHS BIBLE STUDIES

Discovering the Treasures of the Word

Hebrews Chapter 6

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

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

3 And this we will do, if God permits.

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

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

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

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

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

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

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

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

let us press on

- 1. leaving elementary teaching
- 2. not lay foundations again
- 2a dead works
- 2b faith
- 3 washings
- 4 laying on of hands
- 5 resurrection
- 6 eternal judgment

- In the case of those who have:
- 1. enlightened
- 2. tasted gift
- 3. partakers
- 4. tasted word
- 5. powers
- 6. fall away

- THEN:
- 1. impossible to renew to repentance
- 2. they crucify of sides
- 3. they bring Him shame

Beloved/you

- 1. convinced of better things
- 2. convinced of salvation
- 3. God remembers work
- 4. God remembers love
- 5. God knows you have ministered
- 6. God knows you are ministering
- 7. so show same diligence

Illus. of vss 4-6 people and contrast

Contrast between "those" & the "beloved you"

Interesting!

any one of you/each one of you

See 7:12; 4:1; 6:11

none of you 3:13

- we desire
- 1. show some diligence
  - 2. gain full assurance
  - 3. not be sluggish
  - 4. imitate those who inherit promises

8 gain full assurance

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

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

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

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

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

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

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

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

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

illustrating explanation about promises

Hope

- 1. take hold
- 2. anchor of soul
- 3. sure
- 4. steadfast
- 5. enters veil
- 6. Jesus

Hope = Jesus

Two unchangeable things

- 1. promise (vs. 17)
- 2. oath (vs. 17)

Also see

- 1. promise + oath are unchangeable
- 2. God cannot lie

God gave

- 1. unchangeable promise
- 2. unchangeable oath
- 3. can not lie

- △ God
- + Jesus
- ~ Holy Spirit
- ccc commands
- Ⓢ time
- ↔ synonyms
- Transitions

again  
 oath/promise  
 hope  
 so that  
 then and since

getting back to the subject  
 The hope  
 = revealed in vs. 20 = Jesus

food words list



# Hebrews Part One

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

### TEACHER'S GUIDE

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

1. In last week’s lesson the author of Hebrews said he had much to say to his readers, but it was hard to explain to them because they had become dull of hearing. Understanding his reader’s spiritual state did not deter him from his purpose, however. In Chapter 6:1 we see he did not waver in his intention to communicate more complex spiritual truths. What topic was he no longer going to address in 6:1?

He is going to leave the elementary teachings about the Messiah, the Lord Jesus. He is not going to lay a foundation about repentance from good works again. He is not going to go over faith toward God again. He is not going to keep teaching on washing and the laying on of hands. Nor is he going to keep going over the resurrection or eternal judgment. Those are all good basic things, but he’s ready to move on.

2. Define *elementary* [Strong’s #746 (KJV *principles*)]. See also Heb. 5:12. Rudimentary, beginning, literally “the words of the beginning of Christ,” first principles.

**Hebrews 5:12** For though by this time you ought to be teachers, you have need again for someone to teach you the *elementary principles of the oracles of God*, and you have come to need milk and not solid food.

3. Notice the author of Hebrews wrote, *leaving the elementary teaching about the Christ*. What does the term “the Christ” mean? See Luke 24:46-47; Jn. 20:30-31; Acts 26:22-23; Jn. 1:41.

The Christ refers to the Messiah, the appointed one whom God prepared to be the Savior of the world. Jesus is the Christ. Term used of Jesus as Messiah, savior.

**Luke 24:46–47** and He said to them, “Thus it is written, that *the Christ would suffer* and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

**John 20:30–31** Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been

written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

**Acts 26:22–23** “So, having obtained help from God, I stand to this day testifying both to small and great, stating nothing but what the Prophets and Moses said was going to take place; that the Christ was to suffer, and that by reason of His resurrection from the dead He would be the first to proclaim light both to the Jewish people and to the Gentiles.”

**John 1:41** He found first his own brother Simon and said to him, “We have found the Messiah” (which translated means Christ).

4. What are the elementary, foundational teachings about the Christ that the author has already taught his readers? See vss. 1 and 2.

The basic things the author has already taught his readers are the beginning things about Him, which includes instruction about repenting from engaging in dead works to earn salvation, of placing faith in Jesus, of how washings are no longer needed, what the laying on of hands means for imparting of grace or the office of pastor, about Jesus’ resurrection and how believers too will be resurrected, and also about eternal judgment—which is removed in Jesus.

5. What does *repentance from dead works* mean? See Acts 11:18; 20:21; Heb. 9:14; 10:1-4.

**Acts 11:18** When they heard this, they quieted down and glorified God, saying, “Well then, God has granted to the Gentiles also the repentance that leads to life.”

**Acts 20:21** solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ.

**Hebrews 9:14** 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?

**Hebrews 10:1–4** For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.

Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? But in those sacrifices there is a reminder of sins year by year. For it is impossible for the blood of bulls and goats to take away sins.

Repentance leads to life—and is given by God. We must repent to God of our sins and place our faith in Jesus. The Holy Spirit cleanses us from dead works when we place our faith in Jesus. This allows us to serve God! Works cannot save us or make us holy, which is why those works had to be offered year after year. The stain of sin still remained. Those earthly, man-made works cannot take away our sin.

6. Coupled with a repentance from dead works is a *faith toward God*. What does that mean? See Heb. 11:6; Jn. 12:44; 14:1; 1 Pet. 1:21; 1 Jn. 5:10-13.

**Hebrews 11:6** And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.

**John 12:44** And Jesus cried out and said, "He who believes in Me, does not believe in Me but in Him who sent Me.

**John 14:1** "Do not let your heart be troubled; believe in God, believe also in Me.

**1 Peter 1:21** who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

**1 John 5:10–13** The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made Him a liar, because he has not believed in the testimony that God has given concerning His Son. And the testimony is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life. These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.

We cannot even hope to please God if we don't turn to Him in faith, walk in faith, live by faith. Faith is believing in Jesus, knowing God sent Him to take away sin and provide access to God. Belief and faith are synonymous. Not believing Jesus is the Savior is the same as saying God is a liar. Eternal life is only in Jesus.

7. What does *instruction about washings* refer to? See Mark 7:1-7; Heb. 9:9-10.

Why would this have been a necessary foundational truth for them to know?

**Mark 7:1–7** The Pharisees and some of the scribes gathered around Him when they had come from Jerusalem, and had seen that some of His disciples were eating their bread with impure hands, that is, unwashed. (For the Pharisees and all the Jews do not eat unless they carefully wash their hands, thus observing the traditions of the elders; and when they come from the market place, they do not eat unless they cleanse themselves; and there are many other things which they have received in order to observe, such as the washing of cups and pitchers and copper pots.) The Pharisees and the scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat their bread with impure hands?" And He said to them, "Rightly did Isaiah prophesy of you hypocrites, as it is written: 'THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME. 'BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.'

**Hebrews 9:9–10** which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation.

The Pharisees had an endless list of rules about washings and ways to make man holy before God. They couldn't believe that Jesus' disciples didn't go through these "holy" oblations. Jesus teaches them that the works don't change

the heart. The heart must be won first. Gifts and sacrifices cannot make us perfect/holy/mature/sanctified in heart/justified before God.

8. Explain the significance of the *laying on of hands*. See Acts 2:43; 9:12, 17; 2 Cor. 12:12; 1 Tim. 4:14; 2 Tim. 1:6. [Changed to Acts 6:6; 9:12, 17; 1 Tim. 4:14; 2 Tim. 1:6.]

**Acts 6:6** And these they brought before the apostles; and after praying, they laid their hands on them.

**Acts 9:12** and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight.”

**Acts 9:17** So Ananias departed and entered the house, and after laying his hands on him said, “Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and be filled with the Holy Spirit.”

**1 Timothy 4:14** Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery.

**2 Timothy 1:6** For this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands.

It’s a conferring of office. A means of conveying God’s healing, of giving a blessing. The laying on of hands is symbolic and represents “standing in for God” or calling someone to a special task or ministry for God. As a way to confer blessing from God.

9. The Hebrews believers were also taught about *the resurrection of the dead*. What do you learn about this foundational truth? See Matt. 22:29-32; Jn. 5:28-29; 11:25-26; Acts 2:30-32; 1 Cor. 15:12-19.

**Matthew 22:29–32** But Jesus answered and said to them, “You are mistaken, not understanding the Scriptures nor the power of God. “For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. “But regarding the resurrection of the dead, have you not read what was spoken to you by God: ‘I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB’? *He is not the God of the dead but of the living.*”

**John 5:28–29** “Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, and will come forth; *those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.*

**John 11:25–26** Jesus said to her, “*I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die.* Do you believe this?”

**Acts 2:30–32** “And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS ON HIS THRONE, he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY. “*This Jesus God raised up again, to which we are all witnesses.*

**1 Corinthians 15:12–19** Now if *Christ is preached, that He has been raised from the dead*, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, not even Christ has been raised; and *if Christ has not been raised, then our preaching is vain, your faith also is vain*. Moreover we are even found to be false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised. For if the dead are not raised, not even Christ has been raised; and *if Christ has not been raised, your faith is worthless; you are still in your sins*. Then those also who have fallen asleep in Christ have perished. *If we have hoped in Christ in this life only, we are of all men most to be pitied*.

10. What foundational teaching did the Hebrews receive about *eternal judgment*? See Jn. 3:16-18; 5:22-24; Rom. 2:5-11.

**John 3:16–18** “For God so loved the world, that He gave His only begotten Son, that *whoever believes in Him shall not perish, but have eternal life*. “For God did not send the Son into the world to judge the world, but that the world might be saved through Him. “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*.

**John 5:22–24** “For not even the Father judges anyone, but He has given *all judgment to the Son*, so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. “Truly, truly, I say to you, *he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life*.

**Romans 2:5–11** But because of your *stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God*, who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS: to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; but to those who are *selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation*. There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek. For *there is no partiality with God*.

11. What is the author of Hebrews’ goal after moving on from the foundational truths about Christ? See vs. 1.

He desires to help them press on to maturity! Isn’t it interesting to discover what the author of Hebrews considered “elementary” teaching?

12. Define *press on* [Strong’s #5342 (ESV, NIV, NKJV *go on*)].

Let us go on, to carry or to bear. The word is in the passive voice so that it could read, “let us be carried along.” So interesting!!!

Volitive present subjunctive passive, “Let us be borne on” (both the writer and the readers). The Pythagorean Schools use [*pherōmetha*] in precisely this sense of being borne on to a higher stage of instruction. [A.T. Robertson, [Word Pictures in the New Testament](#) (Nashville, TN: Broadman Press, 1933), Heb 6:1.]

13. Define *maturity* [Strong’s #5047 (NKJV *perfection*)].  
Completeness. To maturity. To adulthood, instead of babies who need milk and babyfood.

They are exhorted to strive for that full Christian manhood which will fit them to receive the fully-developed discussion. [Marvin Richardson Vincent, [Word Studies in the New Testament](#), vol. 4 (New York: Charles Scribner’s Sons, 1887), 442.]

14. Describe what spiritual maturity looks like from the following verses: Heb. 5:12-14; 6:1; 12:12-13; Prov. 4:18; 2 Cor. 7:1; Eph. 4:11-16; Col. 1:28; 4:12.

**Hebrews 5:12–14** For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil. *Eat solid food of the Word. Eat regularly of the Word of righteousness. They practice it and have senses trained to discern good and evil.*

**Hebrews 6:1** Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, *Maturity grows and moves past the basics, though it still lives upon the basics. It still needs the basics, but more is added.*

**Hebrews 12:12–13** Therefore, strengthen the hands that are weak and the knees that are feeble, and make straight paths for your feet, so that the limb which is lame may not be put out of joint, but rather be healed. *Grow strengthened in the weak areas. Mature believers grow stronger, rather than remaining crippled. The Word heals them.*

**Proverbs 4:18** But the path of the righteous is like the light of dawn, That shines brighter and brighter until the full day. *Mature believers shine even more as they grow.*

**2 Corinthians 7:1** Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. *Mature believers cleanse themselves of defilement of flesh and spirit and desire to grow in holiness.*

**Ephesians 4:11–16** And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by

craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love. *Leaders are to be mature and then equip others to grow in wisdom and grace, to maturity in Christ. Not to be tossed here and there. To grow into Him, to work properly, to be built up in love.*

**Colossians 1:28** We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. *It is teaching from God's Word that causes us to grow in wisdom and maturity and makes us complete/adults in Christ.*

**Colossians 4:12** Epaphras, who is one of your number, a bonds slave of Jesus Christ, sends you his greetings, always laboring earnestly for you in his prayers, that you may stand perfect and fully assured in all the will of God. *Maturity grows in assurance and looks like an adult/mature believe, understanding and living out the will of God.*

15. What is an area of spiritual “childishness” you need to leave behind so that you can press on toward spiritual maturity? Now identify the steps necessary to do this. Are you willing to take these steps to grow more complete in Christ?

