

# Hebrews Study Questions

## QUESTIONS AND CHARTS FOR HEBREWS STUDY

What is this? On this page you will find "Who, What, Where, Why, When, How" questions to help you either personally study these chapters or aid you in leading a discussion. Note that the [5W/H questions](#) focus on [observation](#) of the text. The better you are able to carefully observe the text, the more accurate will be your [Interpretation](#).

The questions are generally very simple and are stated in such a way as to stimulate you to observe the text to discern the answer. As a reminder, given the truth that our ultimate Teacher is the Holy Spirit, begin your time with God with a prayer such as Psalm 119:12+ "Blessed are You, O LORD; Teach me Your statutes." (you can vary it with similar prayers - Ps 119:18, 26, 33, 64, 66, 68, 108, 124, 135, 171+, etc) A few questions have no answers and are left to your observations and the illuminating/teaching ministry of the Holy Spirit. Some qualifying thoughts - (1) use "As is" (2) Some questions may not be the best question for a given verse and my guess is that on some verses you will think of a far superior 5W/H questions and/or many other questions.

**Dr Howard Hendricks** once gave an assignment to his seminary students to list as many observations as they could from Acts 1:8+. He said "So far they've come up with more than 600 different ones! Imagine what fun you could have with 600 observations on this passage. Would you like to see Scripture with eyes like that?" (P. 63 [Living by the Book](#) - borrow) With practice you can begin to read Scripture like that! And needless to say, you will likely come up with many more observations and questions than I have recorded below. Indeed, I pray that the Holy Spirit would lead you to discover a veritable treasure chest of observations and questions! In Jesus' Name. Amen

Why am I doing this? **Mortimer Adler** among others helped me develop a questioning mindset as I read, seeking to read actively rather than passively. Over the years I have discovered that as I have practiced reading with a 5W/H questioning mindset, it has yielded more accurate interpretation and the good fruit of meditation. In other words, consciously interacting with the inspired Holy Word of God and the illuminating Holy Spirit has honed my ability to meditate on the Scriptures, and my prayer is that this tool will have the same impact in your spiritual life. The benefits of meditation are literally priceless in regard to their value in this life and in the life to come (cf discipline yourself for godliness in 1Ti 4:8-10+.) For some of the benefits of meditation see Joshua 1:8+ and Psalm 1:2-3+. It will take diligence and mental effort to develop an "inductive" ([especially an "observational"](#)), interrogative mindset as you read God's Word, but it bears repeating that the benefits in this life and the rewards in the next will make it more than worth the effort you invest! Dear Christian reader let me encourage you to strongly consider learning the basic skills of [inductive Bible study](#) and spending the rest of your life practicing them on the Scriptures as you live them out in your daily walk with Christ.

Although Mortimer Adler's advice is from a secular perspective, his words are worth pondering...

*Strictly, all reading is active. What we call passive is simply less active. Reading is better or worse according as it is more or less active. And one reader is better than another in proportion as he is capable of a greater range of activity in reading. (Adler's classic book [How to Read a Book is free online](#))*

**John Piper** adds that "Insight or understanding is the product of intensive, headache-producing meditation on two or three verses and how they fit together. This kind of reflection and rumination is provoked by asking questions of the text. And you cannot do it if you hurry. Therefore, we must resist the deceptive urge to carve notches in our bibliographic gun. Take two hours to ask ten questions of Galatians 2:20+ and you will gain one hundred times the insight you would have attained by reading thirty pages of the New Testament or any other book. Slow down. Query. Ponder. Chew.... (John Dewey rightly said) "People only truly think when they are confronted with a problem. Without some kind of dilemma to stimulate thought, behavior becomes habitual rather than thoughtful."

*"Asking questions is the key to understanding."*  
--Jonathan Edwards

That said, below are the [5W/H questions](#) for Hebrews chapter 1. This page will also include questions and charts that correspond to the [Precept course on Hebrews Part 1 - Lesson 1-11](#).

## INDEX TO THIS PAGE

- [Hebrews 1 Observation Worksheet with 5W/H questions](#)
- [Lesson 9 - Chart and Questions](#)
- [Lesson 10 - Chart and Questions](#)
- [Lesson 11 - Chart and Questions](#)
- [Hebrews Part 2 - Lesson 1](#)
- [Hebrews Part 2 - Lesson 2](#)
- [Hebrews Part 2 - Lesson 3](#) - Hebrews 6:10-20
- [Hebrews Part 2 - Lesson 4](#) - The Priesthood - Hebrews 7:1-28
- [Hebrews Part 2 - Lesson 5](#) - The Covenant - Hebrews 8:1-13
- [Hebrews Part 2 - Lesson 6](#) - The Tabernacle - Hebrews 8:1-5, Hebrews 9:1-7
- [Hebrews Part 2 - Lesson 7](#) - The Day of Atonement - Leviticus 16:1-34, Hebrews 9:8-28
- [Hebrews Part 2 - Lesson 8](#) - Hebrews 9:10:1-18
- [Hebrews Part 2 - Lesson 9](#) - Hebrews 10:19-39
- [Hebrews Part 3 - Lesson 1](#) - Hebrews 11
- [Hebrews Part 3 - Lesson 2](#) - Review of Faith in Hebrews
- [Hebrews Part 3 - Lesson 3](#) - Hebrews 12 - Run the Race
- [Hebrews Part 3 - Lesson 4](#) - Hebrews 12 - Cross-references
- [Hebrews Part 3 - Lesson 5](#) - Hebrews 12:18-29
- [Hebrews Part 3 - Lesson 6](#) - Hebrews 13

**[Hebrews 1:1](#) God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,**

**HOW** is this epistle's opening different from most NT epistles (including Paul's)? Begins with **GOD**. **ALL** 13 of Paul's epistles begin with "PAUL..." (Only Genesis and John begin with focus on **GOD**) (Addendum question - What does that suggest about who wrote Hebrews? Many are dogmatic that it was Paul, but others are more uncertain reminding me of Paul's promise in 1Cor 13:12+ that "now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known." (See note by William Barclay)

**WHAT** is first time phrase/word? **AFTER** (just to make sure they observe it)

**WHAT** is the next time phrase? **LONG AGO**

**WHAT** does **LONG AGO** mean or imply? In context = OT

**WHO** did the prophets address? The fathers.

**WHO** are the **FATHERS** & **WHAT** is the implication? OT Jewish fathers (could be the patriarchs Abraham, Isaac, Jacob but cannot be dogmatic). Supports target audience is Jewish.

(TEST YOUR SKILL @ **observation**) **What** is a **KEY WORD** in Heb 1:1-2? **IN** = 5 times.

(EXTRA CREDIT) **WHEN** did God first speak in Bible? Genesis 1:3 – "Let there be light"

**WHAT** kind of revelation does this (God speaking) describe (natural or special)? [Special revelation](#)

**WHAT** does the first **IN** signify? In other words, **WHAT** does it mean that God spoke **IN** the prophets? Spirit of God **IN**spired their writings – **GOOD XR** = 2Pe 1:21+ "for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God." Also 2Ti 3:16NIV+ = "All Scripture is God-breathed..."

**WHAT** does "**IN MANY PORTIONS**" (**polumeros**) (Note other translations slightly different - ESV, NIV = "at many times") **describe**? God spoke at different times over an extended period of time.

**HOW** coherent or interrelated were God's words despite being spoken over "many times"? Coherent, not contradictory or confusing. (EXTRA - **WHAT** doctrine regarding revelation does this support? [Verbal plenary inspiration](#) = every word divinely inspired for it to be so coherent over time).

**WHAT** does **IN MANY WAYS** (**polutropos**) signify? **WHAT** are some examples of the **WAYS**? Elijah in a still,

small voice, Moses in the burning bush, etc. Also includes different genres – historical books, poetry, prophecy, etc

**Hebrews 1:2** in these last days has spoken to us in His Son, Whom He appointed heir of all things, through Whom also He made the world.

**WHAT is the obvious time phrase?** Last days

**WHEN** (WHAT) is the **Last Days**? (LAST = [eschatos](#) gives us [eschatology](#) = study of last things) In context = when God has spoken in His Son. He began to speak thru His Son when His Son was incarnate (Jn 8:38+). MOST commentaries feel it is the time that began at His First & ends at His Second Coming.

**WHAT is the tense of the verb HAS SPOKEN & how does this relate to divine revelation?** [aorist tense](#) in context = Past tense = completed action emphasizing finality & completeness. Upshot? No more Biblical revelation. [Canon is closed](#).

**WHAT does this teach about Jesus' SUPERIORITY TO THE PROPHETS OT men who were revered by the Jews?** The prophets received only fragmentary revelation, but **in the Son** is full and final revelation

**WHAT does it mean that God HAS SPOKEN in His Son? HOW would you explain that to someone?** When He was on earth He spoke the Words His Father gave Him to speak (Jn 8:28+).

**WHAT about those people who say they have "NEW revelation"?** They don't! They are false. Beware of those who say "I have a word from God!"

**HOW does God speak today?** Primarily He speaks through His Word illuminated by His Spirit but [He does not give new revelation](#).

**WHAT was the Son's inheritance?** EVERYTHING!

**HOW might that affect us?** We are heirs OF EVERYTHING because we are fellow heirs with Christ in Ro 8:17+!

**WHAT did the Father do THROUGH the Son?** Made the world (LITERALLY = made the ages = upshot is He created BOTH matter & time!)

**WHAT does this tell us about Who was involved in creation?** Father and Son were involved (cf Spirit Ge 1:2+ - ultimately [the Trinity](#))

**WHAT parallel truth did we learn in Colossians 1:15-18+?** ([READ SCRIPTURE](#))

He is the image of the invisible God, the firstborn of all creation. 16 For (term of explanation - explains "firstborn" does not mean first created like Jehovah's Witnesses teach) by Him all things (HOW MANY?) were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities (WHO ARE THESE DESCRIBING? ANGELIC POWERS)—all things have been created through Him and for Him. 17 He is before all things, and in Him all things hold together. 18 He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.

**Hebrews 1:3** And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,

**WHAT is the first description of Jesus in Heb 1:3+?** Greek = [apaugasma](#) – OUTSHINING, EFFULGENCE – NAS translation better than RSV = "He is the **reflection** of God's glory." The moon reflects the sun. But here the Son is not a reflection but an outshining. The Son has intrinsic glory!

**WHAT is this describing? WHAT is radiance?** Jesus is the very manifestation of God (Jn 10:30+) or as [Nicene Creed](#) says "GOD OF GOD, LIGHT OF LIGHT, VERY GOD OF VERY GOD."

**WHAT is glory ([doxa](#))?** A proper opinion – the manifestation of all the divine attributes of God are seen in Jesus

**WHO** do you see when you see Jesus? God the Father

**HOW** do John 14:9+ help explain this truth? (READ Jn 14:9+).

**WHAT** is the second description of Jesus in Heb 1:3+?

**WHAT** is *exact representation*? [charakter](#) - A die presses its exact image into the coin, so the coin shows what the die is like. In the same way, Jesus shows us what God is like.

**WHAT** is the 3<sup>RD</sup> description of Jesus in Heb 1:3+? Upholds (present tense = continually) ALL (how many/much?) things by the word ([rhema](#) = spoken word) of His power (dunamis) cf Lk 1:37ASV+ "For no word ([rhema](#)) from God shall be void of power ([adunateo](#))"

**WHAT** does Jesus do with His creation? Upholds it continually!

**HOW**? By His spoken Word ([rhema](#)) = it has intrinsic power (Heb 4:12+ it is "living and active")

**WHAT** attribute of Jesus? [Omnipotence](#)

**HOW** does this compare with Col 1:17+? "in Him ALL things hold together"

QUOTE - Consider the dilemma of the nuclear physicist when he finally looks in utter amazement at the pattern he had now drawn of the oxygen nucleus.... For here are eight positively charged protons closely associated together within the confines of this tiny nucleus. With them are eight neutrons—a total of sixteen particles—eight positively charged, eight with no charge. Earlier physicists had discovered that like charges of electricity and like magnetic poles repel each other, and unlike charges or magnetic poles attract each other. And the entire history of electrical phenomena and electrical equipment had been built up on these principles known as Coulomb's law of electrostatic force and the law of magnetism. What was wrong? What holds the nucleus together? Why doesn't it fly apart? And therefore, why do not all atoms fly apart?

**APPLICATION - HOW** can we apply this truth to our life when it feels like it is falling apart?

**WHAT** is the 4<sup>TH</sup> description of Jesus in Heb 1:3+?

**WHAT** does made purification of sins refer to? (Note verb is past tense, completed act) The Cross (Jn 19:30+ It is finished = [tetelestai](#))

**WHY** did He sit at the right hand of the Majesty? Father honored the Son - Work of redemption finished – Father "highly exalted Him and bestowed on Him the Name that is above every name"

Php 2:9+ (**IF YOU HAVE TIME MIGHT READ** Phil 2:5-11+ and ask what does "FORM" mean = [morphe](#) = emphasizes external is same as internal – speaks of nature THUS Php 2:6+ = "FORM ([morphe](#)) of God" = nature of God or FULLY GOD & in Php 2:7+ "FORM ([morphe](#)) of a bond-servant" = FULLY MAN)

**WHAT** does the verb "SIT" imply? Work of redemption finished -- The Levitical priests could not sit down when they offered the blood sacrifice on the Mercy Seat in the Holy of holies (Lev 16:14-17+) because there was no chair & mainly because the work of atonement was never accomplished with the blood of bulls and goats which could never take away sins (Heb 10:11+)!

**Hebrews 1:4** having become as much better than the angels, as He has inherited a more excellent name than they.

**WHAT** is the comparison between? Jesus & angels

(HARDER QUESTION – MAY WAIT UNTIL CHAPTER 2) **WHEN** did He become better than the angels (CHECK CONTEXT = SAT DOWN AT RIGHT HAND...)? In context when He was exalted, He became better. For a little while He was lower than the angels (Heb 2:9+) – that is for 30+ years as a Man He was a little lower explaining why He then became "much better than the angels."

**WHY** is Jesus better than the angels? Inherited a more excellent Name.

**Hebrews 1:5** FOR to which of the angels did He ever say, "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU"(Ps 2:7)? And again, "I WILL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME (2Sa 7:14)"

**WHAT** is the term of explanation? For ([gar](#))

**WHAT** is the writer explaining? **Why** Jesus has more excellent Name than the angels

**WHO** is “HE” in these passages? God the Father (Same in Heb 1:5, 6, 7, implied in Heb 1:8)

**WHAT** does the writer appeal to in order to support his argument that Jesus has a MORE EXCELLENT NAME? OT Scriptures

**HOW** can you tell which parts of the text are OT quotations? All caps but only in the NASB

**WHAT** is he quoting? From Psalm 2 and from 2Sa 7:14

**WHO** is speaking in these Old Testament quotes? God

**WHAT** is the first argument that Jesus has a more excellent name than angels? God calls Jesus **SON**, His only Son – God never calls an individual angel SON! (“sons of God” as in Job 38:7 but never the Son of God)

**WHAT** is next related argument? God reiterates He is Father and Jesus is His Son (quoting Davidic Covenant) Implication is God never says He is Father of angels.

**Hebrews 1:6** And when He again brings the firstborn into the world, He says, “AND LET ALL THE ANGELS OF GOD WORSHIP HIM.” (Ps 97:7, a few favor Dt 32:43)

**WHAT** does this passage from Ps 97:7 prove? God **COMMANDS** Jesus to be worshipped by angels. Angels are not to be worshipped = Revelation 19:10 - *And I fell at his feet to worship him. And he said to me, “Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy.”*

**WHAT** is **FIRSTBORN** and how do the cults misinterpret this, e.g., Jehovah’s Witnesses who teach Jesus was the first to be born? **READ** Col 1:15, then Col 1:16. **First born** is not about TIME but about POSITION! The pre-eminent one! Remember Esau was “firstborn” but Jacob got the inheritance.

**TEACHING POINT ABOUT HOW TRANSLATIONS CAN LEAD TO DIFFERENT INTERPRETATIONS** – Regarding placement of “**AGAIN**”. KJV = “And **AGAIN**, when he bringeth in the first begotten into the world” This suggests **1<sup>st</sup> Coming**. Note – ESV is like KJV “And **AGAIN**, when He brings the firstborn into the world.” NAS suggests **2<sup>nd</sup> Coming**.

**Hebrews 1:7** And of the angels He says, “WHO MAKES HIS ANGELS WINDS, AND HIS MINISTERS A FLAME OF FIRE” (**Ps 104:4**) (

**WHY** is the Son superior to the angels? (1) He made (created) them (2) they are His possession = “HIS angels” and (3) they serve Him not vice versa

**HOW** should winds and fire be interpreted – literal/figurative? Most take figurative – fast like wind/destructive like fire. A few writers in past have said angels can be turned into wind, but most do not agree today.

**Hebrews 1:8** But of the Son He says, “YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM.

**WHY** is the Son superior? God says...

(1) He has a throne – no angel ever described with a throne (angels are in the throne room but never seated on the throne). Speaks of Jesus’ authority and sovereignty

(2) The Father definitively calls the Son “**GOD**”

**NOTE:** Jehovah's Witnesses mistranslate Hebrews 1:8 as "God is your throne forever and ever" and thus obscuring the truth of the text that Jesus is God!

**Robert Bowman** comments that to Jehovah's Witnesses' knowingly mistranslate Hebrews 1:8 - "The second way in which the New World Translation (NWT) has systematically abused the Divine Names or titles is its handling of texts in which Jesus is called God. In nine Bible texts Jesus is definitely called God (Isa 9:6, Jn 1:1, 18, Jn 20:28, Ro 9:5, Titus 2:13, Hebrews 1:8, 2Pe 1:1, 1 Jn 5:20, possibly also Acts 20:28). Of these, the New World Translation translates four so that Jesus is NOT CALLED GOD AT ALL (Ro 9:5, Titus 2:13, Hebrews 1:8, 2 Peter 1:1) and two so that He is "a god" or "god" (little "g") (John 1:1, 18). The remaining 3 texts are not mistranslated, but are interpreted so that either Jesus is not called God at all or He is called God only in some lesser sense. In short, the NWT translates texts that call Jesus God in such a way as to keep the text from making that identification." (BORROW [Understanding Jehovah's Witnesses : why they read the Bible the way they do](#))

**WHAT** was Jesus' own claim in Jn 10:30-33 (READ) and **WHAT** was the response? Oneness with God therefore claiming deity which Jews recognized by attempting to stone Him!

(IF YOU HAVE TIME) **WHAT** does Isaiah 9:6 teach about the Son? He is "Mighty God"!

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

**WHY** the "therefore"? Bc Jesus loved righteousness and hated lawlessness

**WHO** is "GOD, YOUR GOD"? The Father

**WHO** are the companions Jesus is over? In context = angels

**Hebrews 1:10** And, "YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF YOUR HANDS; (Ps 102:25-27 quoted in Heb 1:10,11,12)

**WHY** is Jesus superior to the angels in this verse? He is Creator

**Hebrews 1:11** THEY WILL PERISH, BUT YOU REMAIN; AND THEY ALL WILL BECOME OLD LIKE A GARMENT,

**WHAT** happens to creation? **WHAT's** the term of comparison/simile? "like a garment"

**WHAT** is "but" contrasting? Jesus will "REMAIN"

**Hebrews 1:12** AND LIKE A MANTLE YOU WILL ROLL THEM UP; LIKE A GARMENT THEY WILL ALSO BE CHANGED. BUT YOU ARE THE SAME, AND YOUR YEARS WILL NOT COME TO AN END."

**WHAT** will the Son do to His creation? Discard it and change it (new heaven, new earth)

**WHAT** else do we learn about the Son? Immutable, eternal

**Hebrews 1:13** But to which of the angels has He ever said, "SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET"? ([Ps 110:1](#))

**WHAT** is the description of Jesus? At right hand of His Father – place of authority and as victor over all.

**WHAT** are angels? Ministering spirits

**WHO** sends them out? God/Jesus

**TO WHOM** do they render service? believers

**WHAT** are some examples of render service? Angel shut lion's mouth in Daniel, etc.

## HEBREWS LESSON 6

### PRECEPT UPON PRECEPT

Click to enlarge

Review of Chp1,2

Main theme of 2

How they relate & how to understand warning in 2:1-4

Summary:

- 1). Review Chp 1
- 2). Cover main theme of Chp 2
- 3). Then deal w/ how the 2 chapters relate
- 4). Focus on 2:1-4

#### Review of Chapter 1:

God spoke in prophets

In last days

God spoke in Son:

final message

better than prophets

Msg = better in Son

- 1). Jesus is superior to prophets (Heb 1:1-3) & angels (Heb 1:1,13)
- 2). because the new revelation in Christ is superior to the old.

How relate to 2? For this reason...to what we have heard (so God spoke)

Pay much closer attn...to remind us that God spoke in Jesus (the final relation)

#### How does he describe Jesus?

- Heir
- Creator
- Radiance of glory
- Exact Rep of His nature
- Upholds all
- Made purification for sin

#### What is the main theme?

- Jesus is better than angels

#### How is He better than angels?

- Son vs never called Son - Heb 1:4,5
- Source of Salvation vs they were ministering spirits - Heb 1:7
- Jesus is God/deity vs angels as created spirits - Heb 1:8
- Jesus sat on throne vs angels worshiped throne - Heb 1:6

- Creator vs created - Heb 1:10

### Conclusion?

- Jesus' deity & better than angels

### Most important fact: God spoke in Jesus

- Closes with Jesus on throne & angels ministering - Heb 1:14

### Does the subject of Jesus & angels continue into Chp 2?

### What is main theme of Chap 2?

- Main theme of 2: Jesus made lower than angels:

### These are possibilities for "main theme" - ask them to explain why they chose...

His humanity of Jesus Heb 2:9  
 Made lower than angels Heb 2:9  
 Made like His brethren Heb 2:14  
 Partook of flesh & blood Heb 2:14  
 Author (captain) of salvation Heb 2:10

### How does Jesus compare with angels?

- Heb 1:13 ends w/ Jesus making His enemies a footstool for His feet
- Heb 2:2,5 picks up w/ He did not subject to angels the world to come

Jesus will be on the throne

Jesus did not give help to angels

Jesus crowned with glory & honor

Chap 1 God spoke in Jesus Heb 1:2

but word spoken thru angels also & that brought a just recompense how much more serious to hear Him Heb 2:2

### How shall we escape if we neglect so great a salvation?

### CHARACTERISTICS OF SO GREAT A SALVATION- what are they from Hebrews 1-2?

- 1). Purification of sins Heb 1:3 (Source of salvation)
- 2). Served by Ministering angels Heb 1:14
- 3). Subjected the world to come to man Heb 2:5  
All things someday subjected to man Heb 2:8
- 4). Tasted death for everyone Heb 2:9 (justification)
- 5). Will be Brought to glory Heb 2:10 (glorification)
- 6). Sanctified Heb 2:11 (sanctification)
- 7). His brethren Heb 2:11,12
- 8). His "children" of Christ Heb 2:13

### How did Christ procure this great salvation in Heb 2:14?

- 9). Christ partook of flesh & blood (this is how He could die for us) Heb 2:14
- 10a) Thru death He might render powerless...the devil (He is greater than angels even Satan) Heb 2:14
- 10b) Made like His brethren Heb 2:17
- 11) Might deliver those who through fear of death were subject to slavery all their lives. Heb 2:15
- 12) Not help to angels BUT to the descendant of Abraham Heb 2:16

(descendant of Abraham ~ covenant term)

13) Became a merciful & faithful HP (~ Heb 1:3) Heb 2:17

Made propitiation for our sins Heb 2:17

14) Since He was tempted...

He is able to come to the aid of those who are tempted Heb 2:18

### Indeed it is so great a salvation!!!

- Jesus made lower than angels
- So great a salvation that Jesus is the author of
- Don't neglect

#### HOW DO THESE TWO CHAPTERS LINK?

- Hebrews 2:1-4 is the link: First an exhortation (must pay closer attn) then the Warning: Lest you Drift

#### From Chap 1 Why pay more closer attn?

- Since God has spoke in Jesus God spoke in Jesus Heb 1:2
- If word thru angels proved unalterable, how can we escape? Heb 2:3

#### How do we see Jesus & angels contrasted?

Chap 1: God spoke in Jesus

Chap 2: God spoke in angels (if disobedience)

Chap 1: all enemies would be His footstool

Chap 2:5: did not subject to angels the world to come

Does msg of Hebrews 1 flow w/o the section in Heb 2:1-4?

- Hebrew 2:1-4 calls the reader to account but you could read w/o this
- So there is a flow w/ the **therefore**
- But there is also a flow for Heb 1:14 to 2:5

#### Concentrate on Heb 2:1-4:

#### What do these verses do?

- They call for a response to what he has just told us about Jesus. He does it with an Exhortation & then a Warning:

#### What's the exhortation?

- Must pay much closer attention...
- So since God spoke in Jesus in Hebrews 1 we must keep on holding our mind toward this word spoken in Jesus.

#### Why? What is warning?

- Danger of drifting.
- Pay attn: 2:1 ([prosecho](#)) Command in [present imperative](#) to keep giving heed, hold mind towards & what have we heard (word spoken in Jesus) (Note: [present imperative](#) see [our need to depend on the Holy Spirit to obey](#))

**PAY...ATTENTION:** [dei](#) (present tense = continually we must) perissoteros (more superabundantly) prosechein = with very special intensity pay attention. [Prosecho](#) is commonly used of bringing a ship to land...think of our life on earth as a journey in a "vessel of faith" moving through the fog, avoiding the dangerous reefs by keeping our focus on the Lighthouse on the shore. Clinging with a devotion to the truth about Jesus. Holding the rudder firmly in place towards the safe harbor of the Light of the World. Acts 8:6 ("multitudes with one accord were giving attention to what was said by Philip, as they heard and saw the signs") Beware always

warns of danger. It is not a call simply to notice or sense something, but to be on guard against it because it is so harmful. The word conveys the idea of holding the mind towards. Continually we must hold or cleave to the Person Christ Jesus, devoting our thoughts and effort to this one thing. (See [Nautical Terms Used in the Book of Hebrews](#))

### **What is the Danger if we fail to continually keep our focus on the Words spoken in His Son?**

- the potential exists that we might drift: (Heb 2:1)
- **Drift** = Greek [pararrhueo](#) in the subjunctive mood - speaks of possibility. (See [Nautical Terms Used in the Book of Hebrews](#))
- Best defense from DRIFTING = be anchored (Heb 6:19,20)

### **Why is it important we should pay close attention according to Hebrews 2:2?**

- Word was spoken through angels
- It was unalterable
- Disobedience resulted in a just recompense (punishment)

### **Cross References on angels...What do we learn?**

- Ac 7:38
- Ac 7:51-53: law ordained by angels
- Gal 3:19: ordained by angels (administered by angels)

### **Reiterate the question - How shall we escape?**

### **What do we see about just recompense from disobedience to law of the OT?**

- Lv 20:7-16 - put to death  
Honor father/mother Lv 20:9  
Do not commit adultery: death Lv 20:10  
Immorality: death Lv 20:11-14  
Homosexuality: death Lv 20:13

### **Lv 26:13-18 what did that teach?**

- if they rejected & abhorred (Lv 26:15) God's covenant, ( Lv 26:16,17) there would be "sudden terror, consumption and fever"

### **So what do we see about disobedience?**

- There was a stiff penalty for disobedience
- The point: we see the JUST RECOMPENSE: DEATH

God spoke thru angels and that message brought death to the transgressors. Therefore how can we escape if we neglect? But now God has spoken in Jesus...this is His final msg.

### **So if when He spoke thru angels the msg proved unalterable, how about the msg thru Jesus?**

- We need to heed the message!

### **What is the writer calling his readers to respond to? Why? (escape)**

- Pay much closer attn

### **What had they heard? in the prophets, thru angels, thru Son**

- Don't drift
- Don't neglect

### **What is the messages we have seen from the rest of the book that are the opposite of "Don't drift" and "Don't neglect"?**

- Draw near Heb 4:16, Heb 10:22
- Hold fast Heb 3:6,14
- Press on Heb 6:1
- Fix your eyes on Him Heb 12:2
- Run the race Heb 12:1,2

Therefore the message is...

- Don't drift (neglect) but **draw near**
- Don't drift (neglect) but **hold fast**
- Don't drift (neglect) but **press on**
- Don't drift (neglect) but **fix your eyes on Jesus**
- Don't drift (neglect) but **run**

#### How does Heb 10:28-29 parallel Heb 2?

Heb 10:28,29 Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. 29 How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?

- It was serious to set aside the Law of Moses, to neglect what was spoken by the angels
- But it is more serious & severe Heb 10:29 if we set aside the msg we've heard from Jesus, if we trample under foot, if we neglect this great salvation

#### Why does He say to listen? What does he say in Hebrews 2:3-4 which underscores why we should listen to the message? Draw out schematically.

- To the LORD => Those who heard (probably apostles) => to "us" (Who is included in "us"? writer)

Why should we listen, what evidence or support that it was a true word from God?

- Signs, Wonders, Various Miracles (What did we see in Ro 15:18-19, 2Co 12:11-12?)
- Gifts of Holy Spirit
- Confirmed = guarantee

We see that Jesus message in fact was attested by signs, wonders, miracles as was the apostle's word in Acts

As we see all the facts about Jesus Focusing in on the warning

#### What is he focusing in on? Who is "we"?

- Could be "we, in contrast to those who had only the law," though it may be taken to mean "we, with our privileged position."
- He is warning those in the ranks of Hebrew Christians to close attention to the words spoken by Jesus.
- There might be in this group that call themselves believers those who are not truly saved, they are not truly partakers of this so great a salvation. There was a possibility of drifting.
- Some may be faking it, some may think they are saved, some may never have really understood
- So he calls their attn to this So great a salvation so that they don't drift away from it (subj mood means it 's possible) but those who Jesus saves He is able to save forever (7:25)
- If some have a problem with this let them know we will study it more. Heb 3:6,14 partakers If we hold fast...some may not do so bc they are not real believers

SUMMARIZE -

God has spoken in Jesus  
 He has given us His final message in Jesus  
 He has shown us His deity  
 He has shown us His humanity

He has shown us He is better than the angels  
He has shown us He was made lower than the angels  
He has shown us that He is the one who provides this great salvation  
He has shown us He is our great High Priest  
He has spoken in Him

Therefore...

We must pay close attention  
If we don't we will drift away  
We must not neglect this great salvation  
If we do we will not escape

He has shown us that there was a serious consequence for rejecting word of angels

How much greater consequence for neglecting the message of Jesus Christ Himself...God has spoken His word in Him.

How much greater consequences if they neglect this great salvation

There is debate to those to whom these verse apply some will say he is speaking to some who have never been saved

We as believers also need to take heed lest we drift

Try to draw out who this audience is but don't force the issue

## HEBREWS LESSON 9

### CHART AND QUESTIONS

### PRECEPT UPON PRECEPT

CLICK TO ENLARGE

### ENTER HIS REST TODAY

Goal: Overview of Heb 3 & 4 = GUARD YOUR TIME – POTENTIALLY A LONG DISCUSSION

You want them to see the teaching that continuance in the faith is a sign of salvation

Remember that the following truths are inseparably linked:

1. faith & obedience
2. unbelief & disobedience

The msg is that we enter His rest only thru faith & obedience

Our purpose will not be to define "rest" but to define qualifications for entering His rest.

Rest is desirable & to be sought after.

**What is God trying to teach in Heb 3,4?** For leader only!

He is teaching truth about salvation thru the comparison of the experience of the children in the wilderness and how one enters His rest. (THIS IS WHAT YOU WANT THE STUDENTS TO GRASP).

**FIRST COLUMN (SEE CHART ABOVE) – THE REST REVIEWED**

**What is the main theme in the Hebrews 3-4?**

Rest: there is a rest.

**What did we learn about this rest? What did we see about the children of Israel regarding this rest?**

They missed REST (WHY?)

1. bc of disobedience,
2. bc of unbelief

**NOTE** - Keep before the class the idea that the rest that the children of Israel missed will be constantly compared with the rest that he is calling the readers to.

1. This REST is provided by God Heb 4:1
2. It is a REST that is promised Heb 4:1
3. It is a REST that remains for the people of God 4:1
4. A REST that is obtained by belief 4:2,3
5. This REST was rejected by those who heard the good news
6. This message was not united with faith, which brought about the unbelief which caused them to miss the REST
7. The REST can be missed by sin & unbelief Heb 4:11 (cf Heb 3:12)
8. Sabbath REST Heb 4:9
9. This REST did not come about thru Joshua Heb 4:8, Josh 23:1 (the promised REST was something more than LAND – it was about a PROMISED LIFE)
10. REST that some will not enter
11. REST from our works Heb 4:10
12. CONCLUSION = Heb 3:11 AS I SWORE IN MY WRATH, 'THEY SHALL NOT ENTER MY REST.'

#### **HERE ARE PASSAGES YOU WILL WORK THROUGH:**

Heb 3:18 And to whom did He swear that they should not enter His REST, but to those who were disobedient? (NOTE – Compare Heb 3:19 which tells us what disobedience equates with = UNBELIEF!)

Heb 4:1 Therefore, let us fear lest, while a promise remains of entering His REST, any one of you should seem to have come short of it.

Heb 4:3 For we who have believed enter that REST, just as He has said, "AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST," although His works were finished from the foundation of the world.

Heb 4:5 and again in this passage, "THEY SHALL NOT ENTER MY REST."

Heb 4:8 For if Joshua had given them REST, He would not have spoken of another day after that.

Heb 4:9 There remains therefore a Sabbath REST for the people of God.

Heb 4:10 For the one who has entered His REST has himself also rested from his works, as God did from His.

Heb 4:11 Let us therefore be diligent to enter that REST, lest anyone fall through following the same example of disobedience.

#### **REMEMBER THAT THE Purpose today is not to define "rest" but to understand the qualifications for entering that rest.**

**NOTE** - As you make this list keep discussion as basic as you can, focusing on what can be seen thru simple observation of the text.

#### **Once you have pursued the thought of "rest" ask if anyone saw the chapters from a different perspective?**

Some may see the msg: Warning to not harden your heart

#### **What did we see about that warning? What does the word "today" indicate?**

"Today" = an urgency re this warning

#### **Some may see the message as "hardening":**

Israel heard but the msg but it was not united w/ faith

Their heart became hardened thru sin & disobedience

#### **Others may see the primary message is that continuance in faith gives assurance of salvation**

That message is seen especially in Heb 3:6,14, Heb 4:14 = "hold fast"

If this comes up just list & tell them we will deal with later in course

They need to pick up on the idea that the warning that is given 4x is issued to "anyone among you" (Hebrews 3:13, 14, Hebrews 4:1,

Hebrews 4:11 = "any one")

You could list what they see about ANY ONE (ANYONE) in Hebrews 3:13, 14, Hebrews 4:1, Hebrews 4:11. In short the WARNING in Hebrews 3-4 applies to ANYONE (including your students)...

We have tried to establish that although he is writing to a Christian audience, there is evidence that among those who are calling themselves believers but who are not true believers...

**Now look at the warning TO "anyone" –**

**WHAT characterizes "ANYONE" in the following passage?"**

Heb 3:12: "ANY ONE" - evil, unbelieving heart

Heb 3:13: "None of you" (= ANY ONE) - hardened by deceitfulness of sin

Heb 4:1: "ANY ONE" - lest they miss the promise that remains of rest

Heb 4:11: "so that no one" (= "ANY ONE) - be diligent lest they fall thru disobedience

**BELOW ARE THE FULL PASSAGES ON "ANYONE" (ANY ONE):**

Heb 3:12 Take care, brethren, lest there should be in any one of you an evil, unbelieving heart, in falling away from the living God.

Heb 3:13 But encourage one another day after day, as long as it is still called "Today," lest any NONE (CF "ANY ONE") of you be hardened by the deceitfulness of sin.

Heb 4:1 Therefore, let us fear lest, while a promise remains of entering His rest, any one of you should seem to have come short of it.

Heb 4:11 Let us therefore be diligent to enter that rest, so that no one (anyone) fall through following the same example of disobedience.

Now all of these above can be listed under the subject of "rest" in the first column.

### **SECOND COLUMN = THE COMPARISON**

Now go back and do a verse by verse walk thru...might preface by telling them the writer is using comparison in both chapters (Heb 3-4) to prove his point...

### **WE WILL COMPARE THE CHILDREN OF ISRAEL WITH HIS READERS WHO HAD HEARD THE GOOD NEWS ABOUT JESUS**

YOUR GOAL IS TO GET THE CLASS TO SEE the comparison and the WARNING from looking at the children of Israel in the wilderness who missed the rest in the Promised Land with the Christian readers who had heard the good news but some of whom were in danger of missing the rest of the PROMISED LIFE in Christ.

**This IS key for your class GRASP AND to remember.**

**Read Hebrews 3:1:** Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession

### **What is the connection with the previous?**

We cannot understand the difficult passages unless we understand what the author is trying to do in entire book.

Hebrews 1 & 2 have revealed Jesus as the Apostle & High Priest (Apostle = He spoke in chap 1 and our merciful & high priest in chap 2).

It is imperative to focus on Jesus... better than angels.

Hebrews 3 focuses on Jesus and Moses. Review it.

### **Who is He compared with in Hebrews 3,4?**

Moses-Jesus is better than Moses.

### **What do we learn about Moses and Jesus in Hebrews 3? (Look at Heb 3:2- 6)**

1). Heb 3:2 Faithful to God Who appointed Him

Moses also faithful in all his house (SO BOTH WERE "FAITHFUL")

2). Heb 3:3 Jesus is worthy of more glory than Moses

3). Heb 3:3,4 Jesus is builder of house

Moses is part of the house

4). Heb 3:5,6 Jesus is faithful as Son

Moses faithful as servant Nu 12:7 = "My servant Moses"

### **NOW DISCUSS THE CROSS REFERENCE IN ACTS 7:1-53**

DON'T TRY TO COVER EVERY VERSE BUT JUST THOSE IN Acts 7 THAT ARE COMPARISONS BETWEEN MOSES AND JESUS: You can set the context by asking whose speaking and to whom he is speaking.

### **Why would author need to show the superiority of Moses over Christ?**

Writer of Hebrews presents Jesus as Deliverer (from slavery of fear to death...)

Jews had seen Moses as their deliverer (and historically he was Israel's "deliverer") but we saw

- Jesus is better than Moses
- Worthy of more glory than Moses

### **NOW - Work through Acts 7 beginning at Acts 7:34**

**Acts 7:34-35 What did Moses deliver Israel from?** Moses is deliverer from slavery in Egypt

**Heb 2:15 What did Jesus deliver us from?**

Jesus: delivered from fear of death which we were enslaved to (power of death, from world)

**Acts 7:36 What did Moses do in delivering Israel?** Moses performed signs & wonders for 40 years

**What about Jesus?** Jesus performed signs & wonders for 3 years

**Acts 7:37 What did Moses prophesy?** God would raise up a prophet

**Who is Jesus?** Jesus is the prophet Dt 18:15,18 (Listen to Him - I will put My words in his mouth, and he shall speak to them all that I command him.)

**Acts 7:38 What did Moses receive from God?** living oracles to pass on

**What did Jesus receive Heb 1:2?** God in these last days has spoken in His Son

**Acts 7:39 Moses was misunderstood=How was misunderstood (3 descriptions)** "Our fathers were unwilling to be obedient to him, but repudiated him and in their hearts turned back to Egypt,

1. unwilling to be obedient to him
2. repudiated him
3. in their hearts turned back to Egypt

**REMINDE THEM** - God had raised Moses up as deliverer

**What about Jesus? What did we see in Jn 1:11 last week?** Jesus was misunderstood

**Acts 7:51 What does this verse explain about Israel's heart problem in Old and New Testament?**

1. Stiff-necked
2. Uncircumcised heart and ears
3. Always resisting Holy Spirit
4. Just as OT fathers did

**REMINDE THEM** - As we move thru Hebrews Jesus will constantly be shown to be SUPERIOR. (to prophets, angels, Moses, later to Aaron, etc.).

**NOW look at "hold fast" in Heb 3:6...**

House we will look at more next week

**But compare to Heb 3:14 as a clue...**

If we hold fast it shows we are truly saved...he does not show it is the means of salvation

He shows thru the belief & unbelief (disobedience) of the children of Israel that they **did not hold fast**

3rd time "hold fast" even though it is an indication of salvation, there is still a need for the exhortation of the believers to hold fast to Him Heb 4:14.

[DON'T LET THEM BECOME CONFUSED ABOUT PERSEVERANCE – IT IS NOT A WORK OF MAN BUT A WORK OF GOD'S SPIRIT IN A SAVED MAN – In other words, the question is not one of the retention of salvation based upon a PERSONAL FLESHLY ENABLED continuation of faith, but of the possession of salvation as evidenced by a SPIRIT ENABLED continuation of faith.]

**SUMMARIZE THE MESSAGE to this point:** Begins Heb 3 with an imperative to consider Jesus, then compares Jesus & Moses & then defines what belonging to Him (CHRIST) really means = holding fast

### **THIRD COLUMN: THE WARNING**

**What does author do at this point?**

Moves into a warning & deals with the children of Israel (we covered briefly earlier)

**How many times?** 3 = Heb 3:8, Heb 3:15, Heb 4:7

**DO NOT HARDEN YOUR HEARTS**

**What is the repeated time phrase and what does it convey?**

**Today** = conveys a sense of urgency (you are not guaranteed tomorrow!)

**Have you heard?**

Hebrews 2:1,3 makes it clear they have heard the msg

Now the writer shifts to the OT passages to emphasize the Jews had heard

Beginning w. Heb 3:7 he is quoting Ps 95:7,8

**Ps 95:8 What is the warning? What is the event called?**

Ps 95:8 Do not harden your hearts, as at Meribah, As in the day of Massah in the wilderness,

**What was the trial God sent?** Let's look at Exodus 17 & Nu 20 to understand Ps 95:8 and the parallel Hebrews passages not to harden their hearts....

**Briefly** - Exodus 17:1-3, 6 – **What happened to Israel after they were delivered from Pharaoh and bondage?** Tested with "no water"

**How respond?** (1) quarreled (2) tested God

Exodus 17:1 Then all the congregation of the sons of Israel journeyed by stages from the wilderness of Sin, according to the command of the LORD, and camped at Rephidim, and there was no water for the people to drink. 2 Therefore the people quarreled with Moses and said, "Give us water that we may drink." And Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" 3 But the people thirsted there for water; and they grumbled against Moses and said, "Why, now, have you brought us up from Egypt, to kill us and our children and our livestock with thirst?".....

**How did God respond to their quarreling and testing?** Used Moses to provide water

6 "Behold, I will stand before you there on the rock at Horeb; and you shall strike (cf Isa 53:4) the rock, and

water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel. 7 And he named the place Massah (Heb = "testing") and Meribah (Heb = "quarrel," contend, strive) because of the quarrel of the sons of Israel, and because they tested the LORD, saying, "Is the LORD among us, or not?"

**What happened a second time in Numbers 20?** No water

**How Israel respond?** Contended with Moses

**How did Moses respond?** Struck rock > water BUT Disobeyed God > would not enter Promised Land.

Numbers 20:2 And there was no water for the congregation; and they assembled themselves against Moses and Aaron. 3 The people thus contended with Moses and spoke, saying, "If only we had perished when our brothers perished before the LORD!....."

Nu 20:11 Then Moses lifted up his hand and struck the rock twice with his rod; and water came forth abundantly, and the congregation and their beasts drank. 12 But the LORD said to Moses and Aaron, "Because you have not believed Me, to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them."

Nu 20:13 Those were the waters of Meribah (DON'T BE CONFUSED - SAME NAME BUT DIFFERENT LOCATION = KADESH & THUS A SEPARATE EVENT), because the sons of Israel contended with the LORD, and He proved Himself holy among them..

**What happened to the people?**

- Contended, grumbled, complained bc NO WATER.
- Accused Moses of bringing to wilderness to kill them

**What did the children of Israel forget that had just happened at the Red Sea?**

- God's deliverance up to this point [wonders & signs at Red Sea Ac 7:36]
- Named Massah & Meribah bc they tested the Lord

**Remember that ability to understand this comparison to the warning that he is issuing those who may fail to enter the rest is related to the ability to grasp the truth in the OT è hardening of heart in both Old and New had dire consequences.**

You could summarize - Remind them that the passages in Exodus 17:1,7 & Numbers 20:1,13 show a

1. lack of faith & unbelief
2. disobedience
3. hardness of heart (Ps 95:8)...

**KEY POINT:** these were not sporadic events but were characteristic of their lives & behavior from time they came out of Egypt. It was their **WAY OF LIFE** to be **disobedient**, a way of life which was evidence of their **unbelief**.

Result was that they would not enter His rest

These verses are key to understanding the msg in Heb 3 & Heb 4.

He moves from the illustration about the children of Israel into a warning

**Heb 3:9 What do we learn about Israel's disobedience?**

Tried & tested God – saw His works 40 years! (NO EXCUSE!!!)

Heb 3:9 WHERE YOUR FATHERS TRIED Me BY TESTING Me, AND SAW MY WORKS FOR FORTY YEARS.

**Heb 3:10 How did God respond? Why? What time phrase?**

Angry/they went astray (ALWAYS) & did not know His ways.

Heb 3:10 THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, 'THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY DID NOT KNOW MY WAYS';

### Heb 3:12 What is the warning?

**Take care** lest anyone have an evil, unbelieving heart in falling away (Note "anyone" = There might be someone who has such a heart among them)

**REMINDER** - Keep taking them back to idea of unbelief & disobedience & belief & obedience. It is vital to show them that the evidence of unbelief is disobedience

**MY COMMENTARY:** One of the biggest hurdles is that intellectual belief equates with salvation but obedience is the evidence. There are many who say they believe but their lives are filled with disobedience (the evidence of unbelief).

### Heb 3:13 What is a "preventative" against getting a hardened heart?

Heb 3:13 But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin.

### Heb 3:14 What is writer explaining?

Evidence of a genuine believer > Necessity to "hold fast" > Long term Obedience is the evidence of belief

Heb 3:14 For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end,

### Heb 3:16-19 Who provoked God? Who was He angry with? Who did not enter rest?

Be sure they see the "definition" of unbelief in Heb 3:18-19. Record this "definition."

- Heb 3:18 = disobedient
- Heb 3:19 = unbelief

## FOURTH COLUMN – THE REST REMAINS

### Hebrews 4:1 "therefore"

Let us fear! WHY?

- (1) Fate of Israel > Provoked God w/ sin & did not enter rest
- (2) Yet still a promise remains of entering & he is saying don't miss it
- (3) Lest ANY ONE come short of entering God's rest

### What is comparison in Heb 4:2?

Both had good news preached to them (Gospel even in OT = Gal 3:8)

### What is the contrast in Heb 4:2-3?

Israel in OT had GOOD NEWS preached but it was not united with faith  
We = Believed and enter God's rest

### (What is a key word in Heb 4:1,6, 9?) If a rest remains what does that tell us?

It was not fulfilled by entry into the Promised land but this rest is still available

### Heb 4:2, Heb 4:6 What specifically did they hear in the OT?

good news preached to them

### What is the good news?

the gospel = the msg about Jesus Christ

(THEY DID NOT HAVE THIS NEXT QUESTION OR SCRIPTURES BUT SOME STUDENT MIGHT WONDER HOW THE GOSPEL COULD BE PRESENT IN THE OLD TESTAMENT)

### How would that be possible before Christ even came?

- Gospel was preached to Abraham Gal 3:8
- Abraham believed and "entered that rest" Ge 15:6

The gospel was prefigured in the OT in (1). Blood of Passover Lamb on doorposts, (2). Rock from which they drank (1 Co 10:4) and (3). Looking to the bronze serpent & living (Nu 21:8) Then the LORD said to Moses, "Make a fiery serpent, and set it on a standard; and it shall come about, that everyone who is bitten, when he looks at it, he shall live."

#### **Heb 4:6 What happened to the children of Israel in the OT?**

they heard the good news>failed to enter (WHY?) > DISOBEDIENCE  
(WHAT have we seen equates with DISOBEDIENCE?) Unbelief

#### **Heb 4:7-8 What does he warn the readers about in these two passages?**

- Today = there is still a rest available
- Do not harden your hearts
- If that rest had been given thru Joshua, Heb 4:8 they would not spoken of another day after that
- NLT helps understand – "Now if Joshua had succeeded in giving them this rest, God would not have spoken about another day of rest still to come." (Heb 4:8NLT)

#### **How is rest described in Heb 4:9?**

Sabbath rest (will discuss more in Lesson 12)

#### **What does he tell about the one who has entered His rest? Heb 4:10**

also rested as God did from His (we will study this later)

#### **Heb 4:11 What is the exhortation?** (bc of failure of children to enter & his readers potential of failing to enter for same reason)

1. be diligent to enter that rest (believe/obey)
2. lest anyone fall following children of Israel's pattern in OT

**What is context of Heb 4:12,13? Any different light on the meaning of this famous verse Heb 4:12**(which most people take out of it's Hebrew 4 warning context)? (Notice it begins with "for" so is clearly explaining something he has just stated.)

- the word of God (= previous warning passages) is our judge (will also discuss later)
- Word judges our thoughts and intentions

#### **Heb 4:14,15 What is he showing in conclusion ("therefore")?**

1. We have a great high priest we are
2. Hold fast our confession (Think – perseverance)
3. Draw near to the throne of grace

#### **What is crucial takeaway of this lesson?**

- faith & obedience are inseparably linked, Unbelief & disobedience are inseparably linked
- the rest that he is referring to is entered only by faith & obedience
- it is not just hearing (intellectual assent) but hearing mixed with faith with the result being obedience and holding fast
- Continuing in the faith is sign of salvation

**What is the application for all of us?** We all need to examine ourselves.

1. If our life is filled with the fruit of disobedience, then it is a strong possibility we are not believers even though we may have "accepted Christ" at some point in our life.
2. If our life shows evidence of faith & obedience and we are holding fast then we can be confident that we are those who have entered His rest
3. The old hymn says "Trust and obey for there is no other way to be happy in Jesus than to Trust and Obey."

**Be in prayer for your class and those who may be on the "edge"...**

1. These chapters tell us what true salvation is
2. We need to be aware that if we are His we will hold fast
3. Failure to Believe is not ignorance but stubbornness/hard hearted
4. Those who refused to obey God & were refused His rest.

## HEBREWS LESSON 10

### CHART AND QUESTIONS

### [PRECEPT UPON PRECEPT](#)

CLICK TO ENLARGE

### HOLDING FAST UNTIL THE END

#### Goals:

- Understand from Hebrews 3:6,14 that continuance in the faith is a sure sign of salvation
- Or as stated in Hebrews 3, holding fast is evidence of genuine belief
- The experience of children of Israel illustrates this truth.
- This teaching shows that there is no place in Scripture for the dangerous teaching of [easy believism](#) -- If someone thinks they can at one time believe in Jesus and then drift away from Him the rest of their life and still land safely on heaven's shores, they are "dead" (spiritually) wrong! Such a person was never a true follower of Christ.
- The corollary is "[once \(truly saved\), always saved](#)" because Jesus will not lose any of His sheep.

#### Read

Hebrews 3:6+ but Christ was faithful as a Son over His house—whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.

Hebrews 3:14+ For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end,

#### You might ask them if they saw a "key word" in Hebrews 3?

- Clearly house is a **key word**, occurring seven times in five verses.

#### Hebrews 3:2-5 - What do we learn about "house"?

- His (God's) house
- Moses faithful in house
- Built by someone
- Jesus builder of all
- Jesus counted worthy of > glory than Moses just as much as builder is worthy of > glory than the house...

#### What does this show?

- Jesus is Builder & Moses is part of house
- Jesus is faithful as a Son
- Moses was faithful as a servant

After all these things in Hebrews 3:6, the author states "we are members of His house if we hold fast" - You might consider discussing the verb **Hold fast** ([katecho](#)) pointing out that it is a nautical term used in Acts 27:40+. [Katecho](#) means steer toward, land at, hold one's course toward. **How does that fit with Heb 3:6, 14 "until the end?"** (See note on all "nautical terms" in Hebrews).

The faithfulness of Jesus is key to understand what continuance (or perseverance) in the faith is about.

We see that there is some link between being faithful and being part of His house...

- Moses was faithful in the house as a servant
- Moses is part of the house
- We are His house if we hold fast ties together the idea of hold fast & faithfulness

### **SUM UP - So what we have seen:**

House is God's, Builder > honor than house, House built by someone, God is builder of all, Moses part of house, Moses faithful in His house as servant as testimony of things to be spoken later, then Christ's faithfulness.

Now, how do we understand this? How does it fit with Hebrews 3:6?

This will become more clear as we look at the Cross reference and understand "we are His house":

### **What do we learn Eph 2:11-22+? Continue list of house:**

- Gentiles brought near by blood of Jesus
- Reconciled in Christ's body
- Gentiles now have peace with God
- No longer strangers & aliens
- fellow citizens, members of God's household

### **In Sum:**

- Jew & Gentile are members of God's household
- Built on the foundation of apostles & prophets
- Christ is the Cornerstone

**How does this tie in with Heb 3 "we are His house if we hold fast"?**"whose **house** we are, if we hold fast our confidence and the boast of our hope firm until the end."

Eph 2 tells us Jews & Gentiles brought together in one body, members of God's household, built on foundation...we saw in Heb 2:3,4+ shows that these believers also came to faith based on the testimony of the apostles & prophets

You want them to see that God is using an analogy (house) to teach us truth about what it means to belong to Him.

You might draw out the house - Draw the Cornerstone, then the foundation of the apostles & prophets (their teaching), and then individual believers (Jew and Greek) then being fitted together into a holy temple in the Lord

He is showing that we the believers represent HIS HOUSE, the dwelling place for His Spirit (Eph 2:22)

Help them to see that thru this **HOUSE analogy** ("whose **house** we are, if we hold fast our confidence and the boast of our hope firm until the end.") as a picture of our being a part of the house and belonging to Jesus Christ (Who is over the house).

### **What is the relationship to Heb 3:6?**

#### **IN OTHER WORDS -- How can we know whether we are part of this building being fitted together into a holy temple?**

We can know for sure whether or not we are part of this house discussed in Eph 2, part of this building being fitted together growing into a holy temple if we hold fast our confidence and the boast of our hope firm until the end.

### **Who is His house?**

We are: the body of believers

### **How do we know?**

We know individually if we hold fast

Now look at 1 Pe 2:4-5+ -

And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the

sight of God, 5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

### **1 Pe 2:4-5+ What are believers called and what is happening to them?**

- Believers are "living stones"
- Being built up as a spiritual house

### **1 Pe 4:17+ What are we reminded of?**

- judgment begins at the household of God - He is speaking of chastening and discipline (NOT punitive but purifying and cleansing -- trials and afflictions that God allows in our life to purify us).

### **What will be the outcome of those who do not obey the gospel?**

- There is a judgment for the household of God - genuine believers (**What were the Hebrew Christians experiencing?**)
- There is also a warning for those who don't even obey the gospel (cf Jn 3:36) (These are unbelievers).

1 Peter 2 Reminds us that we are living stones, part of His house. In a sense 1 Pet calls us to examine ourselves to see whether or not we are in the faith, when it reminds us that judgment begins with the household of God. (E.g., Am I being disciplined as a child of God?)

