

THE LETTER OF HEBREWS

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THE LETTER OF HEBREWS

General Information: The intended readers of this book who seem to be Jewish Christians are in danger of **apostasy**. “**Apostasy**” is the renunciation or abandonment of a former loyalty to Christ. This condition was based upon several things: **(1)** A turning back from Christ to Judaism (Hebrews 6:11). **(2)** A

neglect or drifting away from the gospel (Hebrews 2:3). **(3)** Unbelief and sin (Hebrews 3:12-14). **(4)** The neglect of meeting together to encourage one another in the faith (Hebrews 10:25). **(5)** Diver (all kinds of) strange doctrines (Heb.13:9). **(6)** Neglect of the very first principles of the doctrine of Christ (Heb. 5:12). **(7)** Neglect of taking seriously the very words of the Lord Jesus (Hebrews 2:1-3). The book does not name its author but has a distinctly Pauline cast. It was written prior to the fall of Jerusalem in A.D. 70. Probably around A.D. 68.

READ AND DISCUSS EACH VERSE AND TRANSLATION ALONG WITH THE “ADDITIONAL INFORMATION” AND “QUESTIONS.” (Additional translations may be consulted also).

NOTICE : If you read only the **bold face type** you will be reading the *King James Version* in its entirety. If you read only the “light face type” you will be reading *The Last Days Bible* in its entirety.

HEBREWS

Hebrews 1: [1] God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, [2] Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; (1 In former times, God spoke to our ancestors thru the prophets. He did this at various times and in many different ways. 2 But in this last period of time, He has spoken to us thru His Son. And it was thru His Son that God created the entire universe. He has also decided that His Son will inherit everything.)

Additional Information: The word “**spake or spoken**” is in the aorist tense and means a complete whole or one time action, that is, God has spoken to us as a whole, completely in the person of His Son (in contrast to the many portions and many ways of the Old Testament prophets).

1. **Read Hebrews 1:1.** God did something in the past relating to the Jewish forefathers. What did He do?
a. showed them how to make money. b. spoke to them by the prophets. c. helped them write down their family tree.
2. **Read Hebrews 1:1.** How often did God speak to the Jewish people? a. never. b. many times and in many ways (the prophets gave a little information about God each time). c. seldom.
3. **Read Hebrews 1:2.** In this final age (last days), how has God spoken to us? a. in a vision. b. through a dream. c. by His Son.

Hebrews 1: [3] Who being the brightness of his glory, and the express image of his

person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; [4] Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. (3 The very brilliance of God's glory shines out from the Son, and reveals what God is really like. And it is by the powerful word of command of His Son that God maintains and perpetuates all things in the entire universe. After the Son had provided the means by which we could be cleansed of our sins, He sat down in Heaven at the right hand of God, the Supreme Power. 4 The Son has become far greater than the angels – as much greater as the name He inherited from the Father is far greater than theirs.)

Additional Information: (verse 3) The phrase “**express image**” is the Greek word *charakter* and

means “a graver, that is, by implication engraving, the figure stamped, an exact copy or representation” (Strong’s Lexicon).

4. **Read Hebrews 1:3.** God’s Son shines out with God’s glory, for He is: a. the express image of God’s Person. b. the precise reproduction of God in every respect (Thayer’s Lexicon). c. none of the above.

5. **Read Hebrews 1:3.** God’s Son upholds all things by the word of his power, this means: a. He holds everything together by what He says (The Message Bible). b. He by His own mighty word holds the universe together (Contemporary English Version). c. none of the above.

6. **Read Hebrews 1:3.** Jesus when He had by himself purged our sins, or cleansed us from our sins, He: a. sat down on the right side of God, because redemption was finished, it was done. b. took a vacation. c. went into retirement.

7. **Read Hebrews 1:4.** God’s Son is far greater than: a. Abraham. b. Moses. c. the angels.

8. **Read Hebrews 1:4.** Jesus has obtained a more excellent and greater name than: a. mankind. b. angels. c. none of the above.

Hebrews 1: [5] For unto which of the angels said he at any time, THOU ART MY SON, THIS DAY HAVE I BEGOTTEN THEE? (PSA. 2:7) And again, I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON? (2 SAM. 7:14) [6] And again, when he bringeth in the first begotten into the world, he saith, AND LET ALL THE ANGELS OF GOD WORSHIP HIM (DUET. 32:43) (5 Because to which of the angels did God ever say, You are My Son; because today I have begotten You and have become Your Father? Nor did God ever say about any angel, I will be His Father, and He will be My Son. 6 And again, when God brought His first-born Son into the world, He said, All the angels of God must worship Him.)

Additional Information: Verses 5-6 uses words that are often overlooked by Christians, that is “begotten, first begotten or only begotten” (John 3:16). “Begotten” means “to father, or procreate (to beget offspring). What I create is the work of my own hands, what I beget is something of me that is like me. What was begotten of God was God, in fact He said, “Let all the angels of God worship Him (verse 6).

9. **Read Hebrews 1:5-6.** What are the angels commanded to do by God? a. speak well of Jesus. b. help Jesus if he ask. c. worship Him (the Son of God, Jesus the Christ).

Hebrews 1:[7] And of the angels he saith, WHO MAKETH HIS ANGELS SPIRITS, AND HIS MINISTERS A FLAME OF FIRE. (PSA. 104:4)
[8] But unto the Son he saith, THY THRONE, O GOD, IS FOR EVER AND EVER: A SCEPTER OF RIGHTEOUSNESS IS THE SCEPTRE OF THY KINGDOM. (PSA. 45:6) (7 But when speaking about the angels He said, God makes His

angels to resemble the winds, serving Him as swiftly and powerfully as lightning. 8 On the other hand, when speaking about the Son, He said, Your Kingdom, O God, will continue on forever and ever! Your Imperial Dominion will be highly esteemed for its justice, honesty, and goodness.)

10. **Read Hebrews 1:7-8.** We continue the contrast between God's angels and His Son. Angels are: a. spirits. b. ministers. c. big creatures with long wings.

11. **Read Hebrews 1:8.** We continue the contrast between angels and God's Son. His Son is referred to as: a. a bearded man. b. a Jewish carpenter. c. God.

12. **Read Hebrews 1:8.** Verse 8 tells us that God's Son has a throne, He is a King. His Kingdom is forever and ever. He rules in his Kingdom by a scepter of righteousness. To come under His rule is to come under that which is: a. sin. b. just, honest, and good. c. evil.

**Hebrews 1: [9] THOU HAST LOVED
RIGHTEOUSNESS, AND HATED INIQUITY;
THEREFORE GOD, EVEN THY GOD, HATH
ANOINTED THEE WITH THE OIL OF GLADNESS
ABOVE THY FELLOWS. (PSALM 45:7) (9 You
have loved what is right and hated what is
wrong. For that reason God, yes, even Your
God, has flooded Your soul with great joy, far
above that experienced by Your companions.)**

Additional Information: The Messiah, God's Son (Jesus), loves what is right and hates what is wrong. The Greek word for "**iniquity**" is 458, *anomia*, an-om-ee'-ah and means **a violation of law, that which is wicked or unrighteous** (Strong's Lexicon).

13. **Read Hebrews 1:9.** God has anointed Jesus with the oil of gladness because He: a. loves to attend church. b. likes to teach the Bible. c. loves righteousness and hates iniquity (lawlessness).

**Hebrews 1:[10] And, THOU, LORD, IN THE
BEGINNING HAST LAID THE FOUNDATION OF**

THE EARTH; AND THE HEAVENS ARE THE WORKS OF THINE HANDS: (PSA. 102:25) [11] THEY SHALL PERISH; BUT THOU REMAINEST; AND THEY ALL SHALL WAX OLD AS DOTH A GARMENT; [12] AND AS A VESTURE SHALT THOU FOLD THEM UP, AND THEY SHALL BE CHANGED: (PSA. 102:26) BUT THOU ART THE SAME, AND THY YEARS SHALL NOT FAIL. (PSA. 102:27) (10 God also said, in the beginning, O Lord, You created the earth. And the galaxies of stars in the heavens are the work of Your hands. 11 They will perish, but You will remain. They will all become worn out with age like a garment. 12 Then You will fold them up like a robe, and they will be changed into something new. But You are and always will be the same, and Your life will never end.)

14. **Read Hebrews 1:10-12.** When this present creation wears out like an old garment, and is exchanged for a

new one (See Isaiah 65:17; 2 Peter 3:13), God and His Son will: a. be getting older by the minute. b. will be getting close to retirement. c. remain unchanged.

Hebrews 1: [13] But to which of the angels said he at any time, SIT ON MY RIGHT HAND, UNTIL I MAKE THINE ENEMIES THY FOOTSTOOL? (PSA. 110:1) [14] Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? (13 And 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 He never said that to any of them, because the function of angels is that of ministering spirits. They are constantly being sent out by God to help and serve those who are about to be saved.)

Additional Information: (Verse 13) A “**footstool**” means “something under the feet, that is, a foot-rest” (Strong’s Lexicon).

15. **Read Hebrews 1:13.** To which angel did God say, “Sit on my right hand, until I make your enemies a place to rest your feet?” a. Michael. b. Gabriel. c. He never said that to any angel.

16. **Read Hebrews 1:14.** Angels are: a. long winged creatures. b. counter parts to superman. c. servants of God, that is, spirit-messengers.

17. **Read Hebrews 1:14.** Angels are sent to help: a. anyone in need. b. the good old boys. c. those who shall be heirs of salvation.

Hebrews 2: [1] Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. [2] For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; [3] How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the

Lord, and was confirmed unto us by them that heard him; [4] God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? (1 So because of what's been said here, we must be more careful than ever to keep listening and acting on what we've been taught, so that we don't allow ourselves at any time to drift off course from what God has told us. 2 Because if God backed up everything He said to us thru angels, and punished us in the way we deserved when we disobeyed the commands He gave us thru them, how can we escape His judgment if we neglect a salvation that is so great? 3 It was the Lord Jesus who first told us about it. Then it was confirmed and passed on to us by those who had heard Him speak. 4 Even now God continues to testify to the truth of their testimony by signs and wonders, and

by different kinds of miracles. He also gives gifts of the Holy Spirit to His people, according to His own will and purpose.)

Additional Information: This chapter is closely linked with the teaching of chapter 1. “**Therefore**” shows us that this admonition arose from what had just been said. What had just been said? That Jesus is greater than the angels and that God has spoken His final word in Him. There is also a continuance of the contrast between Jesus and the angels (verses 2-3).

The words “**we**” (verses 1, 3) includes the author and his readers.

The word “**ought**” (verse 1), Greek = *dei*, means it is necessary and required to attain some end (Thayer’s Lexicon). It is translated , **must** 58 times, **ought** 31 times, **must needs** 5 times, **should** 4 times, misc. 7 times. It is in the **present tense** in Greek meaning **a repeated, habitual action**.

The word “**heed**” (verse 1) Gk. *Prosecho*, means **to bring to, bring near, to apply one’s self to, hold or cleave to** (Thayer’s Lexicon).

“**Slip**” (verse 1) Gk. *Pararheo*, lit., to flow past, glide by, is used in Heb.2:1 where the significance is to find oneself flowing or passing by, without giving due heed to a thing, here “the things that were heard,” or perhaps the salvation of which they spoke. (Vine’s Lexicon). “**Slip**” in the dictionary means “**to pass gradually or fall into error.**”

(Verse 3) “**escape**” = The Amplified Bible adds “**escape**” (**appropriate retribution**). The Easy-to-Read N.T. states, “surely we also will be punished.” The Simple English Bible states, “**we will not escape punishment.**”

(Verse 3) “**Neglect**” is the Gk. Word *ameleo* and means **to neglect or be careless of** (Thayer’s Lexicon). “**Neglect**” in the dictionary means “**to pay little or no attention to; fail to heed; disregard. To fail to care for or attend to properly**” (American Heritage Dict.).

(Verse 3) “**salvation**” Gk. Means “**rescue and safety**” (Strong’s Lexicon). Knox states, “**a message of salvation,**” Barclay “**a way to salvation,**” and the Translator’s N.T., “**an offer of salvation.**”

(Verse 3) “**spoken**” is in the **present tense** and means “spoken and **continued to be spoken by the Lord.**”

(Verse 4) “**divers**” means “**various.**”

18. Read Hebrews 2:1. What is the first warning that the writer of the Hebrews gives in this letter? a. we must pay close attention to what we have heard, lest at any time we should let them slip (KJV). b. we must give the more earnest heed to the things we have heard, lest we drift away (NKJV). c. we must pay close attention to what we have heard, lest we “stray away from the truth” (NCV). d. do

not allow ourselves to drift off course (LDB) e.
all of the above.

19. **Read Hebrews 2:2-3.** If there were severe penalties for infractions of the law (words spoken by angels), What will happen to those who neglect or drift away from the words spoken by the Lord? a. nothing. b. I don't know. c. How shall we escape (divine retribution)?

20. **Read Hebrews 2:3.** The message of salvation was first spoken by: a. the apostle Paul. b. James. c. the Lord (Jesus).

21. **Read Hebrews 2:3.** How do you think a person could neglect salvation? Acts 24:24-25; 26:27-28, Hebrews 2:1; 3:6,12-14; 4:2; 5:9; 6:4-9, 11; 7:25; 9:28; 11:15-16; 12:1-2; 13:9, etc.

22. **Read Hebrews 2:4.** God attested to the message of salvation with: a. Christian tracts. b. signs, wonders,

various miracles and gifts of the Holy Spirit. c. None of the above.

Hebrews 2:[5] For unto the angels hath he not put in subjection the world to come, whereof we speak. [6] But one in a certain place testified, saying, WHAT IS MAN, THAT THOU ART MINDFUL OF HIM? OR THE SON OF MAN, THAT THOU VISITEST HIM? (PSA. 8:4) [7] THOU MADEST HIM A LITTLE LOWER THAN THE ANGELS; THOU CROWNEDST HIM WITH GLORY AND HONOUR (PSA. 8:5), AND DIDST SET HIM OVER THE WORKS OF THY HANDS: [8] THOU HAST PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. (PSA. 8:6) For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. [9] But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and

honour; that he by the grace of God should taste death for every man. (5 And we know that God has not put the angels in charge of the coming new world of which we speak. 6 But as one writer of Scripture earnestly and most solemnly declared in a certain place, What is mankind, O God, that You bother Yourself to even think about us? Why are You so concerned about mere man that You continue to care for us? 7 You made us a little lower than the angels. Then You crowned us with glory and honor, putting us in charge of the things Your hands had made. 8 You have put us in charge of everything there is! In putting us in charge of everything, God hasn't left anything that is not subject to us. But at the present time we don't yet see ourselves ruling over everything. 9 But what we do see is Jesus. Thru God's kindness which we don't deserve, Jesus was made a little lower than

the angels for the purpose of suffering and dying, so that He might endure suffering and death for every one of us. But now we see Him crowned with great glory and honor!)

Additional Information: (Verse 5)

“Not...angels, but people, will be awarded the dominion in the world to come. That the author was not just now introducing this subject is made plain by the expression about which we are speaking. It is obvious that the first chapter, with its manifest stress on the kingship and future reign of the Son, was about this very subject” (The Bible Knowledge Commentary, p. 784). (See Heb. 1:2, 8; Revelation 11:15).

(Verses 6-8) The writer of Hebrews now quotes from Psalm 8, but states that these words do not now describe the actual state of things. Instead he says, “But now we see not yet all things put under him (man)” (Verse 8).

(Verse 9) Although total dominion over creation is not yet (**But now we see not yet all things put under him. (Verse 8)**), we do see Jesus crowned with glory and honor because He suffered death. He was made a little lower than angels (i.e., He became a man

in order to die), so that by God's grace He might taste death for every individual.

23. **Read Hebrews 2:5.** God has not placed under the power and authority of angels:
a. heaven. b. the world to come. c. the Lamb's book of life.

24. **Read Hebrews 2:7.** For a time, God has made man a little lower than: a. demons. b. angels. c. animals.

25. **Read Hebrews 2:8.** God has put all things in subjection to man. But at the present:
a. we see not yet all things put under him. b. we see all things put under him.

26. **Read Hebrews 2:9.** Jesus was made a little lower than the angels (for a time) so that:
a. he could suffer and taste death for every man (pay the price for our sin). b. help the poor.

27. **Read Hebrews 2:9.** By the grace of God:
a. Jesus taught great sermons. b. tasted

death for everyone. c. gave us the Bible.

Hebrews 2:[10] For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. [11] For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, [12] Saying, I WILL DECLARE THY NAME UNTO MY BRETHREN, IN THE MIDST OF THE CHURCH WILL I SING PRAISE UNTO THEE. (PSA. 22:22) [13] And again, I WILL PUT MY TRUST IN HIM. (ISA. 8:17) And again, BEHOLD I AND THE CHILDREN WHICH GOD HATH GIVEN ME. (ISA. 8:18) (10 All things were created by God for His own reasons and purposes. And in order to make it possible for Him to bring many children to Himself to share

His glory, He did what His love, justice, and wisdom demanded when He made the Founder of our salvation perfect thru sufferings. 11 Because both Jesus, who is making us holy by Him, have the same Father. That's why He isn't ashamed to call us His brothers and sisters. 12 He even said to God, 'I will tell My brothers and sisters what You have done. When they meet together I will join them in singing Your praises.' 13 He also said, 'I will put My trust in God.' And also, 'Here I am, with the children God has given Me.')

Additional Information: (Verse 10) -

Hebrews 2:10 (English Standard Version)

“ For it was fitting that he (God), for whom and by whom all things exist, in bringing many sons to glory, should make the founder (pioneer, captain, leader or author) of their salvation perfect through suffering (i.e. through the suffering of Jesus, God made him a perfect leader, one fit to bring them into their salvation).”

(Amplified Bible) “ For it was an act worthy [of God] and fitting [to the divine nature] that He, for Whose

sake and by Whom all things have their existence, in bringing many sons into glory, should make the Pioneer of their salvation perfect [should bring to maturity the human experience necessary to be perfectly equipped for His office of High Priest] through suffering.”

In other words, He identified with us perfectly (He became one of us). Even to the point of suffering, so He could be a compassionate High Priest and Saviour. For it was through suffering (dying on a cross) that He would bring many sons to glory.

(Verse 11) - Hebrews 2:11 (ESV) “For he who sanctifies (Jesus Christ) and those who are sanctified (the saints) all have one origin (or Father). That is why he is not ashamed to call them brothers,” The Lord Jesus and the saints have the same God for our Father (Wuest).

(Verse 11) “sanctifieth” is the Greek word *hagiozo* and means to make holy, purify, consecrate, to hallow, to separate from things profane and dedicate to God, to purify internally by reformation of soul.

28. Read **Hebrews 2:10**. God wanted many people to share: a. the things they have. b. their opinions. c. His glory.

29. **Read Hebrews 2:11.** God (through) Jesus makes people: a. holy. b. cleansed. c. free from guilt (pardoned). d. internally changed. e. all of the above.

30. **Read Hebrews 2:12.** Jesus has a: a. savings account in the bank. b. beautiful donkey to ride on. c. spiritual family that he tells about God.

31. **Read Hebrews 2:13.** Jesus put His trust in: a. riches. b. man. c. God.

Hebrews 2: [14] Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; [15] And deliver them who through fear of death were all their lifetime subject to bondage. (14 And since the children are

made of flesh and blood, He was born as they were, taking on Himself a body of flesh and blood. He took upon Himself our humanity so that He could die, because only by dying could He crush the power of the one who had the power of death – that is, the devil. 15 He did it so that He might set free those who were enslaved all their lives by fear of death.)

Additional Information: (Verse 14) “him that had the power of death, that is, the devil,” Satan holds the power of death only insofar as he induces people to sin and to come under sin’s penalty, which is death (See Eze. 18:4; Rom. 5:12; 6:23). NIV Study Bible.

