

# HEBREWS

4th Quarter 2025

# Hebrews - Lesson 1

## God's Final Word in His Son

**Text:** Hebrews 1:1–14 (NKJV)

**Section:** Doctrine – Christ Superior to Angels

**Key Verse for Doctrine Section:** Hebrews 1:1–4

## Introduction to Hebrews

Ambiguous Authorship: The writer does not identify himself, and this silence is striking compared to Paul's usual practice. Some suggested Paul, Barnabas, Apollos, or Luke, but we cannot be certain. Origen, in the 3rd century, summed it best: "Who wrote the epistle, God only knows." What we do know is that the writer was well-trained, masterful with the Old Testament, and connected with the apostolic circle (Hebrews 2:3–4). The anonymity itself may emphasize that the focus is not the messenger, but the message of Christ.

Timeframe: Likely before A.D. 70. The temple is still spoken of as functioning, and the sacrificial system is referred to in the present tense. If this letter came after its destruction, the writer would almost certainly have used that event to underscore the finality of Christ's sacrifice.

Audience: Jewish Christians under persecution, tempted to drift back into Judaism for safety or comfort. Hebrews calls them to endure by seeing Jesus as supreme.

## Structure of the Book:

Doctrine (Chs. 1–10): Christ is better—better than angels, Moses, priests, and sacrifices.

Discipline (Chs. 11–13): Endurance in faith—run the race with eyes fixed on Jesus.

## Text Reading – Hebrews 1:1–4

This passage is often called the prologue of Hebrews, functioning like John 1:1–18. In Greek, it's a single, flowing sentence, loaded with theology.

"God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, having become so much better than the angels, as He has by inheritance obtained a more excellent name than they." (NKJV)

# **I. God's Final Revelation (1:1–2a)**

## **A. The Former Revelation**

God spoke “at various times and in various ways” — literally “in many parts and in many manners.” The Old Testament is a piecemeal revelation, like a puzzle given one piece at a time: the Law of Moses, the psalms of David, the visions of Isaiah, the wisdom of Solomon. Each was true, but partial.

Example: The sacrificial system revealed God's holiness, but could not fully remove sin (Heb. 10:1–4). The prophets revealed hope of Messiah, but not the full picture (1 Peter 1:10–12).

## **B. The Final Word**

Now, “in these last days,” God has spoken by His Son. No longer fragmentary or shadowy, but full and final. The word “Son” is without article in Greek — emphasizing nature, not title. The Son is not just another prophet — He is the revelation of God Himself.

**Cross-reference:** John 14:9 – “He who has seen Me has seen the Father.”

**Application:** If Christ is God's final Word, then every voice—tradition, culture, philosophy—must be measured against Him.

### **Questions:**

1. Why does the writer begin not with proof but with God's voice? What does this say about Scripture's authority?
2. How does the shift from “many ways” to one final way through the Son affect how we read the Old Testament?
3. Why is the Son Himself, not just His teaching, the ultimate revelation?

# **II. The Person and Work of the Son (1:2b–4)**

## **A. His Position**

Heir of all things – Psalm 2:8 foretold the Messiah would inherit the nations. Jesus is not just heir of Israel, but of the cosmos.

Creator of the worlds – The Son is not only heir, but the One through whom creation came to be. This ties together Genesis 1 and John 1.

## **B. His Nature**

Brightness of His glory – The Son is not a reflection like the moon, but the radiance of the sun itself. He does not merely reflect God’s light — He is that light in visible form.

Express image of His person – The Greek charaktēr means an imprint, like a stamp leaving the exact impression of the seal. Jesus is the perfect imprint of God’s essence (hypostasis).

## **C. His Work**

Upholding all things – The verb is present tense, meaning continual. Creation does not run on autopilot; every breath, every atom is upheld by the Son’s command.

Purged our sins – Note: “by Himself.” The work was solitary, unique, complete. No priest, no ritual, no angel assisted.

Sat down at the right hand – Unlike priests who stood daily offering sacrifices (Heb. 10:11), Christ sat down. His work is finished, His throne secure.

## **D. His Name**

He “became better than the angels” — not in nature (He was always superior), but in role and recognition, by inheritance of a “more excellent name” — Son.

**Application:** Our faith rests not in fragments, but in the full revelation of God in Christ — Creator, Sustainer, Redeemer, and King.

### **Questions:**

1. How does Christ’s role as “Heir” challenge the way we view ownership of our lives and possessions?
2. What comfort is there in knowing Christ upholds all things—even in suffering or uncertainty?
3. Why is it important that Jesus “by Himself” purged our sins?
4. What does His seated posture teach us about assurance in salvation?

## **III. Christ’s Supremacy Over Angels (1:5–14)**

### **A. Contrast with Angels**

Angels were viewed highly in Jewish tradition as mediators of the Law (cf. Deut. 33:2; Acts 7:53). Some Jews exalted them too highly. The writer cuts off this temptation by showing that Scripture itself exalts Christ above angels.

## **B. Proofs from Scripture**

Psalm 2:7 – The Sonship belongs uniquely to Christ.

Deut. 32:43 / Psalm 97:7 – Angels are commanded to worship Him.

Psalm 45:6–7 – The Son is addressed as “God,” with an eternal throne.

Psalm 102:25–27 – The Son is unchanging Creator, while creation itself ages and wears out.

Psalm 110:1 – The enthronement of Christ at God’s right hand is never spoken to angels.

Psalm 104:4 – Angels are servants, like winds and flames.

## **C. Their Role vs. His Role**

Angels = “ministering spirits” (servants of salvation).

Christ = enthroned King, eternal Son, object of worship.

**Application:** Angels, priests, saints, or any other intermediaries are never to be elevated above Christ. He alone is to be worshiped, trusted, and obeyed.

### **Questions:**

1. Why would Jewish Christians be tempted to exalt angels, and what parallels exist today (e.g., saints, mediators, spiritual fascinations)?
2. How does the immutability of Christ (Psalm 102) anchor us in a world of constant change?
3. If angels are servants of those who inherit salvation, how does that magnify Christ’s unique role as Savior?
4. What is the danger of treating angels or spiritual beings as rivals to Christ in devotion?

## **Applications for Lesson 1**

Listen to the Son – He is God’s final and full revelation.

Rest in His finished work – Purification is complete; we stand in grace.

Worship Him above all – Even angels bow before Him.

Stand firm in Him – Because He reigns, we need not drift.

### **Prayer Prompt**

Lord, thank You for speaking fully in Your Son. Keep us from drifting to lesser voices, and strengthen our hearts to trust in the finished work of Jesus Christ, who reigns above all powers, even the angels. May our worship and endurance be anchored in Him alone. Amen.

# Hebrews Lesson 2 – Do Not Drift Away

**Text:** Hebrews 2:1–9 (NKJV)

**Section:** Doctrine – Christ Superior to Angels (continued)

**Key Verse:** Hebrews 2:1 – “Therefore we must give the more earnest heed to the things we have heard, lest we drift away.”

## Introduction

Flow from Chapter 1: After showing Christ’s superiority to angels, the writer pivots with his first great warning. Hebrews alternates between exposition of Christ and warnings to the reader.

Background on Angels: In Jewish tradition, angels were revered as mediators of the Law at Sinai (Deut. 33:2; Acts 7:53; Gal. 3:19). If the Law given through angels was binding, then ignoring the word of the Son carries greater peril.

Key thought: If we don’t anchor ourselves to Christ’s superior word, we will inevitably drift.

## I. The Danger of Drifting (2:1)

“Therefore we must give the more earnest heed to the things we have heard, lest we drift away.”

### Word Study:

“Give heed” (prosechein) – to hold firmly, as a ship tied to the dock.

“Drift away” (pararrhuein) – to slip past, like a boat that passes its harbor because it is untied. The danger is not an outright rebellion at first, but a slow, almost unnoticeable slide.

**Application:** Drifting requires no action — only neglect. Spiritual negligence is just as deadly as defiance.

### Questions:

1. How is “drifting” more subtle than open rebellion, and why is it dangerous?
2. What habits serve as “anchors” that keep us from drifting (prayer, worship, fellowship)?

## II. The Severity of Neglect (2:2–3a)

“For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation...”

The Law mediated through angels was binding (cf. Acts 7:53). Every violation was judged.