### **So what is the house? Or who composes God's house?**

- Believers make up His house

### **What is the message which linked with the truth in Hebrews 3:6?**

We prove ourselves to be His house if we hold fast

### **GIVE SOME BACKGROUND ON COMMON UNDERSTANDING OF "HOUSE" IN THE BIBLE...**

#### **What is the problem today? Why do we need to deal with this? What do most people think of when they hear His HOUSE?**

- For the most part we have misunderstood what His house is.
- We have seen His house in terms of a building, even warning kids "Quiet because you are in the house of God"!
- If one has the understanding of HOUSE as a building, then Hebrews 3:6 loses its true significance.
- We as individual believers make up that house

Other verses will help understand "house."

#### **What do Ro 16:5 and Col 4:15 teach about house?**

- Refer to the church that is in their **house**

#### **Heb 10:21 Who is over the house?**

- Great High Priest is over the house of God
- This is important to understand because other verses show Jesus as the Cornerstone, but here we see He is our great High Priest over the house of God (It's like He is at the "bottom" and "top" of the spiritual house!)

Take a moment now to sum up what we have discussed by having someone state **what it means to be a part of the house of God**

- Basically if we are believers we are part of His house
- Jews and Gentiles who believe make up God's house
- Jesus is both the Cornerstone and the High Priest of the house
- God's house is built on the teachings of the apostles and prophets
- Finally, we show that we are truly part of His house by continuing (persevering) in the faith

**Explain** - The evidence of the fact that the Hebrew readers of this epistle were truly saved, is that they retained their profession of faith in Messiah despite of and under the stress of persecution, not going back to

the First Covenant sacrificial system and works mindset of the Pharisees.

### What is the teaching about belief in Luke 8:13+?

Lu 8:13+ "Those on the rocky soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away.

Mt 13:20-21+ The one on whom seed was sown on the rocky places, this is the man who hears the word and immediately receives it with joy; 21 yet he has no firm root in himself, but is only temporary, and when affliction or persecution arises because of the word, immediately he falls away.

(Related passages -

Mark 4:16-17 "In a similar way these are the ones on whom seed was sown on the rocky places, who, when they hear the word, immediately receive it with joy; 17 and they have no firm root in themselves, but are only temporary; then, when affliction or persecution arises because of the word, immediately they fall away.

2 Thessalonians 1:5 This is a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering.

Matthew 24:13 (MOST RELEVANT TO THE TRIBULATION) "But the one who endures to the end, he will be saved.

### Now Parallel Heb 3:6 with Heb 3:14 -

#### Heb 3:14 What is the promise for those who hold fast to the end?

- We are partakers of Christ (Partakers = [metochos](#) = signifies one who participates with another in a common activity or possession.)
- NIV & ESV has "we have come to share in Christ" NLT paraphrases it "we will share in all that belongs to Christ")

## PARTAKERS OF CHRIST?

Let's look at cross references to glean what it means to be **partakers of Christ**...

#### How does Jn 6:48-51+ help us understand the phrase "partakers of Christ"?

Jn 6:48-51+: I am the bread of life. 49 "Your fathers ate the manna in the wilderness, and they died. 50 "This is the bread which comes down out of heaven, so that one may eat of it and not die. 51 "I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh."

This verse is not easy to understand. The background notes will help understand what Jesus is saying in John 6. You may have to lead your students through some of these points to help them understand how John 6 illustrates believers as "partakers."

- Jesus was saying that life belongs to the one who eats His flesh
- The Jews understood this picture of covenant
- Eating the other's flesh symbolized you were taking on the IDENTITY of the other person
- It symbolized you were taking their life totally into your life
- This is the same idea in Covenant - when we enter the New Covenant, we enter into to total oneness with Jesus
- To eat Jesus' flesh involves a total partaking of Who Jesus is
- Two lives become one, intermingled, held in common (again this is the truth of covenant - see [Oneness of Covenant](#))
- To partake of this life means that one's spiritual hunger and thirst will be fully satisfied.
- When you partake of His life, when you accept His life, you are saved (Of course one does this by believing in Him).
- One could paraphrase Jesus' words -- "Just as you take food and drink within your body and it becomes a part of you, so you must receive Me within your innermost being so that I can give you life."
- Because of what Yeshua said here the Jews were grumbling (Jn 6:41-42+) and their grumbling ended with them NOT holding fast but no longer walking with Him (Jn 6:66+). **Thus this passage gives an illustration** of not holding fast and not becoming a partaker of Christ!
- Jewish understanding allows for symbolic interpretation of "food and drink." To eat the flesh of the Son of Man is to absorb his entire way of being and living. The Greek word "sarx" ("flesh") is also used to refer to human nature in general, to the physical,

emotional, mental and volitional aspects of human existence. Yeshua wants us to live, feel, think and act like Him; ]

- See lecture by **Kay Arthur** for more discussion of John 6 as it relates to partakers of Christ.

Jesus is the Bread and we must partake of Him (believe in Him by grace through faith)

Being a partaker of Christ means we have partaken of all of Who He is (this is covenant, identification with Christ)

Heb 3:14 says the same thing...we know that we are partakers if...we hold fast.

Now let's look at Jn 14:16-20+

"I will ask the Father, and He will give you another Helper, that He may be with you forever; 17 that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you. 18 "I will not leave you as orphans; I will come to you. 19 "After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. 20 "In that day you will know that I am in My Father, and you in Me, and I in you.

#### **How does this show believers are partakers with Christ?**

- Jesus is in us by His Holy Spirit abiding in us
- Partakers then means that we are being indwelt by Him

#### **Jn 14:23,24+. What does this teach about how believers are partakers of Christ?**

Jn 14:23+ Jesus answered and said to him, "If anyone loves Me, he will keep My word (aka "obey"); and My Father will love him, and We will come to him, and make Our abode with him. 24 "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

- If we obey His Word, the Father and Son will make us His abode, another aspect of

#### **What does Ro 8:9-11+ teach about how believers are partakers of Christ?**

Romans 8:9-11+ However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. 10 If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. 11 But if the Spirit of Him Who raised Jesus from the dead dwells in you, He Who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit Who dwells in you.

- Partakers = have the Spirit of Christ in us, dwelling in us.

#### **Ask them to sum it up (so we are not just accumulating facts) -- What does it mean that we are partakers of Christ in Heb 3:14?**

- We can know that we have partaken (possessors) of His flesh & blood,
- We can know that the Spirit of Christ abides in us
- IF we hold fast...holding fast proves we are partakers with Him.

#### **What do we learn about partakers of Christ in Eph 5:30-32+?**

Ephesians 5:30+ because we are **members of His body**. 31 FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME **ONE FLESH**. 32 This mystery is great; but I am speaking with reference to **Christ and the church**.

- Believers are members of His body - another facet of partaking of Christ.
- As a husband and wife are joined and become one flesh
- Christ and His church (His bride ~ believers) are one with Christ
- Oneness of Christ & His bride, the church (partakers, sharers)
- establishing such close intimacy as to be called in the Scripture, oneness-unity rather than union.

#### **How does this relate to Heb 3:14?**

Heb 3:14 offers us the proof that we are members of His body, partakers of His body, IF WE HOLD FAST.

### 1 John 2:19+ - What does John teach about the person who does not hold fast?

1 Jn 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, in order that it might be shown that they all are not of us.

- If we do not hold fast it shows that we were never His at all
- It is not showing that we lose our salvation but that we never had it to begin with
- Genuine Christians carry on in the faith (cf. failure to abide in the teaching of Christ = 2Jn 9+).

### Jn 8:31+ What is one sign that a person is holding fast?

John 8:31+ So Jesus was saying to those Jews who had believed Him, "If (3rd Class Condition = "if you abide" possible but not a given) you continue in My word, then you are truly disciples of Mine;

- Abiding in His Word shows that we are truly His disciples

**Review** - Make sure they see the relationship between Jesus and His house. Some of the observations they may recall include...

- He is the cornerstone of the house,
- All is built upon Him,
- He is the High Priest over the house
- Believers are His house,
- Believers are partakers,
- Believers are have His Spirit,
- IF WE HOLD FAST

This may seem redundant but keep drawing them back to what Scripture teaches...

- Yes "once saved always saved" (eternal security and one cannot "lose" salvation) BUT this person's life will show (1). By present obedience, abiding in His word and (2) holding on to the end.
- There is no place for easy believism
- Holding fast is a proof of true salvation

**ADDENDUM CAVEAT:** Be aware that there are some evangelical commentators who do not agree that "holding fast" is proof of salvation. In short, they do not accept the doctrine of the [perseverance of the saints](#). For example, many of your students may use the popular Bible Knowledge Commentary which is overall an excellent conservative resource. However the commentary in that book is written by **Zane Hodges** (See [Unusual and Troubling Teachings of Zane Hodges](#) specifically the illustration of this quote - "Hodges has no problem saying that a person who totally abandons the Christian faith can be saved.") who makes the following statement "*As he will shortly state (3:12), he was concerned that there might be in some of his Christian "brothers" an "unbelieving heart that turns away from the living God." Should any of his readers do this, they would forfeit their roles in the Son's priestly house, which is only maintained by holding firmly to their Christian profession (cf. also v. 14 and 10:23-25, 35-36). The author did not mean, of course, that his readers could forfeit their eternal salvation; it is an error to identify the word "house" with the body of Christ, the true universal church.*" ([Bible Knowledge Commentary - Page 786](#))

Now compare the comment by **Charles Swindoll** (also from Dallas Theological Seminary, as is as Hodges) who says on Hebrews 3:6 the writer of Hebrews is saying that "***the continuance of faith and hope is proof of the reality of a person's authentic membership in the family of God***" ([Insights on Hebrews - Page 50](#)) (Bolding added)

**Dr Wayne Grudem** holds a similar interpretation writing that "the author of Hebrews knows that there are some in the community to which he writes who are in danger of falling away in just this way (see Heb. 2:3; 3:8, 12, 14–15; 4:1, 7, 11; 10:26, 29, 35–36, 38–39; 12:3, 15–17). He wants to warn them that, though they have participated in the fellowship of the church and experienced a number of God's blessings in their lives, yet if they fall away after all that, there is no salvation for them. This does not imply that he thinks that true Christians could fall away—Hebrews 3:14 implies quite the opposite. But **he wants them to gain assurance of salvation through their continuing in faith** and thereby implies that if they fall

away it would show that they were never Christ's people in the first place (see Heb. 3:6: "*We are his house, if indeed we hold fast our confidence and our boasting in our hope*"). Therefore the author wants to give a severe warning to those in danger of slipping away from their Christian profession. He wants to use the strongest language possible to say, "Here is how far a person can come in experiencing temporary blessings and still not really be saved." He is warning them to watch out because depending on temporary blessings and experiences is not enough. To do this, he talks not of any true change of heart or any good fruit produced but about the temporary blessings and experiences that have come to these persons and have given them some understanding of Christianity. But their lives had produced only thorns and thistles, and no spiritually good fruit. ([Systematic Theology](#)) (Bolding added)

Heb 3:7, Heb 4:1-3 God reminds us of the rest that Israel missed,

- bc of unbelief & disobedience,
- a rest that was refused
- bc the good news was heard & not mixed with faith.
- The day of trial ("no water" Ex 17:1-7) came and they DID NOT HOLD FAST!
- The WARNING: there remains a rest & it could be missed.

**For this week's purposes how do we know that we will not miss this rest?** (Yes we are reiterating this same truth).

- We know if we hold fast. That's the proof in Hebrews 3:6, 14.

**What we are to do when our "day of trial in the wilderness" comes (Heb 3:8)? If holding fast is the proof, how do we hold fast when tried like Israel?**

**How does Heb 2:17,18 help us to "hold fast"?**

- Merciful & faithful High Priest
- He was made like His brethren in all things (He knows rejection, intense temptation, being misunderstood, etc)
- He has suffered in that which He was tempted and He is able to come to the aid of those who are (being) tempted

**How does Heb 4:14-16 relate to the time of trial or testing?**

- Our house has a high priest...
- therefore let us hold fast.
- Jesus is the provision:
- He knows our weakness:
- He was tempted in all things yet w/o sin
- We are told to draw near to Him
- We can weather the temptations and trials bc we can turn to our High Priest. He will hold us.

Let's go back to the children of Israel's example -- we want the group to see the parallels that Israel did not hold fast and therefore they missed entering Canaan "Rest". But they also missed salvation because even though they had the good news preached it was not mixed with faith. He shows by the illustration of the children of Israel, we prove we are His if we hold fast, but they proved they were not His because they did not hold fast.

**Let's look at why they failed to enter from Cross References...**

What do we learn about the REST they were to enter in Ex 3:1,8+?

Exodus 3:1 Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God. (3:8) "So I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite.

- God says He will deliver them from bondage in Egypt and take them into a good and spacious land, a land flowing with milk and honey,

8 "So (they had cried out from bondage, groaning, affliction & bc God's covenant w/ Abraham, He heard their cry in Ex 2:24...we need to cry out...we too are seed of Abe: What a picture of OUR HIGH PRIEST able to come to the aid of those being tested / tempted (Heb 2:18)!!!)

#### What did Israel do in Ex 2:23-24?

Exodus 2:23-24 Now it came about in the course of those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of their bondage rose up to God. 24 So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob.

- They cried out
- God remembered

#### What did He tell Moses to do in Ex 3:16,17?

- To gather the elders of Israel & tell them that God would bring them out of Egypt into Canaan, a land flowing with milk & honey.
- Ex 3:17 So I said, I (God) will bring you up out of the affliction of Egypt ... to a land flowing with milk and honey.
- All this is an OT picture or symbol of a NT truth in Hebrews 3

#### What do you see in Dt 6:23+?

Dt 6:23+ He **brought us out** from there in order **to bring us in**, to give us the land which He had sworn to our fathers.'

- God brought Israel out of bondage in order to bring them into the promised land and freedom

#### Numbers 13 and Numbers 14

We could not look at all the verses dealing with the Children of Israel but these two chapters give a good summary of the coming out of Egypt and not going in (cf Dt 6:23)

#### Summary from Numbers 13 and Numbers 14:

- At the border of the Promised Land
- 12 sent to spy out the land
- 10 brought a bad report
- Caleb & Joshua said they should go in & possess
- 10 said they could not bc of the inhabitants (Giants)
- What we see over & over in the History of the children of Israel is that THERE WAS NO HOLDING FAST but disobedience and unbelief (Heb 3:18-19+).
- Congregation wept. Wanted another leader.
- Wanted to return to Egypt.
- Leaders distressed and believe God & try to convince people.

#### Result?

- people want to stone them = NO HOLDING FAST
- God appears & desires to destroy them.
- Moses intercedes they not be destroyed bc of God's name at stake

#### What are some of the truths in this account that help us see the habitual disobedience of the children of Israel?

See Nu 14:22-24+ for good summary

"Surely all the men who have seen My glory and My signs which I performed in Egypt and in the wilderness, yet have **put Me to the test these ten times** and have **not listened to My voice**, 23 shall by **no means see the land** which I swore to their fathers, nor shall any of those who spurned Me see it. 24 "But My servant Caleb, because he has had a different spirit and has followed Me fully, I will bring into the

land which he entered, and his descendants shall take possession of it.

- Says they put God to the test 10x (Nu 14:22+)
- did not listen to His voice (Nu 14:22+)
- God says that they will not see the Land of Canaan.
- He says Joshua & Caleb will bc they have a different spirit and have followed Him fully.

**NOTE** - Make sure that although Moses did not enter the Promised Land, they remember how he is described in Heb 3?

- He was faithful in His house and his disobedience was not a way of life, always going astray in his heart, not HABITUAL DISOBEDIENCE.
- So Moses did not miss salvation. Joshua, Caleb & Moses were faithful.

**What did God call the children of Israel?**

- An evil congregation

**How do we see their continual disobedience?**

- Even after God pardons them,
- they turn again to go into the land in their own strength
- Thus we see the habitual disobedience of the children of Israel!!!

**How is Israel an example to us? How does it fit with Heb 3:6,14?**

Read 1 Cor 10:6, 11+ - Now **these things happened as examples for us**, so that (WHY?) we would not crave evil things as they also craved. (10:11+) Now these things **happened to them as an example**, and they were written **for our instruction**, upon whom the ends of the ages have come.

- These things happened as an example
- They were an example and written for our instruction

**What spiritual advantages did Israel have in the wilderness?**

Read 1Co 10:1-5+ For I do not want you to be unaware, brethren, that our fathers were **all under the cloud and all passed through the sea**; 2 and **all were baptized into Moses** in the cloud and in the sea; 3 and **all ate the same spiritual food**; 4 and **all drank the same spiritual drink**, for they were drinking from a **spiritual rock which followed them; and the rock was Christ**. 5 Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness.

**In spite of their spiritual advantages, what's the summary of the evil congregation of the children of Israel in 1 Co 10:6-10?**

1. Craved evil things
2. Idolaters (run own life)
3. Acted immorally
4. Tried the Lord
5. Grumbled

**What is Paul's warning in 1Co 10:12+?**

- Therefore let him who thinks he stands take heed that he does not fall.

**What is the message to us? What are we in danger of if we do not take heed?**

- If these things are true in our life which were true in the children of Israel, then we are not standing and we will fall.
- We are not talking about sporadic missteps but about continual disobedience manifest by these sins.

**How do these truths tie in with Heb 3:6,14?**

- See 1 Co 10:1,4+ describing their advantages: the exodus then was a picture of salvation but it is not telling us that everybody who came out entered in.

### **But what reminder in 1 Co 10:13+?**

- No temptation comes that is not common to man
- No temptation will come that is beyond what we are able to bear bc God is faithful & will provide the way of escape that we may be able to endure.

### **What is the tie with Heb 3,4?**

- These chapters make it clear we are His if we hold fast
- t reminds us that we have a great high priest
- 1 Co 10:12 if any of these things are in your life in a habitual way, then you are not standing & you will fall
- If you belong to Him the temptation will not be too great bc God has provided a way of escape
- The parallel: we are His house if we hold fast.

### **Were the children of Israel His house?**

- Not all of them were bc not all of them held fast.
- Not all held their confidence and boast of their hope firm until the end. Joshua did. Caleb did.
- Moses was faithful in His house.
- The children of Israel show us habitual disobedience.
- We see that they heard the good news but hearing is not sufficient. The response is critical. It must be mixed with faith.
- The message: THE ONE WHO THINKS HE STANDS NEEDS TO TAKE HEED LEST HE FALL!

God has given us a yardstick by which we can measure whether or not we are really His by showing us in Heb 3:6,14 the SIGN and by showing in 1 Co 10 what it means to HOLD FAST,

- not to continue to crave evil things,
- not to continue in idolatry (not to continually running our own lives),
- not to be habitually immoral,
- not to habitually test the Lord,
- not to habitually grumble.

Holding fast, continuance, going on in the faith is a sign of true salvation.

The fact that I belong to Him is not evidenced by a one time commitment.

The fact that I belong to Him is evidenced by

- my present day continuing,
- my present day holding fast,
- my present day exhibiting by my life that I am a partaker.

And the answer is there about what we are to do when temptation comes:

- God will provide the way of escape.
- We have a Great High Priest.
- So Hold fast.
- There is no place for easy believism.

Hebrews 3,4 and the OT example make it very clear that the way is narrow (Mt 7:14) and yet we can know that we are walking the narrow way if we are holding fast firm until the end.

Pray for God to seal these truths in your heart and that we can effectively and powerfully lead our groups thru this discussion. Pray that if there are any in the group who are not holding fast, that this lesson will be used by God to reveal to them where they are and to show them what they need to do.

**ADDITIONAL THOUGHT** - One needs to understand what the writer artfully used Old Testament Israel as an example to the Jewish readers. In simple terms, even his readers knew that Israel had a remarkable exodus from bondage to freedom and yet when TEMPTATION/TESTING came (as allowed by the sovereign Lord), the majority of the nation failed to HOLD FAST. We see multiple examples of Israel failing to HOLD FAST. The writer is warning his Jewish readers, do not do what their ancestors did, do not harden their hearts because if they do, they will not HOLD FAST to the end.

## HEBREWS LESSON PLAN 11

### CHART AND QUESTIONS

### PRECEPT UPON PRECEPT

### UNDERSTANDING GOD'S REST

#### 6 sections:

- Facts about God's rest
- Define what rest is all about
- Scriptures about Sabbath
- 3 views on rest
- Heb 4:12,13 key to understanding
- Chronologically about God's rest in Heb 3,4

#### What does God teach about rest & who does He use as an illustration?

- Nation of Israel & their missing the Canaan rest to teach us truths about a rest that can be ours
- Chap 3 is talking primarily about the Canaan Rest, a LAND
- Israel missed it

#### Why?

- Hebrews 3:7-8: They heard but hardened their hearts
- Hebrews 3:10+: They always (HOW OFTEN?) went astray (present tense - continually) in hearts
- Hebrews 3:10+: Did not know ([ginosko](#) - intimately, experientially) God's ways

#### What resulted?

- Hebrews 3:10+: God was angry with them...swore they would not enter His rest
- So it is possible to miss this Canaan rest

#### Why did they miss the rest in Canaan?

- Hebrews 3:12+, Hebrews 3:19+ Unbelieving heart, Unbelief
- Hebrews 3:18+ Disobedience

**Keep in mind:** The writer uses this OT example to teach us parallels about a rest which is available to us in the NT, so we see a deeper truth about Israel

#### What contributed to their missing the rest in Heb 3:13?

- Deceitfulness of sin => Hardened their hearts

#### Heb 3:6,14+: What is the action that links with entering the "rest"?

- Holding fast -- If we hold fast we are **His house** and **partakers of Christ**
- Israel missed because did not **hold fast**

#### Heb 4:1 **What do we learn about rest?**

- We should have a reverential fear concerning this vital truth
- It is called "HIS rest" - God's rest.
- Promise remains of entering that rest (so cannot be speaking of a land for that is past history)
- Possible to come short of that rest
- (How do we know? see Israel's example) Israel missed it (with most God was not well-pleased)

#### **How did Israel miss His rest?**

- Heb 4:2: Good news was preached to them
- Heb 4:2,3: the Word (good news) they heard did not profit them bc it was not united by faith in those who heard
- **THEY CLEARLY HAD HEARD THE GOOD NEWS OF HIS WORD**

#### **This is KEY: Remember Israel missed Canaan rest bc of unbelief and disobedience**

Heb 4:2,6 says that they had the good news preached but it was not united with faith so lack of faith caused them to miss a rest

We who have believed enter that rest

#### **So what is the key for entering that rest?**

- Belief/faith

#### **What else do we learn about "rest" Heb 4:3-5?**

- Believed - enter that rest (His rest)
- God rested on 7th day from His works
- So rest we will be dealing w/ was associated with God's works
- Heb 4:5 - Those who were disobedient did not enter...he keeps bringing up this truth

#### **What do we learn about rest in Heb 4:6?**

- There is a rest that remains for some to enter
- Reiterates those who formerly had good news failed to enter (Why? disobedience which reflected their unbelief - cf Heb 3:18, 19).

#### **What about Joshua in Heb 4:8?**

- Joshua did not give them the rest  
 ESV Study Bible note on Heb 4:8-10 For if Joshua had given them rest. One could conceivably argue that the "rest" that the exodus generation sought was their entrance into the Promised Land. However, that entrance occurred in the days of Joshua, and Psalm 95 (with its promise of "today" entering into God's rest) is subsequent to Joshua's day (referred to as "so long afterward" in Heb. 4:7). Therefore, the Sabbath rest remains possible for God's people to enter even now, in this life (v. 9). The promise of entering now into this rest means ceasing from the spiritual strivings that reflect uncertainty about one's final destiny; it means enjoyment of being established in the presence of God, to share in the everlasting joy that God entered when he rested on the seventh day (v. 10)

#### **What does he teach about rest in Heb 4:9?**

- Remains = rest is still available
- Sabbath rest remains for the people of God

#### **Heb 4:10 What does this teach about entering His rest?**

- That person has rested from his works

### **What is the conclusion in Heb 4:11?**

- We must be diligent to enter that rest

### **So all we have done is OBSERVATIONS**

#### **What determines if we enter that rest?**

- faith & obedience for entering
- unbelief & disobedience fail to enter

### **Lead them to see that Israel missed more than Canaan rest...**

Now we will list these truths CATEGORICALLY...

- What the rest is
- When the rest is
- How the rest is gained

### **First you need to understand these facts yourself very carefully**

What the fact is telling you about the rest

When does it say this rest will happen

Why or how this rest will be gained or missed

Pray thru each fact about this rest in these 2 chapters

### **Now ask the group about the rest...**

#### **What is the INTERPRETATION of the rest in Heb 3?**

- Canaan rest is being discussed primarily
- Primarily refers to a LAND
- The rest that Israel failed to enter
- It is God's rest
- A rest that comes after completion of His works
- So it is a rest from works (not imply rest from being tired)

### **So author is showing us that we will rest as He rested by showing this parallel**

- It comes after completion of His creation work
- So he is paralleling it with God's rest

### **This rest is not a passive rest...all the way thru**

- Not just sitting down & doing nothing
- This rest implies a leaning on God
- A freedom from stress

### **How do you know?**

- Heb 4:11 says be diligent to enter that rest

### **Another parallel with God's rest?**

- He did not rest bc He was tired
- He rested bc His creation work was completed
- It is therefore not a rest bc of being tired but bc of completion of a work finished as was God's creation work (= Sabbath rest)

## **These are truths you want to draw from the group.**

You may find it difficult for group to hold the desire to rush to an answer

Try to hold them back until you

Identify

what the rest is

When it is

How it is missed

Then define the words

Then look at the possibilities

Then come to a proper conclusion

Only then will they be ready to receive your conclusions

## **So when is this rest?**

- When we believe
- Is for today
- It remains (make sure they nail this down...remains bc it is still available today and in another sense it remains bc there is a future aspect)
- So it is not yet totally missed by everyone

He is teaching that this rest is still available by teaching truths about a Canaan rest that was missed by Israel. He is telling us (and it is vital to see) that there is a rest that remains, that is available today, but this rest has the same qualifications as the Canaan rest had and that Canaan rest was missed by most of Israel.

## **Keep in mind though...was it only the Canaan rest that was missed by Israel?**

The writer is going to show that it was more than just the Canaan rest that was missed by Israel bc he makes certain that we understand that the children of Israel had the good news preached to them (Heb 4:2,3) and it did not profit them bc it was not united by faith in those who heard.

The GOOD NEWS is the gospel of Jesus Christ which they had heard. So the implication is that they missed not just the Canaan rest but also salvation. There is so much "potential" for people to be saved in this lesson for as the author reminds them "they had heard" (over & over he says this)...

the message for us today is that it is not enough for us JUST TO HEAR IT.

They heard it but it was not mixed with faith. The entering was ONE WAY...THRU BELIEF. They missed it bc of unbelief.

Keep before them on the visual aid 2 words they must see as regards the Christian life...faith & obedience vs unbelief & disobedience. The fact that they were disobedient proved that they did not believe.

## **What is this rest?**

### **When is this rest?**

### **How is it entered or Why is it missed?**

- Entered thru faith
- Missed thru unbelief (disobedience)

## **How is it entered?**

Heb 4:11 be diligent

Heb 3:6,14 by holding fast (so by perseverance in the faith)

Faith is not passive...but active and yet the rest is there bc of the finished work of Jesus Christ...so the rest is not entered in a passive way

## **How entered?**

- thru faith (manifest by obedience)

### How missed?

- Thru unbelief (manifest by disobedience)

### Proof of faith?

- Obedience

### How do we see that obedience?

- Thru being diligent, thru perseverance

### How do we see unbelief?

- by disobedience

### Emphasize that the group must see that the REST comes thru BELIEF.

It is God's rest.

It is a rest from works.

Israel missed this rest in history (Canaan) bc of disobedience.

But they also missed salvation rest bc good news not united with faith.

Result was that they incurred God's wrath.

### Keep asking: What is the application to me?

- I must be diligent
- The fact that I have entered the rest is not a "one time" affair
- It is not that I can simply look back to a time when I "accepted Christ"
- It is real only in that I am being diligent now to walk in obedience...only if I am at this point in my life persevering.

### Last week we said what about the sum total of Israel's life?

- It reflected disobedience

### SECOND AREA:

Define Greek words for rest: keep it practical

Noun & verb form

Meaning: a cessation from activity.

[katapausis/katapauo](#)

One other Greek word: Sabbitismos: only once in NT

Heb 4:9: for Sabbath rest

### Remind them that the rest is:

- Entered thru belief
- Missed thru unbelief
- Rest that implies a cessation from labor (except Heb 4:10)

### Sabbath Rest:

- The repose of Christianity
- Vines defines it as a perpetual Sabbath rest to be enjoyed by believers w/o interruption in their fellowship with the Father
- It is a rest that is possible bc it is the rest of God Himself
- It is a rest we will not realize fully until the future
- And yet it is a rest that believers enter now
- It is a rest that believers enjoy bc of their relationship w/ God
- It is a rest that is possible bc of God's provision, bc He rested.

These definitions lead to the 3 possibilities for REST.

To understand the Sabbath Rest discuss Xrefs:

### **Ge 2:1-3: God rested after His creation work**

- Thus in a sense the Sabbath rest has been available since creation
- It was only formalized at Mt. Sinai.

### **Ex 20:8-11:**

- Israel was commanded to observe the Sabbath day as a day of rest.
- It was a day which was to be kept holy.
- (6 days they would work & rest on the 7th)
- (Dt 5:15 is another ref but not in homework)

### **Ex 31:12-17: Why commanded to observe?**

- It was a sign of the covenant.
- Severe punishment for breaking:
- bc it was a sign of the covenant.
- Set apart for Israel to remind them that they had been set apart for God.
- It was a perpetual covenant.

**Wayne's lecture in Colossians:** People still ask "Aren't we still supposed to meet on the Sabbath?" Col 2:17 states that all of these "rules" are SHADOWS which is really just a PICTURE of something else. When you see a shadow, you know that there is something behind that shadow and the bigger the shadow gets the closer you get to the substance of that shadow. When the Person walks in you don't need the shadow anymore! The only one of Ten Commandments not repeated in NT after Pentecost. The Sabbath was a day of REST that the Pharisees turned around to mean that man was made for the Sabbath rather than the Sabbath for man and they came up with 600+ laws, which included "Sabbath laws". Jesus has become our "Sabbath rest" and in that "Sabbath rest" moment by moment I can cease from fleshly works. Now my "works" come out of the restful obedience to the One Who lives in me.

### **Question could come up in group: Why don't we keep the Sabbath today?**

Remind them that it was a SIGN...of the true rest to come in Jesus. Bc Jesus brought in the true rest, we saw Him "violate" the Sabbath (working on the Sabbath: healed, picked grain). Jesus was able to set aside the Sabbath bc it was just a symbol of the rest that was going to come. Col 2:16,17 addresses

**Wayne from Colossians:** Do you know if you have your REST in the Lord Jesus? You can tell in 5 minutes when a person is resting in Him. Rest is not PASSIVITY. In fact, He may burn you out physically. Rest has nothing to do with physical strength. In fact, you may be absolutely exhausted like Paul who said "I agonize", (Col 1:29) but "REST" means you are about His business and you are functioning in His strength that He infuses into your life as you die. (TO SELF) You can be physically worn out, but inwardly wanting to rejoice and shout when you've found your rest in the Lord Jesus Christ. When you have those days where the TURMOIL IS PRESENT INSIDE, you have lost your REST.

### **Heb 3: Rest is Canaan Rest.**

- God brought them out in order to bring them in.
- Missed bc an evil, unbelieving heart.
- Missed >THE LAND of Canaan BUT also missed salvation.

Heb 4:8: If Joshua had given them rest, there would have been no need for another rest.

Heb 4:9: there remains a Sabbath rest.

Ezek 20 What do we learn about the disobedience of the children of Israel?

- Makes it clear that Israel never made a clean break w/ Egypt
- Ezek 20:8: shows this failure to make a clean break w/ Egypt.

Ezekiel reviews the different periods in the history of Israel and the preservation of the people for the Lord's name's sake in spite of their repeated rebellion.

- Rebelled in Egypt (Idols) (Ezek 20:5-9),
- Rebelled from Egypt to Kadesh-barnea (Ezek 20:10-17),
- Rebelled in wilderness (Ezek 20:18-26),
- Rebelled even when came into Canaan (Ezek 20:27-29).
- Ezekiel's own generation was equally unfaithful (Ezek 20:30-32)
- God chose them
- His purpose was to deliver them from Egypt.
- Yet in the midst of Egypt they worshipped the Egyptian idols!!!
- They never made a break.
- So we see continuous rebellion.

Quite often the message is misunderstood bc the deliverance of the children of Israel is in fact a PICTURE OF SALVATION, it is then inferred that everyone who came out of Egypt was saved. God shows in Ezek 20 that they never made a clean break. To be sure the deliverance from Egyptian bondage is a picture of salvation...deliverance from slavery to freedom in the promised land. But be sure to understand that the picture is not the reality and the shadow is not the substance.

### What do we do with all this?

3 views of rest:

**1). FAITH REST LIFE:** our walk is to be lived out practically by "resting" in the promises of God. Our walk is not to be lived out by straining to please Him. We are to cease from striving to do it ourselves & to rest in faith. We won't please Him by our own efforts. Col 2:6-7 2 Co 5:7

- A walk that is a rest bc we simply rest by faith and we simply believe God, not striving to do it ourselves. We allow Him to do His work in us.
- Mt 11:28-30 clearly shows this "Come to Me, all who are weary and heavy-laden, and I will give you rest. 29"Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS. 30"For My yoke is easy and My burden is light."
- So it is a walk with Him.

### 2). MILLENNIAL REST:

#### Where does this thought come from?

- Heb 4:8,10: The idea that the rest for the children of Israel did not come thru Joshua but there remains a rest.
- Millennial Rest: when the promises to Israel will be completely fulfilled.

### 3). ETERNAL REST:

#### What is this rest referring to?

#### Is it the faith-rest walk of the believer?

- leaning on Him rather than our efforts.

It most likely includes all three...if we have truly entered that faith-rest walk, which comes thru belief, which results in leaning on Him, to walk with Him step by step, to cease from striving...if we have entered that rest, then we have entered salvation which will give us entrance into the Millennial rest, which will also give us that eternal rest. In fact that eternal rest begins the moment that we enter His rest initially and yet it is not realized in its completeness until we enter the New Heaven and New Earth.

Now we can see how serious it is when he says we are to be diligent to enter that rest, when we see that there

is a rest that remains. He is talking about the SALVATION REST THAT IS STILL POSSIBLE for all us.

### How does Heb 4:12,13 relate?

Remember all the previous verses describe what is involved in entering and what will keep us from entering...these are described in the "WORD OF GOD".

### So these verses tell us that

- God's word is the judge
- He has spoken His message about belief & unbelief
- The msg about the rest is clear
- His word is alive & powerful
- His word is he judge
- Nothing is hidden from Him
- His words won't simply judge the actions but will judge the thoughts & intent of the heart.
- Nothing is hidden from Him.
- All is laid bare.
- The Word is a judge.

### So what is the message?

The readers must be diligent bc the Word of God can pierce thru to see if belief is real or not...only the thoughts and the intents of the heart will count and God's word is a perfect discernor...it cannot only analyze the facts of our behaviour but also the motives & beliefs. The word will make no mistake in judgment. There will be no masks or disguises. They'll all be ripped off. The Word will reveal whether you truly believe or not, whether or not that faith is genuine. This is very serious.

### So: Has that rest been entered?

- Is there perseverance in your life?
- Is there a diligence to keep on keeping on?
- We can be sure His Word is a discernor and His Word will be the Judge.

### What is the most significant thing God has taught you in this study of Hebrews?

There may be an "anyone" in your group!

## HEBREWS PART 2 LESSON 1

**Disclaimer** - I will put up study aids when I have them available but will likely not have them for every lesson because of time constraints.

**READ THE LESSON QUOTE** - *A high priest was taken from among men so that he could deal gently with the ignorant and misguided. This is Jesus, your high priest.*

### **READ – Heb 4:12-4:16**

QUICK REVIEW THAT LEADS INTO HEBREWS 4:14-16...

### What has been the major topic in Hebrews 3:1 through Hebrews 4:13 up to this point?

- Rest

### How did one enter that rest?

- By faith in Jesus Christ

**What had been the writers concern for his Jewish readers regarding this rest?**

- Some might fall short of entering that rest

**Hebrews 4:14 Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.**

**What shift occurs in the subject beginning in Hebrews 4:14?**

- Now we begin to study Jesus as the Great High Priest

**Where have we previously seen the writer introduce hints of the subject of priesthood? (Clue – at least 3 times)**

1. Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. **When He had made purification of sins, He sat down at the right hand of the Majesty on high**
2. Hebrews 2:17-18 Therefore, He had to be made like His brethren in all things, so that **He might become a merciful and faithful high priest** in things pertaining to God, to make propitiation for the sins of the people. 18 For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.
3. Hebrews 3:1 Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession;

**What were some Jewish readers tempted to do in response to the persecution they faced for professing Christ? (What were they contemplating going back to?)**

- They were tempted to reject Christ go back to Judaism and the Temple rituals

**How did the writer seek to dissuade any one on the fence who was tempted to drift back to Judaism and neglect so great a salvation? (IF THEY DON'T GET THIS QUESTION MIGHT ADD NEXT ONE) In other words, what did the writer show his Jewish readers about the superiority of Jesus in chapters 1-3?**

1. Superior to their OT prophets
2. Superior to angels
3. Superior to Moses

**Now as we turn the corner beginning in Hebrews 4:14 what does the writer tell them about Jesus?**

- He has passed through the heavens

**What is another way to describe passing through?**

- Jesus ascended/ascension

**Where is He seated after passing through?**

- Heb 1:3 Right hand of His Father

He is Jesus the Son of God (A repeat truth)

Great High Priest (YOU MIGHT EXPLAIN - Notice he says they have Him and HAVE in the present tense indicates they continually have Jesus as their Great High Priest)

**Based on these truths what is his exhortation to all the congregation?**

- Hold fast your confession

**What confession would he be referring to?**

- We believe Jesus is the Son of God, the Messiah, the Savior of the world

#### **Where have we seen similar exhortations about holding fast?**

- Hebrews 3:6+ but Christ was faithful as a Son over His house—whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.
- Hebrews 3:14+ For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end,

#### **Why was holding fast important? What does the writer say that it demonstrated?**

- They were truly in the house (in the church) over which Christ was the head
- There were truly partakers of Christ
- In other words they were not just professors but possessors of Christ

#### **What role did the high priests play in the Temple rituals?**

- Clearly they played a central role in the Temple rituals.

#### **Given the importance of the PRIESTHOOD in Judaism what would be the writer's main goal beginning in Hebrews 4:14-10:18?**

- He would seek to show the priesthood of Jesus is superior to priesthood of Aaron and all the OT priests

**Hebrews 4:15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.**

#### **In Hebrews 4:15, what deficiency is found in human high priests?**

- Could not sympathize with our weaknesses

#### **What is the striking contrast he presents regarding Jesus our Great High Priest?**

- He was tempted in all things just as we are and without sin

#### **How would that make our Great High Priest superior to the earthly high priests?**

- He could sympathize with our weaknesses
- CONSIDER THE NLT PARAPHRASE – “This High Priest of ours understands our weaknesses, for he faced all of the same temptations we do, yet he did not sin.”

**Hebrews 4:16 Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.**

#### **In light of this truth about our Great High Priest, what is the reader's exhortation?**

- Let us draw near with confidence to the throne of grace

#### **What is available at the throne of grace?**

- Mercy
- Grace to help in our time of need

**REMEMBER THE WRITER IS BUILDING THE CASE THAT THIS GREAT HIGH PRIEST IS SUPERIOR TO THE OLD PRIESTHOOD ESTABLISHED IN EXODUS AND LEVITICUS.**

SO LET'S BRIEFLY LOOK AT THE OT PRIESTHOOD.

**READ EXODUS 28:1-4**

Who is speaking and to whom?

Who was chosen by God to be priests to Him?

- Aaron/sons (of tribe of Levi)

How were they to be set apart from other Levites and from all the congregation?

- Holy garments

Exodus 28:6-43 gives great detail about the garments that were to set them apart

HERE IS WHERE I WOULD SHOW THE PICTURE IN THE LESSON IF YOU HAVE IT...

## The High Priest's Golden Garments

Shemot/Exodus 28



THE PRIESTS' GARMENT

**I WOULD THEN READ EXODUS 28:33-38.**

Why were bells on Aaron's garment?

- Verse 35 – while he was in the holy place tinkling indicated he was still alive

What was to be on Aaron's head?

- Turban with plate saying "Holy to the Lord."

Why was it on his head in verse 38?

- That the gifts of the sons of Israel would be accepted before the Lord

WE WILL SKIP EXODUS 29 AND GO TO LEVITICUS 8 WHICH DESCRIBES THE SAME EVENT.

(**READ NOTE FROM LEADER'S GUIDE** -- In Exodus, Moses recorded the plans or pattern which God gave him for the tabernacle and the priests, as well as the building the tabernacle. However, the record of the actual ordination of the priests was in Leviticus, whose content and events immediately follow those in Exodus. ALL AT THE FOOT OF MT SINAI.)

## READ LEVITICUS 8:1-9, 12-14

**What is Moses doing to Aaron and sons before the congregation?**

- Consecrating them

**What 3 liquids were used in the process?**

- Water to wash (v6), oil to anoint (v12) blood for sin offering

**Why did Moses need to give a sin offering for Aaron and sons?**

- Sinners

## READ LEVITICUS 8:30 (YOU MIGHT DO THIS TO SAVE TIME)

So Moses took some of the anointing oil and some of the blood which was on the altar and sprinkled it on Aaron, on his garments, on his sons, and on the garments of his sons with him; and he consecrated Aaron, his garments, and his sons, and the garments of his sons with him.

**What does the anointing oil and blood on Aaron and sons signify?**

- Consecrated them

**What is consecration?**

- Removed from common use and dedicated to God and His purposes

**Consecrate:** From the Latin *con* (“together, completely”) + *sacrare* (“to make holy”). Literally, “to make holy” or “to dedicate to the sacred.” In Scripture, consecration often involves rituals (such as anointing with oil, sacrifices, or laying on of hands) that symbolize the person or thing being wholly devoted to God’s service (e.g., Exodus 28:41; Leviticus 8:1-36). Consecration is not just removing from common use—it’s dedicating entirely to God’s purposes and separating from anything that defiles.

**How serious was God about the priests being the ones He Himself specified?**

WE WILL BRIEFLY LOOK AT NUMBERS 16-17 AND KING UZZIAH IN 2 Chronicles 26

**Do not read Numbers 16+** (if you have time you could read selected segments but this lesson as is takes about 2 hours)

**Ask them some summary questions...**

**Who is the major antagonist in Numbers 16+?**

- Korah (Nu 16:1-3+)

**What tribe did he belong to?**

- Levites (Nu 16:1+ "the son of Levi")

**What was his complaint to Moses?**

- Felt priesthood belonged to all congregation (Nu 16:3+)

**How did Moses respond to their rebellion?**

- Fell on face and said the LORD would decide (Nu 16:4-11+)

**How did God respond to their rebellion (3 things)?**

1. Earth swallowed Korah and other rebels and families, (Nu 16:28-34+)

2. fire consumed 250 men offering incense (Nu 16:35+)
3. plague broke out because congregation accused Moses and Aaron of killing the Lord's people – How was plague stopped? Aaron took a censer, made atonement for the people, and stood "between the dead and the living," stopping the plague. STILL 14,700 died (Nu 16:41-45, 46-48, 49+)

**ASK AGAIN "HOW SERIOUS WAS GOD ABOUT THE HIGH PRIESTHOOD AND SPECIFICALLY THAT IT WAS THE MAN HE CHOOSE?"**

- Rhetorical of course - want to make sure they understand the author's intention of showing the superiority of Jesus' priesthood to Aaron's as this was ingrained in Jews from a young age.

**WHAT did God do in Numbers 17 to further validate the priesthood of Aaron?**

- Took 12 rods from each tribe, wrote names on them and the test would be whose rod would sprout - next day only Aaron's rod had sprouted. (Nu 17:1-5, 8-9)

**What did God tell Moses to do with that rod? HAVE SOMEONE READ NUMBERS 17:10+**

Numbers 17:10 But the LORD said to Moses, "Put back the rod of Aaron before the testimony (Ark of Covenant) to be kept as a sign against the rebels, that you may put an end to their grumblings against Me, so that they will not die."

**Let's look at one more example of how serious God was about who could serve as High Priest!**

**We will look at King Uzziah (a godly king 2Chr 26:1-5) and READ 2 CHRONICLES 26:16-21**

**What is the progression in 2Chr 26:16?**

- strong > proud > acted corruptly > was unfaithful to the LORD his God > entered the temple of the LORD to burn incense

**What did it lead him to do?**

- Usurp the role of the priest (2Chr 26:16)

**What did it cost him?**

- Leprosy and isolation until death

**AGAIN EMPHASIZE -- HOW SERIOUS WAS GOD ABOUT THE MAN HE CHOOSE AS THE HIGH PRIEST!!!**

**Now back to Hebrews 5:1-10**

**Hebrews 5:1 For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins;**

**What do we learn about who could be high priest?**

- From among men – to represent other men (that is meaning of on behalf of)
- Appointed – does not say here by whom but from our OT studies **who appointed?** God!

**What was their role?**

- Offer before God gifts and sacrifices for sins of men

**Hebrews 5:2 he can deal gently with the ignorant and misguided, since he himself also is beset with weakness;**

### Why was the high priest able to be gentle to ignorant and misguided men?

- He is subject to same weaknesses

**Hebrews 5:3 and because of it he is obligated to offer sacrifices for sins, as for the people, so also for himself.**

### Why did the High priest need to offer sacrifices for himself as well as people?

- Because he was beset with same weaknesses – he was a sinner

**REMINDE THEM** – REMEMBER WHAT THE WRITER OF HEBREWS IS DOING REGARDING THE HIGH PRIESTHOOD OF JESUS – HE IS SEEKING TO SHOW WHY IT IS SUPERIOR TO THE AARONIC PRIESTHOOD! The Temple in Jerusalem was still in existence and would be a tangible temptation to lure any "professors" back to dead works, so the writer devotes considerable attention to underscoring that Jesus is a Great High Priest, superior to the Aaronic priesthood.

**Hebrews 5:4 And no one takes the honor to himself, but receives it when he is called by God, even as Aaron was.**

### How did one become a high priest?

- Called by God (We saw that in Exodus 28:1-4 where God told Moses to bring Aaron and sons near)

**Hebrews 5:5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU";**

### What does the writer teach about Christ regarding His becoming High Priest? What 3 things does he say in this verse quoting Psalm 2:7 (which Jews knew)?

Psalm 2:7 "I will surely tell of the decree of the LORD: He said to Me, 'You are My Son, Today I have begotten You.

- Christ did not exalt Himself (He did not take the honor to himself as in verse 4)
- He is the Son of God
- He was begotten –

### WHAT IS HE SAYING by "begotten"?

- He became a man in order to be qualified to be a priest. (cf Jn 3:16 He gave His only begotten Son)

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

### What psalm is the writer quoting?

- Psalm 110, a Messianic Psalm - A Psalm of David. The LORD says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet." 2 The LORD will stretch forth Your strong scepter from Zion, saying, "Rule in the midst of Your enemies." 3 Your people will volunteer freely in the day of Your power; In holy array, from the womb of the dawn, Your youth are to You as the dew. 4 The LORD has sworn and will not change His mind, "**You are a priest forever According to the order of Melchizedek.**"

### What is the teaching in that Psalm as applied to God's Son?

- YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK.”

**Hebrews 5:7 In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety.**

**What does “days of His flesh” reiterate which was implied in Heb 5:5 with “begotten”**

- Jesus is man

**What event does this seem to describe?**

- Garden of Gethsemane

**How did God answer Jesus’ prayer?**

- Heard Him – He did save Him “out (Greek = ek = out of) of death” – yes, He died, but then came “out of death” in the resurrection

**Hebrews 5:8 Although He was a Son, He learned obedience from the things which He suffered.**

**What does this teach about Jesus’ humanity?**

- He was fully human – he was never disobedient

**COMMENT** - The phrase "learned obedience by the things which He suffered" does not mean that Jesus was ever disobedient but rather that He learned through experience as a Man and through all His temptation and suffering what it meant to suffer and triumph in a way He did not experience before the incarnation. His humanity was in this sense "completed," which is the meaning of the Greek word translated "perfected" in this context.

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

**What did Jesus’ obedience achieve?**

- He became the perfect High Priest
- He became the source of eternal salvation to all who obey Him

**Hebrews 5:10 being designated by God as a high priest according to the order of Melchizedek.**

**How did Jesus become High Priest?**

- God designated Him

**How was His priesthood different than Aarons?**

- Melchizedek (Jesus also tribe of Judah not Levi)

**Why is Jesus a superior High Priest?**

- He is the Source of eternal salvation!!!

## HEBREWS PART 2

### LESSON 2

**TO WHOM** has the writer stated Christ is superior in the previous sections?(4 entities)

- Prophets, Angels, Moses, Priesthood of Aaron (this last one is implied)

Recall that there are 5 major warnings to the readers seeking to convince anyone who might be a professor of Christ but is teetering back to ward the Jewish Temple with its rituals and high priest.

**WHAT** are the first two major warnings to professors -- one in Heb 2:1-4 and the second in Heb 3:7-4:13?

- Pay close attention so you do not drift and miss so great a salvation
- Be diligent to enter His rest lest you miss it by disobedience and unbelief

**Hebrews 5:11 Concerning him (ESV = "About this") we have much to say, and it is hard to explain, since you have become dull of hearing.**

**TO WHAT** does the phrase "concerning him" or as the ESV renders it "about this" refer?

- Check context - Heb 5:10 "being designated by God as a high priest according to the order of Melchizedek."
- Not just the person of Melchizedek but the priesthood of Melchizedek and how that relates to the priesthood of Christ

**WHY** does the writer chose not to dig deeper into this subject at this point?(3 reasons)

- He has much to say about it
- It is a hard topic to explain
- The Jewish hearers have become dull of hearing
- EXTRA CREDIT - WHAT does "you have become dull" suggest? They were not always dull of hearing but now they are

**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.**

**What time phrase and what does he mean by it?"**

- By this time — showing that enough time had passed for them to have grown spiritually.  
(“by this time” shows that enough time had passed since their conversion for them to have grown into spiritual maturity. The writer’s meaning is that they had received sufficient instruction and opportunity to develop to the point of helping others, yet they had failed to progress and remained immature.)

**WHAT** is he explaining in Hebrews 5:12?

- Their dullness in hearing God's Word (**WHAT** word could he not explain to them? Melchizedek)

**HOW** does he rebuke them? Or **WHAT** was his expectation for his hearers? Or **HOW** does he explain that they had become dull of hearing?

- By now they ought to be teachers (at least able to teach, not necessarily the gift of teaching) (but at least able to explain, defend, and pass on the truths of the gospel.)

**Alternatively, HOW** does he characterize their dullness in hearing?(2 things)

- Ought to be teachers

- Need someone to teach you elementary principles

#### **WHAT the contrast that he is pointing out?**

- What they should have been with what they are - Instead of teaching, they still need to be taught again.
- Instead of being able to teach, they have need for someone to teach them. Their spiritual growth is "stunted."

#### **WHAT is the content they still needed?**

- the elementary principles of the oracles of God

#### **WHAT are elementary principles?**

- the basic foundational truths - the A,B,C's of the faith.

#### **WHAT does their condition reveal about their spiritual growth?**

- Need milk (basic, introductory truth) rather than solid food (deeper doctrine).

#### **WHAT is the writer's illustration of their state and what does it show about the hearers?**

- This image vividly shows their immaturity: **MILK** is for beginners, while **SOLID FOOD** is for the mature who can handle deeper teaching.

**Hebrews 5:13 For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant.**

#### **WHAT is milk depicting? What does it parallel in v12?**

- the elementary principles of the oracles of God,

#### **WHAT does it contrast with?**

- Word of righteousness

#### **In context WHAT might this allude to?**

- NO CONSENSUS - several thoughts - (1) justification, (2) sanctification, (3) the Gospel (#1 & #2 most commonly mentioned)
- One consideration only rarely mentioned is that it could represent the teaching about priesthood of Melchizedek.

#### **WHAT does the word of righteousness imply?**

- Deeper truths, doctrine

#### **WHY can't they partake of the word of righteousness?**

- Infant - spiritually immature

**Hebrews 5:14 But solid food is for the mature, who because of practice have their senses trained to discern good and evil.**

#### **WHAT is the contrast with milk?**

- solid food ("meat")

#### **WHO is that reserved for?**

- mature, not infants

#### **WHAT is the critical value of intake of solid food?**

- discerning good and evil

#### **HOW does a person become a discerner? What is the progression?**

- take in solid food, practice/obey it, their senses are trained

#### **WHO would that be? (Explain - TRAINED is passive voice meaning the effect of training is from outside source)**

- The Spirit transforming their thinking (from infants to mature men) as they take in the Word (Corollary - No intake of the Word, no growth in spiritual discernment)

#### **Summarize the marks of immaturity**

- Dullness toward the Word (Heb. 5:11)
- Inability to teach the Word to others (Heb. 5:12)
- Dependence on only the elementary truths of the Word (Heb. 5:12–13)
- Lack of skill in applying the Word (Heb. 5:14).

#### **WHAT are the marks of spiritual maturity (essentially the opposite of immaturity)?**

1. Eagerness, attentiveness, zeal, diligence for the Word of God
2. Maintaining a Proper Diet: Moving from spiritual pabulum to Solid food.
3. Practice: "Practice makes perfect" is the old saying which is not totally accurate here. At least it helps!
4. Senses become trained: Our power of discernment becomes sharpened

#### **WHAT might be a danger personally or to a church that has primarily infants?**

- false teaching slips into the church
- cults seduce them - there are anecdotal observations that suggest Baptists and Pentecostals are among the more frequently encountered backgrounds among LDS converts.

**1 Peter 2:1-3+ Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, 2 like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, 3 if you have tasted the kindness of the Lord.**

#### **WHY might someone not have a desire for intake of God's Word?**

- sin in v1

#### **WHAT are two similar metaphors in Peter's verse and Hebrews 5:11-14?**

- Infants and milk (Are they used with the same meaning? Actually this is addressed in next question)

#### **WHAT are the differences between these two milk metaphors?**

- milk for immature, stunted believers vs milk used in a positive sense for growing, maturing believers
- Figurative (negative): staying immature, stuck on the basics (1 Cor 3:2+; Heb 5:12–13).
- Figurative (positive): the Word of God as pure nourishment for spiritual growth (1 Pet 2:2+).

**1 Corinthians 3:1+ And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. 2 I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, 3 for**

**you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?**

**WHAT was the problem in the church at Corinth?**

1. Like the situation in Hebrews the believers had not matured and were still infants in Christ
2. They could only handle elementary spiritual truth

**HOW does Paul use the metaphor of MILK here, in a positive (like 1 Peter 2:2+) or a negative sense (like Hebrews 5:12,13)?**

- Negative ~ spiritual "baby food"

**WHY were they not able to handle solid food, deeper truths that would enable growth in Christlikeness?**

- They were acting fleshly ([sarkikos](#) - governed by impulses of fallen flesh, not the Spirit!)

**WHAT is evidence that they were fleshly?**

- Jealousy and strife. They were **"IN** Christ" (1Co 3:1), but living as though they were still **IN** the world.
- Note the time phrase **"even now"** they were still unable to handle deeper teaching because of their fleshly, divided condition.

