

STUDY OF

HEBREWS

PREPARED BY

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**“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.”
(Hebrews 8:6)**

TABLE OF CONTENTS

LESSON	PAGE
INTRODUCTION	01
CHRIST: THE SUPERIOR COMMUNICATOR (1:1 - 2:4)	03
CHRIST'S HUMANITY (2:5 - 2:18)	06
CHRIST'S LEADERSHIP (3:1 - 4:13)	09
CHRIST: OUR HIGH PRIEST (I) (4:14 - 5:10)	12
ADMONITION TO DILIGENCE AND FAITHFULNESS (5:11 - 6:20)	15
CHRIST: OUR HIGH PRIEST (II) (7:1 - 8:5)	20
A NEW AND BETTER COVENANT (8:6 - 8:13)	22
CHRIST'S MINISTRY AND SACRIFICE (9:1 - 10:18.)	25
EXHORTATION AND ENCOURAGEMENT (10:19 - 10:39)	29
ANALYSIS OF FAITH (11:1 - 11:40)	32
FURTHER ENCOURAGEMENT (12:1 - 12:29)	36
PRACTICAL EXHORTATIONS (13:1 - 13:25)	39
CHART: CONSIDER JESUS, OUR GREAT HIGH PRIEST (Irving L. Jensen)	42

INTRODUCTION TO HEBREWS

I. GENERAL INFORMATION

- A. The origin of the word “Hebrew” relates to this book.
 - 1. The Jews placed a great amount of pride in the name which was first applied to Abraham. (Genesis 14:13; Philippians 3:5)
 - 2. It was used to differentiate them from other nations.
 - 3. Gradually, the Hebrew language developed and commanded great respect. (Acts 22:2)
- B. This great amount of pride caused problems.
 - 1. It was often a source of conflict. (Acts 6:1-7)
 - 2. Such pride in their nation, religion, and even language tempted many to return to Judaism after their conversion.
- C. Its place in the canon of Scripture is solidly supported.
 - 1. It is found in most ancient versions of the New Testament including the Syriac Version of 100 AD
 - 2. Clement of Alexandria (96 AD) quoted from it freely as did Justin Martyr (140 AD) in his *Dialogue With Trypho*.
 - 3. Others who mention it and the year it was written include Origen (220 AD), Eusebius (315 AD), Athanasius (326 AD), Cyril, bishop of Jerusalem (348 AD), and Council of Laodicea (363 AD).

II. SPECIFIC INFORMATION

- A. Author
 - 1. The author is unknown except to God and the author himself.
 - 2. Many possibilities have been suggested including Clement of Rome, Barnabas, Silas or Silvanus, Apollos, Aquila, Mark, and Paul.
 - 3. Although many believe Paul to be the author, the author counts himself among those who heard the gospel from the apostles. (2:3; Galatians 1:12)
 - 4. This would argue against Paul being the author.
- B. Circumstances of writing the epistle
 - 1. Enough time had elapsed since Pentecost for them to be teachers (5:12), and to have suffered. (10:32, 33)
 - 2. Yet, it was written prior to the destruction of Jerusalem in 70 AD since the ordinances were still being practiced (8:4; 10:11), and the destruction was near at hand. (10:24, 25, 37)
- C. Purpose of writing
 - 1. The primary purpose was to persuade the Jewish converts not to return to Judaism, a “yoke of bondage.” (Acts 15:10)
 - 2. It was also written to show the superiority of what Christ had done, using the word better often (1:4; 7:19, 22; 8:6; 9:23; 10:34; 11:16, 35, 40; 12:24), and making many comparisons between the Old and the New. (1:8, 13; 2:9; 3:6; 7:24; 8:6; 9:11; 10:3, 12; 12:22)
 - 3. It was necessary for them, as well as us, to “hold fast our profession,” (4:14; 10:23), and to “look unto Jesus.” (12:1, 2)

D. Following is a brief outline of the book.

1. Christ's superiority as God's spokesman (1:1 - 2:4)
2. Christ's humanity (2:5 - 2:18)
3. Christ's leadership (3:1 - 4:13)
4. Christ as our high priest (4:14 - 5:10)
5. Admonition to diligence and faithfulness (5:11 - 6:20)
6. Christ as our high priest (Continued) (7:1 - 8:5)
7. A new and better covenant (8:6 - 8:13)
8. Christ's ministry and sacrifice (9:1 - 10:18)
9. Exhortation and encouragement (10:19 - 10:39)
10. Analysis of faith (11:1 - 11:40)
11. Further encouragement (12:1 - 12:29)
12. Practical exhortations (13:1 - 13:25)

CHRIST: THE SUPERIOR COMMUNICATOR

(Hebrews 1:1 - 2:4)

KEY VERSE: “God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.” (1:1, 2)

INTRODUCTION

I. THE TONE OF THE BOOK IS SET IN THE OPENING VERSES

- A. Evidence of Christ’s superiority is introduced, making a return to Judaism foolish.
- B. God’s manner of communicating to man has reached its peak.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. God speaks through Jesus today (1:1 - 1:3)
- B. Jesus is superior to angels (1:4 - 1:14)
- C. There is danger in neglect (2:1 - 2:4)

BODY

I. GOD SPEAKS THROUGH JESUS TODAY (1:1 - 1:3)

- A. God formerly spoke through many people in different ways. (v. 1)
 - 1. He spoke to the fathers through prophets using a variety of methods including dreams and visions as well as normal conversation.
(Genesis 12:1-3; 49:10; Deuteronomy 18:18; 1 Peter 1:10-12)
 - 2. It was revealed as circumstances required. (Isaiah 28:10-14)
- B. God now speaks through Jesus. (v. 2)
 - 1. “In these last days” signifies the closing of the Jewish age.
 - 2. Jesus was declared to be the Son of God by word and deed.
(Matthew 3:17; 17:5; Luke 1:35; Romans 1:4)
 - 3. Jesus is superior as the heir of all things and co-creator with the Father.
(Acts 2:36; Colossians 1:16-18; Romans 8:17)
- C. He shows us the Father, and sits at His right hand. (v. 3)
 - 1. He is the brightness of His glory, and the “express image of His person.”
(John 1:18; Colossians 1:15)
 - 2. He has made purification for sin. (v. 3; 9:14)

II. JESUS IS SUPERIOR TO ANGELS (1:4 - 1:14)

- A. He has a more excellent name than the angels. (vv. 4, 5)
 - 1. He is “the Son of God,” the only begotten of God.
(v. 4; 2 Samuel 7:14; Psalms 2:7; John 1:14)
 - 2. No such claim can be made by any angel.
- B. Angels must worship Him, a sign of His superiority. (vv. 6, 7)
 - 1. Angels are ministering spirits, created beings. (v. 6)
 - 2. They go forth at God’s direction to serve Him.
(v. 7; Genesis 19:1-26; Exodus 12:29, 30; Psalms 104:4)

C. Other considerations are given concerning Christ. (vv. 8-14)

1. He is clearly identified as God, and He shall rule with a righteous scepter. (vv. 8, 9; Psalms 45:6, 7; Isaiah 61:1, 3)
2. By Him the foundations of the earth were laid, and His years will not come to an end, indicating His Deity. (vv. 10-12; 13:8; Psalms 102:25, 26; Isaiah 51:6)
3. None of the angels, who are merely “ministering servants,” were told to sit at the Father’s right hand as Jesus was. (vv. 13, 14; 10:13; Psalms 110:1)

III. THERE IS DANGER IN NEGLECT (2:1 - 2:4)

A. Considering Jesus’ superiority, there is a need to listen to the gospel. (v. 1)

1. One can drift away from the Truth, so as to be lost. (v. 1; 6:6; Galatians 5:4)
2. The need to “pay closer attention” to the things they had heard stems from the authority of Christ. (Matthew 17:3)

B. None shall escape who neglect “so great a salvation.” (vv. 2-4)

1. If none escaped punishment under the Law of Moses, then how could one think to escape who disobeys the Law of Christ? (v. 2; 10:26-29; Numbers 15:32-36)
2. What Christ first taught was confirmed by the working of miracles. (vv. 3, 4; Mark 16:17-20; John 1:1-3)

CONCLUSION

I. REMEMBER THESE MAIN FACTS

- A. God now speaks through His Son.
- B. Jesus is superior to angels, and His authority must be accepted by all men.

II. THE WRITER WILL NEXT DEAL WITH THE HUMANITY OF JESUS

- A. Although Jesus is superior to angels, he was temporarily made a little lower than the angels.
- B. To be of benefit to man, it was necessary to become as a man, partaking of flesh and blood.