The gospel is greater — spoken by the Son Himself. If ignoring the lesser word led to judgment, ignoring the greater Word ensures it.

“So great a salvation” — emphasizes the magnitude of what’s at stake: forgiveness of sins, reconciliation with God, eternal life.

**OT Scaffolding:** Israel neglected God’s word repeatedly in the wilderness (Psalm 95). Their punishment foreshadows ours if we treat Christ’s word lightly.

**Application:** Neglecting salvation is not merely rejection, but apathy — living as though it is not urgent.

### **Questions:**

1. Why is neglecting salvation even worse than disobeying the Law?
2. What does the phrase “so great a salvation” teach us about the privilege and responsibility of hearing Christ’s word?
3. How do believers today risk neglect — through disbelief, distraction, or indifference?

## III. The Confirmation of the Message (2:3b–4)

“...which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will.”

The gospel has a threefold confirmation:

Spoken by the Lord Himself (earthly ministry of Jesus).

Confirmed by apostolic eyewitnesses.

God bore witness through miracles and spiritual gifts.

This shows the gospel is not human speculation but divinely verified truth.

**Application:** Our faith is not blind — it rests on God’s own testimony. To neglect this message is to reject God’s confirmed witness.

**Questions:**

1. How does the threefold confirmation strengthen the reliability of our faith?
2. Why would rejecting such a well-attested message bring certain judgment?
3. What role do miracles in Acts serve — ends in themselves, or confirmation of the message?

**IV. Christ's Humiliation and Exaltation (2:5–9)**

“For He has not put the world to come, of which we speak, in subjection to angels.” The destiny of creation is not ruled by angels, but by the Son.

Psalm 8: Originally spoke of mankind's dignity and intended dominion. Yet because of sin, man fell short. The writer shows that Jesus fulfills Psalm 8 perfectly.

“A little lower than the angels” — Jesus took on true humanity, subjecting Himself to weakness, suffering, and death. This does not deny His deity but shows His voluntary humility.

“Crowned with glory and honor” — after suffering death, He was exalted, restoring what Adam lost and going beyond it.

“That He, by the grace of God, might taste death for everyone.” Christ's suffering was substitutionary — He experienced death so that we might have life.

**Theological Weight:**

Christ is the true Man, fulfilling humanity's lost calling.

His death was not accident but divine design: “by the grace of God.”

His glory after humiliation assures us that our hope is anchored in His victory.

**Application:** To neglect this salvation is to despise not only God's word, but the suffering of Christ Himself.

**Questions:**

1. How does Psalm 8 both describe mankind's destiny and point forward to Christ?
2. Why was it necessary for Jesus to be “made lower than the angels” for a time?
3. What does it mean that He “tasted death for everyone”? How does this shape your understanding of grace?
4. How does Christ's exaltation after humiliation encourage us to endure trials?



## **Closing Applications for Lesson 2**

Drifting is deadly — spiritual neglect leads to spiritual ruin.

The gospel is greater than the Law — and neglect of it carries greater consequences.

Christ humbled Himself for us — His suffering and glory demand our attention and devotion.

## **Prayer Prompt**

Father, anchor our hearts to Your Word, that we do not drift away. Keep before us the greatness of salvation and the humility of Christ, who tasted death for all. May we honor His suffering by clinging to Him with full devotion. Amen.

# Hebrews Lesson 3 – Christ Our Brother and Deliverer

**Text:** Hebrews 2:10–18 (NKJV)

**Section:** Doctrine – Christ Superior to Angels (completed)

**Key Verse:** Hebrews 2:17 – “Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.”

## Introduction

This section concludes the first major comparison: Christ superior to angels.

Having warned against drifting (2:1–4) and shown Christ’s humiliation and exaltation (2:5–9), the writer now unfolds why the Son became man.

The answer: to bring many sons to glory, to defeat the devil, and to become a merciful and faithful High Priest.

This passage is the first time Hebrews introduces Jesus as High Priest — a theme that will dominate chapters 4–10.

## I. The Captain of Our Salvation (2:10)

“For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.”

### Word Study:

“Captain” (archēgos) – leader, pioneer, trailblazer. Jesus is the one who goes ahead, securing the way. Same word used in Acts 3:15 (“Prince of life”).

“Perfect through sufferings” – not that Jesus lacked moral perfection, but that suffering completed His role as Savior. He became the perfect Savior by fully entering human suffering.

**God’s purpose:** to bring “many sons to glory.” Jesus leads the family of God to their destined inheritance.

**Application:** Christ not only saves us, He blazes the trail for us — showing that suffering leads to glory.

### **Questions:**

1. What does the title “Captain of our salvation” teach about Christ’s role in leading us?
2. Why was it “fitting” for God’s plan that salvation would be perfected through suffering?

## **II. Christ’s Solidarity with His People (2:11–13)**

“For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren...”

Christ shares our humanity so completely that He calls us brothers and sisters.

Three OT citations support this:

Psalms 22:22 – “I will declare Your name to My brethren.” (Messiah shares the assembly of worshipers).

Isaiah 8:17–18 – “Here am I and the children whom God has given Me.” (Messiah identifies with His people).

Christ is not a distant Savior but a kinsman-redeemer who enters fully into our condition.

**Application:** The holy Son of God is not ashamed to call us His brethren — this truth should humble us and embolden us.

### **Questions:**

1. Why is it significant that Jesus is “not ashamed” to call us brethren?
2. How do the OT citations reinforce Christ’s solidarity with His people?

## **III. Christ’s Victory Over Death and the Devil (2:14–15)**

“Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage.”

Christ’s incarnation was necessary for Him to die — something angels cannot do.

### **Through His death:**

He destroyed (rendered powerless) the devil’s hold on death.

He delivered humanity from the fear of death that enslaves us.

The fear of death fuels idolatry, sin, and despair. Christ’s resurrection breaks its chains.

**Application:** Because Christ conquered death, we live free from its fear — not reckless, but confident.

**Questions:**

1. Why did Jesus need to share in “flesh and blood” to defeat the devil?
2. How does Christ’s death transform our view of death itself?
3. What forms of “bondage” come from the fear of death, and how does Christ free us?

## **IV. A Merciful and Faithful High Priest (2:16–18)**

“For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.”

Christ did not come to save angels, but mankind.

“Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest...”

His priesthood is grounded in His shared humanity.

Merciful – He sympathizes with our weakness.

Faithful – He is fully trustworthy to represent us before God.

Propitiation – His sacrifice satisfies God’s justice and secures forgiveness.

“For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.”

His personal experience of suffering equips Him to help us in ours.

**Theological Weight:** Hebrews introduces here the central theme — Christ as High Priest. His incarnation is not just an example, but a qualification for priesthood.

**Application:** When tempted or weary, we go to a Savior who has felt the full weight of suffering and stands ready to help.

**Questions:**

1. Why is it essential that Jesus became “like His brethren in all things”?
2. How does His role as merciful and faithful High Priest bring assurance in times of weakness?
3. What does “propitiation” mean, and why is it central to our hope?
4. How should Christ’s shared suffering encourage us when we face temptation?

### **Closing Applications for Lesson 3**

Christ is the Captain of salvation — we follow the trail He blazed through suffering to glory.

Christ calls us brethren — our Savior is not ashamed of us; He fully identifies with His people.

Christ destroyed the devil's grip — we no longer live enslaved by fear of death.

Christ is our merciful and faithful High Priest — He understands, He intercedes, He saves completely.

### **Prayer Prompt**

Lord Jesus, thank You for humbling Yourself to share in flesh and blood, to call us brethren, to break the power of death, and to stand as our merciful and faithful High Priest. Strengthen us to cling to You in temptation and trust You in suffering, until You bring us to glory. Amen.

# Hebrews Lesson 4 – Jesus Greater Than Moses

**Text:** Hebrews 3:1–19 (NKJV)

**Section:** Doctrine – Christ Superior to Moses

**Key Verse:** Hebrews 3:3 – “For this One has been counted worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house.”

## Introduction

**Shift in focus:** Having established Christ’s superiority over angels (chs. 1–2), the writer now compares Him to Moses — the greatest figure in Israel’s history.

Why Moses? To Jewish Christians, Moses was the lawgiver, deliverer, and the model of faithfulness. To follow Christ instead of Moses might seem like betrayal. The writer shows that Jesus is greater even than Moses.