**TAKEAWAY - (FROM THE PASSAGES BY PETER AND PAUL) WHAT is a major impediment for growth in Christlikeness?**

- Persistent unconfessed sin which in turn blunts the appetite for God's Word which is the only means of spiritual growth!

**Ephesians 4:11-16 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, 12 for the equipping of the saints for the work of service, to the building up of the body of Christ; 13 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. 14 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; 15 but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, 16 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.**

**WHAT is the solution (antidote) for spiritual immaturity in the church?(Eph 4:11-12)**

- Pastors/teachers equip saints who serve and build up body (maturity)

**HOW does Paul describe spiritual maturity in a word? (Eph 4:13)**

- Christlikeness (to the measure of the stature which belongs to the fullness of Christ.)

**WHAT characterizes spiritual maturity? (Eph 4:13-15)**

1. Unity of the faith
2. Not like children tossed by every wind of doctrine, trickery, deceit
3. Speaking the truth in love
4. Continually growing in all aspects into Christ

**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,**

**WHY does the writer introduce this term of conclusion? Or WHAT has he just described that causes him to draw a conclusion?**

They were....

- Dull of hearing
- Should be teachers
- Still on milk
- Spiritual babies

#### **WHAT is his exhortation in light of their condition?**

1. Leave elementary teaching about Christ
2. Press on to maturity (**WHAT is maturity? Or better WHAT should be the ultimate endpoint of our maturation...like WHO?** Christ)
3. Not again lay foundation of repentance from dead works and faith toward God, etc (segue to question below)

#### **AT THIS POINT YOU MIGHT GO AHEAD AND ASK WHAT ARE THE 6 TEACHINGS THEY ARE ARE MOVE PAST AS THEY SEEK MATURITY?**

1. repentance from dead works
2. of faith toward God,
3. instruction about washings (Greek - [baptismos](#) used in Heb 9:10 of OT washings)
4. laying on of hands (Greek - [epithesis](#) used in Acts 8:18, 1Ti 4:14, 2Ti 1:6 all NT contexts)
5. the resurrection of the dead (Mentioned in OT only rarely - Da 12:2, Isa 26:19, Job 19:25,26 Ps 17:15, Jer 30:9)
6. eternal judgment.

#### **WHAT do you think the writer is referring to - OT Teachings or NT Teachings and WHY? (THIS WAS A QUESTION IN HOMEWORK)**

#### **LOOK AT DEAD WORKS..**

Isaiah 64:6 For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away.

#### **HOW does Isaiah describe their works (DEEDS) which have left them unclean?**

- They have appearance of righteousness but are like a filthy garment ( dressings women used during menstruation)

Ephesians 2:8-9+ For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast.

#### **WHAT makes our works "dead" in regard to salvation according to Eph 2:8-9+?**

- Saved by gift of God NOT by our works (**WHAT would we do if our works could save us? BOAST!**)

Galatians 3:2, 5, 10+ This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?

(3:5) So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?

(3:10) For as many as are of the works of the Law are under a curse; for it is written, "CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM."

#### **WHEN did they receive the Spirit and HOW?**

- When they were saved by believing not by their works = "dead" works.
- Dead works leave us "dead in our trespasses and sins" (Eph 2:1+)

#### **WHAT is the problem seeking to do works to earn salvation (Gal 3:10+)?**

- Need a perfect score!

### WHAT is the solution for DEAD WORKS according to the writer (Read Heb 9:14+)?

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?

- The blood of the Lamb

**Hebrews 6:2+ of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment.**

See discussion above.

**Hebrews 6:3+ And this we will do, if God permits.**

### WHAT is THIS? WHAT will we DO in context?

- Leave elementary principles
- Press on to maturity
- Not lay a foundation of repentance, etc
- One could paraphrase it "We will go on to maturity, if God permits."

**WHAT is our part? WHAT is God's part?** (just to show that frequent dynamic in Scripture of our responsibility/God's sovereignty - spiritual growth is not merely a human effort — it is ultimately enabled, allowed, and sustained by God's grace and will.)

- OUR PART - Leave, press on, etc
- GOD'S PART - God permits

### WHY might God not permit?

- If we remain dull of hearing
- If we continue to partake only of milk and fail to move onto the word of righteousness
- If we remain spiritual infants (somewhat duplicates the previous thoughts)
- In context of Heb 6:4-6 God would not permit if one falls away

### WHAT is the TAKEAWAY from this passage regarding spiritual growth?

- Do not assume that spiritual growth is automatic but calls for humility and dependence of God's enablement via His Word and Spirit

**Hebrews 6:4 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,**

### WHAT is the writer explaining (using the preposition "for")?

- He has just said spiritual maturity is conditional on whether God permits and now gives the reason in the following verses (Heb 6:4-6).
- "We must go on, if God allows — and here is why: the stakes are serious if they (note he does not say "we" here) fall away.
- **EXPLANATION - For** (*gar*) is a term of explanation and begs the question "What is the writer explaining?" What has he just stated about their spiritual condition - He has said they will press on to maturity ("this we will do") if God permits or allows it. The question is why might God not allow it? The "**for**" introduces an explanation of why it is crucial for believers to progress in their faith. It gives the reason God might not allow them to press on to maturity and Hebrews 6:4-6 indicates it will not happen if they make the willful choice to fall away (fall away, [parapipto](#), is active voice). Falling away is the antithesis of pressing on to

maturity! In that scenario God does not just say it is unlikely but it is absolutely impossible for them!

#### WHAT is the change in pronoun? WHAT might this change suggest?

- In Hebrews 6:1-3 the writer has used "us" (Heb 6:1) and "we" (Heb 6:3).
- In Hebrews 6:4 he switches to "those" - also to "them," "they," and "themselves" in Hebrews 6:6.
- This suggests he is addressing a different audience

#### WHAT are his 5 descriptions of this group (those, them, they, themselves) beginning in Hebrew 6:4 through Hebrews 6:5?

1. Have once been enlightened (Heb 6:4)
2. Have tasted of the heavenly gift (Heb 6:4)
3. Have been made partakers of the Holy Spirit (Heb 6:4)
4. Have tasted the good word of God (Heb 6:5)
5. (Have tasted) the powers of the age to come (Heb 6:5)

Hebrews 6:5 and have tasted the good word of God and the powers of the age to come,

See question above

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.

#### WHAT is the danger of those just described in Hebrews 6:4-5?

- That they would then fall away

#### WHAT is the warning if they have fallen away?

- it is **impossible** to renew them again to repentance

#### WHY is it impossible to renew them to repentance?

1. they again crucify (present tense = continually crucify; active voice = choice of their will) to themselves the Son of God
2. put *Him* to open shame. (present tense = continually crucify; active voice = choice of their will)

### SHORT DETOUR ON REPENTANCE

#### WHAT is Greek word for repentance?

- [Metanoia](#) - change of mind resulting in a change of conduct (Is feeling "sorry" for sin real repentance? NO!)

Mark 1:15+ (Better than Mt 3:1-3) (JESUS SPEAKING) - "The time is fulfilled, and the kingdom of God is at hand; **repent** (command) and **believe** (command) in the gospel."

#### WHAT was Jesus' message?

- Repent and believe the gospel

Luke 3:8+ "Therefore **bear** (command) fruits in keeping with repentance, and do not begin to say to yourselves, 'We have Abraham for our father,' for I say to you that from these stones God is able to raise up children to Abraham.

#### HOW would one determine if they had experienced true repentance?

- Bear fruit

Luke 13:3+ (JESUS SPEAKING) "I tell you, no, but unless you repent, you will all likewise perish.

**How important is repentance for genuine salvation?**

- Absolutely necessary or you will perish

**WHAT are the ways fall away is interpreted in this context?** (This is probably most controversial text in the Bible! So no time for arguing!)

- Profess belief in Messiah but it is only intellectual - they have never repented and believed and brought forth fruit (most common)
- Genuine believers who fall away and suffer loss of rewards at the Bema Seat of Christ
- Genuine believers that lose their salvation
- A hypothetical case

**Comments** - One of the major reasons some do not interpret these ("those", "them") in Hebrews 6:4-6 as professors is that they interpret the 5 experiences/characteristics as definite evidence of being born again. Let me offer three problems with that interpretation:

(1) Judas Iscariot surely experienced all 5 of these things (e.g., cf Mt 10:1+ "Jesus summoned His twelve disciples [INCLUDING JUDAS] and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness. ) and yet he clearly "fell away."

(2) Secondly, to fall away and never be able to repent seems to at odds with the writer's teaching in Hebrews 3:6 and Hebrews 3:14 both of which describe perseverance to the end as evidence of salvation. How could a genuine believer fall away and not persevere to the end and yet still be classified as a true believer?

(3) Finally, a real life example of a man who surely seems to have experienced all 5 characteristics in Hebrews 6:4-5 but at the end of his life dogmatically rejected Jesus. You may never have heard of Charles Templeton but you need to read his story and decide whether you think he would fit the description of "those" in Hebrews 6:4-6. Here is the link [The Tragic Tale of Charles Templeton](#)

<b>FOUR INTERPRETATIVE VIEWS OF HEBREWS 6:4-6</b>			
<b>PROFESSORS BUT NOT POSSESSORS</b>	<b>SAVED BUT SORRY</b>	<b>FOUND AND LOST</b>	<b>HYPOTHETICAL</b>

R Kent Hughes	Charles Swindoll	Arminianism	C H Spurgeon
Kenneth Wuest	J Vernon McGee	John Wesley	Warren Wierse
F F Bruce	Charles Stanley	R C H Lenski	<a href="#">Spiros Zodhiates</a>
John MacArthur	Merrill Unger		Charles Ryrie
Ray Stedman	William Barclay		Lawrence Richards
Charles Hodge	Zane Hodges (Bible Knowledge Commentary)		KJV Bible Commentary
John Calvin	William Lane (Word Biblical Commentary)		<a href="#">Homer Kent</a>
C I Scofield			Hewitt - The Epistle to the Hebrews
Steven Cole	IVP Bible Background Commentary		<a href="#">Believer's Study Bible</a>
Leon Morris	Jewish NT Commentary		
W E Vine	<a href="#">Thomas Oberholtzer</a>		
William MacDonald			
Wycliffe Commentary			
Evangelical Commentary			
John Gill			
Stanley Toussaint (Dallas Theological Seminary)			
Jonathan Edwards ??			

**Hebrews 6:7 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;**

WHAT does the FOR indicate?

- The writer is now going to explain what he just warned about

WHAT is the metaphor he uses?

- Agricultural

WHAT would rain be likened to in the context?

- Word of God or the Gospel

WHAT would the ground refer to?

- Individual's heart response

WHAT does ground that brings forth vegetation receive?

- Blessing from God

WHO would this be describing?

- Genuine believers who bear fruit with repentance

**Hebrews 6:8 but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.**

**WHAT is the contrasting ground? HOW is it described?**

- Thorns and thistles - no fruit
- Worthless
- Close to being cursed

**WHAT is the end of this ground?**

- Ends up being burned

**WHAT might that end suggest?**

- Eternal punishment in fires of hell

**WHAT do others suggest the burning signifies?**

- Those who interpret Heb 6:4-6 as believers who fall away feel this speaks of the practice in which a farmer would burn his field and does not refer to eternal punishment

**Hebrews 6:9 But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way.**

**WHY the "but"?**

- Contrasts with the severe warning just given

**WHAT is the shift in pronouns?**

- Back to "we" and also now "you" but no longer "they," etc.

**WHAT is the tone in this passage?**

- Encouraging, positive

**HOW sure is the writer about what he is saying?**

- Convinced (other versions say confident)

**WHAT would encourage them?**

- Better things (and things that accompany salvation)

**MIGHT READ THE PARAPHRASE -**

NLT - Dear friends, even though we are talking this way, we really don't believe it applies to you. We are confident that you are meant for better things, things that come with salvation.

**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.**

**HOW does he explain why he is confident of better things for them? What attribute of God assured him?**

- God is just

**HOW would God show He was not unjust?**

- Would not forget their work and love shown toward His Name

**HOW does the writer characterize their work and love?**

- Ministry in the past (having ministered) and still ministering to the saints (even though persecution has ramped up making ministry potentially more dangerous!)

## HEBREWS PART 2

### LESSON 3

**WHAT is the flow of thought in Hebrews 5:11–6:15?**

- Heb 5:11 The Hebrew believers had become dull of hearing regarding the solid food of God's Word.
- Heb 5:12-13 They should be teachers by now but still need milk not solid food
- Heb 5:14 The mature take in solid food and senses are trained by practice to discern good and evil
- Heb 6:1-3 Exhortations to leave elementary things and press on to maturity
- Heb 6:4-8 A severe warning against apostasy illustrates by land that receives rain - some productive, some worthless
- Heb 6:9-10 Encourages them
- Heb 6:11-12 Exhorts them to diligence, hope, faith, and patience
- Heb 6:12 They needed to practice diligence / earnestness, hope.
- Heb 6:13-14 Then he used an illustration of Abraham's hope.

**SUMMARY**

- **5:11–14** – Rebuke
- **6:1–3** – Exhortation
- **6:4–8** – Warning
- **6:9–12** – Encouragement
- **6:13–18** – Assurance
- **6:19–20** – Climax: Hope is anchored in Jesus in Heaven, your eternal High Priest of the order of Melchizedek

**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,**

**WHAT is his desire for each hearer? WHAT trait is he calling them to express?**

- Diligence ([spoude](#)) - **WHAT** does **diligence** mean? Steady, careful, and persistent effort toward a goal. It is not just hard work, but attentive and intentional work — marked by care, focus, and consistency. The word carries the idea of doing something thoroughly, not half-heartedly or in a careless rush. **ONE CAVEAT** - Diligence is not just something we grit our teeth and carry out naturally - we must also rely on the supernatural enablement of the Holy Spirit. Diligence is both our responsibility and the Spirit's enabling work = "Spirit-dependent effort." The sailor raises the sails (cp human diligence). But the wind (Spirit) provides the power that moves the boat. No sails = no movement. No wind = no movement. Both are essential!

**WHY does he call them to be diligent?**

- to realize the full assurance of hope until the end

## WHAT does he mean by the SAME DILIGENCE?

- He seems to be referring to their work and love they have shown toward His Name in the past presumably when they first came to know their Messiah as their Savior (Heb 6:10+) -- the reminder of past efforts should encourage them to press on in the future!

## WHAT is the meaning of almost every use of the word HOPE in the Bible? HOW does it differ from the lost world's use of hope?

- It is not "hope so" but "hope sure" = absolute assurance that God will do good to us the future!

## WHAT gives a believer full assurance until the end? (Note the phrase is "full assurance OF hope")

- In simple terms Biblical **hope** gives us full assurance
- Since we know the future (hope), we can be certain of the future (full assurance).

## WHAT teaching or doctrine which he has already alluded to is implied by his statement of UNTIL THE END? Another way to ask it is WHAT is the value of hope in the context of this book where believers were being persecuted (and it might be tempting to give up)?

- Perseverance to the end (of their life or the end of this age, whichever comes first.)

## ALTERNATE QUESTION TO ABOVE - WHERE have we seen this phrase "UNTIL THE END" before and WHAT meaning did it convey?

- Hebrews 3:6, Hebrews 3:14 - describing perseverance as evidence of salvation

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

"SO THAT" is a term which is common in the Bible (almost 1000x in the NAS) and introduces either a PURPOSE or a RESULT.

## WHAT is the two-fold (negative and positive) purpose of his call for them to BE DILIGENT?

- Not be sluggish (**WHERE have we seen this same Greek word nothros before?** Hebrews 5:11+ = "dull")
- Be (become) imitators of those who through faith and patience (MAKROTHUMIA = "LONG SUFFERING") inherit the promises.

## HOW are they to inherit the promises?

1. **Imitate** those who have run the race and won!
2. **Faith** - WHAT is one of the best ways to show our faith is real and active and thus will lay hold of the promises? Obey - Old Hymn - "Trust and Obey"!!!
3. **Patience** - willingness to suffer long (NOTE: This is not just natural "grit your teeth and bear it" but is supernatural - PATIENCE is part of the fruit of the Holy Spirit in Gal 5:22+).

**Hebrews 6:13 For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself,**

**WHAT is the writer explaining?** (For = term of explanation - always pause to ponder and interrogate - "for" used over 7000x in NAS but not all are explanatory - Hint: If you can substitute "because" for "for" and sentence still makes good sense, that "for" is explanatory.)

- The promises that were to those who were faithful and patient

## WHO made the promise and to whom?

- God to Abraham

**WHAT was the first promise God made to Abraham** (and list all aspects of this promise = 7)? **HOW old was he when God made this promise** (homework did not include Ge 12:4 but that gives us his age when he received the promise so it should be read).

- **READ Genesis 12:1-4+** Now the LORD said to Abram, "Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; 2 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; 3 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." 4 So Abram went forth as the LORD had spoken to him; and Lot went with him. Now Abram was **seventy-five years old** when he departed from Haran.

1. Land that God will show him
2. I will make you a great nation,
3. I will bless you,
4. make your name great;
5. you shall be a blessing;
6. I will bless those who bless you,
7. the one who curses you I will curse.
8. in you all the families of the earth will be blessed (THROUGH THE "SEED" - SEE Hebrews 6:14 = Ge 22:17-18+)

**HOW certain was it that God would keep His promise to Abraham?**

- He gave His oath

**WHY would God NOT need to give His oath?**

- He would not need to do that because lying is a sin and God would never lie

**WHY did God give His oath to substantiate His promise?**

- To make it absolutely clear that He would fulfill His promise

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

**WHAT are the two promises here?**

- Blessing and multiplication

NOW TELL THEM TO PUT ON THEIR "THINKING CAPS" IN THIS NEXT SECTION AS WE LOOK AT THESE TWO PROMISES USING THE OT PASSAGES TO HELP US UNDERSTAND...

**WHAT OT passage is the writer quoting** (ALL CAPS = DIRECT QUOTE IN NASB) **and what part of the passage does he NOT quote?**

- He is quoting Genesis 22:17-18+ = "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. 18 "In **YOUR SEED** all the nations (GENTILES) of the earth shall be blessed, because you have obeyed My voice."
- He quotes "I will greatly bless you, and I will greatly multiply"
- Leaves out "**your seed**"

**WHY is SEED significant? (IN OTHER WORDS...) HOW does Genesis 22:17-18+ explain that God would MULTIPLY Abraham?**

- 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. 18 "In **YOUR SEED** all the nations of the earth shall be blessed, because you have

obeyed My voice.”

#### SHORT DETOUR:

**Read Genesis 15:6+** Then he (ABRAHAM) believed in the LORD; and He reckoned it to him as righteousness (AKA "JUSTIFIED HIM").

#### HOW was Abraham saved or justified?

- By faith, not by works

#### LET'S look at what we learn about Abraham's FAITH from Hebrews 11:17-19

- **READ Hebrews 11:17-19** By **faith** Abraham, when he was tested, offered up Isaac, and he who had **received the promises** was offering up his only begotten son; 18 it was he to whom it was said, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED." 19 He considered that God is able to raise people even from the dead, from which he also received him back as a type.

#### WHAT was the test (described in Genesis 22 - not enough time to read this)?

- To offer up his son Isaac

#### WHY was this so significant? WHO was Isaac according to Heb 11:18?

- From Isaac would come Abraham's descendants

#### WHY did Abraham offer up Isaac? WHAT do we learn about Abraham's faith?

- He obeyed

#### WHAT do we see about Abraham's FAITH in the last clause of Ge 22:18?

Ge 22:18 "In **YOUR SEED** all the nations of the earth shall be blessed, because **you have obeyed My voice.**"

- He obeyed God's voice

#### HOW was his faith in Ge 15:6 shown to be true, saving faith?

- His faith was genuine belief - faith that is genuine proves itself to be true by works, in this case obedience. The works do not merit salvation but only prove it is real. Salvation is by faith alone, but the faith that truly saves is not alone (it has fruit = works, in this case obedience) (cf James 2:20 "faith without works is useless")

#### HOW could God MULTIPLY Abraham's seed so that all the nations of the earth would be blessed?

**NOTE:** Although it was **not in our homework**, you might consider reading Galatians 3:16+ which helps understand "**your seed**"

"Now the promises were spoken to Abraham and to his **seed**. He does not say, "And to **seeds**," as referring to many, but rather to one, "And to **your seed**," that is, **Christ**."

- The **SEED** ultimately was fulfilled in Christ

#### NOW THAT WE HAVE ESTABLISHED ABRAHAM'S FAITH, LET'S GO ON...

REMEMBER WHAT WE ARE DOING IS TRYING TO UNDERSTAND THE WRITER'S CALL TO IMITATE THOSE WHO EXPRESSED **FAITH AND PATIENCE**. NOW LET'S LOOK AT ABRAHAM'S **PATIENCE**.

**Hebrews 6:15** And so, having patiently waited, he obtained the promise.

## HOW did Abraham obtain the promise (promises)?

- Patiently waited ([makrothumeo](#))

## HOW does this relate to Hebrews 6:12? (HOW were they to inherit the promises?)

"but imitators of those who through faith and **patience** ([makrothumia](#) = "patience") inherit the promises"?

- The believing readers were to inherit the promises the same way as Abraham - faith and patience

## HOW did we see Abraham's patience in our cross references? (OUR FOCUS WILL BE ON ABRAHAM'S AGE)

YOU WILL HAVE TO HELP THE CLASS WITH THE CHRONOLOGY OF ABRAHAM BECAUSE THE HOMEWORK UNFORTUNATELY OMITTED SEVERAL KEY REFERENCES TO ABRAHAM'S AGE. YOU COULD READ EACH OF THESE -- THE FIRST 3 WERE NOT IN HOMEWORK...

### 1. Abraham 75 - (NOT IN HOMEWORK)

**READ** Ge 12:4 So Abram went forth as the LORD had spoken to him; and Lot went with him. Now Abram was **seventy-five years old** when he departed from Haran.

### 2. Abraham 86 - (NOT IN HOMEWORK) Ge 16:15-16+ was 86 when Sarah's handmaid Hagar bore his first son Ishmael.

**READ** Ge 16:15-16+ So Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael. 16 Abram was **eighty-six years old** when Hagar bore Ishmael to him.

### 3. Abraham 99 - (NOT IN HOMEWORK)

**READ** Ge 17:1-2 Now when Abram was **ninety-nine years old**, the LORD appeared to Abram and said to him, "I am God Almighty; Walk before Me, and be blameless. 2 "I will establish My covenant between Me and you, And I will multiply you exceedingly."

### 4. Abraham 99 -

**READ** Genesis 17:15-21+ Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. 16 "I will bless her, and indeed I will give you a son by her. Then I will bless her, and she shall be a mother of nations; kings of peoples will come from her." 17 Then Abraham fell on his face and laughed, and said in his heart, "Will a child be born to a man **one hundred years old**? And will Sarah, who is ninety years old, bear a child?" 18 And Abraham said to God, "Oh that Ishmael might live before You!" 19 But God said, "No, but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his descendants after him. 20 "As for Ishmael, I have heard you; behold, I will bless him, and will make him fruitful and will multiply him exceedingly. He shall become the father of twelve princes, and I will make him a great nation. 21 "But My covenant I will establish with Isaac, whom Sarah will bear to you **at this season next year** (SO HOW OLD WAS HE HERE? 99)."

### 5. Abraham 100 -

**READ** Genesis 21:1-3+ Then the LORD took note of Sarah as He had said, and the LORD did for Sarah as He had promised. 2 So Sarah conceived and bore a son to Abraham in his old age, **at the appointed time** of which God had spoken to him (AGE 100). 3 Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.

## SUMMARIZE ABRAHAM'S PATIENCE - HOW long did Abraham have to wait for the promises in Genesis 12:1-3 to be fulfilled?

- **25 years!**
- Genesis 12:4 — Abraham was 75 when God first promised.
- Genesis 16:16 — 86 when Ishmael was born.
- Genesis 17:1, 19, 21 — 99 prophetic promise clarified that Sarah would bear Isaac one year later
- Genesis 21:5 — 100 when Isaac was born.
- Genesis 22:17-18 — 15-20 years later when Isaac was a grown lad God swore by Himself
- Hebrews 6:15 — "And so, having patiently waited, he obtained the promise."
- Hebrews 6:12 (be) imitators of those (ABRAHAM) who through faith and patience inherit the promises.

ROMANS 4:17-21 GIVES A GOOD SUMMARY OF ABRAHAM'S FAITH AND PATIENCE TO OBTAIN GOD'S PROMISE...

**Read** Romans 4:17-21 (as it is written, "A FATHER OF MANY NATIONS HAVE I MADE YOU") in the presence of Him whom he **believed**, even God, who gives life to the dead and calls into being that which does not exist. 18 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." 19 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; 20 yet, with respect to the promise of God, **he did not waver in unbelief but grew strong in faith**, giving glory to God, 21 and being fully assured that what God had promised, He was able also to perform.

**WHAT is the repeated thought** (Ro 4:17, 18, 19)?

- Believed...believed...faith...faith (Ro 4:17, 18, 19, 20) (Also "hope" in Ro 4:18, promise in Ro 4:20, 21)

**WHAT is contrasted in Ro 4:20?**

- unbelief and faith
- So we see Abraham's **example of faith** that the writer is calling his readers to imitate
- **REMEMBER:** Abraham's faith was not perfect - he tried to help God with Hagar who had Ishmael! The important point to remember and to imitate is that while Abraham's faith was not flawless, his dominant trajectory was to believe God.

**WHERE do we see Abraham's patience in Romans 4:17-21?**

- Ro 4:18 - Hope against hope = holding onto hope when circumstances seemed impossible.
- Ro 4:19 - now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb
- Ro 4:20 - Waiting didn't weaken him; it matured and strengthened him.
- Ro 4:21- Patience culminates in full assurance

**WHAT do we learn about God?**

- Faithful to keep His promises

**Hebrews 6:16 For men swear by one greater than themselves, and with them an oath given as confirmation is an end of every dispute.**

**WHAT are the two purposes of oaths which men make?**

1. Confirmation = confirm what is said
2. Put an end to every dispute, to all arguments.

**WHY then would the writer be speaking about oaths men make?(OR -- WHAT does that say about Heb 6:13 where God "swore by Himself"?)**

- The writer is clearly showing that if men's oaths have these two effects listed above, how much greater does God's oath confirm and put an end to disputes.
- **Explanation** - The writer is trying to give his shaky readers truth which should energize their faith and their patient enduring in the midst of their persecutions and their temptation to drift, to fail to enter His rest or to fall away.

**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,**

**WHY did God add an oath to His promise?** (You might preface by asking did God have to swear an oath)?

- To show the heirs of the promise the unchangeableness of His purpose
- He wanted there to be absolutely no doubt whatsoever that He would carry out His promises to the letter.

**Hebrews 6:18 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.**

**WHAT are the two unchangeable things?**

- Promise and oath (This might recall to his Jewish readers that in ancient Israel two witnesses were necessary - Dt 19:15)

**WHAT is the attribute of God that undergirds all of His promises?**

- Impossible for Him to lie

**WHAT would the phrase TAKEN REFUGE make a Jew think about from the OT?**

- Cities of refuge for the manslayer
- **PURPOSE:** To keep him safe from relative of slain person and thus preserving his life

**WHAT does it mean "WE WHO HAVE TAKEN REFUGE"? (is this past tense or future?)**

- Past tense - something that the writer and readers have done

**WHERE or WHO and HOW would they HAVE TAKEN REFUGE?**

- In Christ by faith - this describes how they were safe from the "manslayer" (so to speak)

**WHAT does the certainty (double guarantee) of God's promise and oath prompt?**

- Strong encouragement to take hold of the hope set before us

LET'S LOOK AT THAT HOPE NOW...

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

**WHAT is the effect of our hope metaphorically speaking?**

- It is the anchor of our soul

**WHY would the readers need hope that was an anchor to their souls?**

- Persecution
- Temptation to draw back, fall away rather than draw near to the throne of grace

**HOW confident can we be in this hope, this anchor?**

1. Sure
2. Steadfast
3. Enters the veil

**WHAT is the veil metaphor an allusion to?**

- Entrance into the holy of holies -- which was inside the veil that separated it from the holy place

**WHO could enter inside the veil in the OT and how often and how long?**

- High priest
- Once per year on the Day of Atonement (he actually went in three times on this day -- first With incense = Lev 16:12-13, then with the bull's blood = Lev 16:14 and third time with the goat's blood = Lev 16:15)
- Only to offer blood on the mercy seat of the Ark of the Covenant

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

#### **MIGHT CONSIDER SOME BACKGROUND ON THE VEIL -**

##### **Where was the veil in the Temple?**

- Between the holy place and the holy of holies

##### **What happened to the veil when Jesus died on the Cross?**

- **READ** Mt 27:51 And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split.

##### **WHO has entered through the veil?**

- Jesus

##### **WHERE is the veil figuratively speaking?**

- In heaven

##### **WHEN did Jesus enter the veil?**

- When He ascended

##### **(CLOSELY RELATED QUESTION) WHERE did Jesus enter?**

- Into heaven in the presence of His Father

##### **WHAT was the place Jesus entered called in Hebrews 4:16?**

- The Throne of Grace -- so Jesus is in the Throne Room
- It is analogous to the Holy of holies in the Temple -- that was but a foreshadowing of the real "Holy of holies" in Heaven

##### **WHERE is He seated in the Throne Room, the true Holy of Holies, according to Hebrews 1:3?**

- He sat down at the right hand of the Majesty on high

##### **HOW long is He seated there? HOW does this contrast with the Aaronic priesthood?**

- Jesus is seated forever
- Aaron ONLY entered on Day of Atonement and NEVER sat down.
- We are beginning to see how the priesthood of Jesus is BETTER than the OT priesthood.

##### **WHAT is the metaphor used to describe Jesus' entrance?**

- Forerunner FOR us - Greek = prodromos
- Note the packed phrase "**FOR US**" = as our Substitute! (In our place!)

##### **WHAT was a "forerunner" in ancient times?**

- Prodomos was a pilot boat used to guide great ships into a harbor that was otherwise difficult to approach (This fits best with metaphor of "ANCHOR.")
- Prodomos was also used of a scout or advance soldier sent ahead of the army.

**WHAT is the result of Jesus' entrance into the Holy of holies, in Heaven, in the presence of the God** (What does it do for our access?)

- It assures our access to the Throne Room of God which is why we can EVEN NOW draw near in time of need (Heb 4:16)
- Christ has safely guided us into the harbor of the presence of our Father where we are forever anchored!
- Kenneth Wuest - "The anchor of the believer's soul, his hope of eternal life in his High Priest, the Messiah, is fastened securely to a Rock within the veil of the Holy of Holies in heaven."

**WHAT should this do to our HOPE? (and the hope of these storm tossed first century Jewish believers?)**

- Strengthen it
- This gives us a sure & steadfast anchoring hope for our souls and should provide strong encouragement to imitate those who through faith and patience inherit the promises (Hebrews 6:12). Glory!!!

**WHAT has Jesus become now that He has entered into Heaven for us?**

- He is a high priest forever according to the order of Melchizedek

There is an old hymn which says [\*\*Where He leads me, I will follow.\*\*](#)

He has gone ahead — and we can now follow safely behind.

**FROM THE LESSON THERE WAS A GENERAL QUESTION...**

**Beloved, WHAT truth(s) do you think the author of Hebrews wants the recipients of his Epistle (and us) to grasp and hold on to?**

1. God is faithful
2. God is immutable
3. God cannot lie
4. God will keep every promise He has made to us
5. God knows our hearts and that our faith vacillates at times, so He wants to give us beyond the shadow of a doubt assurance.
6. God desires that His children have full assurance of hope
7. God's promise is sure and unchangeable
8. Faith and patience are important for a believer to have full assurance of hope until the end
9. God gives us godly men like Abraham who have run the race and won so that we might be inspired and energized to imitate their faith and patience.
10. God is not looking for perfect faith but faith that continues to focus on His promises in Christ - Abraham did not have perfect faith
11. God's promise is made doubly sure by His oath, something He did not have to do but He condescended to do (Amazing mercy).
12. God's Son Jesus is our prodromos, our anchor, our sure hope now and forever
13. Jesus is a high priest Better than Aaron for He has entered through the veil into the TRUE Holy of holies.
14. Jesus is our High Priest forever.

## HEBREWS PART 2

### LESSON 4

**Related Resource:** Lecture by Dr Wayne Barber - A Word Rightly Spoken - Hebrews 6:9-7:28

Chart for Hebrews 7 - click to enlarge

## Before the throne of God above

[Play this great hymn](#)

by Charlotte Bancroft

Before the throne of God above

I have a strong, a perfect plea,

**A great High Priest, whose name is Love,**

Who ever lives and pleads for me.

My name is graven on His hands

My name is written on His heart

I know that while in Heav'n He stands

No tongue can bid me thence depart

No tongue can bid me thence depart

Hebrews 5:1-10 discusses the high priesthood related to Aaron in Hebrews 5:1-4 and then shifts to the high priesthood related to Jesus in Hebrews 5:5-10 - Hebrews 5:1-4 is the writer's "*mini theology of priesthood*" before applying it to Christ in vv. 5-10. In short Hebrews 5:1-4 lays down the essential qualifications and functions of the priesthood (humanity, compassion, obligation, divine calling).

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

1. Chosen from among men — human, able to represent fellow humans before God.
2. Appointed, not self-chosen — The role is by God's calling, not personal ambition.
3. Representative function — He stands "on behalf of men" in matters relating to God, acting as a mediator.
4. Primary task — To offer gifts (general offerings of devotion) and *sacrifices for sins* (atonement).

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

1. "Deal gently" — not harsh or indifferent, but compassionately.
2. Toward the "ignorant and misguided" — the priest serves sinners who stray in weakness, not the proud and unrepentant.
3. Reason for compassion — He shares their weakness, being a fellow sinner.

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

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

1. Not self-assumed — Priesthood is not earned or seized; it is conferred by divine call.
2. Aaron as example — The priesthood was God's appointment from the beginning.
3. Lesson: True priesthood is not a human invention but a divine vocation.

---

### **5 So (SINCE NO ONE TAKES THE HONOR TO HIMSELF...HE CONCLUDES) also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU" (Quoting Ps 2:7 also quoted in Heb 1:6)**

1. Not self-appointed — Christ did not seize the role for Himself (contrast with Korah in Nu 16:1-3+, King Uzziah when he became strong and proud sadly and tragically assumed a priestly function - 2Ch 26:16-21).

### **6 just as He says also in another passage (Ps 110:4), "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK."**

1. Appointed by the Father — Two OT quotations establish His call: Ps 2:7 = Sonship (kingship) Ps 110:4 = Father declares Jesus' eternal priesthood (after Melchizedek, not Aaron).
2. Unique ORDER ([taxis](#)) — Melchizedek's priesthood is eternal, universal, and not based on genealogy.
3. Jesus fulfills the priestly requirement of divine call (Heb 5:4), but on a far greater way as God's Son and

holding the priesthood eternally, not transiently.

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

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

Jesus shares human weakness and suffering (Heb 5:2), but without sin. Therefore He is the sympathetic High Priest par excellence.

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

1. "Made perfect" ([teleioo](#)) — not morally, but in the completion of His mission (through suffering and obedience). He reached His goal = death on Cross providing atonement
2. **Result:** He becomes the Author/Source of eternal salvation — not repeated sacrifices like Aaron, but once-for-all.
3. **For "those who obey Him"** — salvation is received by trusting and submitting to Him. Obedience is the fruit of true faith.

**10 being designated** (passive voice = not self-appointed; the Father "designates" Him) **by God as a high priest according to the order of Melchizedek.**

1. God's authoritative declaration confirms His priesthood.
2. Order of Melchizedek — eternal, royal-priestly, superior to Aaron (as described more fully in Hebrews 7).
3. THIS IS WHERE THE WRITER PAUSES TO ADDRESS THE DULL OF HEARING AND THEN IN CHAPTER 7 PICKS UP TO EXPLAIN HOW JESUS AS A PRIEST OF THE ORDER OF MELCHIZEDEK IS BETTER/SUPERIOR/GREATER THAN THE OLD COVENANT LEVITICAL PRIESTHOOD SO THAT HIS WAVERING READERS WOULD NOT DRIFT OR FALL AWAY BUT WOULD DRAW NEAR TO THE THRONE OF GRACE (THROUGH THEIR GREAT HIGH PRIEST).

**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,**

**WHAT is the writer explaining as he begins this passage with a "for" a term of explanation?**

- Heb 6:20+ has just re-introduced the "solid food" of Melchizedek
- Hebrews 6:20 = "Where Jesus has entered as a forerunner for (ON OUR BEHALF - AS OUR MEDIATOR & INTERCESSOR) us, having become (IN GOD'S PRESENCE) a high priest forever according to the order of Melchizedek."

**WHAT truths do we discern about Jesus in the order of Melchizedek from Hebrews 6:20?**

- **Having entered God's presence** He has become our Great High Priest
- **For us** ([huper](#) - on our behalf) means He is our Mediator (and Intercessor - Heb 7:25) with God the Father
- He functions **forever** as our Great High Priest
- He is according to the **Order** ([taxis](#) = in the same manner as that) **of Melchizedek** (not the order of Aaron)
- So now in Hebrews 7 the writer will proceed to show why Jesus' "**order**" is better than that of Aaron (symbolic of the Levitical priesthood).

Melchizedek Blessing Abram Ge 14:19+

**TO GET THE OT BACKGROUND FOR HEBREWS 7 LET'S READ Genesis 14** which the author of Hebrews is alluding to his letter to the Jewish readers.

Genesis 14:18+ And Melchizedek **king of Salem brought out bread and wine**; now he was a **priest of God Most High**.

19 He **blessed** him and said, "Blessed be Abram of God Most High, Possessor of heaven and earth;

20 And blessed be God Most High, Who has delivered your enemies into your hand." **He (ABRAHAM) gave him (MELCHIZEDEK) a tenth of all.**

### From Hebrews 7:1 WHO IS Melchizedek (aka WHAT are his titles)?

1. King of Salem
2. Priest of the Most High God ([El Elyon](#)) (Genesis 14:19+)

### WHAT is unique about Melchizedek's priesthood? WHO else has this distinct title?

- He was not only a PRIEST but a KING = This sets him up as a type of Christ, Who is both Priest and King.
- **EXPLANATION** - No one else in Scripture is known as a KING and a PRIEST

### WHAT else did Melchizedek do to Abraham in Hebrews 7:1?

### WHAT might this demonstrate (WHO normally blesses who?)?

- Blessed him
- We will see the significance of this act later in Hebrews 7:6-7 but for now note that **normally the greater blesses the lesser.**

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.

(Just checking on your powers of observation) **WHAT is a "keyword" in Hebrews 7:2?**

- **king** = 3x

### HOW did Abraham interact with Melchizedek?

- Abraham gave him 1/10 of his spoils

### WHY is this significant? OR WHAT does this begin to show to the readers?

- This shows that Abraham, the patriarch and covenant-bearer, acknowledged Melchizedek's superiority
- **EXPLAIN** - Abraham's title is significant because it marks the writer's first proof that **Melchizedek's priesthood is greater than Abraham** and, therefore, greater than Levi's. For the readers, it begins to show them that their confidence in the Levitical system was misplaced and that God always had in view a superior, eternal priesthood fulfilled in Christ.

### WHAT is the meaning of Melchizedek? WHAT is his other descriptive Name?

- Melchizedek = **King of Righteousness** (*melek* = king + *šedeq* = righteousness)
- **King of Salem = King of peace**
- Remember Names in Scripture and especially in the OT conveyed something of the nature or attributes of the person.

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.

### Just to clarify, to WHOM is Hebrews 7:3 referring?

- Still speaking of Melchizedek

### WHAT are the additional facts concerning Melchizedek?

1. Without father, mother or genealogy -
2. Not having beginning of days or end of life
3. Made like the Son of God
4. remains a priest perpetually (forever)

## WHO is made like WHOM? WHAT is the phrase "made like" indicate about Melchizedek?

- Melchizedek made like Jesus not vice versa
- Melchizedek is a type or foreshadowing of Christ.
- **EXPLANATION** - Using the term of comparison **LIKE** the writer is beginning to show his readers that Christ's priesthood has no need for ancestry (as with Levitical priests) and is an eternal priesthood (in contrast to that of the Levitical priests)

## HOW do these characteristics of Melchizedek point to the superiority of Christ's priesthood over the Levitical priesthood?

- **ANCESTRY** - Unlike Levitical priests, whose legitimacy depended on genealogy, Melchizedek's priesthood is not tied to ancestry.
- **ETERNALITY** of the Priesthood of Christ.

## **NEED TO WATCH YOUR TIME -- MAY NOT BE ENOUGH TIME TO DO THESE CROSS REFERENCES IN THE THE LESSON..**

Let's further compare Jesus with Melchizedek by looking back at Hebrews 1:8 and looking at Isaiah's prophecy in Isaiah 9:6-7.

Hebrews 1:8 But of the Son He says, "YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM.

Isaiah 9:6-7 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. 7 There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this.

## WHAT are the parallels between Hebrews and Isaiah?

1. **The Son is King in both** - Hebrews 1:8 calls Jesus "Son" and then describes Him as a **KING** (throne...scepter...kingdom) <=> Isaiah 9:7 also hails Him as a KING on the "throne of David and over his kingdom." and "government will rest on His shoulders."  
Christ is the eternal King-Priest (echoing Melchizedek, both king and priest).
2. **Divinity of King in both** - Hebrews 1:8 = the Son is designated as **God**. <=> Isaiah 9:6 = promised child called **Mighty God**  
Jesus is more than a human priest; He is divine, unlike all Levitical priests.
3. **Eternal Reign of King in both** - Both give the length of His regal rule - "forever and ever" and "forevermore"  
Both affirm that the Son's rule (and by extension His Priesthood) is unending, a key contrast with the temporary Levitical priesthood.
4. **Righteous rule of King in both** - Heb 1:8 with Isa 9:7 -  
Both focus on the character of Christ's rule: perfect justice and righteousness unlike Israel's flawed kings and priests.

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

## WHAT is the writer calling his readers to do?

- To **observe** is a command to consider attentively, reflect carefully
- The writer does not want them to miss this pivotal truth

## WHO is "THIS MAN" they are to consider attentively as great?

- Melchizedek

## WHO gave Melchizedek a tenth of the choicest spoils, the best, the top portion from his victory?

- Abraham

**WHAT does the fact that Abraham gave Melchizedek 1/10 of the spoils imply?**

- That as great as Abraham was, Melchizedek was greater.

**WHY does he mention the tithe again?**

- The writer wants to drive this point home -- Melchizedek is greater than Abraham.

**WHY would the writer press this point with his Jewish readers?**

- Abraham was greatly revered by the Jews as their patriarch, the father of their nation

**YOU WANT TO GET YOUR STUDENTS TO REASON THIS OUT** -- If Melchizedek is greater than Abraham, and Christ is a priest in the order of Melchizedek's, then **WHAT** should this suggest to his Jewish readers about the priesthood of Christ?

- Christ's priesthood surpasses even the patriarchal/Levitical line.
- **EXPLAIN** - His readers need to **OBSERVE** or carefully reflect on this truth!

**Hebrews 7:5 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.**

**WHO is the subject?**

- Levitical priests

**WHAT was their right according to the Mosaic Law long after Abraham's encounter with Melchizedek?**

- Collect 1/10 from the people (see Nu 18:21, 24).

**WHO was descended from Abraham?**

- Priests and the People

WHAT is he

**Hebrews 7:6 But the one whose genealogy is not traced from them collected a tenth from Abraham and blessed the one who had the promises.**

**WHO is the one whose genealogy is not traced from them, from the Jewish people?**

- Melchizedek was not a descendant of Levi, yet he received tithes from Abraham.
- Remember Melchizedek lived centuries before Levi was even born!

**WHO is the the one who had the promises?**

- Abraham received God's covenant promises of blessing, land, and descendants (Ge 12:1-3).

**WHAT is the implication about where Melchizedek's priesthood derived (if not from the Law)?**

- His priesthood did not depend on descent from Levi -- it was not related to family lineage
- His priesthood was established independent of Levi the implication being it was directly ordained from God Himself

**WHAT 2 things did Melchizedek do in his interaction with Abraham?**

1. Received a tithe
2. Gave a blessing

### WHAT is the implication about Melchizedek receiving a tithe and giving a blessing?

- BOTH the tithe and blessing speak of Melchizedek's superiority over Abraham
- **EXPLAIN** - Remember Levites tithes were an obligation by LAW, but Melchizedek's was voluntary and showed that Abraham was recognizing Melchizedek's spiritual superiority and authority.
- **EXPLAIN** - Blessing in Scripture always flows from the greater to the lesser, so Melchizedek's blessing marks him as superior to Abraham.

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

### WHO is the lesser and who is the greater?

- Lesser = Abraham though the revered patriarch, is shown in this context as the lesser.
- Greater = Melchizedek whose priesthood and role surpass Abraham's.

### HOW firm is this truth?

- Beyond dispute -- there is no room for debate
- **EXPLAIN** - Everyone knew that blessing flowed from the Greater to the Lesser

### WHAT is the writer showing about Melchizedek as it relates to the Levitical priesthood?

- He is showing that Melchizedek's superiority to Abraham makes him superior to Levi and Levitical priesthood from Abraham's line.
- **ALTERNATIVELY** - Because if Melchizedek blessed Abraham, then Melchizedek is greater than Abraham. And since Levi was still "in Abraham," Melchizedek's priesthood is superior to Levi's.
- **REITERATE THIS POINT WHICH MIGHT BE SOMEWHAT DIFFICULT TO GRASP** - If Abraham (and by extension Levi) is the lesser, then the greater priesthood belongs to Melchizedek—and ultimately to Christ proving that Christ's priesthood—after the order of Melchizedek—is supreme.

**Hebrews 7:8 In this case mortal men receive tithes, but in that case one receives them, of whom it is witnessed that he lives on.**

### WHAT does the phrase "in this case" refer to?

- He is pointing back to the Levitical priests he had begun to discuss in Hebrews 7:5-7

### WHAT does "in that case" refer to?

- Refers to Melchizedek

### WHAT is the clear contrast between these "TWO CASES", that is, between the Levitical priests and the Priest Melchizedek?

1. **In this case** - Levitical priests live, die and need to be replaced
2. **In that case** - Melchizedek "lives on"

### WHAT does he mean by the priest Melchizedek "lives on?"

- Is a type pointing to an unending priesthood
- **EXPLANATION IF YOU NEED IT** - The Genesis narrative gives no record of his death or the end of his priesthood. That silence allows him, in the pages of Scripture, to "live on" as a perpetual priest. The author of Hebrews uses this "literary

immortality" as typology — Scripture presents him as if he has an unending priesthood.

### WHAT has the writer already stated about Melchizedek in Heb 7:3?

- having neither beginning of days nor end of life
- remains a priest perpetually

### Given that Christ is a priest of the order of Melchizedek and Melchizedek was "MADE LIKE THE SON", WHAT is the writer implying about His priesthood?

- Christ's priesthood is forever
- This highlights the contrast between mortal Levitical priests and the enduring priesthood prefigured in Melchizedek and fulfilled in Christ.
- **EXPLANATION** - The writer has already affirmed this as fact in **Hebrews 6:20** - "having become a high priest forever according to the order of Melchizedek." Now, in Hebrews 7, he supports that statement by comparing Christ's priesthood with the priesthood of Melchizedek.

**Hebrews 7:9 And, so to speak, through Abraham even Levi, who received tithes, paid tithes,**

Levi through Abraham Paid  
Tithes to Melchizedek

### WHAT is the idea of the phrase "so to speak"?

- **Might read the NLT** Hebrews 7:9 In addition, we might even say that these Levites-- the ones who collect the tithe-- paid a tithe to Melchizedek when their ancestor Abraham paid a tithe to him.
- **EXPLAIN** - The writer signals: "I know this is a figurative statement, but it communicates the theological point."

### WHAT does the writer teach figuratively speaking about Levi?

- Levi received tithes
- Levi paid tithes

**Hebrews 7:10 for he was still in the loins of his father when Melchizedek met him.**

### **HANG IN THERE ON THE WRITER'S LOGICAL ARGUMENT.**

### WHO is "he that was still in the loins of his father" Abraham?

- Levi, the ancestor of the priestly tribe,
- Levi is considered to have met Melchizedek—through Abraham—even before his birth.

### WHAT is the writer explaining regarding his figurative statement?

- He is explaining that Levi who was yet born was a descendant of Abraham and from Abraham's seed or lineage, so that in a manner of speaking since he was in Abraham's seed, when Abraham gave tithes to Melchizedek, Levi so to speak gave tithes to Melchizedek.

### WHAT is his main goal in saying that Levi in a sense paid tithes to Melchizedek? WHAT is he seeking to establish about the Levitical priesthood and that of Melchizedek?

- Melchizedek's priesthood is superior to the Levitical priesthood.
- He Shows It: By saying that Levi (and all the priests that came from him) was "in the loins" of Abraham and therefore participated in Abraham's act of paying tithes and receiving blessing.

**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?

**YOU MIGHT READ NLT (SAVES TIME)** Hebrews 7:11 So if the priesthood of Levi, on which the law was based, could have achieved the perfection God intended, why did God need to establish a different priesthood, with a priest in the order of Melchizedek instead of the order of Levi and Aaron?

**WHAT does the writer mean by "PERFECTION"?**

- He is speaking of the priesthood bringing the people into full relationship with God, being made right with God
- Complete access to God, full reconciliation, and ultimate cleansing of sin.

**WHAT is the implication of the question - could the Levitical priesthood bring perfection?**

- No - their sacrifices were temporary, repeated, and performed by sinful men who themselves needed atonement.

**WHAT did God do to remedy this problem?**

- He declared **another priest** (JESUS) would **arise according to the order of Melchizedek**, not the order of Aaron
- EXPLAIN - ANOTHER = **heteros** = another of a different kind - Heb. 7:11; Heb. 7:13; Heb. 7:15)

**Hebrews 7:12** For when the priesthood is changed, of necessity there takes place a change of law also.

**WHAT is he explaining has to happen if the priesthood changes?**

If God introduced a new priesthood ("after the order of Melchizedek") then the law that governed the old priesthood absolutely must also be replaced with something new.

**WHAT was the old law called?**

- Old covenant

**WHAT did a new priesthood require (keeping in mind that the priesthood and the law were inseparable)?**

- A new priesthood required a new covenant

**Hebrews 7:13** For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar.

**WHO is the One about Whom these things are spoken?**

- Jesus of course

**WHAT is the writer explaining? (HINT: What had he just said had to change?)**

- Explaining why there had to be a change in the Law, the Old Covenant

**WHY the necessity of change in the law according to this verse? WHAT is not compatible with the priesthood and the Old Covenant?**

1. The fact that Jesus is from another ( heteros) tribe
2. No priests from another tribe had officiated at the altar
3. It follows that there has to be a change in the law

**Hebrews 7:14 For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.**

**WHAT was evident** (means something quite obvious, known to all)?

- Jesus belongs to a different tribe, the tribe of Judah

**WHO would this have been evident to in the context of this letter?**

- It would have been obvious to his Jewish readers

**WHAT is the problem with His being from that tribe?**

- Moses never authorized priests from that tribe
- The Old Covenant did not allow anyone to be priest except men from the tribe of Levi

**MIGHT REITERATE** - Remember what the writer is showing here is the necessity for changing the old covenant and the old priesthood. Under the old covenant, Jesus could never be a priest. The Law excluded Him categorically from Levitical service. If Jesus is to be priest (and **He must, since God swore it with an oath in Ps 110:4**), then the old covenant tying priesthood to Levi must give way to a new covenant.

**Hebrews 7:15 And this is clearer still, if (assumed true) another (different kind of) priest arises according to the likeness (correspondence but not identical to) of Melchizedek,**

**WHAT is the phrase "THIS is clearer still" referring to? WHAT is THIS?**

- He is still referring to the necessity of a change of the Law (= **"THIS"**)

**WHY is it even clearer that there must be a change in the law (from vv15-16)?**(NOTE: the answer to this obviously continues into the next verse Heb 7:16).

- Because a different priest like Melchizedek has come.

**MIGHT EXPLAIN THREE IMPORTANT WORDS IN THIS VERSE -**

- (a) **"ANOTHER"** is **heteros** = another of a different kind (Also used in Heb. 7:11; Heb. 7:13; Heb. 7:15)
- (b) The **"IF"** here is a first class condition indicating what follows is assumed to be true not hypothetical.
- (c) **LIKENESS** (homoiotes) means **correspondence**, but not identity.

**Hebrews 7:16 Who has become such not on the basis of a law of physical requirement, but according to the power of an indestructible life.**

**WHO is "who" just so we are clear?**

- Jesus

**WHAT tense is "HAS BECOME"?**

- Perfect tense = this has happened in the past and continues to be true

**HOW has Jesus become "another" (heteros different kind) of High Priest (MIGHT ADD - WHAT is being contrasted?)?**

- **THE NEGATIVE** = Not on the basis of a law of physical requirement (**WHAT is that physical requirement?** must be from

tribe of Levi)

- **THE POSITIVE** = according to the power of an indestructible life

**WHAT would an indestructible life point to regarding Jesus? HINT: What happened to Him 3 days after He sacrificed Himself?**

- Resurrection indicates He had an **indestructible life** in striking contrast to the mortal life of the Levitical priests.
- SEE ALSO - John 1:4+ (INDESTRUCTIBLE LIFE) In Him was **life**, and the **life** was the Light of men.
- His death shows His full humanity; His resurrection reveals His **indestructible life**.

**Hebrews 7:17 For it is attested of Him, "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK."**

**HOW is the indestructible life explained?**

- By attesting

**WHAT does attested mean?**

- Testified. ESV = "witnessed"

**WHO attested this and WHERE?**

- God Himself attested this in Psalm 110:4 (Some four hundred years after the Law that established the Levitical priesthood)

**HOW does this attest to the indestructible life?**

- A **priest forever** would only be possible if one had an **indestructible life**

**Hebrews 7:18 For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness**

**WHAT is the former commandment?**

- The Mosaic Law (Old Covenant) as it relates to the Levitical priesthood and its sacrificial regulations.

**WHAT did God do to the former commandment?**

- Set it aside = annul, cancel, or render ineffective. The old priesthood has been replaced by Christ's superior priesthood.

**WHY did the former commandment need to be set aside BASED ON WHAT WE HAVE JUST DISCUSSED?**

- It could not bring in the priesthood of Christ - different tribe
- Might add - Could not make men perfect.

**WHO set it aside?**

- God Himself - Who instituted the Levitical system in the first place, now declares it fulfilled and obsolete in Christ.

**WHAT two explanations does the writer give here for setting aside a former commandment?**

- Weakness - inability - The Law could point out sin but had no strength to overcome it; it was unable to empower obedience and provide eternal life
- Uselessness - ineffective - The Law could not bring about perfection, salvation, or access to God.

## **NOW LOOKING AT BOTH VERSE 18-19 LET ME ASK...**

### **WHY does the writer say the Law was weak and useless?**

- Made nothing perfect (What was the idea of **perfect**? Could not give men access to God, could not change hearts)

### **Again looking at v18 and v19, note the contrast of ON THE ONE HAND versus ON THE OTHER HAND. WHAT is being contrasted?**

- Setting aside former commandment (Old
- Bringing in a better hope

**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.**

### **WHAT does ON THE OTHER HAND introduce?**

- A contrast - **WHAT was contrasted?** former commandment versus better hope

### **WHY was the BETTER HOPE better?**

- Allows us to draw near to God (this is one thing the former commandment could not achieve - entering the holy of holies was only for the high priest and only once per year)

### **WHAT specifically do we draw near to God (to the Holy of Holies) through?**

- The better hope
- The better hope is personified in Jesus Christ Himself - a better priest of a better covenant (Heb 4:14-16; Heb 10:19-22).

