

BOOK OF HEBREWS

**JESUS
BETTER &
GREATER**



**MESSENGER
PRIEST
SACRIFICE**

DAILY STUDY GUIDE & SMALL GROUP RESOURCE



But Christ is faithful as the Son over
God's house. And we are his house, if
indeed we hold firmly to our
confidence and the hope in
which we glory.
Hebrews 3:6

ACKNOWLEDGEMENTS

THE BIBLE READER'S COMPANION By Lawrence Richards

FAITHLIFE STUDY BIBLE By John Barry, Douglas Mangum, Derek Brown, Michael Heiser, Miles Custis, Elliot Ritzema, Matthew Whitehead, Michael Grigoni, & David Bomar.

Developed by

KINGSTON COMMUNITY CHURCH

TO LOVE AND HONOUR GOD IN BEING

DISCIPLES

and helping make disciples of our

LORD JESUS CHRIST MATTHEW 28:18-20

Address: Corner of Kingston St and London Terrace

PO Box 1155

Palmerston North

Phone: 06 358 0716

Email: office@kingstoncommunitychurch.com

Website: <http://kingstoncommunitychurch.com/>

CONTENTS



HOW TO USE THIS STUDY	5
INTRODUCTION TO HEBREWS	7
HEBREWS 1:1 - 2:4	11
HEBREWS 2:5-18	23
HEBREWS 3	33
HEBREWS 4:1-13	43
HEBREWS 4:14 - 5:10	53
HEBREWS 5:11 - 6:20	63
HEBREWS 7	75
HEBREWS 8	87
HEBREWS 9	97
HEBREWS 10:1-18	111
HEBREWS 10:19-39	121
HEBREWS 11:1 – 12:2	131
HEBREWS 12:3-29	145
HEBREWS 13	157

HOW TO USE THIS STUDY

This resource is all about engaging with God's Word! The Bible is **“living and active”** (HEBREWS 4:12) and transformational.

It is more than just Bible knowledge, but knowledge that leads to understanding (transformation) which in turn leads to experiencing God in the reality of your daily life.

This study guide asks you to engage with God's word through reading, studying, prayer and small group discussions.

DAILY STUDIES

Across each day of the week, you will be encouraged to read, reflect and respond to the passage being studied. This will culminate in you coming along to church family and listening and take notes from the Sunday morning message. If you miss a message, you can listen online to the recorded sermon.

GROUP STUDY

We are created for community and being part of a small group is about growing spiritually together in our walk with Christ [EPHESIANS 4:12-13]. Mutually engaging in God's Word, with the intention of building us up together as more mature and equipped followers of Christ.

If you are not part of a KCC small group, contact the church office.
office@kingstoncommunitychurch.com

This resource requires commitment. A commitment to the Bible. A commitment of time. A commitment to each other.

Join us in studying HEBREWS within a small group as we seek to **hold firmly to our confidence and the hope in which we glory** (HEBREWS 3:6).

INTRODUCTION TO HEBREWS

The anonymous book of Hebrews is a unique contribution to the canon of Scripture. It is written in a pastoral voice with many practical exhortations. Some consider it a single sermon or sermon-like discourse, spoken to Messianic Jews who are under pressure to revert to their Jewish faith.

Hebrews is also considered one of the most beautifully written and stylistically polished books of the New Testament, a literary masterpiece. The author is a master of rhetorical debate and persuasion. He also demonstrates his profound theological prowess with his use of imagery, metaphor, allusion, Old Testament analogy, and typology. Throughout his exposition and exhortation, the author weaves a beautiful tapestry of biblical theology with the aim of exalting the supremacy of Jesus Christ.

The central motif of Hebrews is “Jesus Christ is better” (the words “better,” “more,” and “greater” appear a combined 25 times). In many ways, the glory of God as revealed in Jesus Christ is the gravitational centre of Hebrews. The first 12 chapters outline a powerful theological argument for the superiority of Christ above all created things and all Old Testament counterparts, with a special focus on encouraging the reader to persevere in the faith that has Christ at its centre. Through encouraging words, firm warnings, and contrasting examples, the author often calls the reader to respond to Christ in worship.

PLACING IT IN THE LARGER STORY

Hebrews contains 35 direct quotations from the Old Testament, along with many allusions and references. With the Old Testament background in mind, the author argues that God’s glory and redemptive plan are finally and most clearly revealed in Jesus Christ. The superiority of Jesus is demonstrated in that he is greater than any angel, priest, or old covenant institution. Christ is the complete atoning sacrifice and final priest. In him we see the fulfilment of all the Old Testament hopes and promises, ushering in the long-awaited new covenant age.

DATE AND HISTORICAL BACKGROUND

Hebrews was written in the first century, probably before AD 70. The author of Hebrews does not name himself. There has been much debate over their identity; as the early Christian theologian Origen (d. c. AD 245) said, “only God knows” who he is. However, we can be sure that the author was familiar with his audience, for he longed to be reunited with them (HEBREWS 13:19) and is able to give them news of Timothy, Paul’s second-in-command (v. 23).

The traditional title “To the Hebrews” reflects the ancient notion that the original audience was primarily made up of Jewish Christians. One can safely assume that the audience was familiar with, and well understood, the many quotations and allusions to the Old Testament. Certainly, the author was addressing professing Christians with this letter; several times the author urges them to maintain their confession and faith (HEBREWS 3:6, 14; 4:14; 10:23).

OUTLINE

- I. Introduction: The Supremacy of Jesus Christ (1:1–4)
- II. Jesus Is Superior to Angelic Beings (1:5–2:18)
 - a. Jesus’ status as eternal Son and King (1:5–14)
 - b. Warning one: against neglecting salvation (2:1–4)
 - c. Jesus as the founder of salvation (2:5–18)
- III. Jesus Is Superior to Moses (3:1–4:13)
 - a. Jesus is greater than Moses (3:1–6)
 - b. Warning two: the failure of the exodus generation (3:7–19)
 - c. Entering God’s rest (4:1–13)
- IV. Jesus Is the Superior High Priest, Part 1 (4:14–5:10)
- V. A Warning against Apostasy (5:11–6:20)
 - a. Warning three: against apostasy (5:11–6:12)
 - b. The certainty of God’s promise (6:13–6:20)
- VI. Jesus Is the Superior High Priest, Part 2 (7:1–8:13)
 - a. The priestly order of Melchizedek (7:1–10)
 - b. Jesus compared to Melchizedek (7:11–28)
 - c. Jesus, a priest of a better covenant (8:1–13)
- VII. Jesus Is the Superior Sacrifice (9:1–10:18)
 - a. The earthly Holy Place (9:1–10)
 - b. Redemption through the blood of Christ (9:11–28)
 - c. Christ’s sacrifice once for all (10:1–18)
- VIII. The Call to Faith (10:19–11:40)
 - a. Exhortation to draw near (10:19–25)

- b. Warning four: against shrinking back (10:26–39)
 - c. By faith (11:1–40)
- IX. The Call to Endurance (12:1–29)
- a. Jesus, founder and perfecter of our faith (12:1–2)
 - b. Do not grow weary (12:3–17)
 - c. A kingdom that cannot be shaken (12:18–24)
 - d. Warning five: against refusing the speaker (12:25–29)
- X. Final Exhortations (13:1–25)
- a. Sacrifices pleasing to God (13:1–19)
 - b. Benediction (13:20–21)
 - c. Final greetings (13:22–25)

Throughout Hebrews Jesus Christ is compared with, and shown to be better and greater than, what has been revealed so far in the Old Testament. Angels mediated the first covenant; Jesus, the Son of God, brought the New Covenant. The Old Covenant had a changing priesthood; Jesus is the ever-living High Priest of the New Covenant. The tabernacle and temple of the Old Covenant were mere symbols of the reality, Christ opens to believers. His one sacrifice for sins won us eternal salvation, while the very repetition of the sacrifices Moses instituted demonstrates their futility. Given this constant comparison with the Old Testament, it has seemed evident to most commentators that the writer was directing his defence of Christianity to the Jewish community. Perhaps to unconverted Jews, but most likely to Jewish believers who felt drawn back to the traditions of Judaism, which they rightly loved and revered. But, as the writer of Hebrews might say, while the Old Testament was good, it was incomplete, the new that Christ brings fulfils its promise and is better and greater.

Whoever it was originally intended for, the Book of Hebrews is a treasure for modern Christians as well, for it helps us sense the intimate bond between Old Testament faith and our own faith in Christ. And it helps us appreciate just how great a salvation we have in our Lord.

HEBREWS 1:1-2:4



The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. HEBREWS 1:3

OVERVIEW

Hebrews begins with a grand affirmation. God, who has spoken to man through intermediaries, has now spoken to us by His Son, a Son who is God Himself in all His splendour and power (HEBREWS 1:1-4).

The author underlines the fact that the Son is superior to angels. Jewish tradition held that angels gave the Old Covenant (the Pentateuch, the Law) to Moses. This One through whom God has now spoken is superior for He, not angels, is spoken to by God as “My Son” (v. 5). He is superior, for angels are commanded to worship the Son (v. 6). He is superior because angels are servants, while the Son sits on the throne (vv. 7-9). The Son is superior not only as Creator of the universe, but as One who in endless life sits at God’s right hand (vv. 10-13). Angels are ministering spirits; not masters of the universe, but servants of God’s saints (v. 14).

The writer now introduces the first of a series of warnings which punctuate this book. If those who disobeyed the older revelation could not avoid God’s wrath which was mediated by angels, how could anyone who ignores the “great salvation” announced by the Son of God expect to escape judgment? (HEBREWS 2:1-4)

DAILY STUDIES

Take your time across the week to work through the following questions, activities and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions, or additional observations you make so you can share them with your small group.

DAY 1

READ

¹ In the past God spoke to our ancestors through the prophets at many times and in various ways, ² but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe.

³ The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. ⁴ So he became as much superior to the angels as the name he has inherited is superior to theirs.

⁵ For to which of the angels did God ever say,
"You are my Son; today I have become your Father"?

Or again, "I will be his Father, and he will be my Son"?

⁶ And again, when God brings his firstborn into the world, he says, "Let all God's angels worship him."

⁷ In speaking of the angels he says,
"He makes his angels spirits, and his servants flames of fire."

⁸ But about the Son he says, "Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom. ⁹ You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy."

¹⁰ He also says, "In the beginning, Lord, you laid the foundations of the earth, and the heavens are the work of your hands. ¹¹ They will perish, but you remain; they will all wear out like a garment. ¹² You will roll them up like a robe; like a garment they will be changed. But you remain the same, and your years will never end."

¹³ To which of the angels did God ever say, "Sit at my right hand until I make your enemies a footstool for your feet"?

¹⁴ Are not all angels ministering spirits sent to serve those who will inherit salvation?

² ¹We must pay the most careful attention, therefore, to what we have heard, so that we do not drift away. ² For since the message spoke through angels was binding, and every violation and disobedience received its just punishment, ³ how shall we escape if we ignore so great a salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. ⁴ God also testified to it by signs, wonders and various miracles, and by gifts of the Holy Spirit distributed according to his will.

HEBREWS 1:1-2:4

REFLECT

Read the passage and mark on it the following...

Circle in **RED** all the names of God

Circle in **BLUE** all the other names mentioned in the passage

Underline in **BLACK** all the words that describe God's nature/character.

DAY 2

REFLECT

HEBREWS 1:1-4 contains at least ten truths about the Son (Jesus Christ). List as many as you can identify:

RESPOND

Using the truths above, acknowledge in prayer who God is in Christ.

DAY 3

REFLECT

Write Hebrews 1:3a in your own words.

The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. HEBREWS 1:3a

RESPOND

Take the time to thank the Father sending Jesus – God in flesh.

DAY 4

REFLECT

What is the scepter of Christ's kingdom in HEBREWS 1:8?

RESPOND

Talk to God about the areas of your life that need to come under Christ's leadership and authority.

DAY 5

REFLECT

What is the connection between HEBREWS 1 and the 'therefore' in HEBREWS 2:1?

RESPOND

Thank God for the message he has given us in Jesus.

DAY 6

REFLECT

How does a Christian drift away from God? HEBREWS 2:1

RESPOND

Ask God what you need to focus on so as not to drift away.

DAY SEVEN:

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>

The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. HEBREWS 1:3

COMMENTARY



1:1–4 *The letter to the Hebrews has many characteristics of a sermon. Early church writers suggest it could be by Paul, Luke, Barnabas (Acts 15), or the early church leader Clement of Rome. It was likely composed before the mid-90s AD as content from Hebrews appears in the early church letter of 1 Clement.*

1:1 God spoke long ago Primarily refers to the OT (see vv. 5–13; 5:5–6; 7:17, 21). The book of Hebrews emphasizes divine speech (e.g., vv. 1–6).

1:1 in many ways In the OT, God spoke through prophetic speech (Hos 12:10), visions (Gen 46:2; Deut 13:1; Ezek 1:1), human-mediated speech (Exod 33:11; Num 7:89; 12:8; Deut 34:10), theophany experiences (Exod 19:17–25), and a still small voice (1 Kgs 19:11–12).

1:1 the fathers This term does not just refer to the biblical patriarchs (see Matt 23:32; Luke 1:55; Acts 3:13, 25; 7:38–39, 44–45, 51; 1 Cor 10:1). Here it refers to any recipient of prophetic words in the OT.

1:1 the prophets This designation is not limited to the biblical books of the Prophets; it describes all through whom God spoke.

1:2 in these last days The phrase echoes the OT (e.g., Num 24:14; Jer 23:20; 49:39). The new age has dawned because of Jesus' death and resurrection (Heb 1:3).

1:2 a Son Refers to Jesus (4:14). Jesus is superior to other divine agents (vv. 4, 5, 14; 2:2–3, 18; 3:1–6; 5:4; 11:23–29, 39). Thus, His credentials vastly supersede those of the prophets and the angels (compare 2:8–9).

1:2 heir of all things The Son is heir of all things because all things belong to God, His Father. Psalm 2:7 (quoted in Heb 1:5) specifies that the Son's inheritance includes the nations (Psa 2:8; compare Isa 53:12).

1:2 through whom also he made The Son is described as the divine agent of creation.

1:3 the radiance The Greek term used here is usually rendered as "reflection" or "radiance." Because of the connection between glory and light (e.g., Isa 60:1; 2 Cor 4:4–6; Rev 21:23), this is best understood as the Son radiating God's glory (e.g., John 1:9; 8:12; 1 John 1:5, 7).

1:3 glory Describes God's divine presence and splendor. The reference to God's glory also relates to creation (Isa 6:3), God's mighty acts (Psa 96:3), and His presence within the temple/tabernacle (Exod 40:34–35; Psa 26:8; compare 2 Cor 4:6; John 1:14).

1:3 the representation The Greek word used here (*charaktēr*) expresses a concept parallel to and connected with concept of God’s “image” (*eikōn*; see 2 Cor 4:4; Rom 8:29; Col 1:15). The term *charaktēr* emphasizes God’s prophetic role (His voice and messenger), while *eikōn* emphasizes His role as the ideal person (compare Gen 1:26–27).

1:3 his essence The Son accurately represents the very being of the Father.

1:3 word of power As God the Father brought the world into being through speech (Gen 1:1–2; compare Heb 11:3), so the Son sustains all things by means of His speech.

1:3 purification By purifying people of their sins, the Son performs the role of high priest (5:11; 9:11–10:18).

1:3 he sat down The first of many allusions to Psa 110 in Hebrews. Instead of having to continually offer sacrifice (Heb 10:1), the Son is able to sit down—His work is complete.

1:3 at the right hand A position of favor and authority.

1:4 the angels This refers to messengers from the spiritual realm who dispense information and revelation on God’s behalf.

1:5–14 Hebrews 1:5–14 provides proof for the statements about the Son in vv. 2–4 by demonstrating His superiority over angels. Appealing to the OT, this passage establishes the Son’s worthiness of worship (v. 6) by emphasizing His relationship with God the Father (vv. 5; Psa 2:7; 2 Sam 7:14), kingly rule (Heb 1:8–9; Psa 45:6–7), role in creation (Heb 1:10–12; Psa 102:25–27), authority, and victory (Heb 1:13; Psa 110:1).

1:5 You are my son A quotation from Psa 2:7, which is viewed as a prophecy fulfilled by the Son, demonstrating His supremacy over angels. This same psalm is used in reference to Jesus’ priestly work (Heb 5:5) and resurrection (Acts 13:33).

1:5 and he will be my son Like the citation from Psa 2:7, this quotation from 2 Sam 7:14 reinforces the relationship between the Father and the Son.

1:6 the firstborn In Exod 4:22, God declared that Israel was His firstborn. Additionally, this might allude to the Greek Septuagint’s reading of Psa 89:27, which says that God will appoint David as His firstborn. Both associations clarify that this description refers to preeminent status, not preexistence.

1:6 angels of God worship him Probably cited from the ancient Greek OT (Septuagint) translation of Deut 32:43. As angels worship God, they must worship God’s Son, who is above them in status (Heb 1:3).

1:7 The one who makes his angels winds Cited from Psa 104:4. The evanescent nature of the angels cannot compare to the glorious Son, described in the subsequent verses.

1:7 flame of fire Fire (see Exod 13:21–22; 14:19–20; 19:16) is a regular element of theophany, as are angels (see Gen 18:1–2; 28:17; 32:30–31; Judg 6:22–24).

1:8–9 *This citation from Psa 45:6–7 emphasizes the Son’s exaltation and reign as king (compare 2 Sam 7:14). Like other psalms quoted in this opening section of Hebrews (Pss 2:7; 110:1), this psalm addresses the enthronement of a king whose favorable position and exaltation can come only from Yahweh.*

1:8 scepter The Greek word used here refers to a staff used by a ruler; it serves as a symbol of leadership and authority. The Son (here called God following the Greek OT) rules with a scepter of righteousness, indicating that His kingdom is characterized by righteousness.

1:9 anointed In ancient Israel, oil was placed on a king at his coronation.

1:10–12 *These verses, quoted from Psa 102:25–27, emphasize Yahweh’s—and thus the Son’s—role in creation (Heb 1:2). They also contrast the finitude of creation with the eternal nature of the Son. This citation also anticipates the passages about the Day of the Lord (9:28; 10:36–39) and the judgment associated with it (v. 10). Hebrews describes the Day of Yahweh as a day of shaking, where only God and His kingdom will remain (12:25–29).*

1:13 a footstool This citation from Psa 110:1 echoes Heb 1:3. The imagery likely refers to hieroglyphics on the footstools of Egyptian kings that depicted foreign enemies—symbolizing their subjugation. Compare also Josh 10:24, where Israelite leaders put their feet on the necks of defeated enemy leaders. Here in Hebrews, the scene is a divine throne room where the Son reigns as victor over all principalities and powers.

1:14 those who are going to inherit salvation Refers to believers in the Son. The theme of inheritance appears throughout Hebrews (Heb 6:12; 9:15; 11:8; 12:17). Greek terminology for salvation generally indicates healing, wholeness, deliverance from danger, and victory over enemies. References in the NT usually refer to being saved from sin and death.

2:1–4 *This section presents the first of five warning passages (vv. 1–4; 3:12–13; 6:4–8; 10:26–31; 12:25–29). This first warning instructs listeners to remember what they have previously heard (v. 1) and not neglect the salvation that the Son offers (v. 3).*

2:1 we The author includes himself in this warning.

2:1 the things we have heard Likely refers to the message the apostles delivered—probably including the statements about the Son in 1:1–4. This reference does not use the Greek term euangelion (meaning “good news” or “gospel”), which was a common way to describe the Christian tradition.

2:2 word spoken through angels Refers to God giving the law at Sinai. Although Exod 19–20 does not include angels during the giving of the law, later biblical texts (Deut 33:2; Psa 68:17) refer to the presence of angels.

2:2 every transgression and act of disobedience The Greek terms used here describe sinful disregard for God's law: one of the terms, *parabasis*, expresses deviation from a boundary; the other term, *parakoē*, describes refusal to obey.

just penalty God's law, which was delivered to Moses, renders a penalty for those who transgress it. The believers are to pay attention to the message because God's law is reliable and just; belief in the Son suffices as payment for the consequences of not following the law.

2:3 escape Because God deals justly, the question refers to God's punishment (see Heb 12:25). God offers both the punishment and salvation for the sins of His people (v. 10).

2:3 so great a salvation This phrase recalls the experiences of Israel (anticipating later references to Israel's wanderings; 3:7–4:11), who ignored their salvation and lived in exile for years. Salvation originates with Yahweh, who declared it (v. 3). The Son is the source of salvation (5:9), and He will return for believers (9:28; compare 12:25).

2:3 spoken through the Lord In contrast to the law spoken through angels (v. 2).

2:3 by those who heard Likely refers to the apostles.

2:4 signs and wonders A standard way of referring to the miraculous actions that God performed in Egypt (e.g., Exod 7:9; Deut 6:22; 34:11; Psa 135:9; Isa 20:3; Jer 32:20; Acts 7:36). In the NT, the phrase also refers to actions that Jesus and His followers performed (e.g., Mark 13:22; Acts 2:22, 43; 4:30; 5:12; 2 Cor 12:12).

2:4 various miracles Similar to "signs and wonders"; miracles indicate the mighty acts of God on behalf of His people (e.g., Acts 2:22; 2 Thess 2:9).

2:4 distributions of the Holy Spirit Refers to the Holy Spirit's role in bestowing and dispensing divine power through signs, wonders, and miracles.

SMALL GROUP

STUDY QUESTIONS



INTRODUCTION

We have a God who talks! In the past, he spoke through prophets, who delivered his message. But a prophet's picture of God was always incomplete.

Now God has made himself absolutely clear through his Son. Jesus is God's 'Word' in person—for all time and for every place.

Jesus Christ is the greatest. Greater than the angels. He is not a part of God's creation, but a part of God himself. He is God's Son. He sits at God's right hand in glory.

OPEN IN PRAYER

OPENING QUESTION

What is one strength or personality trait you have received from one of your parents?

It is Jesus who has shown us what God is like, by reflecting God's glory and revealing his nature. We are challenged in our passage today to take the gospel seriously! We must respond seriously to what God is saying in Christ.

READ SCRIPTURE

Have someone read HEBREWS 1:1-2:4

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the HEBREWS 1:1-2:4 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- The opening verses of Hebrews presents Jesus as the final and complete revelation of God to humanity.
According to HEBREWS 1:1-3, who is Jesus?
- In HEBREWS 1:3 Jesus is described as the “radiance of the glory of God.” How does Jesus reveal the fulness, and splendour of God?
- Jesus is declared superior not only to the prophets but also to the angels (HEBREWS 1:4).
What sets Jesus above the angels? HEBREWS 1:5-14
- What characteristics and works of Jesus are revealed in HEBREWS 1:8-12?
- Take the time as a group, to prayerfully respond in adoration to the greatness and superiority of Jesus.
- What is the task of angels according to HEBREWS 1:14?
- What is this “so great a salvation”? HEBREWS 2:3
- In HEBREWS 2:1 what are we to make sure we don’t drift away from?
What causes us to drift away?
- How was the gospel established and confirmed? HEBREWS 2:3-4
- How is the gospel message of salvation established and confirmed in your life?
- Take the time as a group, to prayerfully respond to God’s gift, of the message and work of salvation.

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

HEBREWS 2:5-18



Both the one who makes people holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers and sisters. HEBREWS 2:11

OVERVIEW

The writer returns to the theme of Jesus' superiority. Christ took on humanity, and in the process temporarily became "lower than the angels" (HEBREWS 2:5-8a). But Jesus, who suffered death for us, is now "crowned with glory and honour," and in His exaltation we see our destiny, for now He and we are members of the same family (HEBREWS 2:8b-15). Christ took on real humanity and through death released us from the fear of death. He did this not to help angels, but to help "His brothers," for whose sins He made atonement (HEBREWS 2:16-18). In taking on humanity Jesus lowered Himself—that He might lift us up.

DAILY STUDIES

Take your time across the week to work through the following questions, activities and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions or additional observations you make so you can share them with your small group.

DAY 1

READ

² ⁵ It is not to angels that he has subjected the world to come, about which we are speaking. ⁶ But there is a place where someone has testified:

"What is mankind that you are mindful of them, a son of man that you care for him?"

⁷ You made them a little lower than the angels; you crowned them with glory and honor

⁸ and put everything under their feet.",

In putting everything under them, God left nothing that is not subject to them. Yet at present we do not see everything subject to them. ⁹ But we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and

honor because he suffered death, so that by the grace of God he might taste death for everyone.

¹⁰ In bringing many sons and daughters to glory, it was fitting that God, for whom and through whom everything exists, should make the pioneer of their salvation perfect through what he suffered. ¹¹ Both the one who makes people holy and those who are made holy are of the same family. So Jesus is not ashamed to call

them brothers and sisters. ¹² He says,

“I will declare your name to my brothers and sisters;
in the assembly I will sing your praises.”

¹³ And again, “I will put my trust in him.”

And again he says,

“Here am I, and the children God has given me.”

¹⁴ Since the children have flesh and blood, he too shared in their humanity so that by his death he might break the power of him who holds the power of death—that is, the devil—¹⁵ and free those who all their lives were held in slavery by their fear of death. ¹⁶ For surely it is not angels he helps, but Abraham’s descendants. ¹⁷ For this reason he had to be made like them, fully human in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. ¹⁸ Because he himself suffered when he was tempted, he is able to help those who are being tempted.

HEBREWS 2:5–18

REFLECT

Read the passage and mark on it the following...

Circle in **RED** all the describing words (adjectives) about Jesus

Circle in **BLUE** all the names use for us as believers

Underline in **BLACK** all the action words (verbs) connected to Jesus

DAY 2

REFLECT

Where are each of these passages quoted from?

HEBREWS 2:6-8

HEBREWS 2:12

HEBREWS 2:13a

HEBREWS 2:13b

How come Old Testament passages can have meaning in the New Testament?