**Warning theme:** Just as Israel hardened its heart in the wilderness, Christians must beware of unbelief that keeps them from God’s rest.

## I. Consider the Apostle and High Priest of Our Confession (3:1–2)

“Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus, who was faithful to Him who appointed Him, as Moses also was faithful in all His house.”

### **Titles:**

Apostle – one sent forth by God; Jesus is God’s ultimate messenger.

High Priest – one who represents us before God; Jesus fulfills this role perfectly.

Both Jesus and Moses were faithful to their call, but their roles differ in magnitude.

**Application:** We are called to fix our thoughts on Jesus, not merely glance at Him. To “consider” means to dwell deeply on His role as both revealer of God and mediator for man.

### **Questions:**

1. Why is it significant that Jesus is called both Apostle and High Priest?
2. How does His faithfulness compare to Moses’ faithfulness?

## II. Christ Worthy of More Glory Than Moses (3:3–6)

“For this One has been counted worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house. For every house is built by someone, but He who built all things is God. And Moses indeed was faithful in all His house as a servant... but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.”

### **Contrast:**

Moses – faithful servant in God’s house.

Christ – faithful Son over God’s house.

“The house” = God’s people. Jesus is not just part of the house — He is the builder and ruler of it.

Believers are that house if we hold fast our hope. Endurance is the mark of belonging.

OT Scaffolding: Numbers 12:7 – Moses was faithful in all God’s house, but as servant, not son.

**Application:** Faithfulness to Christ is not optional; perseverance proves our belonging to God’s house.

### **Questions:**

1. Why does the builder deserve more honor than the house?
2. How is Christ’s position as Son greater than Moses’ as servant?
3. What does “if we hold fast” teach about the necessity of endurance?

## III. The Warning from the Wilderness (3:7–11)

“Therefore, as the Holy Spirit says: ‘Today, if you will hear His voice, do not harden your hearts as in the rebellion...’” (Psalm 95:7–11).

The Spirit quotes Psalm 95 to warn believers: Israel hardened its heart in the wilderness, even after God’s deliverance.

They saw His works but provoked Him through unbelief. As a result, they did not enter His rest.

**Key point:** Past deliverance does not guarantee future faithfulness.

**Word Study:** “Harden” (sklērynō) – to make stubborn, resistant. It happens gradually when we stop responding to God’s word.

**Application:** Every “today” is a chance to respond to God. Refusal hardens the heart.

**Questions:**

1. What does the example of Israel's wilderness rebellion teach us about the danger of unbelief?
2. Why is the Spirit's word "Today" so urgent?
3. How does a heart become hardened against God?

**IV. Exhortation to Faithfulness (3:12–19)**

"Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God."

Unbelief leads to departure. The remedy is mutual exhortation: "exhort one another daily, while it is called 'Today.'"

We share in Christ "if we hold the beginning of our confidence steadfast to the end."

Israel's failure in the wilderness becomes the warning: they had the promise, but unbelief kept them from entering God's rest.

**Application:** Christianity is not a one-time decision but a lifelong perseverance. Community is essential to guard against unbelief.

**Questions:**

1. Why is unbelief described as "evil" in verse 12?
2. What role does mutual exhortation play in keeping hearts tender toward God?
3. How does the failure of Israel in the wilderness mirror dangers for Christians today?
4. What does it mean to "hold the beginning of our confidence steadfast to the end"?

**Closing Applications for Lesson 4**

Fix your thoughts on Jesus — the Apostle and High Priest of our confession.

Christ > Moses — Moses was faithful as servant; Jesus reigns as Son.

Hearts must remain tender — unbelief hardens, but exhortation strengthens.

Endurance is the proof of belonging — we are God's house if we hold fast.





# Hebrews Lesson 5 – God’s Rest and Our Great High Priest

**Text:** Hebrews 4:1–16 (NKJV)

**Section:** Doctrine – Christ Superior to Moses (continued)

**Key Verse:** Hebrews 4:9 – “There remains therefore a rest for the people of God.”

## Introduction

Hebrews 3 closed with Israel’s failure in the wilderness. Chapter 4 turns that warning into a promise: the offer of rest still stands.

This section combines two of Hebrews’ strongest themes:

The Rest of God (vv. 1–11) – a multilayered concept (creation, Canaan, Christ, eternity).

The Priesthood of Christ (vv. 12–16) – the means by which we enter that rest.

The writer draws together Genesis 2, Psalm 95, and Joshua’s conquest to show that God’s rest was never merely physical or temporary — it finds fulfillment only in Christ.

## I. The Promise of Rest Still Stands (4:1–5)

“Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it.”

### Word Study:

“Rest” (katapausis) – cessation, a secure dwelling, entering into settled peace. Used of Israel’s “rest” in Canaan (Deut. 12:9).

Israel heard the good news of entering the land, but without faith it profited nothing (v. 2). Hearing must be united with belief.

God’s own rest (Gen. 2:2) sets the pattern — not weariness, but satisfaction in completed work.

OT Scaffolding: Psalm 95 warned the people of David’s day of the same danger. The promise of rest was not exhausted by Joshua; it was still open.

**Application:** Salvation is offered, but without faith it is missed. Fear here is reverent seriousness — the recognition that God’s promises can be rejected by unbelief.

### **Questions:**

1. How does God's rest in creation set the model for the rest offered to His people?
2. What does it mean to "fear" missing the promise — and how does that guard against presumption?
3. Why was Israel's hearing of the gospel "not mixed with faith"? What lesson does that hold for us?

## **II. A Sabbath Rest for God's People (4:6–11)**

"There remains therefore a rest for the people of God." (v. 9)

### **Word Study:**

"Sabbatismos" (v. 9) – used only here in the NT, refers to a Sabbath celebration, not just cessation but joyful participation in God's rest.

Joshua gave Israel the land, but not the ultimate rest. David's later call ("Today... enter My rest") proves this.

The Christian's rest is both already and not yet:

Already: resting in Christ's finished work (Matt. 11:28–29).

Not yet: eternal rest with God (Rev. 14:13).

"Let us be diligent to enter that rest." (v. 11) – diligence guards against repeating Israel's disobedience.

**Application:** Rest is not passivity but perseverance. The one who believes rests in Christ's work, yet labors to remain faithful.

### **Questions:**

1. Why does the writer use a new word "sabbatismos" instead of repeating "katapausis"?
2. How does Christ fulfill both the "already" and the "not yet" aspects of God's rest?
3. What does it look like practically to "be diligent" to enter rest?

## **III. God's Word Discerns the Heart (4:12–13)**

"For the word of God is living and powerful, sharper than any two-edged sword..."

The word is active, piercing, discerning thoughts and intentions. No one can hide behind appearances.

Israel's unbelief in the wilderness was exposed by God's word. Likewise, the word exposes our faith or unbelief.

“All things are naked and open to the eyes of Him to whom we must give account.” (v. 13)

**Word Study:**

“Open” (trachēlizō) – literally “laid bare,” as when the neck of a sacrifice is pulled back before slaughter. The image: nothing escapes God’s scrutiny.

**Application:** The Word both promises rest and tests our hearts to see if we truly believe.

**Questions:**

1. Why is the Word described as “living and powerful” rather than simply “true”?
2. How does verse 13 intensify the warning — that all hearts are laid bare before God?
3. What safeguards can we build so that God’s Word continually softens, rather than hardens, our hearts?

## **IV. Our Great High Priest (4:14–16)**

Having warned us, the writer comforts us: we have a Great High Priest who enables us to persevere.

“Who has passed through the heavens” – not into an earthly tabernacle, but the true heavenly holy place.

“Sympathize with our weaknesses” – He knows human frailty because He lived it.

“In all points tempted as we are, yet without sin.” His sympathy is real, but His victory is perfect.

“Let us therefore come boldly to the throne of grace.” The throne once feared as judgment is now grace because of Christ.

**Application:** We hold fast not by our strength but by Christ’s priesthood. Boldness in prayer is rooted not in our worthiness, but in His mercy and grace.

**Questions:**

1. How does Christ’s passage “through the heavens” highlight His superiority over earthly priests?
2. Why is His sinless yet sympathetic nature essential for His priesthood?
3. What does “boldness” look like in drawing near to God — and how do we guard against treating it lightly?

## **Closing Applications for Lesson 5**

The promise of rest is still open — unbelief shuts the door, but faith enters in.