I think I still need to be more faithful in applying Hebrews 5:14, “solid food is for the mature, who because of practice have their senses trained to discern good and evil.” I need to be a better eater of solid food, to practice at applying it more faithfully.

16. This commitment to press on to a more complete faith in Christ is balanced by the author’s statement in vs. 3. What is the statement of vs. 3? What does it communicate? Why is that a good reminder for any endeavor we undertake? See also Acts 18:21; 1 Cor. 4:19; 16:7; James 4:15.

Verse 3: And this we shall do, if God permits. Though the author desires to move on, he recognizes that God may desire something else for him or for the believers. Such a good reminder to check our hearts and submit our plans and ways to the Lord.

**Acts 18:21** but taking leave of them and saying, “I will return to you again if God wills,” he set sail from Ephesus.

**1 Corinthians 4:19** But I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant but their power.

**1 Corinthians 16:7** For I do not wish to see you now just in passing; for I hope to remain with you for some time, if the Lord permits.

**James 4:15** Instead, you ought to say, “If the Lord wills, we will live and also do this or that.”

We plan our way, all the while entrusting it to come to fruition—if it is the Lord’s will.

17. The author of Hebrews makes a pronoun switch beginning in vs. 4. In vss. 1-3 he used the pronouns \_\_\_\_\_. Now in vss. 4-6 he uses the pronouns \_\_\_\_\_.

In verses 1-3, he uses “us and we.” In verses 4-6, he switches to use “those, they, them.”

- a. What does that switch in pronouns indicate?

The pronoun switch indicates he wants to discuss a situation that others have fallen into. He doesn't include the “us/we” group in his comments. He is observing things about the “those/they/them” group.

18. What 5 things do you learn about the group identified as those from vss. 4-5?  
They were once enlightened.

They tasted of the heavenly gift.

They were made partakers of the Holy Spirit.

They tasted of the good Word of God.

They tasted [implied verb] of the powers of the age to come.

19. What happened to *those* after they experienced the 5 things mentioned in vss. 4-5?  
The answer is found in vs. 6.

They experienced all those wonderful, amazing things—and then fell away! We find out for those who experience all that amazingness and then fall away, it is impossible to renew them again to repentance. They had previously heard the message of repentance, appeared to receive it, enjoyed the fellowship and blessings of the corporate worship, and then walked away. They rejected the message of hope, faith, and salvation, which is why for that group it's impossible to renew their repentant hearts because they lived so closely with the transforming gospel and the believers and then decided, “meh” and walked away.

20. What do we know about those who fall away? Another name for this group is *unbeliever*. See Heb. 10:37-39; 2 Pet. 2:20-22 and 1 Jn. 2:19.

**Hebrews 10:37–39** For yet in a very little while, He who is coming will come, and will not delay. But My righteous one shall live by faith; And *if he shrinks back, My soul has no pleasure in him. But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul. those who shrink back or fall away are not pleasing to God (remember, without faith it is impossible to please God). The shrink backers shrink back to destruction. Notice that word “back.” They go back to the mire and destruction rather than turning in faith and finding rescue and hope.*

**2 Peter 2:20–22** For if, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first. For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them. It



has happened to them according to the true proverb, “A dog returns to its own vomit,” and, “A sow, after washing, returns to wallowing in the mire.” *If they escape the world’s defilement and then go back to the world, rejecting the salvation of Jesus, they are worse off than they ever were in the beginning, for they have rejected with full knowledge and an understanding of what is at stake.*

**1 John 2:19** 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. *When people abandon the faith, leave the fellowship, return to the mire, reject the salvation of Jesus, it proves that they weren’t really believers to begin with. They were moral unbelievers, pretending saints.*

21. What do we know about those who do not fall away? Another name for this group is *believer*. See John 10:27–29; Rom. 8:35, 38-39; Phil. 1:6; 1 Pet. 1:4-5.

**John 10:27–29** “My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. “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. *God’s sheep follow Him. They don’t depart from Him and do their own thing. The reason they are able to follow Him is they are held and helped by God to do so. All those who turn to Him in faith are then held there to remain by God.*

**Romans 8:35** Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? *Though we follow imperfectly and suffer all kinds of difficulty, true believers remain. They cling to the Savior.*

**Romans 8:38–39** For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 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. *But again, nothing can separate us from God—not even our own sinfulness, foolishness, and unbelief. When cast upon Christ, we are kept by Christ.*

**Philippians 1:6** 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. *Our progress in the faith is furthered by God.*

**1 Peter 1:4–5** to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time. *Our future inheritance is protected and reserved for us. It is not revoked by our circumstances or by our own sinfulness. We didn’t earn our salvation and we don’t earn our sanctification either.*

22. Define *fallen away* [Strong’s #3895].

To deviate. To turn aside. Used only here in the New Testament. To fall beside or slip aside. To wander. In essence, they have fallen out of grace and into law.

23. The author of Hebrews was doing all he could in this letter to protect his readers from the pernicious influence of the false teachers who promoted a return to the sacrificial system as a means of salvation. What warning do we need to heed? See Heb. 3:12-13; 4:1-3, 11; 1 Tim. 4:1.

**Hebrews 3:12–13** Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God. 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. *We need to recognize the exceeding sinfulness of sin and how incredibly deceitful it is. We need to look out for unbelief in our hearts, understanding that it will only grow if we don’t repent of it.*

**Hebrews 4:1–3** 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. 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. 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. *We need to examine our faith and check its genuineness. Our faith must be that of faith, not a faith built on works or false professions.*

**Hebrews 4:11** Therefore let us be diligent to enter that rest, so that no one will fall, through following the same example of disobedience. *We are urged over and over again to win heaven—to be diligent to enter the rest of God. To prize and seek heaven the way we would seek after a treasure.*

**1 Timothy 4:1** 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, *We need to recognize that some—within the body of Christ—will fall away. They will wander away from the truth of the Word and get sucked into false teaching all distractions.*

24. The author of Hebrews described a group of people who had been part of the church body and enjoyed its blessings and benefits, but then fell away. They wanted to employ works in their salvation, thereby rejecting the Christ who was crucified on their behalf. This was a dangerous place to be, having enjoyed the blessings of the Word and the fellowship of the saints; they then turned their backs on the gospel of Jesus Christ. It was not just that they fell into sin and turned away from God for a time. This group heard the gospel, considered it, and then decided it was insufficient, and so rejected God’s message of redemption. What is the danger of rejecting Christ’s perfect and complete gift of salvation? See vs. 6; Heb. 2:2-3; 10:26-27; 12:25.

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

**Hebrews 2:2–3** For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty, 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, *Neglecting, rejecting, ignoring the message of salvation comes at great cost to us, for it can result in eternal destruction. Even for those who are saved and rescued from destruction, we need to pay attention to our salvation and prize it.*

**Hebrews 10:26–27** For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a terrifying expectation of judgment and the fury of a fire which will consume the adversaries. *To sin willfully, purposefully, by rejecting the message of salvation brings sure judgment.*

**Hebrews 12:25** 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. *Over and over the author warns that we not be of those who fall away. That we check our faith and fall upon the mercy of God.*

25. List three things you learned from Heb. 6:1-6.

Believers are to mature. It's not okay to remain spiritual infants.

I loved the foundation the author of Hebrews had already built into his dear ones. The rejection of Jesus is so devastating to read about. Their wholesale turning away from the glories of salvation, the good Word, and fellowship of believers is devastating.

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

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

# Hebrews Part One

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

### TEACHER'S GUIDE

1. This lesson continues where we left off last week. Verses 7 and 8 illustrate the spiritual truths the author of Hebrews had explained about those who go apostate. We didn't use the term *apostate* last week, but it is the right word to use to describe the people who reject the gospel of Jesus Christ after enjoying the benefits of the preaching, teaching, and fellowship of the church. According to vss. 4-6, describe what these people experienced prior to their falling away.

**Hebrews 6:4–6** For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.

They enjoyed the full meal deal of Christian fellowship and teaching. They stepped into the body and received all that God gave to the brethren, they partook of it, but then it's like they put the goodies of God back on the dessert cart and walked away. They tasted but never swallowed.

2. Now explain the consequences that await those who knowingly turn their back on the free gift of God (vs. 6).

It is impossible to renew their hardened hearts to repentance after they have rejected the gospel of Jesus Christ as insufficient and unappetizing to them. Their rejection says His sacrifice wasn't enough or good enough for their souls.

3. What is the illustration that the author of Hebrews uses to further explain this truth? See vss. 7 and 8.

**Hebrews 6:7–8** For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.

The author uses an illustration from nature to show that not receiving the truth of the gospel and responding to it is just as wasteful and worthless as ground that produces thistles and thorns.

- a. How is the ground in the illustration like those who fall away?

Those who fall away don't produce good fruit. They produce the thorns and thistles of unbelief, which is worthless and close to being cursed. It ends up being burned.

- b. What does rain do according to the example (vs. 7)? How is the rain like the blessings of preaching and Christian fellowship?

Rain brings life to the soil, so that the seed grows and produces vegetation that is useful for those who are working the soil. *The ground needs to drink the rain so that it can produce the good fruit.* Notice also verse 7 says that the rain falls often. There are many opportunities to respond to the blessings/teaching/fellowship from God, but if the “ground” rejects the rain, then it is close to being cursed. Danger!

c. What is the intended purpose of rain in vs. 7?

The rain is to grow the seed in the soil. The rain gives life.

d. What happens if that ground which has received the blessing of rain does not produce “good fruit” (vs. 8)?

Close to being cursed and ends up being burned. Judgment for being soil that doesn’t produce a good crop.

e. How is that a picture of those who reject the gospel of Christ? See James 5:19-20; 1 Pet. 2:7-8; 2 Pet. 3:16.

**James 5:19–20** My brethren, if any among you strays from the truth and one turns him back, 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.

**1 Peter 2:7–8** This precious value, then, is for you who believe; but for those who disbelieve, “THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER stone,” and, “A STONE OF STUMBLING AND A ROCK OF OFFENSE”; for they stumble because they are disobedient to the word, and to this doom they were also appointed.

**2 Peter 3:16** as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.

They refuse to drink the life-giving “rain” from the Lord. From James: Those who reject Christ are in danger of eternal death and destruction. We need to do what we can to turn them back from their dangerous path. From 1 Peter: those who reject Christ, stumble over the gospel message and reject the Savior. They are disobedient to the Word in their unbelief, which seals their doom for judgment. From 2 Peter: those who reject the clear and teaching from God’s Word are unbelieving and will suffer destruction in the lake of fire.

I am committed to the biblical truth that salvation is forever. Contemporary Christians have come to refer to this as the doctrine of eternal security. Perhaps the Reformers’ terminology is more appropriate; they spoke of **the perseverance of the saints**. **The point is not that God guarantees heaven to everyone who professes faith in Christ, but rather that those whose faith is genuine will never totally or finally fall away from Christ.** They will persevere in grace unto the very end. Even if they fall into grievous sins or continue in sin for a time, they will never abandon the faith completely. ...**True believers will persevere.** **Professing Christians who turn against the Lord only prove that they were never truly**

**saved.** As the apostle John wrote, “They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, in order that it might be shown that they all are not of us” (1 John 2:19). No matter how convincing a person’s testimony might seem, once that person becomes apostate, he or she demonstrates irrefutably that the testimony was hypocritical and the professed salvation was spurious. God will keep His own. He “is able to keep [them] from stumbling, and to make [them] stand in the presence of His glory blameless with great joy” (Jude 24).<sup>1</sup>

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

The faithful ones the author has included in his *we/us/our* group previously. He wants to reassure them that he sees their faith and their persevering faithfulness to the Lord, His people, and His Word.

5. What is he convinced of according to vs. 9?  
Better things and the things that accompany salvation.

6. What are the “better things” that he refers to? “Better things” than what? He is convinced of better things from them than the “those” group he’s been addressing since verse 4. He thinks they are truly saved and will persevere until the end. He believes they will produce fruit from the rain of the Word that they receive.

