The background of the entire cover is a photograph of a paved path lined with large trees. The ground is covered in fallen autumn leaves in shades of orange, yellow, and brown. Sunlight filters through the dense canopy of green and yellowing leaves, creating a bright, hazy glow in the distance. The overall mood is peaceful and contemplative.

# The Journey Ahead A Spiritual Pathway for Modern Pilgrims

## Volume I The Epistle of Hebrews

### GUIDEBOOK

Bill McDowell and Bob Dozier



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A Spiritual Pathway  
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*“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country ... they desire a better country, that is, a heavenly...”*

**Hebrews 11:13-16**

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# INTRODUCTION TO THE GUIDEBOOK

This first volume of *The Journey Ahead – A Spiritual Pathway for Modern Pilgrims, Hebrews* is written under the conviction the books of the New Testament that run from Hebrews to Revelation, the last nine books of the Bible, have much to say that is useful to the modern reader. It is certainly true these books have never attracted the loyal following which Paul and the Gospels have enjoyed. They have suffered from a certain amount of neglect. It is hoped that reading these books will demonstrate they deserve careful and loyal study. We believe you will find them wonderful and powerful texts.

It is nearly impossible to read any of these nine texts without thinking about theology. They are theological texts. The subject matter is theology, or at least theology as broadly conceived. All of the texts deal in a general way with God, Jesus, faith, ethics, and other traditional issues of theology. Thus, to read these texts, these nine New Testament books, without thinking about theology requires a studied avoidance of some kind.

The readings offered here are, in some ways, the most natural and normal readings one can make. We are pursuing the explicit subject matter of the texts. We are trying to understand for ourselves what these texts are saying about their subjects. When Hebrews talks about sacrifice, we attempt to understand what is really being said in the text about sacrifice. When 1 John talks about love, we want to understand what 1 John really says about love. These texts pursue issues and present proposals that are explicitly theological. Since we want the text to direct our readings, we shall follow them into their theological arguments.

However, there are problems with such a relaxed approach to the act of reading. If we let ourselves simply drift to the subject matter of the text as it seem appropriate, we tend to introduce our own voices too soon. Our own thoughts about the subject matter of the text can easily lead the thinking of the text on this subject. There is something dangerous about reading in a way that simply feels natural. If it feels natural, there may be too much of the reader in the reading. It is the danger of drowning out the voice of the text with our own voices that drives much of our attraction to the historical reading of the texts. There is an ethic that should come into play in every act of reading. We the readers are not the only persons who have a claim on or a right to the text we are reading. The original author, for instance, still has a claim on the text. When we read, we become obliged to the intentions of the author who wrote the text.

## HOW TO READ THE BIBLE

Skillful reading of literature doesn't come naturally; it must be learned. The inspired Word of God, the Bible, is also a literary work written with artistry, a narrative arc, and themes both major and minor. Just as there are valid and invalid approaches to reading *Huckleberry Finn*, there are right and wrong ways to read the Bible. The material below will be helpful in how to study the Bible.

## HOW TO STUDY THE NEW TESTAMENT

To the church the twenty-seven books from Matthew through Revelation are sacred books, the New Testament. They are set apart from other literature as a canon of scripture. They function in the church as a norm, a standard, by which the church in every age is to measure itself and its activity.

But this normative function of the New Testament writings demands understanding. The church cannot measure itself by the New Testament unless it understands what the New Testament says.

The twenty-seven books of the New Testament were written almost two thousand years ago. The distance between the writing of these books and our own age is one that must be measured not only in time but also in geography (the Mediterranean world), in language (Greek), in culture in general (the Hellenistic-Roman world). The understanding of the New Testament requires an awareness of this distance lest its meaning be distorted and improperly modernized.

Since the New Testament is sacred scripture and since it functions as normative in the life of the church, there is always the need to apply it to contemporary and relevant affairs. But this need for application can lead to modernizing distortions of the New Testament, especially when passages are taken out of context to support some particular doctrine or program. Thus, for example, socially responsible preachers in eighteenth-century Sweden used the text, "*Man shall not live by bread alone*" (Matthew 4:4) to urge farmers to plant potatoes instead of wheat. Other examples of this type are legion, and the practice continues to the present day. The New Testament cannot function truly as a norm unless it is first understood on its own terms and in its own historical context. Whenever the historical context and the historical meaning of its terms are ignored or bypassed, then the New Testament can mean anything that anyone wants it to mean. Without its historical anchor, the New Testament becomes "all things to all men" – or even, nothing to everyone. So long as the church claims to use the New Testament as its norm, it is obligated to consider the historical character of the New Testament.

To avoid a distortion in the meaning of the New Testament it is necessary to ask two related questions: (1) What *did* it mean? And (2) What *does* it mean or *should* it mean? The first question is a purely descriptive question. It is a question that requires an awareness of the historical distance between ourselves and the writers and the first readers of the New Testament writings. It is a question which might take the form: What did Paul mean when in the middle of the first century A.D. when he wrote to the Corinthian church, and how would the people living at that time and in that city have understood what Paul wrote? It is a question which calls for an understanding of the issues, problems, and concerns of that day and in that culture for an understanding of how and in what way the preaching and teaching of Jesus and the early Christians related to the situation.

The second question is one that involves the application of the New Testament for our day. For example: What does Paul's letter to Corinth mean today? Or what should it mean to us? But this second question, which is of paramount concern for the church, should not prejudice the first question. First we must know what it meant before we can ask what it means or should mean today.

## Translations

The process of determining "what it meant" is already underway in the English translations of the New Testament. Translation always involves interpretation. The New Testament writings were written in *koine* Greek; and whenever a translator endeavors to translate a sentence from Greek to English, he must make some decision about the meaning of the original before he can choose the appropriate English words.

For example, Matthew 5:3 reads in Greek: *makarioi hoi ptochoi toi pneumatic, hoti auton estin he basileia ton ourtanon*. What did these words mean? The committee which produced the *King James Version* (1611) understood them to mean:

Blessed are the poor in spirit;  
for theirs is the kingdom of heaven.

E.J. Goodspeed (1923) understood the same passage to mean:

Blessed are those who feel their spiritual need,  
for the Kingdom of Heaven belongs to them!

J. B. Phillips (1952) understood it to mean:

How happy are the humble-minded,  
for the kingdom of Heaven is theirs!

And the committee which produced the *New English Bible* (1961) understood it thus:

How blest are those who know that they are poor:  
the kingdom of Heaven is theirs.



A crucial question in this verse is what did the expression *hoi ptochoi toi pneumatic* mean in the first century. Phillips believes it meant “humble-minded,” whereas the *The New English Bible* understood it to mean “those who know that they are poor” (close to the parallel in Luke 6:20). The difference is a difference in interpretation.

Since every translation involves interpretation, it is important in the first place to use a translation by a reputable scholar or committee of scholars who can be depended on to know well the language and culture of the first century. And in the second place, it is useful to employ more than one translation. By comparing good English translations, the student of the New Testament can detect those places where the meaning of the original is to some degree debatable, as in the case of Matthew 5:3 cited above. Also by comparing translations at salient points, he can begin to have a feeling for the meaning of the text and avoid being wed to the specific wording of one translation. Some editions of the New Testament are available which print two or more translations in parallel columns. One of the first of those editions I had was the *New Testament in Four Versions*, published by *Christianity Today*, and including the KJV, RSV, Phillips, and NEB. I now have before me *Today's Parallel Bible* published by Zondervan, and including the KJV, New International Version (NIV), New Living Translation (NLT), and the New American Standard Bible (NASB). If one uses such an edition, one may find it useful to underline crucial parallel words and expressions in each translation for ready reference. But even apart from such parallel editions, the student can prepare his own worksheets on particular passages, using various translations and copying the passage in parallel columns. But - in today's world you can make it real easy by just going to your computer, writing the verse and see up to eleven or twelve of the various translations right in front of you!

## **The Meaning of Words**

The New Testament is composed of words; and if it is to be understood, the words must be understood. Translators attempt to choose the English words or expressions which, in their opinion, will convey the original meaning of the Greek. But the word or expression which the translator chooses may not always mean the same thing to the modern reader as it does to the translator – especially in terms of the finer shades of meaning and connotations which are attached to a word.

An English dictionary will be of little help – in fact, it may be a hindrance. English dictionaries reflect current English usage, and it is often the case that current English usage has little to do with the meaning of words in the New Testament. For example, take the word “church.” In *Webster's Third New International Dictionary* (1966) the first meaning of church is “a building set apart for public,

esp. Christian worship.” This is an accurate definition for the normal use of the word church in modern English, but this meaning hardly fits a sentence such as that in Acts 8:3, “But Saul laid waste the church ...” (Did he burn it down?) The meaning of words are determined primarily by their usage in context. The editor of a modern English dictionary determines the meaning of a word by observing how it is used in context in contemporary usage; in the same way one can determine the meaning of words used in the New Testament by observing how they are used in context. One way of doing this is the use of a concordance such as R. Young’s *Analytical Concordance to the Bible* (based on the KJV) or J. W. Ellison’s *Nelson’s Complete Concordance of the Revised Standard Version Bible*. For example, one might look in Young’s concordance under “church” and there find all of the passages under “church” and there find all of the passages where the word “church” occurs. OR, again the modern computer makes it short work to compare many concordances quickly.

As you read each the meaning of the word can become clearer. After going through all the passages, the student might attempt to write a definition which would fit in each passage. But at this point a warning should be given. Words often have more than one meaning, and one author may use a word in one sense while another author uses it in another sense. Therefore, in using a concordance for word study, the student will do well to note the usage of a word according to different authors and then with different meanings by the same author. For example, Paul often speaks of “works” with reference to ordinances of the law of Moses such as circumcision (Romans 4:2; Galatians 3:2, etc.), but James speaks of “works,” meaning “acts of mercy” (James 2:14). In this case the immediate context indicates what meaning is intended.

In addition to the use of a concordance, the student will profit from the use of one or more of the valuable New Testament word books. Again, this is modernized by the use of your computer. The use of word studies should not preclude the use of a concordance; the serious student will want to see for himself how a word is used in the New Testament. But a word study will enrich the student’s knowledge by indicating the wider use of a word in the world of New Testament times and by discussing the meaning of the word as it is used in the New Testament in this wider context.

