

Hebrews Part One

Lesson #14, Chapter 4 Observation

TEACHER'S GUIDE

The goal of this particular lesson is the foundation of all Bible study. It is the practice of observing what's in the text. At this stage in our Bible study you're simply taking note and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

On the pages that follow you'll find the text of Chapter 4 in the New American Standard Bible version. *Use those pages to do this lesson.* Feel free to make notes on the page or mark it up as much as you like to help you do this lesson. Using the same Bible version to do this lesson will cut down on any confusion that would arise if we were all using different versions of the Bible when we get together for class discussion.

1. To begin, read through Chapter 4. Now, summarize the contents of Chapter 4. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.

- a. Summarize paragraph 1 (verses 1-13).

In this paragraph we see the author bridging the gap between the unfaithful, unbelieving Israelites and the message God still imparts to us today through His Word to believe His promises and enter His eternal, spiritual rest. Verse 2 and the profitable Word that was heard is then brought up again in verses 12-13 in the description of the living and active Word and the God who sees our response to it. Verse 12 could almost begin, "Therefore, today if you hear His voice" remember that His voice is contained in the Word of God and that Word is living and active and able to get to the very heart of a person, as well as bring to light their motivations.

- b. Summarize paragraph 2 (verses 14-16).

With the words of verse 13 ringing in their ears, the recipients of the letter needed to hear the encouragement given in this paragraph. They needed to know that Jesus, our great High Priest, sympathizes with us in our weakness and helps us to do what is right.

2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* How do all the details and events reveal the main idea of the chapter? Record your answer below.

This chapter explains that entering into God's rest means we don't have to work or earn our salvation. This chapter urges us to hear the Word from God, enter into His rest, and draw near to the throne of Grace.

3. Now you're ready to title your chapter. Your 3-5 word title should reflect the contents of the chapter. Remember, a title's purpose is to help you remember what is in each chapter.

Enter Into God's Rest

4. On the *Hebrews Bible Text* handout mark *key* words. *God, Jesus Christ, Holy Spirit* are always key words. Start with these first. Then mark words or phrases that are repeated at least 3 times. Mark any other words that seem important to the chapter or are strongly emphasized.

This is the fun part! Mark words or phrases by creating a symbol or using a certain colored pencil every time it appears. This will enable you to see at a glance how often a word is used in the chapter or note a progression of thought.

5. Next, *list the phrase containing the key words* on a separate sheet of paper. This step will allow you to pull together the information you noted from marking the key words. Be sure to cite the verse references when you list your key word information.
6. For example, with *God* as your key word, you would begin to make a list of the information you discovered every time God is mentioned in Hebrews Chapter 4. Use the Chapter 4 text on the following pages to look for your answers. List on your separate sheet of paper every time *God* and any pronouns referring to Him are used in Hebrews Chapter 4. Be sure to include the verse reference of where you found this information. Then include the details that you learn about Him. For example: vs. 1—a promise remains of entering *His [God's]* rest.

God

Verse 1 a promise remains of entering His [God's] rest

Verse 3 He [God] has said, I [God] swore in My [God's] wrath that they should not enter My [God's] rest.

Verse 3 even though His [God's] works were finished from the foundation of the world.

Verse 4 He [God] has said somewhere concerning the 7th day [the day of rest].

Verse 4 God rested on the 7th day from all His [God's] works.

Verse 5 God also said, "They shall not enter My [God's] rest.

Verse 7 He [God] again fixes a certain day, Today...

Verse 7 David said, "Today if you hear His [God's] voice, do not harden your hearts."

Verse 8 if Joshua had given them [the Israelites] rest, He [God] would have not spoken of another day after that.

Verse 9 so there remains a Sabbath rest for the people of God

Verse 10 for the one who has entered His [God's] rest has rested from his own works, just as God rested from His.

Verse 12 the Word of God is living...and so on.

Verse 13 no creature is hidden from His [God's] sight, but all things are open and laid bare to the eyes of Him [God].

Verse 14 Jesus, the Son of God

Jesus

Verse 14 we have a great high priest [Jesus] who has passed through the heavens, Jesus the Son of God

Verse 15 we have One [Jesus] who has been tempted in all things as we are, yet without sin.

Enter

Verse 1 let us fear while a promise remains of entering His rest—and you may come short of it

Verse 3 we who have believed enter that rest

Verse 3 but for those who would not believe, “As I swore in My wrath, they shall not enter My rest.

Verse 5 they shall not enter My rest

Verse 6 since it remains for some to enter it

Verse 6 while those who formerly had good news preached to them failed to enter because of disobedience.

Verse 10 the one who has entered His rest has rested from his works

Verse 11 therefore let us be diligent to enter that rest

Rest

Verse 1 let us fear while a promise remains of entering His rest—and you may come short of it [rest].

Verse 3 we who have believed enter that rest

Verse 3 but for those who would not believe, “As I swore in My wrath, they shall not enter My rest.

Verse 5 they shall not enter My rest

Verse 6 since it remains for some to enter it [God's rest]

Verse 6 while those who formerly had good news preached to them failed to enter [implied: God's rest] because of disobedience.

Verse 8 if Joshua had given them rest, God would not have spoken of another day after that

Verse 9 so there remains a Sabbath rest for the people of God

Verse 10 the one who has entered His rest has himself also rested from his works [of trying to earn his own salvation], as God did [implied: rested] from His.

Verse 11 be diligent to enter that rest

Hear

Verse 2 the word they heard did not profit them

Verse 2 because it was not united by faith in those who heard

Verse 7 Today if you hear His voice, do not harden your hearts

7. Mark any *commands* that are listed in the chapter and any actions that are required of the reader.

8. Now, list the commands on your separate sheet of paper in the same way you did for the key words.

Verse 1 Let us fear

Verse 7 [part of OT quote] Do not harden your hearts

Verse 11 Let us be diligent

Verse 14 Let us hold fast

Verse 16 Let us draw near

9. Mark words or phrases that are being *compared or contrasted*. Words like *as, likewise, in the same manner, or like* will help you find words or phrases being compared. Contrasting words like “light/dark” or “love/hate” and the word “but” will help you find words or phrases that are being contrasted.

10. Now list what you discovered about comparisons and contrasts on the extra paper you’ve been using.

[See observation page]

11. Mark transition terms: *therefore, wherefore, finally*. Sometimes an author has his own kind of transition term that lets you know he is making a switch to a new topic, so be sure to look for those kinds of terms. (Generally, these are at the beginning of a paragraph.)

[See observation page]

12. Mark expressions of time—words like *shortly, quickly, soon, for a little while*.

[See observation page]

13. Mark words that are synonyms of each other. For example: *Jesus, Apostle, High Priest* from 3:1.

Verse 2 good news and word

Rest synonym for Sabbath rest [or spiritual rest]

Great high priest synonym for Jesus the Son of God

14. List any *attributes* of God, Christ, or the Holy Spirit that you notice in this chapter and add them to your list paper.

15. ***How to identify attributes:*** Look back over the list you compiled about God and identify any of His attributes that you may see. Identifying attributes is easy when you differentiate between what God is *doing* versus *who He is*. Begin your attribute statements with *God is...* and then finish the sentence. List the verse that identified that particular characteristic for you. For clarity’s sake you may want to explain why you identified that particular attribute as shown in the examples. For example: vs. 3—God is *wrathful*.

Attributes of God

- Verse 1 God is rest
- Verse 3 and verse 5 God is promise keeping
- Verse 3 God is wrathful
- Verse 3 God is creator
- Verse 3 God is powerful as creator
- Verse 4 God is communicator
- Verse 5 God is determined
- Verse 7 God is worthy to be obeyed
- Verse 8 God is clear
- Verse 9 God is leader/king/father to His people
- Verse 12 God is all powerful
- Verse 13 God is omniscient
- Verse 14 God is Jesus' Father

Attributes of Christ

- Verse 14 Jesus is our great high priest
- Verse 14 Jesus is holy
- Verse 14 Jesus is all powerful
- Verse 14 Jesus is the Son
- Verse 14 Jesus is God

16. Look for *lists of words, phrases, or related thoughts* in the chapter text. Number any lists you find within the Bible text, then write out your list to the side in the margin or on a separate sheet of paper of the Hebrews Chapter 4 Bible text. This step will help you see the thought progression of the author or the results of some action.

For example, in Hebrews 1:1-2 we find a list about God speaking. We discover 1) God spoke long ago; 2) God spoke to the fathers; 3) God spoke through the prophets; 4) God spoke through the prophets in many portions; 5) God spoke through the prophets in many ways; 6) and now in these last days God has spoken; 7) God has spoken to us; and 8) God has spoken to us in His Son.

[See observation page]

17. Write down at least *one thing* that you thought was interesting in this chapter that you can't wait to share.

I love how the author understands our thoughts and that we would be feeling a bit panicky after verse 13, so he gives great encouragement in verses 14-16.

Another "therefore." Fear about not hearing and then missing out on entering God's rest of salvation.

[therefore—4:1, 6, 11, 14, 16]

The author makes the point that both groups (“they” and “us”) had the message of rest preached to them, but “they” did not benefit from the message because it wasn’t united with faith.

Contrast in verse 3
between those who enter rest=believe
those who don’t enter=wrath.

The end of verse 3 the author explains how he is using “rest” meaning “works” and gives an example of God resting after His “work” of creating.

Note: The author explains that there is a precedence, set by God, for resting from works. Because there’s a precedent set by God of resting from works AND God has provided a way to rest from works (as explained in this passage), then there’s all the more reason to respond to that message of rest *today*.

The author points out *some* haven’t entered God’s rest (i.e. ceasing to work to earn salvation) because of disobedience, but *we* are to hear and respond TODAY.

As a side note—see the skillful and God-inspired use of the Scriptures in verse 7. In verse 8, Joshua only took them into the land, but he wasn’t able to provide spiritual rest. That is something only God does, and He is offering it “now.”

Note: Verse 10 is a pivotal statement. The one who has entered God’s rest (i.e. salvation) has rested from his own works of earning salvation.

Verse 11—because of verse 10 and the huge neon flashing light of “look here,” we are urged in verse 11 to enter God’s rest.

Note: This is huge. Verses 12 and 13 are connected to verse 2. The connection point between “the Word of God is living and active...all things laid bare” is back up in verse 2 the effective Word that profits/benefits us when united with faith. The word “they” heard didn’t profit them, but it’s not the word’s fault for the Word is living, active, etc. No one can hide from the Word. It searches out hearts and reveals truth.

Verses 14-16 pick up the high priest threads the author wove in 3:1 and 2:17-18. At the end of chapter 4, the author holds up our Great High Priest as a reason to persevere/hold fast because He has passed through the heavens (as compared with earthly priests).

Note: Verse 15 refers back to 2:17-18.

Remember, the purpose of this lesson is to observe and take note of the contents of the chapter. You are not making any interpretations or applications to your life at this time. Your task at this time is to simply look for the treasures that God has put in each chapter. Have fun digging into God's Word!

“Happily, if we are really the children of God, He who has, by His grace, made us His children, will keep us His children; and He will both keep us for the inheritance, and keep the inheritance for us. There is, however, such a danger of being only children of God in name, and not in truth, that we shall all do well to give heed to the apostle’s warning, “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.” Having put our hand to the plough, let us not even think of looking back; but may we be proved to be the living children of the living God by walking in His ways until we come into His blessed presence to go no more out for ever for His dear Son’s sake! Amen.”¹

¹ Charles H. Spurgeon, *Spurgeon’s Sermons, Volume 1*, Electronic ed., Logos Library System (Albany, OR: Ages Software, 1998).

Hebrews Chapter 4

1 Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it.

2 For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.

3 For we who have believed enter that rest, just as He has said, "As I swore in My wrath, They shall not enter My rest," although His works were finished from the foundation of the world.

4 For He has said somewhere concerning the seventh day: "And God rested on the seventh day from all His works"; 5 and again in this passage, "They shall not enter My rest."

6 Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience,

7 He again fixes a certain day, "Today," saying through David after so long a time just as has been said before, "Today if you hear His voice, Do not harden your hearts."

8 For if Joshua had given them rest, He would not have spoken of another day after that. 9 So there remains a Sabbath rest for the people of God.

10 For the one who has entered His rest has himself also rested from his works, as God did from His.

11 Therefore let us be diligent to enter that rest, so that no one will fall, through following the same example of disobedience.

Salaa us
Let us

vs. 1 let us: fear
vs. 11 let us be diligent
vs. 14 let us hold fast

vs. 16 let us draw near
Contrast between us + them in vs 2

we → good news preached

They →
1. good news preached
2. word didn't profit
3. not united by faith

When the good News is preached

1. We need to hear it (vs. 2)

2. It must profit us

3. It must be united by faith

4. When we enter rest (vs. 3)

5. some fail to enter (vs. 6)

6. Some disobey (vs. 4)

7. don't harden hearts (vs. 7)

8. It judges heart + motives (vs. 12-13)

We vs They from vs 2 + 3

Follow the Promises list

us/we / our you / some / some of those they / those

SCRIPTURE PATHS BIBLE STUDIES

Discovering the Treasures of the Word

The word of God
↳

12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

14 Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

16 Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

Our high priest
1. passed thru heavens
2. is Jesus, God's Son
3. He sympathizes w/ our weaknesses
4. tempted in all things
5. He never sinned

with a High Priest like that
A let us hold fast our confession
B let us draw near
1 with confidence
2 to the throne of grace
C to receive mercy
D find grace to help in time of need

Transition comes Time

God Δ
Jesus +
Holy Spirit ✓

enter →
rest zzz
hear D - 3
unbelief

*notice references to some vs all

* watch the pronoun changes - very important

Word (of god) / promise / good news
preached
believe

Hebrews Part One

Lesson #15, Chapter 4:1-5

TEACHER'S GUIDE

Read 3:12-19 and 4:1-5 before beginning this lesson. As you get started on this lesson, you may feel I've asked a lot of questions that may elicit a "No, duh!" kind of response. That was purposely done. I wanted to ask questions to keep our eyes in the text because Chapter 4 has so much depth to it. Never fear, by the time we're done going through the Chapter in these next few lessons you will see exactly what the author of Hebrews is communicating.

