

HEBREWS

ENTER BEYOND

THE VEIL



Hebrews is a book that can transform your relationship with the Lord. He dwells in majesty and splendor. He is Almighty God, Creator, Sustainer, Redeemer, Comforter, Judge, Author of History and Time, Warrior God and Shepherd God. Do we really know Him?

I don't think we do.

So what do we do?

We tell Him that unless He reveals Himself, we are blind to His majesty and splendor – Who He really is. We start there.

So in this study of Hebrews, I encourage you to spend some time before we ever open our books, talking with the Lord about your deep desire to know Him more and more.

Most of us peer around the Veil, approach the Veil, but dare not enter in beyond the Veil.

This study of Hebrews urges you to throw all timidity away. Run to your Lord and ENTER BEYOND THE VEIL because that is where He is and we long to be with Him!

Each week at the end of the lesson, you will be asked to write how the week's study has urged you to ENTER BEYOND THE VEIL.

Do not neglect this question. This is the heart of this study. At the end of our weeks, we will examine how He has drawn us like a magnet into His presence. This accumulation of comments on this one topic will amaze and bless you – so DO NOT SKIP IT!!!

Let me say right off the bat – there will be unanswered questions when you finish this study. That used to bother me but now, it only deepens my awe of the mysterious, mighty and majestic God we serve and love. But to avoid strenuous digging into His Word is to say, by lack of effort, that He is not worth your struggle and striving to be transformed in your understanding of Him.

Be amazed! Stand in awe! Consider Jesus!

Enter Beyond the Veil !!! ... and Remain there!

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Welcome to Bible Study Transformation!

“What you think about God is the most important thing about you.”

A.W. Tozer

This course will cover the Book of Hebrews. These are Scriptures which will usher us into the very throne room of our King!

God longs for you to know Him as He is in reality. He is King! He reigns over all!

From the study of this book, we will see a theology concerning our God unfold. An understanding of theology is lacking within the church body today. So we will tackle this fearlessly, knowing that our God wants us to know Him. But theology without application and transformation can lead to empty worship. So each lesson will offer application/contemplative questions and hymns for each week’s lesson.

- I commend you for making the effort to come to Bible Study – it requires effort – so I do not take for granted that you could be doing many other things.

Many times we begin with enthusiasm and energy but as time passes, we grow heavy and forget our initial enthusiasm. I pray you remember your desire right now to become truly transformed by God’s Word.

- As a reminder to be steadfast, **write in the front of the book cover**, what you want the Lord to reveal to you during these weeks of study.

Study Structure

The study is structured so that each week, you will decide whether you will work on the **Basic Study** or both the **Basic Study** and the **Digging Deeper** section.

The first section will only take 1 – 2 hours at most. For those who wish to tackle more in-depth study, the Digging Deeper section will provide that challenge.

Both types of homework will engage in the Application/Contemplative Questions at the end of each week’s assignment.

Make sure you answer the question: What did you learn this week that causes you to enter beyond the veil? The weekly answers to this question will form a spiritual log of your journey through the book of Hebrews.

Whether your week allows you to invest 4-5 hours or 1 -2 hours or less, you will benefit from the lessons and the class discussion because you will be working on the same material.

You will need:

A Bible

A three-ringed binder

(optional) dividers

Colored pencils

- ❖ **You will need to purchase the *Supplemental Materials*.** These materials include a section on ***Doctrines*** which will solidify all we are learning about God and many other important Biblical truths.

You will find instructions in the ***Supplemental Materials*** on ***How to do your text analysis***. These skills will help you pull all you can from each verse in the Bible. You are digging for gold and you will find it here!

Books of the Bible

The first lesson, we will spell out the entire book of the Bible when using references.

Thereafter we will use abbreviations to refer to the books: Hebrews = Heb.; Genesis = Gen.

Hebrew/Greek

Also when Hebrew or Greek words are mentioned and numbered, the numbering is from Strong's Exhaustive Concordance. You will find the corresponding number in this dictionary should you wish to study further.

Example - Hebrew for "steadfast love" is *hesed* # 2617: it is a word used for God's faithful, eternal love which He has poured out on His people; it is His word for covenant love; it can also mean kindness, mercy

Psalm 136 is the classic text for the use of this word.

❖ **Appendix**

1. In the Appendix, you will find ***the text of the Book of Hebrews***. These copies are for you to analyze, write notes, make remarks, and pour over time and again for the purpose of familiarity.
2. Also keep a running list of each chapter title you create (with a picture). ***Enter Beyond the Veil*** is for that purpose.
3. There is an Outline in the Appendix for your use.
4. There are Additional Activities included in the Appendix for your continued study of Hebrews.

5. **Marinate in each lesson.**

MARINATE *What does it mean to marinate?*

Meditate each week on what the Lord has brought to mind as you have poured over His Word. This is why you do not wait until the night before class to do your homework. Start right away so you have the full week to hear from Him. As you “marinate” on His Word, you take on the flavor of His Word. You begin to give off an aroma of Christ to a dying world.

Marinate and let the truths the Lord is revealing to you rise to the top of your consciousness. We are not a mass of cells and material matter, we are *pneumatikos* – we are spiritual beings and we need to saturate our minds with spiritual life.

Think of your favorite meal. Imagine it cooking in your home – all the flavors soaking into one heavenly bite!

Imagine throwing all the same ingredients together for a couple of minutes – barely cooking it. How would that taste?

Well, that’s what you do with Bible study when you slap it together at the last minute or worse don’t do it at all.

Just as a meal undercooked is not tasty, (it is also not safe at times), so it is with God’s Word.

ENTER BEYOND THE VEIL...

When Jesus Christ first cried as a baby, He drew His first breath.

Imagine that for a moment. The Lord of lords taking a breath as a human for the first time.

As He was stretched out on a cross, dying for our sins, the countdown was running for His last few breaths. 5, 4, 3, 2, 1

And then His breathing stopped.

For three days, He was in a dark tomb. No breathing took place.

Then after three days!!!

His holy lungs filled and He breathed the first resurrected breath!

Meditate on that for a moment.

Our Lord lives!

We know where He is – why do we not remain and abide with Him beyond the veil?

I believe that as we study Hebrews, we will begin to live our resurrected lives because we are living beyond the veil, where our true lives are, where our true citizenship is, above all WHERE OUR SAVIOR IS!!

“I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself up for me.” Gal. 2: 20

The focus throughout this study will be on willfully and deliberately entering beyond the veil. In the weeks that follow, I believe you will form a habit. Your new life will be found in no other place than where your Lord lives!

The goal of studying the Bible is not to know more stuff – it is to be permanently transformed by what you learn, incorporating these truths into your life. This happens as you dwell with your Lord.

So if you are looking for another study to fill your time or an interesting study or a safe study, keep looking. This study has one goal – to transform you

into the image of Christ.

You have been warned!

WELCOME TO THE STUDY OF HEBREWS!

Doctrine: Angels

LESSON ONE “WHO IS THIS JESUS?”

BASIC STUDY

How do you see Jesus?

Who is He to you?

How do you long to see Him?

Has your perception of Him changed in the last year?

The last ten years?

Our understanding of **Who Jesus is** must be expanding all the time. We dare not remain stagnant. And we dare not rely on last year’s revelation – that was for last year. Today is a new day, with new trials, new blessings, new challenges and above all – new eyes to see out Lord – to “fix our new eyes” on Him with keen “in” sight.

So prepare your “eyes” to SEE Jesus!

How?

Ephesians 1: 18, 19, *“I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might.”*

Now that the Holy Spirit has equipped you with the ability to truly SEE Jesus, expect to see Him! Gaze upon Him and let nothing else vie with satisfying your soul but adoring Him

JESUS

He is the reflection of God's glory
and the exact likeness of His being
and He holds everything together
by His powerful word.

Hebrews 1:3

Knowing-Jesus.com

- **Read the entire book** of Hebrews in one sitting. You are not to make notes or markings at this time. Simply read the text. I am a slow reader and it took me no longer than 35 minutes.
- After reading Hebrews, **write** your first impressions here.

You may have questions, like “Why all the references to ?”

- **Note** your questions and your comments.

Hebrews 1: 1

“God, after He spoke long ago ...”

Has God spoken to you lately?

When was the last time?

There is nothing more important than hearing the voice of God. The *Kol Yahweh* as the rabbis taught.

So let's do *the 5WH concerning “God speaking.”*

By the way, if all of these verses looks a little daunting, realize that of all New Testament books, this book under review right now, derives benefit from a knowledge of the Old Testament more than any other. To fully understand Hebrews, we will be referring to the Old Testament a lot.

- **If you are choosing to do the Basic Study, select one or two of the Bible references in each of the 5WH.**

Who

To whom does God speak?

Hebrews 1: 1, 2

John 10: 4, 5, 16, 27

Genesis 12: 1

Exodus 3: 4

My all- time favorite!!!

Job 38: 1

Job 40: 6, 7

Matthew 17: 5

These are just a sampling of the many times the Lord has spoken.

What do these examples of His speaking mean to you?

Write here your thoughts on to WHOM God speaks.

What

What does God say?

Jeremiah 1: 4, 5

Jeremiah 2: 5

Amos 4: 13 (Is this not amazing!!)

Amos 5: 21-24

1 Kings 3: 5

1 Kings 9: 2, 3

1 Kings 11: 9-11

Isaiah 1: 2

Isaiah 9: 2; 60: 1-3

Matthew 4: 14-17

Matthew 5: 2 (Don't take this little phrase for granted – "**He opened His mouth** and began to teach them, saying ...")

John 1: 1

Genesis 1: 3, 6, 9 ...

Write here your thoughts on WHAT God says.

WHEN

When does God speak?

Judges 13: 2, 3

Luke 1: 8-17

Luke 1: 26-37

Matthew 14: 22-33

After 37 chapters of only man's voice, God speaks in Job 38. Why then?

Job 42: 1-6

God finally answers because He knows Job to be ready to hear.

Our Lord's timing is perfect.

Revelation 1: 9-11

Acts 9: 4-6, 10-16

Acts 18: 6, 9

Acts 22: 17-21

Acts 23: 10- 12

Acts 27: 21-25

Write here your thoughts on WHEN God speaks.

WHERE

Where does God speak?

Numbers 1: 1; 2: 1; 3: 11, 14; 4: 1, 2; 5: 1, 11; 6: 22-27; 9: 1; 10: 11-13; 11: 16-17; 13: 1

You can continue throughout the book of Number doing this, if you have time.

1 Samuel 3: 1-21

Two long passages – so that's enough on WHERE.

Write your thoughts here on WHERE God speaks.

WHY

Why does God speak?

Jeremiah 31: 3

Psalm 91: 14, 15

Genesis 6: 13-22

Exodus 24: 12

Psalm 19: 7-14

2 Chronicles 36: 15

1 John 5: 13

Write your thoughts here on WHY God speaks.

HOW

How does God speak?

Romans 1: 18-20

Psalm 19: 1-6

Ezekiel 1: 1-4

1 Kings 19: 9-13

2 Chronicles 36: 12

John 14: 26

John 16: 13

Romans 8: 26

1 Corinthians 2: 9-16

Acts 8: 29

Acts 13: 2

Write your thoughts here on HOW God speaks.

Keep in mind the Temptation of Christ was not a battle of material swords, but a battle of words. Christ relying on the Truth of the Word of God and Satan twisting the Word of God for his manipulating purposes.

After dwelling in the **Who What When Where Why and How of God speaking**, read one more passage.

Read Psalm 23 and **mediate** on each line thinking about what you have just learned about God speaking to you.

What is your favorite topic to discuss with your spouse, child, friend?

God's favorite topic seems to be His Son.

He is your Shepherd and He most definitely is speaking to you. **Listen for His voice.**

If you have time, read the excerpts from A.W. Tozer's "The Speaking Voice"

"God is forever seeking to speak Himself out to His creation. The whole Bible supports the idea. God is speaking. Not God spoke, but God is speaking. He is by His nature continuously articulate. He fills the world with His speaking Voice... This word of God which brought all worlds into being cannot be understood to mean the Bible, for it is not a written or printed word at all, but the expression of the will of God spoken into the structure of all things. This word of God is the breath of God filling the world with living potentiality. The Voice of God is the most powerful force in nature, indeed the only force in nature, for all energy is here only because the power-filled Word is being spoken.'The words that I speak unto you, they are spirit, and they are life.'
John 6: 63 The life is in the speaking words.

God's word in the Bible can have power only because it corresponds to God's word in the universe. It is the present Voice which makes the written Word all-powerful. Otherwise it would lie locked in slumber within the covers of a book.

'Through faith we understand that the worlds were framed by the word of God.' Again we must remember that God is referring here not to His written Word, but to His speaking Voice. His world-filling Voice is meant, that Voice which antedates the Bible by uncounted centuries, that Voice which has not been silent since the dawn of creation, but is sounding still throughout the full far reaches of the universe...

God did not write a book and send it by messenger to be read at a distance by unaided minds. He spoke a Book and lives in His spoken words, constantly speaking His words and causing the power of them to persist across the years.

The order and life of the world depend upon that Voice, but men are mostly too busy or too stubborn to give attention...

'Be still and know that I am God,' and still He says it, as if He means to tell us that our strength and safety lie not in noise but in silence. It is important that we get still to wait on God. And it is best that we get alone, preferably with our Bible outspread before us... The Bible will never be a living Book to us until we are convinced that God is articulate in His universe.

I think a new world will arise out of the religious mists when we approach our Bible with the idea that it is not only a book which was once spoken, but a book which is now speaking. The

prophets habitually said, 'Thus saith the Lord.' They meant their hearers to understand that God's speaking is in the continuous present. We may use the past tense properly to indicate that at a certain time a certain word of God was spoken, but a word of God once spoken continues to be spoken, as a child once born continues to be alive, or a world once created continues to exist. And those are but imperfect illustrations, for children die and worlds burn out, but the Lord of our God endures forever."

EXPECT YOUR BIBLE TO SPEAK TO YOU!

"Lord, teach me to listen. I live in a loud and raucous world. My ears are assaulted daily by continuous noise. Sounds are flying at me all the time. May I be like the boy Samuel who could say to You, 'Speak, Lord, for Your servant is listening.' Let me hear Your voice alone speaking to my heart; may I become familiar with Your Voice; may I know the sound of Your voice before any other voice. Let the sounds of earth die away and the only sound I hear is the music of Your Speaking Voice."

- ❖ Usually we have at least an idea of who wrote a book. Here we have no idea of any certain degree. Does that help us in any way?

Hebrews, far and away, is a book about Jesus. In some ways it is a fifth Gospel – showing us a fuller portrait of our Lord. Someone introducing you to this book could say, "May I introduce you to Jesus Christ – a deeper, fuller, richer understanding of this unique Man."

After doing your Text Analysis of Chapter One, how do you see Jesus more clearly?

(Pick at least three things you saw.)

Chapter One refers to the Old Testament quite a bit. By looking at the verses the author has selected from the OT, what was he trying to communicate?

Simply go over the OT references and glean what you can from these chosen Scriptures to answer the above question.

The writer has a lot to say about _____.

Why is this important?



- **Read your Doctrine Handout on Angels.**

- **DO YOUR TEXT ANALYSIS OF HEBREWS 1.**
- **GO to the Application Questions if you are not doing the Digging Deeper portion of the study.**

WORD STUDY

If we combine a word study on a few key words and then recall what we learned as we read the Angels Doctrine material, we will gain a clearer understanding of what is going on in Chapter One.

- **Hebrews 1: 2** heir #2818 *kleronomos* heir, possessor, one who holds or has power

Of what is Christ declared *heir*?

Express image/ exact representation = # 5481 *charakter* comes from the word which means “to carve”

The word originally denoted an engraver or engraving tool. Later it meant the impression itself, usually something engraved, cut in, or stamped, a character, letter, mark, sign. This impression with its particular features was considered as the exact representation of the object whose image it bore. Spiros Zhodhiates

“All the features of the image correspond respectively with those of the instrument producing it... The phrase expresses the fact that the Son is both personally distinct from, and yet literally equal to, Him of Whose essence He is the adequate imprint. The Son of God is not merely His image (His character), He is the image or impress of His substance, or essence.” Vine’s

Charakter hypostaseos # 5287 (essence) means that Christ expresses the divine essence to us.

Whatever the divine essence is, Jesus is said to be its perfect expression.

Of the Greek usage of this word, Philo says, “the soul is like wax on which perceptions make both good and bad impressions.”

- In the New Testament, *charakter* is only used in **Hebrews 1: 3**.

*“As God’s glory and hypostasis are synonymous, Christ both reflects the glory and bears the impress of the nature. It is by the Son that God is represented and acts. The Son as God’s image and impress both contains God’s glory and discloses it. As Ruler of the cosmos, He sustains all things by His mighty word, by His humiliation and exaltation He has become for us the cause of eternal salvation, and by the way of discipleship God leads those who trust in Him as His children in glory (2: 10). The Son’s **charakter** as image is the essential presupposition of all His saving work.”* Theological Dictionary of the New Testament

So many times we read a quote like the above but we cannot repeat what we have just learned.

Well you will have that opportunity now.

Answer the question here: What does the fact that Jesus is heir and the word study on character show you?

God is speaking through and in His Son – not angels or any other being. “He sat down at the right hand of Majesty.”

He alone is the son of God and He is the heir to all things.

Really zero in on the first paragraph. What is being established in this paragraph? For the Greek writer, the first and last points are the points of emphasis. So what is the writer trying to emphasize?

Now, with your info on Angels and the Word Study on the word *charakter*, what is this first chapter of Hebrews all about?

➤ APPLICATION QUESTIONS

As we progress through this amazing book, we will see how access has been given to us to come into the very presence of God. I believe we take this privilege for granted and we have begun to neglect it. Hebrews reminds us to ENTER BEYOND THE VEIL.

At this point, you may not fully understand the term – ENTER BEYOND THE VEIL – but with whatever level of understanding you have at this point, answer the following question. It will become much clearer as we progress.

1. Think through all that you have seen this week from **Hebrews 1**.

How has what you have seen driven you to desire your Lord?

How has it compelled you to ENTER BEYOND THE VEIL?

2. A lot is said in the beginning of this chapter about God speaking. What is the difference between hearing and really listening?

3. **Read Genesis 1: 26; John 1: 1-14, and Colossians 1: 13-17**, then describe the role of Christ before His birth.

4. What do you see as the occupation of angels today?

Hebrews 1 takes us from before creation (**1: 10**) to the end of the ages (**1: 11-12**).

5. How can one chapter contain the span of time? How does the author do this?

6. What did you learn this week from the recipients of this letter?

❖ **Keep in mind, you are especially blessed to be studying this book in its entirety. Hebrews is one of the books that is best served by studying this way. The writer sets up a topic, like covenant, priesthood, rest, sacrifices in one chapter and then develops that topic even more in another following chapter. You could miss this developing truth if you were only looking up certain verses.**

- **REMEMBER TO ADD YOUR CHAPTER TITLE AND PICTURE IN THE APPENDIX**
- **Find a hymn that relates to this week's lesson.**

Begin reading the Trinity doctrine – give yourself at least 3 weeks to marinate in this crucial doctrine. It's long, too. Too long for one week.

To answer the question at the beginning of the lesson, we learn in Hebrews Chapter One that

JESUS IS BETTER THAN THE ANGELS.

Throughout this study, you will be encouraged to “enter beyond the veil * into the very presence of God. Each week you will discover more and more of what this means – but here at the outset suffice it to say that “entering beyond the veil” means to draw near to the throne of God.

When someone meets you, they learn a little about you. When you face a conflict together, the bond grows. When you meet their family, another level of intimacy unfolds. But when you go to their home, when indeed you LIVE in their home, you come to know them in a very real dimension.

Let us “move into” the very throne room and home of our Lord – where we can not only hear Him, but see Him and touch Him.

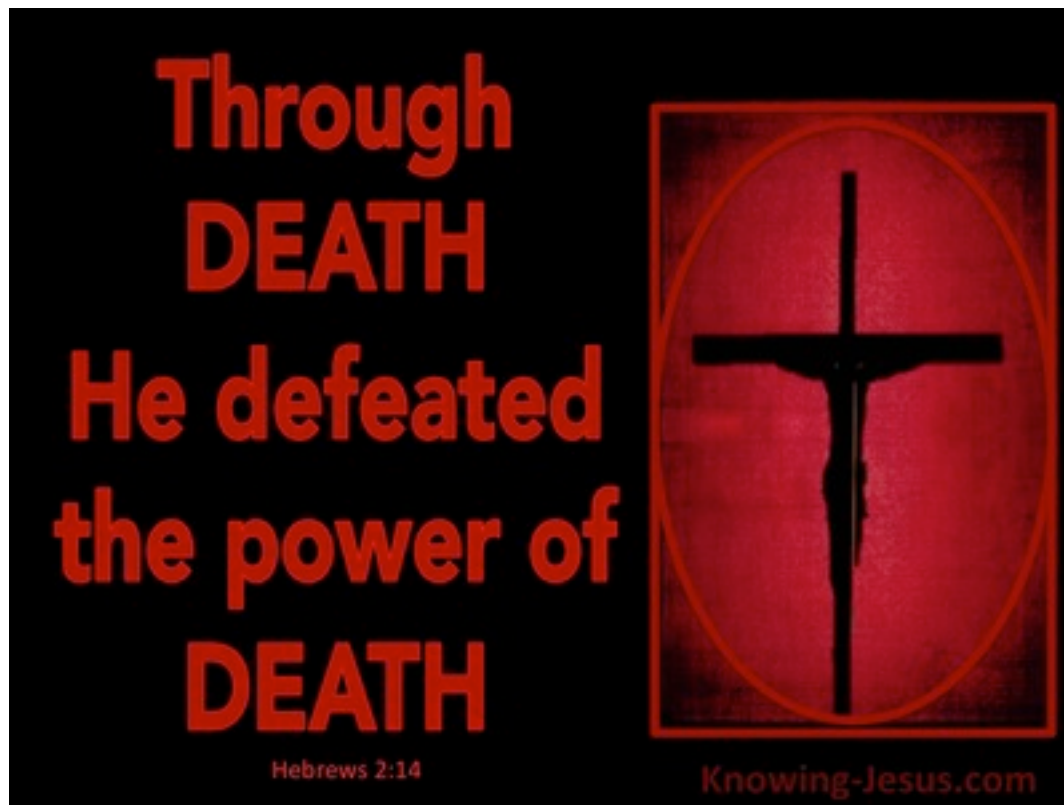
ENTER BEYOND THE VEIL

*The veil was an original part of the Tabernacle and later the Temple to separate sinful man from God's Holy Presence. Only the High Priest could enter beyond the veil once a year on the Day of Atonement.

But in Matthew 26, we are told the veil was rent in two at the crucifixion.

Hebrews gives us a fuller understanding of what took place then.

All of us want to be special – to be the best at something, to be noteworthy, to stand out – we crave someone to recognize us as more than just a number. God made us this way. He gave us all names – He could have just assigned us numbers like the degrading circumstances in the concentration camps. With so many people in the world, we could begin to think there's nothing unique or special about us. That's when we desperately need to run into the Holy of Holies, take hold of our Lord's hand and listen to the loving reminder from our Father of Who He is and who we are!



LESSON 2 “Are You Drifting?” There is no need to drift. He has defeated the power of Death.

Doctrine: Word of God

BASIC STUDY

We are on our way in the book of Hebrews. This is not an easy book; the truths here are deep and lasting – well worth the pressing on required to navigate these waters of understanding.

God has spoken, as we have seen in **Hebrews 1**.

Hebrews presents certain warnings concerning His Word to the reader.

Looking at the book as a whole, the warnings are as follows:

Drifting from the Word **2: 1-4**

Doubting the Word **3: 7- 4:13**

Dullness toward the Word **5: 11 – 6: 20**

Despising the Word **10: 26-39**

Defying the Word **12: 14-29**

These five warnings can be seen as arising from: neglect, a hard heart, sluggishness, willfulness and refusing to hear. All of this relates to how we handle the Word of God. Do we treasure His Word?

Read each of the above passages outlining the warnings.

How does warning appear between chapters one and two?

Notice the warning concerning the Deity and Humanity of Christ.

The writer of Hebrews shows us doctrine and then immediately warning.

The apostle Paul almost always wrote doctrine for several chapters and then the practical or daily living aspect of the life of faith.

This is one more point where it is unlikely that Paul wrote this epistle.

Record what you see now about the danger of each warning in the space provided.

DO YOUR TEXT DISCOVERY OF Hebrews 2.

➤ **Read Heb. 2: 1-4**

How does this relate to chapter 1?

WORD STUDY

- **Heb. 2: 1**

“Drift away:” #3901 *pararreo* – to flow past or by, to float by, drift past, to flow as a river, to slip away, suggesting a gradual and almost unnoticed movement past a certain point

The writer is not here thinking of a deliberate refusal to heed, but of an almost helpless slipping away – literally to flow past like driftwood in a river.

This Greek word is only used here in the NT.

After studying this definition of the Greek word for “drifting” does this give you a more exact understanding about what “drifting” could mean for you?

Read Prov. 3: 21, where the same Greek word is used in the LXX translation.

“My son, let them (wisdom, understanding and knowledge) not **vanish** from your sight; keep sound wisdom and discretion.”

Here the word “vanish” carries the idea of something precious evaporating as it drifts away.

How does this short word study help you better see what **Heb. 2: 1** is saying?

Drifting is the first step in a very dangerous move away from the Lord and His Word.

Look at the words to the hymn “Come, Thou Fount of Every Blessing.”

1 Come, thou Fount of every blessing,
tune my heart to sing thy grace;
streams of mercy, never ceasing,
call for songs of loudest praise.
Teach me some melodious sonnet,
sung by flaming tongues above.
Praise the mount I'm fixed upon it
mount of God's redeeming love.

2 Here I find my greatest treasure;
hither by thy help I've come;
and I hope, by thy good pleasure,
safely to arrive at home.

Jesus sought me when a stranger,
wandering from the fold of God;
he, to rescue me from danger,
bought me with his precious blood.

3 Oh, to grace how great a debtor
daily I'm constrained to be!
Let thy goodness, like a fetter,
bind my wandering heart to thee:
prone to wander, Lord, I feel it,
prone to leave the God I love;
here's my heart, O take and seal it;
seal it for thy courts above.

Perhaps you have sung this hymn lately.

Robert Robinson is the writer of this hymn. He was converted under the ministry of the great George Whitefield, later became a pastor. Then later drifted away from the Lord and from ministry. Running from his past, he decided to travel. While on one of his journeys he met a young woman who was evidently very devoted to the Lord. She commented on a hymn she was reading. She asked him what he thought. It was his own hymn!

Although he tried to evade her questions, he could see it was hopeless because it was really the Lord Who was speaking to him.

She assured him that these “streams of mercy” were still flowing and through her “listening” to the Lord, she was able to be a part of the Lord’s restoration of a wandering soul who had drifted.

This book of Hebrews is intended to achieve the same end. For those who have drifted, come home. May we be attentive to those around us who need the reminder of the tender mercy of our Lord.

- **Hebrews 2: 6; 3: 7; 4: 3, 4; 5: 5, 6** These passages point to the fact that the writer of Hebrews stresses the divine authorship of Scripture rather than the human writers.

Read all of Psalm 8 which is partially quoted here (Heb. 2: 5-9).

See how it relates to this entire chapter of Hebrews, not just **Is. 8: 17-18. (Heb. 2: 13)**

While you may not understand all of this chapter of Isaiah, glean what you can that relates to our Hebrews passage.

This is a very difficult chapter in Scripture, but keep in mind the next chapter of Isaiah tells us, *“the people who walk in darkness will see a great light ... 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 ... “*

Man’s dilemma: the Fall brought chaos into the paradise which the Lord had provided for Adam and his descendants. We do not see the animals, the fish, nature subject to man, do we?

There is a serious problem here – we do not see man exerting dominion over these things.

- **Heb. 2: 8b** “ ... but now we do not yet see all things subjected to him (man).”
- “But we see Jesus ...” **Heb. 2: 9**

Write what Jesus had dominion over.

Luke 5: -11

Matt. 17: 24-27

John 21: 1-11

Luke 22: 34, 60

Mark 1: 12-13

Mark 11: 1-7

The last Adam has regained man’s lost dominion. **1 Cor. 15: 45**

Eph. 1: 20-23 Today everything is under His _____ .

- **Read Heb. 2: 10-13**

There is a quote from Psalm 22: 22, in Heb. 2: 12. In what way are we believers the “brethren” of Jesus? (Also look at verse 11.)

Matt. 12: 49-50

Rom. 8: 29

Heb. 2: 13, we are referred to as the “children whom God has given Me.”

Look at John 21: 5. *Paidia* = “children

How can we be “brethren” and “children?”

Eph. 5: 22-32

How is Christ presented here?

Rev. 19: 7; 21: 2

What is the point that Christ calls us “brethren,” “children,” and “Bride?”

- **Read Heb. 2: 14-18**

How is the Lord “speaking” to you in these verses?

❖ **Read Doctrine on Word of God**

- **GO TO APPLICATION QUESTIONS IF YOU ARE NOT DOING DIGGING DEEPER.**

➤ DIGGING DEEPER

- Heb. 2: 1-4

“Word spoken through angels”

Look at:

Acts 7: 53

Gal. 3: 19

Deut. 33: 1-4

So the writer is continuing with his theme of the comparison of the salvation offered under the Law and the salvation now offered by the Son.

- In your own words, what does it mean to neglect **“so great a salvation.” Heb. 2: 3**

The message of salvation was given along with signs and wonders.

Read and note what you see about the message of salvation and signs and wonders.

Acts 2: 43

Acts 4: 30

Acts 5: 12

Acts 6: 8

Acts 8: 6, 13

Acts 14: 3

Acts 15: 12

Heb. 2: 6 Barnes Commentary on 2: 6

Barnes Commentary on Hebrews may be found online @
<https://biblehub.com/commentaries/barnes/hebrews/2.htm>

[Hebrews 2:6](#)

But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

But one in a certain place testified - The apostle was writing to those who were supposed to be familiar with the Hebrew Scriptures, and where it would be necessary only to make a reference in general without mentioning the name. The place which is quoted here is [Psalm 8:4-6](#). The "argument" of the apostle is this, that there stood in the sacred Scriptures a declaration that "all things were placed under the control and jurisdiction of man," but that that had not yet been accomplished. It was not true ([Hebrews 2:8](#)) that all things were subject to him, and the complete truth of that declaration would be found only in the jurisdiction conferred on the Messiah - the man by way of eminence - the incarnate Son of God. It would not occur to anyone probably in reading the Psalm that the verse here quoted had any reference to the Messiah. It seems to relate to the dominion which God had given man over his works in this lower world, or to the fact that he was made lord over all things.

That dominion is apparent, to a considerable extent, everywhere, and is a standing proof of the truth of what is recorded in [Genesis 1:26](#), that God originally gave dominion to man over the creatures on earth, since it is only by this supposition that it can be accounted for that the horse, and the elephant, and the ox, and even the panther and the lion, are subject to the control of man. The argument of Paul seems to be this: Originally this control was given to man. It was absolute and entire. All things were subject to him, and all obeyed. Man was made a little lower than the angels, and was the undisputed lord of this lower world. He was

in a state of innocence. But he rebelled, and this dominion has been in some measure lost. It is found complete only in the "second man the Lord from heaven" [1 Corinthians 15:47](#), the Lord Jesus to whom this control is absolutely given. He comes up to the complete idea of man - man as he was in innocence, and man as he was described by the Psalmist, as having been made a little lower than the angels, and having entire dominion over the world.

Much difficulty has been felt by commentators in regard to this passage, and to the principle on which it is quoted. The above seems to me to be what is most probably true. There are two other methods by which an attempt has been made to explain it. One is, that Paul uses the words here by way of "allusion," or "accommodation" (Doddridge), as words that will express his meaning, without designing to say that the Psalm originally had any reference to the Messiah. Most of the later commentators accord with this opinion. The other opinion is, that David originally referred to the Messiah - that he was deeply and gratefully affected in view of the honor that God had conferred on him; and that in looking down by faith on the posterity that God had promised him (see [2 Samuel 7:16](#)), he saw one among his own descendants to whom God would give this wide dominion, and expresses himself in the elevated language of praise. This opinion is defended by Prof. Stuart; see his Commentary on Hebrews, Excursus IX.

(That the grand and ultimate reference, in [Psalm 8:1-9](#), is to the person of the Messiah, none can reasonably doubt. Both our Lord and his apostles have affirmed it; [Matthew 21:15-16](#); [1 Corinthians 15:27](#); [Ephesians 1:22](#). Add to these, the place before us, where - as the quotation is introduced "in the midst of an argument, and by way of proof" - the idea of "accommodation" is inconsistent with the wisdom and honesty of the apostles, and therefore inadmissible. The opposite extreme, however, of "sole and original" reference to the Messiah is not so certain. There is a more obvious and primary reference, which at once strikes the reader of the Psalm, and which, therefore, should not be rejected, until disproved. The conjecture, which a learned author mentioned above, has made, regarding the course of thought in the Psalmist's mind, supposing him to have been occupied with the contemplation of the covenant, as recorded in [2 Samuel 7](#) and of that illustrious descendant, who should be the Son of God, and on whom should be conferred universal empire - at the very time in which he composed the Psalm - is ingenious, but not satisfactory.

The least objectionable view is that of primary and secondary, or prophetic reference. This relieves us from the necessity of setting aside the obvious sense of the original place, and, at the same time, preserves the more exalted sense, which our Lord and his apostles have attached to it, and the Spirit of course intended to convey. And in order to preserve this last sense, it is not necessary to ascertain what was the course of feeling in the Psalmist's mind, or whether "he" really had the Messiah in view, since the prophets, on many occasions, might be ignorant of the full import of the words which the Holy Ghost dictated to them. This view, moreover, is all that the necessity of the case demands. It suits the apostle's argument, since the great and prophetic reference is to the Messiah. It presents, also, a complete πληρωσις

plērōsis of [Psalm 8:1-9](#), which it is allowed on all hands the primary reference alone could not do. It is sufficiently clear that such universal dominion belongs not to man, in his present fallen state. Even if it be allowed that the contemplation of David regarded "man as innocent, as he was when created," yet absolutely universal dominion did not belong to Adam. Christ alone is Lord of all. Creation animate and inanimate is subject to him.

Here then we have what has been well styled: "the safe middle point, the μέτρον ἀριστὸν metron ariston, between the two extremes of supposing this, and such like passages, to belong only to the Messiah, or only to him concerning whom they were first spoken." This middle point has been ably defended by Dr. Middleton. "Indeed," says he, "on no other hypothesis can we avoid one of two great difficulties; for else we must assert that the multitudes of applications made by Christ and his apostles are fanciful and unauthorized, and wholly inadequate to prove the points for which they are cited; or, on the other hand, we must believe that the obvious and natural sense of such passages was never intended, and that it is a mere illusion. Of [Psalm 8:1-9](#) the primary import is so certain that it could not be mistaken." The only objection to this double reference, worthy of being noticed, is connected with the clause, ἤλαττωσας αὐτον βραχύτι παρ' ἀγγελους Ἐλάττωσας auton brachuti par angelous, which, it is affirmed, must possess two senses, not only different, but opposite and contradictory.

In its primary application to man, the idea is plainly that of exaltation and honor. Such was the dignity of man that he was made "but a little" lower than the angels; on the other hand, the secondary, or prophetic application, gives to the language the sense of humiliation or depression. For, considering the original dignity of Christ, the being made lower than the angels, cannot otherwise be regarded. But may not the clause, in both applications, have the idea of exaltation attached to it? If so, the objection is at once met. And that this is the case has, we think, been satisfactorily made out. "What," asks Prof. Stuart "is his (Paul's) design?" To prove that Christ in his human nature is exalted above angels. How does he undertake to prove this? First by showing that this nature is made but little inferior to that of the angels, and next that it has been exalted to the empire of the world." This note has been extended to such length, because it involves a "principle" applicable to a multitude of passages. On the whole, it may be observed in reference to all these cases of quotation, that the mind of the pious and humble reader will not be greatly distressed by any difficulties connected with their application, but will ever rest satisfied with the assertion and authority of people, who spake as they were moved by the Holy Spirit.)

What is man ... - What is there in man that entitles him to so much notice? Why has God conferred on him so signal honors? Why has he placed him over the works of his hands? He seems so insignificant; his life is so much like a vapor; he so soon disappears, that the question may well be asked why this extraordinary dominion is given him? He is so sinful also, and so unworthy; so much unlike God, and so passionate and revengeful; is so prone to abuse his dominion, that it may well be asked why God has given it to him? Who would

suppose that God would give such a dominion over his creatures to one who was so prone to abuse it as man has shown himself to be? He is so feeble, also, compared with other creatures - even of those which are made subject to him - that the question may well be asked why God has conceded it to him? Such question may be asked when we contemplate man as he is. But similar questions may be asked, if, as was probably the case, the Psalm here be supposed to have had reference to man "as he was created."

Why was one so feeble, and so comparatively without strength, placed over this lower world, and the earth made subject to his control? Why is it that when the heavens are so vast and glorious [Psalm 8:3](#), God has taken such notice of man? Of what consequence can he be amidst works so wonderful? "When I look on the heavens and survey their greatness and their glory," is the sentiment of David, "why is it that man has attracted so much notice, and that he has not been wholly overlooked in the vastness of the works of the Almighty? Why is it that instead of this he has been exalted to so much dignity and honor?" This question, thus considered, strikes us with more force now than it could have struck David. Let anyone sit down and contemplate the heavens as they are disclosed by the discoveries of modern astronomy, and he may well ask the question, "What is man that he should have attracted the attention of God, and been the object of so much care?"

The same question would not have been inappropriate to David if the Psalm be supposed to have had reference originally to the Messiah, and if he was speaking of himself particularly as the ancestor of the Messiah. "What is man; what am I; what can any of my descendants be, who must be of mortal frame, that this dominion should be given him? Why should anyone of a race so feeble, so ignorant, so imperfect, be exalted to such honor?" We may ask the question here, and it may be asked in heaven with pertinency and with power, 'Why was man so honored as to be united to the Godhead? Why did the Deity appear in the human form? What was there in man that should entitle him to this honor of being united to the Divinity, and of being thus exalted above the angels?' The wonder is not yet solved; and we may well suppose that the angelic ranks look with amazement - but without envy - on the fact that "man," by his union with the Deity in the person of the Lord Jesus, has been raised above them in rank and in glory. "Or the son of man." This phrase means the same as "man," and is used merely to give variety to the mode of expression. Such a change or variety in words and phrases, when the same thing is intended, occurs constantly in Hebrew poetry. The name "son of man" is often given to Christ to denote his intimate connection with our race, and the interest which he felt in us, and is the common term which the Saviour uses when speaking of himself. Here it means "man," and maybe applied to human nature everywhere - and therefore to human nature in the person of the Messiah.

That thou visitest him - That thou shouldst regard him or treat him with so much honor. Why is he the object of so much interest to the Divine Mind?