32. **Read Hebrews 2:14-15.** Satan’s power and man’s fear of death has been destroyed by: a. a new discount burial plan now available. b. the death of Jesus on the cross and his resurrection from the grave. c. none of the above.

Hebrews 2: [16] For verily he took not on him the nature of angels; but he took on him the seed of Abraham. [17] Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. [18] For in that he himself hath suffered being tempted, he is able to succour them that are tempted. (16 Clearly, then, He did not become an angel; He became a man, a descendant of Abraham. 17 So He had to be made like His brothers and sisters in every way, so that He could be a merciful and faithful High Priest in matters relating to God. This was also necessary if He were to be able to suffer and die in order to make amends for the sins of mankind. 18 Because of the fact that He Himself suffered

when He was tempted, He is able to help us as we are now being tempted.)

Additional Information: (Verse 17)

“**behooved**” means it was necessary or proper for.

“**Reconciliation**” is the Greek word *hilaskomai* and has the idea to so deal with sin that God can show mercy to the believing sinner by removing his guilt and offering him pardon.

(Verse 18) “**succor**” means to help, aid or rescue.

(Verse 18) Jesus is able to help and bring aid to those who are being tempted. The word “**tempted**” in this verse is in the **present tense** and means “those that are tempted and continue to be tempted.”

33. **Read Hebrews 2:16.** It wasn't angels that Jesus Christ came to help, but the descendants of Abraham. True or False.

34. **Read Hebrews 2:17.** Jesus became like us so that he could be: a. a merciful and faithful high priest. b. informed about what's going on. c. available to talk to.

35. **Read Hebrews 2:17.** It was necessary that Jesus become like us: a. in order to prove to be a merciful and faithful High Priest in man's relations with God. b. to make a sacrifice of atonement for the sins of the people. c. all of the above.

36. **Read Hebrews 2:17.** Jesus became like us so that he could: a. visit and fellowship with us. b. understand our funny ways. c. die on a cross for our sins so that God would not hold our sins against us.

37. **Read Hebrews 2:18.** Christ shared all facets of our human experience (weakness, temptation, suffering, etc.). His full human experience guarantees He is able to help us when being tempted or tested. True or False.

38. **Read Hebrews 2:18.** Since Jesus was tempted like us, He knows how to bring help and aid to those of us who are now: a. being tempted. b. behaving ourselves. c. reading

their Bible.

Hebrews 3: [1] Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; [2] Who was faithful to him that appointed him, as also Moses was faithful in all his house. [3] For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. [4] For every house is builded by some man; but he that built all things is God. [5] And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; [6] But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. (1 For that reason, dear

brothers and sisters, who are dedicated to God and have accepted His invitation to Heaven, I want you to think very seriously about Christ Jesus who is both God's Messenger to us and the High priest of our faith. 2 He was faithful to God who appointed Him as High Priest, in the same way that Moses served faithfully in everything having to do with God's house. 3 But it certainly is agreed that Christ is worthy of far greater honor than Moses, just as the builder of a house is worthy of far greater honor than the house. 4 Every house is built by someone, but the builder of all things is God. 5 And Moses was indeed faithful in all of his responsibilities as a servant in God's house, even challenging the people to pay close attention to the message that would later be given them by Christ, the Messiah. 6 But Christ is faithful as the Son in charge of God's house. And we are His house, if with

unflinching determination, unshaken in courage, we indeed continue until the end of life to joyfully boast to others about who we now are and the sure hope we have.)

Additional Information: This chapter continues a contrast, but this time it is between Christ and Moses. In chapters 1-2 Jesus is shown to be greater than angels, in this chapter he is shown to be infinitely greater than Moses.

(Verse 1) The “**holy brethren**” in this chapter are “**partakers of the heavenly calling.**” “**Calling**” in the New Testament is particularly a summons to salvation (Rom. 8:30; 1 Cor. 1:9; 1 Th. 2:12; Heb. 9:15).

(Verse 1) What kind of calling does the believer’s have? A “**heavenly calling,**” i.e., “**heavenly**” meaning “**in heaven itself,**” and “**calling**” meaning “**an invitation.**” This is similar to what was said in Hebrew 2:10 when it spoke of Jesus “bringing many sons unto glory.” The word, “**consider**” means “to consider attentively, or to fix one’s eyes or mind upon” the One we profess. “**Profess**” meaning “whom we profess to be ours or what one professes [confesses],” Christ Jesus.

(Verse 2) And what is it that we need to “consider” about Him? Verse 2 tells us, that he “was faithful to Him that appointed him.” That is the whole point of Hebrews 3. These believers were tempted to become “unfaithful” (faithless, to renounce their faith) and depart from the Living God.

(Verses 3, 4) Jesus is considered to be worthy of far more honor than Moses, just as a builder of a house has more honor than the house!

(Verse 5) Moses was a faithful servant that acted as a witness to things which were to be divulged later, or we could say, his work was foreshadowing truth that would be later known (truths about Christ, redemption, etc., but it was all in shadow form).

(Verse 6) Christ is a Son of his own house (i.e., God’s people). And we (used of a group that includes the speaker or writer) are his house (present tense – and continue to be his house or people) if, if what? If we “**hold fast**” (Gk. “to hold fast, keep secure, keep firm possession of”) what? (1) The “**confidence**” meaning “**our trust, reliance, boldness**” (Dict.). (2) And “**the rejoicing of the hope**” meaning the “joyful and confident expectation of our eternal salvation” (Thayer’s Lexicon), “**firm**” (KJV -stedfast 4, sure 2, firm 1) “**unto the end**”

(Gk. the end to which all things relate, the aim, purpose” – which is salvation in this context, or you may think it is the deeper life, or something else, but I think the writer of Hebrews is saying that if you turn away from God’s provision in Christ, God cannot save you.) (Thayer’s Lexicon).

(Verse 6) How can we know that we are really God’s house? By holding **fast our confidence and the boast of our hope firm until the end**. Apparently there were some people who professed to be believers who had fallen away, and it is because of them that the writer of Hebrews gives these words, which both warn and encourage. Christians perseverance is evidence of salvation.

39. **Read Hebrews 3:1**. The believers “heavenly calling” means: a. a call from God. b. a call to heaven. c. both a. & b.

40. **Read Hebrews 3:2**. Jesus: a. was faithful to God. b. did his own thing. c. said it didn’t really matter.

41. **Read Hebrews 3:3**. God spoke face to face with Moses, as a man speaks to his friend (Ex. 33:11). The

commands of God were known to be the law of Moses (1 Kings 2:3). As great and glorious as Moses was, Jesus was: a. worthy of more glory. b. equal to Moses. c. none of the above.

42. **Read Hebrews 3:5-6.** Moses was a servant in God's family, Jesus is the Son in charge of God's family. True or False.

43. **Read Hebrews 3:6.** The writer of Hebrews is telling us to take our salvation: a. lightly. b. seriously. c. it doesn't really matter.

Hebrews 3: [7] WHEREFORE (AS THE HOLY GHOST SAITH, TODAY IF YE WILL HEAR HIS VOICE, (PSA. 95:7) [8] HARDEN NOT YOUR HEARTS, AS IN THE PROVOCATION, IN THE DAY OF TEMPTATION IN THE WILDERNESS: (PSA. 95:8) [9] WHEN YOUR FATHERS TEMPTED ME, PROVED ME, AND SAW MY WORKS FORTY YEARS. (PSA. 95:9) [10] WHEREFORE I WAS GRIEVED WITH THAT

GENERATION, AND SAID, THEY DO ALWAYS ERR IN THEIR HEART; AND THEY HAVE NOT KNOWN MY WAYS. (PSA. 95:10) [11] SO I SWARE IN MY WRATH, THEY SHALL NOT ENTER INTO MY REST.) (PSA. 95:11) (7 So as the Holy Spirit warns, 'When you realize that your God is speaking to you today, 8 don't be stubborn and refuse to obey My commands! That's the way your ancestors acted when they rebelled against Me during the time I was testing them in the wilderness. 9 They, instead, put Me on trial and put My patience to a severe test there, even after they had seen all the amazing things I had done for them. 10 So for 40 years after that I was inflamed with anger against that entire generation. In their hearts they are always going astray, I said. They have no real interest in knowing what I want them to do. 11 In my anger I solemnly

vowed, They will never enter into My rest in the land I promised them!”)

Additional Information: (Verses 7-11) is a quotation from Psalm 95. The writer of Hebrews starts off by saying, “7 ¶ Wherefore (as the Holy Ghost saith (**present tense** meaning, as the Holy Ghost says and is now continuing to say), To day if ye will hear his voice, 8 **Harden** (Gk. to make hard, to become obstinate or stubborn – **present tense**) not your hearts, as in the provocation (or rebellion), in the day of temptation (the time of testing) in the wilderness: 9 When your fathers tempted me, proved me (tried My patience), and saw my **works (miracles)** forty years. 10 Wherefore I was **grieved** (Gk. wroth, disgusted) with that generation, and said, They do alway **err** (Gk. to go astray, wander, and roam from the truth – **present tense**) in their heart; and they have not known (Gk. know, perceive, understand) my ways. 11 So I swear in my wrath, They shall not enter (come in) into my **rest** (Gk. **a resting place; metaph. the heavenly blessedness in which God dwells**. In this passage the physical resting place of the promised land.)

44. **Read Hebrews 3:7-11.** Hebrews 3:7-11 is a quotation from Psalm 95, yet the writer of Hebrews tells us: a. that it is the Holy Spirit speaking to us. b. that it is great Christian literature. c. none of the above.

Hebrews 3: [12] Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. [13] But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. [14] For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; [15] While it is said, TODAY IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS, AS IN THE PROVOCATION. (PSA. 95:7-8) (12 So take warning, my brothers and sisters, and make sure there isn't a heart of evil desire and doubt in any of you, causing you to turn back from obeying what the living God has told you to do and not do. 13 You must

continue to challenge and urgently plead with one another every day while the word **today** still applies to us, so that not even one of you becomes hardened by the treacherous siren calls of sin. 14 Because we can claim we have become partakers of the great inheritance Christ has purchased for us only if we have indeed held on firmly to the original assurance we had, until the end of our life here. 15 Seriously consider that the Scripture says, When you realize that God is speaking to you today, you must not harden your hearts as your ancestors did when they rebelled against Me.)

Additional Information: (**Verse 12**) Take heed (beware – **present tense**, take heed and continue to take heed), brethren, lest there be (**future tense** – an event or occurrence which has not yet occurred) in any of you an evil (wicked) heart of unbelief (Gk. unfaithfulness, faithless), in departing (Gk. withdraw, remove, desert, or depart) from the living God.

(Verse 13) But exhort (to urge, advise, or warn earnestly – **present tense**: continuously, habitually, over and over) one another **daily**, lest any of you be hardened (Gk. become hard, obstinate, stubborn) through the deceitfulness (deception, trickery, lure or glamour) of sin.

(Verse 14) For **we** (used of a group that includes the speaker or writer) are made partakers (to have a share or part) of Christ, **if** (in the event) we hold (keep, retain) the beginning of our confidence (a state of trust, reliance, or intimacy) steadfast (stable or firm) unto the end (Gk. the end to which all things relate, the aim, purpose, which is eternal life or being a partaker of Christ). The New Living Translation states it like this, “For if we are faithful to the end, trusting God just as firmly as when we first believed, we will share in all that belongs to Christ.” Staying with the Lord marks the difference between possession and profession.

(Verse 15) Now here is the warning in Scripture (Ps. 95:7-8), Today, don't be obstinate and stubborn as the Israelites were when they provoked God. Listen to the voice and message of the Son of God!

45. **Read Hebrews 3:12.** The writer of Hebrews shows us that this passage is serious and important by using the phrase: a. brethren. b. take heed. c. none of the above.

46. **Read Hebrews 3:12-13.** The writer of Hebrews shows us that this passage is serious and important by speaking of: a. an evil heart of unbelief. b. departing from the Living God. c. being hardened by sin's deceit. d. all of the above.

47. **Read Hebrews 3:14.** We partake of Christ, if: a. we said the sinners prayer. b. joined the local church. c. hold the beginning of our confidence steadfast unto the end.

48. **Read Hebrews 3:15.** Today if you will hear God's voice: a. you must give to the poor. b. you must do good works. c. you must not harden your heart against Him.

Hebrews 3: [16] For some, when they had heard, did provoke: howbeit not all that

came out of Egypt by Moses. [17] But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? [18] And to whom swore he that they should not enter into his rest, but to them that believed not? [19] So we see that they could not enter in because of unbelief. [Numbers 14:1-35] (16 And who were the people who even heard God's voice, and still rebelled? Didn't that include all the people who came out of Egypt with Moses? 17 And with whom was God angry for 40 years? Wasn't it with those who sinned, who finally died in the desert? 18 To whom did He solemnly vow that they would not enter His place of rest? Was it not to those who had refused to obey Him? 19 So we see that the reason they couldn't enter was because of their unbelief.)

Additional Information: (Verse 16) Did “**provoke**” is from the Greek word *parapikraino*, meaning “to be rebellious, to provoke, exasperate, to rouse to indignation” (Thayer’s Lexicon).

(Verse 16) “For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.” The writer of Hebrews is aware of the notable exceptions of Joshua and Caleb. They did not take part in the general rebellion and unbelief.

(Verses 17-19) With whom was God displeased or grieved with for forty years? (1) With those who had sinned. (2) With those who believed not, were faithless, or unfaithful. So God swore that they would never enter His rest (or resting place).

(Verse 18) The Greek word for “believed not” is *apeitheo* and means “not to allow one’s self to be persuaded; not to comply with; to refuse or withhold belief; to be disobedient; to refuse belief and obedience. (Thayer’s Lexicon).

(Verse 19) “So we see (present tense: and continue to see) that they could not enter in because of unbelief, faithlessness, or unfaithfulness.

(Verses 16-19) The Israelites were victims of their own unbelief. They rebelled (v. 16), sinned (v. 17) and did not obey (v. 18).

49. **Read Hebrews 3:16.** Some people after hearing God: a. were glad to obey. b. provoked and rebelled against Him. c. listened but did not do.

50. **Read Hebrews 3:17.** Who was God grieved with for forty years? a. the women in the group. b. them that had sinned. c. those who obeyed.

51. **Read Hebrews 3:18.** Who did God swear would never enter His resting place? a. those older than 21. b. those people over 50. c. them that believed not.

52. **Read Hebrews 3:19.** How would you describe unbelief? disobedience, sin, rebellion, etc.

53. **Read Hebrews 3:16-19; and Numbers 14:1-35.** Read and discuss among your group Numbers 14:1-35.

Hebrews 4: [1] Let us therefore fear, lest, a promise being left us of entering into his

rest, any of you should seem to come short of it. [2] For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. [3] For we which have believed do enter into rest, as he said, AS I HAVE SWORN IN MY WRATH, IF THEY SHALL ENTER INTO MY REST: (PSALM 95: 1 1) although the works were finished from the foundation of the world. [4] For he spake in a certain place of the seventh day on this wise, AND GOD DID REST THE SEVENTH DAY FROM ALL HIS WORKS. (GENESIS 2:2) [5] And in this place again, IF THEY SHALL ENTER INTO MY REST. (PSALM 95: 1 1) (1 Although we have God's promise of rest in His Heaven, the thing that happened to those people should cause us to tremble with fear, when we realize that any one of you may have come short of what God

requires of you to get there. 2 The Great news about a place of rest has indeed been preached to us, just as it was to them. But the message they heard didn't do them any good, because they didn't believe. 3 We who have truly believed will indeed enter into His rest. But always remember that God said this concerning Israel, 'In my anger I solemnly vowed, They will never enter into My rest in the land I promised them!' He said this even though He had finished His work of preparing for them ever since the world was created. 4 Moses reported somewhere about the seventh day in this way, 'And God rested on the seventh day after He had finished all of His work of creation.' 5 But as already quoted, God said, 'Those people will never enter into My rest in the land I promised them!')

Additional Information: (Verse 1) "The promise of entering his rest still stands. Salvation is still

available. "His rest" cannot refer ultimately to the rest in Canaan offered to the Israelites. That temporary, earthly rest gained under Joshua pointed to a rest that is spiritual and eternal." (NIV Study Bible).

(Verses 1-11) "(Salvation as Rest). Rest as the end of work and labor describes God's salvation. It was the goal God reached on the seventh day of creation (Gen. 2:2-3). It was Israel's goal after possessing the Promised Land (Joshua 21:44; 23:1). It represents satisfied enjoyment of what God has planned and accomplished. To enter people must have enduring faith, because genuine faith is obeying and enduring faith." (Disciples Study Bible).

(Verses 1-3) "Some of the Jewish Christians who received this letter may have been on the verge of turning back from their promised rest in Christ, just as the people in Moses' day had turned back from the promised land. In both cases, the difficulties of the present moment overshadowed the reality of God's promise." (Life Application Bible).

(Verse 1) "Israel's failure to enter Canaan becomes a solemn warning, lest professing Christians fail to enter the rest that God has promised. This rest is not entrance to Canaan, but that historical event is a

type of the rest to be enjoyed by Christians. Some commentators view rest as a future heavenly rest, while others feel that the term describes the present experience of the believer who is totally controlled by the Holy Spirit.” (Spirit Filled Life Bible). I believe the context of Hebrews statements is favoring the warning of abandonment of the Christian faith.

(Verse 1) The New Century Version says, “Now, since God has left us the promise that we may enter his rest, let us be very careful so none of you will fail to enter.” In other words, Christians should take warning, because the true promise of entering His rest still stands.

And what is the “**rest**” that God is offering? **Thayer’s Greek lexicon**, defines this Greek word as meaning “a putting to rest; a resting place; metaph. the heavenly blessedness in which God dwells, and of which he has promised to make persevering believers in Christ partakers after the toils and trials of life on earth are ended.”

The Bible Knowledge Commentary states, “The writer’s concept of ‘rest’ must not be separated from its Old Testament roots. The Septuagint includes notable passages where the word for rest (katapausis), in

connection with Israel's possession of the land, is clearly paralleled with the word for inheritance (kleronomia). Moses showed clearly (Deut. 3:18-20; 12:9-11) that for Israel their rest was their inheritance. In the same way it is natural to suppose that the term "rest" for the writer of Hebrews was a functional equivalent for a Christian's inheritance...the inheritance itself can hardly be divorced from his **presentation of Messiah's kingdom** and His "partners'" share in that" Walvoord, John F., and Zuck, Roy B., The Bible Knowledge Commentary, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985.

(Verse 2) Mere knowledge of the gospel is not sufficient. It has to be appropriated by (saving) faith in order to profit those hearing it.

(Verse 3) We which have believed do enter into a spiritual rest with God. The salvation-rest that God offers is entered into only by faith. It is not our rest, but His, provided at Calvary and entered into by faith. This rest has been finished (provided) since the creation of the world.

Verses 4-5 God worked six days and then rested (Gen. 2:2). I believe that what the writer of Hebrews is saying is, that there is a labor before we enter into that rest. That labor is described in verse 11

(Heb. 4:11), and I believe it is to fight the good fight of faith, to lay hold on eternal life (1 Tim. 6:12). “ Let us labour therefore to enter into that rest, **lest any man fall after the same example of unbelief**” (Hebrews 4:11).

54. **Read Hebrews 4:1.** Christians should take warning because the true promise of entering His rest still stands. True or False.

55. **Thayer’s Greek Lexicon** defines “rest” as: a. putting to rest. b. a resting place. c. the heavenly blessedness in which God dwells. d. all of the above.

56. **Read Hebrews 4:2.** Mere knowledge of the gospel is not sufficient. It has to be appropriated by saving faith in order to profit those hearing it. True or False.

57. **Read Hebrews 4:3.** God’s rest or resting place has been provided since the creation of the world. True or False.