### **WHERE have we seen this idea of draw near before?**

Hebrews 4:16 Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

We were exhorted to draw near because we had a great High Priest through Whom we could draw near (Heb 4:14-15)

## **Hebrews 7:20 And inasmuch as it was not without an oath**

I suggest not using the NAS here. It breaks up the verse so that it is difficult to understand.

### **I would read the ESV 7:20-21 and ask questions based on this translation.**

ESV Hebrews 7:20 And it was not without an oath. For those who formerly became priests were made such without an oath, **21** but this one was made a priest with an oath by the one who said to him: "The Lord has sworn and will not change his mind, 'You are a priest forever.'"

### **WHAT was not without an oath?**

#### **And WHAT is his contrast?**

#### **What is the context -- what has the writer been speaking about?**

- He is speaking of Christ's priesthood - he is saying the Levitical priesthood was not based on an oath but Christ's priesthood was.

### **WHO made the oath and WHERE and WHEN was the oath made?**

- God Himself made the oath that Christ should be the priest forever and would not change His mind
- God made it in the Old Testament 400 years after the Old Covenant set up the Levitical priesthood
- READ Psalm 110:4 "The LORD has sworn and will not change His mind, "You are a priest forever According to the order of Melchizedek."

**WHAT should this truth do for his Jewish reader who are waffling over going back to the Temple rituals?**

- God's oath undergirds the fact that Jesus is Priest forever which should reassure them, strengthen their resolve, motivate them to draw near
- In short, this truth should anchor their hearts so that they do not drift back to the shadows but hold fast to the substance of Christ.

**Hebrews 7:21 (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'");**

SEE QUESTIONS UNDER HEBREWS 7:20.

**Hebrews 7:22 so much the more also Jesus has become the guarantee of a better covenant.**

NLT - Because of this oath, Jesus is the one who guarantees this better covenant with God.

**WHAT is the glorious result of the assurance of God's oath that Jesus would be a priest forever?**

- He has **become** (perfect tense = enduring effect) the guarantee ([egguos](#)) of a better covenant.

**"Arise, my soul, arise,**

Shake off thy guilty fears;

The bleeding sacrifice in my behalf appears;

Before the Throne my Surety stands;

My name is written on His hands."

-- Charles Wesley

***"Behold, I have inscribed you on the palms of My hands;***

*Your walls are continually before Me.*

Isaiah 49:16

**HOW secure would that make these believing Jews even when they were being persecuted?**

- That's rhetorical!

**Since we have entered this BETTER COVENANT, how certain can we be about our eternal security?**

- Rock solid, anchored for certain and forever to heaven

**Hebrews 7:23 The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing,**

**WHAT is the contrast in Heb 7:23-24?**

- Levitical priests kept dying (WHAT does this say about them? point = no single priest could serve permanently)

**WHY does the writer highlight their inability to continue?**

- To show the limitation of the Levitical priesthood: it could never provide permanence or finality, and so pointed to the need for a greater, eternal Priest.

**Hebrews 7:24 but Jesus, on the other hand, because He continues forever, holds His priesthood permanently.**

**WHAT is the contrast with Jesus? WHAT two truths?**

- Jesus continues forever as High Priest (not bothered by death)
- Holds priesthood permanently

**Hebrews 7:25 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.**

**WHAT is the conclusion based on the fact that Jesus' priesthood is forever and permanent?**

- He is able to save forever (literally from the "guttermost to the uttermost"!)!

**WHO is He able to save? WHAT verse does this remind you of in the Gospel of John (Jn 14:6)?**

- Those who draw near to God through Him

**WHAT is His ability to save us forever grounded on?**

- His ongoing intercession
- "FOR" in "for them" is hyper = on their behalf, in their place

**WHAT effect does this truth of His unending intercession have on our eternal security (and our confidence in eternal security)?**

- Our eternal salvation ultimately does not rest on our grip on Christ but His unending intercession on our behalf (and His grip on us!)
- We cannot out-sin His advocacy, outrun His presence, or exhaust His priestly care for us!

**Hebrews 7:26 For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;**

**For it was fitting** in NLT = "For this is the kind of high priest we need."

**Playing off of the easier to understand rendering "the kind of high priest we need," WHY would he point this out to his Jewish readers?**

- Because the Levitical priesthood was clearly not the kind of priest they needed to bring them into the presence of God.

**WHAT is the kind of High Priest we all need?**

One Who is...

1. Holy (pure toward God)
2. innocent (without guilt toward man)
3. undefiled (unstained by sin)
4. separated from sinners (morally distinct)
5. exalted above the heavens (glorified at God's right hand). (He has access to Heaven's throne and can bring us there!)

**Hebrews 7:27 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.**

Let's look at one additional description of the High Priest we need....

**WHAT is the description of the Levitical high priests?**

- Had to offer sacrifices daily
- For his own sins
- Then for sins of people

**HOW does Jesus as High Priest differ?**

- Needed to offer sins only once for all

**WHAT was the offering?**

- Himself
- This means the priestly cycle of endless sacrifices is over. Our forgiveness and reconciliation are complete. We can have eternal security.

**Hebrews 7:28 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.**

**WHAT is the double contrast in this verse? WHO appoints who?**

1. Law appoints <> Word of oath
2. Weak, imperfect men <> Son made perfect forever

**WHAT does the time phrase "which came after the Law" signify?**

- Law governing priesthood given in time of Moses
- Oath given 400 years after Law (cf 1400 BC) in Psalm 110:4 (1000 BC)

**HOW does this verse summarize and climax the argument of Hebrews 7 about Christ's superior priesthood?**

- It ties the whole chapter together: the Law and its priests were temporary and weak, but God's sworn oath has installed His Son as the eternal, perfect Priest. This gives absolute assurance of a better covenant and eternal salvation.

**EXTRA CREDIT - HOW many times does the writer use FOREVER in Hebrews 7? WHY do you think he places emphasis on this truth?**

- Hebrews 7:17, 21, 24, 25, 28 - Perpetually in Heb 7:3
- it is repeated to emphasize the permanence and superiority of Jesus' priesthood in contrast with the temporary, mortal Levitical priests, assuring readers of eternal salvation and security in Him.

<b>COMPARISON OF THREE PRIESTHOODS IN THE BIBLE</b>		
<b>AARONIC PRIESTHOOD</b> Established by Law Temporal Could not Save	<b>MELCHIZEDEK THE TYPE</b> Made like the Son of God	<b>JESUS GREAT HIGH PRIEST THE ANTE TYPE</b> Guaranteed by divine oath Eternal Able to Save forever

<p><b><u>Appointment:</u></b>  Appointed by God (through His Law)  Called by God like Aaron was</p> <p>This appointment is an honor from God  No one can elect themselves to this honor</p> <p><b><u>Origin and Qualification:</u></b>  Genealogical descendants of Aaron (therefore Levites)</p> <p><b><u>Represent humanity:</u></b>  Taken from among men appointed on behalf of men</p> <p><b><u>Roles:</u></b>  Mediator between human and God  (...in things pertaining to God)  Charged to offer gifts &amp; sacrifices for sins  Required to consecrate himself to serving God and the people</p> <p><b><u>Melchizedek Greater</u></b>  He was greater than Abe bc Levites in Abe's loins paid tithes to him making Melchizedek greater than the priests</p> <p><b><u>Weakness:</u></b>  Must offer sacrifice daily:  1) for himself first, since he also sins  2) and then for the people's sin  Deals gently with the ignorant and misguided because he himself is subject to weakness</p> <p><b><u>Term Duration:</u></b>  Temporal, serve only for time  Need many of them because they are limited by death</p>	<p><b><u>Appointment:</u></b>  <b>K i n g</b> of peace (Salem) and righteousness  <b>Priest</b> of the Most High God</p> <p><b><u>Melchizedek's Greatness</u></b>  Shown by 2 acts:  (1) Melchizedek blessed Abraham Lesser blessed by greater  (2) Abraham gave him a tithe &amp; Levi in Abe's loins also tithed</p> <p><b><u>Conclusion:</u></b> Lesser (Abe) is blessed by the greater (Mel)  <b><u>THEREFORE:</u></b>  1) Melchizedek is greater than Abraham  2) Melchizedek's priesthood is greater than Aaronic priesthood</p> <p><b><u>Origin and Qualification:</u></b>  Not based on genealogy (unknown ~not recorded)</p> <p><b><u>Term Duration:</u></b>  Made like (resemble) Jesus:  Have no beginning nor end of life  Remains priest perpetually/forever</p> <p><b><u>Why another (different kind) priesthood?</u></b>  Psalm 110:4: ~400 years after Aaronic/Levitical priesthood was appointed, because:  1) it's weak and useless since the Law made nothing perfect  2) we need a better covenant</p>	<p><b><u>Appointment:</u></b>  Designated by God (with oath) as:  High priest forever, eternal in the order of Melchizedek</p> <p>Did not glorify Himself but glorified by God  God declared Him as His only begotten Son; begotten = same essence as God the Father; referring to Trinity  God appoints a Son, made perfect forever</p> <p><b><u>Origin and Qualification:</u></b>  Jesus was fully man who served as perfect mediator between human and God:  <i>...in the days of His flesh, He offered prayers and supplications with loud crying and tears to God; and God heard him because of His piety</i></p> <p>Fully obedient to the Father in His sufferings (although being the Son)  Became high priest  not on the basis of genealogy (descended from Judah, not Levi)  but on the power of indestructible life (remember Jesus' resurrection)</p> <p><b><u>Roles (what Jesus provides):</u></b>  Eternal salvation to all who obey Him  Guarantee of a better covenant  Jesus offered Himself as sacrifice for the sins of the people once for all  Able to save forever those drawing near to God through Him by making intercession for them.</p> <p><b><u>No Weakness:</u></b></p> <ul style="list-style-type: none"> <li>■ holy</li> <li>■ innocent</li> <li>■ undefiled</li> <li>■ separated from sinners</li> <li>■ exalted above heavens</li> </ul> <p>No need to offer up sacrifices for His own sin (He's sinless)</p> <p><b><u>Term Duration:</u></b>  Priesthood permanent, continues forever  God gave an oath in Ps 110:4 on the eternity of Jesus' priesthood</p>
<p><b>Compiled by Adison Wongkar</b></p>		

## LESSON 5

Related Resource: Lecture by Dr Wayne Barber - [The Better Ministry of Our Better High Priest](#)

Charts for studying or leading this lesson on the Old Covenant and New Covenant - click to enlarge

Note that this Precept lesson has numerous OT passages that are not discussed in the Verse by Verse Questions in Hebrews 8:1-13 below. Let's overview those OT passages, particularly the ones that are included on the charts above (note the chart on the right has several 5W/H questions to help walk through the passages).

In the first column here are the passages:

John 1:17+ - WHAT are the two covenants and through WHOM were they given?

### Old Covenant:

Read Exodus 24:3-11+ - see the chart above for specific facts you want your class to observe (if you use a whiteboard, record these points to refer back to as your discussion advances). Make sure they see "book of the covenant" and the two responses by the people and how Moses ratified the Old Covenant (Ex 24:3, 4, 5, 6, 7, 8, 10).

Read select passages Exodus 32:1-5+ and tie this in with what they vowed in Exodus 24:3,7. They disobeyed almost immediately.

Read Dt 28:58-59, 63-66+ - What warnings, especially note verses 63-66 (see chart above)

Note Dt 28:58+ = "**IF**" and Dt 28:62+ = "**THEN**" = conditional covenant (There are no "**IF/THEN's**" in the New Covenant - it is "I WILL"!)

**Might skip over Dt 29:2-9+ to save time OR you could just read the examples of God's faithfulness** (Dt 29:2, 5, 7+)

Read Dt 29:25-29+ for **Israel's response** to Moses' instruction and **God's response!**

Read Dt 30:1-6+ for God's prophetic promise after Israel's disobedience.

Read Dt 30:15-18, 19+ for summary of old covenant blessings and cursings.

### Help your class understand the time context - give them an approximate timeline --

- Mt Sinai - first giving of Law - **1440 BC**
- Second giving of the Law (in Deuteronomy) just before Israel's entrance into promised land - about **1400 BC**
- Because of Solomon's disobedience Israel was divided in about **931 BC** - 10 tribes north (~"Israel"), 2 south (~"Judah")
- Northern 10 tribes exiled (torn from land Dt 28:63) **722 BC**
- Southern 2 tribes Judah/Benjamin invaded 3x by Nebuchadnezzar of Babylon:
  - 605 BC:** Daniel and his friends taken to Babylon
  - 597 BC:** Ezekiel and 10,000 taken to Babylon
  - 586 BC:** Final deportation of Judah and destruction of Jerusalem & Temple (Jeremiah 39, Jeremiah 52:12-23 parallel 2Ki 25:8-17)

Next in context of Judah experiencing God keeping His promised curse for disobedience to the Old Covenant, in mercy and grace He gives the prophecy of the New Covenant.

Read Jeremiah 31:31-38+ - record your observations as on chart (from the timeline above note that the prophecy of the New Covenant was given about 588 BC about 2 years before the final destruction of Jerusalem and deportation of the rest of the nation of Judah).

You could go to Hebrews 8:8-12 for some 5W/H questions as these passages are a direct quote from Jeremiah ([see related questions](#))

Then read Jeremiah 32:37-44+ (There are some good questions on the homework on DAY FOUR) List the observations as on the

chart.

- a. What is God's promise regarding the land and Israel's relationship to it?
- b. What will God be to them?
- c. According to Jeremiah 32:39-40, what will God do for them personally? List His promises.
- d. How long will this covenant last?

The question that arises is, **How can God do all this when men's hearts are as Jeremiah 17:9 states?** First, read Jeremiah 17:9 and record what it says regarding man's heart.

The consolation in Jeremiah 30–33 directly addresses this "heart disease" of Israel (and of all mankind). Notice the contrast:

Jeremiah 31:33+ – "I will put My law within them, and on their heart I will write it."

Jeremiah 32:39–40+ – "I will give them one heart and one way, that they may fear Me always... I will put the fear of Me in their hearts so that they will not turn away from Me."

The incurable heart (Jer 17:9) finds its cure only in God's action (notice all the "I WILL'S" in Jer 31:31-34). He doesn't patch up the old; He gives a new, Spirit-renewed heart.

Then move to Ezekiel 11 (these promises were given prior to the destruction of Jerusalem) and Ezekiel 36 (promises given after destruction) (See chronology below):

Read Ezekiel 11:13-21+ (given while some Jews were already in exile in Babylon - 597 BC - Ezekiel and 10,000 were taken into exile) - record God's promises (and warning Ezekiel 11:21+) on the chart in column 2 (Note there are not "IF/THEN'S" BUT all "I WILL'S". (Ezek 11:13, 17, 19, 20, 21) as this is clearly a description of the New Covenant in the Old Testament - see list of other promises of the New Covenant)

Read Ezekiel 36:24-28+ (note this is after the Siege, after Jerusalem destroyed) and record God's promises (which are "New Covenant" promises but just not named as such). Again this is the second column in the Table above (Ezek 36:25 cf 1Pe 1:2, Ezek 36:26, 27, 28)

Now bring the BLESSING and the CURSE God promised in Dt 30:19+ to conclusion before you move into the discussion of the New Covenant in the New Testament. Compare the promises in Dt 30:1+ and Dt 30:6+. WHAT does circumcision of the heart refer to? The New Covenant (See study of Circumcision of the Heart)

**CHRONOLOGY OF EZEKIEL'S PROPHECIES**

<b>PROPHECY OF JUDGMENT</b> <i>The LORD is not there</i>		<b>PROPHECY OF RESTORATION</b> <a href="#"><u>The LORD is There</u></a>		
<b>FATE OF JUDAH</b> Before the Siege		<b>FOES OF JUDAH</b> During the Siege		<b>FUTURE OF JUDAH</b> After the Siege
593-588 BC		587-586		586-571
<b>7 YEARS OF PROPHECYING HORROR &amp; NO HOPE</b>			<b>15 YEARS OF PROPHECYING HOPE</b>	
<b>Ezekiel 1:1-3:27</b> Ezekiel Sees the Glory & Receives the Call	<b>Ezekiel 4:1-24:27</b> Judgments Against Judah	<b>Ezekiel 25:1-32:32</b> Judgments Against the Gloating Nations		<b>Ezekiel 33:1-39:29</b> Restoration of Israel to the LORD
				<b>Ezekiel 40:1-48:35</b> Visions of the Temple <a href="#"><u>Jehovah Shammah</u></a>

**GO TO THE THIRD COLUMN -**

Read Ro 1:16+ (in effect the New Covenant) - Jews first, then Gentiles

Read Jn 1:11+ to whom did Jesus come (see also Mt 15:24+)? I would also read Jn 1:12-13+ and ask WHO does this apply to--is it only for the Jews?

Look at how Gentiles come into this covenant which was specifically promised to Israel and Judah...

Read Ro 11:17-18+ for background. Recall that the first church was made up of Jews and the first Gentile

converts came about eight years after Pentecost (Acts 10:1-48+)!

The mystery of Christ is Ephesians 3:4-6+ (READ this passage - note "mystery" = [mysterion](#) = previously hidden, now revealed by God)

Then work through the Ephesians passages as outlined on the chart above.

Ephesians 2:11-12+ WHAT was the fate of Gentiles?

Ephesians 2:13-22+ HOW are Gentiles brought into the New Covenant?

**HOW** were we brought near to God?

Eph 2:13 brought near by the blood of Christ.

When you get to Eph 2:13+ **READ** Mt 26:27-28+ for blood of covenant (New Covenant - recall "blood of the [Old] covenant" in Ex 24:8+)

**WHAT** was the dividing wall that separated Jews and Gentiles?

In the Jerusalem temple there was a "soreg" (a stone barrier - see [Temple warning inscriptions](#) - see [#14 in picture](#)) in the Court of the Gentiles with inscriptions warning Gentiles not to go further under penalty of death. This physically symbolized the exclusion of Gentiles from Israel's covenant privileges and worship access (Josephus and archaeology confirm this). The real "wall" was the Mosaic Law with its commandments and ceremonial ordinances, which created a sharp distinction between Jews (God's covenant people) and Gentiles (the "unclean" outsiders). Circumcision, dietary laws, purity regulations, and sacrificial system marked off Israel from the nations. This "wall" fostered hostility and separation.

**HOW** did Jesus abolish that barrier? Paul explains it in Ephesians 2:15-16+:

**WHO** are made into one new man?

According to Ephesians 2:19+, **WHAT** do the Gentiles who come to Christ become? Remember "**His house—whose house we are**" in Hebrews 3:6+!

According to Ephesians 2:18, by **WHOM** do we have access to the Father? **HOW** does this compare to Ezekiel 36:27+?

The Spirit - Eph 2:18+ has Greek word for **access** = [prosagoge](#) also found in Ro 5:1-2+ and Eph 3:12 "in Whom (CHRIST) we have boldness and confident access through faith in Him."

Now you can move into discussion of the Hebrews 8 passages for which there are 5W/H questions below (but there not be enough time, so you may have to "pick and choose" what you ask). You have probably already discussed the main points of Hebrews 8:8-12 which is the writer's quote from Jeremiah 31:31-34 so that would save you time.

## GO TO FOURTH COLUMN -

Be sure and summarize the **New Better than the Old** in 4th column

**Hebrews 8:1+ Now the main point in what has been said is this: we have such a High Priest, Who has taken His seat at the right hand of the throne of the Majesty in the heavens,**

**WHAT** has he just been speaking about in Hebrews 7?

- The priesthood and how Jesus is superior to the Levitical priesthood

**WHAT** is his main point?

- We have such a high priest

**WHO** is our High Priest, **WHERE** is He and what does this convey?

1. Right hand of Majesty (Most versions capitalize **Majesty** signifying it is functioning like a Name for God, not just an attribute).
2. In the heavens (not on earth like the Levitical priests) -  
**Heavens** - RECALL - Hebrews 4:14+ great high priest who has passed through the **heavens**, and Hebrews 7:26+ exalted

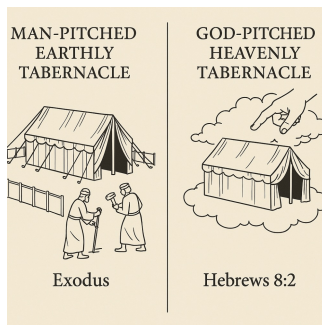
above the **heavens**;

3. Conveys highest honor, power, authority (The right hand was the symbolic seat of the king's chief representative and executor of power.)
4. Indicates His sacrifice had been completed **WHY?** (Levitical priests never sat).

#### **WHERE have we seen a similar description in Hebrews and what event did that link with?**

- Hebrews 1:3+ When He had made purification of sins (CROSS) , He sat down at the right hand of the Majesty on high,

**Hebrews 8:2+ a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.**



#### **HOW is Jesus priesthood described in terms of what He does?**

- A minister - Greek [leitourgos](#) emphasized service for the benefit of the community, often financed by the citizen.

#### **WHAT functions does our Great High Priest carry out as a minister?**

- Continuous Intercession for us (Heb 7:25+, Ro 8:34+)
- Provides unimpeded access to the Throne of God (Heb 4:16+, Eph 2:18+, Ro 5:2 = access = [prosagoge](#))

#### **WHERE does our High Priest minister?**

1. In the sanctuary (**WHERE** is that? Heaven)
2. In the true tabernacle

#### **WHY call it the true tabernacle?**

- Lord pitched it, not man

**Hebrews 8:3+ For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer.**

#### **WHAT was the primary function of a high priest?**

- Offer gifts and sacrifices (make atonement - cover sins but not remove them like Jesus did)

**WHAT was the offering of our Great High Priest** (Does anyone remember a passage from chapter 7? = Heb 7:27+ = "He did once for all when He offered up Himself.")

- He offered Himself once for all

**Hebrews 8:4+ Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law;**

### WHY would Jesus not be High Priest on earth?

- According to the Law only those who were Levites could offer gifts
- WHAT tribe was Jesus from - Judah (Hebrews 7:14)

Hebrews 8:5+ who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, “**SEE,**” He says, “**THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN.**”

### WHAT did the earthly priests serve in? (NAS = "who serve a copy" NIV = "They serve at a sanctuary that is a copy and shadow")

- A copy, shadow of heavenly

### WHEN Moses built the Tabernacle, how was he to build it?

- According to the pattern Moses was shown

### HOW serious was God about the details of the tabernacle?

- **Warned** Moses to follow the **pattern** he was shown

### WHERE did Moses get the divine blueprint?

- Mt Sinai

Hebrews 8:6+ But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.

### WHO is HE? (compare Hebrews 8:4 and Hebrews 8:1)

- Christ

### WHAT is the writer contrasting in verse 6?

- Earthly priests versus heavenly priesthood of Jesus

### HOW is Jesus priesthood described compared to Levitical priests?

- Heavenly is more excellent

### WHAT does Jesus function as in heaven?

- Mediator (**What is that?** go between)

### WHAT is this better covenant that He is a mediator of? (compare Hebrews 7:22.) What is it better than?

### WHY is His mediatorial role superior to that of the Levitical priests?

1. Based on a better covenant - **WHAT** is this better covenant? (read also Hebrews 7:22.)
2. Enacted on better promises - **WHY is it a better covenant?**

Hebrews 8:7+ For if that first covenant had been faultless, there would have been no occasion sought for a second.

### WHAT is another name for first covenant?

- Law, Old Covenant, Mosaic Covenant

### WHAT was the problem with the first covenant?

- Not faultless

### WHAT would have been the case if the first had been faultless?

- Would not have sought occasion for second (**WHAT is the second?**)

Hebrews 8:8+ For finding fault with them, He says, “**BEHOLD**, DAYS ARE COMING, SAYS THE LORD, WHEN I WILL EFFECT A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH;

### WHY did the first covenant fail?

- It was primarily the sinful behavior of the people that accounts for the failure of the first covenant.

### HOW does God respond to the failure of the first covenant?

- While He did punish Israel, He also gave the promise of a New Covenant during the time Judah was experiencing her punishment!

### WHEN did He give his promise?

- In the Old Testament

### WHAT does this say that He knew about the Old Covenant?

- He knew Israel would fail to keep their vows in the Old Covenant so He made provision for this with the giving of the New Covenant (This is called grace!)

### HOW does God get their attention?

- **BEHOLD** - In the Bible this always signifies what follows calls for special attention. LISTEN UP! THIS IS IMPORTANT!

### WHAT are the two time phrases?

- Days are coming
- New - **WHAT is the Greek word for "new"?** [kainos](#) - it means **new** in kind and quality (unprecedented, unheard of).
- Used twice in 2Co 5:17+ Therefore if anyone is in Christ, he is a **NEW** creature (creation); the old things passed away; behold, **NEW** things have come.

### WHEN did those days come to pass?

- In the NT when Jesus inaugurated the New Covenant.
- If you have time you could read Luke 22:14-20+. **WHAT is the parallel with the description in Hebrews 8?**

When the hour had come, He reclined at the table, and the apostles with Him. 15 And He said to them, “I have earnestly desired to eat this Passover with you before I suffer; 16 for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God.” 17 And when He had taken a cup and given thanks, He said, “Take this and share it among yourselves; 18 for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes.” 19 And when He had taken some bread and given thanks, He broke it and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me.” 20 And in the same way He took the cup after they had eaten, saying, “This cup which is poured

out for you is the new ([kainos](#)) covenant in My blood.

**WHAT else might DAYS ARE COMING refer to in context of the nation of Israel?**

- The end of this age - when Paul says "all Israel will be saved" (Ro 11:26) - at that time those Jews who believe in Messiah will enter into the New Covenant, fulfilling the promise in Jeremiah 31:31-34.

**WHO does God address the New Covenant to?**

- House of Israel and house of Judah

**WHY do you think He mentions both houses?**

- Israel had been taken into exile into Assyria in 722 BC and had been given no promise of a New Covenant

**Hebrews 8:9+ NOT LIKE THE COVENANT WHICH I MADE WITH THEIR FATHERS ON THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; FOR THEY DID NOT CONTINUE IN MY COVENANT, AND I DID NOT CARE FOR THEM, SAYS THE LORD.**

**WHAT is God continuing to describe?**

- The New Covenant

**WHAT is the covenant He made with their Fathers and WHEN?**

- Old Covenant (especially Ex 24:3-8) when Moses inaugurated the covenant with blood.

**From your homework, WHEN did God make the New Covenant?**

- Before the destruction of the Temple and final exile in 586BC (Jeremiah 39)

**Hebrews 8:10+ "FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM ON THEIR HEARTS. AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.**

**WHAT is the phrase repeated 4 times and what does it indicate?**

- I will = God initiates and carries out this covenant

**WHAT kind of covenant does this refer to ?**

- Unconditional

**HOWEVER, are there any "conditions" attached to the New Covenant?**

- Of course - While the covenant itself is unconditional, individual participation in its blessings requires response.

**WHAT is the time phrase and what does it mean?**

- **AFTER THOSE DAYS** - Depending on your eschatology the ultimate fulfillment for the nation of Israel will be in the last days of this age when "all Israel will be saved."
- **AFTER THOSE DAYS** could have an Already / Not Yet sense. In other words, it is Already fulfilled in believers who experience the Spirit's work (2 Cor 3:3), but it is not yet fully consummated until Israel's national restoration (Rom 11:25-27).

**WHAT are the promises to Israel of the New Covenant in verse 10?**

1. God will put His law in their minds and write it on their hearts
2. He will be their God and they His people

**Hebrews 8:11+ “AND THEY SHALL NOT TEACH EVERYONE HIS FELLOW CITIZEN, AND EVERYONE HIS BROTHER, SAYING, ‘KNOW THE LORD,’ FOR ALL WILL KNOW ME, FROM THE LEAST TO THE GREATEST OF THEM.**

**WHAT is the promise of the New Covenant in verse 11?**

- No need to teach or exhort to know God for all shall know Him.

**WHY will they no longer need to say "Know the Lord"?**

- All will know God

**Hebrews 8:12+ “FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE.”**

**WHY will He give the New Covenant to Israel?**

- His mercy

**WHAT is the promise He gives in verse 12?** (Review the 4 promises from Heb 8:10-12)

- Will not remember their sins

**Hebrews 8:13+ When He said, “A new covenant,” He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.**

**WHAT happens to the first covenant?** (3 similar descriptions)

1. Made obsolete
2. Growing old
3. Ready to disappear

## **Hebrews Part 2: Lesson 6**

### **The Tabernacle**

**Related Resources:**

- Hebrews 9 Commentary - onsite
- [Christ in the Tabernacle](#) - Dr Louis Talbot former president of BIOLA (online)
- [The Tabernacle: God's Portrait of Christ](#) - J Vernon McGee (borrow)
- [Adrian Rogers 10 part sermon series on Study of the Tabernacle beginning on page 631](#)

**WHAT is Hebrews?**

- Word of exhortation.

**What is the exhortation?**

- Don't go back to shadow but go on to the reality Jesus.

**Writer has told them:** CONTEXT: Hebrews 1-7 He established Who Jesus is.

### Who Jesus is

- Hebrews 5-7 Superiority of priesthood over Levitical & order of Melchizedek
- Warnings against neglecting the Truth
- Pay much closer attention: Rest can be missed
- Danger of falling away
- Shown clearly that (if we hold fast) continuance in faith = sign of salvation

**GOAL FOR THIS LESSON** = thorough understanding of Tabernacle under old covenant and how it points to Jesus

**FOCUS:** Why new make old obsolete

The writer of Hebrews makes many comparisons. He has compared the prophets, the angels, Joshua, and Aaron to Christ - always pointing out and proving Christ's superiority.

- Jesus' priesthood is superior to the Old.
- The Author continually compares old with new.

**Read Hebrews 8:1-5 to establish the truth of the earthly tabernacle.**

1 Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, 2 a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man. 3 For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer. 4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; 5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, "SEE," He says, "THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN."

**WHO is Jesus and WHERE is He now according to Heb 8:1-2?**

- High Priest - seated at right hand of His Father in the heavens, in the sanctuary, the true tabernacle

**WHAT was the earthly tabernacle according to Heb 8:5?**

- A copy and shadow (**WHAT** does that imply? there is a true or real tabernacle)

**Read Exodus 25:1-9** - Then the LORD spoke to Moses, saying, 2 "Tell the sons of Israel to raise a contribution for Me; from every man whose heart moves him you shall raise My contribution. 3 "This is the contribution which you are to raise from them: gold, silver and bronze, 4 blue, purple and scarlet material, fine linen, goat hair, rams' skins dyed red, porpoise skins, acacia wood, 6 oil for lighting, spices for the anointing oil and for the fragrant incense, 7 onyx stones and setting stones for the ephod and for the breastpiece. 8 "Let them construct a sanctuary for Me, that I may dwell among them. 9 "According to all that I am going to show you, as the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct it.

**WHAT were they to construct?**

- Tabernacle and furniture

Remember the context - God has given the Law and entered into a "marriage" covenant with Israel and now describes the Tabernacle (God gave only two chapters to creation and two to the fall of man. But He gives fifty chapters -- Exodus = 13; Numbers = 13; Leviticus = 18; Deut = 2; Hebrews = 4).

**WHY might God give so much information on the Tabernacle? HOW might this relate to the fact that Israel had just said "I DO" to Jehovah in Ex 24:3,7?**

- Ex 25:8 that I may dwell among them - God sought an intimate relationship with His Wife Israel

**From WHERE would the materials come?**

- Ex 25:2-7 Contributions from their heart

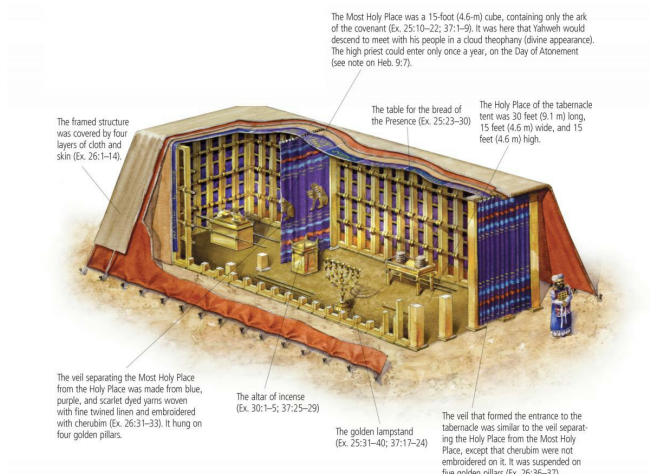
### HOW did they know how to construct it? WHY give a pattern for even the furniture?

- Ex 25:9 Jehovah would show them the pattern, not just for the building but also the furniture.
- Kay Arthur - "The Tabernacle is a study in itself: because **each article of furniture** is a picture of our Lord whom we worship and the work He has wrought for us in His person and life."

### WHY did the new make old obsolete?

You want them to be able to communicate...

- APPLICATION for the reader: There is no need to return to shadow.
- APPLICATION: Beauty of the shadow of the earthly tabernacle picturing Jesus.



**The Tabernacle**  
 Click to Enlarge  
 (Source: [ESV.org](http://ESV.org))

Visual aid: earthly tabernacle.

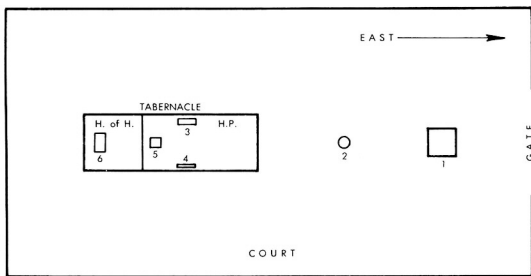
### What is another name of Old Covenant?

- The Law
- The Mosaic Law
- The "First" - Heb 9:1

### HOW does the Law relate to the worship of God (WHAT function did it perform)?

- Law showed them how to approach God in worship.

**Heb 8:5: Copy and shadow of heavenly things. We will be presenting it as a copy and shadow but according to the pattern shown to Moses.**



DIMENSIONS. (one cubit equals approximately 1 1/2 feet).

COURT.—100 BY 50 CUBITS.

GATE.—20 CUBITS.

TABERNACLE.—30 BY 10 BY 10 CUBITS.

H. P.—HOLY PLACE.—20 BY 10 BY 10 CUBITS.

H. of H.—HOLY OF HOLIES.—10 BY 10 BY 10 CUBITS.

FURNITURE.

1. BRAZEN ALTAR.

2. LAVER.

3. TABLE OF SHEWBREAD.

4. GOLDEN CANDLESTICK.

5. ALTAR OF INCENSE.

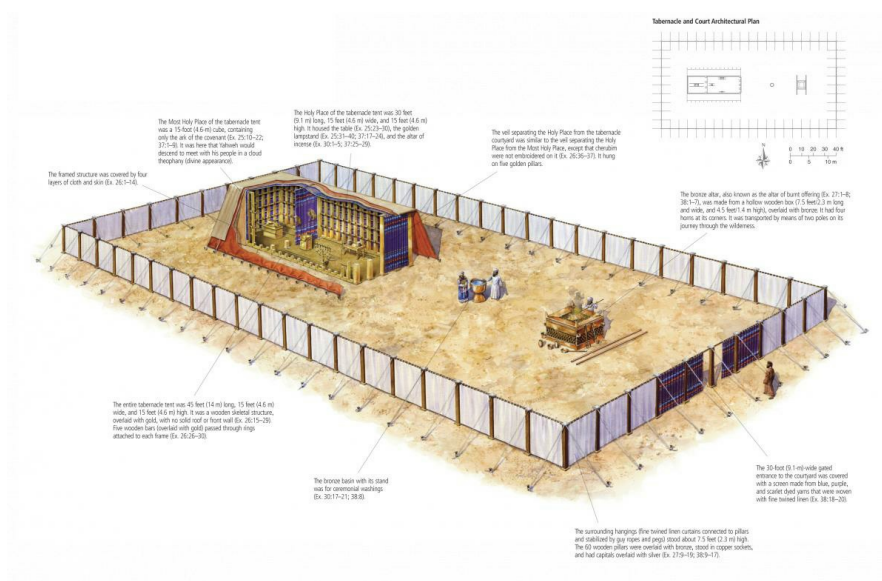
6. ARK OF THE COVENANT.

Pattern of the Tabernacle-Click to Enlarge

**WHAT is the justification for interpreting the Tabernacle symbolically? OR LET ME ASK ANOTHER WAY -If a pattern, what does it mean?**

**WHY are we justified in seeing symbolism in the Tabernacle?**

- There is an original.
- **COMPARE** Hebrews 10:1 = For the Law, since it has only a shadow of the good things to come - If there was a SHADOW, clearly the implication is that there was something (Someone) real that cast the shadow! "
- **COMPARE** Hebrews 9:8-9 - 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, 9 which is a **symbol** ([parabole](#) - a "parable") for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, - The Tabernacle is a symbol. A symbol stands for something behind the symbol. **Spurgeon** comments "It is from this sentence that I am sure that the Holy Ghost had a signification, a meaning, a teaching, for every item of the ancient tabernacle and temple; and we are not spinning fancies out of idle brains when we interpret these types, and learn from them important gospel lessons."
- As Talbot said "*the Old Testament is the New Testament concealed; whereas the New Testament is the Old Testament revealed.*"
- John 5:39 "You search the Scriptures because you think that in them you have eternal life;**it is these that testify about Me;**
- John 5:46 "For if you believed Moses, you would believe Me, **for he wrote about Me.** (WHERE? IN EXODUS!!!)



COURT WITH VEIL OVER GATEWAY

**WHAT WAS PURPOSE OF TABERNACLE?**

- Place where God could DWELL among His people and MEET with them (Ex 25:8 = dwell; Ex 29:43 = meet there)
- Place to worship God

- Picture of the heavenly tabernacle
- **EXTRA -**
- Might tell them the fascinating fact that God gave only two chapters to creation (Genesis 1-2) and two to the fall of man (Genesis 3-4). But He gives fifty chapters (Exodus = 13; Numbers = 13; Leviticus = 18; Deut = 2; Hebrews = 4)

#### WHY would this be the case?

- God's glory in creation is undeniable (Ps 19:1; Ro 1:20), but creation is not the climax of His plan —**REDEMPTION** is. He spoke creation into existence with a word, but **REDEMPTION** required the blood of His Son. Thus, more space is devoted to the shadow (tabernacle) that points to the substance (Christ).
- It also shows God's desire to dwell with His people (Creation shows God's power; the tabernacle shows God's presence.)
- Every piece of furniture, every sacrifice, every ritual emphasized that "The wages of sin is death" (Ro 6:23). The elaborate detail teaches that man cannot approach God on his own terms but only by God's provision.

#### WHAT else is the Tabernacle called?

- Tent of meeting
- "THE TABERNACLE - The outer court was 100 cubits long and 50 cubits wide. The children of Israel could enter through the gate (1) into this outer courtyard. This is called the Holy Place and/or the tent of meeting (Exodus 40:24). It was 30 cubits long, 10 cubits wide, and 10 cubits high. These dimensions include the part beyond the veil, called the Holy of Holies. Only the priests could enter the Holy Place through the door. They would do so daily. The Holy of Holies, included in the tent of meeting, was 10 cubits long, 10 cubits wide, and 10 cubits high and therefore took up one-third of the tent. It was separated from the Holy Place by a veil. This part of the tent was only entered by the high priest on one day of the year, the Day of Atonement." (Kay Arthur)
- **NOTE:** Some writers see **two tents** - R C Sproul writes "What we call "the tabernacle" consisted of two tents joined together, separated by a veil. Hebrews 9:1–3 speaks of these **two separate tents**. Some modern versions mis-translate tabernacle as "room" in Hebrews 9:2 and Hebrews 9:3, leading the reader to conceive of one tabernacle, or tent, with two rooms. **In reality, two separate tents were joined to make one** (see Ex 26:3–6, and Ex 26:9–11). Sometimes the Bible speaks of the tabernacle as a unit, but sometimes, as here in Hebrews 9, the two tents are carefully distinguished." (Page 265 [Before the Face of God, Book 4](#) or [here](#))

#### WHY was it called the tent of meeting?

- Because God met with man there
- Sacrifices could be made so the High Priest could meet with God on behalf of the people
- Also called the **Tabernacle of Testimony** because it was a witness to truth and glory of God

#### HOW many ways were there to enter the court of the Tabernacle? WHERE enter or WHAT direction was the door?

- Only ONE DOOR on the east. (The Temple in Jerusalem faced to the East, the tribe of Judah camped to the East)

#### SO NOW LET'S LOOK AT GOD'S PICTURE BOOK OF CHRIST IN THE TABERNACLE AND COLOR IN THE OUTLINES!

#### WHAT is the Door symbolic of?

- Only one way to enter.
- Jesus = door (John 10:7, 9).
- Jn 10:9: I am the door; if anyone enters through Me, he shall be saved, and shall go in and out, and find pasture.
- "There was only one entrance giving access to any part of the Tabernacle and that was the gate to the outer courtyard. There was a door which led into the Tabernacle itself, the tent of meeting. It is enlightening to read John 10:9 and see that Jesus refers to Himself as the door. This door was always facing east." (Kay Arthur)

**EXTRA:** Read 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.

- Just as in the shadow there was only one way to worship God, in the true there is only one way to enter = He is the way, the truth, the life.
- Genesis 3:24 So He drove the man out; and at the **east of the garden of Eden** He stationed the cherubim and the flaming

sword which turned every direction to guard the way to the tree of life.

## IN HEBREWS THE OTHER 2 ARTICLES ARE NOT EXPLAINED IN THE OUTER COURT.. WHY?

- Because he is trying to show the work of the High Priest.



Altar of Burnt Offering - Brazen/Bronze Altar

### BRAZEN/BRASS ALTAR:

- People brought offering to the Lord, either for reconciliation from sin or for consecration.
- The Sacrifice was tied to altar and was a picture of Christ nailed to the Cross.
- The place where sin taken care of
- The first thing that has to be dealt with is sin... the only way to approach God is in holiness.
- "The first article of furniture in the outer courtyard was the bronze altar. It had four horns, one on each corner. It was 3 cubits high. When the people brought an offering to the Lord, either for **reconciliation** because of sin or for **consecration**, the sacrifice was tied to the horns of this altar. The coals of fire were inside this five cubit square box. A bronze grate, covering the coals of fire, held the sacrifice as it was consumed by the fire. The altar of bronze was God's picture of His Lamb, Jesus, nailed to the cross for our sins, baptized with a baptism of fire. What have you done with your sins?" (Kay Arthur)

### WHAT does the Brazen Altar depict?

- Lamb of God nailed to Cross for our sins. (cf Jn 1:29)

### What have you done with your sins?

- Have your sins been nailed to the cross with Jesus?

Review - No need to go back to the shadow.

- Jesus is the Door.
- Jesus is the Satisfactory Sacrifice.
- Tabernacle is a picture of the Way to God.



Laver of Bronze Before  
Entrance to Tent of Meeting

### WHAT else was in the courtyard?

- Brazen/bronze laver

### WHY did the priests need to wash daily?

- Could not enter the Holy place without washing.
- Priests were to wash daily, lest they die (Ex 30:20, 21)
- They could not enter the Holy Place without washing. This speaks of the holiness God demands.
- Bronze = a symbol of judgment.

### WHAT are passages in the NT that parallel washing at the bronze laver?

- Washing of water with word. There has to be daily cleansing with the word.
- Jn 15:3 "You are already clean because of the word which I have spoken to you. (That is they were JUSTIFIED).
- Jn 13:10 Jesus said to him, "He who has bathed (JUSTIFIED) needs only to wash his feet (DAILY SANCTIFICATION), but is completely clean; and you are clean, but not all of you."
- Eph 5:26. so that He might sanctify her, having cleansed her by the washing of water with the word,
- "The laver was where the priests washed daily. They could not enter the Holy Place without washing. It too was made of bronze, a symbol of judgment. Jesus, the Word of God, said, we are made clean through the Word He spoke to us (John 15 :3; Ephesians 5 :26). Do you need cleansing?" (Kay Arthur)

### Hebrews 9:1 Now even the first covenant had regulations of divine worship and the earthly sanctuary.

Now can move into Hebrews 9:

- First discusses earthly sanctuary and then the divine worship.
- He begins not with the outer court but with the tabernacle proper and holy place.

#### WHY does author not focus on outer court?

- His focus is on the ministry of the High Priest. He is trying to show the comparison of the Old versus the forever ministry of Jesus.
- The author omits any reference to the courtyard, which contained the bronze altar for sacrifices and the bronze laver or basin. His purpose centers on the tabernacle itself, because he wants to compare and contrast it with the true tabernacle in heaven, where Jesus entered into the very presence of God.

### Hebrews 9:2 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.



Lampstand with Lamps

#### LAMPSTAND? ([See picture of Lampstand at Temple Institute](#))

- 7 branched candlestick, pure gold, burned night & day, only light.
- [Picture of golden lampstand prepared by Temple Institute](#) in preparation for the "third" temple which must be rebuilt before Messiah returns (cf Rev 11:1-2+)

#### What does this symbolize about Jesus?

- Jesus = light of world.
- John 1:4 In Him was life, and the life was the Light of men. (cf Jn 8:12, Jn 9:5)
- "Opposite the table of the bread of the Presence was a seven-branched lampstand made of pure gold. It burned olive oil night and day, serving as the only light in the Tabernacle. Jesus is the light of men (John 1:4). You're not walking in darkness, are you (1Jn 1:7-8)?" (Kay Arthur)



Table with Bread of Presence

#### TABLE OF SACRED BREAD?

- Shewbread: 12 loaves ~ 12 tribes.
- Every Sabbath eaten by priests and then replaced
- Significance: continual reminder of dependence upon God.

### WHAT does the table of showbread depict about Christ?

- Jesus is the Bread of Life
- John 6:48-51+ "I am the bread of life. 49 "Your fathers ate the manna in the wilderness, and they died. 50" This is the bread which comes down out of heaven, so that one may eat of it and not die. 51 "I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh."
- "The table of the bread of the Presence, made of acacia wood and overlaid with gold, was to the right as one entered the Holy Place. On it were twelve loaves of bread representing God's covenant people, Israel. Every Sabbath these were eaten by the priests and fresh bread placed upon the table. The table was 2 cubits long, 1 cubit wide and about 1 ½ cubits high. Jesus is the bread of life (John 6:48). Have you tried to satisfy your hunger somewhere else?" (Kay Arthur)

**Hebrews 9:3 Behind the second veil there was a tabernacle which is called the Holy of Holies,**

### BEHIND THE 2ND VEIL?

- Holy of Holies separated by veil.
- Only HP could enter,
- once per year.

### What does this symbolize?

- Jesus = Veil (Heb 10:20 by a new and living way which He inaugurated for us through the veil, that is, His flesh,).
- The veil of blue, purple, and scarlet and fine twisted linen separated the Holy Place from the Holy of Holies. No high priest could enter the Holy of Holies except through the veil; there was no other way to approach the ark of the covenant. This was the picture of Jesus whose torn flesh, like the torn veil, gave access to the very presence of God (Hebrews 10:20). He was the covenant sacrifice. Have you passed between its pieces? (Kay Arthur)

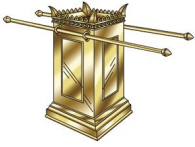
**Hebrews 9:4-5 having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant; and above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.**



Ark of the Covenant

### Hebrews 9:4 - ARK OF COVENANT:

- **Jar of manna** = God's provision
- **Aaron's rod which budded** = resurrection life, chosen priesthood
- **Tablets of the covenant** = God's requirements to remain in fellowship with Him
- Place where HP met God and thus symbolic of where we meet with God.
- "The ark of the covenant, made of acacia wood covered with gold, occupied the Holy of Holies. On the top of this 2 ½ cubits long, 1 ½ cubits wide, and 1 ½ cubits high box, was a lid called the mercy seat. Hovering above the mercy seat were two cherubim with outstretched wings. The ark contained the tables of stone, a jar of manna, and Aaron's rod that budded. At the ark of the covenant we meet Jesus, God incarnate, who before Abraham was born, was the I AM, one with the Father (John 8:58; John 10:30-33). Do you believe that Jesus is I AM, God incarnate? If not, you will die in your sins (John 8:24)." (Kay Arthur)



Altar of Incense

### Altar of incense:

- likely referring to a golden censer (not altar).
- "The altar of incense, made of acacia wood and gold, was in the Holy Place (Exodus 30:6-8; 40:26).<sup>1</sup> It was 2 cubits high, taller than the table of the bread of the Presence and the ark of the covenant. Thus its fragrance wafted across the mercy seat and above the other furniture. Incense was to burn perpetually as a picture of Jesus, our high priest, who always lives to make intercession for us (Hebrews 7:25). Do you need an intercessor?" (Common opinion holds the Holy Place. Since the altar of incense in Hebrews 9:4 could be translated "censer," this verse could be simply a reference to the **censer** which was used within the veil on the Day of Atonement) (Kay Arthur)

### Mercy Seat :

- The mercy seat was made of solid gold and covered the ark of the covenant. One time a year, on the Day of Atonement **See Lesson 7**), the high priest sprinkled the blood of a goat on the mercy seat to cover the sins of the people. It was there, above the mercy seat, that God hovered in the pillar of cloud. The mercy seat was a **picture of the throne of God** where Jesus' one sacrifice for sins for all time, would sanctify us forever (Hebrews 10:10-13). Have you found mercy? Have you found forgiveness of all your sins?" (Kay Arthur)

## Hebrews Part 2: Lesson 7 The Day of Atonement and Hebrews 9

Chart to Help Lead Lesson - click to enlarge

### INTRODUCTION:

- Day of Atonement Study Notes
- How His sacrifice can cleanse conscience
- Why it is a better sacrifice
- What took place on day of atonement
- Want to see parallels w/ His sacrifice
- Apply: What people do w/ sin...how do people do w/ sin
- Purpose: show superiority of Jesus our HP
- This wk focus = SUPERIOR SACRIFICE
- Understand the DAY OF ATONEMENT to help us more thoroughly grasp msg of Hebrews

**BACKGROUND** : HP going in once/year was very familiar to his readers

### WHAT is purpose of this book?

- Word of exhortation - Hebrews 13:22

### WHO are the recipients?

- Jewish
- Is there any doubt who the writer is addressing after these last few weeks study? Rhetorical

### WHAT was the danger for these Jewish recipients?

- Danger of drifting and going back to old covenant rituals and regulations (Temple, Levitical priesthood) (cf Heb 2:1 do not **drift away**" or Heb 2:3 **neglect** so great a salvation", Heb 3:6, 14, Heb 4:14 repeated exhortation to **hold fast**")

## WHAT does the author seek to show these Jewish readers about Jesus?

- Jesus is superior to their OT prophets, to angels, to their beloved Moses, to the Aaronic/Levitical priesthood
- Jesus is the reality, the substance of what the entire Old Testament shadows were pointing to! (Col 2:16-17)
- Why go back to a shadow?

## IMMEDIATE SETTING: WE HAVE BEEN STUDYING HIGH PRIESTHOOD - especially Hebrews 5:1-10, Hebrews 6:19-20, Hebrews 7:1-28

- The writer compares the Levitical priesthood to Jesus priesthood in Hebrews 5:1-10, Hebrews 6:19-20, Hebrews 7:1-28
- Presumably the Temple and priesthood still were in existence (prior to 70 AD) and writer knew the temptation (in face of persecution for pursuing Jesus) would be to go back to what was familiar and what they could actually see with their eyes.

## WHAT order did Jesus' priesthood belong to and what was the important time phrase in Heb 7:17,21, 24 & Ps 110:4 related to this order?

- Melchizedek = FOREVER (shows superiority of His priesthood - **WHY?** Their tenure was ended by death Heb 7:23)
- Writer refers the Jewish readers to a familiar OT passage - Psalm 110:4 (another piece of evidence substantiating that this letter was written primarily to a Jewish audience)

## In addition to the fact that Jesus abides forever as a High Priest, WHAT else makes Jesus a BETTER high priest? In other words what was BETTER About His priesthood or WHAT was it based on that was BETTER?

- Hebrews 7:19 there is a bringing in of a **better hope** with Jesus' priesthood
- Hebrews 7:22 Jesus is the guarantee of a **better covenant**.

## WHY is it a better covenant?

- Hebrews 8:6 Jesus is the Mediator of a better covenant, which has been enacted on **better promises**.

## WHAT are the BETTER PROMISES of the New Covenant as contrasted with the Old Covenant?

- God puts His laws into their minds
- God writes the laws upon their heart
- In sum, the OT covenant wrote the laws on stone = EXTERNAL, while the NT covenant wrote the laws on mind & heart = INTERNAL
- WHAT did God give them to enable them to keep the Law? The Spirit within (Ezek 36:27)

## WHAT is better about where He ministers?

- Hebrews 8:2 - Ministers in the TRUE Tabernacle
- Hebrews 9:24 - He entered not a copy but into the TRUE one in HEAVEN ITSELF

Explain that in today's discussion we will see this is all true because Jesus offered a BETTER sacrifice.

If you have access to a whiteboard, you might draw a diagram of the Tabernacle and courtyard and ask them to walk you through the outer door.

## WHAT were the first aspects of the Tabernacle arrangement which were not discussed by the writer of Hebrews?

- Entry Door at east leads into the outer court
- Brazen altar first = sacrifices for sin - Burnt offerings mandatory MORNING and EVENING. Pictures the Cross.
- Bronze laver = mandatory washing for the priests before entering Outer Tabernacle

## THIS WEEK'S EMPHASIS IS ON THE REGULATIONS OF DIVINE WORSHIP (Hebrews 9:1)

- Last week we focused on the symbolic aspect of the earthly tabernacle - Let's do a quick review as summarized by the writer in Hebrews 9:2-6. (recalling that ONLY Levitical priests could enter here - not the laity)

**WHAT was on the right side as you entered the outer Tabernacle and WHAT "divine regulation" took place associated with this piece of furniture?**

- [Table of showbread](#) (or [here](#)) - 12 loaves
- Could be eaten by priests at end of the week (Laity could not eat)
- Replaced the 12 loaves every Sabbath, continually Ex 25:

**WHAT activity took place on the left (south) side of the outer Tabernacle?**

- Trimming of the lights on the [Lampstand \(Menorah\)](#) - every morning and evening
- Were not to be allowed to go out but to give light continually (Ex 27:20-21)

**WHAT was the third item in the outer Tabernacle and WHAT were the divine regulations?**

- Golden altar of incense (see [censer](#)) - Continually burning
- No strange incense (there was a special formula)
- No burnt, meat or drink offering = altar for offering of incense
- Aaron made atonement on this altar once/year
- See parallel passage in Rev 8:3+. Does this motivate you to pray without ceasing (1Th 5:17+)?

**WHAT was the problem with the writer's description of the location of the golden altar of incense?**

- Hebrews 9:4 suggests within the veil but Exodus and Leviticus place external to the veil and within the Holy Place
- **SOLUTION?** Not dogmatic but many think this refers to the censer the high priest took inside the Holy of holies on the Day of Atonement.

**HOW does the writer of Hebrews sum up the work of the priests in the outer tabernacle in Hebrews 9:6?**

- Continually performing the divine worship
- Note that emphasis on the necessity of "continually entering the outer tabernacle, performing the divine worship."