Another good site for this passage is <http://www.godvine.com/bible/hebrews/2-6>

- **Heb. 2: 9** mentions the death of Jesus for the first time. Also here is the first mention of the earthly name of the One Whom this letter concerns. We have seen so much about the Son of God without mentioning His name. So why do you think here is the place in the letter where the writer gives His human name?

When we read, “But we do not see yet all things subjected to him” followed by, “But we do see Him (Jesus)” we can remember this:

“What was true of man in promise (Psalm 8), we see fulfilled in Jesus. And what we see in Jesus will be made true of man.” Andrew Murray

- **Heb. 2: 10-13**

Word Study

“author” # 747 *archegos* from *arche* beginning or rule + *ago* to lead

Originator, founder, leader, chief, first, prince, captain, pioneer, one who opens the way for others to follow

The word suggests a combination of the meaning of leader with that of the source from whence a thing proceeds. That Christ is the Prince of life signifies, as Chrysostom says, that “the life He had was not from another; the Prince or Author of life must be He Who has life from Himself.”

How is Jesus the “Author” of your salvation?

Also look at these passages which use the same word in relation to Jesus.

Heb. 12: 2

Acts 3: 15

Acts 5: 31

Rev. 3: 14

Word Study

“perfect” **Heb. 2: 10** # 5048 *teleioo* = to make perfect, complete, mature, adequate, effective
Jesus had to become Man; He had to suffer, die and be raised, in order to become our Savior and High Priest. The completeness of His life and death provide for us a completeness that can only be known in relation to His own. We will never be complete, adequate, effective, mature, and perfect apart from Him.

“The meaning is rather ‘to bring to completion’ in the sense that suffering was necessary before Jesus could be the complete pioneer of salvation, or the perfect high priest. He did not need suffering for His own salvation, but it was indispensable if others were to be saved.”

Donald Guthrie

- **Heb. 2: 11** introduces another key term in this book: sanctifies.

Murray quotes from Holiest of All regarding sanctification.

“Sanctification, or holiness, is nothing more than a life in union with Jesus.”

“To live in oneness with Jesus – Jesus living in you, is the way to be holy.”

Read John 17: 19 and write here how one is sanctified.

There is a very important contrast in **verses 10 and 11 in Heb. 2**

What is this contrast?

- **Read Heb. 2: 14-18**

Word Study

“destroy” **Heb. 2: 14** # 2673 *katargeo* = render inoperative, inactive, idle, useless, ineffective, make of none effect, to reduce to inactivity

✓ *This word indicates the annulment of his power over those whom Christ redeems.*

1 Cor. 15: 24; Eph. 2: 15; 2 Tim. 1: 10

Satan is not destroyed, but he is disarmed.

How does Satan have any power whatsoever concerning death?

Read Deut. 32: 39

Matt. 10: 28

Rev. 1: 18

John 8: 44

Rom. 6: 23

Col. 1: 13

1 Cor. 15: 55-58


James 1: 15

Andrew Murray:

“Jesus tasted the bitterness of your sin and death. O my soul, that you might taste the sweetness of His life and love.”

Jesus entered into all the conditions of our fallen humanity. He entered into our death and endured it as the penalty of sin.

Death

- The penalty of law
 - The end of life and nature
 - The power of Satan over man
- 
- was destroyed

➤ **APPLICATION QUESTIONS**

1. What are you seeing from the Lord about “entering beyond the veil” this week?

Let me get you started. For me, as I thought of the Lord, high and lifted up, seated on His throne, a smile crept over my face. I couldn't help but smile as I meditated on His majesty and splendor. At that point, all requests and desires I had were swallowed up in His Presence. I no longer had pressing issues – ALL I could fill my mind with was Him. I could rest that He was on His throne and all other longings were met in Him.

So now you

What is He showing you about “entering beyond the veil” where He lives ever to intercede for you.

2. Read John 12: 23-25; 1 Pet. 2: 23-25; Eph. 2: 14-16; Col. 2: 13-15; Gal. 4: 4-5 and answer the following question as it relates to Heb. 2: 14.

In order to defeat Satan and his hold on our lives, why was it necessary for Jesus to become a man?

3. What did you learn this week from the recipients of this letter?

4. **Read Heb. 2: 17.** Write here to the Lord what you value about His being a MERCIFUL and FAITHFUL High Priest. Imagine a Savior Who was neither of these attributes.
5. As we are told in **Heb. 1: 1-3**, Jesus is God's Final Word. What is God telling us in Chapter Two concerning Jesus being God's Final Word?
6. This idea of drifting shows us that it is not an active rebellion or disrespect of God that will alone condemn man – but a drifting, a getting caught up with the affairs of this world, which will rob man of his inheritance with Christ.

In what areas of your spiritual life are you allowing a careless drifting to occur?

Before you end your week of study, make sure you do business on this issue. Nothing is more important in your life than “securing the lines to your anchor.”

➤ **REMEMBER TO ADD YOUR CHAPTER TITLE AND PICTURE IN THE APPENDIX**

➤ **Find a Hymn that relates to this week's lesson.**

The more your realization of being in Christ solidifies – the more real becomes your living within the Holy of Holies.

If you know Jesus and you know He sits at the right hand of the Father and you know our God lives in the Holy of Holies and you know that you belong to Christ, then you also know – to the point the reality of Christ's presence is real to you – that you are seated in Him and you dwell fully beyond the veil in the Holiest of All.

There's no magic, no step by step, it is just knowing Jesus, abiding in Jesus, resting in Jesus.

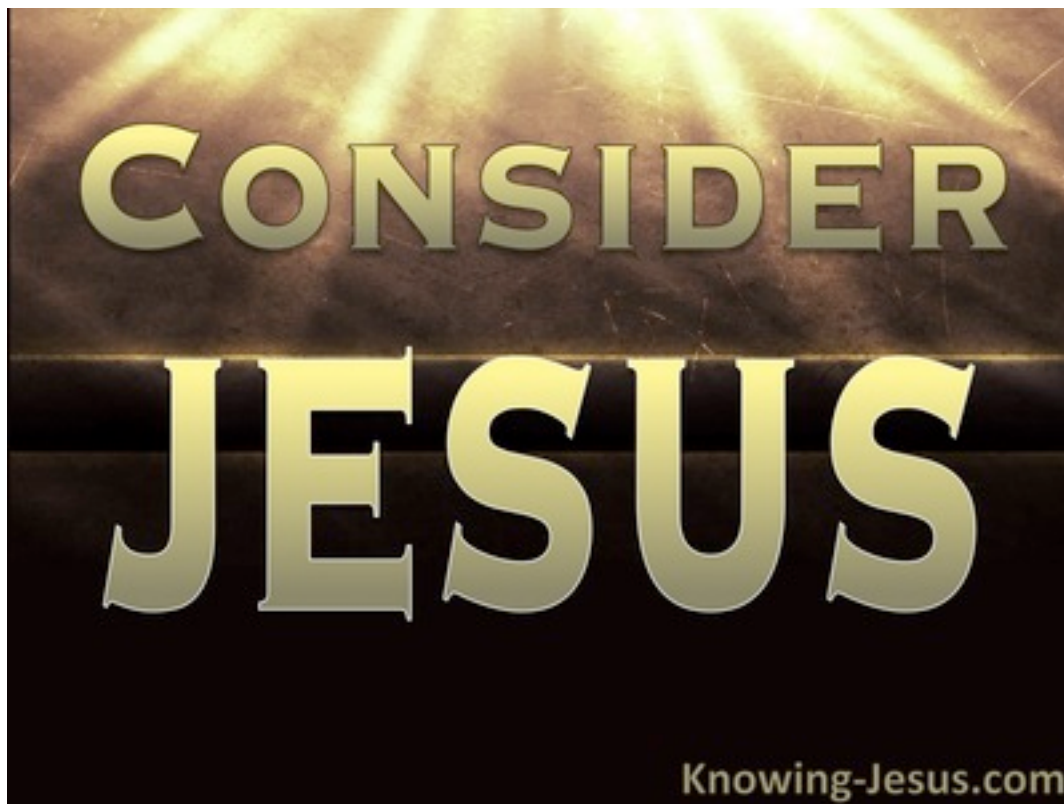
This is where life within the veil occurs.

Another doctrinal point that may help your understanding of just what Jesus has done for you.

Atonement includes active atonement and passive atonement.

In active atonement, Jesus lived a perfect life, obeying all righteousness. This is why He could not die as a baby or young boy. He had to live a sinless and obedient life fulfilling all righteousness on your behalf.

In passive atonement, Jesus poured out His life for your atonement. He willingly and obediently gave up His sinless life so that you could truly live. His passive giving of His own life purchased your redemption.



LESSON THREE

DOCTRINE: ASSURANCE

"CONSIDER JESUS! CONSIDER HIS SUPREMACY!"

BASIC STUDY

I love the word, “therefore.” What a packed word, especially here in Chapter Three of Hebrews.

Read Heb. 3: 1-6. Now go back to Chapters 1 and 2 and find out why the writer says, “therefore.”

What has he said up to this point that warrants a “therefore?”

As an assignment for each day this week, *ask the Lord how you can grow in your faith that day.*

We tend to think that we have faith because we trusted Christ for our salvation – but living faith acts on that trust each and every day. How are you acting on your faith in Christ?

Be on the lookout for how the Lord is stretching your faith; it could be trials, it could be miraculous blessings, it could be a ministry to which He has called you. **But your faith MUST be growing.**

Also watch for any words this week that teach you anything about growing your faith. This includes words about “unbelief” as well. We learn much from error and failure.

DO YOUR TEXT DISCOVERY OF HEBREWS 3

In these first three Chapters of Hebrews, we see that Jesus has supremacy in many areas.

Where is His supremacy explored in **Chapters 1-3?**

Jesus is greater than ...

WORD STUDY

Let’s look at this word “consider.”

2657 *katanoeo* = to observe, notice, contemplate, consider, to gaze intently, not a casual glance, to perceive clearly, to understand fully, to have respect to, to have regard, to direct the mind carefully towards someone or something, implies attention and continuous observation, to apply one's mind diligently to something

In other words, believers must meditate or fix their thoughts on Jesus.

Meditation is a lost art.

What is one thing you can do to aid your efforts to meditate on the perfections of our Lord?

Read other uses of this word "consider" and see what you learn.

Luke 6: 41

Luke 12: 24, 27

Acts 11: 6

The writer gives us a focus point in verse 1. What is that focus point?

That Jesus is the Apostle and High Priest of our confession says a lot.

Apostle means one who is sent. This title was one used often for official ambassadors.

Look at how Jesus is referred to as the One sent:

John 3: 17, 34

John 5: 36, 38

John 6: 29, 57

John 7: 29

John 8: 42

John 11: 42

John 17: 3

“As the Apostle, Jesus Christ represented God to men; and as the High Priest, He now represents men to God in heaven.”

Warren Wiersbe

“They (the disciples and we) became apostles because He was an apostle. He is the perfect fulfiller of the office. All others are pale reflections.” Donald Guthrie

Read Ex. 3: 4, 10, 14

In what way did God “send” Moses? How does that relate to Jesus being sent by God?

WORD STUDY

“House” = # 3624 *oikos* house, dwelling, home, a household, family, those who live together in a house, lineage, posterity

In **verses 3-6**, “house” is mentioned six times. It refers to the people of God.

Why is this important at this time in this letter?

“The great work of Christ, as the great High Priest over the house of God, is to open the way into the Holiest of God’s dwelling, His living and loving presence.” Andrew Murray Holiest of All

What is the spirit of this house in which God dwells?

You see this adjective in verses 2, 5 and implied in v. 6.

What is the spirit of your house?

Is it dissension? Impatience? Pride? Selfishness? Hurriedness? Worry? Anxiety?

Talk to the Lord about the spirit of your house right now? Does it please Him?

Give the Lord “the keys” to your house. Make your dwelling His and His alone. If it doesn’t please Him, it has to go! Give Him ultimate and complete control.

Compare what you see of Christ and Moses in Heb. 3: 1-6.

Christ	Moses

What is the author’s point with this comparison of Moses and Jesus?

Does he belittle Moses?

- **Heb. 3: 7-11**

Read Ps. 95: 6-11

How does it relate to this passage in Hebrews?

This psalm (**Psalm 95**) was routinely read each Sabbath day in first-century synagogue worship and it would therefore provide a most fitting introduction to the idea of the eternal Sabbath, the promised rest which God had provided for His faithful people.

Read Heb. 3: 7, 15; 4: 7

Why is repeating the urging of this psalm so important to the writer here?

This concept of living in God's timing (TODAY) is where we find His **rest** which will occupy the next several verses.

God's word is TODAY! Concerns with yesterday and tomorrow will only rob you of His rest.

The only experience we can have of God touching our lives is TODAY. To focus or dwell on tomorrow is to miss God's touch TODAY.

Read Numbers 14: 20-38

What two people in the Numbers passage illustrate the attitude the Lord encourages in **Heb. 3: 6**?

Where is the writer's focus?

Where should be our focus as we talk with others?

John 5: 46 How does what Jesus says here relate to this passage in Hebrews?

- **Read Heb. 3: 7- 19**

What is this section about?

Read Deut. 6:22, 23 *“Moreover, the LORD showed great and distressing signs and wonders before our eyes against Egypt, Pharaoh and all his household; He (God) brought us out from there in order to bring us in, to give us the land which He had sworn to our fathers.”*

Many Christians today have languished because they remain in the “bringing us out” phase of their walk with the Lord. This phase is the initial faith of conversion. Much like the Israelites of Moses’ time, their faith was but for a time: they had faith to leave Egypt, but they had no faith to enter Canaan. We must live by the “bringing in” which He has provided us. This bringing in means a life in the Promised Land of Rest and Victory!

- ✓ **Heb. 3: 7- 4: 13** presents the next warning in this book.

Doubting the Word with an unbelieving heart is a grave danger for the Christian.

List everything here you can discern about this snare of the enemy of your soul from this passage.

Unbelief never has enough proof!

- ✓ Next week we will look more closely at the concept of ***the Lord’s Rest***. For now, concentrate on seeing what caused the lack of rest, the very destruction of rest for the people of God. But for now ...

Read Deut. 12: 9

Relate “resting place” to “inheritance.”

Write here what you have seen this week about the hindrances to God's rest.

"Turning away from Jesus Christ is not rejecting a religion. Turning away from Jesus Christ is much more than rejecting historical, traditional Christianity. Turning away from Jesus Christ is turning away from the living God. It is turning away from life itself." John MacArthur

***Optional: you may appreciate reading the information on the word "disobey" "disbelieve" *apeitheo* Heb. 3: 17, found in the Appendix.**

➤ **Go to the Application Questions now if you are not doing Digging Deeper.**

***"It is by believing that we enter into rest. It is by obeying God by faith and surrendering to will, that the rest enters us."* Warren Wiersbe**

DIGGING DEEPER

Heb. 3: 1 introduces another key component to this book: the word "heavenly."

✓ Begin to note the things that are "heavenly." This word is to contrast the things that are merely earthly – and "in all cases the heavenly is the superior, the real as compared with the shadow." Tyndale Commentary Donald Guthrie

✓ There is a chart in the Appendix on "Heavenly."

"Moses and Aaron together represented God in Israel; the one as apostle or messenger, the other as high priest. In the person of Jesus, the two offices are united. As High Priest, He is merciful as Aaron; as Apostle of our profession, He is faithful as Moses ... As Apostle, He is God's representative with us, making God known to us. As High Priest, He is our representative with God, bringing us into His presence." Andrew Murray Holiest of All

"As Paul stresses in Romans 2, Jews had great confidence in the law. The Old Testament commandments and rituals were their supreme priorities, and to them Moses and the law were synonymous." John MacArthur

Why would reading **Hebrews 3** help with the temptation to fall back on the “ways” of the Jewish people?

These early Jewish Christians were under great persecution. They were tempted to look at their conditions, lose heart and fall back on their rituals to build up their confidence.

How does gazing continually upon Christ help those Jewish Christians refrain from falling away from their faith?

Manage your heart; it is fundamental to a holy, strong faith.

Read Prov. 4: 23

Col. 3: 1-2

James 1: 26

Phil. 4: 7

Read Ex. 14: 22-25; 17: 1-7 to gain an understanding of the background going on in **Heb. 3: 7-11**

Write you observations here.

From the beginning of Hebrews, God is speaking. Here in **Chapter 3**, God is speaking concerning Jesus as our Apostle and High Priest. This would be very important for Christians who were formerly identified mainly as Jews. These new Christians were looking at Jesus with one eye, while glancing back to Judaism with the other.

What is important for these believers to know and now for us to know is this:

- The believer's security is assured.
- The believer's continuance is essential.

These two truths begin to take shape in this epistle and will continue being a focal point throughout.

In this passage, **Heb. 3: 1-6**, the perfect balance between the believer's promised security and his own necessary perseverance begins to unfold.

Heb. 3: 6 Are you holding fast your confident and joyous glory, your hope?

"Joy is not a luxury or a mere accessory in the Christian life. It is the sign that we are really living in God's wonderful love and that His love satisfies us." Andrew Murray

Heb. 3: 6 does not show us HOW to be saved but it shows HOW you will live IF you are saved.

- **Heb. 3: 7-11**

From the beginning of Hebrews, hearing the voice of the Lord is mandatory for the follower of Christ. What role does the heart play in hearing the "voice of God?"

"Let our faith simply listen to God's voice, until it rings through our souls day by day and all day long." Andrew Murray

"Since God had done so much for them, they should have trusted Him when they could not see." Expositor's Commentary

Do you trust God when you cannot see?

Was the faithlessness described in these verses a passing phase or did it go on for the entire forty years?

Read and see how these passages relate to Heb. 3: 8-10

1 Cor. 10: 1-12

Jude 5

Heb. 3: 9 mentions forty years. It has been suggested that the reason for the remark concerning forty years is because at the point where Hebrews was likely written, it had been forty years since the crucifixion of Christ and the Jews continued to reject Jesus as their Savior.

Those in the wilderness had seen the works of God and still remained unbelieving. The Jews had seen the works of Christ and yet had also remained unbelieving.

Do you agree, based on your study this week, that this is a good interpretation of this passage? Support your answer.

- **Heb. 3: 11**

The seriousness with which the Lord views the sin of the Israelites is made clear here by the use of what comment?

Heb. 3: 13, “deceitfulness of sin” means the trickery or stratagem of sin. Sin is conniving; it does not appear as it really is: death.

Rom. 7: 11

2 Cor. 11: 13-15

James 1: 13-16

- Heb. 3: 19, notice that the writer here does not say that they did not enter but that they “were not able to enter.”

Relate to Prov. 29: 1

Sin has always been destructive and costly – and here the price is the inability to enter the inheritance of rest. Loss is the inevitable outcome of sin and unbelief.

Where in your spiritual life do you sense an inability?

Could there be lingering unbelief that hinders you?

What can you do about it?

Concerning the “unbelief” mentioned so much in this chapter and the next, would you agree with the statement, “The greatest sin in the world is unbelief?”

Read John 16: 7-11 before answering this. Note verse 8 in particular – does John say “sins” or “sin?”

What is the one sin that will keep you from God?

Keep in mind that *“it requires nothing more than spiritual neglect to harden a heart to the point that it will turn away from God.”* **Baker’s Illustrated Bible Commentary**

➤ APPLICATION QUESTIONS

1. What are you seeing from the Lord about “entering beyond the veil” this week?

6. **Heb. 3: 10, 11, 17** mention God's anger and wrath. How does the truth of God's anger effect your relationship with Him? Does it cause you to shy away or revere Him for His holy character?

When do you respond in these two (possibly more) ways? Under what conditions?

The great privilege of God's people is that they hear God's voice!

7. **Heb. 1: 1-3** tells us from the beginning, God has spoken through His Son. Jesus is the Final Word of the Lord. What is God saying in **Chapter 3** concerning Jesus being God's Final Word?

"When our life does not seek to keep pace with our knowledge, and we have more pleasure in hearing and knowing than in obeying and doing, then we utterly lose the meekness to which the promise is given, and amidst all the pleasing forms of godliness, the heart is too hard to discern the voice of the Spirit... God speaks, in His Son, to the heart, and in the heart."

Andrew Murray Holiest of All

❖ **The bottom line about hearing from the Lord is this:**

Are you hearing, are you stirred by the voice and the words of men or are you hearing the very voice of God?

Nothing so powerfully hinders hearing God's voice as opening the heart too much to other voices. Be careful what you listen to!

8. **What did you learn this week about the recipients of the letter?**

Let's not miss an important truth in this chapter.

"In spite of his greatness, Moses never achieved his aim of leading the Israelites into the promised land; this too is in strong contrast to the completed work of Christ." Tyndale Commentary Donald Guthrie

"Moses was a witness, testifying to the things which are to appear later, the better and fuller revelation that was to come, whereas Christ is the revelation itself (Heb. 1: 1-3)." Raymond Brown

When we as followers of Christ, claiming to rely on His saving work, fail to enter into His rest, we also fail to proclaim Him as All-Sufficient. This is a serious error. Finding rest in Christ is the one true occupation of a believer. If we do not find that rest, it becomes unclear as to our true identity.

This rest in Christ is of paramount importance in the life of a believer.

9. **The Supremacy of Christ** – what does that mean to you?

10. Ch. 3 has much to say about "assurance."

❖ **Read the Doctrine on Assurance and relate that to resting in Him.**

➤ **REMEMBER TO ADD YOUR CHAPTER TITLE AND PICTURE IN THE APPENDIX**

➤ **Find a Hymn for this week's lesson.**

My prayer:

O Lord, don't let unbelief hinder me from entering in beyond the veil. **Heb. 3: 19**

“DO YOU LONG FOR HIS REST?”

**"LET US THEREFORE
COME BOLDLY,
UNTO THE THRONE OF GRACE,**



***THAT WE MAY OBTAIN MERCY,
AND FIND GRACE TO HELP
IN TIME OF NEED."***

HEBREWS 4:16 (KJV)

BASIC STUDY

Now in chapters 3 and 4 the writer shows us two responses to our Priest/King:
1- complacence in the early stages of faith where you are glad your saved but you are not growing or

2- not resting content with the preparatory stage, you are showing diligence to reach the promised rest.

Did you have a restful week?

What do I mean by that? Free from trials, smooth, no conflicts???

“Lord, I enter Your rest.”

How about hearing His Voice?

“Lord, speak, for Your servant is listening.”

Are you hearing from God more and more as you are doing Hebrews?

Have you been more keenly aware that God is speaking as you delve into Hebrews?

➤ **Read Hebrews 4 and write your first impressions here.**

➤ **Do your Text DISCOVERY of Hebrews Four.**

Read Hebrews 4: 1-7

Another “therefore!”

How does the beginning of Chapter Four relate to Chapter Three?

What is the similar theme here?

How could the recipients of Hebrews want to return to Judaism?

What was missing from their Christian faith?

“The heart of every problem is a problem in the heart.” Warren Wiersbe

The Rest of God

LIST EVERYTHING HERE THAT YOU SEE ABOUT REST

The Canaan rest for Israel symbolizes the spiritual rest we find in Christ when we surrender to Him.

Answers for below: **of, with, rest, rest**

Read Matt. 11: 28

Here you find Salvation _____ .

This is Peace _____ God. **Rom. 5:1**

Read Matt. 11: 29-30

Here you find Submission _____ .

This is the Peace ___ God. **Phil. 4: 6-8**

Here is where the REST of God enters us.

Heb. 4: 1 refers to **His** rest.

Before the Fall, what was “rest” for Adam and Eve?

“The entire purpose of the Bible and the entire working of God in human history have one theme: bringing man back into His rest.” J. MacArthur

❖ **WORD STUDY**

“rest” # 2663P *katapausis* = from the verb *katapauo* meaning to make to cease

The act of resting, ceasing from labor, or the place of rest, dwelling, fixed abode

Used in Heb. as the rest and quiet abode of the Israelites in the promised land after their wanderings

Other uses of this word:

Deut. 12: 9, 10 (in the Septuagint)

1 Kings 8: 56

Ps. 132: 14

Is. 66: 1

Acts 7: 49

“As the OT promise points beyond Moses to Christ, so the rest of God in Gen. 2: 2 points beyond Joshua and David (Heb. 4: 7-8) to the final rest to which believers in Christ will attain if they hold fast to their faith.” Theological Dictionary of the New Testament

“When a soul learns to trust God for victory over sin and yields itself entirely ... to live just where and how God wills, that is when the soul enters rest. It lives in the promise, in the will, in the power of God. This is the rest into which it enters ... through faith.” Andrew Murray

“The degree to which we yield to God is the measure of our rest.”



- Hebrews 4: 8-13

“Be diligent” #4704 *spoudazo* = to be diligent, earnest or eager, to make every effort to do one’s best, to exert oneself, endeavor, to hasten to do a thing, make haste, be in earnest, put your whole heart into it, see that you do it

Diligence is the opposite of “drifting” mentioned in **Heb. 2: 1-3**.

What are we instructed to be diligent to do?

But how do you endeavor or work to REST?

*“Believers must **strive** to enter the rest of the people of God (4: 11). The word that is used describes the intense concentration of energy necessary to reach a desired goal... The very*

desire to live at our best for Christ is an ambition he has planted into our minds; unbelievers care nothing for such things."

Raymond Brown

"Rest is ceasing from self" Holiest of All

WORD OF GOD

The Word exposes our hearts.

As we trust Him, the Word enables our hearts to obey the Lord and claim His promises.

Isaiah 55: 11

Read Josh. 5: 13-15

Let's see some things that Joshua discovered here.

What did the Captain have in His hand?

How does that relate to **Heb. 4: 12**?

What was the response of Joshua to the Captain?

What does that show you?

Was anyone there with Joshua other than the Captain?

When did Joshua meet the Captain, before or after the battle?

So who was in command at the battle? Was Joshua first or second in command?

Read Is. 49: 2

Eph. 6: 17

Rev. 1: 16; 2: 12

How do those verse relate to **Heb. 4**?

This event in private is what gave Joshua his public victory.

By submitting to the Lord and the direction, power and truth of His Word, we too can claim our spiritual inheritance and find REST.

Our Great High Priest

- **Heb. 4: 14-16**

Read Ex. 30: 1-10 and compare to these verses in Hebrews.

WORD STUDY Heb. 4: 14

“hold fast” # 2902 *krateo* = from *kratos* strength

To take hold of, grasp, hold fast, to be dominant, to have power over, to become master of, to gain, attain to, not to let go

To be strong, mighty, to prevail, to lay hold, to take hold on

***Basic study only choose 4 passages/verses to examine.**

Gen. 19: 16 (Septuagint)

2 Sam. 1: 11

Matt. 9: 25

Matt. 18: 28

Matt 21: 46

Matt. 22: 6

Matt. 26: 4, 48, 50, 55, 57

Mark 3: 21

Mark 14: 1, 44, 46, 49, 51

Acts 24: 6

2 Thes. 2: 15

Rev. 2: 25; 3: 11

Rev. 20: 2

So what do you see about this word?

Is it a passive word or a violent word at times?

So we need to be violent at times about “holding fast” our profession. It is definitely a struggle at times to remain devoted to Christ. There are many demands and pulls on our allegiance. We must be unswerving when it comes to holding fast to our faith.

❖ Read the Doctrines on Sabbath and Inheritance.

“Being a true Christian under the New Covenant is not a matter of knowing the gospel but of trusting in it.” J. MacArthur

➤ Go to the Application Questions if you are not doing Digging Deeper.

DIGGING DEEPER

➤ Heb. 4: 1-9

Phobeo (fear) is the first word of this verse and chapter. In Greek writing the first and last words of the sentence are emphasized. So the writer wants to make sure we do not become complacent and miss this rest. There is a real danger.

Epangelia (promise) is a word that occurs more in Hebrews than in any other NT book. Though this promise has not been fulfilled, it has not been revoked; it still stands.

✓ Heb. 4: 3 “enter” is in the present tense, so this is not a far off rest to be had – but now and present.

The writer is careful not to separate rest from inheritance.

What is the common thread between the two as seen in Deuteronomy and Hebrews?

Deut. 3: 18-20

Deut. 12: 9-11

Heb. 1: 14

Heb. 6: 12, 17

Heb. 9: 15

Heb. 12: 28

Last week we saw in **Num. 14: 20-38**, that Israel did not receive **the rest** because of unbelief. So they had to wander for forty years. Then the next generation was allowed to go in and take the land.

Which of these two generations experience God's rest?

So is the rest we are learning about a rest of inactivity? Explain.

So Whose rest are we entering into? What are the possessive pronouns used in regard to this rest? **Heb. 4: 1, 3, 5, 10**

Ps. 132: 14

Josh. 21: 44 How did they achieve rest?

Read Deut. 25: 19

Did the conquest in Canaan lead to a permanent rest for the people of God?

“Such permanent possession of their promised inheritance had become for Judaism an expectation which would only be realized in Messiah’s kingdom.” [Bible Knowledge Commentary](#)

The Jews had long believed that when Messiah came, He would give them their rest from persecutors. So when the persecution increased instead of lessening, they were questioning the validity of the claims of Christ. They expected to find the fulfilment of all the promises of Scripture. Their faith was being sorely tested.

What could the writer say that would restore their faith and confidence in the One True High Priest?

When the writer here in **Hebrews 4: 9** uses the word “*sabbatismos*” – Sabbath-rest, he is coining a word for there is not a word to describe the kind of rest God provides for His new covenant people.

This is a divine rest which we are invited to experience. This is not a rest we earn or develop. It is a divine gift, gained only by faith in the One Who offers it.

Fact check/ Disciple check

Do you exhibit busyness or restfulness?

Do others see you as restless or calming?

There are two stages in the Canaan experience: the wanderings with endless trials and the conquest with victory after victory. This is a snapshot of the Christian life. Some choose a life of defeated exchanges – one right after the other. Some are willing to be victorious warriors, facing whatever life brings, relying on, resting in the Lord. This is the life of faith the Lord has called His people to realize.

“Thou hast made us for thyself, O Lord, and our heart is restless until it finds its rest in thee.” Augustine

Only faith can enter into rest.

John 5: 38-40

- **Heb. 4: 10-16**

The Word

Note here the doublets that you find, i.e.

Word of God is:

Living active

able to judge:

Divides:

thoughts intentions of the heart

Soul spirit

Joints marrow

Why do you think the writer mentions a two-edged sword and then divides the following twosomes?

Holiest of All quote: “The Word is meant for the heart, the will, the affections.”

Great High Priest

For the high priest, each Day of Atonement was another time to seek the Lord’s willingness to pass over the sins of His people yet one more year. The ritual of the yearly sacrifice, combined with the many daily and weekly sacrifices would never truly atone for the sins of the people. The hope was for another year of postponing the Lord’s wrath against their sin.

The process never ended; it was never completed, because the priesthood was not perfect and the sacrifices were not perfect. BUT now the Perfect has come! He is the Perfect High Priest and He is the Perfect Sacrifice. Now Jesus sits at the right hand of the Throne of Grace because His work is complete. Notice that in the Temple there was no chair – because the work of the priest was never accomplished. But praise be to the Lord, that work is finished now. **John 19: 30**

Read Heb. 4: 15

2 Cor. 5: 21

1 John 3: 5

Here in Hebrews, many times the writer chooses the human name of our Lord. Here he does just that. Why is the human name used here in your opinion?

The work of Jesus Christ has already been portrayed in this epistle as victorious. (2: 9, 14-18)

What is the victory recorded here in Chapter Four?

“All the feebleness of our Christian life is owing to one thing:

We do not know Jesus in heaven.” Andrew Murray

List here what you adore about the Apostle and High Priest of your confession. **Heb. 3: 1; 2: 17; 4: 14, 15**

Heb. 4: 16 “come boldly or approach” # 4334 *proserchomai* = to come to, to approach

This is the Greek word used in the Septuagint for the priest’s approach to God in the sacrificial ritual (e.g., **Lev. 21: 17, 21**)

We are told to approach the Lord as His priest because of our relationship to the Perfect High Priest!

John 17 – the High Priestly prayer of the Lord Jesus tells us what was on the heart of our Priest. He desired unity with His Father and us. He desired to honor His heavenly Father. He desired to prepare His disciples.

To accomplish all of the above requires this: John 12: 24-26

Rest is a key concept in **Heb. 3 and 4**. The basic idea of rest is that of ceasing from work. In regard to God's rest, it means the believer no longer tries to earn God's favor and forgiveness. Rest means the end of trying to please God by our own works. God's perfect rest is a rest of grace.

This rest also frees you from the "work" of worry. You rest now; you do not worry.

4. Given these two major themes in rest, where do you see yourself still striving?

5. Read Psalm 92 A Sabbath Psalm

Recite this to the Lord as your offering. Dwell, mediate on Him through this psalm.

*"Claim Jesus as yours, not only in His cross and death and resurrection, but above all in His heavenliness and in His possession of the **rest** of heaven.*

Claim Him, and leave Him to do His blessed work. You need not understand all.

Your feelings may not be what you would wish. Trust Him, Who has done all for you in earth and heaven, to do all in your heart, too." Andrew Murray

Heb. 4: 12

6. What does the Word have to do with God's rest in our lives?

Heb. 4: 16

7. The one major role of the High Priest is to bring us near to God. How does Jesus do that?

A question was asked at the beginning of the week: Do you long for His rest?

Here is the question that crystallizes the first question: Do you long to gaze at your High Priest Jesus all through the day?

Seeing Jesus in every moment of your day will give you His rest.

Some closing thoughts about this rest.

First, settle in your mind – believe that there is such a rest.

2 – Do it today.

3 – Cease from your own works/cease from self.

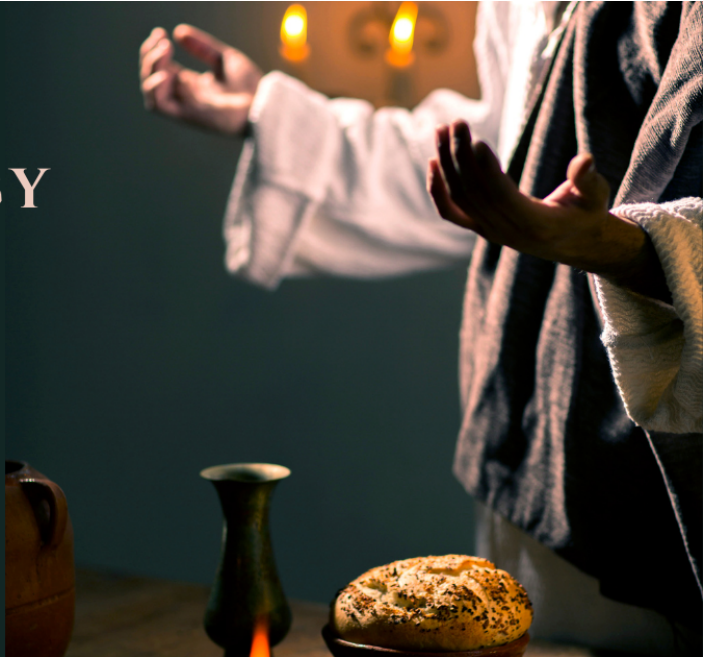
4 – Claim Jesus in His heavenliness!

➤ **REMEMBER TO ADD YOUR CHAPTER TITLE AND PICTURE IN THE APPENDIX**

➤ **Find a hymn for this week's lesson.**

THE SUPREMACY OF CHRIST'S PRIESTHOOD

HEBREWS 5:1-10



LESSON FIVE

DOCTRINE: PROPITIATION

BASIC STUDY

“DO YOU KNOW YOUR HIGH PRIEST?”

1 Tim. 6: 16 *The only One who has immortality, dwelling in unapproachable light; no one has seen or can see Him, to Him be honor and eternal might. Amen.*

Keep in mind, after the Fall, man was denied free access into the presence of God.

God was unapproachable. **Gen. 3: 22-24; Ex. 19: 10-12, 21**

Psalms 119:161b - My heart trembles at your word.

❖ **This is the proper response to our Great God!**

So how is it that we can now “come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need?” **Heb. 4: 16**

This week we will dive deeper into an understanding of our High Priest. As we do, let us commit to enter within the veil.

Think of Christ – taking you by the hand and leading you (this is what priests do – they lead men before God) into the Holy of Holies into the very Presence of the Father.

➤ **Read Hebrews 5 and write your first impressions here.**

➤ **DO YOUR TEXT DISCOVERY ON HEBREWS 5**

The very existence of a priesthood and also the system of sacrifices speaks of the estrangement between God and man. God, in His mercy, instituted the whole Levitical office so there may be a way to approach God and gain His forgiveness.

A priest must be a man who has feelings for those he represents before God (**Heb. 5: 1-3**).

Also the high priest must be appointed to this office (**Heb. 5: 4; Num. 20: 23-28**)

A priest was chosen **from** men to minister **for** men.

“The weakness of the OT high priest in the face of his own temptations compelled him to moderate his indignation over others’ sins and ‘deal gently’ with them. Jesus’ sympathy also is strongly motivated, since He fully identifies with the struggles of His people. Yet Jesus never succumbed to temptation (4: 15).” Reformation Bible

Jesus therefore saw sin for exactly what it was – a break with God. Since He calculated the depth and poison of sin, He could deal with it with truth and finality.

Where do you first see Jesus as High Priest in Hebrews?

Heb. 1: 3; 2: 17; 3: 1 – this is no secret to His people. Long ago God made Him High Priest unlike any other.

- **Heb. 5: 1**

The high priest was:

❖ ***Appointed as Priest:***

For a priest to approach God, it must be by invitation only; it is a solemn privilege offered by God and not taken by man.

Num. 17: 1-10

Num. 16: 40; 18: 7 (Read all of Num. 16 to get the whole picture, if time permits.)

1 Chron. 23:13

John 17: 4

“Mosaic Law prescribed five categories of sacrifices and other offerings:

Burnt offerings effected atonement and emphasized total devotion to the Lord.

Grain offerings expressed an individual’s petition for God’s bestowal of covenantal blessings, as well as the dedication of the fruit of his or her labor to God.

Fellowship offerings (sometimes referred to as ‘***peace offerings***’) accompanied expressions of thanksgiving or were offered in fulfillment of vows. As the occasion for a communal meal, such an offering emphasized covenantal fellowship.

Sin/purification offerings effected expiation for unintentional sins, such as those committed from negligence, as well as for ritual impurity.

Guilt/reparation offerings provided for unintentional sins against God’s ‘holy things’ and commandments. The aspect of restitution was intrinsic to these mandatory offerings.

It is clear that the laws governing the presentation of Israel’s offerings were not heavy burdens but rather the welcomed means by which God’s people could officially recognize their sins, experience God’s forgiveness and remain secure within His covenant.

The sacrificial system was not magical. Its efficacy depended not upon the offering of a particular animal ... but rather on God Himself, Who had ordained these sacrifices.”