REVIEW QUESTIONS

1. How did God speak “in times past?” _____

2. Name three occasions when God spoke to the Fathers concerning Jesus. _____

3. What is meant by the phrase “last days?” _____

4. What was stated to show Christ’s superiority to angels? _____

5. Which Old Testament king is associated with the throne upon which Christ was to sit?

6. How long was Jesus to reign? _____
7. What is the general work of angels? _____

8. What will happen if one does not give “earnest heed” to the things he has heard and obeyed?

9. Who first spoke of the “great salvation?” _____

10. How was the Gospel confirmed? _____

CHRIST'S HUMANITY

(Hebrews 2:5 - 2:18)

KEY VERSE: “Therefore, He had to be made like His brethren in all things, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.” (2:17)

INTRODUCTION

I. HE WAS MADE A LITTLE LOWER THAN ANGELS

- A. To help man, Jesus became a man.
- B. He has experienced all that man must deal with in life.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. Man's position in creation is set forth (2:5 - 2:8)
- B. Jesus became a man (2:9 - 2:18)

BODY

I. MAN'S POSITION IN CREATION (2:5 - 2:8)

- A. Man is lower than angels. (vv. 5, 6)
 - 1. The world was subjected to man, not angels. (v. 5)
 - 2. God has an interest in man's welfare. (v. 6; Psalms 8:4)
 - 3. Angels were given their own responsibilities, and some failed to remain faithful. (2 Peter 2:4)
- B. Man was placed over God's physical creation. (vv. 7, 8)
 - 1. He was given this position by God. (v. 7; Genesis 1:28)
 - 2. Sin entered the world and marred both man's relationship to God as well as the created world. (Genesis 3)
 - 3. God made Himself known to man. (Exodus 3:16; Job 35:15; Psalms 89:32)

II. JESUS BECAME MAN (2:9 - 2:18)

- A. He was made a little lower than the angels. (v. 9)
 - 1. He became man for awhile. (John 1:1, 14)
 - 2. He tasted death for every man. (Philippians 2:5-11; John 3:16)
 - 3. He paid the price for man's redemption.
- B. Several things resulted from this unselfish act. (vv. 10-18)
 - 1. He became a perfect forerunner through suffering. (v. 10; 2 Timothy 4:6-8; James 1:12)
 - 2. He showed His oneness with us. (vv. 11-13; Psalms 22:22; Isaiah 8:17, 18)
 - 3. He became flesh and blood in order to experience life as a man. (vv. 14-16; 1 Corinthians 15:56)
 - 4. He became our high priest, and made propitiation for our sins. (v. 17)
 - 5. Since He was tempted as we are, He can come to the aid of those who are tempted. (v. 18; 4:14-16)

CONCLUSION

I. JESUS WAS BOTH GOD AND MAN

- A. Jesus knows our needs because He was and is God.
- B. Nevertheless, Jesus endured temptations and sorrows as a man.

II. THE NEXT SECTION WILL DEAL WITH HIS LEADERSHIP

- A. He is superior to Moses as a leader over God's people.
- B. He is able to give us rest if we faint not.

REVIEW QUESTIONS

1. Describe man in comparison to angels. _____

2. Who was set over the works of God's hands? _____
3. When was Jesus "made a little lower than the angels?" _____

4. How was Jesus able to "perfect our salvation?" _____

5. Jesus is not ashamed to call us _____.
6. Who had the power of death? _____
7. Through what are we said to be "all our lifetime subject to bondage?" _____

8. As high priest, Jesus is both _____ and _____.
9. Jesus partook of _____ and _____
in order to be like God's children.
10. Who can come to our aid when we are tempted and why? _____

CHRIST'S LEADERSHIP

(Hebrews 3:1 - 4:13)

KEY VERSE: "Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession." (3:1)

INTRODUCTION

I. THE THEME OF JESUS' SUPERIORITY IS CONTINUED

A. So far, Jesus' superiority to angels has been proven.

B. In this lesson, His superiority to Moses is shown.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

A. Christ is superior to Moses (3:1 - 3:6)

B. Moses led the people to a rest (3:7 - 3:19)

C. The rest under Jesus remains (4:1 - 4:13)

BODY

I. CHRIST IS SUPERIOR TO MOSES (3:1 - 3:6)

A. Consider Jesus, "the Apostle and High Priest of our confession." (v. 1)

1. The word "apostle" means "one sent."

2. In that sense, Moses was sent by God. (Exodus 3)

3. Yet, Christ is superior to Moses even though Moses was faithful.

B. Consider why Christ is superior to Moses. (vv. 2-6)

1. Moses was in the "house," but Christ built it. (vv. 2-4; 1:8)

2. Moses was faithful as a servant in the house, but Christ is a son over the house.
(vv. 5, 6; Numbers 12:6-8)

3. Moses served under the "shadow," but Christ is the substance. (Colossians 2:17)

II. MOSES LED THE PEOPLE TO A REST (3:7 - 3:19)

A. Many who left Egypt with Moses never reached Canaan. (vv. 7-11)

1. Of the over 600,000 who left Egypt, only two of Moses' generation arrived in Canaan.

2. They hardened their hearts, provoked God, and failed to enter in. (Numbers 14:22-30)

B. Next, a warning is given. (vv. 12-19)

1. The real sin involved is unbelief. (v. 12; Numbers 20:12)

2. One can fall away by being hardened through the deceitfulness of sin. (v. 13)

3. Like those in Moses day, we will enter in if we hold fast, and do not fall because of unbelief. (vv. 14-19)

III. THE REST UNDER JESUS REMAINS (4:1 - 4:13)

A. This rest under Jesus should not be confused with the Sabbath rest under the Old Testament. (vv. 1-10)

1. It is a rest promised to those that believe, not commanded of them.

(vv. 1-5; Exodus 16:22-30; Psalm 95:11)

2. Joshua, Moses' successor, did not lead them to the rest under consideration here.

(vv. 6-8; Psalm 95:6-11)

3. This rest remains for the people of God, and is entered when this life is over, not kept while here. (vv. 9, 10; Genesis 2:2)
- B. Again, a warning is given. (vv. 11-13)
 1. We must be diligent to enter the rest that awaits us, and not fall through disobedience. (v. 11; 3:12)
 2. We must use the all-powerful Word of God to help us, and we must realize that our life is open before God. (vv. 12, 13; 2 Corinthians 5:10; Ephesians 6:17)

CONCLUSION

I. CHRIST IS SUPERIOR TO MOSES

- A. As the Son over the house, he is superior to Moses, a servant in the house.
- B. His rest is superior to that of Moses.

II. THE NEXT SECTION DEALS WITH CHRIST AS OUR HIGH PRIEST

- A. This theme was introduced earlier. (3:1)
- B. Christ was made high priest by God.

REVIEW QUESTIONS

1. Of what were the Hebrews partakers? _____

2. Christ is called both an _____ and _____.
3. In this lesson, Christ was shown to be superior to _____.
4. Discuss the two main comparisons made of Moses and Christ. _____

5. What was necessary for the Hebrews and us to do in order to be the “house of God?”

6. According to this lesson, it is possible for one to _____ from God.
7. Some did not enter Canaan because of the sin of _____.
8. Name the “rests” which might come to mind as one reads Hebrews 4. _____

9. What is the rest that “remaineth” for the people of God? _____

10. We must be diligent to enter that rest, so that we do not fall through the same
“example of _____.”

CHRIST: OUR HIGH PRIEST (I)

(Hebrews 4:14 - 5:10)

KEY VERSE: “Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.” (4:14)

INTRODUCTION

I. THE THEME OF JESUS AS HIGH PRIEST BEGINS TO BE DEVELOPED

A. In keeping with the theme of Christ’s superiority, He is called a “great high priest.”

B. He is a priest after the order of Melchizedek.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

A. Christians can approach the Father (4:14 - 4:16)

B. Priests were appointed to serve others (5:1 - 5:4)

C. Jesus is our “great high priest.” (5:5 - 5:10)

BODY

I. CHRISTIANS CAN APPROACH THE FATHER (4:14 - 4:16)

A. We have a high priest, Jesus, the Son of God. (v. 14)

1. The Jews were familiar with the office of high priest established with Aaron.
(Exodus 28)

2. Man’s need for a mediator is met when we consider Jesus, who now appears before God for us. (2:14)

B. Jesus was tempted in all points like we are. (v. 15)

1. He was God in the flesh. (John 1:1, 14; Philippians 2:5-11)

2. Provision has been made in our behalf. (1 Corinthians 10:13)

3. Our goal should be to escape sin. (James 4:7)

C. We can approach God with confidence. (v. 16)

1. From His throne, God grants grace, mercy, and peace.

2. We need to pray fervently, and hold fast.

(Ephesians 6:18; Philippians 4:6; 1 Thessalonians 5:17)

II. THE DESIGN OF THE PRIESTHOOD (5:1 - 5:4)

A. Priests were appointed to serve others. (v. 1)

1. They helped others serve God. (Exodus 28:1)

2. They made offerings for sin and other purposes. (Leviticus 9:1-7)

B. Having the same experiences as the people, the priests were gentle in dealing with them.

(vv. 2, 3)

1. Sacrifice was made on the Day of Atonement for their sins first. (Leviticus 16)

2. Then sacrifice was made for the people.

C. To render such service was an honor bestowed by God. (v. 4)

1. One did not take this honor upon himself. (Numbers 16)

2. Neither did Jesus make Himself our high priest.

3. Remember that all Christians are priests today. (1 Peter 2:5, 9)

III. CHRIST IS OUR “GREAT HIGH PRIEST” (5:5 - 5:10)

- A. He was designated a high priest by the Father. (vv. 5, 6)
 - 1. David testified beforehand of His priesthood. (Psalm 110:4)
 - 2. A change in the law was necessary in order for Him to serve since He was a priest after the order of Melchizedek.
- B. He experienced life in the flesh. (v. 7)
 - 1. Isaiah foretold of His suffering. (Isaiah 53)
 - 2. He communicated with the Father in prayer as all men do.
- C. He was made perfect in His suffering. (vv. 8-10)
 - 1. By the experience of suffering, he learned obedience. (v. 8; Matthew 7:21)
 - 2. He tasted death for every man. (2:9, 10)
 - 3. He is the author of our salvation. (vv. 9, 10; 12:2)

CONCLUSION

I. JESUS IS OUR “GREAT HIGH PRIEST”

- A. For this reason, we can come boldly to the Father.
- B. Let us follow His example of obedience.