7. Why would the statement, *Beloved, we are convinced of better things concerning you, and things that accompany salvation*, be an encouragement for the persevering saints who heard this letter read to them?  
So, encouraging, especially when you read from Hebrews 5:11 to Hebrews 6:9, especially if they were faltering. They would need that encouragement. I love hearing those words of commendation, especially from my spiritual leaders. That statement points to the outward representation of their faith. Just knowing that others see my faith toward God is always an encouragement to me. It would bolster their endurance for sure! It’s an acknowledgement that the author of Hebrews thinks that their faith, the faith of the you, *we/us*, beloved group, that their faith is real and genuine and will persevere until the end. Not perfectly, but it will persevere.

8. What do we know about the brethren the author of Hebrews now directs his comments to? See vs. 10. He addresses this same group in 5:12-14 and 6:1-2. What do you learn about them from those verses?

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

**Hebrews 6:10** For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.

They have labored in the work of the ministry. They have tangibly shown love to the Lord and the brethren. Not only have they done it in the past, but they are continuing to show love and serve faithfully, even in times of persecution and trial and difficulty. What a great testimony! May it be true of us!

**Hebrews 5:12–14** For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil. *That laboring and faithfully loving group should be teachers, but they had slacked off. They had regressed to milk. But the author of Hebrews urges them to better things.*

**Hebrews 6:1–2** Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment. *The author of Hebrews desires to build them up to maturity.*

9. Why would it be unjust of God to forget their faithfulness in ministering to others? See Ps. 37:28; 111:7; Prov. 2:7-8.

Because God always takes note of those who are obeying Him. It would be unjust of Him to take note of some and not all who are doing His will. He never shows partiality.

**Psalms 37:28** *For the Lord loves justice* And does not forsake His godly ones; They are preserved forever, But the descendants of the wicked will be cut off.

**Psalms 111:7** *The works of His hands are truth and justice;* All His precepts are sure.

**Proverbs 2:7–8** He stores up sound wisdom for the upright; He is a shield to those who walk in integrity, *Guarding the paths of justice,* And He preserves the way of His godly ones.

10. How can verse 10 be an encouragement for you when you are apt to be discouraged because no one seems to notice your service?

It just says outright that it's not true that "no one" notices. Maybe the people around us don't notice, but God always does. What comfort that is, especially in trying times.

11. What key words from vs. 10 describe what we do for each other?

Work, love, ministered, ministering, toward His name, shown.

12. Define *minister* [Strong's #1247 (ESV *serve*; NIV *help*)].

Serve. Attend to anything. Minister to. To supply. It's really all about serving.

13. What are some ways to minister to the saints?

Teach the Word. Take people to the Word. Encourage in the Word. All service lasts into eternity when it is Word centered. That doesn't mean we don't do tangible things for people, but it does mean it starts in the Word. Pray. Look for opportunities to do good for someone.

14. What are each one of us supposed to do according to vs. 11?

All are to show the same diligence.

15. What is the result of doing this thing from verse 11? How would being faithful accomplish this? See vss. 10, 12; 2 Pet. 1:10-11.

So we will all realize the full assurance of hope through to the very end—all along the way. Inherit the promises as they apply faith and patience. Continue to do what is right. Be faithful. Be diligent. Don't give up just because times are hard.

**Hebrews 6:10** For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.

**Hebrews 6:12** so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.

**2 Peter 1:10–11** 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; for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

16. When are we supposed to have hope according to vs. 11? What is our hope to be in? See Gal. 5:5; Col. 1:5, 23; Heb. 6:18-19; 1 Pet. 1:3-5, 21; 1 Jn. 3:1-3.

**Hebrews 6:11** And we desire that each one of you show the same diligence so as to realize the full assurance of hope ***until the end***,

We are to have hope clear through to the very end. It is to be in the Lord Himself who is the giver of all the promises. His Word is sure and immovable and so are His promises. Persevering, we will receive the promises!

**Galatians 5:5** For we through the Spirit, by faith, are *waiting for the hope of righteousness*.

**Colossians 1:5** because of *the hope laid up for you in heaven*, of which you previously *heard in the word of truth, the gospel*

**Colossians 1:23** 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.



**Hebrews 6:18–19** 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. This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil,*

**1 Peter 1:3–5** 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, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time.*

**1 Peter 1:21** who through Him are believers in God, *who raised Him from the dead and gave Him glory, so that your faith and hope are in God.*

**1 John 3:1–3** See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him. Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that *when He appears, we will be like Him, because we will see Him just as He is. And everyone who has this hope fixed on Him purifies himself, just as He is pure.*

17. Two other desires for our faithfulness in ministry are stated in vs. 12. What are they?

Don't be sluggish. Be imitators of those who are faithful to apply faith and hope to the promises of God.

18. Define *sluggish* [Strong's #3576 (NIV *lazy*)].  
Slothful, sluggish, dull of hearing.

*The idea of haste is also in verse 12. These Jewish unbelievers' sluggishness was a terrible hindrance to their being saved. Sluggish is a translation of the same word (nōthros) that is rendered "dull" in 5:11. Just as they were sluggish in hearing, they were sluggish in believing. They had not consciously, outrightly rejected the gospel; but not to accept it, for whatever reason, is the same as rejecting it.* There is a time for carefulness and deliberation, but not when you know the right thing to do and have no guarantee of how long you will have the opportunity to do it. The time for accepting Christ is never later; it is always now. "Now is 'the acceptable time,' behold, now is the 'the day of salvation' " (2 Cor. 6:2). It is quite possible that many more people who have heard the gospel are lost because they put off trusting in Christ than because they purposely reject Him.

Before it is eternally too late, those on the edge of salvation should imitate true believers. The imitation, of course, is not to be of their personalities or abilities or individual lifestyles or habits, but of their faith—evidenced by love and labor for the Lord. ***"Follow the saved,"*** they are being told, ***"those who have had the same persecution that you have had but who have patiently endured it***

**because their faith is real. Follow them and come to all the promises that salvation brings”** (cf. Heb. 13:7). [1 John F. MacArthur Jr., [Hebrews](#), MacArthur New Testament Commentary (Chicago: Moody Press, 1983), 158.]

19. According to vss. 10-12 what are the life qualities of the kind of person we are to imitate?

They work, serve, love, and labor on behalf of the Lord for the saints. They rely on and persevere in the promises of God for their own hope, so they will have something worth imitating. They are diligent. They are persevering. They are held in the journey so they will make it to the end.

20. Peter says in 2 Peter 1:8, “If these qualities are yours and are increasing” as a way to get us to consider our lives. What does that phrase say about you? See Heb. 6:11-12 and 2 Pet. 1:8-11.

If they are mine and are even increasing, it shows that my faith is real. That Jesus is my redeemer, my savior, the love of life and greatest joy of my soul. It shows that my hope in Jesus will be realized by my entrance into heaven, clothed in His righteousness, not my own.

**Hebrews 6:11–12** And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.

**2 Peter 1:8–11** 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. For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins. 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; for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

Close with these words of summary and encouragement.

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

# Hebrews Part One

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

### TEACHER'S GUIDE

Read all of Chapter 6 before beginning this lesson.

1. The opening phrase in vs. 13, *For when God made the promise to Abraham,* clearly ties itself to a statement previously made. What is the connection between, “when God made the promise to Abraham,” and what came before? See 6:12. The phrase “inherit the promises” reminds the author of Hebrews about God’s promises to Abraham that were so faithfully kept by the Lord.

2. Hebrews 6:12 states we are to inherit the promises God had previously made. Just what was promised to us? See Heb. 4:1-3; 9:15; 10:36, 39; 11:11-16.

**Hebrews 4:1–3** 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. 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. 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. *We have a promise of entering His rest, which is salvation through Jesus Christ. We gain that promise when we believe God by faith and enter into His rest. Oh, how incredibly lovely!*

**Hebrews 9:15** For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance. *We have the promise of eternal inheritance given to us through our mediator, Jesus!*

**Hebrews 10:36** For you have need of endurance, so that when you have done the will of God, you may receive what was promised. *There are promises waiting for us and our persevering and continuing in faith ensures we will receive them.*

**Hebrews 10:39** But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul. *There are promises waiting for us and our persevering and continuing in faith ensures we will receive them.*

**Hebrews 11:11–16** By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised. Therefore there was born even of one man, and him as good as dead at that, as many descendants AS THE STARS OF HEAVEN IN NUMBER, AND INNUMERABLE AS THE SAND WHICH IS BY THE SEASHORE. **All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth.** For those who say such things make it clear that they are seeking a country of their own. And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. 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. *Chapter 11 catalogs those who received promises from God, some saw the realization of those promises before they died, but some didn't. Those who died before receiving the promises will receive the fullness of those promises in heaven—which is more real, complete and full than anything we experience here on earth, for this earth is only a shadow of the things in heaven. Those who did not receive God's promises on earth looked forward to their own future country in heaven where they would no longer be sojourners, but citizens in heaven. And God has prepared a city for them.*

3. What was the promise God made to Abraham? See Gen. 12:2-3; 22:15-18; Luke 1:73-75; Heb. 6:14.

**Genesis 12:2–3** *And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.*

**Genesis 22:15–18** Then the angel of the LORD called to Abraham a second time from heaven, and said, “By Myself I have sworn, declares the LORD, because you have done this thing and have not withheld your son, your only son, indeed *I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. “In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”*

**Luke 1:73–75** *The oath which He swore to Abraham our father, To grant us that we, being rescued from the hand of our enemies, Might serve Him without fear, In holiness and righteousness before Him all our days. Notice that this promise takes place in the Old Testament times (before Jesus died) and yet the rescue is still promised, along with holiness and righteousness all our days.*

**Hebrews 6:14** saying, “*I WILL SURELY BLESS YOU AND I WILL SURELY MULTIPLY YOU.*”

4. What do you learn about Abraham in vs. 15? See also Romans 4:18-20. After he waited patiently, he obtained the promise.

**Romans 4:18–20** In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, “So shall your descendants be.” Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah’s womb; yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God.

5. What similarities do you see between Abraham and those mentioned in vs. 12? Abraham, too, applied faith and patience, in his waiting for God to bring His promises to fruition.

6. How can their example be an encouragement to you as you wait to inherit the promises of God?

I can and have looked to their long waiting so that I can take courage to wait better, to wait well, to have faith just like Abraham did in Romans 4:18-20.

**Romans 4:18–20** In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, “So shall your descendants be.” Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah’s womb; yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God.

7. When God made the promise to Abraham what did He do according to vs. 13? He swore/vowed by Himself, that is, according to His nature and character. He promised on His own honor that He would keep His promises to Abraham. Abraham could trust that they would come to fulfillment, no matter when it happened, it would surely happen.

8. What example is given to explain why God did that in vs. 16? Even men give an oath—“on the grave of my dear departed mother, I promise...” or they say, “I swear” or “On my honor” or “My word is my bond.” In each case they are invoking a higher standard to give credence to their promise. It’s a way to show that they fully intend to keep their promise, which puts an end to all quibbling.

9. What is the purpose of an oath according to vs. 16? It confirms the promise. It brings an end to fears that it won’t happen. The dispute comes to an end.

10. The author of Hebrews is adding layer upon layer of information that builds to make a point. In vs. 13 we read when God made the promise to Abraham, He gave an oath that He would keep His word. Vs. 15 tells us that God did keep His word and Abraham obtained the promise. In vs. 16, the author illustrates that even men give oaths to show they intend to keep their word. Now verse 17 begins, *In the same way God*, what did God do *in the same way*? See vs. 16, then vs. 13. In the same way as fallible, fallen men end a dispute by confirming they fully intend to keep their word by making a vow, so God vowed by Himself, according to His nature and being, that He would keep His promises to Abraham. How mighty this is! Especially on the heels of the section the defectors in 6:1-6 and then the reassurance to the believers in 6:7-13. What bolstering this is to have!

11. After the example in vs. 16, the author of Hebrews provides further explanation about God, oaths, and promises. What did God desire to do in vs. 17? How did He do this according to vs. 17?

God desired to show *even more* to Abraham's descendants that His promises and purposes are unchangeable. God did that by making an oath or vow to Abraham that He fully intended to keep His promises to Abraham.

12. Who did God want to show His unchanging purpose to (vs. 17)? Who are they?  
See 6:12; Acts 2:38-39; Gal. 3:29.

Abraham's heirs, his descendants. Abraham's descendants are those who have repented and put their faith in Jesus Christ to inherit the promises given to those who are Abraham's offspring in the faith. It is *we/us/me!!!!* We, the Gentiles, are included in God's glorious plan. We aren't locked out of the family inheritance. We gain that glorious inheritance when we place our faith in Jesus to be brought into His family. The promises given to Abraham flowed through time to Jesus and now we've been adopted into the family with God as our Father and Jesus as our brother, so that we too have a part in that glorious inheritance.