Archeological Study Bible Leviticus Chapters 1-7

- ✓ God did not choose angels to be priests. Only a man could rightly minister for man.
- ❖ Read the Doctrine on Propitiation. I believe the reason the Jewish Christians were tempted to fall back on the Jewish rituals of sacrifice is because they did not understand this doctrine of Propitiation.
 - Heb. 5: 2

Metriopathein = to deal gently with, taking the middle course between apathy and anger; he is neither indifferent to sin or overly harsh, to suffer according to a measured limit, to be moderate or tender in judgment toward another's errors, neither too severe nor too tolerant, showing a certain balance between irritation and apathy

A true high priest would neither indulge sin or be overly harsh.

Where are you on this spectrum? Are you indulgent or harsh when coming alongside others?

- Heb. 5: 3

The high priest is required to make offerings for himself as well as for the people.

Lev. 16: 11

- Heb. 5: 5 quoted for the second time in this epistle (Heb. 1:5) is from Ps. 2:7. Here this quote is at the head of a long and detailed account of Melchizedek.

Why do you think the writer again refers to this verse from Psalm 2? What do the two passages share in common? (Heb. 1:5 and Heb. 5: 5)

Christ is both Priest and King. Most Jewish writers expressed the view that there would be two messiahs, one of Aaron and another of David. Hebrews clears that up. There is only one Messiah and He is Priest and King – One Person. No other writer speaks of Jesus as High Priest.

- Heb. 5: 6

Jesus Christ meets here one of the qualifications of the high priest: **He is called by God.**

How does the writer back up this fact that Jesus is called?

Christ and the earthly priest are the same in that they both offer sacrifices on behalf of the people. But the priest makes a symbolic atonement, whereas Jesus actually realizes this atonement referred to for so long. The earthly priests' sacrifices could only **cover sins**; they could never **cleanse sins**.

Normally, from which tribe did the priest originate?

Ex. 28: 1

Num. 18: 1-7

Since Jesus did not come from the tribe of Levi, how could He claim to be a priest?

We will learn more about Melchizedek in **Chapter 7**, but for now, what do you see that can help you answer that question from this chapter and the following two places this mysterious person is recorded?

Gen. 14: 17-24

Ps. 110: 4

Read Acts 13: 33-35



Here the Apostle Paul quoted **Psalm 2: 7** and explained what it means. When the psalmist says, “Today I have begotten You,” he does not refer to the birth of Christ, but to His resurrection from the dead. The glorious new life which was “begotten” was **His resurrection life**. It is this new resurrection life in which our Lord lives and functions as Eternal High Priest.

- **Heb. 5: 7**
 - ❖ The second qualification for a high priest: **the priest must share in humanity with the people**. There must be a oneness with mankind.

What do you see in this verse that clearly depicts our Lord as a man?

Relate this to Heb. 2: 14, 17

- **Heb. 5: 8 He learned obedience”**
 - ✓ **List here some of the things Jesus had to learn to do.**

He had to learn to talk.

“Gethsemane was the training-school where our High Priest, made like to us in all things, learned His last and most difficult lesson of obedience through what He suffered.”

Holiest of All

Jesus came into the world to do the Father’s will. The life of learned obedience offsets the disobedience of Adam (**Rom. 5: 19**) and qualifies Christ to serve as the eternal High Priest.

(2: 17, 18; 4: 15) Reformation Study Bible

“Jesus learned obedience by actually obeying. There is a certain quality involved when one has performed a required action – a quality that is lacking when there is only a readiness to act. Innocence differs from virtue.” **Expositor’s Commentary Leon Morris**

“As God Jesus needed to learn nothing. But as the Son of God come in human flesh, He had to experience that which His people would experience, so that He might be able to minister as their High Priest.” Warren Wiersbe

- **Heb. 5: 9** “being made perfect”

“perfect” *teleios* = the fundamental idea in this word is the bringing of a person or thing to the goal fixed by God

Jesus finished the course of suffering that was set before Him, including the sacrificial death. Having done this, He was “made perfect” or completely qualified to serve as the uniquely effective High Priest. Reformation Study Bible

“There is a perfection that results from having actually suffered; it is different from the perfection that is ready to suffer.” Expositor’s Commentary Leon Morris

“By means of His earthly sufferings, Jesus Christ was equipped for His heavenly ministry as our High Priest... He became the sacrifice on earth that He might become the High Priest in heaven.” Warren Wiersbe

- **Heb. 5: 10**

Why, given the make-up of the audience to whom the writer speaks, is it so important to establish the priesthood of our Savior?

“All dependence upon the Levitical sacrifices is to be set aside in order that the Hebrews can go on to ‘perfection.’”

- **Heb. 5: 11**

Nothros = sluggish, slothful, numb, slow; this word is used in the Septuagint to refer to slothful men who refuse to work

How is this word used in **Heb. 6: 12**?

From what ailment does the writer believe his readers suffer in regard to understanding deeper things?

Heb. 5: 11- 6:20 give us the next warning. *Dullness toward the Word comes from sluggishness – like a clogged drain.*

ACTIVITY:

Take a minute to draw a clogged drain here. Then talk to the Lord about the things in your life that are clogging your spiritual flow of life.

So there is a break here momentarily in the discussion of Jesus as our High Priest. Why do you think the writer felt the need to warn against spiritual sluggishness before continuing with the topic of the Priestly nature of our Lord?

- **Heb. 5: 12**

What do these “sluggish” Christians crave?

What is the “milk” and what is the “meat” of the Word?

“But what is most serious about their spiritual ignorance is that, being unfamiliar with God’s word, they do not know His mind on important doctrinal, ethical and spiritual issues... This does not come to anybody without effort. These faculties have to be **trained** (*gegymnasmena – word from which we get ‘gymnasium’*).” Raymond Brown [The Bible Speaks Today](#)

“The things of God require something more than a nodding acquaintance.” Donald Guthrie

- **Heb. 5: 13**

“Not accustomed” # 552 *apeiros* without experience, unskillful, untried, lack of skill linked with lack of practice

Is this where the Lord wants His children to remain?

So what can we do to make an impact on His kingdom, equipping and preparing His people for action, for war?

- **Heb. 5: 14**

The maturity needed to grasp Christ’s priestly ministry is not intellectual sophistication, but spiritual discernment arising from consistent obedience to God’s will (**Phil. 1: 9-11**).

Teleioi = spiritually mature people; contrasted with infants who need only milk

Go over all uses of “perfect” in Hebrew.

Heb. 2: 10; 5: 9; 7: 19; 9:9, 11

Heb. 10: 1; 11: 40; 12: 23; 13: 21

“practice” # 1838 *hexis* = use, habit, custom, manner

“exercised” # 1128 *gumnazo* = to train, to exercise, typically naked as the Greek athletes did

As the believer “trains and exercises” his **spiritual senses** by feeding on the Word of God and applying these truths to his life, the inner man will grow stronger and more mature in discernment. There is no shortcut to this equipping.

1 Tim. 4: 7-8

1 Cor. 2: 6

Warnings

- 1- Against indifference and neglect (drifting from the Word)
- 2- Against unbelief and disobedience (doubting the Word)
- 3- Against the sloth that prevents all progress in the Christian life and renders the soul incapable of entering into the full meaning of gospel truth and blessing (dullness toward the Word)

➤ **Go on to the Application Questions if you are not doing Digging Deeper.**

➤ **DIGGING DEEPER**

- **Heb. 5: 1, 2**

Jesus, our High Priest and King

Read and see what you learn about God's protection of the two blended offices of high priest and king.

1 Sam. 13: 6-14

2 Chron. 26: 16-21

It is no accident that the writer of Hebrews uses these direct quotes (Ps. 2: 7; 110: 4) which had been understood to speak of Messiah. Also these two quotes, which are repeated to ensure they be noted, address the issue of royal heir. In addition, Ps. 110 speaks of a priest forever. These are the two truths in regard to Messiah which lie at the heart of this epistle.

- Heb. 5: 7

Crying out to God:

Matt. 26: 36-46

When the writer of Hebrews says in 5:7 that His prayer was heard, the actual word in Greek means “heard and affirmatively answered.” Yet Jesus did die. So what can this mean?

Read the following and then answer the above question.

Ps. 16: 8- 11

For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay.

Acts 13: 35

"Therefore He also says in another Psalm, 'YOU WILL NOT ALLOW YOUR HOLY ONE TO UNDERGO DECAY.'

Acts 2: 27

BECAUSE YOU WILL NOT ABANDON MY SOUL TO HADES, NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY.

Ps. 22: 24 (this is a Messianic Psalm)

“It is believed, and with good reason, that our Lord uttered the entire twenty-second Psalm while hanging on the Cross.” Kenneth Wuest

- ✓ This psalm depicts the Cross from the perspective of our Lord.

Verses 1-13 speak of His heart sufferings; those due to His abandonment by God in verses 1-6, those due to the fact that mankind spurned Him in **verses 7- 13**. His physical sufferings are described in **verses 14-18**. His prayer for resurrection is recorded in **verses 19-21**, and His thanksgiving for answered prayer in **verses 22-31**.

So when Jesus was praying in the garden of Gethsemane, what was He asking the Father?
To spare Him from death?

But He died. And according to **Heb. 5: 7**, His prayer was favorably answered.

In what way did God answer the Lord's prayer?

Ek thanatou means "out of the state of death."

Apo thanotou would mean "deliverance away from dying."

Matt. 27: 46 - 50

Part of the Father's answer to the prayer of Jesus was recorded in **Luke 22: 43. What is it?**

Heb. 1 sets up the very important role of angels. Do not miss the support and adoration with which they attend our Lord all through His life.

Also read: Matt. 4: 11 Note what you see here.

- **Heb. 5: 8, 9**

"It is the perfect heart that makes the perfect man."

"Jesus was obedience embodied, obedience incarnate. I have only as much of Jesus in me as I have of the spirit of obedience." Andrew Murray

How important is obedience to you?

Again Murray says, "He lives in heaven and in our hearts, to impart to us His own spirit of obedience so that His priesthood might bring us into the full enjoyment of all He Himself has and is."

❖ **Salvation is being saved from your own will and being restored to do the will of God alone.**

“We live in an impatient society and the idea of humble submission, patient waiting and steady perseverance does not make a ready appeal. But the way of Christ was the way of persistent obedience ... But following after Christ and denying oneself is a daily, painful costly reality that CANNOT be achieved by a sudden crisis, but only by a lifetime of constantly renewed dedication and obedient responsiveness to all that God requires of His people and equips them to do.”

Raymond Brown The Bible Speaks Today - Hebrews

- ✓ **Much of this journey with Christ has to do with time. Another key word in this passage is eternal.**

Look at the other places in Hebrews where this word “eternal” is used and see how it relates to what you see here in this verse.

Heb. 5: 9

Heb. 6: 2

Heb. 9: 12

Heb. 9: 14

Heb. 9: 15

Heb. 13: 20

This concept of eternity contrasts with the temporal role of the earthly high priest.

Heb. 5: 11 – 6: 8 is a parenthesis – like a “pastoral aside.” The writer feels the need to address certain issues within this body before proceeding with his teaching on the Priesthood of our Lord.

Are you so aware of those with whom you speak – that you know when they are either not interested or ill-equipped to handle what you are telling them?

- **Heb. 5: 11**

“You have become dull” is in the perfect tense; it describes the abiding result of a past act.

What can we do to change the course of our own dullness or the dullness of someone we care for? In other words, how do you change the tide of dullness that has been in motion (or lack of motion) for a long time?

Warren Wiersbe tells us the ‘milk’ of the Word “refers to what Jesus Christ did on earth – His birth, life, teaching, death, burial and resurrection. The ‘meat’ of the Word refers to what Jesus Christ is now doing in heaven. We begin the Christian life on the basis of His finished work on earth.”

Here, beginning with **Heb. 5: 11**, we have the third of the five warnings. The first was against indifference and neglect; the second against unbelief and disobedience and the third deals with laziness and carelessness that prevents growth in the Christian life. This hinders the believer from entering in beyond the veil and it denies the seeker the gift of salvation itself.

- **Heb. 5: 12**

Describe in your own words how important it was during this early time of the church to have experienced teachers? Examine what the result would be at this crucial time if there was a severe shortage of teachers.

- **Heb. 5: 14**

“Spiritual maturity comes neither from isolated events nor from a great spiritual burst. It comes from a steady application of spiritual discipline.” Donald Guthrie

Where are you taking shortcuts in your spiritual development? Or worse, where are you neglecting your spiritual growth?

Read 1 Cor. 3: 1

5. Why were these Hebrew believers tempted to go back into Judaism?

6. **Heb. 5: 7** tells us that the Lord offered up prayers. As our High Priest, He makes offers for His people but the earthly high priest would also have to make an offering for himself since he was a sinner too. But our Lord was no sinner, so did He make an initial offering before He offered Himself for the people?

According to Kenneth Wuest, *“The Priest after the order of Melchizedek offered up Himself as a blood sacrifice, but before doing this, brought another offering to God, a heart torn with anguish and suffering, a soul in which the conflict of the ages was raging, a contest in which God the Son was facing the powers of darkness, waging a battle for the lost race, a battle in which He was victor over death, and thus over him who had the power of death, the devil.”*

Do you agree that Gethsemane was this initial offering of the Priest?

Support your answer.

At Gethsemane, Jesus (His Spirit, soul and body) was examined to ensure it was blameless and He was not found lacking in any way. He was in a torturous battle with Satan here – as the angels ministering here and at Temptation attest.

7. **Heb. 5: 11** begins a section in which the writer is clearly frustrated with the immature status of his readers. Why would he continue later with the difficult topic of the priesthood of Christ (which is nowhere in the Scriptures so well developed) when he would apparently need to address more basic topics for them?

8. **Heb. 5:14**

For what are you expending energy, time and resources to train your mind?

We all have areas of our Christian faith that need more attention.

What area of Scriptural teaching are you deficient in?

In what area(s) are you more equipped?

“Solid food”

Read John 4: 34

What is your food?

“God perfected in Him through suffering – wrought out in Him a perfect human character, in which the divine life was fully united with the human will. This surrender to God is man’s duty and blessedness ... to all who would obey Him – He now had that perfected human nature that He could communicate to them.” Andrew Murray

There is no way for attaining and proving the union with God’s will but by obedience.

Obedience is the seed, the power, the life of Christ’s perfection and ours.

This is what our Great High Priest has provided for us!

We are approaching the threshold of the Holy of Holies. And it is entered first by His obedience and then by our own. There is no blessed presence with Almighty God without obedience.

- **REMEMBER TO ADD YOUR CHAPTER TITLE AND PICTURE IN THE APPENDIX**
- **Find a hymn for this week’s lesson.**

“The whole priesthood of Jesus has but this one object – to lead you boldly and joyfully to draw near to God and live in fellowship with Him. With this view, trust Jesus as definitely with your ignorance and weakness as with your sins...”

He cannot bring you near to God except as he brings your heart near.

He cannot bring your heart near except as He dwells in it.

He cannot dwell in it except as you believe.

Oh, consider Jesus until your whole heart is faith in Him and what He is in you.”

Andrew Murray

LESSON SIX

DOCTRINE: SOVEREIGNTY OF GOD

BASIC STUDY

“ARE YOU WEARY OF WAITING ON THE LORD?”



➤ **READ HEBREWS 6 AND WRITE YOUR FIRST IMPRESSIONS HERE.**

➤ **DO YOUR TEXT DISCOVERY OF HEBREWS 6.**

There is a lot of waiting for the Christian. Some grow weary in waiting.

For the Jewish Christian, sometimes waiting was growing increasingly difficult.

What can we learn from Hebrews 6 about waiting?

The Christian life is a race: to begin profits nothing inless we run to the end and reach the goal.

Don't lose sight of the message of Hebrews 6 – Moving on to Maturity.

While the topic of eternal security or losing your salvation is important- do not lose sight of what the writer of Hebrews was attempting to do with this letter and this chapter. Don't get sidetracked!

Encouragement/warning (you fill in the word after the = sign.)

Hebrews 6: 1-8 =

Hebrews 6: 9-20 =

What does a "repentance from dead works" mean?

Look at the occasions of use of the word "*faith*" in Hebrews alone:

Heb. 4:2

Heb. 6: 12

Heb. 10: 22, 36, 39

Heb. 11: 1-39

Heb. 12: 2

Heb. 13: 7

Are the basics of the Christian faith important?

List here the elementary teachings the writer refers to here. Heb. 6: 1, 2

“It has been observed by some scholars that these six elementary doctrines can be paralleled in Judaism.” Raymond Brown

How is that important to our focus here in Hebrews?

“The solid foundation of Christian truth is of immense importance but, once that is well and truly laid, there is no need to go on repeating that process.” Raymond Brown

When is the last time you practiced your ABC’s?

Instead you move on and read what is of interest to you because you have enough mastery of the ABC’s.

Heb. 6 issues a call to spiritual progress, to spiritual maturity.

The last chapter examined a less than mature approach to the walk of faith. Some have described the life of those unable to step with both feet into a life of following Jesus as “tweeners.” These are people who live between Egypt and Canaan. They are out of the place of danger but not yet in the place of rest and inheritance.

This call to maturity urges them to make that commitment to follow Jesus wholeheartedly.

- ✓ The word “let us go on” should be translated “let us be carried forward,” “let us be carried on to completeness (maturity).” God keeps bearing him up. *pherometha*
- ✓ ” The idea here is that God is the One Who enables us to go on – not our own strength, but His. Our response is a yieldedness to Him. He has equipped each believer with what they need to grow if only they will trust and obey His voice. Just as a baby does not take on the job of seeing to his own growth, but responds to the care of those with whom the baby lives. It is normal for believers to grow; it is abnormal for them NOT to grow.

- ✓ Also the little word “epi” (upon) indicates that faith is not a self-sustaining virtue. Faith rests “upon” God. Expositor’s

A word before we continue:

Hebrews has sections which are very hard to interpret. But this should not dissuade us from the effort to more clearly understand this glorious book. But the warning here is that we must not seek to know **about** God as much as we need to know Him. If our full understanding of this passage does not take form just yet, allow the Lord to speak His truth about Who He is in His way and in His time. Just remember to be diligent, otherwise this closer union with Him will never occur.

- ❖ Comparing Scripture with Scripture is the safest way to shed light on difficult passages.

Compare **Heb. 6: 4-6** with the following:

2 Cor. 4: 4, 6

Gal. 3: 2, 3

2 Pet. 2: 15-22

2 Pet. 2: 9 -11

Matt. 12: 43-45

Compare **Heb. 6: 7-8** with:

Deut. 29: 18-29

Is. 5: 1-5

There are numerous ways to deal with the difficulties in this passage in Hebrews 6.

- Some say the problem is solved by viewing the discussion as a hypothetical: “*if* one were to taste of the heavenly gift ... and fall away, it would be impossible to renew them to repentance.”
- Some (John Walvoord) view this as a description of those who turn away from faith, do not lose their salvation, but lose any possibility for further service to the Lord. 1 Cor. 9: 27; 1 Cor. 3: 10-15
- Some view this as an example of the possibility of losing one’s salvation.
- Some view these people as giving evidence to the fact they were never indeed saved, but only derived benefit from a close relationship to the truths of the gospel.

As always remember to look at the original readers of these letters. What was their condition/ problem?

❖ Read the following article on Handling a Difficult Passage

HANDLING DIFFICULT BIBLE PASSAGES

As we study the Bible, it is inevitable that we come across passages that are hard to understand.

So what can we do?

Run to our commentaries?

NO!!!

Give yourself the opportunity to hear from the Lord before you ever consult a commentary.

But how?

Here are some steps to follow as you approach difficult passages in the Bible.

1. Pray for the eyes of your heart to be enlightened. **Eph. 1: 18**

Seeking biblical understanding is different than trying to understand how to use a computer or change the oil in your car.

You are approaching holy material which the Lord has provided for you and you must seek His thoughts before you entertain your own thoughts or those of another.

2. Abandon any preconceived thoughts concerning your passage under review. Come at your topic with fresh eyes and a fresh heart.

Otherwise you cannot hear clearly from the Lord.

3. Context is King. This means you must observe the verses surrounding the ones you have a particular interest in.

A well developed contextual understanding will aid in the further efforts to interpret the text.

4. Be very careful with cross references. Make sure you do a thorough "dig" on the context of the supporting cross references associated with your main passage. Become thoroughly acquainted with any verses which you will use to establish your essential interpretation.

What is the overall message of your primary passage and the overall message of any of your cross references?

Never pull cross references out of context.

5. No commentaries at the beginning of your study. Observe the text carefully and thoroughly, asking yourself questions as you endeavor to understand not just your current passage but the overall message of the book before consulting any commentaries.

Commentaries are man's thoughts on Holy Scripture. Stick with, remain in the Holy Scriptures as long as possible.

6. Seek the overall principle which the Lord is teaching even if the details cannot be reconciled.

7. If there is an apparent contradiction with the Bible passages, realize the contradiction lies with your interpretation, in other words, KEEP DIGGING!

8. You always defer to the clear, direct teaching within a passage before complicating your interpretation with the difficult passage.

A parable is helpful once the clear teaching is established. Parables are not meant to be the "rock" upon which you build your interpretation. Parables are analogies which confirm a clear teaching.

Jesus even used parables so as to be obscure at times.

9. When you do finally consult the commentaries, weigh the evidence of the writer's claims by your solid biblical research.

As you accumulate the differing opinions within the commentaries, prayerfully consider all the options. Consider each one separately and with wisdom and understanding from on high.

10 As you settle in on a particular interpretation, ask yourself if this interpretation, above all the others, glorifies and exalts the Lord.

Discard anything that does not cause you to hold the Lord in the highest esteem.

This clearly would be false teaching, as all Scripture declares a Sovereign and Holy God.

Following Jesus with you,

Becky

Here are some resources you may also want to look at regarding how to handle difficult biblical passages.

<https://www.thegospelcoalition.org/article/approach-difficult-bible-passages/>

<https://tabletalkmagazine.com/article/2018/11/encountering-difficult-passages/>

<https://pursuingveritas.com/2017/11/09/how-to-approach-difficult-bible-passages/>

https://www.kathyhoward.org/4-tips-for-handling-difficult-bible-passages/?utm_source=rss&utm_medium=rss&utm_campaign=4-tips-for-handling-difficult-bible-passages

“Whenever we come across a bewildering passage in the Bible, we shall attend carefully to what it has to say and then make sure that we compare scripture with scripture.” Raymond Brown

Compare this section of Hebrews with the following and see if it sheds more light:

Matt. 7: 21-23

Matt. 13: 3-9, 18-23

John 5: 24

John 6: 39

John 10: 26-30

1 Pet. 1: 3-5, 23

What pronouns does the writer use in Heb. 6: 1-3?

What does he use in Heb. 6: 4-6?

- ❖ **More on “who these apostates are” in the Digging Deeper section.**
- **Heb. 6: 7, 8**

Here we see the illustration of a field. Who do you know from the Bible who used many illustrations containing fields?

Is there a connection?

According to these verses, how will you be assured that you or another has a living faith?

What is the fruit which a Christian will produce?

Gal. 5: 22. 23

The Israelites' rebellious generation stood on the threshold of the promised land but refused to enter. They did not trust God. These Hebrews stood right at the edge of repentance and would not commit.

"Today, when you hear His Voice ..."

In Hebrews 5, obedience is crucial.

In Hebrews 6, faith is crucial.

On the issue of eternal security, two articles may be helpful:

"Salvation: Past, Present and Future"

"Tripartite Nature of Man: Mind, Heart and Will"

These are found in the Supplemental Materials available upon request.

- Heb. 6: 9-10

Does **verse 9** give any insight into if these recipients are already Christians or on the verge of becoming Christians?

- Heb. 6: 11, 12

This growth will require diligence and effort. With that diligence, the disciple will grow in what areas?

- **Heb. 6: 13-15**

What causes us not to receive the promises of God?

“The oath of God plainly proves that the thing He seeks above everything is faith.”

Andrew Murray

- **Heb. 6: 18, 19**

The writer has included in these two verses the words: hope (3 times – implied once) and strong encouragement.

What does the choice of these two words say to you?

What analogy does the writer use to show the strength and steadiness of this hope and encouragement?

1 Tim. 1:1

Col. 1: 27

- **Heb. 6: 19**

This picture of the “anchor” was a powerful visual for the early Christian. At least 66 pictures of anchors have been uncovered in the catacombs.

“anchor” # 45 *agkura* = that which forms a bend and can stabilize the thing to which it is attached

In what way is Christ an anchor for you?

Where is the anchor located when put into use?

When the anchor is cast within the depths, is it seen?

Just so with our Anchor – He is unseen by human eyes, but He is at work holding us fast. Have faith.

What does it mean to “enter within the veil?”

HOPE ENTERS WITHIN THE VEIL. CHRIST ENTERS WITHIN THE VEIL.

- **Heb. 6: 20**

“forerunner” # 4274 *prodromos* = the one running before, going in advance; military: used of those who were sent before to take observations, acting as scouts

“In Greek literature the term was used to describe the function of a small party of soldiers sent fully to explore the way ahead prior to the advance of an army.

Christ is our prodromos. He has gone ahead of us.

He prepares our way to glory Heb. 2: 10... With such an anchor here and such a priest there, we must not fear and we need not fail.” Raymond Brown

Read John 14: 2-3

Where is Christ right now?

Where do we want to be?

“take hold” # 2703 *katapheugo* = to flee away to some place for refuge

Bible Knowledge Commentary says, “The image suggested in verse 18 by the words ‘fled to take hold’ of hope was that of a fortified refuge ... a harbor where the soul may securely drop

anchor. The anchor has been carried to the safest point of all – the inner sanctuary behind the curtain – by Jesus *Who went before us...* a picture of sailors who leave their ship in a smaller craft in order to carry the anchor forward to a place where it can be firmly lodged.”

“Commendable conduct is possibly the most eloquent exposition of our faith.” Raymond Brown

Last week we looked at Christ as our Great High Priest. This week we see that He is our anchor. Is the writer of this book trying to discourage us or encourage the readers?

Is it working for you?

It has been said that for those who live “within the veil,” they have no difficulty bearing the reproach of going “outside the camp.” Heb. 13: 13

What is the Spirit saying this week that has most profoundly impacted your faith?

Whatever He is saying to you, one thing is for certain – you are to go on to maturity!

❖ **Read your Doctrine for this week.**

➤ **DIGGING DEEPER**

How does Heb. 5: 11-14 relate to chapter 6?

Heb. 6: 1 here the writer speaks of “repentance from” and “faith toward” God.

What had the Hebrews done in regard to growing their faith after repenting?

“Part of the problem facing the Hebrews was the superficial similarity between the elementary tenets of Christianity and those of Judaism, which made it possible for Christian Jews to think they could hold on to both.” Donald Guthrie

▪ ***“repentance from dead works”***

Mark 1: 4, 14-15

Acts 2: 38

Acts 3: 19

Acts 5: 31

Rev. 2: 5, 16, 22; 3: 3, 19

Based on these verses, what repentance is the Lord looking for and how does that compare to a repentance from dead works? You need to know this!

- *“faith”*

Acts 20: 21

The first two items on the list of six, repentance and faith, are Godward and denote the initiation of the spiritual life.

Repentance and faith go together.

- *“washings or baptisms” (ablutions) Compare with Heb. 9: 10*

“Baptism” is a word usually used of purification ceremonies other than Christian baptism.”
Expositor’s (Mark 7: 4)

The term is in the plural, possibly referring to teachings about the difference between OT ablutions (cleansing rites as a part of Judaism) and the NT idea of baptism. OT baptisms of Jewish converts could be in view here.

In the OT rites of immersion were associated with maintaining ritual purity, especially for priests (Lev. 15; 16: 4, 24) Also baptism was performed by the Essene community at Qumran as a symbolic act by which one was “made holy by the waters of repentance.” (1QS 3:9)

Also the early church confusion over John’s baptism and the baptism of Jesus could possibly need clearing up.

Acts 18: 25; 19: 1-5

Eph. 4: 4-6

Rom. 6: 3

1 Cor. 12: 13

Heb. 9:10

“In the early Christian writings, conversion and baptism were sometimes termed ‘enlightenment.’” Reformation Study Bible

If you have any questions regarding baptism, record them here to cover in class.

- *“laying on of hands”*

Num. 27: 18-19

Deut. 34:9

Acts 8: 17-19

1 Tim. 4: 14

1 Tim. 5: 22

2 Tim. 1: 6

Laying on of hands was a method used in the OT period to confer blessing (Gen. 48: 13-20), to transfer guilt from sinner to sacrifice (Lev. 1: 4), to commission a person for a new responsibility (Num. 27: 23). In the NT period laying on of hands was observed in healing (Mk. 1: 4), blessing (Mk. 10: 16), ordaining or commissioning (Acts 6: 6; 13: 3; 1 Tim. 5: 22) and the imparting of spiritual gifts (Acts 8: 17; 19: 6; 1 Tim. 4: 14; 2 Tim. 1: 6) Archaeological Bible

These two points, baptisms and laying on of hands, relate to the local assembly of disciples.

- *“resurrection of the dead”*

Dan. 12: 2

Matt. 25: 31, 32

John 5: 28, 29

Acts 24: 15

Rev. 20: 12, 13

Note: New Testament preachers would not mention the death of Christ without also mentioning the resurrection. They were inseparable to them.

- In regard to “judgment,” look at:

John 5: 22, 26-29

Acts 10: 42

Acts 17: 30, 31

John 9: 39

John 3: 19

2 Tim. 4: 1

1 Pet. 4: 5

(These last two points have to do with the future.)

- Heb. 6: 4 – “enlightened” was used at times in reference to baptism

some have viewed “tasting the heavenly gift” as referring to communion.

“Made partakers” can be translated “shared in the Holy Spirit,” which could refer to participating in the receiving end of the gifts of the Holy Spirit.

This description relates to Acts 18: 5-6

Judas is another such example of one who has tasted and seen that the Lord is Who He says He is and yet, due to hardness of heart, the one exposed to truth turns his back on Him.

1 John 2: 19

Also read Acts 8: 9-24

“Putting Christ to open shame,” “holding Him to contempt” is an apostasy, not of internal doubt but a forceful, complete and public rejection of a faith once confessed

- ❖ Much has been written and discussed concerning those who “have fallen away.”
Heb. 6: 6 *Parapipto* “fall away from or fall alongside of” is only found here in the NT
The writer is here envisaging people who have been numbered among the followers of Christ but now leave that company. Expositor’s
- ✓ **As with all Scriptures, it is best to keep in mind the purpose in writing and the recipients of the original letter.**

No matter what your view on eternal security, perseverance of the saints or losing your salvation, keep in mind the writer’s intent. Do not miss his purpose.

Here the theme has been the giving of a strong warning concerning not taking faith seriously and living as though a commitment were optional. The writer wants to make in no uncertain terms the absolute necessity of dedicated and complete surrender to the Lord – no holding onto any vestiges of Judaism. Also “the whole passage is viewed from the side of man’s responsibilities and must accordingly be regarded as limited.” Donald Guthrie

- ❖ **To see God’s view of salvation, read Eph. 1: 3-4**

John 10: 28-29

As you read this, ask yourself, “Who is doing the work?”

Some who have read this passage have grown concerned that they have committed a sin as described here. *“But no one with a state of mind so hardened as to hold up the Son of God to contempt would ever be concerned about a question like that. The concern itself is evidence that the Holy Spirit is still active.”* Donald Guthrie

Solemn words of warning about taking salvation lightly:

Gal. 5: 4

2 Cor. 6: 1

- **Heb. 6: 7, 8**

What analogy is used here?

Look back at the Basic Study where you examined **Matt. 13** and the parable of the sower.

I believe it is no accident that the writer here refers to an agricultural analogy so similar in content and end result. This helps us see more clearly the point he is trying to make which I believe is the same point Jesus was making in **Matt. 13**.

What point is that?

The word “*adokimos*” in **verse 8** means:

Definition

1. not standing the test, not approved
 - a. properly used of metals and coins
2. that which does not prove itself such as it ought, unproven
 - a. unfit for, unproved, spurious, reprobate
 - b. disqualified

It is used in **1 Cor. 9: 27**

2 Cor. 13: 5

Titus 1: 16

Rom. 1: 28 (depraved)

- Heb. 6: 9- 10

Here the writer uses the word “beloved” (*agapetos*) for the only time in this epistle. He is purposefully being warm. The contrast in the Greek is notable between verses 1-8 and verse 9. Heb. 6: 9 lets the reader know that the author has no thought at all of this warning depicting their current situation. He merely wishes to alert them to the dangers of careless faith.

- Heb. 6: 11

WORD STUDY

“Full assurance” *plerophoria* also occurs in Heb. 10: 22

This word indicates perfect certitude, full conviction, complete understanding

It comes from *plerophoreo* (verb) meaning to fulfill, thoroughly accomplish, persuade fully, give full assurance

Why is the mention of full assurance right after what he has said in Heb. 6: 1-8, so crucial?

- ✓ The promises mentioned here must be: received, proved and inherited.

- Heb. 6: 12

Again (5:11) the word *nothroi* (sluggish) is used. The writer wants to ensure that “the dullness of hearing” already mentioned does not interfere with their making headway in gaining a full assurance.

Heb. 11: 11

Heb. 11: 33

Are you being diligent to receive these promises?

Do you even know what the promises are?

Sluggishness in regard to faith is the term used at the beginning and the end of the argument (Heb. 5: 11 – 6: 12)

- **Heb. 6: 13- 15**

Here we are reintroduced to Abraham who will be making a dominant statement in the next chapter. (Heb. 2: 16 prior mention of Abraham)

In regard to the mentioned oath, read:

Gen. 22: 14-17

Luke 1: 69-75

Gal. 3: 15, 18

Why is the mention of Abraham so important here at this juncture of Hebrews?

What can we learn from him?

Read Jn. 8: 39

Rom. 4: 16

Heb. 6: 15 also speaks of Abraham having obtained the promise. Yet what did he obtain?

Heb. 11: 13

Read John 8: 56-58

Many times in Hebrews the writer speaks of someone or something “better than” another.

Make sure you note when this phrase is used.

Here God’s oath is compared to man’s oath and is imminently “better.”

Heb. 1: 4; 3: 3; in chapter 4 he describes a better rest; chapter 5 describes a better priest; 7: 22 – a better covenant; 8: 6 a better ministry; chapter 9 speaks of a better sacrifice

WORD STUDY

Verse 15 speaks of “patiently waiting” # 3114 *makrothumeo* to suffer long, be long suffering, to forbear, to endure patiently as opposed to losing faith or giving up, this word involves exercising understanding and patience toward persons while *hupomeno* involves putting up with things or circumstances

James 5: 7-8

Col. 1: 11; 3:12

- **Heb. 6: 17-18**

Relate the following verses to this passage:

Num. 23: 19

Mal. 3: 6

James 1: 17

On what is the believer trusting for his salvation? His own obedience or strength of will? Or the faithfulness of God’s purpose?

“He (the believer) knows his assurance depends not on the stability or strength of his own faith, but on the absolute trustworthiness of God’s word.” Donald Guthrie

How is the believer described here? **Verse 18**

- **Heb. 6: 18- 20**

Hope is the focus in these verses. Does hope simply happen?

Describe this hope based on these three verses.

1 Tim. 1: 1

Col. 1: 27

“take hold” - # 2902 *krateo* = to take hold of, to grasp, hold fast, hold firmly, take

How do you actively “lay hold” of the hope set before you?

- ✓ The fact that our Hope enters within the veil will be further expounded in **Heb. 9: 6-14.**

➤ **APPLICATION QUESTIONS**

1. What are you seeing from the Lord about “entering beyond the veil” this week?

2. What did you learn this week from the recipients of the letter?

3. **Heb. 1: 1-3** tells us from the beginning, God has spoken through His Son. Jesus is the Final Word of the Lord. What is God saying in **Chapter 6** concerning Jesus being God's Final Word?

4. Remember that the book of Hebrews was written to encourage Jewish Christians who were spiritually limping along in their faith if not abandoning it altogether. **What can we focus on in our lives to ensure that we finish strong based on what you have seen this week in Hebrews 6?**

Our hope is certainly NOT in ourselves!

Heb. 6: 1-3

5. Does the writer now teach about elementary things or does he go on to "maturity?"

So what does this indicate was important to him for God's people? Re-establishing things they *should* know or urging them on where they needed to be?

Heb. 6:17-20

6. We wait. And we wait. Then we wait some more.

As believers who hope in the promises of God, when our faith wavers and our hope is diminishing, does the Lord shorten the waiting time?

So what does the Lord do to encourage us during the hard waiting times?

How did Abraham learn to wait as the promises were slow in coming?

❖ Our Anchor

“Our anchored soul is, in God’s mind, already secure within the veil, secure within His eternal sanctuary... Not only are our souls anchored within the impregnable, inviolable heavenly sanctuary, but our Savior, Jesus Christ, stands guard over them as well!” John MacArthur

- **REMEMBER TO ADD YOUR CHAPTER TITLE AND PICTURE IN THE APPENDIX**
- **Find a hymn that relates to this portion of Scripture.**

As you study this difficult chapter, keep a biblical practice in mind.

Wherever you land on this topic of whether or not this chapter is discussing Christians who “fall away” or those who were privileged to be exposed to the glorious truths of the Christian faith and rejected them, exercise restraint in preconceived ideas.

Always remember to ask yourself when you approach difficult passages:

Do I see the Lord lifted up and honored by the conclusions I have drawn from my study?

Does my study cause me to glorify the Lord even more than before?

If your deductions actually minimize or undermine your reverence for the Lord, cast them aside. Every truth you uncover must bring the Lord into closer focus and that means you will see Him high and lifted up with each discovery.

With this study on apostasy, does it bring glory to God to see these as people who have lost their salvation?

Does it bring glory to God to see these as people who were close to salvation but never were regenerated, resurrected believers?

Here is where you will find your answers to this week’s dilemma.

If believing you can never lose your salvation causes you to take lightly this great gift, then your doctrinal belief is doing you harm.

If believing you can lose your salvation causes you to “work harder” for God’s approval, then your doctrinal stance is harming your relationship with the Lord.

Seek the Lord on this issue and rest in Him. He will direct you to a deeper understanding and if this one particular truth remains a mystery to you then rest in what you see in Deut. 29: 29.

Have you entered within the veil today?

It is there that you will find your hope, your faith, your life.

Enter there and wait ...

LESSON SEVEN

DOCTRINE: THE LAW

BASIC STUDY

“A PRIEST WITH NO BEGINNING AND NO END”

without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God), remains a priest continually.

-Hebrews 7:3 WEB

www.SaviorConnect.com



We are looking at our High Priest tonight.

Why do we need a High Priest?

Look back at Lesson 5 the first 2 or 3 pages to refresh your memory.

When we receive Christ, we receive Him – His Life. His Life was dedicated to obedience. That is now the Life we live: His Life of obedience in us.

➤ **Read Hebrews 7 and write your first impressions here.**

➤ **DO YOUR TEXT DISCOVERY ON HEBREWS 7**

- Describe Melchizedek based on Heb. 7: 1-3

What is important about his name?

Read Ps. 110: 1-4 and Gen. 14: 18-20 and record here any additional information on Melchizedek.

We now come to the threshold of one of the most glorious teachings of Scripture: the Priesthood of our Lord.