1. In Hebrews 4:1 we are told to *fear*. What is it that we are told to fear?
We are told to fear not entering God's rest.
2. What is the danger of *not* being afraid? See 3:19 and 4:1.
The danger of not being afraid of entering God's rest is that they weren't able to enter God's rest because of their unbelief. And the danger of not being afraid of entering God's rest is that we too could come short of entering that rest.
3. In 4:1 the author mentions *while a promise remains of entering His rest*. What is the promise he is talking about? See 4:1.
The promise of rest.
4. What kind of rest is the author talking about in 4:1? Is he speaking about an earthly rest or a spiritual rest?
It is a spiritual rest—salvation, where we rest from earning our salvation or wearing our own righteousness and instead, receive the gift of Christ's perfect atonement for our sins.
5. Explain what it means to come short of something.
We don't quite measure up. We stretch and stretch and still can't reach it. We stop before the finish line. The finish line is in sight, but we aren't able to get there. We are prevented from finishing, possibly by disqualifying ourselves.
6. When is the time to act upon that promise of rest (vs. 1)?
Today. Now. Sooner rather than later. Always when the promise is given, certainly, it is not tomorrow.
7. Will there ever be a time when God's rest will not be available to mankind? See Luke 16:27-31; Jn. 5:26-29; Acts 17:30-31; Heb. 9:27.
Yes, there will come a day when God's *rest* is no longer available. When that happens judgment will be coming upon unbelievers.

27 "And he said, 'Then I beg you, father, that you send him to my father's house— 28 for I have five brothers—in order that he may warn them, so that they

will not also come to this place of torment.’ 29 “But Abraham said, ‘They have Moses and the Prophets; let them hear them.’ 30 “But he said, ‘No, father Abraham, but if someone goes to them from the dead, they will repent!’ 31 “But he said to him, ‘If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.’ ” REST IS NOT AVAILABLE AFTER DEATH.

26 “For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; 27 and He gave Him authority to execute judgment, because He is the Son of Man. 28 “Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, 29 and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment. THE FATHER HAS GIVEN JUDGMENT TO THE SON AND THERE WILL BE A DAY WHEN JUDGMENT COMES. THE HOUR IS COMING.

30 “Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, 31 because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.” WE ARE TO REPENT NOW, TODAY, BECAUSE A FIXED DAY IS SET APART FOR JUDGMENT. WE DON’T KNOW WHEN THAT DAY IS, BUT IT IS COMING.

27 And inasmuch as it is appointed for men to die once and after this comes judgment, AFTER DEATH COMES JUDGMENT.

8. The author urges his readers to action so that none of them *should seem* to have come short of God’s rest. What does that tell you about the visibility of your Christian life? See also 2 Cor. 13:5 and Gal. 5:19.

We need to assess our lives, recognizing that our lives show the truth of our hearts and our true salvation. It will show and others are taking cues from what they observe about us.

5 *Test yourselves to see if you are in the faith; examine yourselves!* Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test?

19 Now the *deeds of the flesh are evident*, which are: immorality, impurity, sensuality,

9. Who had the good news preached to them (vs. 2)?
“We.” The author is including himself in this statement.

10. What is the *good news*? See Acts 8:12; 13:32-39; Rom. 10:11-15.
The Good News is what is being preached to bring people to salvation. The good news is about the kingdom of God. The Good News must be believed. The Good News of the promise was given to the fathers, which prophesied about the Son who would save us from our sins. The Good News tells us that through Jesus

there is forgiveness of sins, not through the Law of Moses. The Good News is a beautiful message, which tells us that whoever calls on the name of the Lord will be saved.

12 But when *they believed Philip preaching the good news about the kingdom of God* and the name of Jesus Christ, they were being baptized, men and women alike.

32 “And we preach to you the good news of the promise made to the fathers, 33 that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, ‘You are My Son; today I have begotten You.’

34 “As for the fact that He raised Him up from the dead, no longer to return to decay, He has spoken in this way: ‘I will give you the holy and sure blessings of David.’ 35 “Therefore He also says in another Psalm, ‘You will not allow Your Holy One to undergo decay.’ 36 “For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay; 37 but He whom God raised did not undergo decay. 38

“Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, 39 and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.

11 For the Scripture says, “Whoever believes in Him will not be disappointed.” 12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; 13 for “*Whoever will call on the name of the Lord will be saved.*” 14 How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? 15 How will they preach unless they are sent? Just as it is written, “*How beautiful are the feet of those who bring good news of good things!*”

11. According to vs. 2 what was the result of hearing the good news preached? Why did that happen (vs. 2)?

The Israelites heard the good news, yet it didn't profit them because it wasn't united with faith when they heard it.

12. How does the Word profit us when it is united with faith? See Acts 20:32; Eph. 2:8-9; Col. 1:5-6; 1 Thess. 1:2-10; 2:13; 2 Tim. 3:14-17; Heb. 4:12; James 1:18; 1 Pet. 1:22-25; 2:2.

32 “And now I commend you to God and to *the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified.*

8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast.

5 because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel 6 which has come to you, just as in all the world also it is *constantly bearing fruit and increasing, even as it has been doing in you* also since the day you *heard of it and understood the grace of God in truth;*

2 We give thanks to God always for all of you, making mention of you in our prayers; 3 *constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ* in the presence of our God and Father, 4 knowing, brethren beloved by God, His choice of you; 5 for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of men we proved to be among you for your sake. 6 *You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit,* 7 *so that you became an example to all the believers in Macedonia and in Achaia.* 8 *For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth, so that we have no need to say anything.* 9 For they themselves report about us what kind of a reception we had with you, *and how you turned to God from idols to serve a living and true God,* 10 *and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come.*

13 For this reason we also constantly thank God that when *you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.*

14 You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them, 15 and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. 16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 17 *so that the man of God may be adequate, equipped for every good work.*

12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and *able to judge the thoughts and intentions of the heart.*

18 In the exercise of His will He brought us forth by the word of truth, so that we would be a kind of *first fruits among His creatures.*

22 Since you *have in obedience to the truth purified your souls for a sincere love of the brethren,* fervently love one another from the heart, 23 for you have been *born again* not of seed which is perishable but imperishable, that is, through the living and enduring word of God. 24 For, "ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS. THE GRASS WITHERS, AND THE FLOWER FALLS OFF, 25 BUT THE WORD OF THE LORD ENDURES FOREVER." And *this is the word which was preached to you.*

2 like newborn babies, long for the pure milk of the word, *so that by it you may grow in respect to salvation,*

13. God has always intended His Word to *profit* us. Write down an area in your life that needs the benefit of the Word. How can you apply the Word of God to that area of your life?

What area don't I need the Word of God to profit me? Every area needs it, but I do desire to grow in trusting God, in not being anxious or fearful about things, about not being a man-pleaser, about being more bold in my testimony, about growing more faithful and diligent and bold in my prayer life.

The way to apply the Word is to start by standing on it. It begins by believing that God's Word is sufficient for me and will help me to do whatever it is I am faltering to do.

14. The author mentions *rest* twice in verse 3. Are these *rests* the same or are they different? Explain what kind of *rest* each one is.

3 For we who have believed enter that rest [SPIRITUAL REST/ETERNAL, SALVATION REST], just as He has said, "AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST [THIS REST IN THE ORIGINAL CONTEXT WAS ENTERING THE PHYSICAL REST OF THE LAND, YET THEIR UNBELIEF ALSO PRECLUDED THE SPIRITUAL, ETERNAL REST]," although His works were finished from the foundation of the world.

15. According to vs. 3 how do we enter *the rest* of God?

We must *believe* by faith on the promise of rest contained in the Good News that comes from God.

16. What contrast is the author making about those who enter God's rest in vs. 3? Those who enter God's rest believe the promise that God will give rest. Those who do not enter God's rest don't believe Him.

17. In vs. 3 why did God swear they should not enter? Who is the *they* who do not enter?

God promised they would not enter the physical land because they would not believe His promise of goodness and provision, even though they had seen and experienced His works *for 40 years!*

The *they* refers to all those who left Egypt and lived in the wilderness those 40 years.

18. What example does the author use to make his point about God's rest in vss. 3-5? He uses creation and that God rested after He created when He instituted the 7th day as the day of rest.

19. What do we know about creation according to Gen. 2:1-2; Ex. 20:11; 31:17; Heb. 4:4?

1 Thus the heavens and the earth were completed, and all their hosts. 2 By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done.

11 “For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.

17 “It is a sign between Me and the sons of Israel forever; for in six days the LORD made heaven and earth, but on the seventh day He ceased from labor, and was refreshed.”

4 For He has said somewhere concerning the seventh day: “AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS”;

Creation is from God. God did it all. He created in 6 days and then rested on the 7th. God instituted the 7th day as a day of rest because God was no longer creating on day 7. It was to be a day of refreshing.

20. In order to understand the author’s example of creation we need to remember that the key to this passage lies in vss. 2-3. List the crucial phrases from those two verses.

2 For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, *because it was not united by faith in those who heard.* 3 *For we who have believed enter that rest,* just as He has said, “AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST,” although *His works were finished from the foundation of the world.*

21. Taking into account Heb. 3:11-19 and 4:1-5 answer the following question: What does God finishing His works from the foundation of the world have to do with entering His rest? See also Gen. 2:2-3; Ex. 20:8-11; and Ezek. 20:12.

Just as God “worked” to complete creation and then “rested” from His “labors,” so we too, when we place our faith in Christ alone, believing the promise of God of entering His spiritual rest, we too rest from our “labors” of earning our salvation, and instead, rest in the finished work of Christ. When we do that, we too rest from our labors and enjoy the spiritual rest God desires all men to know.

2 By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

8 “Remember the sabbath day, to keep it holy. 9 “Six days you shall labor and do all your work, 10 but the seventh day is a sabbath of the Lord your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. 11 “For in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the sabbath day and made it holy.

12 “Also I gave them My sabbaths to be a sign between Me and them, that they might know that I am the Lord who sanctifies them.

22. The Hebrews were in great danger. They were tempted to believe the lie that they could please God by their own efforts, rather than living by faith through the grace and mercy of Jesus Christ. We need to heed these same warnings and consider our own lives. Is there any area in your life where you are trying to please God by your own efforts? What do you need to remember so that you won't fall prey to that deception?

I think there's always a temptation to "earn" God's favor, even in a fully assured saved state. Going back through passages like this and reminding myself of my complete inability to save myself and Christ's complete and full salvation is soooo helpful.

Remember, the author of Hebrews is explaining the excellence and grandeur of salvation by faith in Jesus Christ, who alone is able to redeem men from their sin. The Hebrews were listening to the dangerous heresy that Jesus Christ's blood shed on their behalf was not enough to satisfy the wrath of God, and that they needed to go back to offering sacrifices to atone for their sin. They were entering back into "works" and refusing to enter the "rest" that God offered through Jesus Christ. Just as God rested from His works, so we through faith in Jesus Christ, can rest from our "works" of trying to please God, and through faith and trust in the perfect work of Christ enter into God's rest.

Hebrews Part One

Lesson #16, Chapter 4:6-11

TEACHER'S GUIDE

Read Hebrews Chapter 4 before beginning this lesson.

1. What main points is the author making in vs. 1-5? You may want to review last week's lesson.

In verses 1-5, the author warns us to make sure we have entered into the spiritual rest of salvation. He reminds us of those who heard the promise of rest but did not enter into it physically or spiritually because they didn't hear, believe, and apply the message by faith. The author cites God's work of creation and resting on the 7th day as an example that we too are to cease our works of trying to earn our salvation.

2. Read vs. 6 and answer the following questions:

- a. What are *some* supposed to do?

Some are to enter. More specifically, some still need to enter.

- b. What are they supposed to enter? See vs. 5.

They are supposed to enter God's rest.

- c. The second group of people mentioned in this verse had something done for them. What was it?

They had the good news preached to them.

- d. What didn't this group do? Why?

But this group failed to enter God's rest because of disobedience.

3. What is the author's purpose in using the example of the former group to motivate the current generation?

Their story didn't end well. The author wants his hearers to learn from the previous generation and not fall into the same sins. It's a warning so they won't fall into the same trap.

4. When should we enter into God's rest according to vs. 7?

Today.

5. What does that tell you about God's message?

God's message is for us *today*. His message is current. It's relevant. It's up to date. And it still has the same urgency it did when it was first uttered. And we are to heed the message with that same sense of urgency.

6. What plea is the author of Hebrews making to his readers in vs. 7? **What message did his readers hear from God that made this warning necessary (see Heb. 1:2; 2:9-10, 14-15)?**

Today, if you hear God's voice, make sure that you don't harden your hearts against His message.

Spend time on this second question to make sure everyone understands who is being addressed and what the message is that they heard. The message they heard was that of the Son, Jesus, the creator, the One who tasted death for everyone, the One who rendered powerless the devil and freed us from fear and slavery.

2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

9 But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone. 10 For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.

14 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, 15 and might free those who through fear of death were subject to slavery all their lives.

7. There were some among the Hebrews who were in grave danger. They were listening to the heretical teaching that Jesus Christ's once for all sacrifice on their behalf was not enough for them to inherit eternal life. They were being told they needed to return to Judaism if they were to please God.

In an attempt to keep them from hardening their hearts in unbelief against the truth of God, the writer of Hebrews presents arguments for the excellence and glory of Jesus Christ (Ch. 1); the incredible wisdom of God in giving them a High Priest who is just like them, who understands suffering and the temptation of sin (Ch. 2); the example of the Israelites not entering God's rest because of unbelief (Ch. 3); and in 4:1-5 he argues that just as God rested from His works of creation so they should rest from salvation by works.

These arguments and warnings are for us as well. God's message is still for today and we need to pay special attention to it. It is not to be ignored or put off. What is God's message *for you* today from vs. 7?

God's message for me today is to make sure that I'm not hardening my heart against His Word. I too need to take stock of my heart and see what's going on there, so I don't become stuck in unbelief.

- a. Can you think of any area in your life where you are hardening your heart against the Word of God? Have you been resisting something that Holy Spirit has been revealing to you through the Word? If so, what are the steps you need to take to move to a responsive heart toward God?

READ MARK 10:17-27 AS A LEAD IN TO THIS QUESTION AND ITS ANSWER. THE RICH, YOUNG RULER HEARD GOD’S VOICE, CALLING HIM TO REPENT, BUT HE HARDENED HIS HEART BECAUSE HE VALUED HIS RICHES ABOVE SALVATION.

Nothing at the moment, but that doesn’t mean something won’t pop up tomorrow! I am all too prone to hardness of heart—and in very subtle ways! However, when I do become aware of a hard heart, the answer is to draw near to God, to get more of His Word into my heart and head, to confess my sin of stubbornness and whatever else I see. A soft heart comes from the Word and lots of repentance and maintaining a high view of God.