The Word of God discerns reality — we cannot fake faith; God sees the heart.

Our Great High Priest secures access — because of Christ, we approach God with confidence to find mercy and grace.

## **Prayer Prompt**

Father, thank You that a Sabbath rest remains for Your people. May Your Word search our hearts, exposing unbelief, and may we run boldly to the throne of grace through Jesus, our Great High Priest. Keep us diligent in faith until we enter Your eternal rest. Amen.

# Hebrews Lesson 6 – The Priesthood of Christ and the Call to Maturity

**Text:** Hebrews 5:1–6:20 (NKJV)

**Section:** Doctrine – Christ Superior to Priests

**Key Verse:** Hebrews 6:19 – “This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil.”

## Introduction

Transition: The writer now shifts from showing Christ is greater than Moses to showing Christ is greater than Aaron and the Levitical priesthood.

The Priesthood Theme: First introduced in Hebrews 2:17–18, expanded in 4:14–16, now developed in detail.

Challenge for the audience: They are spiritually sluggish, struggling with immaturity, and in danger of turning back. The writer must both teach doctrine (Christ’s priesthood) and warn sharply against falling away.

## I. Qualifications for the Priesthood (5:1–4)

Earthly priests were:

Taken from among men.

Appointed for men in things pertaining to God.

To offer gifts and sacrifices for sins.

Able to have compassion (since they themselves were weak).

They were appointed by God, not self-chosen. Aaron was chosen; no one takes this honor for himself.

### Word Study:

“Compassion” (metriopathein) – to moderate feelings; priests were meant to be gentle with the ignorant and wayward because they shared in weakness.

**Application:** Human priests were necessary, but limited — they needed sacrifices for themselves as well as for others.

**Questions:**

1. Why was it necessary for high priests to be chosen from among men?
2. How did their own weakness shape their ministry to others?
3. Why is divine appointment essential for priesthood?

**II. Christ, Our Great High Priest (5:5–10)**

Christ did not glorify Himself to be made High Priest; God appointed Him (Psalm 2:7; Psalm 110:4).

Unlike Aaron, His priesthood is eternal: “You are a priest forever according to the order of Melchizedek.”

In His days of flesh, He offered up prayers with vehement cries and tears (Gethsemane). His obedience was proven through suffering.

He was made “perfect” (complete) as the source of eternal salvation for all who obey Him.

**Theological Weight:**

His priesthood is by oath, not by genealogy.

His obedience and suffering qualify Him to represent us.

He is not just a priest temporarily, but the eternal mediator.

**Application:** Our salvation rests not on our strength, but on a High Priest who suffered, obeyed, and was appointed forever.

**Questions:**

1. How do Psalm 2 and Psalm 110 establish Christ’s priesthood?
2. What does it mean that Christ “learned obedience” by suffering?
3. Why is His priesthood eternal compared to Aaron’s temporary one?

**III. The Rebuke for Immaturity (5:11–14)**

The writer interrupts his teaching: “Of whom we have much to say, and hard to explain, since you have become dull of hearing.”

By this time, they should be teachers, but they need milk instead of solid food.

Solid food belongs to the mature — those who, by practice, have their senses trained to discern good and evil.

**Word Study:**

“Dull” (nōthroi) – sluggish, lazy, slow to respond. Spiritual apathy.

Application: Spiritual maturity requires consistent growth. To stop growing is to start drifting.

**Questions:**

1. Why does the writer pause teaching to rebuke immaturity?
2. What marks the difference between “milk” and “solid food” in Christian growth?
3. How can we train our senses to discern good and evil more clearly?

**IV. The Danger of Falling Away (6:1–8)**

**The call:** leave elementary principles and press on to maturity.

**Warning:** those who have tasted the heavenly gift, shared in the Spirit, and then fall away cannot be renewed again to repentance — for they crucify the Son of God afresh.

**Two illustrations:**

Land that receives rain and bears fruit is blessed.

Land that bears thorns is near to being cursed.

**Theological Weight:**

This is one of Hebrews’ most sobering warnings. It stresses the danger of hardened apostasy.

**The point:** superficial faith without endurance is worthless.

**Application:** The evidence of genuine salvation is perseverance and fruitfulness.

**Questions:**

1. What does it mean to “press on to maturity” beyond elementary principles?
2. How should we understand the warning about those who “fall away”?
3. What fruit demonstrates genuine faith according to verses 7–8?

**V. Encouragement and Hope (6:9–20)**

Despite the warning, the writer expresses confidence in the readers’ salvation, shown by their love and service to the saints.

They are urged to imitate those who inherit the promises through faith and patience.



God confirmed His promise to Abraham with an oath, showing the unchangeable nature of His purpose.

“This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil.”

Christ, our forerunner, has entered there as High Priest forever according to the order of Melchizedek.

### **Word Study:**

“Anchor” (ankyra) – in Greek literature, the anchor was a symbol of stability and safety in stormy seas.

Christ is not only our priest but our forerunner (prodromos) — the One who enters first, securing the way for us.

**Application:** Even in warnings, hope is grounded in God’s promise and Christ’s priesthood. We are anchored not to ourselves, but to Him who has entered heaven for us.

### **Questions:**

1. How does God’s oath to Abraham give us assurance in our salvation?
2. Why is the image of the anchor so powerful for the Christian life?
3. What does it mean that Christ is our “forerunner” behind the veil?

### **Closing Applications for Lesson 6**

Christ is our eternal High Priest — appointed by God, perfected through suffering, and forever interceding.

Immaturity is dangerous — we must grow beyond milk to maturity, discerning truth from error.

Falling away is real and deadly — only perseverance proves true faith.

Hope is our anchor — firm because it is tied to God’s unchanging promise and Christ’s finished work.

### **Prayer Prompt**

Father, thank You for appointing Christ as our eternal High Priest. Guard us from sluggishness and unbelief. Anchor us in the hope that enters behind the veil, and strengthen us to press on to maturity until the day we see You. Amen.

# Hebrews Lesson 7 – A Better Priesthood: Christ and Melchizedek

**Text:** Hebrews 7:1–28 (NKJV)

**Section:** Doctrine – Christ Superior to Priests

**Key Verse:** Hebrews 7:25 – “Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.”

## Introduction

The author now expands on what was introduced in 5:10 and hinted at again in 6:20 — Christ is a High Priest forever, according to the order of Melchizedek.

For Jewish Christians, this is radical: the entire Levitical system, with its temple, sacrifices, and priesthood, was central to their religious life. To declare Christ’s priesthood superior is to say the old covenant is obsolete.

Chapter 7 gives three proofs:

Melchizedek’s priesthood is greater than Levi’s.

Perfection was not found through the Levitical priesthood.

Christ’s eternal priesthood is grounded in God’s oath and guarantees a better covenant.

## I. The Greatness of Melchizedek (7:1–10)

“For this Melchizedek, king of Salem, priest of the Most High God... met Abraham returning from the slaughter of the kings and blessed him.” (v. 1)

Genesis 14:18–20 is the historical backdrop. Melchizedek is both king and priest — a rare union not allowed in Israel.

His name means “king of righteousness” (Melchi = king; Zedek = righteousness).

He is also “king of Salem” = “king of peace” (Salem = shalom).

The text describes him as “without father, without mother, without genealogy, having neither beginning of days nor end of life” (v. 3). This doesn’t mean he was eternal, but that the record of his priesthood has no genealogy — unlike Levitical priests whose legitimacy depended on descent.

Abraham gave him a tithe and was blessed by him — proof of Melchizedek’s superiority. Levi, still “in the loins” of Abraham, paid tithes through Abraham.

**Theological Weight:** Melchizedek is a type — a foreshadowing — of Christ’s eternal priesthood. Jesus, like Melchizedek, is both King and Priest, without genealogy in the Levitical line, and greater than Abraham.

**Application:** True righteousness and peace come not from earthly systems but from Christ, the King of Righteousness and Peace.

**Questions:**

1. Why is it significant that Melchizedek is both king and priest?
2. How does Abraham’s tithe show Melchizedek’s superiority?
3. What does Melchizedek’s lack of genealogy symbolize about Christ’s priesthood?

## **II. The Need for a New Priesthood (7:11–19)**

“Therefore, if perfection were through the Levitical priesthood... what further need was there that another priest should rise according to the order of Melchizedek?” (v. 11)

The Law was tied to the Levitical priesthood. If that priesthood had been sufficient, there would be no need for another.