RESPOND

Use PSALM 8 to guide you in prayer today.

DAY 3

REFLECT

What is the scope of Jesus' authority, as shown in HEBREWS 2:5-18?

RESPOND

Take the time to prayerfully acknowledge Jesus' authority.

DAY 4

REFLECT

What does HEBREWS 2:10-18 reveal about the purpose or purposes for which Jesus suffered and dies?

RESPOND

Talk to God about the enormity of what Jesus death achieves.

DAY 5

REFLECT

We are told in HEBREWS 2:14-15 that Jesus 'shared in their (our) humanity'. Why is this important?

RESPOND

Thank God for the humanity (Son of man) of Jesus today.

DAY 6

REFLECT

How can the temptations which Jesus overcame, help us? HEBREWS 2:18

RESPOND

Talk to God today, about the temptations you are facing.

DAY SEVEN:

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>



Both the one who makes people holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers and sisters. HEBREWS 2:11

2:5–18 *Following the warning to pay attention (HEBREWS 2:1), the author continues to compare the divine Son with angels (vv. 5–9; see 1:5). The theme of Jesus’ role as high priest begins to develop here (v. 17). The passage focuses heavily on the incarnate Son, whose subjection to suffering results in exaltation (v. 6) and qualifies Him to act on behalf of humanity (vv. 14–17; compare ISAIAH 53:10–12). The passage also focuses on Jesus’ solidarity with humanity—especially His suffering and temptation (HEBREWS 2:18).*

2:5 not subject to angels Resumes the line of thought from 1:5–14 and sets up a comparison between the angels and the Son. While God entrusted angels with degrees of administration over the world (DEUTERONOMY 32:8), the “world to come” will be subjected to the Son (HEBREWS 2:8).

2:5 the world to come The expectation of a future, ideal world closely parallels references to the Israelites expecting a heavenly country (HEBREWS 11:14–16) and something better (11:40). Christ’s work inaugurates the presence of the world to come (2 CORINTHIANS 5:17).

2:6 someone testified somewhere This vague expression suggests that the author considered the source of the testimony unimportant; only God—the one who speaks (HEBREWS 1:1–2)—is important.

2:6 What is man The citation that begins here is from PSALM 8:4–6, which speaks of all of humanity as a collective individual, stating that God placed humanity a little lower than the angels—a place of honour. In the Greek text of HEBREWS 2:8–9, the author applies this psalm to Christ (who represents all of humanity in his life and death), seeing within it references to His incarnation and exaltation (compare PHILIPPIANS 2:5–11).

2:6 son of man See EZEKIEL 2:1; DANIEL 7:13.

2:8 But now The Greek text here indicates that the Son’s authority will be fully expressed in the future (HEBREWS 2:5).

2:9 Jesus The author identifies the Son as Jesus. Here, he reveals what his argument has been building up to—the one who fulfils these prophecies is Jesus of Nazareth.

2:9 suffering of death The teaching that the Son of God suffered and died appears in the earliest Christian confessions (1 CORINTHIANS 15:3–8; compare HEBREWS 5:7–8). Jesus’ suffering death on a cross (PHILIPPIANS 2:8) provides the basis for His being crowned with glory and honour. Throughout Hebrews, the

mention of Jesus' suffering alludes to His death (HEBREWS 2:10, 18; 5:8; 9:26, 27; 13:12).

2:9 with glory and honour This expression recalls the appointment of Israel's high priest (EXODUS 28:2, 40). Here, it anticipates the theme of Jesus as high priest that is emphasized throughout Hebrews (see HEBREWS 2:17–18; 13:10–13).

2:9 he might taste death This expression means “experience death” and refers to Jesus' crucifixion (9:15, 28; compare ISAIAH 53:12).

2:10 bringing many sons to glory Enacted by Jesus' exaltation (compare ISAIAH 53:12). This language also echoes God's action in bringing His people out of Egypt into the promised land (EXODUS 3:8, 17; 6:6–7; 7:4–5).

2:10 originator This title connects Jesus' death and resurrection (ACTS 3:15; 5:31; HEBREWS 12:2). Like Moses, who led God's people out of Egypt (EXODUS 12:50–51), Jesus leads the way to salvation (HEBREWS 3:16).

2:10 to perfect the originator The idea here is that Jesus was made whole (or complete) through His suffering and death; He already was sinless (4:15; compare ISAIAH 53:12).

2:11 one who sanctifies Refers to the work Christ does to remove sin from believers' lives. Jesus can sanctify believers (HEBREWS 13:12) because He offered Himself (10:10; compare ISAIAH 53:10). His sacrificial work far exceeds animal sacrifices that the old covenant demanded (HEBREWS 9:13–14).

2:11 all from one Indicates the unity of Jesus and believers. The Greek text does not supply a referent, so some English translations insert “family” or “Father.” The author could be referring to Jesus sharing in humanity (v. 14).

2:12 I will proclaim The author cites PSALM 22:22 to show Jesus' solidarity with the people He redeems. In this psalm, the writer of Hebrews sees a reference to the exalted Lord who proclaims God's name among His people.

2:12 in the midst of the assembly Refers to God's assembly or council (PSALM 82:1; 89:5–6). This points to the inclusion of human believers in God's heavenly family and their participation in Christ's rule (HEBREWS 1:14; 2:5).

2:13 And again Both citations in this verse come from ISAIAH 8:17–18, which refers to the faith that the prophet Isaiah had in Yahweh. The writer of Hebrews applies both texts to Christ, who trusts in God and stands in solidarity with God's people.

2:14 share in blood and flesh Refers to the common humanity of God's children. Jesus shares in that humanity in order to save them.

2:14 devil The Greek term used here, *diabolos*, refers elsewhere in the NT to the one who tempts (MATTHEW 4:1–11), lies (JOHN 8:44; REVELATION 12:9), and oppresses (ACTS 10:38). God has prepared destruction for the devil (MATTHEW 25:41; REVELATION 20:10).

2:15 set free Christ has delivered believers through His death. They don't have to fear enslavement to the powers of sin and death: principalities, powers, and the devil.

2:16 descendants of Abraham Refers to the people of Israel and perhaps all humanity, in contrast to the angels.

2:17 high priest High priests interceded for God's people by offering sacrifices, such as on the Day of Atonement, and performing other rituals (see LEVITICUS 23:26–32; HEBREWS 9:7).

2:17 make atonement for the sins This sacrificial language aligns with other phrases that speak of Christ as making purification (1:3), removing sin (9:26), and bearing the sins of many (9:28).

2:18 when he was tempted The temptation of Jesus is described in MATTHEW 4:1–11; MARK 1:12–13; and LUKE 4:1–12. His own temptations allow for Him to sympathize with the temptations of believers. Nonetheless, since Jesus overcame temptations, He expects believers to do the same (see JAMES 1:2–18).

SMALL GROUP

STUDY QUESTIONS



INTRODUCTION

So far in Hebrews the author has had a consistent focus, on the exalted status of the Son of God. In this passage however, that focus shifts to his incarnation. It moves the discussion from the Son's heavenly position to his earthly ministry. We will see that Jesus took on humanity for specific reasons. To give us help, to destroy the devil, to liberate us from the fear of death, and to make us holy through the forgiveness of sins.

OPEN IN PRAYER

OPENING QUESTION

How do you assert your authority in different situations?

In coming to earth, Jesus has taken on our human nature and asserts his authority. He has fought the devil on his own ground, and destroyed his power. But it was costly. He felt the full force of temptation and the agony of suffering. He knows what it's like for us.

READ SCRIPTURE

Have someone read HEBREWS 2:5-18

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the HEBREWS 2:5-18 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- HEBREWS 2:8 says that God put "everything under his (Jesus) feet." How has/will everything be made subject to Jesus Christ?

- In HEBREWS 1:4, Jesus is said to be “superior to angels”. While in HEBREWS 2:9, “for a little while was made lower than the angels.” How can both statements be true?
- What are the benefits of Jesus’ death for us, as described in HEBREWS 2:9-18?
- Take some time as a group to respond to God in prayer for what his death has achieved.
- In HEBREWS 2:10–13, the author quotes PSALM 22:22 and ISAIAH 8:17b–18. What are the benefits of being a son of God, a brother or sister of Jesus Christ (Cf: GALATIANS 4:1–7)?
- What is the goal of our salvation? HEBREWS 2:10-11
- What in your life shows that, through Jesus, you are free from the fear of death? HEBREWS 2:15
- HEBREWS 2:17 describes Jesus as a merciful and faithful High Priest. How has Jesus shown himself to be merciful and faithful?
- What is the difference between the way Jesus the High Priest made atonement (HEBREWS 2:17) and the way the priests mediated atonement?
- From this passage, what do we learn about our significance in God’s eyes?
- How does everything that describes Jesus in this passage, encourage you, when you are tempted to sin or tested in your faith?

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

HEBREWS 3



Jesus has been found worthy of greater honor than Moses, just as the builder of a house has greater honor than the house itself.

HEBREWS 3:3

OVERVIEW

As Son of God, Jesus is better and greater than those supernatural beings known as angels (HEBREWS 1). Jesus as a true human being (HEBREWS 2), the writer now tells us, is better and greater than Moses (HEBREWS 3:1–6). This is a vital point, for no human being was as revered more in Judaism than Moses, the giver of the Law.

This point also induces the writer to add another warning. Speaking of the time of Moses, the Scriptures remind God’s people that the Exodus generation could not enter the Promised Land because of disobedience (HEBREWS 3:7–11). Their failure to experience that “rest” was due to hardened, sinful hearts that would not respond to the Word God spoke through Moses. Their failure, and the judgment that followed, is a warning addressed to all who hear God’s Word in their own hearts “today.” Those who will not believe God’s Word, and demonstrate belief by obedience, will never experience “rest” today (HEBREWS 3:12–19).

DAILY STUDIES

Take your time across the week to work through the following questions, activities and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions or additional observations you make so you can share them with your small group.

DAY 1

READ

3 ¹ Therefore, holy brothers and sisters, who share in the heavenly calling, fix your thoughts on Jesus, whom we acknowledge as our apostle and high priest. ² He was faithful to the one who appointed him, just as Moses was faithful in all God’s house. ³ Jesus has been found worthy of greater honor than Moses, just as the

builder of a house has greater honor than the house itself. ⁴ For every house is built by someone, but God is the builder of everything. ⁵ “Moses was faithful as a servant in all God’s house,” a bearing witness to what would be spoken by God in the future. ⁶ But Christ is faithful as the Son over God’s house. And we are his house, if indeed we hold firmly to our confidence and the hope in which we glory.

⁷ So, as the Holy Spirit says:

“Today, if you hear his voice, ⁸ do not harden your hearts as you did in the rebellion, during the time of testing in the wilderness, ⁹ where your ancestors tested and tried me, though for forty years they saw what I did.

¹⁰ That is why I was angry with that generation; I said, ‘Their hearts are always going astray, and they have not known my ways.’

¹¹ So I declared on oath in my anger, ‘They shall never enter my rest.’”

¹² See to it, brothers and sisters, that none of you has a sinful, unbelieving heart that turns away from the living God. ¹³ But encourage one another daily, as long as it is called “Today,” so that none of you may be hardened by sin’s deceitfulness. ¹⁴ We have come to share in Christ, if indeed we hold our original conviction firmly to the very end. ¹⁵ As has just been said:

“Today, if you hear his voice, do not harden your hearts as you did in the rebellion.”

¹⁶ Who were they who heard and rebelled? Were they not all those Moses led out of Egypt? ¹⁷ And with whom was he angry for forty years? Was it not with those who sinned, whose bodies perished in the wilderness? ¹⁸ And to whom did God swear that they would never enter his rest if not to those who disobeyed? ¹⁹ So we see that they were not able to enter, because of their unbelief.

HEBREWS 3

REFLECT

Read the passage and mark on it the following...

Circle in **RED** all the describing words (adjectives) about Jesus

Circle in **BLUE** all the names used for Jesus

Underline in **BLACK** all the action words (verbs) that describe how humanity have acted in the past and present

DAY 2

REFLECT

What do you think it means to “fix your thoughts on Jesus”? HEBREWS 3:1

RESPOND

Using HEBREWS 1-3, take some time to fix your thoughts on Jesus.

DAY 3

REFLECT

According to HEBREWS 3:5-6, what is the difference between Jesus and Moses?

RESPOND

Praise God for the ways you have experienced his faithfulness.

DAY 4

REFLECT

How did the nation of Israel 'test' and 'try' God? HEBREWS 3:9
Cf: EXODUS 17:7; NUMBERS 13, 14, 16, 20, 21, 25

RESPOND

Ask God to search your heart (PSALM 139) and show you how you test and try Him.

DAY 5

REFLECT

What do you think it means to "share in Christ"? HEBREWS 3:14

RESPOND

Thank God for the nature of the relationship that is formed by being in Christ.

DAY 6

REFLECT

How are we encouraged to prevent becoming ‘hardened by sin’s deceitfulness’? HEBREWS 3:12-15

RESPOND

Ask God’s protection and provision so your heart won’t become hardened.

DAY SEVEN:

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>



Jesus has been found worthy of greater honor than Moses, just as the builder of a house has greater honor than the house itself.

HEBREWS 3:3

Jesus' superiority does not negate the value and legitimacy of Moses and the law.

3:1–6 *Because of His humiliation, exaltation, and priestly work (Heb 2:5–18), Jesus has greater glory than Moses. Both were faithful to God; however, Moses was faithful as a servant of God, whereas Jesus is faithful as God's Son.*

3:1 heavenly calling God intends to bring many sons to glory (HEBREWS 2:10). The direction is heavenward, where Jesus is seated at the right hand of the Father (HEBREWS 1:3; 7:26).

3:1 apostle The Greek term used here, *apostolos*, refers to someone who has been sent.

3:1 high priest Jesus makes atonement for sin (HEBREWS 2:17–18).

3:1 our confession Refers to a declaration or profession of belief in Jesus.

3:2 one who appointed him God appointed Jesus as high priest. Jesus was faithful (HEBREWS 2:5–18) in service to God.

3:2 Moses Described as a faithful servant of God's household (NUMBERS 12:7).

3:3 worthy of greater glory Jesus is held in higher esteem because He is the divine Son. It seems that the audience of Hebrews struggled with accepting Christ's superiority over the law and angels.

3:5 servant Someone who serves with devotion, particularly in a religious setting.

3:5 things that would be spoken As a prophet, Moses bore witness to things that would be spoken by God. In parallel, when God spoke through the Son (HEBREWS 1:3), He announced the message of salvation (HEBREWS 2:2–3).

3:6 Christ The Greek word used here, *christos*, is a Greek translation of the Hebrew word *mashiach*, meaning "anointed one." The letter to the Hebrews presents a progression of titles: "Son" (HEBREWS 1:2), then "Jesus" (HEBREWS 2:9), then "Christ." The author is revealing the identity of the one who is superior to all others except God the Father.

3:6 whose house we are Like the Israelites (e.g., HOSEA 8:1), Christians are described as God's house (compare 1 TIMOTHY 3:15).

3:6 if we hold fast A standard exhortation within Hebrews (HEBREWS 3:14; 10:23) urging the audience to remain firm in their faith without slipping away or forgetting. See HEBREWS 2:1–4.

3:6 confidence The word *parrêsia* here expresses boldness before God. Believers can draw near to God (HEBREWS 4:16) by entering the holy place (HEBREWS 10:19).

3:6 hope Refers to the hope of inheriting God’s promises of glory and honor (HEBREWS 2:5–9) and entering His sanctuary or tabernacle (HEBREWS 6:19; 10:19–23; compare HEBREWS 11:1).

3:7–19 *Recalling Israel’s unfaithfulness in the wilderness, the author urges his audience to live faithfully, lest they fail to enter into God’s rest (v. 18). The passage includes quotes from Psa 95:7–11, followed by a warning against unfaithfulness (Heb 3:12–13—the letter’s second such warning).*

3:7 Holy Spirit says The author identifies the Holy Spirit as the speaker in the quotation that follows. Elsewhere, he identifies the Holy Spirit as a source of divine communication and Scripture (HEBREWS 9:8; 10:15).

3:7 Today The Greek term *sēmeron*, used frequently in HEBREWS 3 and 7 (vv. 7, 13, 15; 4:7), emphasizes the urgency or immediacy of this message. God’s people need to act in accordance with God today.

3:8 do not harden your hearts Refers to denying God’s will (ROMANS 2:5). In the OT, God hardens hearts (e.g., EXODUS 4:21; 7:3, 22; DEUTERONOMY 2:30). Here, the expression is a warning to the audience not to repeat Israel’s sins (see NEHIMIAH 9:16–17; 2 CHRONICLES 30:8; JEREMIAH 7:26).

3:8 the rebellion Refers to Massah and Meribah (Psa 95:8), where the Israelites argued with Moses over God’s provision for them (EXODUS 17:1–7; NUMBERS 20:2–13).

3:8 testing in the wilderness May refer generally to testing of God’s people, but it could also refer to Kadesh (NUMBERS 14:11–22), where Israel tested God and disobeyed His voice.

3:9 where your fathers tested me by trial The Israelites tested God by expecting further patience from Him while continuing to disobey Him (EXODUS 17:1–7; NUMBERS 11:1–6; 20:2–13; DEUTERONOMY 9:22; PSALM 78:18–20).

3:9 my works Refers to the acts God performed to save His people, miraculously sustaining them with manna, quail, and water during their 40 years in the wilderness (EXODUS 16:11–15; 17:1–7). It also refers to God’s righteous judgment on those who rebel against Him (DEUTERONOMY 11:1–7).

3:11 my anger This phrase refers to divine judgment against evil, not an emotional disposition or outburst.

3:11 my rest God promised the Israelites rest—safety, peace, and freedom from slavery and wandering (DEUTERONOMY 12:9–10; 25:19)—if they would trust Him and follow His will.

3:12 evil, unbelieving heart Such a heart is hardened against God (HEBREWS 3:8) and ignores His purposes (JEREMIAH 16:12; 18:12; Baruch 1:22; 2:8). Disobedience and testing of God represent symptoms of unbelief.

3:12 living God Even though God is merciful and loving, He is the living God who judges the sins of His people (NUMBERS 14:17–32).

3:13 hardened by the deception of sin Israel's history contains a pattern of sin as deception (see GENESIS 3:13; see 2 CORINTHIANS 11:3; 1 TIMOTHY 2:14). The author exhorts and encourages his audience to live righteously so that they will avoid hardening by sin and its effects.

3:14 partners of Christ Likely refers to sharing a common relationship.

3:14 the end In this context, the Greek term used here, *telos*, could refer to death (perhaps martyrdom) or to Christ's return at the end of the age (e.g., HEBREWS 6:11; 10:25).

3:15 Today This citation from PSALM 95:7–8 summarizes the argument thus far. It recalls Israel's failure to obey God in the wilderness. This is a warning for the present generation who has the opportunity to inherit God's rest (HEBREWS 4:1).

3:16 were disobedient In PSALM 95 (quoted above), the disobedience refers primarily to the rebellion at Kadesh (NUMBERS 14), but the usage here could pertain to the defiance of all Israel.

3:17 fell in the wilderness The Israelites complained that they rather would have died in Egypt or the wilderness than be killed fighting for the promised land (NUMBERS 14:2). God vowed that the unfaithful generation would die in the wilderness (NUMBERS 14:29–33).

3:18 those who were disobedient The Israelites disobeyed Yahweh by turning away from Him (NUMBERS 14:43). NUMBERS 14:22 records that the Israelites disobeyed 10 times—likely referring to their complaints (EXODUS 14:11; 15:24; 16:2; 17:2, 3; 32:1; NUMBERS 11:1, 4; 12:1; 14:2).

3:19 not able to enter Following the events at Kadesh, the Israelites acted against God's word and sought to enter the land against His will. Moses disapproved of their attempt, which resulted in disaster (NUMBERS 14:39–45; see DEUTERONOMY 1:41–44).

SMALL GROUP

STUDY QUESTIONS



INTRODUCTION

Moses stands as an example of faithfulness in the Old Testament and in history. Yet Jesus is a better and greater Moses. In HEBREWS 3 there is a call to fix our thoughts on Jesus, not on Moses, and to give Jesus honour. The writer focuses our attention on the hardened hearts of Israel and the warning not to permit the same attitude to develop in us. Such a hardening can keep us from responding to God's voice when He speaks to us. The consequence of disobedience is that we can't enter God's rest!

OPEN IN PRAYER

OPENING QUESTION

What things particularly tick you off and get you whinging?

We are challenged not to make the same rebellious, whinging mistake as the Israelites. We must be careful to act on God's word in the present moment and situation.

READ SCRIPTURE

Have someone read HEBREWS 3

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the HEBREWS 3 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- What is the "calling" that they share in? HEBREWS 3:1
Cf: HEBREWS 11:16; 1 TIMOTHY 6:12)

- How do we fix our thoughts on Jesus? HEBREWS 3:1
- Moses was a faithful servant in the house of God. However, Jesus is worthy of more glory than Moses. In what ways is Jesus said to be even greater than Moses? HEBREWS 3:1-6
- The author of Hebrews uses “house” seven times in HEBREWS 3:2-6. What do you think he means when he says we are God’s “house”?
- As a group, stop and spend some time acknowledging before God in prayer what it means for us to be ‘his house’. HEBREWS 3:6
- What warnings are given across the passage?
HEBREWS 3:6; 7-11; 12-13; 14
- There is a warning not to repeat the mistakes of the past. What can believers do to guard their hearts, so we don’t turn “away from the living God”? HEBREWS 3:12; 2 PETER 1:5-8
- How can we encourage and aid one another to grow in our faith?
HEBREWS 3:13; EPHESIANS 4:29-32
- How is unbelief (HEBREWS 3:19) fostered in our time?
- What is this ‘rest’ that comes from obedience and faithfulness to God through Jesus? HEBREWS 3:18
- In what ways are you currently rebellious towards God and does this passage help soften your heart and return you to obedience?

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

HEBREWS 4:1-13



There remains, then, a Sabbath-rest for the people of God; for anyone who enters God's rest also rests from their works, just as God did from his. HEBREWS 4:9-10

OVERVIEW

The writer continues his urgent discussion of “rest” from HEBREWS 3. God’s Word has come to this generation, as it did to those of Moses’ time, with a similar promise of rest. But the promise does us no good unless we hear and respond with faith (HEBREWS 4:1-3).

The concept of God’s “rest” is rooted in Creation and has vital meaning for us in our “today” (HEBREWS 4:4-8). When the Old Testament says God “rested from His work” it doesn’t mean God is inactive. It means that God no longer works, that in His act of Creation He planned for every contingency. There is no problem we can face that God has not already provided a solution. Our task then is not to find our own answers, it is to listen for His voice. Surely, He will lead us into His rest (HEBREWS 4:9-11).

How much trust can we put in God’s voice? Total trust, for nothing in our lives is hidden from Him. His Word searches our whole being, not to condemn us, but to sense our deepest, most secret needs. With these laid bare, God’s Spirit guides us to His rest (HEBREWS 4:12-13).

DAILY STUDIES

Take your time across the week to work through the following questions, activities and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions or additional observations you make so you can share them with your small group.

DAY 1

READ

⁴ ¹ Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it. ² For we also have had the good news proclaimed to us, just as they did; but the message they heard was of no value to them, because they did not share the faith of those who obeyed. ³ Now we who have believed enter that rest, just as God has said,

“So I declared on oath in my anger,
‘They shall never enter my rest.’”

And yet his works have been finished since the creation of the world. ⁴ For somewhere he has spoken about the seventh day in these words: “On the seventh day God rested from all his works.” ⁵ And again in the passage above he says,

“They shall never enter my rest.”

⁶ Therefore since it still remains for some to enter that rest, and since those who formerly had the good news proclaimed to them did not go in because of their disobedience, ⁷ God again set a certain day, calling it “Today.” This he did when a long time later he spoke through David, as in the passage already quoted:

“Today, if you hear his voice,
do not harden your hearts.”

⁸ For if Joshua had given them rest, God would not have spoken later about another day. ⁹ There remains, then, a Sabbath-rest for the people of God; ¹⁰ for anyone who enters God’s rest also rests from their works, just as God did from his. ¹¹ Let us, therefore, make every effort to enter that rest, so that no one will perish by following their example of disobedience.

¹² For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. ¹³ Nothing in all creation is hidden from God’s sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.

HEBREWS 4:1-13

REFLECT

Read the passage and mark on it the following...

Circle in **RED** all the action words (verbs) that relate to God.

Circle in **BLUE** all the action words (verbs) that relate to us.

Underline in **BLACK** all the time related words.

DAY 2

REFLECT

What is the ‘rest’ spoken of in HEBREWS 4:11?

RESPOND

Using PSALM 23 have a conversation with God about the rest he provides.

DAY 3

REFLECT

HEBREWS 4:1-9 reveal two "rests". What are they?

RESPOND

Talk to God in how he is convicting you about experiencing his rest.

DAY 4

REFLECT

What was the good news, which was preached to the Israelites?

HEBREWS 4:1-2 (Cf: GENESIS 12:1-3; 15:1-8; EXODUS 6:2-8)

RESPOND

Thank God for the good news that you have received.

DAY 5

REFLECT

In what way(s) is God's word "living" and "active"? HEBREWS 4:12

RESPOND

Talk to God about how you have experienced His word, as 'living and active' in your own life.

DAY 6

REFLECT

HEBREWS 4:12 describes God's word as 'sharper than any double-edged sword'. What is this metaphor revealing to us?

RESPOND

Talk to God about aspects of your life that you are knowingly or unknowingly concealing from Him.

DAY SEVEN:

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>



There remains, then, a Sabbath-rest for the people of God; for anyone who enters God's rest also rests from their works, just as God did from his.

HEBREWS 4:9-10

and quotes from Gen 2 to explain the meaning of “rest,” which is still accessible to God's people (HEBREWS 4:4, 9–11).