8. The author of Hebrews continues with his discussion on rest in vs. 8. Who is Joshua and what kind of rest was he to give the children of Israel? See Josh. 1:1-2; 21:43-45; 22:4.

1 Now it came about after the death of Moses the servant of the LORD, that the LORD spoke to Joshua the son of Nun, Moses’ servant, saying, 2 “Moses My servant is dead; now therefore arise, cross this Jordan, you and all this people, to the land which I am giving to them, to the sons of Israel.

43 So the LORD gave Israel all the land which He had sworn to give to their fathers, and they possessed it and lived in it. 44 And the LORD gave them rest on every side, according to all that He had sworn to their fathers, and no one of all their enemies stood before them; the LORD gave all their enemies into their hand. 45 Not one of the good promises which the LORD had made to the house of Israel failed; all came to pass.

4 “And now the LORD your God has given rest to your brothers, as He spoke to them; therefore turn now and go to your tents, to the land of your possession, which Moses the servant of the LORD gave you beyond the Jordan.

Joshua was Moses’ servant and his successor in leading the Israelites into the land. Joshua was the commander of the army and allowed the people to rest under his leadership.

9. What was the problem with Joshua’s rest according to vss. 8-9? Joshua’s rest was only temporary. Joshua’s rest didn’t give them the true rest that God had always desired for them to have.

10. Verse 10 explains what the author means about a Sabbath rest. What do you learn in vs. 10? See also 4:4.

10 For the one who has entered His rest ***has himself also rested from his works***, as God did from His.

4 For He has said somewhere concerning the seventh day: “AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS”;

The pattern for rest is seen in creation, but God always intended that it be a picture of spiritual rest, one in which we rest from trying to earn God’s favor through works.

11. Define *rest* [Strong’s #2663]. Now look up Matt. 11:28-29; Heb. 9:15; 1 Pet. 1:4; 1 Jn. 5:11 to complete your explanation of the term.

A causing to cease. A rest after working.

28 “Come to Me, all who are weary and heavy-laden, and I will give you rest. 29 “Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls.

15 For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you,

11 And the testimony is this, that God has given us eternal life, and this life is in His Son.

God gives rest to those who come to Him. To those who are weary from labors. God’s rest is found in the Mediator, who gives the promise of eternal inheritance—one that is imperishable, undefiled, and will not fade away. Eternal life is given to us by God through Jesus. *The one who has rested from his labors has eternal life.*

12. Not only do we enter into the future rest of God, but we also experience rest for our souls now, which only comes from Jesus Christ. Unbelief bars our way into that sweet rest of God. What are some areas of unbelief that keep you from experiencing His rest?

Anxiety—not trusting in or believing that God cares or will act or will act in time. It always boils down to whether or not I believe what God has said in His Word and whether I believe what is true of His character.

- a. Write out a step-by-step process for one of the areas you listed above of how you can move out of unbelief to belief, trust, and obedience in the Word of God.

When I am aware of my anxious thoughts, then I need to confess them and then fill my mind with what is true about God and His ways from the Scriptures. As I meditate on what is true, then my heart begins to change. Focusing on Him changes me and my thoughts and even my subconscious responses.

13. The word for *works* is used 176 times in the New Testament and is generally used to describe any kind of work, labor, undertaking, act or deed, or accomplishment. What kind of works are we to cease to do according to vs. 10? See also Gal. 2:16; Eph. 2:8-9; Heb. 4:2; 9:13-14.

Based on the context within the verse the rest is that of salvation and spiritual rest, so the works need to be ones where we're trying to earn our salvation or earn God's favor by doing things, by attaining to a certain standard.

16 nevertheless knowing that *a man is not justified by the works of the Law but through faith in Christ Jesus*, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified. *Works will never be enough to allow to have right standing before God.*

8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast. *Salvation is a gift of God's grace. Salvation never is a result of works.*

2 For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard. *We can't enter God's rest except by faith. Cannot do any works.*

13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, 14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? *Only God can cleanse our conscience from "dead works" to serve Him.*

14. What are we urged to do according to vs. 11?
We are urged to be diligent to enter God's rest.

15. Define *diligent* [Strong's #4704 (KJV *labor*; NIV *make every effort*)]. Labor, endeavor, exert one's self to do something. The verb speaks of an intensity of purpose to make sure you do something.

*It is used in the papyri in such senses as "do your best, take care, hurry on the doing of something." **The verb speaks of intensity of purpose followed by intensity of effort toward the realization of that purpose.** These first-century Jews who were on the point of renouncing their professed faith in Messiah and of returning to the abrogated sacrifices of Judaism, are exhorted to give diligence, take care, exert themselves, hasten to enter the rest in Messiah. The readers are warned not to fall as did the generation under Moses. That generation died a physical death in the wilderness. Those to whom this warning was issued, would die in their sins and be lost forever. The example of the wilderness wanderers should deter them from committing the same sin of unbelief. [Kenneth S. Wuest, [Wuest's Word Studies from the Greek New Testament: For the English Reader](#), vol. 10 (Grand Rapids: Eerdmans, 1997), 88.]*

16. Now read Heb. 6:11; 2 Pet. 1:5-8, 10 and 3:14 where the same Greek word is used (Heb. 6:11 uses a variation of the word). What do you learn about the word *diligent* as used in those passages?

11 And we desire that *each one of you show the same diligence* so as to realize the full assurance of hope until the end, *[Every believer is to show diligence.]*

5 Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge, 6 and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness, 7 and in your godliness, brotherly kindness, and in your brotherly kindness, love. 8 For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. *[God calls us to show diligence and is something we can be faithful to do.]*

10 Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; *[We are to be diligent in examining our faith.]*

14 Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, *[This is a picture of "working out your salvation with fear and trembling from Philippians 2:12.]*

17. Though the same word is not used in the following passages, the idea of continuing to seek after the kingdom of God is seen in Luke 8:15; Rom. 2:7; 1 Cor. 15:58; Heb. 6:12. What added insight do you gain about seeking God's kingdom from those verses?

15 "But the seed in the good soil, these are the ones who have heard the word in an honest and good heart, *and hold it fast*, and bear fruit *with perseverance*.

7 to those who *by perseverance* in doing good seek for glory and honor and immortality, eternal life;

58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.

12 so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.

Seeking the Lord and His kingdom means hearing, believing and holding fast to the truth...to persevere in it. We are to be steadfast and continue doing what is right. *1 Corinthians 15:58 is a great picture of diligence.* Diligence is the opposite of sluggishness. Diligence applies faith and patience!

18. This concept of seeking earnestly for God's kingdom is not a new one. What do you learn from the following verses about the way we are to strive for the kingdom of God? See Luke 9:23-25; 13:24; 21:34-36; Acts 14:22; 1 Cor. 9:24-27; 1 Tim. 6:12.

23 And He was saying to them all, "If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me. 24 "For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it. 25 "For what is a man profited if he gains the whole world, and

loses or forfeits himself? *That word daily really nails the idea of diligence.*

Diligence also keeps in mind what it's "striving" for.

24 "Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able. *We are to strive for, seek after, diligently, with effort and zeal look for that narrow door.*

34 "Be on guard, so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come on you suddenly like a trap; 35 for it will come upon all those who dwell on the face of all the earth. 36 "But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man." *Diligence stays on guard. It is alert and remembers what is at stake.*

22 strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, "Through many tribulations we must enter the kingdom of God." *Diligence plans for troubles ahead.*

24 Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. 25 Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. 26 Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; 27 but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified. *Diligence counts the cost. Diligence does what it takes to run well.*

12 Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses. *Diligence fights, takes hold, and makes a good confession because diligence stays in until the very end.*

19. What does the writer of Hebrews fear will happen to his readers if they are not diligent to enter the rest of God (vs. 11)?

He's afraid that if they aren't diligent to enter God's rest—to take stock of their spiritual state, to repent, to seek the Lord—then they will fall through their disobedience.

20. According to 3:16-19; 4:2, 6, and 11 what is the reason that someone does not enter that rest?

The reason someone doesn't enter God's rest is because they are unbelieving, because they don't apply faith to the Word of God they have heard, because in their unbelief and lack of faith, they are also disobedient and follow others' disobedience.

16 For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses? 17 And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? 18 And to whom did He swear that they would not enter His rest, but to those who

were disobedient? 19 So we see that they were not able to enter because of unbelief.

2 For indeed we have had good news preached to us, just as they also; *but the word they heard did not profit them, because it was not united by faith in those who heard.*

6 Therefore, since it remains for some to enter it, and those who formerly had good news preached to them *failed to enter because of disobedience,*

11 Therefore let us be diligent to enter that rest, *so that no one will fall, through following the same example of disobedience.*

21. The writer of Hebrews tells us that we need to be diligent in following Christ so that we will not fall into the sin of unbelief and disobedience. Why is that a necessary caution for every believer? See 1 Cor. 10:12 and 2 Pet. 3:17-18.

We must heed the warnings because sin waits, ready to pounce on us and take us out of the race. We must continually be on guard against sin and anything that might lead us away from the Lord. We are on guard, but we also seek the Lord so that we might grow in grace.

12 Therefore let him who thinks he stands take heed that he does not fall.

17 You therefore, beloved, knowing this beforehand, *be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness,* 18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.

a. Why is that a dire warning for every unbeliever? See Jn. 12:48; Heb. 3:19; 1 Pet. 4:17-18.

48 "He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day.

19 So we see that they were not able to enter because of unbelief.

17 For it is time for judgment to begin with the household of God; and if it begins with us first, what will be the outcome for those who do not obey the gospel of God? 18 AND IF IT IS WITH DIFFICULTY THAT THE RIGHTEOUS IS SAVED, WHAT WILL BECOME OF THE GODLESS MAN AND THE SINNER?

Because if we don't heed God's Word, we are actually rejecting the Lord Himself and the way into the eternal rest of Jesus (Heaven) is barred to us. This is no easy road, even though it is a road of faith and grace, we aren't just carried along and we never have to apply diligence. Rather, God calls us to live upon His grace, doing all things by His power, yet working, striving, seeking Him with zeal, energy, faithfulness, and dogged determination to finish well.

22. We must make sure our hope is in the Lord and Him only. We can get ourselves into so much trouble by not keeping our eyes set on Jesus who leads us in the good and right way. Take some time right now to examine your heart and life to

see if your hope is indeed in Jesus Christ only. Now write out a prayer to Him of all that is in your heart.

Oh Lord, I know without a doubt that You are my only hope and refuge for salvation, but that doesn't mean I can let up in being diligent over my heart. My heart continues to long for a part in my sanctification, just as it did in trying to have a part in my salvation. Thank you for rescuing me from myself! I tried to rescue myself over and over without success! What joy to know that You are the Rescuer. You are the Redeemer. You hold me fast and near to You. Thank you, Lord Jesus. Continue to rescue and redeem me from my self and sin. I can no more complete my salvation than I could jumpstart it in the beginning! Oh faithful God! I have such hope and thankfulness that You will get me to the end. And I trust You to do it. May You get glory from my changed life, heart, and motivations—because it is all of You at work in me.

There Is A Blessèd Home

By Henry W. Baker

There is a blessèd home,
Beyond this land of woe,
Where trials never come,
Nor tears of sorrow flow;
Where faith is lost in sight,
And patient hope is crowned,
And everlasting light
Its glory throws around.

There is a land of peace,
Good angels know it well;
Glad songs that never cease
Within its portals swell;
Around its glorious throne
Ten thousand saints adore
Christ, with the Father One,
And Spirit, evermore.

O joy all joys beyond,
To see the Lamb Who died,
And count each sacred wound
In hands, and feet, and side;
To give to Him the praise
Of every triumph won,
And sing through endless days
The great things He hath done.

Look up, ye saints of God,
Nor fear to tread below
The path your Savior trod
Of daily toil and woe;
Wait but a little while
In uncomplaining love
His own most gracious smile
Shall welcome you above.

Hebrews Part One

Lesson #17, Chapter 4:12-16

TEACHER'S GUIDE

1. This week's lesson is a continuation of what we began studying last week so we need to review the information in the previous verses to understand what the author of Hebrews is communicating to us. From vss. 1-11 explain the author's train of thought through the passage. It may help to review the last two week's lessons.

The author urges his readers to enter into God's eternal, spiritual rest, learning from and heeding the poor example of the Israelites who did not enter the land of rest because of their unbelief. The author reminds us all that God calls us "today" to not harden our hearts, but to be diligent to enter His rest, so that no one will come short of entering.

2. In vs. 11 the author of Hebrews writes about being diligent to enter God's rest and the dangers of following the Israelites in their unbelief and disobedience. Then in vs. 12 he introduces the Word of God to his discussion. What is the connection from vs. 11 to vs. 12? What does the Word of God, as described here in vs. 12, have to do with unbelief and disobedience?

The Word of God reveals the true heart motives. I also believe here that the "Word of God" pulls back into the discussion what the author said in verse 2, that the word they heard did not profit them because it was not united by faith. Verse 12 reveals that if there is a problem somewhere, the problem isn't with message given by God. His Word is completely able to work in the heart of all. The problem, as seen in the Israelites' example, is hardening their heart to the call of God.

The Word of God, according to verse 12, is more than sufficient to reveal any unbelief and disobedience in my heart or thoughts (as verse 13 pulls together).

3. What are the characteristics of God's Word from vs. 12?
Living. Active. Sharper. Piercing. Able to judge thoughts and intentions.
4. Define *living* [Strong's #2198 (KJV *quick*)]. Also look up 1 Pet. 1:23 to see how the Word is used there.

Living in its essence. It is intrinsically living. It is actively alive and constantly active.

1 Peter 1:23 for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God. *The Word is the means of making us "born again." It is living, enduring. It never dies, so it is always effective.*

- a. What are some benefits for you from this *living* Word?

Some of the benefits for me is that it is constantly at work in me and searching out the thoughts and intentions of my heart to reveal sin and dangers in my thinking.

5. Define *active* [Strong's #1756 (KJV *powerful*)].
Energetic, powerful. Active, energizing. It has penetrating power.

a. What are some benefits for you from this Word being *active* or *powerful*?
The benefit I see is that my heart is never too hard or too much for the Word of God. there is no heart or any other created thing that can put up a fight when it comes to the Word's work to change, convict, or bring things to light. Such an encouragement!!!!