But Christ came from Judah, not Levi. His priesthood required a change of law (v. 12).

His priesthood is not according to a law of fleshly commandment (genealogy), but according to the power of an indestructible life (v. 16).

Psalms 110:4 again serves as the anchor: “You are a priest forever according to the order of Melchizedek.”

The former commandment is annulled because it was weak and unprofitable; the Law made nothing perfect. But now a better hope is introduced, through which we draw near to God.

**Word Study:**

“Perfect” (teleioō) – not sinless perfection, but completion, bringing to the goal. The Levitical system could never complete what it began.

**Application:** Religious systems cannot perfect us — only Christ can. We draw near to God not through law, but through the better hope found in Him.

**Questions:**

1. Why was the Levitical priesthood insufficient?
2. What does it mean that Christ's priesthood is "according to the power of an endless life"?
3. How does this section challenge us to let go of self-reliance in religious ritual and cling to Christ?

**III. The Guarantee of a Better Covenant (7:20–25)**

Levitical priests became priests without an oath; Christ became priest by God's oath: "The LORD has sworn and will not relent, 'You are a priest forever.'"

This makes Jesus the guarantor of a better covenant.

Levitical priests were many because death prevented continuity. Jesus holds His priesthood permanently because He lives forever.

"Therefore He is able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them."

**Theological Weight:**

Christ is not just mediator of a covenant; He is the guarantor — the surety who secures its promises.

His eternal life means His priesthood and intercession never fail.

**Application:** Our salvation is secure not because of our hold on Christ, but because of His continual intercession for us.

**Questions:**

1. How does God's oath establish the superiority of Christ's priesthood?
2. What does it mean that Jesus is the guarantor of a better covenant?
3. How does His eternal intercession encourage us in our weakness?

**IV. The Perfect High Priest (7:26–28)**

"For such a High Priest was fitting for us — holy, harmless, undefiled, separate from sinners, and has become higher than the heavens."

Unlike Levitical priests, He does not need to offer sacrifices for His own sins.

He offered Himself once for all.

The Law appointed men with weakness; the word of the oath appointed the Son, perfected forever.

**Word Study:**

“Harmless” (akakos) – without evil or guile.

“Undefiled” (amiantos) – unstained, unpolluted.

The piling of adjectives emphasizes Christ’s moral perfection.

**Application:** Christ is the High Priest we need — flawless in character, eternal in office, and perfect in sacrifice.

**Questions:**

1. Why is it important that Jesus did not need to offer sacrifices for Himself?
2. How does His once-for-all sacrifice contrast with the daily sacrifices of the priests?
3. What does it mean that He is “higher than the heavens”?

**Closing Applications for Lesson 7**

Christ is greater than Melchizedek — the true King of Righteousness and Peace.

The old system cannot perfect — only Christ’s eternal priesthood brings us near to God.

Christ is the guarantor of a better covenant — secured by God’s oath and Christ’s endless life.

Christ is the perfect High Priest — holy, undefiled, and forever interceding for us.

**Prayer Prompt**

Lord Jesus, we thank You for being our eternal High Priest, greater than Levi, appointed by oath, and living forever to intercede for us. Anchor our hope in Your endless life, and keep us near to God through Your perfect priesthood. Amen.

# Hebrews Lesson 8 – The Better Covenant

**Text:** Hebrews 8:1–13 (NKJV)

**Section:** Doctrine – Christ Superior to Priests (continued)

**Key Verse:** Hebrews 8:6 – “But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.”

## Introduction

Chapter 7 proved Christ’s priesthood is superior because it is eternal and based on God’s oath.

Chapter 8 explains the main point: Jesus’ superior priesthood means a new covenant has replaced the old.

The New Covenant is not just an upgrade — it is categorically better, fulfilling what the old could only foreshadow.

The argument is anchored in Jeremiah 31:31–34, the longest OT quotation in the NT.

## I. The Main Point: Our High Priest in Heaven (8:1–2)

“Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.”

The author summarizes everything: our High Priest is enthroned in heaven, not serving in an earthly tent.

His ministry is not shadow but reality — He ministers in the “true tabernacle,” established by God, not by men.

### Word Study:

“Minister” (leitourgos) – one who serves in sacred duty, often used for priestly service. Christ’s ministry is direct in the heavenly sanctuary.

**Application:** Our faith rests not in an earthly system but in Christ’s ongoing heavenly ministry.

### **Questions:**

1. Why is the location of Christ's priesthood (heaven) crucial to its superiority?
2. How does the "true tabernacle" contrast with the earthly one?

## **II. Earthly Priests vs. Heavenly Priest (8:3–5)**

Every priest offers gifts and sacrifices; therefore Christ also must have something to offer. His offering is Himself.

If He were on earth, He would not be a priest, since Levitical priests already serve.

But their service is only "a copy and shadow of the heavenly things." (v. 5).

Moses was warned to build the tabernacle exactly according to the pattern shown him on the mountain (Exod. 25:40).

**Theological Weight:** The earthly tabernacle and priesthood were divinely designed but temporary, pointing beyond themselves. Christ's priesthood is the substance; theirs was shadow.

**Application:** We must never confuse shadow with reality. Religious rituals, however sacred, cannot replace Christ's heavenly work.

### **Questions:**

1. Why was Moses commanded to follow the pattern so precisely?
2. What dangers come from clinging to shadows once the reality has come?
3. How does Christ's heavenly ministry fulfill what the earthly priests only foreshadowed?

## **III. Mediator of a Better Covenant (8:6)**

"But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises."

Jesus is the Mediator — the go-between who establishes and guarantees the covenant.

The New Covenant is better because its promises are better: forgiveness of sins, inward transformation, and unbreakable relationship with God.

### **Word Study:**

"Mediator" (mesitēs) – one who intervenes between two parties to make or restore peace. Unlike Moses, Christ mediates a covenant that depends on His faithfulness, not ours.

**Application:** The superiority of Christ's ministry means we must not drift back to inferior systems or covenants.

**Questions:**

1. What does it mean that Christ is Mediator, not just messenger, of the covenant?
2. In what ways are the promises of the New Covenant "better" than those of the Old?

## **IV. The New Covenant Promised (8:7–12)**

If the first covenant had been faultless, no place would have been sought for a second (v. 7). The fault was not with God but with the people's failure to continue in it (v. 8–9).

Jeremiah 31:31–34 is quoted in full. Key features of the New Covenant:

Internal law – "I will put My laws in their mind and write them on their hearts." Not external tablets, but inward transformation.

Relationship with God – "I will be their God, and they shall be My people." Covenant is relational, not merely legal.

Universal knowledge – "All shall know Me, from the least of them to the greatest of them." No hierarchy of access; all may draw near.

Full forgiveness – "I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more." This is the heart of the covenant: God's mercy and complete pardon.

**Theological Weight:** The New Covenant fulfills the weaknesses of the Old — it is based on God's action, not man's performance.

**Application:** Christianity is not about external compliance but inner transformation, personal relationship, and complete forgiveness in Christ.

**Questions:**

1. How does the New Covenant solve the failures of the Old?
2. What does it mean for God's law to be written on our hearts?
3. Why is forgiveness the foundation of all the covenant's promises?



## V. The Old Covenant Obsolete (8:13)

“In that He says, ‘A new covenant,’ He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.”

With the coming of Christ, the Old Covenant is no longer binding. Its fading away was imminent (perhaps pointing to the destruction of the temple in AD 70).

**Application:** Holding on to the Old Covenant when the New has come is like clinging to a shadow after the reality has appeared.

### Questions:

1. What does it mean that the Old Covenant is “obsolete”?
2. How should Christians view the Law of Moses in light of the New Covenant?

### Closing Applications for Lesson 8

Christ’s ministry is superior — He serves in the heavenly sanctuary, not an earthly copy.

Christ mediates a better covenant — grounded in better promises: inner transformation, full relationship, complete forgiveness.

The Old has passed, the New has come — we must live fully under Christ’s covenant, not shadows of the past.

### Prayer Prompt

Father, thank You for writing Your law on our hearts and granting us forgiveness through Christ. Help us to walk in the reality of the New Covenant, trusting in the better promises secured by our eternal High Priest. Amen.