Hebrews 4:[6] Seeing therefore it remaineth that some must enter therein, and they to

whom it was first preached entered not in because of unbelief: [7] Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, TODAY IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS. (PSALMS 95:7) [8] For if Jesus had given them rest, then would he not afterward have spoken of another day. [9] There remaineth therefore a rest to the people of God. [10] For he that is entered into his rest, he also hath ceased from his own works, as God did from his. (6 So the Scriptures plainly speak about a place of rest that is available to some, even though those to whom it was first offered weren't able to enter because of their refusal to obey God. 7 But now God has given us another day when it's possible to gain entrance into His rest. King David wrote about it long after Israel rebelled in the wilderness. That day is called **today**. As

already quoted, David wrote, ‘When you realize that God is speaking to you today, you must not harden your hearts!’ 8 If Joshua had given the people true rest when he brought them into Israel, God would not have spoken later about another day when we could enter. 9 So for the people of God there is a wonderful, complete rest, that is still in the future. 10 And anyone who has been welcomed into God’s rest in Heaven has rested from his work, just as God did from His.)

Additional Information: Verses 6-7 The writer of Hebrews is now going to state that the people led by Moses had failed completely to enter God’s rest in Canaan. Those under Joshua entered a temporal, physical, material rest in Canaan. The words “it remaineth” and “he limiteth a certain day” are basically saying, 500 hundred years after this offer, God is again offering “**a day**” which is “**today**” to enter His rest. A solemn warning is attached to this offer (from Psalms 95), **not to harden your hearts** if you want to enter. The first generation (verse 6 states), were preached to

(evangelized), but were non-persuasive, unbelieving, disobedient.

Verses 8 – There is a comparison of rest here. Joshua led Israel into physical, temporal rest in Canaan. The Messiah offers eternal, spiritual rest for those who will enter.

Verse 9 - The writer now uses a different Greek word for “rest” than he had been using. The word previously used meant “a putting to rest; a resting place.” This word means a “Sabbath rest,” a rest after labor. This word is used because an attainment, toil, that I believe is “faithfulness” has to be persevered in before this final rest has been entered into.

Verse 10 – Now that writer goes back to the Greek word that means “a putting to rest; a resting place.” He has ceased from his labours, having been faithful (i.e., persevered in the faith).

May I say something here about Calvinism (eternal security) and Arminianism. Calvinism (eternal security) teaches, “Genuine believers may stumble and fall, but they will persevere in the faith (1 Cor. 1:8). Those who later turn completely away from the Lord show that they were never truly born again (1 Jn. 2:19).”

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ISBN 0-8499-0841-8

Arminianism teaches “that genuine believers can fall away from the faith, but they generally teach that those who do fall away forfeit their salvation. Their system makes no room for a temporal act of faith.”
Neither Calvinism nor Arminianism teach temporal faith as saving faith.

58. **Read Hebrews 4:6-10.** The words “it remaineth” (v.6) and “he limiteth a certain day” (v.7) are basically saying, God is again offering “a day” which is “Today” to enter His rest. True or False.

59. **Read Hebrews 4:8-10.** Joshua led Israel into physical, temporal rest in Canaan. The Messiah offers eternal, spiritual rest for those who will enter. True or False.

60. **Read Hebrews 4:9.** The writer of Hebrews now uses a different Greek word for “rest.” The previous word meant “a putting to rest, a resting place.” The word used here means a “Sabbath-rest.” A rest after labor.
True or False.

Hebrews 4:[11] Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. [12] For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. [13] Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. (11 So let us be diligent in making sure that we enter that rest. Let's make sure that none of us miss going there by following the example of those who disobeyed God. 12 Because every word that God speaks is alive and powerful. It's cutting edges are sharper than any two-edged sword. It cuts open and lays bare your very soul and spirit, even piercing into the joints and marrow.

As it does so, it reveals and examines the very thoughts and intentions of the heart. 13 There is no created thing in all of creation that is hidden from the eyes of God. Everything lies bare and exposed to the eyes of the One to whom we must all give an accounting.)

Additional Information: (Verse 11) “**Let us labour**” comes from a Greek term meaning “to exert one’s self, endeavor, give diligence, to hasten.” These first-century believers were being tempted to renounce their faith in Christ (and possibly turn back to Judaism). They are warned not to “**fall**” i.e., “to perish or be lost” following the same example of unbelief as did their ancestors.

(Verses 12, 13) We labour to enter into rest by keeping the Word of God before us. His promises, His truth needs to penetrate deep within us. And nothing can be hid from Him.

61. **Read Hebrews 4:11.** The Greek word for “**fall**” used in this verse is *pipto*. Thayer’s Greek Lexicon defines the meaning of this word used in Hebrews 4:11 as “to fail of participating in, miss a share in, the Messianic

salvation. What do you think the “labor” is that comes before the “rest” or resting place with God? It appears to me that the writer of Hebrews is saying repeatedly that the genuine believer must persevere in the Christian faith. It appears also that many things are trying to pull him back – unbelief, sin, rebellion, etc. The book of Hebrews is full of warnings that use phrases like “any man” (v.11), “we,” etc., terms that include the speaker and writer (Hebrews 2:1-5; 3:6, 14; 4:3, 14; 6:11, 18; 10:26, 39; 11:25; 13:14).

Hebrews 4:[14] Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. [15] For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. [16] Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (14 And since we have a great High

Priest, Jesus the Son of God, who has passed thru the skies and beyond, let us take a strong and firm stand for what we say we believe. 15 Because we don't have a High Priest who is unable to sympathize with our weaknesses, but One who was tempted in every way that we are. But not once did He yield to those temptations and sin. 16 For that reason we should always come with confidence to the throne of our merciful God. Because there we will find mercy and forgiveness, and we will receive His undeserved kindness and help in our time of need.)

Additional Information: Verse 14 – Everything we need to enter His rest has been provided in our great high priest, Jesus the Son of God. Therefore, as NIV says, “Let us hold firmly to the faith we profess” (let us hold fast our profession).

Verse 15 – The New Century Version states, “For our high priest is able to understand our weaknesses. When he lived on earth, he was tempted

in every way that we are, but he did not sin” (i.e., his temptations never resulted in sin).

Verse 16 – “Let us therefore come” is a translation used commonly of a sinner’s approach to God through the Old Covenant sacrifices (Wuest). In this epistle it is speaking of the approach to God through the sacrifice of Jesus. Mercy is obtain from God that we might receive forgiveness (Luke 14:13). Grace helps us now, and in our time of need.

Phillips translates this verse (v.16), “Let us therefore approach the throne of grace with fullest confidence, that we may receive mercy for our failures and grace to help in the hour of need.”

The New Century Version states, “Let us, then, feel very sure that we can come before God’s throne where there is grace. There we can receive mercy and grace to help us when we need it.”

Let me state something about grace. “Grace” is the free, unmerited, favor of God that frees men and women from the penalty of sin (Rom. 3:24), the power of sin (Rom. 6:14), renewing the inner person (Rom. 7:22), and sanctifying the believer through the operation of the Spirit of God (Rom. 8:13). The Spirit of God is even called the “Spirit of grace” (Hebrews 10:29).

“Grace” is the spiritual dynamic that works in the lives of the redeemed that teaches us to deny ungodliness and worldly lusts, and to live self-controlled, righteous and godly lives in this present world (Titus 2:11-12). (That’s what the Bible says!) True grace is not just a big freebie, that opens the door to heaven, while leaving us here to wallow in sin. “Grace” that does not affect one’s behavior is not the true grace of God. (Faith Works: The Gospel According to the Apostles, ISBN 0-8499-0841-8).

62. **Read Hebrews 4:14.** Everything we need to enter God’s rest has been provided in our great high priest, Jesus the Son of God. Therefore as the NIV Translation suggest, “Let us hold firmly to:” a. the works of the law. b. the 10 commandments. c. the faith we profess.

63. **Read Hebrews 4:15-16.** We have a great high priest that knows our weaknesses and is there to help in our time of need. True or False.

64. **Read Hebrews 4:16.** We have a great high priest, Jesus the Son of God. He will give us: a. mercy (giving us what we don’t deserve). b. grace (divine influence

and strength of heart). c. help whenever we need it. d. all of the above.

Hebrews 5: [1] For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: [2] Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. [3] And by reason hereof he ought, as for the people, so also for himself, to offer for sins. [4] And no man taketh this honour unto himself, but he that is called of God, as was Aaron. (1 Now every High Priest of Israel is selected from among men, and is appointed to represent them in their dealings with God. He offers their gifts to God, as well as their sacrifices for their sins. 2 Since he himself is weak in many ways, he is able to deal gently

with those who are ignorant and are being seduced and led astray. 3 And because of his own weaknesses, he must offer sacrifices for his own sins, as well as for the sins of the people. 4 But no man can take this honorable position for himself. He must be appointed by God, just as Aaron was.)

Additional Information: Verses 1-4 The King-Son (Jesus) as it has already been pointed out is a High Priest (Heb. 4:14). A High Priest must be duly qualified and divinely appointed. From the Old Testament, we can see what a High Priest really is.

(1). A High Priest is divinely appointed on men's behalf as their representative (v. 1). **(2).** He presents their gifts and sacrifices for sins to God (v. 1). **(3).** He deals sympathetically with others because he realizes that he himself is prone to human weakness (v. 2). **(4).** The offering that he makes for us is made on his own behalf as well as on the behalf of those he represents (v. 3). **(5).** Nobody chooses for himself the honor of being a High Priest, he is called by God to this task.

Verse 2 - "Who can have compassion on the ignorant (not to know or understand), and on them that

are out of the way (to go astray); for that he himself also is compassed with infirmity.”

The Greek word translated “**compassion**” (Metriopatheo) means “to be moderate or tender in judgment toward another’s errors. It speaks of a state of feeling toward the ignorant and the erring which is neither too severe nor too tolerant” (Wuest Word Studies).

The Greek word translated “**compassed**” (Perikeimai) means “to be compassed with, or have around one” (Thayer’s). The earthly high priest (just as we are), has weakness (towards sin), i.e., sinful tendencies compassed around him. This same Greek word is used by the same writer in Hebrews 12:1, where it states that “we also are compassed about with so great a cloud of witnesses.” The word “**infirmity**” (Astheneia) means the “moral weakness which makes men capable of sinning” (Wuest Word Studies).

65. **Read Hebrews 5:1.** A High Priest is divinely appointed on men’s behalf as their representative. True or False.

66. **Read Hebrews 5:1.** A High Priest on behalf of man, presented gifts and sacrifices for sins to God. True or False.

67. **Read Hebrews 5:2.** A High Priest dealt sympathetically with others because he realized that he himself was prone to human weakness. True or False.

68. **Read Hebrews 5:3.** The High Priest offered to God a sacrifice for his own sins as well as for the people. True or False.

69. **Read Hebrews 5:4.** No one chooses for himself the honor of being a High Priest, he must be called by God to this task. True or False.

Hebrews 5:[5] So also Christ glorified not himself to be made an high priest; but he that said unto him, THOU ART MY SON, TODAY HAVE I BEGOTTEN THEE. (PSA. 2:7) [6] As he saith also in another place, THOU ART A PRIEST FOR EVER AFTER THE ORDER OF MELCHISEDEC. (PSA. 110:4) (5 Even

Christ didn't glorify Himself to the position of High Priest. But the One who appointed Him was the One who had told Him, 'You are My Son. Today I have begotten You and have become Your Father.' 6 In another Scripture God says, 'You are a Priest forever, in the same distinctive class as Melchizedek.'

Additional Information: Verses 5-6 Christ also did not take upon himself the glory of becoming a high priest. The Son was appointed by the Father, as these two Messianic passages show (Ps 2:7; 110:4). His high priesthood, however, was "in the order of Melchizedek" (v. 6), and not in the order of Aaron. The distinguishing characteristic of this priesthood is that it is eternal. Since Melchizedek was a king-priest (7:1-3), Christ also must be a king-priest, Him being of that order (a priest forever after the order of Melchizedek).

70. **Read Hebrews 5:5.** Christ glorified Himself by becoming a High Priest. True or False.

71. **Read Hebrews 5:6.** Christ priesthood has come to an end. True or False.

Hebrews 5: [7] Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; [8] Though he were a Son, yet learned he obedience by the things which he suffered; [9] And being made perfect, he became the author of eternal salvation unto all them that obey him; [10] ¶ Called of God an high priest after the order of Melchisedec. (7
When Jesus was here on earth in human form, He prayed and pleaded with loud, impassioned prayer, with tears, to the One who was able to save Him from death. And God granted His request because of His utter devotion to the Father. 8 Even though He was God's Son, He still learned to be obedient by the things He suffered. 9 And when that suffering had made Him God's perfect sacrifice, He became the

source of salvation and eternal life for those who make it their sincere aim to obey him in all things at all times. 10 Remember that God has declared Him to be High Priest in the same distinctive class as Melchizedek.)

Additional Information: Verse 7 – There are two Greek words used for “from.” (1) “**Apo**” meaning “from” and “**Ek**” meaning “out of or away from”. “**Ek**” is the word used here. The Messiah prayed to be saved out from within death. Had the inspired writer used “**apo**”, he would have reported our Lord as praying to be saved from dying a physical death. The writer to the Hebrews says that this prayer spoken of in 5:7 was answered, which shows that escape from physical death was not in the writer’s mind. The prayer was a petition to be saved out from under death. It was a prayer for resurrection” (Wuest Word Studies).

Verses 8-9 The New Translation states, “ **8** Yes, even though He was God’s Son, He learned obedience from His suffering. (He obeyed God, even when it meant suffering) **9** And having reached that goal (Gk. telos, of perfect obedience), He became the source of eternal salvation for all who obey Him.” Jesus is the

author, the source or the cause of salvation. The Greek word means “that which is the cause.” The words “that obey Him” are descriptive of those who are saved (Wuest Word Studies). This is not perfection, its direction. These are those who have turned away from Satan and his ways, unto God, Christ and His ways.

The word “**obey**” is in the **present tense**, meaning “over and over, repeatedly, as a habit or lifestyle,” i.e., they have not turned back or away from the faith (as the writer of Hebrews has been admonishing them not to do).

Repentance in the scriptures, used negatively means “to return, to turn back again” and is used of turning back to idols, or away from God. The Expository Dictionary of Bible Words states, The Old Testament word that expresses the biblical concept of repentance is “**sub**.” In the 164 uses of this word in a covenant context, it indicates turning from evil to God, from evil ways to God’s ways, or from God to idols. “**Sub**” is that commitment to a faith and way of life that involves turning from a previous way. (Ezekiel 18:24-30).

72. Read Hebrews 5:7. When on earth, Jesus prayers were heard and answered because: a. He was God’s

Son. b. He feared, that is, He had reverent submission for and to God. c. I don't know.

73. **Read Hebrews 5:8.** Even though Jesus was God's Son, he learned trusting obedience by: a. saying, "What we do doesn't matter!" b. going to church. c. the things which he suffered.

74. **Read Hebrews 5:9.** Jesus is the author of eternal salvation unto all: a. that repeat a prayer after the preacher. b. go to church on Sunday. c. believingly obey Him (also known as repentance).

75. **Read Hebrews 5:10.** God designated Jesus to be: a. a High Priest after Aaron. b. a good Bible teacher. c. a High Priest in the line of Melchizedek.

Hebrews 5: [11] Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. [12] For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God;

and are become such as have need of milk, and not of strong meat. [13] For every one that useth milk is unskilful in the word of righteousness: for he is a babe. [14] But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. (11 There is so much more we could say about this, but you've become sluggish and lazy in your listening, so it's hard to explain it in a way that you can understand. 12 Because by this time, when you should be teaching others, you still need someone to explain to you all over again the simplest things about what God has said. You're still in constant need of milk instead of solid food! 13 Anyone who can take in only milk is still a small baby, who knows nothing about the true demands and expectations of God for us. 14 But solid spiritual food is for those who are

spiritually mature, who have come to the place where they more fully understand the teachings of Christianity, and can accept what is true and reject what is false.)

Additional Information: Verses 11-12 “What the writer of Hebrews apparently had in view was their wavering state of mind in regard to the error that sought to lure them away from the faith. If they were being urged, whether by sectarians or others, to abandon their Christian profession, then clearly this called into question the fundamental truths they should have been firm in.” (The Bible Knowledge Commentary, John Walvoord & Roy Zuck). The writer of Hebrews is now admonishing them to return to the ABC’s of Christianity, repentance, faith, etc. mentioned in Hebrews 6:1-3.

Verses 13-14 It is unsatisfactory to remain a baby in spiritual matters. This is true because a spiritual **infant, living on milk . . . is not acquainted with the teaching about righteousness.** The words “not acquainted” (*apeiros*) might be better rendered “inexperienced.” It is not so much that a spiritual “infant” lacks information—though at first he obviously does—but rather that he has not yet learned to put “the

teaching about righteousness” to effective use. He lacks the skill which goes with maturity and which results in the ability to make appropriate moral choices. Such ability is exactly what is possessed by those **who . . . have trained themselves to distinguish good from evil.** That kind of person can handle **solid food.** (Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985.

The New Living Translation of Hebrews 5:13-14 says, “ 13 And a person who is living on milk isn’t very far along in the Christian life and doesn’t know much about doing what is right. 14 Solid food is for those who are mature, who have trained themselves to recognize the difference between right and wrong and then do what is right.”

76. Read Hebrews 5:11. The writer of Hebrews was writing to Christians who were: a. quick to listen and obey. b. eager for more information. c. dull of hearing and slow to learn.

77. Read Hebrews 5:12. These believers had been Christians for a long time, yet they needed to be taught

again: a. the basic things of Christianity (Heb. 6:1-3).
b. the prosperity message. c. the teaching of spirit, soul
& body.

78. **Read Hebrews 5:13.** A baby partakes only of milk and isn't very far along in the Christian basics of: a. tithing. b. righteousness. c. the confession of their mouth.

79. **Read Hebrews 5:14.** The mature Christian has his senses trained to: a. understand good Bible teaching. b. watch out for false teaching. c. distinguish good from evil (by practicing good).

Hebrews 6:[1] Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, [2] Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. [3] And this will we do, if God

permit. (1 So let's be done with constantly going over and over again the first lessons we learned about the Christian faith. Let's move on to maturity, not continually laying the foundation, only talking about the necessity of turning away from acts that lead to death, and the need for genuine faith toward God. 2 And you don't need continual instructions about the various ceremonial washings practiced by the Jews, the laying on of hands to bless and heal, the resurrection of the dead, and judgments that are eternal. 3 With God's permission, we will now move on to other things.)

Additional Information: Verses 1-3 The principles of the doctrine of Christ are the same elementary principles that are mentioned in Hebrews 5:12-14. The writer to the Hebrews now admonishes his readers to grow up and get these things under their belt. These elementary principles of the doctrine of Christ are the ABC's of the Christian faith and are also referred to as "the foundation" (v. 1): Repentance, faith, baptisms, laying

on of hands, resurrection of the dead, eternal judgment. All of these doctrines are mentioned in the book of Acts.

“1 We must try to become mature and start thinking about more than just the basic things we were taught about Christ. We shouldn't need to keep talking about why we ought to turn from deeds that bring death and why we ought to have faith in God. 2 And we shouldn't need to keep teaching about baptisms or about the laying on of hands or about people being raised from death and the future judgment. 3 Let's grow up, if God is willing” (Contemporary English Version).

80. **Read Hebrews 6:1.** The principles of the doctrine of Christ (the anointed King) are doctrines that are: a. the deeper teaching of Scripture. b. foundational for the Christian. c. never taught.

81. **Read Hebrews 6:1-2.** The foundational doctrines of God and Christ consist of: a. eternal security. b. repentance. c. spirit, soul & body. d. faith toward God. e. prosperity. f. baptisms. g. laying on of hands. h. the resurrection of the dead. i. positive confession. j. eternal judgment.