6. Just how sharp is the Word of God? Look at vs. 12. How far is it able to enter into your heart?

It is sharper than *any* two-edged sword. It is so sharp that it pierces through to the very center of our being—where soul and spirit, joints and marrow meet.

a. What are some benefits for you from this *sharp* and *piercing* Word?
Nothing stops the Word of God. It is so sharp; nothing can withstand it. Ninja Katanas have nothing on the Word of God! The Word is able to get into the center of my being. The parts of my soul that I don't even know about or understand what is there. The Word discerns where the division of soul and spirit exists. That means it is finely tuned and more than able to get to the areas of my soul I need work on.

7. Look up the following verses to see some of the ways the Word of God can aid you in your journey toward heaven. See Ps. 1:1-3; 119:9-11, 28, 105, 107; Jer. 23:29; Rom. 15:4; 1 Thess. 2:13; and 2 Tim. 3:15-17.

1 How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers! 2 But his delight is in the law of the LORD, And in His law he meditates day and night. 3 He will be like a tree firmly planted by streams of water, Which yields its fruit in its season And its leaf does not wither; And in whatever he does, he prospers. *When we make God's Word our heart's meditation, the result is a steadfast, fruit bearing life.*

9 How can a young man keep his way pure? By keeping it according to Your word. 10 With all my heart I have sought You; Do not let me wander from Your commandments. 11 Your word I have treasured in my heart, That I may not sin against You. *When we make God's Word our help, we won't sin. It protects us from wandering away into sin.*

28 My soul weeps because of grief; Strengthen me according to Your word. *When we make God's Word our help, it strengthens us.*

105 Your word is a lamp to my feet And a light to my path. *When we make God's Word our help, it lights our way, giving wisdom and protection.*

107 I am exceedingly afflicted; Revive me, O LORD, according to Your word.
When we make God's Word our help, it revives and refreshes our heart.

29 "Is not My word like fire?" declares the LORD, "and like a hammer which shatters a rock? *When we make God's Word our help, we can trust it to effectively work, no matter how hard the heart.*

4 For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope. *When we make God's Word our help, it helps us persevere and gives us encouragement and hope.*

13 For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe. *When we make God's Word our help, it changes us...performing its work in us.*

15 and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.

16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 17 so that the man of God may be adequate, equipped for every good work. *When we make God's Word our help, it is able to save us, and then is able to profitably teach us, reprove us, correct us, and train us in righteousness, all so we will be sound/adequate/healthy spiritually, ready for every good work.*

8. The author repeatedly warns the people, *Today if you hear His voice, do not harden your hearts.* God is not speaking to us in the way He did to the Israelites and some might wonder how they can hear God's voice correctly in order to enter into His rest. How can we hear His voice today (vs. 12)? How is that a comfort to you as your journey toward heaven?

Through the Word of God. I already have God's revealed Word contained in the Bible. I don't have to search all over the place. The Word of God is enough.

9. There is a two-fold screening of our hearts. The first is the Word of God. The second is stated in vs. 13. What is it? How comprehensive is this screening of our souls?

The Lord Himself screens or sees into my very heart of hearts, revealing and laying bare all that is not of faith.

No creature hidden from God's sight.

All things laid open before Him.

All things are laid bare before Him. No covering up. No concealing can happen.

10. List what you learn from the following verses: 1 Sam. 16:7; 1 Chron. 28:9; Ps. 90:8; 139:1-24.

1 Samuel 16:7 — **7** But the LORD said to Samuel, "Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as

man sees, for man looks at the outward appearance, but the LORD looks at the heart.” *God looks at the heart and sees the true person.*

1 Chronicles 28:9 — 9 “As for you, my son Solomon, know the God of your father, and serve Him with a whole heart and a willing mind; for the LORD searches all hearts, and understands every intent of the thoughts. If you seek Him, He will let you find Him; but if you forsake Him, He will reject you forever. *The Lord searches all hearts. He understands every intent of the thoughts.*

Psalm 90:8 — 8 You have placed our iniquities before You, Our secret sins in the light of Your presence. *God sees all our sins. There is no hiding them from Him, so we might as well confess and repent!*

Psalm 139:1–24 — 1 O LORD, You have searched me and known me. **2** You know when I sit down and when I rise up; You understand my thought from afar. **3** You scrutinize my path and my lying down, And are intimately acquainted with all my ways. **4** Even before there is a word on my tongue, Behold, O LORD, You know it all. **5** You have enclosed me behind and before, And laid Your hand upon me. **6** Such knowledge is too wonderful for me; It is too high, I cannot attain to it. **7** Where can I go from Your Spirit? Or where can I flee from Your presence? **8** If I ascend to heaven, You are there; If I make my bed in Sheol, behold, You are there. **9** If I take the wings of the dawn, If I dwell in the remotest part of the sea, **10** Even there Your hand will lead me, And Your right hand will lay hold of me. **11** If I say, “Surely the darkness will overwhelm me, And the light around me will be night,” **12** Even the darkness is not dark to You, And the night is as bright as the day. Darkness and light are alike to You. **13** For You formed my inward parts; You wove me in my mother’s womb. **14** I will give thanks to You, for I am fearfully and wonderfully made; Wonderful are Your works, And my soul knows it very well. **15** My frame was not hidden from You, When I was made in secret, And skillfully wrought in the depths of the earth; **16** Your eyes have seen my unformed substance; And in Your book were all written The days that were ordained for me, When as yet there was not one of them. **17** How precious also are Your thoughts to me, O God! How vast is the sum of them! **18** If I should count them, they would outnumber the sand. When I awake, I am still with You. **19** O that You would slay the wicked, O God; Depart from me, therefore, men of bloodshed. **20** For they speak against You wickedly, And Your enemies take Your name in vain. **21** Do I not hate those who hate You, O LORD? And do I not loathe those who rise up against You? **22** I hate them with the utmost hatred; They have become my enemies. **23** Search me, O God, and know my heart; Try me and know my anxious thoughts; **24** And see if there be any hurtful way in me, And lead me in the everlasting way. *God has searched my being—and knows me. He understands my thoughts even when I don’t. In fact, He is so mighty that He understands my thoughts from a long way away, while I have to examine them minutely. He peers closely at my path and knows all about my life. He knows me so well and reads my thoughts so well, that He knows what I’m going to say before I say it (the good, the bad, and the ugly). Oh, such knowledge is too wonderful to me. I can barely fathom it. There is no place I can go where You are not there. Lord, because You made me, You know all about me, my strengths,*

my weaknesses. Oh, Lord, because You know me so well, please search my heart, try me, test me, and reveal my anxious thoughts and any hurtful way of thinking, and then may You lead me in the everlasting way.

11. How can verses 12-13 be an encouragement to you as you seek to apply the admonition, *Let us therefore be diligent to enter that rest, lest anyone fall through following the same example of disobedience (4:11)?*

They encourage me that no matter what is happening in my heart—sinful responses or godly ones, I can trust that the living and active Word will bring those motivations to light. It's so good to have the warning and the reminder that disobedience can come up at any time, but the Word of God and the Lord Himself see it all and are working to change and correct it.

12. Not only do we have the Word of God and God Himself to guide, protect, and reprove us, we also have another helper in vs. 14. Who is it and what do you learn about him?

We have Jesus, the Son of God, the great high priest, who has passed through the heavens.

MacArthur perfectly explains what the author of Hebrews means when he says that Jesus passed through the heavens. This fits perfectly. John Mac says, "Our great High Priest did not pass through the Tabernacle or the Temple. He **passed through the heavens**. When He got there He sat down, and God said, "I'm satisfied. My Son, Jesus Christ, accomplished the atonement for all sins for all time for all those who come to Him by faith and accept what He did for them."" [John F. MacArthur Jr., [Hebrews](#), MacArthur New Testament Commentary (Chicago: Moody Press, 1983), 110.]

13. What does the author of Hebrews intend that knowledge to do for us according to vs. 14?

He wants that knowledge to be the impetus for us "holding fast our confession." With that kind of High Priest, there is all the more reason to stay steady, to be keep persevering, no matter how much opposition comes our way. He has passed through the heavens for us!

14. Look up the following verses about *holding fast* our confession: Luke 8:15; 1 Cor. 15:2; Phil. 2:16; Col. 2:19; 1 Thess. 5:21; Titus 1:9; Heb. 3:6, 14; 4:14; 10:23; Rev. 2:13, 25; 3:11.

Luke 8:15 — 15 "But the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance. *Good fruit bearing seeds hold fast and persevere.*

1 Corinthians 15:2 — 2 by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. *If you are saved, you will hold fast.*

Philippians 2:16 — 16 holding fast the word of life, so that in the day of Christ I will have reason to glory because I did not run in vain nor toil in vain. *Paul hopes their testimony is true and that they will hold fast, so that his own efforts in their lives won't have been in vain. He wants his labors to bring glory to the Lord.*

Colossians 2:19 — 19 and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God. *We are to hold fast to our head, who is Jesus.*

1 Thessalonians 5:21 — 21 But examine everything carefully; hold fast to that which is good; *In holding fast, we are to examine everything carefully and check to see that it is good.*

Titus 1:9 — 9 holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict. *We are to hold fast to the faithful Word!*

Hebrews 3:6 — 6 but Christ was faithful as a Son over His house—whose house we are, if we hold fast our confidence and the boast of our hope firm until the end. *In following Jesus, we are to hold fast our confidence and hope in our salvation—until the end.*

Hebrews 3:14 — 14 For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end, *Holding fast reveals that we are partakers of Christ.*

Hebrews 4:14 — 14 Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. *We are to hold fast to our confession because of our magnificent High Priest.*

Hebrews 10:23 — 23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful; *We are to hold fast our confession, our hope, without wavering, trusting in God's faithfulness to keep His promises. [And isn't it cool how many times the author of Hebrews talks about holding fast?!!!]*

Revelation 2:13 — 13 'I know where you dwell, where Satan's throne is; and you hold fast My name, and did not deny My faith even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells. *Overcomers, believers, hold fast to Jesus and don't deny the faith, even unto death.*

Revelation 2:25 — 25 'Nevertheless what you have, hold fast until I come. *Believers are urged by Jesus Himself to hold fast until He returns. Oh such a lovely thought!*

Revelation 3:11 — 11 'I am coming quickly; hold fast what you have, so that no one will take your crown. *Again, Jesus urges believers to hold fast what they have—their confession, their hope—and when they do so, no one, absolutely no one can take their crown of rewards.*

15. Why would you hold tight to something?

Because it is valuable. To protect it. Because it is necessary for life. Because it is loved and valued.

16. While we hold fast to our confession of faith, what is God doing for us? See Jn. 6:37-40; 10:27-29.

John 6:37–40 — 37 “All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. **38** “For I have come down from heaven, not to do My own will, but the will of Him who sent Me. **39** “This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. **40** “For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.”

John 10:27–29 — 27 “My sheep hear My voice, and I know them, and they follow Me; **28** and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. **29** “My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father’s hand.

He is holding onto us!

When I fear my faith will fail, Christ will hold me fast;
When the tempter would prevail, He will hold me fast.
I could never keep my hold through life's fearful path;
For my love is often cold; He must hold me fast.

He will hold me fast, He will hold me fast;
For my Saviour loves me so, He will hold me fast.

Those He saves are His delight, Christ will hold me fast;
Precious in his holy sight, He will hold me fast.
He'll not let my soul be lost; His promises shall last;
Bought by Him at such a cost, He will hold me fast.

He will hold me fast, He will hold me fast;
For my Saviour loves me so, He will hold me fast.

For my life He bled and died, Christ will hold me fast;
Justice has been satisfied; He will hold me fast.
Raised with Him to endless life, He will hold me fast
'Till our faith is turned to sight, When He comes at last!

He will hold me fast, He will hold me fast;
For my Saviour loves me so, He will hold me fast.

17. What is unique about our high priest according to vs. 15? See also Is. 42:3; 53:3-5; 2 Cor. 5:21; 1 Jn. 3:5.

He sympathizes with our weaknesses—and yet, He never sinned to gain that empathy. He knows and understands our weaknesses because He is fully man, yet without sin.

Isaiah 42:3 — 3 “A bruised reed He will not break And a dimly burning wick He will not extinguish; He will faithfully bring forth justice. *He is compassionate and tender.*

Isaiah 53:3–5 — 3 He was despised and forsaken of men, A man of sorrows and acquainted with grief; And like one from whom men hide their face He was despised, and we did not esteem Him. **4** Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. **5** But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. *He has suffered far more than we have ever suffered, which in His compassion, makes Him draw near to us in our weakness.*

2 Corinthians 5:21 — 21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him. *He does all things for us—even to the point of becoming sin for us, so we can become righteous.*

1 John 3:5 — 5 You know that He appeared in order to take away sins; and in Him there is no sin. *He came to take away our sin, though He Himself is without sin.*

18. What should that knowledge about your Savior motivate you to do (vs. 16)? Draw near! Oh draw near and receive the help I so desperately need!

19. Review what we have learned from vss. 1-15 to answer: what kind of person has *confidence* to draw near to God’s throne?

The person who has confidence to draw near to God’s throne is the one who has entered into His rest, who knows that Jesus is their hope and their confession, and is the High Priest of their soul.

20. What happens when we do go to the throne of grace? See vs. 16. We receive mercy and find grace to help us in time of need.

21. There is nothing to hide; everything has been laid bare before the Lord. Our salvation is not dependent upon us but upon our great High Priest, Jesus, who with compassion ministers to us and goes to our Father on our behalf so that we can enter into His presence free from fear or condemnation! Oh, draw near, draw near! You will receive mercy and grace to help you. Write a prayer in response to these truths.

Oh Lord, my heart is so bowed down and humbled by Your mercy and kindness in ministering to us, to me, in this way! How great is Your love, dear Father, in sending Your Son to die for me so I can enter into Your presence and enjoy the help and hope and strengthening grace that can only come from You. Oh, may this knowledge increase my enjoyment and faithfulness to enter into Your throne room and ask for help. May I be ever mindful of the privilege that You have granted to Your children as a result. May I/we love You more and more as we see You better and enjoy that close relationship.

Behold The Throne Of Grace
by John Newton

Behold the throne of grace,
The promise calls us near,
There Jesus shows a smiling face
And waits to answer prayer.

That rich atoning blood,
Which sprinkled round we see,
Provides for those who come to God
An all prevailing plea.

My soul ask what thou wilt,
Thou canst not be too bold;
Since His own blood for thee He spilt,
What else can He withhold?

Beyond thy utmost wants
His love and pow'r can bless;
To praying souls He always grants,
More than they can express.

Since 'tis the Lord's command,
My mouth I open wide;
Lord open Thou Thy bounteous hand,
That I may be supplied.