**Hebrews 6:12** so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.

**Acts 2:38–39** Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. "For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself."

**Galatians 3:29** *And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.*

13. What are the two unchangeable things (verse 18) in which it is impossible for God to lie? See vs. 13-14, and 17.

**Hebrews 6:13–14** For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself, saying, "I WILL SURELY BLESS YOU AND I WILL SURELY MULTIPLY YOU."

**Hebrews 6:17** 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,

God Himself and God's oath. God made the promise. And then He made it even stronger by sealing it with a vow that He fully intended to keep His Word. His own character is enough. And then to add the vow is over the top! Oh, why do we falter at the promises of God? Why do we grow faint-hearted in the face of God's promises? No wonder Jesus said things like, *do not worry, don't be afraid, you men of little faith, why did you doubt, where is your faith.*

**See Luke 8:25; 17:6; Matthew 8:26; 14:31; 16:8; 17:17, 20.**

**Luke 8:25** And He said to them, "Where is your faith?" They were fearful and amazed, saying to one another, "Who then is this, that He commands even the winds and the water, and they obey Him?"

**Luke 17:6** And the Lord said, “If you had faith like a mustard seed, you would say to this mulberry tree, ‘Be uprooted and be planted in the sea’; and it would obey you.

**Matthew 8:26** He said to them, “Why are you afraid, you men of little faith?” Then He got up and rebuked the winds and the sea, and it became perfectly calm.

**Matthew 14:31** Immediately Jesus stretched out His hand and took hold of him, and said to him, “You of little faith, why did you doubt?”

**Matthew 16:8** But Jesus, aware of this, said, “You men of little faith, why do you discuss among yourselves that you have no bread?”

**Matthew 17:17** And Jesus answered and said, “You unbelieving and perverted generation, how long shall I be with you? How long shall I put up with you? Bring him here to Me.”

**Matthew 17:20** And He said to them, “Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible to you.

**See Psalm 23:1; 34:9–10; 37:25; 84:11; Isaiah 33:15–16; Romans 8:32; Philippians 4:19; Hebrews 13:5.**

**Psalm 23:1** The LORD is my shepherd, I shall not want.

**Psalm 34:9–10** O fear the LORD, you His saints; For to those who fear Him there is no want. The young lions do lack and suffer hunger; But they who seek the LORD shall not be in want of any good thing.

**Psalm 37:25** I have been young and now I am old, Yet I have not seen the righteous forsaken Or his descendants begging bread.

**Psalm 84:11** For the LORD God is a sun and shield; The LORD gives grace and glory; No good thing does He withhold from those who walk uprightly.

**Isaiah 33:15–16** He who walks righteously and speaks with sincerity, He who rejects unjust gain And shakes his hands so that they hold no bribe; He who stops his ears from hearing about bloodshed And shuts his eyes from looking upon evil; He will dwell on the heights, His refuge will be the impregnable rock; His bread will be given him, His water will be sure.

**Romans 8:32** 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?

**Philippians 4:19** And my God will supply all your needs according to His riches in glory in Christ Jesus.

**Hebrews 13:5** Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, “I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU,”

14. Why is the reminder that it is impossible for God to lie an encouragement to us in respect to His promises?

God cannot lie. He would never lie. It’s not even possible. That means that if God promises something—and then makes an oath on top of it—it will happen. Not

only does God never lie, He cannot lie—to do so would ungod Him. It would place a blot upon His character and then He would no longer be holy. Not only that, He has the power, wisdom, and love to bring all His promises to fruition. ***I've made plenty of promises I couldn't keep but there is NO promise of God that He does not or cannot keep. He. Keeps. Every. One.***

15. Because God will not break His promises and His purposes do not change, what do we gain according to vs. 18? What are we to seek to do (vs. 18)?

We gain strong encouragement. Not just encouragement, but hefty, strong, ironclad encouragement. We are to seek to take refuge in those promises by taking hold of that hope that is set before us.

16. What picture does the phrase *fled for refuge* (ESV, NKJV, NIV) create in the minds of the Hebrews? See Num. 35:1-15; Deut. 19:1-10. Just as the Israelites had a city of refuge to flee to in times of trouble, so we too need a place of refuge. What do you learn? See Ps. 34:19; 46:1; 2 Cor. 1:8-10; 1 Tim. 4:10.

The city of refuge where you could go to be saved from the wrath of the avenger of blood. Jesus is our city of refuge where we flee to for safety from the wrath of God, who requires our blood for our sins. Yet when we stay hidden in Jesus, we are safe.

**Numbers 35:1–15** Now the Lord spoke to Moses in the plains of Moab by the Jordan opposite Jericho, saying, “Command the sons of Israel that they give to the Levites from the inheritance of their possession cities to live in; and you shall give to the Levites pasture lands around the cities. “The cities shall be theirs to live in; and their pasture lands shall be for their cattle and for their herds and for all their beasts. “The pasture lands of the cities which you shall give to the Levites shall extend from the wall of the city outward a thousand cubits around. “You shall also measure outside the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits, with the city in the center. This shall become theirs as pasture lands for the cities. “The cities which you shall give to the Levites shall be the six cities of refuge, which you shall give for the manslayer to flee to; and in addition to them you shall give forty-two cities. “All the cities which you shall give to the Levites shall be forty-eight cities, together with their pasture lands. “As for the cities which you shall give from the possession of the sons of Israel, you shall take more from the larger and you shall take less from the smaller; each shall give some of his cities to the Levites in proportion to his possession which he inherits.” Then the Lord spoke to Moses, saying, “Speak to the sons of Israel and say to them, ‘When you cross the Jordan into the land of Canaan, then you shall select for yourselves cities to be your cities of refuge, that the manslayer who has killed any person unintentionally may flee there. ‘The cities shall be to you as a refuge from the avenger, so that the manslayer will not die until he stands before the congregation for trial. ‘The cities which you are to give shall be your six cities of refuge. ‘You shall give three cities



across the Jordan and three cities in the land of Canaan; they are to be cities of refuge. 'These six cities shall be for refuge for the sons of Israel, and for the alien and for the sojourner among them; that anyone who kills a person unintentionally may flee there.

**Deuteronomy 19:1–10** “When the Lord your God cuts off the nations, whose land the Lord your God gives you, and you dispossess them and settle in their cities and in their houses, you shall set aside three cities for yourself in the midst of your land, which the Lord your God gives you to possess. “You shall prepare the roads for yourself, and divide into three parts the territory of your land which the Lord your God will give you as a possession, so that any manslayer may flee there. “Now this is the case of the manslayer who may flee there and live: when he kills his friend unintentionally, not hating him previously— as when a man goes into the forest with his friend to cut wood, and his hand swings the axe to cut down the tree, and the iron head slips off the handle and strikes his friend so that he dies—he may flee to one of these cities and live; otherwise the avenger of blood might pursue the manslayer in the heat of his anger, and overtake him, because the way is long, and take his life, though he was not deserving of death, since he had not hated him previously. “Therefore, I command you, saying, ‘You shall set aside three cities for yourself.’ “If the Lord your God enlarges your territory, just as He has sworn to your fathers, and gives you all the land which He promised to give your fathers— if you carefully observe all this commandment which I command you today, to love the Lord your God, and to walk in His ways always—then you shall add three more cities for yourself, besides these three. “So innocent blood will not be shed in the midst of your land which the Lord your God gives you as an inheritance, and bloodguiltiness be on you.

**Psalm 34:19** Many are the afflictions of the righteous, But *the Lord delivers him out of them all.*

**Psalm 46:1** *God is our refuge and strength, A very present help in trouble.*

**2 Corinthians 1:8–10** For we do not want you to be unaware, brethren, of our affliction which came to us in Asia, that we were burdened excessively, beyond our strength, so that we despaired even of life; indeed, we had the sentence of death within ourselves so that we would not trust in ourselves, but in God who raises the dead; *who delivered us from so great a peril of death, and will deliver us, He on whom we have set our hope. And He will yet deliver us,*

**1 Timothy 4:10** For it is for this we labor and strive, because *we have fixed our hope on the living God, who is the Savior of all men, especially of believers.*

17. What do you learn about the hope that is a refuge for us? See vs. 18-19.

**Hebrews 6:18–19** 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. This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil,

The hope is sure. The hope is steadfast. That hope enters within the veil (wait until we get to chapter 9!

18. This hope has a name. What is it? See Hebrews 6:20; 1 Tim. 1:1; Titus 2:13. Jesus! Oh blessed hope!

**Hebrews 6:20** where *Jesus has entered as a forerunner for us*, having become a high priest forever according to the order of Melchizedek.  
**1 Timothy 1:1** Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of *Christ Jesus, who is our hope*,  
**Titus 2:13** looking for the *blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus*,

19. What does the author mean when he says Jesus enters *within the veil*? See vs. 20 and 5:9-10; 9:1-12.

**Hebrews 6:20** where Jesus has entered as a forerunner for us, having become a *high priest forever* according to the order of Melchizedek.

**Hebrews 5:9–10** And having been made perfect, He became to all those who obey Him the source of eternal salvation, being designated by God as a *high priest according to the order of Melchizedek*.

**Hebrews 9:1–12** Now even the first covenant had regulations of divine worship and the earthly sanctuary. For there was a tabernacle prepared, the outer one, in which were the lampstand and the table and the sacred bread; this is called the holy place. Behind the second veil there was a tabernacle which is called the Holy of Holies, having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant; and above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail. Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship, but into the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance. The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing, which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation.  
***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; 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.***

*Jesus entered within the veil as our high priest. Only the high priest could enter in. And Jesus has gone before us into the holy place.*

20. Verse 20 says Jesus entered the Holy Place as a *forerunner* for us. How is Jesus our *forerunner*? See Heb. 10:19-22.

Because He went first, we can now enter into that holy place. We too have confidence to enter the holy place.

**Hebrews 10:19–22** Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh, and since we have a great priest over the house of God, 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.

21. And after what seemed like a huge rabbit trail from 5:11-6:18, we return to what topic? See Heb. 6:20 and 5:9-10.

Jesus is a worthy high priest because He is of the order of Melchizedek.

**Hebrews 6:20** where Jesus has entered as a forerunner for us, having become a *high priest forever according to the order of Melchizedek*.

**Hebrews 5:9–10** And having been made perfect, He became to all those who obey Him the source of eternal salvation, being designated by God as a *high priest according to the order of Melchizedek*.

22. We have learned some amazing things in this passage about God, His plan, and the Christian life. Here are some to get you started:

- a. *God keeps His promises.*
- b. *Abraham is an example to me of patient waiting on God.*
- c. *God does not lie; therefore, I can trust Him.*
- d. God is so incredibly patient that He would add an oath to prove His faithfulness to His Word.
- e. Oh, the wonders of Jesus entering behind the veil, going first, so we too can enter into that holy place! How incredible is that?!!!
- f. Being adopted into Abraham's family, so we can inherit the promises!

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

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

# Hebrews Part One

## Lesson #26, Chapter 7 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 7 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 7. Now, summarize the contents of Chapter 7. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.

- a. Summarize paragraph 1 (verses 1-3).

Melchizedek is described in this opening paragraph. Melchizedek, who was the king and priest of Salem, met Abraham and blessed him. Abraham gave a tenth of his spoils to Melchizedek as a sign of honor. The details we know about Melchizedek are listed in verses 1-3.

- b. Summarize paragraph 2 (verses 4-10).

The author of Hebrews begins to show who Melchizedek as priest is greater than the Levites as priests. Abraham gave him a 10<sup>th</sup> of his spoils. The Levites too receive a 10<sup>th</sup> from the people. Mel is greater than the Levites because he received the offering directly from Abraham, who is great himself. Abraham, the blessed one, who had received special promises from God, gave an offering to Mel. Mel then blessed Abraham (the one who had received God's special promises). The author points out that the lesser person is always blessed by the notice or patronage of the greater person. Mortal men receive tithes. Mel, because there is no record of his death, appears to live on. Then comes the great point of this paragraph. The Levites, who were descendants of Abraham, essentially gave tithes (a 10<sup>th</sup>) to Mel when their father Abraham gave Mel the 10<sup>th</sup>.

Shorter: The Levites, as Abraham's descendants, gave their offering to Mel while they were still in Abraham's loins. In this way, it shows the superiority of Mel over

the Levites, for even the Levites honored Mel with their offering, though they were only the promised future seeds of Abraham's loins/descendants/family.

c. Summarize paragraph 3 (verses 11-22).