Hebrews 6: [4] For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, [5] And have tasted the good word of God, and the powers of the world to come, [6] If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. (4 In regard to those who once clearly understood the Great News, who accepted the heavenly gift of life and were partakers of the Holy Spirit, 5 who have experienced comfort and peace from the word of God, and have even experienced the great powers of the age to come, 6 and then have fallen away, it is impossible to bring them again to the place where they will repent. They are themselves now crucifying the Son of God all over again, and shaming Him publicly!)

Additional Information: Verses 4-6 There are several ways that people look at this passage. (1) This is a true Christian that turned back, never to return to God again. This believer has committed apostasy, that is, renounced and abandoned their former loyalty to Christ. The result being that they will perish. (2) The warning is against a mere profession of faith, the tasting here is not a real partaking of salvation. (3) The warning is given to Christians moving from their position of true faith but they will only be disqualified from further service and reward. **Verse 4** - These are the facts: **(1)** This person was once “**enlightened**”. That means he was informed, he had spiritual insight and understanding. In the Greek the writer is using the aorist tense meaning that this person at one time was completely, effectively, wholly, as a fact, really was informed, understood, and had spiritual insight. **(2)** He “**tasted**” the heavenly gift. That means he ate, took in, partook, and shared in this heavenly gift. Again the aorist tense is used, meaning completely, effectively, successfully, actually, as a whole, and really did partake of this heavenly gift. **(3)** This person was made a “**partaker of the Holy Ghost**,” i.e., he shared in the Holy Spirit or had the Holy Spirit. The aorist tense again is used. He completely,

effectively, successfully, actually, as a whole, really did have the Holy Ghost. **Verse 5 – (4)** He “**tasted**” the “**good Word of God.**” The Greek word for “Word” of God is RHEMA, in other words, this word is real and personal to this person and he partook of it. Again the aorist tense is used that indicates that this person as a whole, effectively and successfully received the good Word of God. **(5)** This person also partook of the “**powers of the world to come.**” “**Powers**” is from a Greek word that is also translated “**miracles,**” referring to God’s miraculous power. This phrase “powers of the world to come” is in the present tense that indicates that this person continually, over and over again experienced God’s power. **Verse 6 – (6)** This person has now “**fallen away**” from the true faith. The Jerusalem Bible says, “yet in spite of this have fallen away.” This person was not unfamiliar with the Christian faith. The Revised Standard Version states, “**if they then commit apostasy.**” “**Apostasy**” means “**a renunciation or abandonment of a former loyalty**” (American Heritage Dictionary).

Now the writer of Hebrews states that if this mature believer, deliberately rejects the Saviour, there is no way to bring him back. What he has done is the

same as nailing again the Son of God to the cross, openly mocking Him and putting Him to an open shame. This suggest a deep hardening of this persons heart even against all efforts to win him back. This is different than the person who has erred from the truth and can still turn from the error of his way (See James 5:19-20).

82. Read Hebrews 6:4-6 and the “Additional Information” on these verses. Of the three views mentioned (in the additional Information) which view do you feel fits the context of this book (Hebrews)? (1) “Apostasy.” This is a true Christian that turned back, never to return to God again.

Hebrews 6: [7] For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: [8] But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. (7 Soil that drinks in the rain that falls on it often, and

continues to produce good crops for those who have cultivated it, is blessed by God. 8 But land that continues to produce only thorns and thistles is in danger of being rejected and cursed. It will end up being burned.)

Additional Information: Verses 7-8 Verses seven and eight presents an analogy found in nature that represents the warning just given. The ground (or people) producing good fruit, receive blessings from God. The unproductive ground (people) with bad fruit i.e., no fruit, will be destroyed (burned).

83. **Read Hebrews 6:7-8.** Verses 7-8 are an analogy found in nature that represents two kinds of people. The ground or people producing good fruit, receive: a. blessing from God. b. God's curse. c. none of the above.

84. **Read Hebrews 6:7-8.** Verses 7-8 are an analogy found in nature that represents two kind of people. The ground or people with bad fruit or no fruit end up being: a. depressed. b. happy. c. burned or destroyed.

Hebrews 6: [9] But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. [10] For God is not unrighteous to forget your work and labour of love, which ye have shown toward his name, in that ye have ministered to the saints, and do minister. [11] And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: [12] That ye be not slothful, but followers of them who through faith and patience inherit the promises. (9 But even though we are compelled to keep warning you in this way, we are confident that we can expect better things from you, dear friends – yes, things that prove you are fixed in your direction, with firm and unwavering resolve in your dedication to God. 10 God isn't unfair. He won't forget how you have faithfully worked and labored for Him

because of your love for Him. He knows how you have helped others who are dedicated to Him, and how you continue to do so. 11 But we continue to earnestly desire that every one of you continue in your diligence in living for the Lord, so that to the very end of your life here on earth you will have every reason to be firmly persuaded that the hope you have will be filled. 12 You must not be lazy and sluggish; but you must follow the example of those who are indeed in the process of inheriting the promises of God thru both faith and long-suffering endurance.)

Additional Information: Verses 9-10 The writer of Hebrews states that even though we are talking like this, we are persuaded better things of you. In other words, you have not apostatized, or renounced the faith. You have in your life the things that accompany salvation (or coexist with salvation). And what is it that coexist with salvation? Good fruit. This fruit is described in verse 10 as being love and ministry toward God and

His saints. In the King James Version the word and phrases “**accompany**” (v.9), “**do minister**” (v.10), and “**do shew**” (v.11) are all in the **present tense** which show that works of faith continue to accompany saving faith and salvation.

Verse 11-12 Because the goal of faith (or the end result of our faith) is in the future, the faithful must continue in faith “**unto the end**” (Heb. 3:14; 6:18-19; 11:1). The NIV Study Bible states that this is “**a call for perseverance in faith as an evidence of salvation**” (p. 1865). The Message translates this, “And now I want each of you to extend the same intensity toward a full-bodied hope, and keep at it till the finish. Don’t drag your feet. Be like those who stay the course with committed faith and then get everything promised to them.”

85. Read Hebrews 6:9-10. Even though the writer of Hebrews was giving strict warnings to the people addressed in this letter, he also encouraged them that he saw in them the things that accompany and coexist with salvation. Some of the virtues mentioned were: a. tithing. b. church attendance. c. labors of love shown toward God. d. servicing other believers.

86. **Read Hebrews 6:12.** We receive what God has promised through: a. a one-time act of faith, that is, temporal faith. b. perseverance in faith, that is, faith and patience.

Hebrews 6: [13] For when God made promise to Abraham, because he could swear by no greater, he swore by himself, [14] Saying, SURELY BLESSING I WILL BLESS THEE, AND MULTIPLYING I WILL MULTIPLY THEE. (GEN. 22:17) [15] And so, after he had patiently endured, he obtained the promise. (13 When God made His promise to Abraham, He made a vow to do what He had promised. And because there was no one greater to call on as a witness, He made a vow in His own name. 14 'You can be absolutely sure,' He told Abraham, 'that in the way I am continually blessing you now, I will also bless you in the future. When I promise that you will be multiplied, you will indeed be multiplied, with

great numbers of descendants.’ 15 And that happened. After Abraham had patiently endured all kinds of disappointments, he finally obtained what God had promised.)

Additional Information: If the readers were searching for models to “imitate,” there was the case of **Abraham** who received an oath from **God**, the **promise** that assured the multiplication of his seed. In due time his patience was rewarded in that he (lit.) “received the promise.” Since the reference is to the promise given in Genesis 22:17 after the offering of Isaac... the idea is that **after Abraham had patiently endured** (the test involving Isaac), **he obtained the promise.** (Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985. “**Patiently endured**” has the idea of remaining steadfast in the face of undesirable circumstances (Col. 1:11; Heb. 12:1-3; James 5:11).

87. Read Hebrews 6:13-15. Abraham was an example of persevering in faith. After remaining steadfast in the face of many undesirable circumstances he: a. gave up

on God. b. obtained God's promise. c. said, "What will be will be!"

Hebrews 6: [16] For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. [17] Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: [18] That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: [19] Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; [20] Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. (16 When a person makes a solemn vow, he uses the

name of someone greater than himself to guarantee his promise. And the vow settles the matter. 17 So when God wanted to give absolute proof to those to whom He had given the promise, that He would surely do what He had said, He solemnly vowed to keep His promise. 18 So now, those of us who have run to God for safety to take hold of the hope of eternal life which he has promised us, can continue to be greatly encouraged by the fact that both God's promise and His vow are two things that cannot change, because God cannot lie. 19 This sure hope we have of being saved and being with God is like an anchor for the soul. It has fastened itself both firmly and securely right into the very heart of God in Heaven. 20 And Jesus has gone there ahead of us as our High Priest forever, just like Melchizedek.)

Additional Information: Verses 16-20 In verses 16-20, several of the modern translations and paraphrases (TEV, JB, AMP, LIVING BIBLE, NIVRV) indicate that (as stated previously throughout this letter), if you don't turn back, if you continue in faith, if you be not moved away...the heavenly kingdom that God has promised you will indeed be yours. **Verse 19** "Hope for the fulfillment of God's salvation promises is the '**anchor of the soul**' (v.19), keeping the believer secure during times of trouble and turmoil. (The MacArthur Bible Commentary, p.1852) **Verse 19-20** "The Greek *prodromos* ('who went before us') suggests a '**forerunner**,' and if the harbor imagery is still in mind it recalls the role of sailors who leave their ship in a smaller craft in order to carry the anchor (v.19) forward to a place where it can be firmly lodged. So too the Lord Jesus, by His entrance into the heavenly sanctuary where He functions as a High Priest forever, has given to a Christian's hope an anchorage from which it cannot be shaken loose. Since, therefore, the readers' hope was sure, they could cling to it tenaciously right to the very end." (The Bible Knowledge Commentary, p. 797).

88. **Read Hebrews 6:16-20.** Who are they that have fled for refuge (v.18) and what is the hope set before them? (1) The believer. (2) Heaven itself or the heavenly kingdom.

Hebrews 7:[1] For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; [2] To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; [3] Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. (1 This Melchizedek , you see, was both king of Salem and a priest of the Most High God. As Abraham was returning from the battle in which he had defeated many kings, Melchizedek met

him and blessed him. 2 Abraham then gave Melchizedek a tenth of everything he had taken in battle. First of all, Melchizedek means **king of righteousness**. He is also called **king of peace**, which is the meaning of **king of Salem**, the city of which he was king. 3 There is no record of his father or mother, nor of any other ancestor. Nor is there a record of his birth or death. But just like the Son of God, he has been appointed to be a priest forever.)

Additional Information: Verses 1-3 the writer of Hebrews identifies this man, Melchisedec. He was the king of Salem (an ancient name for Jerusalem), and a priest of the Most High God (v. 1). When Abraham was returning home after rescuing his nephew Lot who had been captured by an alliance of kings (this story is told in Genesis 14), he was met by Melchisedec, who then blessed him (i.e., Abraham).

Verse 2 Abraham gave a tithe, i.e., a tenth of all he had won in battle and gave to Melchisedec. Melchisedec's name means "King of righteousness" and "King of Peace."

Verse 3 Melchisedec had no record of any ancestors. It appears that he had no beginning and no end of life, he is like the Son of God. His priesthood remains forever.

89. **Read Hebrews 7:1.** The story of Melchisedec is found in Genesis chapter fourteen in the Old Testament. Melchisedec was: a. a king. b. a priest. c. a rabbi.

90. **Read Hebrews 7:1-3.** Melchisedec resembled, or was like: a. Abraham. b. King Solomon. c. the Son of God.

Hebrews 7: [4] Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. [5] And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: [6] But he whose descent is

not counted from them received tithes of Abraham, and blessed him that had the promises. [7] And without all contradiction the less is blessed of the better. [8] And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. [9] And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. [10] For he was yet in the loins of his father, when Melchisedec met him. (4 Just think how great this man is, when even Abraham, our great ancestor, gave him one tenth of everything he'd taken in battle. 5 Now the Law of Moses requires that the descendants of Levi, who became the priests, are to be given a tenth of all that the rest of the people earn. They are to receive this from their brothers, even though they have all descended from Abraham. 6 But Melchizedek, who was not a descendant of Levi, still

received a tenth from Abraham and then blessed Abraham, who had received such amazing promises directly from God. 7 And it's always true that the more important person blesses the one who is less important. 8 In the one case, the tenth is given to men who die, but in regard to Melchizedek we are told that he continues to live. 9 In a sense, even the Jewish priest who collect the tenth today, paid the tenth thru Abraham, 10 because even though they weren't yet born, they were in the genes of Abraham when Melchizedek met him.)

Additional Information: Verse 4 Abraham the first and most honored of all God's chosen people gave Melchisedec a tithe (tenth) of the spoils he took from the kings he had been fighting. "Paying tithes (was) mere compliance with law. But Abraham was under no such law to Melchizedek, and the payment of tithes to him was a tribute to his personal greatness" (Dod, p.309).

Verse 5 "Priesthood." "The Hebrew word for "priest,"

kohen, occurs over seven hundred times in the Old Testament. Dt 33:8-10 sums up the ministry of the priests as (1) watching over and guarding the covenant, (2) teaching God's precepts and law, and (3) offering incense and offerings at God's altar." (Expository Dict. Of Bible Words by Lawrence O. Richards, p. 502)

"In performing their ministry, the priests served a dual mediatorial role. On the one hand, they looked toward God on behalf of the people. On the other, they looked toward the people on behalf of God" (Ibid. p.502)

"The Old Testament priests served under a covenant that called on God's people to be holy (e.g., Lev 19-20; Dt 7:6). Yet the law, in setting out a holy lifestyle, set a standard none could maintain. The priests taught this law in Israel (Lev 10:11; 2 Ch 17:9). Most significantly, when the people or an individual fell short, the priests offered the prescribed sacrifices that testified to God's acceptance of the sinner on the basis of shed blood (Lev 1-4). In teaching the law, the priests represented God to the people. In coming before the Lord at the altar of sacrifice, the priests represented the people to God; and in the many other sacrifices they presented to God the worship of his people" (Ibid. p. 503).

“The high priesthood is very significant in understanding the ministry of Jesus. The Book of Hebrews explores the significance of Jesus' high priesthood. As a priest in the Melchizedekian rather than the Levitical tradition (Heb 7), Jesus "is able to save completely" those who come to God, because he lives always to make intercession for us (v. 25)” (Ibid. p. 503).

“As a high priest who offered himself as a spotless sacrifice, Jesus does not need to make repeated sacrifices. One sacrifice was sufficient to provide us with eternal access to God (Heb 7:26-8:2)” (Ibid. p. 503).

Verses 5-6 God's people were required to give tithes to the Jewish priest but Melchisedec was not a Jew yet Abraham paid tithes to him (v.v. 5-6).

Verse 6 Melchisedec placed a blessing upon one of the greatest men in the Old Testament, Abraham (v. 6).

Verse 7 The person who blesses, is greater than the person he is blessing. So Melchisedec is greater than Abraham (who he blesses) (v. 7).

Verse 8 In Levi, mortal ordinary men that die receive tithes. In Melchisedec, he who is declared to be still alive receives them (v. 8). “The levitical system is

weakened by the continual death of its priests. The Melchizedecian priest live on” (Liberty Bible Commentary, p.687).

Verses 9-10 Levi himself (the ancestor of all the Jewish priests) paid tithes to Melchisedec through Abraham (v.v. 9-10). Melchisedec is superior to Abraham and the Levitical priest in every way, resembling the Son of God.

91. **Read Hebrews 7:4-10.** Consider how great Melchisedec was: a. he was a priest of the Most High God. b. he was a great teacher. c. Abraham paid tithes to him. d. Melchisedec gave Abraham a blessing. e. Melchisedec’s priesthood still continues. f. the Levites also paid tithes to Melchisedec. g. Melchisedec was good looking.

Hebrews 7: [11] If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? [12] For the

priesthood being changed, there is made of necessity a change also of the law. [13] For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. [14] For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. [15] And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, [16] Who is made, not after the law of a carnal commandment, but after the power of an endless life. [17] For he testifieth, THOU ART A PRIEST FOR EVER AFTER THE ORDER OF MELCHISEDEC. (PSA. 110:4) (11) So if we could have been made perfect by means of the Jewish priesthood, under which the people received the benefits of the Law, what further need would there have been for another priest to come in the same distinctive

class as Melchizedek, instead of thru Aaron?
12 Also, if the priesthood has been changed, that means we must now be under a different law. 13 Because our Lord, of whom these things are spoken, belongs to another tribe. And no one has ever officiated at the altar from that tribe. 14 It's clear that our Lord came from the tribe of Judah, and Moses said nothing about men from that tribe serving as priests. 15 And even greater proof that we're now under a new system is the fact that a different Person is now serving as High Priest, One who resembles Melchizedek. 16 The power of His authority did not come to Him by being born into the family of a priest, as required by the Law, but because His life can never be brought to an end. 17 Because thru David God declares, 'You are a Priest forever, in the same distinctive class as Melchizedek.'

Additional Information: Verse 11 - In Scripture the word “**perfect**” is sometimes used of “maturity, completion or reaching a goal.” In this verse it refers to the worshiper “reaching the goal of access to God in the holy of holies” (See Hebrews 6:19-20). The Levitical priesthood could not do this. It was imperfect to give actual reconciliation, cleansing of sin, and access to God. Therefore a new and better priest and priesthood is introduced.

Verses 12 - 17 When God sends a new kind of priest, His law must be changed to permit it (v. 12). Christ did not belong to the tribe of Levi, but came from Judah, which had not been chosen for priesthood (v.v. 13-14). God’s method or law changed, for Christ came as a new High Priest after the order of Melchisedec (v. 15). Christ did not become a High Priest by meeting the old requirement of belonging to the tribe of Levi, but on the basis of having a life that will never end (like Melchisedec) (v.v. 16-17).

92. **Read Hebrews 7:11.** Perfection of the worshipper could only come through: a. keeping the law. b. the Levitical priesthood. c. the priesthood after the order of Melchisedec.

93. **Read Hebrews 7:12-14.** In order for Jesus to hold the office of priesthood, the: a. supreme court must make a ruling. b. the law had to be changed.

94. **Read Hebrews 7:15-17.** Christ did not become a High Priest by meeting the old requirement of belonging to the tribe of Levi, but on the basis of: a. being very talented. b. knowing the law very well. c. having a life that will never end.

Hebrews 7: [18] For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. [19] For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. (18 So the former arrangement given by God to Moses has now been cancelled, because it was weak, and actually useless. 19 In fact, the Law of Moses never made anyone right with God. But now it has been replaced by a much better plan, a

plan which gives us a deep assurance of an absolute and confident hope, by which we are able to come joyfully and humbly into the very presence of God.)

Additional Information: Verses 18 The old requirements about the priesthood was set aside because it was weak and useless for truly saving people.

Verse 19 The law could not make anyone perfect; but bringing in a better hope or another way (Jesus) did. It's this way (Jesus priesthood) that brings us right into the presence of God (i.e., we draw near to Him).

Here are some facts to consider: 1. We have a High Priest that can be **sympathetic** to our weaknesses (Heb. 4:15). 2. We can obtain **mercy** from Him (not justice by getting what we deserve) (Heb. 4:16). 3. We can receive **grace** from our High Priest. Divine strength and ability to influence our hearts and lives (Heb. 4:16). 4. We can obtain from our High Priest **help** in our time of need (Heb. 4:16). 5. We can receive the benefits of the **perfect sacrifice** of our High Priest to perfect us forever (Heb. 10:14).

95. **Read Hebrews 7:19.** The law made no one: a. crazy. b. happy. c. perfect.

96. **Read Hebrews 7:19.** Through Jesus our High Priest we can now: a. have more money. b. live happy lives. c. draw near to God.