# Hebrews Lesson 9 – A Better Sanctuary and Sacrifice

**Text:** Hebrews 9:1–28 (NKJV)

**Section:** Doctrine – Christ Superior to Sacrifices

**Key Verse:** Hebrews 9:12 – “Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.”

## Introduction

Hebrews 8 ended with the declaration that the Old Covenant was obsolete. Chapter 9 now explains why:

The earthly tabernacle was only a shadow.

Its rituals and sacrifices could not cleanse the conscience.

Christ’s sacrifice, once for all, has brought eternal redemption.

This is the climax of the writer’s argument: Christ’s death is not just another offering, but the final, perfect sacrifice that fulfills and replaces all others.

## I. The Earthly Sanctuary (9:1–10)

“Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.”

The tabernacle is described:

The Holy Place: lampstand, table, showbread.

The Most Holy Place: golden censer, ark of the covenant, cherubim of glory overshadowing the mercy seat.

Priests entered the first part daily, but the high priest entered the Most Holy Place only once a year, with blood, and not without sacrifice for himself and the people.

The Holy Spirit signified that the way into the true holiest was not yet open while the first tabernacle was standing.

These were symbolic for the present time, pointing forward to Christ. They could not perfect the conscience, only cleanse outwardly with food, drinks, and washings.

**Word Study:**

“Symbolic” (parabolē) – a parable, type, or figure. The tabernacle was a living parable of Christ’s work.

**Application:** Religious rituals may look holy, but without Christ they cannot cleanse the heart.

**Questions:**

1. Why was access to God’s presence restricted under the old covenant?
2. How did the design of the tabernacle foreshadow Christ’s ministry?
3. What is the difference between outward cleansing and inward conscience-cleansing?

## **II. The Heavenly Sanctuary and the Blood of Christ (9:11–15)**

“But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands...”

He entered not with animal blood, but with His own blood, securing eternal redemption.

If animal blood sanctified outwardly, how much more will Christ’s blood cleanse the conscience from dead works to serve the living God.

Therefore, He is the Mediator of the New Covenant, by means of death, for the redemption of transgressions under the first covenant.

**Theological Weight:**

Christ’s blood doesn’t just purify outwardly; it cleanses the conscience.

His sacrifice is sufficient for sins past, present, and future.

He is both the priest who offers and the sacrifice offered.

**Application:** Serving God flows from a cleansed conscience, not ritual performance.

**Questions:**

1. What makes Christ’s blood more effective than animal sacrifices?
2. How does His death redeem even those under the first covenant?
3. What does it mean to have the conscience cleansed from “dead works”?

### III. The Necessity of Blood (9:16–22)

Where there is a testament (covenant), the death of the testator is required. A covenant is enforced through death.

Moses inaugurated the first covenant with blood, sprinkling the book, the people, the tabernacle, and vessels of ministry.

“Without shedding of blood there is no remission.” (v. 22)

OT Scaffolding: Exodus 24:6–8 – Moses sprinkled blood on the altar and on the people, sealing the covenant.

**Application:** Forgiveness is costly — life must be given for sin. Blood speaks of death, substitution, and cleansing.

#### **Questions:**

1. Why does every covenant require blood?
2. How did Moses’ sprinkling of blood foreshadow Christ’s covenant?
3. What does “without shedding of blood there is no remission” teach us about the seriousness of sin?

### IV. The Once-for-All Sacrifice of Christ (9:23–28)

The copies (earthly tabernacle) required purification by animal blood, but the heavenly realities required a better sacrifice.

Christ entered not into holy places made with hands, but into heaven itself, appearing before God on our behalf.

He did not offer Himself often, like priests entering yearly with others’ blood.

“But now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.” (v. 26)

Just as it is appointed for men to die once and after this the judgment, so Christ was offered once to bear the sins of many.

He will appear a second time, apart from sin, for salvation to those who eagerly wait for Him.

#### **Word Study:**

“Once” (hapax) – once for all, never repeated, complete.

Christ’s sacrifice is final, sufficient, and unrepeatable.

**Application:** Our hope rests in a finished work. The same Christ who bore our sins will return, not to deal with sin again, but to bring salvation in full.

**Questions:**

1. How is Christ's sacrifice both similar to and greater than the Day of Atonement?
2. Why is it vital that His sacrifice was "once for all"?
3. How does verse 27 (death then judgment) connect with Christ's finality in verse 28?
4. How should His promised return shape the way we wait?

**Closing Applications for Lesson 9**

The earthly sanctuary was shadow — Christ entered the true, heavenly sanctuary.

Animal blood was insufficient — only Christ's blood cleanses the conscience.

Forgiveness requires blood — sin is serious, costly, and demands atonement.

Christ's sacrifice is once for all — complete, final, and sufficient to bring us to salvation when He comes again.

**Prayer Prompt**

Father, we thank You that Christ entered the true sanctuary, not with the blood of animals but with His own blood, securing eternal redemption. Keep us anchored in His once-for-all sacrifice, and help us to live eagerly awaiting His return. Amen.

# Hebrews Lesson 10 – The Perfect Offering & The Call to Endurance

**Text:** Hebrews 10:1–39 (NKJV)

**Section:** Doctrine – Christ Superior to Sacrifices (conclusion)

**Key Verse:** Hebrews 10:14 – “For by one offering He has perfected forever those who are being sanctified.”

## Introduction

Hebrews 7–9 established that Christ’s priesthood and sacrifice are superior to the Levitical system.

Chapter 10 draws the doctrinal section to its climax:

The Law was only a shadow, never able to perfect.

Christ’s one offering brings complete forgiveness.

Therefore, believers must hold fast, stir up one another, and endure.

It ends with one of the strongest warnings in Hebrews and a call to live by faith.

## I. The Law’s Inadequacy (10:1–4)

“For the law, having a shadow of the good things to come, and not the very image of the things, can never... make those who approach perfect.”

Annual sacrifices reminded of sin rather than removed it.

“It is not possible that the blood of bulls and goats could take away sins.” (v. 4)

### Word Study:

“Shadow” (skia) – outline without substance. The Law pointed forward but could not deliver.

**Application:** Rituals, traditions, and human effort can never remove guilt. Only Christ can.

### Questions:

1. How were the sacrifices more a reminder of sin than a solution?
2. What does it mean that the Law was only a “shadow”?
3. Why is the blood of animals insufficient for forgiveness?

## II. The Will of Christ (10:5–10)

Psalm 40:6–8 is quoted: “Sacrifice and offering You did not desire, but a body You have prepared for Me.”

The old sacrifices were inadequate; Christ came to do God’s will through His body.

“By that will we have been sanctified through the offering of the body of Jesus Christ once for all.” (v. 10)

**Theological Weight:** Christ’s obedience — not rituals — accomplished sanctification. His sacrifice fulfills God’s will perfectly.

**Application:** Our confidence rests in Christ’s obedience, not our works.

### Questions:

1. How does Psalm 40 point to Christ’s incarnation and sacrifice?
2. What is the significance of the phrase “once for all” in verse 10?
3. How does Christ’s obedience contrast with Israel’s repeated sacrifices?

## III. The Finality of Christ’s Sacrifice (10:11–18)

Levitical priests “stand daily” offering sacrifices that can never take away sins.

“But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God.” (v. 12)

His work is finished, awaiting the subjugation of His enemies.

“For by one offering He has perfected forever those who are being sanctified.” (v. 14)

Jeremiah 31 is quoted again: the New Covenant promise of forgiveness. Where there is forgiveness, no further offering for sin is needed.

### Word Study:

“Perfected” (teleioō) – brought to completion, made whole. In Christ, the goal is reached.

**Application:** To seek forgiveness apart from Christ’s once-for-all offering is to deny the sufficiency of His work.

**Questions:**

1. Why is Christ seated while Levitical priests stood?
2. What does it mean to be “perfected forever” while still “being sanctified”?
3. Why is no more offering needed once forgiveness is granted in Christ?

**IV. Exhortation: Draw Near, Hold Fast, Stir Up (10:19–25)**

Because of Christ’s blood and priesthood, we have bold access to God (vv. 19–21).

Three exhortations follow:

“Let us draw near with a true heart in full assurance of faith.” (v. 22)

“Let us hold fast the confession of our hope without wavering.” (v. 23)

“Let us consider one another in order to stir up love and good works... not forsaking the assembling of ourselves together.” (vv. 24–25)

Worship, hope, and fellowship are the natural fruits of Christ’s sacrifice.