II. NEXT, THE AUTHOR TURNS TO EXHORTING US TO FAITHFULNESS

- A. To follow doctrine with exhortation is typical of the author.
- B. The theme of Jesus’ priesthood will continue after the exhortation.

REVIEW QUESTIONS

1. Jesus is referred to in this lesson as a _____ high priest.
2. To what extent was Jesus tempted? _____

3. With what attitude should we approach God's throne? _____

4. Why was the high priest able to have compassion on the ignorant and the wayward?

5. For whom did the high priest in the Old Testament offer sacrifices? _____

6. The honor of being high priest was bestowed by _____.
7. Considering what we know from this chapter concerning the high priest, show that Jesus is qualified. _____

8. Christ is a priest after the order of _____.
9. Where in the New Testament do we have an example of Jesus offering up "prayers and supplications" to the Father? _____
10. Of Jesus it is said, "Although He was a _____, He learned _____ from the things which He suffered; and having been made _____, He became to all those who _____ Him the _____ of eternal salvation." (NASB)

ADMONITION TO DILIGENCE AND FAITHFULNESS

(Hebrews 5:11 - 6:20)

KEY VERSE: “And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.”
(6:11, 12)

INTRODUCTION

I. THE THEME OF JESUS AS HIGH PRIEST IS INTERRUPTED FOR NOW

- A. The writer tells them that what he could say cannot be spoken due to their lack of growth.
- B. Accordingly, the writer spends time admonishing them to grow and be faithful.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. They should be teachers (5:11 - 5:14)
- B. Go on to perfection (6:1 - 6:8)
- C. Show diligence to the full assurance of hope (6:9 - 6:12)
- D. Consider the example of Abraham (6:13 - 6:20)

BODY

I. THEY SHOULD BE TEACHERS (5:11 - 5:14)

- A. They could not handle the “meat of the Word.” (vv. 11, 12)
 - 1. A lack of knowledge is a sign of carnality. (v. 11; 1 Corinthians 3:1-3)
 - 2. They needed milk even though enough time had elapsed for them to be feeding on the meat of God’s Word. (v. 12; 2 Timothy 2:15; 1 Peter 2:2)
- B. Ability to handle meat comes as a result of growth. (vv. 13, 14)
 - 1. One who feeds only on milk does not grow as they should. (v. 13)
 - 2. One who eats meat is one who has trained his senses to know the difference between good and evil. (v. 14; Ephesians 4:11-16)

II. GO ON TO PERFECTION (6:1 - 6:8)

- A. One must leave the first principles. (vv. 1-3)
 - 1. We must press on to maturity, not trying to lay the foundation more than once concerning repentance and faith. (v. 1; John 3:16; Acts 2:38; 3:19; 17:30)
 - 2. Neither should one continue to dwell on other foundation doctrines such as baptism, laying on of hands, the resurrection from the dead, and eternal judgment. (Matthew 28:19; Acts 6:6; 8:17, 18; 17:31; 2 Peter 3:7, 10)
- B. One either goes forward or falls away. (vv. 4, 5)
 - 1. They were once enlightened. (v. 4; Ephesians 5:8; Colossians 1:12, 13)
 - 2. They had tasted of the heavenly gift. (v. 4; John 6:33; 20:31; 1 Timothy 6:12; Titus 3:7; 1 John 5:11, 12)
 - 3. They were made partakers of the Holy Spirit. (v. 4; Romans 8:9-11)
 - 4. They have tasted the good Word of God, and the powers of the age to come. (v. 5; 2:4; 1 Thessalonians 2:13; 2 Thessalonians 2:13, 14)

- C. Once they have fallen away, renewing them is impossible. (vv. 6-8)
 - 1. Such is true as long as they crucify Jesus again and put Him to shame. (v. 6; 2 Corinthians 7:10)
 - 2. Just as ground either bears fruit and is blessed, or is barren and cursed, so also Christians will either be blessed or cursed depending on whether or not they bear fruit. (vv. 7, 8; John 15:2; Galatians 5:22, 23)

III. SHOW DILIGENCE TO THE FULL ASSURANCE OF HOPE (6:9 - 6:12)

- A. Having warned the Hebrews, the writer now encourages them. (vv. 9, 10)
 - 1. He uses the term “beloved” and says that he is persuaded they can do better. (v. 9; 5:11-14; Romans 12:1, 2)
 - 2. He encourages them to be more diligent by reminding them that God remembers their labors. (v. 10; 1 Corinthians 15:58)
- B. They needed to give diligence in order to realize the object of their hope. (vv. 11, 12)
 - 1. Their diligence in ministering to the saints was to be the measure of their diligence in realizing their hope. (v. 11; Romans 8:24)
 - 2. They were not to be sluggish, but were to imitate the faith of others who lived and served God faithfully. (v. 12; 4:2, 6, 11)

IV. CONSIDER THE EXAMPLE OF ABRAHAM (6:13 - 6:20)

- A. God made a promise to Abraham. (vv. 13-15)
 - 1. Their high esteem for Abraham would cause them to consider his example of one who believed God’s promise. (v. 13; Genesis 12:1-3; 22:15-18; John 8:33, 39)
 - 2. God swore by Himself, since there is none greater, that He would bless Abraham, and Abraham obtained the promise. (vv. 14, 15)
- B. Application is then made of Abraham’s example. (vv. 16-20)
 - 1. If they trusted men who made oaths and swore by one greater, that is, God, how much more then should they trust in the promise of God. (vv. 16, 17; Romans 8:16, 17; Galatians 3:26-29)
 - 2. God’s promise and His oath are two unchangeable things upon which our hope is based. (v. 18)
 - 3. Our hope is the anchor of our soul, and is made steadfast by Jesus who has gone on to heaven and has become our high priest. (vv. 19, 20; 7:19; 9:24; Colossians 3:1-4)

CONCLUSION

I. THE ADMONITION HAS BEEN GIVEN

- A. Christians must go on from the first principles to the “meat of the Word.”
- B. Our hope is grounded in Jesus who has passed through the heavens and is at the Father’s right hand.

II. THE AUTHOR NOW RESUMES HIS DISCUSSION OF JESUS AS HIGH PRIEST

- A. He interrupted the discussion in order to encourage them.
- B. He will now discuss Melchizedek in some detail.

REVIEW QUESTIONS

1. What proof was given that the Hebrews were still “babes?” _____

2. What things demonstrate that a Christian is mature? _____

3. What things were considered as “elementary principles?” _____

4. What was true of one who had fallen away? _____

5. What evidence indicates that some of the Hebrews were still active in the Lord’s work?

6. They were admonished to “show _____ and not be _____.”
7. Why was Abraham used as an example? _____

8. We must imitate those who through “_____ and _____
inherit the promises.”
9. By what two unchangeable things does God give assurance to His children?

10. Hope is referred to as the “_____ of the _____.”

CHRIST: OUR HIGH PRIEST (II)

(Hebrews 7:1 - 8:5)

KEY VERSE: “For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens.” (7:26)

INTRODUCTION

I. THE THEME OF JESUS AS HIGH PRIEST IS NOW CONTINUED

- A. The author has so far established that Jesus is a “great” high priest.
- B. Now he will discuss the change in law necessary in order for Jesus to serve as high priest.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. Jesus was a high priest of a new order (7:1 - 7:10)
- B. God had promised a new order (7:11 - 7:19)
- C. The new order was instituted with an oath (7:20 - 7:22)
- D. Christ’s priesthood is enduring (7:23 - 7:25)
- E. Christ is a sinless high priest (7:26 - 7:28)
- F. Christ ministers in the true tabernacle (8:1 - 8:5)

BODY

I. JESUS WAS A HIGH PRIEST OF A NEW ORDER (7:1 - 7:10)

- A. Melchizedek was both a king and a priest. (vv. 1, 2)
 - 1. Salem may refer to Jerusalem. (Psalms 76:2)
 - 2. The name “Melchizedek” means “king of righteousness,” and “Salem” means “peace.”
 - 3. His service as priest and king foreshadowed the dual office to be held by Christ. (Genesis 14:18, Psalms 110:4; Zechariah 6:13)
 - 4. Abraham paid tithes to him out of respect. (vv. 1, 2; Genesis 14:14-20)
- B. As a priest, Melchizedek appeared on the scene without predecessors or successors. (v. 3)
 - 1. Without father, mother, etc., shows that he was not like those of the Levitical priesthood.
 - 2. This was also to be true of Christ.
- C. Abraham acknowledged the greatness of Melchizedek. (vv. 4-8)
 - 1. He gave a tenth of the spoils (literally, the “top of the heap”) to Melchizedek. (v. 4; 1 Samuel 15:10-23)
 - 2. The Levites collected a tenth from the descendants of Abraham; yet, Abraham paid tithes to Melchizedek who conferred a blessing on him, the one to whom the promises were made. (vv. 5-8; Genesis 19:17-20; 27:27-29; Luke 24:50, 51)
- D. By representation, Levi paid tithes to Melchizedek. (vv. 9, 10)
 - 1. The abiding nature of Melchizedek as a priest gave significance to the payment of tithes to him by Levi, who was yet in the loins of Abraham. (vv. 9, 10)
 - 2. Since the lesser paid tithes to the greater, it must be so that the order of Melchizedek is greater than that of Levi.

