

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](#) - Hebrews 7:1-28

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 = [apauqasma](#) – 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 3RD 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 4TH 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 **1st Coming**. Note – ESV is like KJV "And **AGAIN**, when He brings the firstborn into the world." NAS suggests **2nd 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.

Hebrews 1:14 Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

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.

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 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. ([See page 699 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.

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: Sabbatismos: 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 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 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](#)

FOUR INTERPRETATIVE VIEWS OF HEBREWS 6:4-6			
PROFESSORS BUT NOT POSSESSORS	SAVED BUT SORRY	FOUND AND LOST	HYPOTHETICAL
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	Spiros Zodhiates
John MacArthur	Merrill Unger		Charles Ryrie
Ray Stedman	William Barclay		Lawrence Richards
Charles Hodge	Zane Hodges		KJV Bible Commentary
John Calvin	(Bible Knowledge Commentary)		Homer Kent
C I Scofield	William Lane		Hewitt - The Epistle to the Hebrews
Steven Cole	(Word Biblical Commentary)		Believer's Study Bible
Leon Morris	IVP Bible Background Commentary		
W E Vine	Jewish NT Commentary		
William MacDonald			
Wycliffe Commentary	Thomas Oberholtzer		
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 illustrated 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 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?

- Prodromos 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.")
- Prodromos 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

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 tithe 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 + *sedeq* = 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** (homoioites) 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 huper = 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.

COMPARISON OF THREE PRIESTHOODS IN THE BIBLE		
AARONIC PRIESTHOOD Established by Law Temporal Could not Save	MELCHIZEDEK THE TYPE Made like the Son of God	JESUS GREAT HIGH PRIEST THE ANTETYPE Guaranteed by divine oath Eternal Able to Save forever

<p><u>Appointment:</u> 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><u>Origin and Qualification:</u> Genealogical descendants of Aaron (therefore Levites)</p> <p><u>Represent humanity:</u> Taken from among men appointed on behalf of men</p> <p><u>Roles:</u> Mediator between human and God (...in things pertaining to God)</p> <p>Charged to offer gifts & sacrifices for sins</p> <p>Required to consecrate himself to serving God and the people</p> <p><u>Melchizedek Greater</u> He was greater than Abe bc Levites in Abe's loins paid tithes to him making Melchizedek greater than the priests</p> <p><u>Weakness:</u> Must offer sacrifice daily: 1) for himself first, since he also sins 2) and then for the people's sin</p> <p>Deals gently with the ignorant and misguided because he himself is subject to weakness</p> <p><u>Term Duration:</u> Temporal, serve only for time Need many of them because they are limited by death</p>	<p><u>Appointment:</u> K i n g of peace (Salem) and righteousness Priest of the Most High God</p> <p><u>Melchizedek's Greatness</u> Shown by 2 acts: (1) Melchizedek blessed Abraham Lesser blessed by greater (2) Abraham gave him a tithe & Levi in Abe's loins also tithed</p> <p><u>Conclusion:</u> Lesser (Abe) is blessed by the greater (Mel) <u>THEREFORE:</u> 1) Melchizedek is greater than Abraham 2) Melchizedek's priesthood is greater than Aaronic priesthood</p> <p><u>Origin and Qualification:</u> Not based on genealogy (unknown ~not recorded)</p> <p><u>Term Duration:</u> Made like (resemble) Jesus: Have no beginning nor end of life Remains priest perpetually/forever</p> <p><u>Why another (different kind) priesthood?</u> 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><u>Appointment:</u> 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><u>Origin and Qualification:</u> Jesus was fully man who served as perfect mediator between human and God:</p> <p><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)</p> <p>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><u>Roles (what Jesus provides):</u> Eternal salvation to all who obey Him Guarantee of a better covenant</p> <p>Jesus offered Himself as sacrifice for the sins of the people once for all</p> <p>Able to save forever those drawing near to God through Him by making intercession for them.</p> <p><u>No Weakness:</u></p> <ul style="list-style-type: none"> ■ holy ■ innocent ■ undefiled ■ separated from sinners ■ exalted above heavens <p>No need to offer up sacrifices for His own sin (He's sinless)</p> <p><u>Term Duration:</u> Priesthood permanent, continues forever God gave an oath in Ps 110:4 on the eternity of Jesus' priesthood</p>
<p>Compiled by Adison Wongkar</p>		