Thine image, Lord, bestow,
Thy presence and Thy love;
I ask to serve Thee here below,
And reign with Thee above.

Teach me to live by faith,
Conform my will to Thine;
Let me victorious be in death,
And then in glory shine.

If Thou these blessings give,
And wilt my portion be;
Cheerful the world's poor toys I leave,
To them who know not Thee.

Hebrews Part One

Lesson #18, Chapter 5 Observation

TEACHER'S GUIDE

The goal of this particular lesson is the foundation of all Bible study. It is the practice of observing what's in the text. At this stage in our Bible study you're simply taking note and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

On the pages that follow you'll find the text of Chapter 5 in the New American Standard Bible version. *Use those pages to do this lesson.* Feel free to make notes on the page or mark it up as much as you like to help you do this lesson. Using the same Bible version to do this lesson will cut down on any confusion that would arise if we were all using different versions of the Bible when we get together for class discussion.

1. To begin, read through Chapter 5. Now, summarize the contents of Chapter 5. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.

- a. Summarize paragraph 1 (verses 1-4).

After ending chapter 4 explaining about our great high priest, Jesus, who so compassionately ministers to us, the author now talks about high priests taken from among men who offer up gifts and sacrifices for sin for the people and for themselves, since they too are sinful men.

- b. Summarize paragraph 2 (verses 5-10).

In the next paragraph the author talks about Jesus as high priest—that He too did not take the honor Himself but was appointed by God and he after suffering and learning even further the lessons of obedience become to all those who obey Him the source of eternal salvation.

- c. Summarize paragraph 3 (verses 11-14).

The author picks up the subject of Melchizedek, but before he discusses this new subject, he reproves his listeners for their spiritual immaturity, who are not accustomed to the word of righteousness and who do not have their senses trained to discern good and evil.

2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* What is the connecting thought that moves from paragraph 1 through to paragraph 3? Record your answer below.

The main point of this chapter is to show how Jesus can be our high priest, though he is of a different priestly lineage.

- Now you're ready to title your chapter. Your 3-5 word title should reflect the contents of the chapter. Remember, a title's purpose is to help you remember what is in each chapter.

The High Priest—Both Jesus and Men
Jesus, Our Great High Priest

Key verse(s) 9 and 10: And having been made perfect, He became to all those who obey Him the source of eternal salvation, being designated by God as a high priest according to the order of Melchizedek

- On the *Hebrews Bible Text* handout mark *key* words. *God, Jesus Christ, Holy Spirit* are always key words. Start with these first. Then mark words or phrases that are repeated at least 3 times. Mark any other words that seem important to the chapter or are strongly emphasized.

This is the fun part! Mark words or phrases by creating a symbol or using a certain colored pencil every time it appears. This will enable you to see at a glance how often a word is used in the chapter or note a progression of thought.

- Next, *list the phrase containing the key words* on a separate sheet of paper. This step will allow you to pull together the information you noted from marking the key words. Be sure to cite the verse references when you list your key word information.

For example, with *God* as your key word, you would begin to make a list of the information you discovered every time God is mentioned in Hebrews Chapter 5. Use the Chapter 5 text on the following pages to look for your answers. List on your separate sheet of paper every time *God* and any pronouns referring to Him are used in Hebrews Chapter 5. Be sure to include the verse reference of where you found this information. Then include the details that you learn about Him. For example: vs. 4—no one takes the honor to himself, but receives it when he is called by *God*.

God

Verse 1—every high priest is appointed in things pertaining to God

Verse 4—no one takes the honor to himself, but receives it when he is called by God

Verse 5—He (God) said to Him (Jesus), You are My (God's) Son, today I (God) have begotten You

Verse 6—He (God) says also, You are a priest forever

Verse 7—He (Jesus) offered up prayers and supplications to the One (God) able to save Him (Jesus) from death

Verse 10—He (Jesus) was designated by God as high priest

Verse 12—you need someone to teach you the elementary principles of the oracles of God

Jesus

Verse 5—Christ did not glorify Himself so as to become high priest

Verse 5—but God said to Him (Jesus), You are My Son, today I have begotten You

Verse 6—God said to Him, You are a priest forever

Verse 7—in the days of His (Jesus') flesh, He (Jesus) offered up both prayers and supplications to the One able to save Him (Jesus) from death

Verse 7—and He (Jesus) was heard because of His piety

Verse 8—although He was a Son, He learned obedience from the things which He suffered

Verse 9—and having been made perfect, He became to all those who obey Him the source of eternal salvation.

Verse 10—implied ...being designated by God as a high priest according to the order of Melchizedek.

High Priest

Verse 1—every high priest taken from men is appointed on behalf of men in things pertaining to God

Verse 2—he (the high priest) can deal gently with the ignorant and misguided, since he himself also is beset with weakness

Verse 3—and because of it (being beset with weakness) he is obligated to offer sacrifices for sins for the people and for himself

Verse 4—and no one takes the honor of high priest to himself, but receives it when he (the high priest) is called by God

Verse 4—even as Aaron was (called by God as high priest)

Verse 5—Christ did not glorify Himself as to become high priest

Verse 6—You are a (high) priest forever according to the order of Melchizedek

Verse 10—(Jesus) designated by God as high priest according to the order of Melchizedek

Melchizedek

Verse 6—Jesus is a priest forever according to the order of Melchizedek

Verse 10—Jesus designated by God as high priest according to the order of Melchizedek

Verse 11—concerning him (Melchizedek) we have much to say...

6. Mark any *commands* that are listed in the chapter and any actions that are required of the reader.

No Commands in this chapter!

7. Now, list the commands on your separate sheet of paper in the same way you did for the key words.

8. Mark words or phrases that are being *compared or contrasted*. Words like *as, likewise, in the same manner, or like* will help you find words or phrases being compared. Contrasting words like “light/dark” or “love/hate” and the word “but” will help you find words or phrases that are being contrasted.
9. Now list what you discovered about comparisons and contrasts on the extra paper you’ve been using.

Milk and solid food

Verse 12—you need milk and not solid food

Verse 13—those who drink only milk are not accustomed to the word of righteousness

Verse 13—milk drinkers are infants

Verse 12—they aren’t able to eat solid food

Verse 14—solid food is for the mature

Jesus and high priest

Verse 1, 3 the high priest taken from men offered up gifts and sacrifices for sins, while Jesus in verse 7 offered up prayers and supplications

No one takes the honor himself

Verse 4—no one takes the honor of becoming high priest to himself...he must receive it

Verse 5—Jesus didn’t take this honor for Himself either, God appoint Him (verse 6)

Offered Up

Verse 1—high priest appointed to offer up both gifts and sacrifices for sins

Verse 3—high priest is obligated to offer sacrifices for sins for the people and himself

Verse 7—Jesus offered up prayers and supplications to God

10. Mark transition terms: *therefore, wherefore, finally*. Sometimes an author has his own kind of transition term that lets you know he is making a switch to a new topic, so be sure to look for those kinds of terms. (Generally, these are at the beginning of a paragraph.)

See Observation sheet.

11. Mark expressions of time—words like *shortly, quickly, soon, for a little while*. See Observation sheet.

12. Mark words that are synonyms of each other. For example: *Jesus, Apostle, High Priest* from 3:1.

Melchizedek, high priest

Jesus, high priest, son

Gifts, sacrifices for sins

13. List any *attributes* of God, Christ, or the Holy Spirit that you notice in this chapter and add them to your list paper.

How to identify attributes: Look back over the list you compiled about God and identify any of His attributes that you may see. Identifying attributes is easy when you differentiate between what God is *doing* versus *who He is*. Begin your attribute statements with *God is...* and then finish the sentence. List the verse that identified that particular characteristic for you. For clarity's sake you may want to explain why you identified that particular attribute as shown in the examples. For example: vs. 4—God is *purposeful* because of His plan in calling and appointing the high priest.

Verse 1—God is worthy of worship. God is holy for must have sin offerings. God is merciful in appointing priests to make atonement for sins of people.

Verse 4, 10—God is sovereign, leading, in control, proactive in appointing high priests for the people.

Verse 5—God eternally, sovereignly planned to appoint His Son as high priest forever.

Verse 7—He is near and ready to save.

Verse 10—God is communicating through His Word.

Verse 5—Jesus is humble, submissive to the Father's will.

Verse 5—Jesus is the Son. He is holy, eternal, and appointed to high priest.

Verse 7—Jesus is Man. Jesus is holy.

Verse 8—Jesus is obedient.

Verse 9—Jesus is perfect, holy, righteous, the only Savior, eternal, and the originator of salvation.

14. Look for *lists of words, phrases, or related thoughts* in the chapter text. Number any lists you find within the Bible text, then write out your list to the side in the margin or on a separate sheet of paper of the Hebrews Chapter 4 Bible text. This step will help you see the thought progression of the author or the results of some action.

For example, in Hebrews 1:1-2 *we find a list about God speaking*. We discover 1) God spoke long ago; 2) God spoke to the fathers; 3) God spoke through the prophets; 4) God spoke through the prophets in many portions; 5) God spoke through the prophets in many ways; 6) and now in these last days God has spoken; 7) God has spoken to us; and 8) God has spoken to us in His Son.

See Observation sheet.

15. Write down at least *one thing* that you thought was interesting in this chapter that you can't wait to share.

Being high priest isn't something you can appoint yourself to. You must be appointed and part of the priestly line—Aaronic or of Melchizedek.

Remember, the purpose of this lesson is to observe and take note of the contents of the chapter. You are not making any interpretations or applications to your life at this time. Your task at this time is to simply look for the treasures that God has put in each chapter. Have fun digging into God's Word!

SCRIPTURE PATHS BIBLE STUDIES

Discovering the Treasures of the Word

High Priest from men

Hebrews Chapter 5

1 For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins;

1- true of all of them = every
2 appointed on behalf of other men to offer gifts + sacrifices for sins

2 he can deal gently with the ignorant and misguided, since he himself also is beset with weakness;

4. (as a man) he can deal gently since he is weak too

3 and because of it he is obligated to offer sacrifices for sins, as for the people, so also for himself.

5 obligated to offer sacrifice 5a for the people 5b for himself

4 And no one takes the honor to himself, but receives it when he is called by God, even as Aaron was.

6 no one takes the honor 7 he receives it 7a he is called 7b by God 7c like Aaron

5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "You are My Son, Today I have begotten You";

Comparison of Chr. as H.P. and men as H.P.

Christ the High Priest

1. did not glorify Himself
2. God said He was H.P.
2a My Son
2b priest forever
2c order of Melchizedek

6 just as He says also in another passage, "You are a priest forever According to the order of Melchizedek."

7 In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety.

3 as H.P.
a pious
b obedient
c perfect
d source of eternal salvation

8 Although He was a Son, He learned obedience from the things which He suffered.

9 And having been made perfect, He became to all those who obey Him the source of eternal salvation,

10 being designated by God as a high priest according to the order of Melchizedek.

Melchizedek H.P.
1. forever (vs. 14)
2. Christ designated to this priest hood, not Aaronic (vs. 10)

Discovering the Treasures of the Word

The "him" of verse 11 either refers to Melchizedek as just mentioned in vs. 10, but then not talked about again til 7:1

OR the "him" of verse 11 refers to Jesus.

Discovering the Treasures of the Word

Context guides this interpretation of Mel. Keep reading into Ch 7.

11 Concerning him we have much to say, and it is hard to explain, since

you have become dull of hearing.

12 For though by this time you ought to be teachers,

someone to teach you the elementary principles of the oracles of God, and you

have come to need milk and not solid food.

13 For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant.

14 But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

You should be a teacher!

- But you need elementary teaching
- But you need milk

- But you are not accustomed to word of righteousness

Teachers
- eat solid food
- are accustomed toward of righteousness
- mature
- practice discerning good & evil
- senses trained

△ God
+ Jesus

□ Melchizedek

HP high priest

Transition

no commands

time

compare [milk / infant / elementary
solid food / mature / practice

Hebrews Part One

Lesson #19, Chapter 5:1-4

TEACHER'S GUIDE

Read Hebrews 4:14-5:4 before beginning this lesson.

1. List what you learned from 4:14-16 about Jesus, our High Priest. Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

We learn that we have a great high priest. He is one who has passed through the heavens—as opposed to those who pass through the earthly tabernacle. He is Jesus. He is the Son of God. He sympathizes with our weaknesses because He has been tempted in all things—because He is fully man. Yet our high priest is without sin. With Him as our high priest we can draw near to God.

2. A different high priest is described in 5:1. What observations can you make about that high priest as stated in vs. 1?

Every single one of the high priests from among men is appointed.
They are appointed on behalf of men.

They are appointed to serve men in things pertaining to God.

They are offer both gifts and sacrifices for sins to God on behalf of men.

They are called. They have specific duties. They mediate between God and men. They provide a way for men to be right with God. They don't take this on themselves, but are appointed.

3. Hebrews 5:1 states that the high priest was appointed to offer gifts and sacrifices for sins. Look up the following verses to gain a clearer picture of those duties.

What do you learn? See Lev. 4:3; 16:1-6, 11-19; Heb. 7:27; 8:3; 9:6-7, 25.

