
A Study of Hebrews

Adult Annex Class
December, 2011 - February, 2012

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A STUDY OF HEBREWS

Lesson 1

Read Hebrews through a couple of times before class. We will be marking in this class. Use the copies of Hebrews provided (or mark in your Bible if you so desire). It is suggested that you have available for use several different colors of marking pens/pencils. In the introduction you will be asked (questions below) to mark the **better** family of words, the **excellent** or **more excellent** group of terms (same color), instances of **new** and finally **perfect(ed)** (different color) as stressed throughout Hebrews. These, as well as other markings, will also be considered in later lessons .

I. Introduction and Background

A. Author

1. From the internal evidence of Hebrews determine the author of the book.
 - a. Paul?
 - b. Barnabas?
 - c. Luke?
 - d. Apollos?
 - e. Others?

B. To whom addressed

1. From the following verses, what can you conclude about those to whom this letter was written?
 - a. Heb. 13:23, 19 _____

 - b. Heb. 10:32-34; 12:4 _____

 - c. Heb. 6:10, 10:34 _____

 - d. Heb. 5:11-14; 2:1; 10:25 _____

e. Heb. 2:3-4 _____

f. Heb. 3:14 _____

g. Heb. 13:7; 5:12 _____

h. Heb. 6:4-8; 10:36-39 _____

i. Any other indicators through chapter 10? (Heb. 1:1-10:18) _____

2. In summary fashion, how would you describe those to whom the book was written? _____

3. External Evidence

C. Authenticity

- a. Quoted as Scripture
- b. Found in oldest extant manuscripts
- c. Found in all the ancient catalogues of canonical books

D. Date of Writing; Location of Recipients

1. From the internal evidence of Hebrews determine the location of the recipients.

2. What do the following verses suggest with respect to the time of writing of the epistle? (Note, for example, the verb tenses used; also compare versions)

- a. Heb. 7:8; 9:6-10; 13:10 _____

- b. Heb. 9:6 _____
- c. Heb. 8:13 _____

A STUDY OF HEBREWS

Lesson 2

Review: Be prepared to answer review questions for Lesson 1

I. Introduction and Background - Continued

E. Theme of the Letter: The Superiority of Christ

1. Read Hebrews and mark the following words, identifying **what** is being modified and identify the verses where they occur.

a. better (e.g. **better hope** - Heb. 7:19) _____

(1) Christ No Apostasy
 Priesthood hope covenant covenant promises sacrifices possession
 heavenly *country* resurrection Better outcome, i.e promises and
 salvation blood excellent or more excellent _____

(2) name ministry covenant promises sacrifice perfect or perfected _____

(3) Savior (High Priest) Obedience Priesthood Salvation through superior
 priesthood of Christ (7:25) Priesthood (of the priest) tabernacle Priest

SaintsPre - old covenant faithful just men you

b. new _____

(1) covenant *covenant*covenantway covenantSummary: In Christ everything is better

- c. A better messenger (Chapters 1 & 2)
- d. A better apostle (Chapters 3 & 4)
- e. A better (high) priest (Chapters 4 - 7)
- f. A better covenant (Chapters 8 - 9)
 - (1) With better promises
 - (2) and a better hope
 - (3) and a better possession
 - (4) and a better country
 - (5) and a better life (resurrection)
- g. A better tabernacle (Chapter 9)
- h. A better sacrifice (Chapters 9 & 10)
- i. A better way: faith (Chapters 11-13)

F. Purpose of the Epistle

1. What does the author claim is a reason for writing this letter (Heb. 13:22)? _____

2. Mark the “**Let us**” family of words throughout Hebrews and the references. Note what the ‘let us’ phrases call the readers to do. Summarize what the writer is attempting to do by the statements associated with this phrase? _____

3. The Hebrew Christians were in danger. What was their condition or risk as evidenced by the following verses?

- a. Heb. 2:1-4 _____

- b. Heb. 3:12-13 _____

- c. Heb. 4:11-13 _____

- d. Heb. 5:11 _____
- e. Heb. 10:19-31 _____

- f. Heb. 12:25-29 _____

4. Two major ingredients contributed to many Jewish Christians losing their faith in Christ and going back to Judaism. What were they? _____

_____ (Acts 15:1-2; Gal. 5:1-6; Heb. 10:32-36; Acts 7:1ff)

G. Observations on the Style of Argument of Hebrews¹

The following comments are offered as observations of the text (and of other men) simply as aids in your study. We will rely on text and context for our study of Hebrews, but in the course of our study perhaps some of the following will be useful to you as you investigate the text and its message.

- 1. Greek scholars recognize the book as “eloquent” in its style
 - a. Extensive vocabulary of the writer indicating familiarity with Greek philosophical writings
 - b. Some 152 words found nowhere else in the New Testament.

¹ Lightfoot, *Jesus Christ Today*, pp. 45-50

- c. Words (in Greek) demonstrate a care for their sounds
 - (1) *Polumeros kai polutropos palai ho theos lalesas tois patrasin en tois prophetais* (Heb. 1:1)
 - d. Several examples of impressively long sentences
 - (1) Heb. 1:1-4; 5:7-10; 7:1-3; 10:19-25; 12:18-24
 - e. Use of oratorical imperatives
 - (1) Heb. 3:1; 3:12; 10:32
 - f. 'Skillful' use of paradox
 - (1) Abel died but speaks (11:4)
 - (2) Moses preferred the reproach of Christ above the riches of Egypt (11:26)
 - (3) Moses saw the invisible (11:27)
2. Extensive use of antitheses, i.e. direct contrast; opposition
- a. Two covenants, two sanctuaries, two priesthoods, two forms of worship
 - b. Contrasts of prophets, of Son and angels (1); Jesus and Moses (3); infants and adults (5); Abel and Cain (11); Noah and the world (11); legitimate and illegitimate children (12).
 - c. Contrasts of blessing and cursing (6); many priests and the one priesthood (7); type and antitype (9); shadow and reality (10); the tent and the city (11); Sinai and Zion (12).
3. Some 'special' styles of which to at least be aware
- a. Inclusion: a method of arrangement that marks off a literary unit by restatement at the end of what was said at the beginning.
 - (1) Heb. 5:5-10 - Christ...priest; God...priest
 - (2) Heb. 7:20,28 - oath
 - (3) Heb. 10:11,18 - offering
 - b. Hook words: beginning a paragraph with a word that was used in the closing of the preceding paragraph
 - (1) Heb. 1:4 & 5 - "angels"
 - (2) Heb. 2:13 & 14 - "children"
 - (3) Heb. 6:12 & 13 - "promise(s)"
 - (4) Heb. 10:39 & 11:1 - "faith"
 - c. Announcements/anticipations: A subject mentioned in passing which is not developed until later in the book
 - (1) Purification for sins mentioned in Heb. 1:3 and 2:17, but not developed fully until chapters 9 & 10
 - (2) Christ as high priest stated in 2:17 and 3:1 but not treated fully until chapters 5 & 7 (beginning in 4:13)

A STUDY OF HEBREWS

Lesson 3

Review: Be prepared to answer review questions through Lesson 2

Read through Hebrews again (a couple of times) and mark the words **therefore** and **for** (both in one color) where used to introduce a reason or a conclusion. Mark the word **angels** (different color) in chapters 1 & 2.

II. The Better Messenger: the Son (1:1-2:18)

A. Better than the Prophets: His Credentials (1:1-3)

1. With Whom does the writer begin Hebrews? (Gen. 1:1; John 1:1ff)
2. By whom, to whom and how does the text say God spoke in times past? (See table in the next question)
3. How does the text say God has spoken “in these last days”? (Suggestion - fill in the following table)

<u>Verse</u>	<u>To Whom</u>	<u>When</u>	<u>By Whom</u>
Heb. 1:1			
Heb. 1:2			

- a. To whom does the writer have reference as ‘the Son’? How are His three positions described in the text? _____

 _____ (Heb. 1:1-3)
- b. What is a “dispensation”? _____
 What are “these last days” put in contrast with? _____

 What are “these last days”? _____

 (Isaiah 2:2-4; Hosea 3:4-5; Micah 4:1ff; Gal. 4:4; Acts 2:17ff; 1 Cor. 10:11; Heb. 9:26; 2 Pet. 3:3; Heb. 10:25ff)

4. In Heb. 1:2-3, seven 'credentials' are given of the Son; what are they?
- a. _____ (Psa. 2:8; Eph. 3:8-11; Col. 1:16)
 - b. _____ (John 1:3; Col. 1:16)
 - c. _____ (John 1:14; Col. 2:9-10)
 - d. _____ (2 Cor. 4:4; Col. 1:15)
 - e. _____ (Col. 1:17)
 - f. _____ (John 1:29; Rev. 1:5; Titus 2:14)
 - g. _____ (1 Pet. 3:22; Psa. 110:1-2)
5. Considering these 'credentials' what do you conclude about the nature of "the Son"? Of His Authority? _____

6. According to the text (Heb. 1:4), what has the Son become? _____

- When did He become this? _____

- How has He become this? _____

A STUDY OF HEBREWS

Lesson 4

Review: Be prepared to answer review questions through Lesson 3

II. The Better Messenger: the Son (1:1-2:18) - Continued

B. Superiority to Angels (1:4-14)

1. Verse 4 introduces angels - what role did they perform in the Old Testament? _____

_____ (Acts 7:53-54; Gal. 3:19; Exod. 3:2; Gen. 22:11ff)

Why might the writer introduce angels to the readers and make such a long argument about Christ's superiority? _____

2. In 1:5-14, the writer provides evidence for the conclusion of 1:4 (note the "for"). Seven Old Testament quotations are used to prove his point. What are they and, in a word or two, what do they say about the Son?

a. 1:5a _____

b. 1:5b _____

c. 1:6 _____

d. 1:7 _____

e. 1:8-9 _____

f. 1:10-12 _____

g. 1:13 _____

In Hebrews 1:4-14 the writer develops the theme of Christ's superiority with respect to angels by three comparisons. Christ is better in view of:

- His Uniqueness

- His Position
- His Rule.

Superior in Name in view of His Uniqueness (1:4-5)

1. Read Psa. 2. What is the Psalm about? Also read Acts 13:23-39

2. Read 2 Sam. 7:12-14. To what is this referring? _____ (Acts 2:30-31)

3. Keeping with the context, to what event does the phrase “Today I have begotten you” refer? _____ (see also Heb. 5:5-6)

Superior in Worship in view of His Position (1:6-7)

4. The writer introduces this section (1:6-7) using the word “again”. Check several versions and note the sentence structure in the translations. To what does “again” refer? (Suggestion - consider question 5 before developing your answer) _____

5. What is the “world” as used in the following verses:

- a. Luke 2:1 _____
- b. Acts 17:6 _____

6. To what does “firstborn” (firstbegotten - KJV) have reference?

_____ (Rom. 8:29; Psa. 89:27; Col. 1:15,18; Rev. 1:5)

7. Consider the significance of vss. 6 and 7 with respect to the Son and the angels: What does worship say about the One worshipped? _____

What does it say about the one doing the worshipping? _____

(Matt. 4:10; Rom. 1:24-25; Col. 2:16-19)

8. Considering vs. 7, one would say that angels are _____ of God. (Heb. 1:14; Psa. 103:20-21)

Superior in Rule (1:8-14)

9. What is the nature of the Son's rule as indicated in 1:8-9, especially 1:9? _____

_____ (Matt. 3:15; Jer. 23:5-6; 2 Pet. 2:4)

10. How is the Son presented in vss. 10-12, and in what does this make Him superior to the angels? (Three aspects presented in the verses) _____

_____ (John 1:1-3; Col. 1:15-17; 1 Tim. 1:17)

11. What is the contrast between the Son and angels in vss. 13-14? How does this show the superiority of the Son? _____

_____ (1 Pet. 3:22; Acts 2:32-36)

What role do the angels have with respect to the saved? _____

A STUDY OF HEBREWS

Lesson 5

Review: Be prepared to answer review questions through Lesson 4

II. The Better Messenger: the Son (1:1-2:18) - Continued

B. The Danger of Neglect (2:1-4)

Look up the word “parenthesis” in a dictionary. The author uses this aspect of discourse several times in Hebrews.1. The writer introduces this section with *therefore*, looking back for his reason. In summary, why should they “give heed” (i.e. reason presented in chapter 1)? _____

2. What is the author’s conclusion, based upon the first chapter? What is the warning against? _____

(Romans 1:16-17; John 1:17-18; John 8:31-32; John 16:7-17; 2 Pet. 3:18; Mark 16:15-16; 2 Thess. 2:13-14; 2 Tim. 2:15; Heb. 4:11; 2 Pet. 1:5-11)

3. What word spoken by angels is under consideration in 2:2? _____
 _____(Acts 7:53; Gal. 3:19)

4. Explain in your own words the relationship of his conclusion in 2:3 (presented by the author in the form of a question) with all that has been said before, but especially 2:2? _____

_____ (Lev. 20; Eph. 2:14-16; Gal. 3:10-14)

5. What is the answer to the question posed in 2:2-4? To whom is it addressed (consider meaning of neglect)? _____

_____ (Heb. 5:11-12; 10:26-31)

6. At least four reasons are given in 2:3-4 for giving heed to the things that have been heard; what are they (consider the result, message, messenger, and the proof)?
- _____ (Acts 4:12; Gal. 3:22; Rom. 6:17-23)
 - _____ (Rom. 1:16; Acts 4:9-12)
 - _____ (Mark 1:1; John 1:34)
 - _____ (Matt. 28:19-20; Acts 1:8; Rom. 15:15-20)

C. The Incarnation (2:5-18)

- Continuing the writer's argument for the superiority of Christ, he introduces another line of reasoning. Note the "for" in 2:5; what is it looking back to (looking back beyond the parenthesis into chapter 1)? _____

- What are three characteristics of the "world" under consideration?