Hebrews 7: [20] And inasmuch as not without an oath he was made priest: [21] (For those priests were made without an oath; but this with an oath by him that said unto him, THE LORD SWARE AND WILL NOT REPENT, THOU ART A PRIEST FOR EVER AFTER THE ORDER OF MELCHISEDEC:) (PSA. 110:4) [22] By so much was Jesus made a surety of a better testament. (20 And just think how meaningful it is that God made a vow when He declared that Jesus would be His High Priest. 21 He never made a vow concerning any other priest. But he did make a vow when He said to his Son, 'I, the Lord, have

vowed, and I will not change My mind, You are a Priest forever in the same distinctive class as Melchizedek.’ 22 Because of this vow, Jesus has become the guarantee of a far better covenant agreement.)

Additional Information: Verses 20-22 God took an oath that Christ would always be a Priest (v. 20). He never said that about other priests (v. 21). The LORD has sworn and will never change His mind: You are a priest forever (after the order of Melchisedec) (v. 21). Because of God’s oath, Christ can guarantee forever the success of the new covenant (v. 22).

97. **Read Hebrews 7:22.** Jesus can guarantee forever the success of : a. the better testament, the new covenant. b. church government. c. starting new churches.

Hebrews 7: [23] And they truly were many priests, because they were not suffered to continue by reason of death: [24] But this man, because he continueth ever, hath an

unchangeable priesthood. [25] Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (23 Under the old agreement, there were many High priests, because death stopped them from continuing to serve. 24 But Jesus lives on forever, so He will never surrender His priesthood to someone else. 25 So for all time to come, he is able to continue saving those who are coming to God thru Him, because He will always be alive to plead for them before God.)

Additional Information: Verse 23 – Under the old arrangement there had to be many priests, so that when the older ones died off, the system could still be carried on by others who took their places (LB).

Verse 24 - But Jesus lives forever and continues to be a High Priest so that no one else is needed (LB).

Verse 25 – I'm sure that Jesus is not in heaven saying, "God, have you forgotten the blood. Look at the blood!" God doesn't have amnesia. "Oh! I forgot about that!" God knows that Jesus shed his blood. Jesus is interceding for us! (Just as he did for Peter). **31** And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: **32** But I have prayed for thee, that thy faith fail not: and when thou art converted (turned around again), strengthen thy brethren" (Luke 22:31-32).

The High Priest represents the people before God. It is the people that need help. It's us that needs to be interceded for, not the blood. Jesus intercedes (i.e., prays or converses with the Father on my behalf), knowing that I am compassed with weakness and infirmity (Heb. 5:2). He is compassionate and helps me in my temptations (Heb. 2:18).

The book of Galatians says, "You can't be saved if you turn to the law." The book of Hebrews says, "You can't be saved if you turn away from Him (Christ)." (This is the essence of this book!)

Here is the translation based upon the Greek: "Wherefore he is able (present tense: and continues to be able) also to save (to rescue from danger or

destruction) them (present tense: to save and continue to save) to the uttermost (completely, perfectly, utterly, or wholly) that come (present tense: and continue to come: i.e., that don't turn away) unto God by him, seeing he ever liveth (present tense: and continues to live) to make intercession (to converse on behalf of someone or pray) (present tense: and continues to do so) for them (Heb. 7:25). It's up to you to decide whether Jesus saves you from temporal or eternal danger (or both).

"The Expository Dictionary of Bible Words" states, "In performing their ministry, the priests served a dual mediatorial role. On the one hand, they looked toward God on behalf of the people. On the other, they looked toward the people on behalf of God. The...priests served under a covenant that called on God's people to be holy (e.g., Lev 19-20; Dt 7:6)...When the people or an individual fell short, the priests offered the prescribed sacrifices that testified to God's acceptance of the sinner on the basis of shed blood (Lev 1-4). In teaching the law, the priests represented God to the people. In coming before the Lord at the altar of sacrifice, the priests represented the people to God." Jesus as our High Priest represents God to us. Jesus is God's final word to us (Heb. 1:2). In coming before the

Lord, He (Jesus) is our priest and sacrifice that gives us total access and acceptance before God (Heb. 1:14).

The New International Dictionary of New Testament Theology, Vol. 3, states, “Jesus death on the cross represents the high-priestly self-sacrifice of the eternal Son of God, surpassing all other sacrifices and valid once and for all. His exaltation is interpreted as the entrance of the perfect high priest into the heavenly and true sanctuary, and as his continual intercession for believers. Christ, therefore, as the eternal and heavenly high priest, now gives to those who **hold firm to their confession of him** a present guarantee of immediate access to God, and a future guarantee of entrance into the lasting heavenly world” (p. 42).

98. **Read Hebrews 7:25.** Jesus is able to save: a. to the uttermost. b. completely. c. perfectly. d. utterly. e. wholly. f. all of the above.

99. **Read Hebrews 7:25.** Jesus is now praying for us. True or False.

Hebrews 7: [26] For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; [27] Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. [28] For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. (26 And that's the kind of High priest we need – One who is holy, without the slightest taint of guilt, unstained by sin, never joining sinners in their selfish plans, goals, or forbidden or questionable pleasures, and one who is exalted higher than the highest heavens. 27 Unlike other High Priests, he doesn't need to offer up sacrifices day after day, first for his own sins and then for the sins

of the people. When He offered up Himself on the cross, he offered up a sacrifice to God just once, which is of sufficient excellence and worth to rid the human race of all guilt for all time to come. 28 On the other hand, the Law appoints men as High Priests who are weak and sinful. But God's vow, which was made after the Law was given, appoints the Son, which gives us a perfect arrangement with a perfect High Priest forever.)

Additional Information: Verse 26 – Jesus is the high priest that we need because: he is holy, innocent, faultless, and not at all like us sinners.

Verse 27 - He is better than any other high priest because: he doesn't need to offer sacrifices daily for his sins and the sins of others. He offered one sacrifice for sins forever, when he offered up himself.

Verse 28 – The law appoints priests who have weaknesses. God's oath or promise (which came later than the law) appoints His Son, to be our perfect high priest forever (or we could say, God appoints His Son to be priest who is absolutely and eternally perfect).

100. **Read Hebrews 7:26.** Our High Priest (Jesus the Christ) is: a. holy. b. harmless, that is, blameless. c. undefiled. d. separate from sinners, that is, unstained by sin. e. exalted higher than the heavens. f. all of the above.

101. **Read Hebrews 7:27.** Jesus offered himself as the perfect sacrifice. True or False.

102. **Read Hebrews 7:28.** As High Priest and sacrifice, Jesus is perfect. True or False.

Hebrews 8:[1] Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; [2] A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. (1 The key point of what we are saying is this: We do indeed have the High Priest about whom I've been speaking, and right now He is seated in Heaven, in the place

of highest honor, at the right hand of the throne of God, the Supreme Power. 2 He is serving as High Priest in the Most Holy Place in the true tabernacle in Heaven, which was erected by the Lord, not by man.)

Additional Information: Verse 1 – Here is the point of what has been said: We have a high priest who sits on the right side of God's throne (in a place of honor) in heaven.

Verse 2 – Our high priest serves in the Most Holy Place (the sanctuary), the true place of worship (the true tabernacle), made by God, not by humans.

103. **Read Hebrews 8:1-2.** Jesus the Christ, our high priest serves in the Most Holy Place, the sanctuary, the true place of worship in heaven, made by God and not by human hands. True or False.

Hebrews 8:[3] For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. [4] For if he

were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: [5] Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, SEE, saith he, THAT THOU MAKE ALL THINGS ACCORDING TO THE PATTERN SHOWN TO THEE IN THE MOUNT. (EXODUS 25:40) [6] But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. (3 Every High Priest is given the assignment of offering both gifts and sacrifices. So it was necessary that this One should also have something to offer. 4 If He were on earth, there would be no way that He could be a priest, since certain men have already been appointed to offer gifts required by the Jewish

Law. 5 But they serve in a Temple that's only a model or shadow of the real Temple in heaven. That's why Moses was given strict orders by God when he was about to build the tabernacle. God told him, 'Be sure you make everything exactly like the pattern you were shown on the mountain.' 6 But the priestly work that Jesus has now been given to do is far superior to the work given the other priests. The covenant agreement of which He is the Mediator is also far greater than the old one, because it's based on far better promises.)

104. **Read Hebrews 8:5-6.** The earthly priest served under a model or copy of the true things that exist in heaven. Jesus High Priestly work surpasses what these earthly priest do. He mediates a better covenant, that contains better promises. True or False.

Hebrews 8: [7] For if that first covenant had been faultless, then should no place have

been sought for the second. [8] For finding fault with them, he saith, BEHOLD, THE DAYS COME, SAITH THE LORD, WHEN I WILL MAKE A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH: (JER. 31:31) [9] NOT ACCORDING TO THE COVENANT THAT I MADE WITH THEIR FATHERS IN THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; BECAUSE THEY CONTINUED NOT IN MY COVENANT, AND I REGARDED THEM NOT, SAITH THE LORD. (JER.. 31:32) [10] FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAITH THE LORD; I WILL PUT MY LAWS INTO THEIR MIND, AND WRITE THEM IN THEIR HEARTS: AND I WILL BE TO THEM A GOD, AND THEY SHALL BE TO ME A PEOPLE: (JER. 31:33) [11] AND THEY SHALL NOT TEACH EVERY MAN HIS NEIGHBOUR, AND EVERY MAN HIS BROTHER, SAYING, KNOW

THE LORD: FOR ALL SHALL KNOW ME, FROM THE LEAST TO THE GREATEST. (JER. 31:34) [12] FOR I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR INIQUITIES WILL I REMEMBER NO MORE. (JER. 31:34) (7 Now if there had been nothing wrong with the first agreement with God, there would have been no need for a second one. 8 But God Himself found fault with the old one, and thru Jeremiah He said, 'Listen to Me, the Lord says, because the time is coming when I will make a new agreement with the people of Israel and with the people of Judah. 9 It will not be like the agreement I made with their ancestors, when I took them by the hand and led them out of Egypt. They didn't keep their part of My agreement, so I stopped taking care of them. 10 But this is the kind of agreement I will make with the people of Israel in time to come: I will put My laws into

their minds and write them upon their hearts. Then I will indeed be their God, and they will be My people. 11 None of them will then need to teach his neighbor or his brother or sister, saying, Let me tell you about the Lord, because they will all know Me, from the least of them to the greatest. 12 Because I will be merciful to them in spite of all the wrong they have done, and I will no longer remember their sins nor their lawless deeds.)

105. **Read Hebrews 8:8-12.** The New Covenant prophesied: a. God's law will be inward upon the heart instead of outward in external ordinances. b. God will be a personal God to people, and they shall be His personal possession and people. c. There will be an intimate knowledge of God through this covenant. d. God will be merciful to their unrighteousness. e. The worshippers sins and iniquities will be remembered no more. f. all of the above.

Hebrews 8: [13] In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. (13 By calling this a 'new agreement', God made the first one obsolete. And whatever is obsolete and growing old will soon disappear.)

Additional Information: Verse 13 – God has made the first covenant obsolete (and has now introduce a new one). Whatever decayeth (or is obsolete), or is growing old will soon disappear. By His merely saying that a new covenant was coming, God rendered the old one **obsolete**, no longer valid. In fact it would disappear. The human writer of Hebrews could not have known how literally this truth would be fulfilled within a few years of his writing. When Titus destroyed Jerusalem, he destroyed the Temple-which had been completed only for a short time. Without the Temple, there was no altar, no Holy of Holies. There could therefore be no sacrifices and no ministering priesthood. And without a priesthood and its sacrifices, there could be no Old Covenant. It was finished. When verse 13 was written, the **obsolete**

covenant was **ready to disappear**. In less than five years, it had completely disappeared.

The old sacrificial system actually was over when the veil was split in two and Christ's sacrifice was complete (Matt. 27:50-51; Mark 15:37-39; Luke 23:44-46). At that time, Christ's unique, never-to-be-repeated sacrifice was finished with the result that all men in Christ had direct access to God (1 Tim. 2:5-6). The destruction of the Temple completed the closing of the Old Covenant-by removing the place of sacrifice that no longer served a purpose.

The age of the Mosaic law and the Levitical priests was over. The age of the Son has come forever. MacArthur, John F., *The MacArthur New Testament Commentary*, (Chicago: Moody Press) 1983.

106. **Read Hebrews 8:13.** God has made the first covenant: a. new. b. old & obsolete. c. none of the above.

107. **Read Hebrews 8:13.** The first covenant (old covenant): a. decayeth. b. waxeth old. c. is obsolete. d. is ready to vanish away. e. is growing old and will soon disappear. f. all of the above.

Hebrews 9:[1] Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. [2] For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. [3] And after the second veil, the tabernacle which is called the Holiest of all; [4] Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; (1 Now even the first agreement had regulations as to how to worship, and an earthly building for worship. 2 Because an elaborate tent was constructed, with two rooms. In the first room were the lamp-stand and a table with loaves of bread on it that were dedicated to God. This room was called the Holy Place. 3 Behind a large, heavy

curtain was a second room, called the Most Holy Place. 4 In this room were the golden altar on which incense was burned, and the ark of the agreement, which was a wooden chest totally covered with gold. Inside the ark were the gold jar containing manna, Aaron's rod that had sprouted leaves, and the two tablets of stone on which God had written His Ten Commandments.)

Additional Information: Verse 1 – The first covenant or agreement between God and His people had ordinances of divine service, (i.e., rules, regulations and laws governing worship) and a worldly sanctuary (i.e., a sanctuary on this earth).

Verse 2 - In this sanctuary, tabernacle or tent, there were two rooms or compartments. The first room contained a golden candlestick, a table with holy bread upon it, and this room was called the Holy Place.

Verse 3 – After the second veil or curtain, there was the room called the Holiest of all or the Holy of Holies.

Verse 4 – In that room (the Holy of Holies), it contained the golden censer (a golden incense-altar), and the ark of the covenant (a golden chest covered on all sides with pure gold). Inside that ark (or chest) was a golden jar that had some manna in it, Aaron's rod that had budded and stone tablets with the Ten Commandments written on them.

108. **Read Hebrews 9:1.** In the first covenant between God and Israel, there were regulations for worship and a sacred tent here on earth. True or False.

Hebrews 9: [5] And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. [6] Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. [7] But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: [8] ¶ The Holy

Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: [9] Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; [10] Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. (5

Above the ark were the two cherubim facing each other, (representing the glory of God's presence there), with their wings meeting and over-shadowing the place of mercy. But this is not the time to go into detail about these matters. 6 When all of these things had been arranged in this way, the priests then entered the first room every day, to minister there. 7 But only the High Priest entered the second

room. And he went there only once a year, but never without blood, which he offered to God for himself and for the people for sins they had committed in ignorance. 8 By this arrangement, the Holy Spirit was showing that the way into the Most Holy Place had not yet been opened to the people as long as the original tent was God's arrangement for man to reach out to Him. 9 But this symbolic arrangement was only for that time, because neither the gifts nor the sacrifices, which were offered repeatedly, could ever clear the conscience of the one who offered them. 10 Other provisions of the agreement dealt mainly with what was lawful to eat and drink, and with various purification ceremonies. There were also regulations concerning the body, all of which were imposed on them until the time when God would open up the new way into His presence.)

109. **Read Hebrews 9:7.** The High Priest went into the Holy of Holies only once a year and never without the blood of an animal to sprinkle on the Mercy Seat for his sins and the sins of the people. True or False.

110. **Read Hebrews 9:8.** Under the first covenant the common people could not go into the Holy of Holies, that is, the presence of God. True or False.

Hebrews 9: [11] But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; [12] Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. [13] For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: [14] How much more shall the blood of Christ,

who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (11 But when Christ came on the scene as High Priest of the excellent plan we now have, He entered into a far greater and more perfect Temple which is no man-made – and which is not even a part of God’s creation that we can presently see. 12 And He did not bring in with Him the blood of goats and calves. He entered the Most Holy Place of All with His own blood. And He did this only once, which is enough for all time to come. By doing this He ransomed us, obtaining an eternal pardon from God for us. 13 Under the Jewish Law, people who become unclean for various reasons are not fit to worship God. But they will be considered clean, if they are sprinkled with the blood of sacrificed bulls and goats and the ashes of a heifer. 14 But think of how much

more is accomplished by the blood that Christ shed for you! Thru the eternal Spirit He offered Himself to God as a blameless sacrifice without blemish. So now He is able to thoroughly cleanse your conscience from the things you have done that lead to death, so that you may now serve the ever-living God!)

Additional Information: Verses 11-12 Christ has now come, as the High Priest of all the blessings and good things that were to come. He bypassed the old tabernacle (made by man's hands), and entered the true tabernacle in heaven (the real Holy of Holies) presenting His blood. In so doing He obtained for us eternal redemption (freed us from sin forever).

Verses 13-14 The Contemporary English Version states, "13 According to the Law of Moses, those people who become unclean are not fit to worship God. Yet they will be considered clean, if they are sprinkled with the blood of goats and bulls and with the ashes of a sacrificed calf. 14 But Christ was sinless, and he offered himself as an eternal and spiritual sacrifice to God. That's why his blood is much more powerful and makes our consciences clear. Now we can

serve the living God and no longer do things that lead to death.”

111. **Read Hebrews 9:12.** Christ our High Priest went into the real Holy of Holies in heaven and with His own blood secured complete an eternal redemption for us. True or False.

Hebrews 9: [15] And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

(15 That's why He is the One who is now able to successfully plead for us before God under the new agreement. It's also by means of His death that those who accepted God's invitation to life under the first agreement are now ransomed from the penalty of their sins, and

obtain the fulfillment of the promise of an eternal inheritance with God.)

Additional Information: Verse 15 – “And for this cause (because He did this, i.e., offered Himself to God as a perfect sacrifice), he is the mediator of the new covenant” (The word mediator refers to one who intervenes between two, either to make or restore peace....The Messiah acts as a go-between or mediator between a holy God and sinful man. By His death on the Cross, He removes the obstacle, sin, which caused an estrangement between man and God. Wuest Word Studies, pgs. 162-163).

“That by means of death, for the redemption of the transgressions that were under the first testament” (Messiah became the Mediator not only in order that He might pay the penalty of sinners who live since the Cross, but also that He might do so for those who lived before the Cross. Sinners who were saved under the First Testament were actually saved, not by it or by any sacrifice offered under its jurisdiction, but through the atoning work of Messiah under the New Testament. Wuest Word Studies, p. 163).

The result being: “they which are called might receive the promise of eternal inheritance” i.e., that the

people who are called to an eternal inheritance, may actually receive it. And what is that eternal inheritance? “The life that lasts forever just as He promised them” (New Life Study Testament, v. 15).

112. **Read Hebrews 9:15.** The Messiah paid the penalty of sinners since the cross and before the cross. True or False.

Hebrews 9: [16] For where a testament is, there must also of necessity be the death of the testator. [17] For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. [18] Whereupon neither the first testament was dedicated without blood. [19] For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

[20] Saying, THIS IS THE BLOOD OF THE TESTAMENT WHICH GOD HATH ENJOINED UNTO YOU. (EXODUS 24:8) [21] Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. [22] And almost all things are by the law purged with blood; and without shedding of blood is no remission. (16 In fact, when God made this agreement it was like making a will. And when someone writes a will, the one who makes it must die before it goes into effect. 17 It becomes effective only after it can be proved that the one who made it has died. What it promises can never be claimed while the one who made it is still alive. 18 That's why even the first agreement was put into effect with blood, *indicating that there had been a death.* 19 First, Moses read out loud every commandment of the Law to all the people. Then he took the blood of bulls and goats,

mixed with water, and using a sprig of hyssop plant and some bright red wool, he sprinkled it on both the book from which he had read, and on all the people. 20 Then he said, 'This is the blood which seals the agreement that God has commanded you to obey.' 21 He also sprinkled blood on the tent and on everything there that was used in the worship ceremonies. 22 According to the Law, almost everything must be purified by blood. In fact, there is no forgiveness of sins unless blood has been shed.)