Do no violence to the Word of God – come to it with moldability and pliability. You yield to the Word and do not expect it to yield to you.

Do not manhandle the Word of God.

Read Matt. 16: 13-28

The first readers of Hebrews had begun to experience the truth of Christ's warning.

"The silences of Scripture are just as much due to inspiration as are its statements." Expositor's

There is so little we know about Melchizedek. But what we have is enough. Imagine how confusing this character is to the Jewish reader who has only Genesis 14 and Psalm 110!

"The whole place Melchizedek occupies in sacred history is one of the most remarkable proofs of the inspiration and the unity of Scripture, as written under the direct supernatural guidance of the Holy Spirit. In the book of Genesis, all we know of him is told in three short, very simple verses. A thousand years later, we find a psalm with just one single verse, in which God Himself is introduced, swearing to His Son that He is to be a High Priest after the order of Melchizedek. Another thousand years pass, and that single verse becomes the seed of the wondrous exposition, in this epistle, of the whole work of redemption as revealed in Christ Jesus."

Andrew Murray

List here what you learn about the **tithe** in regard to Heb. 7: 2,4-10.

Lev. 27: 30-32

Num. 18: 21ff (ff means and following)

Deut. 12: 6, 17; 14: 22-27

Note that the ancient practice of tithing did not originate with Moses and the Law. Tithing was done long before the Law.

From **Heb. 7:3**, what do you find out about Melchizedek?

Could Aaron or any of his descendants claim to be “without genealogy?”

Could they claim to have an eternal ministry?

Could they claim to be both king and priest?

With the specifics concerning Melchizedek in these **first 3 verses of Chapter 7**, “*the Holy Spirit has described him (Melchizedek) in a way that is prophetic of Christ.*” Reformation Study Bible

*Imagine yourself as battle weary Abraham – returning from a great physical trial. Just as he did, bow before your **High Priest** – pay Him His tithes and let Him **ble**ss you.*

- **Heb. 7: 4-10**

How great was this man!

List here the ways the writer attests to the greatness of Melchizedek.

“In giving Melchizedek tithes and in receiving his blessing, Abraham affirmed the greatness of this king-priest.” Warren Wiersbe

List below everything you learn in these verses about:

Abraham	Melchizedek	Aaron (sons of Levi)

- **Heb. 7: 11-22**

What is the point of this section?

Let's break this down since there is a lot in these verses.

- **Heb. 7: 11-14**

The _____ and the _____ were not perfect.

So the priesthood of Levi would never produce a perfect priest.

From which tribe does the Lord Jesus come?

What is the relation of the believer in Christ to the Law?

Gal. 5: 1-6

Rom. 7: 1-4

Rom. 8: 1-4 (Are you free from the Law so as to sin?)

Col. 2: 13-14

Heb. 10: 1-4

- **Heb. 7: 15-19**
- “another” # 2087 *heteros*= another of a different kind, distinct from “another” (*allos* – another of a similar kind)

On what basis were the Levitical priests called? Heb. 7: 15-16

On what basis and according to what power is the priest of the likeness of Melchizedek called?

What does the quote from Ps. 110: 4 tell us about this priest and his order? Heb. 7: 17

What is the contrast in Heb. 7: 18-19?

For a moment, put yourself in the mindset of the Hebrew Christians who were tempted to go back to the Temple sacrifices. If you read Heb. 7: 19, how would it encourage you to respond?

What are some of the specifications for a Levitical priest?

Ex. 28: 1-12

Ex. 19: 1-2, 10, 15, 19

Ex. 29: 35, 39-46

Lev. 4: 3-7

Num. 18: 1-10

Lev. 21: 16-24

❖ **MORE INFO ON THE PRIESTS**

Why were the Levites designated as priests?

Ex. 32: 26-29

Num. 3: 11-13, 41

What were the duties of the priests?

The Aaronic priests (descendants of Aaron) performed the liturgy

Only Aaron's sons could minister at the altar of the Lord, offering incense and sacrifices there (Deut. 33: 10)

The priests represented Israel before the Lord (Lev. 1: 1-9) and were alone empowered to bless the people (Num. 6: 23-27)

Priests accompanied the people during war, sounding trumpets and bearing sacred vessels (Num. 10: 9; 31: 6)

Priests were entrusted with teaching and interpreting the laws given by Moses (Lev. 10: 11; Mal. 2:7)

The high priest alone could enter the Holy of Holies once a year to make atonement for the nation, symbolically bearing the sins of Israel (Lev. 16)

✓ **Stop for a minute and think. Why were there priests in the first place?**

If the Levitical priest could not offer complete forgiveness and restoration to God, what kind of hope could that give the participant?

So it is clear to see the need for a priest of a different kind.

“To bring man near to God, into full favor and actual fellowship, is the object of every priest. Aaron could not do it; Jesus has done it.” Andrew Murray

- **Heb. 7: 21** tells us yet one more way in which our Priest differs from the Levitical priest. What is it?

Again the writer of Hebrews mentions an oath. How does the oath here enforce the argument of Jesus as a better Priest?

Other occurrences of oath in Hebrews:

Heb. 3: 11

Heb. 4: 3

Heb. 6: 13, 16, 17

A Pledge (a Guarantee)

Job 17: 3

Eph. 1: 14

When you think of Jesus as your Great High Priest, what assurances does that reality give you?

“There is no gap or an unsafe place in my life. He is my safe place.”

- **Heb. 7: 22**

We are here introduced to a key word: *Covenant = diatheke*. We will more closely look at this word in Chapter 8, but for now, list all you see about Covenant. This word will be used 13 times in this epistle.

- Heb. 7: 23-25

Compare (from these verses) the priesthood of OT with the NT Priest.

You say you love Jesus, have you ever asked Him what He prays for you as He intercedes without ceasing?

When we love someone, we want to know what they are thinking.

We ask them repeatedly, "What are you thinking about?"

"Long after Aaron, the Word of God (Ps. 110: 4) speaks of another priest in the order of Melchizedek." Baker's Commentary

Aparabatos #531 "unchangeable" = idea of valid and unalterable, used at the end of legal contracts

"Man was created for the presence of God. The nearness of God was to be his native atmosphere... 'To draw nigh unto God' means nothing less than an entering into the Holiest of All and dwelling there all the day, spending our lives there, abiding there continually." Andrew Murray

- Heb. 7: 26-28

Compare to Ex. 29: 36-42

➤ **GO TO APPLICATION QUESTIONS IF YOU ARE NOT DOING DIGGING DEEPER**

➤ **DIGGING DEEPER**

- Heb. 7: 1-3

"Melchizedek's name and title suggest the messianic attributes of righteousness and peace."
Bible Knowledge Commentary

What is the relationship between righteousness and peace?

Ps. 72: 7

Righteousness and peace are two sides of the same coin; it is absolutely necessary for God's kingdom.

Ps. 85: 10

Isa. 32: 17

James 3: 17-18

Heb. 12: 10-11

Heb. 1: 9

What does this tell us about the Son?

Some scholars report that at Qumran, Melchizedek was regarded as an angelic being.

Relate that to Heb. 1: 4-14; 2: 2, 5-9, 16-17

Remember that Melchizedek was first introduced in **Chapter 5**. That message was interrupted because the writer felt the readers were not ready for the deeper teaching he had for them concerning this important character.

What was missing in their understanding, how were they not equipped to hear what you have studied and read this week in **Chapter 7**?

Was Melchizedek the pre-incarnate Christ or was he a man?

❖ **TYPES (There is more on Types in the Supplemental Materials)**

Types: OT person or practice which is reflected in NT teachings. The OT example will have a NT counterpart which is the antitype. The OT type is predictive. It pictures or prefigures the antitype. The type is not perfect and it is temporary, though it is real, historical and of God.

The antitype is perfect and eternal.

Lamb of God **John 1: 29; Rev. 5: 6, 8**

“Though Melchizedek is in no way the equal of Christ, his unique priesthood and even his name, typify Jesus Christ and His work in a number of ways... If he had lived forever, he would not be a type but a part of the reality.” MacArthur

“What makes Melchizedek’s order perpetual is that Scripture says nothing about the succession. What makes Christ’s perpetual is, however, His own nature. The fulfilment is more glorious than the type.” Donald Gurthrie

- **Heb. 7: 4-10**

Who were the Levites?

Num. 8: 14-16

Num. 8: 17-19, 23-26

Were all Levites priests?

Could a Levite be king?

So when did the Levitical priesthood begin?

When did it end due to inability to practice sacrifices?

The priests were only to serve the nation of Israel.

Jesus, because He is of the order of Melchizedek, is not just the Messiah of Israel. His priesthood is universal. Melchizedek was priest of El Elyon – the Most High God – not the God of Israel alone.

Zech. 3: 8

Zech. 6: 12-13

Is. 49: 5-6

Amos 9: 11-12

Jer. 23: 5-6

Jer. 33: 15-16

❖ TITHES

“The characteristic of Levi (and his descendants) was not that of paying but of receiving tithes.”
Expositor’s

The greater received tithes; the lesser paid tithes.

❖ Concerning the tithe, are we free from giving back to God of our personal production?

Read Matt. 23: 23 What did Jesus say?

In regard to Abraham giving a tithe to Melchizedek, was it a requirement?

Why did Abraham do this?

What can we learn in relation to tithing from this?

- **Heb. 7: 11-12**

“Since there was a change of the priesthood, it follows that the whole legal system on which the Levitical institutions were predicated also had to be changed.” Bible Knowledge Commentary

❖ **THE LAW**

So is the Law bad?

Rom. 3: 20-21, 31

Rom. 8: 3-4

Rom. 7: 12-14

“It is important to recognize that the Old Covenant was not bad... It was imperfect and temporary... It served its purpose for the time it was meant to be in effect.” MacArthur

❖ **GOD’S MORAL LAW**

God’s moral law is a part of His very nature and character. So His law never changes. In the NT His standard of righteousness is reinforced and not lessened in any way. Any study of the Sermon on the Mount (Matt. 5-7) shows that the Lord Jesus elevated the demands on the hearts of those who follow the Lord. God even holds us accountable for our THOUGHTS!

The NT exerts an even strengthened accountability for the people of God.

Matt. 5: 17, 20

Acts 17: 30-31

John 3: 19

Ps. 96: 13 (But you see it in the OT as well.)

Ps. 98: 9

“perfection” #5050 *teleiosis*= act of completion, successful effort or fulfillment

“Here ‘perfection’ means the condition in which men are acceptable to God. The work of the priests of the line of Levi aimed at bringing about this acceptability, but our author tells us that they failed.” Expositor’s

“Perfection” is a favorite word of the writer and he uses it to convey the concept of completion and fulfillment. Here in Hebrews especially, it refers to the goal and aim of Christianity – access to God. **Heb. 10: 14**

The Levitical sacrifices could not offer this access to God.

When the priesthood was changed (*metatithemi*) was the new order just added to the Levitical order or was there a complete change? Was the order of Aaron replaced?

- **Heb. 7: 13-14**

- **Heb. 7: 15-19**

“indestructible” # 179 *akatalytou*= without ability to be dissolved, refers to the inherent quality which makes this life unique, this life cannot cease, it is endless, life that was not acquired and

that cannot be done away with; this word has nothing to do with time but with the indissoluble character of life

John 1: 4

Acts 3: 14-15

Ps. 110: 4 has now been repeated or referred to how many times? Why is that important to this letter?

5: 6, 10; 6: 20; 7: 21

“Perfect” here again means “made fit for God.”

Now that the sin has been dealt with, the symbol which anticipated the cancellation of the sacrifices is no longer needed. Therefore the Levitical priesthood has ended its usefulness. You do not need a symbol when you have the reality. So God has set aside this Levitical priesthood.

If God had intended to maintain the Levitical priesthood indefinitely, would God have introduced Abraham to Melchizedek?

Hope – We have seen this word before (**6: 19-20**) Where is this hope?

If we wish to live in union with this hope, where do we need to be?

❖ ***“Drawing near to God is the essence of Christianity. Drawing near to God is the Christian’s highest experience, and should be his highest purpose.”***

MacArthur

- **Heb. 7: 20-22**

Then is Christ just another Aaron?

“Guarantee” # 1450 *eggyos*= pledge, bail, security; it is a common word in Greek usage of legal documentation

This word is found only here in the NT.

- ❖ His death is not our surety but His LIFE! We now know that we have eternal life assured to us because He lives.

“You are a Priest forever.” This is repeated several times in this one chapter, so we need to take a good look at it.

Break this verse down.

You : Who has the writer described our High Priest as: Son of God (1: 2, 5; 3: 6; 5: 8)

_____ (2: 10) _____ (3: 1) _____ (6: 18-20)

_____ (2: 17) _____ (5: 9)

Are a priest: list what the writer has focused on about priests

5:1

5: 2

5: 3

5: 4

You are a priest FOREVER!

Why is that so crucial here?

“When God makes eternal transactions, He has chosen to do so with an oath. The oath does not represent greater truthfulness but puts the emphasis on permanence.” MacArthur

- **Heb. 7: 23-25**

Salvation is first mentioned in **Chapter One (1: 14)**. How has the subject of salvation deepened and expanded since **Chapter One**?

Look back at: Heb. 1: 14; 2: 3, 10; 5: 9; 9: 28 (I know you haven’t studied this yet but stretch yourself and see what you can add to the list on salvation truths in Hebrews.)

“Intercession” also in Rom. 8: 27, 34

- Heb. 7: 26-28

Relate this passage to Heb. 2: 10; 5: 8- 10

❖ SACRIFICES

Read Ps. 51: 16-17 and see what you learn about the kind of sacrifices that please the Lord.

Why has man always had a tendency to gravitate toward something he can do to please God?

These Jewish Christians (or those on the verge of becoming Christians) had a hard time letting go of their rituals. What comfort do rituals give in spiritual lives?

Can rituals lead you away from the Lord?

Do you participate in any rituals that are not directed from the Lord?

Remembering the Lord is good. But the act of remembering Him must never become ritualistic or empty, just going through the motions.

How can we guard against this?

Rituals can give one the false security that says “I am OK with the Lord; my acts have saved me.” When in truth only Jesus can save and certainly our acts do not save us.

This attitude of God’s saving work accompanied by our efforts is not new to the Church.

Read Ps. 50: 7-15

Ps. 40: 6-8

Is. 1: 11-17

Hos. 6: 6-7

Matt. 9: 10-13

Compare and Contrast the Two Priesthoods: Levitical and the One According to Melchizedek



➤ **APPLICATION QUESTIONS**

1. What are you seeing from the Lord about “entering beyond the veil” this week?

2. What did you learn this week from the recipients of the letter?

3. **Heb. 1: 1-3** tells us from the beginning, God has spoken through His Son. Jesus is the Final Word of the Lord. What is God saying in **Chapter 7** concerning Jesus being God's Final Word?

“Chapter 7 is the focal point of Hebrews. It concerns the central, the most important part of Judaism – the priesthood. No sacrifices could be made except by the priest and no forgiveness of sins could be had apart from the sacrifices. Obedience to the law was exceedingly important, but the offering of sacrifices was even more important. And the priesthood was essential for offering them. Consequently, the priesthood was exalted in Judaism.” John MacArthur

4. Having studied Chapter 7 this week, would you agree with this quote? Support your answer.

5. The Lord could have been born into the family of Levi and He would have rightfully been of the priestly family. Why did being born as He was make Him even more fit to be the Messiah?

6. Go back and list all that you have seen about Christ as our High Priest in this book.
Heb. 2: 17; 4: 14; 5: 1-10; 6: 20

7. Did God prepare His people for the dissolution of the old covenant? **Matt. 17: 1-8;**
Ezek. 36: 22-36; Jer. 31: 31-34

“The fullest expression of faith is to enter into the presence of God in His heavenly Holy of Holies and to fellowship with Him.” MacArthur

“Let us consider it a settled thing that unless we are really hungering after righteousness and longing for a very close fellowship with Jesus, our further study of the epistle will do us very little good.” Andrew Murray

➤ **REMEMBER TO ADD YOUR CHAPTER TITLE AND PICTURE IN THE APPENDIX**

➤ **Find a Hymn that relates to this week’s study.**

❖ **READ YOUR ARTICLE ON LAW**

THE HOLY SPIRIT POINTS OUT THAT THE WAY INTO THE TRUE HOLY OF HOLIES IS NOT YET THROWN OPEN AS LONG AS THE FORMER TABERNACLE REMAINS A RECOGNIZED INSTITUTION AND IS STILL STANDING... FOR CHRIST HAS NOT ENTERED INTO A SANCTUARY MADE WITH HUMAN HANDS - ONLY A COPY AND PATTERN AND TYPE OF THE TRUE ONE,

but He has entered into heaven itself

Hebrews 8:13



➤ Read Hebrews 8 and write your first impressions here.

➤ DO YOUR TEXT DISCOVERY OF HEBREWS 8.

The covenant idea lies at the base of all Jewish religious thought.

We have seen this mentioned already in Heb. 7: 22. Write here what is said in that verse.

“The Abrahamic covenant abides but, from Jeremiah’s time onwards, the Jewish people knew that the Mosaic covenant was not permanent.” Donald Guthrie

- Heb. 8: 1-5

Where is our Lord now?

How is God referred in Heb. 8: 1?

Look at Heb. 1: 3. How does that verse relate here?

What is His ministry? Sacrifice/Intercession?

Christ may no longer be making the priestly sacrifice but He is most definitely bringing His people into the presence of God – the Majesty on High.

Our great High Priest has His sanctuary in the heavens; there He dwells, there we find Him; there He receives us, there He introduces us to meet God; there He proves that He is a priest who abides continually and who gives those who come to God through Him the power to do it, too – to abide continually in His presence... Heaven is the sphere of His ministry.”

Andrew Murray

THE SANCTUARY

The entire Jewish cultus depended on the sanctuary, the priesthood, the sacrifices and the Law. These are the points which gave them their identity and separated them from all other faiths and ways of life.

But the author of Hebrews “was turning their gaze away from that order of priesthood which was merely earthly, temporary and passing, belonging to the realm of shadow, to the real sanctuary beyond the immediate reach of mere man.” Donald Guthrie

Read 2 Chron. 36: 15-21 (2 Kings 25: 8-12; Jer. 52: 13)

In A.D. 70 the “new” temple, begun by Herod the Great in 20 B.C. and worked on for over 80 years, would be destroyed by the Romans. This time the Temple would not be rebuilt. Why would the Lord allow His Temple to be destroyed and not rebuilt?

After the 586 B.C. destruction of the Temple, it was restored within 70 years. But now the Temple has remained unbuilt for nearly two thousand years! Why?

How does this earthly sanctuary compare with the heavenly one?

***There is further information on “at the right hand” at this end of this lesson.**

WORD STUDY

“true” # 228 *alethinos* = true in the sense of the reality possessed only by the archetype, not by its copies

Now is the writer of Hebrews mainly interested in sanctuaries and priests?

To keep our focus where it needs to be – remember what is the aim of the writer of this epistle?

Heb. 8: 3 “to offer” # 4374 *prosphero* is an aorist subjunctive which means “one point in time” This precludes any idea of a continual offering.

Heb. 8: 4

Christ’s function as priest is not exercised in the imperfect earthly sanctuary, but in the true and perfect sanctuary.

What we are seeing here in Heb. 8 is the fact that, while our pardon was obtained on earth, its continuing effects belong to the secure realm of heaven.

List everything you see about the earthly priest/sanctuary and the heavenly priest/sanctuary.

- **Heb. 8: 6-7** What do you learn from these verses?

- **Heb. 8: 8-13**

In these verses “says the Lord” is repeated. Why is that important at this juncture in the argument of the writer?

List everything you see about the two covenants



Is the new covenant external or internal? What does that mean?

What do you find out about the new covenant in verse 12?

Read:

Matt. 26: 26-30

Mark 14: 22-25

Luke 22: 14-20

1 Cor. 11: 23-26

2 Cor. 3: 4-8

Read and compare to the new covenant:

Ex. 24: 1-18

Is. 59: 20-21

Ezek. 16: 59-63

Jer. 32: 36-41

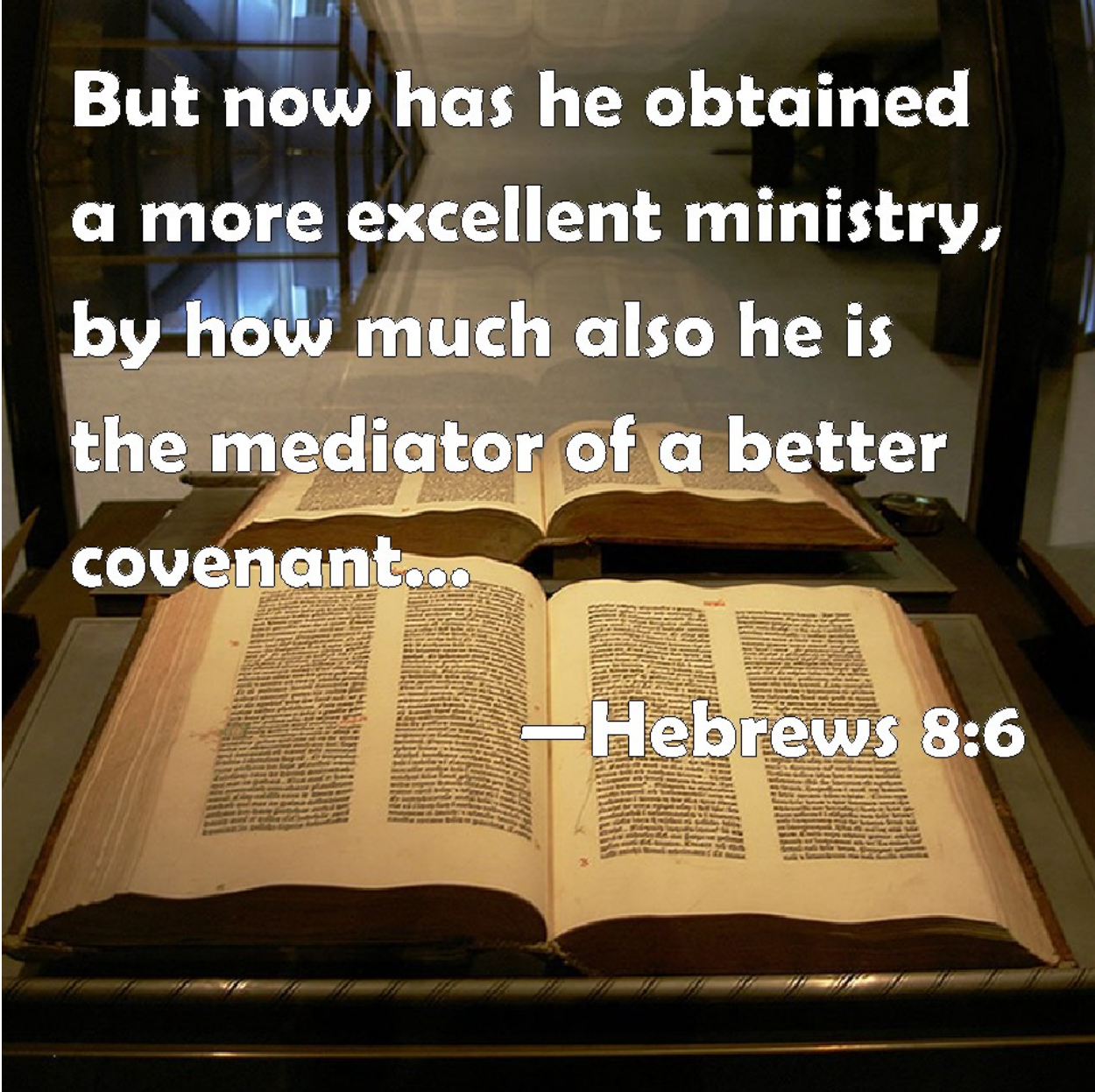
THE MESSAGE OF THE TRUE SANCTUARY

-Our pardon was obtained on earth

- Its continuing effects belong to the secure realm of heaven.

"This is our confidence. Our faith is grounded not in what we are or what we have done, but ever and always in what He is, God's perfect Son, and what He has done through His perfect, eternal sacrifice." Donald Guthrie

A BETTER COVENANT

An open Bible with two pages visible, resting on a wooden surface. The text is overlaid in white, bold font. The background shows a dimly lit room with a window and a person in the distance.

**But now has he obtained
a more excellent ministry,
by how much also he is
the mediator of a better
covenant...**

—Hebrews 8:6

Heb. 8: 7-13, which focuses on the promise of a new covenant, is a unifying theme which will follow through Heb. 10: 18. This reference begins with a quote from Jer. 31: 31-34. Any well informed Jew would know this passage quite intimately and should have therefore been looking for a new covenant.

Under the law what kind of access to God did the worshiper experience?

Deut. 18: 16

Num. 17: 12-13

Num. 18: 3, 22

Num. 3: 10

Ex. 19: 21

Ex. 20: 19

Lev. 16: 2

Now look at Heb. 8: 11 and 7: 19, 25; 10: 1, 22

“The whole provision of the new covenant is to fit us for continuing in it, for abiding continually.” Andrew Murray

We will look more closely at the How this occurred in the future lessons, but for now just STOP and thank the Lord that He made it possible to draw near to Him – our Holy and Majestic Ancient of Days.

➤ **GO TO APPICATION QUESTIONS IF YOU ARE NOT DOING DIGGING DEEPER**

➤ DIGGING DEEPER

JESUS IS SUPERIOR

- Heb. 8:1

Read Heb. 7: 22-28. This relates to Heb. 8 in the fact that Jesus is a morally superior High Priest.

Jesus is superior as High Priest because His work is finished and the first covenant priests' work was never finished.

Jesus is superior as High Priest because, not only is He seated which establishes the completion of His work, but where He is seated speaks of His royal position – He is enthroned!

Jesus is superior because He is exalted! (in the heavens)

Heb. 1: 3 has already mentioned that Jesus is at the right hand of the Father. In what way is this mention of His position at the right hand add to that truth?

Look ahead to Heb. 10: 12; 12: 2 and see what you learn about this phrase.

Conclusion of all these points: the presence of a superior High Priest in heaven requires a superior covenant if He is to minister as God calls Him to do.

Could a morally perfect Priest minister on the basis of a covenant that could not change human hearts?

Could a King-priest in heaven be limited by an old covenant that made nothing perfect?

Could a Priest Who has finished His work minister from a covenant that could finish nothing?

- ❖ **The writer has carefully crafted a portrait of our Lord; the mention of His position is a vital part of this epistle.**

When you look at the description of the Old Testament Tabernacle or Temple, do you see a chair for the priest anywhere?

Why not?

- **Heb. 8:2-3**

Who built the sanctuary on earth?

Who built the sanctuary in heaven?

- **Heb. 8: 4**

“Offer” is in the present tense (here and in other verses in this epistle) which indicates the Temple in Jerusalem was still standing when this letter was written.

Did Jesus ever perform any priestly activities on earth?

- **Heb. 8: 5**

Ex. 25: 40

Rev. 11: 19

Is a copy bad?

When you see a copy of a masterpiece, it helps you gain an appreciation of the original until you can see it. The full glory is not realized until you see the true.

But God ordered the building of the copy in a specific way so as to better prepare His people for the unveiling of the True.

The detail in the Exodus account for every piece of furniture, for the dimensions of the Tabernacle, the precise animal skins to be used, the layout of each piece within the Tabernacle and the exact materials with which it would be made – all point to something

greater that they would one day come to experience. But for them, they lived with the shadow until the Father decreed the time was full.

“The Aaronic priesthood and the arrangements for it did not come about by accident, but by design.” Donald Guthrie

- Heb. 8: 6

“more excellent” We have seen this phrase before. What was “more excellent” in Heb. 1: 4 and how does it relate to this verse?

Mediator = *“a legal intermediary who represents two parties and through whose work a new relationship is established.” Reformation Bible*

1 Tim. 2: 5-6

- Heb. 8: 7

This verse speaks of the issue at hand that will dominate the remainder of this chapter and require the OT verses which follow. What is the point of this verse?

- Heb. 8: 8

Why does the author not say that it is Jeremiah who wrote this? This passage was well known and it could not have escaped the writer that it was Jeremiah who wrote this.

Read Jer. 31: 31-34

Whose authority does the writer point to? Jeremiah?

“new” = *kaine* here points to something which is new in comparison with what has preceded it, whereas the alternative adjective *neos*, applied to the same covenant in 12: 24, points to its freshness, compared with something old and worn out Donald Guthrie

Should the faithful Jew have known that a New Covenant was coming?

- **Heb. 8: 9**

Who made this covenant?

Did He consult with man? Who initiated this covenant?

What is the fault with the Old Covenant according to this verse?

- **HEB. 8: 10**

How does “after those days” relate to Heb. 1: 2 “in these last days?”

Look at 1 Pet. 1: 20 for insight.

“The Law of Moses could declare God’s holy standard, but it could never provide the power needed for obedience. Sinful people need a new heart and a new disposition within; and this is just what the New Covenant provides.” W. Wiersbe

❖ HEART

Find out what you can from these verses

Deut. 4: 8-9

Deut. 6: 4-6

Deut. 30: 6, 14

Ps. 40: 8

Is. 51: 7

Jer. 24: 4-7

Matt. 5: 8

2 Cor. 3: 2-3

The repetition of “in their hearts” and “on their minds,” a typical Hebrew parallelism seen so much in the Psalms, shows the inward character of the New Covenant.

- **Heb. 8: 10-12**

“The nearness to God and fellowship with Him I cannot partake of except through my heart. My heart is my life, is myself; my only blessedness is in the state of the heart. And therefore, Jesus as High Priest cannot do His priestly work of bringing me near to God except as He dwells in my heart by the power of the Holy Spirit.” Andrew Murray

Verse 11 shows that each believer will have a relationship and access to the Father, not just the leaders or the priests – but all His people will be priests.

1 Pet. 2: 5, 9

Is. 61: 6

Rev. 1: 6

✓ **This rules out the idea of a privileged class of followers of the Lord. We are his priests!**

What are the better promises (**Heb. 8: 6**) which we see in these verses (**8: 10-12**)? One has been done for you.

1- Their hearts will turn to the Lord (An inner inclination to obey God)

Are these different promises? Do we see the consummation of these promises now offered in the new covenant?

“These better promises are only the ancient verities of Old Testament faith, which elsewhere in Hebrews are called ‘the good news,’ ‘the inheritance,’ the ‘rest’ of God, ‘a better country,’ and a ‘better resurrection.’” Baker’s Commentary

Heb. 8: 12 shows a commitment to complete forgiveness by employing Semitic parallelism.

The Promise of Forgiveness for All

There is no permanent forgiveness under the Old Covenant because it was not given for that reason.

Read Rom. 3: 20

Gal. 2: 16; 3: 11

Eph. 1: 7

Col. 1: 14

Col. 2: 13

“Here is the capstone of the New Covenant. Here is what men need more than anything else – and what the Old Testament pictured but could not give. The promise of the Old Testament is finally fulfilled!” John MacArthur

- Heb. 8: 13

Pepalaioken “obsolete” is in the perfect tense indicating the first covenant has already become obsolete, the result of which is still evident in the present.

Perfect tense is a completed action with continuing results.

“The OT symbol is not bad, and was never bad. It had a beautiful, God-given purpose. It pointed to the Son, represented the Son, foreshadowed the Son before He came to earth. But now that the Son has come, the symbol has no more purpose, and God means for it to be discarded.” John MacArthur

➤ **APPLICATION QUESTIONS**

1. What are you seeing from the Lord about “entering beyond the veil” this week? Specifically, are you doubting if this life within the veil is possible for people who continue to live with sin? Explain your answer.

Then get excited about this lesson! Jesus is High Priest to the True Sanctuary and He is Mediator of the New Covenant! If He were only one of those we may have cause to worry about our

ability to remain within the veil, but He has made the access and the desire to rest there – He has given us, made available to us, “the power of an indestructible life!” Heb. 7: 16

“We may be confident that He will do His work in our hearts as effectually as He does it in heaven. And, therefore, the deeper our insight into the perfection of His work in heaven above, the more confident our expectation may be of the perfection in our lives within.” Andrew Murray

2. What did you learn this week from the recipients of the letter?
3. **Heb. 1: 1-3** tells us from the beginning, God has spoken through His Son. Jesus is the Final Word of the Lord. What is God saying in **Chapter 8** concerning Jesus being God’s Final Word?

“The author’s readership is in danger of preferring the copy to the genuine article, of accepting an imitation as the true principle of salvation.” Baker’s Commentary

4. Where in your Christian life are you clinging to outdated forms of worship and faith? Where are you missing the vitality and genuine life of Christ in you?
5. Are you a Christian who lives more in the Old Covenant than in the New Covenant?
6. **Heb. 8: 8** refers to the house of Israel – so why are Gentile believers included in this prophetic announcement?

Read Gen. 12: 1-3

Gal. 3: 16-18, 28, 29

Rom. 2: 28-29

Rom. 4: 13, 16

“The New Covenant is God’s appointed vehicle for fulfilling the Abrahamic blessings to Israel. But the Abrahamic Covenant also promised universal blessing, so the New Covenant becomes as well God’s vehicle of salvation for believers since the Cross.” Bible Knowledge Commentary

“It is finished” Tetelestai! **John 19:30** Now the work of the Priest is finally finished! It never was under the old system of sacrifices which was only a shadow. But now, because the true sacrifice has been made and deposited in the true sanctuary, our True Priest sits at the right hand of the Majesty on High.

Begin to think of heaven as a Life and not as a place.

You want to abide in the Holy of Holies with your Lord –then think, pray, live and mean it when you recite Matt. 6: 10!

*How sure is this Life within the Veil – as sure as the Guarantee of the Better Covenant. **Heb. 7: 19, 22***

➤ **REMEMBER TO ADD YOUR CHAPTER TITLE AND PICTURE IN THE APPENDIX**

➤ **Find a Hymn that relates to this week's study.**

- **The Right Hand**

This phrase is repeated in Hebrews so it is important to clearly know its meaning. In the ancient world the hand was symbolic. From the hand came blessing or punishment. Authority is represented in the hand; it was the instrument of carrying out the wishes of one in a position of power. The right hand was the most common for writing and physical activities and was considered the stronger hand – both in reality and symbolically.

The left hand was considered more the instrument of sanitation.

Blessing, fellowship or comfort were thought to come from the right hand. When the Aaronic priests were ordained, the right hand was used. This was the hand used for ritual cleansing. When taking judicial vows, the right hand was requested. The right hand was thought of as representing the will, character and actions of the one taking the vow.

The place of honor was at the right hand of the dignitary, king or host. The position itself was considered to point to the authority and power of the one holding it. The king's "right-hand man" would act as the principal agent of the king's authority; this man would carry out the king's wishes.

To stand at the right hand of the king was a great honor, but to sit at his right hand was the supreme honor.

Also sitting at the right hand indicates a close relationship, personal as well as functional, between the host and recipient of the honor.

In literature, this phrase personified a king or deity's character and deeds, while in the Hebrew Bible God's absolute strength and power were seen to provide for His people via His right hand.

Jesus Christ is seen many times in both Old and New Testaments sitting at the right hand of the Father – for all eternity.

Ps. 110:1; Acts 2: 33-35; 5: 31; Rom. 8: 34; Eph. 1: 20; Col. 3: 1; Heb. 1: 3, 13; 8: 1; 10: 12; 12: 2; 1 Pet. 3: 22

LESSON NINE

DOCTRINE: WORSHIP

BASIC STUDY

“ARE YOU SUSPENDED BETWEEN HEAVEN AND EARTH? THEN MAKE YOUR CHOICE!”

Christ already did that for you.

- **Read Hebrews 9 and write your first impressions here.**

- **DO THE TEXT DISCOVERY ON HEBREWS 9.** Make sure you mark expressions of time. Also mark the contrasts. Make your lists of what you see of Christ in the margin.

- **Draw the sanctuary on a separate piece of paper.**

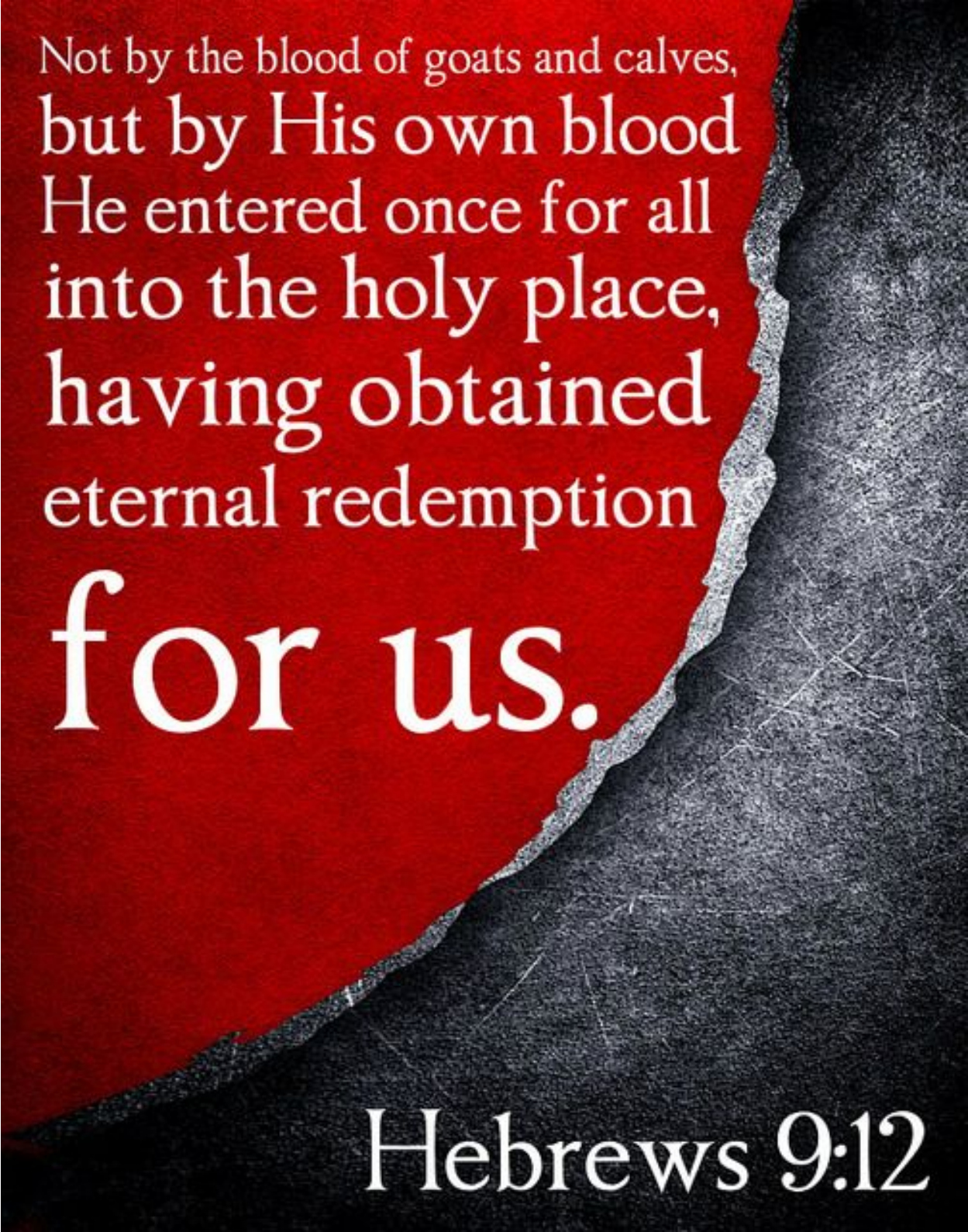
Keep in mind that here we are not discussing the Temple but the ancient Tabernacle. Ex. 24 recounts the establishing of the Old Covenant and Ex. 25 immediately follows this with the description of the Tabernacle.