**WHAT is on the inside of the Holy of holies?**

- [ARK OF COVENANT](#)
- Acacia wood overlaid with gold (see Ex 25:10-22)
- 4 gold rings for poles to carry
- Mercy seat covered - Of pure gold, Of one piece with the 2 overarching cherubim of gold

**WHAT took place at the Mercy Seat?**

- Glory of the Lord meets with the high priest on the Day of Atonement

**WHAT does 1 Sam 4:4 say about the LORD and the Ark?**

- The LORD of hosts Who sits above the cherubim

**AS we consider the symbolism of the Ark, WHAT did the construction of the Ark depict?**

- Wood = humanity
- Gold = deity

**WHAT does the writer call the Cherubim?**

- Cherubim of glory = not THEIR glory but the LORD'S = to give a true estimate of Who God is

**WHAT is the CLOUD IS CALLED WHAT (by tradition - i.e., this popular descriptive term is not in Bible)?**

- **Shekinah Glory** = radiant presence of God in midst of the people
- It derives from Hebrew [shakan](#) which means to dwell

**HOW DO WE SEE JESUS IN THE ARK** (Remind them of what we learned in Hebrews 1)?

- Heb 1:3 says Jesus is the **radiance of His glory**

Let's look at how the Shekinah Glory relates to the New Testament (remember the saying - "The old is the new concealed and the new is the old revealed!")

**WHERE was Jesus when He came to earth as Man - in other words, who did Jesus "dwell in the midst of"**(the purpose of God's presence in the Tabernacle - Ex 25:8, Ex 29:45,46)?

- Jesus was among His people, the Jews in Israel just like the Shekinah glory was to dwell among the sons of Israel in the Tabernacle.

**HOW does Jn 1:1,14 parallel the Shekinah Glory over the Ark?**

- In the beginning was the Word, and the Word was with God, and the Word was God. 14 And the Word became flesh, and **DWELT** (VERB = TABERNACLED - Greek [skenoō](#) from [skene](#) = tabernacle) among us, and we saw His GLORY, GLORY as of the only begotten from the Father, full of grace and truth.
- **CONCLUSION:** The Shekinah Glory was a shadow, while Jesus is the substance, the reality tabernacling in midst of His people

Now let's look at those men who served in the tabernacle, the Levitical priests.

**Hebrews 9:6 Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship,**

**HOW was the priestly service characterized?**

- Continuously serving (daily)
- In outer tabernacle (what was another name?)
- Performing divine worship

**WHAT spiritual problem did all this activity fail to take care of?**

- Sin

**WHAT do we learn about their divine worship in Ex 27:20-21 and Leviticus 24:1-4?**

- Lamp before the veil of testimony trimmed morning and evening
- Not allowed to go out

**WHAT is their divine worship in Lev 24:5-9, Ex 25:30?**

- Twelve loaves (representing the twelve tribes) were set in two rows on the table each Sabbath
- Pure frankincense was placed on each row.
- Bread of the Presence on the table before Me at all times.

**Hebrews 9:7 - 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.**

**WHAT are the contrasts in verse 7?**

1. Regular priests vs the high priests
2. Continuously vs once a year
3. No blood required for divine worship vs Entrance only with blood for self and people

**Hebrews 9:8 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,**

**WHAT is the Spirit teaching here?**

- While the tabernacle is functioning, access to God is not disclosed

**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,**

**WHAT does this teach about the tabernacle and Old Covenant rituals -- what were they to function as?**

- A symbol (thus all the furniture foreshadowed various aspects of Christ)

**WHAT was the deficit of the Old Covenant sacrificial system?**

- Could not make the worshiper perfect in conscience
- It could never give a worshiper a complete sense of forgiveness and peace with God.
- They might clean outwardly, but not inwardly in the heart.

**Hebrews 9:10 since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation.**

**WHAT did the Old Covenant rituals effect - external or internal?**

- External

**WHAT was the solution?**

- **Until** means something is coming - the old rituals were temporary and preparatory
- Time of reformation - "making things right" is the idea.

**WHAT is that time of reformation?**

- The New Covenant mediated by a new priest, Christ Jesus, the true Reformer Who would make all things right with His once-for-all sacrifice.

**IF YOU ARE DOING A CHART, MAKE A COLUMN FOR DAY OF ATONEMENT & COMPARISON/CONTRAST WHAT TOOK PLACE ON THIS DAY** (see [chart above](#))

## **LEVITICUS 16 DAY OF ATONEMENT "YOM KIPPUR"**

Now let's look at Leviticus 16:1-34.

- Click here for a proposed sequence of events on the Day of Atonement
- Below is my summary in outline format:

## 1. Preparation and Instructions (Leviticus 16:1–10+)

- **Context:** After the death of Aaron's sons (Lev 16:1+), Yahweh gives detailed instructions to prevent a repeat of their fatal error—entering the Most Holy Place at the wrong time or in the wrong way (as in Lev 10:1-2+).
- **Preparation:** Aaron must bring a bull for a sin offering and a ram for a burnt offering for himself, and two goats and a ram for the people (Lev 16:3–5+).
- **Casting Lots:** The two goats are presented before the LORD; one is chosen as a sin offering, the other as the scapegoat (Lev 16:7–10+).

## 2. First Entry: Incense and Blood of the Bull (Leviticus 16:11–14+)

- **Sacrifice of the Bull:** Aaron sacrifices the bull for his own sin and his household (Lev 16:11).
- **Incense:** He takes a censer of coals and two handfuls of incense behind the veil, so the cloud covers the mercy seat and protects him from death (Lev 16:12–13+).
  - **Is this a separate trip?** Some scholars think so, but the text allows for both actions (incense and blood) to be part of a single entry, or two closely connected entries. The main point is that the incense must precede the sprinkling of blood to shield Aaron from God's glory (Lev 16:13+).
- **Sprinkling the Blood:** He then sprinkles the bull's blood on and before the mercy seat (Lev 16:14+).

## 3. Second Entry: Blood of the Goat (Leviticus 16:15–19+)

- **Goat for the People:** Aaron sacrifices the goat as a sin offering for the people and brings its blood behind the veil, repeating the sprinkling (Lev 16:15+).
- **Atonement for the Holy Place, Tent, and Altar:**
  - **Holy Place:** "Thus he shall make atonement for the Holy Place, because of the uncleannesses of the people of Israel..." (Lev 16:16ESV+).
  - **Tent of Meeting:** The atonement is also for the tent (Lev 16:16+).
  - **Altar:** He makes atonement for the altar by applying blood to its horns (Lev 16:18–19+).

## 4. Scapegoat Ritual (Leviticus 16:20–22+)

- **Confession and Sending Away:** Aaron lays both hands on the live goat, confesses all Israel's sins, and sends it away into the wilderness, symbolizing the removal of sin (Lev 16:21–22+).
  - "And the goat shall bear all their iniquities on itself to a remote area..." (Lev 16:22ESV+).

## 5. Cleansing and Burnt Offerings (Leviticus 16:23–28+)

- **Bathing and Changing Garments:** Aaron bathes and changes out of the linen garments (Lev 16:23–24+).
- **Burnt Offerings:** He offers burnt offerings for himself and the people (Lev 16:24+).
- **Disposal of Sin Offerings:** The remains of the sin offerings are taken outside the camp and burned (Lev 16:27–28+).
- **Multiple Washings:** The repeated bathing underscores the need for cleansing from sin's defilement.

## 6. Summary and Perpetual Statute (Leviticus 16:29–34+)

- **Annual Observance:** "And it shall be a statute to you forever... on the tenth day of the seventh month you shall afflict

yourselves and shall do no work..." (Lev 16:29, ESV).

- **Purpose:** "For on this day shall atonement be made for you to cleanse you. You shall be clean before the LORD from all your sins." (Lev 16:30ESV+).
- **Five Atonements:** The text reviews atonement for the holy place, tent, altar, priests, and all the people (Lev 16:33+).

### Theological Significance

- **Sin's Seriousness:** The elaborate rituals and repeated washings highlight the seriousness and permeating effects of sin and the holiness of God.
- **Substitution and Removal:** The two goats picture both the payment for sin (sacrifice) and the removal of sin (scapegoat).
- **Pointing to Christ:** The New Testament teaches that these rituals foreshadow Christ's once-for-all atonement (Hebrews 9:11–14+; Hebrews 10:1–4+).
  - "But when Christ appeared as a high priest... he entered once for all into the holy places... by means of his own blood, thus securing an eternal redemption." (Hebrews 9:11–12+)
  - "He has appeared once for all at the end of the ages to put away sin by the sacrifice of himself." (Hebrews 9:26)

## NOW LET'S LOOK AT THE QUESTIONS FOR LEVITICUS 16

### WHAT is this subject of this chapter?

- Description of the Day of Atonement (Also mentioned much more briefly in Lev 23:26-32+, Lev 25:9, Nu 29:7-11)

### Lev 16:1 WHO is giving instructions to Moses?

- The LORD

### Lev 16:1 WHAT is the time phrase? In other words, WHEN does Jehovah give Moses the instructions for the Day of Atonement?

- It is after death of Aaron's sons = they tried to come their way rather than God's appointed way.
- Most commentators feel this warning is given almost immediately after the event in Leviticus 10:1-2.

### WHAT does atonement mean?

- To Cover (Hebrew = [kaphar](#) = "atonement" 15x in 12v in Lev 16:6, 10, 11, 16, 17, 18, 24, 27, 30, 32, 33)
- "At-one-ment" while is not linguistically precise, is theologically a simple way to picture reconciliation but the deeper biblical meaning emphasizes covering, satisfaction, propitiation, and reconciliation.
- As when God told Noah to cover Ark with pitch ([koper](#)) (Ge 6:14+)
- Hide the sin with the blood of the sacrifice - "to atone by offering a substitute."

### Lev 16:2 WHO is allowed to enter behind the veil?

- Only the High Priest
- ALL THE WORK IS DONE BY ONLY ONE PERSON...NO HELP FROM OTHER PRIESTS

### Lev 16:2, 34, 29 WHEN is this day that the Jews refer to as Yom Kippur? WHAT is the warning about entering?

- Not at any time = once/year (Heb 9:7, Lev 16:2, 34)
- 7th month of 10 day (Lev 16:29, cf Lev 23:27-28+)

### WHAT is the purpose of this day?

Leviticus 16:30 for it is on this day that atonement shall be made for you to cleanse you; you will be clean from all your sins before the LORD.

- They shall be made clean = for cleansing of **ALL** sins before the LORD

### WHERE does the High Priest go?

- Into the Holy Place within the veil
- In the very presence of the Lord
- Note - Lev 16:4 points out that Aaron did not wear his ornate priestly garments which would have had the bells ( Ex 39:25, 26+). Furthermore Scripture says nothing about a rope around the high priest in case he dies in the Holy of Holies. (See [rope and bells](#)).

### WHAT TAKES PLACE?

- God will meet him there

### HOW IS HE TO ENTER?

- Only by blood! Bull for sin offering - Lev 16:3
- Ram for burnt offering

### WHAT did he wear and what preparation did he undertake?

Lev 16:4 "He shall put on the holy linen tunic, and the linen undergarments shall be next to his body, and he shall be girded with the linen sash and attired with the linen **turban** (these are holy garments). Then he shall **bathe his body in water** and put them on.

- On this day the HP laid aside his royal beautiful, glorious garments (Ex 28:2-)
- Laying aside his glory and beauty is a perfect parallel with Christ's humbling Himself in Php 2:6-8
- Note - Linen tunic but he did retain the turban which was part of his original high priestly garb.
- He had to bathe his body completely, thereby cleansing himself symbolically of all impurity

### WHAT was the High Priest's first offering?

- Bull = sin offering for himself to make atonement - Lev 16:3, 6
- And for his household - Lev 16:6, 11
- Ram = Burnt offering for the people's sins (note it was "taken from" - Lev 16:5)

### WHAT was the people's offering?

Lev 16:5 "He shall take **from the congregation** of the sons of Israel two male goats for a sin offering and one ram for a burnt offering."

- 2 male goats for sin offering and one ram for a burnt offering

### WHAT else did he do with the two goats?

- Present them before the Lord at doorway of tent of meeting - Lev 16:7,
- To cast lots for them - Lev 16:8
- One lot = sin offering - Lev 16:9
- Other lot = scapegoat - Lev 16:10

### CHRONOLOGY?

- Once/year - Lev 16:34, Heb 9:7
- He has to bath - Lev 16:4, 24
- Aaron's offering for himself (and household) = he slaughters the bull for the blood - Lev 16:6, Lev 16:11, 17, 24
- Then takes a firepan of coals from altar of incense & handful of incense and burns this firepan inside the veil - Lev 16:12

### WHY?

- To have this cloud covering the mercy seat
- Lest he die (bc he is going into the presence of the Lord)

### **HOW DOES HE DO IT?**

- Scripture does not say specifically
- Not clear how many times he goes in and out (one, two or three)

### **WHERE DOES HE SPRINKLE BLOOD?**

- On the Mercy Seat, east & on front
- 7 x = number of perfection

### **What is in the Ark?**

- The Law (represents the law which was broken by the priest and the people)

### **Summarize:**

- So we see the blood on the mercy seat between the broken law and the Presence of God propitiating God, making atonement.
- Slaughters the goat for the sin of the people
- Brings offering inside the veil
- Places blood on the mercy seat
- Makes atonement for the sin of the people

### **Next WHAT does the high priest do?**

- Makes atonement for the Holy Place (Lev 16:16, 17, 20) and the tent of meeting (Lev 16:20) Lev 16:33- seems to be a summary statement.

### **WHY?**

- Because of the impurities and transgressions of the people - Lev 16:16

### **WHO IS WITH HIM?**

- He is alone - Heb 9:7 = "into the second, only the high priest" enters
- Picture of Jesus Alone in His ultimate sacrifice on the cross

### **AFTER THIS WHAT DOES HE MAKE ATONEMENT FOR?**

- The altar before the Lord, 7x - Lev 16:18-20

### **THEN HE OFFERS THE LIVE GOAT = SCAPEGOAT - Lev 16:20**

- Lays hands on head of the live goat - Lev 16:21
- Confesses all the sins of the people of Israel - Lev 16:21
- Sends the goat into the wilderness by the hand of a man who stands in readiness - Lev 16:21
- Pictures = Their sin being taken away

### **WHAT IS MESSAGE?**

- Goat shall bear their iniquities to a solitary land - Lev 16:22
- Pictures = Their sin being taken away

### **WHAT DOES HE DO THEN?**

- Aaron enters Tent of meeting - Lev 16:23
- Takes off the linen garments which he wore into the holy place and leaves
- Bathes - Lev 16:24
- Puts on his own garments - Lev 16:24
- Comes out and offers the burnt offering for himself and for the people - Lev 16:24
- Other details... other person who took goat has to wash - Lev 16:26

#### **WHAT DOES CLEARLY REMIND AT END OF LEV 16?**

- To make clean
- To cleanse them of their sin before the Lord
- Lev 16:30 for it is on this day that atonement shall be made for you to cleanse you; you shall be clean from all your sins before the LORD.

#### **Hebrews 9:9 - HOW DOES THIS COMPARE TO NEW COVENANT? WHAT COULD THESE GIFTS AND SACRIFICES NOT DO?**

- Not make perfect in conscience

#### **Hebrews 9:10 - WHAT WERE THEY RELATED TO?**

- Food & drink & various washings
- Regulations for the body (the external)

#### **WHAT IS THE CONSCIENCE?**

- Knowing with (Gk = [suneidesis](#))
- Sense of guiltiness before God that we know w Him when we have done something wrong

#### **WHAT ABOUT CHRIST'S SACRIFICE?**

- Once (cp once/year)
- Christ entered the true tabernacle (cp earthly)
- Earthly HP entered thru blood of bulls & goats
- Christ entered thru His own blood

#### **HOW DID HE OFFER HIMSELF?**

- Without blemish

#### **WHAT COULD HIS BLOOD DO?**

- Cleanse conscience
- Take away that guilt
- Heavenly sanctuary was cleansed with better things
- Earthly cleansed the earthly sanctuary

#### **WHERE DID HE ENTER?**

- Into the presence of God for us

#### **SUMMARY**

- Christ: once for all, entered true tabernacle, entered very presence of God, thru His blood,
- Able to cleanse

#### **WHAT DOES THAT MEAN TO US?**

- He is our HP forever
- He is the Mediator of a better covenant
- Enacted on better promises
- We have a better sacrifice of Christ which is able to take away our guilt

**Bc of His sacrifice our guilt has been dealt with...**

- Has your conscience been cleansed?
- Do you know that your guilt is gone?

## Hebrews Part 2, Lesson 8

### Hebrews 9-10

Charts to help lead discussion

**Lesson 8 WHAT WE WANT THE CLASS TO LEARN**

- Clearly see thoroughness of His sacrifice
- New made old obsolete
- Author makes same points over & over
- Last week our guilt is gone = this week draw near
- Word of exhortation
- Temptation to go back
- No need to return to shadow
- Old covenant vs new

**NOTE:** There will be some repetition in this lesson only as these truths are remembered can they apply

DRAW or discuss the OT Tabernacle. Do not spend a lot of time on the details – they should be able to answer quickly as this is the third time we have spoken about them.

**WHAT direction the Tabernacle (Temple) face?** east

**HOW can it be entered?** Only one door into courtyard

**WHAT does it represent?** God's way to worship Him - Only one way through Jesus (Jn 10:9-10+, Jn 14:6+).

**WHAT is in the courtyard?** Altar Laver Priests washed daily (daily cleansing in believer)

**WHAT is in outer tabernacle?** Bread, light, incense altar

**WHAT is behind the veil?** Ark with Shekinah glory

**WHAT activities were done continually?** Lamps trimmed, incense continually going, bread replace every Sabbath

**WHAT about entry into Holy of holies?** Entered once per year, Only HP, Blood for sins & people

**WHAT kind of sins were atoned for?** In ignorance

**WHAT was not disclosed while outer tabernacle still standing?** The true way 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,

**Hebrews 9:9 WHAT is tabernacle called?**

- Symbol = copy & shadow

**Hebrews 9:9 HOW is it a symbol?**

- We have just discussed each part and all point to Christ
- Symbol = [parabole](#) = illustration thrown alongside truth to make latter easier to understand

**Hebrews 9:9 WHAT is the weakness of old system?**

- Cannot make worshipper perfect in conscience (KEEP THIS WORD "PERFECT" IN MIND – WE WILL SEE LATER).

**Hebrews 9:10+** since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation.

#### Hebrews 9:10 WHY could not the old system make the worshiper perfect?

- Relate only to food & drink and various washings

#### WHAT is the important time phrase and what does it teach?

- Until a time of reformation  
Reformation ([diorthosis](#)) = "making things right"  
It was used in secular Greek for restoring something to its proper condition (like setting a bone, repairing what was broken, or reforming a law or system).

#### WHAT is the time of reformation? (this will be answered specifically in Heb 9:11 and Heb 9:12)

- The New Covenant mediated by a new priest, Christ Jesus, the true Reformer

**Hebrews 9:11+** But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation;

Note this verse helps us understand the **time of reformation**.

#### Hebrews 9:11 WHAT are the first words?

- **BUT WHEN** is a hinge phrase signifies a contrast
- **BUT WHEN** means in contrast to what was before  
In Hebrews 9:11 it signals a great turning point: the shift from shadow to substance, from repeated rituals to Christ's once-for-all sacrifice described in Heb 9:11 and Heb 9:12.

#### WHAT is being contrasted?

1. The old system with the reformed system ("time of reformation") - Old vs New Covenant (contrast is between the shadow and the substance)  
-- Jesus **appeared** = His incarnation
2. His appearance brought "**good things**" - forgiveness, access to God's presence, clean conscience, eternal inheritance
3. Jesus a High Priest unlike the Levitical for He entered the greater more perfect tabernacle (not the earthly tabernacle)
4. Not made with human hands
5. This tabernacle is **not of this creation** - belonging to the eternal, heavenly order, beyond time and space, untouched by sin or corruption.

**Hebrews 9:12+** and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

This verse (note the hinge word, the connective "**and**" usually linking two ideas together) continues explaining the **time of reformation** in Heb 9:10b.

#### Hebrews 9:12 HOW did Christ enter the greater and more perfect tabernacle not made with hands?

1. Contrast - Not through blood of goats and calves **BUT** through His own blood

Christ's blood vs animal blood

2. He entered **once for all** (contrast OT HP's = year by year)

### Hebrews 9:12 WHAT is better about Christ's blood?

- Christ entered the holy place (in heaven) **once for all**

It was a single, decisive act that never needs to be repeated.

It dealt with sin completely in a way animal sacrifices never could.

- Obtained **Eternal redemption** (contrasts with temporary effect of OT sacrifices)

Redemption ([lutrosis](#)) is a ransom price paid to release or set free a slave or captive by paying a price = Christ's blood!

Set free from sin's penalty, sin's power, sin's presence, sin's pleasure! Forever and ever!

**Hebrews 9:13-14+** For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, **14+** how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience ([suneidesis](#)) from dead works to serve the living God?

### Hebrews 9:13-14 go together. WHAT are the OT rituals?

**NOTE:** He is making a LESSER (OT Rituals) to GREATER (NT Christ) type of argument to make his point with his Jewish readers. This type of argumentation was very familiar to the Jewish readers for it was used by their Jewish rabbis.

1. **Blood of goats and bulls** alludes to Levitical sacrifices culminating in Day of Atonement.
2. **Heifer** sprinkling alludes to Red Heifer ceremony

### WHAT could the OT rituals accomplish?

- Sanctify (means to set apart from profane, consecrate, make holy)
- Cleansing of the flesh = clearly had only an EXTERNAL EFFECT (ceremonially clean but not spiritually clean)
- They had to be repeated
- They were symbols pointing to the better sprinkling

### WHAT is the MUCH MORE part of his argument?

1. Blood of Christ better than bulls, goats, red heifer
2. His offering is without blemish
3. Cleanses the conscience = INTERNAL EFFECT
4. Frees for spiritual service - Frees from dead (lifeless, self-effort, ritual) works so they can serve the living God.

**Summary** - If animal sacrifices and purification rituals could set apart people to outwardly participate in worship, how much more will Christ's sacrifice sanctify us inwardly — making us truly holy and fit to serve the living God.

YOU MIGHT WANT TO DO A SHORT DETOUR SO EVERYONE UNDERSTANDS THE RED HEIFER RITUAL

### WHAT were the ashes of a [red heifer](#)? Numbers 19:1-10, 11-12+

- OT: ashes of heifer, water, sprinkled on the person for purification (Nu 19:11-12+), to be a perpetual ritual
- All uncleanness: defilement of injury as person became defiled touching corpse, being in tent when man dies, coming in contact with the slain in open field, touching a bone or grave

### WHAT is difference between blood of Jesus and ashes of red heifer?

- Red heifer = external cleansing.
- Blood of Jesus = Conscience ([suneidesis](#)) cleansing (Heb 9:14+)
- OT: ashes in water could not cleanse conscience
- NT: blood of Jesus cleanses conscience

**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.

**Hebrews 9:15** Based on his MUCH MORE argument, WHAT does the writer conclude (“for this reason” can be either term of conclusion/term of explanation)?

- Jesus is Mediator of a New Covenant

**SUMMARY** - because His sacrifice is effective internally and eternally, He is qualified to be the Mediator of a New Covenant.

**WHAT is a Mediator?**

- One who stands between God and man

**Hebrews 9:15** WHAT blessings flow to all believers because of Christ's death? (EXTRA: How is this similar to Ro 3:25?)

- Death had to occur to bring about redemption of those who believed under the first covenant -- God is satisfied when a man puts his faith in the shed blood of Christ. Because His blood was not shed until hundreds or even thousands of years after many Old Testament believers died, their salvation was, so to speak, on credit. Shown schematically below...



**Hebrews 9:16+** For where a covenant is, there must of necessity be the death of the one who made it.

**EXPLANATORY NOTE:** Hebrews 9:16-17 function somewhat like a parenthesis: The NASB is not as helpful here. Most translations (ESV, NIV, NLT) render **COVENANT** in verses 16-17 as **WILL** which is more helpful in understanding the writer's argument in these verses. What the writer is doing in essence is to take a pause (cf parenthesis) to clarify why a **WILL** requires death. This would have been truth known by all the readers but helps understand how the New Covenant could not take effect until Christ died.

**Hebrews 9:16** WHAT is required for a **COVENANT** or **WILL** to become effective?

- Must of necessity be the death of the one who made it

The writer has just stated that Christ became Mediator of a New Covenant through DEATH. He will now use the analogy of a HUMAN WILL to help explain Christ's DEATH and the New Covenant ("Will") and how it secured an ETERNAL INHERITANCE.

**Hebrews 9:17+** For a covenant (**WILL**) is valid only when men are dead, for it is never in force while the one who made it lives.

## Heb 9:17 WHY is that true....that death is necessary?

- For the WILL to take effect the TESTATOR must die, and it has no legal force while he is alive.
- A WILL requires the death of the TESTATOR.

The writer is showing them why Christ's death was necessary. Just as a WILL cannot distribute its inheritance until the death of the one who made it, so the New Covenant promises (forgiveness, inheritance, eternal life) could not be applied until Christ shed His blood. It was important for the Jewish readers to understand and accept the absolute necessity of Messiah's death because they had been taught to look for a Messiah Who would defeat their enemies (Rome) and set them free, not a Messiah Who would die! They did not read or understand Isaiah 53+ which is true of most Jews today!

## Hebrews 9:18+ Therefore even the first covenant was not inaugurated without blood.

Now the writer switches back to the idea of COVENANT and applies the truth about a WILL in verses 16-17 to the FIRST COVENANT. He has just stated that death is the activating principle for a WILL, and now applies it to the Old Covenant. Remember that what he is proving to his readers is why Christ's death in Heb 9:15 is necessary.

**Hebrews 9:18 HOW was the first covenant inaugurated?** (Remember he is trying to explain to the readers why it was necessary for Christ to die to inaugurate the Second Covenant, the New Covenant)

- With blood (i.e., with death)

**Hebrews 9:19+ For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,**

**Hebrews 9:19 WHAT does the writer review for the Jewish hearers/readers?**

- Inauguration of the Old Covenant also with blood of animals

**WHY was blood necessary to inaugurate the first covenant?**

- Because blood (representing life poured out in death, Lev 17:11) was God's appointed means of atonement. It signified that covenant relationship with a holy God is only possible through the death of a substitute.
- WE HAVE NOT STUDIED THE FOLLOWING VERSE BUT IT IS CRITICAL FOR UNDERSTANDING WHY BLOOD IS NECESSARY --  
Leviticus 17:11 'For the life of the flesh is in the blood, and I have given it to you on the altar to **make atonement** for your souls; for it is the blood by reason of the life that **makes atonement.**'

**Hebrews 9:20+ saying, "THIS IS THE BLOOD OF THE COVENANT WHICH GOD COMMANDED YOU."**

**Hebrews 9:20 WHAT did Moses call this old covenant ritual?**

- Blood of the Covenant which God commanded (quoting Ex 24:8+)  
Note that "**God commanded**" underscores that the covenant was initiated and established by God's command, not Israel's initiative. It was divine in origin, not negotiated by man. In effect, He was "pursuing" them. They were not "pursuing" Him!

**Hebrews 9:19-21+ For when every commandment had been spoken by Moses to all the people according to the Law, he took the **blood** of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and**

all the people, 20+ saying, "THIS IS THE **BLOOD** OF THE COVENANT WHICH GOD COMMANDED YOU." 21+ And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the **blood**.

#### Hebrews 9:19-21 WHAT did Moses do first?

- Spoke the commandments ensuring that the covenant was heard and understood

WHAT did he do with the blood? (Note "**Blood**" is a key word in Hebrews 9 - 12x/10v)

- Sprinkled book (the law) and the people (who had agreed to obey the law)
- Sprinkled on altar, tabernacle, book, people
- Declared that the sprinkling was "The blood of the covenant"

Hebrews 9:22+ And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

#### Hebrews 9:22 WHY did Moses sprinkle all this blood? WHAT were the effects?

- Cleansing (recall in Lev 16:30+ = cleanse the people and cleanse of sins)
- Also directly tied with shedding of blood is **forgiveness**

#### WHY "almost"?

- Rare exceptions - For extremely poor flour was allowed for a sin offering
- Leviticus 5:11 'But if his means are insufficient for two turtledoves or two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an ephah of fine flour for a sin offering; he shall not put oil on it or place incense on it, for it is a sin offering.

#### Hebrews 9:22 WHAT was mandatory for forgiveness in the Old Covenant?

- Shedding of blood - main point for forgiveness is that blood must be shed

Hebrews 9:23+ Therefore it was necessary for the copies of the things in the heavens (Heb 8:5) to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

#### Hebrews 9:23 WHY was it necessary for the copies on earth to be cleansed with blood?

- The copies (tabernacle, altar Heb 9:21) were tainted with sin from sinful people
- This shows the "ripple effect" of our sin

#### WHAT was necessary for cleansing the heavenly things?

- A better sacrifice (literally **better sacrifices**) (Most commentators feel "sacrifices" in the plural is what they call the "generic plural")  
A **generic plural** is when a plural noun is used not to describe many individual items, but to describe a class or category in general. It's about *kind* rather than *count*.
- *Why do heavenly things even need to be cleaned?* This question may come up in the group and you can tell them the answer is not straightforward. For more discussion of this topic see Heavenly Things.

While I certainly cannot be dogmatic, it seems that the only **things** in heaven that need cleansing are sinful people who are there (some argue Satan who has access, but ultimately no blood would or could atone for him!) Let me explain what I mean. In Eph 2:6+ Paul says believers have been seated (past tense) in Heaven in Christ Jesus. For us to have attained such a lofty

position in the heavenly place, we would need be purified which is only possible be the blood of Christ, which continually **cleanses** in 1Jn 1:7+. [Grant Osborne](#) agrees writing that "the best option is the **cleansing of the saints**. The emphasis is on the spiritual cleansing and the clear conscience (Heb 9:14) produced by the sacrifice of Christ. The sacrificial blood of the old covenant could not produce this; only the blood of Christ was adequate." (See [Hebrews - Page lxxx](#))

#### IN CONTEXT, what is the "**better sacrifices**"?

- The blood of Christ from context of Heb 9:14

**Hebrews 9:24+** For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us; **25+** nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own.

#### Hebrews 9:24-25 (Note "for" = term of explanation) **HOW did the writer explain the "BETTER SACRIFICES"?**

- He is explaining first why it needed to be a **better sacrifice** - Christ's ministry took place in heaven  
So here in Heb 9:24 it highlights the **kind** or **quality** of the "better sacrifices" rather than numerical plurality.

#### WHAT is the crucial time phrase/word in Hebrews 9:24?

- **Now** - at the present time, in this very moment, highlighting that with Christ a reformation has taken place
- **Now** - Jesus is presently, actively, actually appearing before God FOR (on our behalf) us (What is He doing in Heb 7:25?)

**What are the contrasts between the Levitical priests and Christ in Hebrews 9:24-25?**(#1 and #2 are very similar) (Note that in a sense all of the things true of Christ in the list below could be construed as components of His "**better sacrifices**")

1. **WHERE** ministered? Levitical - Holy place made with hands **VERSUS** Christ - Not a copy, the true one, Heaven itself
2. **APPEARANCE** before God? Levitical - earthly holy place **VERSUS** Christ - in presence of God
3. **HOW OFTEN** entered? Levitical - year by year **VERSUS** Christ - once
4. **WHAT BLOOD** used? Levitical - blood not their own **VERSUS** Christ - offer Himself (blood implied)

Summarize - His sacrifice is better - Superior in nature (His blood); Superior in location (true Holy Place); Superior in duration (once for all)

**Hebrews 9:25+** nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own.

He is still explaining the better sacrifice of Christ...

#### Hebrews 9:25 **WHAT point is the writer driving home about the sacrifices of the earthly high priests?**

- They entered over and over, **year by year**

#### Hebrews 9:25 **And HOW did he enter the Holy of holies?**

- With blood not his own

#### WHAT is the implication about the High Priesthood of Jesus?

- Not offer Himself often says Christ's offering not repetitive and implies once for all = "better sacrifice"
- Jesus did not enter often but entered once to put away sin by sacrifice of Himself

**Hebrews 9:26+** Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the

**consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.**

#### WHAT are the two time contrasts?

- Suffering **often** versus **now once**
- **Since foundation of the world** vs **consummation of the ages**

In other words **Since foundation of the world** indicates Christ did not have to suffer over and over (as the priests in Heb 9:25) for sins since Genesis 3 (If Christ's sacrifice had been like the Levitical offerings, He would have needed to die repeatedly throughout all of history from the very beginning.)

**Consummation** speaks of Christ's once for all sacrifice fully sufficient to cover all sins of all believers since the foundation of the world.

#### WHAT does Christ one time sacrifice accomplish?

- His sacrificial offering of Himself put away sin once for all
- **Put away** means to abolition, annul, set aside, remove, nullify.
- The sense of **put away** is that of a decisive abolition — sin is not merely covered (as in the Old Testament sacrifices) but is fully and finally removed, its power broken and its penalty borne once for all through Christ's sacrifice.

**Hebrews 9:27-28+ And inasmuch as it is appointed for men to die once and after this comes judgment, 28 so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.**

#### Hebrews 9:27-28 WHAT does the writer say about death and HOW does he tie this to the death of Jesus?

- All men have one appointment with death and then judgment
- So also Christ died one time but His death was to take away sins of many (all who would believe)

#### Hebrews 9:28 WHAT does he mean by appear a second time?

- Christ's Second Coming
- Not to offer Himself for sin - His first coming dealt with sin—He bore it, judged it, and put it away at the cross.
- But to bring salvation to those who eagerly await ([apekdechomai](#)) His Second Coming  
His second appearing will not deal with sin again (no more sacrifice needed) but will bring the full realization of salvation—glorification, resurrection, eternal inheritance.  
ARE YOU EAGERLY AWAITING HIS RETURN? WHAT (WHO) YOU ARE LOOKING FOR WILL (SHOULD) RADICALLY IMPACT WHAT (WHO) YOU ARE LIVING FOR! See Vertical Vision transforms Horizontal Living

You might want to call their attention to the three "appearances" of Christ in Hebrews 9...

1. Heb 9:26 – “He has appeared” (manifested - *pephanerōtai*) = past, at the end of the ages, to put away sin by His sacrifice.
2. Heb 9:24 – “He now appears” (*nun emphanisthēnai*) = present, in heaven, interceding for us.
3. Heb 9:28 – “He will appear” (*ophthēsetai*) = future, to bring salvation to those waiting for Him.  
Together, they map Christ's work: past sacrifice – present intercession – future consummation.

### HEBREWS 10:1-22

**Hebrews 10:1+ 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.**

#### Hebrews 10:1 WHAT does he call law?

- Shadow of good things to come

- Not the very form, Jesus Christ (WHAT would give the shadow and what would be the very form?)

**WHAT does he reiterate about the old system? Heb 10:1 What is the weakness of those sacrifices?**

- Can never make perfect those who draw near

**Hebrews 10:2+ Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins?**

**Hebrews 10:2 How do we know they were not able to make the worshiper perfect?**

- If perfect, the sacrifices would have ceased
- They would no longer have consciousness of sins

**Hebrews 10:3-4+ But in those sacrifices there is a reminder of sins year by year. 4+ For it is impossible for the blood of bulls and goats to take away sins.**

**Hebrews 10:3-4+ (Note repeat time phrase – Year by year) What was effect of sacrifices year by year?**

- reminder of sins never completely cleansed

**Heb 10:4 (Note “for” = term of explanation) WHAT is he explaining?**

- Why they continually reminded of sins
- Because it was impossible that blood of bulls & goats take away sins
- (Remind class – atonement in OT meant to cover the sin but they could not take them away forever. Even the scapegoat led into the wilderness was a shadow pointing to the very form = the Cross)
- Impossible to take away
- could atone/forgive sins, only sanctify for the cleansing of the flesh
- Law could not justify or impart life

**Hebrews 10:5+ Therefore, when He comes into the world, He says, “SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME;**

**Hebrews 10:5 WHAT is the writer describing about Jesus?**

- Incarnation
- God prepared a body for Jesus

**Hebrews 10:6+ IN WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE TAKEN NO PLEASURE.**

**Hebrews 10:5-6 WHAT does he say about sacrifice and offering and what did this mean?**

- They were not effective in internal cleansing, they were temporary

**WHAT does God say that relates to the Old?**

- God has no pleasure toward the sacrifices under old

**Hebrews 10:7+ “THEN I SAID, ‘BEHOLD, I HAVE COME (IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME) TO DO**

**YOUR WILL, O GOD.”**

**Hebrews 10:7 WHY did Jesus come to earth?**

- To do God's will (WHAT was God's will in Jn 3:16?)

**Hebrews 10:8+ After saying above, “SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE in them” (which are offered according to the Law),**

**Hebrews 10:9+ then He said, “BEHOLD, I HAVE COME TO DO YOUR WILL.” He takes away the first in order to establish the second.**

**WHAT does he mean by first and second?**

- Takes away the Old Covenant in order to est. the New Covenant

**Hebrews 10:10+ By this will we have been sanctified ([hagiazō](#)) through the offering of the body of Jesus Christ once for all.**

**Hebrews 10:10 In Jesus doing His Father's will WHAT does he accomplish?**

- Sanctified believers

**HOW?**

- Through offering of the body of Jesus Christ

**WHAT is the critical time phrase and why is this critical?**

- Once for all (contrasts with “year by year”)

**YOU LOOKED IT UP...**

**WHAT does sanctification ([hagiazō](#)) mean? WHAT does perfect tense mean? WHAT does passive voice mean?**

- Once and for all set apart, declared holy = Justification, Past Tense Salvation
- Once for all sanctification realized, set apart, holy
- HP once/yr, Jesus once for all
- Once for all thru offering the body of Jesus
- **perfect tense** = past completed act/action (when we believed) with ongoing, enduring effect (forever)
- **passive voice** = action of setting us apart result of an outside force (Holy Spirit) (Also known as the divine passive)

**Hebrews 10:11+ Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins;**

**WHAT does the daily standing of the priest show about the nature of his work? WHAT'S the "time phrase"?**

- It shows that his work was never finished - "time after time" = continually (daily and yearly)

## Hebrews 10:11 WHY can the same sacrifices never take away sins?

- For it is impossible for the blood of bulls and goats to take away sins. (Heb 10:4)

Hebrews 10:12+ but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD,

## Hebrews 10:12 WHAT is the striking contrast with our Great High Priest? (3 things)

1. One sacrifice for sins
2. For all time (ANOTHER TIME PHRASE)
3. Sat down at right hand of God – the place of honor

## WHY was Jesus able to sit down at the right hand of God?

- His work was finished (Jn 19:30+)
- OT priests could never sit down (no chairs in the Tabernacle!) Work never finished!

Hebrews 10:13+ waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET.

## Hebrews 10:13 WHAT familiar psalm is the writer quoting from in Heb 10:12-13?

- Ps 110:1 A Psalm of David. The LORD says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet."

## WHAT is the critical TIME WORD?

- **Until** – "Until" marks a boundary in time — something continues **up to that point, after which** either change or completion is expected (depending on context)."

## WHAT happens?

- Christ's enemies made a footstool for His feet (Pix of conqueror)

## What about the other articles of furniture?

- Bread, light, veil, etc = no need bc Jesus is the fulfillment of all of these so contrast Old furniture v new = throne

Hebrews 10:14+ For by one offering He has perfected for all time those who are sanctified.

## Hebrews 10:14 HOW did Christ perfect believers and for HOW long?

- One offering (WHAT?) = cross
- For all time
- Those who believed in Jesus in His New Covenant

## WHAT does sanctified mean?

- **Was perfected** (perfect tense) = PAST completed action (When they believed) w/ ongoing effect/result (equates with Justification – Past Tense Salvation – One time) (See [Three Tenses of Salvation](#))

The writer is not speaking primarily about progressive holiness (daily growth), but about the positional sanctification believers receive through Christ's once-for-all offering. It's tied directly to His "one offering" that perfects forever → our standing before God is secure.

**Hebrews 10:15+** And the Holy Spirit also testifies to us; for after saying,

**Hebrews 10:15** WHAT do we learn about the Holy Spirit?

- He wrote the Scripture
- He gave a testimony, gave evidence

**Hebrews 10:16+** “THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS UPON THEIR HEART, AND ON THEIR MIND I WILL WRITE THEM,” He then says, 17+ “AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE.”

**HOW** does the Spirit testify? WHAT does he quote to explain the Spirit gave witness?

- New Covenant - Jeremiah 31:33-34 promise (Heb 8:8-12+)
- Put His laws into my heart, mind
- Sins will not remember (cf shadow of the Scapegoat in the wilderness). (Don't hold on to guilt and shame!!! God doesn't!)
- Priests could not perform after the line
- Can never take sins (impossible)

**WHAT** does “are sanctified” ([hagiazō](#)) mean or depict? WHAT is tense?

- Present tense = Continually being sanctified = progressive sanctification (present tense salvation)
- This contrasts with PAST TENSE SALVATION in Heb 10:14. (See [Three Tenses of Salvation](#))
- This is known as PROGRESSIVE SANCTIFICATION

**WHAT** is voice of the verb SANCTIFIED?

- Passive = outside forces (Spirit) continually sets us apart from world and to God (cf 2Co 3:18+)
- Also known as divine passive

**Hebrews 10:18+** Now where there is forgiveness of these things, there is no longer any offering for sin.

**Hebrews 10:18** WHY is there no further need for an offering?

- There is FOREVER forgiveness ([aphesis](#)) for sin. (It is finished! [tetelestai!](#))

**Hebrews 10:19-22+** Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, 20 by a new and living way which He inaugurated for us through the veil, that is, His flesh, 21 and since we have a great priest over the house of God, 22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience ([suneidesis](#)) and our bodies washed with pure water.

**Hebrews 10:19-22** What does he explain about this way?

- New & living
- Jesus inaugurated thru veil (flesh)
- We can draw near with a sincere heart bc hearts sprinkled clean from an evil conscience ([suneidesis](#))

**Hebrews 2:17+** Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

### **WHAT is propitiation in Hebrews 2:17? (WHAT did it accomplish?)**

- Satisfied God's wrath

### **WHY can you have a clean conscience ([suneidesis](#))?**

- Bc God was satisfied with Jesus' sacrifice for sins

### **HOW do you live in light of this truth?**

- Draw near
- (EXTRA: But WHAT is the offering we should all now consider making daily? See Ro 12:1-2)

### **WHERE does guilt come from?**

- Our conscience

### **WHAT can we know and HOW should we live?**

- No need to go back bc of this clear contrast
- Our guilt is gone we don't have to live under guilty conscience

## **Hebrews Part 2 - Lesson 9 Hebrews 9-10**

CHARTS FOR LESSON 9 - FLOW OF HEBREWS CHART, MARKED CHART, UNMARKED CHART

### **Hebrews Lesson 12 Hebrews 10:19–39**

## **Hebrews 1:2 – IN THESE LAST DAYS HAS SPOKEN TO US IN HIS SON, Hebrews 12:25 – SEE TO IT THAT YOU DO NOT REFUSE HIM WHO IS SPEAKING**

- What Jesus has done for us
- What our response should be
- What happens if we reject
- What our greatest need is

Way = through veil of His flesh.

- We are to draw near to Him;
- if we reject there is no more sacrifice.

### **DON'T REJECT, BUT ENDURE**

- Am I drawing near?
- Continuance in faith.

### **WHY NEW MADE OLD OBSOLETE**

- Message: Consider.
- New covenant inaugurated.

- Compare old and new.

**OLD**

→

**NEW**

- |                                    |   |                                                         |
|------------------------------------|---|---------------------------------------------------------|
| 1. Tablets of Stone                | → | Written on hearts                                       |
| 2. To obey (They could not)        | → | Spirit within enables us to obey                        |
| 3. They could not – Purpose: tutor | → | Purpose: fulfilled in Christ                            |
| 4. Approach to God                 | → | Jesus = better sacrifice                                |
| 5. Priest                          | → | He is our Great High Priest                             |
| 6. Sacrifices                      | → | Every part of the old pointed to the Reality in Christ. |
| 7. Tabernacle                      | → | No need for tabernacle (He is bread, light, etc.)       |

**Remember the writer's pattern: truth, then a call for response.**

**Read Hebrews 10:19–22**

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

**HOW does he begin this next section?**

- **THEREFORE** – conclusion of all he has said. Calling for the hearers to respond (Truth → Response)

**Heb 10:19–21 WHAT do we have now as a result of the truth in Hebrews 1-10:18?**

- Confidence to enter the Holy Place (**WHERE** is this "Holy Place"?)

**HOW does this help you understand Hebrews 4:16? WHAT is the parallel with "Holy Place" in that passage?**

- "Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need."
- We can confidently draw near to God's **THRONE OF GRACE**, in the true Holy Place.

**HOW is it now possible for sinners to enter the **HOLY PLACE**?**

- **BY HIS BLOOD** (His sacrifice) – Cleanses the conscience.
- **NEW & LIVING WAY** = His flesh = the veil.
- New – fleshly, slaughtered.
- Living – interesting that Jesus was a sacrifice, yet He was **LIVING!**

**WHO entered for us in Heb 6:19–20?**

- Jesus entered as a Forerunner = indicating that we would follow.
- But now Heb 10:20 shows He is the veil.

**WHAT HAPPENED TO THE VEIL AT CRUCIFIXION (Mt 27:51)?**

- Torn from top to bottom - The fact that the veil was torn **from top to bottom** signifies that this was an act of God, not man. **EXTRA** - Solomon's temple veil was 30 cubits high (~ 45 feet). Josephus records that Herod extended the temple's height to about 60 feet tall and 30' wide and about 4 inches thick (., the *Babylonian Talmud*, Yoma 72b) Given the dimensions and materials, scholars and historians have estimated the weight of the veil to as much as between 300 to 600 pounds. This immense size and weight make the event described in the Gospels all the more remarkable:
- **WHEN did it tear** Mt 27:50? When Jesus yielded His Spirit.

**WHAT was opened for believers according to John 14:6?**

- Way to God was opened up (Jn 14:6 – Jesus = the Way...).
- It is THROUGH HIM we can now have this confidence to enter.

### **WHAT was in the Holy Place in the Old Covenant?**

- Mercy Seat on top of the Ark of the Covenant

### **WHO could approach the Mercy Seat?**

- Only the High Priest, once a year, with blood of bulls & goats, in proper priestly attire.

### **HOW DOES THIS COMPARE TO NEW COVENANT?**

- Jesus inaugurated the way for us through the veil.
- Then, only the priest could enter—but now all believers can enter.

### **HOW do you explain the symbolism of the veil when Christ died (remember the tabernacle was a symbol/shadow and every article of furniture pointed to the Messiah...so HOW do you explain the VEIL?)**

- Under the Old Covenant, the veil = **SEPARATION**.
- Jesus = God Himself, and His rent “veil” **brought God and man together. = RECONCILIATION**
- Old = Separation.
- New = Access & Reconciliation

**EXPLAIN TO CLASS** - Up until Hebrews 10:19, the writer has progressively shown us the truths about Jesus and the superiority of His BETTER priesthood, His BETTER covenant, His BETTER sacrifice. Hebrews 10:19–21 is the climax of the writer's argument.

### **Hebrews 10:21 WHAT else do we have besides CONFIDENCE to enter the Holy Place?**

- WE HAVE A GREAT HIGH PRIEST
- He has not only made the way, but He is there.

WHAT is Christ doing for us in the Holy Place?

- Heb 7:25 – Interceding forever at the right hand of God (It is interesting that there is **noshadow** of this truth in the OT).

Extra: Heb 1:3 – made purification, merciful & faithful High Priest able to come to our aid.

### **WHAT IS IN THE HOLY PLACE?**

- The throne of God.

### **Is this thought—that Jesus is in the Holy Place—new to Hebrews?**

- No. Over and over we see Jesus seated there: (May have to remind them of these following Scriptures)...
- Heb 1:3 – “...sat down at the right hand of God.” (Sitting = position of rest)
- Heb 1:8 – “Jesus’ throne is forever and ever.”
- Heb 1:13 – “Sit at My right hand” (QUOTING Ps 110:1).
- Heb 8:1 – “Taken His seat at the right hand of the throne of the Majesty in the heavens,
- Heb 10:12 – “He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD,” (AGAIN QUOTING Ps 110:1)
- Heb 12:2 – “has sat down at the right hand of the throne of God.”
- Sitting is the posture of rest, and the right-hand position is the place of honor.

### **SUMMARIZE THE TRUTHS WE HAVE DISCUSSED - Summary of Hebrews 10:19–21:**

- The way He has opened remains open for us to follow
- Through His own blood,

- Through the new and living way,
- Result: We can enter through the rent veil, His flesh.

#### READ Hebrews 10:22-25

**22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. 23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful; 24 and let us consider how to stimulate one another to love and good deeds, 25 not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.**

#### HOW WE ARE TO RESPOND TO THE TRUTH OF THE RENT VEIL?

- LET US DRAW NEAR - remind them this is a LETTER OF EXHORTATION (Heb 13:22) and the phrase "LET US" always introduces an exhortation.
- Note - **Draw near** is present tense calling for this to be our lifestyle (not just on Sunday but continually!)

#### HOW are we to draw near?

- With a sincere heart.
- In full assurance of faith.
- Having hearts sprinkled clean from an evil conscience.
- Bodies washed with pure water.

#### HOW is this SPRINKLING better than that described in Heb 9:13–14?

**READ** - Hebrews 9:13-14 For if the blood of goats and bulls and the ashes of a heifer **sprinkling** those who have been defiled sanctify for the cleansing of the flesh, 14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

- The blood of bulls and goats cannot cleanse the conscience—but the blood of Christ can.
- We can draw near in full assurance

#### WHAT HAS MADE THIS POSSIBLE for us to draw near?

- Because of His blood sacrifice, because of His body of rent flesh.
- Are you drawing near—entering into His presence in worship during the week?
- You have now more than just justification—you have continual access into His presence.
- Are you aware of the potential to draw near, of your need to draw near?

#### Hebrews 10:23 - HOW else should we respond? (Truth → Response)

- Hold fast to our confession of hope without wavering

#### WHAT does holding fast give evidence of in our life?

- If we continue to hold fast, that is evidence that our salvation is genuine
- WHAT did we see in Heb 3:6, 14? continuance is evidence of true salvation ("perseverance of the saints")
- **EXTRA** - Hebrews 4:14 – "Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, **let us hold fast our confession.**"

#### HOW is it possible for us to HOLD FAST? WHAT truth do we see about God?

- Because He Who promised is faithful. (**FAITHFUL** means trustworthy, reliable)
- Remind them of Heb 6:18 = "by two unchangeable things in which **it is impossible for God to lie.**"
- Remind them of the description in Heb 2:17 = "a merciful and **FAITHFUL** high priest in things pertaining to God"

#### WHY would these Jewish readers need this exhortation? (and us for that matter)

- Because the storms of life, the pressure to conform, and the passions of the flesh batter this old “vessel”—but the Anchor holds!

#### (WE HAVE DISCUSSED THIS IN THE PAST) - **WHAT HAS HE PROMISED IN THE NEW COVENANT?**

- To put His Spirit within us. (we saw that in the cross reference in Ezekiel 36:27)
- To cause us to walk in His statutes. (we saw that in the cross reference in Ezekiel 36:27)
- To write His law on our hearts.
- Not remember our sins

#### **WHAT is the next "let us" exhortation in Heb 10:24?**

- Stimulate one another to love and good deeds.
- Don't forsake assembling together. (NOTE - This assembling encourages one another and enables the holding fast he has just discussed)

#### **WHAT is the writer doing?**

- First, he shows us our “confidence,” then our “responsibility.”
- Hebrews 10:19–21: We have entrance through the veil... we have a great High Priest.
- Hebrews 10:22–25: How we are to respond.

### **WHAT IF WE REJECT THE OFFER OF THE NEW COVENANT? (A WARNING)**

**READ Hebrews 10:26-31** For if we go on sinning willfully after receiving the knowledge ([epignosis](#) = full knowledge) of the truth, there no longer remains a sacrifice for sins, 27 but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES. 28 Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. 29 How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? 30 For we know Him who said, “VENGEANCE IS MINE, I WILL REPAY.” And again, “THE LORD WILL JUDGE HIS PEOPLE.” 31 It is a terrifying thing to fall into the hands of the living God.

#### **WHAT KIND OF REJECTION?**

- WILLFUL REJECTION (We will expand that thought in a moment)
- This is associated with full knowledge ([epignosis](#)).

#### **WHAT is the danger of rejecting the offer of forgiveness of sins the New Covenant?**

- NO LONGER REMAINS A SACRIFICE FOR SINS

#### **WHAT did the OT say about WILLFUL SINS? Was there ever an offering for willful sin?**

- No, not for defiant sins. The result: the people were cut off.

**READ Numbers 15:30–31:** ‘But the person who does anything defiantly (Literally “with a high hand” , whether he is native or an alien, that one is blaspheming the LORD; and that person shall be cut off from among his people. 31 ‘Because he has despised the word of the LORD and has broken His commandment, that person shall be completely cut off; his guilt will be on him.’”

**COMMENT ON "DEFIANTLY"** - The expression means that someone would do something with deliberate defiance, with an arrogance in spite of what the LORD said. It is as if the sinner was about to attack God, or at least lifting his hand against God. The implication of the expression is that it was done in full knowledge of the Law (especially since this contrasts throughout with the **sins of ignorance** - Heb 9:7+ = "*sins...committed in ignorance*"). Blatant defiance of the word of the LORD is dealt with differently.

## HOW are they described?

- Blaspheming the Lord = rejection of the way God has made.
- Willfully in Greek = [hekousios](#) (willfully – carries the idea of deliberate, habitual intention).
- Hebrew: rum yad = “hand above” (In Greek Septuagint as “en cheiri [huperephanias](#)” (“with a raised hand” – a conscious effort to exalt oneself in arrogance or pride).

## Compare:

- Deuteronomy 17:2–7 – presumptuous sin.
- Exodus 21:14 – “acts presumptuously.”
- Such sins excluded the individual from sanctuary in the cities of refuge (Deut. 19:11–13).
- Example: Obstinate Israel’s attempt to take Canaan after Moses said God would not be with them (Deut. 1:43; Num. 14:44). This was presumptuous rebellion.

## Hebrews 10:27 WHAT else happens if they reject, willfully going on sinning?

- (We’ve already mentioned this one) No more sacrifice.
- Terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES.

## HOW does he illustrate the terrifying judgment and fury of a fire...?

- Old Covenant – under Moses → physical death for those who set aside the Law.
- On the testimony of two or three witnesses.

## HOW does he contrast? (Explain that writer uses the common Rabbinical method of arguing from the LESSER to the GREATER).

- HOW MUCH SEVERER punishment do you think he will deserve?
- **WHAT kind of question?** RHETORICAL (for effect).

## HOW could it be much more severe than death?

- Eternal death! (Eternal punishment)

## Hebrews 10:29 WHAT has the rejector in effect done by going on willfully sinning?

1. Trampled underfoot the Son of God.
2. Regarded as unclean the blood of the covenant.
3. Insulted the Spirit of grace.

The warning is against the willful rejection of the truth. The writer has spent ten chapters presenting the truth about Jesus, and if one still sins willfully after receiving this knowledge, there is no longer a sacrifice remaining for sins.

## Maybe you think you have overstepped and are condemned?

Look at the facts: the sin described is the willful, deliberate rejection of truth—trampling, scorning, and insulting the Spirit of grace.