 What "world" has the author been discussing? _____ (Heb. 1:6; 2:5)
- From the context, therefore, what "world to come" is under consideration? (Review notes for 1:6 and keep within the context of Hebrews) _____
 _____ (Luke 2:1; Acts 17:6)
 Why a "world to come"? _____ (Psalm 8)
- Heb. 2:6-8 is a quotation from Psalms 8. Read the whole Psalm; what does the Psalm describe? _____
 _____ (Gen. 1:26-30)
 Is there any indication that the Psalm is messianic? _____

5. What is the focus of these verses in view of the context of this section of Hebrews (note vs. 9)? _____

 _____ (Rom. 6:8-9)

6. Heb. 2:8b introduces a seeming paradox. What is it? What is not in subjection to man? Why? _____

 _____ (Gen. 3)

A STUDY OF HEBREWS

Lesson 6

Review: Be prepared to answer review questions through Lesson 5

II. The Better Messenger: the Son (1:1-2:18) - Continued

D. The Incarnation (2:5-18) - Continued

7. Heb. 2:9, in one verse, describes Christ, from God to man to King. What is the significance of “tasting death for everyone” to mankind? _____

 _____(John 8:50-52; Rev. 1:18; Rev. 5:9; 2 Tim. 1:8-10)
8. How is the death of Christ described in vs. 10? How is this counter to the Jewish expectation of the Messiah? _____

 _____(Matt. 16:21; Luke 24:46; John 12:33-34; 1 Cor. 1:23)
9. There are at least three results of Christ's death listed in these two verses (2:9-10)? _____

 _____(1 Pet. 1:11; Phil. 2:5ff; 1 John 3:1-2; 2 Tim. 2:10-12)
10. In Heb. 2:10, who is the “Him”? In verse 11, who is the “He” who sanctifies? ____

11. In 2:11, He who sanctifies and those sanctified are 'all of one' (NKJV/ASV), 'all from one' (NASB) or 'have all one origin' (RSV). What is the meaning and significance of this phrase? _____

_____ (Heb. 13:12; 1 Cor. 1:27-31; 1 John 3:1-2)

12. In Heb. 2:12-13, three Old Testament proofs are submitted to point up the common tie of Christ and the redeemed. What Psalm is quoted in 2:12 and to what does the Psalm look forward (hence, who is speaking)? _____

_____ (Matt. 27:46)

The writer quotes from Isaiah 8 in 2:13. Read Isaiah 8. About whom was Isaiah writing? _____

_____ (Matt. 1:23; Luke 20:17-18; Rom. 9:33; 1 Pet. 2:8)

See also John 17:1-5; John 6:35-40; John 10:24-30

13. Several reasons are given for Christ calling men brethren in this context. List them:

- a. _____ (2:10)
- b. _____ (2:11)
- c. _____ (2:13)
- d. _____ (2:14)
- e. _____ (2:9, 10, 14)
- f. _____ (2:17)
- g. _____ (2:18)

14. Through His death, what has Christ accomplished? _____

_____ (1 John 3:8)

What proves the accomplishment claimed? _____

_____ (Rom. 1:3-4; 1 Pet. 1:3-4)

What is the significance of this for man? _____

_____ (1 Cor. 15:12-26; Rom. 6:17-23)

15. Who are the “seed of Abraham” (2:16)? What would be the significance of this statement to the audience? _____

 _____ (Rom. 9:6-8; Gal. 3:26-29)
16. How does Christ ‘give aid’ (2:14-16)? _____

17. Considering the arguments made thus far by the writer in this section, how does Christ giving aid to the “seed of Abraham” (2:16-17) show His superiority over angels (1:14; 2:9-10)? _____

18. List some of the ways the argument made by the writer in this entire section (i.e. Chapters 1-2) shows the exalted state of man? _____

 _____ (Heb. 1:14, 2:9-11, 16-17; 2 Tim. 2:11-13)
19. In summary, Heb. 2:5-18 shows a reason for Christ’s superiority over angels. How would you summarize Christ’s role based upon this section? _____
20. Why did Christ have to be made like His brethren, vs. 17? (Note the *therefore*, *that* and *for* phrases) _____

- In Heb. 2:17 how is Christ introduced? This theme, introduced here, will be greatly expanded upon in later chapters. _____

21. What does it mean to make “propitiation for the sins of the people” _____

_____ (Lev 17:11; Rom. 3:19-26; 1 John 2:1-2; 1 John 4:9-10)

A STUDY OF HEBREWS

Lesson 7

Review: Be prepared to answer review questions through Lesson 6

In the preceding chapters Christ has been shown to be superior to the angels; superior by His Creatorship, superior by His Sonship, superior by His reign, superior by His position of power and authority, superior by His sacrifice and superior by the salvation He brings mankind. Thus Christ has been shown to exceed in every way the messengers of God; especially in view of their role in delivering the Old Covenant.

Now the writer, having introduced Christ as the High Priest in 2:17, moves on to show the superiority of Christ as God's apostle, the deliverer of the faithful house of God, resuming discussion of the High Priesthood of Christ in earnest beginning in 4:14. In general the bulk of the interposing chapters look to the nation of Israel and the relationship of Moses and the nation of Israel in contrast to Christ and spiritual Israel. Further, he will use Israel's failure to reach the promised land in typical comparison to the rest that awaits all faithful. Broadly speaking, chapters 3 & 4 deal with faithfulness, endurance and obedience.

III. The Better Apostle (3:1-4:13)

A. Superiority to Moses (3:1-6)

1. What terms are used to describe the people addressed in 3:1? Based upon this verse, to whom is the letter written? _____
 - a. _____ (Heb. 2:11; Titus 2:11-14 1 Pet. 2:9-10)
 - b. _____ (2 Tim. 1:8-9; 1 Thess. 2:12)
 - c. _____ (1 John 4:14-15; Matt. 10:32-33)

2. The addressees are called upon to *consider Jesus* in 3:1. Two things are said about Jesus. What does the term Apostle mean here? _____
 _____ (Luke 4:18; John 20:21; Matt. 28:18-20)

3. Locate at least two items mentioned, though not developed, in chapters 1 and 2 pointing to the work of Jesus as High Priest. (Lev. 16, especially 16:29-34; Heb. 4:14-5:2)
 Chapter One _____
 Chapter Two _____

4. With whom is Jesus compared in chapter 3? _____
 Who is worthy of the greater glory? _____
 Two comparisons are made to prove this in Heb. 3:3-6; what are they?
 (1) _____
 (2) _____
 See also Acts 7:34-35; Rom. 11:25-26
5. What (who) was the house in which Moses' was faithful? _____
 (Num. 12:7)
 What (who) is the house of God today? _____
 _____ (cf. 1 Tim. 3:15; Eph. 2:19)
6. Moses was faithful _____ (3:2) Why then is
 is Christ worthy of more glory than Moses (3:3)? _____

7. Moses was faithful as a _____ *in* the house of God; Christ is
 faithful as a _____ *over* God's house (vs. 5-6).
 See also Matt. 28:18; Eph. 1:21-23
8. In what way(s) can you think of Moses being a "testimony" as stated in vs. 5?

 _____ (Deut. 18:18; Acts 3:22-23; Jn. 5:39-40,46; Heb. 11:23-29)
9. What condition is placed upon one remaining in the house of God? _____

 _____ (Heb. 10:19-26; 12:1-2; 12:12-15; Col. 1:21-23)

A STUDY OF HEBREWS

Lesson 8

Review: Be prepared to answer review questions through Lesson 7

B. The Danger of Unbelief (3:7-19)

In chapter 3 and 4 mark family of words that have to do with **believing** and **obeying** and being **faithful** in one color and then the family of words that have to do with the **opposite** (e.g. **disobedience**, etc.) in another color.

1. To Whom is the quotation from Psalm 95:7 attributed? Who was the writer? (cf. 2 Pet. 1:20-21). _____

2. To what episode in the history of Israel does the quotation from Psalm 95:8ff refer (3:7-11)? {Compare with other versions, e.g. KJV/NKJV with ASV/RSV/NASV} _____
_____ (Exod. 17:7)
3. What threat or warning of punishment was given to Israel (3:11)? _____

4. To whom does 3:12 speak? _____ Is there a possibility that these might fall away from God? _____ What would bring about the falling away? _____

5. What was to be done to help other brethren avoid falling away? How long should one do this (vs. 13)? _____

6. What is there about sin that hardens the heart of a Christian (vs. 13)? _____

_____ (1 Cor. 6:9ff; Rev. 12:9)

7. What does it mean to become “partakers of Christ” (vs. 14)? _____

_____(Heb. 3:6; Rev. 3:20-21; Heb. 1:14, 2:10)

What is required according to the text? _____

_____(Heb. 6:11-12, 4:11, 10:23, 35, 39; Col. 1:23)

What is the conclusion if one fails to meet this requirement? _____

_____(Heb. 10:26ff)

8. Four or five terms are used in verses 15-19 to explain why the Israelites who came out of Egypt were not allowed to enter His rest. What are those terms?

a. _____

b. _____

c. _____

d. _____

e. _____

9. In your own words, what is the point that the writer is making by using the events of Moses and the nation as examples? _____

A STUDY OF HEBREWS

Lesson 9

Review: Be prepared to answer review questions through Lesson 8

C. Superiority of His Rest (4:1-13)

Mark the **rest(ed)** family of words in Heb. 3-4; also note the adjectives used to describe the rest.

As you study this section read the following for background - Heb. 3:7-11,16-19; Num. 14:1-4, 20-24; Num. 32:6-15; Deut. 1:34-36; Deut. 12:8-10; Josh. 1:12-15; Josh. 21:43-45. What do these readings show?

Pay attention to the argument the writer is making throughout this section with respect to "rest". Remember the audience and the arguments they would be facing regarding their faith and confidence in Jesus and His salvation. Consider the context going back to Heb. 3:7 and through 4:11.

1. Chapter 4 begins with *Therefore since....*, looking back to his argument of the preceding chapter. Of what rest is he speaking? _____

Given your answer, why would the Christians, to whom Hebrews is written, be encouraged not to come short of it (i.e. could expect to enter it)? _____

While the text in 4:1ff flows with the points started in chapter 3, it is actually a parenthesis in itself, showing that there in fact is a promise that remains. He picks up the thought of failure to obtain it in 4:11, "let us **therefore** be diligent to enter **that rest**. What rest - the one he highlights in 4:1 (and previous verses).