The New Covenant is not in contradiction to the Old Covenant; the New is the fulfillment of the Old.

Use the following OT verses to help you fill in the sanctuary.

Ex. Chapters 25-27 (Actually Ex. 25-40 contain the information regarding the tabernacle, but at least read the three above chapters.)

The sanctuary is so very important to the Lord – while only two chapters in the Bible describe the creation story, nearly fifty chapters focus on the Tabernacle!



Not by the blood of goats and calves,
but by His own blood
He entered once for all
into the holy place,
having obtained
eternal redemption
for us.

Hebrews 9:12

From your study of the setup of the Tabernacle, did it appear to be permanent?

What is your indicator of that?

Find the descriptions which point to a restricted approach to the Lord.

For one, the very presence of the outer tent symbolized limited access into His presence, therefore the limited ministry of the Old Covenant.

As we spend time studying the Tabernacle, we will point out the portrait we see of Christ within this structure. For now, where do you see Christ in the Tabernacle?

Westcott says, "There was something majestic and attractive in the Mosaic ordinances of worship."

By acknowledging this truth but seeing in the old ways a straining forward to express the longing for fulfilment, we actually can better appreciate the glory of the gospel.

- **Heb. 9: 2**

What is mentioned here?

Ex. 40: 24

Ex. 25: 23-30; 27: 20; 40: 22

Lev. 24: 5-8

- Heb. 9: 3

“This curtain, or veil closed off the Most Holy Place, where God’s presence among His people was most intensely revealed (6: 19). With Jesus’ death, this curtain was torn in two.”

Ex. 26: 33

Heb. 10: 20

Matt. 27: 51

- Heb. 9: 4

The Altar of Incense

What is so special about this small piece of furniture in the Tabernacle?

Lev. 16: 12-13

Ex. 30: 1-10

When the high priest entered the Most Holy Place, where God’s holy presence was to abide, he would burn incense in order to hide the mercy seat with the smoke, thereby shielding himself from the holy purity of the Lord’s gaze.

Ex. 30: 6

Ex. 30: 34-38

This “perfume” was for God alone and no one was to make a similar concoction for personal use or he would die/ or she would die.

This perfume was for God alone. You are God’s perfume and you were made to worship and adore Him alone!

The Ark of the Covenant

Ex. 25: 10-15

Ex. 26: 31-34

Ex. 25: 21

Ex. 16: 33

Num. 17: 10

- **Heb. 9: 5 The Cherubim of Glory – Guardians of the Majesty of God**

Ex. 25: 17-22; Lev. 16: 2; Num. 7:89

Ex. 37: 7- 9

Ps. 80: 1

Ps. 99: 1

Cherubim were of interest to the Hebrews because they were a class of angels. Taking out time to discuss the cherubim could possibly get these Jewish Christians off focus of Who Christ is.

Do you ever get sidelined when discussing truths of our faith?

Stay on point. Only way to keep focused is to _____ ?

- **Heb. 9: 6 Regular Worship**

The task of the priest was:

To replace the showbread (**Ex. 25: 30; Lev. 24: 5-9**),

To keep the lampstand burning (**Ex. 27: 20-21; Lev. 24: 1-4**)

To burn fragrant incense twice daily, symbolizing the prayers of the people (**Ex. 30: 7-9; Lk. 1: 8-10; Rev. 8: 3**)

The life of the believer, whether Jew, Christian or Jewish Christian, was focused on Worship.

- ❖ **Read the Doctrine on Worship.**

- **Heb. 9: 7-8**

If only the High Priest could enter the Holy of Holies where the Lord would dwell, how could the promise of **Heb. 8: 11** ever be accomplished?

It could not be accomplished with the earthly sanctuary.

- **Heb. 9: 8-10**

Could the people enter the Holy Place or the Holy of Holies, could they enter into God's presence while the Tabernacle still stood?

"By allowing the people to go no farther than the outer court, He was illustrating that through Judaism there was no access to Him, only a symbol of access."

John MacArthur

- **Heb. 9: 10**

Num. 6: 15, 17; 28: 7-10

- **Heb. 9:11-15**

Heb. 9: 11

The earthly Tabernacle was not bad; it merely belonged to this world.

Of what materials was the earthly Tabernacle made?

Are these materials subject to deterioration and destruction?

Of what materials is the heavenly Tabernacle made?

When Christ takes us into the presence of God today, is He taking us into the symbolic presence of God or the real presence of God?

Eph. 2: 4-7

- **Heb. 9: 14** “serve” #3000 *latreuo*= to serve, in a religious sense to worship God, it refers particularly to the performing of the Levitical service, generally to offer sacrifice

Rev. 22: 3

“Serving the living God is not to be understood as undertaking some occasional duty, or even regular responsibility in Christian work. This word depicts the service of a sacred ministry of complete surrender.” Westcott

What does “serving” God mean to you?

- **Heb. 9: 15-17**

- **Heb. 9: 15**

What is the descriptive word before “inheritance?”

Has the writer of Hebrews been deliberate to comment on this quality of our life with Christ?

Look back at:

Heb. 5:9

Heb. 6: 2

Heb. 7: 24, 28

Heb. 9: 12, 14-15

Heb. 13: 20

“Eternal” means that the topic under discussion is not exposed to the ravages of time.

Another time reference: “in these last days.”

Are we to experience these blessings later in heaven or now?

When are the last days to occur?

Heb. 1: 1-2

1 John 2: 17-19

1 Pet. 1: 20

So Christian, are you enjoying your inheritance now or are you waiting until you get to heaven?

- **Heb. 9: 18**

The covenant was ratified by blood.

Ex. 24: 6-8

1 Pet. 1: 2

- **Heb. 9: 19-23 more in the Digging Deeper section of the homework.**
- **Heb. 9: 24-26**

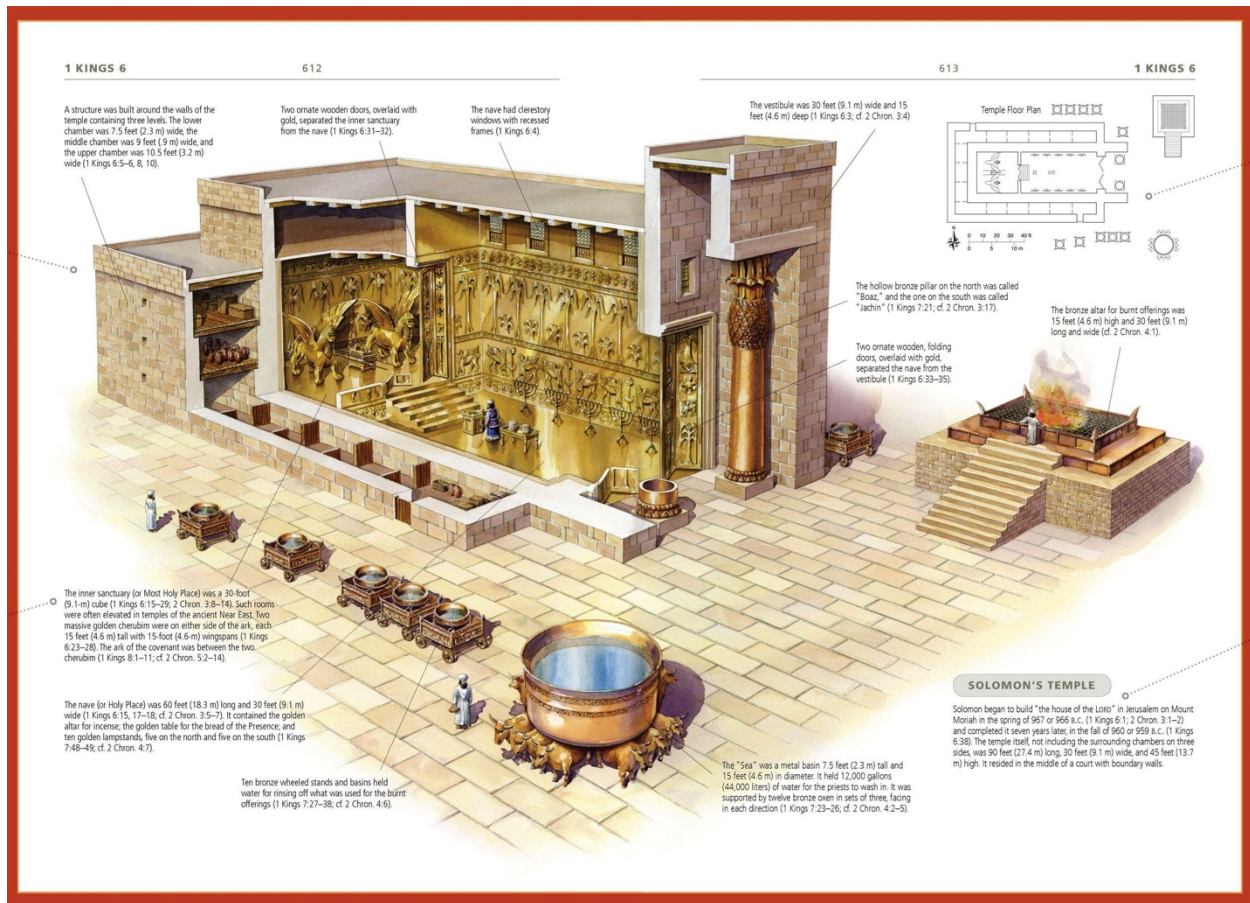
What does the repetition of sacrifices indicate to the worshiper? In regard to the sacrifices themselves and in regard to the removal of guilt and sin?

- **Heb. 9: 26** “once” is a key word. We have seen it in **Heb. 7: 27; 9: 12; 10: 10.**

What is so crucial about this word in the current context?

- **Heb. 9: 28**

Verb *anenengkein* (to bear) is in the tense which describes something done once for all; it is finished. We cannot add to it.



Laver: John 4: 14; 7: 38, 39; Rev. 7: 17; 21: 6; 22: 1

Brazen Altar: John 1: 29; 1 Cor. 5: 7; 1 Pet. 1: 19; Rev. 5: 12; 6: 13; Heb. 10: 3-18

Table of Shewbread: John 6: 35, 48, 51

Candlestick: John 9: 5; 8: 12; 1: 4

Altar of Incense: Heb. 7: 25; 9: 24; 10: 19-20; Rom. 8: 34; John 17: 1-26

Holy of Holies: Heb. 9: 11-14, 24; Rom. 3: 23-26 Propitiation = hilasterion (mercy seat)

➤ **GO TO APPLICATION QUESTIONS IF YOU ARE NOT DOING DIGGING DEEPER**

➤ **DIGGING DEEPER**

Find out when the Day of Atonement is this year. (Yom Kippur)

https://www.chabadnf.org/calendar/view/month.asp?gad_source=1&gad_campaignid=14963486844&gbraid=0AAAAACPU1ofvVx1n6oxWO7ID9kRGZkqMj&gclid=CjwKCAjwtrXF BhBiEiwAEKen19KgPN_GAOA0yOUKowhAyMu7oWLE6i51h8jnmbYCjHw858-HGLQ39xoCJ9sQAvD_BwE

- Heb. 9: 1-10

In Heb. 9: 2, the lampstand is discussed. Keep in mind that there were no windows in the Tabernacle. The only light provided came from the lampstand.

Israel was supposed to be a light to the nations. Is. 42: 6; 49: 6

What do you learn from John 8: 12?

What do you learn from Phil. 2: 14-15?

Matt. 5: 14

- ✓ The great day for the Jew was the Day of Atonement. Finally the relief of sins being atoned would arrive!

Read Lev. 16 and note what you see about this special day.

In this ritual the high priest functions as a symbol of Christ. When the high priest removes his garments of splendor to dress in the humblest clothes of the priest – the linen garments, all in white – he is a picture of the purity and humility of Christ when He stripped off His outer expression of His glory. He dressed Himself in human flesh and obediently submitted to His Father’s will.

Phil. 2: 5-11

When the priest finished the sacrifice of atonement, he washed again and put back on his garments of splendor, again picturing the work of our Lord.

John 17:1-5

It is helpful to remember the dilemma for the Hebrew Christian – many were tempted to go back to the old way of worshiping. Yes, they believed in Jesus but they longed for the familiar way of connecting with Almighty God.

What would be something from the glorious experience of Old Testament worship that you would miss if you were a first century Jewish believer in Jesus?

While the Old Covenant could not bring the worshiper into the presence of God as would the New Covenant, we must be clear that the believers of Yahweh indeed were forgiven and promised salvation in the OT era.

Read and note what you learn about forgiveness and access to God in the following verses.

Ps. 32: 1-11

Ps. 103: 1-22

Mic. 7: 18-19

Rom. 4: 1-8

- **Heb. 9: 10**

“reformation” *diorthosis* **“to make straight, to make right, to correct, to reform”**

The sacrifice of Christ was intended to “re-form” man from the inside, not merely effect the external response to God.

The Levitical sacrifices could never change the heart or the conscience of man. Ceremonial purity, not inner purity was all the rituals could accomplish.

“The reader with a disturbed conscience is likely to find more help in Hebrews than almost anywhere else in Scripture...Man needs not ritual cleansing, but a purified, healed and clear conscience ... the law could not achieve this.” Raymond Brown

- **Heb. 9: 11-15**

“However glorious the trappings, any system was inadequate if this end (making the worshiper “perfect”) could not be attained.” Donald Guthrie

“covenant” #1242 *diatheke*= to set out in order, to dispose in a certain order, testament, covenant, this could be a solemn disposition or appointment of God to man; it can also mean covenant in the sense of a promise

One covenant is conditional, the other is not

“Mediator” # 3316 *mesites*, from *mesos* = in the middle or in the midst, the activity of an arbitrator, ‘one who mediates between two parties to remove a disagreement or reach a common goal’

1 Tim. 2: 5

Christ, as the Mediator, reveals the emphasis here in Hebrews of the humanly impassable gulf between God and man.

“It is only when we recognize our need, see ourselves as we really are and allow Him to remove the flimsy curtain of our moral pretense, that we can be brought to the place where we receive His help.” Raymond Brown

In what way have you been tempted to see your salvation and sanctification as dependent on anything you have done?

List all the contrasts you find in these verses. **Heb. 9: 11-15**

“Promise is set alongside fulfilment. The annual reminder of man’s sin is introduced along with the once-for-all promise of God’s will to forget it.” Raymond Brown

From these verses, could someone be assured of forgiveness under the old system?

Can a Christian, either from Jewish or pagan background, rejoice in a clear conscience because of Christ’s effective sacrifice?

What hinders this amazing gift?

Read

Rom. 5: 1

Col. 1: 20

Can you see why Bible study is absolutely necessary if you are going to know the mind of Christ?

Also did you see the Trinity in **Heb. 9: 14**? How?

What are the “dead works” referred to in **Heb. 9: 14**?

- **Heb. 9: 11-28** show us the superior heavenly sanctuary to the deficient Old Covenant sanctuary.

Heb. 9: 11 tells us that it is a heavenly sanctuary made not with human hands.

- **Heb. 9: 12-15**

The ministry of the heavenly tabernacle is effective to deal with sin.

The animal sacrifices of the Old Covenant never took away sin; they only covered sin.

Redemption

Ex. 6: 6

Ex. 13: 13-15

Lev. 25: 25-27, 47-54

Mark 10: 45

John 1: 29

Rom. 3: 24

Eph. 1: 7

Gal 3: 13

The Old Covenant rituals could not change the heart of man.

“Since the redemption to be secured was eternal, it was necessary for the offering to be made by one endowed with eternal spirit.” Andrew Murray

Conscience

Look again at **Heb. 9: 9**. What is the relation between law and conscience?

Also **Heb. 8: 10** made it clear that the transformation must include the heart.

The ministry of the New Covenant is ***internal***.

Read

1 Tim. 4: 1-2

Rom. 2: 14-15

Rom. 14: 1-2

1 Cor. 8: 7, 12

Rom. 14: 23

The conscience can only be freed from guilt by the sacrifice of Christ. To remain free of this guilt, we must maintain a close walk in His resurrection life by **abiding within the veil.**

“Conscience insists on judging us, and insists on judging us by the highest standard we know. Hence, we call it God’s voice in the soul, and in a sense it is.” Reformation Study Bible

- **Heb. 9: 13-14**

Optional - For further information on “ashes of a heifer,” read **Num. 19.*

According to these verses, is the Levitical system dismissed as worthless?

Of what value are the sacrifices under this system?

What are the limits of this system?

“unblemished”# 299 *amomos* = used technically of animals approved for sacrifice, animals without defect of any kind,

Same word in **Jude 24** (this verse encourages me SO much!)

2 Pet. 3: 14

Jude tells us that God will cause us to be “spotless” while 2 Pet tells us to be diligent to be found “spotless.” So whose responsibility is it?

Do we have what it takes to be made “spotless?”

1 Pet. 1: 17-19

Eph. 1: 4; 5: 27

Col. 1: 22

Zhodiates tells us that *amomos* is used here (**Heb. 9: 14**) metaphorically indicating the absence of internal blemish, and *aspilos*, that of external spot.

Also in regard to the Spirit, it would be helpful to see:

Is. 42: 1

It was thought that this passage in **Heb. 9** was connected to the imagery in **Is. 42** of the “Suffering Servant of the Lord.”

At the end of this lesson is a short article on Kal va-chomer, arguing from the lesser to the greater, a rabbinic style of hermeneutics

- **Heb. 9: 15**

Christ the Mediator

How does Rom. 3: 24-26 relate to this?

“A mediator is one who brings together parties who are out of communication and who may be alienated, estranged or at war with each other. The mediator must have links with both sides so as to identify with and maintain the interests of both, and represent each to the other on a basis of goodwill.” Reformation Study Bible

Now since Christ is our example in reconciling the lost one to God, what are we to do?

2 Cor. 5: 18-20

- **Heb. 9: 16**

Covenants can be *bilateral* – where each party makes promises – or *unilateral* – where one party makes the stipulations and the other party can reject or accept the terms.

- **Heb. 9: 18**

“There are far more references to the ‘blood’ of Christ in the New Testament than to the ‘cross’ or ‘death’ of Christ.” Raymond Brown

Why so much about the ‘blood?’

- **Heb. 9: 19-21**

This passage is taken from **Ex. 24: 3-8**.

- **Heb. 9: 22-24**

Why would things in heaven need to be cleansed?

What is there in heaven that needs cleansing?

“It is not something material but spiritual that is seen as needing cleansing – a fact meaning that Christ’s work is effective in the spiritual life of men, not of some material sanctuary.”

Expositor’s

Relate to Eph. 6: 12

Col. 1: 20

Christ’s work for us was done where it really counted: in heaven!

“The idea that God accepts us as we are is utterly unbiblical. We come to Jesus just as we are, since there is nothing worthwhile we can bring. But He does not present us to the Father just

as we are. We are totally unpresentable as we are. When Jesus presents us to His Father, He presents us in Himself, as He is. John MacArthur

Heb. 9: 9 reminds us of the purpose of this chapter: “symbol” *parabole* refers to setting side-by-side for the purpose of comparison. The old is being set beside the new and the two are compared.

- **Heb. 9: 25-28**

Just review and then thank the Lord for what these verses teach us.

Old Covenant	New Covenant
Repeated sacrifices	One sacrifice
The blood of others	His own blood
Covering sin	Putting away sin
For Israel only	For all sinners
Left the Holy of Holies	Entered heaven and remains there
Came out to bless the people	Will come to take His people to heaven

- **Heb. 9: 26**

“*Culmination of the ages*” suggests that human history and its purpose hinge on this single event!

This is a packed verse. Break down, beginning with creation, what this verse is truly saying.

You may want to make a diagram of what you see.

Eis athetesis= the total annulment of sin, doing away with sin, to cancel sin, rendered completely inoperative, the word is used in a technical juristic sense

Heb. 2: 14 uses a different word (*katargeo*) but has the same meaning.

For how long have the works of Christ been finished?

Read:

1 Pet. 1: 19-20

Heb. 4: 3

Rev. 13: 8

“Christ’s death changed the character of the sinner.” **Rom. 5: 19** Zhodiates

“No one would ever have been saved without the offering made by Christ.”

Expositor’s

All of this wonderful chapter ends with the idea of eagerly waiting for Him.

We have been made to know this wonderful High Priest, Mediator of a New Covenant, now we see Him as the Tabernacle itself and then the very Sacrifice needed.

Is waiting eagerly your present posture?

Read:

Rom. 8: 19, 23, 25

1 Cor. 1: 7

Phil. 3: 20

So Christ,
HAVING BEEN OFFERED ONCE TO
BEAR THE **SINS** OF MANY,
WILL APPEAR A SECOND TIME,
NOT TO DEAL WITH SIN
BUT TO **SAVE** THOSE
WHO ARE EAGERLY
WAITING FOR HIM.

Hebrews 9:28

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➤ **APPLICATION QUESTIONS**

1. What are you seeing from the Lord about “entering beyond the veil” this week?

2. What did you learn this week from the recipients of the letter?

3. **Heb. 1: 1-3** tells us from the beginning, God has spoken through His Son. Jesus is the Final Word of the Lord. What is God saying in **Chapter 9** concerning Jesus being God's Final Word?

4. You are a citizen of heaven and earth. How will you choose to live between the two? What does **Heb. 9** teach you about living the life of Christ while you remain here on foreign soil?

“The practical man says ‘Seeing is believing.’ But the man of faith says, ‘Believing is seeing!’” Warren Wiersbe Which of these describes you?

5. **Chapter 9** makes clear how important the conscience is in worship.
In what way is conscience a benefit to worship?

Can you truly worship with a burdened conscience?

So how do we remain free of this hindrance to worship? Go ahead and look at **Heb. 10: 22** and rejoice!

6. **Chapter 9** spends a lot of time talking about a heavenly sanctuary. Have you ever seen this sanctuary?

Then what does it mean to you?

How do you know it's real?

Look up the following and relate to **Heb. 9**

Acts 7: 46-50

John 4: 19-24

Is. 57: 15

Is. 66: 1-2

Our true sanctuary is in heaven; our Lord is in heaven. Our Father is in heaven; our citizenship is in heaven (Phil. 3: 20); our treasures (Matt. 6: 19ff) are in heaven; our hope is in heaven.

Have you decided in which sanctuary you will live? The sanctuary on earth or your true home – in heaven with our High Priest?

In truth, there is no middle ground – you must choose.

Two Sanctuaries

Earthly sanctuary

Regulations in First covenant

Outer tabernacle

A copy, symbol or type

Heavenly sanctuary

Christ is the High Priest

Christ entered through this tabernacle

The real, reality

Inaccessible to the people

It was temporary

Its ministry was external

Priests were continually entering

Animal sacrifices

Cannot make worshiper perfect in conscience

Ceremonial cleansing

Earthly inheritance

Made accessible

Eternal

Its ministry is internal

Christ offered Himself once

Christ's sacrifice; He brought His own blood

Christ cleanses the conscience from dead works

Conscience cleansing

Eternal inheritance

The ministry of the New Covenant and the true sanctuary represents fulfillment; its ministry is final and complete.

➤ **REMEMBER TO ADD YOUR CHAPTER TITLE AND PICTURE IN THE APPENDIX**

Find a Hymn that relates to this week's study.

*kal v'chomer

ALTERNATIVE SPELLINGS

kal vachomer, kal v'homer

DEFINITIONS

- by extrapolation we know; all the more so. "with assuredness of mind or action based on an earlier, more restrictive, premise; assuredly; certainly: indubitably." (Weiser)

EXAMPLE SENTENCES

- "If one day with her mother-in-law was too much, kal v'chomer a weekend will be!"

LANGUAGES OF ORIGIN

Textual Hebrew

An *a fortiori* inference, and a fundamental principle of rabbinic exegesis. This is a rule of logical argumentation by means of which two cases are compared, one lenient and the other more stringent. The Kal Vachomer principle asserts that if the law is stringent in a case where we are usually lenient, then it will certainly be stringent in a more serious case

<http://www.headcoverings-by-devorah.com/HebglossK.html>

Kal vachomer: A principle of Scriptural interpretation whereby a conclusion is drawn from a minor premise or more lenient condition to a major or more strict one, or vice versa. <http://www.candlelightingtimes.org/general/glossary/>

*Kal va-chomer (קל וחומר)

See also: *A fortiori argument*

The first rule of Hillel and of Rabbi Ishmael is "kal va-chomer" (Hebrew: קל וחומר), called also "din" (conclusion). This is the argument "a minori ad majus" or "a majori ad minus." In the Baraita on the Thirty-two Rules this rule is divided into two (Nos. 5 and 6), since a distinction is made between a course of reasoning carried to its logical conclusion in the Holy Scriptures themselves ("kal va-chomer meforash") and one merely suggested there ("kal va-chomer satum"). The completed argument is illustrated in ten examples given in Genesis Rabbah xcii.^[1]

The full name of this rule should be "kal va-chomer, chomer ve-kal" (simple and complex, complex and simple), since by it deductions are made from the simple to the complex or vice versa, according to the nature of the conclusion required. The major premise on which the argument is based is called "naddon," or, at a later period, "melammed" (that which teaches); the conclusion resulting from the argument is termed בא מן הדין ("ba min ha-din", that which "comes from the rule") or, later, "lamed" (that which learns). The process of deduction in the kal va-chomer is limited by the rule that the conclusion may contain nothing more than is found in the premise. This is the so-called "dayyo" law, which many teachers, however, ignored. It is formulated thus: דיו לבא מן הדין להיות כנדון ("The conclusion of an argument is satisfied when it is like the major premise").^[1]

There is a dispute regarding the thirteen principles: Either the kal va-chomer is unique among the thirteen rules in that it may be applied by anyone in any circumstance in which it logically applies and the remaining twelve rules may only be applied with a tradition of application descending from Moses (or another authoritative legal board of the era) or all thirteen except a gezerah shava are open to all and only the latter is restricted in its application.

For example, one may make the following logical reasoning and support it using the basis of this rule: If, as a given, a parent will punish his or her child should the latter return home with scuffed

shoes, surely the parent will punish his or her child should the latter return home with scuffed shoes, ripped pants and a torn shirt. The reasoning is based on pure logic: if the parent is so upset about one item of clothing, surely he or she will be at least that upset about the child's entire ensemble. A somewhat easier construct would be to assert "if a junior varsity basketball player can make a [three-pointer](#), surely an excellent professional basketball player could make the same three-pointer," but this might be attacked as a poor analogy because no one can make every shot.

However, one must be careful of falling into the trap of an illogical deduction, as explained above by "dayyo." An example of this would be as follows: If a parent will punish his or her child with a minor punishment should the latter return home with scuffed shoes, surely the parent will punish his or her child with a major punishment should the latter return home with scuffed shoes, ripped pants and a torn shirt. This is an illogical deduction; although it might be a fair speculation, it cannot be proven with logic. All that can be proven is at least the result of the lesser offense. This would be akin to asserting "if a junior varsity basketball player can make a three-pointer, surely an excellent professional basketball player could make a half-court shot."

The discovery of a fallacy in the process of deduction is called "teshuvah" (objection), or, in the terminology of the [amoraim](#), "pirka". The possibility of such an objection is never wholly excluded, hence the deduction of the kal va-chomer has no absolute certainty. The consequences of this are: (a) that the conclusions have, according to many teachers, no real value in criminal procedure, a view expressed in the axiom that the conclusion is insufficient to punish the violator of an inferred prohibition (אין עונשין מן הדין ; Sifre, Num. 1); (b) that very often a passage is interpreted to mean something which may be inferred by means of a kal va-chomer (מילתא דאתיא בק"ו טרח וכתב לה קרא) ; Pesahim 18b; [Yoma 43a](#)).^[1]

An example of a situation in which transgressions are specifically not punished according to kal va-chomer is as follows: [Leviticus 18:21](#) speaks of the prohibition of worshipping [Molech](#), a form of worship in which children were passed through fire (presumably until dead). Now, one would assume that if it were prohibited to pass some of one's children through the fire, surely it would be prohibited to pass *all* of one's children through the fire — a kal va-chomer. However, it is derived from the verse's use of the word "ומזרעך", lit. "and from your seed," that this prohibition is only when *some* of one's children are sacrificed in this worship; when all of one's children are sacrificed, this is not punishable. This is explained with the reasoning that the intention of the Molech worship is to improve the health and well-being of one's remaining children, whereas complete sacrifice defeats the purported purpose of the service, rendering it unpunishable by lack of intent to perform it properly.

https://en.wikipedia.org/wiki/Talmudical_hermeneutics

"Jesus Argued Like a Jew" is included in the Appendix material.

LESSON TEN

DOCTRINE: Perseverance of the Saints

BASIC LESSON

“ARE YOU LIVING IN THE SHADOWS?”



➤ Read Hebrews 10 and write your first impressions here.

➤ DO THE TEXT DISCOVERY OF CHAPTER TEN.

Heb. 10: 1 tells us the Law was a shadow of the good things to come. “Shadow” is *skia* in Greek.

“The author is saying that the law is no more than a preliminary sketch. It shows the shape of things to come, but the solid reality is not there.” Expositor’s

Draw here a shadow of a man walking. Then list all the things about him (pretend it’s your dad or someone you know) that the shadow does not show.

- **Heb. 10: 1-10**

After reading this passage, what is the main idea?

(You can tell in several ways: what is repeated and when OT verses are mentioned what is their focus?)

In this passage you see two important truths: man's dilemma and God's solution for that dilemma. What are these two issues?

In **Chapters 8-10** we have seen that Jesus is the Mediator of a Better Covenant.

In what ways is He the Mediator of a Better Covenant?

It would be a good exercise to go back through the entire book of Hebrews, listing the ways in which Jesus is your High Priest.

In **Chapter 1: 3**, He made purification of sins and sat down at the right hand of Majesty.

Chapter 2, He is the merciful High Priest.

And so forth

Chapter 10 follows seamlessly from **Chapter 9**, at the end of **Chapter 9** we see that man is needy; he is awaiting death and judgment.

What can man do about the "sword" that is hanging over his head?

So what is his only hope?

How does **Col. 2: 16-17** relate to **Heb. 10: 1**?

We are also told here that the Lord does not delight in sacrifices and offerings but something else. What is that something else?

Much is written in the OT about sacrificial offerings. *“The sacrifices were commanded in God’s law and therefore must be offered. But they were not God’s final will nor God’s answer to the problem of sin.”* Expositor’s

Relate this section of Hebrews to:

Jer. 7: 21-23

1 Sam. 15: 22

Ps. 51: 16-17

Hos. 6: 6

Micah 6: 6-8

Is. 1: 10-20

Ps. 40: 6-8 Note here that the translations of this psalm differ from the Hebrew. That is because the writer of Hebrews almost exclusively uses the Septuagint version of the Hebrew Scriptures which are translated differently from the original at times.

This psalm is quoted nowhere else in the NT.

- **Heb. 10: 11-18**

Is the writer saying the same things here that he has already said?

What is new and where is his focus?

- ❖ **What is he repeating – keep in mind that repetition is very key to biblical writers, especially those with a Hebrew background.**

In these first 18 verses of this chapter, is the writer speaking mostly of Christ, believers, or OT ways?

1 Cor. 2: 2 “For I determined to know nothing among you except Jesus Christ and Him crucified.”

In what way is Heb. 10: 1-18 the same message as the verse from 1 Cor.?

“Here is the record of Jesus’ death from the theological, rather than the historical, standpoint.”
John MacArthur

Heb. 10: 19-25

What seems to be on the writer’s mind here?

Beginning with **verse 19**, the writer begins to build on the doctrine he has so carefully laid. Now he begins to issue more warnings, exhortations and encouragements.

- ✓ **List those warnings, exhortations and encouragements here.**

What does this tell you about teaching and talking about doctrine before you load up people with a lot of “dos” and “don’ts?”

- **Heb. 10: 26-31**

What do you learn about God here?

What do you learn about man here?

What do you learn about sin here? What it is, what the consequence of sin is, how God views sin?

- ❖ **Here we have the fourth warning from the writer: Do not Despise the Word (willfulness)**

- **Heb. 10: 32-39**

Remember as you review this paragraph, the purpose of the writing of this epistle.

The Jewish Christians were under intense persecution and were leaving the Christian faith and going back to Judaism – the familiar faith.

Now what is the purpose of this ending to **Chapter 10**?

What is the purpose of the entire Chapter?

- ✓ When you study always ask yourself, is there a verse in this chapter which summarizes the intent of the whole chapter?

Record that verse here.

➤ **GO TO APPLICATION QUESTIONS IF YOU ARE NOT DOING DIGGING DEEPER**

➤ **DIGGING DEEPER**

Heb. 10: 1

“To draw near to God is man’s highest exercise.” Raymond Brown

Does your life give voice to this truth? If not, what can you change to make it true of you?

- **Heb. 10: 5-6 Jesus’ Supreme Mission on Earth Was to Do His Father’s Will**

Look at Ps. 40: 6-8

The wording is different than the original Hebrew.

To help understand this, look at Is. 50: 4-6

John 4: 34; 5: 30; 6: 38; 17:4

“Opened ears indicate a body ready for service.” W. Wiersbe

- **Heb. 10: 9**

“You cannot be under two covenants at the same time.” MacArthur

Heb. 10: 10

“once for all” # 2178 *ephapax* = once and for all (here in **Heb. 10: 10**, the word is in the emphatic position)

We have seen this word several times: **Heb. 7: 27; 9:12, 28; 10: 10**

What do you learn from this word in each of these verses?

“To make holy, to be sanctified” *hagiazō* = to be set apart

The old Covenant had no way of making a man holy.

- ✓ The Greek for “we have been sanctified” is in the perfect tense meaning – the believer has already been made holy, stands in holiness now and remains holy because the tense indicates lasting results.

We have already mentioned that **Heb. 10** points to the fact that Jesus came to do the Father’s will.

According to these verses, what is the Father’s will?

Lev. 11: 44

1 Pet. 1: 16

Note the importance of the Father’s will: *“But the thrust of the quotation emphasizes the importance of the will.”* Expositor’s

Notice again that the writer clinches his argument about Jesus being the embodiment of the perfect sacrifice by appealing to Scripture. This argument technique is throughout the book of Hebrews and we should use this method in our discussions as well.

What is important here: that Jesus Christ bowed to the will of God or that the sacrifice of the life of Christ satisfied the Father’s judgment?

- Heb. 10: 12-14

The posture of Jesus is stressed here. What is His posture?

Look back at:

Heb. 1: 3

Heb. 8: 1

“Sitting is the posture of rest, not of work... His atoning work is complete.” Expositor’s
Even angels stand in the presence of God. Luke 1: 19

What did the high priest consider of Jesus at these words?

Mark 14: 62-64

- ✓ Look at Lesson 8, the end notes on “The Right Hand.”

Along with interceding for us, what is Jesus doing?

Heb. 10: 13

So when we are waiting, we are in the company of _____ .

“From the time that Christ sat down, His saving work completed, He waited.” Expositor’s

Heb. 10: 14

Does the writer say that the sacrifice perfects the people or Christ Himself does this?

- Read Heb. 10: 15-18

How do we know that we have this perfect standing before God?

The very witness of the Holy Spirit (v. 15) tells us where we stand with God!

Hebrews here begins to have a lot to say about SANCTIFICATION.

What do you learn in **Heb. 10: 10, 14, 29?**

Look at:

Heb. 2: 11

Heb. 9: 13

Heb. 13: 12

- **Heb. 10: 19-25**

So much has been written in this epistle about doctrine, specifically the Christology. Based on all of the truths thus far presented, how is the writer urging the people to respond?

(In your response to this question, establish the use of the word “therefore” at this juncture in Hebrews.)

How does this section of the chapter relate to Heb. 4: 14-16?

Relate Heb. 10: 20 to John 14: 6

WORD STUDY

- **Heb. 10: 20** “new” # 4372 *prosphatos* is only used here in the NT. It means “freshly slaughtered.”

Why would the Holy Spirit use this particular word for “new?”

Read Matt. 27: 51; Mark 15: 38; Luke 23: 45

- **Heb. 10: 22** “sincere” # 228 *alethinos* = genuine, without superficiality, hypocrisy or ulterior motive

Relate to Deut. 4: 29

Matt. 5: 8

Do you realize your very heart has been sprinkled with the precious blood of Jesus?

Ex. 29: 21

Lev. 8: 30

- **Heb. 10: 23** “confession” *homologia* # 3671= to confess, to agree with, to say the same thing
- ✓ We need to say the same thing about our faith that God does; we must be in agreement with him about the true status of our salvation.

All the washing in the world with blood or water will never truly cleanse the conscience. Only the applying of the blood of Christ by the Spirit of God will accomplish this miracle.

Titus 3: 5

COMPARE/CONTRAST

Compare and contrast the different approaches to God based on these verses: 10: 19-39

Our Approach

Old Covenant Approach

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- **Heb. 10: 24-25 Encouragement**

Read Heb. 3: 13

Why is a vigorous exertion in encouragement so vital to a Christian life?

What can happen if we do not encourage one another?

Heb. 2: 1

Heb. 3: 12, 13

Heb. 5: 11; 6: 1

Heb. 10: 39

Heb. 12: 15, 25

- **Heb. 10: 24** "Consider" #2657 *katanoeo*= to observe, notice, consider, contemplate comes from the verb *noeo* = to think and *kata* an intensifier, so "to think with great care"

We have seen this same word in **Heb. 3: 1**. What did we learn there?

So what are we to consider here in **Heb. 10: 24**?

In order to properly relate to those around us, Who must we consider first?

How does the triad of faith, hope and love which you see in **Heb. 10: 22-24**, help with the above questions?

By the way, Love (agape) is only mentioned twice in this whole letter! (also in **Heb. 6: 10**) So where it is mentioned is of emphatic importance. You can practice faith and hope alone. But love requires community. It is a virtue that demands others for its exercise.

- **Heb. 10: 25** "encourage" #3870 *parakaleo* = to call to the side, to encourage, aid, comfort, exhort

This is the same word used in **John 14 and 16** in reference to the Holy Spirit. So when you act as directed here, you are a personal conduit of the Holy Spirit!

Are you encouraging others to walk humbly with their God?

"The day drawing near" could mean several things – one of which is the imminent destruction of the Temple. Without the Temple, the Old Covenant simply could not function. They needed to see this truth before it was too late.

- **Heb. 10: 26-31**

The tense of the verb “go on sinning” is in the present tense, indicating an attitude of repeated disobedience.