113. **Read Hebrews 9:22.** Sins cannot be forgiven without the wages of sin being paid, which is death. Hebrews 9:22 states that without the shedding of blood there is no remission. True or False

Hebrews 9: [23] It was therefore necessary that the patterns of things in the heavens should be purified with these; but the

heavenly things themselves with better sacrifices than these. [24] For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: [25] Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; (23 It was necessary then that even the models of the heavenly originals should be purified by such sacrifices. But the heavenly things themselves must be purified by much better sacrifices than these. 24 That's why Christ did not go into a holy place made by human hands, one that was a mere model of the true one, but into the Most Holy Place of All, in Heaven itself. And He's there now, appearing in the very presence of God on our behalf. 25 That doesn't mean that Christ must offer Himself as a sacrifice

over and over again, like the High Priest, who enters the Most Holy Place every year with the blood of an animal.)

Additional Information: Verse 23 – The tabernacle down here on earth, and everything in it (all copied from things in heaven), had to be purified by being sprinkled with the blood of animals. But the real things in heaven, of which these down here are copies, have to be purified by a higher sort of sacrifice. “It was therefore necessary that the patterns of things in the heavens (the tabernacle down here and everything in it) should be purified with these (blood of animals); but the heavenly things themselves (real things in heaven) with better sacrifices than these.”

Verse 24 – “24 For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God’s presence” (NIV).

Verse 25 – Christ didn’t go into heaven to offer Himself as a sacrifice many times, as the High Priest goes into the earthly Holy of Holies with the blood of animals.

114. **Read Hebrews 9:24.** Christ has entered into heaven itself to appear now before God as our Advocate, someone who helps us. True or False.

Hebrews 9: [26] For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. [27] And as it is appointed unto men once to die, but after this the judgment: [28] So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (26

If that were the case, Christ would have had to suffer many times since the creation of the world. But instead, he has clearly revealed Himself to us only once, in the final age of the ages, to make it possible for God to forgive us our sins by sacrificing Himself. 27 And God has determined that we mortals are to die just

once. After that we must all stand before Him for judgment. 28 In the same way, God offered Christ as a sacrifice only once, to suffer and die for the sins of many. When He comes again, He will not come to deal with sin, but to finalize the salvation of all who are eagerly and patiently waiting for Him.)

115. **Read Hebrews 9:27.** It is appointed for men to die once, after that there is: a. a funeral. b. a memorial service. c. the Judgment.

116. **Read Hebrews 9:28.** For those who look for Jesus to appear a second time, He will bring: a. a white horse. b. their guardian angel. c. their full salvation.

117. **Read Hebrews 9:28.** Christ had to die only once to take away the sins of many people. True or False.

Hebrews 10:[1] For the law having a shadow of good things to come, and not the very image of the things, can never with

those sacrifices which they offered year by year continually make the comers thereunto perfect. [2] For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. [3] But in those sacrifices there is a remembrance again made of sins every year. [4] For it is not possible that the blood of bulls and of goats should take away sins. [5] Wherefore when he cometh into the world, he saith, SACRIFICE AND OFFERING THOU WOULDST NOT, BUT A BODY HAST THOU PREPARED ME: [6] IN BURNT OFFERINGS AND SACRIFICES FOR SIN THOU HAST HAD NO PLEASURE. [7] ¶ Then said I, LO, I COME (IN THE VOLUME OF THE BOOK IT IS WRITTEN OF ME,) TO DO THY WILL, O GOD. (PSALM 40:6-8) [8] Above when he said, SACRIFICE AND OFFERING AND BURNT OFFERINGS AND

OFFERING FOR SIN THOU Wouldest NOT, NEITHER HADST PLEASURE THEREIN; **which are offered by the law; [9] Then said he, LO, I COME TO DO THY WILL, O GOD. He taketh away the first, that he may establish the second. [10] By the which will we are sanctified through the offering of the body of Jesus Christ once for all.** (1 Actually, the Jewish Law is only a sketchy outline of the good things that were to come to us later thru Christ – not the very things themselves. Because the sacrifices under the Law, which they offer again and again, year after year, can never make those people perfect who draw near to worship God. 2 If those sacrifices were effective, wouldn't they have stopped offering them? Because the worshipers, having once been purified, would have felt no further guilt for their sins. 3 But year after year, those sacrifices are an annual reminder to the people

of their sins, 4 because it is not possible for the blood of bulls and goats to remove the guilt of sins. 5 For that reason, when Christ was about to come into the world, he said to God, 'It was not Your plan or intention to be satisfied with animal sacrifices and other offerings. But You have prepared a body for Me to offer to You in sacrifice. 6 Even whole animals burned on the altar, and other offerings offered as sacrifices for sins, gave You no satisfaction. 7 Then I said, Look! I have come to do exactly what You want Me to do, O God, just as it is written about Me in Your Holy Book.' 8 Notice that He first said, 'Animal sacrifices and other offerings, and even entire animals offered as burnt offerings, and other sacrifices for sin, gave You no satisfaction.' (He said this even though the Law required that these sacrifices be made repeatedly.) 9 Then He said, 'Look! I have come to do exactly what You want Me to do, O

God.’ By Christ doing what He did, God did away with the first agreement in order to firmly set up in its place the second one. 10 So by God’s will, we are freed from the guilt of our sins by the once-for-all-time sacrifice that Jesus made for us.)

Additional Information: It appears to me that what is perfect is the sacrifice and the Lamb, not the worshipper. The worshipper is made righteous (perfect) through the sacrifice and the Lamb. But if the worshipper turns away from the Sacrifice and the Lamb, how can they stand righteous before God? This appears to be the warning of Hebrews as this chapter continues to show.

118. **Read Hebrews 10:3-4.** Instead of removing awareness of sin, the animal sacrifices of the Old Covenant (repeated over & over) actually heightened awareness and guilt. True or False.

119. **Read Hebrews 10:10.** God’s way to make us right and acceptable before Him, was the once and for all sacrifice of Jesus. True or False.

Hebrews 10: [11] And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: [12] But this man, after he had offered one sacrifice for sins for ever, SAT DOWN ON THE RIGHT HAND OF GOD; [13] From henceforth expecting TILL HIS ENEMIES BE MADE HIS FOOTSTOOL. [14] For by one offering he hath perfected for ever them that are sanctified. (11 Under the old agreement, every priest stands day after day performing his religious duties and offering the same sacrifices time after time – sacrifices which can never free the people from the guilt of their sins. 12 Jesus, however, offered one sacrifice for sins, an offering that is effective forever! Then He sat down at the right hand of God. 13 Ever since then, He continues to wait until God will put His enemies under His power, even as a footstool under His feet. 14 By that

one sacrifice, then, He has made perfect forever those who are being purified from sin.)

Additional Information: Verse 14 – “Them that are sanctified” is in the present tense in Greek. Commands that are given in the present tense are expected to have continuous or repeated application. We could supply the following words or phrases to the Bible reader and enhance his understanding of passages that are in the present tense. These words are: repeatedly, that is, over and over again, constantly, continuously, customarily, as a habit or lifestyle, uninterruptedly. Hebrews 10:14 states, “For by one offering he hath perfected for ever them that are sanctified (present tense, those who continue to be set apart). That’s why the NIV, NKJV, etc. translates this as “perfected forever those who are being made holy, perfected forever those who are being sanctified, etc., these are the ones He has perfected forever through His sacrifice.

The Christian is perfected forever by Jesus’ redeeming work if he continues in the faith (Heb. 3:12), moves not away from the hope of the gospel (Col. 1:23), holds fast his confidence and rejoicing of hope firm unto the end (Heb. 3:6), and draws not back but continues to

believe to the saving of his soul (Heb. 10:39). The faith that is called for in Scripture continues steadfast until the end (Heb. 9:28).

120. **Read Hebrews 10:14.** By the once and for all sacrifice of Jesus, God has forever made perfect in His sight those who are being made holy (sanctified). True or False.

Hebrews 10: [15] Whereof the Holy Ghost also is a witness to us: for after that he had said before, [16] THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAITH THE LORD, I WILL PUT MY LAWS INTO THEIR HEARTS, AND IN THEIR MINDS WILL I WRITE THEM; (JEREMIAH 31:33) [17] AND THEIR SINS AND INIQUITIES WILL I REMEMBER NO MORE. (JEREMIAH 31:34) [18] Now where remission of these is, there is no more offering for sin. (15 The Holy Spirit also says this in the Scripture we just quoted, when He said, 16 'This is the kind of

agreement I will make with My people in the future, the Lord says. I will put My laws upon their hearts, and I will write them upon their minds.’ 17 Then He added, ‘I will no longer remember their sins nor their lawless deeds.’ 18 The point is, because ample provision has now been made for the forgiveness of sins, there is no longer any need for more sacrifices.)

Additional Information: Verses 15-18 The two quotations included in these verses are from Jer 31:31-34 (already cited in 8:8-12). The new covenant guarantees that sins will be effectively and completely forgiven (v. 17), with the result that no additional sacrifice for sins is needed (v. 18). (NIV Study Bible, p. 1870).

121. **Read Hebrews 10:17-18.** The New Covenant guarantees that sins will be effectively and completely forgiven, with the result that no additional sacrifice for sins is needed. True or False.

Hebrews 10: [19] Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, [20] By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; (19 Therefore, my brothers and sisters, with utmost confidence we are each of us now able to personally enter the Most Holy Place of All, in Heaven, because of the blood that Jesus shed for us. 20 He dedicated a new and living way thru the curtain, giving His own torn body as our means of entry into the very presence of God.)

Additional Information: “When Jesus’ flesh was torn at His Crucifixion, so was the temple veil that symbolically separated people from God’s presence (Matt. 27:51). When the high priest on the Day of Atonement entered the Holy of Holies, the people waited outside for him to return. When Christ entered the heavenly temple, He did not return. Instead, He opened the curtain and exposed the Holy of Holies so that we

could follow Him there.” (MacArthur Bible Commentary, p. 1864).

122. **Read Hebrews 10:19.** We can boldly enter heaven’s Most Holy Place because of the blood of Jesus. True or False.

Hebrews 10: [21] And having an high priest over the house of God; [22] Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. [23] Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) (21 We have such a great High Priest ruling over the house of God! 22 So let us continually draw near to God with a sincere heart, and with faith that is full of assurance that our hearts have indeed been sprinkled with the blood of Jesus, to cleanse us from all the evil of which our

conscience convicted us, and that our bodies have been washed with pure water. 23 Let us, then, without ever wavering, keep holding firmly to the hope we have, because God can be fully trusted to keep His promise.)

Additional Information: Verse 22 - “Let us draw near.” “The full restoration of Israel to God’s blessing is dependent upon them drawing near to Him (Jer. 30:18-22).” (MacArthur Bible Commentary). “**Draw near**, bears the idea of coming to God frequently, openly, intimately, and unhesitatingly.” (Wycliffe Bible Commentary). “**Having our bodies washed with pure water.**” “The writer’s words are probably an exhortation to lay hold consciously of the cleansing benefits of Christ’s Cross and to draw near to God in enjoying them” (The Bible Knowledge Commentary).

Verse 23 – “**Let us hold fast the profession of our faith without wavering**” is an exhortation for endurance. First come (draw near), now stay (hold fast the profession of our faith). The reason, God is faithful in regard to His promise (Liberty Bible Commentary).

123. **Read Hebrews 10:23.** “Let us hold fast the profession of our faith” is an exhortation for perseverance and endurance. True or False.

Hebrews 10: [24] And let us consider one another to provoke unto love and to good works: [25] Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

(24 And we should continue to be truly concerned about one another, to help stimulate each other to show love, and to be active in doing good deeds. 25 Also, don't give up meeting together with other followers of the Lord, as some are in the habit of doing. But let's continue to meet and encourage one another, and even to increase doing so as we see the awesome Day approaching.)

Additional Information: Verse 24 – The word “**provoke**” means to urge or incite by strong argument. To “**incite**” is to provoke to action, to stir up.

Verse 25 - “Exhorting one another.”

“**Exhortation**” is a message of warning or encouragement, designed to motivate persons to action (Nelson’s Bible Dict.). It was also the constant practice of prophets (Isa. 1:17; Jer. 4:14; Ezek. 37), apostles (Acts 11:23), and of Christ himself (Luke 3:18) (Unger’s Bible Dict.). Mutual exhortation is the responsibility of all Christians (Rom. 1:12; 1 Thess. 5:11, 14; Heb. 3:13, 10:24-25). The Scriptures themselves are a source of exhortation (Rom. 15:14; Heb. 12:5-6). Two New Testament letters describe themselves as exhortations (1 Pet. 5:12; Heb. 13:22) (Holman Bible Dict.).

It appears to me that it is a Christian responsibility to encourage, comfort and warn, that we may help one another abide in the faith (See 1 Timothy 4:1) as we see the Day of the Lord drawing near.

124. Read Hebrews 10:25. As Christians we are to encourage, comfort and warn each other as we see the Day of His coming back draw near. True or False.

Hebrews 10: [26] For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, [27] But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. [28] He that despised Moses' law died without mercy under two or three witnesses: [29] Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? [30] For we know him that hath said, VENGEANCE BELONGETH UNTO ME, I WILL RECOMPENSE, SAITH THE LORD. (DEUTERONOMY 32:35) And again, THE LORD SHALL JUDGE HIS PEOPLE. (DEUTERONOMY 32:36, PSALM 135:14)

[31] It is a fearful thing to fall into the hands of the living God. (26 Because if we willfully make a practice of ignoring God and living in sin after taking hold of the knowledge of the truth, there no longer remains a sacrifice for sins! 27 All that one can then look forward to is an inescapable, fearful judgment, which will be a terrifying judgment of raging fire that will continually feed upon the enemies of God. 28 On the evidence given by two or three witnesses, anyone who refuses to obey the Law of Moses is to be put to death without mercy. 29 What, then, about the person who has trampled under foot the Son of God, who now considers the blood of the new agreement by which he had been cleansed and purified as being worthless, thereby insulting the mercy shown him by the Holy Spirit? How much greater and more severe punishment do you suppose such a person will deserve? 30

Because we know who it was who said, 'It is My responsibility to inflict punishment. I will indeed repay those who are guilty.' And again, 'The Lord will judge even His own people.' 31 It is a terrifying thing to fall into the hands of the ever-living God!)

Additional Information: Verses 26-27 "One of the most solemn warnings against apostasy found in the Scriptures. If one willfully forsakes Christ, there is no other sacrifice for sin" (Spirit Filled Life Bible, p.1884).

Verse 26 – "Sin willfully" reveals that this sin is deliberate and intentional. This is not a sin of ignorance or weakness; it is by choice (Liberty Bible Commentary). The word "**sin**" used here is in the present tense meaning willfully continuous and habitual. On the basis of the description of the sin of apostasy in verse 28, the word **willfully** in verse 26 could refer back to Numbers 15:22-31. Numbers 15:30-31 easily parallel the situation in Hebrews. Numbers 15:27-31 reads: "And if any soul sin through ignorance, then he shall bring a she goat....And the priest shall make an atonement for the soul that sinneth ignorantly....But the soul that doeth aught presumptuously....that soul shall be cut off from

among his people. Because he hath despised the word of the LORD...that soul shall utterly be cut off; his iniquity shall be upon him.” When one willingly or defiantly (lit., with a high hand – Heb. *Beyad ramad*) disobeyed God, there was no sacrifice for such apostasy. He must die. This is the nature of the sin of Hebrews 10:26.

The phrase “**knowledge of the truth**” is *epignosis* and means clear and exact knowledge. *Epignosis* is a more intensified knowledge, bringing a more thorough participation in the object of knowledge on the part of the subject (Lexical Aids, Spiros Zodhiates, Th.D.).

The phrase “**no more sacrifice for sins**” means “no longer, no more, no further” (Thayer’s Lexicon)

“**For if WE sin willfully.**” All must beware. By (the writer of Hebrews) placing himself under the warning, as he has done in all of the preceding warnings, he demonstrates that (the warnings) are for the saved, not the unsaved. The severe admonition of this warning, and all others in Scripture, is God’s means to ensure our perseverance. (Liberty Bible Commentary, Vol.2, p.702).

Verse 27 – The word “**adversaries**” means “opposite to, opposed to, contrary to, an adversary” (of God) (Thayer’s Lexicon). The willful rejection of the knowledge of the truth apparently places the rejectors among the adversaries of God.

Verse 28 - The use of **despised** (Gk. *atheteo* meaning “disregard, set aside, reject, refuse”) for the one who rejects the law of Moses is “plainly not every violator of that Law; since for many of its violations there were expiatory sacrifices” (Brown, p.471). The author seems to be alluding to a particular rejection of the Law, which is recorded in Deuteronomy 17:2-7. These verses record that upon the evidence of two or three witnesses, death by stoning was the punishment for rejection (Deut. 17:5-6). The sin of rejection in this passage is apostasy – going after and serving false gods (Deut. 17:2) (Liberty Bible Commentary, Vol.2, p.701).

Verse 29 - “**Sorer punishment**” means “**worse punishment.**” What could be worse punishment than the physical death mentioned in verse 28? Answer: Spiritual Death.

The phrase “**wherewith he was sanctified**” refers to true Christians.

“**An unholy thing**” means a “common thing.”

To “**despite unto the Spirit of grace**” means “to treat insultingly” the Spirit who has offered grace. (Vine’s Lexicon). When mercy is rejected, judgment must fall (Wycliffe Bible Commentary).

Verse 30 - The words **recompense** and **judge** are in the Future Tense. The Future Tense corresponds to the English future, and indicates the contemplated or certain occurrence of an event which has not yet occurred.

Verse 31 - Truly it is a terrible thing for a man who has done this to fall into the hands of the living God! (**Phillips Translation**).

125. **Read Hebrews 10:26-27**. If we turn back to a life of sin and continuing therein, there is nothing to look forward to but God’s Judgment. True or False.

126. **Read Hebrews 10:26**. The book of Hebrews warnings are written to Christians. True or False.

127. **Read Hebrews 10:28-29**. What could be worse punishment than the physical death mentioned in verse 28? Spiritual death or the second death (Rev. 20:14).

Hebrews 10: [32] But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; [33] Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. [34] For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. (32 But continue to remember how it was when you were first illuminated by the Great News. You stood your ground, and endured fierce opposition and suffering. 33 There were times when you were made a public spectacle, being ridiculed and scornfully attacked with verbal abuse. You were also beaten, and persecuted in other ways. At other times you experienced further ill-

treatment when you defended others who were being treated this way. 34 You even stood up for me and helped me when I was in jail. And when your possessions were plundered and taken from you, you joyfully allowed that to happen, because you know that God has promised you far superior possessions in Heaven that no one can ever take from you.)

Additional Information: (Verse 32) In contrast to these believer's consider those in Luke 8:13, "They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away." **(Verse 34)** In contrast to these believer's consider those in Luke 8:14, "And the seed that fell in the weeds – well, these are the ones who hear, but then the seed is crowded out and nothing comes of it as they go about their lives worrying about tomorrow, making money and having fun" (The Message).

128. **Read Hebrews 10:32-34.** These Hebrew Christians were willing to suffer a lot because they knew

that in heaven they had better and lasting possessions.
True or False.

Hebrews 10: [35] Cast not away therefore your confidence, which hath great recompence of reward. [36] For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. [37] FOR YET A LITTLE WHILE, AND HE THAT SHALL COME WILL COME, AND WILL NOT TARRY. [38] NOW THE JUST SHALL LIVE BY FAITH: BUT IF ANY MAN DRAW BACK, MY SOUL SHALL HAVE NO PLEASURE IN HIM. (HABAKKUK 2:3-4) [39] But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.
(35 So don't ever cast aside this boldness and confidence you have in the Lord and in all that lies ahead for you. Such great rewards await you! 36 But it's just as important, and in fact, it's absolutely necessary that you patiently

persevere, so that after you have done all that God wants you to do, you may receive what He has promised. 37 Because as the Scripture says, ‘In just a little while, the One who is coming will indeed come. He won’t waste any time when it’s time for Him to come. 38 Now the one who gains right standing with God will be made alive spiritually by the fact that he believes both what God has promised and commanded. But if he shrinks back, he will no longer continue in God’s favor.’ 39 But we’re not among those who turn back and are destroyed, but of those who steadfastly believe and are saved.)