In the final analysis, the meaning of a word or phrase depends on the immediate context where it is used: the sentence, the paragraph, and the particular writing. For example, what is the meaning of “faith” in Galatians 3:2? This word appears in the phrase “hearing of faith” (KJV), and in the sentence it is set over against the phrase “works of the law.” A concordance will show that in Galatians “faith” is something that can be “preached”; it is something that “comes,” as well as something that can

be “heard” or “obeyed.” But as it is used over against “works,” how is “faith” to be understood? The first time that Paul refers to faith and works in Galatians, a fuller expression is used, “a man is not justified by works of the law but through faith in Jesus Christ” (6:16). Here it is clear that Paul is not arguing simply the superiority of faith in general over against works, but that faith (as he uses it in Galatians) stands for the fuller expression, “faith in Jesus Christ.” Only when this is recognized does a passage such as Galatians 3:25 become intelligible: “But now that faith has come,” Paul knows that faith has always been the proper response to God (as a concordance to the Old Testament will reveal); the “faith” that “now ... has come” is specifically the “faith in Jesus Christ.” In this example the meaning and use of “faith” in Galatians is ultimately determined by the immediate context and by noting how it is used in the sentence, with what it is compared or contrasted (“works of the law”), and the use of the word throughout the letter.

## **Literary Types and Forms**

The larger, immediate context for any word or passage in the New Testament is the particular writing in which it is found. But the twenty-seven writings included in the New Testament are not all the same type of writing. It is important to recognize the type of writing in question and to interpret a passage within it in a manner appropriate to it.

### **Letters**

One type of writing which appears in the New Testament is the letter or epistle. The letters of Paul, for example, are real letters, part of the correspondence which Paul carried on with various churches. We do not, however, have all of this correspondence. For example, in 1 Corinthians 7:1 Paul refers to a letter which the Corinthians had written to him and which he was answering, but we do not have that letter from Corinth to Paul. We are in the position of a person who hears only one end of a telephone conversation; we have to deduce what the other party is saying from what we hear, and only then can we understand the total conversation. The church at Corinth knew well what its problems were and what it had written to Paul. Paul did not have to restate the problem, but simply answer. But we are removed from that church and its problems. We cannot expect to understand what Paul meant unless we can detect (by deduction from what Paul says) what the situation was.

The first step in attempting to understand a letter is to piece together by deduction what the problem or problems were to which the author responds. For example, one can take Galatians and begin to piece together a portrait of the Galatian churches and their problems. They were churches composed primarily or totally of Gentile Christians (4:8; 5:2), but there were those who had begun to demand that

these Gentile Christians be circumcised and submit to the requirements of the law of Moses (3:1-5; 4:9, 21; 5:2-7; 6:12, 13). Furthermore, some had attacked Paul, calling into question his apostolic calling (1:1, 11, 16), charging him with being a “men-pleaser” (1:10), and raising questions about his relationship with the Jerusalem apostles (1:18-2:10). Apparently, they believed Paul was a secondhand apostle, who preached a watered-down gospel (i.e., without the requirement of circumcision), and that if the Galatians had been evangelized by the Jerusalem apostles (“those of repute,” Gal. 2:2), they would have received the full gospel. When we begin to understand the situation in the Galatian churches, the answer of Paul becomes intelligible. In Galatians Paul defends himself as an apostle, and he defends his gospel. He argues that he was called by God (1:15, 16), that he was not dependent on the Jerusalem apostles (1:18-24), and even that Jerusalem had no objections to the gospel which he preached among the Gentiles (2:1-10). Further, he argues the Galatians had received the Spirit on the hearing of his gospel; what more could they expect to receive if they were to submit to circumcision (3:1-5)? The coming of the Messiah has made the law of Moses obsolete (3:24, 25). Hence, to insist the calendar in God’s plan of salvation, i.e., “if justification were through the law, then Christ died to no purpose” (2:21).

Letters in the ancient world had their appropriate form, just as they do today. It was customary to follow the form:

- A to B
- Greeting
- Thanksgiving and wishes for good health
- Body of letter
- Farewell

In 1 Thessalonians Paul follows this form, but in Galatians he breaks it. First of all, after stating his name as the sender, “*Paul an apostle*,” there is a parenthesis, “*not from men or through man ...*” Already, before going through the customary items of the letter form, Paul is arguing his case. Furthermore, he omits the thanksgiving altogether. Instead, he utters a double curse on those who bring “another gospel,” the gospel which requires circumcision – which to Paul is no gospel at all (Gal. 1:6-9). In breaking the customary letter form, Paul displays his emotions about the problem in question. He has no time or inclination for thanksgiving, even though a thanksgiving was customary – just as we write, *Dear Mr. Jones*,” even though Mr. Jones may not be dear to us and even though our letter to Mr. Jones may be one in which we quarrel with him. The way in which Paul uses the letter form, sometimes breaking the form, sometimes modifying or expanding it, often gives a clue to the problem at stake and to the mood of Paul when he writes.



The letters of the New Testament should first be treated individually before drawing parallels from other letters even when the author is the same. Paul writes to different churches about different problems. He often adopts the language of his opponents in arguing his case but these opponents are different in the various churches. Care should be taken to understand an individual letter on its own. For example, there are some obvious similarities between Galatians and Romans, but on closer inspection the student will find that the problems are quite different. In Galatians Paul deals with Judaizers, those who insist that Gentile Christians be circumcised and submit to the requirements of the law of Moses. In Romans Paul is concerned, not with Judaizers, but with real Jews and the place of the Jews in God's plan of salvation. In Galatians Paul is concerned to show that the law is no longer in force now that the Messiah has come; thus it is not necessary to be circumcised. In Romans the accent falls on the assurance that God is faithful and that he keeps his promises, both to those already justified by faith in Christ and to the Jewish people who will be included before the End. If one assumes in advance that Paul is saying the same thing in Romans that he said in Galatians (as many commentators have) one misses the distinctive accent in Romans – and perhaps also in Galatians. The same applies to all the letters: Each should be approached on its own terms before a premature comparison and harmonization is made. It should be remembered that the original recipients of one letter did not have access to the other letters except those written to them. The first readers of Romans would not have had a copy of Galatians to influence their understanding. Only later were the letters of Paul collected so that one could read all of them together.

### ***Tracts in Letter Form***

Another type of writing included in the New Testament is the tract in letter form, a writing which has some marks of the letter form but which is not part of a real correspondence. It was customary in the ancient world to write essays and tracts intended for a more-or-less wide audience as if they were letters. One example is Hebrews, a writing which has no letter introduction at all, but which does have a letter ending. Hebrews is in reality a theological-ethical essay. One can deduce something of the general situation in which Hebrews was written, namely a state of persecution (Hebrews 10:32-39); but Hebrews is not as closely dependent on the specific problems of a particular church as are most of Paul's letters were. Another example is James, which has a letter introduction, but no letter ending. Indeed, the introduction itself is a clue to the fact that James is only artificially a letter. It is addressed generally, "to the twelve tribes in the Dispersion" (James 1:1). How would such a "letter" be mailed?

## **Apocalypse**

Still another type of writing included in the New Testament is the apocalypse or revelation, represented by the Revelation of John and also certain parts of other writings, e.g., Mark 13; 2 Thessalonians 2. This type of writing was well-known in the world of that day – writings which purport to report revelations from God expressed in the rich figurative language of the Near East. Many of the figures which appear in Revelation would have been familiar to most readers in the first century since they had already been used before. Perhaps the first thing which a student should do in approaching Revelation would be to familiarize himself with such writings in the Old Testament as Ezekiel, Daniel, parts of Isaiah, and Zechariah, the first chapter of Genesis, and some of the Psalms. If one has access to other Jewish literature, one might read *I Enoch*, the *War of the Children of Light against the Children of Darkness* from the Dead Sea Scrolls, and 2 Esdras (sometimes called 4 Ezra). But a warning is in order. These writings will make the student familiar with many of the symbols in Revelation, but these symbols are not always employed in precisely the same way or with the same meaning in Revelation. Furthermore, the student should realize that apocalyptic literature is drama; he should not become too engrossed with the meaning of a particular symbol and thereby lose sight of the broad of the drama. For example, the beast whose number is 666 may well have referred originally to Nero Caesar, but it is more important to watch the dramatic conflict between the forces of good and evil. Much of the apocalyptic literature was written in times of distress with the purpose of offering to the oppressed righteous ones the assurance that God will vindicate them. This is the message of Revelation, a message which becomes clear when one reads through it at one setting, and when one approaches it as drama - a wide-screen, Technicolor drama which, despite the horrible onslaught of evil, ends with triumphant victory for good.

## **Gospels and Acts**

Finally, we must consider the most difficult of the types of writings included in the New Testament: the Gospels and Acts. Modern man, who is accustomed to objective scientific history writing, tends to approach these writings as he does a high school history textbook or a modern biography of a great man. It is just this approach which leads to much misunderstanding and distortion.

The Acts of the Apostles does represent a type of history writing, but it is more than that. The aim of the author is not so much historical (in the modern sense) as it is theological. History is, of course, involved, but the author wishes to highlight the work of the Holy Spirit, the power of the word of God, and the way in which the church spread from Jerusalem to Rome. He does not intend to tell every detail about the growth of Christianity; for instance, he does not tell of how Christianity

came to Egypt or Babylonia. He does not intend to tell of every apostle, but rather it is Peter and Paul he highlights. His pattern is more geographical than it is chronological. For example, he mentions the beginning of the church in Antioch in Syria only after dealing with Judea and Samaria, even though the church at Antioch began at the same time as the evangelization of Samaria (Acts 11:19ff; cf. 8:4ff).

The Gospels are also concerned with history, especially the historical Jesus of Nazareth, but it is a mistake to consider them as biographies in the usual and traditional sense of the word. The Gospel writers are not interested in the things which interest a true biographer. For example, consider the community (Rome?) in which the Gospel of Mark was first available. What would the readers learn about Jesus from this Gospel? Mark says nothing of what Jesus looked like, nor does he explicitly develop the personality of Jesus. It is more than likely that such information could have been gathered if the author of Mark had had any interest in writing a biography. What Mark's Gospel does say from the very beginning is that something has happened which fulfills the promises of God. The appearance of John the Baptist is the fulfillment of Isaiah's prophecy (Mark 1:2-8), and this is followed by material concerning the ministry of Jesus and especially those things related to the death and resurrection of Jesus – which is also understood as the fulfillment of promises. What is true of Mark's Gospel is generally true also for the other Gospels, even though both Matthew and Luke do give some material relative to the birth of Jesus. All of them are, strictly speaking, proclamations of God's act in Christ more than they are biographies.