II. GOD HAD PROMISED A NEW ORDER OF PRIESTS (7:11 - 7:19)

- A. Perfection could not come through the Levitical priesthood. (v. 11)
 - 1. The idea of “perfection” is that of completion.
 - 2. Through the old order of Levi, the deeds of the Law of Moses was carried out. (Numbers 17:1-11; 18:1-7)
- B. Christ was to be of the order of Melchizedek. (vv. 12-14)
 - 1. A change in order necessitated a change in the law. (v. 12; 5:5, 6; Psalm 110:4)
 - 2. Christ was of the tribe of Judah. (vv. 13, 14; Zechariah 6:12; Luke 2:23-33)
- C. The character of the new order would be radically different from the old. (vv. 15-17)
 - 1. Appointment would not be based on fleshly descent. (vv. 15, 16; Numbers 16:40)
 - 2. Rather, it would be made after the power of an endless life. (v. 17; Acts 13:34; Psalm 110:4)
- D. The changing of the priestly order accomplished much. (vv. 18, 19)
 - 1. The perfect law replaced the imperfect. (v. 18; Galatians 3:21; James 1:21)
 - 2. The better priesthood gave all a better hope. (v. 19; 4:14-16)

III. THE NEW ORDER WAS INSTITUTED WITH AN OATH (7:20 - 7:22)

- A. An oath was used by God on only the most solemn occasions.
 - 1. He swore with an oath to Abraham. (Genesis 22:16-18)
 - 2. He swore with an oath concerning the fate of the rebellious Israelites and Moses. (3:18; 4:2; Deuteronomy 1:34, 35; 4:21)
 - 3. He swore with an oath concerning David. (Psalms 89:4)
- B. Likewise, the appointment of this new order was with an oath. (vv. 20-22)
 - 1. Compare it with the appointment of the old order. (Exodus 24; 28:1; Leviticus 8, 9)
 - 2. In the case of Christ, God swore with an oath. (vv. 20; 21)
 - 3. The significant manner of Jesus' appointment reflects the fact that the New covenant is greater than the Old. (v. 22; Galatians 3:23, 24; 4:21-31; Titus 2:11-14)

IV. CHRIST’S PRIESTHOOD IS ENDURING (7:23 - 7:25)

- A. The high priests of the Levitical order were subject to death. (v. 23)
 - 1. From Aaron, the first high priest, to the birth of Christ, some sixty-seven men occupied the office.
 - 2. According to Josephus, Phannias, the high priest during the destruction of Jerusalem, was the eighty-third one.
 - 3. He did not come from any high priest family.
- B. Jesus is not subject to death as our high priest. (vv. 24, 25)
 - 1. He abides forever, serving those who come to the Father. (v. 24; John 14:6; 2 Timothy 1:12)
 - 2. He makes intercession for those of God’s children who draw near to Him. (v. 25; Romans 5:10; 8:28-31)

V. CHRIST IS A SINLESS HIGH PRIEST (7:26 - 7:28)

- A. Consider the difference between the Levitical high priests and Christ. (vv. 26, 27)
 - 1. Christ lived a sinless life. (v. 26; 4:15)
 - 2. The Levitical high priests offered a sacrifice for themselves as well as the people. (v. 27; 5:1-3)

3. Christ offered Himself as a sacrifice for other's sins only. (v. 27; Titus 2:14)
 - B. Christ was not a priest after the Old Testament order. (v. 28)
 1. The Levitical high priests were weak. (v. 28; Exodus 32:1-29)
 2. Jesus, He who was appointed by an oath, knew no such weakness in yielding to sin. (Psalms 110:4)
 3. He was made perfect through suffering. (2:10; 5:7-9; 1 Peter 2:20-25)
- VI. CHRIST MINISTERS IN THE TRUE TABERNACLE (8:1 - 8:5)
- A. He is in heaven, ministering in the true tabernacle. (vv. 1, 2)
 1. He made His offering to the Father, and took His rightful place. (v. 1; 1:3, 13; 10:11-13; Acts 7:55, 56)
 2. The church is the tabernacle, and heaven is the true "most holy place." (v. 2; 1 Corinthians 3:16; Ephesians 2:20-22; 1 Timothy 3:15; 1 Peter 2:5)
 - B. As all priests were ordained to offer gifts and sacrifices, Jesus offered Himself. (vv. 3-5)
 1. He offered Himself for sin. (v. 3; 1 John 1:7-9)
 2. He could not serve on earth as a priest according to the Law. (v. 4; 7:12-14)
 3. He does not serve in a "copy and shadow" of the heavenly things as the Levitical priests did. (v. 5)
 - C. We have the privilege of serving in the true tabernacle.
 1. We have sat down with Christ in "the heavenly places." (Ephesians 1:3; 2:6)
 2. Our service in the tabernacle must be rendered according to the pattern.
 3. Jesus serves as our "great high priest" in the Most Holy Place where our Father dwells.

CONCLUSION

- I. THE SUPERIORITY OF JESUS AS HIGH PRIEST HAS BEEN PROVEN
 - A. He is of a superior order, the order of Melchizedek.
 - B. He serves in a superior tabernacle.
- II. NEXT, THE WRITER WILL DISCUSS THE BETTER COVENANT OF CHRIST
 - A. He introduced it in connection with the change in the law necessary if Christ were to serve as high priest.
 - B. Now the writer will show why the new law is superior to the Law of Moses.

REVIEW QUESTIONS

1. Melchizedek was both a _____ and a _____.
2. In what two ways did Abraham acknowledge the greatness of Melchizedek?

3. Since the Levitical priesthood could not bring _____,
it was necessary to change the _____.
4. Discuss the idea of the silence of the Scriptures as it relates to Jesus as high priest.

5. What was the significance of Christ's appointment as high priest being made with an oath?

6. As further proof of Christ's superiority, it was said that the Levitical priests were prevented from continuing in office due to _____, but Christ "ever _____ to make intercession."
7. What did the Levitical high priest do which Jesus did not need to do? _____

8. Christ has taken His seat at the _____ of the _____.
9. Christ is said to be "minister of the _____ which _____ pitched and not _____.
10. Explain whether Jesus could be a high priest on the earth. _____

A NEW AND BETTER COVENANT

(Hebrews 8:6 - 8:13)

KEY VERSE: “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.”

(8:6)

INTRODUCTION

I. A CHANGE IN THE LAW WAS INTRODUCED IN THE LAST SECTION

- A. In order for Jesus to serve as high priest, the Law of Moses had to be removed.
- B. In this section the issue of a new and better law is more fully developed.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. The new covenant is faultless (8:6 - 8:8)
- B. The new covenant is written on the heart (8:9 - 8:11)
- C. The new covenant ended a remembrance of sins (8:12 - 8:13)

BODY

I. THE NEW COVENANT IS FAULTLESS (8:6 - 8:8)

- A. The new covenant is better than the Old. (v. 6)
 - 1. Jesus is the mediator of a better covenant, enacted on better promises. (v. 6; 7:22-25; 1 Timothy 2:5)
 - 2. Through Him we can come to the Father. (4:14-16)
- B. The first covenant was “faulty.” (v. 7)
 - 1. Did God make a mistake? No, it did what God desired.
 - 2. The thought is that the first covenant did not bring God's plan to save man to completion. (v. 7; 7:11)
 - 3. Remember it was only a tutor to bring the Jews to Christ. (Romans 3:20; Galatians 3:21, 24-29)
- C. Due to its “fault,” God announced a new covenant. (v. 8)
 - 1. The old covenant served to regulate the physical seed of Abraham. (Genesis 12:1-3)
 - 2. Once Christ came, the need for the new covenant began to be made clearer. (v. 8; Galatians 4:4; Colossians 2:14)

II. THE NEW COVENANT IS WRITTEN ON THE HEART (8:9 - 8:11)

- A. The new covenant would not be like the old. (v. 9)
 - 1. The old covenant is the one given at Sinai. (Exodus 19)
 - 2. The people violated the covenant and were rejected. (Exodus 29-32)
 - 3. Christ accomplished their redemption. (Romans 3:25, 26)
- B. The old was written on stone, but the new in the heart. (v. 10)
 - 1. Jeremiah prophesied of the new covenant. (Jeremiah 31:33)
 - 2. Many of them never applied the old to their heart. (Psalms 119:11; 2 Corinthians 3:14-16)