2. Why should the reader of the book *fear*? (vs.1) _____
 _____ (Heb. 2:1-4; 10:26-31; Phil. 3:12-14)

3. What did the Hebrew Christians have preached to them? (vs. 2) _____

What did the nation of Israel have preached to them? _____

(Exod. 19:3-6; Heb. 11:1ff; Heb. 9:15)

4. Why did the word which Israel heard fail to profit them? _____

_____ (Heb. 4:2; 11:6)
5. In 4:3, by contrast, the writer notes that “we...do enter that rest”. What characterized those who failed to enter in chapter 3? _____

What characterizes those who “...do enter that rest”? _____
6. The writer then uses two lines of reasoning in 4:3-10 to show the validity of the statement in 4:3. What are they?
(1) _____
_____ (4:3b - 4:6)
(2) _____
_____ (4:6 - 4:10)
7. Who is permitted to enter the rest which God has prepared? _____
_____ (Heb. 4:2, 6, 9)
8. Of which day was it said *And God rested ... from all his works*? _____
Of what event does this speak? Locate the reference. _____

9. Since some failed to enter in, logically what remains for some others? _____

10. Does the text specify obedience is necessary to enter the rest? _____
11. What evidence is given to show that Joshua did not give Israel the rest that God has promised? _____
_____ (Heb. 4:7-8)
12. Is there yet a rest for the people of God? If so, what is it? _____
_____ (Heb. 4:9-10; 1 Pet. 1:3-9; 2 Thess. 1:5-8)

13. It is fair to describe Heb. 3:7-4:13 as dealing with faithfulness and perseverance, yet in the broader context of Hebrews, this section supports the superiority theme of the book. What comparison is made to show this superiority? (Keep in view that this is a book dealing in better things and written to Hebrew Christians dealing with the doctrines surrounding them.)_____
- _____
- _____
- _____ (Phil. 3:20-21; Heb. 11:13-16)

D. The Danger of Disobedience (4:11-13)

1. To whom is 4:11 addressed? _____ (Heb. 3:14; 4:1)
2. What must one be in order to enter that rest? Is there any possibility that one might fall? How?_____
- _____
- _____ (Heb. 4:11; 2 Pet. 1:2-11; 2 Pet. 3:11-14; Titus 3:3-7; Rom. 16:25-26)
3. How does the writer describe the word of God (4:12)?
- (1) _____ (1 Pet. 1:22-25; John 6:63)
- (2) _____ (1 Cor. 1:18; Rom. 1:16-17; 1 Thess. 2:13)
- (3) _____
4. Is it possible for man to hide anything from God?_____
- _____ (1 Cor. 4:5; Rom. 2:16)

A STUDY OF HEBREWS

Lesson 10

Review: Be prepared to answer review questions through Lesson 9

IV. The Better Priest (4:14-7:28)

The writer now moves on to an in-depth discussion of the High Priesthood of Christ and its superiority with respect to the priesthood of Aaron. The writer has already introduced the High Priesthood of Christ in Heb. 2:17 and 3:1. As well, the Priesthood of Christ is actually continued into chapter 10, but the emphasis changes in chapter 7 to that of the better covenant and the better sacrifice.

The writer now pens some verses that are transition, bringing the previous section to a conclusion and introducing the next section of his argument, an argument that is core to his whole letter - one that deals with the High Priesthood of Christ. Review your marking of the “**Let us**” family of words in chapters 3 and 4. Also, mark the **priest** family of words (priest, priesthood). Based on this latter marking, what might the theme of the book be considered?

Suggestion: As background for the next few lessons it would be helpful for you to do some research or refreshing of your knowledge with respect to the Levitical priesthood and its service.

A. Comparison with Aaron (4:14-5:4)

1. The writer introduces this section with “Therefore...” (seeing then - NKJV). What is he reflecting on to reach the conclusion? _____
 _____ (Heb. 2:10 - 3:1)

2. Jesus is described as a **great** High Priest. What three things in the immediate text accounts for His being called great (vss. 14-15)? _____
 _____ (Heb. 4:14)
 Since they had a great High Priest who has passed through the heavens, what was to be done (vss. 14, 16)? _____
 _____ (2 Cor. 9:13; 1 John 2:22-26; Mark 8:38)

3. Given the superiority of Christ and the reenforcement of His deity thus far, what might the audience (especially Jewish Christians) conclude about Him as High Priest? _____

 In fact, what kind of high priest is Jesus? (vss. 14-16) _____
 _____ (Heb. 2:17-18)
4. What is the significance of Christ coming in the flesh as reflected in 4:15? _____

 _____ (Heb. 5:2; 1 Pet. 2:21-22; 2 Cor. 5:21)
5. In what manner are Christians to draw near to the throne of grace? (4:16) _____

 What does this mean? (Check NASB, NIV or RSV) _____

6. Several things about high priests can be learned in Heb. 5:1-4.
- They are taken from among* _____
 - They serve on behalf of* _____ *in things pertaining to* _____
 (Exod. 28:1)
 - They offer* _____ *for* _____
 (Heb. 8:3-4; 9:9)
 - They can deal* _____ *with the* _____
and _____ (Heb. 4:15)
 - They are beset with* _____ (Exod. 32:1ff; Rom. 3:23)
 - They are obligated to offer sacrifices for sins for the* _____
and for _____ (Lev. 16:1ff)
 - Does one make himself a high priest?* _____ *Who calls him?* _____
 (Exod. 28:1ff; Num. 18:1-7; Num. 16:1ff)
2. With which Old Testament person is Jesus first compared in chapter 5? _____

A STUDY OF HEBREWS

Lessons 11 & 12

Review: Be prepared to answer review questions through Lesson 10

IV. The Better Priest (4:14-7:28) - Continued

B. Appointed of God (5:5-6)

1. The writer begins this section with "*So also...*". To what does he have reference? _____ (John 8:54)
2. If one accepts Jesus as the Son, he must likewise accept Him as Priest. The same one who said, *Thou art my Son ...* also said, _____
 _____ (Locate this Old Testament passage and read it in context.)
3. The quotation in 5:5 was also used in 1:5. Where in Psalms did God make this statement in relationship to Jesus? _____
 To what period in Jesus' existence did the quote in Psalms apply? _____

 To the Jewish Christian's mind, how would the quote in Heb. 5:5 give validity to the claim that Christ was High Priest? _____
 (Psalms 2:6-8; Psalms 110:1-4)
4. Who was Melchizedek? _____
 _____ (Gen 14:18-20)

C. Author of Salvation (5:7-10)

1. Study verse 7. What event(s) in the earthly ministry of Jesus could be under consideration here? Cite some references. _____

2. What is the point that the author is making by bringing up Christ's "days of His flesh" (vs. 7)? _____
 _____ (Heb. 2:9, 14, 17)

3. How did the Son learn obedience (vs. 8)? _____
 What is meant by the phrase "learned" obedience (stay in the context and don't lose sight of harmony - see also 1 Tim. 5:4, 13; Titus 3:14) _____

 _____ (1 Pet. 2:20-24; Isaiah 50:5-7; Heb. 2:17-18; Phil. 2:5-11)
4. In what sense was Jesus made perfect? (vs. 9; cf. Heb. 2:10) _____

 _____ (Luke 13:32; Phil. 2:9; Heb. 5:10)
5. Jesus became the source of eternal salvation to all those who _____ him.
 (Acts 4:10-12; Heb. 7:23-27)

D. The Danger of Immaturity (5:11-6:12)

Mark the **promise** family of words in Hebrews; also mark the **hope** family of words.

As is common in the book, the writer introduces another parenthesis (Lesson 5), exhorting these brethren to maturity. As he outlines in 5:11, he has

- (1) Much to say
- (2) It is hard to explain (not because it is that difficult)
- (3) Since - they had become dull of hearing.

2. Why would it be hard for the writer to explain about Melchizedek (or Christ, or the priesthood) to the Hebrews (vs. 11)? _____
 _____ (Acts 28:24-28; 2 Pet. 3:15-18)
3. Who had this problem (vs. 12)? _____
4. By this time the readers should have been _____. What did they need someone to teach them (vs. 12)? _____

5. What had they come to need (vs. 13)? _____ What should they have been eating (spiritually)? _____ (1 Cor. 3:1-3)
 What is his point? _____

6. From verses 13 and 14 one can conclude that solid food is for those who are ____
 _____ (Eph. 4:11-16)
 In the spiritual sense, how can one assure continuing as a babe? Is it wrong to be a babe? Explain? _____

 _____ (Mark 10:15; 1 Pet. 2:2; 1 Cor. 14:20)
7. According to verse 14, what is it that makes one mature? _____

8. Is there anything in the context regarding “moral” evil? _____
 What is the “good & evil” they should be able to discern (vs.14)? _____
9. The writer urges the brethren to leave _____
 and to press on _____
 In the text, what equates to the “elementary teachings about the Christ” (NASB)? _____

 _____ (Gal. 3:24)

As you consider 6:1-8 (even from 5:11), keep in view the context as well as the entire message of Hebrews. As we have already seen, the problem of Judaizing teachers plagued 1st century Christians. The writer has begun, and will pick up again in 6:11, a section on the High Priesthood of Christ and its superiority over the High Priesthood of the old covenant. On casual reading one might think the writer is suggesting the readers leave the new covenant, “first principles” teachings about Christ (e.g. faith, repentance, confession, baptism) and move on to other things. Suggestion: these elementary principles keeping the Hebrews from moving forward are matters of the old covenant, an approach we will cover in class.

10. Six things are listed as belonging to the foundation. List them.
- _____ (Jer. 8:6, 25:5; Heb. 9:14; Eph. 2:1, 5)
 - _____ (Heb. 11:1ff, 6)
 - _____ (Exod. 29:4ff; Mark 7:4,8; Heb. 9:10)
 - _____ (Lev. 16:20-22; Deut. 34:9)
 - _____ (Mark 12:26ff; Acts 23:6-8)
 - _____ (Psa. 1:4-6; John 5:20-27; Isa. 33:22)

11. Five things are listed in 6:4-5 that describe the one under consideration; list them, describe what they mean based on scripture.
- _____ (Eph. 3; John 1)
 - _____ (Eph. 2:8; Acts 2)
 - _____ (Acts 2; 1 Cor. 12:13)
 - _____ (Acts 11:14; John 6:68)
 - _____ (Jer. 33:14ff; Rom. 1:16-17)
12. Do vss. 4 and 5 refer to an 'alien sinner'? If not, how would you describe the person of these verses? _____
13. Is it possible for a Christian to fall away (vs. 6)? _____
- What is impossible? _____
 - Why is this impossible (note the terminology used - who and what event does it look back to)? _____
- (John 6:63-69; 1 John 1:8-2:2; Gal. 5:1-2; 2 Pet. 2:18-32; Heb. 10:26ff)
14. What is the point in the illustration of verse 7 and 8? _____
15. What is the writer convinced of concerning the brethren (vs. 9)? _____

16. What work had they done to demonstrate their love in God's name (vs. 10)? ____

_____ (Titus 2:14; Heb. 4:11-13)
17. The writer in introduces 6:11 with “and... show the same diligence...” To what
is he comparing when he exhorts them to ‘sameness’? _____

Toward what end were they to be diligent (compare versions)? _____

_____ (Heb. 3:6; Heb. 11-12:2)
18. They were to be _____ (vs. 11)
and not _____ (vs. 12)
19. Who were they to imitate? To what end? (vs. 12) _____

_____ (Heb. 11:1ff)

A STUDY OF HEBREWS

Lesson 13

Review: Be prepared to answer review questions through Lesson 12

IV. The Better Priest (4:14-7:28) - Continued

E. Christ, The Forerunner of Hope (6:13-20)

1. The previous verses ended with a reference to “those who...inherit the promises.” This section is introduced with “For” - what does 6:13-20 demonstrate? _____

2. What promise is in view in this context? Why did God swear by Himself in making the promise to Abraham? Locate the Old Testament reference. _____

3. What key word(s) in verses 12 and 15 indicate the importance of remaining faithful until the end? _____

4. Why did God confirm it with an oath (vs. 17)? _____

- To whom is this important according to the text? _____
_____ (Gal. 3:29)
5. What are the two *unchangeable things* to which reference is made in verse 18? _____

- _____ (Num. 23:19; 1 Sam. 15:29)
6. What is hope to the Christian (19)? _____
See also 1 Tim. 1:1; Col. 1:27; 2 Thess. 2:16; 1 Pet. 1:3,21

7. Where has Jesus entered as a forerunner for men (vs. 20)? _____
_____ (Rom. 8:34; Eph. 1:3,20-23; 1 Pet. 3:22)
8. Jesus has now become a _____
_____ (Heb. 5:10)

A STUDY OF HEBREWS

Lesson 14

Review: Be prepared to answer review questions through Lesson 13

IV. The Better Priest (4:14-7:28) - Continued

F. Christ, the Living Priest of the Order of Melchizedek (7:1-28)

Mark the occurrences of **Melchizedek** in Hebrews. Mark the occurrences of **Abraham** in Hebrews. Mark the occurrences of the following words (or related words) having to do with time in Heb. 5-7: **lives**, **continue(ly)**, and **forever**.