**Application:** Endurance requires community. Isolation weakens; gathering strengthens.

**Questions:**

1. How does Christ’s priesthood give us boldness to draw near?
2. What does it mean to “hold fast” our confession without wavering?
3. How does assembling together help us endure?

**V. The Warning Against Willful Sin (10:26–31)**

“For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins.” (v. 26)

To reject Christ’s sacrifice is to trample the Son of God, profane His blood, and insult the Spirit of grace.

Judgment is certain: “The Lord will judge His people.” (v. 30)

“It is a fearful thing to fall into the hands of the living God.” (v. 31)

**Theological Weight:** The most severe warning yet — apostasy is irreversible because no other sacrifice remains.



**Application:** Grace is not license. To despise Christ's blood is to face God's wrath.

**Questions:**

1. What does it mean to "sin willfully" in this context?
2. Why is there no sacrifice left for those who reject Christ?
3. How does verse 31 balance God's mercy with His justice?

## **VI. The Call to Endurance (10:32–39)**

The writer reminds them of their past endurance: suffering, reproach, loss of possessions, yet joyfully accepting it because they had a better possession (vv. 32–34).

**Encouragement:** "Do not cast away your confidence, which has great reward." (v. 35)

The righteous shall live by faith (Hab. 2:3–4). God has no pleasure in those who draw back, but the writer is confident: "We are not of those who draw back to perdition, but of those who believe to the saving of the soul." (v. 39)

**Application:** Endurance is not passive survival but active faith, remembering past faithfulness and holding fast to future hope.

**Questions:**

1. How does remembering past endurance help us in present trials?
2. What does it mean to "not cast away your confidence"?
3. How does Habakkuk 2:4 connect with the call to live by faith?

### **Closing Applications for Lesson 10**

Christ's sacrifice is final — no other offering is needed or possible.

Boldness is our privilege — we draw near with confidence because of His blood.

Endurance is essential — to forsake Christ is to face judgment; to cling to Him is to gain eternal reward.

### **Prayer Prompt**

Lord, thank You for the once-for-all sacrifice of Christ that has perfected forever those who believe. Strengthen our hearts to draw near in faith, hold fast in hope, stir one another in love, and endure to the saving of the soul. Amen.

# Hebrews Lesson 11 – The Hall of Faith

**Text:** Hebrews 11:1–40 (NKJV)

**Section:** Discipline – Endurance by Faith

**Key Verse:** Hebrews 11:1 – “Now faith is the substance of things hoped for, the evidence of things not seen.”

## Introduction

Hebrews 10 closed with the challenge: “The just shall live by faith.” (10:38).

Chapter 11 expands that statement by defining faith and illustrating it with the lives of God’s people.

Faith is not vague optimism; it is confidence in God’s promises even when unseen, and endurance in obedience even when costly.

The writer provides a spiritual lineage for his readers — they are not alone, but part of a great cloud of witnesses who lived by faith.

## I. The Nature of Faith (11:1–3)

“Now faith is the substance of things hoped for, the evidence of things not seen.”

### Word Study:

“Substance” (hypostasis) – foundation, confidence, reality. Faith makes unseen promises present and real.

“Evidence” (elegchos) – proof, conviction. Faith is not wishful thinking but certainty grounded in God’s word.

By faith, the elders obtained a good testimony.

By faith, we understand the worlds were framed by God’s word — creation itself is unseen made visible.

**Application:** Faith begins with trusting God’s word about creation and continues in trusting His word about salvation.

**Questions:**

1. How does verse 1 describe faith as both substance and evidence?
2. Why does the writer begin with creation in verse 3?

**II. Examples of Early Faith (11:4–7)**

Abel – offered a better sacrifice than Cain, showing faith in God’s way, not man’s.

Enoch – walked with God and was taken, showing faith in God’s reward. “Without faith it is impossible to please Him...” (v. 6).

Noah – warned of unseen things, moved with godly fear, built the ark. His faith condemned the world and saved his household.

**Application:** Faith acts on God’s word even when unseen or unpopular.

**Questions:**

1. What made Abel’s sacrifice “more excellent” than Cain’s?
2. Why is faith necessary to please God (v. 6)?
3. How did Noah’s obedience by faith “condemn the world”?

**III. Abraham and Sarah: Pilgrims of Faith (11:8–19)**

Abraham obeyed, going out not knowing where he was going.

He sojourned in the land of promise as a stranger, looking for a heavenly city.

Sarah conceived by faith, believing God’s promise despite her age.

Abraham offered Isaac, believing God could raise him from the dead — a type of resurrection.

**Theological Weight:** Abraham’s faith was forward-looking: not merely toward Canaan, but toward God’s eternal city and the ultimate fulfillment in Christ.

**Application:** Faith holds lightly to earthly things, looking for the eternal homeland.

**Questions:**

1. How does Abraham’s journey illustrate faith in the unseen?
2. Why is Abraham’s willingness to offer Isaac such a supreme act of faith?
3. How do Abraham and Sarah’s stories challenge our view of waiting on God?

## IV. The Patriarchs and Moses (11:20–29)

Isaac blessed Jacob and Esau concerning things to come.

Jacob blessed Joseph's sons, leaning on his staff, dying in faith.

Joseph spoke of the Exodus, giving command concerning his bones.

Moses' parents hid him by faith.

Moses refused Egypt's treasures, choosing affliction with God's people. He endured as seeing Him who is invisible.

By faith, Israel kept the Passover and crossed the Red Sea, while Egypt drowned.

**Application:** Faith values God's promises above worldly gain and endures opposition because it sees the invisible God.

### Questions:

1. Why does the writer highlight blessings spoken at death as acts of faith?
2. How does Moses' choice show the costliness of faith?
3. How can we, like Moses, "see Him who is invisible"?

## V. By Faith They Conquered and Suffered (11:30–38)

Jericho fell by faith.

Rahab was spared by faith.

Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets conquered kingdoms, worked righteousness, stopped lions' mouths.

Others were tortured, mocked, scourged, imprisoned, stoned, sawn in two, slain with the sword, destitute, afflicted, tormented.

"Of whom the world was not worthy." (v. 38).

**Application:** Faith is not measured by earthly comfort or success but by endurance in obedience, even to suffering and death.

### Questions:

1. How do the diverse examples (victory and suffering) expand our understanding of faith?
2. What does verse 38 teach about God's view of His suffering people?
3. How do these examples prepare us to endure hardship for Christ?

## VI. Faith's Fulfillment in Christ (11:39–40)

“And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.”

The OT saints saw promises from afar, but the full realization came in Christ.

We share in the same story of faith, but with a clearer view of the promise fulfilled in Jesus.

**Theological Weight:** The unity of God's people across covenants — their faith and ours are one stream flowing into Christ.

**Application:** We are heirs of the same promises, but with greater privilege: Christ has come.

### Questions:

1. Why were the OT saints commended yet still waiting?
2. What does it mean that God provided “something better for us”?
3. How does this truth humble us and strengthen our endurance?

### Closing Applications for Lesson 11

Faith is confidence in God's promises — real though unseen.

Faith acts in obedience — even when costly, unpopular, or dangerous.

Faith endures — in both victories and suffering, trusting God's unseen reward.

Faith unites the people of God — OT and NT saints share in the same hope fulfilled in Christ.

### Prayer Prompt

Father, thank You for the cloud of witnesses who lived by faith. Strengthen us to walk as they did, fixing our eyes on the unseen, valuing eternal promises above earthly gain, and enduring even through suffering. May our lives bear the same testimony of faith, until the day we receive the promise in Christ. Amen.

# Hebrews Lesson 12 – Running the Race with Endurance

**Text:** Hebrews 12:1–29 (NKJV)

**Section:** Discipline – Endurance by Faith

**Key Verse:** Hebrews 12:2 – “...looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.”

## Introduction

Chapter 11 presented the “cloud of witnesses” who lived by faith.

Chapter 12 applies their example: believers must run their race with endurance, fixing their eyes on Jesus.

The chapter divides into three sections:

Run with endurance, looking to Christ (vv. 1–3).

Endure God’s discipline as sons (vv. 4–17).

Heed the warning: God’s kingdom cannot be shaken (vv. 18–29).

## I. Running the Race (12:1–3)

“Therefore we also, since we are surrounded by so great a cloud of witnesses...” (v. 1).