## HOW does this warning compare to earlier warnings? WHAT has the writer consistent warned against?

- **FIRST** - he spoke truth - EXPLAIN - RECALL that the writer has consistently shown the New Covenant has made the Old obsolete,
- **THEN** - he spoke warnings - against rejecting revealed truth

## LET’S TAKE A SHORT TRIP DOWN MEMORY LANE TO RECALL AND COMPARE THE OTHER WARNINGS:

Hebrews 2:1–4 – Pay attention to what you have heard.

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

from it. 2 For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty, 3 how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard, 4 God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.

**HOW does Heb 2:1-4 compare to the warning in Hebrews 10?**(look at knowledge, warning, result - class will probably do best with remembering the warnings and the results).

- **Knowledge:** We have heard, called so great a salvation, spoken by Jesus confirmed by those who heard→Received knowledge of the truth (Heb 10:26)
- **Warning:** Don't drift, don't neglect → don't go on sinning willfully.
- **Result:** No escape → terrifying judgment.

**HOW does Heb 3-4 compare to Heb 10:26-31?**

- **Knowledge:** Hebrews 3 – “If you hear His voice, do not harden your hearts.” → Received knowledge of the truth (Heb 10:26)
- **Warning:** Don't miss the rest because of unbelief → don't go on sinning willfully.
- **Result:** Miss the rest (it can be missed!) → terrifying judgment

Result: Miss the rest (it can be missed) → no more sacrifice but judgment.

Hebrews 6 – This one is slightly more difficult to compare to Heb 10 warning...

**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.**

- **Exhortation:** “Let us press on to maturity.” → Heb 10:35 do not throw away your confidence, which has a great reward, Heb 10:36 you have need of endurance. (You will probably have to lead them to see Heb 10:35-36 since we have not yet read it)
- **Knowledge/response:** They were enlightened, had knowledge of the truth, yet fell away → sinning willfully.
- **Result:** it is impossible to renew them again to repentance
 

Crucify	→ no longer remains a sacrifice
Put to open shame	→ Trample under foot Son of God
	→ Regard unclean blood of covenant , insult Spirit of grace
- **Result illustrated:** Ground close to cursed, ends up burned → Terrifying thing to fall into hands of the Living God

**WHAT is the writer explaining in Heb 10:30?**(Might read Deut 32:35-36 which the writer quotes).

Deuteronomy 32:35–36: Context – Moses speaking of God's judgment against Israel. Israel had followed after idols in Deuteronomy 32.

**Dt 32:35 'Vengeance is Mine, and retribution, In due time their foot will slip; For the day of their calamity is near, And the impending things are hastening upon them.' 36 "For the LORD will vindicate His people, And will have compassion on His servants, When He sees that their strength is gone, And there is none remaining, bond or free.**

- Explaining why the punishment will be more severe - God has always been just and has never overlooked rebellion in among His own "chosen people"
- Deuteronomy 32 reveals the character of God—His holiness and His vengeance that comes against willful rejection of the knowledge of Who He is (Which is what Israel's idolatry did).

**WHAT DOES HEBREWS 10 SHOW US?**

- Hebrews 10 shows the sin of apostasy—the deliberate rejection of the revealed truth of Christ.
- It exposes the eternal consequence of willfully turning from the only sacrifice God has provided, and it urges endurance,

faithfulness, and reverent fear of the living God.

- Sin of APOSTASY – rejecting Jesus and the GOOD NEWS. The sin of rejecting KNOWN TRUTH, not ignorance. This is not the sin of ignorance but the sin of deliberate, willful unbelief.

### Read Hebrews 10:32–39 – Endurance and the Warning Against Apostasy

**32 But remember the former days, when, after being enlightened, you endured a great conflict of sufferings, 33 partly by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated. 34 For you showed sympathy to the prisoners and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and a lasting one. 35 Therefore, do not throw away your confidence, which has a great reward. 36 For you have need of endurance, so that when you have done the will of God, you may receive what was promised. 37 FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT DELAY. 38 BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM. 39 But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.**

### WHO does this section seem to be addressed to?

- believers

### WHAT would you call this section Hebrews 10:32–39, negative or positive - is it more warning or is more exhortation (encouragement)?

- After he warns (Heb 10: 26-31), he exhorts—recall this is the same pattern we saw in after the severe warning in Hebrews 6:9ff he said "But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way."

### HOW does he characterize the believers?

- Enlightened and endured great conflict of sufferings
- Made a public spectacle through reproaches and tribulations
- Became sharers with those so treated
- Showed sympathy to prisoners
- Accepted joyfully seizure of their property (HOW WAS THIS POSSIBLE? knew they had a better/abiding possession (in future))

### Hebrew 10:35 WHAT is his encouragement?

- Do not throw away your confidence
- **WHY NOT?** It has a great reward (not just a reward but a GREAT REWARD!)

### Hebrews 10:36 WHAT does he tell the suffering believers they are in need of?

- Endurance (He will mention this again in Heb 12:2)  
**Endurance has to do with difficult circumstances** -- If something happens in your life that is hard and painful and frustrating and disappointing, and, by grace, your faith looks to Christ and to the power of His Spirit and His sufficiency and His fellowship and His wisdom and His love, and you don't give in to bitterness and resentment and complaining, then your faith endures and perseveres.
- Do you feel like you need endurance today?

### Hebrews 10:36 WHY/WHAT is the fruit of personally enduring under difficult, antagonistic circumstances?

- You will receive what was promised (GREAT REWARD)!

### Hebrews 10:37 WHAT is his encouragement to keep on keeping on?

- Jesus is coming and will not delay!

### Hebrews 10:38 HOW does he encourage them to live?

- By faith, trust, belief in all God has promised

### Hebrews 10:38 HOW does he warn them? WHAT is the ever present danger that he has been alluding to throughout the letter?

- Don't shrink back because if you do God has no pleasure in anyone who turns away  
**Shrinks back** = [hupostello](#) conveys the sense of withdraw oneself and so to be timid, to cower, to shrink from, to shy away from. **Vine** writes that **hupostello** "here in Heb 10:38 the [middle voice](#), suggesting determination in the act, signifies to withdraw from holding the truth." in classic Greek **hupostello** was used to describe a dog tucking (letting down) his tail, a ship's sail that was furled (= to wrap around a mast and fasten by a cord) or drawn down. The lowering of the sail slackens the course. The point in Hebrews is that the one who "*lowers his sail and slackens his course*".

### Hebrews 10:39 WHAT is the warning against shrinking back?

- Destruction (apoleia - used especially of eternal punishment)  
**Destruction** = [apoleia](#) (from **apo** = marker of separation, away from + **olethros** = ruin but **not** annihilation) means utter and hopeless loss of all that gives worth to existence. Note that contrary to popular opinion **apoleia** does not refer to extinction or annihilation or an end of existence, but to total ruin so far as the purpose of existence is concerned. In short, **apoleia** speaks of the loss of everything that makes human existence worthwhile. The idea not loss of being, but loss of well-being (eternally for the lost)!

### Hebrews 10:39 WHAT is the sure antidote to keep one from shrinking back?

- Faith - trust

### Hebrews 10:39 WHAT is the contrasting result compared to those who shrink back?

- Soul preserved

### WHAT IS THE MESSAGE IN ALL OF THIS?

In Hebrews 10, the writer brings the comparison between Jesus and the Old Covenant to a climax and shows that it is through Jesus we have access to the very throne of God.

### SUMMARY APPLICATIONS:

- **DRAW NEAR** - because we have access.
- **HOLD FAST** based on the promises we have in Hebrews.
- **ENCOURAGE** one another.
- Understand that WILLFUL SIN = willful rejection of the Truth of the Son.
- The message to the original readers: they have need of endurance.
- The message for us today: ENDURE IN FAITH until the end!

## Hebrews Part 3 - Lesson 1

### Hebrews 10:26-11:40

This Precept lesson calls for the student to read Hebrews 10:26-11:40 to see the flow of thought and then do a chapter study on Hebrews 11. Therefore the thrust of this guide for Lesson 1 is simply to ask pertinent 5W & H questions of these verses (for questions on Hebrews 10:19-25 see preceding lessons above). I will also be including related comments from conservative resources which will help you facilitate your discussion with the group and address questions that may arise. Note that the "+" sign after the Biblical reference links directly to the in depth comments on that passage.

**Hebrews 10:26+ For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,**

**WHAT** is the writer explaining (WHAT is the immediate context)?

- The context is 3 "let us" exhortations to believers, the last specifically calling on the reader to not forsake assembling together.
- In the immediate context he would be explaining why not forsaking assembling together is so vital for a holy walk, as he now begins to describe a most unholy walk!

**WHY** does the writer include himself ("WE") in this description of "go on sinning"?

- His use of **WE** here is what we might call "pastoral" (to identify with his audience) or "rhetorical" which reflects a common homiletical device in Scripture known as the "rhetorical we" which is a method of identifying with one's audience to give weight and gravity to the warning, much like he did in Hebrews 2:1-3 ("for this reason WE...")
- Support of this view is the fact that "**go on sinning**" is in the present tense, making it is patently absurd to believe that this man who is inspired by the Holy Spirit to write holy words in Hebrews is himself actively (present tense), willfully (sinning is in active voice = choice in this case continually!) living an unholy life! Note **WILLFULLY** is [hekousios](#), first in the sentence for emphasis and meaning voluntary, deliberate, intentional.
- Secondly, note that when he comes to the discussion of the "severer punishment," he does not include himself in this group, stating "how much severer punishment do you think HE will deserve" (adding a second HE in saying HE "has insulted the Spirit of grace). Do you see how illogical it is for the man insulting the very Spirit Who is inspiring the text! (cf 2Pe 1:21+).
- Thirdly, the writer uses another strategic HE in Hebrews 10:38 "IF HE SHRINKS BACK..."
- In summary, it is crystal clear (contra those who hold to so-called [FREE GRACE](#) theology) that the writer is himself a believer and is addressing this dire warning to those whose behavior is evidence of rank unbelief!

**HOW** culpable is this man who goes on habitually, willfully sinning? (To ask it another way **HOW** much spiritual light has he received?"

- Since he **has received** (aorist tense = a past completed action) not just fringe, superficially knowledge but **FULL KNOWLEDGE** (the meaning of [epignosis](#)) of the truth about Jesus, he is absolutely fully culpable - the more spiritual light one receives (and rejects), the greater the punishment they deserve as the following passages expound! (A principle Jesus teaches in Mt 11:21–24+) This man is not sinning in ignorance.
- He has **not** sinned in the dark — he's sinned against the light of God's holy Word. This is the highest degree of moral responsibility possible for a human being.
- **One note of caution lest some genuine believers in your group might begin to fear they are not saved** All believers sin, even repeatedly committing the same sin and even falling into seasons of backsliding. And while those sins are often or usually "willful" (a choice), in contrast to the unbelievers in this group, a believer who sins, is grieved by his/her sin and is convicted by the indwelling Holy Spirit Who gives them the desire and power to confess and repent of their sins (1Jn 1:9+ Pr 28:13+, Php 2:13NLT+). I like the way **J Vernon McGee** says it "If you're worried you've committed this sin, that's the clearest evidence you haven't. Apostates are never concerned that they have turned away." In some ways fear of being lost actually reveals the tender conscience of the saved, not the hardness of the lost, who could care less! Apostates sin because they despise Christ. Believers sin and despise themselves for it.

**WHAT** is the writer's clear warning to men and women who willfully (unrepentingly) continue to sin against the Light of God's truth (remember he is not talking about lapses into sin all believers still have)?

- No longer a sacrifice for sins! In other words, once one rejects Christ's offering, there is no other way to obtain eternal life!
- Christ's offering was Once for all (Heb 10:10), Perfect and complete (Heb 10:14), Final and unrepeatable (Heb 9:26)

**Hebrews 10:27 but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES.**

**WHAT** is the writer contrasting using the HINGE WORD "but"?

- He has just stated "There no longer remains a sacrifice for sins" which removes all hope of mercy
- The contrast is what is the sacrifice that gives mercy and forgiveness

**HOW** does he describe the alternative for those who reject the offering of Christ?

1. Terrifying expectation of judgment - The condemned person awaits certain judgment, not unsure if it's coming, but when.
2. THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES. (Quotes - Isaiah 26:11, Nu 16:35)

**Hebrews 10:28 Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses.**

**WHERE** is he quoting from?

- Old Testament

**WHAT** does "set aside the Law" parallel with in the present context?

- Willful sinning against the knowledge of the truth!

**Hebrews 10:29 How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?**

**WHAT** does "how much severer" indicate about how he is presenting his argument?

- Reasons from lesser (set aside in OT got death) to greater, a common method Rabbim used in their argument
- If it was bad in the OT, the NT punishment much severer.

**WHAT** would be "much severer punishment"?

- Eternal death (versus "temporal death" in OT)

**WHAT** are 3 reasons the willful sinners deserve much severer punishment?

1. trampled under foot the Son of God
2. regarded as unclean the blood of the covenant
3. has insulted the Spirit of grace

**Some would argue "by which he was sanctified" supports that these were believers in Heb 10:26-31. HOW could you explain that this could still refer to non-believers?**

- **Sanctified** literally means set apart but that could be set apart only in the external sense. Fore example, Hebrews 9:13 SAYS "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," NOTE HERE CLEARLY "**SANCTIFY**" DOES NOT MEAN THEY WERE BORN AGAIN!
- **Steven Cole** writes the "way to understand "sanctified" is that it refers to **outward sanctification** in the sense of being identified with God's people, but not to the person's true heart condition before God. This outward sanctification may have been through baptism or communion. The person is "set apart" from the world in the sense that he has joined with the church and its ordinances. He sits under the preaching of the Word and even agrees with it intellectually (Heb 10:26, he has received "the knowledge of the truth"). But his heart has not been transformed by God's saving grace. When pressure comes to turn away from Christ due to persecution or temptation to sin, he shows his true colors by repudiating his faith in Christ. This terrible sin (further described in Heb 10:29) puts the apostate on the path toward certain, terrifying judgment. This view is in line with the interpretation that I took of Heb 6:4-8. The difficulty of the view, I admit, is that you must take the word "**sanctified**" in an outward sense (contrary to its use in 10:10 & 14, but in line with Heb 9:13). But in spite of this difficulty, I think that it best fits the context of Hebrews. It also lines up with Heb 10:39, which contrasts those who shrink back to destruction with those who have faith to the preserving of the soul."

Hebrews 10:30 For we know Him who said, "VENGEANCE IS MINE, I WILL REPAY." And again, "THE LORD WILL JUDGE HIS PEOPLE."

**WHAT** is the writer explaining? (And **WHAT** is he using to strengthen his explanation? = OT quotes which would have been familiar to his Jewish audience)

- He is saying why this much severer punishment is absolutely certain, for even as He judged Law breakers in the OT, He will do the same under the New Covenant. God's justice is the same in both testaments.
- The truth of God taking **vengeance** is not a possibility but a certainty because such action is warranted as in the case of the individual who is apostate and committed the horrible sins in Heb 10:29.

Hebrews 10:31 It is a terrifying thing to fall into the hands of the living God.

**WHY** would the author use this description? **WHAT** did the metaphor of HAND depict about God?

- He trying to shake them into their senses by depicting the dreadful reality of utter hopelessness and helplessness of apostates who in a sense held up their fists (hands) at God but who now would be grasped by His omnipotent hands (Hand ~ power).
- And He is not a "dead God" as some claim, but a "living God." - the writer is saying God is still the same, a living God, and therefore as able and resolved to punish His enemies as ever He was.
- The hands once were open in grace will close in judgment!

Hebrews 10:32 But **remember** the former days, when, after being enlightened, you endured a great conflict of sufferings,

**WHAT** does the hinge word "BUT" indicate in the flow of thought?

- Change of direction (From **WHAT**?) from warning to encouragement.

**WHAT** does he command them to **remember**? **WHAT** had their initial experience with Christ brought them?

1. Former days when enlightened (converted to Christ)
2. Endured (means to bear up with a vibrant hope in face of) a great conflict of sufferings

Hebrews 10:33 partly by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated.

**HOW** is their conflict of sufferings described?

- public spectacle through reproaches and tribulations ("Public spectacle" = [theatrizo](#) ~ like an actor in the theater in full public display)
- becoming sharers with those who were so treated.

Hebrews 10:34 For you showed sympathy to the prisoners and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and a lasting one.

**HOW** did the believers become sharers with those so treated?

1. showed sympathy to the prisoners
2. accepted joyfully the seizure of your property

**WHAT** was the source of their supernatural joy?

- The Holy Spirit (see Eph 5:18+, Gal 5:22+, 1Th 1:6+)

**WHAT** motivated them to accept the seizure of their property with joy?

- They knew they had a better possession and a lasting one. **WHERE?**

**Hebrews 10:35** Therefore, do not throw away your confidence, which has a great reward.

**WHAT** is the writer's conclusion? WHAT does he encourage them to hold on to?

- Based on the fact they have proved faithful so far under affliction, don't give up now.
- Do not throw away your confidence. (hold fast their confidence until the end in Heb 3:6, draw near in confidence to the throne of grace in Heb 4:16, their confidence to enter the holy place by the blood of Jesus in Heb 10:19)

**HOW** could these Jews throw away their confidence? WHAT action might they take?

- Go back to Judaism and the OT rituals

**HOW** does he support his exhortation to hold on to their confidence?

- It will yield a reward, even a great reward! (cf **HOW** did this motivate Moses in Heb 11:26?)

**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.

**WHY** do the readers need endurance? **WHAT** will it endurance enable them to accomplish?

- Some might answer the readers need endurance in light of the trials in Heb 10:32-35!
- Endurance needed to do the will of God
- **EXTRA** - You might have your class look at the **great prayer in Hebrews 13:20-21** and ask them if they see anything in that prayer that relates to doing the will of God? Then challenge them to begin to pray it for themselves and each other

**WHAT** is the "reward" for doing the will of God? (Note "doing the will of God" = obedience)

- Receive what was promised - **WHAT would that include?** The promise here refers to the fulfillment of God's promises to His people -- eternal life, eternal rest (Heb 4:1), better promises of the New Covenant (Heb 8:6), the eternal inheritance (Heb 9:15), and the reward for faithful endurance/obedience. (Illustrate - think about a race [mentioned in Heb 12:1-2] and who wins the crown -- only those who finish the race)

**Hebrews 10:37** FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT DELAY.

Remind them he is quoting from Habakkuk 2:3 and in Heb 10:38 from Habakkuk 2:4.

**NOTE THE "FOR" - It is a term of explanation. Always asks **WHAT** is the "for" explaining?**

- In this context the writer is explaining why the believers should endure -- and he gives them an encouraging reason as shown in next question.

**WHAT** are two time phrases? To **WHAT** do they refer?

- Yet in a very little while
- Not delay

- Second Coming of Christ

### **WHY** would the writer give this truth?

- To strengthen their faith and encourage them in sufferings and trials -- some might be discouraged and be tempted to turn back to Judaism to escape suffering. The writer gives this truth to re-ignite endurance by lifting their eyes from their trials to the certainty of Christ's return.
- In the context of the original quote from Habakkuk, Habakkuk had to wait for God's judgment on Babylon and the Hebrews must wait for Christ's return and vindication.
- The writer doesn't motivate endurance with guilt or fear but with hope. Hope fuels endurance. Hope is not hope so, but hope sure (You might want to read Ro 8:25 "if we hope for what we do not see, with **perseverance** (endurance) we wait eagerly for it.")
- The takeaway = Future hope anchors present endurance. (Remind them that 1 in 20-25 NT passages alludes to the hope [certainty] of the Second Coming!)

**Hebrews 10:38 BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM.**

Quoting the famous verse in Hab 2:4

**In Hebrews 10:37 he told them of Christ's imminent return. In light of that truth **HOW** are they to live?**

- By faith - daily trusting and obeying God

### **WHAT** is the other way to live and the warning?

- Shrink back - to retreat in fear, draw back from commitment, or withdraw from the path of faith because of pressure or persecution.
- This is the opposite of endurance
- If they shrink back they forfeit divine approval (Remember v37 has just spoken of receiving what was promised by God implying they would forfeit or fail to receive what God had promised).

**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.**

### **WHAT** is the writers encouragement?

- They are not in the group who shrink back
- Note he uses the pronoun "**WE**" so he includes himself in this group and this would affirm their identity as true believers
- Shrink back is equivalent of [apostasy](#)

### **WHAT** is the end result of shrinking back? **WHAT** does destruction mean?

- **Destruction** ([apoleia](#)) - Not annihilation, but complete and irreversible ruin — physical, spiritual, and eternal (cf Mt 7:13+, Phil 3:19+)
- **Destruction** equates with Eternal punishment

### **WHAT** is the encouraging contrast?

- those who have faith to the preserving of the soul = true believers, eternal life
- Persevering trust in Christ that results in the full salvation of the soul. (ILLUSTRATION - Lot's wife in Ge 19:26 "looked back" — a picture of one who could not fully trust God's deliverance and turned back to ruin.)

**Hebrews 11:1 Now faith is the assurance of things hoped for, the conviction of things not seen.**

**WHAT is the time phrase and how does that fit (or flow from) with the immediate context of Heb 10:39?**

- Now
- But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.

**First WHAT is the meaning of hope in the Bible?**

- It speaks of hope sure, not hope so.
- In Heb 6:11 hope is full assurance
- In Heb 6:18-19 Hope is something we flee for **refuge** to as that which is set before us - it is **sure and steadfast** and **enters into** the holy place where Jesus entered for us.
- Heb 7:19 we have a **better hope** through which we draw near to God
- Heb 10:23 we are called to hold fast the confession of our hope without wavering, for He Who promised is faithful

**WHAT are things the readers would have been hoping for in the immediate context?**

- Heb 10:39 the preserving of the soul
- Heb 10:35 a great reward
- Heb 10:36 receive what was promised

**HOW is faith defined (2 aspects)?**

1. assurance of things hoped for,
2. the conviction of things not seen - The world says, 'Seeing is believing'; faith says, 'Believing is seeing.'

Faith takes God at His word,  
sees the invisible,  
believes the incredible,  
and receives the impossible.

**Hebrews 11:2 For by it the men of old gained approval.**

**WHAT is "it"?**

- Faith

**WHAT is another way to describe gained approval (think of whose approval we all want most)?**

- They were saved by faith, declared righteous before God, for only those in Christ could ever approve God.

**Hebrews 11:3 By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.**

**WHAT do we need faith to understand?**

- Creation

**HOW were the worlds prepared/created?**

- By the Word of God (cf John 1:1-3, Heb 1:2, Col 1:14-17)
- The word is not logos but rhema which refers to the spoken word! God spoke and it came into existence.

**WHY might God begin with faith and creation? WHAT book does this validate? WHY is that so critical?**

- He is authenticating the book of beginnings
- This is would include the beginning of sin which begins the unfolding of the grand drama of redemption (if there was no sin, there is no need for a Redeemer).

**Hebrews 11:4 By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks.**

**WHAT is the contrast in this passage?**

- Sacrifice

**WHY was Abel's offering better than Cain?**

- It was offered in faith not works

**WHAT did God's acceptance of Abel's offering show about Abel? WHAT was the result for Abel?**

- He was righteous
- He was justified by faith

**WHAT legacy did Abel leave?**

- The truth that gifts offered in faith are what God desires.

**Hebrews 11:5 By faith Enoch was taken up so that he would not see death; AND HE WAS NOT FOUND BECAUSE GOD TOOK HIM UP; for he obtained the witness that before his being taken up he was pleasing to God.**

**WHAT does it mean Enoch was taken up?**

- "Raptured" (really just "transferred" - cf Believers have been "transferred" [related verb] to the kingdom of His beloved Son - Col 1:13)

**WHY?**

- His faith
- Was pleasing to God

**WHY was Enoch pleasing to God?**

- His faith

**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.**

Note the hinge word "**and**" which connects v6 with v5.

**WHAT would be the association? HOW is it possible to please God?**

- Faith (faith of Enoch pleased God)

**HOW can we please God today -- what has to be the basis?**

- Faith

**HOW does he explain this God-pleasing faith (like Enoch had)?**

1. Come to God
2. Believe the invisible God is real and true and alive
3. Believe He rewards those who seek Him

**Hebrews 11:7 By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.**

**WHAT was the warning to Noah? WHAT had he not seen?**

- Flood coming -- had not seen rain

**HOW did Noah demonstrate that his faith was genuine?**

- In reverence (note faith is associated with right fear of God) prepared an ark

**WHAT were the results of Noah acting on His faith?**

1. The salvation of his household
2. Condemned the world (cf "preacher of righteousness" in 2Pe 2:5)
3. Became an heir of righteousness

**Hebrews 11:8 By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.**

**WHAT showed the reality of Abraham's faith?**

- when he was called, obeyed by going out to a place which he was to receive for an inheritance

**WHAT did God tell Abraham about the place he would go to?**

- Receive an inheritance

**HOW does Abraham's faith illustrate the faith definition in Hebrews 11:1?**

- Abraham had the assurance of things hoped for (which God had promised)
- He had the conviction of things not seen (going to a land he had never seen)

**Hebrews 11:9 By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise;**

**HOW did Abraham live?**

- By faith

**WHAT were the details of that life?**

1. Alien
2. Dwelling in tents

**Hebrews 11:10 for he was looking for the city which has foundations, whose architect and builder is God.**

**HOW does this verse correlate with Heb 11:1?**

- looking for the city which has foundations, whose architect and builder is God.

**Hebrews 11:11 By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised.**

**WHAT was Sarah's act of faith?**

- Believing God could allow her to conceive in old age

**WHY? WHAT did she know about God?**

- She considered God faithful to His promises (cf Heb 10:23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful)

**Hebrews 11:12 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.**

**WHAT is the conclusion based upon?**

- Faith of Abraham and Sarah - Abraham like Sarah as good as dead

**WHAT was the effect of one's man faith?**

- Descendants as the stars of Heaven in number and innumerable as the sand

**WHAT is the promise?**

- as many descendants AS THE STARS OF HEAVEN IN NUMBER, AND INNUMERABLE AS THE SAND WHICH IS BY THE SEASHORE.

**Hebrews 11:13 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.**

**WHO are "all these"?**

- In immediate context the patriarchs (especially because of the word "promises" -- these were primarily for the patriarchs, not Abel, Enoch, Noah)

**WHAT was their fate?**

- Did not receive the promises of God

**How did this affect their faith which is the assurance of things hoped for, the conviction of things not seen?**

1. They saw them by faith
2. They welcomed them from a distance

### **WHY, WHAT was their confession?**

- were strangers and exiles on the earth (cf applicable to all believers - 1Pe 1:1 "those who reside as aliens," 1Pe 2:11 "aliens and strangers")

### **WHAT is the implication?**

- This present world they not see as their final, future home

**Hebrews 11:14 For those who say such things make it clear that they are seeking a country of their own.**

### **HOW does the writer explain their response in Hebrews 11:13?**

- Their testimony was that they were seeking a country of their own (speaking of the future)

**Hebrews 11:15 And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return.**

### **HOW do we know they were seeking another country?**

- Could have gone back to the home they came out of

**Hebrews 11:16 But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.**

### **WHAT is the contrast?**

- The temporal is surpassed by a better country, a heavenly country

### **WHAT was God's response (or attitude of those who focus on heaven)? WHY -- WHAT did they manifest? Faith**

- Not ashamed
- Prepared a heavenly city for them

**Hebrews 11:17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son;**

### **WHAT was Abraham's test?**

- Offering Isaac, the promised son

### **WHAT was so amazing about this?**

- Isaac was the only begotten son, the one God had promised.

### **HOW was he able to obey God?**

- By faith

**Hebrews 11:18 it was he to whom it was said, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED."**

**WHAT was so special about Isaac?**

- He was the one through as many as the sand of the sea would come

**Hebrews 11:19 He considered that God is able to raise people even from the dead, from which he also received him back as a type.**

**WHAT truth did Abraham know about that is rarely spoken of in the OT?**

- God able to raise from the dead

**HOW does this dovetail with the definition of faith in Hebrews 11:1?**

- Faith is the assurance of things hope for - he knew God would bring it about

**Hebrews 11:20 By faith Isaac blessed Jacob and Esau, even regarding things to come.**

**WHAT did it mean that it was by faith Isaac blessed his sons regarding the future?**

- Again faith is the assurance of things hoped for (speaks of future)
- He believed God would fulfill the promises made to His father Abraham

**Hebrews 11:21 By faith Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.**

**HOW did Jacob manifest faith similar to Isaac?**

**Hebrews 11:22 By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.**

**HOW did Joseph express faith, the conviction of things not seen?**

- Made mention of exodus

**HOW certain was he of this event?**

- Gave orders concerning his bones (not bury in Egypt)

**Hebrews 11:23 By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's edict.**

**HOW did Moses' parents express their faith?**

- Hid him from king's edict

## WHY were they willing to hide Moses and ignore the king's edict?

- Saw he was a beautiful child -  
The rare word **asteios** originally meant well-formed, comely, but by the Hellenistic era it often implied refined, noble, divinely favored. So: their perception was not merely, "he's a handsome baby," but rather, "this child bears marks of divine favor. Their eyes of faith recognized something God-wrought about the child — "beautiful (not so much to them but) to God." They discerned that God's hand was on him - compare description of him in Acts 7:20 "he was lovely in the sight of God" Hebrews stresses that they acted by faith. Remember it says "BY FAITH" so somehow they knew Moses was different. Faith gives spiritual sight (2 Cor 5:7). While Pharaoh saw Hebrew babies as a threat, faith saw God's instrument of deliverance. Somehow they saw not merely what Moses was, but what God intended him to become.
- Not afraid of the king's edict (Fear God and you fear no man!)  
Amram and Jochebed's courage was not reckless; it was rooted in revelation. They trusted that the same God who gave the child would guard the child.

**Hebrews 11:24 By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter,**

## HOW did Moses manifest his faith in Egypt, living in Pharaoh's court?

- His faith led him to deny the world's honor, to say "No" to what others would covet.
- He weighed the temporary riches of Egypt against the eternal reward of identifying with God's people, and he chose the latter."

**Hebrews 11:25 choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin,**

## WHAT did his faith lead him to do?

1. endure ill-treatment with the people of God
2. refuse enjoyment of passing pleasures of sin

## WHAT truths do we learn about sin?

1. Can bring "enjoyment" and pleasure
2. Pleasure is passing, for a moment (consequences can be for a lifetime)
3. Sin can be rejected by faith (cf Ro 8:13)

**Hebrews 11:26 considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.**

## How did is Moses' faith manifest?

- Considered reproach of Christ greater riches than treasures of Egypt

## WHERE was Moses' treasure (might seem redundant)?

- Christ

## WHAT motivated Moses' decision?

- he was looking to the reward.
- God's approval and the eternal inheritance promised to His people

## WHEN would he receive the reward?

- Future - heaven
- Hebrews 11:1 Now faith is the assurance of things hoped for, the conviction of things not seen.

**Hebrews 11:27 By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen.**

**HOW was Moses' faith manifest?**

- Left Egypt

**WHAT did his faith counteract?**

- fear of king

**WHAT does this teach about the value/power of faith?**

- The antidote (antithesis) of fear)

**HOW can we increase our faith? See Ro 10:17**

- Hear (read) the Word of Christ (and obey what we hear)

**Hebrews 11:28 By faith he kept the Passover and the sprinkling of the blood, so that he who destroyed the firstborn would not touch them.**

**HOW was Moses' faith manifest?**

- Kept Passover and sprinkling of blood

**WHAT was the fruit of his faith?**

- Saved firstborn

**Hebrews 11:29 By faith they passed through the Red Sea as though they were passing through dry land; and the Egyptians, when they attempted it, were drowned.**

**HOW was Moses' faith manifest?**

- Led Israel through Red Sea

**WHAT does this teach about faith?**

- He obeyed God's Word

**WHAT was the fruit?**

- Israel saved
- Egypt drowned

**Hebrews 11:30 By faith the walls of Jericho fell down after they had been encircled for seven days.**

**WHO is this verse speaking about?**

- Joshua and children of Israel

#### **WHAT did they believe?**

- Marching 7 days would bring down the walls of Jericho

#### **HOW does this fit with Hebrews 11:1?**

- They had conviction (in Word) of things not seen

**Hebrews 11:31 By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace.**

#### **WHO had faith in this verse?**

- Rahab the harlot

#### **HOW was her faith seen in action?**

- Welcomed (hid) the Jewish spies

#### **WHAT was the reward of her faith?**

- Did not perish with other Gentile neighbors
- In the line of Christ

#### **WHAT do we learn about the quality of Rahab's faith?**

- Her faith is shown to be genuine by her works (faith alone saves, but the faith that saves is not alone).

Hebrews 11:31-40

1By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace. 2And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, 3who by faith conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions, 4quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight. 5Women received back their dead by resurrection; and others were tortured, not accepting their release, so that they might obtain a better resurrection; 6and others experienced mockings and scourgings, yes, also chains and imprisonment. 7They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated 8(men of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground. 9And all these, having gained approval through their faith, did not receive what was promised, 10because God had provided something better for us, so that apart from us they would not be made perfect.

## **Hebrews Part 3 - Lesson 2**

### **Faith in the book of Hebrews**

This week's lesson is not as easy to suggest study questions. Basically the lesson is asking you to determine all that the book of Hebrews has to say about FAITH. Items the lesson wants you to determine are (1) the definition of faith-. Compare it with the Greek word for believe. (2) the necessity of faith-How important is faith according to the author of Hebrews? (3) the manifestation of faith-According to Hebrews, if you really believe, what will you do? and (4) the principles of faith that can be applied to your own life.

There are three ways to approach the discussion of this lesson.

(1) The way suggested by the original leader's guide (an audio tape by Betsy Bird) began with the premise of Romans 10:17 "So **FAITH** comes from hearing, and hearing by the word of Christ." Based on this verse you can then review each aspect of what we "heard" about Christ in chapters 1-10 and then finish with faith in Hebrews 11. The pages below explain how you can lead the lesson if you take this approach. Click to enlarge.

(2) You could take the approach of the Leader's guide which is fairly simple (and in my humble opinion is not that thorough). [Link to Leader's guide - see page 9.](#)

(3) Alternatively you could look at the places in this book with the words **faith** (belief, believe) and **unbelief** were mentioned and that would give you a reasonable overview. For each use you would ask what does this verse teach about **faith** (and you might need to read the immediate context to get the most accurate answer).

All uses of **faith** - [pistis \(definition\)](#) - Heb. 4:2; Heb. 6:1; Heb. 6:12; Heb. 10:22; Heb. 10:38; Heb. 10:39; Heb. 11:1; Heb. 11:3; Heb. 11:4; Heb. 11:5; Heb. 11:6; Heb. 11:7; Heb. 11:8; Heb. 11:9; Heb. 11:11; Heb. 11:13; Heb. 11:17; Heb. 11:20; Heb. 11:21; Heb. 11:22; Heb. 11:23; Heb. 11:24; Heb. 11:27; Heb. 11:28; Heb. 11:29; Heb. 11:30; Heb. 11:31; Heb. 11:33; Heb. 11:39; Heb. 12:2; Heb. 13:7

All uses of **believe** - [pisteuo \(definition\)](#) - Heb. 4:3; Heb. 11:6

All uses of **faithful** - [pistos \(definition\)](#) - Heb. 3:2; Heb. 3:5; Heb. 10:23; Heb. 11:11

All uses of **unbelieving, unbelief** - [apistia \(definition\)](#) Heb. 3:12; Heb. 3:19 (be sure and compare this with Heb 3:18 - disobedient which clearly shows unbelief (Heb 3:18) = disobedience. The critical converse of that teaching is that true belief results in genuine obedience and remember we are not speaking of perfection (that's called glorification!) but direction.

Whatever approach you decide to take one thing I would make sure to emphasize the definition of belief, for there is a strange teaching in evangelicalism which teaches you can believe in Jesus and then live the rest of your life like the devil and still go to heaven! Beware of this teaching which is strongly countered by the apostle John in 1Jn 3:4-8+.

**W E Vines'** definition of belief which has 3 important components...

(1) **a firm conviction which produces full acknowledgment of God's revelation of Truth-** (2Th 2:11+ -"in order that they all may be judged who did not **believe** [pisteuo](#) the truth, but took pleasure in wickedness.")

(2) **a personal surrender to the Truth** (Jn 1:12+ "But as many as received Him, to them He gave the right to become children of God, even to those who **believe** [pisteuo](#) in His name") and

(3) **a conduct inspired by and consistent with that surrender** (aka "obedience") (Heb 11:8+)

## Hebrews Pt 3 — Lesson 3

### Running with Endurance — Hebrews 12

**NOTE:** There is no chart available for this week's discussion.

**Aim -**

- What does it mean to run with endurance?
- What is God's purpose in discipline?
- Focus on practical application: apply what it means to run.

**What are the main themes of Hebrews 12?**

1. Running the race with endurance.
2. Fixing our eyes on Jesus.
3. Discipline.

## Where Does He Begin to Talk About Running?

- Hebrews 12:1+.
- Why the "therefore?" Conclusion based on lives of saints who ran the race in Hebrews 11

## Who Is the Cloud of Witnesses?

- Those whose lives and actions testified to the worth and effect of faith (Hebrews 11).
- I can't count how many times I've heard sermons on Hebrews 12 where the pastor completely misses the **"therefore."** Instead of connecting it to what precedes, they apply it to what follows — which makes no sense for this hinge word! The **"therefore"** at the start of Hebrews 12:1+ unmistakably points back to chapter 11. It's the writer's way of saying, *"In light of all these examples of faith we've just reviewed, here's how you should now live."*

## What Is the Context?

- Hebrews 11.

## What Did We See in Hebrews 11?

By faith they...

1. Obeyed — when called to go out, not knowing where (Heb 11:8; Ge 12:1–4)
2. Prepared — an ark for the saving of his household (Heb 11:7; Gen 6:22)
3. Walked — as strangers and exiles, seeking a better country (Heb 11:9, 13–16)
4. Endured — seeing Him who is invisible (Heb 11:27; cf. Ex 2:15–25)
5. Lived — looking for the city whose architect and builder is God (Heb 11:10)
6. Persevered — through trials, testing, and delay (Heb 11:17–19, 35–38)
7. Were approved by God — "having obtained a good testimony through faith" (Heb 11:2, 39)

Hebrews 11 is not a gallery of perfect people but a chronicle of persevering faith — men and women who believed God and lived as if His promises were already fulfilled and/or were absolutely certain to be fully fulfilled!

## What Is the Message About the Cloud of Witnesses?

- They are **not** spectators in a stadium watching us.
- They are examples who have finished the race (Hebrews 11), examples who we are called to imitate (Heb 6:12).
- We are surrounded by (Gk - [perikeimai](#)) those who have run with endurance.
- Also how many times I've heard people say that the "cloud of witnesses" in Hebrews 12:1 are saints in heaven watching and cheering us on! Wrong! That's not what the writer is saying at all. The "cloud of witnesses" in context are not spectators in a heavenly grandstand—they are the testifiers from Hebrews 11, whose lives bear witness to the power of faith. The Greek word martyres (from which we get martyr) means witnesses in the sense of those whose lives testify, not onlookers who observe.
- The focus of Hebrews 12:1 is not on their watching us, but on our watching the saint's lives in Hebrews 11—looking to their faithful examples as encouragement to run our own race with endurance. The writer is saying, "Because we are surrounded by so many in Hebrews 11 who have already proven that living by faith is possible, let us also run faithfully."
- They witness to us, not watch us. Their faith encourages endurance; their example inspires imitation. The emphasis shifts from the spectacle of running to the spiritual legacy that compels us to run well.
- One other frequent question - **Can Saints in Heaven See Us?** The Bible does not clearly teach that saints in heaven can see us. While they may have some awareness of God's unfolding plan, Scripture does not support the idea that they are watching our daily lives. Scripture is silent on the idea of heavenly spectatorship. As PreceptAustin.org wisely cautions "When Scripture is silent, we need to be cautious and avoid speculating."

## How Does He Develop This Idea?

- "Let us **ALSO** run..." (Hebrews 12:1+).
- **ALSO** means - In addition to what was just said." or "Likewise, in the same way." (aka "same way" as the "runners" in Hebrews 11)

## What Does It Mean to "Run with Endurance ([hupomone](#))?" ♂

- First, prepare for the race. Think about a runner: no one runs with heavy weights, boots, or an overcoat. To run well, you must travel light.
- **Therefore:** "Lay aside every encumbrance, and the sin which so easily entangles." (Hebrews 12:1).
- **Endurance** ([hupomone](#)) is not grim resignation but steadfast determination (energized by the Spirit) to keep running when the body and soul grow weary. Not a passive acceptance but strong fortitude in the face of opposition or difficulty. It's faith that keeps its eyes fixed on Jesus (Heb 12:2).
- The race of faith is not won by speed, but by steadfastness.
- Endurance is the proof of faith's reality.

*The crown is not for the fastest,  
but for the faithful.*

## What Is the Parallel with a Regular Race? What does a runner do before he steps into the starting blocks?

- A runner gets rid of every excess weight (Hebrews 12:1).
- Lay aside any excess clothing that would hinder running.

## Define "Encumbrance" ([ogkos](#))

- A bulk or mass; anything that weighs you down - that which serves to hinder or prevent someone from doing something. It referred to superfluous bodily weight athletes shed during training. Ancient writers sometimes used "weights" figuratively for vices.
- The word translated **encumbrance** ([ogkos](#)) means bulk, weight, or mass—not necessarily something sinful, but something that slows you down. These may be good things out of balance—comforts, habits, relationships, distractions—that drain energy or dull zeal.
- Things lawful may become weights, and things innocent may be injurious when they hinder our running towards heaven. Enduring faith demands spiritual focus; even lawful things can become weights if they hinder our devotion to Christ.

## Remember **what is the Race He Is Talking About? What does this metaphor really signify?**

- The believer's life—the Christian walk
- He uses a metaphor to teach a spiritual truth.
- It would be unusual to see an overweight person running a race
- Runners dress as lightly as possible.

## What Is He Saying, and What Is the Application?

- Lay aside anything that would keep us from living the Christian life to the fullest.
- This includes worldly, unnecessary activities (cf Ro 12:2a)—even "good" things—so that we can do what is eternally profitable.
- The Christian life is not a casual jog but a lifelong marathon. The author calls believers to strip off anything that hinders spiritual progress.

## What Is the Sin in Context?

- The Sin That So Easily Entangles ([euperistatos](#)) = "the sin which clings so closely" ([euperistatos](#) hamartia). The picture is of a runner whose long robe wraps around his legs and trips him mid-stride.
- Sin ([hamartia](#)) = missing the mark.
- Throughout Hebrews the "mark" is **faith**; therefore "the sin" in Heb 12:1 is **unbelief**. (manifest by disobedience)
- However while some see this as a reference to unbelief—the besetting sin Hebrews repeatedly warns against (cf. Heb 3:12, 19). Others see it as **any sin** that continually entangles a believer's steps (and if the latter, what is that ultimately a reflection of but UNBELIEF!). Either way, sin is the enemy of endurance. You cannot run freely while tolerating what God calls you to lay aside.

## How Does This Fit with Hebrews 11 and the Whole Book?

- The book is a call to faith.

- Hebrews 1: God has spoken in His Son—
- Will you pay attention? Will you believe?

### Where Have We Seen the Warning About Unbelief?

- Hebrews 3:18–19; Heb 4:2 — the children of Israel did not believe.
- Hebrews 3:12 — beware of an evil, unbelieving heart.
- The one sin that would keep them from running the race is **unbelief**.

### What Does “Entangle” Mean?

- To thwart or hinder a runner in every direction he turns.

### Review (Preparation for the Race)

- The Christian life is a race.
- We have a great cloud of witnesses who persevered.
- They endured by faith; therefore we must also run “by faith” (cf. Colossians 2:6).
- So this is the PREPARATION for the race.
- Lay aside encumbrances.
- Faith is necessary.

### Hebrews 12:1 - What Else Is important in order to run the Race?

- Endurance ([hupomone](#)) = to abide under
- See present circumstances as coming from God and remain under them.
- You were to note every use of this word **endurance** (and the related verb [hupomeno](#)) in Hebrews 12 - What did you find? Heb 12:1, Heb 12:2, Heb 12:3, Heb 12:7 (the last three are the verb form - we will discuss endure in Heb 12:7) but all have the same sense - It HAS TO DO WITH CIRCUMSTANCES - Steadfastness: endurance when circumstances are difficult. Not a passive acceptance but Spirit enabled strong fortitude in the face of opposition or difficulty. It describes that spirit which bears things not simply with resignation, but with blazing hope. In other words, if something happens in your life that is hard and painful and frustrating and disappointing, and, by grace, your faith looks to Christ and to his power and his sufficiency and his fellowship and his wisdom and his love, and you don't give in to bitterness and resentment and complaining, then your faith endures and perseveres.
- Endurance Apart from the Spirit Becomes Self-Effort. Endurance is the result of the steady "pressure" of the Spirit within us, not the feverish energy of the flesh. (cf 2Ti 2:1, Heb 10:29b, Zech 4:6)
- The Christian life is not difficult—it is impossible without the Holy Spirit. With Him, it is HIM-possible!
- Galatians 5:7 You were running well; who hindered you from obeying the truth? (he is referring to false teachers) = Who cut in on you, causing you to break stride and stumble.
- **EXTRA** - "the race ([agon](#) = struggle, contest, or intense effort — not a casual jog, but a demanding and disciplined conflict.) that is set before ([prokeimai](#) = literally laid out in front of) us" - Note (1) the race is an agonizing one - The Christian life is thus not playground but battleground, not one of ease but requiring endurance to finish well. (2) the race has the definite article indicating THE SPECIFIC race -- that "lane" so to speak which God has preordained for each of us to run in! The course is appointed by the Lord of the race. Every runner has his or her lane! The practical application is don't try to run out of your lane (your spiritual gifts, etc) because in you might be disqualified and all you think you accomplish is for naught! Don't covet another's course or compare your pace; faithfulness, not sameness, is what God rewards. God has designed a course for you — not for someone else. To run another's race is to lose your own. The goal is not applause, but approval ("well done good and faithful slave").

Related to finishing the race well, the old Puritans frequently preached on **“the art of dying”** or **“dying well in the Lord.”** Richard Baxter said that “He that would die well must learn to live well; and he that would live well must oft think of dying well.” Lord, by Your Spirit and Word, let us imitate the passion of the patriarchs and daily seek to die well for Your glory. In Jesus' Name. Amen.

*Let us, then, each morning, resolve to send the day into eternity in such a garb as we shall wish it to wear forever. And at night let us reflect that one more day is irrevocably gone, indelibly marked.*

[Adoniram Judson](#) once wrote -- A life once spent is irrevocable. It will remain to be contemplated through eternity... If it has been a useless life, it can never be improved. Such will stand forever and ever. The same may be said of each day. When it is once past, it is gone forever. All the marks which we put upon it, it will exhibit forever... Each day will not only be a witness of our conduct, but will affect our everlasting destiny (**Note:** Not in loss of salvation but of rewards - cp 1Co 3:11-15<sup>±</sup>, Jn 15:5, 2Co 5:10<sup>±</sup>, cp 1Ti 4:7, 8<sup>±</sup>). No day will lose its share of influence in determining where shall be our seat in heaven. How shall we then wish to see each day marked with usefulness! It will then be too late to mend its appearance. It is too late to mend the days that are past. The future is in our power. Let us, then, each morning, resolve to send the day into eternity in such a garb as we shall wish it to wear forever. And at night let us reflect that one more day is irrevocably gone, indelibly marked. (See page 33-34 of [A memoir of the life and labors of the Rev. Adoniram Judson](#))

## Hebrews 12:2 - How Do We Run?

- By fixing our eyes on Jesus. The finish line is reached not by glancing around, but by gazing upward.
- **Fixing** ([aphorao](#)) means to turn eyes away from other things near and fix on one object." Don't miss the "dual sense" of this verb - (1) it calls for looking away from other things (distractions) and (2) looking steadfastly at Jesus' example.
- Implies mental and spiritual focus, not just physical sight.
- **Fixing** ([aphorao](#)) combines *apo* ("away from") + *horaō* ("to see"), literally meaning "to look away unto." The idea is that of undivided attention.
- The call is to choose deliberately to avert our gaze from distractions and concentrate fully on the target. (Including keep your eyes off the other runners in the race - I have seen Olympic races lost by the leader turning to see those behind him and he loses his stride and is passed!)
- **Fixing our eyes** is present tense = calls for this to be our lifestyle (only possible as we learn to rely on the Holy Spirit to give us the desire and power - Php 2:13NLT+).
- The only way to run the race of faith is to keep our eyes on Jesus, not on the witnesses, not on ourselves, not on the world.
- **Look Away From** - (1) Self-effort — the pride of running in our own strength. (2) Circumstances — the waves that sink faith when we stare at them (cf. Matt 14:30). (3) The world's applause or opposition — both can pull our gaze off Christ. (4) Envy/jealousy of other Christian runners - thinking things like "I'm not Billy Graham, so I might as well give up running because I could never catch him!"

*The race of faith is not about the speed of our legs  
but the steadiness of our gaze.*

## Who Is He Whom we should fix our eyes on?(Or better question is "Why should we fix our eyes on Him?")

- The Author ([archegos](#)) — the leader/forerunner who blazed the trail. (one who causes something to begin = initiator, founder, originator In military connotation = **commander/captain** of an army went ahead of his men and blazed trail for them! A **pioneer** who blazed a trail for others to follow.)
- The Perfecter ([teleiotes](#)) — the finisher of faith. (A completer, perfecter, esp one who reaches a goal so as to win the prize.)
- Note "of faith" ("of our faith" - ESV)

## How Has This Been Established in Hebrews (that is that Jesus is the Author of our faith)?

- Hebrews 2:10+ — fitting in bringing many sons to glory.
- 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** ([archegos](#)) of their salvation through sufferings.

## How was Jesus able to be perfected through sufferings?

- He had to become Human - Fully Man, Fully God -- before he could be perfected through sufferings.

**How else was Jesus "perfected" in Hebrews?** (You will probably have to guide them to these passages asking how these passages show that Jesus was "perfected".)

- Hebrews 6:20 — our forerunner ([prodromos](#)). (In other words, he "perfected" the faith but crossing the finish line and going into heaven before us and there has become our High Priest.
- Hebrews 10:20 — through the veil (His flesh). - "by a new and living way which He inaugurated for us through the veil, that is,

His flesh."

**Hebrews 12:2+ Where Is He Now and what is the significance of this truth?** In other words WHAT functions does He carry out in this position?

- His position - "has sat down at the right hand of the throne of God."

**YOU MAY HAVE TO PROMPT YOUR GROUP BY HAVING THEM READ THE FOLLOWING SCRIPTURES.**

- Hebrews 2:18+ - He is able to come to our aid when we are being tempted.  
For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.
- Hebrews 4:15-16+ - We have access to the throne of grace (God's transforming power).  
For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. 16 Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.
- Hebrews 7:25+ - Jesus continually intercedes for us. Might add that **He is able to save us forever.**  
"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."

**Hebrews 12:2-3 - How Does This Relate to Endurance?** (Or **WHAT** is the pattern Jesus has given us that should help us endure to the end and we should seek to follow in His steps - 1Pe 2:21?)

1. He focused on the joy set before Him
2. He endured ([hupomeno](#)) the cross.
3. He despised the shame
4. Hebrews 12:3 He endured hostility from sinners.

**Why Did He endure the cross and hostility from sinners?**

- For the joy set before Him.

**What is the implication for our lives?**

- Since Jesus endured ([hupomeno](#)), we are to endure. (Paul in 1Co 11:1 = "**Be** imitators of me, just as I also am **of Christ.**" And Paul endured hostility)

**What have we learned about hostility in Hebrews?** YOU MAY HAVE TO PROMPT BY GIVING THEM THE FOLLOWING SCRIPTURES.

- Hebrews 10:32 — they endured a great conflict (athletic imagery).
- Hebrews 10:34 — examples of their endurance ("showed sympathy to the prisoners and accepted joyfully the seizure of your property")
- Hebrews 11 — the heroes of faith endured, so follow their example and **imitate** their faith (Heb 6:12)  
**Might ask if they remember anyone specifically said to have endured?** Moses in Hebrews 11:25, 27

So in Hebrews 12 he continues the theme **you have need of endurance.**

The Hall of Faith saints endured—now you endure—by fixing your eyes on Jesus.

**Hebrews 12:3 Why should we **consider** ([analogizomai](#) means to think or reason with thoroughness about and is not a suggestion but a command) **Jesus' enduring hostility?****

- So that we may not **grow weary** and **lose heart**
- **Why might they grow weary and lose heart?** persistent persecutions, etc

**Hebrews 12:4 WHAT is the writer's encouragement (actually in form of a gentle rebuke in) this verse? WHAT is he saying?**

"You have not yet resisted to the point of shedding blood in your striving against sin"

- Something like this - "You think your trials are severe, but you've not yet paid the ultimate price."
- You are suffering, yes — but not yet as severely as Jesus did.

- Your persecution is real, but martyrdom hasn't come.

**Hebrews 12:5 What had the reader's forgotten that relates to the sufferings and trials and persecution you are experiencing?**

**Hebrews 12:5 "and you have forgotten the exhortation which is addressed to you as sons, "MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM"**

- They had forgotten Solomon's warning in Pr 3:11-12 (as Jews they should have been familiar with this passage)
- Proverbs 3:11-12 "My son, do not reject the discipline of the LORD Or loathe His reproof, 12 For whom the LORD loves He reproves, Even as a father corrects (Lxx = [mastigoo](#)) the son in whom he delights (Lxx = [paradechomai](#)) .

**Hebrews 12:5-6 What critical truth (benefit) had they had forgotten from this OT passage?**

**Hebrews 12:6 FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES."**

1. Discipline is a sign the Lord loves them ("FOR THOSE WHOM THE LORD **LOVES** HE DISCIPLINES")
2. Discipline even to the point of scourging ([mastigoo](#) - of Pilate scourging Jesus Jn 19:1 = "Pilate then took Jesus and scourged Him.") is something most every son **will experience**  
Hebrews 12:6 FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES ([mastigoo](#)) EVERY SON WHOM HE RECEIVES ([paradechomai](#) = accepts, welcomes, receives favorably)."

**To help understand discipline it is important to understand the meaning of the Greek verb [paideia](#)**

**Hebrews 12:5 What Is Discipline?**

- In simple terms it is child-training; the loving training of a father for a son.
- **Paideia** (All 6 uses - Eph. 6:4; 2Ti 3:16 = "for correction"; Heb. 12:5; Heb. 12:7; Heb. 12:8; Heb. 12:11) refers primarily to the training or discipline of children (in schools of men - Acts 7:22 = "**educated**" or in "school of God" in Titus 2:12 = "**instructing** us..."), at **one end of the spectrum** training by teaching, instructing, educating or nurturing and **at the other end of the spectrum** utilizing correction and punishment if necessary (which it usually is for children and most believers!) as a part of the training or child rearing process bringing them to maturity (this end of the spectrum is conveyed by English words like chastise or chasten as in the KJV rendering as "CHASTENING").

**Hebrews 12:7 How Does God Discipline?**

**Hebrews 12:7 It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline?**

- As a Father with His children.

**Hebrews 12:7 What should be our response to God's discipline?**

- **Endure** = "It is for discipline that you **endure** ([hupomeno](#) in present tense = habitually)"
- Note that some translations (NET, CSB, NIV) render "**endure**" as if it is a **command** for them to endure.