Also, look up the meaning of a type with respect to Biblical matters. Hebrews is a book of types and anti-types, especially in chapters 7 - 10.

1. When was Melchizedek first introduced in the book and what point was the writer making? _____

 Recalling Heb. 5:10-11, how would the concept of a High Priest after the order of Melchizedek be difficult for Jewish brethren to understand? _____
 _____ (5:11ff; 7:14; Exod. 28:1ff)

2. The writer introduces chapter 7 with "For"; what is the linkage (or point to be developed)? _____

3. Melchizedek was _____ of Salem and a _____ of the Most High God. When did Melchizedek meet Abraham and under what circumstances?

 What did Melchizedek do? _____
 What did Abraham do? _____

4. What is the meaning of the name *Melchizedek*: _____ (vs. 2)
 Ditto for the name *Salem*: _____ (vs. 2)

5. Melchizedek serves as a type of Christ in many ways; what is 'typically' expressed in 7:1-2? _____

 (Zechariah 6:13; Jer. 33:14-18; 1 Cor. 1:30; Isaiah 9:6; Rom. 5:1; Col. 1:20)
6. Who was his Melchizedek's predecessor? Successor? _____
 Explain the meaning of verse 3 and how does it help make the writer's point about Christ, the High Priest of God? _____

 _____ (Num. 1:47ff; 3:1ff; Heb. 7:15-16, 23-24)
7. How important was Abraham to the Jew (vs. 4)? _____

 _____ (Matt. 1:1ff; Matt. 3:9; John 8:39; 2 Cor. 11:22; Acts 7:2,17)
8. What four things are used in Heb. 7:4-10 to show the greatness of Melchizedek?
 (1) _____ (Num. 18:21-24, 26-28)
 (2) _____ (Gen. 12:1ff; Gen. 27:1ff)
 (3) _____ (Heb. 7:23-24)
 (4) _____ (Num. 18:21-22)
9. What is the conclusion, regarding the priesthood, to be reached from verses 4-10 (consistent with the theme of Hebrews)? _____

A STUDY OF HEBREWS

Lesson 15

Review: Be prepared to answer review questions through Lesson 14

IV. The Better Priest (4:14-7:28) - Continued

Background Study: Refresh yourself on the Levitical priesthood. Some suggested reading: Exod. 29:9, 28-30; Num. 20:22-29, 18:1-7; 8:22-26; Num. 3:17-25, 4:22-41; Num. 3:5-9, 16:9; Exod. 28; Lev. 8-10; Exod. 30:1-10, 27:20-21; Lev. 16

F. Christ, the Living Priest of the Order of Melchizedek (7:1-28) - Continued

From Heb. 7:11 through the end of the chapter the writer puts forth an argument in this section that goes as follows:

- Inadequacy of the priesthood & the law(11-14).
- God's intent is evident(15-19)
- God's High Priest is a guarantee of God's better covenant (20-25)
- Our High Priest is One perfectly fitted to our needs (26-28)
- Thus Christ's High Priesthood is established as superior

1. The text (vs. 11) says that perfection was not through the Levitical priesthood - what is meant by this? _____

_____ (Heb. 6:1; 7:19; 10:1-2; Gal. 3:21-24; Matt. 5:17-18)

Therefore, what was necessary? _____

_____ (Heb. 2:17-3:1; 5:9-10)

2. With a change in the priesthood, what else was necessary (vs. 12)? _____

_____ (Num. 3:9-10; 16:40)

3. Could Jesus have been a priest under the Levitical order (vs. 12-14)? _____

Why? _____

- _____
- _____
4. What contrast is made in 7:16? _____
- _____
- _____
- (Num. 8:24-25; Num. 33:38-39; Rev. 1:18; Heb. 7:25)
5. The commandment was set aside (vs. 18). What was brought in? _____
- _____
6. Was there an oath associated with the Levitical priests? _____ Was there an oath associated with Jesus? _____ So what? _____
- _____
- _____ (Heb. 7:20-21; 6:17-18)
7. Jesus has become a guarantee of a _____ (vs. 22)
8. Why is Jesus able to hold His priesthood permanently (vs. 23-24)? _____
- _____
- _____
9. Why is Jesus able to save forever (or completely) those who draw near to God through Him (vs. 25)? _____
- _____
- _____
- _____ (John 14:6; Rom. 8:34; 1 Tim. 2:5; 1 John 2:1-2)
10. List some of the things said about Jesus as high priest in verses 26-28.
- a. _____
- b. _____
- c. _____
- d. _____
- e. _____
- f. _____
11. What is characteristic of the sacrifices of the Levitical priests (vs. 27)? _____
- _____
- _____
- _____ (Exod. 29:36ff, Num. 28:2-10; Heb. 9:7; Lev. 4:3ff; Lev. 16:6, 11)

What is characteristic of the sacrifice presented by Christ (vs. 27)? _____

_____ (Rom. 6:10; Heb. 10:10; Heb. 4:15)

12. The Law appoints men as high priest who are weak. Who does the word of the oath, which came after the Law, appoint? _____
_____ (Heb. 7:28)

A STUDY OF HEBREWS

Lesson 16

Review: Be prepared to answer review questions through Lesson 15

V. The Better Covenant (8:1-9:10)

Mark the occurrences of **covenant**, beginning in chapter 7. What is a covenant? _____

A. The Establishment of the Covenant (8:1-13)

1. Characteristic of the Hebrews writer, he picks back up on a theme he introduced in 6:19-20. How does the writer describe the main point of what he has been saying (vss. 1-2)? _____

What is the significance in the context, i.e. what has he been contrasting? _____

_____2. Where is the sanctuary and true tabernacle in which Jesus serves (vs. 2)?

How does this argue for the superiority of His priesthood? _____

3. Why must Jesus have something to offer (vs. 3)? _____

_____ (Heb. 5:1; 5:5ff; Psa. 110:4)

4. Could Jesus serve as a priest on the earth (vs.4)? Why? _____

_____ (Num. 18:1-7; Heb. 7:13-14)

5. The Levitical priests served a _____ and _____ of the heavenly things.

6. What was Moses told regarding the building of the tabernacle (vs. 5)? (cf. Ex. 25:40, 26:30, 27:8; Num. 8:4). _____

7. What kind of ministry does Jesus have (vs. 6)? _____
 _____ (Heb. 9:11-15; 7:27; 9:23-28)
 In relation to who or what? _____
 _____ (Gal. 3:19; Deut. 5:2-6; Heb. 9:15, 12:24; 1 Tim. 2:5)
8. Jesus is the _____ of a _____ covenant which has been enacted on what kind of promises (vs.6ff)? Explain why they are such. ____
 _____ (Heb. 9:15)
9. Why did the Lord find occasion to bring in a second covenant (7)? _____

 _____ (Exod. 6:2-8; Jer. 11:1-10)
10. According to the text in 8:8-9, 'what' was the 'fault'? _____

11. What Old Testament reference is quoted in verses 8-12? _____
 What is the context and message of the Old Testament passage? _____

12. Was the New Covenant to be like the old (vs. 8-9)? _____
13. Did the fathers continue in the covenant which God made with them (vs. 9)? ____
14. Three features of the New Covenant are given in verses 10-12. Select the phrase from each verse which you believe best expresses the feature.
 a. *verse 10*: _____

- b. *verse 11:* _____
 c. *verse 12:* _____

15. When the Lord said He would make a new covenant, what did that do to the first covenant? _____
 _____ (Col. 2:14; Eph. 2:14-16)

16. What is the meaning of the last phrase in verse 13? _____

B. The Tabernacle and Service of the Old Covenant (9:1-10)

Mark the word **blood** in chapters 9 through 13.

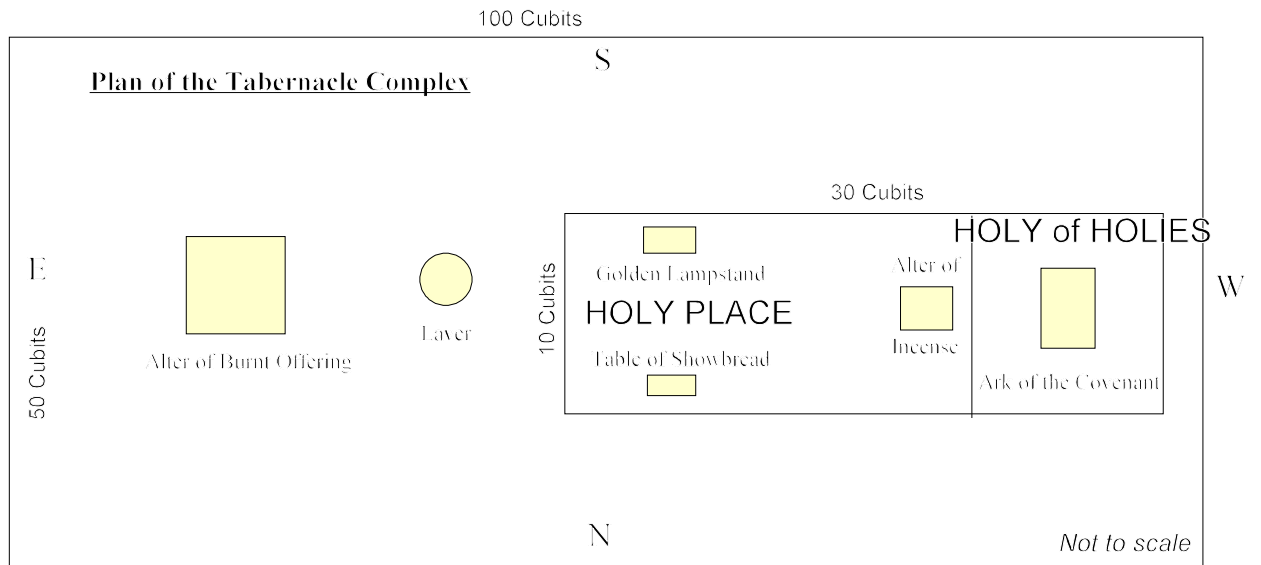
1. Study the description of the tabernacle in verses 1-5 and answer these questions (Compare Exod. 25:10-27:19; Exod. 30:1-10; Lev. 16):
 - a. *What was the first part of the tabernacle called?* _____
 - b. *What was the second part (behind the second veil) called?* _____
 - c. *List the three things said to be associated with the first part:* _____

 - d. *List the two things said to be associated with the second part:* _____

 - e. *What was in the ark of the covenant?* _____

 - f. *What did the cherubim overshadow?* _____
2. Which part of the tabernacle did the priests most often enter (vs. 6)? _____
 _____ (Exod. 27:20-21; 30:6-7)
3. Who only enters the second part (vs. 7)? _____ How often? _____
 Read Lev. 16
4. What was the significance of the limitation of entry once per year (vs. 8)? _____

5. Could the gifts and sacrifices of the Old Covenant make the worshipers perfect in conscience (vs. 9)? _____ (Heb. 10:1-2)



Review: Be prepared to answer review questions through Lesson 16

VI. The Better Sacrifice (9:11-10:31)

A. Christ, Superior Sacrifice in the Better Tabernacle Under the Better Covenant (9:11-28)

1. Study the contrasts between the Levitical priests and Christ in verses 11-14, and answer the following questions about Jesus.
 - a. What kind of tabernacle did He enter? _____
 - b. What type of "blood" is in view in this section? (Note markings)_____
 - c. What blood did He offer? _____
 - d. How often did He need to do this? _____
(Rom. 6:10; Heb 7:27)
 - e. What did He secure or obtain? _____

(Romans. 3:21-26; Eph. 1:7; 1 John 5:11-13)
2. The writer makes a contrast in 9:13-14. "For if.....", "...how much more...". What is the contrast and what is the resulting conclusion (note also the "therefore" in vs. 15)? _____

(Lev. 16:14-19, 33; Lev. 8:2,15, 18-24, 30, 33; Num. 19; Eph. 1:3-12, 3:8-12)
3. How did the death of Jesus affect the sins of those who lived under the Old Covenant (vs. 15)? _____

Review your markings for “covenant” from Lesson 16.