- C. Under the new covenant, one learns of God before they can become a child of God. (v. 11)
 - 1. A person would not have to be taught about God because they would have already been taught. (v. 11; John 6:44, 45; James 1:18; 1 Peter 1:23)
 - 2. No longer would physical birth make one a child of God. (John 3:3-5)

III. UNDER THE NEW COVENANT SINS ARE NO LONGER REMEMBERED (8:12, 13)

- A. A remembrance was made under the Law of Moses. (v. 12)
 - 1. An annual sacrifice was necessary. (10:4; Leviticus 16)
 - 2. Even as Christians, we can have our sins forgiven and forgotten.
(1 John 1:7-9; Revelation 12:10)
- B. This happened when the new replaced the old. (v. 13)
 - 1. Although announced earlier, it happened when Christ died. (Colossians 2:14-16)
 - 2. Temple worship of the Jews ended with the destruction of Jerusalem in 70 AD

CONCLUSION

I. THE NEW COVENANT IS NOW IN FORCE FOR ALL MEN

- A. The promises of the new are superior to those of the old.
- B. The mediator of the new is superior to Moses.

II. NEXT, THE WRITER COMPARES THE MINISTRY OF THE COVENANTS

- A. The ministry of the old was but a shadow of the new.
- B. Therefore, Christ's ministry is superior.

REVIEW QUESTIONS

1. Why is the ministry of Christ “more excellent?” _____

2. Discuss the work of a mediator as it relates to Christ. _____

3. Why was there a need for a new covenant? _____

4. During what period of Israel’s history did God promise a new covenant? _____

5. Show the contrast made in these verses between the two covenants. _____

6. How is the new covenant written on the heart? _____

7. Why wouldn’t one teach his neighbor to know the Lord under the new covenant?

8. What is, perhaps, the greatest aspect of the new covenant? _____

9. When did the new covenant replace the old? _____

10. What took place in 70 AD, and what effect did it have on those who were still clinging to the old covenant? _____

CHRIST'S MINISTRY AND SACRIFICE

(Hebrews 9:1 - 10:18)

KEY VERSE: "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." (9:11)

INTRODUCTION

I. THE WRITER RETURNS TO THE MAIN THOUGHT OF CHRIST'S MINISTRY

- A. He had introduced this in the beginning of chapter 8.
- B. He left it to show the superiority of the new covenant.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. Consider the earthly tabernacle (9:1 - 9:5)
- B. Consider the services performed there (9:6 - 9:10)
- C. Now consider the perfect service of Christ (9:11 - 9:28)
- D. The offerings of the old and new are compared (10:1 - 10:18)

BODY

I. THE ARRANGEMENT OF THE EARTHLY TABERNACLE (9:1 - 9:5)

- A. Although it was an earthly tabernacle, it was divinely authorized. (v. 1)
 - 1. Moses was given the details of its construction. (Exodus 25-27)
 - 2. The pattern was to be followed. (vv. 1, 5; Exodus 25:9)
- B. The first area was the "Holy Place." (v. 2)
 - 1. Here all the priests could minister.
 - 2. It contained the candlestick, table of shewbread, and the altar of incense.
 - 3. All Christians are now priests serving in the Holy Place, the Church. (1 Peter 2:5, 9)
- C. The second area was the "Most Holy Place." (vv. 3-5)
 - 1. Only the high priest ministered in this area. (Leviticus 16:12)
 - 2. It contained the golden censer, the ark of the covenant containing a golden pot of manna, Aaron's rod that budded, and the tables of the covenant, and, above the ark, the cherubim overshadowing the mercy seat. (vv. 3-5)
 - 3. This portion was only a type of heaven where our high priest, Christ, now serves. (6:20; 8:1, 2)

II. THE SERVICES OF THE EARTHLY TABERNACLE (9:6 - 9:10)

- A. The priests ministered in the Holy Place. (v. 6)
 - 1. Their duties included trimming the lamps, burning incense morning and evening, and changing the shewbread each Sabbath. (v. 6; Exodus 21:2; 2 Chronicles 26:16-23; Luke 1:8-11)
 - 2. Remember, that all Christians are now priests and need to serve daily.
- B. The high priest entered the Most Holy Place alone. (v. 7)
 - 1. This was done once a year on the Day of Atonement. (Leviticus 16)
 - 2. He took with him blood for his own sins as well as those of the people. (v. 7; 7:27)

- C. This tabernacle was a figure of the “true tabernacle.” (v. 8)
 - 1. God, in anticipation of Christ’s shed blood, justified and saved those under the Law. (Exodus 3:6; 2 Kings 2:1, 11; Luke 16:22; Romans 3:25, 26)
 - 2. Yet, Christ’s service could not begin while the first tabernacle was the authorized one. (v. 8; 8:2; Matthew 27:51)
 - D. The first tabernacle pertained to a carnal law cleansing the body but not the conscience. (vv. 9, 10)
 - 1. Therefore, mention is made of “meat and drink,” “various washings,” etc. (vv. 9, 10; John 18:36; Romans 14:17)
 - 2. This lasted until the new covenant, the “time of reformation.” (Matthew 19:28; 1 Peter 3:21)
- III. THE PERFECT SERVICE OF CHRIST (9:11 - 9:28)
- A. Christ was made a high priest of good things to come. (v. 11)
 - 1. He fulfilled the Law making types and shadows unnecessary. (Matthew 5:17, 18; Colossians 2:14)
 - 2. The blessings derived through His service are greater. (v. 11; 7:19, 22; 8:6)
 - B. He entered heaven itself with His blood. (vv. 12-14)
 - 1. Unlike the Aaronic order, Christ entered the Most Holy Place only one time with His blood. (v. 12; 7:27; Titus 2:14; 1 Peter 2:24)
 - 2. The blood of bulls and goats could purify only the flesh. (v. 13; Numbers 8:7; 19:12)
 - 3. The blood of Christ can purify man’s conscience. (v. 14; 1:3; 1 Peter 3:21, 22; 2 Peter 1:3-11)
 - C. With His blood, the new covenant was begun. (vv. 15-22)
 - 1. Through His death, those who died under the Law of Moses were cleansed. (v. 15; Romans 3:25, 26)
 - 2. For the new covenant to become valid, Christ had to die. (vv. 16, 17; Galatians 3:15)
 - 3. Even the first covenant was inaugurated with blood. (vv. 18-22; Exodus 24:1-8; 40:9-11)
 - D. With His blood, He cleansed the “heavenly things.” (vv. 23-28)
 - 1. Unlike the service of the Levitical high priest, Christ cleansed the true tabernacle. (vv. 23, 24)
 - 2. Further, Jesus’ offering of Himself was done once. (vv. 25, 26; 7:27)
 - 3. In the same way that we die and then face judgment, Christ died and will appear a second time. (vv. 27, 28)
- IV. THE OFFERINGS OF THE COVENANTS COMPARED (10:1 - 10:18)
- A. The offerings under the first, could not perfect the worshipers. (vv. 1-4)
 - 1. For this reason, they were offered annually. (v. 1)
 - 2. There was a remembrance of sins. (vv. 2, 3; 9:14)
 - 3. The blood of bulls and goats could not take away sins. (v. 4; 9:13; 1 Peter 3:21)
 - B. Christ’s offering was the perfect sacrifice. (vv. 5-18)
 - 1. It was offered according to the will of God. (vv. 5-9; 2:14-18; 5:9; Psalms 40:6-8; Philippians 2:5-11)
 - 2. We are sanctified through His offering made once for all. (vv. 10-14; Psalms 110:1)

3. To this agrees the Holy Spirit. (vv. 15-17; 8:10, 13; Jeremiah 31:33, 34)
4. No more sacrifice for sins is necessary. (v. 18)

CONCLUSION

I. CHRIST'S SACRIFICE AND MINISTRY ARE BETTER

- A. His sacrifice serves to cleanse man's conscience.
- B. His service is rendered in the true tabernacle.

II. NEXT, THE WRITER PAUSES ONCE AGAIN TO ENCOURAGE THE READERS

- A. The "doctrinal" portion of the book is finished.
- B. It remains for the writer to encourage the readers to remain faithful at all cost.

REVIEW QUESTIONS

1. What were the names of the two divisions in the tabernacle? _____

2. Is there a separate priesthood among God's people today? Explain your answer. _____

3. How often did the high priest under the Old Testament enter the Most Holy Place and make atonement for sin? _____
4. We learned in this section that the gifts and sacrifices of the Law of Moses could not make the _____ of man perfect.
5. How long were the ordinances of the Old Law imposed upon the Jews? _____

6. When a man's conscience is cleansed, he is then qualified to serve _____.
7. Without the shedding of _____, there is no remission of sins.
8. By which will is man sanctified? _____
9. It is not possible for the "blood of _____ and _____" to take away sins.
10. Jesus took His seat at the right hand of the Father and will remain until what happens?