Now the author picks up steam, by pointing out if "perfection" was to be obtained through the Levitical priesthood, then why would God appoint **another** priest, who was of a different priesthood (and not of Aaron). With the change in priest/priesthood, then the law must change also. Mel's priesthood is one who was not previously discussed in the law. Jesus, who is from the tribe of Judah, could never have officiated at the altar in the temple of God, because he is not order of Levi/Aaron, he could not be our high priest. Mel is a greater high priest because of his indestructible life (remember, Mel has no recorded death, so it's as if he never died). Jesus is appointed to Mel's priesthood forever. He never has to retire. Remember, with the new priesthood, comes a change in the law. The former laws made nothing perfect, but with the institution of the new priesthood, then we have a new hope that the new law can make us perfect, so we can draw near to God. The Levites became priests without an oath, but Jesus became a priest with an oath (and as we learned in chapter 6, this only makes it stronger), which makes His priesthood even greater. Jesus then is the guarantee/promise/forerunner of a better covenant/promise than the covenant/promise given in the previous or old covenant.

Shorter: Jesus, as high priest of a new and better priesthood, ushers in a new and better "law" that will make us perfect, so we can draw near to God, something the former law could never do.

d. Summarize paragraph 4 (verses 23-25).

The former priests needed lots of them because they kept dying off. But Jesus because He lives forever holds His priesthood permanently. He doesn't need to be replaced. Because He will never die, then He is able to save forever, continually, without ever stopping. He makes continual intercession for us because He lives forever.

e. Summarize paragraph 5 (verses 26-28).

It's necessary that we have a high priest like this, who is perfect, undefiled, and doesn't need to offer up sacrifices for His own sins. Verse 28 is the key: the former law appointed men who were sinners, but the oath/promise appointed a perfect Son, who is priest forever.

2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* What is the connecting thought that moves from paragraph 1 through to paragraph 5? Record your answer below.

The main point and connecting thought through the paragraphs is that Jesus is a better high priest and of a better priesthood than the Levitical ones. Jesus, as a

better high priest, who lives forever is able to save forever, so His offering on our behalf will never need to be renewed or be replaced.

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, our Better High Priest  
Jesus, Holds the Priesthood Permanently

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.

See chapter observation sheet.

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 7. Use the Chapter 7 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 7. Be sure to include the verse reference of where you found this information. Then include the details that you learn about Him. For example: vs. 1—Melchizedek...priest of the Most High *God*.

### God

Verse 1 Mel is priest of the Most High God.

Verse 19 It is through the better hope that we draw near to God.

Verse 21 He [Christ] (became high priest) with an oath through the One [God] who said to Him [Christ], The Lord [God] has sworn and will not change His [God's] mind.

Verse 25 He [Jesus] is able to save forever those who draw near to God through Him [Jesus].

### Jesus

Verse 3 Mel was made like the Son [Jesus] of God.

Verse 13 For the one [referring to Jesus] concerning whom these things are spoken belongs to another tribe, from which no one [referring to Jesus] has officiated at the altar.

Verse 14 it is evident that our Lord [Jesus] was descended from Judah.

Verse 17 For it is attested of Him [Jesus], You [Jesus] are a priest forever.

Verse 21 He [Jesus] (became a priest) with an oath through the One [God] who said to Him [Jesus], "The Lord [God] has sworn and will not change His [God's] mind, You [Jesus] are a priest forever.

Verse 22 So much the more also Jesus has become the guarantee of a better covenant.

Verse 24 But Jesus, on the other hand, because He [Jesus] continues forever, holds His [Jesus'] priesthood permanently.

Verse 25 He [Jesus] is able to save forever those who draw near to God through Him [Jesus], since He [Jesus] always live to make intercession for them.

Verse 27 (Jesus does not need to daily offer up sacrifices) first for His own sins and then for the sins of the people, because this He [Jesus] did once for all when He [Jesus] offered up Himself [Jesus].

Verse 28 (The Law) appoints a Son made perfect forever.

### Melchizedek

Verse 1 Melchizedek, king of Salem, priest of the Most High God, met Abraham...

Verse 2 to whom [referring to Mel] Abraham apportioned a tenth of all the spoils, was first of all, by the translation of his [Mel's] name, king of righteousness, and then also king of Salem, which is king of peace.

Verse 3... he [Mel] remains a priest perpetually.

Verse 4 now observe how great this man was [referring to Mel] to whom Abraham gave...

Verse 6 but the one [referring to Mel] whose genealogy is not traced from them collected a 10<sup>th</sup> from Abraham

Verse 8 it is witnessed that he [Mel] lives on.

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

Verse 11 what further need was there for another priest to arise according to the order of Melchizedek...

Verse 15 another priest arises according to the order of Melchizedek.

Verse 17 Jesus is a priest forever according to the order of Melchizedek.

### Abraham

Verse 1 Mel met Abraham as he [Abe] was returning from the slaughter of the kings and [implied that Mel] blessed him [Abe].

Verse 2 Abraham apportioned a 10<sup>th</sup> part of all the spoils.

Verse 4 (Mel so great that) Abraham, the patriarch, gave a 10<sup>th</sup> of the choicest spoils.



Verse 5 priests collect a tenth from the people, though these are descended from Abraham.

Verse 6 but Mel collected a 10<sup>th</sup> from Abraham and blessed the one [referring to Abraham] who had the promises.

Verse 9 through Abraham even Levi ...

Verse 10 father refers to Abraham.

### Levi/Levitical

Verse 5 those of the sons of Levi who receive the priest's office

Verse 5 collect a 10<sup>th</sup> from their brethren

Verse 6 the one whose genealogy is not traced from them [the Levites] collected a 1<sup>st</sup> from Abraham

Verse 9 through Abraham even Levi, who received tithes, paid tithes

Verse 10 for he [Levi] was still in the loins of his [Levi's] father (referring to Abraham) when Mel met him [referring to Levi]. Crazy progression of thought, but brilliant!!

Verse 11 now if perfection was through the Levitical priesthood...

Verse 21 for they (referring to the Levites) indeed became priests without an oath.

### Priest/Priesthood

Verse 1 Mel, priest of the Most High God

Verse 3 he [Mel] remains a priest perpetually.

Verse 5 the sons of Levi who receive the priest's office have commandment in the Law to collect a 10<sup>th</sup> from the people.

Verse 11 now if perfection was through the Levitical priesthood (for on the basis of it [referring to the priesthood] what further need was there for another priest to arise

Verse 12 when the priesthood changed, of necessity the law also

Verse 14 a tribe Moses spoke nothing concerning priests.

Verse 15 if another priest arises according to the likeness of Mel...

Verse 21 for they indeed became priests without an oath

Verse 21 You [Jesus] are a priest forever.

Verse 23 the former priests existed in greater numbers

Verse 24 Jesus, holds His priesthood permanently

Verse 26 fitting for us to have such a high priest, holy...

Verse 27 who does not need daily, like those high priests, to offer up sacrifices for their own sins

Verse 28 for the Law appoints men as high priests who (referring to priests) are weak...

### Law

Verse 5 priests have commandment in the Law to collect a 10<sup>th</sup>

Verse 11 on the basis of it (referring to Levitical priesthood) the people received the Law

Verse 12 when the priesthood is changed, of necessity there takes place a change of law also

Verse 16 not on the basis of a law of physical requirement

Verse 19 for the Law made nothing perfect

Verse 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...

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.

Verse 4 Now observe how great this man was...

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: *Jesus, Apostle, High Priest* from 3:1.

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: vs. 1—God is unique, mighty, above all.

### God's Attributes

From verse 1 God is the Most High God. Mel is His priest, which means He is worthy of worship.

Verse 3 we learn that God is Father, who has a Son.

Verse 19, 25 God is approachable through Jesus. God is so holy that we need a better hope.

Verse 21 God is trustworthy and accommodating to men, giving His Word and then sealing it with an oath.

### Jesus' Attributes

Verse 3 Jesus is the Son of God. He is God.

Verse 13 Jesus is high priest of a different priesthood.

Verse 14 Jesus is our Lord, our Master, king.

Verse 17 Jesus is eternal.

Verse 21, 24 Jesus' office of priest is eternal, forever, complete.

Verse 22 Jesus' qualifications seal God's covenant.

Verse 25 Jesus is Savior. Eternal. Perfect in completing salvation. Intercessor. Intervener. Intermediator.

Verse 27 Jesus is holy. Jesus is loving and is the perfect sacrifice.

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 4 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 in this chapter that you can't wait to share.

The argument of verse 23-25 is brilliant. Another reason for Jesus conquering death and living forever is because it allows His sacrifice to remain in effect *forever*.

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!

THOU dear Redeemer, dying Lamb,  
We love to hear of Thee;  
No music's like Thy charming name,  
Nor half so sweet can be.

Oh may we ever hear Thy voice,  
In mercy to us speak;  
And in our Priest we will rejoice,  
Thou great Melchizedek.

Our Jesus shall be still our theme,  
While in this world we stay:  
We'll sing our Jesus' lovely name,  
When all things else decay.

When we appear in yonder cloud,  
With all His favour'd throng,  
Then will we sing more sweet, more loud,  
And Christ shall be our song.  
~John Cennick, 1743<sup>1</sup>

<sup>1</sup> C. H. Spurgeon, *Our Own Hymn Book: A Collection of Psalms and Hymns for Public, Social and Private Worship* (London: Passmore & Alabaster, 1883).

SCRIPTURE PATHS BIBLE STUDIES

Discovering the Treasures of the Word

Hebrews Chapter 7

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

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

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

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

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

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

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

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

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

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

Melchizedek

1. King of Salem
2. Priest of Most High God
3. met Abraham
4. blessed Abe
5. Abe gave 1/10
6. King of Righteousness
7. King of Salem
- 7a. King of Peace
8. no father
9. no mother
10. no genealogy
11. no birthdate
12. no death date
13. High Priest forever
14. High Priest forever

Progression of point to be made

1. Abraham gave 1/10 to Mel
- 1a - Was! He must be great
2. People give priest a 10th.
3. The priest are descended from Abraham
4. Yet! Mel receives tithe from Abe.
5. And then Mel blesses Abe!
6. It's a truth that lesser always bless by greater
- conclusion = Mel is greater!

Levitical Priesthood's Weaknesses (vs. 11)

- 1. not perfect
- 2 people received Law
- 3 needed another priest
- 3a different priesthood
- 3b not of Aaron

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

comparing Levitical priesthood w/ Mel's  
The need for a new priesthood

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

\* He reasons I identified "one" as Jesus

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

Another priest

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

- 1. like Mel
- 2 doesn't meet Old Law's requirements

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

17 For it is attested of Him, "You are a priest forever According to the order of Melchizedek."

18 For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness

Comparing the weak law w/ the better one/hope

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

20 And inasmuch as it was not without an oath

21 (for they indeed became priests without an oath, but He with an oath through the One who said to Him, "The Lord has sworn And will not change His mind,

'You are a priest forever' "); 22 so much the more also Jesus has become the guarantee of a better covenant.

SCRIPTURE PATHS BIBLE STUDIES  
Discovering the Treasures of the Word

**Former Priests**

- greater numbers
- died

**Jesus**

- lives forever
- priest permanently
- able to save forever
- save those who draw near to God through Him if He lives to intercede for them

**former priests compared w/ Jesus**

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.

**Our HP**

- holy
- innocent
- undefiled
- separated from sinners
- exalted above heavens
- does not need to daily offer sacrifices
- for himself for people
- He offered up sacrifice
- He offered Himself
- Law appointed a Son
- Son made perfect forever

**CCC commands**

↔ Comparison

/// transitions

Ⓢ time

↔ Synonyms

□ Melchizedek

□ Abraham

≡ Levi / Levitical

P priest / priesthood

■ Law

**comparing "such a HP" 2 with those HPs**

**comparing the law w/ the oath**

# Hebrews Part One

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

### TEACHER'S GUIDE

Read all of Chapter 7 before beginning this lesson.

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

1. What do you learn about Melchizedek according to vss. 1-2?  
Mel is king of Salem. Priest of the Most High God. Mel met Abraham. Mel blessed Abraham. Abraham gave a 10<sup>th</sup> of the spoils to Mel. Mel's name when translated means king of righteousness. If you translate king of Salem, then he is king of peace.  
Wow!

2. Eager Beaver: Do a little checking and see what you can discover about the city of Salem mentioned in vs. 1.  
Usually identified as the site of ancient Jerusalem. Jerusalem was also called Jebus because the Jebusites lived there. It is near what is called "the king's valley."