Hebrews 9:16-17 is one of those texts where the translation may be misleading. The word (diatheke) translated “testament” or “will” in vss. 16-17 (with exception of NASB which translates it covenant) is the same word translated “covenant” in the immediate context and throughout the New Testament.² In fact, the new covenant, which is better than the old covenant, has been under consideration since Heb. 7:22.

The translators chose to translate the Greek (diatheke) with a different word to correspond to a normal will, where the one who makes the will dies and his will is then in force. But is that what is really in view? Note 9:18-22: “therefore” - is this speaking of the death of the one who made the “will” or is it the way a covenant was confirmed.

Some things to consider as you study this section. Consider the context. Consider these questions as you study:

- Who made the covenant (“testament”), i.e. who is the “testator” (NKJV) or “one who made” (NASB) it, God or Christ? (Heb. 8:8; 10:16)
- Did the One making the Old Covenant die? Did the One making the New Covenant die?
- If Christ is the “testator” and is now alive; does this make the “will” of no effect? If He is not the “testator”, harmonize the illustration.
- If 16-17 is an illustration, how does vs. 18 (“therefore...” or “for...”) make sense?
- What is Christ’s role in reference to the New Covenant (Heb. 8:6; 9:15; 12:24)

A suggestion for consideration as you study. The context has been dealing with the old covenant vs. new covenant (chapter 7-10). It is not a “will” but a covenant, of which God is the giver, Jesus is the “mediator”, and, like the covenants with which the Israelites were familiar (Exod. 24:7-8), is confirmed by blood, in this case Christ’s sacrificial death. Consider this in view of the context, illustrations, parallels, and audience.

1. What must take place before a covenant can be valid according to vs. 16? _____
 _____ (Psa. 50:5; Gen. 15:10; Psa. 105:8-11)
 What/whose? _____
(Note: if you have a Vines, look up “testator” [KJV]. It makes for interesting reading on the word and his views of Heb. 9:16-17).
2. What is typically associated with a covenant from God to man? _____
 _____ (Gen. 9:11ff; Gen. 12:1ff, 15:12; Rom. 4:9-20; Gen. 28-29)
3. In terms of the new covenant, what was the promise? _____
 _____ (Gal. 3:15-18; 1 Pet. 1:3-5)

²

Mat 26:28; Mark 14:24; Luke 1:72, 22:20; Acts 3:25, 7:8; Rom 9:4, 11:27; 1 Cor 11:25; 2 Cor 3:6, 3:14; Gal 3:15 (sometimes “will”), 3:17, 4:24; Eph 2:12; Heb 7:22, 8:6, 8:8, 8:9, 8:10, 9:4, 9:15-17, 9:20, 10:16, 10:29, 12:24, 13:20; Rev 11:19

4. Based upon your answers to all of the questions above, explain the meaning of 9:16-17 in the context and be prepared to harmonize it with the context. _____

5. Moses sprinkled the blood of animals, etc. upon both the _____
 _____ and _____ and upon the _____
 and the vessels - vss 19, 20. (Exod.24:1-8; Exod. 40:9-11; Lev. 8:1-3, 14-21, 30)
6. Without the shedding of blood there is no _____ (Matt. 26:28)
7. It was necessary for the heavenly things to have _____
 sacrifices. Why is this so (vs. 23)? _____

 (Heb. 8:2ff; 7:27; 9:12; Heb. 7:25; Rom. 8:34; 1 John 2:1)
8. From Heb. 9:24-26, where did Christ enter? How often? _____
 _____ (Hebrew. 7:27; 9:12)
 On what basis? _____
9. It is appointed for men to die. What comes after death (vs. 27)? _____
 _____ (2 Cor. 5:10; 2 Tim. 4:1)
10. What will be the purpose of Christ's second coming (vs. 28)? _____
 _____ (Heb. 2:10; Phil. 3:20-21)
11. Contextually, what is the conclusion of 9:26-28? _____

12. In view of the material covered thus far, make a list of the contrasts between the High Priesthood of Christ vs. the Levitical priesthood.

Christ's Priesthood

Eternal

Levitical Priesthood

Mortal

A STUDY OF HEBREWS

Lessons 18 & 19

Review: Be prepared to answer review questions through Lesson 17

A. Impotence of the Law (10:1-4)

1. How is the Law described in relation to the good things to come (vs. 1)? _____
 What are *the good things to come*? _____
 _____ (Heb. 9:11; Col. 2:14-17)
2. To what event is reference likely made by the expression *year by year*? (10:1; 9:25 also). Cite the Old Testament reference. _____

3. If the sacrifices of the Law had made the worshipers perfect or provided cleansing for sins, what would have happened to the sacrifices under the law (vs. 2)?

 What would have happened to the worshipers? _____

4. In the sacrifices of the Law there is _____ of sins each year (vs. 3).
5. Is it possible for the blood of bulls and goats to take away sins (vs. 4)? _____

B. The Offering of Christ (10:5-18)

1. The author begins this section with "Therefore...." (by reason of). To what conclusion is he referring (vs. 5)? _____

 Did God not want Israel to offer sacrifices? Explain your answer (vs. 5-6).

2. To whom is reference made in verses 5-7? _____ What is the point to the statement, *a body Thou hast prepared for Me*? _____

 _____ (John 6:38-41; Matt. 20:28)
 (John 1:14-17; Phil. 2:5-11; Eph. 3:8-12; 2 Tim. 1:8-10)
3. In doing the will of God, what did this One do to the first (covenant)? _____

 What did He do to the second (covenant)? (vs. 9) _____
4. Discuss the meaning of sanctified (vs. 10; 1 Pet. 2:9-10)? _____

 How had they been sanctified (vs. 10). _____

5. When a priest offered the daily sacrifices, what did he do the next day (vs. 11)?

 What did Jesus do after making one sacrifice for sin? (vs. 12; cf. 1:3). _____
 There are several things in Heb. 10:11-13 that indicate the superiority of His sacrifice - List them: _____

6. How long will Jesus remain at the right hand of God (vs. 13)? _____
 _____ (1 Cor. 15:20-28; Psa. 110:1)
7. By His one offering Jesus has _____ those who are sanctified.
8. Who is said to be the author of the quotations in verses 16 and 17 (vs. 15)? _____
 Who is credited in Hebrews 8:5, 8-12? _____ Which prophet wrote these words? (cf. 2 Pet. 1:20-21). _____

9. What happens to offerings for sin once forgiveness has been obtained (vs. 18)? _____

 What then is the logical conclusion regarding the old covenant? _____

10. Hebrew 10:18 is a pivotal point for the book of Hebrews. What is the significance of this statement in the context of the whole book? _____

 _____ (Heb. 10:19ff)

With 10:18 the doctrinal exposition of the letter largely comes to a close. From now on the author will primarily focus on the practical implications of his formal argument, that his readers may grasp the sense of responsibility and privilege that goes with the new covenant. If there are no true advantages in Judaism, if forgiveness of sins and the cleansing of conscience come only in the new order, if Christ has made it possible to have perfect fellowship with God, then **why turn back to Judaism?** The call is for faithfulness and endurance.

C. The Danger of Rejection (10:19-31)

1. Again the writer begins an exhortation with "Therefore...." (by reason of) (vs. 19). To what conclusion is he referring? _____
 _____ (Heb. 7:25, 10:21)
2. To whom is this section addressed (vs. 19)? _____
3. What do they have the confidence (boldness - NKJV) to do (vs.19)? _____
 _____ (1 John 3:19-21; Eph. 3:12; Heb. 4:15-16)
 By what means had they been enabled to do this? _____
 _____ (Eph. 2:17-19; Heb. 9:12, 23-24)
4. If it is possible for Christians to enter the holiest (KJV, NKJV) [holy place - ASV, NASV; sanctuary - RSV], what does this suggest that Christians are (vs. 19)? _____
 _____ (Rom. 12:1-2; 1 Pet. 2:4-10; Rev. 1:6)
 What would this say regarding the old covenant (note vs. 21 as well)? _____

-
5. What kind of way has Jesus inaugurated (vs. 20)? _____
 _____ (John 4:10-11)
6. What do Christians now have over the house of God (vs. 21)? _____ (4:14)
7. Conditions for drawing near include a _____, a heart that is _____
 _____ from an evil conscience, and a body _____
 with pure water. (vs. 22; Heb. 4:16, 7:25; 1 Sam. 14:36-37; Matt. 15:8-9; Psa. 111:1, 119:2; Exod. 29:21; Exod. 29:4; Heb. 9:13-14; Heb. 11:6; 1 Cor. 6:11; Eph. 5:26; Rev. 1:5)
8. What were they to hold fast (vs. 23)? _____ (Heb. 4:14)
9. What were they to consider to do toward one another (vs. 24)? _____

10. What had some begun to make a habit of doing (vs. 25)? _____
 _____ (Heb. 3:12-14; 2 Tim. 4:10; Acts 2:27-31)
11. If one goes on sinning willfully after receiving the knowledge of the truth, what
 kind of sacrifice remains for their sins (vs. 26)? _____
 _____ (Heb. 2:1-3, 3:12, 4:11, 10:4, 12, 18)
 What does it mean to 'forsake' & 'sin willfully' in the context of the book of
Hebrews? _____
 _____ (Num. 15:30-31; Psa. 19:12-13; 2 Pet. 2:20-22)
12. The one who goes on sinning willfully can look forward to _____
 _____ (vs. 27; 2 Thess. 1:6-10; 2 Cor. 5:9-10)
13. With what does the writer use as a point of comparison for disobedience (vs.
 28)? _____
 _____ (Deut. 17:2-6; Neh. 10:29)
 Why would this be especially significant to the audience? _____
 _____ (Rom. 7:12)
 How does rejecting the Son of God, etc. (vs. 29ff) compare with the

disobedience described in vs. 28?. _____

_____ (Hebrews 2:2-3)

14. The author describes what the one who goes on sinning willfully is doing. What are they and what do they mean (vs. 29)?

(1) _____

_____ (Heb. 6:6; Luke 19:12-27)

(2) _____

_____ (Heb. 10:2, 10-14, 18)

(3) _____

_____ (Zech. 12:10; Eph. 2:1-10; Luke 10:16)

15. Does this text indicate that it is possible for one who has known the truth to be willfully disobedient (vss. 30-31)? _____ Will God simply overlook this? _____

16. From the text of chapter 10, to whom is this warning in Heb. 10:29-31 given? _____
How do you know from the text? _____

In your own words, what were they guilty of based upon the text? _____

A STUDY OF HEBREWS

Lesson 20

Review: Be prepared to answer review questions through Lesson 19

For the first nine chapters and into chapter 10 the writer has been dealing with the superiority of Christ, focusing on His priesthood. Inter-dispersed throughout his doctrinal arguments have been calls to faith and endurance. Heb. 10:19-31 presents a summation of his discussion, a ***call for endurance in view of the superiority of Christ's sacrifice*** (10:19-20), with a view of God's wrath if His mercy and love are rejected.

The writer then begins an exhortation to stay the course, in spite of trials and tribulation, in view of the reward and in recognition of God's faithfulness. His message is simple - trust in God - **God is faithful to deliver His promises.** (Heb. 11: 6; Heb. 6:17-20). As we go through this part of the study, keep in mind the need for trust in God viewed in two time frames - delivery from the immediate enemy and from the enemy intent on preventing one from receiving eternal life.