“There no longer remains a sacrifice for sin.”

“Since God has set aside the Levitical system of animal sacrifices (v. 9), those who abandon their confession of trust in Christ have nowhere to turn for forgiveness.” Reformation Study Bible

Describe this fourth of the five exhortations in Hebrew.

“The believer who begins to *drift* from the Word (2: 1-4) will soon start to *doubt* the Word (3:7-4: 13). Soon, he will become *dull* toward the Word (5: 11-6: 20) and become ‘lazy’ in his spiritual life. This will result in *despising* the Word, which is the theme of this exhortation.”
W. Wiersbe

“They began by drifting away from the moorings of truth (2: 1), then they neglected to ‘meet together (10:25); gradually they had been lured on from spasmodic doubt to a persistent apostasy which expressed itself not only in unbelief, but in violent opposition to Christ and His people.” Raymond Brown

How is Heb. 10: 19-25 the opposite or contrast of what is described in Heb. 10: 26-31?

Compare what you see in this passage to Acts 8: 9-13, 18-24

Also Matt. 7: 15-23

Heb. 10: 27 makes clear, these apostates are the enemies of God. They do not hold a neutral position but one of antagonism.

- Heb. 10: 28-29

Are all sins equal?

Many people say they are.

Read the following and write your findings.

John 19: 11

Luke 12: 47-48

- ✓ This is another example of the Kal Va'chomer Argument: arguing from the lesser to the greater.

Jesus is greater than Moses (3: 1ff).

The New Covenant is better than the old, founded on better promises (8:6).

The New Covenant is established by a better sacrifice (9:23).

So the punishment of the man who apostatizes from Christ MUST be more severe than the one who broke faith with the Law.

- Heb. 10: 32-33 Fellowship and Suffering

List here the persecutions the recipients had endured to this point.

While they had definitely endured persecution, what were they looking forward to?

Heb. 11: 10

Heb. 11: 16, 26

Heb. 12: 22

“sharers” # 2844 *koinonoi*= from *koinos* (common) partners, those who share in something together, companions,

When we become “one” with Christ, we take on more than His privileges and benefits – it’s not just fire insurance!

Phil 3: 9-10

Phil. 1: 7

Heb. 5: 8-9

Most of the time, we not only don't realize *why* God has called us to suffer, but we also don't realize that God *has* called us to suffer. C. S. Lewis puts it another way: "The question is not why the righteous suffer, but why some do not!" (*The Problem of Pain*, p. 93)

The Bible tells us that only through death can there be life. Unless we are willing to participate in the fellowship of Christ's sufferings, we will not be able to participate in His exaltation. In [2 Timothy 2:11-12](#), it says, "It is a faithful saying: For if we be dead with Him, we shall also live with Him; *If we suffer, we shall also reign with Him....*"

What [Philippians 3:10](#) is saying is that in order to truly "know" Him and the power of His resurrection, we must *first* experience the fellowship of His sufferings by *being conformed unto His death*. The Bible always teaches us that death must precede "life." In order to have more of God in our life, there needs to be less of self. If we don't *decrease*, then how can God *increase*? *In other words, for God to fill us with Himself, He must first strip us of our old self.*

John Ankerberg

These Hebrews were being presented with an opportunity to "know" Christ as they had never known Him – but what were they doing? Running from suffering, running from persecution.

Matt. 5: 11-12

- ✓ **Note:** *photisthentes* = "receive the light" Heb. 10: 32, was used at times in the early church to refer to those who had been baptized
- Heb. 10: 34-39

From these verses, what does it look like was discouraging these believers?

Habakkuk 2: 3-4

These verses relate precisely what the Hebrew Christians were facing. Habakkuk was living during a time when all of the promises of the Lord seemed unreal. Habakkuk and his people had come close to giving up on God. Read the whole book of Habakkuk, if time permits. At least read, Hab. 1: 1-4

***Hupomeno* is a Greek word you need to remember – it means to endure, to remain under, to persevere, sustain, bear up under, suffer**

This is what our Lord lived and what He calls us to live. Follow His heart.

The noun *hupomone* denotes an active, positive endurance or steadfastness. Your faith is no weekend warrior activity; it is an all-consuming life of “hupomeno-ing.”

Because the Lord delays in His return, we must cling to the truth of His Sovereignty, His Righteousness and His Perfection.

What are the pronouns in the following verses?

Heb. 10: 26

10: 20

10: 39

What does the difference in choice of pronoun say to you?

Relate Heb. 10: 7 to Heb. 10: 36.

Heb. 10: 39 mentions those who have faith. What follows, our task for next week – swimming in faith! Hebrews 11 provides the most comprehensive discussion of faith in the New Testament!

➤ APPLICATION QUESTIONS

1. What are you seeing from the Lord about “entering beyond the veil” this week?

2. What did you learn this week from the recipients of the letter?

3. **Heb. 1: 1-3** tells us from the beginning, God has spoken through His Son. Jesus is the Final Word of the Lord. What is God saying in **Chapter 10** concerning Jesus being God's Final Word?

4. In what ways does **Heb. 10** challenge today's Church to put away materialism, selfishness, preoccupation with worldly desires, individualism, neglect of spiritual living in order to live "normal" lives?

5. *"Faith cannot begin until a person realizes his need for salvation."
"The climax of faith is commitment. Professing Christ, without commitment to Christ, is not saving faith."* John MacArthur
Relate these quotes to what you have seen in **Heb. 10** this week.

6. Define apostasy.

Who is the most notorious apostate?

When do you think he became an apostate, his first day with Jesus?

He was with Jesus for three years, hearing and learning. But at some unknown point, he rejected the truths of Jesus and went the way of death that all apostates choose.

Relate to 2 Thes. 2: 3

1 Tim. 4: 1-2

Matt. 24: 9-10

Is apostasy part of God's plan? Or is God surprised by it?

7. **Heb. 10: 29** John MacArthur believes the phrase "by which he was sanctified" refers to Christ. He appeals to **John 17: 19** as a proof text. Do you agree or not? Why?

8. Confidence and hope are absolute necessities to the writer. **Heb. 10: 19-25** tells us how to have this kind of confidence and hope. What do you learn?

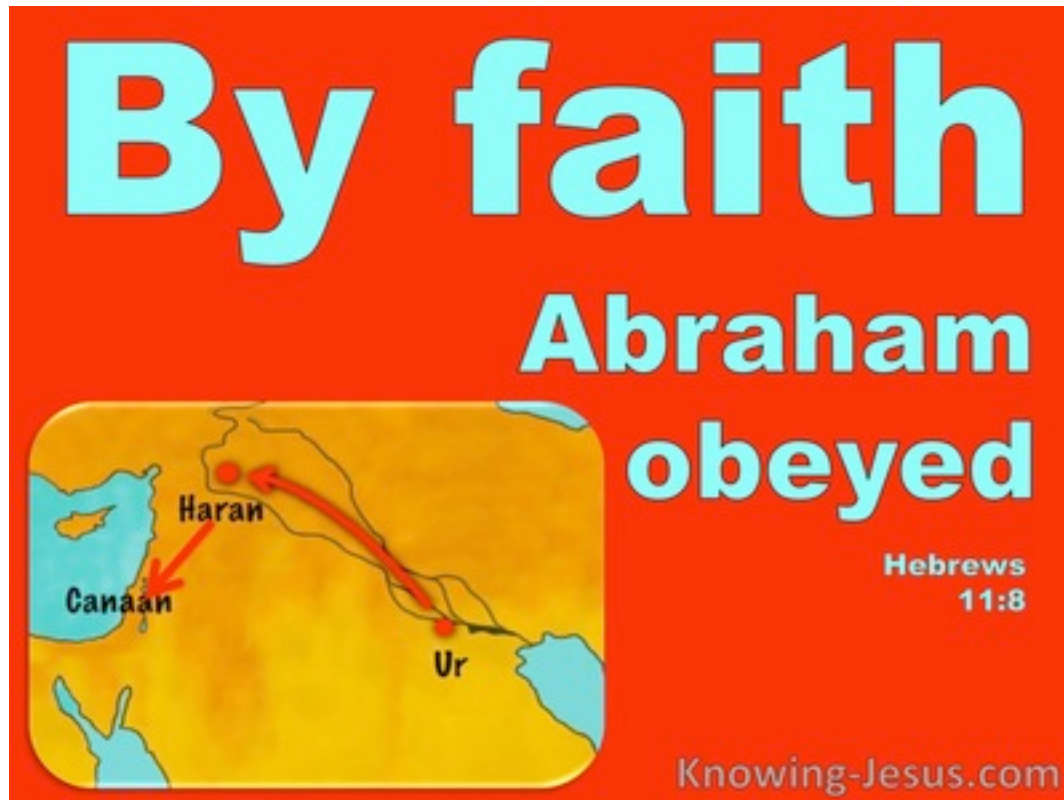
9. **Heb. 10: 26-31** has troubled believers for hundreds of years. We will not resolve it in a few weeks. But based on your study to this point **which of the following** interpretations of this passage do you support and why?
 - a. Those being warned are not Christians yet – they have been enlightened, but not to the point of turning their lives over to Christ.

- b. Those being warned are Christians and risk losing their salvation.
- c. Those being warned are Christians and risk severe punishment but do not risk their salvation.
- d. In **Heb. 10: 29** the phrase “by which he was sanctified” refers to Christ and not the Christian.
- e. This is all a hypothetical warning which is impossible but is used to frighten us into action.
- f. This turning away from Christ to return to the Levitical sacrifices was only possible during this short interim of early Church while the Temple still stood.

➤ **REMEMBER TO ADD YOUR CHAPTER TITLE AND PICTURE IN THE APPENDIX**

➤ **Find a Hymn that relates to this week’s study.**

❖ **READ DOCTRINE ON PERSEVERANCE OF THE SAINTS**



“For the unbeliever, seeing is believing.

For the believer, believing is seeing.”

➤ Read Hebrews 11 and record your first impressions here.

➤ DO YOUR TEXT DISCOVERY OF HEBREWS 11.

Read Heb. 10: 36-39 before you start this week's lesson.

How does the end of Chapter Ten relate to this chapter?

The Greek word for "destruction" (**Heb. 10: 39**) can mean "waste." What a terrible thought that because you lacked faith – you have wasted your life!

Hebrews 11 is known as the "Hall of Faith." These saints were not aware that their lives would be recorded for the ages to encourage and uplift others. They were just living their lives, through trials, hardships, deaths, separations, torture and persecution – they remained faithful.

O Christian, you do not realize that your life is being "recorded" as well. The Lord remembers and records every tear, every sigh, every heartache. And other believers and the lost are watching your life of faith.

O may you and I be found faithful.

Take this week's study to heart. Before you get deep in the study, ask the Lord to prepare your heart to be transformed by giving you a glimpse of the importance of remaining faithful which you will see in this week's chapter – one of the most powerful chapters in the Bible.

By the way ...

Many who started this study have dropped out by now. What they will miss by this week's study of sitting at the feet of these faithful saints, grieves me greatly.

O for those who persevere, for those who endure to the end, for those who seek nothing above their Heavenly Father's glory and joy!

Before you go any further,

DEFINE FAITH

*"We are not just saved from our sin by faith; we also must **live** by faith. This is the theme of Hebrews 11-13." W. Wiersbe*

Is faith "hoping things will work out?" How is faith something else? Support your answer.

Roll up the pages of **Chapter 11**.

Hold this scroll (document) out, the scroll that the people 2, 000 years ago received just at the right time. Their faith was waning, their confidence gone, their assurance slipping ... and then (hold out the papers) came in the mail.

Imagine what these words meant to them.

These vulnerable pages, so easily destroyed, burned, cut with scissors, trampled on – these pages with simply words on them had unimaginable power.

Hold out the pages – Yes, these can be destroyed BUT the reality of these words is not able to be conquered, vanquished or defeated.

These words are supernatural.

So today (hold out the text) ...

What do these words of faith mean to us?

They mean everything!!!

They boil down to one word: YES.

Yes, Lord, I trust You!!

But to each one of us – we are trusting in Him for something different because our journey of faith is uniquely our own.

Only one word is needed for your faith to grow: YES.

Compare this to Calculus.

We might have to take a class three times to pass but eventually we will pass it.

Not so with faith. You could take a class for forty hours and still not grown in faith. Faith does not happen in the classroom.

Faith happens in the world, the environment in which God has placed you.

❖ Do some Word Study on the word *pistis* (faith).

Why this explosion of faith here in Hebrews 11?

What does it say about your trust in God when you are anxious about the future?

Holiest of All Andrew Murray

“Just as we have our senses, through which we hold communication with the physical universe, so faith is the spiritual sense organ through which the soul comes into contact with and is affected by the spiritual world.”

“This visible world is, to man, his great temptation to forget God.”

K. Wuest-

No article here, not “the” faith. *“Faith apprehends as a real fact what is not revealed to the senses. It rests on that fact, acts upon it, and is upheld by it in the face of all that seems to contradict it.”*

“Only faith, not sense, can perceive the heavenly reality and grasp the promised future.” TDNT

When you study these verses on faith – do you see anything which regularly accompanies faith?

Heb. 11: 8 tells us the word which the Lord was looking for, whereas each of the personal examples of faith, provide an action which shows the desired obedience.

✓ **Faith enables you.**

First it enables you to understand what God is doing. Perhaps you do not understand completely, but your faith tells you that God has it under His control and He is working on your behalf.

Also, faith enables us to see what others cannot see.

Relate to Heb. 11: 7, 13, 27

What is the best way to grow in faith?

Walking side by side with the faithful will increase your own faith. That is what **Heb. 11** is about.

List the name of each faithful person in **Heb. 11: 4-40**. **One line per name (later we will add more info)**.

NAME	HOW WAS HE FAITHFUL	RESULT
Abel	He offered a better sacrifice He was faithful in worship	He was declared righteous/He still speaks

Now go back and next to the faithful one's name, note in what way he was faithful. For instance, Abel was faithful in worship. Then note what the result of his faithfulness brought.

The author of Hebrews has a strong interest in the patriarch Abraham. Why?

Abraham lived in tents – never to realize his possession of the land. He had no land, no rights, no permanent dwelling there. Look at Heb. 11: 8-10. Where was his true “home?”

But the promise of this country was so important to the patriarchs that they required something. What did they require?

Read Gen. 49: 29-33; 50: 13

Gen. 50: 24-26

Ex. 13: 19

Josh. 24: 32

By stressing the importance of being buried in Canaan, Joseph was expressing his faith in God’s promise of a future for His people.

Heb. 11: 16 – in regard to God preparing a city for His people is the tense of the verb “prepare” in the past, present, or future? What does this tell you?

- **Read Heb. 11: 13-16**

“The majority of our contemporaries live as though this world is everything.”

Do you agree with that statement? Defend your argument.

- **Read Heb. 11: 17-22**

In regard to Abraham, read Gen. 22

Specifically Gen. 22: 5-8

Note here that Abraham verbalized his faith – he said out loud that God would provide.

What do you need to verbalize – say it out loud – that expresses your faith in what God is doing in your life right now?

Abraham did not understand all that God was doing, but Abraham obeyed what he did know.

❖ We are not asked to understand, but to obey.

Remember, these patriarchs had a faith that looked beyond death (Heb. 11: 19-22).

The readers were to maintain their worship to the very end of life – persevering in faith to the future that God had promised.

- Heb. 11: 23

Faith conquers our fears.

Heb. 11: 24-26

Faith determines our options.

Heb. 11:27

Faith sharpens our vision.

Heb. 11: 28

✓ Now you provide a comment on faith.

Faith _____ .

Heb. 11: 29

Faith _____ .

Heb. 11: 30

Faith _____ .

Heb. 11: 31

Faith _____ .

Heb. 11: 32-34

Faith _____ .

Heb. 11: 35-38

Faith _____ .

Heb. 11: 39-40

Faith _____ .

❖ Heb. 11: 1

The word which begins this chapter is important. In the Greek the first and last words of a sentence, paragraph or chapter are the emphasis. Here the first word is: “estin.”

This simple word means is.

Faith is a present and continuing reality. It is not merely a practical virtue, considered old-fashioned by some. Faith IS living. Faith is a way of life.

“Whenever we sin, we believe Satan; we believe that his way is better than God’s.”

John MacArthur

The people of this book of Hebrews were suffering, hurting, yet for ten chapters what does the writer talk about – Jesus!

Then Chapter 11 – all about those who looked for Jesus.

Chapters 12 and 13 will then tell the readers to “Go now and BE FAITHFUL!”

➤ **GO TO APPLICATION QUESTIONS IF YOU ARE NOT DOING DIGGING DEEPER**

➤ **DIGGING DEEPER**

“For the time being, only faith can see the future, as it receives the promises of God.”

Reformation Study Bible

• Heb. 11: 1

“Substance,” “assurance” #5287 = *hupostasis* = to place or set under, to support, in general that which underlies the apparent, that which is the basis of something

“Faith is to a Christian what a foundation is to a house.”

Hupostasis is used in **Heb. 1: 3** (reality, substance, nature)

Heb. 3: 14 where it means “confidence.”

Here in **Heb. 11: 1**, the writer’s “*meaning is that there are realities for which we have no material evidence though they are not the less real for that.*” Expositor’s

“Proof, conviction, test” is *elenchos* (the verb *elencho* means- to prove or to convince) which can be used as a legal term with the idea of “cross examination.” We can take this to mean that ***faith, in addition to being the basis of all that we hope for, is that by which we test things unseen. Faith extends beyond our senses.***

Heb. 12: 1 calls the list of men and women in the previous chapter, “a great cloud of witnesses.” These faithful ones are witnesses to us because God witnessed to them!

What have you seen this week in **Heb. 11** that builds your faith?

- ❖ **Our Faithfulness depends on the Object of our faith. So read the doctrine handout on the Faithfulness of God.**

Relate **Heb. 11: 1-2** to **Heb. 11: 39-40**.

- **Heb. 11: 3**

Ps. 33: 6, 9

2 Pet. 3: 5

Is. 45: 18

John 1: 3

Acts 17: 24

Col. 1: 16

Rev. 4: 11

Did anyone see this creation event?

Then how do we know it took place like this?

Heb. 1: 2 What is the relationship between God speaking, faith and the fact that creation occurred through Christ?

“Faith is also a way of viewing all experience since it is the way in which believers see the universe for what it is – a creation by God.” Bible Knowledge Commentary

- **Heb. 11: 4**

How does Abel “still speak?” Look at Heb. 12: 1

Considering what the writer is trying to accomplish with this section on faith, contrast Abel with Cain. Include Jude 11; 1 John 3: 12.

- **Heb. 11: 5-6**

What do you learn here about “pleasing God?”

Also look ahead to Heb. 13: 21

Jude 14-15

- **Heb. 11: 7**

How does this verse relate to:

Heb. 10: 38

Rom. 4: 13

Hab. 2: 4

1 Pet. 3: 20

2 Pet. 2: 5

- **Heb. 11: 8-10**

Faith requires waiting. But more than waiting, what are we to be doing while we wait?

“By faith Abraham, when he was called, _____ ...”

Was Abraham given the clear promise (for instance, where exactly it would be) of his future inheritance before he left Haran?

Gen. 11: 31- 12: 4

- **Heb. 11: 11-16**

“The inheritance on which the patriarchs’ faith was fixed was invisible for two reasons: it was heavenly, not earthly; and future, not present.” Reformation Study Bible

One example is **John 8: 56** **What did Abraham “see” here?**

“They confessed they were strangers and exiles on the earth.” Heb. 11: 13

Are you a stranger on the earth? Or does earth seem like home to you?

Phil. 3: 20

Col. 3: 1

1 Pet. 1: 1, 4, 17

Heb. 11: 13

What does it mean here when it says they did not “receive the promises, but having seen them and having welcomed them ...?”

“They had not seen the land possessed, the nation established, or the world blessed, but they saw the promises, and that was enough.” John MacArthur

- **Heb. 11: 17-22**

How many generations of faith do you see here? List the names.

What does that tell you about faith and family?

Verse 17 “offered” uses the perfect tense indicating this act was already completed with continuing results. Abraham’s obedience was so sure and so complete that in God’s economy it was done!

Verse 19 tells us that Abraham knew (*logisamenos* – logically considered) God to be able to raise Isaac from the dead. Abraham trusted God that much! Here we have a glimpse at another “resurrection.”

Abraham’s faith has affected our faith!

- ❖ Keep in mind the writer's purpose. He was urging his readers to remain faithful and not drift away from God's truth. These Old Testament, Hebrew examples of faith were to encourage these Hebrew Christians to remain faithful as their "father" had done.

- **Heb. 11: 23-29**

What do you learn about obedient faith from Moses?

What did his faith cost him?

- ✓ Moses forsook these riches because they interfered with his obedience to God.

What is interfering with your obedience to God?

What do you need to forsake in order to follow Him more fully?

What does your faith cost you?

Relate this passage with **Heb. 10: 32-34**.

Heb. 11: 27

"Christ was building the house in which Moses was a servant, and Moses gladly bore his master's reproach in confident expectation of his eternal glory." Baker's Bible Commentary

Go back and compare this to Heb. 3: 2-6

We do not even know who the Pharaoh was at the time of Moses. Because of his decision to refuse the pleasures offered by the palace, we remember and admire Moses. Not just now – but for all time! We are today still influenced by his choice. He made the right decision!

- **Heb. 11: 28-31**

The capture of Jericho was impossible! But God's people did it through faith.

What act of faith were they required to do before conquering Jericho?

Read Joshua Chapters 3 and 4.

Record what you learn about faith from these chapters.

Does great faith require a great amount of knowledge?

Read Josh. 2: 8-12.

How much did Rahab know of God?

What contrast (v. 31) do you see between Rahab and the people of Jericho?

- ✓ True faith always gives proof of its existence.

Read James 2: 20-26

- ✓ God rewards true faith far longer than our lives last!

Josh. 6: 25; Matt. 1: 4-6

Also could the writer's mention (**Heb. 11: 31**) of a Gentile prostitute among all these great Jewish heroes been used to chide the Hebrew Christians about their lack of faith?

- **Heb. 11: 32-34**

Those listed here, are they without flaw?

Are they more powerful than you?

Have you done any of the things listed here?

We have available the same faith which made them great – it was faith which accomplished these deeds of renown – not the men themselves.

Let us STOP thinking of what we *cannot do* and press on to **do the impossible** – the things to which we are being called to do if only, IF ONLY we would act in faith!

- **Heb. 11: 35**

Relates to 1 Kings 17: 17-24 and 2 Kings 4: 18-37

“Torture” is *tympanizo* which is stretching out like a drum and beaten, usually beaten to death.

- **Heb. 11: 36-38**

- ✓ **Miraculous deliverance is not guaranteed for all who possess faith.**

“Others” of a different kind (**v. 36**) – not all faith followers are delivered from torture or death.

When people tell you that if your faith is big enough, God will heal you, deliver you, or give you what you ask – point them to these verses in **Hebrews 11**.

Also look at **Dan. 3: 16-18**

“Faith enables us to turn from the approval of the world and seek only the approval of God.”

W. Wiersbe

- ❖ So the readers very likely would endure great suffering – they were to expect it. But like their ancestors who persevered to the end – they too, must remain, *hupomeno*, faithful to the very end to receive the reward of the inheritance!

One more thing – do we know the names of all these faithful ones?

What does that tell you?

Keep in mind to whom this letter was written: the Hebrew Christians. If their ancestors had not remained faithful, Messiah could not come through the line of Judah. But God saw to it that they indeed did remain faithful. So these Hebrew Christians must also remain, endure, persevere to the end.

Some of these “nearly” Jewish converts to Christianity were trying to take the voyage of the New Covenant while keeping their boats securely tied to the dock of the Old.

➤ APPLICATION QUESTIONS

1. What are you seeing from the Lord about “entering beyond the veil” this week?

2. What did you learn this week from the recipients of the letter?

3. **Heb. 1: 1-3** tells us from the beginning, God has spoken through His Son. Jesus is the Final Word of the Lord. What is God saying in **Chapter 11** concerning Jesus being God’s Final Word?

4. **Relate Heb. 11: 1 with Rom. 8: 24.**

5. When the writer of Hebrews discusses faith, is he looking more at what Christ has done in the past or is he focusing more on what lies ahead in the promises we are given in Scripture?

Support your answer and explain why you think the writer chooses to focus on this.

6. “Faith is man’s response to what God has said... Faith does not merely agree with God’s word, but acts on it.”
“Faith anticipates the future.”
“Faith evaluates the present.”
“Eyes of faith give you better discernment.”

Which of these statements about faith resonates most with you and why.

7. Faith is the topic of **Hebrews 11**. The whole chapter is dominated by this truth.

If you were to write a chapter on faith, what would you include? How would you decide what needed to be included and what could be omitted? Put yourself in the shoes of this writer and “see” how he came to write this chapter! By doing this you will be giving evidence to the fact that you have the mind of Christ. **1 Cor. 2: 14-16**

8. **Heb. 11: 28, 30**

God had not accomplished His will through these measures before. So His people could have said, “Well we’ve never done it like that, so we are going to pass.” Passover would have been very different as would Jericho. But His people responded in faith.

Why do we always want God to do the familiar? Why is our vision so short?

9. Why are there no references in **Heb. 11** to the wilderness years?

10. **Heb. 11: 38** – think of someone you know or have known in your life who is so very faithful that the world was not worthy of them. Write their name here. Then write what it is about them that gives them this place in your heart.

11. Why is the topic of faith so crucial at this juncture in the book of Hebrews?

➤ **REMEMBER TO ADD YOUR CHAPTER TITLE AND PICTURE IN THE APPENDIX**

➤ **Find a Hymn that relates to this week’s study.**

LESSON TWELVE

DOCTRINE: SANCTIFICATION

BASIC STUDY

“SO HOW IS THE RACE GOING FOR YOU?”



- Read Hebrews 12 and record your first impressions here.

➤ **DO YOU TEXT DISCOVERY OF HEBREWS 12.**

Each week as we studied a chapter, we have focused on a particular doctrine – you must become proficient at picking up the doctrines (teachings) as you read Scripture.

Running the Race on God's Gas!

Diligit Deus et volunt facit (also read as Amare et facit vis.) This quote from Augustine c. 340, means, Love God and do what you want.

Our number one occupation is to love God with all our heart. If we do that, we can do what we please because what pleases us is to honor the Lord – nothing else tempts or interests us.

Picture this:

Cyphon gas with a green garden hose out of your life into God's life.

Then He takes His heaven hose and pours into you His "gas."

Now everything you do is God's "want to." You have poured yourself out and He is all that's left. Phil. 4: 13, 19

The key to the race is WORSHIP Heb. 12: 28, 29

The key to worship is: Aphorao (fixing your eyes on Jesus) Heb. 12: 2

The key to fixing your eyes on Jesus is looking away. We have to look away from everything else and see only Jesus - ONLY JESUS when we talk, only Jesus when we serve. See only Jesus because now you have accurately "measured" the majesty of Who He is.

Doxa (glory) – estimating the worth - asking the Father to give me the correct tools to "see" the worth of Jesus

All throughout Hebrews you gain a correct estimate, a correct value of Who Jesus is – in other words you worship as you see Jesus in Hebrews – growing in your awe and understanding of Who He is.

This will give wings to your spiritual feet as you run the race set before you.

As we draw near to the end of this study, What does it really mean "to enter within the veil?"

Read through Hebrews 12 noting the doctrines that you see in this chapter.

Hebrews 12 is about discipline, endurance, the Christian race.

Review, looking back at each chapter from the point of view of the Christian race.

This is an excellent way to train yourself to see more in each Scripture.

For instance, Jesus finished His race because unlike any flawed, human priest, He completed His task and “sat down at the right hand of the Majesty on high.” **1: 3**

While Chapter 12 is primarily a chapter of exhortation after so many chapters on doctrine, this chapter has a doctrinal message as well. Many times we designate one chapter as a teaching chapter and another as a practical chapter: this is unfortunate, because all chapters are teaching and all chapters motivate us to live righteous lives before our Lord.

Jesus gave us many analogies of the Christian life: we are salt and light, we are trees which produce fruit; Paul compares the Christian life to a war (Eph. 6; 2 Tim. 2: 3); the body analogy is used frequently. But here the writer tells us we are running a “race.”

The Greek word “race” is *agon* #73 from which we derive the word “agony.” So this is no stroll; this is a demanding, at times grueling effort which requires our absolute utmost in discipline and perseverance – pushing on even when we feel like quitting.

Many of these Hebrew Christians were weary, confused and depleted. But they needed to keep “running the race marked out before them.”

- ✓ Where in your Christian life are you growing weary? Where are you giving a bit less than you formerly gave? Where is your passion for your Lord burning out slightly?

“Endurance” is *hupomone* #5281 which is a steady determination to keep going;

Hupo = under Meno = remain

Is endurance simply being so determined that you bear down and “git er dun?”

If we try to endure in our own strength, we will inevitably fail miserably. We must rely on His Spirit to fill us with the necessary grace to persevere. This is not about OUR resolve to finish strong – this is about our yielding to the Spirit and dying to self.

“The only time we sin, the only time we fail, is when we do not trust.” MacArthur

Would you agree with this statement? Why or why not?

As for the opening words about the “cloud of witnesses,” are these saints we are supposed to impress with our “running the race?”

To whom are these ancients witnessing?

They are examples, not onlookers. They have proved by their lives, their witness, that the life of faith is the only life worth living. Their witness was first and foremost to God. (**Heb. 11: 2, 4-5, 39**)

“Encumbrance” *onkos* is weight, bulk, mass; it can mean superfluous clothing and anything which handicaps us

Examine what is weighing you down that will interfere with you enduring and finishing the race strong.

This word is used: **Heb. 10: 32, 36; 12: 7; Matt. 10: 22**

What do you think, after studying Hebrews for a few months, was potentially weighing them down?

Gal. 3: 1-3

What was the solution?

Gal. 2: 20-21

For those who have run races before (and those who have not –just guess), what is important about where your eyes are?

He. 12: 2 "Fix our eyes" Aphorao= to deliberately look away from one thing so as to see what is important with clearer vision, to concentrate the gaze upon, no casual glance but a firmly fixed gaze, it notes the impossibility of looking in two directions at once

Jesus is the *Archegos* (Author) of our faith – He has gone before us. He has run this race, He has made the path worn and knowable. Just follow Him!

Oh how I wish we had the time to go through the Gospel of John and note all the ways we must follow Jesus.

But here are a few:

John 5: 19, 30

John 2: 23-25

John 4: 34

John 6: 27

John 7: 6, 24

John 8: 29, 31, 34, 42

John 9: 5 (Matt. 5: 14-16)

John 10: 7-11, 17-18, 25-27

John 12: 24-26

How to follow Jesus in the well worn path He took -----



❖ **Look to Jesus, the devoted Son and Servant.**

What do you see over and over in these verses which will help you follow your **Archegon** (Your Leader or Pioneer)?

Jesus is also referred in **Heb. 12: 2** as the **Perfecter** of your faith. *Teleiotes* means one who carries it through to completion. Look at:

John 19: 30

Phil. 1: 6

1 Cor. 1: 8

1 Thes. 3: 13; 5: 23

❖ **Look to Jesus, the Perfecter of my faith.**

So is your salvation, sanctification and glorification dependent on you?

Can you make yourself holy?

Can you make yourself righteous before God?

Who alone can do this?

So why do you fret?

If God is the One Who takes the responsibility to perfect me, then where is the “struggle, the agonizing” in this race?

Look again at **John 12: 24-26**.

- ✓ Jesus triumphed in His life which He led here on earth. He can triumph again as He lives His life through me.

Heb. 12: 2

He endured the cross.

He sat down at the right hand of the throne of God. Also **Heb. 1: 3**

❖ **Look to Jesus, my High Priest Who has finished His work.**

❖ **Look to Jesus, the Enthroned One Who sits at the right hand of God.**

Notice the phrase: “set before.” The race is set before us; what is set before Christ? How do the two relate

- **Heb. 12: 2-3**

Read Heb. 1: 3

Heb. 8: 1

What had to come before He could sit at the right hand of God?

- **Heb. 12: 4-11**

What is the key word of this passage?

Paideia = training, specifically of a child; it includes correcting, cultivating and educating in order to assist in developing

What is the difference between God’s discipline and His judgment?

Read Ps. 89: 30-34

Verse 11- the peaceful fruit of righteousness. Remember **Heb. 7: 1-2.**

As heirs of the King Himself, we are to resemble His rule.

- **Heb. 12: 12-17**

In this passage we are given some imperatives (commands).

“Pursue peace with all men, and the sanctification without which no one will see the Lord.”

Heb. 12: 14 Here “sanctification” is #38 *hagiasmos* = holiness, sanctification, separation unto God

We are also given a very helpful learning tool: the bad example. What bad example do we find in these verses?

What bad example in your own life have you gained understanding of God's holy way by examining your mistake and then resolving to commit yourself to God's direction?

For instance, your words or actions which caused you great pain. When you reflected on this, you saw the error of your ways and you repented. Here you are your own "bad example."

DO NOT BE ASHAMED OF YOUR HUMBLING SINS OF WHICH YOU HAVE REPENTED!

They are for your edification and are an instrumental part of your sanctification.

- **Heb. 12: 18-24**

Read Deut. 4: 10-24. What do you learn here that relates to this passage?

Heb. 11: 10, 14-16 remind the Hebrew Christians to keep their eyes on the heavenly and not the earthly Jerusalem which would be destroyed in a few years. The heavenly Jerusalem would never be destroyed and would endure forever.

The blood of Abel speaks and cried out for justice. The blood of Christ is better because it speaks from heaven and proclaims mercy for sinners.

Abel's blood made Cain guilty (rightly so); but Christ's blood has opened the way into the Holy of Holies, providing access to God. We now can look forward to our true, unshakeable home provided by our Changeless Lord.

- **Heb. 12: 25-29**

God has been speaking in this book since the first verse. What is He speaking here?

- **GO TO APPLICATION QUESTIONS IF YOU ARE NOT DOING DIGGING DEEPER**
- **DIGGING DEEPER**

In Heb. 11, we were encouraged to look at the witness of the ancients. Now we are to turn to the example of Christ Himself!

- Heb. 12: 1-2

Much has been written concerning the analogy of the race in the Christian faith.

We are encouraged to lay aside any encumbrance or weight.

What do you think this weight might be?

Some have said these are training weights, used for strengthening the muscles prior to the race itself, but removed when the actual race is to be run. How would that apply to the Christian life?

In the Greek races, the runners would race naked, with no clothes to hinder their movement!

Does the writer mention the “sin” that you are to lay aside? Is it a specific sin?

Keep in mind the preceding chapter and its topic. Also look at which sin hindered the Israelites in Heb. 3: 12, 18-19; 4: 2-3

“Despising the shame” refers to the death of the cross. *“Crucifixion was so shameful a form of execution that it was forbidden to be inflicted on Roman citizens.”* Reformation Study Bible

Gal. 3: 13

Deut. 21: 23

“Sat down” is in the perfect tense – this points to a permanent result, a continuing result. The work of Christ is complete.

Heb. 12: 3 “Consider” Jesus. This word is *analogisasthe* which is a word used in calculations; it means to carefully assess; to weigh carefully. We need to “take account of Jesus.” Specifically what should we take account of in regard to Jesus? What does this verse stress about Jesus?

Have you ever noticed when you turn your attention away from yourself, you gain a clearer perspective?

How much clearer perspective do you gain when you turn your mental energies and focused thought to Jesus?

“Endured” is in the perfect tense. What does that tell you? Look back at “sat down” a few lines ago.

- **Heb. 12: 4-11**

Roman fathers possessed the absolute authority over their children, even to the point of discarding them, even death. The father could punish any way he chose. Discipline was only to be expected. Yet our Heavenly Father, although He disciplines His children, performs this fatherly duty for _____ .

When you think of the OT proto type of discipline and suffering, who do you think of?

Read Job 42: 1-6

What got Job to this point?

Read Job 6: 1-4

Job 21: 1-7, 13-15

Job 7: 16-19

Job 10: 2-3, 8, 18-20

Job 13: 1-3, 15, 20-24

Now where does the turnaround occur when Job finally sees that his discipline has served God's purposes and that is enough? By the way, does Job ever get his answer as to why he has suffered?

Throughout Job, he has asked that God tell him why he is singled out for this discipline.

He appeals again and again that the Lord would speak.

Then God speaks: "Were you there?" These are some of the most glorious verses in all of Scripture!

Job 38: 1-11; 40: 1-2

Job's response: **40: 3-4**

Job came to see God more clearly but he was never shown "WHY." Job had learned the discipline of faith. The faith that we have seen in **Heb. 11** is fleshed out in the life of Job. Faith is not a "warm feeling;" faith is the discipline of following the Lord no matter what we face.

The Hebrews needed to know that.

Deut. 8: 1-6

Lam. 3: 31-33

Prov. 13: 24

Prov. 23: 13-14

Prov. 29: 15

By the way, **Heb. 12: 9** offers another *a fortiori argument*. Also referred to a *Kal va'chomer* argument= a rabbinical argument from the lesser to the greater.

- **Heb. 12: 12-17**

“Strengthen” *anorthosate* = make straight

In this study of Hebrews, if you have applied yourself, not only to the learning of its content, but to the application of the truths found here, you are being transformed into the image of the Lord.

“Knowing and believing are one side of the coin; living and obeying are the other.” MacArthur

An exercise to cement this truth in would be as a class for each one to take a coin out, examine it, and remember this coin is worthless unless it possesses BOTH sides.

To know truth and not obey it, is to walk in sin and that truth will become your judgment.

The writer now returns to his “race” analogy. Runners will tell you that the hands play a crucial role in running. The hands actually help give you balance and thrust as you run. When the hands are drooping, it will affect your stride. Drooping hands are the first sign that a runner is fatigued. The second part of the body to go are the knees. They begin to wobble.

But if you focus on the drooping hands and the wobbly knees, you will not finish well. You must focus on the goal. Back to **Heb. 12: 2** = Jesus is where we fix our eyes in this race!

- ✓ Again, to drive this truth home, why is the writer to the Hebrews concerned with fatiguing at this point in the message of this epistle?

How does **Isaiah 35: 1-6** relate to this passage in Hebrews?

Job 4: 3-4

As serious Christians sometimes we are always looking at our own growth in the faith. We examine ourselves and pray about our weaknesses ad nauseam. These verses remind us to consider the spiritual growth of others and not just our own.

Again with the race metaphor, we need to remain in our own lane and not hinder another's race. Running in another's lane will disqualify you and obstruct the other's progress.

Prov. 4: 25-27

This chapter opened (12: 2) by telling us that Jesus was our Leader, our Pioneer, our Archegon.

He has trod these paths before us. Look at Him, look where He is and where He has gone. Stay on the path well worn by Jesus, our Leader and Savior.

Read Is. 40: 3-5

Heb. 12: 13

"Paths" *trochia*= tracks marked by the wheels of a cart or chariot, which later travelers may follow

WE MUST LEAVE STRAIGHT TRACKS FOR OTHERS TO FOLLOW!