Additional Information: Verse 39 – The Greek word for “**perdition**” is *apoleia*, meaning “destroying, utter destruction” (Thayer’s Lexicon).

129. **Read Hebrews 10:35.** Do not throw away your confident trust in the Lord, no matter what happens. True or False.

130. **Read Hebrews 10:39.** Will you draw back or believe to the saving of your soul?

Hebrews 11:[1] Now faith is the substance of things hoped for, the evidence of things not seen. [2] For by it the elders obtained a good report. (1 True faith is having complete confidence in the fact that what you are hoping for will positively happen. It's being absolutely certain about things you haven't yet seen. 2 That's the kind of faith by which our ancestors were able to please God.)

Additional Information: Consider the context of these verses. The context is that which proceeds or follows any part of a discourse.

131. **Read Hebrews 11:1.** Now faith is: a. being certain of what we do not see. b. being sure of what we hope for. c. none of the above.

Hebrews 11: [3] Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. (3 It's by faith that we accept the fact that God spoke the universe into existence. So God did not make the things we now see from things that can be seen by the human eye.)

132. **Read Hebrews 11:3.** It is only by faith that our minds accept as fact that the whole universe was formed by God's command. True or False

Hebrews 11: [4] By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. (4 With confident faith, Abel offered a sacrifice that was more pleasing to God than the sacrifice offered by Cain. By doing so, he obtained assurance

that he was right with God, because God gave him proof of that by accepting his sacrifice. And what Abel did by faith continues to speak volumes, even though he's been dead now for a long time.)

Additional Information: You may want to read Genesis 4:3-10 and discuss.

133. **Read Hebrews 11:4.** Prompted by faith Abel brought God a better and more acceptable sacrifice than Cain. True or False

Hebrews 11: [5] By faith Enoch was translated that he should not see death; AND WAS NOT FOUND, BECAUSE GOD HAD TRANSLATED HIM: (GEN. 5:24) for before his translation he had this testimony, that he pleased God. [6] But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently

seek him. (5 Because of the kind of faith Enoch had, God took him to heaven without dying. The record states that he couldn't be found anywhere, because God had taken him. Before God took him, it was common knowledge that here was a man whose main goal in life was to please God in everything. 6 In fact, it's impossible to please God at all without faith. Anyone who comes to God must believe with absolute certainty that there is such a Being as God, and that those He rewards are those who sincerely and most diligently seek Him.)

Additional Information: You may want to read Genesis 5:21-24 and discuss.

The bible uses "faith" in ways that link it with what is assuredly and certainly true. The Bible shifts our attention from subjective experience and centers it on the object of our faith – God himself. Two words in Hebrews (*bath* and *mahseh*) express the idea of trust in or reliance on another. In Abrahams case (Gen. 15:6)

faith was accepted by the Lord in place of a righteousness that Abraham did not possess. Faith is also expressed in actions as Hebrews 11 shows many examples.

Only when one recognizes Jesus as the Son of God and commits himself completely to him does a person believe in the fullest, saving sense. This commitment involves accepting his words and making them the framework of one's life. In each age, faith is accepted by God in place of a righteousness that no human being could have. (Expository Dict. Of Bible Words by Lawrence O. Richards, p.113).

134. **Read Hebrews 11:5.** By an act of faith, Enoch skipped death completely. True or False.

135. **Read Hebrews 11:6.** You can please God without faith. True or False.

Hebrews 11: [7] By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he

condemned the world, and became heir of the righteousness which is by faith. (7

Noah was warned by God about things that had never happened before. And by faith, in deep respect for what God had told him, he built a large ship in order to save his family. The demonstrated faith that Noah lived and preached served as a condemnation to the rest of the world. And by means of that obedient faith, he gained right standing with God.)

Additional Information: You may want to read Genesis 6:13-22 and discuss.

136. **Read Hebrews 11:7.** By faith, Noah built a ship in the middle of dry land. True or False.

Hebrews 11: [8] By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. [9] By faith he sojourned

in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: [10] For he looked for a city which hath foundations, whose builder and maker is God. (8 By faith Abraham obeyed God when God told him to go out to the place which He would later on give Abraham as his own. He obeyed God and went, even though he didn't know where he was going. 9 By faith he lived as a foreigner in the Promised Land, living in tents, as Isaac and Jacob did also, who were heirs with him. Later on, they too, received the same promise from God. 10 Abraham was satisfied to live humbly in this way because he was looking forward to the great and beautiful city that has foundations, whose architect and builder is God.)

Additional Information: You may want to read Genesis 12:1-8 and discuss.

137. **Read Hebrews 11:8.** It was faith that caused Abraham to obey God. True or False.

138. **Read Hebrews 11:10.** Abraham looked for a City designed and built by God. True or False.

Hebrews 11: [11] Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. [12] Therefore sprang there even of one, and him as good as dead, so many AS THE STARS OF THE SKY IN MULTITUDE, AND AS THE SAND WHICH IS BY THE SEA SHORE INNUMERABLE. (GEN. 15:5-6; 22:17; 32:12) (11 It was also by faith that Sarah received strength to become pregnant and give birth to a child, even when she was far too old to have children, because she believed that God could and would do what He had promised. 12 So

from one man – a man who was dead as far as his being able to father children was concerned – have come as many descendants as there are stars in the sky, and as countless as the grains of sand on the seashore.)

Additional Information: You may want to read and discuss Genesis 17:19; 18:11-14; 21:2 and Genesis 15:5-6; 22:17; 32:12.

Hebrews 11: [13] These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. [14] For they that say such things declare plainly that they seek a country. [15] And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. [16] But now they desire a better

country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. (13 All these people were still believing God's promises when they died. They hadn't yet received the fulfillment of them, but by faith they could see them happening far off in the future. They were absolutely sure of them and clung to them, and told everyone that they were foreigners and only temporary residents on planet earth. 14 Now those who say such things make it very plain that they are continually seeking, by careful endeavor, to reach their real home in Heaven. 15 It is certainly true that if they had been longing for the country they came out of, they no doubt could have found a way to get back there. 16 But that wasn't what they wanted. They were longing for a much better country – one that's in the heavens. That's why God isn't ashamed

to be called their God. So He has prepared a great and beautiful city for them.)

Additional Information: Verse 15 - If their hearts had been in the land which they had left, they could have found an opportunity to go back. (God's Word to the Nations). Consider: 2 Timothy 4:10, "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica..."

139. **Read Hebrews 11:13.** Many people died controlled and sustained by their faith, but not having received the total tangible fulfillment of God's promises. True or False.

140. **Read Hebrews 11:16.** Even the Old Testament saints had a heavenly hope. True or False.

Hebrews 11: [17] By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, [18] Of whom it was said, THAT IN ISAAC SHALL THY SEED BE

CALLED: (GENESIS 21:12) [19] Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. (17 And when God tested Abraham, by faith he obeyed and offered up Isaac. Even after he had finally received the special son that God had promised him, he willingly began to offer him as a sacrifice 18 – the very one of whom God had said, ‘It is thru Isaac that you will have the descendants I promised.’ 19 He believed that God was able to raise Isaac up again even after he was dead, and in a sense, that’s what happened.)

Additional Information: Consider what “faith” causes people to do. You may want to read and discuss Genesis 22:1-10 and James 2:21-24.

While Abraham was in Ur of the Chaldees, God promised him that he would be the heir of the world (Genesis 12:1-3; Romans 4:13). How long he had been a believer in God, we are not told. Years later, God

promised him a seed as numerous as the stars in heaven. Abraham believed in God and God counted it to him for righteousness (Genesis 15:5-6). About 15 years later, God promised that Sarah would bear a son. Abraham believed (Genesis 17:15-21). Perhaps 25 years later, God commanded Abraham to offer his son Isaac, upon an altar (Genesis 22:2). Abraham's faith did not fail. James says, "And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God" (James 2:23). Abraham was righteous by faith, and his faith was affirmed on at least, four separate occasions. Abraham's faith covered a period of perhaps 50 years. It is this kind of faith that God calls every believer to exercise. A momentary, one-time act of faith that does not continue is not saving faith according to the scriptures (Luke 8:13).

141. **Read Hebrews 11:17.** It was by faith that Abraham, when tested, offered his son Isaac as a sacrifice to God. True or False.

Hebrews 11: [20] By faith Isaac blessed Jacob and Esau concerning things to come. (20 By faith Isaac blessed Jacob and Esau about their future.)

Additional Information: You may want to read and discuss Genesis 27:27-29; 39-40.

Hebrews 11: [21] By faith Jacob, when he was a-dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. (21 By faith Jacob blessed each of Joseph's two sons when he was about to die, as he leaned upon the top of his staff and worshiped God.)

Additional Information: You may want to read and discuss Genesis 48.

Hebrews 11: [22] By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. (22 When Joseph

was about to die, by faith he spoke about the time when the people of Israel would leave Egypt, and he gave instructions about what was to be done with his body at that time.)

Additional Information: You may want to read and discuss Genesis 50:24-25 and Exodus 13:19.

142. **Read Hebrews 11:22.** By an act of faith, Joseph, while dying, prophesied the exodus of Israel. True or False.

Hebrews 11: [23] By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. (23 When Moses was born, his parents hid him for three months when they saw what an extremely beautiful child he was. They had faith in God, and weren't afraid to disobey the king's order.)

Additional Information: You may want to read and discuss Exodus 1:22; 2:2.

Hebrews 11: [24] By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; [25] Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; [26] Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. [27] By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. [28] Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. (24 When Moses had grown up, because of his faith in God's promises, he refused to be called the son of the king's

daughter. 25 He chose to be mistreated along with the people of God rather than to enjoy the very temporary pleasures of sin. 26 Because of his staunch belief in the promised Messiah, he looked upon being publicly cursed and criticized as being of far greater value than all the treasures of Egypt, because he was looking forward to the indescribable rewards God has promised those who are faithful to Him. 27 When Moses finally led the people of God out of Egypt, he did so by faith. He had no fear of what the angry king could do to him. By faith he conquered every obstacle, because he knew that the God he could not see was right there with him. 28 By faith he followed God's instructions about the Passover and the sprinkling of blood on the doorframes, so that the angel who was to destroy the firstborn children of Egypt would not destroy the firstborn children in the families of Israel.)

Additional Information: You may want to read and discuss Exodus 12:21-30.

143. **Read Hebrews 11:25.** By faith, Moses chose to suffer with God's people instead of enjoying sin for a short time. True or False.

144. **Read Hebrews 11:27.** By faith Moses kept his eyes on the One who is invisible. True or False.

145. **Read Hebrews 11:28.** It was an act of faith that sprinkled the blood on the doorposts of the Israelites so that the death angel would not kill their firstborn. True or False.

Hebrews 11: [29] By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. (29 By faith the people of Israel trusted God and walked thru the Red Sea as easily as if they were on dry ground. But when the Egyptians tried it, they were all drowned.)

Additional Information: (Verse 29) The word “**assaying**” means *attempting* or *trying*. You may want to read and discuss Exodus 14:21-31.

146. **Read Hebrews 11:29.** By an act of faith, Israel walked through the Red Sea on dry ground. The Egyptians tried it and drowned. True or False.

Hebrews 11: [30] By faith the walls of Jericho fell down, after they were compassed about seven days. (30 Because of their faith in what God would do, the walls of Jericho came down after the people had marched around them for seven days.)

Additional Information: You may want to read and discuss Joshua 6:12-21.

Hebrews 11: [31] By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. (31 By faith the harlot Rahab didn't die with those in her city who refused to obey God,

because she welcomed and helped the Israeli spies.)

Additional Information: You may want to read and discuss Joshua 2:1-21; 6:22-25 and James 2:25.

147. **Read Hebrews 11:31.** It was by faith that Rahab the prostitute welcomed the spies and so was not killed with the unbelievers. True or False.

Hebrews 11: [32] And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: [33] Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, [34] Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. (32 What more needs to

be said! I don't have time to write about Gideon, Barak, Samson, Jephthah, David, Samuel, and all the prophets. 33 Thru faith they conquered kingdoms. By doing what was right and pleasing to God, they reached out and gained possession of what God had promised them. 34 They shut the mouths of hungry lions, quenched the power of raging flames, and escaped being killed by the swords of their enemies. Although they were weak, God enabled them to perform exploits that called for power way beyond their own strength. They became brave and powerful in battle, turning the foreign invading armies to flight.)

Additional Information: (Verse 33)

“**Wrought**” means to work or do righteousness. (**Verse 34**) “**Waxed valiant**” means *grew courageous, brave or strong*. “**Aliens**” means *foreigners*. (**Verses 32-34**) You may want to read and discuss Judges 4:1-5, 31; 6:1-8,

35; 11:1-12, 15; 13:1-16, 31; 1 Samuel 1-30; 2 Samuel 1-24; 1 Kings 1-2; Daniel 6; and Daniel 3.

148. **Read Hebrews 11:32.** There are many more examples of faith that Hebrews eleven doesn't have time to mention and explain. True or False.

Hebrews 11: [35] Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: [36] And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: [37] They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; [38] (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. (35 Thru the

faith of their prophets, women received their dead loved ones raised back to life. Other men of God were severely tortured, choosing to suffer and die rather than disobey God in order to be free. They believed that by remaining faithful to God, they would be raised to a much better life later on. 36 Some were scornfully treated with contempt and severely whipped. Others were chained in jail. 37 Still others were killed by a barrage of stones being hurled at them. Others were sawed in two, and some were tempted by their captors to renounce their faith, and when they refused, they were put to death by the sword. Some went about their ministry in skins of sheep and goats, being destitute, persecuted, and mistreated. 38 The world wasn't worthy of them. They wandered in deserts and mountains, and sought shelter in caves and holes in the ground.)

Additional Information: (Verse 35) You may want to read and discuss 1 Kings 17:17-24 and 2 Kings 4:25-37.

149. **Read Hebrews 11:35-38.** Some people that had faith went around dressed in sheepskins and goatskins, having no money or food and suffered all kinds of bad treatment. True or False.

Hebrews 11: [39] And these all, having obtained a good report through faith, received not the promise: [40] God having provided some better thing for us, that they without us should not be made perfect. (39 But even though all of these gained God's approval because of their genuine faith, they did not in their lifetime receive what God had promised. 40 Because God was looking ahead and seeing something far better happening for all of us. For that reason, those people of faith

couldn't be made perfect before the event which also now makes us perfect.)

Additional Information: (Verses 39-40) “The important thing is that these all persisted in their faith even though they received not the promise. Genuine faith persists unto the end; emotional decisions do not. True faith continues to believe...” (Liberty Bible Commentary, Vol.2, p.708). “There is a solidarity among believers (see 12:23). Old and New Testament believers will be glorified together. Not only are we one in the body of Christ with all those alive, but we are also one with all those who ever lived. It takes all of us to be perfect in him.” (Life Application Bible). “The faith of Old Testament saints looked forward to the promised salvation, whereas the faith of those after Christ looks back to the fulfillment of the promise. Both groups are characterized by genuine faith and are saved by Christ's atoning work on the cross” (MacArthur Bible Commentary, p. 1872) (See Romans 4:20-25).

150. **Read Hebrews 11:39-40.** The people of faith in the Old Testament will receive with us God's promised salvation. True or False.

Hebrews 12:[1] Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, [2] Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. [3] For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

(1 So because we are surrounded by such a great cloud of faithful witnesses, let us also throw aside all the dead weight that keeps holding us back. We must especially do so with whatever sin it is that would so easily get us all entangled and trip us up. Let us give our full and undivided attention to the race marked

out for us, running hard, with strong determination and unyielding endurance, until we finally reach the finish line. 2 And we must constantly keep our eyes fixed on Jesus, because He's our Leader, and the Perfecter of our faith – the Supreme Example of a Man of faith, who finished His race in a blaze of glory! As He looked ahead and saw the joy that was waiting for Him at end of His race, He willingly endured being nailed to a cross, and utterly despised all the shame connected with it. Now He is seated at the right hand of the throne of God! 3 You also need to constantly remember how He put up with so much hatred from sinners, so that you won't get discouraged and give up.)

Additional Information: (Verse 1) -
“**Witnesses**” (Gk. *martyron*) During the terrible days of martyrdom following the New Testament era, this word became the common term for identifying those who testified through their death. In our verse these

witnesses testified to the need for a persistent faith through their lives. These saints may also be spectators, and some were surely martyrs; yet the emphasis of this verse (in harmony with the choice of *martyron*) is upon the witness their lives demonstrated. **“Let us run.”** We also need to run as they. The author is emphatic about this point. What they have done, we must do. **“Let us lay aside every weight”** is an aorist participle used circumstantially, probably telling us how we are to run – by laying aside every weight. **(Verse 2)** Just as verse 1 establishes some qualities for the entrance and actual running of the race, so verse 2 directs our eyes to the finish line. Jesus the author and finisher of our faith. He has “blazed the trail for us and has completed the course” (Kent, p. 258). As Jesus fixed His gaze upon the joy which lay at the end of the course, so we must fix our gaze upon Jesus; as the finisher of our faith. (Liberty Bible Commentary, Vol.2. pg. 708-7100). **“The joy that was set before him”** I believe could be the joy of having us as his brothers and sisters.

151. **Read Hebrews 12:1.** Hebrews chapter 11 shows us many people whose lives tell us what faith means. True or False.

152. **Read Hebrews 12:1.** We are in a race spiritually speaking. To finish and win it is necessary to: a. get rid of things that slow us down. b. lay aside sin. c. all of the above.

153. **Read Hebrews 12:2.** To finish and win this race we must continue to look: a. at television. b. at magazines. c. unto Jesus.

154. **Read Hebrews 12:3.** Jesus is an example of: a. the rich and the famous. b. what not to do. c. not getting discouraged and giving up.

Hebrews 12: [4] Ye have not yet resisted unto blood, striving against sin. [5] And ye have forgotten the exhortation which speaketh unto you as unto children, MY SON, DESPISE NOT THOU THE CHASTENING OF THE LORD, NOR FAINT WHEN THOU ART

REBUKED OF HIM: [6] FOR WHOM THE LORD
LOVETH HE CHASTENETH, AND SCOURGETH
EVERY SON WHOM HE RECEIVETH.

(PROVERBS 3:11-12) (4 None of you have yet struggled in your fight against sin to the extent of being killed! 5 Or have you forgotten the encouraging words that God speaks to you as His children? ‘My child, don’t think of the punishments that come from the Lord as being of little value. And don’t get discouraged when He scolds you. 6 Because the Lord corrects those He loves. He severely whips everyone He receives as His child.)

Additional Information: (Verse 5) – “Rebuked” is the Greek word *elegcho*. This word means to rebuke another with the truth so that the person confesses, or at least is convicted of his sin. In Heb. 12:5 and Rev. 3:19, the word is used of reproof by action. (Vine’s Lexicon).

155. Read Hebrews 12:5-6. The Lord corrects and disciplines: a. those He hates. b. those He loves. c. those that are His children.

Hebrews 12: [7] If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? [8] But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. [9] Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? [10] For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. [11] Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto

them which are exercised thereby. (7 You are to patiently endure hardship as being good discipline. God is dealing with you as any father should deal with his own child. Because what child is there who isn't disciplined and corrected by a loving father? 8 In fact, if you are not punished when you do wrong (because God does discipline all His children when they disobey Him), then you are illegitimate, and not a child of God at all. 9 Then too, we respected our human fathers when they corrected us. Should we not then in a much greater way be in submission to the One who in the full and supreme sense is our Father, and as a result live eternally? 10 Our human fathers punished us in the way they thought best for us, for our good in this brief life. But God punishes us for our eternal good, so that we may finally become just like Him in nature and character. 11 No punishment is a pleasant experience

while it's taking place. On the contrary, it's a miserable experience. But afterwards, the one who has been trained by it reaps the profitable reward of knowing how to live in a way that is both right and pleasing to God.)