Leviticus 4:3 if the anointed priest sins so as to bring guilt on the people, then let him offer to the Lord a bull without defect as a sin offering for the sin he has committed. *If the high priest sins, he must make offering for his own sin.*

Leviticus 16:1–6 Now the Lord spoke to Moses after the death of the two sons of Aaron, when they had approached the presence of the Lord and died. The Lord said to Moses: “Tell your brother Aaron that he shall not enter at any time into the holy place inside the veil, before the mercy seat which is on the ark, or he will die; for I will appear in the cloud over the mercy seat. **“Aaron shall enter the holy place with this: with a bull for a sin offering and a ram for a burnt offering.** “He shall **put on the holy linen tunic, and the linen undergarments** shall be next to his body, and he shall be girded with the linen sash and attired

with the linen turban (these are **holy garments**). Then he shall **bathe his body** in water and put them on. “He shall take from the congregation of the sons of Israel two male goats for a sin offering and one ram for a burnt offering. **“Then Aaron shall offer the bull for the sin offering which is for himself**, that he may make atonement for himself and for his household. *No man could enter the Holy Place until he had made an offering for his own sin. He needed to be prepared in body and spirit.*

Leviticus 16:11–19 “Then Aaron shall offer the bull of the sin offering which is for himself and make atonement for himself and for his household, and he shall slaughter the bull of the sin offering which is for himself. “He shall take a firepan full of coals of fire from upon the altar before the Lord and two handfuls of finely ground sweet incense, and bring it inside the veil. **“He shall put the incense on the fire before the Lord, that the cloud of incense may cover the mercy seat that is on the ark of the testimony**, otherwise he will die. “Moreover, he shall take some of the blood of the bull and **sprinkle it with his finger on the mercy seat** on the east side; also in front of the mercy seat he shall sprinkle some of the blood with his finger seven times. **“Then he shall slaughter the goat of the sin offering which is for the people, and bring its blood inside the veil and do with its blood as he did with the blood of the bull, and sprinkle it on the mercy seat and in front of the mercy seat.** “He shall make atonement for the holy place, because of the impurities of the sons of Israel and because of their transgressions in regard to all their sins; and thus he shall do for the tent of meeting which abides with them in the midst of their impurities. “When he goes in to make atonement in the holy place, no one shall be in the tent of meeting until he comes out, that he may make atonement for himself and for his household and for all the assembly of Israel. “Then he shall go out to the altar that is before the Lord and make atonement for it, and shall take some of the blood of the bull and of the blood of the goat and put it on the horns of the altar on all sides. “With his finger he shall sprinkle some of the blood on it seven times and cleanse it, and from the impurities of the sons of Israel consecrate it. *Once the high priest made atonement for his own sins, then he could enter into the Holy Place with the coals and incense. He was then to sprinkle the blood of the sacrifice on the Mercy Seat. Then he was to kill the goat of the sin offering for the people’s sins and bring its blood into the Holy Place and sprinkle it on and around the Mercy Seat.*

Hebrews 7:27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself. *The high priests had to daily offer up sacrifices for their own sins and then for the sins of the people, but Jesus didn’t need to do this.*

Hebrews 8:3 For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer. *Every high priest is to offer both gifts and sacrifices. The priest needed to offer something.*

Hebrews 9:6–7 Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship, but into

the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance. *After preparing the tabernacle/temple, the priest are continually entering the outer tabernacle. But they could only go into the Holy Place once a year and only after they had offered sacrifice for sin.*

Hebrews 9:25 nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own. *The high priests entered the Holy Place every year—and with “borrowed” blood. Jesus though didn’t need to do that.*

4. What comparison is being made between 4:15 and 5:1-2?

Hebrews 4:15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

Hebrews 5:1–2 For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins; he can deal gently with the ignorant and misguided, since he himself also is beset with weakness;

Jesus as our high priest sympathizes with our weaknesses. Jesus as our High Priest knows all about our temptations. Yet Jesus our High Priest never succumbed to sin.

Earthly high priests come from among men. They are appointed to offer gifts and sacrifices on behalf of mankind—yet they must do so for their own sin, as well as for the sins of the people. He too has compassion and sympathizes with our weakness. Yet He does it because he is also weak and subject to temptation and sin.

5. What happened to those who tried to take on the role of high priest themselves instead of being appointed by God? See Num. 16:8-10, 31-33, 36-40; 1 Sam. 13:8-14; 2 Chron. 26:16-21.

Numbers 16:8–10 Then Moses said to Korah, “Hear now, you sons of Levi, is it not enough for you that the God of Israel has separated you from the rest of the congregation of Israel, to bring you near to Himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister to them; and that He has brought you near, Korah, and all your brothers, sons of Levi, with you? And are you seeking for the priesthood also?”

Numbers 16:31–33 As he finished speaking all these words, the ground that was under them split open; and the earth opened its mouth and swallowed them up, and their households, and all the men who belonged to Korah with their possessions. So they and all that belonged to them went down alive to Sheol; and the earth closed over them, and they perished from the midst of the assembly. *The Korahites tried to take the priesthood on themselves, but they experienced God’s judgment.*

Numbers 16:36–40 Then the LORD spoke to Moses, saying, “Say to Eleazar, the son of Aaron the priest, that he shall take up the censers out of the midst of the blaze, for they are holy; and you scatter the burning coals abroad. “As for the censers of these men who have sinned at the cost of their lives, let them be made into hammered sheets for a plating of the altar, since they did present them before the LORD and they are holy; and they shall be for a sign to the sons of Israel.” So Eleazar the priest took the bronze censers which the men who were burned had offered, and they hammered them out as a plating for the altar, **as a reminder to the sons of Israel that no layman who is not of the descendants of Aaron should come near to burn incense before the LORD; so that he will not become like Korah and his company—just as the LORD had spoken to him through Moses.**

1 Samuel 13:8–14 Now he waited seven days, according to the appointed time set by Samuel, but Samuel did not come to Gilgal; and the people were scattering from him. So Saul said, “Bring to me the burnt offering and the peace offerings.” And he offered the burnt offering. As soon as he finished offering the burnt offering, behold, Samuel came; and Saul went out to meet him and to greet him. But Samuel said, “What have you done?” And Saul said, “Because I saw that the people were scattering from me, and that you did not come within the appointed days, and that the Philistines were assembling at Michmash, therefore I said, ‘Now the Philistines will come down against me at Gilgal, and I have not asked the favor of the LORD.’ So I forced myself and offered the burnt offering.” Samuel said to Saul, “You have acted foolishly; you have not kept the commandment of the LORD your God, which He commanded you, for now the LORD would have established your kingdom over Israel forever. “But now your kingdom shall not endure. The LORD has sought out for Himself a man after His own heart, and the LORD has appointed him as ruler over His people, because you have not kept what the LORD commanded you.” *Saul sought to take on the role of high priest and had the kingdom taken from him. Saul directly disobeyed the Lord and suffered the consequences.*

2 Chronicles 26:16–21 But when he became strong, his heart was so proud that he acted corruptly, and he was unfaithful to the LORD his God, for he entered the temple of the LORD to burn incense on the altar of incense. Then Azariah the priest entered after him and with him eighty priests of the LORD, valiant men. They opposed Uzziah the king and said to him, “It is not for you, Uzziah, to burn incense to the LORD, but for the priests, the sons of Aaron who are consecrated to burn incense. Get out of the sanctuary, for you have been unfaithful and will have no honor from the LORD God.” But Uzziah, with a censer in his hand for burning incense, was enraged; and while he was enraged with the priests, the leprosy broke out on his forehead before the priests in the house of the LORD, beside the altar of incense. Azariah the chief priest and all the priests looked at him, and behold, he was leprous on his forehead; and they hurried him out of there, and he himself also hastened to get out because the LORD had smitten him. King Uzziah was a leper to the day of his death; and he lived in a separate house, being a leper, for he was cut off from the house of the LORD. And Jotham

his son was over the king's house judging the people of the land. *King Uzziah grew proud in heart, foolishly and unfaithfully disobeying the Lord. He entered the temple and sought to do the work of the priest. He was struck with leprosy and was cut off from the people for the rest of his life.*

6. To what kind of people did the high priest minister (vs. 2)? How was he supposed to do this (vs. 2)? Why?

He ministered to the ignorant and misguided. He was to do this gently because he too was beset with weakness.

7. Define *ignorant* [Strong's #50]. Heb. 9:7 and 1 Pet. 1:14 convey the meaning expressed in 5:2. What further information do you learn from those verses?

Ignorant—Kenneth Wuest says the word is defined by its historical background.

“In Numbers 15:22–31 we learn that even sins committed through ignorance of God's commandments must be atoned for (see also Hebrews 9:7). This was required by the Levitical law as a means of educating the moral perception, also in order to show that sin and defilement might exist unsuspected, that God saw evil where men did not, and that His test of purity was stricter.”

[Kenneth S. Wuest, [*Wuest's Word Studies from the Greek New Testament: For the English Reader*](#), vol. 10 (Grand Rapids: Eerdmans, 1997), 97.]

Hebrews 9:7 but into the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance.

1 Peter 1:14 As obedient children, do not be conformed to the former lusts which were yours in your ignorance,

8. Define *misguided* [Strong's #4105 (NIV, KJV *going astray*)]. See also 2 Cor. 11:3; James 5:19-20; and 1 Pet. 2:25.

Misguided—led astray. They are led away from what is right. They are gullible, weak, deceived.

2 Corinthians 11:3 But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be *led astray* from the simplicity and purity of devotion to Christ.

James 5:19–20 My brethren, if any among you *strays from the truth* and one turns him back, let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins.

1 Peter 2:25 For you were continually *straying like sheep*, but now you have returned to the Shepherd and Guardian of your souls.

9. When was the high priest exempt from offering sacrifices on someone's behalf? Read Num. 15:28-31.

Numbers 15:28–31 ‘The priest shall make atonement before the LORD for the person who goes astray when he sins unintentionally, making atonement for him

that he may be forgiven. 'You shall have one law for him who does anything unintentionally, for him who is native among the sons of Israel and for the alien who sojourns among them. 'But the person who does anything defiantly, whether he is native or an alien, that one is blaspheming the LORD; and that person shall be cut off from among his people. 'Because he has despised the word of the LORD and has broken His commandment, that person shall be completely cut off; his guilt will be on him.' "

When someone sins defiantly, then the earthly high priests were not obligated to make sacrifice for their sins.

"These sins, committed knowingly and deliberately were described as blasphemous because they were an arrogant act of insubordination against the Lord. Anyone guilty of presumptuous sin was to be excommunicated from Israel and put to death." [John MacArthur Jr., ed., [*The MacArthur Study Bible*](#), electronic ed. (Nashville, TN: Word Pub., 1997), 219.]

10. What does Num. 15:28-31 tell you about how God views defiant sin? See also Heb. 10:26-27.

God takes this very seriously. The high-handed, in your face rebellion needs to be dealt with. As soon as they repent, then atonement can be made. God does not change, so we see the same thing in Hebrews 10:26-27.

28 'The priest shall make atonement before the Lord for the person who goes astray when he sins unintentionally, making atonement for him that he may be forgiven. 29 'You shall have one law for him who does anything unintentionally, for him who is native among the sons of Israel and for the alien who sojourns among them. 30 'But the person who does anything defiantly, whether he is native or an alien, that one is blaspheming the Lord; and that person shall be cut off from among his people. 31 'Because he has despised the word of the Lord and has broken His commandment, that person shall be completely cut off; his guilt will be on him.' "

What's interesting about the Numbers 15 text is that right afterward, Moses relates a story of a man who was gathering wood on the Sabbath, who because of his presumptuous, defiant sin was stoned to death.

Hebrews 10:26–27 For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES.

11. The high priest was not authorized to make atonement for presumptuous, defiant sins—sins that we all have committed at one time or another. Think about that! The high priest would not offer a sacrifice on behalf of the person who was still

defiant and rebellious against God. What would need to happen if that mutinous person wanted to be right with God? See Ps. 51:1-4 and Luke 18:13-14.

Psalms 51:1-4 Be gracious to me, O God, according to Your lovingkindness; According to the greatness of Your compassion blot out my transgressions. Wash me thoroughly from my iniquity And cleanse me from my sin. For I know my transgressions, And my sin is ever before me. Against You, You only, I have sinned And done what is evil in Your sight, So that You are justified when You speak And blameless when You judge.

Luke 18:13-14 “But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, ‘God, be merciful to me, the sinner!’ “I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”

Humble repentance. So lovely. And so God-exalting.

12. What principles for ministering to people can you extract from what you’ve learned about the high priest in Questions 6 through 11?

To deal gently with the ignorant and misguided since we too have weaknesses and sins to overcome. To teach and strengthen the ignorant and to lead the misguided back to the truth. To recognize that there’s a difference between falling into sin and repenting and sinning with stubborn abandon.

13. What was the high priest obligated to do according to vs. 3?

He is obligated to offer sacrifices for sin for the people and for himself.

14. Why did he need to do that according to vs. 2?

Because they all commit ignorant sins and are easily led astray from the Lord.

15. What further information are we given in vs. 4 about the office of high priest?

No one takes the honor himself. He is appointed/called by God. Just like Aaron.

16. Just as God gave the ministry of high priest to those whom He chose, He continues giving gifts and ministries today. What do you learn from the following verses about the gifts God gives each believer and the limits of those gifts? See Rom. 11:29; 12:3-8; 1 Cor. 12:4-7, 11, 14-18; and 1 Pet. 4:10-11.

Romans 11:29 for the gifts and the calling of God are *irrevocable*.

Romans 12:3-8 For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as *God has allotted to each a measure of faith*. For just as we have *many members in one body and all the members do not have the same function*, so we, who are many, are *one body in Christ, and individually members one of another*. Since we have *gifts that differ according to the grace given to us, each of us is to exercise them* accordingly: if prophecy, according to the proportion of his faith; if service, in his serving; or he who teaches, in his

teaching; or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

1 Corinthians 12:4–7 Now there are *varieties of gifts, but the same Spirit*. And there are *varieties of ministries, and the same Lord*. There are *varieties of effects, but the same God who works all things in all persons*. But to each one is given *the manifestation of the Spirit for the common good*.

1 Corinthians 12:11 But one and the same Spirit works all these things, *distributing to each one individually just as He wills*.

1 Corinthians 12:14–18 For the body is not one member, but many. If the foot says, “Because I am not a hand, I am not a part of the body,” it is not for this reason any the less a part of the body. And if the ear says, “Because I am not an eye, I am not a part of the body,” it is not for this reason any the less a part of the body. If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? *But now God has placed the members, each one of them, in the body, just as He desired*.

1 Peter 4:10–11 *As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God*. Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; *so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen*.

17. The picture painted here is beautiful to behold, especially when it is viewed with Jesus in mind. Look at Heb. 5:1-4 again. How did Jesus compare with the standard that God intended the high priests to uphold?

Jesus was appointed to offer the ultimate sacrifice for sin on behalf of sinful men. He deals with us in a gentle way, knowing our temptations, though He Himself never sinned out of ignorance, nor was He led into sin, nor did He ever sin in a high-handed way. He was faithful to fulfill His calling from God and humbly submitted to it, for He never sought the honor Himself.

18. Write a prayer of thanks for God’s provision of Jesus Christ as our great high priest.

Oh great God of highest heaven, who so loved the world and sinful man in their corrupted and defiled state that You sent Your Son to die on the cross to atone for sins so those who place their faith in Jesus could know You! thank you for the perfect high priest, who only needed to die once and His sacrifice took care of all sin for all time perfectly. Oh, how holy is Jesus that His blood could do this and not need to be sacrificed again and again. How perfect is His sacrifice so that the stain of sin and stench of death is removed from me, so I can stand in Your presence as Your child. What a privilege! What a treasure! What a great God!