4:1–13 *Israel's disobedience serves as a warning to fear God (v. 1), lest the present generation also fail to enter God's rest. The writer explains that fearing God means being obedient to His word (v. 12). He continues his discussion of PSALM 95 (see HEBREWS 4:3–7)*

4:1 let us fear Relates to a disposition toward God and His word, similar to “the fear of Yahweh” (e.g., JOB 28:28; PSALM 34:11; 111:10).

4:1 promise The promise is rest and wholeness with God. See note on HEBREWS 3:11.

4:1 entering into his rest For the wilderness generation, rest was more than just a theological metaphor. It represented an end to the wandering that characterized their life after the exodus—finding peace. Once God's people had already entered into Canaan (JOSHUA 3:17), the promise of rest still remained (see PSALM 95:7–11).

4:1 appear to fall short The wilderness generation experienced miracles, but most of them still chose to be unfaithful to God and the leadership He had appointed (see HEBREWS 6:4–8).

4:2 message they heard Caleb and Joshua told the wilderness generation about the goodness of the promised land (NUMBERS 13:30; 14:7–9).

4:2 those who heard Refers to Caleb and Joshua (NUMBERS 14:24, 30).

4:2 faith The Greek word used here, *pistis*, entails believing in the promises of God. People who do not trust God's promises, who reject that which they have not yet experienced, are excluded from the benefits of those promises.

4:4 from all his works This citation is from GENESIS 2:2. The promised rest reflects God's own rest after creating the world.

4:6 disobedience Refers to the Israelites (see HEBREW 3:17). Despite the Israelites' disobedience, God did not revoke His promise of rest; the possibility of rest remains (HEBREWS 4:2–3).

4:7 today Drawing again from PSALM 95, the author announces a new opportunity to respond obediently to God's voice.

4:7 speaking by David Both the Holy Spirit and David are presented as speaking in the psalm (compare HEBREWS 3:7).

4:8 Joshua Became the Israelites' leader after Moses died (JOSHUA 1:1–2). Joshua led the conquest of the promised land, which represented rest for God's people (JOSHUA 1:13).

4:8 caused them to rest Suggests that the Israelites' rest after settling in the promised land was not ultimate or final. The concept of rest is an analogy for future salvation.

4:9 sabbath The Greek word used here, *sabbatismos*, stresses the celebratory nature of rest. This image likely corresponds with the description of the festal gathering (HEBREWS 12:22).

4:10 just as God did God rested after He created the world (HEBREWS 4:3–4; GENESIS 2:2–3), implying that His creative work is complete and He now rules over it.

4:11 enter into that rest This exhortation is directed at believers whose lives should be characterized by perseverance (HEBREWS 4:3). Those who enter God's rest will participate in the great Sabbath celebration at God's throne, upon Jesus' return (HEBREWS 12:22–24).

4:11 pattern of disobedience Refers to the behaviour of the wilderness generation. If the present generation falls into similar patterns, they will turn away from the living God (3:12).

4:12 word of God Refers to God's speech, His word(s)—specifically those referred to in the previous context (PSALM 95:7–11).

4:12 living and active This recalls the description of God in HEBREWS 3:12. The word of God is able to examine and judge those who hear it. It will accomplish its purpose (ISAIAH 55:11).

4:12 double-edged sword A weapon of warfare. The word of God can penetrate the immaterial and the material—meaning the whole person.

4:13 naked The idea here is that all things are open to examination by God. Exposure to the word of God means exposure to God Himself.

4:13 laid bare The rare Greek expression used here could be synonymous with the previous term, or it might have the complementary sense of being helpless.

4:13 we must give our account Refers to giving a general account for one's life. A person is judged for everything that they have done and God knows whether they are telling the truth, but believers need not fear judgment for their past sins (see HEBREWS 9:28).

SMALL GROUP

STUDY QUESTIONS



INTRODUCTION

HEBREWS 4 continues the warning, begun in HEBREWS 3, to Christians whose trust in Christ was being eroded. The writer wants to show that God's rest, in and through Christ, is still available to those who listen to God with open hearts. To be at rest is to be at peace with God, free from feelings of anxiety or defeat. Rest also includes the idea of being established in Christ—remaining confident in His salvation.

OPEN IN PRAYER

OPENING QUESTION

What is the ultimate restful activity for you?

This passage also draws us into an understanding that nothing escapes God's careful examination. The word of God reveals, the emotional and spiritual aspect of a person, in a way that nothing or no one else can.

READ SCRIPTURE

Have someone read HEBREWS 4:1-13

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the HEBREWS 4:1-13 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- The word 'rest' appears numerous times in HEBREWS 4:1-9. What different 'rests' are mentioned?

- In HEBREWS 4:4, the writer speaks of entering God’s rest and connects it to the seventh day of creation (GENESIS 2:2). What does it mean to enter and rest from one’s works, as God did from his (HEBREWS 4:10)?
- What does it mean to ‘make every effort to enter that rest’ in HEBREWS 4:10-11?
- There are clear warnings about not falling short of God’s promised rest, like the Israelites did. What do you think the life of a Christian would look like, if they took these warnings seriously?
- Explore the words used to describe God’s word in HEBREWS 4:11-13. What do they mean? (EG: alive; active; sharp; double-edged; etc...)
- God’s Word can reveal one’s innermost thoughts and intentions. How can we use his Word to fight disobedience and unbelief? HEBREWS 4:11-13
- How does HEBREWS 4:13 act as both a warning and a comfort?
- What evidence do you have that the Word of God is living and active today?
- Why does it matter that God sees and knows everything about us? HEBREWS 4:13
- It seems like there is a shift of focus in HEBREWS 4:12. How does HEBREWS 4:12-13 link to HEBREWS 4:1-11?
- How has this passage exposed and judged the thoughts and attitudes of your heart? *Share and pray for each other.*

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

HEBREWS 4:14–5:10



Son though he was, he learned obedience from what he suffered and, once made perfect, he became the source of eternal salvation for all who obey him and was designated by God to be high priest in the order of Melchizedek.

HEBREWS 5:8–10

OVERVIEW

Flowing from the warnings already presented, the writer reminds us of a wonderful truth. Through Jesus our High Priest we have immediate access to God. If we need help to find our way, He will give it freely (HEBREWS 4:14–16).

The high priest held a unique position in Israel’s religion, a position available only to a descendant of Aaron. So the writer is careful to specify Christ’s qualifications for this role in New Testament faith.

The high priest is “appointed from among men.” His commission to represent other men before God, requires one whose own humanity makes him sensitive to mankind’s needs (HEBREWS 5:1–3). This high honour must be conferred by God Himself (HEBREWS 5:4). Christ thus was appointed to the priesthood by His Father (HEBREWS 5:5–6). Christ also meets the qualification of sensitivity to human frailty: as a man Jesus “learned obedience from what He suffered” (HEBREWS 5:7–8). Thus qualified, He was designated “High Priest in the order of Melchizedek” and became the source of our salvation (HEBREWS 5:9–10).

DAILY STUDIES

Take your time across the week to work through the following questions, activities and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions or additional observations you make so you can share them with your small group.

DAY 1

READ

⁴ ¹⁴ Therefore, since we have a great high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess. ¹⁵ For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin. ¹⁶ Let us then approach God’s throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

⁵ ¹ Every high priest is selected from among the people and is appointed to represent the people in matters related to God, to offer gifts and sacrifices for sins. ² He is able to deal gently with those who are ignorant and are going astray, since he himself is subject to weakness. ³ This is why he has to offer sacrifices for his own sins, as well as for the sins of the people. ⁴ And no one takes this honour on himself, but he receives it when called by God, just as Aaron was.

⁵ In the same way, Christ did not take on himself the glory of becoming a high priest. But God said to him,

“You are my Son; today I have become your Father.”

⁶ And he says in another place,

“You are a priest forever, in the order of Melchizedek.”

⁷ During the days of Jesus’ life on earth, he offered up prayers and petitions with fervent cries and tears to the one who could save him from death, and he was heard because of his reverent submission. ⁸ Son though he was, he learned obedience from what he suffered ⁹ and, once made perfect, he became the source of eternal salvation for all who obey him ¹⁰ and was designated by God to be high priest in the order of Melchizedek.

HEBREWS 4:14-5:10

REFLECT

Read the passage and mark on it the following...

Circle in **RED** all the words that describe what makes Jesus such a ‘great high priest’.

Circle in **BLUE** all the words that describe what our response can/should be.

DAY 2

REFLECT

How can we ‘approach God’s throne of grace with confidence? HEBREWS 4:14-16

RESPOND

Confidently approach God in prayer and thank him for the reason you can.

DAY 3

REFLECT

Why does it matter to us that Jesus shared fully in our humanity?

HEBREWS 4:15

RESPOND

Praise God for the perfection of his salvation plan in Christ.

DAY 4

REFLECT

What are some ways in which Jesus Christ is like/unlike the high priests of the Old Testament (Levitical) priesthood? HEBREWS 5:1-6

LIKE

UNLIKE

RESPOND

Talk to God about the wonderful way he unfolded his plan across biblical history.

DAY 5

REFLECT

What does HEBREWS 4:14-5:10 reveal about the relationship between Jesus and God the Father?

RESPOND

Praise God for the perfect relationship of Father, Son and Spirit within the Godhead.

DAY 6

REFLECT

In what way did Jesus “learn” obedience through suffering? HEBREWS 5:7-10

RESPOND

Talk to God about areas of suffering, that you are experiencing at the moment.

DAY SEVEN:

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>



Son though he was, he learned obedience from what he suffered and, once made perfect, he became the source of eternal salvation for all who obey him and was designated by God to be high priest in the order of Melchizedek.

HEBREWS 5:8–10

4:14–16 *Sounding a theme that continues throughout the rest of Hebrews, this passage portrays Jesus as the great high priest who identifies with sinful humanity yet remains without sin (HEBREWS 4:15).*

4:14 gone through the heavens Refers to Jesus' exaltation (see PHILIPPIANS 2:9–11). Because Jesus already has ascended into heaven and entered into God's rest, believers

can be confident that they, too, will have a share in God's rest.

4:14 our confession See HEBREWS 3:1.

4:15 not able to sympathize Because Jesus established His role as high priest by becoming like us (HEBREWS 2:17–18), He can understand human struggles.

4:15 our weaknesses Likely refers to sickness, imprisonment, and ostracism (compare ISAIAH 53:3).

4:15 tempted in all things Jesus faced the same temptations as people (MATTHEW 4:3, 6). Suffering believers can look to Jesus, who not only pioneered their faith but endured the cross—the cost of obedience to God (HEBREWS 12:2; compare ISAIAH 53:9).

4:15 without sin Jesus remained faithful to the one who appointed Him (HEBREWS 3:2). Unlike other priests, Jesus didn't need to offer sacrifices for His own sins; instead, He offered Himself unblemished to God (HEBREWS 7:27; 9:14).

4:16 let us approach Believers should pray persistently because Jesus empathizes with human weakness (HEBREWS 4:15). He continues to make intercession for those who draw near to God (HEBREWS 7:25).

4:16 throne of grace The place of God's presence, from which grace emanates to His people. God's throne sits in the heavenly temple—the counterpart of the earthly temple (HEBREW 8:1; ISAIAH 6:1; 66:1; EXODUS 25:17–22; compare HEBREWS 9:5).

4:16 receive mercy and find grace Christ is the merciful high priest who mediates on our behalf (HEBREWS 2:17; compare ISAIAH 53:12). Because of His work, God grants mercy to believers when they sin (HEBREWS 8:12).

4:16 time of need God strengthens His people when they undergo temptation or endure any type of hardship (HEBREWS 2:18; compare JAMES 1:12–18).

5:1–10 *In this passage, the author explains Jesus' role as high priest. Just like Aaron and his sons, Jesus was appointed by God; however, he was appointed in the order*

of Melchizedek (HEBREWS 5:4–6, 10). This discussion prepares for the later exposition of the priesthood of Jesus (HEBREWS 7:1–10:18).

5:1 appointed on behalf God appointed priests to mediate between Himself and the Israelites (LEVITICUS 8:2; NUMBERS 8:6). While the OT emphasized that the priestly line was to be Levite and male (EXODUS 29:9, 44; NUMBERS 18:1–7), this passage emphasizes the common humanity between the priest and those he represents.

5:1 gifts and sacrifices Likely refers to sin (or purification) offerings and burnt offerings (see LEVITICUS 4:4; 9:7; 16:16; compare EZEKIEL 45:15–17).

5:2 ignorant and led astray Refers to unintentional sins, as opposed to intentional sins (see HEBREWS 9:7; LEVITICUS 4:2, 21–22; NUMBERS 15:30–31).

5:3 obligated to offer sacrifices The law required that priests offer an unblemished bull for their own sins before performing their priestly service on behalf of the people (LEVITICUS 4:3–12; 9:7). After this offering, they could offer sacrifices for the people of God (LEVITICUS 16:6, 11, 15–17).

5:4 does not take for himself As the deuterocanonical work 1 Maccabees records, kings negotiated and granted the offices of the priesthood, meaning that the office of priest was hijacked by those vying for power (1 Maccabees 7:9; 10:20; 11:27).

5:4 called by God God appointed Aaron and his sons to serve as priests within Israel (EXODUS 28:1).

5:5 Christ did not glorify himself Like priests in the line of Aaron, Christ did not appoint Himself—Christ was crowned with glory (*doxa*) on account of His death (HEBREWS 2:7, 9; compare ISAIAH 52:15).

5:5 today I have begotten you This quotation from PSALM 2:7 emphasizes that God—who called Jesus His “Son”—appointed Christ as high priest. The same verse is quoted in HEBREWS 1:5.

5:6 priest forever This citation from PSALM 110:4 is cited to demonstrate that God appointed Jesus as an eternal priest (e.g., HEBREWS 5:10; 6:20).

5:6 Melchizedek A mysterious figure who appears in the Bible only in GENESIS 14:18; PSALM 110:4, and several places in Hebrews (e.g., HEBREWS 7).

Melchizedek: *In the OT, Melchizedek is described as the king of Salem and a priest (GENESIS 14:18). In PSALM 110:4, Melchizedek is evoked as an ideal priest-king; the psalm suggests that another Melchizedek will come from David’s lineage. As a place, Salem is often identified with Jerusalem because of the similarity of names and because the meeting between Abraham and Melchizedek occurred within the King’s Valley, which is associated with Jerusalem (GENESIS 14:17).*

The Jewish extrabiblical book of Second Enoch depicts God as instructing the angel Michael to save Melchizedek from the flood (see 2 Enoch 72:1, 9–10). The Melchizedek Scroll, a text from the Dead Sea Scrolls, depicts Melchizedek as a

heavenly figure who is more exalted than the angels (*Melchizedek Scroll 2:13–14*). Other Dead Sea Scrolls texts, along with the ancient writers Josephus and Philo mention Melchizedek with little or no elaboration (the *Genesis Apocryphon 12:14–17*; Josephus, *Antiquities 1.180–81*; Philo, *Allegorical Interpretation 3.79–82*).

5:7 flesh The Greek word used here, *sarx*, reinforces Jesus’ humanity (HEBREWS 2:14). His incarnation is essential to His experience of human life, which culminated in His suffering and death.

5:7 prayers and supplications Likely refers to Jesus’ prayers in the garden of Gethsemane (MATTHEW 26:36–40; MARK 14:32–42; LUKE 22:40–46; JOHN 12:27–28).

5:7 the one Refers to God (1 SAMUEL 2:6; HOSEA 13:14; JAMES 4:12). He brought His people out of Egypt—the model of salvation in the OT.

5:8 learned obedience Jesus fully enacted and conformed to God’s will. He declared His obedience to God’s will at the incarnation and was without sin (HEBREWS 4:15; 10:5–10; compare ISAIAH 53:9). The image of Jesus as a son learning obedience illustrates His solidarity with humanity (HEBREWS 12:5–11).

5:8 what he suffered In Hebrews, the Greek word *paschō* (“to suffer”) and the related noun *pathēma* (“suffering”) refer to Christ’s passion (HEBREWS 2:9, 10; 9:26; 13:12). The culmination of Jesus’ learning was His obedience to God, even unto death.

5:9 perfected The Greek word used here might refer to Jesus’ perfect life of obedience, but the term appears elsewhere within Hebrews in reference to His suffering, death, and exaltation (HEBREWS 2:10; 7:28; 10:14).

5:9 source of eternal salvation See HEBREWS 2:10; 8:1–10:18.

5:10 designated by Refers to God’s appointment of Jesus for His priestly role (see HEBREWS 5:1, 5–6).

5:10 order of Melchizedek Paraphrases PSALM 110:4, adding in the detail of “high priest” (see HEBREWS 5:8–9, 7).

SMALL GROUP

STUDY QUESTIONS



INTRODUCTION

The author now builds on the themes first introduced in HEBREWS 2:17–3:12. He proclaims Jesus as the holy and sympathetic High Priest appointed by God the Father. Moreover, Christ is to suffer for the sake of others so that they may receive the gift of eternal salvation (HEBREWS 4:14–5:10). Faithfulness is the proper response to all that Christ has done for us.

OPEN IN PRAYER

OPENING QUESTION

What traits make a person the perfect Christian?

The writer of Hebrews enlarges on the truth of Jesus as the ‘great high priest’. The greater, better high priest who sympathises, is perfectly sinless, and the reason we can approach the throne of grace with confidence.

READ SCRIPTURE

Have someone read HEBREWS 4:14-5:10

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the HEBREWS 4:14-5:10 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- Consider HEBREWS 4:14-16.
 - How does it describe Jesus?
 - What does it ask us to do?

- What does it mean for us to approach the throne ‘with confidence’?
HEBREWS 4:16

- Have a go at summarising HEBREWS 4:14-16 in your own words.

- What was the work and nature of a priest? HEBREWS 5:1-4

- Consider HEBREWS 5:5-6. What do these verses and quotes from PSALMS reveal about Jesus?

- What did Jesus do during His life on earth, that was like the ministry of the high priest? HEBREWS 5:7-8

- HEBREWS 5:8–9 explains that Jesus learned obedience through what he suffered, and was thus made perfect. What does it mean, that Jesus was ‘made perfect’?

- How has the experience of suffering in your life, affected your relationship with God?

- What does the phrase, “he became the source of eternal salvation” mean? HEBREWS 5:9

- How can the experience and perfection of Jesus give us hope, when we lack the obedience that God desires?

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

HEBREWS 5:11–6:20



Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath.

HEBREWS 6:17

OVERVIEW

With Jesus identified as “High Priest in the order of Melchizedek”, the author launches yet another warning, merited because of his readers’ apparent inability to grasp even the elementary truths of Christianity. If they are to go on to maturity, they must use the truths they have been taught as a guide to distinguish good from evil. To be “meat” rather than “milk,” truth must be applied and used (HEBREWS 5:11–14).

The warnings continue to those who, though believers, have failed to mature (HEBREWS 5:11–14). The foundation of “elementary teachings” has been laid: We mature by building on them, not going back over them again and again (HEBREWS 6:1–3). What use is there, for a person who has received the heavenly gift and participated in the Holy Spirit, in starting over again? Is this recrucify Jesus? What a disgrace that would be! (HEBREWS 6:4–6) Christians are like crop land, on whom God’s rain has showered. We’re intended to produce a beneficial crop, not thorns (HEBREWS 6:7–8). The writer is sure that his Jewish Christian readers are not a wasteland—he simply wants to stimulate them to diligence (HEBREWS 6:9–12). He also wants to reassure them and by reminding them that their salvation is guaranteed by the promise of a God who cannot lie and that His promise was even confirmed with a sworn oath. What an “anchor for the soul” this provides for we who believe in Jesus, our great high priest (HEBREWS 6:13–20).

DAILY STUDIES

Take your time across the week to work through the following questions, activities and reflections. Be prayerful as you seek truth in and through

the Word. Jot down any questions or additional observations you make so you can share them with your small group.

DAY 1

READ

5 ¹¹ We have much to say about this, but it is hard to make it clear to you because you no longer try to understand. ¹² In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again. You need milk, not solid food! ¹³ Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. ¹⁴ But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.

6 ¹ Therefore let us move beyond the elementary teachings about Christ and be taken forward to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God, ² instruction about cleansing rites, the laying on of hands, the resurrection of the dead, and eternal judgment. ³ And God permitting, we will do so.

⁴ It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, ⁵ who have tasted the goodness of the word of God and the powers of the coming age ⁶ and who have fallen away, to be brought back to repentance. To their loss they are crucifying the Son of God all over again and subjecting him to public disgrace. ⁷ Land that drinks in the rain often falling on it and that produces a crop useful to those for whom it is farmed receives the blessing of God. ⁸ But land that produces thorns and thistles is worthless and is in danger of being cursed. In the end it will be burned.

⁹ Even though we speak like this, dear friends, we are convinced of better things in your case—the things that have to do with salvation. ¹⁰ God is not unjust; he will not forget your work and the love you have shown him as you have helped his people and continue to help them. ¹¹ We want each of you to show this same diligence to the very end, so that what you hope for may be fully realized. ¹² We do not want you to become lazy, but to imitate those who through faith and patience inherit what has been promised.

¹³ When God made his promise to Abraham, since there was no one greater for him to swear by, he swore by himself, ¹⁴ saying, "I will surely bless you and give you many descendants." ¹⁵ And so after waiting patiently, Abraham received what was promised.

¹⁶ People swear by someone greater than themselves, and the oath confirms what is said and puts an end to all argument. ¹⁷ Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath. ¹⁸ God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope set before us may be greatly encouraged. ¹⁹ We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, ²⁰ where our forerunner, Jesus, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek.

HEBREWS 5:11-6:20

REFLECT

Read the passage and mark on it the following...

Circle in **RED** all the words that describe God's nature and character.

Circle in **BLUE** all the words that describe what a mature Christian is like.

DAY 2

REFLECT

In HEBREWS 5:11-14 the writer contrasts the actual spiritual condition of the readers with what it should be. Identify what he says...

ACUTUAL SPIRITUAL CONDITION

WHAT IT SHOULD BE

RESPOND

Ask the Spirit to reveal to you, your 'actual' spiritual condition.

DAY 3

REFLECT

How much spiritual progress does God expect us to make here on earth?

HEBREWS 6:1

RESPOND

Praise God for the foundational instructions he has laid in your life and ask him to show you, what he wants you to learn next.

DAY 4

REFLECT

Is it possible for you to bring someone back to God, who has committed the sins mentioned in HEBREWS 6:4-6?

RESPOND

Pray for Gods protection and growth in your life, the life of your family and church family.

DAY 5**REFLECT**

How would we be ‘crucifying the Son of God all over again’? HEBREWS 6:6

RESPOND

Give praise and thanks to God for Jesus’ death, burial, resurrection and all it achieves for those who obey.

DAY 6**REFLECT**

What is an ‘anchor for the soul, firm and secure’? HEBREWS 6:19

RESPOND

Spend some time thanking God for the depth and breadth of the hope we have in Jesus Christ.

DAY SEVEN:

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>



Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath.

HEBREWS 6:17

5:11–14 *The author emphasizes the importance of understanding the basic truths that undergird Christian faith. The letter’s recipients apparently were making slow progress on the path to spiritual maturity (v. 12).*

5:11 this May refer to the priesthood of Jesus or Melchizedek (HEBREWS 7:1–9).

5:12 oracles of God The Greek term used here probably refers to the OT Scriptures in general or prophecy in particular (e.g., ACTS 7:38; ROMANS 3:2; 1 PETER 4:11).

5:12 milk, not solid food A common metaphor for levels of teaching or instruction (e.g., 1 CORINTHIANS 3:1–4)—the author calls his audience to Christian maturity.

5:13 message of righteousness This expression could refer to sound ethical teaching, general Christian teachings, the doctrine of righteousness through Christ, or Israel’s Scriptures.

5:13 infant The NT metaphorically employs the image of an infant in reference to those who need correction (1 CORINTHIANS 3:1–3), highlighting the need to grow in Christian maturity (GALATIANS 4:1–6; EPHESIANS 4:13–16).

5:14 mature The Greek word here, *teleios*, is used metaphorically for those who are morally and spiritually prepared (see 1 CORINTHIANS 2:6). They are complete and whole, an extension of the meaning of *teleios*.

5:14 trained Mature believers train themselves by constant practice. They are to be trained in godliness (HEBREWS 12:11; compare 1 TIMOTHY 4:7).

5:14 their faculties A metaphor for a person’s entire being: heart, mind, and soul (JEREMIAH 4:19; 4 Macc 2:22).

5:14 distinguishing of both good and evil Describes the mark of Christian maturity (compare 2 PETER 2:14; see DEUTERONOMY 1:39; ISAIAH 7:16).

6:1–3 *These verses detail the aspects of elementary teachings. In HEBREWS 5:12, the author equated such teachings with milk, not solid food.*

6:1 foundation This image refers to the basic teachings of Christian faith. The metaphor suggests that Christians should not replace this foundation, but instead build upon it.

6:1 repentance from dead works Denotes leaving behind sin—turning back toward God and His will (9:14).

6:1 faith in God Trust that He exists, will continue to act, will fulfill His promises, and will save from sin (2:3; 6:13; 9:28; 11:1, 6). The author illustrates these faithful actions by drawing on Israel's story (see 3:7–4:2).

6:2 baptisms Probably refers to ceremonial Jewish washings (see 9:10), not Christian baptism.

6:2 laying on of hands Elsewhere in the NT, this gesture accompanies prayers of healing and blessing (MARK 5:23; MATTHEW 19:13; LUKE 13:13; ACTS 28:8), designation to an office or task (ACTS 6:6; 13:3; 1 TIMOTHY 4:14; 2 TIMOTHY 1:6), and the coming of the Holy Spirit (ACTS 8:17–19).

6:2 resurrection of the dead The Greek terminology here is plural, suggesting that this refers to the future resurrection of the many (see DANIEL 12:2). Christ's resurrection points ahead to the general resurrection (1 CORINTHIANS 15:20).