EXHORTATION AND ENCOURAGEMENT

(Hebrews 10:19 - 10:39)

KEY VERSE: “For you have need of endurance, so that when you have done the will of God, you may receive what was promised.” (10:36)

INTRODUCTION

I. THE REST OF THE BOOK DEALS WITH EXHORTATION AND ENCOURAGEMENT

A. In the earlier chapters, the exhortation was placed after a main point.

(2:1-4; 3:12; 4:1, 11, 14-16; 6:1, 2, 9-12)

B. However, since the beginning of chapter 7, there has been an uninterrupted discussion of Christ’s priesthood.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

A. Draw near to God through Christ (10:19 - 10:25)

B. Beware of apostasy (10:26 - 10:31)

C. Endurance is necessary (10:32 - 10:39)

BODY

I. DRAW NEAR TO GOD THROUGH CHRIST (10:19 - 10:25)

A. Access into the Holiest has been made by Christ. (vv. 19-21)

1. He entered there with His blood. (v. 19; 9:7, 8, 12, 24)

2. The veil covering the entrance was His flesh.

(v. 20; Matthew 27:51; John 10:7, 9; 14:6; Acts 4:12)

3. He is our High Priest. (v. 21; 4:14-16; 7:25)

B. We can have full assurance of faith. (vv. 22, 23)

1. Our hearts are clean and our bodies have been washed with pure water.

(v. 22; 9:13, 14, 19; John 3:5; Acts 22:16; Titus 3:5; 1 Peter 3:21)

2. God is faithful to keep His promises. (v. 23; 6:17, 18; 8:6; 9:23)

C. However, such assurance is conditional. (vv. 24, 25)

1. We must hold fast. (v. 24; 4:14; Romans 4:19, 20)

2. We must consider one another. (v. 24; Romans 15:1, 2; Galatians 6:1, 2)

3. We must not forsake our “assembling together.” (v. 25)

II. BEWARE OF APOSTASY (10:26 - 10:31)

A. Apostasy is a willful sin. (vv. 26, 27)

1. Continuing in such a sin means there will be no forgiveness. (v. 26; 6:4-6; 9:28)

2. Only terrifying judgment remains. (v. 27; 9:27, 28)

B. Punishment will be more severe than that under the Law of Moses. (vv. 28, 29)

1. Physical death was required under Moses’ law.

(v. 28; Numbers 15:22-31; Deuteronomy 13:6-10; 17:6, 7; 19:15-21)

2. For the apostate under the Law of Christ, the punishment is worse.

(v. 29; 2:9; 9:20; Matthew 10:28; John 3:16; Ephesians 4:30; Titus 2:11-14)

C. Such punishment is certain. (vv. 30, 31)

1. God's vengeance is sure.

(v. 30; Deuteronomy 32:35, 36; Romans 12:19; 2 Thessalonians 1:5-10)

2. It is a "terrifying thing to fall into the hands of the living God."

(v. 31; 2 Samuel 24:14; Matthew 25:46)

III. ENDURANCE IS NECESSARY (10:32 - 10:39)

A. They had endured much already. (vv. 32-34)

1. They had gone through a great amount of suffering.

(v. 32; 6:9-12; Matthew 10:34-39; Acts 8:1-4; 12:1-3)

2. They had been made a public spectacle.

(v. 33; 11:36, 37; Acts 6, 7; 19:29; Philippians 1:7)

3. They had given up earthly goods in favor of something better.

(v. 34; Matthew 6:19-21; Colossians 3:1, 2; 2 Timothy 4:6-8; 1 Peter 1:4)

B. They should not cast away their confidence. (vv. 35-39)

1. It has great reward. (v. 35; 3:6, 14; 4:14; 1 Corinthians 15:58; Galatians 6:8-10)

2. With patience, they would receive the promise. (v. 36; Romans 5:3-5; James 1:3-12)

3. Their suffering would be lessened somewhat by the coming of the Lord in judgment on Jerusalem. (v. 37; Matthew 24:29-31; 26:62-64; Luke 21:28)

4. The just shall live by faith and enjoy God's pleasure. (v. 38; Habakkuk 2:4)

5. The apostate finds no pleasure with God. (v. 39; 3:11, 17; 4:3, 6)

CONCLUSION

I. THE CHOICE WAS CLEAR FOR THE HEBREWS

A. They could draw near to God and His children and be blessed, or they could fall away and suffer the wrath of God.

B. The writer of Hebrews expressed confidence in his hearers that they would not fall away.

II. THE NEXT SECTION DEALS WITH THE SUBJECT OF FAITH

A. Having stated that the "just shall live by faith," the writer turns his attention to some who have done that.

B. The design of this next section is to encourage those who are considering falling away to imitate the faith of others who have gone before them.

REVIEW QUESTIONS

1. Beginning with this section, the main goal of the writer is to _____ and _____ his readers.
2. Access into the holy place is called a _____ and _____ way.
3. How is it that we can have full assurance of faith in drawing near to God? _____

4. To maintain our assurance we must _____ and _____.
5. What remains for one who sins willfully? _____

6. How were those who were guilty of a willful sin punished under the Law of Moses?

7. Under Christ's Law, one who sins willfully is said to have " _____
_____, _____, and _____."
_____.
8. What evidence does the writer give for his confidence in them? _____

9. "For you have need of _____, so that when you have _____
the Will of God, you may received what was _____."
10. What is God's attitude toward one who draws back? _____

ANALYSIS OF FAITH (Hebrews 11:1 - 11:40)

KEY VERSE: “And without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him.”
(11:6)

INTRODUCTION

I. THE PRACTICAL PORTION OF THE BOOK CONTINUES

- A. The previous chapter closed with an exhortation to live by faith.
- B. In this chapter, the writer defines and cites examples of faith.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. Faith is defined (11:1 - 11:3)
- B. Faith is illustrated (11:4 - 11:31)
- C. Further examples of faith are given (11:32 - 11:40)

BODY

I. THE NATURE AND POWER OF FAITH (11:1 - 11:3)

- A. Faith’s nature is seen from two viewpoints. (v. 1)
 - 1. It is the assurance (substance, KJV) of things hoped for. (v. 1; 1:3; 3:14)
 - 2. It is also the conviction (evidence, KJV) of things that are not seen.
 - 3. The faith of a Christian enables him or her to be assured of what God has promised.
- B. Proof of this nature of faith is illustrated. (vv. 2, 3)
 - 1. Men in the past trusted in God and were approved of God, a fact to be shown in this chapter. (v. 2)
 - 2. Our acceptance by faith of the creation of the world by God from invisible things demonstrates the nature of true faith.
(v. 3; Genesis 1:1; John 1:3; Romans 1:19-21)

II. FAITH IS ILLUSTRATED FROM THE OLD TESTAMENT (11:4 - 11:31)

- A. By faith, Abel made his offering to God. (v. 4)
 - 1. Abel acted by faith. (Genesis 4:3-5; Romans 10:17)
 - 2. His “gift” was better because it was offered by faith. (v. 4; 1 Samuel 15:22)
- B. By faith, Enoch was translated. (vv. 5, 6)
 - 1. The Lord rewarded his faithfulness by sparing him from physical death.
(v. 5; Genesis 5:24; Jude 14, 15)
 - 2. He pleased God by faith. (v. 6; 1 Peter 1:3-5)
- C. By faith, Noah prepared an ark. (v. 7)
 - 1. He was warned of something not yet seen. (11:3; Genesis 6:13-22)
 - 2. He moved with fear, and, by acting on God’s word, condemned the world.
(Matthew 12:42, 43; 1 Peter 3:18; 4:4)
 - 3. He became an heir of righteousness. (Romans 1:17; 3:22; Philippians 3:9)