When the Gospels are compared with one another, the authors of the Gospels appear to have little concern for chronological details. Not only do they generally refrain from giving dates, but the order of incidents in the ministry of Jesus is different in the different Gospels. For example, in Matthew Jesus cleanses the Temple (21:12, 13) and then curses the fig tree (21:18, 19), but in Mark the order is in the reverse (Mark 11:12-19). If one attempts to construct a chronological harmony of the Gospels, one is forced to choose which order he will follow – in this case, either Matthew or Mark – he cannot follow both. This example is typical of other problems which arise if one assumes that the order of events in the Gospels is chronologically determined. But is this assumption valid? In the ancient world there were those who wrote about famous individuals but without following a chronological order in all details. For example, Suetonius (A.D. 70-160) wrote the *Lives of the Caesars*, treating Julius Caesar and the emperors Augustus through Domitian. He includes many narratives, but he does not arrange them in chronological order. Modern study of the Gospels has demonstrated that although there is

a basic chronological framework (baptism by John, Galilean ministry, journey to Jerusalem, death and resurrection), within this framework the authors have little interest in the chronological order of events. The order is determined more because of the authors' interest in developing various themes and subthemes running through the various Gospels.

The material in the Gospels exhibits the marks of having been circulated orally and used by the church before incorporation in the written Gospels. Paul refers to the narrative of the Last Supper (1 Corinthians 11:23-25), which belonged then to the oral tradition (the Gospels had not yet been written), using a form close to that found in Luke (22:19, 20). Elsewhere Paul and others employ sayings of Jesus which come from the oral tradition, much of which finally came to be included in the written Gospels. Many of the narratives and sayings which are now found in the Gospels can stand by themselves, apart from the context. For example, the narrative in Mark 12:13-17 about the Tribute Money can stand alone and make perfect sense. The Pharisees and Herodians come to Jesus with a question: "Is it lawful to pay taxes to Caesar or not?" Jesus calls for a coin, asks whose image is on it, and says, "Render to Caesar the things that are Caesar and to God the things that are God's." This narrative shows the evidence (in terms of form) of having been used orally, undoubtedly in the preaching and teaching of the early church. It is a single narrative which leads up to the climatic saying of Jesus – a saying which would answer the question of the early Christians concerning their allegiance, respectively, to Rome and to God.

As this material about Jesus circulated and was used by the church in its preaching and teaching, it would be applied to new and changing situations. This means that the material in the Gospels, all of which were written decades after the death of Jesus, is capable of several levels of meaning. For example, in Luke 15 there is recorded the parable of the lost sheep. Who is the lost sheep, and who are the ninety-nine who were not lost? Luke gives us a clue in 15:1, 2 where he mentions the Pharisees and scribes, on the one hand, and the tax collectors and sinners on the other. Both of these groups were Jews, but in Judea they had little to do with one another. Jesus offended the Pharisees by eating with the tax collectors and sinners, and in answer to the Pharisees he told the parable of the lost sheep, defending his own action. In the context of Jesus ministry, the lost sheep would refer to the tax collectors and sinners which the ninety-nine would refer to the Pharisees and scribes. But when Luke wrote his Gospel and Acts, the intra-Jewish problem was not the pressing problem of the church; rather, it was the problem of Jews and Gentiles. It would be natural for the lost sheep to be identified with the Gentiles and the ninety-nine with the Jews. In Matthew's Gospel this parable is applied in a



quite different way (Matthew 18:12-14). The lost sheep is now described as the sheep that goes astray, a word used traditionally for a member of the religious community who leaves the community. In Matthew's version, this parable becomes an exhortation to the church to go out of its way to reclaim straying members. This parable is followed by the express rules for dealing with a member of the church who sins, with the accent on the extra effort that should be exerted to reclaim him (Matthew 18:15-17). This parable continued to be handed down by word of mouth and applied to various matters, coming also to be included in the second-century *Gospel of Thomas* and the *Gospel of Truth*.

In approaching the Gospels the student is on the surest ground when he asks what a passage meant at the time it was written. It is somewhat more difficult to assess the meaning of a passage in the context of the ministry of Jesus itself. For one thing, already by the time of the written Gospels original sayings of Jesus in Aramaic had been translated into Greek. And the difficulty of determining the precise meaning of Gospel material at the level of Jesus' ministry is further complicated by the way in which the church used and shaped this material.

It must be remembered that the early church believed Jesus to be its Lord and that his words were living words. The words of Jesus were not remembered for antiquarian reasons, but rather they were used in the life of the church under the guidance of the Holy Spirit. If the church had been concerned with the literal words of Jesus exactly as they were spoken – the *ipsissima verba* – it would not have translated so many Aramaic sayings into Greek. Only a handful of Aramaic words of Jesus survive (e.g., *Abba*, [Mark 14:36; cf. Romans 8:15; Galatians 4:6]) even though many passages in the Gospels clearly show signs of being translates of an Aramaic original. The early church translated the Jesus-material for its new and changing situation. The words of Jesus were living words, pregnant with meaning for new and changing situations. The early church did not shrink from this task. But it makes it difficult for modern man to go behind the level of the written Gospels with precision.

The early church believed the Holy Spirit was present, and as John's Gospel notes, the Spirit was to be the guide in the remembrance of the material of Jesus (John 14:26). What the church did with the narratives and sayings of Jesus, it did under the guidance of the Spirit or, as Paul puts it, under the guidance of the Lord. But "remembrance" in this context must mean more than merely the memory of the literal words; it includes the true meaning and interpretation of these words, which was not possible prior to the death and resurrection of Jesus. For example, John's Gospel records the saying of Jesus, "Out of his heart shall flow rivers of living water." Then there is added: "Now this he said about the Spirit, which those who

believed in him were to receive; for as yet the Spirit had not yet been given, because Jesus was not yet glorified” (John 7:39). The “true” meaning of Jesus’ words was possible only after he was glorified, and only as the Spirit of Truth made clear their true meaning.

The church did not forget the historical issues which existed during Jesus’ ministry (e.g., the issue between Pharisees and tax collectors), but more important was the meaning of the living Jesus and the post resurrection meaning of what Jesus did and said. It is this Jesus, the living Jesus, who determines the character of the material in the Gospels.

In studying the Gospels, the student should realize, first of all, that he deals with post-resurrection literature, written in the context of the church. He should endeavor to determine the main themes and aims of each of the Gospels individually. He may find that this is achieved by first reading through a Gospel at one sitting to get the full impact, and then comparing and contrasting one Gospel with another. For this latter purpose, a synopsis of the Gospels is of assistance. Although the Gospels deal with a common tradition, the distinctive accents can be detected through a comparative study. Having determined something of the tendencies of a particular Gospel, the reader should deal with passages within that Gospel in the light of these tendencies. Also he should consider the question of function: What needs within the life of the church does the passage cater to, and to what extent has this function shaped the material? Although the student can profit from a comparative study of the Gospels, he should avoid premature harmonization. He should remember that each of the Gospels was written and first read in different communities which did not yet have a collection of four gospels.

## **What It Means – or Should Mean**

The first question in studying the New Testament must be: What did it mean? We have sketched some guide lines for this task and noted some tools including the computer which will be of service. Now we must go on to the second question: What does it mean – or what should it mean? As with other ancient literature the student must eventually come to grips with the question of its meaning for him today. When one studies the dialogues of Plato or the *Confessions* of Augustine or Darwin's *Origin of the Species*, one should attempt to understand in each case what the author meant and how it was understood when it was written. But a responsible person must sooner or later make some judgment of the writing and ask: What does this mean today for me, if anything? So it is with the New Testament. The New Testament is, in one way or another, a proclamation that "God was in Christ reconciling the world to himself," that the "kingdom of God is at hand," that "Christ died for our sins in accordance with the scriptures, and that he appeared ..." What does this mean, for me, today? What should it mean? The church is committed to the New Testament as its canon, its norm. But what does the New Testament mean the life of the church today?

It is beyond our scope here to attempt to lay down rules for applying the New Testament to our own day or for judging the New Testament to our own day or for judging the present age by the norm of the New Testament. But it may be that the more we understand what it meant, the clearer will be the meaning for today.

## **Selected Bibliography**

Fisher, F.L. *How to Interpret the New Testament*. Philadelphia: Westminster Press, 1966. An excellent and practical guide, based on solid scholarship, although weak on textual criticism.

Ladd, George Eldon, *The New Testament and Criticism*, Grand Rapids: William B. Eerdmans, 1967. This is a useful discussion of biblical criticism from a conservative point of view.

## HOW TO USE THIS GUIDEBOOK

**The Bible Study Questions** section is designed to accompany your textbook *The Journey Ahead – A Spiritual Pathway for Modern Pilgrims, Hebrews*. The questions should be completed *after* the corresponding chapter in the textbook has been read.

If you will be using this study for personal Bible study, it is suggested that you do all the questions.

If this study is to be used by small discussion groups, it is suggested the leader of the group may choose selected questions for discussion (if may be **all** of them). Those questions you didn't respond to you can visit later – study doesn't end just because the class ends, does it? There will be times of course when other questions arise for discussion and thought.

### **Personal/Group Bible Study**

Critical to any Bible study is to pray asking God to search your heart and reveal anything that might hinder you from hearing him. Then cleanse your heart of these things, so you can receive all that he has for you.

It is often helpful to have a modern translation of the Bible (like the New American Standard or the New International Version) or perhaps a Bible with parallel texts that can give you other insights.

After reading the chapter of Hebrews in your Bible read the appropriate chapter in the textbook. Then turn to this section and write out your answers in the space provided under each question. Be willing to join in the discussions. If you have completed the questions and have some understanding of the chapter, you will feel comfortable in sharing. The leader of the group is not there to lecture, but to encourage others to share what they have learned.

Keep the discussion centered on the principles being presented. Be sensitive to others members of the group. Listen when they speak and be encouraging to them. This will prompt more people to share.