6:2 eternal judgment God is the judge of all things (ISAIAH 33:22). Refers to God's final judgment of all of humanity, once Jesus returns.

6:3 if God permits Signifying reliance upon God (see 1 CORINTHIANS 16:7; JAMES 4:15); referring here to the assistance the audience will need to attain spiritual maturity (HEBREWS 6:1).

6:4–8 Like earlier passages, this one uses imagery reminiscent of Israel's wandering period (NUMBERS 14). Similar to the wilderness generation, Christians are on a faith journey. Since the subject shifts from "let us leave" (HEBREWS 6:1) to "those who have once been enlightened" (v. 4), the passage may be rhetorical or theoretical—demonstrating the worst possible scenario. This passage—the third warning about apostasy and unbelief (2:1–4; 3:12–13; 10:26–31; 12:25–29)—is highly debated.

The discussion involves whether vv. 4–8 refers to people who had saving faith in Christ at one time but later rejected Christ. In the Gospel of John, Jesus says that no one who truly believes will fall away (JOHN 6:39–40). However, the warning at HEBREWS 6:4–8 seems to imply that it was, indeed, possible for people to have been truly saved and later reject that salvation. Other warnings in the NT seem to acknowledge the possibility that some people who appear to be saved actually might not be (MATTHEW 7:21–23; 25:1–13; LUKE 13:22–30). Only God knows who is truly saved (2 TIMOTHY 2:19).

Saving faith is characterized by active involvement (PHILIPPIANS 2:12; JUDE 1:21), and those who have been truly transformed by the gospel will grow to reject sin as they become more like Christ (1 JOHN 3:9). Warnings such as this one in Hebrews are aimed at people who persist in a life of sin while claiming to have faith in Christ. Such people can expect to hear Jesus' statement from MATTHEW 7:23 that he never knew them.

Just like OT Israel, they have been exposed to the reality of God's existence and expectations, but they have confused outward obedience for internal transformation (see ISAIAH 1:11–14; 1 SAMUEL 15:22; MICAH 6:8). Their knowledge of the truth leaves them without excuse for their unbelief (ROMANS 1:20). Just like the Israelites in the wilderness, they have witnessed God's power and received his commands, but they have not responded in faith and obedience.

6:4 been enlightened Evokes the exodus narrative, when the pillar of fire enlightened the way for the Israelites (NEHEMIAH 9:12, 19; PSALM 105:39). This entails experiencing God’s power, but not necessarily believing. Not all the wilderness generation believed; some later rebelled (e.g., EXODUS 16).

6:4 tasted Implies knowledge from experience. Jesus tasted death—He experienced it fully (HEBREWS 2:9). Even after experiencing all that God has to offer, some people still choose to not follow Christ. They may participate in the faith community, but still walk away from faith.

6:4 heavenly gift Recalls the bread from heaven received by the exodus generation (EXODUS 16:4, 15; NEHEMIAH 9:15; PSALM 78:24). Even someone who experiences Christ directly can make the choice to not follow Him.

6:4 sharers of the Holy Spirit God’s Spirit guided the Israelites in the wilderness (NUMBERS 11:17, 25; NEHEMIAH 9:20; ISAIAH 63:11). Experiencing the Holy Spirit does not always lead to saving faith. In ACTS 2:13, some of the people who witnessed the Spirit’s power among the apostles still chose to mock them. Someone can share with believers in the Spirit by witnessing its work, without knowing Christ.

6:5 good word of God Refers to the gospel message—which someone can hear without accepting it (e.g., MARK 4:1–20; ACTS 15:7).

6:5 powers of the coming age Includes signs and wonders that accompany the outpouring of God’s Spirit (HEBREWS 2:4). The coming age has burst into the present one, beginning with Jesus’ life, death, and resurrection (2 CORINTHIANS 5:14–19). Many people who witnessed Jesus’ power didn’t follow Him; the same type of situation is likely in view here.

6:6 having fallen away The Greek verb used here, *parapiptō*, refers in this context to a strong stance against God epitomized by sinful behavior. This opposition to God’s will is a sign of disbelief in Christ.

6:6 renew them again to repentance It is impossible for humans to restore someone to a state of repentance, but God can still do so. Within the larger context, it seems that the author of Hebrews is arguing that those who have experienced the powerful things described in HEBREWS 6:5, and then walked away, be left entirely to the work of God (vv. 8–9).

6:6 crucified again Those who reject Christ become like those in the Gospel accounts who publicly dishonored Him and put Him to death. Such people have rejected God’s truth—and thus are acting in league with forces that oppose Him. (A similar sentiment is expressed in 10:29). These people have been offered salvation once and for all and have instead chosen to act as if salvation comes at no cost—to act as if they could kill Jesus repeatedly, to achieve their own desires (compare 10:10–14).

6:6 held him up to contempt Jesus was shamed and scorned through public punishments; such contempt was associated with Jesus’ death (12:2–3; compare NUMBERS 25:4; EZEKIEL 28:17).

6:7–8 *The author uses an agricultural image to further explain the warning of HEBREWS 6:4–6. Fields and vineyards that did not produce a crop in the ancient*

world were burned (ISAIAH 5:1–7; MALACHI 4:1). Those that did were a blessing to their owners and the wider community. The people who experience the life God offers (PSALM 65:10), but reject it, are like the unproductive field full of thorns and thistles (compare MATTHEW 3:12). Those who receive it are a blessing.

6:7 blessing from God People who have experienced God’s goodness and shared in the Holy Spirit are transformed in ways that lead to good, godly works. Subsequently, they receive a blessing from God—both at present and in the future.

6:8 end is for burning In Hebrews, fire is associated with judgment—referring to the peril of God’s enemies (HEBREWS 6:2; 10:27; 12:29).

6:9–20 *Throughout the rest of this chapter, the discussion focuses on the reliability of God’s promise, which He made to Abraham by swearing an oath on the basis of His own reputation (vv. 13–14).*

6:9 better things Just like the good soil in v. 7, the author believes that his audience will be eternally blessed because they are following God. Compare 1:14.

6:10 God is not unjust Throughout the OT, God is portrayed as just and faithful (DEUTERONOMY 32:4; ISAIAH 45:21; PSALMS 11:7; 116:5; 145:17; EZRA 9:15; NEHEMIAH 9:8).

6:11 demonstrate the same diligence The author fears that some in his audience might turn away (HEBREWS 3:12), be hardened by sin (3:13), and fail to enter God’s rest (4:1, 11).

6:11 full assurance of your hope The Greek text here refers to complete confidence—in this case, confidence regarding God’s promises (ROMANS 4:21). Believers must trust in God and His Son (HEBREWS 2:8–9) just as the wilderness generation was called to trust in God despite their circumstances.

6:11 until the end The end is either death or Jesus’ return.

6:12 imitators Chapter 11 provides a list of biblical exemplars that culminates in the call to focus on Jesus, the pioneer of faith (12:2).

6:12 those who inherit the promises Refers primarily to Abraham (HEBREWS 6:13) and the company of the faithful in ch. 11.

6:13 God made a promise Refers specifically to GENESIS 22:16–17, as the citation in HEBREWS 6:14 clarifies.

6:13 swore by himself At several points in the OT (in addition to GENESIS 22:16), God swears by Himself (EXODUS 32:13; ISAIAH 45:23; JEREMIAH 22:5; 49:13). According to HEBREWS 6:17–18, God’s intention is to affirm the reliability of His promises.

6:14 greatly multiply you This citation is from GENESIS 22:17.

6:15 by persevering Abraham fathered Isaac—the fulfillment of this promise—at an old age (GENESIS 21:5). Isaac’s birth represents trust in God to overcome all obstacles (GENESIS 15:2–6; 17:16–19).

6:16 oath Oaths served a legal function and involved calling upon someone to confirm the truthfulness of an assertion. In the OT, people take oaths in God’s name (GENESIS 31:53; DEUTERONOMY 6:13; 10:20). In the Graeco-Roman world, people swore oaths with reference to deities, kings, and emperors (as depicted in Cicero, *Topica* 20.77).

6:17 unchangeableness of his resolve In contrast to the fickle gods of pagan religions, God’s character is depicted as unchangeable (NUMBERS 23:19; 1 SAMUEL 15:29; ISAIAH 40:8).

6:17 guaranteed it See HEBREWS 6:13.

6:18 two unchangeable things Refers to God’s promise and the oath that guarantees it.

6:18 impossible for God to lie God’s truthfulness is certain, unlike human claims to be honest (compare NUMBERS 23:19; 1 SAMUEL 15:29; PSALM 89:35). The author of Hebrews later reiterates this theme (HEBREWS 10:23).

6:18 we who have taken refuge Refers to both author and audience—and by extension to all believers. The Greek verb used here, *katapheugō*, entails the idea of fleeing, especially from enemies (ACTS 14:6; PSALM 143:9; ISAIAH 10:3). In this case, followers of Christ have fled from the powers of sin and the devil.

6:18 hope set before us The hope in Christ’s work as the forerunner on behalf of believers, allowing them access to God.

6:19 inside of the curtain Refers to the inner veil before the holy of holies (most holy place). See HEBREWS 9:3.

6:20 Jesus, the forerunner for us, entered Jesus does first what others will do after Him (2:10; 12:2). His priestly actions allow believers to confidently draw near to God.

6:20 according to the order of Melchizedek See 7:1–10.

SMALL GROUP

STUDY QUESTIONS



INTRODUCTION

Interrupting the explanation of Jesus' role as High Priest (HEBREWS 4:14–5:10; 7:1–8:13), the writer suddenly challenges readers to move beyond the basics of the faith toward spiritual maturity (HEBREWS 5:11–6:3). He concludes by exhorting them and showing confidence in their ability to persevere, using Abraham as an example of “faithful faith” (HEBREWS 6:9–20). The third of five warning passages appears in HEBREWS 6:4–8, warning the readers of the danger of falling away.

OPEN IN PRAYER

OPENING QUESTION

What often makes you give up on things you have started?

HEBREWS 5:11–6:20 glorifies God by pointing to Jesus Christ as the forerunner, anchor and High Priest of our faith.

READ SCRIPTURE

Have someone read HEBREWS 5:11-6:20

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the HEBREWS 5:11-6:20 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

➤ In HEBREWS 5:11–12 the writer scolds the readers for their immaturity in the faith. What signs of delayed or arrested development, does the writer of Hebrews mention? HEBREWS 5:11-14

- What impact do you suppose this immaturity may have had, on both the people themselves and the community they were part of?
- What do you think “milk” and “solid food” refer to in this passage?
HEBREWS 5:14
- According to HEBREWS 5:14, what do those who are “mature” do to grow spiritually?
- In what way do you need to grow more into spiritual maturity?
- In HEBREWS 6:4-6, the writer lists the four elements of the Christian experience. What are they?
- In HEBREWS 6:4–7, the writer notes that some of the listeners have participated in the Christian church and have shared in her blessings, but either are at risk of falling or have already fallen away from the faith. What do you think it means that they have...
 - ‘fallen away’
 - ‘crucifying the Son of God all over again’
- In HEBREWS 6:7-8, the writer uses an agricultural illustration. What type of land best illustrates your Christian growth at the moment?
- Why are “faith and patience” required to “inherit the promises”?
HEBREWS 6:9-12
- HEBREWS 6:13-20 reveal about the nature and character of God?
- What does it look like for us to be ‘firm and secure’ in hope?
HEBREWS 6:19
- How is Jesus your anchor in the realities of life? HEBREWS 6:19-20

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

HEBREWS 7

Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

HEBREWS 7:25

OVERVIEW

The writer now emphasizes the fact that Jesus' priesthood, does not derive from Aaron but from Melchizedek. Melchizedek appears briefly in sacred history, as king of Salem, later called Jerusalem, and as a priest. He blessed Abraham after the patriarch's victory over invading kings, and Abraham gave him a tithe of the plunder (cf. GENESIS 14). From this brief account the writer of Hebrews establishes two things: as the greater blesses the lesser, Melchizedek was greater than Abraham. And as Aaron was, in a sense, present in his great-grandfather Abraham, Aaron paid tithes to Melchizedek and thus acknowledged the superiority of his priesthood (HEBREWS 7:1–10).

As the psalmist quotes God ordaining someone as a “priest forever, after the order of Melchizedek,” it is clear that God always intended to make a change in the Aaronic priesthood. And such a change requires a change in the whole system of Mosaic Law, of which that priesthood was a part (HEBREWS 7:11–19).

How is Jesus' priesthood better? It is “forever,” and thus rests on a better covenant (HEBREWS 7:20–22). It is permanent, for Jesus lives and thus can save us completely (HEBREWS 7:23–25). And it meets our every need, for by the one sacrifice of Himself, this High Priest settled forever the issue of our sins (HEBREWS 7:26–28).

DAILY STUDIES

Take your time across the week to work through the following questions, activities and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions or additional observations you make so you can share them with your small group.

DAY 1

READ

- ⁷ This Melchizedek was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him, ² and Abraham gave him a tenth of everything. First, the name Melchizedek means “king of righteousness”; then also, “king of Salem” means “king of peace.” ³ Without father or mother, without genealogy, without beginning of days or end of life, resembling the Son of God, he remains a priest forever.
- ⁴ Just think how great he was: Even the patriarch Abraham gave him a tenth of the plunder! ⁵ Now the law requires the descendants of Levi who become priests to collect a tenth from the people—that is, from their fellow Israelites—even though they also are descended from Abraham. ⁶ This man, however, did not trace his descent from Levi, yet he collected a tenth from Abraham and blessed him who had the promises. ⁷ And without doubt the lesser is blessed by the greater. ⁸ In the one case, the tenth is collected by people who die; but in the other case, by him who is declared to be living. ⁹ One might even say that Levi, who collects the tenth, paid the tenth through Abraham, ¹⁰ because when Melchizedek met Abraham, Levi was still in the body of his ancestor.
- ¹¹ If perfection could have been attained through the Levitical priesthood—and indeed the law given to the people established that priesthood—why was there still need for another priest to come, one in the order of Melchizedek, not in the order of Aaron? ¹² For when the priesthood is changed, the law must be changed also. ¹³ He of whom these things are said belonged to a different tribe, and no one from that tribe has ever served at the altar. ¹⁴ For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests. ¹⁵ And what we have said is even more clear if another priest like Melchizedek appears, ¹⁶ one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life.
- ¹⁷ For it is declared: “You are a priest forever, in the order of Melchizedek.”
- ¹⁸ The former regulation is set aside because it was weak and useless ¹⁹ (for the law made nothing perfect), and a better hope is introduced, by which we draw near to God.
- ²⁰ And it was not without an oath! Others became priests without any oath, ²¹ but he became a priest with an oath when God said to him: “The Lord has sworn and will not change his mind: ‘You are a priest forever.’”
- ²² Because of this oath, Jesus has become the guarantor of a better covenant.
- ²³ Now there have been many of those priests, since death prevented them from continuing in office; ²⁴ but because Jesus lives forever, he has a permanent priesthood. ²⁵ Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.
- ²⁶ Such a high priest truly meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens. ²⁷ Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself. ²⁸ For the law appoints as high priests men in all their weakness; but the oath, which came after the law, appointed the Son, who has been made perfect forever. HEBREWS 7

REFLECT

Read the passage and mark on it the following...

Circle in **RED** all the words that describe why Jesus' priesthood is better.

Circle in **BLUE** all the words that describe the priesthood before Jesus.

DAY 2

REFLECT

What observations can you make in HEBREWS 7:1-7 about Melchizedek?

RESPOND

Thank God for the way he reveals his truth and purposes through people.

DAY 3

REFLECT

In what sense was Melchizedek "great"? Why does his greatness matter?

HEBREWS 7:4

RESPOND

Take the time to reflect and respond to God about his greatness.

DAY 4

REFLECT

In what way(s) was the priesthood of Melchizedek different than that of the Levitical priests? HEBREWS 7:4-10

RESPOND

Thank God for the way he is progressively showing his nature, character, plans and purposes across the biblical narrative.

DAY 5

REFLECT

What was Jesus' qualification for the priesthood (HEBREWS 7:15-16)?

RESPOND

Respond in praise for what you have seen in the passage today about Jesus.

DAY 6

REFLECT

In what ways is Jesus the better and greater Priest? HEBREWS 7:23-28

RESPOND

Speak to God about the perfect way he has made, to come to him through Jesus.

DAY SEVEN:

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>



Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

HEBREWS 7:25

7:1–10 This passage establishes Melchizedek’s superiority over the priesthood of Israel (HEBRES 7:1–10).

7:1 king of Salem GENESIS 14:18 identifies Melchizedek (*malki-tsedeq* in Hebrew) as the king of Salem (*melekh shalem* in Hebrew). The Hebrew term *tsedeq* means “righteousness,” and the Hebrew term *shalem* can refer to “peace” or “Salem” (the place). The author of Hebrews understands the name Melchizedek to mean “king of righteousness” and the title king of Salem to mean “king of peace” (HEBREWS 7:2). The combination of the terms “righteousness” and “peace” has messianic implications within the OT—a factor that contributes to Melchizedek’s prominent role in Hebrews (see ISAIAH 9:6–7; JEREMIAH 23:5; ZECHARIAH 9:9–10; compare HEBREWS 1:8–9). As a place, Salem is often identified with Jerusalem because of the similarity of names and because the meeting between Abraham and Melchizedek occurred within the King’s Valley, which is associated with Jerusalem (GENESIS 14:17).

7:1 priest of the most high God Melchizedek is the first person identified as a priest in the OT. He served the God of Abraham (GENESIS 14:22).

7:1 slaughter of the kings Abraham defeated a group of kings to rescue his nephew Lot (GENESIS 14:1–16).

7:2 apportioned a tenth Abraham gave Melchizedek one tenth of his spoils (GENESIS 14:20), likely because of Melchizedek’s status as a priest (GENESIS 14:18).

7:2 name is translated See HEBREWS 7:1.

7:3 without genealogy The Bible does not provide genealogical data for Melchizedek, who is mentioned only briefly in GENESIS 14:18–20 and PSALM 110.

7:3 resembling the Son of God Melchizedek resembles Jesus because of his unique priesthood and the manner by which he obtained it. Just as the Son of God received His priesthood according to the power of an indestructible life (HEBREWS 7:16), the unrestricted quality of Melchizedek’s life qualified him to serve as priest.

7:3 for all time The Greek phrase used here, *eis to diēnekēs*, differs from the expressions used to affirm that Jesus is a priest forever (*eis ton aiōna* in Greek; e.g., 5:6; 7:17). Melchizedek serves without interruption, whereas Jesus serves for eternity.

7:5 sons of Levi Israel’s priesthood was connected to the sons of Levi, Abraham’s great-grandson (GENESIS 29:34; NUMBERS 3:5–10). The author of Hebrews uses

this connection in HEBREWS 7:9–10, arguing that Levi paid tithes to Melchizedek through Abraham.

7:5 commandment to collect The Levites had the responsibility of collecting the tithes from the Israelites. See NUMBERS 18:21–24.

7:5 law This could refer to specific commandments or to the entire Pentateuch (the first five books of the Bible).

7:6 did not trace his descent Refers to Melchizedek, who was not a Levite. Likewise, Jesus was not a Levite (HEBREWS 7:13–14). The author of Hebrews uses this parallel to demonstrate that Jesus’ priesthood is legitimate—in part, because it has precedence in the OT (HEBREWS 7:15–16).

7:6 blessed the one Melchizedek blessed Abraham in GENESIS 14:19.

7:7 inferior is blessed by the more prominent Abraham was blessed by Melchizedek, demonstrating that Melchizedek’s priesthood was superior to the priesthood of Abraham and his descendants (including the Levites).

7:8 mortal men Refers to the Levites. Death prevented them from continuing in their office (HEBREWS 7:23); Jesus holds the office permanently (HEBREWS 7:24).

7:8 testified that he lives The author of Hebrews assumes that Melchizedek never died.

7:10 still in the loins Illustrates the ancient idea that descendants were contained within their ancestors (see GENESIS 25:23; ROMANS 5:12). Because Levi was still within Abraham, the Levitical priesthood—which by extension tithed to Melchizedek—is inferior to Melchizedek’s priesthood.

7:11–28 Having demonstrated Melchizedek’s superiority over the Levitical priests (HEBREWS 7:1–10), the author establishes that Jesus’ priesthood is superior to Melchizedek’s. The theme of perfection frames the entire section; the author stresses the imperfection of the Levitical priests and the perfection of the Son of God (HEBREWS 7:11, 28).

7:11 perfection The Greek word used here, *teleiōsis*, refers to the qualifications required to draw near to God.

7:11 another priest Refers to Jesus, who like Melchizedek did not belong to the lineage of Levi and Aaron (HEBREWS 7:13–14).

7:12 change of the law The law was a temporary provision given to God’s people until the arrival of Christ (see GALATIANS 3:24). Since the law was maintained by the Levitical priesthood, it must change now that a superior priest (Jesus) has arrived.

7:13 these things are spoken Refers to PSALM 110:4.

7:13 belongs to another tribe Jesus belonged to the tribe of Judah, not Levi (HEBREWS 7:14). Judah had no role in the religious activities of the tabernacle or temple.

7:13 officiated at the altar That is, served as a priest.

7:14 descendant of Judah See MATTHEW 1:3; LUKE 3:33.

7:16 law of physical requirement Refers to the biological descent of the Levitical priesthood.

7:16 power of an indestructible life Jesus defeated death through His resurrection (1 CORINTHIANS 15:55; COLOSSIANS 2:12). His priesthood, like Melchizedek's, endures forever (HEBREWS 7:17).

7:17 You are a priest forever Quotes PSALM 110:4. The author emphasizes the eternal nature of Jesus' priesthood (compare HEBREWS 5:6; 6:20; 7:21).

7:18 preceding commandment Refers to ordinances about the Levitical priesthood. The priestly functions of the OT are no longer necessary because of Jesus' priestly work (HEBREWS 10:1–4). However, Hebrews does not claim that the OT no longer has relevance for God's people (compare ROMANS 15:4).

7:18 set aside The greek term *Athetêsis* refers to the annulment or cancellation of something—in this case the former commandment. The author of Hebrews reasons that God has the right to annul what He has instituted.

7:18 weakness Recalls the earlier descriptions of Israel's priests as weak (HEBREWS 5:2; 7:28).

7:18 uselessness The priesthood was only able to bring about an external cleansing—not purify people entirely, forever, from their sins (HEBREWS 9:9–10, 13, 23; 10:14).

7:20 oath Refers to the opening line of PSALM 110:4, quoted in HEBREWS 7:21.

7:22 guarantee The Greek word used here, *engyos*, was a legal term within the Graeco-Roman world, referring to someone who assumed an obligation in place of another. This expression parallels HEBREWS 8:6, which describes Jesus as the mediator of a better covenant. God's oath stands behind the appointment of Jesus as high priest (HEBREWS 7:21).

7:22 better covenant See HEBREWS 8:8–12; 9:11–14, 23–26.

7:24 he continues forever See HEBREWS 1:8, 11–12.

7:25 completely The Greek terminology here can refer either to the time or extent of salvation. Both senses are possible: Jesus offered Himself once for all (HEBREWS 7:27), and believers will be made perfect in conformity with Jesus (HEBREWS 5:9; 12:23).

7:25 lives in order to intercede Christ intercedes at the right hand of God (HEBREWS 1:3; ROMANS 8:33–34; compare ISAIAH 53:12).

7:26 holy, innocent, undefiled The qualities listed here enable Jesus to administer a better sacrifice (HEBREWS 9:23). He is without sin (HEBREWS 4:15;

compare ISAIAH 52:15; 53:6)—in contrast to the Levitical priests, who had to follow strict procedures to maintain ritual purity (LEVITICUS 21:11, 17).

7:26 exalted above the heavens See HEBREWS 4:14; 8:1.

7:27 former high priests Refers to the priestly line associated with Aaron and the Levites.

7:27 once for all Refers not only to the singular occasion of Jesus' sacrifice, but also to its unrepeatable nature (HEBREWS 6:6). He was able to make an ultimate sacrifice, in the sense that no further sacrifices are necessary.

7:27 offered up himself Jesus did not need to make sacrifice in order to absolve His own sin (because He is without sin; HEBREWS 4:15; 7:26). Rather, He gave Himself for the sake of the world (compare ISAIAH 53:10).

7:28 perfect forever Refers to the exalted and glorified Jesus (HEBREWS 7:26).

SMALL GROUP

STUDY QUESTIONS



INTRODUCTION

One of the central theological arguments of Hebrews is that Jesus Christ is the superior High Priest, in the order of Melchizedek (HEBREWS 5:1–10). In HEBREWS 7:1–28 the writer picks up this argument again and explains the nature of Jesus’ priesthood, to establish that it is superior to the Levitical priesthood.

OPEN IN PRAYER

OPENING QUESTION

Who is the greatest spiritual hero you have ever meet in person? What makes them so great?

The writer uses the priest-king Melchizedek to explain Christ’s superiority over the priesthood of the Mosaic Law. Jesus’ superiority and perfection as our High Priest is a key truth in HEBREWS 7.

READ SCRIPTURE

Have someone read HEBREWS 7

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the HEBREWS 7 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- Carefully read HEBREWS 7:1-3 along with GENESIS 14:18-20. In what ways does Melchizedek “resembling the Son of God”, point forward to the life and ministry of Jesus Christ? (HEBREWS 7:3)?

- In HEBREWS 7:4–10, how does the writer show that the eternal Melchizedek priesthood, is greater than the Levitical priesthood that would descend from Abraham?
- Why is there a need for another priesthood beyond that of Levi?
- In HEBREWS 7:7 what is the author convinced of as being certain and ‘beyond dispute’?
- How is Jesus’ priesthood different from that of the Levites?
HEBREWS 7:15-17
- Why did the law have to be ‘set aside’? HEBREWS 7:18
- How does the change in law and Jesus’ role as High Priest in the line of Judah, show that the Mosaic covenant is no longer in effect?
- What phrases in HEBREWS 7:20-28 make it clear Jesus is the ‘better covenant’?
- The Hebrew Christians were tempted to reject Jesus, which would include a rejection of his priesthood. What are the consequences of rejecting Jesus’ priesthood?
- In HEBREWS 7 the writer is revealing Jesus as the better and greater High Priest in which we can have confidence in.
 - What do you find yourself putting your confidence in that isn’t Jesus?
 - How does Jesus as High Priest strengthen your faith and confidence?