VII. The Better Way: Faith (10:32-12:29)

A. The Need of Faith (10:32-39)

1. Heb. 10:32ff are a contrast to the proceeding verses. In 10:26-31, what is the motivation to obedience? _____ In 10:32-35, what is the motivation? _____

2. List some of the things that the Hebrews had been willing to endure after they were enlightened (vss. 32-34):
 - a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____

3. What motivated the Hebrews to accept joyfully mistreatment and the loss of property (vs. 34)? _____

 _____ (Matt. 6:19-21; 1 Pet. 1:3-5; Col. 3:1-4; Heb. 11:16, 13:14)
4. According to verse 36, what two things did the Hebrews need as they looked toward what God had promised?
 - a. _____
 - b. _____
5. What is the source of the quotation in verses 37 and 38? _____
 What is the application here? _____
6. Considering the context of the book of Hebrews, the immediate context of 10:32-35 and 12:1ff, what might these brethren be facing requiring such endurance? _____

7. By what does God's righteous one live (vs. 38)? _____
8. What is the contrast made in 10:39? _____

What would you conclude from this verse (and even going back to Heb. 10:19) is the conclusion regarding the common doctrine of "preservation of the saints" or "once saved, always saved"? Explain. _____

A STUDY OF HEBREWS

Lesson 21

Review: Be prepared to answer review questions through Lesson 20

VII. The Better Way: Faith (10:32-12:29) - Continued

B. Examples of Faith (11:1-40)

1. What two things does the writer say that faith is?
 - (1) _____
 - (2) _____

Is this an objective faith or subjective faith (e.g. does heaven exist because you believe it does)? _____ (Heb. 11:6)
2. How did men of old gain the approval of God (vs. 2)? _____
3. How does one apply the description of faith in verse 1 to the origin of all things (vs. 3)? _____

 _____ (Gen. 1:1; Psa. 33:6)
4. In 11:4 the writer begins what is sometimes referred to as the 'hall of fame of the faithful'. On a separate sheet of paper (attached), make a list of the **people/events** considered, **what they did**, and what was **the outcome**. Also **make notes** about the significance of their **actions** and **what was said** about them. (Alternatively, use different highlight colors to mark the text, with notes about the significance.)
5. What must the one who comes to God believe (vs. 6)?
 - a. _____ (Rom. 1:19-21; Acts 17:22ff; Gen. 1:1)
 - b. _____
 _____ (Matt. 5:10-12; Heb. 4:9-11, 6:11; 1 Pet. 1:5ff)

A 'Hall of Fame' of the Faithful

People/Events	Action	Outcome	Notes on significance	What was said about them

Section 7

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A STUDY OF HEBREWS

Lesson 22

Review: Be prepared to answer review questions through Lesson 21

VII. The Better Way: Faith (10:32-12:29) - Continued

B. Examples of Faith (11:1-40) - Continued

6. Did the patriarchs (vss. 8-13) receive the promises God made to them? _

7. What kind (adjective) of a country did the patriarchs desire (vs. 16)? ____

8. What is the city which God has prepared for them (vss. 10, 16)? _____
_____ (Heb. 4:9-10; Hebrews 13:13-14; Phil. 3:20)
9. What did Abraham do when he was tested? _____
What was significant about his action in view of the promises? _____

_____ (Gal. 4:23-28)
10. What did the parents of Moses do to show their faith? _____

11. Moses lived more than 1400 years before Christ. How could he consider the *reproach of Christ* greater riches than the treasures of Egypt? _____

_____ (Acts 7:23-25ff; Heb. 13:10-14)
12. What is the point of verses 32-40 in the context of the entire epistle of Hebrews?. _____

_____ (Heb. 10:32-39)

13. What has God provided for “us” (verse 40)? _____

What is the promise that is under consideration? _____

_____ (Heb. 4:1, 6:17, 9:15, 10:36; Heb. 11:9-10, 13-16)

What is the meaning of the expression that *apart from us they should not be made perfect*? _____

How could they be made perfect? _____

_____ (1 Pet. 1:12)

A STUDY OF HEBREWS

Lesson 23

Review: Be prepared to answer review questions through Lesson 22

VII. The Better Way: Faith (10:32-12:29) - Continued

C. The Exercise of Faith (12:1-17)

1. The great cloud of witnesses (of chapter 11) encourages one to _____
_____ every encumbrance, and the sin _____

What sin is under consideration? _____
_____ (Heb. 10:36, 39)

2. As the Christian runs the race, to whom should he look (vs. 2)? _____

What role do the witnesses serve in this 'picture' (Remember chapter 11)? _____

3. After Jesus endured hostility of sinners and the cross, what did he do (vs. 2)? _____
_____ (Heb. 5:7-9; Phil. 2:8ff)

4. In Heb. 12:3-4 a comparison is made between Christ and the Hebrews; Christ endured unto death - you have not died you must? _____

What was the source of the problem that both Christ and the Hebrews faced? _____
_____ (Eph. 6:12)

What was the risk for the Hebrews that the example was meant to preclude? _____
_____ (Gal. 6:9; 2 Cor. 4:16-18)

5. What had they forgotten (Cite the Old Testament reference) (vs. 5-6)? ____

 _____ (2 Tim. 3:10-12; 1 Pet. 2:18-24)

6. An analogy is made between the discipline (chastening) which God gives and that which earthly fathers see the necessity of giving to their children (vss. 7-11).
 - (1) The *one who has not been disciplined must be an* _____
 _____ *son.*
 - (2) *The discipline God provides enables us to share in His* _____
 - (3) *Discipline seems sorrowful when we receive it, but afterwards* _____

 (2 Cor. 4:16-18; Rom. 5:3-4; James 1:2-4)

7. What is the point of verses 12-13? _____

 _____ (Isaiah 35; Prov. 4:26-27)

A STUDY OF HEBREWS

Lesson 24

Review: Be prepared to answer review questions through Lesson 23

VII. The Better Way: Faith (10:32-12:29) - Continued

C. The Exercise of Faith (12:1-17) - Continued

8. What should be pursued with all men (vs. 14)? _____ What must be pursued to be able to see God? _____

(Rom. 12:14-18, 14:14-21; 2 Tim. 2:22-23; 1 Pet. 1:15,16; 2 Pet. 3:11-12)

9. Is it possible for a Christian to come short of the grace of God (vs. 14)? _____

10. In Deut. 29:10-20 to what does "root of bitterness" refer (vs. 15)? _____

11. Consider the immediate context (vss. 12-17) - how might these brethren fall short (vss. 15-18ff)? _____

_____ (Deut. 29:18-20; Heb. 2:9, 10:29)

What impact might their falling short have (vs. 15)? _____

What phase in vs. 15 characterizes this *pursuit*? (cf. 2 Pet. 1:2-11) _____

12. Who is given as an example and what did he do (vs. 16-17)? _____
From the following references, what is a Christian? _____

_____ (Heb. 6:11-12; 9:15; Rom. 8:16-17; Gal. 3:29)

What bearing does Esau's example have on the message of Heb. 10-12? _____

D. The Objective of Faith (12:18-24)

1. What literal mountain is in mind in verses 18-21? What Old Testament passage tells about this event? _____
2. To what mountain have Christians come? Are the things mentioned in verses 22-24 literal (material) or figurative (spiritual)? _____
3. Make a comparison of the features of the mountain in 12:18-21 with the Mount of 12:22-24:

“For you have not come” (12:18)

“But you have come to” (12:22)

4. Summarize the comparison of these two “mountains” in your own words in terms of what they reflect. _____

What is the point of the contrast between verses 18-21 and 22-24?

5. To whom is reference made in the expression, *spirits of righteous men made perfect*? _____
 _____ (Heb. 9:15; 11:39, 40)

E. The Danger of Refusal (12:25-29)

1. Is there a chance of escape for Christians who turn back (vs. 25; cf. 2:3; 6:4-6; 10:26-31)? _____
2. Thought question for the class: How do these exhortations (vs. 25-29) help you see the point of the book of Hebrews? _____

3. Heb. 12:26 quotes Haggai 2:6. Study the Old Testament context, e.g. Haggai 2:1-9, 20-22; what is the meaning in Haggai 2:6? _____

4. How does the writer apply the quotation from Haggai 2:6 to reinforce his message in Hebrews (vss. 26, 27)? _____

5. What does the writer mean when he discusses the 'shaking of things' (vss. 26-28)? _____

6. What did they receive (vs. 28)? _____ How does it differ from that which was given at Sinai? _____

A STUDY OF HEBREWS

Lesson 25

Review: Be prepared to answer review questions through Lesson 24

VIII. Conclusion: The Practice of Faith (13:1-25)

A. In Social Relations (13:1-6)

1. What should continue among those who look to Jesus as the author and perfecter of faith (vs. 1)? _____
2. List some Old Testament characters who entertained angels without knowing it (vs. 2). (Cite references.) _____

3. How is marriage to be esteemed or held in honor (vs. 4)? _____

What is the outcome of fornicators and adulterers? _____
4. On what basis can the Christian be content with what he has (vss. 5-6)?

_____ (Luke 12:15ff; 1 Tim. 6:6-10, 17-19; Matt. 6:19-34)

B. In Spiritual Relations (13:7-17)

1. Who are these brethren directed to remember and what is it that they specifically are to remember (vss. 7-9)? _____

What is "metonymy"? _____
_____ (2 Cor. 3:15)

Consider the message of the Hebrews and the environment of the readers. What is meant by 13:8 (note vss. 7 & 9ff as you answer)? _____

_____ (Gal. 1:6-9; Rom. 10:3-4; 2 Cor. 11:3-4)

2. What is synecdoche? _____

3. Do foods, sacrifices, etc. spiritually benefit those who give their time to them (vs. 9)? _____

_____ (Phil. 3:3ff; Matt. 23:23; 2 Cor. 5:16; Col. 2:8ff)

4. Heb. 13:10-12 makes a comparison. To what practice is the writer referring (cite Old Testament reference)? _____

What is the altar and point of the comparison? _____

_____ (Heb. 10:3-4, 11; Heb. 10:10, 18)

5. The refuse of the sin offering was to be brought outside the camp and burned. What comparisons or parallels can be drawn from what is written (vss. 10-13)? Suggestion - consider location, priestly function, fellowship _____

6. What is the motivation for bearing the reproach of Christ (vs. 14)? _____

_____ (Heb. 11:10, 14-16; 4:9)

7. What type of sacrifices were to be *offered*? How does this contrast with the Levitical priesthood (vss. 15-16)? _____

(1 Pet. 2:5-10; Rom. 12:1-2; Phil. 4:14-18; 1 Tim. 6:18-19; Psa. 54:6-7)

8. Who are the leaders of verse 17? _____

What is the main work of these leaders? _____

What charge is given to the Hebrews and to what end? _____

(Ezek. 33:1-6; Ezek. 3:17-21; Acts 20:28; 1 Pet. 5:1-4; 1 Thess. 5:12-13)

C. Personal Salutations (13:18-25)

“... let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith...”

Appendix A:

Word Marking for Hebrews Class

In the course of study, the following words will be suggested for marking in the text:

- Better
- Excellent; (more) excellent
- New
- Perfect(ed)
- Let Us
- Therefore, For
- Angels
- Believing/obeying
- Faithful
- Disobedience
- Rest(ed)
- Priest
- Promise(s)
- Melchizedek
- Abraham
- Live, Continual(ly), Forever
- Covenant
- Blood

Appendix B:

Sacrificial Offerings under the Levitical Priesthood³

I. General Rules for Making Sacrifices.

Presentation of animal at altar.

The offerer placed his hand on the animal.

Animal was slain by the person making the offering. If the sacrifice was for the nation the priest officiated.

Sprinkling of blood on altar by the priest.

Burning of the sacrifice by the priest.

II. The Offerings.

A. *Burnt Offering* (Lev. 1:5-17; 6:8-13). Entire animal was consumed on the altar.

B. *Peace Offering* (Lev. 3:1-17; 7:11-34; 19:5-8; 22:21-25). Entirely voluntary.

1. Family and friends could join in the sacrificial meal (Dt. 12:6-7, 17-18).
2. Offering of cattle, lamb, or goat was acceptable.
3. Fat of animal was burned on altar.
4. A portion dedicated to God as a wave offering.
5. Remainder eaten by offerer and his guests.
6. There were three kinds of peace offerings. Each was accompanied by a grain (meal) offering.
 - a. Thank offering for some special blessing.
 - b. Votive (to fulfill a special vow).
 - c. Freewill offering.

³ This material is outlined from Samuel J. Schultz, *The Old Testament Speaks*, Harper and Row, Publishers, 1960, pp. 65-68.