Do not dominate the discussion. Participate, but remember that others need to have equal time.



# OUTLINE OF HEBREWS

Note: Exposition is in plain text, exhortation is italicized and indented, and bold material indicates the unit constitutes an overlap between exposition and exhortation.

## **Introduction: God Has Spoken to Us in a Son (1:1-4)**

- I. The Position of the Son in Relation to the Angels (1:5-2:18)
  - A. The Son Superior to the Angels (1:5-14)
 

*WARNING: Do Not Reject the Word Spoken Through God's Son! (2:1-4)*

ab. The Superior Son for a Time Became Positionally Lower Than the Angels (2:5-9)
  - B. The Son Lower Than the Angels (i.e., among humans) to Suffer for the "Sons" (i.e., heirs) 2:10-18)
 

*Jesus, the Supreme Example of a Faithful Son (3:1-6)*

*The Negative Example of Those Who Fell Through Faithlessness (3:7-19)*

*Transition (4:1-2)*

*The Promise of Rest for Those Who Are Faithful (4:30-11)*

*WARNING: Consider the Power of God's Word (4:12-13)*
- II. The Position of the Son, Our High Priest, in Relation to the Earthly Sacrificial System (4:14-10:25)
 

**Overlap: We have a Sinless High Priest Who Has Gone Into Heaven (4:14-16)**

  - A. The Appointment of the Son as a Superior High Priest (5:1-10; 7:1-28)
    1. Introduction: The Son Taken From Among Humans and Appointed According to the Order of Melchizedek (5:1-10)
 

*The Priest Problem with the Hearers (5:11-6:3)*

*WARNING: The Danger of Falling Away from the Christian Faith (6:4-8)*

*Mitigation: The Author's Confidence in and Desire for the Hearers (6:9-12)*

*God's Promise Our Basis of Hope (6:13-20)*
    2. The Superiority of Melchizedek (7:1-10)
    3. The Superiority of Our Eternal, Melchizedekan High Priest (7:11-28)

- ab. We Have Such a High Priest Who Is a Minister in Heaven (8:1-2)
- B. The Superior Offering of the Appointed High Priest (8:3-10:18)
  - 1. Introduction: The More Excellent Ministry of the Heavenly High Priest (8:3-6)
  - 2. The Superiority of the New Covenant (8:7-13)
  - 3. The Superior New Covenant Offering (9:1-10:18)
    - Introduction: The Pattern of the Old Covenant Worship Place, With Blood, Effect (9:1-10)
    - a. Christ's Superior Blood (9:13-22)
    - b. A Sacrifice in Heaven (9:23-24)
    - c. An Eternal Sacrifice (10:1-18)

**Overlap: We Have a Great Priest Who Takes Us Into Heaven (10:19-25)**

*WARNING: The Danger of Rejecting God's Truth and God's Son (1:26-31)*

*The Positive Example of the Hearers' Past and an Admonition to Endure to Receive the Promise (10:322-39)*

*The Positive Example of the Old Testament Faithful (11:1-40)*  
*Reject Sin and Fix Your Eyes on Jesus, Supreme Example of Endurance (12:1-2)*

*Endure Discipline as Sons (12:3-17)*

*The Blessing of the New Covenant (12:18-24)*

*WARNING: Do Not Reject God's Word! (12:23-29)*

*Practical Exhortations (13:1-19)*

*Benediction (13:20-21)*

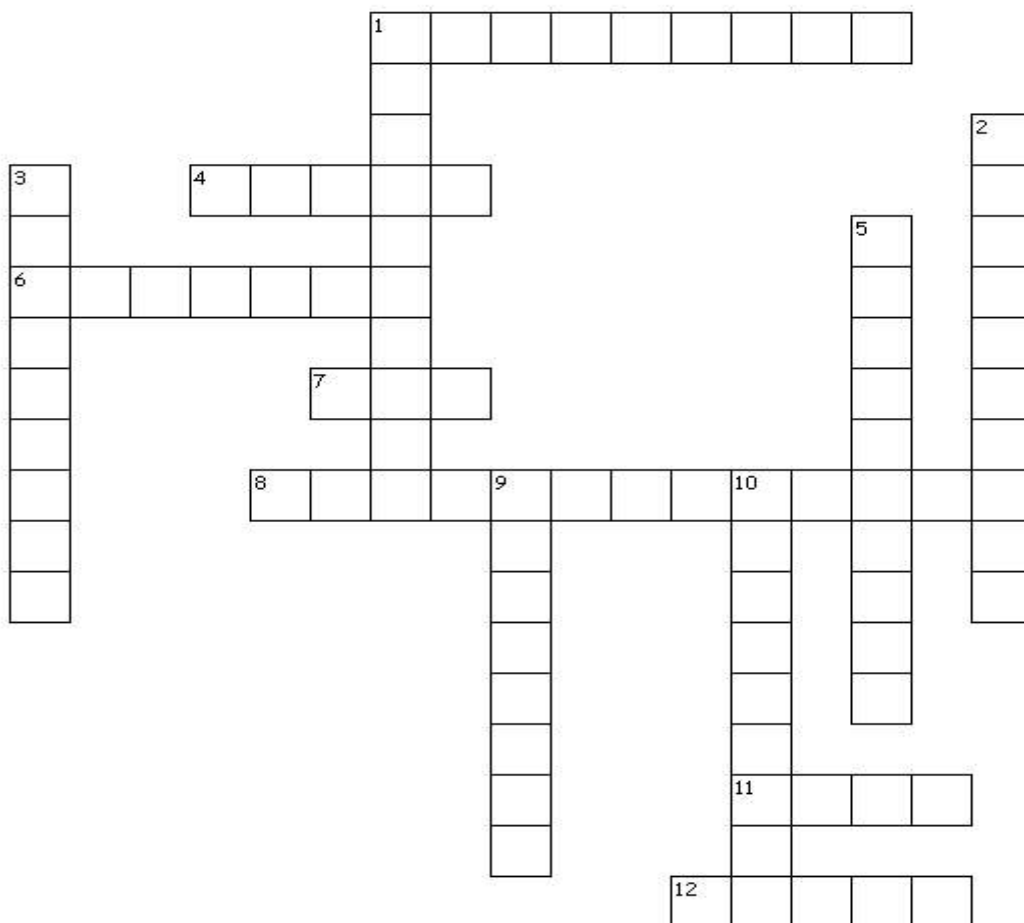
**Conclusion (13:22-25)**

(George H. Guthrie, *The NIV Application Commentary* (Zondervan, Grand Rapids, MI: HarperCollins))

# CHAPTER 1 (Hebrews 1:1-2)

## INTRODUCING HEBREWS

### IT'S A PUZZLE



## ACROSS

1. Thus Hebrews is \_\_\_\_\_ via writing.
4. From Number, the author uses as an example \_\_\_\_\_.
6. Presumably \_\_\_\_\_ knew who the author was.
7. “Only \_\_\_\_\_ knows certainly,” who wrote the letter [Hebrews].
8. From Number, the author also selects the sin of \_\_\_\_\_.
11. From Genesis, he chooses \_\_\_\_\_.
12. The author sends greetings to his audience from a group who was lately from \_\_\_\_\_.

## DOWN

1. From Exodus, the author also selects the \_\_\_\_\_.
2. Chapter 13 is the \_\_\_\_\_ addition to the sermon.
3. From Leviticus, the author uses as an example the blood \_\_\_\_\_.
5. From Exodus, the author uses as an example the \_\_\_\_\_.
9. The reader began what has been called “the most \_\_\_\_\_ piece of Greek in the whole New Testament.”
10. From Leviticus, the author also selects the Day of \_\_\_\_\_.

## FILL IN THE BLANK

1. The general identity of the recipients: they were a group of J\_\_\_\_\_ Christians who have never seen J\_\_\_\_\_ in person, yet they b\_\_\_\_\_.
2. When we expose ourselves to Hebrews we are exposing ourselves to early C\_\_\_\_\_ p\_\_\_\_\_.
3. There are indications it [Hebrews] was intended for a r\_\_\_\_\_ circle of r\_\_\_\_\_ and not the g\_\_\_\_\_ p\_\_\_\_\_ or even the general C\_\_\_\_\_ p\_\_\_\_\_.
4. The sermon [Hebrews] points us to the finality of J\_\_\_\_\_ C\_\_\_\_\_ as the revelation and work of G\_\_\_\_\_.
5. It [Hebrews] offers J\_\_\_\_\_ as the author of h\_\_\_\_\_ which is rooted in the f\_\_\_\_\_ of G\_\_\_\_\_ and G\_\_\_\_\_ 's gracious intent in the w\_\_\_\_\_.
6. Allusions in Clement of R\_\_\_\_\_ 's letter to the C\_\_\_\_\_ attest to the authoritative status of Hebrews before the end of the f\_\_\_\_\_ c\_\_\_\_\_.
7. While traditionally it was believed Hebrews was addressed to P\_\_\_\_\_ J\_\_\_\_\_ in J\_\_\_\_\_ most now believe it was intended for the C\_\_\_\_\_ community in R\_\_\_\_\_.
8. Hebrews was first k\_\_\_\_\_ and u\_\_\_\_\_ (as far as surviving documents go) in R\_\_\_\_\_.
9. It [Hebrews] is quoted extensively in a letter the R\_\_\_\_\_ leader C\_\_\_\_\_ wrote to C\_\_\_\_\_ in 96 A.D. (I Clement).