156. **Read Hebrews 12:10.** God corrects us for our own good, that we might partake: a. of the joys of Christmas. b. of His holiness.

157. **Read Hebrews 12:11.** Those that are chastened and disciplined yield the fruit of righteousness or right living for those who are trained in this way. True or False.

Hebrews 12: [12] Wherefore lift up the hands which hang down, and the feeble knees; [13] And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.
(12 So lift up those hands that have been

hanging down, unused, and stretch those feeble, shaking knees! 13 Clear all that rubbish out of the pathway on which you're walking, so you won't stumble and also cause those who are weak to stumble because of you! Then they may experience healing instead.)

Additional Information: The author returns to the race metaphor begun in verses 1-3 (cf. Prov. 4:25-27) and incorporates language taken from Isaiah 35:3 to describe the disciplined individual's condition like a weary runner whose arms drop and knees wobble. (MacArthur Bible Commentary, p.1874). The description of weakened hands and feeble (Gk. *paralyo*), even disabled, knees depicts those who were too weak or weary to run with endurance the course which lay before them. (Liberty Bible Commentary, Vol.2, pgs. 710-711). Relaxed hands or stumbling knees, do not describe the patient endurance required to finish the course. (Wycliffe Bible Commentary, p. 936). To "make straight paths for your feet" one must keep the obstacles which would trip them up spiritually out of their path. The concept of apostasy which has been prominent in the thought of the

author of Hebrews ought to be considered here also (Liberty Bible Commentary, Vol.2, pg. 711).

Hebrews 12: [14] Follow peace with all men, and holiness, without which no man shall see the Lord: [15] Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; [16] Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. [17] For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. (14 Be diligent in trying to live at peace with everyone. But especially continue to work at living a holy life, because unless you are sincerely aiming to please God in all things, you will not be with Him in

Heaven. 15 Always be continually diligent as guardians of each other, so that none of you fall short of receiving God's wonderful, undeserved mercy. And be most careful to make sure that no one be allowed to bring in poisonous teachings that would allow one to lead an unholy life. This could cause the corruption and downfall of many. 16 Watch out that no one becomes involved in sexual sin or becomes a sensuous person like Esau, who sold his inheritance rights as the oldest son for a single meal. 17 Afterwards, as you know, when he wanted to receive his father's blessing, he was rejected. He couldn't get his father to change his mind even though he tried desperately to do so, with tears.)

Additional Information: (verse 14) Justification and Sanctification was never meant to be separated in the Christian life. Justification (is the root) and Sanctification (is the Fruit) in the life of every genuine believer.

(verse 15) Although I personally agree with the King James translation on this verse (you may want to consult other translations), the Last Days Bible takes another approach. “The writer here refers to Deuteronomy 29:18-29. He who accepts false teaching without vigorously protesting is really cooperating in the preaching and teaching of it!” (Last Days Bible, p. 392).

158. **Read Hebrews 12:14.** As a Christian we are to pursue: a. consecration. b. holiness. c. sanctification. d. all of the above.

Hebrews 12: [18] For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, [19] And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: [20] (For they could not endure that which was commanded, AND IF SO MUCH AS A BEAST TOUCH THE MOUNTAIN, IT SHALL

BE STONED, OR THRUST THROUGH WITH A DART: (EXODUS 19:12-13) [21] **And so terrible was the sight, that Moses said, I EXCEEDINGLY FEAR AND SHAKE:)**

(DEUTERONOMY 9:19) (18 But you don't have to approach God as the Israelites did, coming to the mountain that could be seen and touched, a mountain of blazing fire, darkness, gloom, and storm. 19 All of this, together with the loud, and ever louder sound of the trumpet and the voice of command, caused those who heard it to beg Moses to ask God not to speak to them again. 20 They were completely intimidated by God's command that, 'If even an animal touches the mountain, it must be stoned or killed with an arrow.' 21 The sight was so terrifying that even Moses said, 'I was extremely afraid, and trembling.')

Additional Information: (Verses 18-21) "For ye are not come unto the mount that might be touched." The author describes the day at Sinai when

God spoke to the whole congregation of Israel (Ex. 19:9-25; 20:18-21; Deut. 4:10-24). When God spoke, His presence was accompanied with fire, blackness, darkness and tempest. God's purpose for that day is expressly recorded in the Old Testament: "...I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth..." (Deut. 4:10; cf. Ex. 20:20). God was warning them from heaven with an awesome demonstration in order that they might fear and obey Him. They "**entreated**" God. The verb (Gk. *paraiteomai*) could also be translated to require or to beg. More significantly, it can also mean to refuse, which is its translation only several verses later: "**See that ye refuse not him that speaketh**" (verse 25). Since this whole warning involves the drawing of a comparison between then and now, the author's use of this verb for both parties should suggest approximately the same idea for both uses of the verb. At Sinai the Israelites refused to hear God's awesome voice from heaven; now we must not do the same. (Liberty Bible Commentary, Vol.2, pgs. 712-713). You refused to hear Him then, don't refuse to hear Him now. You have come to Mt. Zion, the refuge of His mercy. What a contrast between the people's terrified approach to God at Mount

Sinai and their approach at Mount Zion. Before Jesus came, God seemed distant and threatening. After Jesus came, God welcomes us through Christ into his very presence. (Life Application Bible, pg. 2240).

Hebrews 12: [22] But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, [23] To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, [24] And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. (22 Instead, you have now come to Mount Zion, to the city of the living God, the heavenly Jerusalem, where myriads of angels are joyfully gathered. 23 You've come to the joyful general assembly of all who have a very special place in God's

heart, whose names are written in heaven. You've come to God, the Judge of all people, and to the dwelling place of the spirits of good people who have now been made perfect. 24 You've come to Jesus, the One who is able to negotiate a renewed friendship between us and God by means of the brand new agreement, whose sprinkled blood has a better message than the blood of Abel.)

Additional Information: "On Mount Zion we can come into God's own presence, an incomprehensible concept to a Jew who knew only the God of Sinai. But at Jesus' crucifixion, 'the veil of the temple was torn in two' (Luke 23:45), and the way into God's presence forever made open... To come into God's presence at Sinai was to die; to come into His presence at Zion is to live (cf. Ps. 73:25; Rev. 21:3)" (MacArthur NT Commentary, p. 415).

159. **Read Hebrews 12:24.** Abel's blood cried out for vengeance, Jesus blood cries out for forgiveness, mercy and grace. True or False.

Hebrews 12: [25] See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: [26] Whose voice then shook the earth: but now he hath promised, saying, YET ONCE MORE I SHAKE NOT THE EARTH ONLY, BUT ALSO HEAVEN. (HAGGAI 2:6) [27] And this word, YET ONCE MORE, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. (25 So make sure that you don't refuse to listen to the One who is now speaking to you. Because if those who ignored the words of Moses, God's representative on earth, didn't escape judgment, how much greater is the certainty that we will not escape if we turn away from the One who came from heaven to speak to us.

26 God's voice shook the earth when He spoke at Mount Sinai, but now He has promised, 'One more time I will shake the earth in a most powerful way, and not only the earth but the heavens too.' 27 Now the words **one more time** refer to the time when the things that can be shaken apart – things created – will be done away with, so that only the things that cannot be shaken apart will remain.)

Additional Information: (Verse 25) - “**See that ye refuse not him that speaketh.**” Verse 25 contains the heart of this warning. The danger lies in refusing to hear the warning of Him who speaks from heaven; for if those at Mount Sinai did not escape God's wrath, much more shall not **we** escape. (Liberty Bible Commentary, Vol.2, p.713). The consequences for apostates is dire indeed. The judgment to be experienced and the expected terror is far in excess of that on Mount Sinai (MacArthur Bible Commentary, p.1875). **(Verse 27)** This shaking will occur only **once more**; so this probably refers to the occasion of Christ's second coming. The shaking at Sinai was physical; and since this is God's

final shaking of heaven and earth, it relates well to the physical calamity at Christ's second coming, prophesied by Old and New Testaments (Joel 3:14-16; Isa.34:1-8; Mt. 24:27-30; Rev. 16:16-21). (Liberty Bible Commentary, Vol.2, pgs. 713-714). **(Verse 26)** – The reference to Haggai 2:6 was understood by the author as speaking of the ultimate remaking of the heavens and earth...What remains after this cataclysmic event will be eternal. (The Bible Knowledge Commentary, p. 811). **(Verses 25-29)** – Heed Christ. Do not refuse the voice of Christ speaking through the Gospel. If peril came to those who refused the voice of God at Sinai, how much greater peril must come to those who refuse or reject God's messenger, his own Son (Heb. 1:2). Judgment is then described...the earth will be shaken, and the impermanent will vanish in the shaking; only the permanent and eternal will remain – a kingdom that cannot be shaken. (Wycliffe Bible Commentary, p.938). The author issues a final warning to those who contemplated turning away from Christ. If severe punishment fell upon those who rejected the revelation of Sinai, much **more severe** will be the penalty upon those who disregard the fuller revelation they have in Christ. (Spirit Filled Life Bible, p. 1888).

160. **Read Hebrews 12:25.** What will happen to us if we turn our backs on God's heavenly warning?

Hebrews 12: [28] Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: [29] FOR OUR GOD IS A CONSUMING FIRE. (DEUTERONOMY 4:24) (28 Therefore, since we are receiving a kingdom that cannot be destroyed, let us show our gratitude by diligently serving God in a way that's altogether pleasing to Him. And let us do so with fearful reverence. 29 Because our God is indeed an all consuming fire!)

Additional Information: (Verses 28-29) – This kingdom will be given by God... Membership in it through faith in Christ ought to result in glad service and reverent worship on the part of all. The final word is again that of warning. For indeed our **“God is a consuming fire”** (cf. Deut. 4:24). Fire is the final form of

judgment (Rev. 20:10,14). (Wycliffe Bible Commentary, p. 938).

161. **Read Hebrews 12:28.** Believer's receive a Kingdom: a. that nothing can destroy. b. that cannot be shaken. c. all of the above.

Hebrews 13: [1] Let brotherly love continue. [2] Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. [3] Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. (1 Keep loving one another as brothers and sisters. 2 And don't neglect to show hospitality to strangers. Some thru their hospitality have welcomed angels without even knowing it. 3 Remember those in jail as if you were confined in jail with them. And remember those being mistreated as if you were suffering with them.)

Additional Information: (Verse 1) – “Let brotherly love continue.” This exhortation applies to all of God’s people and must be proclaimed constantly (Rom. 12:10; 1 Thess. 4:9; 1 Pet. 1:22; 2 Pet. 1:7). (Liberty Bible Commentary, Vol.2, p.714). **(Verse 2) – “angels.”** This advice is not given as the ultimate motivation for hospitality, but to reveal that one never knows how far-reaching an act of kindness might be (cf. Matt. 25:40,45). This is exactly what happened to Abraham and Sarah (Gen. 18:1-3), Lot (Gen. 19:1-2), Gideon (Judg. 6:11-24), and Manoah (Judg. 13:6-20). (MacArthur Bible Commentary, p.1876).

162. **Read Hebrews 13:1.** We should keep being concerned about each other as the Lord’s followers should. True or False.

163. **Read Hebrews 13:2.** Some people who have extended hospitality to strangers (in the brotherhood) have entertained angels without knowing it. True or False.

164. **Read Hebrews 13:3.** We are to remember the Lord's people who are in jail as if we were fellow prisoners. True or False.

Hebrews 13: [4] Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. (4 Marriage is to be highly regarded in every respect, and husbands and wives must remain loyally faithful to each other. God will definitely judge adulterers and those who are in any way sexually immoral.)

165. **Read Hebrews 13:4.** Marriage should be: a. thought lightly of. b. despised. c. highly regarded.

166. **Read Hebrews 13:4.** God will judge the adulterers and sexually immoral. True or False.

Hebrews 13: [5]] Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I

WILL NEVER LEAVE THEE, NOR FORSAKE THEE. (DEUTERONOMY 31:6) [6] **So that we may boldly say, THE LORD IS MY HELPER, AND I WILL NOT FEAR WHAT MAN SHALL DO UNTO ME. (PSALM 118:6-7)** (5 Don't allow the love of money to get a grip on you. Be content with what you have. Always remember that God has promised, 'There is no possibility whatever that I will ever leave you, nor that I will ever abandon you.' 6 So with courage and confidence we are always able to say, 'The Lord is my helper! So why should I be afraid of what mere mortals can do to me?')

167. **Read Hebrews 13:5.** Let your character or moral disposition be free from the love of money and material things. True or False.

168. **Read Hebrews 13:5.** Choose one of the following:
a. we are to be content with what we have. b. we are to be discontent with what we have.

169. **Read Hebrews 13:5.** We can be content with what we have because God has said, “I will never leave you nor forsake you.” True or False

Hebrews 13: [7] Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. (7 Keep thinking about those who lead you and have faithfully taught you the word of God. Carefully consider what the end result will be for those who live the way they live. Imitate their kind of faith.)

Hebrews 13: [8] Jesus Christ the same yesterday, and today, and for ever. [9] Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. (8 Jesus Christ

is the same today as He was in ages past, and He will forever be the same. 9 Don't be carried away by all kinds of strange teachings, because it's a beautiful and morally excellent truth that your heart receives forgiveness and strength by trusting in God's undeserved mercy, not by avoiding certain foods. Obeying such rules never gave anyone power over sin.)

170. **Read Hebrews 13:8.** Jesus Christ is the same yesterday, today, and forever. So don't be attracted by strange and new teachings. True or False

Hebrews 13: [10] We have an altar, whereof they have no right to eat which serve the tabernacle. [11] For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. [12] Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without

the gate. [13] Let us go forth therefore unto him without the camp, bearing his reproach. [14] For here have we no continuing city, but we seek one to come.

(10 We too have an altar, but those who still rely on the sacrifices of the Jewish Law cannot be partakers of its benefits. 11 The Jewish High Priest carries the blood of the sacrificed animals into the Most Holy Place to offer it as a sacrifice for sins. But the bodies of the animals are burned outside the camp. 12 For this reason, Jesus also suffered outside the city gate in order to purify the people with His own blood. 13 So let us always be out there with Him, outside the camp, sharing the abuse and shame He suffered! 14 Because we don't have any city here that will last very long, but we earnestly and continually pursue a home in the one that's coming.)

Hebrews 13: [15] By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. [16] But to do good and to communicate forget not: for with such sacrifices God is well pleased.

(15 So for that reason, let us continually offer up to God, thru Jesus, a sacrifice of praise – the fruit of our lips being a thank offering to the name of our God. 16 But on the other hand, don't forget to do good to others, and share what you have with those in need. God is truly pleased with such sacrifices.)

171. **Read Hebrews 13:15.** The sacrifice of doing good and sharing with others is pleasing to God. True or False

Hebrews 13: [17] Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must

give account, that they may do it with joy, and not with grief: for that is unprofitable for you. (17 Obey your spiritual leaders, and do what they ask you to do, because they are always watching out for your souls, as those who must give an accounting before God. Make it possible for them to talk to God about you with joy, not with sadness. A negative report from them would certainly not do you any good!)

Hebrews 13: [18] Pray for us: for we trust we have a good conscience, in all things willing to live honestly. [19] But I beseech you the rather to do this, that I may be restored to you the sooner. (18 Keep on praying for us. We are sure that our conscience is clear, because we try to do what's right at all times. 19 I ask that you pray

especially that I may be restored to you sooner than I would be under normal circumstances.)

Hebrews 13: [20] Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, [21] Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. (20 Now may God, the source of all peace, equip you with every good thing you need in order to do His will. 21 It is He who brought our Lord Jesus back from the dead, that great Shepherd of the sheep, who by his blood established the everlasting agreement. May he continue to accomplish in and thru you, thru the power of Jesus Christ, all

that is pleasing to Him – to whom be the glory forever and ever. Amen!)

172. **Read Hebrews 13:20-21.** God will produce in us, through the power of Jesus Christ, all that is pleasing to Him. True or False

Hebrews 13: [22] And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. [23] Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you. [24] Salute all them that have the rule over you, and all the saints. They of Italy salute you. [25] Grace be with you all. Amen. (22 My brothers and sisters, I trust you will consider carefully the words of instruction I've written you. I have tried to be as brief as possible in what I've said. 23 Did you know that our brother Timothy has been set free? If he comes here soon, I'll visit

you together with him. 24 We send our greetings to all who are leaders, and to all of you there who love the Lord. The Lord's followers here in Italy send you their greetings. 25 May God's rich blessings be showered upon all of you. So be it.

173. **Read Hebrews 13:22.** We are to listen carefully to what the letter of Hebrews teaches. True or False

THE WARNINGS IN THE BOOK OF HEBREWS!

By Don Krow

The truth about saving faith in the book of Hebrews is that it is continuous. It is taught by both Arminianism and Calvinism theology, although they come from different perspectives.

Calvinism, which professes eternal security, teaches that genuine believers may

stumble or fall, but they will nevertheless persevere in the Christian faith (1 Cor. 1:8). Those who believe in eternal security believe also that true Christians have experienced a death to sin and will not continue in it (Rom. 6:1-3). Those who would later turn completely away from Christ show that they were never truly born again (1 John 2:19).

Arminian theology teaches that genuine believers can fall away from the Christian faith. They generally believe and teach that those who do fall away lose, or forfeit, their salvation. Their system makes no room for so-called Christians (those by name only) to live in continuous rebellion or deliberate sin with no fruit that proves their faith or repentance.

Both systems of thought agree that a person must be in faith at the end. The examples of faith from Hebrews chapter eleven shows all true believers died in faith (Heb.

11:13-16). Someone may ask, “Where do you stand in this mix of Theology?” My stand is to use only Scriptural words and phrases. If you don’t find the word or phrase in Scripture then I would prefer not to use it (even though its concept may be present). Anyway, back to the question, I believe in “eternal redemption” as Hebrews 9:12 so clearly states. Our redemption is eternal, but as Hebrews so clearly suggest, men may turn away. This is the great warning of Hebrews.

This letter of Hebrews will challenge you! I can totally relate to Professor John Niemela (professor of both Greek and Hebrew at Chafer Theological Seminary) when he stated that in 1968 he was launched into a twenty-five year quest to understand a troubling passage in the book of Hebrews. In that time period he changed his opinion at least four times from 1968-1993. He states, “My

loyalty has always been to the text, not to a theological system.” May we be as honest as Professor Niemela in this respect.

I am convinced that our own doctrines, many times, will not even allow us to see what the Scriptures say. Instead of asking, “***How were the apostles letters, which were read in the early church meetings (Col.4:16; 1 Th.5:27), understood?***” We have a tendency to read into the passage our own private interpretation or some mystical interpretation that has nothing to do with the passage or its context (the context being that which proceeds or follows any part of a discourse). We should read a passage to draw out what is being said not read into it. We are sternly warned not to add or take away from God’s Word (Rev. 22:18-19). The word “**heresy**” means to pick or to choose, especially the choosing of a self-willed opinion (See Vine’s Lexicon). We are in

heresy in its simplest form when we choose ten verses that we want to believe and ignore twenty that we don't want to deal with. We do the same thing when we follow our favorite teacher, CD, book about the Bible, etc., instead of going to the Scriptures **first** as the early Bereans did (Acts 17:11). "Interpretation has been identified as the art of correctly understanding the thought of a writer or orator and then communicating that thought to others" (Book Alive, p.110). I personally adhere to the first-century church and what the early believers understood when they first heard the letter of Hebrews read to them. I personally do not adhere to a twentieth-century mystical interpretation that reads into the passage doctrines that the early church did not know or perceive.

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