- D. By faith, Abraham obeyed God. (vv. 8-10)
1. He went to a place not yet seen by him. (v. 8; Genesis 12:1-3)
 2. He lived as a foreigner in the land. (v. 9; Genesis 15:6; 23:3-20; Acts 7:5; Colossians 3:1, 2; 1 Peter 2:11, 12)
 3. He looked for a city built by God. (v. 10; 12:22)
- E. By faith, Sarah received ability to conceive. (vv. 11, 12)
1. Her faith led her to judge God to be faithful to His promise. (v. 11; Genesis 17:17; 18:9-15; Romans 4:20, 21)
 2. As a result, Isaac was born. (v. 12; Genesis 15:5; 22:17)
- F. Collectively, it can be said that they “died in faith.” (vv. 13-16)
1. They preferred living as strangers in order to receive the promise. (v. 13; John 8:56; Galatians 3:16; Ephesians 1:14; 1 Peter 1:17; 2:11)
 2. They were seeking a “heavenly country.” (vv. 14, 15)
 3. God is not ashamed of them. (v. 16; Romans 15:4)
 4. Only by imitating their faith will we arrive in that “heavenly country.”
- G. By faith, Abraham offered up Isaac. (vv. 17-19)
1. This test of his faith resulted in his justification. (v. 17; Genesis 22:1-14; James 2:21-24)
 2. He complied with God's command even though Isaac was the promised seed. (v. 18; Genesis 17:17-21; Romans 9:7)
 3. He believed God could raise Isaac from the dead. (v. 19; Genesis 21:12; Romans 4:17)
- H. By faith, Isaac blessed Jacob and Esau. (v. 20)
1. This blessing must have been by faith since the present circumstances indicated no great future ahead. (Genesis 27:26-40)
 2. It spoke of the nations to come from them. (Romans 9:10-13)
- I. By faith, Jacob blessed Joseph's sons. (v. 21)
1. He “adopted” them and blessed them. (Genesis 48:1-22)
 2. He was devoted to God. (Genesis 47:31)
- J. By faith, Joseph knew that Israel would leave Egypt. (v. 22)
1. Although he prospered in Egypt, he believed God would deliver Israel. (Genesis 50:24)
 2. He even gave orders concerning his body. (Joshua 24:32)
- K. By faith, Moses' parents hid him. (v. 23)
1. Amram and Jochabed defied the king's order. (Exodus 1:22)
 2. They trusted in God. (Exodus 2:3; Daniel 3:16-18)
- L. By faith, Moses chose to serve God. (vv. 24-28)
1. He chose the reproach of Christ instead of the riches of Egypt. (vv. 24-26; 2 Corinthians 4:17; 12:10)
 2. He forsook Egypt and endured hardship. (v. 27; Exodus 2:13-15; 1 Peter 1:8)
 3. He kept the Passover. (v. 28; Exodus 12:3-32)
- M. By faith, the Israelites passed through the Red Sea. (vv. 29, 30)
1. They trusted God to deliver them. (v. 29; Exodus 14)
 2. They followed God's instructions and took Jericho. (v. 30; Joshua 6:8-21; 2 Corinthians 10:4, 5)

N. By faith, Rahab's life was spared. (v. 31)

1. She hid the spies, and was rewarded. (Joshua 2:1-22; 6:22-25; Matthew 1:5)
2. Her working faith justified her. (James 2:25)

III. FURTHER EXAMPLES OF FAITH ARE GIVEN (11:32 - 11:40)

A. Without giving details, the writer mentions others. (v. 32)

1. Four of them were judges in Israel.
(Judges 4:1 - 5:31; 6:11 - 8:32; 11:1 - 12:7; 13:1 - 16:31)
2. Samuel was both a judge and prophet. (1 Samuel 3:1 - 12:25)
3. David was Israel's second king. (1 Samuel 16:1, 13; 17:1-58; Acts 13:22)

B. He then summarized their deeds. (vv. 33-38)

1. Some subdued kingdoms (Judges; 2 Samuel 5, 8, 10), did acts of righteousness (1 Samuel 12:4; 2 Samuel 8:15; Acts 10:35), obtained promises (6:12, 15; 9:15; 10:36), and stopped the mouths of lions. (Judges 14:5, 6; 1 Samuel 17:33-36; Daniel 6:20-23)
2. Others quenched the violence of fire (Isaiah 43:2; Daniel 3:19-28; 1 Peter 4:12), escaped the edge of the sword (1 Samuel 18:1; 19:10, 12; 1 Kings 6:14-23, 31-33; 19:1-16; Jeremiah 36:26), were made strong (Judges 7:19-25; 2 Corinthians 12:9, 10), were valiant in war (Psalms 18:32-45), and put enemy armies to flight. (1 Samuel 16:13-22; 17:51, 52; 2 Samuel 8:1-8)
3. Still others received their dead to life again (1 Kings 17:17-24; 2 Kings 4:18-37), were tortured (Acts 5:29), and obtained a better resurrection. (John 5:28, 29; Acts 24:15; Philippians 3:11)
4. Some were mocked and scourged (Judges 16:25; 1 Kings 22: 24), and put in prison. (Jeremiah 20:2, 7; 37:15)
5. They were stoned and cut asunder (2 Chronicles 24:20-22; Matthew 11:35; 23:37; Luke 13:34), tempted (Matthew 4:1- 11; Luke 22:40-46), and killed with the sword. (Jeremiah 36:23; Acts 12:1, 2)
6. They wandered in sheepskins and goatskins (1 Kings 17:3-9; 19:3-14; Matthew 3:4), and were destitute, afflicted, and tormented. (Matthew 8:20; 1 Corinthians 4:9-13)
7. Of such the world is not worthy. (v. 38; John 17:6, 12-16)

C. All these gained approval through faith. (vv. 39, 40)

1. Yet, they did not see the fulfilment of the promise completely. (v. 39; 6:15; John 8:56)
2. God had provided something better for them and us.
(v. 40; Ephesians 3:5, 6; 1 Peter 1:10-12)

CONCLUSION

I. THE NATURE AND POWER OF FAITH HAS BEEN DEMONSTRATED

- A. All of these acted "by faith."
- B. Because of their faith, they gained God's approval.

II. NEXT, THE WRITER MAKES THE APPLICATION TO HIS READERS

- A. Such great deeds were recorded as examples to us.
- B. If we imitate their faith, then we can also gain the approval of God.

REVIEW QUESTIONS

1. What description is given of faith? _____

2. The worlds were framed by the _____ of _____ so that the things which are seen were not made of things _____.
3. “But without _____ it is _____ to please Him, for he that comes to God must believe _____ and _____.”
4. Show how Abel acted by faith. _____

5. What kind of country were those who are discussed in this lesson seeking? _____

6. Why did Moses make the choices that he did? _____

7. What was a severe test of Abraham’s faith? _____

8. Some were tortured, not accepting deliverance, in order to obtain a better _____.
9. Although all of those mentioned in this chapter received a “good report,” they did not receive _____.
10. What can a person conclude about the doctrine of “faith only” after studying this chapter and why? _____

FURTHER ENCOURAGEMENT

(Hebrews 12:1 - 12:29)

KEY VERSE: “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.” (12:1)

INTRODUCTION

I. THE WRITER RETURNS TO THE SUBJECT OF ENCOURAGEMENT

- A. He left it earlier in order to show them the nature of faith.
- B. Now it remained for him to make the application of what he had taught about faith.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. They must run the race before them (12:1 - 12:3)
- B. They will have to endure affliction (12:4 - 12:11)
- C. They should be more resolved to endure (12:12 - 12:17)
- D. They must exhibit greater zeal (12:18 - 12:29)

BODY

I. RUN THE RACE SET BEFORE US (12:1 - 12:3)

- A. The faithful witnesses ran the race before them. (v. 1)
 - 1. They have run the race and are now spectators, urging others on.
(v. 1; Matthew 12:41, 42)
 - 2. We must run the race with patience, or endurance, and lay aside sin.
(Matthew 10:36, 37; 2 Corinthians 7:1; Colossians 3:5-8; 1 Timothy 6:9, 10)
 - 3. Lay aside the sin of unbelief. (3:12, 19; 4:1, 2, 11; 10:38)
- B. Jesus ran the race before Him. (vv. 2, 3)
 - 1. He is the author and perfecter of our faith, having endured the cross and despised the shame.
(v. 2; 2:10; 10:5-12; Psalms 22:6-8; Matthew 26:67, 68; 27:27-44; Acts 3:15; 5:31)
 - 2. He endured and has taken His place at the right hand of God.
(v. 3; 1:3; 3:1; 4:14; 8:1; 10:12; 1 Peter 2:23)
 - 3. We must run the race and not grow weary. (2 Corinthians 4:1, 16; Galatians 6:9)

II. ENDURE AFFLICTION AS THE CHILDREN OF GOD (12:4 - 12:11)

- A. Consider its relative lightness. (v. 4)
 - 1. They had not yet shed blood in resisting sin.
(v. 4; 10:32-34; Acts 7:56-60; 2 Timothy 4:6-8)
 - 2. Christians are in a battle. (Ephesians 6:10-19)
- B. Remember that chastening works for our good. (vv. 5-10)
 - 1. The Lord loves those He chastens. (vv. 5, 6; Romans 5:3-5; James 1:12; 5:11)
 - 2. The Father scourges every son He receives.
(v. 6; 2 Samuel 7:14; Acts 14:22; 2 Corinthians 4:17)
 - 3. Chastening is evidence of son ship.
(vv. 7, 8; 1 Samuel 2:29; 3:15; Proverbs 22:15; 23:13, 14; 29:15)