10. The visions and the theology of the S\_\_\_\_\_ H\_\_\_\_\_,  
a prophet in R\_\_\_\_\_ in the early s\_\_\_\_\_ century, is  
dependent upon H\_\_\_\_\_.
11. The term Hebrews uses for its “l\_\_\_\_\_” (Hebrews 13:7, 17, 24) is  
what both C\_\_\_\_\_ and the Shepherd of H\_\_\_\_\_ use to  
describe leaders in the R\_\_\_\_\_ church.
12. The letter was written to a small-h\_\_\_\_\_ -c\_\_\_\_\_ of  
beleaguered J\_\_\_\_\_ C\_\_\_\_\_ living in  
R\_\_\_\_\_ in the mid-s\_\_\_\_\_ ... a group of  
J\_\_\_\_\_ C\_\_\_\_\_ whose world was falling apart.
13. The writer of Hebrews was writing to a \_\_\_\_\_ and  
e\_\_\_\_\_ his friends, a small group of J \_\_\_\_\_  
C \_\_\_\_\_ who were scared stiff.
14. Here are some f \_\_\_\_\_ -century C \_\_\_\_\_ who were  
giving a f \_\_\_\_\_ reading to their life situation in relation to  
G \_\_\_\_\_’s activity among them.
15. The mention of T \_\_\_\_\_ locates the document in the  
s \_\_\_\_\_ half of the f \_\_\_\_\_ century, and most would  
date it \_0-\_0 A.D.
16. It could not be later than I C \_\_\_\_\_ (ca. \_\_\_\_ A.D.) since that letter  
depends on Hebrews.
17. If this is a R \_\_\_\_\_ audience, then \_0-\_4 seems the most likely date  
since it was written at a time when the R \_\_\_\_\_ church had not yet  
experienced “blood” (martyrdom; cf. Hebrews 12:4).
18. The s \_\_\_\_\_ s \_\_\_\_\_ of the audience is probably the  
most important point to appreciate as we read Hebrews.
19. We know they had already p \_\_\_\_\_ a p \_\_\_\_\_ for their  
initial commitment for C \_\_\_\_\_.



## ABOUT THE AUTHOR

1. The author [of Hebrews] uses the m\_\_\_\_\_ g\_\_\_\_\_ to refer to h\_\_\_\_\_ in 11:32.
2. His G\_\_\_\_\_ is perhaps the finest in the New Testament and his use of r\_\_\_\_\_ (specific o\_\_\_\_\_ f\_\_\_\_\_ and s\_\_\_\_\_) reflects a c\_\_\_\_\_ education.
3. He is well a\_\_\_\_\_ with his audience.
4. He plans to v\_\_\_\_\_ them again in the n\_\_\_\_\_  
f\_\_\_\_\_ (13:19) and they have m\_\_\_\_\_  
f\_\_\_\_\_ (including T\_\_\_\_\_; cf. 13:23).
5. He was not one of the original “h\_\_\_\_\_” of J\_\_\_\_\_,  
but learned the m\_\_\_\_\_ himself from o\_\_\_\_\_  
(Hebrews 2:3-4).

## MORE THAN ONE – MAKE A LIST

- ✓ Our text says there are some things about the book of Hebrews that: 1) all (or most) agree on, 2) all (or most) disagree on and 3) are truly unknowable. List the things on which all agree. List the things on there is disagreements. List the unknowable things.
- ✓ List the epistle's "double dose of growth-producing power."
- ✓ List the three major "thesis" statements of Hebrews.
- ✓ List theological examples from the Old Testament that the author of Hebrews builds on.
- ✓ This letter grounds something, encourages something and testifies of something else. List those things.
- ✓ List the name of the possible authors of Hebrews. Who do you think wrote the book? Why?
- ✓ Our text says, "The tiny house-church was asking some hard questions." Lists those questions? Have you ever asked those questions?
- ✓ Our text says, "If the problem is not a return to Judaism, how do we understand all the references to the tabernacle (note –the temple is never mentioned, only the tabernacle) and the priestly ministry in Hebrews?" What is your answer?

## OUR TEXT SAYS

- ✚ Our text says, “It is unlikely that the Christians in Rome were considering a return to Judaism (though this is possible for some).” What is it more likely that they were quitting and why?
- ✚ Our text says, “The point is not, “Don’t go back to Judaism” (though that is certainly implied)...” If the point is not the point, what is?
- ✚ Our text says, “There are of course difficulties in Hebrews, as in other ancient writing or any book of the Bible. But this does not render the “letter” meaningless or irrelevant.” Why or why not?
- ✚ Our text says, “Although we often call it an epistle, important features or the form of an ancient letter are lacking.” What are the features or the forms that are missing?

## **DIG A LITTLE DEEPER (NOT FOR INEXPERIENCED MINERS!)**

- ❖ Our text says, “while there were blood sacrifices available for some sins, there were no sacrifices available for others” and “The author’s use of the Old Testament in the Epistle to the Hebrews is indispensable to understanding the warning in Hebrews 6:4-8 ... the sin of ‘falling away’ refers to a final decision to return to Judaism and to remain in a state of spiritual retrogression. Once they made that choice, they, like the Exodus generation, would be beyond repentance and would face the inevitable judgment of God resulting in the forfeiture of blessings and ultimately the loss of physical life.”
- ❖ Do you believe there are sin(s) where no sacrifices are available? What makes a sin “beyond repentance”? Are there sins God can not forgive?

A crossword puzzle grid is shown, consisting of white squares for letters and black squares for empty space. The grid is 10 squares wide and 10 squares high. The numbered starting points for the words are:

- 1: Down, starting at (1, 1)
- 2: Across, starting at (3, 3)
- 3: Across, starting at (3, 4)
- 4: Across, starting at (1, 3)
- 5: Across, starting at (6, 3)
- 6: Across, starting at (3, 6)
- 7: Across, starting at (5, 7)

**ACROSS**

2. Divine glory is divine this.
4. The hope of discouraged believers is that God has done this.
5. This hand equals the place of highest honor.
6. The descriptors in verses 2-3 are drawn from the language of Jewish this.
7. In these last days – God has spoken through this.

**DOWN**

1. The fact of the expanding universe demands this.
3. The “last days” is another way of saying “the final” what?
4. Hebrews 1:1-4 is actually a long, beautifully constructed one of these.
6. The Son’s name means that he is this.

## FILL IN THE BLANK

1. It [verse 1] is fundamentally the announcement that G\_\_\_\_\_ has spoken c\_\_\_\_\_ and f\_\_\_\_\_ through his S\_\_\_\_\_.
2. The writer of Hebrews reads texts through the l\_\_\_\_\_ of G\_\_\_\_\_’s revelation of h\_\_\_\_\_ in J\_\_\_\_\_.
3. The theme of this initial sermon is that G\_\_\_\_\_’s loving a\_\_\_\_\_ for his human o\_\_\_\_\_ has come into focus in the work C\_\_\_\_\_ has done and is doing for his p\_\_\_\_\_.
4. The writer believes that what G\_\_\_\_\_ has now revealed in J\_\_\_\_\_ changes e\_\_\_\_\_ in S\_\_\_\_\_, just as it changes e\_\_\_\_\_ in our l\_\_\_\_\_.
5. However, now – in these last days – G\_\_\_\_\_ has spoken through his S\_\_\_\_\_.
6. Jesus appeared at the “c\_\_\_\_\_ of the a\_\_\_\_\_” (9:26), and a new a\_\_\_\_\_ has dawned.
7. He [the S\_\_\_\_\_] is no mere h\_\_\_\_\_, i\_\_\_\_\_, or h\_\_\_\_\_ k\_\_\_\_\_, or even a\_\_\_\_\_.
8. He [the Son] is the royal h\_\_\_\_\_ of the c\_\_\_\_\_.
9. J\_\_\_\_\_ is the divine S\_\_\_\_\_ (w\_\_\_\_\_) through whom G\_\_\_\_\_ created the w\_\_\_\_\_ (cf. J\_\_\_\_\_ 1:1-3; 1 Corinthians \_:\_).
10. To radiate the d\_\_\_\_\_ g\_\_\_\_\_ (as light radiates from the s\_\_\_\_\_) is to share the d\_\_\_\_\_ nature (cf. 2 Corinthians \_:\_).



11. The S\_\_\_\_\_ is the revelation of G\_\_\_\_\_ himself and thus the ultimate v\_\_\_\_\_ through whom G\_\_\_\_\_ s\_\_\_\_\_.
12. The Son is not only the a\_\_\_\_\_ of c\_\_\_\_\_, but is also at work within the c\_\_\_\_\_ to s\_\_\_\_\_ it.
13. The fact of the e\_\_\_\_\_ u\_\_\_\_\_ demands a b\_\_\_\_\_, though H\_\_\_\_\_ now doubts that a B\_\_\_\_\_ B\_\_\_\_\_ was its beginning.
14. He created every s\_\_\_\_\_ of d\_\_\_\_\_ in the hundred t\_\_\_\_\_ m\_\_\_\_\_ galaxies of the universe.
15. While the S\_\_\_\_\_ described in the categories of J\_\_\_\_\_ H\_\_\_\_\_’s perception of D\_\_\_\_\_, W\_\_\_\_\_, the p\_\_\_\_\_ breaks with that tradition to also identify the exaltation of the S\_\_\_\_\_ with his h\_\_\_\_\_ p\_\_\_\_\_ function.
16. The S\_\_\_\_\_ is exalted because he is h\_\_\_\_\_, that is, the S\_\_\_\_\_ is exalted because through his i\_\_\_\_\_ as a human being he became a h\_\_\_\_\_ p\_\_\_\_\_ who was both p\_\_\_\_\_ and v\_\_\_\_\_.
17. He [the S\_\_\_\_\_] is exalted because he shared the h\_\_\_\_\_ experience even though he was a participant in the d\_\_\_\_\_ r\_\_\_\_\_.
18. The e\_\_\_\_\_ of the S\_\_\_\_\_, indeed, is the most extensively elaborated theme in Hebrews \_:\_-\_-.
19. Theologically, though the S\_\_\_\_\_ was the agent of c\_\_\_\_\_ itself and the exact image of the F\_\_\_\_\_, he humbled himself to serve as a h\_\_\_\_\_ p\_\_\_\_\_ t among humans for the sake of their s\_\_\_\_\_.

20. Out of this humble service, G\_\_\_\_\_ exalted him [ the Son ] and  
 e\_\_\_\_\_ him as a r\_\_\_\_\_ p\_\_\_\_\_ t to secure  
 e\_\_\_\_\_ r\_\_\_\_\_ for his people.

## **MORE THAN ONE - MAKE A LIST**

- ✓ Our text says, “In many ways, at many times and through many people, God spoke to those who preceded us.” List some of these ways, times and people through whom God has spoken.
- ✓ Our text says, “there is an implied finality and completeness of this revelation through the Son. List why it is final and why it is complete.
- ✓ Our text says, “When the preacher names the “Son” in verse 2, he follows it with four descriptive phrases that reflect language that was common among Hellenistic Jews.” List these phrases.
- ✓ List the “three central points” of Hebrews 1:1-4.
- ✓ Our text says, “He strings together a series of seven descriptors for him that anticipate the all-important, incomparable role assigned to him in this sermon-epistle.” List the seven descriptions.
- ✓ The reference to the “right hand” – the place of highest honor - is inclusive of what 3 things.
- ✓ List the two things descriptors of the revelation of God in the past and the three descriptors of the revelation of God through the Son.