C. *Sin Offering* (Lev. 4:1-35; 6:24-30). For sins of ignorance committed unintentionally.

1. "No religious or civil leader was so prominent that his sin was condoned, nor any man so insignificant that his sin was ignored" (Schultz, p. 67).
2. Offering varied depending on whether for high priest, whole congregation, ruler, or private individual.
3. The ritual also varied.
4. Offering varied depending on economic status of the individual: sheep or goat, turtledove or pigeon, small portion of fine flour.
5. Offering was consumed on altar or burned outside the camp. In some offerings the priest was allowed to eat a portion of it.
6. Sin offering required for specific sins (Lev. 5:1-13).

D. *Guilt or Trespass Offering* (Lev. 5:14-6:7; 7:1-7). This involved legal rights.

1. Failure to bring offerings to God required paying six fifths of what was due, plus sacrificing a ram
2. Offenses against one's fellow man.

E. *Grain Offering* (Lev. 2:1-16; 6:14-23). The only offering which did not involve the life of an animal. This one involved the fruit of man's labor.

1. Always mixed with oil, frankincense, and salt. Without leaven or honey
2. A drink offering of wine seems to have been made along with this (Ex. 29:40; Lev. 23:13; Num. 15:5, 10)
3. The grain offering seems to have accompanied the burnt and peace offerings (cf. Num. 15:1-13; Lev. 6:14-23).

THE LEVITICAL OFFERINGS

Name	1. Burnt Offering (<i>olah</i> , Heb): a. Sweet aroma b. Voluntary	2. Grain Offering (<i>minhah</i> , Heb): a. Sweet aroma b. Voluntary	3. Peace Offering (<i>shelem</i> , Heb): a. Sweet aroma b. Voluntary	4. Sin Offering (<i>Hattat</i> , Heb): a. Non-sweet aroma b. Compulsory	5. Trespass Offering (<i>asham</i> , Heb): a. Non-sweet aroma b. Compulsory
Scripture Refs.	Lev 1:3-17; 6:8-13	Lev 2:1-16; 6:14-18; 7:12, 13	Lev 3:1-17; 7:11-21, 28-34	Lev 4:1-5:13; 6:24-30	Lev 5:14-6:7; 7:1-7
Purpose	1. To propitiate for sin in general (1:4) 2. To signify complete dedication and consecration to God; hence it is called the "whole burnt offering."	The grain offering accompanied all the burnt offerings; it signified one's homage and thanksgiving to God.	The peace offering generally expressed peace and fellowship between the offerer and God; hence it culminated in a communal meal. There were 3 types: 1. Thank Offering: to express gratitude for an unexpected blessing or deliverance. 2. Votive Offering: to express gratitude for a blessing or deliverance granted when a vow had accompanied the petition. 3. Freewill offering: to express gratitude to God without regard to any specific blessing or deliverance.	To atone for sins committed unknowingly, especially where no restitution was possible. Note Num 15:30, 31: The sin offering was of no avail in cases of defiant rebellion against God.	To atone for sins committed unknowingly, especially where restitution was possible.
Consisted of	According to wealth: 1. Bull without blemish (1:3-9); 2. Male sheep or goat without blemish (1:10-13); 3. Turtledoves or young pigeons (1:14-17).	Three types: 1. Fine flour mixed with oil and frankincense (2:1-3); 2. Cakes made of fine flour mixed with oil and baked in an oven (2:4), in a pan (2:5), or in a covered pan (2:7); 3. Green heads of roasted grain mixed with oil and frankincense (2:14,15).	According to wealth: 1. From the herd, a male or female without blemish (3:1-5); 2. From the flock, a male or female without blemish (3:6-11); 3. From the goats (3:12-17). <i>Note:</i> Minor imperfections were permitted when the peace offering was a freewill offering of a bull or a lamb (22:23).	1. For the high priest, a bull without blemish (4:3-12). 2. For the congregation, a bull without blemish (4:13-21). 3. For a ruler, a male goat without blemish (4:22-26) 4. For a commoner, a female goat or female lamb without blemish (4:27-35). 5. In cases of poverty, two turtledoves or two young pigeons (one for a sin offering, the other for a burnt offering) could be substituted (5:7-10). 6. In cases of extreme poverty, fine flour could be substituted (5:11-13; cf. Heb 9:22).	1. If the offense were against the Lord (tithes, offerings, etc.), a ram without blemish was to be brought; restitution was reckoned according to the priest's estimate of the value of the trespass, plus one-fifth (5:15, 16). 2. If the offense were against man, a ram without blemish was to be brought; restitution was reckoned according to the value plus one-fifth (6:4-6).
God's Portion	Entirely burned on the altar of burnt offering (1:9), except the skin (7:8).	Memorial portion burned on the altar of burnt offering (2:2, 9, 16).	Fatty portions burned on the altar of burnt offering (3:3-5).	1. Fatty portions to be burned in the altar of burnt offering (4:8-10, 19, 26, 31, 35). 2. When the sin offering was for the high priest or congregation, the remainder of the bull was to be burned outside the camp (4:11, 12, 20, 21).	Fatty portions to be burned on the altar of burnt offering (7:3-5).
Priests' Portion	Skin Only (7:8)	Remainder to be eaten in the court of the tabernacle (2:3, 10; 6:16-18; 7:14, 15)	Breast (wave offering) and right thigh (heave offering; 7:30-34).	When the sin offering was for a ruler or commoner, the remainder of the goat or lamb was to be eaten in the tabernacle court (6:26).	Remainder to be eaten in a holy place (7:6, 7).
Offerer's Portion	None.	None.	Remainder to be eaten in the court by the offerer and his family: a. Thank offering -- to be eaten the same day (7:15). b. Votive and free-will offerings -- to be eaten the first and second day (7:16-18)*	None.	None.

Appendix C:

Notes on Begotten, Firstborn, and World

Begotten [be-got-ten: A past participle of beget. be-get 1. To father; sire. 2. To cause to exist or occur; produce: (e.g. violence begets more violence). - *American Heritage Dictionary*]

Three words in New Testament translated as begotten:

- *anagennao*: [Thayer, *Greek-English Lexicon of the New Testament*] “to produce again, be born again, born anew; metaph.: thoroughly to change the mind of one, so that he lives a new life and one conformed to the will of God, 1 Pet. 1:3” ; also as ‘born again’ in 1 Pet. 3:23. (1 Pet 1:3: Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath **begotten** us **again** unto a lively hope by the resurrection of Jesus Christ..)
- *monogenes*: (This word is translated only and only begotten)
 - single of its kind, only; used of only sons or daughters (viewed in relation to their parents) [Thayer, *Greek-English Lexicon of the New Testament*]
 - + Luke 7:12: ... the **only** son of his mother...
 - + Luke 8:42: For he had one **only** daughter...
 - + Luke 9:38: ... for he is mine **only child**.
 - With one exception, when *monogenes* is translated to include “only” and “begotten” it is when used by John to describe Christ:
 - a. John 1:14: “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the **only begotten** of the Father,) full of grace and truth.”
 - b. Also used this way by John in John 1:18, 3:16, 3:18, and 1 John 4:9
 - + The exception is found in Heb. 11: By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his **only begotten** son.
 - “*Monogenes* [Vines, *Expository Dictionary of New Testament Words*] (Found under ‘ONLY BEGOTTEN’ - wlo)
 - + is used five times, all in the writings of the apostle John, of Christ as the Son of God;
 - + it is translated “only begotten” in Heb. 11:17 of the relationship of Isaac to Abraham.
 - + With reference to Christ, the phrase ‘the only begotten from the Father,’ John 1:14, R.V. (See also the marg.), indicates that as the Son of God He was the sole representative of the being and character of the One who sent Him. ... he is not merely making a comparison with earthly relationships.... The glory was that of a unique relationship and the word “begotten” does not imply a beginning of His Sonship. It suggests relationship indeed, but must be distinguished from generation as applied to man.”
- *gennao*: (Word used in phrase - “Thou art my Son, this day have I begotten thee.” Psalms 2:7)
 - *gennao*: [Strong's Dictionary] to procreate (prop. of the father, but by extens. of the mother); fig. to regenerate:--bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring.
 - *gennao*: [Thayer, *Greek-English Lexicon of the New Testament*]
 - + Properly, of men begetting children, Matt. 1:1-16; more rarely of women giving birth to children, Luke 1:13
 - + Metaphorically:
 - a. universally to engender, cause to arise, excite (2 Tim 2:23: But foolish and unlearned questions avoid, knowing that they do **gender** strifes).
 - b. in a Jewish sense, of one who brings others over to his way of life, to convert someone. (1 Cor 4:15: For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have **begotten** you through the gospel; Philemon 1:10: I beseech thee for my son Onesimus, whom I have **begotten** in my bonds)
 - c. After Psalms 2:7, it is used of God making Christ His Son

- i. Formally to show Him to be the Messiah, viz. by the resurrection (Acts 13:33)
 - ii. To be the author of the divine nature which He possesses (Heb. 1:5, 5:5)
- For what it is worth, Weust⁴ in discussing the word: "The word 'begotten' here does not refer either to the Son's eternal generation from God the Father, or to His generation in time as the incarnate Son of Man, but as the context shows, to the act of God the Father establishing in an official sonship-relation, His Son at the resurrection. The reference is not to entrance into life, but to entrance to an office. The messianic reference is to the Son's resurrection (Acts 13:33), and to the declaration of the Father with reference to the character of the Son as Son of God, this declaration being substantiated by the resurrection of the Son (Rom. 1:4)."
- Other uses: 1 John 5:1: "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is **begotten** of him. 1 John 5:18: We know that whosoever is born of God sinneth not; but he that is **begotten** of God keepeth himself, and that wicked one toucheth him not."

Firstborn

- While firstborn can mean order, it is often used to denote priority or superiority. This is certainly the context of Heb. 1, in which the sovereignty and superiority of Christ is under consideration.
 - The term had this meaning in the Old Testament (Psa 89:27: Also I will make him My firstborn, The highest of the kings of the earth).
- As the term is applied to Christ in Heb. 1:6, as firstborn, He is Sovereign Lord and "the heir of all things" (1:2).
 - As firstborn, He is before all things (cf. Col. 1:16-17). Col 1:15: "He is the image of the invisible God, the firstborn over all creation. Col 1:18: And He is the head of the body, the church, who is the beginning, the firstborn from the dead, **that in all things He may have the preeminence.**"
 - Again, with respect to His brethren, He must have preeminence and priority: Rom 8:29: "For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren."
- While true that Christ is God and the Creator, demanding first place, in terms of the gospel Christ's pre-eminence took its primary meaning in terms of His role as Lord, reigning over His kingdom. This would be consistent with the context.
 - Notice also Heb. 2:10ff where, upon His resurrection and reign brings many sons to glory, calling them brethren. He is Lord and Christ (Acts 2:36).