4. If we respected our earthly father who disciplined us, why would we not respect God more? (vv. 9, 10)
- C. The outcome of chastening is righteousness. (v. 11)
 1. It is not joyous at the moment, but it yields its fruit later. (v. 11; Proverbs 15:10; 19:18)
 2. Through chastening we become righteous. (Romans 5:3-5)
- III. BE MORE RESOLVED THAN EVER TO ENDURE (12:12 - 12:17)
 - A. March on with new courage. (vv. 12, 13)
 1. Lift up your hands, and strengthen your knees. (v. 12; Isaiah 35:3; 1 Thessalonians 5:14)
 2. Make straight paths for your feet. (v. 13; Isaiah 35:8-10; Jeremiah 18:15)
 - B. Promote peace and holiness. (v. 14)
 1. Try to live agreeably. (Romans 12:18; 14:19; Galatians 5:22, 23; Ephesians 4:1-8)
 2. Yet, be holy in order to see God. (2 Corinthians 6:17; 7:1; 1 Peter 1:15, 16)
 - C. Do not come short of God's grace. (vv. 15-17)
 1. Don't fall from grace. (v. 15; 6:4-6; 10:26-29; 1 Corinthians 10:1-12)
 2. Don't be defiled by bitterness.
 - (v. 15; Deuteronomy 29:16-21; Joshua 6:18; 7:25, 26; 2 Timothy 2:16, 17)
 3. Don't be like Esau who was rejected. (vv. 16, 17; Genesis 25:27-34; 27:31-41)
- IV. EXHIBIT EVEN GREATER ZEAL (12:18 - 12:29)
 - A. They were serving under a better covenant. (vv. 18-23)
 1. The previous covenant came from Sinai.
 - (vv. 18, 19; Exodus 19:12-19; Deuteronomy 4:11; 5:22-26)
 2. All of the people, including Moses, were afraid to approach God.
 - (vv. 20, 21; Exodus 20:18, 19)
 3. They had come to Mount Zion, the heavenly Jerusalem.
 - (vv. 22, 23; Luke 10:20; Philippians 4:3)
 - B. They have a better mediator with greater authority. (vv. 24-27)
 1. Jesus is our mediator. (v. 24; 8:6; 9:14; 10:14-18; 11:40; 1 Timothy 2:5)
 2. We cannot refuse to listen to Jesus. (vv. 25-27; 10:28, 29; Exodus 19:18; Haggai 2:6, 7)
 - C. They have a more stable kingdom. (vv. 28, 29)
 1. This kingdom cannot be moved. (v. 28; Daniel 2:44; 2 Peter 1:11)
 2. Therefore, they should serve God with reverence and fear. (v. 29; 10:27; Romans 11:22)

CONCLUSION

- I. THE APPLICATION HAS BEEN MADE
 - A. If those in the Old Testament endured, then so could they.
 - B. Furthermore, Jesus is an example of one who endured.
- II. THE LAST SECTION OF THE BOOK IS ONE OF PRACTICAL APPLICATION
 - A. Remember, we are part of an enduring Kingdom.
 - B. The privilege of being a part of that Kingdom carries with it certain responsibilities.

REVIEW QUESTIONS

1. Of what value to those running the race is the “great cloud of witnesses?” _____

2. In order to run the race properly, we must lay aside _____
and _____.
3. For the joy set before Him, Jesus _____ and has
now _____.
4. What were the main reasons given for them to not grow weary and lose heart? _____

5. Enduring persecution is referred to as striving against _____.
6. What is the value of the “chastening of the Lord?” _____

7. Although no discipline at the moment it is given is joyful, later it yields the fruit of
_____.
8. What are some suggestions that will keep us from failing of the grace of God? _____

9. What better things in Christ help us to endure? _____

10. We should serve God with _____ and _____
for “our God is a _____.”

PRACTICAL EXHORTATIONS

(Hebrews 13:1 - 13:25)

KEY VERSE: “Now 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, equip 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.”
(13:20, 21)

INTRODUCTION

I. THE MAIN POINT OF THE EPISTLE HAS BEEN ACCOMPLISHED

- A. Christ and His covenant has been exalted.
- B. Exhortation has been given to those who were in danger of returning to Judaism.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. Remember personal responsibilities (13:1 - 13:7)
- B. Be steadfast in doctrine and practice (13:8 - 13:17)
- C. Bear with exhortation (13:18 - 13:25)

BODY

I. REMEMBER PERSONAL RESPONSIBILITIES (13:1 - 13:7)

- A. Love the brethren. (v. 1)
 - 1. Loving the brethren was a sign of discipleship. (6:10, 11; 10:24; John 13:34, 35)
 - 2. Love one another from the heart. (1 Peter 1:22; 2 Peter 1:7)
- B. Practice hospitality. (v. 2)
 - 1. This was an obligation under the Law as well. (Leviticus 19:34)
 - 2. Practice it without complaining. (1 Peter 4:9)
 - 3. Who knows what good may come? (Genesis 18:2-10; 19:1-3)
- C. Remember those in bonds. (v. 3)
 - 1. As they had done in the past, they were to continue. (10:34)
 - 2. Onesiphorus is a good example. (2 Timothy 1:16-18)
- D. Be faithful in marriage. (v. 4)
 - 1. Many disregarded God’s law of marriage. (Matthew 19:1-12; 1 Corinthians 7:1-7)
 - 2. Adultery is condemned. (Romans 7:3; 1 Corinthians 6:9-11; Galatians 5:19-21)
- E. Be content with what you have. (vv. 5, 6)
 - 1. Be free of covetousness. (v. 5; Colossians 3:5; 1 Timothy 6:6-10)
 - 2. Put your confidence in God. (v. 6; Matthew 6:25-30; Philippians 4:5-7)
- F. Remember your spiritual leaders. (v. 7)
 - 1. They taught you the Word of God. (Acts 2:42; 1 Corinthians 4:14-16)
 - 2. Imitate their faithful example. (1 Corinthians 11:1; Philippians 3:17)

II. BE STEADFAST IN DOCTRINE AND PRACTICE (13:8 - 13:17)

- A. Consider the unchangeable nature of Christ. (v. 8)
 - 1. He like the Father does not change. (James 1:17)
 - 2. We can count on Him to help us. (4:14-16; 7:25; 12:2)

- B. Do not be carried away by false doctrines. (v. 9)
 - 1. We must strive for maturity. (Ephesians 4:14-16)
 - 2. Avoid the doctrines of Judaism. (1 Timothy 4:1-5)
 - C. Remember, we partake of Christ's sacrifice. (vv. 10-12)
 - 1. Those who still served the tabernacle did not and could not share with those in Christ. (v. 10; John 6:47; 1 Corinthians 9:13; 10:18)
 - 2. Those still making animal sacrifices did not accept Christ. (v. 11; Leviticus 4:7, 12, 18, 21; 6:30)
 - 3. Jesus suffered outside the camp (Jerusalem), and all who would partake of Him must do so outside the camp (Judaism). (v. 12)
 - D. Further, we must share His reproach. (vv. 13-16)
 - 1. Leaving Judaism would bring reproach, and even death. (v. 13; Acts 6, 7; 2 Timothy 4:6-8; 1 Peter 4:14-16)
 - 2. We have no city here, but seek a heavenly one. (v. 14; 11:9, 10, 12-16; 12:22; 1 Peter 2:11, 12)
 - 3. For this reason, let's praise God. (v. 15; Ephesians 5:19, 20; 1 Peter 2:5)
 - 4. Show our thankfulness by helping others. (v. 16; Acts 10:38; Galatians 6:10; Ephesians 4:28)
 - E. Remember those that have the rule over you. (v. 17)
 - 1. These are the elders of the church. (Acts 14:23; 1 Timothy 3:1-7; Titus 1:5-9)
 - 2. They watch for souls. (Acts 20:28-31; 1 Peter 5:2)
- III. FINAL EXHORTATIONS (13:18 - 13:25)
- A. The writer asks for their prayers. (vv. 18, 19)
 - 1. His goal was to have a good conscience and conduct himself honorably. (v. 18; Ephesians 4:15; 1 Timothy 1:5)
 - 2. He believed in the power of prayer. (v. 19; James 5:16)
 - B. He prayed in their behalf. (vv. 20, 21)
 - 1. He addressed it to God who raised Jesus from the dead. (v. 20; John 10:11; Romans 1:4)
 - 2. He prayed for God to equip them for good works. (v. 21; Ephesians 2:10; Philippians 2:12, 13; 2 Thessalonians 2:13)
 - C. He closed with some final admonitions. (vv. 22-25)
 - 1. Bear with these exhortations. (v. 22)
 - 2. Take notice of Timothy's freedom. (v. 23)
 - 3. Greet the saints there for him, and may God's grace be with them. (vv. 24, 25)

CONCLUSION

- I. THIS BRINGS TO A CLOSE A VERY POWERFUL EPISTLE
 - A. Its purpose was to convince them of the better way through Christ.
 - B. Hopefully, they chose to remain loyal to Christ.
- II. LET'S MAKE THE APPLICATION TO OUR LIVES
 - A. Satan seeks to get us to return to the world.
 - B. May we realize and appreciate the way to the Father made available to us by Christ.

REVIEW QUESTIONS

1. By loving each other as Christians, Jesus said that men could know that we are _____
_____.
2. What reason was given for practicing hospitality? _____

3. Compare God's view of marriage with the view of many in the world. _____

4. What reason was given to motivate us to be content with what we have? _____

5. What limitation is there in imitating other faithful saints? _____

6. What is the application in verse 8 concerning Jesus? _____

7. What particular false doctrine must have been troubling the Hebrews? _____

8. Who had no right to eat at the altar at which the Hebrews were eating? _____

9. "Through Him then, let us continually offer up a _____ of
_____ to God, that is, the fruit of _____
that give thanks to His name." (NASB)
10. What must our attitude be toward the elders of the church and why? _____