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

HEBREWS 8



In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away. HEBREWS 8:13

OVERVIEW

Old Testament priests ministered on earth, in a sanctuary which was a copy and shadow of heavenly realities. Our High Priest, Jesus, ministers in heaven itself (HEBREWS 8:1–6). The superiority of Christ’s ministry is further reflected in the superiority of the covenant which governs it. The old Mosaic Covenant was incomplete. The Old Testament itself predicts its being superseded by a New Covenant (HEBREWS 8:7–9). Under the New Covenant that supersedes the old, God promises to “put My laws in their minds and write them on their hearts.” Under the New Covenant believers will truly come to know God, will be forgiven for all their sins, and will be transformed from within (HEBREWS 8:10–13).

DAILY STUDIES

Take your time across the week to work through the following questions, activities and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions or additional observations you make so you can share them with your small group.

DAY 1

READ

8¹ Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, ² a minister in the holy places, in the true tent that the Lord set up, not man. ³ For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer. ⁴ Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. ⁵ They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, “See that you make everything according to the pattern that was shown you on the mountain.” ⁶ But as it is,

Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises.⁷ For if that first covenant had been faultless, there would have been no occasion to look for a second.

⁸ For he finds fault with them when he says:

“Behold, the days are coming, declares the Lord,
when I will establish a new covenant with the house of Israel
and with the house of Judah,

⁹ not like the covenant that I made with their fathers
on the day when I took them by the hand to bring them out of the land of
Egypt.

For they did not continue in my covenant,
and so I showed no concern for them, declares the Lord.

¹⁰ For this is the covenant that I will make with the house of Israel
after those days, declares the Lord:
I will put my laws into their minds,
and write them on their hearts,
and I will be their God,
and they shall be my people.

¹¹ And they shall not teach, each one his neighbor
and each one his brother, saying, ‘Know the Lord,’
for they shall all know me,
from the least of them to the greatest.

¹² For I will be merciful toward their iniquities,
and I will remember their sins no more.”

¹³ In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.

HEBREWS 8

REFLECT

Read the passage and mark on it the following...

Circle in **RED** all the words that describe what the ‘new covenant’.

Circle in **BLUE** all the words that describe what we receive from the ‘new covenant’.

DAY 2

REFLECT

What does it mean that Christ is seated “at the right hand” of God’s throne in heaven?

RESPOND

In prayer and praise, honour Jesus as King!

DAY 3

REFLECT

In what way was the sanctuary in which the Old Testament priests ministered, a 'copy and shadow of what is in heaven'? HEBREWS 8:5

RESPOND

Talk to God about how you are experiencing his presence at the moment.

DAY 4

REFLECT

How are the promises under the new covenant "better" than those under the old covenant? HEBREWS 8:6

RESPOND

Thank God for the better and greater covenant.

DAY 5

REFLECT

What was wrong with the first covenant? HEBREWS 8:7

RESPOND

Acknowledge before God his right and perfect plan, that is making all things better and greater.

DAY 6

REFLECT

What does it mean that Jesus will, ‘put my laws into their minds, and write them on their hearts’? HEBREWS 8:10.

RESPOND

Take the time to ask God to be shaping your heart and mind through his Spirit, word and people.

DAY SEVEN:

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>



In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.
HEBREWS 8:13

8:1–7 *The author continues his discussion of Jesus as the great high priest, connecting this role to the heavenly tabernacle (HEBREWS 8:2, 5) and the new covenant (HEBREWS 8:6–7, 13). He explains that this new covenant is better than the old one, enacted on better promises (HEBREWS 8:6).*

8:1 sat down at the right hand Symbolizes a place of favor and authority.

8:1 throne of the Majesty in heaven God’s throne is in the heavenly temple (HEBREWS 8:1; ISAIAH 6:1; 66:1; REVELATION 7:15).

8:2 true tabernacle The earthly tabernacle represented the heavenly one. Thus, Jesus’ high priestly work occurred in the true tabernacle—the one built by God (HEBREWS 8:5).

8:3 high priest is appointed See HEBREWS 5:1.

8:3 something that he offers Refers to Jesus Himself; He is both priest and sacrifice. See HEBREWS 7:27; 9:11–14.

8:4 Now if he were on earth Jesus’ priestly work occurred in the heavenly sanctuary.

8:5 sketch The earthly tabernacle is a sketch (*hypodeigma* in Greek) of the true tabernacle (v. 2 and note). Elsewhere in the NT, the same Greek term is used to indicate human behavior that should be emulated or avoided (JOHN 13:15; HEBREWS 4:11; JAMES 5:10; 2 PETER 2:6). The word also appears in reference to the shape or pattern of the temple (HEBREWS 9:23; compare the Septuagint reading of EZEKIEL 42:15).

8:5 make everything according to the pattern This citation from EXODUS 25:40 reinforces the idea that the earthly tabernacle reflects the heavenly tabernacle.

8:6 mediator Moses was the mediator of the Sinai covenant; likewise, Jesus is the mediator between God and humanity (1 TIMOTHY 2:5).

8:6 better covenant See HEBREWS 8:8–13 and note; 9:11–14, 23–26.

8:6 better promises See note on HEBREWS 8:8–13. Repetition of the Greek adjective *kreittōn*, meaning “better,” throughout Hebrews emphasizes the superiority of the new covenant Jesus enacted (HEBREWS 1:4; 6:9; 7:7, 19, 22; 8:6; 9:23; 10:34; 11:16, 35, 40; 12:24).

8:7 first covenant had been faultless Covenants may be renewed, as was the case with Israel in the wilderness (see EXODUS 24:1–18; DEUTERONOMY 29:1–29).

8:8–13 *The author describes the better covenant and its promises (HEBREWS 8:6) in terms of the blessings envisioned by the prophet Jeremiah (quoting JEREMIAH 31:31–34). This citation lays the foundation for HEBREWS 9:1–10:18, which discusses the superiority of Jesus’ sacrifice. The new covenant includes the promise that God will put His law into the people’s minds and inscribe it on hearts (HEBREWS 8:10). As a result, God’s people will no longer need to be taught about Him by other people to experience Him (HEBREWS 8:11); God has vowed to be their God (HEBREWS 8:10) so all will know Him (HEBREWS 8:11).*

8:8 finding fault with them God found fault with His people who were under the old covenant.

8:8 days are coming A stock phrase from Jeremiah that refers to the Day of Yahweh, a time of future judgment (e.g., JEREMIAH 7:32; 9:25; 19:6; 51:52) or blessing (e.g., JEREMIAH 16:14; 23:5, 7). This phrase recalls the opening of Hebrews (HEBREWS 1:2). The latter days—those referred to within Jeremiah—arrived when Jesus was resurrected.

8:9 covenant which I made with their fathers Refers to the covenant God made with the Hebrew people when He saved them from Egypt (see EXODUS 24:1–8; HEBREWS 9:18–20).

8:9 out of the land of Egypt Describes the exodus from Egypt, the paradigmatic act of salvation in the OT (EXODUS 14:30).

8:9 did not continue in my covenant Emphasizes Israel’s unfaithfulness. After the exodus, the Israelites complained about wanting to return to Egypt (e.g., EXODUS 15:24; 16:2, 7–8; 17:3; NUMBERS 14:2, 27). They also committed idolatry (EXODUS 32) and opted to elect their own leader, disregarding God’s choice of Moses and Aaron (NUMBERS 14:1–4).

8:9 I disregarded them Because the Israelites regularly demonstrated their distrust in God, He vowed to disinherit them (NUMBERS 14:11–12).

8:10 I will write them on their hearts God had instructed the Israelites to recite and discuss His commands (DEUTERONOMY 6:6–9). However, sin was written on their hearts (JEREMIAH 17:1). Thus, God declares that He will rewrite what is on their hearts (JEREMIAH 31:33). In this sense, the new covenant is a renewed covenant.

8:10 I will be their God Echoes the covenantal statement from the days of Moses (EXODUS 6:7; 29:45; LEVITICUS 26:12; DEUTERONOMY 26:17–18). The statement regularly appears with a call for a response of obedience from God’s people (JEREMIAH 7:23; 24:7; 30:22; EZEKIEL 11:20; 37:27; ZECHARIAH 8:8; 13:9).

8:11 they will all know Knowledge of God and His ways will be personal, not just national. Every believer is able to approach God confidently and directly because of Jesus’ mediating work (HEBREWS 4:16; 7:25; 10:19–22; 12:22–24).

8:12 merciful toward their wrongdoings Because of Moses’ intercession, God responded mercifully when His people sinned (NUMBERS 14:13–20). They were

punished for their unfaithfulness—banned from entering the promised land—but they were not destroyed.

8:12 I will not remember their sins any longer The old covenant included an annual reminder of sins (HEBREWS 10:3; on the Day of Atonement, see HEBREWS 9:7; 9:12). Under the new covenant, God no longer remembers the sins of His people—they receive forgiveness via Jesus' work as high priest and His role as the sacrificial offering for their sins.

8:13 obsolete The Greek term used here describes something that is old or worn out.

SMALL GROUP

STUDY QUESTIONS



INTRODUCTION

Christ is our high priest, not on earth but in heaven. He has taken humankind into the presence of God, in a way that could never be done in an earthly tabernacle or temple. The old ritual of sacrificing innocent animals—pouring their blood on the altar and sprinkling the people—is now a thing of the past.

The old covenant of law and sacrifice was never going to be enough and needed replacing. Now the perfect priesthood and sacrifice of Jesus, has made a new and permanent peace between God and human beings. Jesus has achieved the real reconciliation, of which the old covenant was just a shadow.

OPEN IN PRAYER

OPENING QUESTION

What is something from your past that was a necessity but is now obsolete?

The Law was only a shadow because it could not produce righteousness. It dealt with externals but did not touch the heart. Therefore, it was never forever. God now puts His laws in our minds and writes them in our hearts.

READ SCRIPTURE

Have someone read HEBREWS 8

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the HEBREWS 8 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- In HEBREWS 8:1-2, what is unique and superior about what Jesus' ministry as a High Priest.
- What is different about the earthly structures and services connected to the high priests, and what Jesus brings as high priest?
HEBREWS 8:3-6
- What makes the earthly priests in the Old Testament incomplete?
HEBREWS 8:5-6
- A mediator is one who helps reconcile parties who are divided. What does it mean that Jesus "mediates" the new covenant?
- What are the four promises made, regarding the new covenant in HEBREWS 8:10?
- What does it mean to have God's Law written on our minds and hearts rather than on tablets of stone?
- At what point did the sacrificial system with its priests become obsolete? Cf: MATTHEW 27:50-52; JOHN 19:28-30
- What are we to do with the old covenant now that the new covenant has been confirmed?
- Which aspects of the new covenant are the greatest joy for you?

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

HEBREWS 9



But when Christ came as high priest of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation. HEBREWS 9:11

OVERVIEW

We are reminded in HEBREWS 9 that every element of the Mosaic Covenant had special significance, for it reflected realities in heaven (HEBREWS 9:1–5). But the most significant act of all, was performed on the Day of Atonement. Then the high priest entered the inner room of the tabernacle, the most holy place, carrying the blood of an atoning sacrifice (HEBREWS 9:6–7). The curtain separating this inner room, symbolized the fact that under Mosaic Law, no one had direct access into God’s presence (HEBREWS 9:8–10).

But our High Priest, Jesus, entered heaven itself, bearing His own blood. By His sacrifice he obtained eternal salvation for us (HEBREWS 9:11–14). Christ is thus mediator of a New Covenant, activated by His death. This is in fact the significance of Old Testament sacrifices: in cleansing earthly things they symbolize the cleansing Jesus has won for us (HEBREWS 9:15–22). Animal sacrifices were sufficient for earthly copies, but Christ is the only one who could restore relationship with God with His own blood. When He did He put away our sin once for all, all by the one sufficient and awesome sacrifice of Himself (HEBREWS 9:23–28).

DAILY STUDIES

Take your time across the week to work through the following questions, activities and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions or additional observations you make so you can share them with your small group.

DAY 1

READ

⁹ ¹ Now the first covenant had regulations for worship and also an earthly sanctuary. ² A tabernacle was set up. In its first room were the lampstand and the table with its consecrated bread; this was called the Holy Place. ³ Behind the second curtain was a room called the Most Holy Place, ⁴ which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant. ⁵ Above the ark were the cherubim of the Glory, overshadowing the atonement cover. But we cannot discuss these things in detail now.

⁶ When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry. ⁷ But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance. ⁸ The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still functioning. ⁹ This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper. ¹⁰ They are only a matter of food and drink and various ceremonial washings—external regulations applying until the time of the new order.

¹¹ But when Christ came as high priest of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation. ¹² He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption. ¹³ The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. ¹⁴ How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

¹⁵ For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.

¹⁶ In the case of a will, it is necessary to prove the death of the one who made it,

¹⁷ because a will is in force only when somebody has died; it never takes effect while the one who made it is living. ¹⁸ This is why even the first covenant was not put into effect without blood. ¹⁹ When Moses had proclaimed every command of the law to all the people, he took the blood of calves, together with water, scarlet wool and branches of hyssop, and sprinkled the scroll and all the people. ²⁰ He said, "This is the blood of the covenant, which God has commanded you to keep." ²¹ In the same way, he sprinkled with the blood both the tabernacle and everything used in its ceremonies. ²² In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.

²³ It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these. ²⁴ For Christ did not enter a sanctuary made with human hands that was

only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.²⁵ Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own.²⁶ Otherwise Christ would have had to suffer many times since the creation of the world. But he has appeared once for all at the culmination of the ages to do away with sin by the sacrifice of himself.²⁷ Just as people are destined to die once, and after that to face judgment,²⁸ so Christ was sacrificed once to take away the sins of many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

HEBREWS 9

REFLECT

Read the passage and mark on it the following...

Circle in **RED** all the words that describe what Jesus achieved as High Priest.

Circle in **BLUE** all the words that are repeated the most.

DAY 2

REFLECT

What is the significance of each item in the Holy Place and most Holy Place? HEBREWS 9:1-5

RESPOND

Thank God for the depth of imagery he gives us to reveal who he is.

DAY 3

REFLECT

What was the Holy Spirit revealing? HEBREWS 9:6-10

RESPOND

Talk to God about what it means for you to be able to worship him, with a clear conscience.

DAY 4

REFLECT

What is the difference between the blood of goats/calves and the blood of Jesus? HEBREWS 9:11-14

RESPOND

Thank God for the better and greater sacrifice.

DAY 5

REFLECT

How is Christ the mediator of a new covenant? HEBREWS 9:15

RESPOND

Respond to God for his provision of Jesus as the better and greater mediator.

DAY 6

REFLECT

How many times did Jesus 'bear our sins'? HEBREWS 9:23-28.

RESPOND

Let God know what it means to you, that he has taken away you/our sins and brought salvation.

DAY SEVEN:

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>



But when Christ came as high priest of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation.

HEBREWS 9:11

failure to properly cleanse indicates the need for a more effective sacrifice (HEBREWS 9:9–10). This description of the tabernacle leads into 9:11–10:18, which discusses Christ’s priestly ministry within the heavenly sanctuary.

9:1–10 *In this section, the author focuses on provisions within the tabernacle. After describing the various objects associated with the priesthood (HEBREWS 9:2–5), the author continues by describing the regulation and practice of religious life (HEBREWS 9:6–10). The infrequency of access to God under the old covenant serves to demonstrate that such an arrangement could function only provisionally (HEBREWS 9:7–8). Furthermore, the sacrifices’*

9:1 first covenant Refers to the Mosaic covenant. The word *prōtos*, meaning “first,” was also used in 8:13 and links the two sections.

9:1 regulations for worship Refers broadly to the design, contents, and actions associated with Israel’s tabernacle. Worship refers to acceptable priestly service (HEBREWS 9:6–7; NUMBERS 16:9; 1 CHRONICLES 28:13) and adherence to God’s commands (EXODUS 20:5; 23:24; DEUTERONOMY 10:12).

9:1 earthly sanctuary This description of the sanctuary refers more to its composition than location, and it contrasts the true tabernacle (HEBREWS 8:2) that consists of heavenly things (HEBREWS 8:5).

9:2 lampstand Located at the south side of the holy place (EXODUS 26:35), the lampstand was crafted of hammered gold (EXODUS 25:31). It included three branches on each side that resembled almond blossoms (EXODUS 25:33). God had commanded Aaron and his sons to burn oil in this lamp perpetually (EXODUS 27:20–21; LEVITICUS 24:2–3).

9:2 table Stood at the north side of the holy place (EXODUS 26:35). The table was made of acacia wood and overlaid with gold (EXODUS 25:23–24). It held various religious objects, including dishes for incense and bowls for drink offerings (EXODUS 25:29–30).

9:2 presentation of the loaves These loaves were arranged in two rows and placed upon the table each Sabbath (EXODUS 40:23; LEVITICUS 24:6; 29; 1 CHRONICLES 9:32).

9:3 second curtain There were three curtains or veils in the tabernacle complex (EXODUS 26:31–35; 27:16). The one indicated here separated the holy place (where priests performed their regular ministry) from the most holy place. Only

the high priest was allowed beyond this curtain, and only once a year on the Day of Atonement (LEVITICUS 16:2).

9:3 The curtain was made of fine blue linen and had two cherubim embroidered on it (EXODUS 26:31). This image of the cherubim served as a warning for people to keep out, due to their depiction in the OT as supernatural guardians who protect sacred space (GENESIS 3:24). The reality of God's presence required a physical barrier, to keep priests from inadvertently crossing into it.

9:3 holy of holies The place of God's presence. The holy of holies contained an incense altar and the ark of the covenant (see vv. 4; EXODUS 25:10; 26:33; 40:3). The Greek expression is superlative, emphasizing that this inner sanctuary was the most holy of all holy places.

9:4 golden incense altar On the Day of Atonement, priests sprinkled blood from the sin offering upon the horns of this incense altar and upon the mercy seat (EXODUS 30:10; LEVITICUS 16:15; compare ISAIAH 52:15).

9:4 ark of the covenant Located in the most holy place, the ark was made of acacia wood and overlaid with gold (EXODUS 25:10–15; 37:1–5). The ark mediated God's presence to the people (EXODUS 25:22). The Israelites carried the ark using two long poles, so that no one would touch the ark itself and die.

9:4 golden jar Moses instructed Aaron to collect some manna—the bread God gave the Israelites in the wilderness—and place it in a jar before the Lord (EXODUS 16:33–34).

9:4 rod of Aaron Refers to Aaron's staff that miraculously blossomed, demonstrating that God called Aaron and his sons to the ministry of the priesthood (NUMBERS 17:1–11).

9:4 tablets Moses received the stone tablets with God's law written on them (DEUTERONOMY 9:9–10). The Israelites placed these tablets within the ark (DEUTERONOMY 10:1–5).

9:5 cherubim of glory Refers to two winged, angelic creatures made of gold (EXODUS 25:18–22). From either side of the ark, the cherubim overshadowed the mercy seat, where God was enthroned (1 SAMUEL 4:4; 2 SAMUEL 6:2; ISAIAH 37:16).

9:5 mercy seat The Greek term used here, *hilastērion*, refers to the golden lid of the ark. This lid was considered the earthly counterpart to the throne of grace (HEBREWS 4:16). On the Day of Atonement, the divine presence appeared in a cloud over the lid (LEVITICUS 16:13–17). Moses (and later the priesthood) met with God there (EXODUS 25:22; NUMBERS 7:89).

9:6 into the first tent continually Priests entered the first tent regularly to carry out their priestly duties (see HEBREWS 9:2), such as ensuring the lampstand was functioning and cared for (EXODUS 27:20–21), replacing the bread of the Presence (LEVITICUS 24:8–9), and sacrificing two lambs daily (EXODUS 29:38–42). The detail that the priests could enter continually (*dia pantos* in Greek) highlights the perpetual and ongoing nature of the sacrifices.

9:7 into the second tent once In contrast to the constant service of the priests in the first tent (HEBREWS 9:6), the high priest was permitted to enter the second tent only once a year, on the Day of Atonement.

9:7 not without blood The high priest could not enter the holy of holies (most holy place) without offering a blood sacrifice—a bull offered on behalf of himself and his household (LEVITICUS 16:11). After slaughtering the animal outside, the blood would be brought inside and sprinkled upon the mercy seat, the lid of the ark (LEVITICUS 16:14).

9:8 Holy Spirit was making this clear The Holy Spirit provides special revelation for understanding the true purpose and provision of the sacrificial system.

9:9 symbol The author describes the first tent—not the entire tabernacle infrastructure—as a symbol that points beyond itself.

9:9 present time In this era, believers have already experienced powers of the coming age (HEBREWS 6:5), but they are yet to enter God’s rest (see HEBREWS 4:9–10).

9:9 perfect the worshiper with respect to the conscience See HEBREWS 7:11. Defilement caused by sin extends to the conscience. The first covenant was unable to produce true sanctification and peace (HEBREWS 7:18–19; 10:1–4) because guilt offerings and offerings for unknown sins had to be made continually. The new covenant purifies the conscience (HEBREWS 9:14; 10:22) and provides assurance to believers; Jesus’ offering is once for all (HEBREWS 7:27).

9:10 food and drink Refers to OT practices regarding clean and unclean foods (see LEVITICUS 11; DEUTERONOMY 14:1–21).

9:10 different washings Priests were required to cleanse themselves (EXODUS 29:4; LEVITICUS 8:6; 16:4).

9:10 time of setting things right Refers to the era of the new covenant (HEBREWS 9:26).

9:11–28 *In this section, the author focuses on Christ’s death (which secures redemption; HEBREWS 9:11–14), Christ’s mediation of the new covenant (HEBREWS 9:15–22), and the perfection of Christ’s sacrifice (HEBREWS 9:23–28).*

9:11 Christ has arrived as a high priest Refers to His entrance into the heavenly tabernacle by means of His death (HEBREWS 9:28).

9:11 good things to come Refers to the aspects of redemption available through the new covenant. These include purification of the conscience (HEBREWS 9:14), receipt of an eternal inheritance (HEBREWS 9:15), the putting away of sin (HEBREWS 9:26, 28), and unrestricted access to God (HEBREWS 9:24).

9:12 blood of goats and calves The author of Hebrews relies on the OT for the religious metaphors used to illustrate Jesus’ sacrificial death. Three sacrifices were associated with the offering on the Day of Atonement: a bull and two goats. The priest offered the bull on behalf of himself and his family (LEVITICUS 16:6, 11). One goat was presented alive as the scapegoat. The Israelites would then release

the scapegoat into the wilderness in order to take away sins from Israel (LEVITICUS 16:10). The second goat would be slaughtered for a sin offering (LEVITICUS 16:15).

9:12 his own blood Refers to Jesus' blood in the sacrificial sense—His life poured out in death.

9:12 eternal redemption Secured because Christ's sacrifice was once for all.

9:13 ashes of a young cow Refers to the red heifer (see NUMBERS 19:1–22).

Although this sacrifice is not associated with the Day of Atonement, it is related to the idea of external ritual purity.

9:14 eternal Spirit The Greek phrase used here, *pneumatōs aiōniou*, most likely refers to the Holy Spirit, as do most other references to "spirit" (*pneuma* in Greek) in the singular in Hebrews (e.g., HEBREWS 2:4; 6:4; 9:8, 14). The phrase also could refer to Jesus' spirit or divinity.

9:14 cleanse our consciences The Greek term used here, *syneidēsis*, refers to an inward aptitude for distinguishing right and wrong (see ROMANS 2:15; 9:1; 1 CORINTHIANS 10:29; 2 CORINTHIANS 1:12; 4:2; 5:11; HEBREWS 10:22; 13:18). The sacrifices of the old covenant only cleansed the flesh (HEBREWS 9:13). Christ's sacrifice, however, cleanses the conscience as well. This coheres with the new covenant promise that God forgives sins and writes His law on the hearts of His people (see HEBREWS 8:10–12; JEREMIAH 31:31–34).

9:14 dead works Describes acts that defile a person and create separation from God (HEBREWS 6:1).

9:15 mediator of a new covenant Because Jesus offered Himself as a sacrifice, He is the mediator of the new covenant (see HEBREWS 8:6; 12:24; 1 TIMOTHY 2:5; compare ISAIAH 53:6, 12). As such, Christ intercedes on behalf of humanity before God. He is uniquely qualified to do so because of His incarnation (HEBREWS 2:14–18) and appointment as high priest (HEBREWS 5:5–6).

9:15 those who are the called The Greek terminology here refers to Christians, who share in a heavenly calling (HEBREWS 3:1). Jesus mediates on our behalf so that we may receive an eternal inheritance.

9:15 promise of the eternal inheritance Salvation in the world to come (HEBREWS 1:14; 2:5).

9:16 a will The Greek term used here, *diathēkē*, was a general word for various kinds of legal contracts. The author uses this same word throughout HEBREWS 9:15–20 but invokes the sense of *diathēkē* as a last will and testament in HEBREWS 9:16–17. Ultimately, the author is alluding to the broken Sinai covenant, which brought a curse of death on those who did not keep it (HEBREWS 2:2; 10:28). The analogy with a last will and testament explains how Christ's death brought this new covenant into effect. Compare HEBREWS 2:9, 14; 9:15, 28, HEBREWS 9:28; 10:15–17; 12:24.

9:16 the death Connects two concepts of the Greek word *diathēkē* (legal contract versus last will and testament). Just as a will goes into effect when a person dies,

the procedures for making a legally binding contract sometimes involved the representative death of a sacrificial animal (JEREMIAH 34:18).