These witnesses (ch. 11) surround us not as spectators but as testifiers that endurance is possible.

We must lay aside weights (hindrances) and sin that entangles.

Run with endurance, looking to Jesus — the Author (pioneer) and Finisher (perfecter) of faith.

He endured the cross, despised the shame, and is now exalted.

### Word Study:

“Author” (archēgos) – pioneer, trailblazer, captain. Jesus leads the way.

“Finisher” (teleiōtēs) – completer, perfecter. He brings faith to its intended goal.

**Application:** Faith is not a sprint but a marathon — we run with endurance, eyes fixed on Christ, not on circumstances.

### **Questions:**

1. What does it mean to “lay aside every weight” in our Christian race?
2. How does Jesus’ example of endurance strengthen us?
3. Why must we keep our eyes on Jesus rather than on others?

## **II. Enduring God’s Discipline (12:4–11)**

“You have not yet resisted to bloodshed, striving against sin.” (v. 4). Their persecution had not yet reached martyrdom.

God’s discipline is proof of sonship. “For whom the LORD loves He chastens.” (Prov. 3:11–12).

Earthly fathers disciplined as seemed best; God disciplines for our profit, that we may share His holiness.

Discipline is painful, but yields the peaceful fruit of righteousness to those trained by it.

**Theological Weight:** Discipline is not punishment but training. It confirms our identity as God’s children and shapes us into His holiness.

**Application:** Trials are not signs of God’s abandonment but His fatherly care.

### **Questions:**

1. How is God’s discipline different from punishment?
2. Why is discipline proof of sonship?
3. What fruit does discipline produce in those who endure it?

## **III. Pursue Holiness and Guard Against Bitterness (12:12–17)**

“Strengthen the hands which hang down, and the feeble knees, and make straight paths for your feet...” (Isa. 35:3–4).

Believers must pursue peace with all and holiness, without which no one will see the Lord.

**Warning:** beware of bitterness (like Esau, who sold his birthright for food). Once despised, the blessing cannot be regained.

**Application:** Faithless choices for short-term gain can lead to irreversible loss. Endurance requires vigilance against bitterness and compromise.

**Questions:**

1. Why is holiness essential for seeing the Lord?
2. How does bitterness threaten endurance?
3. What lesson do we learn from Esau's disregard for his inheritance?

**IV. The Unshakable Kingdom (12:18–29)****Contrast between Sinai and Zion:**

Sinai: fear, fire, darkness, trumpet, trembling.

Zion: heavenly Jerusalem, city of the living God, innumerable angels, church of the firstborn, spirits of the just made perfect, Jesus the Mediator, and His sprinkled blood.

**Warning:** “See that you do not refuse Him who speaks.” If those who refused Moses did not escape, how much less will we if we refuse Christ.

God's voice will shake not only earth but also heaven, removing what can be shaken so that the unshakable kingdom remains.

“Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. For our God is a consuming fire.” (vv. 28–29).

**Theological Weight:** The kingdom we belong to is eternal and unshakable. But God is holy and consuming; grace enables reverent service.

**Application:** Endurance means living with gratitude, reverence, and hope, knowing God's kingdom cannot be shaken.

**Questions:**

1. How do Sinai and Zion represent the contrast between law and gospel?
2. What does it mean that God's kingdom is unshakable?
3. How should reverence and gratitude shape our service to God?
4. Why does the writer end this section with “Our God is a consuming fire”?



## **Closing Applications for Lesson 12**

Run the race with endurance — eyes on Jesus, the pioneer and perfecter of faith.

Accept God's discipline as sons — it produces holiness and righteousness.

Pursue peace and holiness — endurance requires vigilance against bitterness and compromise.

Live for the unshakable kingdom — serve God with reverence, gratitude, and awe.

## **Prayer Prompt**

Father, help us to run the race set before us with endurance, fixing our eyes on Jesus. Strengthen us through Your discipline, guard us against bitterness, and anchor us in Your unshakable kingdom. May we serve You with reverence and awe until the day we see You. Amen.

# Hebrews Lesson 13 – Practical Exhortations and Benediction

**Text:** Hebrews 13:1–25 (NKJV)

**Section:** Discipline – Endurance by Faith (conclusion)

**Key Verse:** Hebrews 13:20–21-- “Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.”

## Introduction

After twelve chapters of doctrine (Christ’s superiority) and exhortation (discipline in faith), the writer concludes with practical commands for daily life and a prayerful benediction.

Faith is not abstract — it shows itself in love, purity, contentment, respect for leaders, and steadfastness in truth.

The closing reminds us that endurance is not only about resisting persecution but also about living faithfully in ordinary responsibilities.

## I. Exhortations for Daily Christian Living (13:1–6)

“Let brotherly love continue.” (v. 1) – Love is the mark of endurance in community.

**Hospitality:** “Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels.” (v. 2; cf. Gen. 18).

Remember prisoners and the mistreated as though suffering with them (v. 3).

Marriage is honorable; the bed undefiled; God will judge sexual immorality (v. 4).

Be content, free from covetousness, for God has promised: “I will never leave you nor forsake you.” (v. 5).

Therefore, we confidently say: “The LORD is my helper; I will not fear. What can man do to me?” (v. 6; Ps. 118:6).

**Application:** Endurance in faith is lived out in practical love, purity, and contentment, grounded in God’s presence and help.

### Questions:

1. How does brotherly love sustain endurance in community?
2. What does verse 2 teach us about hospitality?
3. Why is contentment an antidote to fear and covetousness?

## II. Respect for Leaders and Sound Doctrine (13:7–17)

Remember leaders who spoke God’s word to you; imitate their faith (v. 7).

“Jesus Christ is the same yesterday, today, and forever.” (v. 8) — His unchanging nature grounds stability.

Do not be carried about with strange doctrines; our hearts are established by grace, not rituals like foods (v. 9).

We have an altar (Christ’s cross) from which those who serve the tabernacle have no right to eat (v. 10).

As Jesus suffered outside the gate, so we go to Him outside the camp, bearing His reproach (v. 13).

We seek not an earthly city, but the one to come (v. 14).

Our sacrifices now: praise, thanksgiving, and doing good (vv. 15–16).

Obey leaders, for they watch over souls and will give account; submission should make their work a joy (v. 17).

**Theological Weight:** The call to go “outside the camp” emphasizes separation from Judaism’s old system and full identification with Christ, even if it means reproach.

**Application:** Faithful endurance requires both sound doctrine and humble submission within the church.

### Questions:

1. What does it mean that “Jesus Christ is the same yesterday, today, and forever”?
2. How does going “outside the camp” apply to Christians tempted to return to old systems for comfort?
3. Why is it vital to honor and obey spiritual leaders?

### III. Benediction and Final Greetings (13:18–25)

**Request for prayer:** the writer desires to live honorably and be restored to them (vv. 18–19).

**Benediction:**

God is the God of peace.

He raised the Lord Jesus from the dead.

Jesus is the great Shepherd of the sheep.

His blood established the everlasting covenant.

God equips us to do His will through Christ, to whom belongs eternal glory. (vv. 20–21).

**Final notes:**

The letter is described as a “word of exhortation” (v. 22).

Timothy has been released (v. 23).

Greetings exchanged, and grace invoked on all (vv. 24–25).

**Theological Weight:** The benediction encapsulates Hebrews’ entire message — peace through Christ’s covenant blood, resurrection power, and shepherding care that equips us to endure.

**Application:** Endurance is possible because Christ the Shepherd equips us to do God’s will until the end.

**Questions:**

1. How does the benediction summarize the message of Hebrews?
2. What does it mean that Christ is the “great Shepherd of the sheep”?
- 3.. How does the blood of the everlasting covenant assure us of endurance?

#### **Closing Applications for Lesson 13**

Endurance is lived out daily — in love, hospitality, purity, and contentment.

Endurance requires submission and sound doctrine — imitating faithful leaders and bearing Christ’s reproach.

Endurance is supplied by God’s equipping grace — through Christ, the great Shepherd, who perfects His people in every good work.

**Prayer Prompt**

God of peace, thank You for raising Jesus, the great Shepherd of the sheep, and for sealing us with the blood of the everlasting covenant. Equip us in every good work to do Your will. Keep us faithful in love, purity, contentment, and endurance, until we receive the city that is to come. Amen.