As to whether this "lame" one is a professing Christian but not yet saved, John MacArthur makes a good point by referring to the Septuagint use of the same word (*cholos*). In **1 Kings 18: 21**, Elijah uses the same word to refer to lame, vacillating Israelites. He urges them to make a decision between God and the false gods they were serving. Pick a side!

Where are you vacillating when it comes to walking in complete faith?

Esau, in **v. 16**, is referred to as “godless.” This word is *bebelos* and means “unhallowed,” “profane.” It does not mean that he was totally evil, he was just occupied with the things of the here and now; he was not spiritually minded.

Does this describe you?

Are you bartering away your inheritance? Your blessing?

❖ **SANCTIFICATION**

This amazing doctrine is mentioned in **Heb. 12: 14**. When you think of the work that Christ has done for you, do you consider sanctification or do you focus only on His saving work?

Read Heb. 10: 10 and see what you learn about sanctification.

Read Jude 24-25.

Part of the reason we do not venture beyond the veil is because we spend so much time on the saving work of Christ. I believe we are neglecting some of the most wonderful and powerful possessions we have in Christ because our spiritual vision is so limited.

Dwell in the fact that He has Sanctified you as well as saved you!

Dwell beyond the veil in His presence as you meditate on this great truth.

❖ **Read the Doctrine on Sanctification.**

Esau is mentioned in **v. 16-17**. How does he relate to what is being taught here?

Gen. 25: 27-34

Gen. 27: 30-40

Esau bitterly regretted, but he did not repent. He wanted God's favor, but he did not want God in his life.

❖ This is the fifth and last warning from the writer to the Hebrews:

Do not Defy the Word **Heb. 12: 14-29** (refusing to hear)

- **Heb. 12: 18-29**

Before we get to judgment and the two mountains, look at what you can learn about:

❖ **Angels**

Heb. 1: 4-5

Heb. 1: 6-7

Heb. 1: 13-14

Heb. 2: 2-3

Heb. 2: 5-7

Heb. 2: 9

Heb. 2: 16

❖ **Enrolled in Heaven**

Luke 10: 20

Rev. 21: 27

❖ **God's Judgment**

Everyone will be judged. Either you will be judged on the basis of the Law or of grace; on the basis of your works or the work of Christ.

Dan. 7: 10

Rev. 20: 11-15

Heb. 9: 27

2 Cor. 5: 10

1 John 4: 17

TWO MOUNTAINS - Record here what you learn about the two mountains.

MOUNT SINAI

MOUNT ZION

Ex. 19: 10-25

Ex. 20: 18-19

(I used to wonder why the quaking of the earth was mentioned so much in this account!)

Gal. 4: 21-31

Ps. 50: 2

Ps. 132: 13-14

Is. 46: 13

❖ Imagine standing at the foot of Mt. Sinai.

To stand there means to stand under judgment and doom. The symbols of Sinai are darkness, fire, _____ . **Ex. 19: 16, 18**

The law is God's great mirror – it shows us who we REALLY are – how very far we are from His perfection.

When we look at the Law, we see God's holy standard, but many times we miss our own "reflection." When we finally SEE Jesus in all His perfection, we then see how desperately short we fall. This is why **Heb. 12: 2** is so vitally important to maintain as a Christian lives out his life in Christ.

Phil. 3: 4-6 shows us a Paul who did not see his "stain and blemish" until **Acts 9: 3-6**.

- **Heb. 12: 26-27**

Haggai 2: 6

Is. 13: 13

Is. 34: 4

Rom. 8: 19, 21

1 Cor. 7: 31

“If you have truly come to Zion and received all its blessings, it is inconceivable that you would want to hold on to Sinai in any way.” MacArthur

The above quote shows the dilemma with the Hebrews who were not able to release fully their connection with Judaism in order to fully embrace Christianity.

Heb. 12: 26-29

List here what you see about the Lord’s coming and future things.

Also include **Heb. 1: 10-13; 2: 5; 8: 13; 10: 25, 37; 11: 10, 16; 13: 14**

➤ **APPLICATION QUESTIONS**

1. What are you seeing from the Lord about “entering beyond the veil” this week?

2. What did you learn this week from the recipients of the letter?

3. **Heb. 1: 1-3** tells us from the beginning, God has spoken through His Son. Jesus is the Final Word of the Lord. What is God saying in **Chapter 12** concerning Jesus being God's Final Word?

❖ Make sure you see especially in this chapter that God is speaking!

4. To enter within the Veil, must you be perfectly "cleaned up" and without fault? Support your answer.

5. According to **Heb. 12: 1-2**, do you choose the race you enter? How do you know?

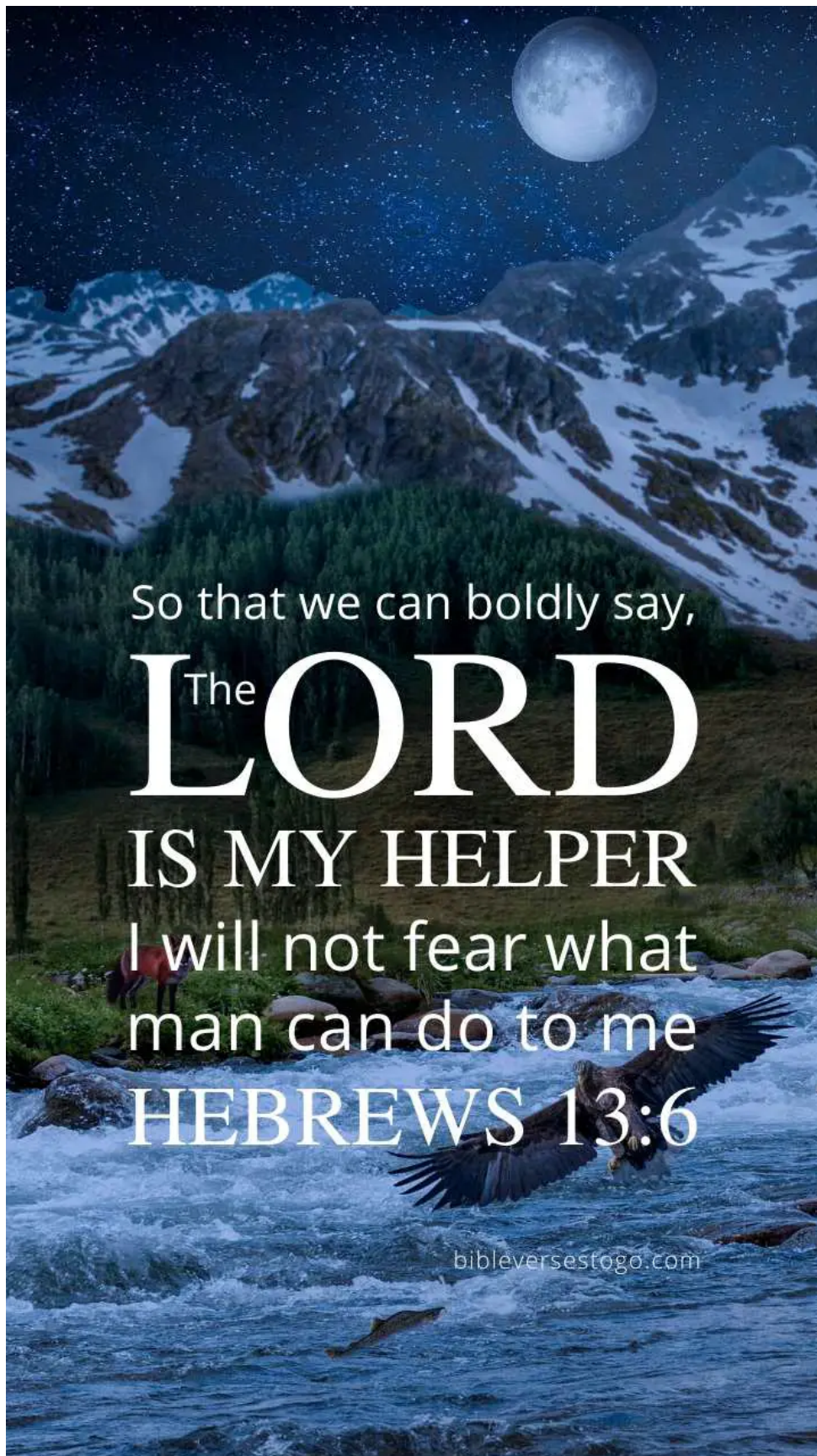
6. What really matters to you: the things that can be shaken or the things which cannot be shaken? **Heb. 12: 26-29**

7. The wrath of God is more associated with the OT. Why is it important to address the wrath of God here at the end of **Heb. 12**?

8. **Heb. 12: 28-29** teaches us about worship. What do you learn about worship from these verses?

➤ **REMEMBER TO ADD YOUR CHAPTER TITLE AND PICTURE IN THE APPENDIX**

Find a Hymn that relates to this week's study.



So that we can boldly say,

The **LORD**

IS MY HELPER

I will not fear what
man can do to me

HEBREWS 13:6

bibleversesstogo.com

LESSON THIRTEEN

DOCTRINE: DISCIPLESHIP

BASIC STUDY

HOW CAN I STAND FIRM IN A WORLD THAT IS SHAKING ALL AROUND ME?"

The first half of Hebrews opened heaven's door for us to gaze upon the glory of our Lord Jesus.

The second half shows us how to live the heavenly life on earth. The more you live in heaven, the better you will live on earth.

We must learn that our salvation is not in the death of Christ but in His life. Andrew Murray

Read Heb. 12: 26-29 again to prepare you for this chapter.

May I suggest studying this amazing book again in a few years. Endeavor to do more Old Testament study and then come back to Hebrews. This has deepened my own study of this book over the years. I have come back again and again to this wonderful presentation of Jesus our Lord.

➤ **Read Hebrews 13 and write** your first impressions here.

Paragraph Summaries:

13: 1-6

13: 7-16

13: 17

13: 18-19

13: 20-21

13: 22-24

13: 25

➤ **Do your Text Discovery of Hebrews 13**

If you do not grasp the exhortations here in this chapter, you have most likely missed the meaning of the entire book. The following “urgings” are far more than optional suggestions. They are the proof that the arrow has hit its mark.

- **Heb. 13: 1-3**

Rom. 12: 10, 13

1 Pet. 1: 22

1 Thes. 4: 9

“Travelers in ancient times depended on the hospitality of strangers (see Ex. 2: 20; Jud. 19: 15-21; 2 Kgs 4: 8; Acts 28:7) as inns in the modern sense were uncommon.”

Archaeological Study Bible

The act of hospitality *“was highly esteemed in the ancient world and was certainly very important for Christians... without which the spread of the faith would have been much more difficult.”* Expositor’s

Gen. 18: 1-16

1 Pet. 4: 9

Matt. 25: 35-36

2 Tim. 1: 16-18

Below are some sites for you to examine and pray over in your efforts to follow this command to remember those in prison.

<http://www.operationworld.org/prayer-calendar>

http://www.prayerideas.org/wp/praying_for_needs/specific-groups/prayer-for-those-in-prison-using-scripture/

<https://www.prisonfellowship.org/resources/training-resources/in-prison/on-going-ministry/praying-for-prisoners/>

<https://www.lausanne.org/content/covenant/lausanne-covenant>

Look specifically at point #5.

Other meaningful responses to caring for those in isolated circumstances is visiting the elderly, “adopting” a lonely child in your church or neighborhood.

- **Heb. 13: 4-6**

1 Tim. 4: 1-6

2 Cor. 9: 6-11



What encourages you most about this verse?

How can you use this verse today to comfort someone else?

Has the Lord provided for us all we need?

Sexual sins and the love of money are linked as sins of dissatisfaction with God's provision as well as sins of unbelief.

Eph. 5: 6

1 Cor. 6: 9-10

Quoted here in Heb. 13: 6 -

Ps. 118: 6-7 (This psalm is a famous Jewish thanksgiving psalm which was regularly read at festivals.)

The Lord here is described as *boethos* – Helper.

Relate this use to **Heb. 2: 18** where the verb is *boetheo* – to help.

Matt. 6: 19-21, 24-34

Antidote to these sins:

Prov. 5: 15-20

1 Tim. 6: 6-11, 17, 19

Phil. 4: 11

“Covetousness is born of doubt; contentment is the child of faith.” Raymond Brown

Pleasure (13: 4), possessions (13: 5), and popularity (13: 6) are all under the sovereign control of our holy, generous and faithful God.

- **Heb. 13: 7-9**

As we near the end of this epistle, the writer senses the need one more time to urge his readers to resist something. What does he encourage them to resist?

1 Cor. 8: 8

Col. 2: 13-23

Heb. 13: 7



- **Heb. 13: 10-16**

What is the writer's argument that "we have an altar?"

Heb. 8: 1-5

According to **Heb. 13: 15-16**. What are the more acceptable offerings?

Even in the OT, this was taught.

1 Sam. 15: 22

Ps. 50: 13-14

Ps. 51: 17

Hos. 14: 2

Yet these Jewish Christians were lingering in the OT rites and not moving forward into their intended fulfilment.

Ex. 29: 14

Lev. 4: 12, 21

Lev. 16: 27

Num. 19: 3, 7

The writer of Hebrews has this concern: *“as long as those priests and others depend on the old system of animal sacrifices for atonement and peace with God, they cannot benefit from Christ’s heavenly high priestly ministry.”*

“Jesus’ suffering outside the city gate symbolized not only the curse He bore as our sin-bearer, but also His rejection by the Jewish religious establishment and its leaders.”

Reformation Study Bible

So what is the Lord’s wish now for sacrifice?

1 Pet. 2: 5

Luke 9: 23

Hos. 6: 6

- **Heb. 13: 16**

Relate to:

Phil. 4: 18

- **Heb. 13: 17-19**

Relate to:

Acts 20: 28

Jer. 23: 4

1 Pet. 5: 2-4

- **Heb. 13: 20-21**

Relate to:

Ezek. 34: 11-16, 31

John 10: 11-18

1 Pet. 2: 24-25

“Equip”#2675 *katartizo*= to prepare, make ready for use, to put a thing in its appropriate condition; can refer to the mending of fishing nets, in that case, it carries more the idea of ‘restoring,’ it also meant to set a broken bone, to outfit a ship for a voyage, to equip an army for battle

“In equipping His people with everything good, our God is able not only to supply what is necessary, but also to repair what is broken.” Raymond Brown

Eph. 4: 12

2 Pet. 1: 3

Phil. 2: 12-13

2 Tim. 3: 16-17

1 Pet. 5: 10

- **Heb. 13: 22-25**

“This letter was first known in Rome and the West.” Archaeological Study Bible

➤ **GO TO APPLICATION QUESTIONS IF YOU ARE NOT DOING DIGGING DEEPER**

➤ **DIGGING DEEPER**

Read through **Hebrews 13** again, this time looking for instructions.

For each of the following sections find a BE >>>>>> instruction.

For instance, I will do the first few for you.

Heb. 13: 1 Be loving

Heb. 13: 2 Be hospitable

Heb. 13: 3 Be mindful of those in any kind of prison

Heb. 13: 4 Be pure

Heb. 13: 5 Be

Heb. 13: 6 Be confident

Heb. 13: 7

Heb. 13: 8

Heb. 13: 9

Heb. 13: 10-13

Heb. 13: 14

Heb. 13: 15

Heb. 13: 16

Heb. 13: 17

Heb. 13: 18-19

Heb. 13: 20-21

Heb. 13: 22

Heb. 13: 23-25

Do all of these instructions apply to today?

How can it be that what a writer urged his readers to do 2,000 years ago can be relevant today?

All of the “Be’s” which the writer urged his readers to follow point to the need for Discipleship.

Discipleship is the heartbeat of our faith. Without being a continual disciple of Jesus, can we really call ourselves believers?

❖ **Read the Doctrine on Discipleship.**

- **Heb. 13: 1-3 Love – *Philadelphia* = “brotherly love”**

2 Pet. 1: 7

Ps. 133: 1

- ✓ Hospitality- a Basis for Love

3 John 5-8

Rom. 16: 5

- **Heb. 13: 4-6 Love, Purity, Contentment, Confidence**
- ✓ **During this time some ascetics held marriage in low esteem, telling believers that true devotion to the Lord meant celibacy.**

The home is the first place Christian love should be practiced.

Is your home characterized by love?

How?

Luke 12: 15

From where does contentment come?

From where does confidence come?

Is. 12: 2

From where does fear come then?

What did these Hebrew Christians have to fear?

- **Heb. 13: 7-8**

Some scholars believe v. 7 by saying “remember” is referring to believers who have died. So these leaders are no longer there to encourage and speak with them. So where does the writer direct them to focus their gaze? How would that help?

- ❖ **Earthly leaders come and go, but our Lord Jesus will remain forever!**

Relate v. 8 here to Heb. 1: 12.

- **Heb. 13: 9-12**

“The author is emphasizing here that those who wish to remain under the old covenant cannot share in the great sin offering of all time, the sacrifice of Christ. ‘To serve the tent’ (v. 10) is to remain under the old covenant and such people have ‘no right to eat’ the eternally satisfying provisions of the new.” Raymond Brown

Col. 2: 16, 20-23

Throughout this letter the writer has kept the sacrifice of Christ front and center. As he closes the letter, he remains true to this conviction. Why is that particular topic so important to this letter?

- **13: 9**

“varied, all kinds of” = *poikilais* meaning “many-colored” So it points to many different teachings that could corrupt the young church. The antidote to this kind of poison is what?

- **13: 10**

There is a contrast here which is crucial to understanding Hebrews and the message therein.

What is the contrast in this verse?

- **13: 12**

“sanctify” *hagiazō* means “to set aside for God” “to consecrate to God”

How, according to this verse, does Jesus “sanctify” the people?

In your life, what motivates you most to be sanctified unto the Lord?

- **Heb. 13: 13**

“bear reproach”

#5342 “bear” *phero* = to bring, to carry, to bear as a burden, to endure

#3680 “reproach” *oneidismos* = reviling, unbraiding from *oneidizo* = to defame, disparage, reproach, to rail at, assail with abusive words

Ps. 69: 7-9

Rom. 15: 3

Col. 1: 24

Phil. 3: 10

“To remain within the camp of Judaism would be to be separated from Him.” Expositor’s

This verse could be a reference to Ex. 33: 7.

- **Heb. 13: 15**

As mentioned in the basic homework, “lips of praise” is a common description of what God’s people should be occupied with doing.

But more than that, it is clear here that *“what proceeds from the lips is regarded as fruit, which reveals the character of its source, as the fruit of a tree reveals the nature of the tree.”* Donald Guthrie

So how does that relate to you?

Do your lips bear fruit of love, joy, peace, goodness, etc.

OR

Do your lips bear fruit of complaining, worry, impatience, jealousy?

Take this to the Lord and ask Him to give you lips of PRAISE!

It’s not a matter of trying harder to control your lips; it’s a matter of God transforming your heart.

- **Heb. 13: 17**

“Leadership in the local church does not operate merely from a this-worldly point of view. All good Christian service has an other-worldly perspective.” Donald Guthrie

- **Heb. 13: 18**

“pray for us” is *proseuchesthe* and is in the present imperative indicating a continuous action of prayer on their behalf. “Keep praying for us.”

- **Heb. 13: 20-21**

The doxology refers to several of the themes that have been presented throughout the letter. List the ones you see here in the doxology.

Are there any new points mentioned in the doxology?

This language is reported to be symbolic of Is. 63: 11. How do you see that?

What things do you see about the covenant here?

Will this covenant be replaced? How do you know?

- **Heb. 13: 22-25**

These final words show that the letter was intended for a specific group of Christians with whom the author had ties.

How is that revealed in this closing?

➤ **APPLICATION QUESTIONS**

1. What are you seeing from the Lord about “entering beyond the veil” this week?

2. What did you learn this week from the recipients of the letter?

3. **Heb. 1: 1-3** tells us from the beginning, God has spoken through His Son. Jesus is the Final Word of the Lord. What is God saying in **Chapter 13** concerning Jesus being God's Final Word?
4. **Heb. 13: 5**, in our society of selfishness and greed, the Christians' contentment is a powerful evangelistic message. Are you showing the world a better way?
5. **Heb. 13: 12-13** discusses the willingness of Jesus to suffer rejection for His sheep. When you present the gospel do you avoid the difficult parts because you want to "sell" the faith? You may be afraid the truth is too demanding. Here the writer does not shy away from declaring the harsh truth of rejection, abuse and shame – but he tells them why it is worth it.

Write your own version of why it is worth it to suffer for Christ.

6. We frequently say that Jesus is alive. If we genuinely believe He is alive, what do we think He is doing and how does that affect us?

Look back at the word *katartizo* (**Heb. 13: 20-21** in *Digging Deeper* section) and see how you are "equipped" to do the things the Lord has called you to do. **Read Eph. 2: 8-10**

7. **Heb. 13: 20-21** is a great way to begin our day!

How do these two verses encapsulate the entire book of Hebrews?

8. Answer the question from the Lesson Title: How can I stand firm in a world that is shaking all around me?

9. Leaders are mentioned quite a bit in this chapter. How do you strike the balance of respecting your spiritual leaders without becoming too dependent on them?

➤ **REMEMBER TO ADD YOUR CHAPTER TITLE AND PICTURE IN THE APPENDIX**

➤ **Find a Hymn that relates to this week's study.**



BASIC STUDY

DOCTRINE: JESUS CHRIST

Well done! You have completed your study of Hebrews! What a journey with the Lord! pray that you have seen Jesus in majestic and mighty ways through these weeks.

He is our Glorious One!

Visual Activity

Do you remember in the early grades of school, you would come to class and find a coloring page on your desk for you to draw as class waited to start?

The Old Testament revelation of God was like a coloring page.

Just as the young artist would draw with their colors and bring to life the lined page – so God’s revealing Himself through prophetic voice (Moses, Samuel, David, Isaiah, Elijah) would “fill in” the bland spots. God’s people gained a clearer and clearer picture of Who God is.

But His people, in essence, took this picture and crumpled it up, throwing it away.

Now with the New Testament, He has given us – not a coloring page with lines but a canvas to work from.

Think with me for a few minutes about the work an artist does on a canvas.

- ***The canvas soaks up the paints – like cloth soaks up blood.***
- ***The canvas is much more permanent than the coloring page.***
- ***The canvas brings life to the paints – giving a more accurate portrait of the subject.***
- ***The canvas has physical borders but allows the imagination to see beyond those edges of space.***
- ***The canvas allows you to choose chalk, paints, charcoal or another medium.***

There are many more restrictions with the coloring page.

The coloring page is devalued when we draw outside the lines.

Remember also, God reveals Himself through His Word of communication but He also reveals Himself through another “canvas” – YOU.” You are our letter, written in our hearts, known and read by all people,” 2 Cor. 3: 2

You are His canvas. Let Him use whatever colors, paints, cuts, marks, He chooses to use. He is the Master Artist- He knows what He is doing.

When considering this artform, we can see how committed God is in revealing Himself. He wants you to have a very clear portrait in your mind and heart of Who He is. That’s what we are doing as we study His Word. We are picturing our Lord – etching His image into our hearts.

As a summary of all you have seen, we are going to pull together what you have been seeing so you will have a solid foundation in this book. We are not going to just move on to the next study. You are going to do the hard work of going deep in what you have already seen – not

looking for the next “high experience” but dwelling right here where the Lord is speaking to you.

First, go back to the beginning of the Book of Hebrews and see what each chapter has said to you about Who your Jesus is. You may see one or five! A few have been done for you to get you going.

Jesus is:

Chapter 1

Creator 1: 2

Chapter 2

Chapter 3 & 4

Jesus is our Rest 3: 9-10

Covers a lot on this topic – He is our inheritance 3: 14

Chapter 6

Jesus is our Anchor

Chapter 7

Chapter 8

Mediator of a Better Covenant

Chapter 9

Mediator of a New Covenant 9: 15

Chapter 10

Chapter 11

Chapter 12

Chapter 13

Now look over all that you see about Jesus in this book and take time to thank the Lord for showing you Who Jesus is. Do not neglect to do this!

Another crucial teaching in this book is in regard to Jesus being our Priest, our Sacrifice, our Mediator of the New Covenant. In order to understand all that this means, we must first see Him as the earthly dwelling of God.

God “tabernacled” with man. While this tabernacle was patterned after the one in the heavens, its truest form is seen in the Life of the Holy and Righteous One.

Diagram the Tabernacle and point to Christ in each place within the Tabernacle.

Read Heb. chapters 8 and 9.

With a pencil diagram the Tabernacle based on what you see in Heb. 9. Do this on a separate sheet of paper.

Now read **Ex. 25: 1-40** and fill in what was missing from **Heb. 9**.

Now read **Ex. 26: 1-37** (If time is short, read **Ex. 26: 31-37**)

Read **Ex. 27:1-8** (the entire chapter if time permits)

Read **Ex. 30: 1-21**

(More reading is available in **Ex. 36: 35-38: 8**.)

Read **Ex. 30: 22- 38**

Notice in particular **v. 37** and **38**.

This perfume is holy to the Lord and it is to be used for no other purpose. This perfume is for God alone. Just as this perfume is for God alone – you are for His glory alone. You are God’s precious perfume, created by and for Him. Any other use of your life is prohibited and profane.

Do not fall prey to the voices of this world which urge you to “bathe in its oils and spices.” Reserve yourself for the Lord’s use alone!

Now go back through the Tabernacle and look up each of the following references.

See how it relates to the picture of Jesus in the Tabernacle.

John 14: 6

John 10: 1, 7

John 4: 14

John 7: 38, 39

Rev. 7: 17

Rev. 21: 6

Rev. 22: 1

John 1: 29

1 Cor. 5: 7

1 Pet. 1: 19

Rev. 5: 6, 12, 13

Heb. 10: 3-18

John 1: 4

John 8: 12

John 9: 5

John 6: 35, 48, 51

Rom. 8: 34

Heb. 7: 25; 9: 24

John 17: 1-26

Rom. 3: 23-26

Heb. 9: 11-14, 24

Heb. 10: 19-20

-
- ✓ Mark each of these on your diagram; for instance, mark Jesus as the Laver where you read that He is the Living Water.

❖ **Read the Doctrine: Jesus Christ.**

For the Basic Study this week, this is enough.

- **For those omitting the Digging Deeper section, Go to your Application Questions now.**

- **DIGGING DEEPER**

To fully grasp the message of Hebrews there are several components to examine.

These are vital truths mentioned repeatedly, interwoven throughout the letter.

These topics are: grace, covenant, rest, the superiority of Christ and access to God.

“Grace”

Look up each of the usages of grace in this book and record what you learn.

2:9

4: 16

10: 29

12: 15

13: 9

While believers are depending on such grace, they cannot be shaken. **Heb. 12: 28**

“Covenant”

Grace is the hinge upon which the eternal covenant opens. Look back at Lesson Eight where you studied Covenant.

Write here how studying grace and Covenant in Hebrews has caused you to fully embrace entering beyond the veil.

“Rest”

Why is rest introduced before priesthood, covenant and sacrifices?

This is the crucial point which effects all believers whether they understand or comprehend all the other things addressed. The “rest” is where we find our Priest, our Redeemer, our Mediator of a Better Covenant.

The “rest” discussed in Heb. 3 and 4 takes the reader back to OT times. The “rest” that the Lord promised Israel was to be found in taking possession of their inheritance – which they never did and therefore never found their rest.

Why were they never able to take possession of their inheritance according to:

Heb. 3:17-19

Heb. 4: 1-2, 11

So now what is our inheritance?

Read

Heb. 4: 10-11

Acts 20: 32

Acts 26: 18

Col. 1: 12

Col. 3: 24

1 Pet. 1: 4

Eph. 1: 11, 14 (Ephesians is a wonderful short book which tells us our possessions in Christ – our inheritance – and our position in Christ.)

We need to enter within the veil and begin living as though we possess the inheritance our Lord has purchased for us at so great a cost.

If we continue to live as spiritual paupers, we are doing exactly what the OT unfaithful ones were doing. They did not live as though they possessed the inheritance and that is exactly what happened – they were displaced!

“The Superiority of Christ”

We do not possess this inheritance because of who we are but because of Who He is!

He is Superior!

Start with Heb. 1 and move through the book noting everything you see about how Jesus is better.

Heb. 1: 4 Jesus has a Better _____ than the angels.

Heb. 1: 4-14 Jesus is Better than the _____ .

Heb. 3: 1-6 Jesus is Better than _____ .

Heb. 4: 8-11 Jesus has a Better _____ .

Heb. 5: 1-14 Jesus is a Better _____ .

Heb. 7: 1- 28 Jesus Comes from a Better _____ hood.

Heb. 7: 22 Jesus is the Guarantee of a _____ .

Heb. 8: 1 - 5 Jesus Has a Better S_____.

Heb. 8: 6- 13 Jesus is the Mediator of a Better C_____.

Heb. 9: 11 Jesus entered through a Better T_____.

Heb. 9: 12-14 Jesus offered Better blood.

Heb. 9: 23 Jesus offered a Better s_____.

Heb. 9: 24 Jesus entered a Better holy p_____.

Heb. 10: 19-23 Jesus has opened a B_____ way to God.

Heb. 11: 1, 6, 37-40 Jesus provides a B_____ faith.

Heb. 12: 3-11 Jesus provides a Better discipline.

Heb. 12: 26-29 Jesus has a Better k_____ which cannot be shaken.

Heb. 13: 14 Jesus offers a Better c_____.

❖ Now after seeing all these “Bettors,” why did the writer feel the need to establish the Supremacy of Christ to this degree?

“How much more...”

Heb. 2:2, 3; 9: 13, 14; 10: 28, 29; 12: 25

Take a quick walk through these verses which relate to the previous exercise but offer a snapshot view.

“Access to God through Christ”

Prior to Christ did the follower of Yahweh have access into His presence?

So the Supremacy of Christ, not only speaks to His own position, but opens the way for our position to be dramatically altered.

Jesus has opened the WAY into the Presence of Almighty God!

Rom. 5: 1-2

“Paul clarifies that this peace is not a subjective feeling of peacefulness in the soul but the objective fact that God’s wrath has been removed through Jesus’ death and that sinners have now been granted access to God’s grace, that is, to the realm in which God’s redeeming love for sinners reigns.” Baker’s Illustrated Bible Commentary

Rom. 5: 2 says “we have obtained our **introduction** by faith into this grace in which we stand.”

This word “introduction” is *prosagoge* which means access, way. It literally means a leading or bringing into the presence of (*pros*= to, *ago*= to lead)

“This access involves the acceptance which we have in Christ with God, and the privilege of His favor towards us.” Vine’s Expository Dictionary

Same word (only three times in NT) used in:

Eph. 2: 18

Eph. 3: 12

John 14: 6

We see Jesus as the Way, the Truth and the Life.

But here focus on Jesus as the Way. Where does His Way lead?

All of these topics lead to one place: grace, rest, Superiority of Christ, covenant and access to God.

How do these many topics lead to the throne room of the Holy of Holies and the very presence of Almighty God?

➤ **APPLICATION QUESTIONS**

1. What have you seen from the Lord about “entering beyond the veil” this week?

2. **Heb. 1: 1-3** tells us from the beginning, God has spoken through His Son. Jesus is the Final Word of the Lord. What is God saying in this final lesson concerning Jesus being God’s Final Word?

3. **Choose the verse or passage that has most impacted you. Take this verse to the Throne of God and tell Him what He means to you.**

4. **What in this life is worth keeping you from entering beyond the veil every moment of every day?**

- **REMEMBER TO ADD YOUR CHAPTER TITLE AND PICTURE IN THE APPENDIX**
- **Find a Hymn that relates to this week's study.**

ENTER BEYOND THE VEIL - CHAPTER TITLES AND PICTURES

CHAPTER

1

2

3

4

5

6

7

8

9

10

11

12

13

OUTLINE OF HEBREWS

(Reformation Study Bible)

- I. Christ is Superior to the Angels (chs 1- 2)
 - A. Prologue: God's Last and Best Word is Spoken in His Son (1: 1-4)
 - B. Scripture Testifies to the Son's Greater Honor (1: 5-14)
 - C. Exhortation Not to Neglect the Salvation Revealed Through the Son (2: 1-4)
 - D. The Son Became Like His Brothers as Our High Priest (2:5-18)
- II. Christ is Superior to Moses (3:1-4:13)
 - A. The Son Has Greater Honor Than the Servant (3: 1-6)
 - B. Exhortation Not to Imitate Those Who Disbelieved in the Wilderness (3: 7-4: 13)
- III. Christ is Superior to Aaron (4:14-7:28)
 - A. Christ the Eternal High Priest (4:14-5:11)
 - B. Exhortation to Perseverance and Spiritual Maturity (5: 12-6: 12)
 - C. A Priest Forever by Divine Oath (6: 13-20)
 - D. A Priest Forever After the Order of Melchizedek (ch. 7)
- IV. The Superior Priestly Ministry of Christ (8:1-10: 18)
 - A. A Superior Covenant (ch. 8)
 - B. A Superior Tabernacle (9: 1-10)
 - C. A Superior Sacrifice That Cleanses the Conscience (9: 11-28)
 - D. Christ's Sacrifice Once for All (10: 1-18)
- V. Call to Persevere in Faith (10: 19-12: 29)
 - A. A Superior Covenant Implies Greater Responsibility (10: 19-39)
 - B. Examples of the Life of Faith (ch. 11)
 - C. True Children of God (12:1-17)
 - D. The Heavenly Jerusalem (12: 18-29)
- VI. Conclusion (ch. 13)
 - A. Final Exhortations (13: 1-19)
 - B. Benediction and Greetings (13: 20-25)

❖ **These are additional activities you may find beneficial to your study of Hebrews.**

HEAVENLY

Mark every use of the word “heavenly” throughout Hebrews and see what the Lord shows you.

APPENDIX

ARE YOU PERSUADED TO FOLLOW JESUS WHEREVER HE LEADS?

Acts 17:2-4 “persuaded” **18:4, 13; 19:26** This was Paul’s routine: persuade men that Jesus was the Christ.

The word for persuade is from the same root as the word for “faith.”

pistis= faith, persuasion *pisteuo*= believe, to be persuaded, to be persuaded that something is true

peitheo= believe, persuade, in the middle voice it means “to suffer oneself to be persuaded”

it also means to obey, trust, agree, yield

Acts 18:4; 19:8; 28:24; Lk. 16:31; Heb. 13:18

Before you can be willing to go to your Jerusalem, you must be persuaded that God is worthy of your life. If you are not willing to give your all for Him, then you have not been persuaded yet.

Peitheo means to “yield” so when you do not yield to God, you are not persuaded that you can trust Him.

In Greek when you put an “*a*” in front of a word you are making it negative: like our “un.”

Apeitheo=refuse to be persuaded, to refuse belief, to be disobedient

Acts 14:2; 19:9; Rom. 2:8; 10:21; 11:30,31; 15:31; Heb.3:18;11:31; 1 Pet. 2:2:7, 8; 3:1, 20; 4:17

Apeitheia=the condition of being unpersuadable, obstinate rejection

Eph.2:2; 5:6; Col. 3:6; Rom. 11:30, 32; Heb. 4:6, 11

Note the connection between unbelief: not being persuaded and unbelief as disobedience

Non-believers have not been persuaded that God is Who He says He is.

Do you know non-believers who have not been persuaded that God is Who He says He is? Of course you do.

But Christian, are you persuaded that God is Who He says He is? Who is God to you?

What are some of God’s attributes?

*attributes are divided into many classifications: immanent/emanant, transitive/intransitive, relative/absolute, natural/moral, communicable/incommunicable

Basically they are divided according to how He relates to man and His own separate character.

God is:

All-powerful all-loving all-knowing righteous just merciful majestic sovereign gracious forgiving

Do you really believe He is all-powerful, all-knowing and all-loving?

My God can cure any illness I have;
He can give me the job I want;
He can cause all my loved ones to be saved, healthy, rich, happy.
He can give me my every desire.
Do I magnify God because He gives me all these things?
Am I *persuaded* that my God is great?

Yes, God is great because when He does or does not heal me, give me certain requests, shield me from pain – I can trust that He knows what He is doing. I can trust that He is achieving in me His goal – not happiness, not ease, not a smooth carefree life. Jesus did not have a carefree life. What I am persuaded about God is that He is so great, so worthy to be praised that With every trial I face, every heartache I endure, every tear has a purpose: to reflect the life of the One Who loves within me.

Jesus said: “A disciple is not above his teacher, nor a slave above his master. It is for the disciple enough that he become like his teacher, and the slave like his master.” Matt. 10:24,25

I am persuaded that my God is more than able. O Jehovah – Self-Existent God – reveal more of Yourself to me that I might truly worship You, not only on Sundays, but every day and every moment I breathe. Prepare me for my Jerusalem.

Next time we will discuss “How do you gain a trust of God?”
Until then, *be persuaded* that He is God and He knows what He is doing in your life.

Jesus Argued Like a Jew LINDA KING

Intentionally or not, Christian scholars have been reluctant to acknowledge the Jewishness of Jesus. To be sure, no one denied

Jesus' birthplace in Judea to parents who were Jews. But the observation often

stopped there. Recently, however, Christians have begun to reconsider the Jewish pedigree of the gospel message, the Jewish nature of Jesus' thinking and teaching, and the ways he interpreted the Jewish scriptures. For example, the conflict stories of

Matthew 12, when viewed through a lens of Jewish rhetoric, yield insights into what Matthew's Jesus may have been saying and how he said it. As a first-century Jew, Jesus thought like a Jew, he read his Bible like a Jew, and he made his arguments like a Jew-which is to say, according to Hillel.

THE SEVEN MIDDOTH OF HILLEL

On scene in first-century Palestine was a great Jewish teacher named Hillel,' who developed a set of exegetical principles known as the Seven *Middoth* (a plural Hebrew term meaning "rules" in this context) of Hillel.s The earliest list contained seven of these rules;' however, the list later expanded to thirteen, then thirty-two, and eventually (by the 1900s), six hundred thirteen. As the prevailing rhetorical strategy of the day, these rules would have been familiar to Jesus, his disciples, and his Pharisee interlocutors, as well as to Matthew and his community. While various *middoth* have been identified throughout the New Testament, the *middoth* Jesus employed the most often were *gezerah shawah* and *qal wahomer*. I suggest that in Matthew

I. In the literature, Hillel is occasionally referred to as Rabbi Hillel. See E. Earle Ellis, *The Old Testament in Early Christianity: Canon and Interpretation in Light of Modern Research* (Tubingen: J. C. B. Mohr (Paul Siebeck), 1991), 130. However, since the title of "Rabbi" is not believed to

have been formalized until after the time of Hillel, most modern authorities refer to him simply as Hillel, "the great teacher Hillel," Hillel the Elder, a sage, or a scribe. See Henry A. Fischel, *Rabbinic Literature and Greco-Roman Philosophy* (Leiden: E. J. Brill, 1973), 116. fn. 123 and 127, and 159, fn. 197. See also David Instone-Brewer, *Techniques and Assumptions in Jewish Exegesis before 70 CE* (Tübingen: J. C. B. Mohr (Paul Siebeck), 1992), 2.