9:18–21 *This passage summarizes the enactment of the first covenant at Sinai (EXODUS 24:3–8), with an emphasis on the relationship between the covenant and blood.*

9:18 ratified Recalls the first covenant within Exodus, which was “inaugurated” (*enkainizō*, “to inaugurate”)—or put into effect—with blood (EXODUS 24:6, 8).

9:19 when every commandment Refers to the words of the law that God spoke to Moses (EXODUS 24:4).

9:19 water and scarlet wool and hyssop These details do not appear in the EXODUS 24 account, but they do appear in other passages about sacrifices (EXODUS 12:22; LEVITICUS 14:4–7; NUMBERS 19:6, 18).

9:19 sprinkled The sprinkling of blood enacted ritual purity (EXODUS 24:8).

9:19 the scroll The act of sprinkling blood on the scroll is not attested elsewhere in the Bible.

9:21 And likewise This Greek terminology might be indicating that the verse describes another event (see EXODUS 29:12; LEVITICUS 8:15,23–24). EXODUS 24 does not include the details provided here.

9:22 purified with blood In accordance with the OT, blood was required for purification; it was understood to remove defilement.

9:22 there is no forgiveness The Greek word used here, *aphesis*, denotes the remission of sins (see HEBREWS 10:4, 18). Forgiveness was not possible without “the shedding of blood” (*haimatekchysia*), which refers to the offering of blood at an altar.

9:23 sketches of the things in heaven See HEBREWS 8:2.

9:23 heavenly things The earthly tabernacle required sacrifices, so the true tent required a better sacrifice—the blood of Jesus.

9:24 a sanctuary made by hands Refers to the tabernacle or temple built by God’s servants. See HEBREWS 9:1.

9:24 on our behalf Jesus mediates (HEBREWS 8:6; 9:15; 12:24) and intercedes (HEBREWS 7:25; compare 2:18; 4:15) on behalf of believers. He also sacrificed Himself for believers (HEBREWS 9:26; compare EXODUS 23:15, 17; 34:23; DEUTERONOMY 16:16).

9:25 blood not his own The Levitical priests were allowed to enter the holy of holies (most holy place) on the Day of Atonement by means of the sacrificial blood of bulls and goats (see LEVITICUS 16:14–16; HEBREWS 9:12–13).

9:26 end of the ages Signaled by Christ’s appearance.

9:26 removal of sin Refers to Jesus' death as an atoning sacrifice (HEBREWS 2:17). Jesus appeared so that He might remove sins (see 1 JOHN 3:5). He made purification and bore the sins of His people (HEBREWS 1:3; 9:28; compare ISAIAH 53:12).

9:27 judgment No one can escape judgment (HEBREWS 4:12–13; 9:27; 10:30) because God is the judge of all things (see ISAIAH 33:22). Resurrection and final judgment are also associated in HEBREWS 6:1–2.

9:28 bear the sins of many Refers to Jesus' life and death on behalf of believers, referencing to ISAIAH 53:12.

9:28 appear for the second time When Christ returns, He will fully establish the kingdom of God—a work that has already begun—and dethrone the authorities and powers of this world (1 CORINTHIANS 15:23–26).

9:28 those who eagerly await That is, believers (see PHILIPPIANS 3:20).

SMALL GROUP

STUDY QUESTIONS



INTRODUCTION

The sacrificial system was a vital element in Old Testament faith. The Mosaic Law code established standards which no individual could live up to. Yet God made provision for sinners. God gave Moses the pattern for building a tabernacle and established a sacrificial system. A sinner could bring a required blood sacrifice, have his sins covered, and so approach God. There was no other way for a sinner to approach God. Only blood on the altar could cover human sin.

The writer of the Book of Hebrews argues that the Old Testament sacrifices spoke of Jesus, the perfect Sacrifice, who has done what animal sacrifices could never accomplish. There is no need for repeated sacrifices, for by His one sacrifice, Jesus has fully met our need.

OPEN IN PRAYER

OPENING QUESTION

What experience or event have you been through ‘once’ but never want to go through again?

The words of HEBREWS 9:22 remain an unalterable truth—there is no forgiveness without the shedding of blood. All the temple sacrifices proclaimed this loud, clear, and consistently. The work of Jesus on the cross is the perfect fulfilment of this requirement.

READ SCRIPTURE

Have someone read HEBREWS 9

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the HEBREWS 9 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- In HEBREWS 9:1–7 the writer provides a snapshot of the Mosaic legislation, governing worship and the proper way to approach a holy God. How do each of these elements reflect God’s standard and provision?
- According to HEBREWS 9:9, what is the offering of gifts and sacrifices unable to do, and why?
- From HEBREWS 9:11-14, how are Christ’s work and sacrifice as High Priest, superior to the rituals performed by former high priests?
- What does it mean to you to “serve the living God”? HEBREWS 9:14
- For what reason is Christ the mediator of a New Covenant? HEBREWS 9:15
- Since its beginning, the book of Hebrews has emphasized “new” or “better” things. From HEBREWS 9:18-22, what has not changed or been improved upon?
- What is your reaction to the fact that the forgiveness of sin, requires the shedding of blood?
- On the basis of what Christ has already accomplished, is there anything that still needs to be done to provide salvation? Show in HEBREWS 9 where your answer is supported.
- What does Christ accomplish by appearing “for us” in God’s presence? HEBREWS 9:24-28
- How are you experiencing the work of Jesus’ blood in your own life?

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

HEBREWS 10:1-18



Then he said, “Here I am, I have come to do your will.” He sets aside the first to establish the second. And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all. HEBREWS 10:9-10

OVERVIEW

The writer of Hebrews continues to identify ways in which the sacrifice of Christ is superior. The endless repetition of sacrifices made under Mosaic Law is proof they could not perfect the worshiper. Similarly, Christ’s offering of a single sacrifice is proof that He makes men holy! (HEBREWS 10:1-10) After making one sacrifice, Jesus “sat down” at God’s right hand, signifying that His work was finished (HEBREWS 10:11-14). And Scripture adds its testimony. It reminds us that under the New Covenant sins are forgiven. Once truly forgiven, no more sacrifice is required (HEBREWS 10:15-18).

DAILY STUDIES

Take your time across the week to work through the following questions, activities and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions or additional observations you make so you can share them with your small group.

DAY 1

READ

10¹ The law is only a shadow of the good things that are coming—not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship.

² Otherwise, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins. ³ But those sacrifices are an annual reminder of sins. ⁴ It is impossible for the blood of bulls and goats to take away sins.

⁵ Therefore, when Christ came into the world, he said:

“Sacrifice and offering you did not desire,
but a body you prepared for me;
⁶ with burnt offerings and sin offerings
you were not pleased.

⁷ Then I said, ‘Here I am—it is written about me in the scroll—
I have come to do your will, my God.’ ”

⁸ First he said, “Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them”—though they were offered in accordance with the law. ⁹ Then he said, “Here I am, I have come to do your will.”

He sets aside the first to establish the second. ¹⁰ And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

¹¹ Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. ¹² But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God, ¹³ and since that time he waits for his enemies to be made his footstool. ¹⁴ For by one sacrifice he has made perfect forever those who are being made holy.

¹⁵ The Holy Spirit also testifies to us about this. First he says:

¹⁶ “This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds.”

¹⁷ Then he adds:
“Their sins and lawless acts
I will remember no more.”

¹⁸ And where these have been forgiven, sacrifice for sin is no longer necessary.
HEBREWS 10:1-18

REFLECT

Read the passage and mark on it the following...

Circle in **RED** all the words that describe time.

Circle in **BLUE** all the words that are repeated the most.

DAY 2

REFLECT

What is the law a shadow of? HEBREWS 10:1

RESPOND

Thank God for the fullness and completeness of Jesus’ sacrifice for sin.

DAY 3

REFLECT

In what ways does Christ's sacrifice differ from the repeated sacrifices of the law? HEBREWS 10:1-18

RESPOND

Choose one of the differences and spend some time thanking God for how Jesus is the greater better.

DAY 4

REFLECT

Does the work of Christ in our lives make us "holy" in the past, present or future? HEBREWS 10:14

RESPOND

Respond to God, about the ways you have seen this 'being made holy' outworked in your own life?

DAY 5

REFLECT

How is remembering and forgetting shown in this passage? HEBREWS 10:17-18

RESPOND

Thank God for how he views our sin because of the work of Jesus.

DAY 6

REFLECT

What does it mean for God to put his law in our hearts, and to have it written on our minds? HEBREWS 10:16

RESPOND

Talk to God about how you have experienced this in your walk with Him.

DAY SEVEN:

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>



Then he said, “Here I am, I have come to do your will.” He sets aside the first to establish the second. And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

HEBREWS 10:9-10

10:1-18 *Arguing from PSALM 40:6-8, the author shows that the OT anticipates the demise of the first covenant and the sacrifices associated with it (HEBREWS 10:5-7; see 8:8-12). The passage also affirms that Christ’s sacrifice effectively sanctifies believers in accordance with the divine will (HEBREWS 10:7, 9-10).*

10:1 law Likely referring collectively to the OT law found in the Pentateuch.

10:1 shadow The law revealed the need for atonement but only provided a short-term solution. See HEBREWS 8:5. Compare COLOSSIANS 2:17.

10:3 reminder of sins Refers to the Day of Atonement. See LEVITICUS 16:34; HEBREWS 8:12; 9:7.

10:4 impossible for the blood of bulls and goats An animal sacrifice cannot take away sins in an eternal way; only the sacrifice of Christ can accomplish that (see HEBREWS 10:12-14).

In the OT, animal sacrifices signified forgiveness of sin (LEVITICUS 4:20, 26, 31; 5:10, 13, 16). The Hebrew terms used in these contexts refer to the cleansing of the impurity caused by sin and God’s pardoning of the sinner following that cleansing (see LEVITICUS 4:20; compare EXODUS 34:9; NUMBERS 14:19-20).

10:5-7 *In its original context, the psalm cited here (PSALM 40:6-8) is associated with David, who understands right living to be better than right rituals. The author of Hebrews presents Christ as the speaker of this psalm (compare MARK 15:24, 30-32, 36; JOHN 2:17; ROMANS 15:3, 9; HEBREWS 2:10-12).*

10:5 came into the world Refers to the incarnation of the Son of God (HEBREWS 2:9, 14-18).

10:5 body you prepared Likely refers to Jesus’ body (*sōma* in Greek). HEBREWS 10:10 speaks of believers being sanctified by the offering of the body (*sōma*) of Jesus.

10:6 whole burnt offerings Such a sacrifice could be practiced for ritual cleansing (LEVITICUS 1:4; 5:7, 10), vows (NUMBERS 15:3, 8), and festival offerings (NUMBERS 10:10; 28:10). See LEVITICUS 1:3-17.

10:6 offerings for sins Refers to the offering undertaken for unintentional sins (see LEVITICUS 4:1-5:13). The requirements for this offering differed depending

on who sinned. For example, the high priest's sin required a more costly sacrifice than that of a common Israelite.

10:7 to do your will The quote from PSALM 40:6–8 demonstrates Christ's obedience to the divine will; He fulfilled the divine purposes of God for humanity (see HEBREWS 2:10, 14, 17; compare ISAIAH 53:10).

10:7 roll of the book Since PSALM 40:8 mentions the law, this might refer to a scroll of the law of Moses (HEBREWS 9:19).

10:9 the first in order to establish the second This contrast could refer to the two parts of the citation from PSALM 40 (HEBREWS 10:5–6, 8 and 10:7, 9) or the first and second covenants (HEBREWS 8:7, 13; 9:1, 18).

10:10 once for all See HEBREWS 7:27; 9:12.

10:11 every priest stands Indicates the perpetual and ineffectual nature of the Levitical priesthood (see DEUTERONOMY 17:12; 18:5; 21:5).

10:11 take away In the OT, the term *peraireō* refers to the removal of an impediment, such as a rebellious deed (ZEPHANIAH 3:11), guilt (1 CHRONICLES 21:8), or judgment (ZEPHANIAH 3:15). Animal sacrifices cannot take away sins—they symbolically represent God taking away sins.

10:12 offered one sacrifice Christ offered a single sacrifice for sins, drawing attention to the earlier emphasis on the “once for all” nature of His death (HEBREWS 9:25–28; 10:1–3).

10:12 for all time His death addresses both past and future sins.

10:12 sat down at the right hand Alludes to PSALM 110:1 and depicts Jesus' completed priestly action (see HEBREWS 1:13). The author uses similar language at HEBREWS 1:3; 8:1.

10:13 waiting until his enemies At the end of the ages, Christ's enemies will be subjected to him completely (HEBREWS 2:14–15). See note on HEBREWS 1:13.

10:14 perfected for all time Believers are made perfect (HEBREWS 11:40; 12:23), following Jesus Christ who Himself was made perfect (see HEBREWS 2:10; 5:9; 7:28). Christ achieved this by means of His sacrificial death (HEBREWS 10:10), which enables believers to draw near to God (see HEBREWS 7:11–12, 19; 9:9; 10:1).

10:15–17 *The author quotes from JEREMIAH 31:33–34 again, forming an inclusio (that is, bracketing by repetition; see HEBREWS 8:8–12). The citation shows that, because the new covenant has been inaugurated, God no longer remembers the sins of His people. God puts His laws in the hearts and minds of His people (HEBREWS 10:16), who consequently are empowered to obey Him and conform to His holy character (HEBREWS 3:1; 12:2).*

10:15 Holy Spirit The author sets up the quotation from Jeremiah as an utterance of the Spirit.

10:16 on their hearts Compared to the citation in HEBREWS 8:10, the author inverts the terms “heart” (*kardia*) and “mind” (*dianoia*) here. He may intend to emphasize the “heart” drawing near to God with full assurance (HEBREWS 10:22). See HEBREWS 8:10.

10:17 their lawless deeds God will not remember “their lawless deeds” because He has acted mercifully toward them. He has not merely overlooked their iniquities, but He atoned for them through Jesus.

SMALL GROUP

STUDY QUESTIONS



INTRODUCTION

By a single, sufficient sacrifice, Jesus has done what all the old, repeated sacrifices could never accomplish. Sacrificed once, He took away the sins of His people.

Once and for all (HEBREWS 10:1–10). This is a theme the writer stresses. Endlessly repeated sacrifices could never take away sins. But now Jesus has offered a single sacrifice and we see how completely Jesus has dealt with sin and guilt. Sins are remembered no more.

OPEN IN PRAYER

OPENING QUESTION

What repetitive activity do you dislike doing the most? Why?

Before Christ, all was in shadow awaiting the light of fulfilment. Sacrifices had to be repeated endlessly, year after year. But with the arrival and work of Jesus, there came one perfect sacrifice.

READ SCRIPTURE

Have someone read HEBREWS 10:1-18

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the HEBREWS 10:1-18 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- What are “the good things” spoken of in HEBREWS 9:11 and HEBREWS 10:1?
- From the passage, list at least three weaknesses in the Law.
- And yet despite it being a shadow, what profitable purpose did the Law fulfill? Cf: GALATIANS 3:23-24
- How does Jesus’ sacrifice differ from all others? HEBREWS 10:5-7
- What is the ‘first’ thing that God set aside, and what is the ‘second’ thing that he established? HEBREWS 10:9
- When we read HEBREWS 10:12-13, what has been done and what remains to be done?
- Why is there no longer any sacrifice for sin? HEBREWS 10:18
- What is a Christian to do with guilt?
- HEBREWS 10:16 talks about the difference between having God’s laws available externally (on tablets, in books) and internally (in hearts, written on minds). Why is having God’s laws in our hearts and minds better than having to read or hear it?
- How has God’s truth been internalised in your life?

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

HEBREWS 10:19–39



Let us hold unwaveringly to the hope we profess, for he who promised is faithful. HEBREWS 10:23

OVERVIEW

After emphasising Jesus as the better and greater sacrifice, the writer then pauses again. He urges his readers to draw confidence from Christ’s High Priesthood and so “hold unwaveringly to the hope we profess” (HEBREWS 10:19–25). There are terrible consequences for anyone who refuses to respond to God’s saving act in Christ (HEBREWS 10:26–31). But the writer knows his audience has made a very different choice—a choice exhibited in their commitment to Christ despite persecution, prison, and confiscation of property. He urges them to hold on to their initial confidence, sure that soon Jesus will come, and we will be ready for Him then (HEBREWS 10:32–39).

DAILY STUDIES

Take your time across the week to work through the following questions, activities and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions or additional observations you make so you can share them with your small group.

DAY 1

READ

10 ¹⁹ Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, ²⁰ by a new and living way opened for us through the curtain, that is, his body, ²¹ and since we have a great priest over the house of God, ²² let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. ²³ Let us hold unwaveringly to the hope we profess, for he who promised is faithful. ²⁴ And let us consider how we may spur one another on toward love and good deeds, ²⁵ not

giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.

²⁶ If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, ²⁷ but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. ²⁸ Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses.

²⁹ How much more severely do you think someone deserves to be punished who has trampled the Son of God underfoot, who has treated as an unholy thing the blood of the covenant that sanctified them, and who has insulted the Spirit of grace? ³⁰ For we know him who said, “It is mine to avenge; I will repay,” and again, “The Lord will judge his people.” ³¹ It is a dreadful thing to fall into the hands of the living God.

³² Remember those earlier days after you had received the light, when you endured in a great conflict full of suffering. ³³ Sometimes you were publicly exposed to insult and persecution; at other times you stood side by side with those who were so treated. ³⁴ You suffered along with those in prison and joyfully accepted the confiscation of your property, because you knew that you yourselves had better and lasting possessions. ³⁵ So do not throw away your confidence; it will be richly rewarded.

³⁶ You need to persevere so that when you have done the will of God, you will receive what he has promised. ³⁷ For, “In just a little while, he who is coming will come and will not delay.”

³⁸ And, “But my righteous one will live by faith. And I take no pleasure in the one who shrinks back.”

³⁹ But we do not belong to those who shrink back and are destroyed, but to those who have faith and are saved.

HEBREWS 10:19-39

REFLECT

Read the passage and mark on it the following...

Circle in **RED** all the describing words (adjectives) linked to believers.

EG: confidence (10:19)

Underline in **BLUE** all the words that reveal how we are to do those things. EG: blood of Jesus (10:19)

DAY 2

REFLECT

How do we enter God’s presence? HEBREWS 10:19-20

RESPOND

Thank God for access through Jesus, but also ask him to test your heart attitude (HEBREWS 10:22).

DAY 3

REFLECT

How are we made clean? HEBREWS 10:22

RESPOND

Respond to God, for the cleansing work he has done in you.

DAY 4

REFLECT

What are we to hold unswervingly to? HEBREWS 10:23

RESPOND

Talk to God about any wavering in your life.

DAY 5

REFLECT

Those who sin wilfully, are guilty of what three things? HEBREWS 10:29

RESPOND

Ask God to search your heart (PSALM 139) and confess any sin.

DAY 6

REFLECT

What are we to persevere in? HEBREWS 10:36

RESPOND

Explore with God the level of perseverance in your walk with him.

DAY SEVEN:

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>

Let us hold unwaveringly to the hope we profess, for he who promised is faithful. HEBREWS 10:23

COMMENTARY



10:19–25 Summarizing HEBREWS 8:1–10:19, the author offers three exhortations in light of Jesus' high priestly work.

10:19 confidence Results from Jesus' work as high priest, brought about by His death and resurrection—allowing for people to enter God's presence without fear of His wrath (HEBREWS 9:14; 10:22; compare ISAIAH 6:1–6).

10:19 blood of Jesus The basis for confidence is Jesus' atoning sacrifice (HEBREWS 9:12, 14; 10:19, 29; 12:24; 13:12, 20). Just as Moses enacted the first covenant with blood (EXODUS 24:6, 8), Jesus inaugurated a new entrance into the sanctuary for believers with His blood (HEBREWS 9:28).

10:20 new and living way Refers to the entrance into God's life-giving presence that Jesus made possible. See HEBREWS 4:14; 5:9; 9:8, 12.

10:20 curtain See HEBREWS 6:19; 9:3.

10:20 his flesh Refers to Jesus' death (see MATTHEW 27:51).

10:21 great priest Synonymous with "great high priest," echoing HEBREWS 4:14–16.

10:21 house of God Recalls HEBREWS 3:1–6.

10:22 true heart Refers to a heart characterized by sincerity and truth, as opposed to "an evil, unbelieving heart" (HEBREWS 3:12). Whereas the evil heart leads to falling away, the true heart leads to approaching God. The new covenant promise called for the reworking of the heart (see HEBREWS 8:10; JEREMIAH 31:33 ESV; EZEKIEL 36:26–27).

10:22 hearts sprinkled clean Recalls Moses sprinkling the people with blood to enact ritual purity (HEBREWS 9:18–22; EXODUS 24:8). Whereas the OT sacrifices could purify only the flesh, Jesus cleanses people's hearts and consciences (HEBREWS 9:13–14).

10:22 bodies washed An outward symbol of inward cleansing. This likely alludes to the cleansing rituals of the priesthood (see EXODUS 29:4; LEVITICUS 8:6; 16:4; HEBREWS 9:10).

10:23 Let us hold fast Similar expressions occurred earlier, urging readers to "hold fast" (*katechō*) to confidence (HEBREWS 3:6), commitment (HEBREWS 3:14), and a confession (HEBREWS 4:14). Believers should do this "without wavering" (*aklinēs*), referring to an immovable disposition.

10:23 confession of our hope Refers to belief in Jesus, His work so far, and His future work. Holding fast to the confession means maintaining a consistent

confidence in the salvation Jesus brings through His faithful life, death, and resurrection (see HEBREWS 3:6; 6:11, 18; 7:19).

10:25 meeting together Early Christians typically gathered for worship in the home of a wealthy patron (ACTS 2:46; 16:40; PHILEMON 2). Paul describes the tradition of sharing a ceremonial meal, in which the sacrificial death of Jesus was remembered (1 CORINTHIANS 10:16–17; 11:20–29). Believers exercised prophetic gifts (see 1 CORINTHIANS 14:1–33), sang (EPHESIANS 5:19), prayed (1 CORINTHIANS 11:4–5), and instructed each other (1 CORINTHIANS 14:26; COLOSSIANS 3:16).

10:25 day drawing near Refers to the coming Day of the Lord, when Christ will return to free His people and condemn evil (ROMANS 2:16; 1 CORINTHIANS 3:13).

10:26–39 *This section contains the fourth warning (compare HEBREWS 2:1–4; 3:12–13; 6:4–8), which focuses on the rejection of the truth of Christ’s work (HEBREWS 10:26–31). The author then shifts to a message of encouragement (HEBREWS 10:32–39).*

10:26 sinning deliberately Refers to sins performed willingly or knowingly. The particular sins identified here include disdain for God’s Son, denying God’s Spirit, and regarding the blood of the covenant as ordinary (HEBREWS 10:29). Such sins indicate that one has fallen away from the living God (HEBREWS 3:12). The OT law made provision for those who committed sins unintentionally. Upon realizing their sin, people could sacrifice an animal in order to make atonement (see LEVITICUS 4:2–3, 13–14, 27–28; NUMBERS 15:22–29). However, those who sin intentionally had to be cut off from Israel because they rejected the word of Yahweh (NUMBERS 15:30–31).

10:26 knowledge of the truth Refers to learning about the good news of Jesus (see EPHESIANS 1:13; 1 TIMOTHY 2:4; 4:3; 2 TIMOTHY 2:25; 3:7). Other NT texts describe the Christian message as the truth (see GALATIANS 5:7; 2 THESSALONIANS 2:12; JAMES 3:14; 5:19; 1 PETER 1:22).

10:26 no longer remains a sacrifice Those who choose to reject Jesus’ sacrifice continue to bear their own sin. The OT indicates that those cut off from fellowship with Israel because of deliberate, repeated sins must bear their sin (NUMBERS 15:31). Since they are cut off from the priestly ministry, they still bear their sins. Similarly, those who deny Christ after hearing the gospel do not have access to His sacrifice; it’s not applicable to them because they have not accepted Him.

10:27 fury of fire An allusion to ISAIAH 26:11, which contrasts the righteous with the wicked. Regarding the wicked, Isaiah states that fire will consume them.

10:27 adversaries Refers to those who persist in evil despite God’s goodness and favour toward them (ISAIAH 26:10–11). Here, it specifically refers to those who deliberately continue to sin even after learning about the gospel (HEBREWS 10:26).

10:28 rejected the law of Moses Deliberately transgressed the law. This implies an act of rebellion (see MARK 7:9; GALATIANS 2:21; 3:15).

10:28 dies without mercy Perhaps drawing from DEUTERONOMY 17:2–7, this passage refers to the death that awaits those who reject God’s covenant and serve other gods.

10:29 worse punishment Reserved for people who reject the “living God” (see HEBREWS 3:12; 10:31; 12:22).

10:30 the one who said The verse quotes DEUTERONOMY 32:35–36, emphasizing that God will severely judge those who reject His covenant. This applies also to the new covenant inaugurated by Christ.

10:31 terrifying thing Refers to God’s judgment (HEBREWS 10:27).

10:31 living God See HEBREWS 3:12; 9:14; 12:22. In the context of this stern warning, this expression emphasizes that God lives, whereas idols do not. Turning to idolatry results in judgment or being cut off (HEBREWS 10:28; DEUTERONOMY 17:2–5).

10:32 after you were enlightened Echoes HEBREWS 6:4, where the language refers to the pillar of fire that “enlightened” (*phōtizō*) the way for the Israelites (NEHEMIAH 9:12, 19; PSALM 105:39). Here, it signifies illumination of the gospel and solidarity with the people of God.

10:32 struggle The listeners not only underwent a great struggle, they “endured” it rather than fleeing from adversity. Their endurance is a testament to their relationship with Jesus; it will prompt other people to join the faith rather than choosing the route of denying Jesus’ work and role in the world.