Discovering the Treasures of the Word

Before the Throne of God Above

By Charitie L. Bancroft

Before the throne of God above
I have a strong and perfect plea.
A great high Priest whose Name is Love
Who ever lives and pleads for me.

My name is graven on His hands,
My name is written on His heart.
I know that while in Heaven He stands
No tongue can bid me thence depart.

When Satan tempts me to despair
And tells me of the guilt within,
Upward I look and see Him there
Who made an end of all my sin.

Because the sinless Savior died
My sinful soul is counted free.
For God the just is satisfied
To look on Him and pardon me.

Behold Him there the risen Lamb,
My perfect spotless righteousness,
The great unchangeable I AM,
The King of glory and of grace,

One in Himself I cannot die.
My soul is purchased by His blood,
My life is hid with Christ on high,
With Christ my Savior and my God.

Hebrews Part One

Lesson #20, Chapter 5:5-10

TEACHER'S GUIDE

Read Chapter 5 before answering the questions for this lesson.

1. What do you learn from vs. 4 about the position of high priest?
No one takes the honor himself. He receives it from God, just like Aaron did.
2. How did Christ follow that same pattern according to vs. 5?
Christ didn't appoint Himself. God honored Him and put Him in that position.
3. Verse 5 says Christ did not glorify Himself. Who did He glorify? Why? See John 8:54; 12:28; 17:1-5.

Jesus came to give glory to God. He understood that trying to glorify Himself would not be worth anything. Jesus sought to give glory to God through His earthly life.

54 Jesus answered, "If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, 'He is our God';

28 "*Father, glorify Your name.*" Then a voice came out of heaven: "I have both glorified it, and will glorify it again."

1 Jesus spoke these things; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Your Son, *that the Son may glorify You*, 2 even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. 3 "This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. 4 "*I glorified You on the earth, having accomplished the work which You have given Me to do.* 5 "*Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.*

4. What two proofs in vss. 5-6 support the fact that Christ did not glorify Himself but was appointed by God?
God made Him a Son and a Priest according to a new order, that of Melchizedek. One that He was a Son and the other that He was appointed a Priest in a new order.
5. In vs. 6 we are introduced to a new priesthood. What is this new priesthood and how is it different from the priestly line of Aaron? See Heb. 5:5-6; 7:3, 11, 28. To compare the priestly line of Aaron see Heb. 5:1-4 and Ex. 28:1-3, 41.
The new priesthood is the order of Melchizedek. It is a perpetual priesthood. The old priesthood wasn't sufficient or effective enough to take away sin—to mediate well between God and man. The new priesthood appoints a Son, who is perfect forever.

Hebrews 5:5–6 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "You are My Son, Today I have begotten You";

just as He says also in another passage, “You are a priest forever *According to the order of Melchizedek.*”

Hebrews 7:3 Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, *he remains a priest perpetually.*

Hebrews 7:11 Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), *what further need was there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron?*

Hebrews 7:28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever.

The Aaronic priesthood is made up of those who are also weak, sinful, and misguided. Those priests must offer sacrifice for their sins, as well as for the people. Aaron had to be clothed with holy garments to minister in God’s presence, but Jesus wore His own righteousness. The earthly priests had to be covered with priestly garments to minister in God’s presence, but Jesus didn’t need any other clothing than His own righteousness.

Hebrews 5:1–4 For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins; he can deal gently with the ignorant and misguided, *since he himself also is beset with weakness; and because of it he is obligated to offer sacrifices for sins, as for the people, so also for himself.* And no one takes the honor to himself, but receives it when he is called by God, even as Aaron was.

Exodus 28:1–3 “Then bring near to yourself Aaron your brother, and his sons with him, from among the sons of Israel, to minister as priest to Me—Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron’s sons. “You shall make holy garments for Aaron your brother, for glory and for beauty. “You shall speak to all the skillful persons whom I have endowed with the spirit of wisdom, that they make *Aaron’s garments to consecrate him, that he may minister as priest to Me.*

Exodus 28:41 “You shall put them on Aaron your brother and on his sons with him; and you shall anoint them and ordain them and consecrate them, that they may serve Me as priests.

6. In vs. 7 what does *in the days of His flesh* mean? See Jn. 1:14; Rom. 8:3; and 1 Tim. 3:16.

It is referring to the 30-some years that Jesus lived on earth as a man.

John 1:14 And *the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.*

Romans 8:3 For what the Law could not do, weak as it was through the flesh, God did: *sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,*

1 Timothy 3:16 By common confession, great is the mystery of godliness: *He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.*

7. According to vs. 7 what did Christ do during “the days of His flesh”? What time in Christ’s life is the writer of Hebrews referring to? See Matt. 26:36-46. He prayed, overcome with sorrow. This is referring to Jesus in the Garden of Gethsemane.

Matthew 26:36–46 Then Jesus came with them to a place called Gethsemane, and said to His disciples, “Sit here while I go over there and pray.” And He took with Him Peter and the two sons of Zebedee, and began to be grieved and distressed. Then He said to them, “My soul is deeply grieved, to the point of death; remain here and keep watch with Me.” And He went a little beyond them, and fell on His face and prayed, saying, “My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.” And He came to the disciples and found them sleeping, and said to Peter, “So, you men could not keep watch with Me for one hour? “Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak.” He went away again a second time and prayed, saying, “My Father, if this cannot pass away unless I drink it, Your will be done.” Again He came and found them sleeping, for their eyes were heavy. And He left them again, and went away and prayed a third time, saying the same thing once more. Then He came to the disciples and said to them, “Are you still sleeping and resting? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners. “Get up, let us be going; behold, the one who betrays Me is at hand!”

a. What did Christ ask of His Father (Heb. 5:7 and Matt. 26:36-46)? He asked if possible that the cup of suffering would pass from Him, though He was more than willing to do God’s will. This too was part of His suffering and being made perfect in obedience.

b. How did God respond to Christ’s petition according to vs. 7? He heard Him—because He asked according to God’s will and not with fleshly desires.

8. The text says Christ was heard by God when He prayed to be delivered from death, yet He still died. So, in what way did God answer Christ’s petition? See Ps. 16:9-10; 1 Cor. 15:12-19, 54-57; 1 Thess. 4:14.

Psalms 16:9–10 Therefore my heart is glad and my glory rejoices; My flesh also will dwell securely. For You will not abandon my soul to Sheol; *Nor will You allow Your Holy One to undergo decay.*

1 Corinthians 15:12–19 Now if Christ is preached, that *He has been raised from the dead*, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, not even Christ has been raised; and *if Christ has not been raised, then our preaching is vain, your faith also is vain.*

Moreover we are even found to be false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised. For if the dead are not raised, not even Christ has been raised; and *if Christ has not been raised, your faith is worthless; you are still in your sins*. Then those also who have fallen asleep in Christ have perished. If we have hoped in Christ in this life only, we are of all men most to be pitied.

1 Corinthians 15:54–57 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, “DEATH IS SWALLOWED UP in victory. “O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?” The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ.

1 Thessalonians 4:14 *For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus.*

He didn't *stay* dead. He rose again—and in doing so, He showed that He had the power to redeem us from our sins and conquer death.

9. Verse 7 says Christ was heard because of His piety. What is *piety* [Strong's #2124 (NIV *reverent submission*; KJV *He feared*)]?

It means to have a godly fear for the Lord. He was reverent and submissive to the Father's will. He didn't demand or whine.

The image in the word is that of a *cautious taking hold* (λαμβάνειν) and *careful and respectful handling*: hence piety of a *devout* and *circumspect* character, as that of Christ, who in his prayer took account of all things, not only his own desire, but his Father's will. [Marvin Richardson Vincent, [Word Studies in the New Testament](#), vol. 4 (New York: Charles Scribner's Sons, 1887), 435.]

Fine picture of Christ's attitude toward the Father in the prayer in Gethsemane and in all his prayers. Jesus in Gethsemane at once surrendered his will to that of the Father who heard his plea and enabled him to acquiesce in the Father's will. [A.T. Robertson, [Word Pictures in the New Testament](#) (Nashville, TN: Broadman Press, 1933), Heb 5:7.]

10. Can the same be true for us? Can God hear us because of our “piety?” See Ps. 66:16-20; Prov. 15:8, 29; Jn. 15:7.

Yes, indeed! It expresses the response of Eli, who said, “It is the Lord, let Him do what seems good to Him” in 1 Samuel 3:18.

Psalm 66:16–20 Come and hear, all who fear God, And I will tell of what He has done for my soul. I cried to Him with my mouth, And He was extolled with my tongue. If I regard wickedness in my heart, The Lord will not hear; But certainly God has heard; He has given heed to the voice of my prayer. Blessed be God, Who has not turned away my prayer Nor His lovingkindness from me.

Proverbs 15:8 The sacrifice of the wicked is an abomination to the LORD, But the prayer of the upright is His delight.

Proverbs 15:29 The LORD is far from the wicked, But He hears the prayer of the righteous.

John 15:7 “If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you.

11. Even as God’s Son, Christ did not receive special treatment. What does vs. 8 say happened to Jesus? With what result?

He suffered and through His suffering, He learned obedience to an even greater degree.

12. If Christ was God and was perfect, in what ways did He suffer and how did the things He suffered teach Him obedience? See Is. 50:4-7; Luke 2:52; Phil. 2:8; Heb. 2:10, 17-18; 5:7; 1 Pet. 2:21-24.

He suffered from physical violence, verbal abuse, going to the cross and enduring separation from God. His suffering provides a way for us to follow. His suffering shows His obedience—all the way to death. His suffering identifies Him with us in every way. Our experience was also His experience. His example of trusting God helps us do the same—so God took Him through the worst of the worst, so no one can claim that they had it worse than Jesus (but isn’t that what we secretly think sometimes?! Oh my!)

Isaiah 50:4–7 *The Lord God has given Me the tongue of disciples, That I may know how to sustain the weary one with a word. He awakens Me morning by morning, He awakens My ear to listen as a disciple. The Lord God has opened My ear; And I was not disobedient Nor did I turn back. I gave My back to those who strike Me, And My cheeks to those who pluck out the beard; I did not cover My face from humiliation and spitting. For the Lord God helps Me, Therefore, I am not disgraced; Therefore, I have set My face like flint, And I know that I will not be ashamed.*

Luke 2:52 *And Jesus kept increasing in wisdom and stature, and in favor with God and men.*

Philippians 2:8 *Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.*

Hebrews 2:10 *For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.*

Hebrews 2:17–18 *Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.*

Hebrews 5:7 *In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety.*

1 Peter 2:21–24 For you have been called for this purpose, since *Christ also suffered for you, leaving you an example for you to follow in His steps*, who committed no sin, nor was any deceit found in His mouth; and while being reviled, He did not revile in return; while suffering, He uttered no threats, *but kept entrusting Himself to Him who judges righteously*; and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; *for by His wounds you were healed*.

It was not that He had to learn to obey, for He said, “I do always those things that please Him” (John 8:29). Vincent says that “He required the special discipline of a severe human experience as a training for His office as a high priest who could be touched with the feeling of human infirmities. He did not need to be disciplined out of any inclination to disobedience; but as Alford puts it, ‘the special course of submission by which He became perfected as our high priest was gone through in time, and was a matter of acquirement and practice.’ This is no more strange than His growth in wisdom (Luke 2:52). Growth in experience was an essential part of His humanity.”¹

13. If Jesus Christ can learn obedience from the things He suffered, then what does it surely mean for us? What are some of the purposes of suffering as seen in the following verses: Matt. 5:10-12; 2 Cor. 4:16-18; James 1:2-4, 12; 1 Pet. 1:3-9?

Matthew 5:10–12 “Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. “Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. “Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you. *We join a long line of godly ones who suffered before us and there will be those who suffer after us. It is part and parcel of growing in Christ.*

2 Corinthians 4:16–18 Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. *Our suffering isn't just for lessons learned on earth, but also earns us an eternal glory in heaven.*

James 1:2–4 Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing. *Suffering tests, perfects, and matures our faith.*

James 1:12 Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him. *Suffering produces perseverance, which brings reward and the crown of life.*

¹Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament: For the English Reader* (Grand Rapids: Eerdmans, 1997, c1984), Heb. 5:8.

1 Peter 1:3–9 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, obtaining as the outcome of your faith the salvation of your souls. *Suffering tests and proves our faith causing us to long for our imperishable inheritance where we will see Him, whom we love.*

14. What was the intent of Jesus learning obedience through the things He suffered? Verse 9 tells us.

He became to all those who obey Him the source of eternal salvation.

15. The King of glory, the perfectly holy One endured suffering and humiliation, and all things human, so He would fully experience life as a man. And He did it for you and for me. Why? See Heb. 2:9-10, 14-15, 17-18; 5:9.

Hebrews 2:9–10 But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, *so that by the grace of God He might taste death for everyone.* For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, *to perfect the author of their salvation through sufferings.*

Hebrews 2:14–15 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and *might free those who through fear of death were subject to slavery all their lives.*

Hebrews 2:17–18 Therefore, He had to be made like His brethren in all things, *so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.* For since He Himself was tempted in that which He has suffered, *He is able to come to the aid of those who are tempted.*

Hebrews 5:9 And having been made perfect, *He became to all those who obey Him the source of eternal salvation,*

16. How does that knowledge endear Jesus to you even more?

It's so incredible. There are hardly words to express what it does for my soul. My love for Him is so paltry compared to His for me, but I am so thankful. I do want to live every moment of every day for Him. May it be my refrain, "for Him!"

17. Define *perfect* [Strong's #5048]. Rewrite vs. 9 using the terms from the definition to catch the author's meaning.

Having been made perfect means the telos, the consummation, the pinnacle and the ultimate fulfillment. Completion of the process of training by means of suffering.

The word speaks here of Messiah having reached the end which was contemplated in His divinely appointed discipline for the priesthood. This consummation was reached in His substitutionary death on the Cross [Kenneth S. Wuest, [Wuest's Word Studies from the Greek New Testament: For the English Reader](#), vol. 10 (Grand Rapids: Eerdmans, 1997), 102.]

Hebrews 5:9 And having been made perfect, He became to all those who obey Him the source of eternal salvation,

And Jesus, having been made perfect through the process of training by means of suffering *and* having completed His qualification course for high priest (from John MacArthur), became the source of eternal salvation to all those who obey Him.

18. After accomplishing all that God intended for Him, Jesus became the source of eternal salvation for whom (vs. 9)?

All those who obey Him.

19. How are we saved? See Rom. 10:8-10; Eph. 2:8-9; Titus 3:5.

Romans 10:8–10 But what does it say? “THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART”—that is, the word of faith which we are preaching, that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

Ephesians 2:8–9 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.