2. In rabbinic literature, the Seven *Middoth* of Hillel are recorded in three documents, with slight variations: ARNa.37.10, tSanh.7.11, and the Introduction to Sifra.

3. Stated succinctly, the Seven Rules of Hillel are:

1. *Qal wahomer* means "light and heavy" and refers to an inference from minor and major, an argument *a fortiori*.

2. *Gezerah shawah* refers to an inference drawn by analogy, by comparison with a similar situation or similar words or phrases in

scripture.

3. *Binyan 'ab mikathub 'ehad* refers to building a family from one passage; that is, constructing a general principle inferred from one

verse.

4. *Binyan "ab mishene ketuvim* refers to building a family from two passages; that is, generalizing from a combination of two

scriptural texts.

5. *Kelal upherat* means general and specific; that is, a general principle may be qualified by specifics, and conversely, particular rules

may be expanded to generalizations.

6. *Kayo;e bo bemaqom "aher* ("as appears from another scriptural text") reasons that a difficulty in one passage may be resolved by

comparing it with another text.

7. *Dabar halamed me 'ilyallo* declares that a meaning may be established by the context.

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12, the author employs these *middoth* to confirm two separate but related truths: Jesus as the ultimate rabbi and interpreter of the law, and the summation of the law in the equation of righteousness with mercy.

The Basic Conflict

In the narrative of Matthew 12, Jesus and his disciples are walking through the grainfields on a Sabbath. The disciples are hungry, so they pick grain and eat. The Pharisees accost Jesus, saying, “Look, your disciples are doing what is not lawful to do on the Sabbath” (v. 3). Much of the remaining chapter is given to Jesus’ very Jewish responses.

When the Pharisees allege that the disciples’ actions are unlawful, Jesus directly contradicts them, calling his disciples innocent, guiltless. Is Jesus dismissing either the Sabbath or the law? I don’t think so. As M. Eugene Boring warns, “It is misleading, superficial, and simplistic to attempt to understand the text in terms of a conflict between Jewish legalism and Jesus’ or the church’s freedom from the Law.”⁴ Rather, Matthew assumes that his audience understands, respects and perhaps has participated in both the joy of the Sabbath and the ongoing discussions about proper Sabbath observance. Commanded by God as part of the Decalogue (Exod 20.8–11), even observed by God at creation (Gen 2.2–3), the “keeping” of the Sabbath had for centuries been central to Jewish identity. Observant Jews saw it as a gift, not a burden. Precisely because “the Sabbath was so central to Jewish life, its proper observance was important.”⁵ Over time, a body of traditions had developed (*halakah*), regulating what was permitted and what constituted forbidden work on the Sabbath.⁶ In the grainfields story, Matthew explains none of this context. He assumes his audience understands that the Pharisees are charging Jesus’ disciples with “reaping,” a work specifically forbidden on the Sabbath.

Just what, then, made Jesus’ statements so powerful and provocative? For the answer, let us review his four replies to his challengers, considering what Matthew has chosen to emphasize and how he makes his case for Jesus as the ultimate interpreter of the law.

The First Response—the Example of David

To vindicate his disciples, Jesus points the Pharisees to the example of David (1 Sam 21.1–6). Having fled to the priests of Nob, David and his men were hungry, so David asked the high priest for bread. Although the only bread available was the showbread, David was given it to share with his men. Thus, Jesus implies, some circumstances—such as hunger—can excuse a violation of the law. This argument by Jesus has been identified as a *gezerah shawah*, one of Hillel’s seven *middoth*, in that it reasons by analogy, from similar words, phrases and circumstances. Therefore, Jesus may be seen as beating the Pharisees at their own game. However, this comparison is *haggadic* (based on story) rather than *halakhic* (based on legal ruling), so some interpreters would say that the *gezerah shawah* doesn’t hold: *haggadah* is ineffective to contradict *halakhal*.

The Second Response—Priests in the Temple

For his second response, Jesus does move to *halakhah*, reminding his opponents that although the law forbids work on the Sabbath, the priests in the temple are commanded to offer certain sacrifices every Sabbath, technically “profaning” the Sabbath (Num 28.9–10). Thus, disobedience to a command of the law

4. M. Eugene Boring, “Matthew,” in *The New Interpreter’s Bible: A Commentary in Twelve Volumes* (Nashville: Abingdon Press, 1995), 8:277.

5. Ibid.

6. According to m.Sabb. 7:2, thirty-nine classes of work—including reaping—were specified as prohibited on the Sabbath. For example, the rabbis permitted the saving of a life on the Sabbath (m.Yoma 8:6,7), as well as rescuing an animal from a pit or ditch (m.Sabb. 15:1; b.Shabb. 128b). However, healing where life was not in danger was forbidden (m.Sabb. 22:6).

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The Third Response—Quoting Scripture

After Jesus quotes Hosea 6.6, he condemns the Pharisees for not understanding its meaning. Obviously, neither Hosea nor Jesus was trying to outlaw the practice of sacrifice. After all, sacrifice was commanded by God and commended by Jesus.⁹ The Greek word Matthew uses for mercy, *eleos*, appears on Jesus' lips elsewhere in this Gospel only in 9.13 and 23.23, each time in controversy with the Pharisees about the true meaning of the law. Therefore, its presence may well indicate what Jesus meant when he demanded that his disciples' righteousness exceed that of the scribes and Pharisees (Matt 5.19). This mercy does not mean laxity about law-keeping nor mere pity and tender feelings. Scholars note that the word carries the meanings of compassion and loving-kindness but also retains some of its Old Testament connotation of covenant-loyalty, faithful acts of righteous conduct.¹⁰ The word translated mercy in this quotation is *hesed* in the Hebrew text of Hosea, a word used "to speak of the way God loves . . . showing steadfast love."¹¹ Mary H. Edin finds that for Matthew, righteousness and mercy are very nearly identified with each other. And since mercy and love are commanded in the Torah, Jesus was urging that the entire Torah be observed but in accordance with the priorities expressed by God through Hosea. It is not simply that human needs override all else; rather, Matthew "would say that the works of love commanded in 25:31–46 . . . take precedence over the Sabbath."¹² Sacrifice and Sabbath must subordinate to mercy.

We should also notice that in all three arguments, Jesus first appeals to, then attacks, the Pharisees' knowledge of scripture. If they had known the scriptures, he says, they would have behaved differently. This may represent Jesus' judgment in favor of scripture as the final authority over human tradition.¹³ However, I am not so sure. Perhaps Jesus was attacking the Pharisees' oral tradition, which was becoming a burden to people (Matt 23.4). Perhaps he was attacking all religious tradition, which seems unlikely, since he himself participated in traditional religious practices (such as synagogue customs), which were beyond the mandate

7. Many commentators see this precedence, this hierarchy of values, to be the very gist of Matthew's point. That is, "one divine demand may overrule another; and since the commandment to love is the greatest command of all, observance of it may on occasion lead to disobedience to OT legislation." Dale C. Allison Jr. and W. D. Davies, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew* (Edinburgh: T & T Clark, 1991), 311, 314. This would make Jesus not a violator of Torah but its upholder in the face of false interpreters.

8. The Greek word translated as "something greater" in verse 6 (*meizon*) is neuter, not masculine or feminine, which creates ambiguity about its referent.

9. For example, Jesus warned against breaking even the least of the law's commandments (Matt 5.19), directed the healed leper to go to the priest and offer a sacrifice (Matt 8.4), and presumed the ongoing practice of sacrifice (Matt 5.23–24).

10. David Hill, "On the Use and Meaning of Hosea VI.6 in Matthew's Gospel," *New Testament Studies* 24 (Oct 1977): 109.

11. Mary H. Edin, "Learning What Righteousness Means: Hosea 6:6 and the Ethic of Mercy in Matthew's Gospel," *Word and World*, 18:4 (1988), 358.

12. Luise Schottroff and Wolfgang Stegemann, "The Sabbath Was Made for Man: The Interpretation of Mark 2:23–28," in *God of the Lowly* (Maryknoll, NY: Orbis Books, 1984), 121.

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King: Jesus Argued Like a Jew

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of Torah. Instead, I am persuaded by Warren Carter's argument that Jesus *knew* that the Pharisees *knew* the scriptures Jesus was alluding to and quoting. What they lacked was not knowledge but discernment.¹⁴ If they had rightly understood and rightly interpreted the story of David and the showbread/the example of the priests in temple service/the God-priorities in Hosea, they would have extended mercy to the hungry disciples. Thus, we may read Jesus' teaching in the grainfields as congruent with the law, and the Hosea reference as proleptic of Matthew 23, where Jesus quotes it again to his Pharisee opponents and directs them to the weightier matters of the law: love, mercy and justice.

The Fourth Response—Lord of the Sabbath

Jesus' fourth response is a declaration that the Son of Man is Lord of the Sabbath.¹⁵ Although the phrase "Son of Man" can be understood in several senses, it seems that Matthew here intends it as a christological title and the entire grainfields passage as a christological statement. That is, the allusion to David in verse 3 can be seen as christological; the Matthew-only statement that "I tell you" in verse 6 is an assertion of Jesus' authority; and the culminating "Lord of the Sabbath" pronouncement ties the three arguments all together. From the way the arguments sweep up, up, up, from *gezera shawah* to *qal wahomer* to scripture to an assertion of Jesus' authority, I submit that the pericope is not only a controversy story but is really a pronouncement story about Jesus as Lord, Jesus as the Christ of God.

MORE VALUABLE THAN A SHEEP (MATTHEW 12.9–14)

Jesus' next *qal wahomer* argument concerns the healing of a man with a withered hand. Although the synoptic gospels all disclose that the Pharisees wanted to entrap him, only Matthew has them ask a provocative *halakhic* question: "Is it lawful to heal on the Sabbath?" (12.10). While a contemporary reader might answer, "Of course," the first-century answer is not so clear-cut.¹⁶ Readers of this passage often ask why Jesus didn't just avoid this controversy. Since the man with the withered hand was not in immediate danger of death, why didn't Jesus "take the amenable route of compromise and wait a day."¹⁷ It seems obvious that Jesus intentionally provoked this controversy in order to raise the issue of what was really most important, which he does with another skillful *qal wahomer*.

Rather than answer immediately, Jesus turns the tables on his interlocutors. "Suppose one of you has only one sheep and it falls into a pit on the sabbath; will you not lay hold of it and lift it out?" (12.11). Assuming that the Pharisees would permit a man to help his ox out of a ditch or his sheep out of a pit,¹⁸ Jesus continues: "How much more valuable is a human being than a sheep!" (12.12). Only then, on the strength of the common-sense reasoning of his *qal wahomer*, does Rabbi Jesus, whom Matthew reveals as Lord Jesus, answer the Pharisees' question with his own *halakhic* ruling: "Therefore it is lawful to do good on the Sabbath" (12.12).

14. Warren Carter, *Matthew and the Margins: A Sociopolitical and Religious Reading* (Maryknoll, NY: Orbis Books, 2000), 265.

15. Unlike the parallel account in Mark, Matthew does not include a statement by Jesus that the Sabbath was made for man (humankind), not man (humankind) for the Sabbath (Mark 2.27).

16. According to some authorities, the Essenes would have said "No." See Daniel J. Harrington, *The Gospel of Matthew* (Collegeville, MN: Liturgical Press, 1991), 1:173; Allison and Davies, 318; and Hicks, 82. All three sources cite the ruling in *Damascus Document*, 11:13–14: "If a beast falls into a cistern or into a pit, let it not be lifted out on the Sabbath." On the other hand, the rabbis permitted the saving of life on the Sabbath day, although the Mishnah forbids the practice of medicine where life is not in danger. See m.Yoma 8:6 which provides, "A case of risk of loss of life supersedes the Sabbath." See also the Mekilta on Exodus 22.2 and m.Sabb 22:6.

17. Allison and Davies, 318.

18. Hicks, 82.

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of Torah. Instead, I am persuaded by Warren Carter's argument that Jesus *knew* that the Pharisees *knew* the scriptures Jesus was alluding to and quoting. What they lacked was not knowledge but discernment.¹⁴ If they had rightly understood and rightly interpreted the story of David and the showbread/the example of the priests in temple service/the God-priorities in Hosea, they would have extended mercy to the hungry disciples. Thus, we may read Jesus' teaching in the grainfields as congruent with the law, and the Hosea reference as proleptic of Matthew 23, where Jesus quotes it again to his Pharisee opponents and directs them to the weightier matters of the law: love, mercy and justice.

The Fourth Response-Lord of the Sabbath

Jesus' fourth response is a declaration that the Son of Man is Lord of the Sabbath.¹⁵ Although the phrase "Son of Man" can be understood in several senses, it seems that Matthew here intends it as a christological title and the entire grainfields passage as a christological statement. That is, the allusion to David in verse 3 can be seen as christological; the Matthew-only statement that "I tell you" in verse 6 is an assertion of Jesus' authority; and the culminating "Lord of the Sabbath" pronouncement ties the three arguments all together. From the way the arguments sweep up, up, up, from *gezera shawah* to *qal wahomer* to scripture to an assertion of Jesus' authority, I submit that the pericope is not only a controversy story but is really a pronouncement story about Jesus as Lord, Jesus as the Christ of God.

MORE VALUABLE THAN A SHEEP (MATTHEW 12.9-14)

Jesus' next *qal wahomer* argument concerns the healing of a man with a withered hand. Although the synoptic gospels all disclose that the Pharisees wanted to entrap him, only Matthew has them ask a provocative *halakhic* question: "Is it lawful to heal on the Sabbath?" (12.10). While a contemporary reader might answer, "Of course," the first-century answer is not so clear-cut.¹⁶ Readers of this passage often ask why Jesus didn't just avoid this controversy. Since the man with the withered hand was not in immediate danger of death, why didn't Jesus "take the amenable route of compromise and wait a day."¹⁷ It seems obvious that Jesus intentionally provoked this controversy in order to raise the issue of what was really most important, which he does with another skillful *qal wahomer*.

Rather than answer immediately, Jesus turns the tables on his interlocutors. "Suppose one of you has only one sheep and it falls into a pit on the sabbath; will you not lay hold of it and lift it out?" (12.11). Assuming that the Pharisees would permit a man to help his ox out of a ditch or his sheep out of a pit,¹⁸ Jesus continues: "How much more valuable is a human being than a sheep!" (12.12). Only then, on the strength of the common-sense reasoning of his *qal wahomer*, does Rabbi Jesus, whom Matthew reveals as Lord Jesus, answer the Pharisees' question with his own *halakhic* ruling: "Therefore it is lawful to do good on the Sabbath" (12.12).

14. Warren Carter, *Matthew and the Margins: A Sociopolitical and Religious Reading* (Maryknoll, NY: Orbis Books, 2000), 265.

15. Unlike the parallel account in Mark, Matthew does not include a statement by Jesus that the Sabbath was made for man (humankind), not man (humankind) for the Sabbath (Mark 2.27).

16. According to some authorities, the Essenes would have said "No." See Daniel J. Harrington, *The Gospel of Matthew* (Collegeville, MN: Liturgical Press, 1991), I:173; Allison and Davies, 318; and Hicks, 82. All three sources cite the ruling in *Damascus Document*

II: 13-14: "If a beast falls into a cistern or into a pit, let it not be lifted out on the Sabbath." On the other hand, the rabbis permitted the saving of life on the Sabbath day, although the Mishnah forbids the practice of medicine where life is not in danger. See m.Yoma 8:6, which provides, "A case of risk of loss of life supersedes the Sabbath." See also the Mekilta on Exodus 22.2 and m.Sabb 22:6.

17. Allison and Davies, 318. 18. Hicks, 82.

According to Dan Cohn-Sherbok, logically every *qal wahomer* has three propositions: two premises and one conclusion.

The first premise states that two things, A and B, stand to each other in the relation of major and minor importance. The second premise states that with one of these two things, A, a certain restrictive or permissive law is connected. The conclusion is that the same law is applicable to the other thing, B.¹⁹

In the present case, Jesus knows that it is beyond dispute that humans are of more value than sheep. The second premise is that an ordinary person would rescue his sheep from a pit on the Sabbath. Therefore, Jesus concludes, if it is lawful to rescue a sheep on the Sabbath, how much more correct, lawful and God-pleasing is it to “do good” to a human being on the Sabbath! We should notice that Jesus does not limit his conclusion to “healing,” much less to “healing of life-threatening conditions.” He generalizes the conclusion of his *qal wahomer* to establish a broad principle that does not overthrow the law but fulfills it: to do good on the Sabbath, to act in accordance with *eleos*, is a proper observation of the law.

GREATER THAN JONAH; GREATER THAN SOLOMON (MATTHEW 12.38–42)

The last two “greater than” statements in Matthew 12 are not fully fleshed-out *qal wahomer* arguments, but are condensed, with some elements implicit. Nevertheless, they follow the same logical premises as the classic *qal wahomer* and carry the same theological weight. When “some of the scribes and Pharisees said to Jesus, ‘Teacher, we wish to see a sign from you’” (v. 38), Jesus declares that the only sign to be given will be his resurrection after being in the earth three days, just as Jonah was in the belly of the great fish for three days. The *qal wahomer* elements are all contained in Matthew 12.41:

The people of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and see, something greater than Jonah is here!

Jesus knows that his audience knows its Bible. They are well aware of the story of Jonah preaching to the Ninevites, who heard the divine warning, repented and were spared. The Ninevites were pagans, but God sent a representative from afar (Jonah) to preach repentance to them. Similarly, God has sent a representative from afar (Jesus) to preach repentance to the Israelites, God’s chosen people (Premise A in the Cohn-Sherbok analysis of *qal wahomer* logic). The Ninevites listened to their God-sent emissary; had they not they would have been condemned and destroyed (Premise B). Because Jesus, the proclaimer to the Israelites, is far superior to Jonah, the proclaimer to the Ninevites, how much more should the Israelites heed Jesus’ message and how much worse will be their condemnation (the conclusion of the *qal wahomer* comparison). On the last day, the Ninevites will rise up and point an accusing finger at Jesus’ opponents, because “Something Greater” than Jonah is here.

Next, Jesus intensifies his censure of his accusers with a second *qal wahomer* application of a Hebrew Bible story, this time about Solomon and the Queen of the South. Again, Jesus is certain that his audience knows the story: the biblical account (1 Kgs 10.1–13; 2 Chr 9.1–12) of the Queen of Sheba, or Queen of the South, journeying from Arabia to test Solomon’s wisdom. She came, listened, was convinced and blessed the Lord for Solomon’s wisdom. In a similar way, these Israelite sign-seekers have been exposed to heaven-sent wisdom that Jesus has come to preach (*qal wahomer* Premise A). However, unlike the Queen of the South, the sign-seekers and their generation have failed to listen (*qal wahomer* Premise B). Because the wisdom offered to them is greater than the wisdom of Solomon, how much worse will be their condemnation on the day of judgment. The Gentile queen herself will rise up and accuse them because they did not listen to the “Something” that was greater than Solomon! The power of Jesus’ arguments in this Matthean pericope

19. Dan Cohn-Sherbok, *Rabbinic Perspectives on the New Testament* (Lewiston, NY: The Edwin Mellen Press, 1990), 21–22.

King: Jesus Argued Like a Jew

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comes from the “wrenching reversal of expectations”²⁰ which climaxes both these *qal wahomer* illustration from the Old Testament: his accusers are worse than the pagans!

Under Hillel’s hermeneutical rules, a *qal wahomer* argument could be defeated by demonstrating that the two items being compared did not stand in a minor-to-major relationship with each other. However, nor of Jesus’ accusers dared contest his assertion that “something greater than the temple,” “something greater than Jonah” and “something greater than Solomon is here.” Thus, with a masterful accumulation of four *qal wahomer* applications of Old Testament scriptures, Jesus spoke with authority about himself—with logical reasoning calculated to reach the listening crowds, if not the scribes and Pharisees themselves.

MATTHEW’S MEANING

I think Matthew meant for his audience to see that obedience to Torah includes—and always included—the love of one’s neighbor and the discernment of the weightier matters of the law, that Jesus of Nazareth—the son of man—did ultimately turn out to be Jesus Christ, the Son of Man, and that acting out the law in a life of mercy is not only better than sacrifice: it’s the very meaning of righteousness. Doing good on the Sabbath is not just lawful: it is of the essence of the law. Moreover, the wisdom sent from God, Jesus himself, is the voice that we should listen to, and the sign sent from God—the sign of Jonah, the resurrection of Jesus—is the only sign we need.

Using the hermeneutical principles of his day and his culture—the *middoth* of Hillel, Jesus in Matthew invisibly weaves his theology by recalling stories from the Hebrew scriptures and reinterpreting them with *qal wahomer*. In Matthew 12 he leads his hearers through refrain after refrain of “greater thans,” so that when the final high note comes, those with ears to hear can do so. Not only does Jesus offer something greater than the temple, something more valuable than a sheep, and something greater than Jonah or Solomon. Not only is mercy greater than sacrifice. Of utmost importance to Matthew’s Jesus are the “great than” principles of the law—the “weightier matters”—justice, mercy and faith.

MEANING FOR TODAY

My personal response to the Matthew 12 *qal wahomer* applications of Jesus is one of immense pleasure. I enjoy everything about them, including the drama and ambiguity, the tightness of argument and the deft comparisons included in Jesus’ exchange with the Pharisees. However, I doubt that either Jesus or Matthew intended these events to delimit the precise ways in which Sabbath-keeping or ceremonial worship must yield to “something greater.” As a Christian minister, I would not use these pericopae to make man (that is, people) the measure of all things. Rather, I would use them, along with the “what-does-the-Lord-require-of-you” teaching of Micah 6, the “weightier-matters-of-the-law” teaching of Jesus in Matthew 23, and the righteous-love-in-action examples of Matthew 25 to show that in the mind of the Lord of the Sabbath, some things matter more than others. Tithing one’s spices is commendable, but practicing love, mercy and justice matters more. Keeping the Sabbath (religious observance) is not casual, optional, or inconsequential. But neither is doing good, demonstrating *eleos* and *hesed*, and listening to the wisdom from above. Looking again at these Matthew 12 pericopae, I would say that rabbinic disputations do not preach well today, if the ever did. But bowing the knee to the Lord of the Sabbath, working in aid of those who are hungry, in need, and besieged by critical rule-keepers, healing the sick and listening to heaven-sent wisdom—these actions will change lives and do reasonable justice to the *qal wahomer* teachings of Matthew’s Jesus.

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Hebrews 1

New American Standard Bible (NASB)

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

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

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

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

⁵ For to which of the angels did He ever say,

“YOU ARE MY SON,
TODAY I HAVE BEGOTTEN YOU”?

And again,

“I WILL BE A FATHER TO HIM
AND HE SHALL BE A SON TO ME”?

⁶ And when He again brings the firstborn into ^[c]the world, He says,

“AND LET ALL THE ANGELS OF GOD WORSHIP HIM.”

⁷ And of the angels He says,

“WHO MAKES HIS ANGELS WINDS,
AND HIS MINISTERS A FLAME OF FIRE.”

⁸ But of the Son *He says*,

“YOUR THRONE, O GOD, IS FOREVER AND EVER,
AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM.

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

¹⁰ And,

"YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE EARTH,
AND THE HEAVENS ARE THE WORKS OF YOUR HANDS;

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

¹²AND 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."

¹³But to which of the angels has He ever said,

"SIT AT MY RIGHT HAND,
UNTIL I MAKE YOUR ENEMIES
A FOOTSTOOL FOR YOUR FEET"?

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

Hebrews 2

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

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

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

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

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

⁶But one has testified somewhere, saying,

“WHAT IS MAN, THAT YOU REMEMBER HIM?

OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM?

⁷“YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS;

YOU HAVE CROWNED HIM WITH GLORY AND HONOR,

AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS;

⁸YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET.”

For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.

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

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

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

¹²saying,

"I WILL PROCLAIM YOUR NAME TO MY BRETHREN,
IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE."

¹³And again,

"I WILL PUT MY TRUST IN HIM."

And again,

"BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME."

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

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

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

¹⁷Therefore, 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.

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

Hebrews 3

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

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

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

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

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

⁶but 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.

⁷Therefore, just as the Holy Spirit says,

“TODAY IF YOU HEAR HIS VOICE,

⁸DO NOT HARDEN YOUR HEARTS AS WHEN THEY PROVOKED ME,
AS IN THE DAY OF TRIAL IN THE WILDERNESS,

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

¹⁰“THEREFORE I WAS ANGRY WITH THIS GENERATION,
AND SAID, ‘THEY ALWAYS GO ASTRAY IN THEIR HEART,
AND THEY DID NOT KNOW MY WAYS’;

¹¹AS I SWORE IN MY WRATH,
‘THEY SHALL NOT ENTER MY REST.’”

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

¹³But 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.

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

¹⁵while it is said,

"TODAY IF YOU HEAR HIS VOICE,
DO NOT HARDEN YOUR HEARTS, AS WHEN THEY PROVOKED ME."

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

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

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

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

Hebrews 4

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

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

³For 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.

⁴For He has said somewhere concerning the seventh *day*: “AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS”;

⁵and again in this *passage*, “THEY SHALL NOT ENTER MY REST.”

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

⁷He again fixes a certain day, “Today,” saying through David after so long a time just as has been said before,

“TODAY IF YOU HEAR HIS VOICE,
DO NOT HARDEN YOUR HEARTS.”

⁸For if Joshua had given them rest, He would not have spoken of another day after that.

⁹So there remains a Sabbath rest for the people of God.

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

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

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

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

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

¹⁵For 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.

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

Hebrews 5

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

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

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

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

⁵ So also Christ did not glorify Himself so as to become a high priest, but He who said to Him,

“YOU ARE MY SON,
TODAY I HAVE BEGOTTEN YOU”;

⁶ just as He says also in another *passage*,

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

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

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

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

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

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

¹²For 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.

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

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

Hebrews 6

1Therefore 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,

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

³And this we will do, if God permits.

⁴For 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,

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

⁶and *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.

⁷For 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;

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

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

¹⁰For 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.

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

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

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

¹⁴saying, "I WILL SURELY BLESS YOU AND I WILL SURELY MULTIPLY YOU."

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

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

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

¹⁸so 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.

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

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

Hebrews 7

¹For 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,

²to 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.

³Without 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.

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

⁵And 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.

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

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

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

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

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

¹¹Now 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?

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

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

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

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

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

¹⁷For it is attested *of Him*,

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

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

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

²⁰And inasmuch as *it was* not without an oath

²¹(for they indeed became priests without an oath, but He with an oath through the One who said to Him,

“THE LORD HAS SWORN
AND WILL NOT CHANGE HIS MIND,
‘YOU ARE A PRIEST FOREVER’”);

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

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

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

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

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

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

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

Hebrews 8

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

² a minister in the sanctuary and in the true^(e) tabernacle, which the Lord pitched, not man.

³ For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this *high priest* also have something to offer.

⁴ Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law;

⁵ who serve a copy and shadow of the heavenly things, just as Moses was warned *by God* when he was about to erect the tabernacle; for, "SEE," He says, "THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN."

⁶ But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.

⁷ For if that first *covenant* had been faultless, there would have been no occasion sought for a second.

⁸ For finding fault with them, He says,

"BEHOLD, DAYS ARE COMING, SAYS THE LORD, WHEN I WILL EFFECT A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH;

⁹ NOT LIKE THE COVENANT WHICH I MADE WITH THEIR FATHERS

ON THE DAY WHEN I TOOK THEM BY THE HAND

TO LEAD THEM OUT OF THE LAND OF EGYPT;

FOR THEY DID NOT CONTINUE IN MY COVENANT,

AND I DID NOT CARE FOR THEM, SAYS THE LORD.

¹⁰ "FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL

AFTER THOSE DAYS, SAYS THE LORD:

I WILL PUT MY LAWS INTO THEIR MINDS,

AND I WILL WRITE THEM ON THEIR HEARTS.

AND I WILL BE THEIR GOD,
AND THEY SHALL BE MY PEOPLE.

¹¹“AND THEY SHALL NOT TEACH EVERYONE HIS FELLOW CITIZEN,
AND EVERYONE HIS BROTHER, SAYING, ‘KNOW THE LORD,’
FOR ALL WILL KNOW ME,
FROM THE LEAST TO THE GREATEST OF THEM.

¹²“FOR I WILL BE MERCIFUL TO THEIR INIQUITIES,
AND I WILL REMEMBER THEIR SINS NO MORE.”

¹³When He said, “A new *covenant*,” He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.

Hebrews 9

¹ Now even the first *covenant* had regulations of divine worship and the earthly sanctuary.

² For there was a tabernacle prepared, the outer one, in which *were* the lampstand and the table and the sacred bread; this is called the holy place.

³ Behind the second veil there was a tabernacle which is called the Holy of Holies,

⁴ having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant;

⁵ and above it *were* the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.

⁶ Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship,

⁷ but into the second, only the high priest *enters* once a year, not without *taking* blood, which he offers for himself and for the sins of the people committed in ignorance.

⁸ The Holy Spirit *is* signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing,

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

¹⁰ since they *relate* only to food and drink and various washings, regulations for the body imposed until a time of reformation.

¹¹ But when Christ appeared *as* a high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation;

¹² and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

¹³ For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh,

¹⁴how 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?

¹⁵For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance.

¹⁶For where a ^[c]covenant is, there must of necessity be the death of the one who made it.

¹⁷For a covenant is valid *only* when men are dead, for it is never in force while the one who made it lives.

¹⁸Therefore even the first *covenant* was not inaugurated without blood.

¹⁹For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

²⁰saying, "THIS IS THE BLOOD OF THE COVENANT WHICH GOD COMMANDED YOU."

²¹And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.

²²And according to the Law, *one may almost say*, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

²³Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

²⁴For Christ did not enter a holy place made with hands, a *mere* copy of the true one, but into heaven itself, now to appear in the presence of God for us;

²⁵nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own.

²⁶Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.

²⁷And inasmuch as it is appointed for men to die once and after this *comes* judgment,

²⁸so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without *reference to sin*, to those who eagerly await Him.

Hebrews 10

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

² Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins?

³ But in those *sacrifices* there is a reminder of sins year by year.

⁴ For it is impossible for the blood of bulls and goats to take away sins.

⁵ Therefore, when He comes into the world, He says,

"SACRIFICE AND OFFERING YOU HAVE NOT DESIRED,
BUT A BODY YOU HAVE PREPARED FOR ME;

⁶ IN WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN YOU HAVE TAKEN NO PLEASURE.

⁷ "THEN I SAID, 'BEHOLD, I HAVE COME
(IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME)
TO DO YOUR WILL, O GOD.'"

⁸ After saying above, "SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE *in them*" (which are offered according to the Law),

⁹ then He ^[d]said, "BEHOLD, I HAVE COME TO DO YOUR WILL." He takes away the first in order to establish the second.

¹⁰ By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

¹¹ Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins;

¹² but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD,

¹³ waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET.

¹⁴ For by one offering He has perfected for all time those who are ^[9]sanctified.

¹⁵And the Holy Spirit also testifies to us; for after saying,

¹⁶"THIS IS THE COVENANT THAT I WILL MAKE WITH THEM
AFTER THOSE DAYS, SAYS THE LORD:
I WILL PUT MY LAWS UPON THEIR HEART,
AND ON THEIR MIND I WILL WRITE THEM,"

He then says,

¹⁷"AND THEIR SINS AND THEIR LAWLESS DEEDS
I WILL REMEMBER NO MORE."

¹⁸Now where there is forgiveness of these things, there is no longer *any* offering for sin.

¹⁹Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus,

²⁰by a new and living way which He inaugurated for us through the veil, that is, His flesh,

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

²²let us draw near with a thsincere heart in full assurance of faith, having our hearts sprinkled *clean* from an evil conscience and our bodies washed with pure water.

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

²⁴and let us consider how to stimulate one another to love and good deeds,

²⁵not forsaking our own assembling together, as is the habit of some, but encouraging *one another*; and all the more as you see the day drawing near.

²⁶For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,

²⁷but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES.

²⁸Anyone who has set aside the Law of Moses dies without mercy on *the testimony of two or three witnesses*.

²⁹How much severer punishment do you think he will deserve who has trampled underfoot 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?

³⁰For we know Him who said, "VENGEANCE IS MINE, I WILL REPAY." And again, "THE LORD WILL JUDGE HIS PEOPLE."

³¹It is a terrifying thing to fall into the hands of the living God.

32 But remember the former days, when, after being enlightened, you endured a great conflict of sufferings,

³³partly by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated.

³⁴For you showed sympathy to the prisoners and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and a lasting one.

³⁵Therefore, do not throw away your confidence, which has a great reward.

³⁶For you have need of endurance, so that when you have done the will of God, you may receive what was promised.

³⁷FOR YET IN A VERY LITTLE WHILE,
HE WHO IS COMING WILL COME, AND WILL NOT DELAY.

³⁸BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH;
AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM.

³⁹But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.

Hebrews 11

¹ Now faith is the assurance of *things* hoped for, the conviction of things not seen.

² For by it the men of old gained approval.

³ By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.

⁴ By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks.

⁵ By faith Enoch was taken up so that he would not see death; AND HE WAS NOT FOUND BECAUSE GOD TOOK HIM UP; for he obtained the witness that before his being taken up he was pleasing to God.

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

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

⁸ By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.

⁹ By faith he lived as an alien in the land of promise, as in a foreign *land*, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise;

¹⁰ for he was looking for the city which has foundations, whose architect and builder is God.

¹¹ By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised.

¹²Therefore there was born even of one man, and him as good as dead at that, *as many descendants* AS THE STARS OF HEAVEN IN NUMBER, AND INNUMERABLE AS THE SAND WHICH IS BY THE SEASHORE.

¹³All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth.

¹⁴For those who say such things make it clear that they are seeking a country of their own.

¹⁵And indeed if they had been thinking of that *country* from which they went out, they would have had opportunity to return.

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

¹⁷By 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 ^[n]DESCENDANTS SHALL BE CALLED."

¹⁹He considered that God is able to raise *people* even from the dead, from which he also received him back as a type.

²⁰By faith Isaac blessed Jacob and Esau, even regarding things to come.

²¹By faith Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, *leaning* on the top of his staff.

²²By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.

²³By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's edict.

²⁴By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter,

²⁵choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin,

²⁶ considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.

²⁷ By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen.

²⁸ By faith he kept the Passover and the sprinkling of the blood, so that he who destroyed the firstborn would not touch them.

²⁹ By faith they passed through the Red Sea as though *they were passing* through dry land; and the Egyptians, when they attempted it, were drowned.

³⁰ By faith the walls of Jericho fell down after they had been encircled for seven days.

³¹ By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies ⁱⁿ in peace.

³² And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets,

³³ who by faith conquered kingdoms, performed *acts of righteousness*, obtained promises, shut the mouths of lions,

³⁴ quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight.

³⁵ Women received *back* their dead by resurrection; and others were tortured, not accepting their release, so that they might obtain a better resurrection;

³⁶ and others experienced mockings and scourgings, yes, also chains and imprisonment.

³⁷ They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated

³⁸ (*men* of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground.

³⁹ And all these, having gained approval through their faith, did not receive what was promised,

⁴⁰because God had provided something better for us, so that apart from us they would not be made perfect.

Hebrews 12

1 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us,

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

3 For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary ^[c]and lose heart.

⁴You have not yet resisted ^[d]to the point of shedding blood in your striving against sin;

⁵and you have forgotten the exhortation which is addressed to you as sons,

“MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD,
NOR FAINT WHEN YOU ARE REPROVED BY HIM;

⁶FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES,
AND HE SCOURGES EVERY SON WHOM HE RECEIVES.”

⁷It is for discipline that you endure; God deals with you as with sons; for what son is there whom *his* father does not discipline?

⁸But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.

⁹Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live?

¹⁰For they disciplined us for a short time as seemed best to them, but He *disciplines us* for *our* good, so that we may share His holiness.

¹¹All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

12 Therefore, strengthen the hands that are weak and the knees that are feeble,

¹³and make straight paths for your feet, so that *the limb* which is lame may not be put out of joint, but rather be healed.

¹⁴Pursue peace with all men, and the sanctification without which no one will see the Lord.

¹⁵See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled;

¹⁶that *there be* no immoral or godless person like Esau, who sold his own birthright for a *single* meal.

¹⁷For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.

¹⁸For you have not come to *a mountain* that can be touched and to a blazing fire, and to darkness and gloom and whirlwind,

¹⁹and to the blast of a trumpet and the sound of words which *sound was such that* those who heard begged that no further word be spoken to them.

²⁰For they could not bear the command, "IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED."

²¹And so terrible was the sight, *that* Moses said, "I AM FULL OF FEAR and trembling."

²²But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels,

²³to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of *the* righteous made perfect,

²⁴and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than *the blood* of Abel.

²⁵See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned *them* on earth, much less *will we escape* who turn away from Him who *warns* from heaven.

²⁶And His voice shook the earth then, but now He has promised, saying, "YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN."

²⁷This *expression*, "Yet once more," denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain.

²⁸Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe;

²⁹for our God is a consuming fire.

Hebrews 13

¹Let love of the brethren continue.

²Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it.

³Remember the prisoners, as though in prison with them, *and* those who are ill-treated, since you yourselves also are in the body.

⁴Marriage *is to be held* in honor among all, and the *marriage* bed *is to be* undefiled; for fornicators and adulterers God will judge.

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

⁶so that we confidently say,

"THE LORD IS MY HELPER, I WILL NOT BE AFRAID.
WHAT WILL MAN DO TO ME?"

⁷Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.

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

⁹Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who were so occupied were not benefited.

¹⁰We have an altar from which those who serve the tabernacle have no right to eat.

¹¹For the bodies of those animals whose blood is brought into the holy place by the high priest *as an offering* for sin, are burned outside the camp.

¹²Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate.

¹³So, let us go out to Him outside the camp, bearing His reproach.

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

¹⁵Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.

¹⁶And do not neglect doing good and sharing, for with such sacrifices God is pleased.

¹⁷Obey your leaders and submit *to them*, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.

¹⁸Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things.

¹⁹And I urge *you* all the more to do this, so that I may be restored to you the sooner.

²⁰Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, *even* Jesus our Lord,

²¹equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom *be* the glory forever and ever. Amen.

²²But I urge you, brethren, bear with this word of exhortation, for I have written to you briefly.

²³Take notice that our brother Timothy has been released, with whom, if he comes soon, I will see you.

²⁴Greet all of your leaders and all the saints. Those from Italy greet you.

²⁵Grace be with you all.

Resources:

Archeological Study Bible

Baker's Illustrated Bible Commentary

Be Confident Warren Wiersbe

Bible Knowledge Commentary Walvoord and Zuck

Bible Speaks Today Raymond Brown

The Epistle to the Hebrews F. F. Bruce

Expositor's Bible Commentary Leon Morris

Hebrews John MacArthur

Holiest of All Andrew Murray

Reformation Study Bible

Tyndale New Testament Commentary Donald Guthrie

Word Studies Kenneth Wuest