10:33 publicly exposed both to insults and to afflictions This persecution involved verbal abuse and acts of violence. Through this persecution, these believers participated in the sufferings of Christ (HEBREWS 11:26; 13:13).

10:34 seizure of your belongings In the first-century AD Roman Empire, authorities sometimes seized the property of accused criminals, and people sometimes looted homes after homeowners were imprisoned (according to first-century AD writer Philo, *Against Flaccus* 10, 56).

10:34 permanent possession Refers to believers’ eternal salvation (HEBREWS 5:9) and inheritance (HEBREWS 9:15).

10:35 great reward The Greek term *misthapodosia* appears elsewhere in Hebrews with both positive (HEBREWS 11:26) and negative (HEBREWS 2:2) connotations. Here it is used in the positive sense, anticipating the reward that Moses sought. God is the one who rewards (HEBREWS 11:6). The great reward” refers to blessings associated with God’s promised salvation, the “rest” (see HEBREWS 9:28; 10:23, 25).

10:36 endurance This motif of enduring fits with the wilderness theme established throughout Hebrews. In settling for merely making it out of Egypt

rather than making it to the promised land, the people of God failed to endure. Entering into God's rest requires endurance.

10:36 what was promised Refers to the salvation inaugurated by Christ (HEBREWS 4:1, 8; 6:12, 17; 8:6).

10:37–38 *To reinforce the previous argument, citations from ISAIAH 26:20 and HABBAKUK 2:3–4 contrast a wicked person with a righteous person, whose life is characterized by faithfulness. They encourage the righteous person to persevere.*

10:37 the one who is coming The author cites HABBAKUK 2:3 to emphasize Christ's return.

10:38 my righteous one The author cites the ancient Greek (Septuagint) translation of HABBAKUK 2:4, probably in reference to believers.

10:38 shrinks back Refers to those who return to their life of sin after learning about the gospel, demonstrating that they do not believe in the validity of God's work (see HEBREWS 10:26).

10:39 to the preservation of our souls This points ahead to HEBREWS 11, which will both define faith and provide examples of faithful people.

SMALL GROUP

STUDY QUESTIONS



INTRODUCTION

This section of HEBREWS starts in our life of worship, with all its rich meaning. This should be characterized by ‘boldness’ (or ‘confidence’). A reminder of the privilege we have, and the cost involved in making the way possible (HEBREWS 10:19–20).

After all this encouragement comes a solemn word of warning, to those who deliberately go against the truth he or she once professed, or denies the faith he or she once believed and proclaimed (HEBREWS 10:29). This warning is not to frighten, but to remind them of a better way of living. A way marked by remembering and perseverance.

OPEN IN PRAYER

OPENING QUESTION

Describe a time when you have deliberately broken the rules. What motivated you?

The Old Covenant high priest visited the holy of holies once a year, but we are invited to dwell in the presence of God every moment of each day. A life that reflects a desire and experience of holding fast to God and doing His will.

READ SCRIPTURE

Have someone read HEBREWS 10:19-39.

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the HEBREWS 10:19-39 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- In what three ways can we have confidence in entering God's presence? HEBREWS 10:19-21
- How would you explain to someone what it means to 'draw near' to God? HEBREWS 10:22
- What is our 'hope' based on? HEBREWS 10:23
Cf: HEBREWS 10:17-18
- 'Let us' is used three times in HEBREWS 10:22-24. What would it look like in your life, if you were to follow through on these calls to respond?
- What kind of sin is addressed in HEBREWS 10:26-31?
- What is the difference between deliberate sinning and accidental sinning?
- After the warnings of HEBREWS 10:26-31, how does the writer encourage his readers? HEBREWS 10:32-34
- In HEBREWS 10:35-39, what are the...
 - responsibilities of the believer?
 - responsibilities of God?
- What does 'shrink back' mean? HEBREWS 10:38-39
- What helps you most to continue in following Christ faithfully and with perseverance?

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

HEBREWS 11:1–12:2



And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him. HEBREWS 11:6

OVERVIEW

The theological foundation is laid, the author now describes the life of faith he expects his Christian readers to lead. First he reminds them that throughout sacred history, faith in God has been the key to the achievement of Bible heroes. Faith has always involved confidence in the unseen (HEBREWS 11:1–3). It has also been expressed in action: whether by those who lived before the Flood (HEBREWS 11:4–7), by Abraham and Sarah (HEBREWS 11:8–19), by the patriarchs (HEBREWS 11:20–22), by Moses (HEBREWS 11:23–28), or by the Exodus generation (HEBREWS 11:29–31). These and others (HEBREWS 11:32–38) won commendation for their faith, even though what God has given us is much better than what He provided for them (HEBREWS 11:39–40). Christ has died for us. We exercise faith—and live for Him.

DAILY STUDIES

Take your time across the week to work through the following questions, activities and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions or additional observations you make so you can share them with your small group.

DAY 1

READ

¹ Now faith is confidence in what we hope for and assurance about what we do not see. ² This is what the ancients were commended for.

³ By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.

⁴ By faith Abel brought God a better offering than Cain did. By faith he was commended as righteous, when God spoke well of his offerings. And by faith Abel still speaks, even though he is dead.

⁵ By faith Enoch was taken from this life, so that he did not experience death: “He could not be found, because God had taken him away.” For before he was taken, he was commended as one who pleased God. ⁶ And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

⁷ By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that is in keeping with faith.

⁸ By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going.

⁹ By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. ¹⁰ For he was looking forward to the city with foundations, whose architect and builder is God. ¹¹ And by faith even Sarah, who was past childbearing age, was enabled to bear children because she considered him faithful who had made the promise. ¹² And so from this one man, and he as good as dead, came descendants as numerous as the stars in the sky and as countless as the sand on the seashore.

¹³ All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth. ¹⁴ People who say such things show that they are looking for a country of their own. ¹⁵ If they had been thinking of the country they had left, they would have had opportunity to return. ¹⁶ Instead, they were longing for a better country—a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them.

¹⁷ By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had embraced the promises was about to sacrifice his one and only son, ¹⁸ even though God had said to him, “It is through Isaac that your offspring will be reckoned.” ¹⁹ Abraham reasoned that God could even raise the dead, and so in a manner of speaking he did receive Isaac back from death.

²⁰ By faith Isaac blessed Jacob and Esau in regard to their future.

²¹ By faith Jacob, when he was dying, blessed each of Joseph’s sons, and worshiped as he leaned on the top of his staff.

²² By faith Joseph, when his end was near, spoke about the exodus of the Israelites from Egypt and gave instructions concerning the burial of his bones.

²³ By faith Moses’ parents hid him for three months after he was born, because they saw he was no ordinary child, and they were not afraid of the king’s edict.

²⁴ By faith Moses, when he had grown up, refused to be known as the son of Pharaoh’s daughter. ²⁵ He chose to be mistreated along with the people of God rather than to enjoy the fleeting pleasures of sin. ²⁶ He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward. ²⁷ By faith he left Egypt, not fearing the king’s anger; he persevered because he saw him who is invisible. ²⁸ By faith he kept the

Passover and the application of blood, so that the destroyer of the firstborn would not touch the firstborn of Israel.

²⁹ By faith the people passed through the Red Sea as on dry land; but when the Egyptians tried to do so, they were drowned.

³⁰ By faith the walls of Jericho fell, after the army had marched around them for seven days.

³¹ By faith the prostitute Rahab, because she welcomed the spies, was not killed with those who were disobedient.

³² And what more shall I say? I do not have time to tell about Gideon, Barak, Samson and Jephthah, about David and Samuel and the prophets, ³³ who through faith conquered kingdoms, administered justice, and gained what was promised; who shut the mouths of lions, ³⁴ quenched the fury of the flames, and escaped the edge of the sword; whose weakness was turned to strength; and who became powerful in battle and routed foreign armies. ³⁵ Women received back their dead, raised to life again. There were others who were tortured, refusing to be released so that they might gain an even better resurrection. ³⁶ Some faced jeers and flogging, and even chains and imprisonment. ³⁷ They were put to death by stoning; they were sawed in two; they were killed by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated—³⁸ the world was not worthy of them. They wandered in deserts and mountains, living in caves and in holes in the ground.

³⁹ These were all commended for their faith, yet none of them received what had been promised, ⁴⁰ since God had planned something better for us so that only together with us would they be made perfect.

12 ¹ Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us, ² fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God.

HEBREWS 11:1-12:2

REFLECT

Read the passage and mark on it the following...

Circle in **RED** all the time faith is mentioned.

Underline in **BLUE** all the words that help define faith.

DAY 2

REFLECT

Write a definition of faith in your own words? HEBREWS 11:1

RESPOND

Have a conversation with God about where your faith is currently.

DAY 3

REFLECT

How do we please God? HEBREWS 11:5-6

RESPOND

Acknowledge before God what you believe about Him, his existence and what he has given you.

DAY 4

REFLECT

What is the city with firm foundations? HEBREWS 11:8-12

RESPOND

Thank God for the kingdom he is building.

DAY 5

REFLECT

What is 'sin's fleeting pleasures? HEBREWS 11:23-28

RESPOND

Ask God to search your heart (PSALM 139) and confess areas of your life, where you are seeking the fleeting pleasures of sin.

DAY 6

REFLECT

What did these people of faith fail to obtain in their lifetime? HEBREWS 11:39-40

RESPOND

Praise God for we share with these people of faith.

DAY SEVEN:

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>



And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.
HEBREWS 11:6

11:1–38 *Having introduced the theme of faithfulness in HEBREWS 10:38–39, the author celebrates the character of faith throughout HEBREWS 11 (compare HEBREWS 6:12–15). The author draws examples from the OT and applies them to the present generation. Faith is determined by hope in God’s promises (see HEBREWS 4:1–3; 6:1; 11:6, 17–19, 29).*

11:2 approved Refers to making a public witness in order to gain approval. In this case, God commends these OT figures through Scripture.

11:3 the worlds were created By His powerful word, God created and ordered the universe (GENESIS 1:1–2:3).

11:4 Abel The second son of Adam, a shepherd (GENESIS 4:2).

11:4 offered to God a greater sacrifice God accepted Abel’s offering but rejected Cain’s. See GENESIS 4:4.

11:4 Cain The first son of Adam, a farmer (GENESIS 4:2). Cain killed Abel (GENESIS 4:8) and lied to God about the murder (GENESIS 4:9). As a result, God cursed Cain and banished him to wander outside his homeland (GENESIS 4:11–12).

11:4 approved God approved Abel as righteous because of his faith. Divine favour is connected to faith (HEBREWS 11:6). The OT does not directly describe Abel as being righteous. The connection of faith with righteousness comes from HABBAKUK 2:4 (see HEBREWS 10:38). Because the righteous one will live by faith, those who exhibit faith are considered righteous.

11:4 he still speaks When Cain killed Abel, Yahweh remarked that the voice of Abel’s blood was crying to him from the ground (GENESIS 4:10). Abel continues to speak through Scripture as an example of faithfulness.

11:5 Enoch Listed among the descendants of Adam (GENESIS 5:1–31).

11:5 God took him Unlike the others in the same list, Genesis does not include the expression “he died” following the account of Enoch’s life; rather, it states that God took him. See GENESIS 5:24.

11:6 must believe that he exists Faith entails believing that God exists. He has revealed Himself in these last days through His Son, Jesus (HEBREWS 1:2).

11:6 rewarder of those who seek him Faith also entails believing that God rewards those who seek Him.

11:7 Noah See GENESIS 6–10. Like Abel and Enoch, Noah also was pleasing to Yahweh (GENESIS 6:9; 7:1). God warned Noah about the flood; his obedient response demonstrated faithfulness to God.

11:7 heir of the righteousness that comes by faith The OT asserts that Noah was a righteous man (GENESIS 6:9; 7:1; EZEKIEL 14:14, 20). The author of Hebrews again uses HABBAKUK 2:4 to draw a connection between faith and righteousness.

11:8 Abraham See GENESIS 12:1–4. Other NT writers also emphasize Abraham’s righteousness. However, they usually point to his response to God’s promise in GENESIS 15:6, not his faithful response to God’s initial call in GENESIS 12 (see ROMANS 4:3, 9, 22; GALATIANS 3:6; JAMES 2:23).

11:9 land of promise Refers to Canaan (GENESIS 50:24; EXODUS 13:5; NUMBERS 11:12; DEUTERONOMY 1:8).

11:9 fellow heirs As Abraham’s son and grandson, Isaac and Jacob inherited God’s promise.

11:10 city that has foundations Anticipates the description of God’s unshakeable city (or kingdom) in HEBREWS 12:28; 13:14.

11:11 Sarah The wife of Abraham; one of several women in Genesis who were barren (GENESIS 11:30; 25:21; 29:31).

11:11 one who had promised In spite of the natural odds against him, Abraham believed that God was faithful and obeyed Him (GENESIS 15:6; 17:22–27).

11:12 stars of heaven See GENESIS 15:5; 22:17.

11:13 These all died in faith Refers to Abraham, Sarah, Isaac, and Jacob. They died in faith, in that they trusted in God’s promises.

11:13 seeing them They could not literally see the promises (HEBREWS 11:1, 7), but they saw them in that they believed.

11:13 temporary residents on the earth Abraham and his offspring were nomads both literally (HEBREWS 11:8–9) and figuratively (in the sense that they were awaiting a heavenly dwelling).

11:15 land from which they went out Refers to ancient Mesopotamia.

11:15 opportunity to return Abraham’s unsettled existence within Canaan would have given him the option of returning to Ur or Haran, but Abraham resists that urge (GENESIS 24:6; 31:3).

11:16 better land, that is, a heavenly one The home they earnestly desire is better because it is heavenly (HEBREWS 11:16) and involves a relationship with Christ (HEBREWS 12:22–24).

11:17 one and only son The Greek term used here, *monogenēs*, has the sense of “unique” or “special” (see JOHN 1:18; 3:16). Abraham fathered both Ishmael (GENESIS 16:15) and Isaac (GENESIS 21:2–3), but only Isaac is the child of promise

(GENESIS 17:16; 21:1). The near-sacrifice of Isaac is recorded in GENESIS 22. God blesses Abraham because he was willing to sacrifice Isaac (GENESIS 22:16–18). James also identifies this event as a demonstration of Abraham’s faith in God (JAMES 2:21–24).

11:19 as a symbol Because Abraham already had relinquished Isaac to the fate of death, receiving him back amounted to a resurrection (figuratively speaking)—and restored life to the promise that God had made to Abraham.

11:20 Jacob and Esau See GENESIS 27; 28:1–4. Jacob received the blessing of the firstborn son (GENESIS 27:27–29). This left only a modest blessing for his elder brother, Esau (GENESIS 27:39–40).

11:21 Jacob See GENESIS 48:1–22. On his deathbed, Jacob blessed his two grandsons, Ephraim and Manasseh.

11:21 worshiped, leaning on the top of his staff This detail comes from the Greek OT (Septuagint) of GENESIS 47:31. In contrast, the Hebrew text of GENESIS 47:31 describes Israel bowing himself upon the head of his bed—the posture of an old man nearing death.

11:22 exodus of the sons of Israel Refers to Joseph’s words to his brothers in GENESIS 50:24.

11:22 instructions about his bones Moses carried out these instructions (GENESIS 50:25; EXODUS 13:19); the Israelites eventually buried Joseph’s bones at Shechem (JOSHUA 24:32).

11:23 was hidden See EXODUS 2:2.

11:23 edict of the king Recalls EXODUS 1:22, where Pharaoh commands that every Hebrew boy be thrown into the Nile.

11:24 refused to be called the son Moses protected a fellow Hebrew from an Egyptian master, demonstrating his true allegiance (EXODUS 2:11–15; compare ACTS 7:23–25).

11:25 experience the transitory enjoyment of sin Might refer to the comforts of Pharaoh’s house. The Exodus account does not mention this detail.

11:26 endured for the sake of Christ By identifying with the people of God and sharing in their hardship, Moses ultimately served the cause of Christ.

11:27 he left Egypt Likely refers to Moses fleeing from Egypt after killing an Egyptian (EXODUS 2:15), though it could refer to the exodus event.

11:27 the invisible one Refers to God (EXODUS 33:18–23; DEUTERONOMY 4:12; PSALM 97:2; ROMANS 1:20; COLOSSIANS 1:15; 1 TIMOTHY 1:17). In Hebrews, the phrase primarily describes God’s miraculous appearance to Moses at the burning bush (EXODUS 3:2–3).

11:28 Passover See EXODUS 12:1–30. Moses observed the Passover prior to seeing the concurrent acts of death and deliverance it would bring.

11:28 sprinkling of blood God instructed Moses and the Hebrew people to sprinkle blood on their doorposts (EXODUS 12:22–23). This reflects the significance of blood in God’s covenantal relationship with His people (e.g., HEBREWS 9:12–22; 10:4, 19, 29; 12:24).

11:28 one who destroyed the firstborn See EXODUS 12:23, 29.

11:29 they crossed the Red Sea See EXODUS 14:15–22. The exodus from Egypt provides a framework for understanding later events in Scripture (1 SAMUEL 15:6; ISAIAH 11:16; MICAH 7:15). Matthew’s Gospel portrays Jesus as Israel, God’s Son, whom He brought out of Egypt (MATTHEW 2:15; quoting HOSEA 11:1).

11:30 By faith Because the author of Hebrews has depicted the wilderness generation as unfaithful (HEBREWS 3:16–19), he skips them here and proceeds to the accounts of the conquest.

11:30 walls of Jericho See JOSHUA 6. The author of Hebrews commends the second generation of Israelites for their faith, which brought down the walls of Jericho.

11:31 Rahab the prostitute The letter of James also attests to Rahab’s faithfulness (JAMES 2:25). She expressed faith in God’s plan to deliver Jericho to Israel (JOSHUA 2:9–11) and played an integral role in accomplishing it (JOSHUA 2:15–16).

11:31 those who were disobedient Refers to the residents of Jericho, who perished when Israel plundered it (JOSHUA 6:17, 21). The author of Hebrews used this same expression (*tois apeithēsasín*, meaning “the disobedient”) to refer to the unbelieving Israelites (HEBREWS 3:18).

11:31 the spies Joshua sent spies to gather intelligence prior to the conquest of Canaan (JOSHUA 2:1–15). Rahab kept the spies safe from the king of Jericho, so Joshua promised to deal kindly and faithfully with her (JOSHUA 2:14).

11:32 Gideon, Barak, Samson, Jephthah Judges whom God appointed over Israel to deliver His justice and mercy to His people (JUDGES 4–8; 10–16).

11:32 David Remembered as Israel’s greatest king (1 SAMUEL 16–31; 2 SAMUEL 1–24; 1 CHRONICLES 10–29; compare ACTS 16:32).

11:32 Samuel A prophet who anointed Israel’s first two kings, Saul and David (1 SAMUEL 3–16).

11:33 mouths of lions An allusion to Daniel, who disobeyed the king’s orders by worshipping God and was put into the lion’s den. DANIEL 6:23 records that he was unharmed because he had trusted God.

11:34 extinguished the effectiveness of fire Refers to Shadrach, Meshach, and Abednego—Daniel’s friends who believed that God was able to deliver them from the fiery furnace (DANIEL 3:17–18).

11:34 escaped the edge of the sword The description in this verse fits with various OT leaders and prophets (1 KINGS 19:2; 2 KINGS 6:31–33; 1 SAMUEL 19:10–18; 21:10; 2 SAMUEL 15:14; PSALM 144:10; JEREMIAH 16:7–24; 36:26).

11:35 back their dead by resurrection Elijah raised the son of the widow of Zarephath (1 KINGS 17:17–24). Likewise, Elisha raised the son of a wealthy Shunammite woman (2 KINGS 4:18–37).

11:35 better resurrection Refers to the hope of obtaining a future salvation.

11:36 bonds and imprisonment Refers broadly to many within Israel's history who experienced inhumane treatment at the hands of others (JEREMIAH 37:4–21; 20:1–2; 2 CHRONICLES 16:7–10; 1 KINGS 22:26–27; 4 Macc 12:2). The price of remaining faithful to God was often suffering, pain, and prison.

11:37 sawed in two Likely an allusion to traditions surrounding the prophet Isaiah. First- to second-century works influenced by Judaism record that Isaiah died during Manasseh's reign by being sawn in two (Lives of the Prophets 1.1; compare Martyrdom of ISAIAH 5.1–4, 11–14).

11:37 murder with a sword While some individuals had escaped the sword (HEBREWS 11:34), others fell to it (1 KINGS 18:4, 13; 19:10; JEREMIAH 26:20–23; DANIEL 11:31–33).

11:37 they wandered about in sheepskins, in goatskins This description calls to mind Elijah and Elisha, who dressed in animal skins (NUMBERS 31:20; 2 KINGS 1:8). The hairy cloak later became standard prophetic garb (ZECHARIAH 13:4; MATTHEW 3:4; 7:15).

11:38 wandering about Refers in general to many who wandered and sought refuge (see 1 KINGS 18:4, 13; 19:1–3, 9). This motif also recalls the stories of Abraham (HEBREWS 11:8–10), Moses (HEBREWS 11:27), and others (HEBREWS 11:13–16) who sought a better inheritance.

11:39–40 *These two verses summarize vv. 1–38 and provide a transition to the theme of endurance in HEBREWS 12. Believers should understand themselves in continuity with this cloud of witnesses (HEBREWS 12:1) and be encouraged by these exemplars of faith.*

11:39 what was promised The OT figures mentioned in HEBREWS 11 did not experience the salvation of Christ's new covenant during their lifetimes (HEBREWS 9:15). Rather, they saw the promise from afar and eagerly awaited its fulfillment (HEBREWS 11:13, 16).

11:40 they would not be made perfect without us The chapter's closing statement suggests that all who trust in God, living and dead, will be transformed together.

12:1–11 *The chapter's opening appeal (HEBREWS 12:1–3) is based on the prior exposition of faithfulness among the people of God. The author exhorts his listeners*

by citing PROVERBS 3:11–12 (HEBREWS 12:5–6). He then goes on to illustrate the significance of fatherly discipline (HEBREWS 12:7–11).

12:1 cloud A common way in Greek literature of metaphorically referring to a group of people. The models of faith in HEBREWS 11 are included in this group (HEBREWS 11:2, 39).

12:1 let us run The footrace was one of the longest and most significant events in the Greek games (compare PHILIPPIANS 1:30; COLOSSIANS 2:1; 1 THESSALONIANS 2:2; HEBREWS 6:12; 2 TIMOTHY 4:7).

12:2 fixing our eyes on Jesus Although HEBREWS 11 included a long list of worthy exemplars, Jesus is ultimately the focus. In light of the footrace metaphor, the idea here might be that Jesus, who pioneered the course of the faith, awaits believers at the finish line.

12:2 the joy that was set before him Prizes often were set before athletes to provide motivation (according to first-century Jewish historian Josephus, Antiquities 8:302).

12:2 cross Jesus' endurance of the cross provides the paradigm for believers (HEBREWS 12:1–7), who also will endure suffering and shame (HEBRWS 10:32; 12:3).

SMALL GROUP

STUDY QUESTIONS



INTRODUCTION

Christian faith does not rest on either our sincerity or our effort. Christian faith stands or falls on the truth that the Word of God reveals. The writer begins HEBREWS 11, by helping us realize that it is confidence in the reality of things we cannot see, that lies at the heart of faith.

In this extended passage the writer invites us to look into the lives of a host of heroes of the faith, and to see how faith expressed itself in their experiences. We see, as the writer analyses each life that faith enables.

OPEN IN PRAYER

OPENING QUESTION

Who sticks out in your memory as the greatest person of faith from the Old Testament? Why?

HEBREWS 11 speaks to us through people of faith from the Old Testament, then in turn, into our situations and circumstances. It reassures us. Faith doesn't guarantee good, but it does reassure us of the hope we have for transformation in and through Christ.

READ SCRIPTURE

Have someone read HEBREWS 11:1-12:2.

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the HEBREWS 11:1-12:2 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- Using HEBREWS 11:1-3, how would you describe faith?
- According to HEBREWS 11:6, why is it impossible to please God without faith?
- What was it about Abel, Noah and Abraham that showed they had faith? HEBREWS 11:4-12
- What does it mean to be 'aliens and strangers on earth', seeking the 'city of God'? HEBREWS 11:13-16
- What do the biblical stories in HEBREWS 11:17-22 have in common?
- What character qualities do you see in the people mentioned here, who demonstrated such great faith? HEBREWS 11:32-35
- What were the consequences for some as they stepped out in faith? HEBREWS 11:32-38
- Most of the people mentioned in HEBREWS 11 experienced only glimpses of what was promised to them by God. According to HEBREWS 11:40, what is the greater reality that they, and we, are waiting for?
- What is your faith grounded in?
- What has your faith cost you?
- Our faith is never perfect. Faith is trusting God and living out that trust, whatever the day brings. What opportunities do you have, to exercise your faith in who God is and what he is doing?

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

HEBREWS 12:3-29



For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness.

HEBREWS 12:10

OVERVIEW

Faith is especially needed when we face experiences intended to discipline us. Yet Jesus Himself endured extreme suffering and opposition, setting us an example of perseverance up to the very point of death (HEBREWS 12:1-3). What we must remember when difficulties come is that any good parent disciplines children. Hardships are evidence that God is treating us like the sons we are (HEBREWS 12:4-7). Surely if we respect human parents who discipline us, we must respect God, whose discipline is wiser and directed toward a greater goal (HEBREWS 12:8-11). We are not to crumble under difficulties but proceed with courage and hope (HEBREWS 12:12-13).

The writer pauses to introduce a final warning. Faith calls for us to live with others in holiness and peace (HEBREWS 12:14-17). The first covenant was given to a frightened mob, who stood before an earthly mountain that trembled and shook. Our covenant was given by Jesus who opens heaven itself (HEBREWS 12:18-24). God now intends to shake not just a mountain but the earth and heavens as well, and we alone will inherit the unshakable kingdom of our God (HEBREWS 12:25-27). How holy our lives should be, and how fervent the worship of our awesome Lord (HEBREWS 12:28-29).