Titus 3:5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,

Believing, by faith through grace, not by any deeds we have done in our own righteousness.

20. So, what is the connection between salvation by grace and obedience? See John 3:36; Rom. 1:5; 2 Thess. 1:8; 1 Pet. 4:17; I John 2:3-6; 3:10.

All those who are saved will obey Him—they want to because they've been given a new heart and the ability to obey Him. Obedience is one sign of new life. Belief and obedience go together. Obedience is actually synonymous with salvation.

Faith brings about obedience as Romans 1:5 tells us. Those who don't obey show that they aren't of the household of faith.

John 3:36 *“He who **believes** in the Son has eternal life; but he who **does not obey** the Son will not see life, but the wrath of God abides on him.”*

Romans 1:5 through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His name's sake,

2 Thessalonians 1:8 dealing out retribution to those who *do not know God and to those who do not obey* the gospel of our Lord Jesus. [Again, these aren't two different groups. Those who know God obey Him.]

1 Peter 4:17 For it is time for judgment to begin with the household of God; and if it begins with us first, what will be the outcome for *those who do not obey the gospel of God?*

1 John 2:3–6 By this we know that *we have come to know Him, if we keep His commandments*. The one who says, “I have come to know Him,” and does not keep His commandments, is a liar, and the truth is not in him; but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: the one who says he abides in Him ought himself to walk in the same manner as He walked.

1 John 3:10 By this the children of God and the children of the devil are obvious: *anyone who does not practice righteousness is not of God, nor the one who does not love his brother.*

21. When our children were little, we trained them to obey with these guidelines, *“all the way, right away, and with a happy heart.”* Consider your obedience to Jesus Christ who gave Himself for you. Is your obedience all the way, not half-hearted or partial? Is your obedience right away, not put off until a later time? Is your obedience with a happy heart, not grudging or complaining?

22. High priests taken among men offered up sacrifices on behalf of themselves and others. Jesus, on the other hand, offered Himself as the offering—the priest was the sacrifice. How does the information we learn in vs. 6 and 9-10 reveal why it was necessary for Jesus to come from a different priesthood than the line of Aaron? See also Heb. 6:19-20.

Hebrews 5:6 just as He says also in another passage, “YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK.”

Hebrews 5:9–10 And having been made perfect, He became to all those who obey Him the source of eternal salvation, being designated by God as a high priest according to the order of Melchizedek.

We need a forever priest, an eternal priest, who entered into the holy place once for all. The earthly high priests had to keep entering the holy place year after year after year.

Hebrews 6:19–20 This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

The sons of Aaron were appointed as high priests to offer sacrifice for the sins of the people, but they also had to offer sacrifices for their own sins. Jesus, as the Son of God and high priest of the order of Melchizedek, offered Himself on our behalf. In every way, except sin, He entered into the experiences of mankind to be human to the fullest degree. In this way, He accomplished salvation for us in the fullest measure.

Being Made Perfect

“What,” says one, “did Christ need to be made perfect?” Not in His nature, for He was always perfect in both His divine and His human nature; but perfect as a Savior, perfect as a Sympathizer, —above all, according to the connection, perfect as a High Priest. “Being made Perfect, He became the author of eternal salvation unto all them that obey Him.” Christ will not save those who refuse to obey Him, those who will not believe in Him; there must be an obedient faith rendered unto Him, or else the virtue of His passion and death cannot come to us.²

²Charles H. Spurgeon, *Spurgeon’s Sermons: Volume 43*, Electronic ed., Logos Library System (Albany, OR: Ages Software), 1998).

Hebrews Part One

Lesson #21, Chapter 5:11-14

TEACHER'S GUIDE

Read Chapter 5:1-10 before beginning this lesson.

1. What does the writer of Hebrews tell us about the *him* referred to in vs. 11? What problem do the Hebrews face in learning about him?

The writer of Hebrews has much to say about "him." He also says what he has to explain about "him" is hard to do.

The problem is the Hebrews have become dull of hearing.

2. The identity of *him* in the opening phrase *concerning him* in vs. 11 is somewhat disputed. *Him* can refer to Melchizedek or *him* can refer to Christ who is a high priest according to the order of Melchizedek. For our purposes in this lesson we are going to take the view that *him* refers to Melchizedek for the following reasons:
 - a. First, the closest noun that would identify *him* is Melchizedek.
 - b. Second, the author of Hebrews has been discussing the superiority of Christ for 5 chapters, but vs. 11 seems to introduce a new subject, one which needs to be discussed in great detail. The discussion of Melchizedek is also picked up in the last part of Chapter 6 and on into Chapter 7. The apparent switch to a new subject lends itself to the Melchizedek view.
 - c. Third, chapter 6 verse 1 seems to echo this view when it states, *Therefore, leaving the elementary teaching about the Christ*. The author is ready to move on to deeper things, one of which is the discussion of Melchizedek and his priesthood.
 - d. Fourth, this is the view my husband holds! ☺
 - e. Fifth, one must ask, "What is the point of learning more about Melchizedek?" The primary reason is to introduce new information about Jesus Christ as high priest. We must understand the order of Melchizedek as high priest so that we can understand Jesus Christ in His role as high priest according to this same order. To sum up: The point the writer is making is not information about Melchizedek *as an end in itself*, but information about Melchizedek whose priesthood is a picture and shadow of the priesthood of Jesus Christ.
 - f. Finally, another way to translate the beginning of vs. 11 is to say, *concerning this*. This view means the author is referring to *the order of*

Melchizedek, which he has just introduced in vss. 6 and 10. This rendering of vs. 11 also lines up with the reasons given in b and c above.

3. Define *dull of hearing* [Strong's #3576 (NIV *slow to learn*)]. The same Greek word is used in Heb. 6:12 and translated *sluggish, slothful, and lazy*. Dull of hearing is a combination of two Greek words meaning "no" and "push" = no push, hence, sluggish, numbed. Wuest says the Hebrews were slow, sluggish, numbed in their teaching of New Testament truth, which is why the author of Hebrews found it difficult to teach them.

The perfect tense "you have become" indicates the readers were previously in better spiritual condition, but now are in a state of dullness. There is no indication that the readers must remain in such a state. This word, *nōthroi*, translated "slow," occurs only here and in Heb 6:12 in the New Testament, and connotes lethargy and mental dullness. [David L. Allen, [Hebrews](#), The New American Commentary (Nashville, TN: B & H Publishing Group, 2010), 335.]

Hebrews 6:12 so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.

- a. The following verses contain the idea of being dull of hearing. What do you learn about this spiritual state from Matt. 13:13-17; Mark 8:17-18, 21; Luke 24:25; Jn. 16:12?

Matthew 13:13–17 "Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. "In their case the prophecy of Isaiah is being fulfilled, which says, 'YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES, OTHERWISE THEY WOULD SEE WITH THEIR EYES, HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.' "But blessed are your eyes, because they see; and your ears, because they hear. "For truly I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it. *Spiritual dullness stops up our ears.*

Mark 8:17–18 And Jesus, aware of this, said to them, "Why do you discuss the fact that you have no bread? Do you not yet see or understand? Do you have a hardened heart? "HAVING EYES, DO YOU NOT SEE? AND HAVING EARS, DO YOU NOT HEAR? And do you not remember, *Spiritual dullness indicates a hardened heart.*

Mark 8:21 And He was saying to them, "Do you not yet understand?" *Spiritual dullness makes it hard for us to understand spiritual truths.*

Luke 24:25 And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! *Spiritual dullness reveals a heart slow to believe the Scriptures. Jesus calls this foolishness.*

John 16:12 “I have many more things to say to you, but you cannot bear them now. *Spiritual dullness can't bear with deeper things. They are simply not able to handle it.*

4. What is the connection between being dull of hearing and the writer of Hebrews finding these new truths “hard to explain” to them?

Because they were spiritually dull, the writer of Hebrews found it challenging to teach them. They weren't spiritually sensitive and because they weren't, it was like trying to listen to a symphony underwater.

5. How do we become dull to hearing God's Word? Now, think about you, specifically. How do *you* become dull to hearing God's Word?

We—and me—become dull of hearing when we/I let in sin or entertain it, rather than confessing it. We/I become dull of hearing when we/I don't think we need the Word very much, like when we/I give it only cursory attention. We/I become dull of hearing when we/I proudly lean on our/my own understanding.

6. What is the antidote to this dangerous state? See 1 Thess. 2:13; 4:1; Rev. 2:4-5.

1 Thessalonians 2:13 For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe. *Receive and accept the Word and coming from God. Know that it's the Word of God that fixes what ails us.*

1 Thessalonians 4:1 Finally then, brethren, we request and exhort you in the Lord Jesus, that as you received from us instruction as to how you ought to walk and please God (just as you actually do walk), that you excel still more. *There is no status quo in our walk with the Lord.*

Revelation 2:4–5 ‘But I have this against you, that you have left your first love. ‘Therefore remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place—unless you repent. *Fall in love with our Savior again. Seek to heat things up in our relationship with Him.*

7. The author of Hebrews cites in vs. 12 the three results of being dull of hearing. What are they?

You ought to be teachers. You need someone to teach you the basics, the elementary principles of the oracles of God. You need milk and not solid food.

8. The writer states, *by this time you ought to be teachers*. What does that tell you about the readers of this epistle?

They've had teaching in the past that equipped them to teach others. They had known the Lord for a while. They aren't just baby Christians. It's assumed that all believers get to a point where they can teach others. It's a responsibility and expectation, as well.

9. What assumption does that comment, “by this time you ought to be teachers,” make about all believers as they mature? Col. 3:16 and Titus 2:3-4 make the same assumption.

It’s assumed that all believers get to a point where they can teach others. It’s a responsibility and expectation, as well.

Colossians 3:16 Let the word of Christ richly dwell within you, *with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs*, singing with thankfulness in your hearts to God.

Titus 2:3–4 Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, *teaching what is good, so that they may encourage the young women to love their husbands, to love their children,*

10. Dear-hearts, would the writer of Hebrews include you in his statement, *that by this time you ought to be teachers?* Every believer needs to grow to the position of teaching others, *in some way*, the truths of the Christian life. How do you get to that place? Explain the various ways you can “teach” others.

Spending time in the Word. Growing adept at applying the Word in our lives. Seeing victory in overcoming sin.

Teach in conversation, walking, talking, living out Deuteronomy 6 with people, formal discipleship, Bible study.

11. The author speaks to his readers saying, “*You* have need again for someone to teach you the elementary principles of the oracles of God.” What does that little word *again* tell you about these people? What does the phrase *elementary principles* indicate?

They once were taught the elementary principles, but drifted away from them when they became dull of hearing.

Elementary principles means the foundational truths, the truths every believer should know.

12. Not only that, the author goes on to say they “have come to need milk and not solid food.” What picture is the author trying paint for his readers?

That they have reverted to baby status again.

- a. What added insight into their spiritual state do you gain when you look up 1 Cor. 3:1-3 and Eph. 4:13-16.

1 Corinthians 3:1–3 *And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?*

Ephesians 4:13–16 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, *we are no longer to be children*, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, *we are to grow up* in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

13. How could someone go back to be a spiritual infant? Does God want us to spiritually remain babies?

They get so malnourished that they forget how to eat meat. They get used to feeding on Twinkies or only milk. Their spiritual malnutrition makes them so anemic that they need to be slowly acclimated to solid food again.

And no, God doesn't want us to remain spiritual babies. He wants us to grow in wisdom and maturity.

14. What do you learn about milk drinkers from vs. 13?

Milk drinkers are not accustomed to the word of righteousness.

15. Define *accustomed* [Strong's #552 (KJV *unskillful*, NIV *acquainted*)].

Unskillful. Lack skill or experience.

16. List three ways you would encourage someone to grow accustomed to the Word of righteousness.

Be in the Word daily. Learn to spend time meditating on and observing the text. Listen to good preaching and teaching. Confess sin. Spend time with people who are spiritually mature in the Word of God, who are faithful in the habits already listed.

17. Finish this sentence: As milk is for babies who are not accustomed to the Word of righteousness, so solid food _____.

So solid food is for the mature who have their senses trained to discern good and evil.

Solid food is for the mature practice applying the word of righteousness.

18. How is a mature person described in vs. 14?

They through practice have their senses trained to discern good and evil

19. Define *practice* [Strong's #1838 (NIV *constant use*; KJV *reason of use*)].

A condition produced by past exercise, not the current state or process.

20. Define *trained* [Strong's #1128 (KJV *exercised*)]. See also 1 Tim. 4:7; Heb. 12:11; and 2 Pet. 2:14.

Gumnazo....training, discipline.

"It must be recognized that Christians, especially among Gentiles, would need to forge a new code of morals in order to leave themselves unspotted in the world." [Donald Guthrie, [*Hebrews: An Introduction and Commentary*](#), vol. 15, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1983), 140.]

1 Timothy 4:7 But have nothing to do with worldly fables fit only for old women.

On the other hand, discipline yourself for the purpose of godliness;

Hebrews 12:11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

2 Peter 2:14 having eyes full of adultery that never cease from sin, enticing unstable souls, having a heart trained in greed, accursed children;

21. As a person continually feasts upon the solid food of the Word of God, what happens to them (vs. 14)? Rom. 15:1-3; Phil. 1:9-11; and 2 Pet. 1:3-9 all refer to the same process of maturity in our walks. What do you learn?

Their senses are trained to discern good and evil.

Romans 14:1-3 Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions. One person has faith that he may eat all things, but he who is weak eats vegetables only. The one who eats is not to regard with contempt the one who does not eat, and the one who does not eat is not to judge the one who eats, for God has accepted him.

Philippians 1:9-11 And this I pray, that your love may abound still more and more in real knowledge and all discernment, so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ; having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.

2 Peter 1:3-9 seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust. Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge, and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness, and in your godliness, brotherly kindness, and in your brotherly kindness, love. For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins.

22. This section of Hebrews has provided us with an interesting diversion—soul searching, assessment, and a push to move forward. Is its message for you? Does anything beyond “Jesus loves me” produce a spiritual brain cramp? Do you long for more growth and more grace in your walk? The message is clear if you want to progress spiritually; you must take pains with these things and obey the command of 2 Tim. 2:15: *Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the Word of truth.*
23. For those of you who regularly eat solid food, let me ask you: Are you persevering in these things? Are you *continuing* to grow in the grace and the knowledge of Jesus Christ? *Excel still more.*