3. Describe the circumstances around Abraham's meeting with Melchizedek in Gen. 14:1-20.

**Genesis 14:1–20** And it came about in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim, that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela (that is, Zoar). All these came as allies to the valley of Siddim (that is, the Salt Sea). Twelve years they had served Chedorlaomer, but the thirteenth year they rebelled. In the fourteenth year Chedorlaomer and the kings that were with him, came and defeated the Rephaim in Ashteroth-karnaim and the Zuzim in Ham and the Emim in Shaveh-kiriathaim, and the Horites in their Mount Seir, as far as El-paran, which is by the wilderness. Then they turned back and came to En-mishpat (that is, Kadesh), and conquered all the country of the Amalekites, and also the Amorites, who lived in Hazazon-tamar. And the king of Sodom and the king of Gomorrah and the king of Admah and the king of Zeboiim and the king of Bela (that is, Zoar) came out; and they arrayed for battle against them in the valley of Siddim, against Chedorlaomer king of Elam and Tidal king of Goiim and Amraphel king of Shinar and Arioch king of Ellasar—four kings against five. Now the valley of Siddim was full of tar pits; and the kings of Sodom and Gomorrah



fled, and they fell into them. But those who survived fled to the hill country. Then they took all the goods of Sodom and Gomorrah and all their food supply, and departed. They also took Lot, Abram's nephew, and his possessions and departed, for he was living in Sodom. Then a fugitive came and told Abram the Hebrew. Now he was living by the oaks of Mamre the Amorite, brother of Eshcol and brother of Aner, and these were allies with Abram. When Abram heard that his relative had been taken captive, he led out his trained men, born in his house, three hundred and eighteen, and went in pursuit as far as Dan. He divided his forces against them by night, he and his servants, and defeated them, and pursued them as far as Hobah, which is north of Damascus. He brought back all the goods, and also brought back his relative Lot with his possessions, and also the women, and the people. Then after his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the valley of Shaveh (that is, the King's Valley). And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High. He blessed him and said, "Blessed be Abram of God Most High, Possessor of heaven and earth; And blessed be God Most High, Who has delivered your enemies into your hand." He gave him a tenth of all.

Five Canaanite kings of Sodom and Gomorrah area came out to fight against Chedorlaomer and the 3 kings with him. The kings of Sodom and Gomorrah area rebelled against Chedorlaomer, so Ched and his friends came to make war against the 5 kings. Lot though was living in that area so when Ched and his friends defeated the 5 kings, then Ched and his friends took captives and spoil from that area. When Abe learned that Lot had been taken then Abe and his whole household of fighting men (318 of them) went up to recover Lot and the other captives. Abe defeated Ched and his forces. It was after that victory, when Abe was on his way back home, that he gave a 10<sup>th</sup> of the spoils to Mel.

4. This is important to note for later: What did Abraham do for Melchizedek? See Heb. 7:2 and Gen. 14:20.

**Hebrews 7:2** to whom *also Abraham apportioned a tenth part of all the spoils*, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace.

**Genesis 14:20** And blessed be God Most High, Who has delivered your enemies into your hand." *He gave him a tenth of all.*

This would have been a lot, by the way!

5. Some interesting details are added about Melchizedek in vs. 3. What do you learn about him from that verse? In what ways is he like Jesus Christ?

It says of Mel that he is without father. Without mother. Without genealogy. His birthdate is unknown. His death date is unknown.

Because we don't have any of those pertinent details recorded for us, then ***within and on the pages of Scripture***, it looks like Mel is eternal, in that he showed up (no birth date recorded, no lineage or genealogy listed) and then it appears as if he lives forever because no date of his death is recorded. It appears on paper that he is eternal.

So just like the Son of God who is a priest perpetually, forever, without end, so Mel appears to be a priest forever. That's the connection/comparison.

6. Now we know all mortal men have a mother and a father, it's just how things work. So, when the author of Hebrews says Melchizedek is "without father, without mother, without genealogy" what point is he trying to make? Remember, he is comparing the priesthood of Aaron with the priesthood of Melchizedek. What do you learn about Aaron from the following verses: Num. 3:1-10; 33:38-39?

He appears to be a priest forever because no birth or death is recorded for him. Jesus, never dies. So like Mel, He [Jesus] remains a priest forever.

**Numbers 3:1–10** Now these are the records of the generations of Aaron and Moses at the time when the Lord spoke with Moses on Mount Sinai. These then are the names of the sons of Aaron: Nadab the firstborn, and Abihu, Eleazar and Ithamar. These are the names of the sons of Aaron, the anointed priests, whom he ordained to serve as priests. But Nadab and Abihu died before the Lord when they offered strange fire before the Lord in the wilderness of Sinai; and they had no children. So Eleazar and Ithamar served as priests in the lifetime of their father Aaron. Then the Lord spoke to Moses, saying, "Bring the tribe of Levi near and set them before Aaron the priest, that they may serve him. "They shall perform the duties for him and for the whole congregation before the tent of meeting, to do the service of the tabernacle. "They shall also keep all the furnishings of the tent of meeting, along with the duties of the sons of Israel, to do the service of the tabernacle. "You shall thus give the Levites to Aaron and to his sons; they are wholly given to him from among the sons of Israel. "So you shall appoint Aaron and his sons that they may keep their priesthood, but the layman who comes near shall be put to death."

**Numbers 33:38–39** Then Aaron the priest went up to Mount Hor at the command of the Lord, and died there in the fortieth year after the sons of Israel had come from the land of Egypt, on the first day in the fifth month. Aaron was one hundred twenty-three years old when he died on Mount Hor.

Aaron's father and mother are known. His genealogy is known. Aaron's birthdate and death date are known. He did not live forever. He died.

7. Does Jesus come from the family of Levites who were appointed as priests from generation to generation? See Matt. 1:1-17 and Luke 3:23-38.

Jesus' earthly lineage is well documented that he does not come from the line of priest—the Levites. Jesus is from the tribe of Judah. The line of kings, but not the line of priests.

***Interesting side note: Since it is prophesied that the Messiah would have the office of both priest and king, then it is important that the author of Hebrews establish Jesus' credentials as both king and priest. Everyone knew Jesus was of the kingly line, but to show that He is the Messiah, it must be shown that Jesus also comes from the priest's line. Hence, the correlation with Melchizedek and not the Levites.***

**Best verse to show the dual roles of the Messiah: Zechariah 6:13** “Yes, it is He who will build the temple of the Lord, and He who will bear the honor and sit and rule on His throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices.” ***[The Messiah also has the additional role of prophet. Jesus fulfilled the prophecies that the Messiah would be prophet, priest, and king—Deuteronomy 18:15; Matthew 2:2; Hebrews 6:20.]***

**Matthew 1:1–17** The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham: Abraham was the father of Isaac, Isaac the father of Jacob, and Jacob the father of Judah and his brothers. Judah was the father of Perez and Zerah by Tamar, Perez was the father of Hezron, and Hezron the father of Ram. Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon. Salmon was the father of Boaz by Rahab, Boaz was the father of Obed by Ruth, and Obed the father of Jesse. Jesse was the father of David the king. David was the father of Solomon by Bathsheba who had been the wife of Uriah. Solomon was the father of Rehoboam, Rehoboam the father of Abijah, and Abijah the father of Asa. Asa was the father of Jehoshaphat, Jehoshaphat the father of Joram, and Joram the father of Uzziah. Uzziah was the father of Jotham, Jotham the father of Ahaz, and Ahaz the father of Hezekiah. Hezekiah was the father of Manasseh, Manasseh the father of Amon, and Amon the father of Josiah. Josiah became the father of Jeconiah and his brothers, at the time of the deportation to Babylon. After the deportation to Babylon: Jeconiah became the father of Shealtiel, and Shealtiel the father of Zerubbabel. Zerubbabel was the father of Abihud, Abihud the father of Eliakim, and Eliakim the father of Azor. Azor was the father of Zadok, Zadok the father of Achim, and Achim the father of Eliud. Eliud was the father of Eleazar, Eleazar the father of Matthan, and Matthan the father of Jacob. Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called the Messiah. So all the generations from Abraham to David are fourteen generations; from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, fourteen generations.

**Luke 3:23–38** When He began His ministry, Jesus Himself was about thirty years of age, being, as was supposed, the son of Joseph, the son of Eli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Hesli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Admin, the son of Ram, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Heber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enosh, the son of Seth, the son of Adam, the son of God.

8. Just to confirm, does Melchizedek come from Aaron’s priestly line? See vs. 6:20; 7:3, 11-12.

**Hebrews 6:20** where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

**Hebrews 7:3** Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.

**Hebrews 7:11–12** Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? For when the priesthood is changed, of necessity there takes place a change of law also.

*Nope. Just sayin’. He comes from a different priestly line altogether.*

9. Try to summarize what you have learned by completing the following sentence:  
The priesthood according to Aaron \_\_\_\_\_, while the priesthood of Christ and Melchizedek \_\_\_\_\_.

The priesthood according to Aaron is known. The priests of Aaron’s line die. The priesthood according to Aaron is made up of priests who die, while the priesthood of Christ and Melchizedek is eternal. It lasts forever.

10. Verse 4 is the author's purpose statement for the next paragraph. What does the author of Hebrews intend to show us in the verses to come according to vs. 4? Why is Abraham's act of giving significant?

**Hebrews 7:4** Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils.

The author of Hebrews wants to show superiority now. He is using Abraham's gift to show that Mel was greater in honor than Abe, which is why Abe honored him in this way. Abe recognized him as a legitimate king and priest of the Most High God, who deserved honor.

11. Abraham, the patriarch, had many sons, one of whom was Levi. The family of Levi was set aside for the priesthood to serve the Lord. What were their rights as priests according to vs. 5?

"Father Abraham had many sons, many sons had Father Abraham!" Anyway, the sons of Levi were to receive/collect a 10<sup>th</sup> from their brethren. Even though all are descended from Abraham, it was the duty of the rest to give to the Levites.

12. Why did the Levites receive tithes? See Num. 18:21, 23-26; Neh. 12:44.

**Numbers 18:21** "To the sons of Levi, behold, I have given all the tithe in Israel for an inheritance, *in return for their service which they perform, the service of the tent of meeting.*

**Numbers 18:23-26** "*Only the Levites shall perform the service of the tent of meeting, and they shall bear their iniquity; it shall be a perpetual statute throughout your generations, and among the sons of Israel they shall have no inheritance.* "For the tithe of the sons of Israel, which they offer as an offering to the LORD, I have given to the Levites for an inheritance; therefore I have said concerning them, 'They shall have no inheritance among the sons of Israel.' " Then the LORD spoke to Moses, saying, "Moreover, you shall speak to the Levites and say to them, 'When you take from the sons of Israel the tithe which I have given you from them for your inheritance, then you shall present an offering from it to the LORD, a tithe of the tithe.

**Nehemiah 12:44** On that day men were also appointed over the chambers for the stores, the contributions, *the first fruits and the tithes, to gather into them from the fields of the cities the portions required by the law for the priests and Levites; for Judah rejoiced over the priests and Levites who served.*

In return for their service in the tent of meeting on behalf of all. As a way to show thanks and to provide for them since they had no land inheritance.

13. Though the tribe of Levi, descended from Abraham, had the right to receive tithes, what happened in the case with Melchizedek? See vs. 6. He [Mel] blessed the one [Abe] who had the promises.

14. Who is the “lesser” and who is the “greater” in vs. 7?  
The lesser is Abe!!! The greater is Mel.

15. Why is verse 7 a key thought to understand in the argument for the superiority of Melchizedek’s priesthood?

Abe, is the great patriarch, who received the promises of God, yet he recognized Mel’s superiority and honored him for it. Whenever a “lesser” comes in contact with a “greater,” the “lesser” understands that any contact with the “greater” is a blessing and benefit to them. Abe shows he understood this concept by giving to Mel.

16. In the middle of Heb. 7:8 the author states, *but in that case* [ESV, NIV *in the other case*; NKJV *there*]. What “case” is he referring to? See 7:4, 6.

In that case is referring back to Abe giving to Mel.

17. Now identify what *in this case* [ESV, NIV *in the one case*; NKJV *here*] is referring to at the beginning of vs. 8. See verse 5. Note that it is a system that is still intact.

In this case refers to the Levites receiving gifts. To the time that the author of Hebrews is writing the Levites are still offering gifts and sacrifices to God in the temple. They are STILL at it...

18. What is the significant difference between *mortal* men receiving tithes and the one who lives on receiving tithes? See also 5:6 and 6:20.

It shows the difference between the two priesthoods for one thing. The Levitical priesthood is made up of mortal men who will die, while the Melchizedekian priesthood will remain forever because its priest lives forever. It must also be repeated. It’s not enough.