**Think about the context of Hebrews - the believers were experiencing sufferings, hostility, persecution. So what is the writer now doing in an attempt to help them understand their current hardships?**

- He is basically telling them they should not be surprised at their hardships and should endure them as *divine discipline*, because that's how God is dealing with them — **as sons**. It is not that God hates them but quite to the contrary, it is because He loves them and He knows that this discipline/instruction will help them grow and mature in their faith in Christ (cf the same principle in Jas 1:2-4+).
- Unfortunately many Christians do not fully understand this important spiritual principle and instead of thanking God for the discipline, grumble and complain!

**Hebrews 12:8 What does divine discipline teach a person (about their salvation)?**

**Hebrews 12:8 But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.**

- Only legitimate sons receive divine discipline
- If we are never disciplined (instructed or corrected) it is at least one piece of evidence that we are illegitimate children, that is, that God is not our Father.
- There is a **common misconception** by many people that we are all "*children of God*," but that is not true biblically! All people are either legitimate children of God or they are illegitimate and of their father the Devil (1Jn 3:8, 9, 10+, Jn 8:44+). There is no "in between" family!

**Hebrews 12:9 What is the advantage of discipline in this verse?**

**Hebrews 12:9 Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and **live**?**

- Notice that the writer again uses a lesser to greater argument style to make his point. (*aqal wahomer* pattern familiar in Jewish reasoning) (Used in Heb 2:2,3, Heb 3:2, 3, Heb 6:13-18, Heb 9:13, 14, Heb 9:23, Heb 10:28, 29, Heb 12:25)
- It produces life ("and live")
- Discipline, when received with submission, leads to spiritual vitality — genuine participation in God's life (the life of Christ - cf Col 3:4, Gal 2:20).
- To '**live**' means to share the life of God, the full experience of fellowship and fruitfulness that comes only through yielded obedience.
- Divine discipline is primarily remedial and relational. Submission brings **life** because it **restores fellowship** with **the Father of spirits**.

*When the Father's rod falls, it is the hand of love that wields it;  
let us kiss the rod and the hand alike.*

**Hebrews 12:10 What is another advantage of divine discipline?**

**Hebrews 12:10 For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness.**

- It is for our good ("benefit" - NET, CSB) our advantage or profit = sharing God's holiness.

**Hebrews 12:11 What is the contrasting reaction when we are disciplined by God?**

**Hebrews 12:11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.**

- Discipline seems sorrowful not joyful (How much? **ALL!!!**)
- **What is the time phrase?** "for the moment" which says God does not desire to continually beat us up!
- **What does that time phrase teach?** It is momentary (cf afflictions in 2Co 4:17+).
- **What's the contrast?** We perceive discipline as sorrowful, not joyful (cf "for the joy set before Him" in Heb 12:2)

**Hebrews 12:11 How does the writer sum up the benefits of being disciplined by God our Father?**

- God's hand of discipline trains us (*trained* is [gymnazo](#) = we are trained in God's gym so to speak!)
- The ultimate benefit is the peaceful fruit of righteousness
- Peaceful fruit of righteousness refers to the inward calm and outward godliness that grow in a life that submits to God's corrective training.
- When the rod has done its work, rebellion is gone, sin is hated, holiness is loved, and the soul walks softly before God in holy calm.
- Painful at first, discipline yields what sin never can: a calm conscience, a right heart, and a life at peace with God.

**How Does This Fit the Message of Hebrews?**

- Note that Hebrews 12:7 ties it to "endure" (**'It is for discipline that you endure.'**)
- So the writer is linking **run with endurance** with **discipline**

- A proper understanding of God's discipline helps them better understand the hardships they were experiencing - it keeps them from losing heart and motivates them to hold fast, to draw near, and to run with endurance or perseverance.
- It reminds the readers that their sonship is confirmed even in the face to their persecution, loss of property, etc -- discipline has a PURPOSE ordained by God - He is using discipline as His way of training them so that they are sharers of His holiness and can enjoy the peaceful fruit of righteousness.

### What can we do when we are going through these trials? What has the book of Hebrews taught us?

1. Even in the midst of the trial we have access to the throne of grace (Heb 4:16)
2. When we are tempted we can cry out and Jesus will come to our aid (Heb 2:18)
3. When we are need of prayer, we can remember He is praying for us (Heb 7:25)

These great truths about our Great High Priest should help us view the trials as God's way of training us for we know that even in the midst of the trial we can draw near to receive mercy and find grace to help us in our time of need.

### How can we apply these principles in our lives?

We need to understand that whatever comes into our lives, whatever God allows (or sends), He is doing it because He loves us and wants to grow us in our faith so that we can have life in Him (Heb 12:9), share His holiness and bear the peaceful fruit of righteousness. In sum, holiness and peaceful right living.

**Hebrews 12:12-13 Since This Is True, What Are We to Do?** (Note **therefore** is a term of conclusion based on what he has just taught).

**Hebrews 12:12-13** Therefore, strengthen the hands that are weak and the knees that are feeble, 13 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.

- **Strengthen** (command) drooping hands and weak knees.
- **Make straight** (command) paths for your feet

### WHY? What was the beginning exhortation in Hebrews 12:1?

- We are in a spiritual race, not a 100 yard dash, but a marathon, so prepare to run the race.

### What Is He Communicating?

- They are undergoing persecution, but there is a great purpose in it: God's fatherly training to make them holy.

**NOTE: The following will be covered in Lesson 4 so you may not want to discuss it in any detail especially if you are running out of time**

You might just skip down to the summary of applications ([CLICK HERE](#)) that deal primarily with Hebrews 12:1-13.

**Hebrews 12:14 Keeping in mind they were to run with endurance, how were they to run -- what does he command them to do?**

- **Pursue** peace with all men, and the sanctification (**NOTE: Most versions translate sanctification as "HOLINESS."**)
- Note **pursue** is a [present imperative](#) calling for the readers to do these two things as the habit of their lives -- and remember he is not talking about PERFECTION but their GENERAL DIRECTION.
- Note that the only way believers can obey this command to **pursue holiness** as a lifestyle is by continually relying on the Holy Spirit (see [our need to depend on the Holy Spirit to obey](#))

### Why did they need to manifest a lifestyle that pursued peace and sanctification (holiness)?

- If those traits described above are lacking in their life, they will not see the Lord.
- Pursuit of holiness is the evidence that one's faith is genuine
- True saving faith always produces sanctification (cf Heb 10:38-39).

### What does he mean "will not see the Lord?"

- He is saying that they are not genuinely born again.
- To 'see the Lord' is to experience His presence now and in glory. Those lacking sanctification will never enjoy His fellowship because they have never truly been born again.
- The absence of holiness is evidence of an unregenerate heart.

### Hebrews 12:15 What Is the Warning? (NOTE: This will be covered in Lesson 4 if you are running out of time)

**Hebrews 12:15 See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled**

- See to it that no one comes short of the grace of God.

### Hebrews 12:15 What is the danger of falling short of the grace of God?

- A root of bitterness can spring up to cause trouble and defile many.

### Hebrews 12:16-17 How Does He Illustrate falling short of the grace of God?

- Esau — do not be immoral or godless like him.
- He sold his birthright; later he found no place for repentance.
- This parallels Hebrews 6:6: impossible to renew again to repentance (will talk about Esau in Lesson 4)

### Hebrews 12:18-24 What Does He Compare? (Note we will study Hebrews 12:18-29 in Lesson 5)

- Old and New Covenants — we have not come to Sinai; we have come to the new covenant and to the heavenly realities.

### Hebrews 12:25 What Is the Warning Ultimately Against?

- Refusing Him who is speaking.

### What Is the Danger?

- Unbelief (there is no escape for those who refuse God's voice).

### What Should Be Our Motivation?

- We are receiving a kingdom that cannot be shaken.

---

### So What Is the Message of Hebrews 12:1-11?

1. Run with endurance the race set before us.
2. Lay aside every encumbrance and the sin that so easily entangles (unbelief).
3. Fix our eyes on Jesus, the Author and Finisher of faith.
4. Interpret pressures and trials as the Lord's discipline—His way of training us.
5. Expect the end result: holiness and the peaceful fruit of righteousness.
6. In the midst of trials, draw near to the throne of grace for mercy and help.
7. Why? Because Jesus has made the way.

**Prayer:** May God use this message to speak a practical word to the hearts and lives of those in the group. Amen.

## A "BEMA SEAT MINDSET" MOTIVATES HORIZONTAL LIVING!

"O God, stamp eternity on my eyeballs."  
– Jonathan Edwards



Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the Author and Perfector of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the Throne of God.

--Hebrews 12:1-2

### THE CHRISTIAN RACE

Discipline, Endurance, and the Race of Faith – Study Questions

#### OUR GOALS FOR THIS WEEK'S LESSON:

- **What** is discipline? Is it just punishment?
- **What** is the practical value of discipline in our Christian race?

**How** does chapter 12's emphasis on discipline and endurance fit within the overall message the author is presenting to his audience? What were many of his Jewish readers apparently in danger of doing?

Hebrews 12:1+ - **Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us,**

**What** is the race ( [agon](#) - gives us "agony")?

**What** preparation is necessary?

**What** is it -- a sprint or a marathon?

**What** is the great cloud of witnesses in Hebrews 12:1?

Onlookers watching us race?

Or are they those who give testimony that it is possible to run this race?

**What** should be the effect of the testimony of this great cloud of witnesses on our race? Why?

**How** does he repeatedly say that these OT saints ran their race (by what - \_\_\_)?

**What** is the [metaphor](#) in Hebrews 12:1-2? a race, a runner, an athlete

---

**NOW** We will look at how other New Testament writers also used a similar [metaphor](#) of athletics (especially the race) to illustrate God's truth.

1 Corinthians 9:24-27+ **Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. 25 Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. 26 Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; 27 but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified ([adokimos](#)).**

**What** is Paul describing in 1 Corinthians 9:24–27+? **What** is the command? **run** to win! ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#))

**Why** did Greek runners run—**what** was their reward?

**EXTRA** - While the athlete's wreath itself was perishable, the true reward was public honor: A hero's welcome in his city — the victor often entered through a breach in the city wall, symbolizing that a city with such men needed no walls for defense. His name was inscribed on public monuments. Free meals for life at public expense (in some city-states, especially Athens). Poems and songs were written in his honor. So although the olive wreath itself soon withered, it represented undying fame.

**How** does this contrast with the reward a Christian runner can obtain?

- Something imperishable - a [stephanos](#) or crown

1Co 9:25 **What** does he emphasize these runners in an earthly, temporal race were willing to do? 1Co 9:25 "exercises self-control in **ALL** things"

**EXTRA** - Competitors in the Isthmian Games (held near Corinth) were required to undergo strict training—usually a 10-month regimen—before being allowed to enter the contest. This involved: Rigorous diet control (no rich foods, no wine). Early rising and long physical workouts. Abstinence from sexual indulgence and luxuries. Complete focus on the goal of winning the [stephanos](#) (wreath). Ancient writers note: "He who would win must abstain from everything which weakens the body or the will." Paul's audience in Corinth knew this discipline well—it was a vivid local image.

**How** does this apply to us?

**How** do believers exercise **self-control**? By relying on "Spirit control" - the fruit of the Spirit, not the exertion of the flesh! (Gal 5:22, 23).

**EXTRA** - Just as athletes must restrain the body to win a perishable crown, believers must restrain the flesh to win an imperishable one. Self-control here is not asceticism but **Spirit-empowered discipline**. It means: Saying "no" to sin, indulgence, or distraction. Keeping the body under subjection (1Co 9:27). Prioritizing the eternal over the immediate. In short: Faith's race requires focus, not flabbiness. (cf Vertical Vision) Discipline is the backbone of faith. He who would run well for Christ must lay aside every indulgence that hinders holy speed. Paul is saying that the Christian life demands the same kind of rigor, focus, and self-denial that athletes display in training for a race.

1Co 9:26 **How** focused was Paul in regard to his efforts to run this race? **How** did he run? **How** did he box?

**What** was he willing to do to ensure that he was not disqualified? (1) discipline ([hupopiazō](#)) his body (2) make his body his slave ([doulagōgeō](#)), not vice versa!

**EXTRA** - Many believers start the Christian life with enthusiasm and devotion. They train carefully for a while but soon tire of the effort and begin to break training. Before long they are disqualified from being effective witnesses. They do not have what it takes, because they are unwilling to pay the price. The flesh, the world, everyday affairs, personal interests, and often simple laziness hinder spiritual growth and preparation for service. Even good things can interfere with the best. Fulfillment of freedoms can interfere with fulfillment of love. Following our own ways can keep others from knowing the Way. Souls are won by those who are prepared to be used when the Spirit chooses to use them.

**EXTRA ON** 1 Cor 9:27 - SOME BACKGROUND ON GREEK BOXING FROM HISTORICAL SOURCES:

Specifically the phrase "DISCIPLINE" OR "BUFFET MY BODY" (1 Cor 9:27 = Greek [hupopiazō](#); present tense = continually buffeted his body). Paul is saying by this Greek word that he is striking blows at his eyes (in modern-day boxing language that would be equivalent to giving repeated uppercuts to his eyes), striking them black and blue. Keep in mind: Greek boxing gloves were not the padded gloves worn by today's boxers, but in the Isthmian Games (near Corinth) boxers wore gloves (called "cestus") of ox-hide bands covered with knots and nails and loaded with lead and iron. These gloves were sometimes called "limb-breakers." To prepare for such an event, a man would have to steel himself against all forms of physical abuse...imagine the punishment to which the recipient of blows from these gloves was subjected. Why was Paul willing to endure such severe physical abuse (although he is obviously speaking figuratively and not literally here) to his body? What was at stake?

What a picture of Paul's determination to fight the good fight, to run the race, to keep the faith! A man worries most about how his face looks, but here Paul gives us a picture of one who is willing to strike heavy blows (presumably disfiguring) to his own face—even to the point that his face is rendered black and blue! Paul is saying, "I constantly am giving myself uppercuts to the face," a blow that by Greek boxers was the "K.O." punch, thus laying the enemy flat out. But here the **enemy is our flesh**—defeated at the Cross but still persistent—continually waging war against our new man, our new nature in Christ. We're in this boxing ring every morning, and the bell to rest in the corner of the ring never sounds. We must be vigilant lest we are caught off guard with a wicked knockout blow.

The Greek athletes were willing to expend their last ounce of energy—not for a money prize (unlike modern-day American athletes), but for a simple garland of oak leaves which would fade in a few days ("perishable prize"). Paul is saying in essence, "Look what these men are willing to do for a fading prize (although they did receive honor as described above). **What** are you willing to do for a prize that never fades throughout all eternity future? Do you believe this? What you believe determines how you behave!

---

2 Timothy 2:3-5+ **Suffer hardship with** ([aorist imperative](#) = "Nike Commercial command" =>"JUST DO IT!" - see [our need to depend on the Holy Spirit to obey](#)) **me, as a good soldier of Christ Jesus. 4 No soldier in active service entangles** ([empleko](#)) **himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier. 5 Also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules.**

**What** is the metaphor Paul uses to illustrate truth in 2 Timothy 2:3–4+?

**What** warning does Paul give in 2 Tim 2:4+?

**What** must the Christian not become entangled with?

**How** does this parallel the instruction in Heb 12:1? lay aside every encumbrance and the sin which so easily **entangles** us

**What** are some examples of being entangled with the everyday affairs of the world?

**What** do we need to do in order to keep from being entangled? (**How** does this parallel the thought in Hebrews 12:1? lay aside...)

**What** does Paul teach about running the race of the Christian life in 2 Tim 2:5+?

Idea of **competes** ([athleo](#)) = struggle that requires great determination to win.

Must compete according to the rules - in simple terms trust and obey (God's word - His revealed will)

**What** happens if one does not run according to the rules? does not win the prize

**Note:** Paul is not talking about losing one's salvation but about losing the rewards that are bestowed on those who run with endurance, holding fast, faithful to the end.

---

Philippians 2:16+ **holding fast the word of life, so that in the day of Christ**(Second Coming) **I will have reason to glory because I did not run in vain nor toil in vain.**

**What** do we learn about the "race" from Philippians 2:16?**What** does one need to do according to that verse so that he might run with endurance and not grow weary and lose heart?

---

Philippians 3:12–14+: **Not that I have already obtained it or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus. 13 Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, 14 I press on toward the goal for the prize of the upward call of God in Christ Jesus.**

**What** word (verb) is repeated in Phil 3:12,14+ that tells us Paul's attitude toward the Christian race?

CONTINUALLY PRESS ON = figure of one who in a race runs swiftly to reach the goal.LAY HOLD = make one's own possession.

**What** do we learn of his focus (what was he determined to do) in Phil 3:13? not look back but forward - in a race runner could lose by looking back

**What** did Paul lay aside, so to speak, in Phil 3:13 (some might think of his fleshly achievements in Phil 3:4-6)?

His past failures (persecuted church) but also his past accomplishment

**How** does he envision the Christian runner in Phil 3:13,14? single minded focus (one thing I do)

**ASK YOUR STUDENTS:**

1. Do I have this single-minded (“this one thing I do”) focus?
2. Do I completely forget (lay aside) those things in the past which would take my focus off my goal, the upward call of God in Christ Jesus?
3. Am I pressing on? Or am I apathetic and indifferent toward these truths?

2 Timothy 4:7-8+ I have fought the good fight, I have finished the course, I have kept the faith; 8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

**What** time of Paul’s life was this written? (Clue: see 2Ti 4:6.)

These are some of his very last words

**What** do we learn about Paul’s endurance in the race from 2 Tim 4:7?

Remember that in Heb 12:7 we learned that it is “for discipline that you endure” (so Paul endured the discipline—or child training—so to speak the Lord sent into his life that he might share in His holiness and bring forth a harvest of peaceful fruit of a righteous life).

It is not how you begin the race but how you finish the Christian race!

**What** was the reward for the faithful service?

A crown ([stephanos](#)) of righteousness

**How** were faithful runners described in 2 Tim 4:8+?

Loved His appearing

**What** do you think the description means of those “who have loved His (Christ’s) appearing”?

What (WHO) you are looking for will (SHOULD) affect Who you are living for (e.g., willingness to obey, etc)

---

**HEBREWS 12:1–2 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, 2 fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.**

**What** is the definition of “encumbrance” used in Hebrews 12:1?

**What** are we to do with them?

**What** is the sin that so easily entangles?

Many think this is the sin of unbelief

**How** do we manifest “unbelief” in our own lives?

Disobedience

**What** are some encumbrances in our life that might keep us from running the race with endurance and might distract us from keeping our eyes on Jesus?

---

**JUDGMENT SEAT OF CHRIST - I WOULD JUST DO ONE OF THE FOLLOWING - 2Co 5:10**

2 Corinthians 5:10+ For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

Romans 14:10-12 But you, why do you judge your brother? Or you again, why do you regard your brother with

contempt? For we will all stand before the judgment seat of God. 11 For it is written, "AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD." 12 So then each one of us will give an account of himself to God.

**EXTRA** - Note that "judgment seat" is the Greek word "BEMA," which the Greeks used to describe the elevated platform where the Olympic winners stood to be rewarded. The bema was a stand on which the judges stood to observe and evaluate the actions of the contestants. If any athlete broke a rule, one or more of the judges (referees or umpires) would point to him and cry, "[Adokimos!](#)" (Disqualified!). And thus he missed the prize (victor's wreath—[stephanos](#)) regardless of the place he finished in the race or contest. Likewise, when an event was completed, the contestants stood before the bema to hear the judges' announcement of the results and to receive such reward as might properly be theirs. This is a uniquely fitting illustration to make clear to us the fact that service and life are to be evaluated by our Lord, with possible reward or disqualification.

What is the purpose of the [Bema Seat](#)?

What are deeds which are "bad" ([phaulos](#))? Sins?

Bad means worthless (e.g., see Jn 15:5)

---

1 John 2:28+ Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.

From 1 John 2:28+ **what** are the two ways believers will stand before the Bema seat?

**Why** would some "shrink back"?

- (not talking about losing salvation)
  - Loss of rewards
- 

1 Corinthians 3:10–15+ **According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it. 11 For no man can lay a foundation other than the one which is laid, which is Jesus Christ. 12 Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, 13 each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work. 14 If any man's work which he has built on it remains, he will receive a reward. 15 If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.**

This is primarily addressed to believers who teach the Word of God.

**What** is the contrast between gold, etc., vs wood, etc.?

**What** kind of teaching is gold, silver, and precious stones?

**What** is the outcome of those "works" not built upon the foundation of Jesus Christ?

Saved but suffer loss

**EXTRA:** As an aside EACH man will receive praise (see 1Co 4:5+)

## DIVIDENDS OF DISCIPLINE

Psalm 94:12 — **Blessed is the man whom You chasten, O LORD, And whom You teach out of Your law;**

**What** is the "dividend"? blessed by God (note here discipline is linked to being taught God's word)

**What** did we learn about discipline from Hebrews 12:5–11?

**What** had the readers forgotten about the discipline they were experiencing (Heb 12:5,6;cf. Pr 3:11,12)?

REGARD LIGHTLY = regard something of little value.

**What** was God's attitude toward them?

Deuteronomy 8:2-3+ **"You shall remember all the way which the LORD your God has led you in the**

wilderness these forty years, that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not. 3 “He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD.

**How** does the New Testament teaching about the dividend of discipline compare with what Moses wrote in Dt 8:2–3?

**Why** did God allow the “discipline” of no food?

**What** did His discipline prove about their sonship in Heb 12:7–8?

**What** was the benefit of discipline in Heb 12:9+? "live" (not just physically live but spiritually live - Jesus = "they may have life, and have it abundantly." Jn 10:10+)

Psalms 119:67; 71 **Before I was afflicted I went astray, But now I keep Your word.**

Psalm 119:71 **It is good for me that I was afflicted, That I may learn Your statutes.**

**What** are the dividends of discipline in Psalm 119:67,71?

Learn to obey rather than go astray (implies that when we willingly go astray, we can expect to receive "the whip" from our loving Father!)

Affliction helps us learn God's statutes (In sum obey God's Word, learn God's word)

**EXTRA THOUGHT** - Truth learned in comfort often stays in the mind. Truth learned in trial sinks deep into the soul.

I don't think we had this verse but it is powerful

Pr 6:23-24 **For the commandment is a lamp and the teaching is light; And reproofs for discipline are the way of life 24 To keep** (means "carefully guard" or "protect") **you from the evil** (NIV - "immoral") **woman, From the smooth tongue of the adulteress** (woman who belongs to another).

**What** are 2 "dividends" of discipline in this proverb (INCLUDE verse 24 as it is very relevant in our sex crazed society)?

1. Way of life ~ Heb 12:9

2. Keeps (guards us) from sexual sin with an immoral woman

It shows that discipline is both CORRECTIVE guiding us in the way of life and PROTECTIVE guarding us from immoral woman

Heb 12:7 **What** does discipline demand that we continue to do in order to reap the benefits?

endure

Heb 12:8 **What** is the importance of discipline and sonship of God?

you are illegitimate children and not sons.

Heb 12:10 **What** is one of God's major goals in His discipline of His sons ( )?

holiness

Heb 12:11 **What** is another benefit?

peaceful fruit of a righteous life

Isaiah 32:17 **And the work of righteousness will be peace, And the service of righteousness, quietness and confidence forever.**

**How** does Isaiah 32:17 help explain Heb 12:11?

Isaiah shows righteousness which brings peace, quietness, confidence.

Hebrews shows the path to that state of righteousness which is discipline (child training).

---

James 1:2–4 **Consider it all joy, my brethren, when you encounter various trials, 3 knowing that the testing of your faith produces endurance.** 4 **And let endurance have its perfect result, so that you may**

be **perfect and complete, lacking in nothing.**

James 1:12 **Blessed is a man who perseveres under trial; for once he has been approved, he will receive the **crown of life** which the Lord has promised to those who love Him.**

**EXPLAIN** - James discusses trials, but in the context they are the equivalent of God's rod of discipline in our lives.

**What** are various trials when we compare Hebrews 12:5-11?

They are God's discipline

**What** should be our attitude to these trials/discipline?

**Consider** it all joy

**Why? What** is the end result according to James?

1. Endurance
2. Perfect (reach the goal ~ Christlikeness)  
See multiple quotes on Blessings of Trials

Heb 12:7 says it is for discipline that we endure — does James 1:12 show us any additional “dividend” of discipline?

**Who** are those who persevere (endure) under trial according to James 1:12? **What** is their reward?

1 Peter 1:6-7 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, 7 so that the proof of your faith, being **more precious than gold** which is perishable, even though tested by fire, may be found to result in **praise and glory and honor at the revelation of Jesus Christ;**

**What** do the disciplining trials prove in 1 Peter 1:6–7?

The proof of your faith, being more precious than gold

Tested by fire = discipline (Heb 12:5-11)

**What** is the result of a faith proved genuine by trials?

Receive praise and glory and honor at the revelation of Jesus Christ;

**What** did we see trials do to the faith of some in Hebrews?

Hebrews 12:12–13 goes back to the picture of the race...

Hebrews 12:12-13 **Therefore, strengthen the hands that are weak and the knees that are feeble, 13 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.**

**What** does this teach about our responsibility in this race (there are 2 **commands** to be obeyed)?

Proverbs 4:26-27 **Watch the path of your feet And all your ways will be established. 27 Do not turn to the right nor to the left; Turn your foot from evil.**

Compare Hebrews 12:12-13 to Proverbs 4:26–27.

**What** is the result of running the wrong way in Hebrews 12:13?

Hebrews 12:14 **Pursue** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) peace with all men, and the sanctification without which no one will see the Lord.

**What** does Hebrews 12:14 say we are running after?

NASB = Sanctification. Most versions (ESV, NET, CSB) render it **Holiness**.

Matthew 5:8 **“Blessed are the pure in heart, for they shall see God.** (COMPARE "without holiness, no one will see the Lord."

Leviticus 11:44-45 **For I am the LORD your God. Consecrate yourselves therefore, and be holy, for I am**

**holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth. 45'For I am the LORD who brought you up from the land of Egypt to be your God; thus you shall be holy, for I am holy.'"**

1 Peter 1:15 **but like the Holy One who called you, be** ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)) **holy yourselves also in all your behavior;**

**How** does this compare with Matthew 5:8; Leviticus 11:44-45; 1 Peter 1:15?

May not have time to read all 3 -- they all allude to holiness, with Peter actually giving a command to "Be holy."

Mt 5:8 associates seeing God with purity which is similar to holiness in Heb 12:15

1Th 4:1-7 **Finally then, brethren, we request and exhort you in the Lord Jesus, that as you received from us instruction as to how you ought to walk and please God (just as you actually do walk), that you excel still more. 2 For you know what commandments we gave you by the authority of the Lord Jesus. 3 For this is the will of God, your sanctification (HOLINESS); that is, (1) that you abstain from sexual immorality; 4 that (2) each of you know how to possess his own vessel (MOST VERSIONS SAY "HIS OWN BODY") in sanctification (HOLINESS) and honor, 5 not in lustful passion, like the Gentiles who do not know God; 6 and (3) that no man transgress and defraud his brother in the matter because the Lord is the avenger in all these things, just as we also told you before and solemnly warned you. 7 For God has not called us for the purpose of impurity, but in sanctification (HOLINESS).**

**How** is this pursuit of holiness to be worked out practically in 1 Thessalonians 4:1-7?

1. Abstain from sexual immorality,
2. know how to possess your "vessel" (body) in holiness and honor
3. "Transgress and defraud his brother in the matter," "**the matter**" refers to sexual sin, particularly adultery. Sexual sin always defrauds someone—spouse, future spouse, or the partner's spouse.  
**NLT** paraphrases it "Never harm or cheat a Christian brother in this matter by violating his wife, (1Th 4:6 NLT)"
4. We need to remember why we were called = not to live impure lives but to live holy lives

Ephesians 5:3-7 **But immorality or any impurity or greed must not even be named among you, as is proper among saints; 4 and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. 5 For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God. 6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. 7 Therefore do not be partakers with them;**

1 Corinthians 6:9-10 **Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, 10 nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.**

Revelation 22:15 Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying.

**What** does this pursuit of holiness look like in Ephesians 5:3-7? Or **What** are the marks of holiness in these verses?

1. Not even the slightest suggestion of sexual sin should mark the believer. (Eph 5:3)
2. Holiness purifies speech (Eph 5:4a)
3. Holiness replaces corrupt speech with thanksgiving (Eph 5:4b) (A covetous or lustful heart cannot give thanks—it always wants more.)
4. Holiness recognizes the spiritual danger of impurity (Eph 5:5) These have no inheritance in the kingdom of Christ.
5. Holiness refuses to be deceived by empty (vain) words (Eph 5:6) Holiness recognizes false messages such as "God doesn't care what you do with your body." or "Go ahead and do it. You can just confess it."
6. Holiness separates one from lifestyles of those who are under God's wrath (Eph 5:7)

**What** happens to those whose life **consistently** demonstrates the things mentioned in Ephesians 5 and 1 Corinthians 6:9-10?

1. Experience wrath of God
2. Will not inherit kingdom of God (aka NOT true/genuine believers or followers of Christ).

## EXAMPLE OF ESAU

Background Ge 25:19-34 Now these are the records of the generations of Isaac, Abraham's son: Abraham became the father of Isaac; 20 and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife. 21 Isaac prayed to the LORD on behalf of his wife, because she was barren; and the LORD answered him and Rebekah his wife conceived. 22 But the children struggled together within her; and she said, "If it is so, why then am I this way?" So she went to inquire of the LORD. 23 The LORD said to her, "Two nations are in your womb; And two peoples will be separated from your body; And one people shall be stronger than the other; And the older shall serve the younger." 24 When her days to be delivered were fulfilled, behold, there were twins in her womb. 25 Now the first came forth red, all over like a hairy garment; and they named him Esau. 26 Afterward his brother came forth with his hand holding on to Esau's heel, so his name was called Jacob; and Isaac was sixty years old when she gave birth to them. 27 When the boys grew up, Esau became a skillful hunter, a man of the field, but Jacob was a peaceful man, living in tents. 28 Now Isaac loved Esau, because he had a taste for game, but Rebekah loved Jacob. 29 When Jacob had cooked stew, Esau came in from the field and he was famished; 30 and Esau said to Jacob, "Please let me have a swallow of that red stuff there, for I am famished." Therefore his name was called Edom. 31 But Jacob said, "First sell me your birthright." 32 Esau said, "Behold, I am about to die; so of what use then is the birthright to me?" 33 And Jacob said, "First swear to me"; so he swore to him, and sold his birthright to Jacob. 34 Then Jacob gave Esau bread and lentil stew; and he ate and drank, and rose and went on his way. Thus Esau despised his birthright.

**YOU WILL PROBABLY NOT HAVE TIME TO READ ALL OF THE GENESIS PASSAGE. YOU COULD GIVE A QUICK BACKGROUND THAT THEY WERE TWINS AND ESAU WAS THE FIRSTBORN AND WOULD BE HEIR TO RECEIVE THE BLESSING FROM ISAAC. YOU COULD READ VERSES 28-34 AND ASK**

**What** does Esau do with his birthright?

1. Traded it for "a swallow of that red stuff" (Ge 25:29)
2. Declared "I am about to die; so of what use then is the birthright to me?" when Jacob told him to sell him his birthright (Ge 25:32)

**What** does it say this trade indicated?

The text says that "Esau **despised** his birthright" (Ge 25:34) (Hebrew word means he held it in contempt or disdained it, considering it worthless)

Now compare the OT story with Hebrews 12:15-17

Hebrews 12:15-17 **See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled; 16 that there be no immoral** (driven by fleshly appetites) **or godless** (treats holy things as worthless) **person like Esau, who sold his own birthright for a single meal. 17 For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.**

**What warnings** does the writer say to **be on the lookout for** (the sense of "see to it") in Heb 12:15-16?

**Make sure to keep a careful watch** (this is addressed to the entire congregation) (cf previous calls to watch out for each other - Heb 3:12, Heb 10:24-25)

**What** do they need to be on the lookout for?

1. No one comes short of the grace of God (He is not a born again believer because Eph 2:8-9 say it is "by grace you have been saved" but he falls short of God's grace which is necessary for salvation)
2. No root of bitterness springs up [**Why** watch out for root of bitterness? (1) causes trouble and (2) many are defiled] The problem is an unbeliever in the midst of the congregation will have these effects on the genuine believers.  
(**EXTRA - How might this relate to the context in Heb 12:5-11 which has just described discipline?** I love Larry Richards comment: "If we fail to sense the **love** and the **purposefulness** that underlie God's discipline we are likely to become bitter and so **"miss the grace of God."** If we see our trials and difficulties in the perspective provided by God's grace we will accept discipline. (BORROW [Bible Reader's Companion PAGE 866](#))

**APPLICATION** - Are you in danger of becoming bitter at God because of discipline (trials, afflictions, etc) He has either sent or allowed into your life? If so remember that He is 100% sovereign and any DISCIPLINE that comes into our life from the Hand

of God is "filtered" through His hands of love for His children, and allowed for their GOOD and His glory!

3. There be no immoral or godless person like Esau in the congregation - Esau is the OT example who can cause trouble and defile.

**So what** is Esau an example of? Why?

Esau is an example of an OT unbeliever

He despised/disdained his birthright -- in other words, Esau **knew** he had the birthright as first born, so he knew the **truth**.

Esau made a selfish, willful choice to despise the birthright

**How** does Heb 12:17 show Esau was **immoral** (driven by fleshly appetites) and **godless** (treats holy things as worthless)?

- Sold his birthright for a single meal = This action was a picture of **immorality** (= controlled by bodily appetite) and **godlessness** (= despising the sacred).

**What** was Esau's response when he realized he had traded his birthright for stew?

- When he realized Jacob had deceived him, he desired the blessing of the firstborn

**Why** was Esau's appeal rejected?

- because he found no place for repentance (let's look at Esau's repentance...)

2 Corinthians 7:9-10 **I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the point of repentance; for you were made sorrowful according to the will of God, so that you might not suffer loss in anything through us. 10 For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation, but the sorrow of the world produces death.**

According to 2Co 7:9-10 **what** type of "repentance" did Esau manifest?

- Sorrow of the world and the fruit of that ungodly sorrow is spiritual/eternal death
- He sought the blessing with tears, not with genuine repentance
- Esau regretted the consequences, but not the sin. (His tears were over his loss, not over his sin!)
- Esau regretted what he had lost but not what he had done. Esau wanted the consequences reversed, not his heart!

**What** does the apostle John teach about the fate of those like Esau, using the same word  **pornos**  in Rev. 21:8+; Rev 22:15+?

- **"immoral ( pornos )** persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death."
- "Outside are the dogs and the sorcerers and the **immoral ( pornos )** persons"
- The  **pornos**  person like Esau will be sent to the Lake of Fire.

**How** does the man in Hebrews 6:4-6 compare with the example of Esau? (See Table Comparing Esau and the Apostate)

- Esau is the illustration of the apostate in Hebrews 6:4-6
- Both experienced great light without being saved (That "light" included grandfather Abraham who was still alive - he died at 175, twins were born when Abraham was 160)
- Both Become Hardened Beyond Repentance - They cannot repent because the WILL not repent!
- Both Pass the Point of No Return - Not because God delights to shut the door, but because they shut the door on themselves, and God judicially ratifies their decision (cf. Ro 1:24, 26, 28).
- Both crossed the unseen line in the poem below...

***There is a line, by us unseen,  
That crosses every path;  
The hidden boundary between  
God's patience and His wrath.***

Now tying these warnings and the example of godless Esau back to the previous passages, especially Hebrews 12:10 and Hebrews

12:14 (both mention holiness) **what** is the message about the **value of discipline**?

1. Discipline is NOT a demonstration of God's ANGER, but of God's AFFECTION!
2. Our Father's discipline is not to BREAK us, but to MAKE us!
3. God's discipline is not for PUNISHMENT but for PURIFICATION.
4. God loving discipline prunes us that we might bear much fruit (Heb 12:11, cf Jn 15:2)
5. God's discipline is the means by which He lovingly shapes us so that we may share in His holiness (Heb 12:10)
6. God's discipline confirms that you are His genuine child, not an illegitimate one (Heb. 12:8).
7. The **momentary** pain of discipline yields the **lasting** peace of righteousness. (Hebrews 12:11) (Note **time phrases**)  
God's discipline cultivates a life of righteousness and the deep peace that flows from it.  
**EXTRA:** Cp Titus 2:12 = "(GRACE) **instructing** (disciplining - present tense - continually) us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age."  
The verb **instructing** ([paideuo](#)) is the very same word translated **discipline** in Hebrews 12:6, 7, and 10!
8. A life growing in holiness is a clear indication of genuine faith. Holiness is not optional—it is the unmistakable mark of a true believer (Heb. 12:14).
9. Those who reject God's discipline resemble Esau—living for the moment, indifferent to spiritual things, and proving themselves unbelievers.

Does this lesson help you understand the great value of discipline (and trials) and that

1. We should not regard lightly the discipline of the Lord nor faint when we are reproved by Him (Heb 12:5),
2. We should willingly endure it (imitate Jesus - Heb 12:2) (Heb 12:7),
3. We should accept/receive it as good so we can learn God's statutes (Ps 119:71)
4. We should recognize it as showing us the way of life and protecting us from the evil woman (Pr 6:23-24)
5. We should consider it all joy when we experience God's discipline (Jas 1:2-3).
6. This lesson helps understand why it is **necessary** to be distressed by various trials (1Pe 1:6)

## Hebrews Pt 3 — Lesson 5

### Hebrews 12:18-29

**Note:** The chart above is from the original Hebrews study I did over 15 years ago has passages not studied in the revised lesson 5.

Lesson 5 Day One says "Begin this week by reading through your Observation Worksheet on Hebrews 12. Then, write out how Hebrews 12:18-29 relates to what has been said in Hebrews 12:1-17." It follows that one could first work through these 12 verses, asking 5W/H questions of each verse.

When you discuss Hebrews 12:22-24 you could add some of the text from Revelation 21-22.

When you get to the verses on Hebrews 12:26-29, you can add discussion of the text from Haggai 2:5-9 and you will be able to contrast it with the kingdom that cannot be shaken.

Unfortunately, the revised lesson 5 (2015) has removed study of Exodus 19:1-25, Exodus 20:18-21 and Deut 4:10-20, which is surprising, for these Scriptures are essentially the "*commentary*" on the writer's description in Heb 12:18-21. You will see these references in column 2 of the chart above ("Depart from the Old"). [The Leader's Guide for Lesson 5 \(see page 28\)](#) is confusing because it **DOES** include discussion of the Exodus and Deuteronomy passages which were not in the lesson! All this to say, the chart above may not be that helpful to lead this lesson.

### SUGGESTED REVIEW FOR THIS LESSON: FOCUS ON HEBREWS 12

- **What is the main exhortation?** Let us run
- **What is the preparation?** (1) Lay aside every encumbrance (2) the sin that entangles
- **How are we to run?** (1) with endurance (2) stay in our lane (race set before us) (3) fix our eyes on Jesus (4) Do not grow weary/lose heart (5) Strengthen hands, make straight paths - Heb 12:12-13

- **What should motivate us to finish our race (context)?** Faith in Hebrews 11
- **What do we need to not think lightly about?** Divine discipline Heb 12:5
- **What is discipline?** primarily training us like spiritual children (sufferings, afflictions, trials); It can be punitive if we disobey
- **What advantages of discipline?** (1) Evidence of Father's love Heb 12:6 (2) Show we are legitimate children Heb 12:8 (3) We live (Heb 12:9) (4) Holiness (Heb 12:10) (5) Peaceful fruit of righteousness
- **What is necessary in Heb 12:7?** endure (Might add - Heb 12:3 - Consider Jesus when you are experiencing discipline (Heb 5:8)
- **How are we to run in Heb 12:14?** pursue peace and holiness
- **What are the 3 warnings?** Heb 12:15-17 identified by "that" (1) fall short of grace (2) bitterness arises, defiles (3) Esau attitude

[Below is also an old Lesson Plan](#) from over 15 years ago. If you follow it remember it discusses passages not given in the 2015 revised Hebrews study.

**Hebrews 12:18 For you have not come to a mountain that can be touched and to a blazing fire, and to darkness and gloom and whirlwind,**

**WHAT** is the writer explaining (using "for" a term of explanation)? To answer this question we need to review the context, especially Heb 12:14-17.

**WHAT is the mountain he is describing?**

- Mt Sinai

**WHAT** were the exhortations/warnings (should name 4) in Hebrews 12:14-17?

1. Pursue peace and holiness - WARNING - if you do not you will not see the Lord
2. See to it that none fall short of the grace of God
3. See to it that no root of bitterness springs up and defiles many in the fellowship
4. See to it that there is no "Esau-like" attitude in any of your members for it will lead to rejection of Messiah and eternal loss

NOW, let's ask the question, **WHAT** is the writer explaining? Or **WHY** is he explaining it now? (**NOTE:** You may need to give a clue that Hebrews 12:18-24 is **one long sentence** so the answer is actually found in several verses that follow and it found **in the form of a contrast** - So you might need to ask **WHAT** is contrasted in Heb 12:18-24? And the answer is essentially the Old versus the New Covenant - Mt Sinai versus Mt Zion)

- The writer explains that the way to fulfill the 4 exhortations/warnings noted above is by coming **not to Sinai but to Zion**, not relying on the Old Covenant (or the Law) but wholly relying on the New Covenant (grace - cf "do not fall short of it!")

**Hebrews 12:19 and to the blast of a trumpet and the sound of words which sound was such that those who heard begged that no further word be spoken to them.**

**WHAT are the descriptions of Mt Sinai (combining vv 18-19)?**

1. Cannot be touched
2. blazing fire
3. darkness
4. gloom
5. whirlwind
6. Blast of a trumpet
7. Sound of words

**WHAT was the response of the children of Israel to what amounts to "sensory overload?"**

- Begged for no more words

**WHO do the Israelites not want to hear more words from?**

- God

**WHAT words would He have been speaking to them from Mt Sinai (cf Ex 20:1)?**

- 10 Commandments = The Law

**Hebrews 12:20 For they could not bear the command, "IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED."**

Note the **FOR** which is a hinge word, term of explanation. First **WHAT** is he explaining in Heb 12:20?

- Why the children of Israel did not want more words spoken to them from God

**WHY would the Israelites not want more words spoken to them?**

- If even a beast (a creature without moral awareness) touches the mountain, the fate of a man/woman is certain - stoned to death

**WHAT was their emotional state?**

- Terrified by God's voice -- not because it was CONFUSING but because it was all too CLEAR.
- It conveyed the unapproachable nature of a Holy God - the "boundary" symbolized God's holiness and man's separation because of sin!
- The Law produced fear

**HOW does this separation and boundary on Mt Sinai contrast with the call the writer has been making over and over to his readers?**

- DRAW NEAR
- A GOOD REVIEW WOULD BE TO HAVE THE CLASS READ Heb 4:16, Heb 7:19, Heb 7:25, Heb 10:22 - the words that should have been ringing in the ears of the Jewish readers!

**Hebrews 12:21 And so terrible was the sight, that Moses said, "I AM FULL OF FEAR and trembling."**

**WHAT was the reaction of Moses to the sights and sounds of Sinai?**

- Full of fear and trembling
- And this was the man called "the friend of God"! MIGHT READ THEM Ex 33:11 Thus the LORD used to speak to Moses face to face, just as a man speaks to his friend. When Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from the tent.

**Hebrews 12:22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels,**

**WHAT's the "key word" in this verse, the word that changes everything? (WHAT is the hinge word?)**

- **BUT** = CHANGE OF DIRECTION

**WHAT is the dramatic change of direction geographically (so to speak)? From WHERE to where?**

- From Mt Sinai to Mt Zion

**WHAT is the dramatic change of spiritual direction? From WHAT covenant to what covenant?**

- From the Old Covenant to the New Covenant

**WHAT is the difference -- when you are in OC, what are you living under? and WHAT are you living under in NC?**

- From Living under the LAW to Living under GRACE

**WHAT is the sense of the verb "HAVE COME"?**(If they are uncertain, then tell them it is in the **PERFECT TENSE**, which means PAST COMPLETED ACTION with ONGOING EFFECT or CONTINUING RESULTS = **WHAT would that imply?**)

- **HAVE COME** (Could also ask **WHEN** did "**HAVE COME**" become a reality?) means they have already "entered" Mt Zion (by faith of course, not by sight) BUT as they say "THE BEST IS YET TO COME!" (Some writers refer to this the tension between now and future by the term "**ALREADY-NOT YET**")
- APPLICATION -

**WHERE have we come to? WHAT are the features of where we have come**(will need to include v23-24)?

1. City of living God (**NOTE**: Consider having someone read Heb 11:10, 16 and ask **WHAT** is the parallel or comparison? Same **CITY!**)
2. Heavenly Jerusalem
3. Myriads of angels (**NAS marginal note** = "angels in festive gathering" **NLT** adds "in a joyful gathering")
4. Church of firstborn
5. God Judge of all
6. Spirits of righteous made perfect
7. Jesus Mediator of NC
8. The Sprinkled Blood

**Hebrews 12:23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect,**

**WHO might the general assembly refer to compared to church of the firstborn?**

- All believers of all ages before the church (and after the church is raptured)

**WHO was called FIRSTBORN earlier in Hebrews 1:6?**

- Jesus Christ

**WHAT does the phrase ENROLLED IN HEAVEN suggest?**

- If they have difficulty answering this one, have someone read either the NIV or the NLT versions (SEE BELOW)
- Their names are "**enrolled**" or "registered" in Heaven in the Books (of those who are not "enrolled" in the Book of life - MIGHT READ Rev 20:15+ = And if anyone's **name was not found written in the book of life**, he was thrown into the lake of fire.)
- So those who are "**enrolled in Heaven**" are those whose names are in the Book of Life

**Hebrews 12:23NIV** to the church of the firstborn, **whose names are written in heaven**. You have come to God, the judge of all men, to the spirits of righteous men made perfect,

**Hebrews 12:23NLT** You have come to the assembly of God's firstborn children, **whose names are written in heaven**. You have come to God himself, who is the judge over all things. You have come to the spirits of the

righteous ones in heaven who have now been made perfect.

### WHO are the righteous men made perfect? (HOW were they "righteous"?)

- This refers to all of the saints who have died and gone to heaven.
- They are absent from the body, but present with the Lord.
- They are completely righteous in Christ, and will be throughout all eternity.
- They have not yet received their new resurrection bodies, which awaits the second coming of Christ, but their spirits are made perfect.
- In one sense this refers to all believers because all believers were "made perfect" by faith in the Perfect Sacrifice.

**MIGHT READ EXPLANATION BY R Kent Hughes** who explains a difference in timing when the OT saints were **made perfect** - Here is an amazing thing—they (OT SAINTS) died millennia before us, but God planned, according to Heb 11:40, **"that only together with us would they be made perfect"** They waited for centuries for the **perfection** we received when we trusted Christ, because that came only with Christ's death—"by one sacrifice **he has made perfect** forever those who are being made holy" (Heb 10:14). Because of Christ's work we....are all equal in righteousness! (See [Hebrews: An Anchor for the Soul](#))

**Hebrews 12:24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.**

### WHAT is Jesus describes as?

- Mediator of a new covenant (**WHO** was the mediator of the Old Covenant? Moses)

### WHAT is a mediator?

- Go between - in context stands between God and man
- Might consider reading Heb 7:25 (if you have time) asking **HOW** you see this passage depicting Jesus as our Mediator? while the word **mediator** is not used explicitly in this verse, it does describe the function of a mediator—interceding on behalf of others before God—which is central to Christ's ongoing priestly ministry.

### WHAT does sprinkled blood refer to?

- Sacrifice of Christ
- Blood of the New Covenant
- Blood spilled at Calvary

### WHERE was the blood sprinkled in the Old Testament that parallels the sprinkling here? (We had the verses in the past - Ex 24:6,8, Lev 16:14,15)

- In the inauguration/initiation of the Old Covenant -- Animal blood was sprinkled on the altar and the children of Israel after they said "All that the LORD has spoken we will do, and we will be obedient!" (Ex 24:7)
- On the Day of Atonement animal blood was sprinkled on the mercy seat (Lev 16:14,15)
- **NOTE:** (THIS NEXT QUESTION MAY COME UP IN YOUR GROUP BUT I THINK IT IS BEST TO AVOID DOGMATISM! WE WILL FIND OUT THE TRUTH WHEN WE GET TO HEAVEN!) **WHERE was the blood sprinkled....at the Cross or also in heaven?** We will not resolve this issue so do not attempt to in your group. Suffice it to say that there are a number of commentators who say that Jesus took His blood to heaven and sprinkled it there and they use this verse to support that view. Commentators like John MacArthur and Simon Kistemaker say that Jesus did not take His blood to heaven. J Vernon McGee and others favor sprinkling of Christ blood occurred in Heaven (McGee bases his view primarily on Heb 9:12 and Heb 12:24).

### FIRST, HOW is this blood described in terms of comparison - what word?

- Better

### WHAT is the sprinkled blood of Jesus better than-- "better than what"?

- *Blood of Abel* -- but we need to look at this phrase carefully.

**WHAT does that mean? This has two interpretations with excellent conservative writers on both sides. Here is the key question -- whose "blood" does this refer to?**

- The two options are (1) Abel's blood shed by Cain or (2) Blood that Abel spilled in sacrificing blood of a firstling - "Abel offered to God a **better sacrifice** than Cain" = Heb 11:4) (In Ge 4:4 "Abel on his part also brought the firstlings of his flock and their fat portions.")
- Conclusion - some think this refers to the literal blood of Abel and others think it refers to blood Abel shed (spilled) in the animal sacrifice. WHAT is the context speaking about -- new covenant in Christ's blood. This would point to this being a better sacrifice than Abel offered. Some will not agree with this and that is fine. The main point is Jesus' Blood is BETTER than any blood!!!

**EXTRA** - This is an opportunity to teach them about **Bible translations** and how there can be bias in the translation.

- **First, ask them** if the words "**blood of**" are present in the original text? And they are not.
- Then ask them to read the NLT "You have come to Jesus, the one who mediates the new covenant between God and people, and to the sprinkled blood, which speaks of forgiveness instead of crying out for vengeance like the blood of Abel."
- Then ask WHAT bias do you see in this paraphrase?

**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.**

**In light of the striking contrast between Mt Sinai and Mt Zion, WHAT does the writer command?**

- **See to it** that you do not refuse Him who is speaking.
- Command to continually be vigilant

**In context (Heb 12:24), WHO is speaking?**

- In Heb 12:24 - Jesus, the mediator of a new covenant, and to the sprinkled blood, which continually speaks.
- God is speaking through His Son

**Notice the term of explanation FOR - WHAT is the writer explaining?**

- why they need to see to it not to refuse

NOTICE THAT THE WRITER IS USING A LESSER TO GREATER ARGUMENT. LET'S UNPACK IT FURTHER...

**WHO are "THOSE"?**

- first generation of Israel out of Egypt

**HOW does the writer characterize what God spoke to them?**

- Warning

**HOW many warnings has he given his readers?**

- FOUR, THIS IS THE FIFTH - Might ask if they remember any of them?
  - (1) Heb 2- Warning to pay attention, do not drift
  - (2) Heb 3-4 - warning not to harden your heart and miss God's rest
  - (3) Heb 5:11-6:20 - warning against apostasy,
  - (4) Heb 10:26-31 - warning to not go on willfully sinning - It is a terrifying thing to fall into the hands of the living God

**WHERE did the original warning take place?**

- Mt Sinai

**WHAT was the children of Israel's response?**

- refused to listen to God's warning at Mt Sinai

**HOW would you characterize the attitude did those who refused to listen?**

- Unbelief (disobedience to God's Word)

**WHAT happened to those who refused the one who warned them on earth?**

- Did not escape (WHAT did they not escape. They did not escape God's \_\_\_\_\_? judgment)

**WHAT could they not escape? Or ask it this way -- WHAT was the fate of the first generation?**

- Died in wilderness and excluded from entering promised land
- The writer gave a good description of God's judgment on the first generation in Heb 3:16-19  
"For who provoked Him when they had **heard**? Indeed, did not all those who came out of Egypt led by Moses? 17 And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? 18 And to whom did He swear that they would not enter His rest, but to those who were **disobedient**? 19 So we see that they were not able to enter because of **unbelief**."

**The writer is using a lesser to greater argument - WHAT is the the argument?**

- Since those who turned away from the voice of God at Sinai perished
- How much greater the danger if we refuse Him Who warns from heaven.

**WHY is this warning more serious for those of us who hear Christ from heaven?**

- Those who rejected God's word at Sinai suffered physical death.
- Those who reject His word from heaven will suffer eternal death.

**Hebrews 12:26 And His voice shook the earth then, but now He has promised, saying, "YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN."**

**WHAT are the time sensitive words in this verse (4 of them)?**

- Then, but now, yet once more, will

**WHAT does "will" often signify?**

- a prophecy/something future

**WHEN did God's voice shake the earth in the past (and related to context we studied)?**

- Mt Sinai - (MIGHT READ IT TO THEM TO SAVE TIME --- Ex 19:18-19 Now Mount Sinai was all in smoke because the LORD descended upon it in fire; and its smoke ascended like the smoke of a furnace, and **the whole mountain quaked violently**. 19 When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder.

**WHAT is the contrasting promise (WHAT is different about it)?**

- shake not only earth but heaven

## LET'S LOOK AT THE PROPHECY HE PARTIALLY QUOTES IN Haggai 2:5-9 -

**GIVE THEM THE CONTEXT** - Haggai's prophecy in 520 BC recalling Solomon's Temple destroyed in 586 BC (over 60 years earlier) He is speaking to Jews who returned from 70 year Babylonian captivity. Many older Jews wept because the new structure seemed so inferior to Solomon's magnificent temple (cf. Hag 2:3).

**THEN READ** -- 'As for the promise which I made you when you came out of Egypt, My Spirit is abiding in your midst; do not fear!' 6 "For thus says the LORD of hosts, 'Once more in a little while, **I am going to shake the heavens and the earth**, the sea also and the dry land. 7 'I will shake all the nations; and they will come with the wealth of all nations, and I will fill this house with glory,' says the LORD of hosts. 8 'The silver is Mine and the gold is Mine,' declares the LORD of hosts. 9 'The latter glory of this house will be greater than the former,' says the LORD of hosts, 'and in this place I will give peace,' declares the LORD of hosts."

### WHEN does Haggai refer to - past fulfilled events or future/prophetic events? And explain WHY?

- Clearly future - BECAUSE shaking is global (SHAKE ALL THE NATIONS) and cosmic (HEAVENS).
- **WHAT book of the Bible does that sound like?** Revelation 6-19.
- MIGHT SKIP THIS -- Note three future states of the Temple - Immediate Fulfillment – Zerubbabel's Temple, Historical Fulfillment – Herod's Renovation, Messianic Fulfillment – Jesus Christ
- Latter glory of the house - probably double fulfillment -
  - (1) When Jesus full of glory came into Herod's Temple
  - (2) At the second coming when Jesus reigns from His Millennial Temple in Jerusalem (Ezek 40-48) - ultimately glory is Christ Himself!

**WHAT is a clue that this is in the Millennium?** At that time there will be peace

**Hebrews 12:27** This expression, "Yet once more," denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain.

### WHAT time phrase does he explain?

- yet once more (so he is again giving us prophecy of things to come)

### WHAT characterizes this "yet once more" shaking?

- Created things will be removed

### WHAT is the purpose clause in this verse (just to help them learn to recognize)?

- in order that

### WHAT is the purpose of this future shaking?

- The things that cannot be shaken may remain

**Hebrews 12:28** Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe;

### HOW does he characterize those things that cannot be shaken?

- a kingdom (cannot be shaken)

### WHAT is the exhortation and what should characterize their behavior?

- gratitude (might mention reverence and awe)

### HOW should our gratitude be manifest?

- offer to God acceptable service (motivated by gratitude, not to merit favor)

### Hebrews 12:29 for our God is a consuming fire.

#### WHY should we express reverence and awe?

- God a consuming fire - we are saved from this fire

#### WHAT picture or image might this conjure up in the mind?

- the description of Mt Sinai (God is the same yesterday, today and forever). Those who have come to Mt Zion are forever safe in Christ.