## **DIG A LITTLE DEEPER (NOT FOR INEXPERIENCED MINERS!)**

- ❖ Our text says, “But we weren’t getting his point. We were garbling the message. We were fighting over words and their interpretation.” In what ways do you think the church still doesn’t get God’s point? How can we make sure we don’t garble God’s message?
  
- ❖ Our text says, “Jesus colossal work underlines the utter blasphemy of the thought that we can pay for our own sins with works of righteousness.” Blasphemy is defined as “Contemptuous or profane speech or action concerning God or a sacred entity.” In what way is striving to pay for our own sins blasphemy? Should we not be responsible for our own actions? Should we not be sorry for what we have done wrong and try to make things right? Should we really just stop trying and live like someone with an unlimited spiritual charge card?
  
- ❖ Our text says, “I find it much easier to accept the fact of God incarnating in Jesus of Nazareth than in the people who attend my local church and in me. Yet that is what we are asked to believe; that is how we are asked to live.” In what way is Jesus incarnated in His Church? How can Jesus be alive in the failing of his Church?

## CHAPTER 3 (Hebrews 1:5-2:18)

### FASCINATED BY ANGELS

#### IT'S A PUZZLE

P	A	R	D	G	D	E	D	I	U	G	K	F	N	L
P	N	G	I	E	R	E	V	O	S	Q	V	D	N	P
B	A	S	K	U	E	S	T	A	U	T	H	O	R	Q
C	M	S	I	A	D	U	J	C	E	J	I	S	P	W
T	I	Z	D	B	J	Y	Q	T	E	T	S	N	M	U
R	Y	T	U	E	A	X	A	J	A	F	R	T	A	N
A	E	B	S	F	H	N	U	I	U	O	R	N	F	O
I	D	D	N	I	R	S	T	S	B	D	R	E	P	R
L	P	B	N	A	N	I	E	T	O	E	N	M	P	T
B	Z	X	C	I	P	E	S	L	D	M	Q	E	O	H
L	X	N	M	O	F	R	L	A	F	O	Q	N	W	O
A	I	R	R	F	I	H	E	L	Z	N	M	O	N	D
Z	Y	P	V	F	O	L	T	F	E	S	E	T	V	O
E	F	B	Q	B	R	T	I	A	J	H	H	A	Y	X
R	O	I	R	E	P	U	S	X	P	L	U	J	X	F

ATONEMENT  
ENFLESHED  
HELLENISTIC  
LEADER  
PROPITIATION  
TRAILBLAZER

AUTHOR  
FIRSTBORN  
INCARNATE  
PATH-FINDER  
SOVEREIGN  
UNORTHODOX

DEMONS  
GUIDE  
JUDAISM  
PERFECTED  
SUPERIOR

## FILL IN THE BLANK

1. The selfless h\_\_\_\_\_ of the S\_\_\_\_\_ is a dimension of his g\_\_\_\_\_.
2. The S\_\_\_\_\_ was the Bible of the early church, and the preacher assumes it's a \_\_\_\_\_ and place in the C\_\_\_\_\_ community.
3. C\_\_\_\_\_, that is, he reads the O\_\_\_\_\_  
T\_\_\_\_\_ through the lens of J\_\_\_\_\_, the lens of  
G\_\_\_\_\_’s word through the S\_\_\_\_\_.
4. He assumes the m\_\_\_\_\_ character of each of these texts, which he quotes.
5. He does not think of “m\_\_\_\_\_” in the sense of p\_\_\_\_\_  
p\_\_\_\_\_, but of the relationship of the F\_\_\_\_\_,  
S\_\_\_\_\_ and a\_\_\_\_\_.
6. Both Psalm 2:7 and 2 Samuel 7:14 were regarded as m\_\_\_\_\_ in  
early J\_\_\_\_\_ (Q\_\_\_\_\_ documents [D\_\_\_\_\_  
S\_\_\_\_\_ S\_\_\_\_\_ material] indicate this).
7. The preacher uses “S\_\_\_\_\_” to refer to the pre-e\_\_\_\_\_  
one (e.g., “*though he were a S\_\_\_\_\_* . . .” in Hebrews 5:8), but uses  
“S\_\_\_\_\_” to refer to the e\_\_\_\_\_ one.
8. The S\_\_\_\_\_ is s\_\_\_\_\_ both by virtue of his  
d\_\_\_\_\_ nature and his o\_\_\_\_\_ s\_\_\_\_\_.
9. The phrase, “*today I have begotten you*” evidently refers to  
C\_\_\_\_\_’s e\_\_\_\_\_ and e\_\_\_\_\_ -ment as  
S\_\_\_\_\_ subsequent to the r\_\_\_\_\_, because Romans 1:4  
says J\_\_\_\_\_ was “*declared to the S\_\_\_\_\_ of  
G\_\_\_\_\_ in power according to the S\_\_\_\_\_ of  
h\_\_\_\_\_ by his r\_\_\_\_\_ from the d\_\_\_\_\_.*”

10. "S\_\_\_\_\_ " is J\_\_\_\_\_ ' eternal name that was given exalted declaration in his r\_\_\_\_\_ and e\_\_\_\_\_.
11. F\_\_\_\_\_ is a term of rank and honor.
12. The reference to the "w\_\_\_\_\_" is probably not connected to his i\_\_\_\_\_ (coming into the h\_\_\_\_\_ w\_\_\_\_\_), but his entrance into the h\_\_\_\_\_ w\_\_\_\_\_ (c\_\_\_\_\_).
13. The S\_\_\_\_\_ is unchanging because his t\_\_\_\_\_ is e\_\_\_\_\_.
14. The writer quotes Psalm 45:6, 7, a n\_\_\_\_\_ Psalm addressed originally to a H\_\_\_\_\_ king, but phrased in language that could only be fulfilled by the ultimate D\_\_\_\_\_ king, the S\_\_\_\_\_.
15. The creation is subject to c\_\_\_\_\_, but the S\_\_\_\_\_ is not.
16. We should not read "unc\_\_\_\_\_" as "unr\_\_\_\_\_" but rather as f\_\_\_\_\_, s\_\_\_\_\_ and un\_\_\_\_\_ in his r\_\_\_\_\_ and c\_\_\_\_\_ commitments.
17. If he wills, he can deliver us anyt\_\_\_\_\_ and anyw\_\_\_\_\_ he wishes.
18. His church is a tiny h\_\_\_\_\_ -c\_\_\_\_\_ somewhere in Italy, possibly in or around R\_\_\_\_\_.
19. Then we can imagine the huge w\_\_\_\_\_ that were poised above their little b\_\_\_\_\_ in the imminent N\_\_\_\_\_ persecution.

## FILL IN THE BLANK (Topic: Angels)

1. The theological point is the S \_\_\_\_\_ is greater (s \_\_\_\_\_) to the a \_\_\_\_\_.
2. He is greater because he is i \_\_\_\_\_ and thus able to help in ways that a \_\_\_\_\_ cannot help.
3. Some have thought it was because his audience was p \_\_\_\_\_ - d \_\_\_\_\_ to w \_\_\_\_\_ angels, or they were consumed with s \_\_\_\_\_ about angels, or they believed J \_\_\_\_\_ was some k \_\_\_\_\_ of angel.
4. The S \_\_\_\_\_ is g \_\_\_\_\_ than the angels because he was w \_\_\_\_\_ to be o \_\_\_\_\_ of u \_\_\_\_\_ at his own e \_\_\_\_\_ and for our s \_\_\_\_\_.
5. It is the comparison between the w \_\_\_\_\_ that comes through the S \_\_\_\_\_ and the w \_\_\_\_\_ that came through angels.
6. The name "S \_\_\_\_\_" belongs to J \_\_\_\_\_, not to angels.
7. He is w \_\_\_\_\_ by angels.
8. While quoting P \_\_\_\_\_ 9: \_\_\_\_\_ to support the w \_\_\_\_\_ of the S \_\_\_\_\_ by the angels, the preacher also alludes to P \_\_\_\_\_ 9: 7 in reference to the Son as "f \_\_\_\_\_."
9. His e \_\_\_\_\_ into the h \_\_\_\_\_ y world is his e \_\_\_\_\_ above the angels so they respond with w \_\_\_\_\_ (as we see in R \_\_\_\_\_ 5, for example).
10. The angels are s \_\_\_\_\_, but the Son is s \_\_\_\_\_.
11. The angels are s \_\_\_\_\_ whose form is d \_\_\_\_\_ upon the will of G \_\_\_\_\_.



12. The Son is the r\_\_\_\_\_ k\_\_\_\_\_ who sits at the  
r\_\_\_\_\_ hand of G\_\_\_\_\_, but angels are  
s\_\_\_\_\_ who, at G\_\_\_\_\_'s bidding m\_\_\_\_\_  
to the s\_\_\_\_\_.
13. Our s\_\_\_\_\_ C\_\_\_\_\_ has assigned his angels to  
m\_\_\_\_\_ to us.
14. On the one hand, we have the w\_\_\_\_\_ d\_\_\_\_\_ through angels. On the other hand, we have the w\_\_\_\_\_ d\_\_\_\_\_ through the S\_\_\_\_\_ and confirmed by d\_\_\_\_\_.  
m\_\_\_\_\_. If one was p\_\_\_\_\_ for d\_\_\_\_\_ the former, then surely those who n\_\_\_\_\_ the latter will be  
p\_\_\_\_\_ as well.
15. That angels c\_\_\_\_\_ -m\_\_\_\_\_ the present world under  
G\_\_\_\_\_'s direction.
16. There is angelic c\_\_\_\_\_ between h\_\_\_\_\_ and  
e\_\_\_\_\_ h on behalf of G\_\_\_\_\_'s people.
17. A\_\_\_\_\_ is organized so that the angel-p\_\_\_\_\_ preside  
over ordered ranks who a\_\_\_\_\_ G\_\_\_\_\_'s will and  
c\_\_\_\_\_ e\_\_\_\_\_ s\_\_\_\_\_ (cf. Daniel 10:20,  
21; 12:1; Ephesians 6:12).
18. Verse 18 identifies Jesus as the real h\_\_\_\_\_ of  
h\_\_\_\_\_, not the angels.
19. Since he shared our h\_\_\_\_\_, he is able to help h\_\_\_\_\_ in ways that angels cannot. Consequently, Jesus is s\_\_\_\_\_ to the angels in his function of "h\_\_\_\_\_" because he became  
i\_\_\_\_\_ (e.g., he was en\_\_\_\_\_).
20. Ultimately, the S\_\_\_\_\_ is our h\_\_\_\_\_; not the angels.