**Hebrews 5:6** just as He says also in another passage, “YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK.”

**Hebrews 6:20** where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

19. Which is better, to give tithes to someone who will die or to give tithes to someone who lives forever? Why?

The one who lives forever. Because well...they live forever, so it doesn’t need to be renewed or redone every time someone dies.

20. How did Levi pay tithes according to vss. 9-10?

He paid tithes while still in the “loins of his father.” Oh my! While he was still a future hope for Abraham, when Abraham gave to Mel, it was as if his whole line was there offering a 10<sup>th</sup> to Mel.

21. That explanation (from verses 9-10) takes us back to the key thought of the paragraph stated in vs. 7, *But without any dispute the lesser is blessed by the greater*. How does all this (vss. 1-10) set the stage to prove we can entrust ourselves to Jesus Christ as high priest?

Because Jesus is of the priestly line of Melchizedek—and Abraham, great though he is, honored Mel by giving him a 10<sup>th</sup>, then Jesus is also placed above Abraham’s offspring as a greater high priest.

22. Much of this week’s lesson lays the foundation for the important lessons to come in this chapter. Yet even in this preparatory message there are blessings for us to meditate upon. Without a doubt, the author intends to reveal Jesus Christ as the final and perfect high priest in whom we can place our trust for salvation. In verses 1-10, he lays the groundwork in connecting Christ to Melchizedek.

- a. The Levites could not hold the office of both priest and king. They were set aside for the priesthood only. What do we learn about Melchizedek from vs. 1? What do we know of Jesus? See Zech. 6:12-13; Ps. 11:4.

**Hebrews 7:1** For this ***Melchizedek, king of Salem, priest of the Most High God***, who met Abraham as he was returning from the slaughter of the kings and blessed him,

**Zechariah 6:12–13** “Then say to him, ‘Thus says the Lord of hosts, “Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the Lord. “Yes, it is He who will build the temple of the Lord, and He who will bear the honor and ***sit and rule on His throne. Thus, He will be a priest on His throne***, and the counsel of peace will be between the two offices.” ’

**Psalms 11:1-4** In the Lord I take refuge; How can you say to my soul, “Flee as a bird to your mountain; For, behold, the wicked bend the bow, They make ready their arrow upon the string To shoot in darkness at the upright in heart. If the foundations are destroyed, What can the righteous do?” The Lord is ***in His holy temple; the Lord’s throne is in heaven***; His eyes behold, His eyelids test the sons of men.

- b. Melchizedek’s name means “king of righteousness.” What do we know of Jesus? Ps. 45:6-7; Is. 9:7; Jer. 23:5-6.

**Psalms 45:6–7** Your throne, O God, is forever and ever; ***A scepter of uprightness is the scepter of Your kingdom. You have loved righteousness*** and hated wickedness; Therefore God, Your God, has anointed You With the oil of joy above Your fellows.

**Isaiah 9:7** 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.

**Jeremiah 23:5–6** “Behold, the days are coming,” declares the LORD, “When I will raise up for David a righteous Branch; And ***He will reign as king and act wisely***

**And do justice and righteousness in the land.** “In His days Judah will be saved, And Israel will dwell securely; And this is His name by which He will be called, ‘**The LORD our righteousness.**’

- c. Melchizedek was King of Salem; Salem means “peace,” so he is the King of Peace. What do we know of Jesus? See Is. 9:6; Rom. 5:1; Col. 1:20.

**Isaiah 9:6** 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.

**Romans 5:1** Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

**Colossians 1:20** 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.

- d. Verse 3 states that Melchizedek has no beginning or end because there is no record of his genealogy. How is that like Christ? See Micah 5:2; Jn. 1:1; Rev. 1:8; 22:13.

**Micah 5:2** “But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity.”

**John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.

**Revelation 1:8** “I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.”

**Revelation 22:13** “I am the Alpha and the Omega, the first and the last, the beginning and the end.”

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

How could it not? Oh indeed, how could it not?!

Praise Him! Praise Him!

By Fanny Crosby

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



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

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

# Hebrews Part One

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

### TEACHER'S GUIDE

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

1. What is the main point from 7:1-10 that we studied in the last lesson?  
To show that Jesus has better credentials as high priest than even the Levitical priests who are descended from Abraham.
2. R. Kent Hughes explains the precise meaning of perfection in Heb. 7:11: “Often in Scripture the word “perfection” has the meaning of “maturity” or “completeness.” So, some assume “perfection” here means “completeness in relation to God.” But actually, the meaning here is more specialized and means “to put someone in the position in which he can come, or stand, before God” – access to God. This is also the meaning of “perfect” in verse 19, which says, “(for the law made nothing perfect), and a better hope is introduced, by which we draw near to God.” It is also the meaning in two other Hebrews texts – 10:1, 14. So again, “perfection” here in verse 11 refers to *access to God and a right relationship to Him.*”<sup>1</sup> Now rewrite verse 11 substituting Kent Hughes’ definition of perfection. Add any details that will give clarity to the meaning of vs. 11.

**Hebrews 7:11** Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron?

Rewrite: Now if access to God and a right relationship to Him was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron?

3. The writer of Hebrews further illumines this truth in Heb. 7:19; 9:9; 10:1-3, 14. Explain what you learn from those verses.

**Hebrews 7:19** (for the Law made nothing perfect **by granting access to God and a right relationship to Him**), and on the other hand there is a bringing in of a better hope (**which does grant access to God and provides a right relationship to Him**), through which we draw near to God. **The “new hope” allows us to draw near to God.**

**Hebrews 9:9** which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience,

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

**(The gifts and sacrifices offered cannot make the worshiper perfect in conscience in granting him access to God and a right relationship to Him).**

**Hebrews 10:1–3** For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near (**The Law cannot grant access to God or make it so I have a right relationship with Him**). Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? But in those sacrifices there is a reminder of sins year by year.

**Hebrews 10:14** For by one offering He has perfected for all time those who are sanctified. **Christ, through the one offering has granted us access to God and made us stand in right relationship to God** for all time!

4. Where did the people receive the Law according to vs. 11?

The Levitical priesthood. Meaning the law and the priesthood came together. The author of Hebrews links the law to the priesthood as we see in verse 12. The law or the whole legal system including sacrifices, offerings, the priesthood, the commandments are all part and parcel together.

5. Define *change* as used in vs. 12 [Strong's #3346].

To transfer. Transferred to another order. To put one thing in place of another.

6. Verse 12 states the priesthood needed to change. Why? See vs. 11 and your answer to Question 2.

The priesthood changed. The Melchizedekian priesthood was put in place of the Levitical one. Why? Because the Levitical priesthood was not sufficient to grant the people access to God and a right relationship with Him. **The Levitical priesthood did not have the power to impart that kind of holiness. It was insufficient to do so.**

7. When did the priesthood change? See 6:20.

When Jesus entered the holy place for us. Jesus' death on the cross as the perfect sacrifice, His entering the holy place to offer Himself as the perfect sacrifice on our behalf, and then His rising again to show His offering was accepted and that sin and death were conquered foes reveals the effectiveness of the changed priesthood. We needed the new and living way.

**\*\*\*Hebrews 10:19–22** Therefore, brethren, since **we have confidence to enter the holy place** by the blood of Jesus, **by a new and living way which He inaugurated for us through the veil, that is, His flesh**, and since we have a great priest over the house of God, 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.

8. What happened when the priesthood changed? See vs. 12.

When the priesthood changed, so did the law since they are from the same system/created at the same time.

9. Why would that change be necessary? See Jer. 31:31-34.

**Jeremiah 31:31–34** “Behold, days are coming,” declares the LORD, “when *I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt*, My covenant which they broke, although I was a husband to them,” declares the LORD. “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, *“I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.* “They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ *for they will all know Me*, from the least of them to the greatest of them,” declares the LORD, *“for I will forgive their iniquity, and their sin I will remember no more.”*

We see in Jeremiah that God ALWAYS intended there to be a change. The old law was a tutor to lead us to Christ, who provided a new law, new priesthood, a new way to enter into a relationship with God. The law of Christ provided access and relationship with God in a heretofore unknown way. In Christ, a new heart, a new law, and complete, effective forgiveness and justification.

10. In vs. 13 who is the “one concerning whom these things are spoken”? See vs. 14 for this one’s identity.

The “one concerning whom these things are spoken” is Jesus—called our Lord in verse 14.

11. Which tribe did Jesus come from? What is noteworthy about that tribe? See vss. 13-14.

Judah. No priests come from the tribe of Judah. None. Nippon. Nyet.

**Hebrews 7:13–14** For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar. For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.

12. How was it known to all (evident) that Jesus was descended from Judah? See Matt. 13:55; Luke 2:4-5; 3:23, 32-33.

His genealogy is recorded and well known among the people. Everyone knew who His father and mother were.

**Matthew 13:55** *“Is not this the carpenter’s son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas?”*

**Luke 2:4–5** Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David which is called Bethlehem, because he was of the house and family of David, in order to register along with Mary, who was engaged to him, and was with child.

**Luke 3:23** When He began His ministry, Jesus Himself was about thirty years of age, being, as was supposed, the son of Joseph, the son of Eli,

**Luke 3:32–33** the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Admin, the son of Ram, the son of Hezron, the son of Perez, the son of Judah,

13. Everyone knew that Jesus didn't come from the line of Levi and therefore, wasn't qualified to be a priest under the old law system. The author of Hebrews continues to show that Jesus has been appointed to a better priesthood. What quality is cited in vs. 16 that shows its superiority over the Levitical priesthood?

Jesus showed His superiority as a better priest because of His "indestructible life."

14. The author of Hebrews underscores this point with a verse from Ps. 110:4. How does this verse support what he says in vs. 16?

**Psalms 110:4** The LORD has sworn and will not change His mind, "You are a priest forever According to the order of Melchizedek."

God intended Jesus be a priest forever, which by necessity means that Jesus as man must also be God, who cannot die, who lives forever, who is eternal.

15. Define *indestructible* [Strong's #179 (KJV *endless*)].

Literally means "not to loose" dissolve, disunite. Indissoluble. Endless. His "life energy" never ceased.

16. How does that attribute set Jesus our high priest apart from all the other high priests?

They all died. But He is eternal. His priesthood rests on His nature. The old priesthood also rested on the priest's nature, which is why the priest had to offer up sin sacrifices on their own behalf and they had to have many priests in the course of its existence because they kept dying off.

17. According to vs. 18 what happened to the previous law system, which included the Levitical priesthood? Why (vss. 18-19)?

**Hebrews 7:18–19** For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God.

The previous law system was set aside. The previous law system was weak. It was useless in its ability to make people “perfect (remember the definition we looked at in questions 2 and 3). The previous law system made nothing perfect.

18. In vs. 19 the author states, *for the law made nothing perfect. Perfect* (a form of the same Greek word which was used in vs. 11) generally means “to carry through completely, to make complete, to finish, bring to an end”<sup>2</sup> and we learned from R. Kent Hughes that in this context the definition is expanded further, so that it means “to God and to have a right relationship with God.”<sup>3</sup> In what way was the Law unable to bring things to completion so that access to God was possible? See Rom. 3:19-20; Gal. 3:21; Heb. 7:19; 9:9; 10:1-4.

**Romans 3:19–20** Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God; **because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.** *The previous law system could not justify us in God’s sight. We could not stand before Him blameless because of the knowledge of our own guilt (a knowledge imparted to us from the law itself).*

**Galatians 3:21** Is the Law then contrary to the promises of God? May it never be! **For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.** *The previous law system was unable to impart spiritual life to us. We were dead in our trespasses and sins (Ephesians 2:1-2, etc.). The previous law system was unable to grant us righteousness. As it is, we needed a new way to gain righteousness before God.*

**Hebrews 7:19 (for the Law made nothing perfect)**, and on the other hand there is a bringing in of a better hope, through which we draw near to God. *The previous law system made nothing perfect. Nothing, no one. Everything fell short in attaining to the righteousness of God.*

**Hebrews 9:9** which is a symbol for the present time. Accordingly both **gifts and sacrifices are offered which cannot make the worshiper perfect in conscience**, *The previous law system was unable to make or allow or move or grant the worshiper right standing before God. It was unable to give the worshiper blamelessness. No blameless conscience. There was always fear of blame, fear of being called out, fear of judgment.*

**Hebrews 10:1–4** For the Law, since it has **only a shadow** of the good things to come and not the very form of things, **can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.**

Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? **But in those sacrifices there is a reminder of sins year by year. For it is impossible for the blood of bulls and goats to take away sins.** *The previous*

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

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

*law system was only a shadow of the future, perfect law system. The previous law system was unable to make the worshiper perfect while they draw near to God. There was still a breach, a chasm between them and God. The previous law system with its endless round of sacrifices and offerings is a reminder that nothing manmade, earthly, fallible can take away sins. The blood of bulls and goats CANNOT take away sins.*

19. Because the Law was not able to bring man into a right relationship with God, God provided another way. How is it described and what does it accomplish in vs. 19?