World (Heb. 1:6, 2:5)

- World (*oikoumene*) properly means "inhabited world" and is its general use. However, the scope of its meaning is often different and set by context.
 - For example, in Luke 2:1 the 'world' is that which Rome governed. (Luke 2:1: And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the **world** should be taxed.)
 - In Acts 17:6 the 'world' in question was those under the influence of idolatry, specifically Diana. (Acts 17:6: And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also)

⁴

Wuest, K. S., *Wuest's Word Studies from the Greek New Testament*, pp. 44-45

- “The word is used for the world so far as it is ‘a seat of settled government,’ ‘the civilized world.’ Thus in Greek writers it is used characteristically for the countries occupied by Greeks, as distinguished from those occupied by ‘barbarians’. Hence it came to be used even of a limited district defined, as we should say by a specific civilization... It was therefore perfectly fitted to describe the Christian order under the aspect of a moral organized system”⁵

“World” in Hebrews

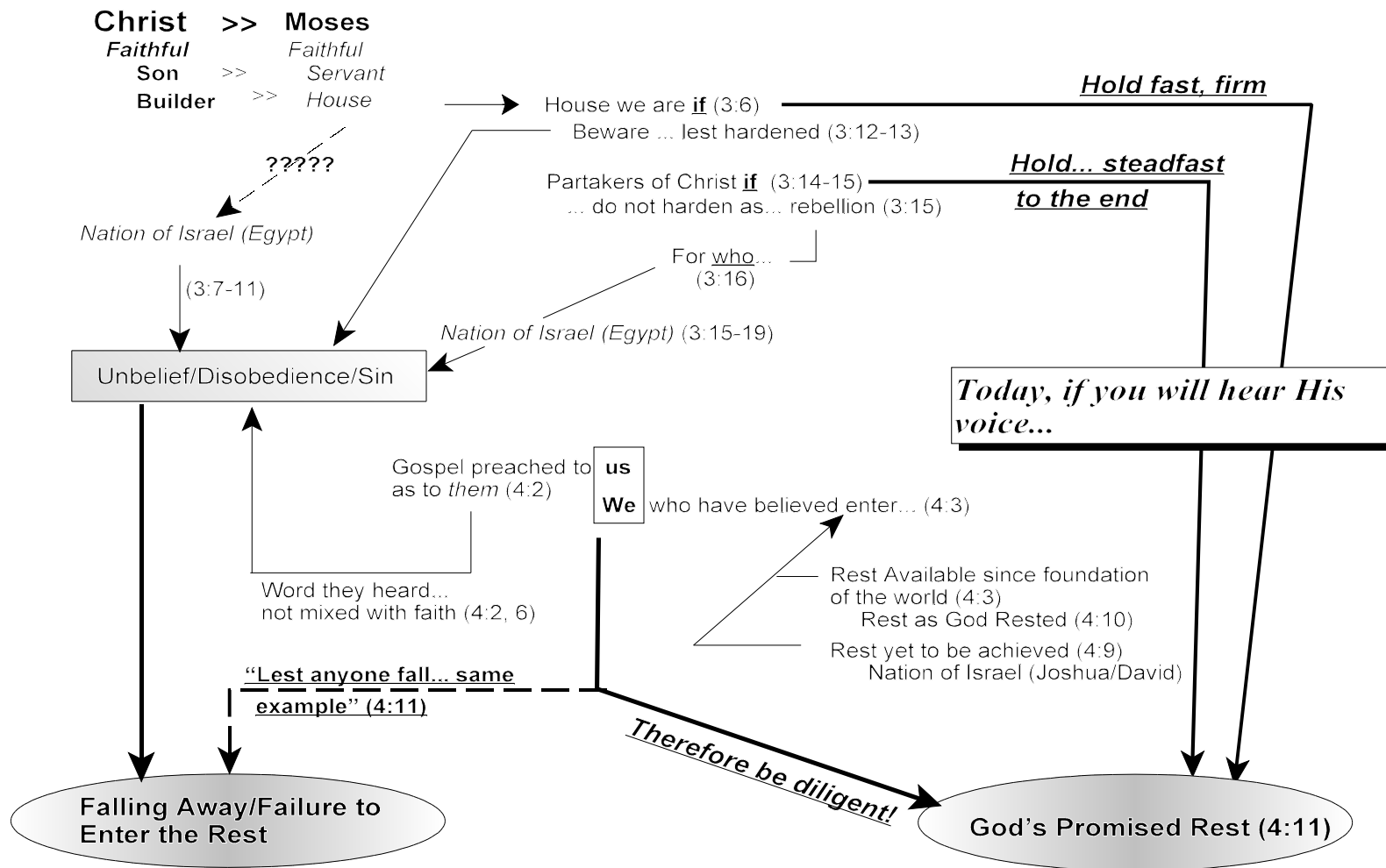
- There are three Greek words translated **world** in Hebrews:⁶
 - 3625. oikoumene, oy-kou-men'-ay; fem. part. pres. pass. of G3611 (as noun, by impl. of G1093); land, i.e. the (terrene part of the) globe; spec. the Roman empire:--earth, world.
 - + (Heb 1:6 NASB) And when He again brings the first-born into the world, He says, "AND LET ALL THE ANGELS OF GOD WORSHIP HIM."
 - + (Heb 2:5 NASB) For He did not subject to angels the world to come, concerning which we are speaking.
 - 2889. kosmos, kos'-mos; prob. from the base of G2865; orderly arrangement, i.e. decoration; by impl. the world (in a wide or narrow sense, includ. its inhab., lit. or fig. [mor.]):--adorning, world.
 - + (Heb 4:3 NASB) 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.
 - + (Heb 9:26 NASB) Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.
 - + (Heb 10:5 NASB) Therefore, when He comes into the world, He says, "SACRIFICE AND OFFERING THOU HAST NOT DESIRED, BUT A BODY THOU HAST PREPARED FOR ME;
 - + (Heb 11:7 NASB) By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.
 - + (Heb 11:38 NASB) (men of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground.
 - 165. aion, ahee-ohn'; from the same as G104; prop. an age; by extens. perpetuity (also past); by impl. the world; spec. (Jewish) a Messianic period (present or future):--age, course, eternal, (for) ever (-more), [n-]ever, (beginning of the, while the) world (began, without end). Comp. G5550.
 - + (Heb 1:2 NASB) 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.
 - + (Heb 6:5 NASB) and have tasted the good word of God and the powers of the age to come,
 - + (Heb 9:26 NASB) Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.
 - + (Heb 11:3 NASB) By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.
 - + Translated “ever”, “forever”, or “evermore” in Heb. 1:8, 5:6, 6:20, 7:17, 7:21, 7:24, 7:28, 13:8, 13:21

⁵ Westcott, *The Epistle to the Hebrews*, p. 42

⁶ Strong, *Greek Dictionary of the New Testament*

Appendix D:

The Promised Rest for the Faithful



Appendix E:

Levitical Priesthood

- The tribe of Levi included at least three separate families: Gershon, Kohath and Merari (with the families of Moses and Aaron being treated somewhat separately from the rest of the tribe of Kohath [1 Chr. 6:1-3]).
 - Gershonites, Kohathites, and Merarites responsible for tabernacle transport and setup including ark and other implements (**Numbers 3:17-25; 4:22-41**)
- The Levites were consecrated to God and given by God as a gift to Aaron and his sons to assist in performing the duties at the tabernacle (**Num. 18:1-7**)
 - The Levites assisted the priests in their responsibilities (Num. 3:5-9; 16:9).
- In some passages (Deut. 17:9,18; 18:1; 24:8), the terms priest and Levite (or Levitical priests) seem identical, but in Exodus 28 and Leviticus 8-10 it is clear that only the family of Aaron fulfilled the priestly duties of offering sacrifices in the tabernacle.
 - **Exod. 28-30** show some of the continual responsibilities of Aaron and his sons in the ministry of the tabernacle. Note especially **Exod. 29:38-46**
 - Also, within the tabernacle holy place, Aaron and his sons were continually offering and caring for the implements in the tabernacle. Note **Exod. 30:1-10**
- High Priest alone could go into the Holy of Holies once/year on Day of Atonement (**Lev. 16**). This was a special day; a day of sacrifice for the whole nation
 - The tenth day of the seventh month of the Jewish calendar (Sept.--Oct.) on which the high priest entered the inner sanctuary of the Temple to make reconciling sacrifices for the sins of the entire nation (Lev. 16:16-28).
 - The high priest was prohibited from entering this most holy place at any other time on pain of death (Lev. 16:2).
 - Nor was any other priest permitted to perform duties within the Temple proper during the ritual for the Day of Atonement (Lev. 16:17).
 - The days' ritual required the high priest to bathe and be dressed in pure linen garments as a symbol of purity (Lev. 16:4).
 - The ceremony began with the sacrifice of a young bull as a sin offering for the priest and his family (Lev. 16:3,6). After burning incense before the mercy seat in the inner sanctuary, the high priest sprinkled the blood from the bull on and in front of the mercy seat (16:14).
 - The priest cast lots over two goats.
 - + One was offered as a sin offering. The other was presented alive as a scapegoat (16:5,7-10,20-22).
 - + The blood of the goat used as the sin offering was sprinkled like that of the bull to make atonement for the sanctuary (16:15). The mixed blood of the bull and goat were applied to the horns of the altar to make atonement for it (16:18).
 - + The high priest confessed all of the people's sins over the head of the live

goat which was lead away and then released in the wilderness
(16:21-22).

- Following the ceremony, the priest again bathed and put on his usual garments (16:23-24).
- The priest then offered a burnt offering for the priest and the people (16:24). The bodies of the bull and goat used in the days' ritual were burnt outside the camp (16:27-28).
- The Day of Atonement was a solemn day; as well, all work was prohibited (16:29; 23:27-28).

Appendix F:

Review

Lessons 1-2 (Introduction)

1. Who is the author?
2. To whom written?
3. What is known of those to whom written?
4. What is the theme of the letter?
5. What word permeates the letter?
6. What is the purpose of the letter?
7. What recurring phrase emphasizes this purpose?
8. What risks were faced by Hebrew audience?
9. What were major hindrances to these brethren with respect to losing faith?

Lessons 3-4 (Chapter 1)

10. With whom is Christ compared in chapter one?
11. List the seven credentials of Christ
12. In aggregate, what do these show about Christ?
13. What is the evidence presented to show Christ's superiority (1:4-14)

Lessons 5-6 (Chapter 2)

14. What is the argument made in chapter one which demands the need to give heed to the things heard?
15. List four reasons in the given in the chapter 2 for heeding?
16. Whose plan was it for Christ to become man?
17. What did Christ suffer?
18. Why was it necessary for Christ become incarnate?
19. What is the effect of Christ death (resurrection) for you and me?
20. What aspect of Christ is introduced in the latter part of chapter 2?

Lessons 7-9 (Chapters 3/4)

21. There are two comparisons in chapters 3 and 4:
 - a. To whom is Christ compared and in what way?
 - b. What is the other comparison and how is one better than the other?
22. What is required to remain in the house of the saved (God's house)
23. What is warned against in chapter 3;
24. To whom is the warning?
25. What results from this sin?
26. What is the value of Christ as High Priest in chapter 4?

Lessons 10-12 (Chapters 5/6)

27. What priesthood under consideration?
28. Who called Christ ?
29. What is different about the priesthood of Christ in this chapter?
30. What is highlighted in 5:8-9 associating Christ with having been perfected
31. What problem did the audience have (5:12ff); why?
32. Who is unable to be renewed again to repentance? Is it really impossible? Be prepared to explain your answer.

Lesson 13-15 (Chapter 7)

33. Who is Melchizedek?

34. What do the arguments with respect to Melchizedek and the relationships of Abraham and Aaron prove/show?
35. What is the significance of the argument?
36. Why (7:11) was perfection NOT through the Levitical priesthood?
37. Two other items of "better" are introduced in this chapter - what are they?

Lesson 16 (chapter 8-9)

38. Christ is mediator of what?
39. What is it based upon?
40. What significance to where Christ serves?
41. Why was a new covenant required?
42. What is different between the two
43. Where is the true sanctuary? (8:2; 9:11)
44. What is a key difference between Christ as High Priest vs. the Levitical High Priest

Lesson 17 (Chapters 9-10)

45. What are key points about Christ sacrifice that differentiate it?
46. How were people redeemed under the old covenant?
47. How are people redeemed under the new covenant?
48. What are key difference between Christ's Priesthood and the Aaronic priesthood?

Lesson 18-20 (Chapter 10)

49. How does the writer show that the blood of bulls and goats could not take away sins?
50. What does Christ's sacrifice provide and demand (10:19-25)
51. What key phrases in the Heb. 10:19-39 identify the addressees as Christians?
52. What is the result of turning back from Christ?
53. What in the text shows it is possible to apostatize?
54. What is the outcome?

Lesson 21-22 (Chapter 11)

55. What purpose does the "hall of fame of the faithful" serve?
56. What drove them to do what they did?
57. What characterized their faith?
58. What were they after as a reward?
59. Did they receive what was promised?

Lesson 23 (Chapter 12)

60. Who is the great example of faithful endurance?
61. The child without discipline is characterized how?
62. Does God discipline His children?
63. For what purpose?
64. What does the writer say is possible with respect to the grace of God?
65. To whom does he make this statement?

Lesson 24-25 (Chapters 12-13)

66. What is contrasted with Mt. Sinai?
67. What in this section (chapter 12:25ff) is another claim that a believer can apostatize?
68. What type of kingdom does the Christian have?
69. How is it different from others?
70. List aspects of character called for by the writer in chapter 13
71. What does the Christian of Hebrews seek and how is it to be achieved?