## FILL IN THE BLANK (Topic: Death)

1. Part of the greatness of the S\_\_\_\_\_ is not simply his d\_\_\_\_\_ n\_\_\_\_\_, but that he was willing to share our h\_\_\_\_\_ and s\_\_\_\_\_ in order to a\_\_\_\_\_ for s\_\_\_\_\_ and deliver us from S\_\_\_\_\_’s death hold on us.
2. The f\_\_\_\_\_ of death – and for most the f\_\_\_\_\_ of death – is a relentless r\_\_\_\_\_.
3. “Death” is a primary term in this section. It dominates h\_\_\_\_\_; it rules h\_\_\_\_\_. H\_\_\_\_\_ is enslaved to it, and f\_\_\_\_\_ it.
4. The S\_\_\_ comes to deal with death – he t\_\_\_\_\_ death and r\_\_\_\_\_ us from death.
5. What was originally subjected to h\_\_\_\_\_ is now no longer subject to it. Death now r\_\_\_\_\_ over h\_\_\_\_\_ whereas it did not previously.
6. The solution to this cosmic problem is that Jesus became i\_\_\_\_\_ (made l\_\_\_\_\_ than the angels) and took up the task G\_\_\_\_\_ had given to h\_\_\_\_\_. He is now at work to s\_\_\_\_\_ everything (including death) to h\_\_\_\_\_.
7. Jesus faced death through s\_\_\_\_\_. He was “p\_\_\_\_\_” in his s\_\_\_\_\_.
8. The object of the S\_\_\_\_\_’s w\_\_\_\_\_ – to d\_\_\_\_\_ death by breaking the p\_\_\_\_\_ of S\_\_\_\_\_ and to d\_\_\_\_\_ the f\_\_\_\_\_ of death that lurked in the h\_\_\_\_\_ of believers.

9. As d\_\_\_\_\_, he is e\_\_\_\_\_ and un\_\_\_\_\_ in his r\_\_\_\_\_ and c\_\_\_\_\_ commitment. As h\_\_\_\_\_, he is the one who shared our h\_\_\_\_\_y in order to r\_\_\_\_\_ us from death by t\_\_\_\_\_ death for us. As the p\_\_\_\_\_-e\_\_\_\_\_ one who became h\_\_\_\_\_, he has been exalted to the r\_\_\_\_\_ hand of G\_\_\_\_\_, because his work for our sake.
10. He is the last h\_\_\_\_\_ of a dying r\_\_\_\_\_. And that h\_\_\_\_\_ lies both in his death and his h\_\_\_\_\_. He alone, as a h\_\_\_\_\_ being, managed to fulfill what was i\_\_\_\_\_ for us from the b\_\_\_\_\_. . . . He is the L\_\_\_\_\_, A\_\_\_\_\_, living and acting as G\_\_\_\_\_ intended us to act when he m\_\_\_\_\_, u\_\_\_\_\_ in the b\_\_\_\_\_.”
11. He was b\_\_\_\_\_ and by his o\_\_\_\_\_ c\_\_\_\_\_ *“made a little lower than the angels ... so that by the grace of God he might taste death for everyone”* (2:9), but that was not f\_\_\_\_\_ on him. He v\_\_\_\_\_.

## **DIG A LITTLE DEEPER (NOT FOR INEXPERIENCED MINERS!)**

- ❖ Our text says, “Salvation is a process, not any one event along the way. And the process cannot be complete without struggle. So your crisis is not lack of God’s love. Neither is it the sign of your failure as a disciple. It is the grinding stone of human experience that polishes heaven’s precious jewels. It is simply your signal to draw near to Jesus and to take heart from his experience with suffering.” Do you believe that the process of Salvation requires struggle? Should we then pray for suffering? Do believe that struggles are not a “sign of failure as a disciple”?

# CHAPTER 4 (Hebrews 3:1-19)

## IN AWE OF MOSES

### IT'S A PUZZLE

NNMAADO

		16	40	63		

SORA SARKP

4	84	68			72	21

HAQS

61	10		

MIRANT ERLUTH GKIN JR

		17	51	77		

45		60	35	34		

	79	88	59

	8

NEIMEM

36		82		19

DTDO BERAEM

74	53			

	3	71	85	39	

NEOR

	65		11

LPAU

80	76	67	12

TIRBELYCE

43	70	46	75			30	1

HOER

2	83		57

HOAN

31	7	37	18

RAMAABH

	14	20		23		

THRU

15	54	32	26

VIDDA

	27			78

MYAR

	44	55	13

SEMSO

	62	66	5	25

LEFXI VONREROG FO EJAUD

50	86	41	47	52			

49	24	38	89	28	48	73	81

87	6

64	58		29

HTTAMWE

	56	69	33	9	22

1	2	3	4	5	6	7	8	9	

10	11	12	13				

14	15	16	17	18	19	20	21				

22	23	24		

25	26	27	28	29					

30	31			

32	33	34							

35	36	37	38	39	40	41	42				

43	44	45	46	47	48	49					

50	51	52									

13	53	54	55								

56	10	57	58	59	23	60	61				

62	63						

64	65	66	67	68							

69	18	70									

71	72	73	66	74	45	75					

76	77	78									

2	79	49	10								

80	81	82	83	25	1						

22	10	84	85								

22	86										

43	87	88	50	89	68	25					

## FILL IN THE BLANK

1. But M\_\_\_\_\_ was revered as the greatest of all H\_\_\_\_\_, and indeed the greatest man of h\_\_\_\_\_.
2. If Moses was P\_\_\_\_\_ of E\_\_\_\_\_, J\_\_\_\_\_ is K\_\_\_\_\_ of K\_\_\_\_\_! And that is what our preacher-writer says in our text from Hebrews \_\_\_\_\_.
3. The church follows J\_\_\_\_\_ into the w\_\_\_\_\_. J\_\_\_\_\_ was f\_\_\_\_\_, but the question remains whether the c\_\_\_\_\_ will be f\_\_\_\_\_. Will the c\_\_\_\_\_ follow J\_\_\_\_\_ or will they follow the example of \_\_\_\_\_ in the w\_\_\_\_\_?
4. The w\_\_\_\_\_ experience of I\_\_\_\_\_ resulted in f\_\_\_\_\_ and u\_\_\_\_\_.
5. No life is more i\_\_\_\_\_ and no ministry had more i\_\_\_\_\_ than M\_\_\_\_\_.
6. We should learn from the n\_\_\_\_\_ example of I\_\_\_\_\_ and follow the p\_\_\_\_\_ example of J\_\_\_\_\_.
7. We can succeed where I\_\_\_\_\_ failed because J\_\_\_\_\_ is our c\_\_\_\_\_ and he will provide strength for the journey if we do not h\_\_\_\_\_ our h\_\_\_\_\_ in the wilderness.
8. It begins with the most basic e\_\_\_\_\_ and most foundational e\_\_\_\_\_ of the sermon: “*fix your t\_\_\_\_\_ on J\_\_\_\_\_*.”
9. It is an e\_\_\_\_\_ based upon the previous section (“*t\_\_\_\_\_*”).

10. The idea of “o\_\_\_\_\_ w\_\_\_\_\_ was s\_\_\_\_\_”  
(a\_\_\_\_\_) is closely connected to the “c\_\_\_\_\_” or  
“l\_\_\_\_\_” (2:10) where those who are s\_\_\_\_\_ are  
l\_\_\_\_\_ in Numbers 13:2.
11. I think “h\_\_\_\_\_” identifies the destination of the  
c\_\_\_\_\_ – we are called to the h\_\_\_\_\_ city (11:16;  
12:22) and the h\_\_\_\_\_ sanctuary (8:5; 9:3).
12. The idea of “c\_\_\_\_\_” is important in Hebrews.
13. We are exhorted to hold on to our c\_\_\_\_\_ (4:\_\_\_; 10:\_\_\_), and it  
seems to be a definite expression of f\_\_\_\_\_ in the role of the  
S\_\_\_\_\_ as our h\_\_\_\_\_ p\_\_\_\_\_ and  
r\_\_\_\_\_.
14. The “h\_\_\_\_\_” of G\_\_\_\_\_, of course, is a reference to  
the p\_\_\_\_\_ of G\_\_\_\_\_. M\_\_\_\_\_, for  
example, was a leader “*among my w\_\_\_\_\_ p\_\_\_\_\_ e*”  
(Numbers 12:7).
15. Just as the d\_\_\_\_\_ bore witness to J\_\_\_\_\_ after the  
fact, M\_\_\_\_\_ bore witness before the fact.
16. The preacher sees the potential problem among his hearers is  
“un\_\_\_\_\_.”
17. The “*un\_\_\_\_\_ f*” here is a r\_\_\_\_\_ to believe  
G\_\_\_\_\_'s promises and trust he will accomplish them. It is not a  
w\_\_\_\_\_ of f\_\_\_\_\_, but a r\_\_\_\_\_  
r\_\_\_\_\_.
18. G\_\_\_\_\_ is w\_\_\_\_\_ because he is C\_\_\_\_\_  
of the C\_\_\_\_\_ and because he is the S\_\_\_\_\_ of  
I\_\_\_\_\_.



19. J \_\_\_\_\_ is worshipped by the a \_\_\_\_\_ because he is the  
 S \_\_\_\_\_ through whom G \_\_\_\_\_ c \_\_\_\_\_  
 the world and because he was the “c \_\_\_\_\_” who led other  
 s \_\_\_\_\_ to g \_\_\_\_\_.