AT THIS POINT I WOULD TAKE SOME TIME TO FOCUS ON OUR FUTURE KINGDOM WHICH WILL NOT BE SHAKEN...

#### READ Rev 21:1-4

1 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.

2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

3 And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them,

4 and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."

#### HOW does Rev 21:1 compare to Heb 12:27?

- remove created things (earth and heaven) - New Heaven and New Earth - those things that cannot be shaken

#### HOW does John describe Mt Zion?

- Rev 21:2

#### WHAT is emphasized in verse 3 -- what do you see 3 times?

- "among them" - (1) tabernacle (2) He dwells (3) He Himself

#### WHAT are up to 6 things that will characterize this kingdom that cannot be shaken?

- Rev 21:4

#### IF YOU HAVE TIME READ Rev 22:1-6

Contrast with the Old Covenant - You could give them the description of Old and ask HOW does this contrast with New

FIRST PREFACE with this question:

WHERE did man begin? Garden with trees WHAT do we see now? trees

(1) CURSE/no curse

(2) CANNOT SEE GOD/see His face

(3) DARKNESS & GLOOM/no night - Lord God illumines

Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, 2 in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. (ASK "WHERE did man's time begin? IN A GARDEN WITH TREES!3 There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; 4 they will see His face, and His name will be on their foreheads. 5 And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever. 6 And he said to me, "These words are faithful and true"; and the Lord, the God of the spirits of the prophets, sent His angel to show to His bond-servants the things which must soon take place.

#### SOME APPLICATION THOUGHTS:

- Have you come to Mt Zion, the heavenly city? By grace through faith in Christ
- "Where are you living?" Mt Sinai or Mt Zion? Are you living on Mt Sinai, trying to earn acceptance with a holy God by keeping His law?
- Are you experiencing a foretaste of Mt Zion even now (e.g., when you worship, do you realize you are worshiping with myriads of angels in heaven, etc)?
- Are you joyfully receiving God's loving child rearing that you might share His holiness and peaceful fruit of righteousness?
- Maintain the biblical balance between familiar fellowship with the Father and reverential awe of His holiness. We are to draw near to His throne to receive grace for our every need (Heb. 4:16), but we also need to remember that "our God is a consuming fire" (12:29).

## LESSON PLAN FROM OLD HEBREWS PRECEPT COURSE

These notes are from the first version some 15-20 years ago and used different Scriptures than in the revised Hebrews lessons...so keep that in mind as you read through the questions.

#### LESSON PLAN: 17

##### OBJECTIVES:

- What do we have in Mt Zion
- Remember the warnings
- Apply gratitude -- how we would do this thru entire book
- What is an acceptable service of worship

Main points in Heb 12: far left corner (record on white board)

- Exhortation to run the race
- Discipline
- Warning don't fall short w/ illustration of Esau
- 2 Mountains
- Don't refuse Him who is speaking

How do the 2 mts & warnings fit with rest of book?

- Pattern of **TRUTH** then a **warning, truth** then a **warning**
- Race, discipline, then he **warns** w/ Esau (Heb 12:16,17)
- 2 Mts then he **warns** again

#### Review 12:1-17

- Heb 12:1-3 presented the basics—that we must run with perseverance divested of sin and hindrances and focused on "Jesus, the pioneer and perfecter of our faith."
- Heb 12:4-11 further advised us regarding **how to endure** the race's hardships as **spiritual discipline** and make the most of it.

- Heb 12:12-17 instructed us **positively** on what to do and **negatively** on what to guard against if we wish to finish well. Now we come to the part of the RACE where we are tempted to give up, we see the Gator Aide and want to stop & drink our fill bc the race is too hard. And besides there are those standing on the sidelines yelling "*You are on the wrong path. You are headed away from Mt. Sinai. You have left your heritage in Abraham and Moses. You have forsaken your nation that has had the great blessings of God. You will never make it!*" The writer addresses such thinking in...
- Heb 12:18-24 by contrasting where his people **have come from** with where they **have come to** and **are indeed going**. (This is an example of the tension between "[Already-Not Yet](#)." ) The contrast is between Mt Sinai and Mt Zion—the Old and New Covenants—terror and joy—distance and closeness. (See table contrasting these two mountains)

#### Primary exhortation:

- Let us run race w endurance
- Race = Christian life
- Motivation = witnesses of Heb 11 - Those who have run before us

#### Preparation for race=

- Lay aside encumbrances & sin that entangles
- Strengthen hands & knees that are feeble

#### How do we run?

- fixing eyes on Jesus

#### How is Jesus described?

- Author = cut path ([archegos](#) - also in Heb 2:10NET = pioneer, Heb 2:10ESV)
- Perfector = completer ([teleiotes](#))

#### What did He endure?

- cross & hostility by sinners against Himself (Heb 12:2,3)

#### What had he reminded them of in Heb 10:32,36?

- They had endured
- But in that they had need of endurance

#### Why are they to endure?

- For discipline they endure (Heb 12:7)

#### 5 areas reviewed, now go to the 2nd part:

#### What did we understand discipline meant?

- Sum total of child training (NOT just punitive, chastisement or punishment which is a common misconception)

#### Purpose?

- for our good, God loves us, holiness & righteousness (Heb 12:8-9, 10, 11)

#### Caution?

- don't take discipline lightly (of no value) Heb 12:5

**SUM UP -- So he is comparing Christian life to a race and to race one needs training & in this race God's discipline TRAINS us**

### What was final reminder in Heb 12:17?

- See to it that no one fall short of the grace of God
- No one miss salvation

### What is his illustration?

- Esau
- Had spiritual light (even his grandfather Abraham was alive Esau's first 15 years!)
- Rejected the light
- End result = no place for repentance (**impossible**) (he crossed the "invisible" line of "no return" - compare the Unpardonable Sin)

### How did this relate to other warnings?

- Heb 6:4,6 Had light, tasted, fallen away, **impossible** to renew them to repentance
- So Esau parallels

### Relate final part of chapter to first part...

- Truth >> warning
- Truth >> warning

### What does he now remind them of? Hebrews 12:18-24

- They have come to something much better in Mt Zion

### Now use 2 columns in your visual aid...

### What is the contrast in ?

- Old vs New Covenant

### Mt Sinai - Ask them to make a list from Heb 12: 18-21

- May be touched
- Blazing fire
- Darkness
- Gloom
- Whirlwind Heb 12:18
- Blast of a trumpet
- Sound of words
- Afraid of hearing God's Word
- Stoned if touched mt

### Go to Ex19:1-25 (THIS IS NOT PART OF THE REVISED HEBREWS COURSE WHICH IS SURPRISING)

### What had happened?

- Israel camped in front of Mt Sinai
- Moses went up to God
- God reminds of His deliverance
- States the Covenant
- If you obey & keep
- **RECORD:** At Mt Sinai the Old Covenant was given

### Response?

- all that the LORD has said we will do

God told Moses to go & consecrate the people

**God gave them a warning discussed in Heb 12:20...**

- Whoever touches it will be stoned
- Parallels the ref in Heb12

**What happened to prepare for God coming down Ex 19:16?**

- Thunder, lightning flashes, thick cloud, loud cloud,

**How did Israel respond?**

- Trembled

**How did the mountain respond?**

- Trembled
- Moses speaking
- God answering with thunder
- People warned not to gaze on the Lord, not to break through

**What do we see about the people?**

- Saw, heard but stood at a distance (RECORD)

**What was their response in Ex 20:10-11?**

- All perceived
- Do not let God speak lest we die
- Response: Fear & trembling

**What did Moses communicate that God's purpose was?**

- He had come to test them
- **That fear of Him might remain**
- **That they might not sin**

RECORD "TEST FROM GOD"

**What was God's purpose for Israel in Dt 4:10-20, 10, 11, 12, 13?**

He had set them apart @ the Mountain to be His people

RECORD: People set apart

They were warned that bc they did not see His face they were to make no graven image, etc

**Back to Hebrews 12:22>>>Mt. Zion**

How is Mt Zion seen compared to how Mt Sinai was seen?

- Heavenly Mt Zion seen by faith contrast w/ earthly Mt. Sinai = seen
- Approach was different > let us draw near with a sincere heart in full assurance of faith (Heb 10:22)
- Mt Sinai = standing at a distance//new drawing near in faith

**How does he describe Mt. Zion? Make a list from Heb 12:22-24**

- City of the living God
- Heavenly Jerusalem
- Myriads of angels (Heb 12:22ESV = "innumerable angels in festal gathering")
- General assembly & church of firstborn (enrolled in heaven)
- God = Judge of all
- Spirits of righteous men made perfect
- Jesus Mediator of New Covenant

### What did you learn about Mt Zion from Rev 4, Rev5, Rev 21:1-4, Rev 22:6

#### Deal with what is obvious...avoid speculation

Rev 4: Discuss the scene: Rev 4:5 (**NOT IN REVISED STUDY**)

(There was no "thick cloud upon the mountain and a very loud trumpet sound, so that all the people who were in the camp trembled.")

Record: the activity = Worship around the throne

So in Mt Zion we see worship of God Rev 4:8,10,11

What about Rev 5? (**NOT IN REVISED STUDY**)

Rev 5:11 myriads of myriads

Record: Worship of the Lamb

Lion of tribe of Judah Rev 5:5, v9, 12

Song: Worthy art Thou to take the book & break the seals

What else do we see in Revelation that parallels Hebrews?

Heard voices of angels around the throne (Myriads)

Rev 5:11 myriads of myriads, and thousands of thousands,

#### What else do we see in Rev 21:1ff?

- holy city
- new Jerusalem
- coming down out of heaven from God
- made ready as a bride adorned for her husband.
- God shall dwell with men
- No more death
- No more mourning
- All things are new

#### Who enters Mt Zion?

He who overcomes (1Jn 5:4,5) (this is an incredible parallel with Hebrews...**Who was not able to enter His rest** Heb 4:2, 3)?

Those who were not overcomers = (who did not have genuine faith)

Who does not enter? Rev 21:8

cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death."

So these are all description of the UNBELIEVING.

What else is not there? Rev21:22

And I saw no temple in it,

#### Why no temple? Rev 21:22b

"for the Lord God, the Almighty, and the Lamb, are its temple."

The mass of humanity and even many believers are completely unaware that the Bible teaches that the

redeemed of the ages will someday have their eternal abiding place on this earth after it has been purified by fire and re-established in holiness.

#### What else not there? Rev 21:23

no need of the sun or of the moon to shine upon it,

#### Why no need for sun?

for the glory of God has illumined it, and its lamp is the Lamb.

#### What else is not there?

Rev 21:25 And in the daytime (for there shall be no night there) its gates shall never be closed;

#### Who has entry into the New Jerusalem?

Rev 21:27 and nothing unclean and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life.

DEPART THE OLD	DRAW NEAR THE NEW
Earthly - touch	Heavenly - Visible by Faith
Afraid, stood @ distance	Draw near
Darkness, doom	Lamb is the light/No night
Fear	Peace
Death	No more death
Mountain shaken	Kingdom cannot be shaken
Curse (Gal 3:10)	No more curse

#### Look at the last warning: Heb 12:25 How does this parallel the other warnings?

Heb 2:1-5

Pay much closer attention to what you have heard/don't drift

Just recompense if they neglect

No escape (same words in Heb 12:25)

All WARNINGS indicate that there is an understanding that the message **has been heard** but that there **has been a refusal** and that **where there is light that is refused there remains no escape**

#### Heb 3:7-4:13

Heard (= had the light)

did not listen bc what they heard was not mixed with faith

So they missed the rest = no escape

#### Heb 6:4-6:

Enlightened, tasted heavenly gift

Then fell away

Impossible to renew them again

#### Heb 10:26-31:

Knowledge but willful sin

No longer remains a sacrifice

#### Heb 12:15, 16,17:

Don't fall short of grace of God/illustration of Esau

He had knowledge

He refused

Had no place for repentance  
Heard >> Refused >> No escape (Heb 12:25)

---

### **When did God's voice shake the earth Heb 12:26? Ex19:18**

- Giving of the old covenant

### **What is God's prophetic promise? Heb 12:27**

- YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN.

### **How does Hag 2:5-9 compare?**

- This must refer to a future time when God will shake the heaven & earth
- The created things can be shaken but we have a kingdom which cannot be shaken = the msg of the book of Hebrews

Let us show gratitude by which we may offer to God an acceptable service with reverence & awe (Heb 12:28)

Chap 1: God spoke in Jesus

Chap 2: Tasted death, rendered devil powerless

Chap 3: He was faithful

Chap 4: Tempted yet w/o sin so can sympathize w our weaknesses

### **How do we show gratitude?**

Harken to what we are hearing & hold fast to the truths revealed

He is our High Priest

Our forerunner within the veil

Our priest interceding forever

He learned obedience thru suffering

He is our sure & steadfast hope

He obtained eternal redemption

### **How can I show gratitude?**

accept this truth & refuse to go on sinning willfully & can press on

Better covenant

Better tabernacle

Made a once for all sacrifice

He is the one Whose rent flesh gave us access into the very presence of God

### **How do I respond with an acceptable service?**

I can show gratitude by drawing near

He is our Helper

He will never leave us or forsake us

He is the same yesterday, today & forever

He is there right now interceding there for us

### **How can we show an acceptable service in Hebrews 13?**

Hebrews 13:1 Love the brethren

Hebrews 13:2 Show hospitality

Hebrews 13:3 Remember the prisoners

Hebrews 13:4 Hold marriage in honor

Hebrews 13:5 Character be free fr love of \$\$\$

Be content with what you have

Hebrews 13:7 Remember those who led you

Imitate their faith

Hebrews 13:9 Don't follow strange teachings

Hebrews 13:13 Bear His reproach  
Hebrews 13:15 Offer up a sacrifice of praise  
Hebrews 13:16 Do good & sharing  
Hebrews 13:17 Obey our leaders...submit to them

## Hebrews Pt 3 — Lesson 6

### Hebrews 13

NOTE that the old study of Hebrews divided Hebrews 13 into two separate lessons (18, 19) whereas the revised study has only one lesson for the entire chapter and leaves off any study of the last verses Hebrews 13:22-25. Therefore there are two charts from the old study and you will have to combine them if you use charts. Also the lesson plan below will have the plans for both Lesson 18 and Lesson 19 so you will have to combine them, noticing that there are verses discussed in the old lessons that are not covered in the revised study. Here is one suggestion -- you might want to read through Lesson 18 and Lesson 19 and combine or glean those questions that related to Hebrews Part 3, Lesson 6. I'll leave that labor for you.

#### LESSON 18 STUDY PLAN...

#### Heb 2: Lesson 18

#### OUR OBJECTIVES:

- Love is an action
- Love One Another
- Exhortations & commands
- How possible
- Principles of love
- How Manifested

#### Primarily we are dealing w exhortations in Hebrews 13

#### A great way to start this discussion of Hebrews 13 is to ask the question

"How do you serve and worship God acceptably with reverence and awe (Heb 12:28-29 - remember **no chapter breaks** juxtaposes these verses and thoughts). Hebrews 13:1 (and following passages) tell us the answer!

#### What is first exhortation? Heb 13:1

- **Let** love of brethren **continue** (Who we are to love)
- If the writer commands it to let it continue what is the implication? They were loving one another (e.g. see Heb 10:33-34) but the persecution for Yeshua was severe which might make them withdraw from loving each other.

#### What about crossref 1Th 4:9-10?

Now as to the love of the brethren, you have no need for anyone to write to you, for you yourselves are taught by God to love one another; 10 for indeed you do practice it toward all the brethren who are in all Macedonia. But we urge you, brethren, to excel still more,

- love one another (Who we are to love) - God has taught them
- Similar to Heb 13:1 - "Excel still more"
- To "love" is not something that is optional for a true believer but is something that the Bible gives specific instructions, exhortations & imperatives

#### What is Mt 22:34-40? NOT IN THE REVISED HEBREWS LESSON PLAN

- love our **neighbor** as ourselves (Who we are to love)

#### Who in context in Heb 13:1 "brethren"?

- fellow believers (including those in prison - Heb 10:34).

#### Who is your neighbor? NOT IN THE REVISED HEBREWS LESSON PLAN

- Lu 10:25-37
- Anyone who has a need = our neighbor ([plesion](#) literally means one near or close by!)
- Our responsibility then is to love ALL people, not just believers
- This is a very practical lesson...

#### How is it possible to love?

- New Covenant
- Empowered by the Holy Spirit - fruit of Spirit (Gal 5:22), filled with/controlled by the Spirit (Eph 5:18).

#### What are some of the things we saw in Heb 8:10?

"FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM ON THEIR HEARTS. AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.

- See description of the New Covenant in Eze 36:27 "And I will put **My Spirit within you** and cause you to walk in My statutes, and **you will be careful to observe** My ordinances.

#### What statute are we dealing with?

- Let love of the brethren continue, etc
- So this is possible bc the New Covenant

#### Are we under a legalistic rule to do this?

- No we are not UNDER THE LAW in the New Covenant
- Jesus said He did not come to abolish the Law but to fulfill the Law
- In the New Covenant God put His laws into our minds and wrote them on our hearts (Heb 8:10)

#### So how is it possible to fulfill this law of love?

- Through Jesus living His life through us
- Same as [answer above](#).

#### How is the law fulfilled in Ro 8:1-4? **NOT IN THE REVISED HEBREWS LESSON PLAN**

- Through Jesus Christ the requirement of the Law is fulfilled in us

#### What was the requirement? **NOT IN THE REVISED HEBREWS LESSON PLAN**

- If it was not kept in all points the result was death

#### How does Ro 8 help us understand that Jesus is the fulfillment? **NOT IN THE REVISED HEBREWS LESSON PLAN**

- He was the offering for sin and fulfilled the requirement of the law

#### So how is it possible for us to love?

- the Spirit of Christ is now in us

### **If we are no longer under the law are we "lawless"? Where is the law now?**

- No, Heb 8:10 teaches the law is written on our hearts

So in sum we can love bc the New Covenant,

### **John 13:34,35 - what is the message? **NOT IN THE REVISED HEBREWS LESSON PLAN****

#### **Do all men know that you are His disciple because you have love?**

- We know that we are under responsibility to do this
- We also know we have the power to love
- So do all men know you are His disciple by your love for one another

### **We will look at the basic principles for love and how that love is manifested...**

#### **BIBLICAL PRINCIPLES OF LOVE:**

#### **Define love in Heb 13:1?**

- [philadelphia](#) = brotherly love

#### **1Th 4:9,10 mentions brotherly love but also [agape](#) love...**

Now as to the **love of the brethren** ([philadelphia](#)), you have no need for anyone to write to you, for you yourselves are taught by God to **love** ([agapao](#) from [agape](#)) one another;

#### **What does [agape](#) mean?**

- This is the love that is characteristic of God
- It is unconditional
- It is a love that is sacrificial

We want to begin to understand that agape is the basis for all our love...we will see this in all the verses together...

#### **What does 1Jn 3:16-19 say about [agape](#) love?**

16 We know **love** ([agape](#)) by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. 17 But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the **love** ([agape](#)) of God abide in him? 18 Little children, let us not **love** ([agapao](#)) with word or with tongue, but in deed and truth. 19 We will know by this that we are of the truth, and will assure our heart before Him

- We perceive the love of God bc He laid down His life for us
- So if we imitate Jesus, we should be willing to lay down our lives for our brethren (figuratively speaking - it speaks of willingness to sacrifice for others).

#### **What does this teach about ([agape](#)) love?**

- It is sacrificial
- It is unconditional = God did not lay His life down with certain conditions or because we met certain requirements but He did it unconditionally

#### **What else do we see in 1Jn 3:16-19?**

- Love not just in word & tongue
- But in deed & truth
- So love is seen in ACTIONS, not just WORDS

The thought we want the students to see is that LOVE IS AN ACTION.  
That is how Jesus showed His love by the act of laying down His life

#### What principle do we see about love in 1Jn 4:20-5:3?

- It is not possible to love God & hate our brothers
- Love is a choice (love your neighbor as yourself)

#### What do we see in Ro 13? **NOT IN THE REVISED HEBREWS LESSON PLAN**

- We owe the debt of love to others (love is a debt)
- Ro13:8 shows that love is the fulfillment of the law

#### How is that so? **NOT IN THE REVISED HEBREWS LESSON PLAN**

- we are not to commit murder, etc
- But it is all summed up in teaching that love does no wrong to a neighbor

#### Review for your group the Principles of love:

1. Action
2. Unconditional
3. Sacrificial
4. In deed & truth
5. Not possible to hate & love at same time
6. We owe a debt of love **NOT IN THE REVISED HEBREWS LESSON PLAN**

#### How can this love be manifested in your life?

- We need to be practical
- Love is an action

#### What area in your life has more potential of proving you really love?

- THE HOME
- We know whether we are walking in the New Covenant depending on how we deal with those we live with on a daily basis

#### How is it manifested in 1Co 13:4-8? -

Make sure they don't miss the point that every one of these aspects of love in 1Co 13:4-8 is an action (or an attitude), all are verbs and all are in the present tense, calling for this to be our continual practice! Try to accomplish that in your old fallen flesh! Clearly it shows we need to depend on the Spirit to give us the desire and the power (Php 2:13NLT) to love like God loves!

4 Love is patient, love is kind and is not jealous; love does not brag and is not arrogant,

5 does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered,

6 does not rejoice in unrighteousness, but rejoices with the truth;

7 bears all things, believes all things, hopes all things, endures all things.

8 Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away.

- Love is patient = suffers long (verb literally pictures a "long burn" before the fuse ignites the bomb, so to speak!) (not being irritable) (being patient w another's failures & weaknesses) (thru a right tone of voice dealing with others in family) Love is not a feeling...we can be patient with others whether we feel like it or not...
- Love is kind
- Not jealous
- Does not brag
- Is not arrogant,

- does not act unbecomingly
- does not seek its own,

#### What did we see in Php 2:3,4 that is similar to does not seek its own?

All these principles are in **direct opposition to our normal human tendency**...but if love is going to be manifested in my life, I have to set aside my desires & realize that I don't have any rights. We hear that we have our rights. Whether I love you has no bearing on whether or not you love me! It is an action that I undertake on my part, empowered by His Spirit.

#### What else from 1 Cor 13:5-8?

- is not provoked, (KJV adds "easily" but is not in the test) This will take SELF-CONTROL...I will not be provoked if I have the fruit of the Spirit
- does not take into account a wrong suffered, Do you keep a tally of mistakes or wrongs against you?
- does not rejoice in unrighteousness,
- rejoices with the truth;
- bears all things,
- believes all things,
- hopes all things,
- endures all things.
- Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away.

**Hebrews 13:2 Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it.**

If you have time, here is a sermon I strongly recommend you read. It is one of the best short discussions I have ever heard on hospitality by Ray Pritchard entitled [Confessions of a Xenophiliac](#). I guarantee that you will be edified and convicted!

#### What does the writer teach about hospitality? Hebrews 13:2

- It is not a suggestion -- it is a command we are not to neglect
- Greek word = [philoxenos](#) - from [philos](#) - friend + [xenos](#) - strangers. So literally "friend of strangers."
- Who was the great Friend of **strangers** (Eph 2:12+ - "**strangers** [[xenos](#)] to the covenants of promise.")

#### HOW is this explained?

- Entertain angels without knowing they were angels! (Implication - Angels can take on human form).
- The author's point is not that we should be hospitable to strangers in the hopes of meeting an angel. Rather, he is saying that we often do not "know how important or far-reaching a simple act of helpfulness may be" (John MacArthur, Hebrews, p. 426). And, as Jesus said, when we minister to the needy, we are actually ministering to Christ Himself (Mt. 25:35-39, 40+).

#### How does it relate to love?

- It is another way that love is manifested

#### What do you learn from Ge 18:1-19:1 and Abraham?

- Don't put people under bondage...
- We are talking about an attitude of heart more than anything else
- Just because you don't always have folks in your house does not mean that you are inhospitable
- There is a balance
- Abraham showed a willingness to share with those who had come
- washed feet
- made cakes
- offered calf

- he took care of every need that they had
- HIS ATTITUDE: was one of eagerness

### Who was Abe entertaining?

- The Lord

### What do we see in Mt 25:31-46? **NOT IN THE REVISED HEBREWS LESSON PLAN**

- He list various things they had done
- The main point is that is was done AS TO JESUS
- As we minister we are to do it as unto Him

### Is hospitality optional? Ro 12:9-13

9 Let love be without hypocrisy. Abhor what is evil; cling to what is good.

10 Be devoted to one another in brotherly love; give preference to one another in honor;

11 not lagging behind in diligence, fervent in spirit, serving the Lord;

12 rejoicing in hope, persevering in tribulation, devoted to prayer,

13 contributing to the needs of the saints, practicing hospitality.

- **NOTE:** Since Heb 13:2 is a command in present tense clearly it is not optional
- Let love be w/o hypocrisy
- Be devoted to one another in brotherly love
- Practicing hospitality
- Elders & overseers are to be hospitable
- So it is also man's responsibility

### WHAT does Peter add about hospitality? 1 Peter 4:9

[Be] hospitable to one another without complaint.

- Be hospitable without complaint.

### Is hospitality only a woman's responsibility? What is the reason for your answer? 1 Timothy 3:1-2; Titus 1:5-9

The point is that we are dealing with an ATTITUDE and attitude of being willing to share whatever we have w those who the Lord sends our way

### What about remembering prisoners? Heb 13:3

Hebrews 13:3 **Remember** the prisoners, as though in prison with them, and those who are ill-treated, since you yourselves also are in the body.

- Refers to fellow believers who were in prison
- Remind them of Heb 10:34 "For you showed sympathy to the prisoners"
- Recall 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.**"

### Why should we remember them? 1Co 12:20, Eph 5:30

1 Corinthians 12:20 But now there are many members, but one body.

Eph 5:30 because we are members of His body.

- we are all members of **one body**

### What happens when one member of body suffers 1Co 12:26?

1 Corinthians 12:26 And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.

- Do we have any responsibility to those who are in prison around the world...

## LESSON 19 STUDY PLAN

### HEBREWS 2: LESSON 19

#### WE WILL DISCUSS:

How to offer up to God an acceptable service of worship

We will fill out the following columns:

- Marriage/Morality
- Money/Attitude
- Leadership/Responsibility to leaders & of leaders
- Offering sacrifices
- Bearing His reproach

We have a responsibility but it is God Who is at work in us (will & work to His good pleasure Php 2:12,13)

It is a choice to do these things but Heb 13:20,21 shows that He will equip us to do what pleases Him

#### What is connection between Heb 12:28 & the exhortations in chap13?

- They = "Acceptable service"

#### List some of these subjects:

- Marriage/Morality
- Money/Attitude
- Leadership/Responsibility
- Offering sacrifices
- Bearing His reproach

#### What is the entire book of Hebrews? exhortation

#### What is different in the preceding chapters and chapter 13 in regard to the exhortations?

(clue: what were the exhortations in the first 10-12 chapters directed toward in contrast with Heb 13?)

He had been exhorting them previously to draw near to Jesus, to press on to maturity, consider Jesus, hold fast our confession

#### What else is different? How specific are the exhortations in Heb 13?

- they are not general exhortations but specific
- they are directed more in a vertical direction (upward toward God)
- Now they are directed "horizontally" (toward men)
- We will show we are holding fast, that we are pressing on to maturity, etc as we offer up an acceptable service in these various areas in Chap13

#### Title: An Acceptable Service of Worship Through (columns)

- Marriage/Morality
- Money/Attitude
- Leadership/Responsibility of & Responsibility to
- Doctrines
- Offering sacrifices
- Bearing His reproach

#### What can we offer an acceptable service to God? What specific areas of "service" are discussed in Heb 13?

#### What is the first critical "service" the writer wants them to offer? Heb 13:1-3?

- LOVE IN ACTION
- LOVE AS A CHOICE

#### **HOW would Hebrews 13:2-3 relate to Hebrews 1?**

- Hebrews 13:2-3 demonstrate two practical applications which are ways to practice Hebrews 13:1!

#### **How can we offer an acceptable service of worship in area of marriage? Heb 13:4 How does this parallel Heb 12:14?**

- Marriage in honor = precious, valuable
- (ex Origen, asceticism)
- Opposite = libertine
- Not defile marriage bed

#### **How can marriage bed be defiled?**

- Illicit sexual expression

#### **Define fornicators?**

- Greek =  [pornos](#)  >> English "pornography"
- have illicit sexual intercourse
- Any sexual expression outside of marriage

#### **Define adultery?**

- Unlawful sexual intercourse w the spouse of another
- See Jesus' definition of adultery Mt 5:28,29,30
- So fornication is a broader category that includes adultery

#### **What was God's purpose for marriage in 1Co 7:1,5? What was responsibility of husband?**

- fulfill his duty to wife
- Wife fulfill duty to husband

#### **Why are they to fulfill their duty to each other? What is the potential problem in 1Cor 7:2?**

- Because of immorality
- Illicit sex is a major problem in America. God's word says marriage is to be honored.

#### **What else does Paul teach about marriage regard to our "bodies" in 1Co 7:4?**

- wife does not have authority over her own body, but the husband does
- husband does not have authority over his own body, but the wife does.

#### **What does Paul warn the married couples not to do in 1Co 7:5? What is Paul's "exception"?**

- Stop depriving one another,
- except
  - by agreement
  - for a time
  - may devote yourselves to prayer

**Summary: any expression outside marriage defiles marriage bed. The society was basically immoral & believers were to be set apart by holding marriage in rightful place.**

**What do we see about the attitude a husband should have toward his wife in Pr 5:15,18? (Note: The wife is compared to a**

"cistern" and "well" (v15). This figure of speech was very meaningful in the ancient Orient because water was very scarce and valuable.)

- To be satisfied with mate

**What should we always keep in mind in this area of marriage if we begin to consider being unfaithful to our wife according to Pr 5:21-23?**

Proverbs 5:21-23 For the ways of a man are before the eyes of the LORD, And He watches all his paths. 22 His own iniquities will capture the wicked, And he will be held with the cords of his sin. 23 He will die for lack of instruction, And in the greatness of his folly he will go astray.

**What does Lev 20:10-21 say is included in the definition of fornication?**

- It is sexual impurity and in Lv20 it includes
- adultery
- homosexuality
- incest
- bestiality

The purpose of our lives is to offer to God an acceptable service with reverence & w awe...we can do this by honoring marriage & practicing sexual purity.

**What is God's boundary or limit for the realm of sexual expression? What is the only realm of physical relationships in which the Bible (God) allows human beings the avenue of sexual expression?**

- Marriage is the only realm that God allows sexual expression
- God is very particular about our morals

**Hebrews 13:5-6 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," 6 so that we confidently say, "THE LORD IS MY HELPER, I WILL NOT BE AFRAID. WHAT WILL MAN DO TO ME?"**

MONEY Heb 13:5-6

**What should our attitude be toward money according to Heb 13:5,6?**

- Be free from love of money
- Be content w what you have
- (be content w your mate & w your money)

**Why can we be content w what we have? from Heb13:5,6**

- He will never desert us or forsake us
- God Himself is enough

**What is the problem w money? Is it money per se or is it our attitude toward money that is the problem?**

- our attitude toward it

**What do we see that Jesus teaches in regard to what our attitude should be toward money in Mt 6:19,20,21? How can you determine what you really treasure in your heart?**

- Lay up for ourselves treasure in heaven
- Where our treasure is our heart will be

**What does Jesus say our primary focus should be in Mt 6:33?**

- Seek first His kingdom & His righteousness

**Why? What is the problem if we focus on money matters (see Mt 6:24)?**

- We cannot serve God & mammon

**Why does Jesus assure us that we do not have to worry about money & material things in Mt 6:25-32?**

- Don't be anxious...He will provide for our needs

**What are we to be content with in 1Ti 6:6-11?**

- food & clothing

**What will be the result to those who desire to get rich? 1Ti 6:9**

- fall into temptation & a snare

**Is money per se bad? What is the real problem? 1Ti6:10**

- the love of money is a root of all sorts of evil,

**What is the danger (spiritually) of loving money & desiring to be rich?**

- wandered away from the faith,
- pierced themselves with many a pang.

**What does 1Jn 2:15 teach about this area of money?**

**How does 1Jn 2:15 amplify or corroborate what Jesus teaches in Mt 6:24?**

- We are not to love the world or the things of the world

**Why not love the things of the world? What is going to happen to the world 1Jn 2:17?**

- the world and its lusts are passing away

**But who does not pass away?**

- one who does will of God (abides forever)
- Compare we receive an unshakable kingdom - Heb 12:28

**What does Paul teach about money & contentment in Php 4:11-13,19?**

**Is contentment in Christ "automatic" just because we are now Christians?**

- Paul had **learned** the secret to be content in all circumstances

**What were Paul's circumstances? Were they always "good"?**

- plenty, suffered need, etc

**Where was his ultimate source of contentment?**

- Php 4:13 Christ was his Source of strength

Note that although many people use Php 4:19 to say that God will supply all of my needs, they often quote it out of context. Here Paul is referring to the Philippian church who had sent Paul a gift from their abundance. Paul then communicated with them that when we share with others as a pleasing sacrifice, we can be confident that God will supply all of our needs.

**What was their gift called by Paul in Php 4:18? Does that sound like anything we have been studying? (clue: see Heb 12:28)**

- Acceptable sacrifice

**What do you see from Col 3:5 that might be relevant to the issue of money? What does Paul equate with "greed"?**

- Greed equates with idolatry

GREED = what you DESIRE & what you desire more of becomes your "god" and you end up serving that "god." In God's sight then according to Col3:5 GREED is equivalent to worshipping the god mammon, and "you cannot serve God and mammon" (Mt6:24)

Mt 6:24 says we cannot serve God & money & if we are serving money then it is an idol to us & we cannot offer God an acceptable service of worship

**So our attitude toward money should be...**

Be content w what you have

Don't love money

Be willing to share ... in confidence God will supply all of our needs

God Himself is enough

Lay up for self treasures in heaven

We cannot serve God & money

Love of money is root of all evil

If we focus on money it will be a snare & it amounts to idolatry

**How can we offer an acceptable service in area of LEADERSHIP (Heb 13:7,8, 17-19)**

Note: we will look at this area of "LEADERSHIP" from 2 angles:

1. first = what is my responsibility to my Christian leaders
2. second = what is my responsibility as a Christian leader.

**How do we "offer an acceptable service" to God in regard to our responsibility to Christian leaders (Heb 13:7)?**

Hebrews 13:7 **Remember** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) those who led you, who spoke the word of God to you; and considering the result of their conduct, **imitate** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) their faith.

- Remember those who led you

**Are we just to obey blindly? What is the qualification in regard to how we should "remember" our leaders according to Heb 13:7? What is the first step? Then once we have "evaluated" their conduct, what are we to do?**

- consider the result of the life they are living
- **imitate** their faith

Heb 2:2-3 describes those who had taught the author the Word of God

Heb 2:2 For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty, 3 how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard,

**In 1Co 4:14-17 & in 1Co 11:1 who does Paul exhort the Corinthian believers to imitate? How could they apply they "check out" Paul's conduct to see if it was worthy of imitation according to 1Co 4:17? Compare Paul's exhortation to another church (Philippi) in Php 3:17 ?**

1 Corinthians 4:14-17 I do not write these things to shame you, but to admonish you as my beloved children.

15 For if you were to have countless tutors in Christ, yet you would not have many fathers, for in Christ Jesus I became your father through the gospel. 16 Therefore I exhort you, **be** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) imitators of me. 17 For this reason I have sent to you Timothy, who is my

beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in every church.

Philippians 3:17 Brethren, **join** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) in following my example, and observe those who walk according to the pattern you have in us.

- Himself (note these are all commands - see 1Co 11:1 below, which means it is possible to imitate Paul who imitated Christ).

**Is Paul just arrogant? Why does he say believers are to imitate him?** See 1Co 11:1 Be imitators of me, just as I also am of Christ.

1Co 11:1 **Be** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) imitators of me, just as I also am of Christ.

- We are to imitate Paul because he is imitating Jesus
- See also [The Holy Spirit-Walking Like Jesus Walked!](#)

**Now turning the same Scriptures we just looked at to determine our responsibility to leaders, can you see from these verses what is the responsibility of leaders that would be worthy of our imitating them?**

- to be an example
- to be imitators of Christ

**What is Paul exhortation to Timothy (and by application to us today) in regard to being examples in 1Ti 4:12-16 ? What specific areas was Timothy to be an example in 1Ti 4:12-16?**

- speech, conduct, love, faith and purity,

**What are 3 specific commands in regard to our responsibility to leaders in Heb 13:17-19 ?**

Hebrews 13:17-19 **Obey** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) your leaders and **submit** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you. 18 **Pray** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things. 19 And I urge you all the more to do this, so that I may be restored to you the sooner

1. obey
2. Submit
3. Pray

**What is the responsibility of the leaders in Heb 3:17-19 ?**

- keep watch over their souls entrusted to them

**Why must Christian leader take their role as leaders very seriously? Clue: Where will they stand someday (see 2Co 5:10)?**

- they will give an account

**What are our 2 responsibilities to Christian leaders in 1Th 5:12-13?**

1 Thessalonians 5:12-13 But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, 13 and that you esteem them very highly in love because of their work. Live in peace with one another.

1. Appreciate them
2. Esteem them highly in love

**What is the responsibility of the leaders from 1Th 5:12?**Note that the Greek word [kopiao](#) for "diligently labor" means to work to the point of exhaustion!

- Labor diligently over those God has placed in our charge
- So it is a sacrifice = it will cost you to be a "leader"

**What do we see in 1Co 16:15,16 in regard to our responsibility to those in ministry & conversely the responsibility of those who are in ministry?**

1 Corinthians 16:15-16 Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints), 16 that you also be in subjection to such men and to everyone who helps in the work and labors.

- Be subjection to them
- They are to be devoted to ministering

**What us the serious warning to those who would be leaders (in this case teachers) in Jas 3:1? How does this parallel what is taught in Heb 13:17 regarding leaders?**

Obey your leaders and submit to them, for they keep watch over your souls **asthose who will give an account.** Let them do this with joy and not with grief, for this would be unprofitable for you.

- Stricter judgment

**What does 1Co 3:5-15 (the context here is that Paul is writing warnings about Christian teachers) remind about how teachers are to teach (what should be their foundation)?**

- foundation of Jesus Christ so that work will remind

**What happens to the "results" of their teaching if their foundation is wood, hay & straw?**

- Up in smoke! (1Co 3:13-15)

**Responsibility of leadership:**

1. Be an example (speech, etc)
2. Be a leader thru sacrifice
3. Imitate Christ

**Responsibility to leadership:**

1. Obey them
2. Imitate their faith

**Note:** Be careful in regard to the teaching on **submission to Christian leaders.** This teaching in no way advocates or allows a teacher to "rule" over those entrusted to his care. If that leader is not subjected to his Leader, Jesus Christ, then he is not worthy of our submitting to his authority. Put yourself under the kind of leadership you can obey bc because they are obeying Jesus Christ.

**STRANGE TEACHINGS: Heb 13:9-11**

Hebrews 13:9-11 Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who were so occupied were not benefited. 10 We have an altar from which those who serve the tabernacle have no right to eat. 11 For the bodies of those animals whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside the camp.

**What do you think these "strange" doctrines are as we have studied the entire book of Hebrews? Who are most of the hearers? What is their nationality or religious background?**

- food, days of the week, etc
- Caution = watch for things that would place one under legalism

**What is problem when one focuses on eating or not eating certain foods according to Col 2:16-23? In other words does just the act of keeping certain rules make one "religious"? Are they really of value in making one more holy? See Col 2:23.**  
mere shadow of what is to come

- substance belongs to Christ.
- elementary principles of the world, (Col 2:20)
- things destined to perish (Col 2:22)
- appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence. (Col 2:23)

**In other words: Keeping these rules looks like "religion" but this is really "self-made" religion**

**What do we see in from 1Ti 4:1-3 is the ultimate source of this focus on foods as a "religious" exercise? In other words where is the root source of this false teaching that we have to eat certain foods or abstain from certain foods in order to be holy originate? See 1Ti 4:1**

- deceitful spirits and doctrines of demons,
- Everything created by God is good

**What does Ro 14:15 remind us we must be careful not to do in regard to this issue of food?**

- Do not destroy with your food him for whom Christ died.

**How does Paul contrast to rules about food in Ro14:17? In other words, what is really important in the eternal scheme? What does God really want to see in our lives?**

- for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

**What does Paul imply can happen to the work of God if we make a religious issue over foods? Ro14:20**

- We can tear down the work of God
- Do not tear down the work of God for the sake of food.

**Summary:**

- We are saved by grace
- We are strengthened by grace (Heb13:9)
- We are not saved by rules about food
- These rules about food are not significant
- But Jesus is -- He is the same yesterday, today and forever (Heb13:8)
- We are saved by grace not by keeping rules
- Watch out for those things that people lay on you that would put you under legalisms and bondage to the law
- Offer to God an acceptable service of worship by guarding against those things that would put us under legalism and remembering that we are saved by grace

**SACRIFICES:**

**What are the 2 major areas of sacrifice we are to offer in Heb 13:15,16?**

- Praise
- Sharing & doing good

**How can we offer a sacrifice of praise in 1Th 5:18?**

- By giving thanks in all things

**How is it possible to give thanks in all things from Ep 5:18-20?**

- Being filled with (controlled by) the Holy Spirit

### How is praise manifest in Eph 5:19,20?

- speaking to one another in psalms and hymns and spiritual songs, 19 = singing and making melody with your heart to the Lord;
- 20 = always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father

### What truth in Ro 8:28-30 helps us understand how one can truly offer thanks in ALL circumstances?

- God causes all things to work together for good to those who love God,

### Why are these circumstances being allowed in my life by God according to Ro8:29? What is God doing through the circumstances?

- Whatever is happening to us is happening that we might be conformed to the image of His Son

### What does Heb 13:13 teach that a believer is to do?

- Bear Christ's reproach
- Note that going

### How would a Hebrew believer "go outside the camp"?

- by simply abandoning the rituals & the old ways of approaching God
- he would hold fast to the truth that Christ is our Superior High Priest

**IN REGARD TO "OUTSIDE THE GATE" in Heb 13:12 & "OUTSIDE THE CAMP" in Heb 13:13** note the following facts to help establish what the writer is referring to (remember his readers were Jewish so they knew instantly what he was trying to picture by using this phrase):

Lepers, whose disease was regarded as a symbol of sin, were made to remain "without the camp" (Lv 13:46); those who were convicted of blasphemy against God were stoned "without the camp" (Lv24:14); those who ignored God's sabbath rest were also stoned "without the camp" (Nu 15:35).

Therefore, Jesus, upon whom was laid the whole "sin of the world" (Jn1:29), had to suffer and die "outside the gate" (Heb 13:12). In Jesus' time on earth, there was no camp (as when the Israelites had traveled from place to place during their 40 years of wandering in the wilderness before entering the promised land). At the time of Jesus the Jews were living within the city of Jerusalem, but they executed Jesus OUTSIDE the city walls and it was a place of shame (see Heb12:2), scorn & derision. So the writer is saying that we, therefore, as His followers, should be willing to suffer the same shame He had to suffer as people deride us for our belief in Jesus as the only way to eternal life.

### What was the reproach of Christ? Who had He said He was? What did the Jews that He came to do to Him when He told them Who He was and Who His Father was?

- Rejected & crucified

### How would this apply to us today?

- Denying oneself, taking up His cross daily & following Him
- Regardless of rejection by family members, scoffing by former friends and coworkers, etc
- We bear His reproach bc He is our life (cf Moses Heb 11:26)

### How is all this possible to offer such an acceptable service of worship even though we will quite likely experience reproach from most people in the world? (see the prayer in Heb 13:20,21, and also refer to Php 4:13). How can we possibly do God's will in the face of reproach & opposition? (Compare this to the verse we looked at last week in Php 2:12-13 if you have time).

- God will equip us Heb 13:21

- Php 4:13 He will strengthen us

### BEAR WITH THIS WORD OF EXHORTATION:

It is not easy but it is possible

It is not us trying harder but it is by partaking of His power (grace)

As we bring this book to conclusion our primary focus should be to consider Jesus our Great High Priest.

Our focus should be to constantly draw near to His throne of grace in prayer, to constantly hold fast to all that we know to be true of Him pressing on to maturity in a deeper way than we ever have before diligence should characterize our lives

We can bear with this word of exhortation as  
we draw near to God through our great High Priest  
and

not only in our personal relationship to God but in our expression of that relationship as we  
honor marriage

are content with what God has given us

being content with God Himself

not loving money but loving God

recognize our responsibility to obey our leaders & imitate their faith

as leaders we must recognize our responsibility to be examples

(then we too will be bearing with this word of exhortation)

as we recognize our responsibility to not be carried away by varied & strange teachings but focus on the truth that we are saved by grace & must continue by grace & not by rules or regulations

We can bear with this word of exhortation by  
continually offering up a sacrifice of praise

doing good

Consider Jesus your great High Priest

All this is possible bc God will equip us to do His will & bc Jesus is there interceding for us.

### BIOGRAPHIES RECOMMENDED FROM THE OLD LESSON - LESSON 19 (plus a few I added)

- See also [Pastor Steven Cole's discussion of value of biographies and recommended list.](#)
- [Annie Johnson Flint's biography](#)
- [Resources on Biographies](#)
- [John Berridge Biography](#) - I cannot wait to meet this man.
- [Christian Biographies](#)

**John Piper's audios on [Men of Whom the World was Not Worthy](#) - these are outstanding audios, well worth investing one hour - I can guarantee they will stir your heart to passion and action for the sake of our Lord Jesus Christ:**

1. [Jonathan Edwards: The Pastor as Theologian](#) 01:20:132
2. [Charles Simeon: Brothers, we must not mind a little suffering](#) 01:23:253
3. [David Brainerd: Oh, that I may never loiter on my heavenly journey](#) 01:21:354
4. [Martyn Lloyd-Jones: A Passion for Christ-Exalting Power](#) 01:22:46
5. [William Cowper: Insanity and Spiritual Songs in the Soul of a Saint](#) 01:31:53
6. [J. Gresham Machen's Response to Modernism](#) 01:33:15
7. [John Owen: The Chief Design of my Life - Mortification and Universal Holiness](#) 01:31:04
8. [Charles Spurgeon: Preaching Through Adversity](#) 01:11:49
9. [Martin Luther: Lessons from His Life and Labor](#) 01:18:40
10. [John Calvin: The Divine Majesty of the Word](#) 01:31:17
11. [The Swan is Not Silent: Sovereign Joy in the Life and Thought of St. Augustine](#) 01:32:29
12. [To Live Upon God That is Invisible: Suffering and Service in the Life of John Bunyan](#) 01:31:16
13. ["You Will Be Eaten by Cannibals!" Lessons from the Life of John G. Paton](#) 01:21:411

14. [John Newton: The Tough Roots of His Habitual Tenderness](#)
15. [Peculiar Doctrines, Public Morals, and the Political Welfare Reflections on the Life and Labor of William Wilberforce](#) 01:25:11
16. ["How Few There Are Who Die So Hard" Adoniram Judson](#)"01:11:02

**ANY BIOGRAPHIES ON...** Most of links below go to archive.org to allow you to borrow the book. At archive.org if a book is unavailable you can try reading by searching a page number which gives two visible pages. At bit laborious but one way to read through a book. If pages do not show up try hitting refresh page which sometimes brings up the pages.

1. Andrew Murray - [Murray, Andrew \(Bio\)](#)
2. Charles Spurgeon ([Spurgeon's Personal Testimony](#): must read) [Autobiography](#); [Christian History Magazine article 44 pages with pictures](#)
3. Dwight L Moody - [Moody](#) by John Pollock; [A passion for souls : the life of D.L. Moody](#); (Click for several other books) [Lessons from the life and death of D.L. Moody by Torrey, R. A.](#)
4. George Whitfield ([Pollock's book](#)) ([Click for several other books](#))
5. Isobel Kuhn - [By Searching - My Journey Through Doubt into Faith](#) by Isobel Kuhn; [Isobel Kuhn by Lois Dick](#) ([Click for several other books](#))
6. Amy Carmichael - [Amy Carmichael: Her Life and Legacy by Elisabeth Elliot](#) OR [HERE - this book blew me away!!!](#) ([Click for several other books](#))
7. George Mueller - [Autobiography](#); [Christian History Magazine on George Muller \(48 pages - excellent, easy read with pictures\)](#); [George Muller, man of faith and miracles : a biography](#); [Spiritual Secrets of George Muller by Roger Steer](#) ([Click for several other books](#))

1) Aylward, Gladys, and Christine Hunter. [Gladys Aylward: The Little Woman](#). Chicago: Moody Press, 1970.

Burgess, Alan. [The Small Woman](#). Ann Arbor: Servant Publications, 1957.

2) Chapien, Marie. [Of Whom The World Was Not Worthy](#). Minneapolis, Minnesota: Bethany, 1978. ([poems by Marie Chapien - excellent](#))

**John Piper's audios on [Men of Whom the World was Not Worthy](#)** - these are outstanding and I can guarantee they will stir your heart to passion for action for the sake of our Lord Jesus Christ:

1. [Jonathan Edwards: The Pastor as Theologian](#) 01:20:132
2. [Charles Simeon: Brothers, we must not mind a little suffering](#) 01:23:253
3. [David Brainerd: Oh, that I may never loiter on my heavenly journey](#) 01:21:354
4. [Martyn Lloyd-Jones: A Passion for Christ-Exalting Power](#) 01:22:46
5. [William Cowper: Insanity and Spiritual Songs in the Soul of a Saint](#) 01:31:53
6. [J. Gresham Machen's Response to Modernism](#) 01:33:15
7. [John Owen: The Chief Design of my Life - Mortification and Universal Holiness](#) 01:31:04
8. [Charles Spurgeon: Preaching Through Adversity](#) 01:11:49
9. [Martin Luther: Lessons from His Life and Labor](#) 01:18:40
10. [John Calvin: The Divine Majesty of the Word](#) 01:31:17
11. [The Swan is Not Silent: Sovereign Joy in the Life and Thought of St. Augustine](#) 01:32:29
12. [To Live Upon God That is Invisible: Suffering and Service in the Life of John Bunyan](#) 01:31:16
13. ["You Will Be Eaten by Cannibals!" Lessons from the Life of John G. Paton](#) 01:21:411
14. [John Newton: The Tough Roots of His Habitual Tenderness](#)
15. [Peculiar Doctrines, Public Morals, and the Political Welfare Reflections on the Life and Labor of William Wilberforce](#) 01:25:11
16. ["How Few There Are Who Die So Hard" Adoniram Judson](#)"01:11:02

3) Grant, Myrna. [Vanya](#). Carol Stream, Illinois: Creation House, 1974.

4) Grubb, Norman. [C. T. Studd](#). Fort Washington, Pennsylvania: Christian Literature Crusade, n.d. ([Click for several other books](#))

5) Kim, Esther Ahn. [If I Perish](#). Chicago: Moody Press, 1977.

6) Kuhn, Isobel. [By Searching - My Journey Through Doubt into Faith](#) by Isobel Kuhn Chicago: Moody Press, 1959.

7) Kuhn, Isobel - [In The Arena](#). Robesonia, Pennsylvania: Overseas Missionary Fellowship Books, n.d.

8) Lawson, James Gilchrist. [Deeper Experiences Of Famous Christians](#). Anderson, Indiana: Warner Press, 1958. (Be cautious with

some of these, e.g., Charles Finney)

Was Charles Finney a false teacher - question to <https://apologist.ai/en>

Yes — Charles Finney must be regarded as a false teacher, because his theology denied essential biblical truths about sin, grace, and salvation. Though he was sincere and influential in the Second Great Awakening, his teachings departed from orthodox, biblical Christianity in several crucial ways.

### 1. Finney Denied Original Sin

Finney rejected the biblical doctrine that all people inherit a sinful nature from Adam. He taught that humans are born morally neutral and become sinful only by personal choice. However, the Bible clearly teaches that all people are born under sin:

Romans 5:12 — “Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned.”

Psalms 51:5 — “Behold, I was brought forth in iniquity, and in sin did my mother conceive me.”

Ephesians 2:3 — “We all once lived in the passions of our flesh... and were by nature children of wrath, like the rest of mankind.”

By rejecting this truth, Finney aligned with [Pelagianism](#), the ancient heresy that denied humanity’s fallen nature and need for divine grace. As noted by Precept Austin’s commentary on Luke 8 and Matthew 13, Tim Challies summarizes Finney’s error:

*“Like Pelagius, he denied original sin saying, ‘Moral depravity is sin itself, and not the cause of sin.’ He believed the whole notion of a sinful nature is ‘anti-scriptural and nonsensical dogma’ and taught that we are all born in a state of moral neutrality.”* (PreceptAustin.org, Luke 8 Commentary & Matthew 13 Commentary)

### 2. Finney Rejected [Substitutionary Atonement](#)

Finney taught that Christ’s death did not actually pay the penalty for sin in the believer’s place. He viewed the cross mainly as a moral example rather than a sacrificial substitution. Scripture, however, is clear that Christ died for our sins, bearing God’s wrath in our place:

Isaiah 53:5–6 — “He was pierced for our transgressions... the LORD has laid on him the iniquity of us all.”

1 Peter 2:24 — “He himself bore our sins in his body on the tree.”

2 Corinthians 5:21 — “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.”

Denying [substitutionary atonement](#) fatally undermines the gospel message itself.

### 3. Finney Promoted Human Ability over God’s Grace

Finney asserted that salvation depends on an individual’s moral decision to change, rather than on God’s regenerating grace. He taught that revivals could be generated by proper human methods, rather than being the sovereign work of the Holy Spirit.

Yet Jesus teaches otherwise:

John 6:44 — “No one can come to me unless the Father who sent me draws him.”

Ephesians 2:8–9 — “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God.”

Titus 3:5 — “He saved us, not because of works done by us in righteousness, but according to his own mercy.”

Precept Austin’s commentary notes the disastrous results of Finney’s ministry:

*“Most (probably more fairly quantitated as “many” rather than “most”) of Finney’s spiritual heirs lapsed into apostasy, Socinianism, mere moralism, cultlike perfectionism, and other related errors. In short, Finney’s chief legacy was confusion and doctrinal compromise.”* (PreceptAustin.org, Luke 8 Commentary) (See also [“A Wolf in Sheep’s Clothing” by Phillip R Johnson](#)) ([See also here](#))

John MacArthur adds "And when Finney was done, all you had in New York was the burned out area where you couldn't even preach the gospel anymore because the people didn't buy it. It proved to be as vacuous as could be." ([Receptivity to the Gospel - Part 2](#))

### **Conclusion**

Charles Finney's teachings—though wrapped in passionate evangelism—were theologically dangerous because they replaced divine grace with human effort, denied the reality of original sin,

9) Olsen, Bruce. [Bruchko](#). Carol Stream, Illinois: Creation House, 1978.

10) Richardson, Don. [Peace Child](#). Glendale, California: Regal Books, 1974.

11) Schaffer, Edith. [L'Abri](#). Wheaton: Tyndale House, 1969.