**Hebrews 7:19** (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God.

It is described as a better hope. It allows us to draw near to God.

20. What is the result of this “better” way? See Acts 13:39; John 1:17; Rom. 8:3; Gal. 2:16; 3:8-9, 22-24.

**Acts 13:39** and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses. ***Freed from all things which the law of Moses was unable to do.***

**John 1:17** For the Law was given through Moses; grace and truth were realized through Jesus Christ. ***Given grace and truth through Jesus—something the law of Moses was unable to do.***

**Romans 8:3** For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, ***God sent Jesus to do what the Law could not do. Jesus, in coming as a man, was able to make an offering for sin. . Jesus condemned sin in the flesh.***

**Galatians 2:16** nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified. ***Man is not justified by the “works” of the law. Man can be justified by faith in Jesus. No man could ever be justified by the works of the law.***

**Galatians 3:8–9** The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “ALL THE NATIONS WILL BE BLESSED IN YOU.” So then those who are of faith are blessed with Abraham, the believer. ***God always intended to have Jesus to be our rescuer. All who believe by faith are just like Abraham who also believed God by faith and was justified.***

**Galatians 3:22–24** But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe. But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed. Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith. ***Without faith in Christ we are***

***shut up/locked away by the law. We are set free through faith in Christ. The Law is our tutor who teaches us and leads us to faith in Christ so we may obtain justification through faith in Him.***

21. That “better hope,” which is summed up in Jesus Christ, allows us to draw near to God. In Jesus Christ, we have access to the eternal, all-powerful God who loves us and desires to bless us. Consider your relationship with God right now.

- a. Are you *able* to draw near to Him because you have accepted the free gift of salvation through Jesus Christ? (If not, what are you going to do about it?)

Yes, I have, praise the Lord!

- b. Are you *continuing* to draw near to God knowing that Jesus claims you as part of His family? (If not, what are you going to do about it?)

Yes, I am, praise the Lord! By His grace and His upholding. It is certainly not because I am able to keep myself drawing near. I tried to do that in my unsaved state and could never *maintain* a relationship with God.

- c. What *hinders* you from drawing near to God?

My own sin, laziness, my own hardness of heart, my pride and self-sufficiency. My own sense of entitlement. My unwillingness to prize and treasure the things of God. My lack of gratitude.

- d. What *encourages* you to draw near to God?

The Word of God, studying it, and the example of other saints gaining blessings from drawing near. That is greatly encouraging to me for I never want to miss out on the goodies other people are getting from the Lord.



# Hebrews Part One

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

### TEACHER'S GUIDE

Review Chapter 7 before you begin this lesson.

1. Verse 20 states, *And inasmuch as it was not without an oath.* What does *it* refer to? See Heb. 7:18-19.

**Hebrews 7:18–19** For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God.

It refers to Jesus being installed as the “better hope,” of the new priesthood. The better hope, Jesus, was inaugurated with an oath by God, thereby sealing the deal and ensuring that it would most certainly happen.

2. Who became priests without an oath according to vs. 21? See 7:11.  
The Levitical priests became priests without God’s accompanying oath.

**Hebrews 7:11** Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron?

3. Why is it significant that Jesus was appointed to the priesthood with an oath? See vs. 21.

Because God doesn’t change His mind. So if He appointed Jesus as priest, then gave an oath to confirm it, it is because He intends to fully fulfill His promise. The oath just makes Jesus’ priesthood even more significant and more noteworthy.

4. Verse 22 explains, *Because Jesus is a priest forever, He has become \_\_\_\_\_.*  
Because Jesus is a priest forever, He has become the guarantee of a better covenant.

5. Define *guarantee* [Strong’s #1450 (NKJV *surety*)].  
Promise, pledge, surety, “putting something in one’s hand.” Pledged, betrothed.

An *egguos* is one who gives security. It is used, for instance, of a person who guarantees someone else’s overdraft at a bank; that person is surety that the money will be paid. It is used for someone who puts up bail for someone charged with an offence; that person guarantees that the one accused will appear at the trial. The *egguos* is one who guarantees that some undertaking will be honoured. *So, what the writer to the Hebrews means is this. Someone might say: ‘How do you know that the old covenant is no longer operative? How do you know that*

access to God now depends not on our achievement of obedience but simply on the welcoming love of God?' The answer is: 'Jesus Christ guarantees that it is so. He is the surety who promises that God's love will be forthcoming, if only we take him at his word.' To put it in the simplest possible way, we must believe that, when we look at Jesus in all his love, we are seeing what God is like. [William Barclay, [The Letter to the Hebrews](#), The New Daily Study Bible (Louisville, KY; London: Westminster John Knox Press, 2002), 96–97.]

6. Describe the “better covenant” from Jer. 31:31-34 and Heb. 9:15.

**Jeremiah 31:31–34** “Behold, days are coming,” declares the Lord, “when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the Lord. “But this is the covenant which I will make with the house of Israel after those days,” declares the Lord, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. “They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the Lord,’ for they will all know Me, from the least of them to the greatest of them,” declares the Lord, “for I will forgive their iniquity, and their sin I will remember no more.” *The better covenant is a new one. It is one God makes where He puts His law within us; He will be our God and we shall be His people; God will forgive our sins and then will remember them no more.*

**Hebrews 9:15** For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance. *The better covenant comes from Jesus who is the mediator of the new covenant, who gives the promise of eternal inheritance to those who are His own.*

This better covenant will be discussed further in chapter 8.

7. Verses 23-24 compare the former priests with the priest of the better hope. List what you learn about both.

Former Priests

Existed in greater numbers

They died

Weren't able to continue

The Better Hope

He lives/abides forever

He holds His priesthood permanently

The better Hope is a Priest

8. The contrasts from vs. 23-24 lead us to an all-important conclusion in vs. 25. What is it?

Because Jesus lives forever and holds His priesthood permanently (He never has to relinquish it), He is able to save forever those who draw near to God through Him!!!!

9. Verse 25 states Jesus is able to save you. It also states Jesus is able to save you forever, which means “to the uttermost, completely.” What impact does that truth have upon you?

There is no part of my salvation that isn't accomplished. It's all there. I don't need to help. There aren't some parts that are too big or too terrible for God to redeem. What joy and relief that brings!

10. How are you able to draw near to God according to vs. 25? Now add the information from the following verses to your answer: Jn. 6:37, 39; 14:6; Eph. 2:18; Heb. 7:19; 11:6.

Through Jesus!

**John 6:37** “All that the Father gives Me will come to Me, and *the one who comes to Me I will certainly not cast out.*

**John 6:39** “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.

**John 14:6** Jesus said to him, “I am the way, and the truth, and the life; *no one comes to the Father but through Me.*

**Ephesians 2:18** for *through Him we both have our access* in one Spirit to the Father.

**Hebrews 7:19** (for the Law made nothing perfect), and on the other hand there is a bringing in of *a better hope, through which we draw near to God.*

**Hebrews 11:6** And without faith it is impossible to *please Him, for he who comes to God* must believe that He is and that He is a rewarder of those who seek Him.

11. Vs. 25 states that Jesus always lives to make intercession for us. When we think of the definition of intercession, we generally think of praying on behalf of someone. Intercession as it is used here means that and more. It includes the idea of intervening between two parties, as in a dispute. Taken together, the following verses give the sense of the word as it is used in vs. 25. What do you learn about Jesus' interceding from Rom. 8:34; 1 Tim. 2:5; 1 Jn. 2:1?

**Romans 8:34** 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.

**1 Timothy 2:5** For there is one God, and one mediator also between God and men, the man Christ Jesus,

**1 John 2:1** My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;

As our interceder, Jesus mediates, intervenes, and advocates for us. He is our supporter, protector, guide, friend, lawyer, person of influence who is our go-between! Oh, what a blessed thought!

12. Why is it *necessary* that He is able to save us forever and completely while interceding and intervening for us before the Father?

If at any time His sacrifice runs out or dissolves, then we are in trouble! For in that moment God could in perfect righteousness cast us into hell because we have no righteousness of our own. God's perfect holiness means we too must have perfect holiness.

13. What kind of priest do we have according to vs. 26-27?

Our high priest is holy. Innocent. undefiled. Separated from sinners. Exalted above the heavens. He does not need to *daily* (continually) offer up sacrifices for His own sins or for the sins of the people. Our high priest did it once. For all. When He offered up Himself.

Think about what it might have been like for the Israelites who would go to offer a sacrifice for sins, where they would see which priest would be interceding for them. Imagine their sinking feeling when they realized, "Oh no, this priest is not holy. What if God refuses to accept my sacrifice because this particular priest lives such an unholy life?"

14. Define *fitting* [Strong's #4241 (NIV *meets our need*)].

He is completely fit (healthy, sound) to be our high priest. It is becoming or fit or apt. Necessary. It is proper and right that we have such a high priest. It is becoming and seemly to have *this* high priest.

15. Why is it fitting that we should have such a high priest? See 7:24-27 for your answer.

It is fitting/right/proper/the most becoming and seemly way. It is fitting and right to have such an amazing high priest because we need Him! We need that high and holy priest because our sin is so great, and He is so holy. Only He can enter into God's presence without fear.

16. The "once for all" argument is the death blow to the false teachers who would have the Jewish believers leave the free grace of Jesus Christ, and instead enslave themselves to the sacrificial system, in order to find forgiveness of sins. Read the following verses, then summarize what you learn about Jesus' ability to take away our sin: 2 Cor. 5:21; Titus 2:14; Heb. 9:12-14; 10:10-14.

**2 Corinthians 5:21** He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

**Titus 2:14** 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.

**Hebrews 9:12–14** 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. 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, 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?

**Hebrews 10:10–14** By this will we have been sanctified through the offering of the body of Jesus Christ once for all. Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. For by one offering He has perfected for all time those who are sanctified.

Because Jesus became sin and took on my sin on my behalf, then I have been made righteous and have His righteousness applied to me. He gave Himself to redeem me from all my sin and purify me. He gave His life so that I could obtain an eternal, perfect redemption that can only come about in Jesus. Only in Him can my conscience be cleansed. He did it! And now my salvation is whole, complete, not lacking!

17. What kind of men are appointed as priests by the Law (vs. 28)?

Weak ones. Men who give into temptation and sin, who are weak in body and spirit. Men who die.

18. What kind of man was appointed as a priest by God (vs. 28)?

A Son. A perfect Son.

19. The phrase *made perfect forever* has the same meaning as it does when used other places in Hebrews (see 2:10 and 5:9). It means to “complete, to finish something, to accomplish, to bring to a close.” What did Jesus bring to an end or complete?

He brought our inability to have access and a relationship with God to a close. Jesus completed our salvation and made it complete, whole, and efficient for all time.

**Hebrews 2:10** 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.

[What God did through the humiliation of Jesus Christ was perfectly consistent with His sovereign righteousness and holiness. Without Christ’s humiliation and

suffering, there could be no redemption. Without redemption, there could be no glorification (cf. Rom. 8:18, 29, 30). John MacArthur Jr., ed., [\*The MacArthur Study Bible\*](#), electronic ed. (Nashville, TN: Word Pub., 1997), 1899.]

**Hebrews 5:9** And having been made perfect, He became to all those who obey Him the source of eternal salvation,

20. As we have seen in every chapter we have studied thus far, we gain a clearer picture of Jesus than we had before. What picture of Jesus has been displayed for you to gaze upon from vss. 20-28?

The perfect Son. The Savior who was appointed with an oath to further encourage us that His office and work are from God, have His backing, so to speak, and have His power to save. Jesus Himself is the promise of that better covenant. He holds His priesthood forever. He is so lovely to look at—holy, innocent, undefiled. He is the perfect sacrifice to take away my sin. And because He lives forever, then my salvation never fails. His sacrifice never fails. It is always in effect!

21. Choose a word or two to sum up what you have learned this year. How has the study of Hebrews Chapters 1-7 left its mark upon you?  
Better. Efficient. Effective.

Two things stand out right now: the glory of Jesus and the exceeding sinfulness of my sin that needs an eternal, perfect, holy, undefiled Man to die for me. Oh the debt I owe Him! What sweetness to think on Him. I feel as though I am cued up and ready to learn more for next year!

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