DAILY STUDIES

Take your time across the week to work through the following questions, activities and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions or additional observations you make so you can share them with your small group.

DAY 1

READ

12 ³ Consider him who endured such opposition from sinners, so that you will not grow weary and lose heart.

⁴ In your struggle against sin, you have not yet resisted to the point of shedding your blood. ⁵ And have you completely forgotten this word of encouragement that addresses you as a father addresses his son? It says,

“My son, do not make light of the Lord’s discipline, and do not lose heart when he rebukes you, ⁶ because the Lord disciplines the one he loves, and he chastens everyone he accepts as his son.”

⁷ Endure hardship as discipline; God is treating you as his children. For what children are not disciplined by their father? ⁸ If you are not disciplined—and everyone undergoes discipline—then you are not legitimate, not true sons and daughters at all. ⁹ Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of spirits and live! ¹⁰ They disciplined us for a little while as they thought best; but God disciplines us for our good, in order that we may share in his holiness. ¹¹ No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

¹² Therefore, strengthen your feeble arms and weak knees. ¹³ “Make level paths for your feet,” so that the lame may not be disabled, but rather healed.

¹⁴ Make every effort to live in peace with everyone and to be holy; without holiness no one will see the Lord. ¹⁵ See to it that no one falls short of the grace of God and that no bitter root grows up to cause trouble and defile many. ¹⁶ See that no one is sexually immoral, or is godless like Esau, who for a single meal sold his inheritance rights as the oldest son. ¹⁷ Afterward, as you know, when he wanted to inherit this blessing, he was rejected. Even though he sought the blessing with tears, he could not change what he had done.

¹⁸ You have not come to a mountain that can be touched and that is burning with fire; to darkness, gloom and storm; ¹⁹ to a trumpet blast or to such a voice speaking words that those who heard it begged that no further word be spoken to them, ²⁰ because they could not bear what was commanded: “If even an animal touches the mountain, it must be stoned to death.” ²¹ The sight was so terrifying that Moses said, “I am trembling with fear.”

²² But you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem. You have come to thousands upon thousands of angels in joyful assembly, ²³ to the church of the firstborn, whose names are written in heaven.

You have come to God, the Judge of all, to the spirits of the righteous made perfect, ²⁴ to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

²⁵ See to it that you do not refuse him who speaks. If they did not escape when they refused him who warned them on earth, how much less will we, if we turn away from him who warns us from heaven? ²⁶ At that time his voice shook the earth, but now he has promised, “Once more I will shake not only the earth but also the heavens.” ²⁷ The words “once more” indicate the removing of what can be shaken—that is, created things—so that what cannot be shaken may remain.

²⁸ Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, ²⁹ for our “God is a consuming fire.”
HEBREWS 12:3-29

REFLECT

Read the passage and mark on it the following...

Circle in **RED** all the words/phrases that show the fruit of God’s discipline.

Underline in **BLUE** all the words/phrases that show how we should respond to God.

DAY 2

REFLECT

What motivated Christ to endure the cross? HEBREWS 12:1-2

RESPOND

Take some time to fix your eyes in worship on Christ, praising him for the perfect work of the cross.

DAY 3

REFLECT

What is a disciple of God like? HEBREWS 12:4-11

RESPOND

Thank God for the ways you have seen him discipline you in recent times.

DAY 4

REFLECT

Write HEBREWS 12:12-13 in your own words.

RESPOND

Talk to God about the areas of spiritual weakness in your life that need healing.

DAY 5

REFLECT

What do you think it means that “without holiness no one will see the Lord”? HEBREWS 12:14

RESPOND

Give thanks to God for his provision of holiness through the person and work of Jesus Christ.

DAY 6

REFLECT

How would you state the warning of vs. 25 in your own words? HEBREWS 12:25

RESPOND

Take some time to thank God for his kingdom that cannot be shaken.
HEBREWS 12:28-29

DAY SEVEN:

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>



For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness.

HEBREWS 12:10

12:1–11 *The chapter's opening appeal (HEBREWS 12:1–3) is based on the prior exposition of faithfulness among the people of God. The author exhorts his listeners by citing PROVERBS 3:11–12 (HEBREWS 12:5–6). He then*

goes on to illustrate the significance of fatherly discipline (HEBREWS 12:7–11).

12:1 cloud A common way in Greek literature of metaphorically referring to a group of people. The models of faith in HEBREWS 11 are included in this group (HEBREWS 11:2, 39).

12:1 let us run The footrace was one of the longest and most significant events in the Greek games (compare PHILIPPINES 1:30; COLOSSIANS 2:1; 1 THESSALONIANS 2:2; HEBREWS 6:12; 2 TIMOTHY 4:7).

12:2 fixing our eyes on Jesus Although HEBREWS 11 included a long list of worthy exemplars, Jesus is ultimately the focus. In light of the footrace metaphor, the idea here might be that Jesus, who pioneered the course of the faith, awaits believers at the finish line.

12:2 the joy that was set before him Prizes often were set before athletes to provide motivation (according to first-century Jewish historian Josephus, Antiquities 8:302).

12:2 cross Jesus' endurance of the cross provides the paradigm for believers (HEBREWS 12:1–7), who also will endure suffering and shame (10:32; 12:3).

12:4 struggle against sin While the author previously depicted sin as an entanglement to be cast off (HEBREWS 12:1), here he depicts it as an opponent to be resisted.

12:5 My son, do not make light Citing the Septuagint (the Greek OT) of PROVERBS 3:11–12 (not the Hebrew text, which differs slightly), the author emphasizes that sonship and discipline go together. This provides OT support for the earlier teaching in Hebrews that suffering helped to bring many sons to glory (HEBREWS 2:10).

12:7 a father does not discipline Implies the father who does not discipline his son does not love him (PROVERBS 3:11–12).

12:9 the Father of spirits Reflects similar language used in the OT. In Numbers, the phrase emphasizes God's transcendence and authority (e.g., NUMBERS 16:22; 27:16).

12:11 peaceful fruit of righteousness Although discipline is painful, it produces positive results.

12:11 those who are trained by it Those who have been trained by God's discipline are like a well-trained athlete who perseveres through practice.

12:12–17 *Here, the author urges believers to live in peace and holiness. The OT figure of Esau serves as a negative example, showing how not to respond to God's grace (HEBREWS 12:16–17).*

12:12 slacked hands and your weakened knees This imagery draws on ISAIAH 35:3–8, which describes the renewal of creation and the return of Jewish exiles to Jerusalem.

12:13 straight paths for your feet Many Scriptures use similar language (e.g., PROVERBS 3:6; 4:26; ISAIAH 26:7; JEREMIAH 31:9; 2 PETER 2:15).

12:13 what is lame Refers to believers who are in danger because of fatigue or spiritual laxity. Believers who are strong (HEBREWS 12:12) should care for the weakest members of the community.

12:14 holiness Christ's sacrifice made His people holy (HEBREWS 10:10, 14). Those sanctified belong to God (HEBREWS 2:11) and, sharing in His discipline, will experience His holiness (HEBREWS 12:10).

12:15 falls short of the grace of God The author exhorts his audience to care for others and assure that none lack God's grace. This phrase resembles HEBREWS 4:1, which warned of falling short of entering God's rest.

12:15 root of bitterness Refers to someone who is idolatrous. This agricultural metaphor recalls the description of useless land in HEBREWS 6:8.

12:16 sexually immoral Since there are no OT references to this, the reference to Esau could be figurative here, denoting the relationship of idolatry with fornication (compare DEUTERONOMY 31:16; NUMBERS 14:33; JUDGES 2:7; HOSEA 1:2).

12:16 Esau Refers to the brother of Jacob, son of Isaac (GENESIS 25:24–26). He took foreign wives, which was viewed negatively by his parents (GENESIS 26:34–35; 27:46) and in later passages Israelite men marrying foreign women is condemned because it could lead to idolatry (see EZRA 9:1–10:44).

12:16 birthright The heir apparently would receive a double portion of inheritance (GENESIS 43:33; DEUTERONOMY 21:17). In the case of Esau and Jacob, the elder son also would receive from Isaac the divine blessings that God had given to Abraham (GENESIS 12:1–3; 15:18–20). The remark that Esau despised this birthright (GENESIS 25:34)—which holds foundational significance for Israel—contributes to the negative assessment of him. See GENESIS 25:29–34.

12:17 inherit the blessing Esau despised his birthright (GENESIS 25:34) and ultimately lost it because of the cunning of Jacob and Rebekah (GENESIS 27:4–29).

12:17 although he sought it with tears Refers to GENESIS 27:38.

12:18–29 *This section contains the final warning of Hebrews (see HEBREWS 2:1–4; 3:12–13; 6:4–8; 10:26–31). Imagery from Israel’s encounter with God at Mount Sinai (EXODUS 19–24) forms the backdrop for a comparison between the consuming presence of God (HEBREWS 12:29) and His presence in the heavenly Jerusalem (HEBREWS 12:22).*

12:18 something that can be touched Refers to Mount Sinai (EXODUS 19:16–22; 20:18–21; DEUTERONOMY 4:11–12; 5:23–27). The people of Israel were commanded to avoid touching the mountain, which was God’s dwelling place (EXODUS 19:12–13).

12:18 to a burning fire Recalls Israel’s experience at Sinai (EXODUS 19:18; DEUTERONOMY 4:11–12).

12:19 noise of a trumpet The trumpet blast at Sinai caused the exodus generation to shake in fear (EXODUS 19:16, 19; 20:18).

12:19 sound of words God’s voice from the fire on the mountainside spoke the 10 commandments (called “words” in the Hebrew text; EXODUS 19:19; 20:1; DEUTERONOMY 4:11–13).

12:21 I am terrified and trembling In DEUTERONOMY 9:19, Moses expresses his fear at being in God’s presence when He was angry at Israel after the golden calf incident (EXODUS 32:1–6).

12:22 Mount Zion After David captured the hilltop fortress in Jerusalem, he resided there himself (2 SAMUEL 5:6–9) and placed the ark within a tent on Zion (2 SAMUEL 6:17).

12:22 festal gathering Typically refers to a celebratory festival in the Greek Septuagint (HOSEA 2:11; 9:5; AMOS 5:21; EZEKIEL 46:11).

12:23 enrolled in heaven See Rev 3:5.

12:24 mediator See HEBREWS 8:6.

12:24 sprinkled blood See HEBREWS 10:22.

12:24 speaks better than Abel’s Unlike Jesus’ redemptive blood, Abel’s blood signals only condemnation (GENESIS 4:10–11).

12:25 those did not escape Refers primarily to the exodus generation who did not listen to God’s voice (HEBREWS 3:7–19).

12:26 shook the earth When God spoke at Mount Sinai, the mountain trembled and shook (EXODUS 19:18). The writer then quotes HAGGAI 2:6 to remind his audience that God has promised a future time when He will again shake the heavens and the earth on the day of judgment.

12:27 things that are not shaken Within the OT, the new heavens and new earth are things that will remain (ISAIAH 66:22). Similarly, those who share in God's holiness (HEBREWS 12:10) will endure.

12:28 serve God acceptably Christ's sacrifice allows believers to acceptably serve God (see HEBREWS 8:5; 9:9, 14; 10:2; 13:10). God is pleased when believers do good to each other and share what they have (HEBREWS 13:16).

12:29 consuming fire Yahweh's glory on top of Mount Sinai appeared like a consuming fire (EXODUS 24:17; compare DEUTERONOMY 4:24; 9:3; ISAIAH 33:14). This imagery depicts holiness and judgment.

SMALL GROUP

STUDY QUESTIONS



INTRODUCTION

Christians have a race to run. A spiritual race full of service and sufferings, active and passive obedience. In all of this, we need to keep their eyes fixed on the Lord Jesus. As God’s children, at times we need discipline. It is through hardships endured (sometimes this is discipline) that we can see proof of God’s parental love. A reflection of His desire, designed to grow us better for His service and to bring us closer into His fellowship.

OPEN IN PRAYER

OPENING QUESTION

How were you disciplined as a child?

God will guide us, at times through discipline, into an experience of His holiness. This way may seem difficult, but we can be assured of the Father’s changeless love. With this confidence, we can endure hardships and move on to holiness.

READ SCRIPTURE

Have someone read HEBREWS 12:3-29.

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the HEBREWS 12:3-29 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

➤ According to HEBREWS 12:1-3, why should we “consider Him”?

- How can an understanding of how Christ endured, sustain us in times of weariness and discouragement? HEBREWS 12:3
- HEBREWS 12:5-13 speak of "discipline". What is the difference between discipline and punishment?
- What is the ultimate goal of God's discipline? HEBREWS 12:10-11
- What is the purpose and fruit of God's discipline? HEBREWS
- The writer urges his readers to "live in peace" and to "be holy" (HEBREWS 12:14). What does peace have to do with holiness?
- What is the warning for us in the account about Esau? HEBREWS 12:12-17
- What comparison is the writer making in HEBREWS 12:18-24?
- In HEBREWS 12:25-29, what two ways of divine revelation and human response contrasted?
- What is the kingdom we are receiving? HEBREWS 12:28
- What is our response to be as we receive this kingdom? HEBREWS 12:28
- How is God 'a consuming fire'? HEBREWS 12:29
- How has this passage challenged/encouraged you to fix your eyes on Jesus?

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

HEBREWS 13

Jesus Christ is the same yesterday and today and forever.

HEBREWS 13:8

OVERVIEW

The Book of Hebrews concludes with a series of exhortations to the readers concerning how to live the life of faith. Believers are to keep on loving (HEBREWS 13:1–5a), and to keep on trusting God (HEBREWS 13:5b–6). Believers are to continue responding to their leaders (HEBREWS 13:7–8), and the whole community is to keep on praising God (HEBREWS 13:9–16). After two more exhortations, one concerning leaders (HEBREWS 13:17) and the other prayer (HEBREWS 13:18–19), the book concludes with a powerful doxology (HEBREWS 13:20–21) and brief greetings (HEBREWS 13:22–25).

DAILY STUDIES

Take your time across the week to work through the following questions, activities and reflections. Be prayerful as you seek truth in and through the Word. Jot down any questions or additional observations you make so you can share them with your small group.

DAY 1

READ

13 ¹ Let brotherly love continue. ² Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. ³ Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body. ⁴ Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous. ⁵ Keep your life free from love of money, and be content with what you have, for he has said, “I will never leave you nor forsake you.” ⁶ So we can confidently say,

“The Lord is my helper; I will not fear; what can man do to me?”

⁷ Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith. ⁸ Jesus Christ is the same

yesterday and today and forever. ⁹ Do not be led away by diverse and strange teachings, for it is good for the heart to be strengthened by grace, not by foods, which have not benefited those devoted to them. ¹⁰ We have an altar from which those who serve the tent have no right to eat. ¹¹ For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp. ¹² So Jesus also suffered outside the gate in order to sanctify the people through his own blood. ¹³ Therefore let us go to him outside the camp and bear the reproach he endured. ¹⁴ For here we have no lasting city, but we seek the city that is to come. ¹⁵ Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name.

¹⁶ Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

¹⁷ Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.

¹⁸ Pray for us, for we are sure that we have a clear conscience, desiring to act honorably in all things. ¹⁹ I urge you the more earnestly to do this in order that I may be restored to you the sooner.

²⁰ Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, ²¹ equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever.

Amen.

²² I appeal to you, brothers, bear with my word of exhortation, for I have written to you briefly. ²³ You should know that our brother Timothy has been released, with whom I shall see you if he comes soon. ²⁴ Greet all your leaders and all the saints.

Those who come from Italy send you greetings. ²⁵ Grace be with all of you.

HEBREWS 13

REFLECT

Read the passage and mark on it the following...

Circle in **RED** all the words/phrases that shows God's nature/character.

Underline in **BLUE** all the words/phrases that describe how we should act/live.

DAY 2

REFLECT

How does HEBREWS13:1-4 encourage us to care for and be faithful to others?

RESPOND

Ask God to prompt you around how you can show love to others.

DAY 3

REFLECT

HEBREWS 13:5-6 speaks of, "being content with what we have." What is that contentment grounded in?

RESPOND

Thank God for how is your 'helper'?

DAY 4

REFLECT

What is meant by the statement about Jesus Christ being the 'same yesterday and today and forever'? HEBREWS 13:8

RESPOND

Praise God for the consistency of Christ's character and nature.

DAY 5

REFLECT

What kind of sacrifices is God pleased with? HEBREWS 13:11-16

RESPOND

Offer up a sacrifice of praise to God right now.

DAY 6

REFLECT

There is a huge amount of action words in HEBREWS 13. Which action word has challenged you the most and why?

RESPOND

Pray the benediction prayer in HEBREWS 13:20-21 for yourself, as well as someone in our church family.

DAY SEVEN:

Listen and take notes from the Sunday morning message or listen online to the recorded sermon.

<https://www.kingstoncommunitychurch.com/recordings>

Jesus Christ is the same yesterday and today and forever.

HEBREWS 13:8

COMMENTARY



13:1–19 *HEBREWS 13 contains instructions for believers. Similar to the discussion of religious objects and worship in HEBREWS 9, this chapter relates the OT sacrificial altar to Jesus' death (HEBREWS 13:10). Because Jesus has sacrificed Himself for all (HEBREWS 13:7:27; 9:12), believers are called to offer ongoing praise to God (HEBREWS 13:15).*

13:1 Brotherly love Refers to affection within the family. In the NT, the expression is metaphorically extended to include those adopted into God's family (ROMANS 12:10; 1 THESSALONIANS 4:9; 1 PETER 1:22; 2 PETER 1:7).

13:2 hospitality Typically involved providing room and board to travelers (ACTS 10:23; 21:16; 28:7).

13:2 received angels as guests Refers to Abraham, who received three visitors with generous hospitality (GENESIS 18:1–8).

13:3 mistreated Refers to believers who are experiencing cruel and unjust treatment. This phrase echoes the earlier description in HEBREWS 11:25, 37.

13:5 I will never abandon you An imprecise citation of GENESIS 28:15; DEUTERONOMY 31:6, 8; or JOSHUA 1:5. Each of these OT contexts provide hope in the face of uncertainty. This message is particularly relevant to the initial recipients of Hebrews, who were facing adversity and persecution (HEBREWS 10:31–35; 13:1–3).

13:6 The Lord is my helper This citation from PSALM 118:6 deals with confidence in the face of persecution, based on trust in God's character.

13:9 the heart God has promised to cleanse the hearts of His people (HEBREWS 10:22)—writing His law upon it (HEBREWS 8:10; 10:16; JEREMIAH 31:33).

13:10–13 *This passage alludes to the OT procedures surrounding the purification offering (often translated as "sin offering"; see LEVITICUS 4:1–5:13). This offering signified the removal of impurity from the community (LEVITICUS 4:1–21) and from individuals (LEVITICUS 4:22–35). The purification offerings of the community could not be eaten by the priests; instead, they had to be taken outside the camp and burned (LEVITICUS 4:11–12, 20–21; 6:30; 16:27). The blood from those offerings was brought into the tabernacle and sprinkled before the veil that separated the holy place from the most holy place—the holy of holies (LEVITICUS 4:5–7). The purification offerings required for the Day of Atonement followed similar*

procedures, except that the high priest brought the blood all the way into the holy of holies (LEVITICUS 16:11–16).

13:10 altar Refers to Christ's death as sacrifice. This symbolic altar fulfills the purpose of the OT sacrificial altar.

13:10 those who serve Refers to the priests. The priests who officiated over various sacrifices were entitled to eat the portion of that sacrifice designated for the priests (LEVITICUS 6:14–30). However, an offering presented for guilt that affected the whole community could not be eaten (LEVITICUS 6:30).

13:11 those animals Refers to animals sacrificed for certain offerings (which the priests were not allowed to eat; LEVITICUS 6:30). See HEBREWS 13:10–13.

13:11 blood is brought into the sanctuary For the offerings described in LEVITICUS 4:1–21, some of the blood had to be sprinkled before God and placed on the horns of the incense altar inside the tabernacle (LEVITICUS 4:5–7). Those offerings had a higher level of sanctity and could not be eaten. See HEBREWS 9:7.

13:11 burned up outside the camp Rather than eat them, the priests took the animal remains outside the camp and burned them (LEVITICUS 4:11–12, 20–21; 16:27; EXODUS 29:14). This was to prevent the remains from being eaten (LEVITICUS 6:30).

13:12 Jesus also suffered Refers to Jesus' crucifixion, which occurred just outside Jerusalem (see JOHN 19:17–20). Compare Isaiah 53:10.

13:13 go out to him outside the camp Refers to Jesus enduring the shameful death of a criminal (HEBREWS 12:2). To maintain the community's ritual purity, criminals were taken outside the camp or city for execution (e.g., LEVITICUS 24:14, 23; NUMBERS 15:35–36; DEUTERONOMY 22:24). In addition, dead bodies had to be taken outside the camp (e.g., LEVITICUS 10:4–5).

13:14 permanent city Although Jerusalem was the center of Jewish religious life, Jesus' sacrifice outside the city detracts from Jerusalem's significance.

13:14 city that is to come Refers to the heavenly Jerusalem (HEBREWS 11:10, 14, 16) and expresses the theme of heavenly pilgrimage, prevalent throughout Hebrews (HEBREWS 11:8–10, 13–16; 12:18–24).

13:15 sacrifice of praise Refers to the verbal worship of God. Only through Jesus can believers offer a sacrifice of praise.

13:17 keep watch over your souls Meaning that they remain alert and diligent to ensure that people are entering into authentic relationships with Jesus (see MARK 13:13; EPHESIANS 6:18).

13:17 give an account Even though all people will have to give an account for themselves (see HEBREWS 4:13; ROMANS 14:12; 1 PETER 4:5), leaders are also responsible for those who are entrusted to their care.

13:19 may be restored The author previously was part of the community he addresses (HEBREWS 2:3-4; 6:9-12; 10:32-34). It is unclear why he is separated from them.

13:20-21 *The author offers a closing prayer on the theme of God raising Jesus from the dead (HEBREWS 13:20) and equipping believers to accomplish His will (HEBREWS 13:21). Such prayers often appear toward the end of NT letters (1 THESSALONIANS 5:23; 2 THESSALONIANS 3:16).*

13:20 great shepherd of the sheep Metaphors describing leaders as shepherds are common in the OT (2 SAMUEL 5:1-3; ISAIAH 63:11). The Messiah is depicted as a shepherd (ISAIAH 40:11; EZEKIEL 34:1-31; JOHN 10:11, 14; 1 PETER 5:4).

13:22-25 *Hebrews concludes with typical elements of an NT letter: greetings (HEBREWS 13:22-24) and a benediction (HEBREWS 13:25; compare ROMANS 15:15-16:23; PHILEMON 22-25). However, the author describes his writing as his word of exhortation, suggesting that the letter might actually be a sermon.*

13:22 written to you briefly Although the author had much to say about Jesus and His role as high priest, he reminds his audience that there is much more to say (see HEBREWS 5:11-6:2; 9:5; 11:32).

13:23 Timothy Possibly refers to the same Timothy that Paul mentions in his letters (ROMANS 16:21; 1 CORINTHIANS 4:17; 2 CORINTHIANS 1:1), but this was a common name in antiquity.

13:24 all the saints Refers to those who have been made holy by Jesus (HEBREWS 10:10) and who belong to the congregation of God (ROMANS 1:7; 1 CORINTHIANS 1:2; 2 CORINTHIANS 8:4).

13:24 Italy This might suggest that Hebrews was written from Italy, or it could refer to a group of Italians who are sending a message home to Italy. Either way, a group of believers, not just the author, is sending greetings and is concerned for the well-being of the readers.

SMALL GROUP

STUDY QUESTIONS



INTRODUCTION

In the closing chapter, HEBREWS almost sounds familiar. Here are many echoes of Ephesians and Colossians. Living a holy life is the same for the believing Hebrew as for the Gentile Christian. The common themes include love, caring, valuing people, submitting to leaders and the repetitive truth of Jesus' superiority

OPEN IN PRAYER

OPENING QUESTION

How independent are you? What place do people have in your life?

HEBREWS finishes with a call to recognise the superiority of Jesus. Making him the centre of our life's. Finding everything we need in Jesus Christ.

READ SCRIPTURE

Have someone read HEBREWS 13.

REVIEW

PROVIDE OPPORTUNITY TO SHARE

What were the main truths you heard from the HEBREWS 13 message on Sunday?

DISCUSSION

USE THE FOLLOWING QUESTIONS TO GUIDE YOUR DISCUSSIONS

- Who are the people we are to show love and concern to/for?
HEBREWS 13:1-3

- What personal and moral characteristics should be reflected in Christians? HEBREWS 13:1-6
- For what reason are believers urged to be content? HEBREWS 13:5-6
- What confidence do you have in God, and how does this show in your life? HEBREWS 13:5-6
- What are we encouraged to do and warned not to do in HEBREWS 13:7; 9?
- What comfort do you find in HEBREWS 13:8?
- In HEBREWS 13:10–12, Jesus’ sacrifice is contrasted with the sin offering under the Mosaic covenant (LEVITICUS 16:27). What contrast is made?
- From HEBREWS 13:15-17, what are the acceptable sacrifices, that Christians are to offer to God?
- Why do you suppose that some believers find these sacrifices difficult to fulfill?
- What does the writer ask for in HEBREWS 13:18-19? Why do you think they ask for this?
- In HEBREWS 13:20-21 at least four things are revealed about God. List as many as you can.
- In HEBREWS 13:15 and HEBREWS 13:21, the phrase ‘through him’ and ‘through Jesus’ are used. What do you think these phrases mean?
- What does the very last sentence of this book reveal about the underlying tone or spirit of the letter? HEBREWS 13:25

FINISH

PROVIDE OPPORTUNITY FOR EACH PARTICIPANT TO CONTRIBUTE PRAYER AND PRAISE POINTS AND AS A GROUP SHARE IN A TIME OF PRAYER