20. Psalm 95:7b-11 invites the assembled people of G \_\_\_\_\_ to hear  
 the v \_\_\_\_\_ of G \_\_\_\_\_.

## MORE THAN ONE – MAKE A LIST

- ✓ Our text says, “‘House’ often refers to the people of God in the Old Testament.”  
List 5 scriptures where this is true.
- ✓ List 5 things that “Worship is manifested” in.
- ✓ The substance of the worship is the what 3 proclamations?
- ✓ Our text, “Psalm remembers two occasions of rebellion.” What are these two rebellions and what do they have to do with Hebrews?
- ✓ Our text says, “It is ‘*today* as long as’ several things are true.”  
List the things that make it “today.”

## OUR TEXT SAYS

- ✝ Our text says, “This section, then, is primarily exhortation. It calls the church to faithfulness based on the past experience of the people of God.” What is the section and why is it important?
- ✝ Our text says, “This section is an exhortation based upon Psalm 95:7b-11.” What section?
- ✝ Our text says, “To set forth his concern, the writer did what preachers often do – he appropriated a passage of Scripture that eloquently framed his thoughts – Psalm 95:7-11.” What is meant by “appropriated a passage”? Does mean he took a scripture out of context?
- ✝ Our text says, “It is an exhortation to worship, and so it fits the hortatory style of the preacher in Hebrews.” What is it and what is a hortatory style?
- ✝ Our text says, “However, the preacher of Hebrews does not make this explicit connection with Psalm 95.” What connection is not being made and why is it important to know what is not being said?
- ✝ Our text says, ‘*Today*’ is an epochal day.” What is an epochal and how does this fit into the message of Hebrews?
- ✝ Our text says, “This exhortation is negative in character. It looks back to the rebellion (“*the sin*”) of Numbers 14. They heard the word of promise, but refused to believe it.” What is the exhortation?
- ✝ Our text says, “It is an assertion of unbelief by action or confession. It is a heart of unbelief.” What is the assertion and in what way is it a heart of unbelief?

## **DIG A LITTLE DEEPER (NOT FOR INEXPERIENCED MINERS!)**

- ❖ Our text says, “So much of our conversations about spiritual things, while perhaps good and even spot-on, are nearly devoid of relevant impact.” What does this mean (give examples)? Do you agree or disagree? If it is true, why is our spiritual conversation does not have more relevant impact? Is this a reflection of our spiritual life? How do we get more relevant impact in our conversation?
- ❖ Our text says, “Despite their discouraged, drifting and fruitless condition (cf. Hebrews 6), the preacher addresses them as ‘*brothers*’ (connecting with the previous section as well – Jesus is our brother and we are ‘brothers’ together) who share a ‘*heavenly calling*.’” What makes a person a brother? What makes a person not a brother?
- ❖ Our text says, “We must live not for the moment but for eternity, not on the basis of what we see but on the basis of what God has told us.” What does this mean? Christians have sometime been accused of being “so heavenly minded they are no earthly good.” What behavior differences should a non-Christian be able to see if they are look at a Christian with an eternity focus?
- ❖ Our text says, “Communal encouragement will hinder/prevent the hardening of the heart.” What does this mean? How does this work (give examples)?



## CHAPTER 5 (Hebrews 4:1-13)

### AWED BY JOSHUA

#### IT'S A PUZZLE

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z

N V W C S O J K T J A T W K I J C U I J I W W  
 W L Q T O S E O N I W C O N I L J Y W L V W  
 " S I W C ! U I C N I Y O T C U I C N I  
 X I V O M S P L S C J I S T U U E L S S V  
 C A I U O L Y L J Y W M P P O S C V O M L U O J K  
 " C A I B L V X M C N V L S S O K L J E I  
 T J W T W C W O J W A O M U Y I S T J K N V  
 O B J U O L Y F T G T J K N V O B J N I W W  
 K I J I S L C T J K N V O B J O M C E O N I W  
 ! B A L C W C M P T Y T C V

## FILL IN THE BLANK

1. There was once a m\_\_\_\_\_ of true h\_\_\_\_\_ of which there now remain to him only the mark and e\_\_\_\_\_  
t\_\_\_\_\_.
2. They are caught between the s\_\_\_\_\_ w\_\_\_\_\_ that surrounds them – the w\_\_\_\_\_ that gave them p\_\_\_\_\_ and i\_\_\_\_\_ and s\_\_\_\_\_ and m\_\_\_\_\_ to their lives at one time – and the new s\_\_\_\_\_ w\_\_\_\_\_ of f\_\_\_\_\_ they have been drawn to in C\_\_\_\_\_.
3. J\_\_\_\_\_ has been raised up at just the r\_\_\_\_\_ time in h\_\_\_\_\_ (cf. G\_\_\_\_\_ 4:4) and in y\_\_\_\_\_ personal crises. He is superior to J\_\_\_\_\_!
4. The d\_\_\_\_\_ and f\_\_\_\_\_ cannot enter G\_\_\_\_\_’s promised r\_\_\_\_\_ (Hebrews 3:\_\_\_\_ - \_\_\_\_).
5. But he hopes his h\_\_\_\_\_ are more p\_\_\_\_\_ to f\_\_\_\_\_ than the I\_\_\_\_\_ in the wilderness.
6. The h\_\_\_\_\_ of this sermon also have the prospect of a “r\_\_\_\_\_,” and the question remains whether they will be like I\_\_\_\_\_ and f\_\_\_\_\_ to enter that r\_\_\_\_\_ or whether they will p\_\_\_\_\_ in f\_\_\_\_\_ so as to enter that r\_\_\_\_\_.
7. The W\_\_\_\_\_ of G\_\_\_\_\_ promises a r\_\_\_\_\_. It is good news (g\_\_\_\_\_). The g\_\_\_\_\_ is the promise of sharing G\_\_\_\_\_’s r\_\_\_\_\_.
8. Yet, the g\_\_\_\_\_ must be h\_\_\_\_\_ (e\_\_\_\_\_) with f\_\_\_\_\_.
9. We must trust G\_\_\_\_\_’s p\_\_\_\_\_ of r\_\_\_\_\_ and p\_\_\_\_\_ in that f\_\_\_\_\_ though

the w\_\_\_\_\_ in order to enter G\_\_\_\_\_’s  
r\_\_\_\_\_.

10. Without f\_\_\_\_\_, the p\_\_\_\_\_ is of no avail. Without  
f\_\_\_\_\_, we fall s\_\_\_\_\_ and cannot enter the  
r\_\_\_\_\_.

11. The preacher elaborates the idea of “r\_\_\_\_\_” by combining  
P\_\_\_\_\_ 9 : \_ with G\_\_\_\_\_ 2 : \_.

12. G\_\_\_\_\_ invites us into this r\_\_\_\_\_, to share  
l\_\_\_\_\_ with him in c\_\_\_\_\_, and to experience  
s\_\_\_\_\_.

13. We who have b\_\_\_\_\_ have a\_\_\_\_\_ entered this  
r\_\_\_\_\_, though there is yet a fuller experience of that  
r\_\_\_\_\_ in the future when the new h\_\_\_\_\_ and new  
e\_\_\_\_\_ appear.

14. We experience this r\_\_\_\_\_ today as we enjoy c\_\_\_\_\_  
with G\_\_\_\_\_ among the people of G\_\_\_\_\_.

15. The day of r\_\_\_\_\_ so prominent in I\_\_\_\_\_ is rooted in  
c\_\_\_\_\_ (Genesis \_ : \_) and is part of the T\_\_\_\_\_  
C\_\_\_\_\_ (the f\_\_\_\_\_ c\_\_\_\_\_).

16. J\_\_\_\_\_ is the G\_\_\_\_\_ form of the  
H\_\_\_\_\_ name J\_\_\_\_\_.

17. We have a J\_\_\_\_\_ who will lead us into the P\_\_\_\_\_  
L\_\_\_\_\_. He is our h\_\_\_\_\_ p\_\_\_\_\_,  
J\_\_\_\_\_.

18. He is our c\_\_\_\_\_ who has paved the way for u\_\_\_\_\_.

19. Consequently, the exhortation is “f\_\_\_\_\_ J\_\_\_\_\_” and  
enter the r\_\_\_\_\_.



20. The W\_\_\_\_\_ of G\_\_\_\_\_ (the w\_\_\_\_\_ of  
p\_\_\_\_\_; the g\_\_\_\_\_ n\_\_\_\_\_; the  
j\_\_\_\_\_ of d\_\_\_\_\_) is a j\_\_\_\_\_  
s\_\_\_\_\_ that discerns the h\_\_\_\_\_.

## FILL IN THE BLANK (Topic: Rest)

1. “*Rest*” is the d\_\_\_\_\_ i\_\_\_\_\_ in this exhortation.
2. This “rest” is available to the p\_\_\_\_\_ of G\_\_\_\_\_, but it is available through f\_\_\_\_\_. The d\_\_\_\_\_ cannot e\_\_\_\_\_ or e\_\_\_\_\_ that “rest”.
3. It is not simply a r\_\_\_\_\_ of t\_\_\_\_\_ but a rest that is q\_\_\_\_\_ the same rest G\_\_\_\_\_ enjoys – h\_\_\_\_\_ p\_\_\_\_\_ rest that he s\_\_\_\_\_ with u\_\_\_\_\_!
4. The “*rest*” which I\_\_\_\_\_ in the w\_\_\_\_\_ failed to enjoy was the l\_\_\_\_\_ of p\_\_\_\_\_ because they refused to t\_\_\_\_\_ G\_\_\_\_\_’s w\_\_\_\_\_ for them in a c\_\_\_\_\_ l\_\_\_\_\_.
5. The “rest” is “G\_\_\_\_\_’s rest,” and G\_\_\_\_\_’s rest is his c\_\_\_\_\_ rest.
6. Rather, the idea of “rest” here is the e\_\_\_\_\_ of p\_\_\_\_\_ and s\_\_\_\_\_.
7. The “rest” is ultimately the r\_\_\_\_\_ of c\_\_\_\_\_; it is r\_\_\_\_\_ of all things.
8. There is no rest in this l\_\_\_\_\_ without t\_\_\_\_\_.
9. The “rest” is not simply a m\_\_\_\_\_ in past h\_\_\_\_\_ when I\_\_\_\_\_ entered the land under J\_\_\_\_\_. “Rest” is a much l\_\_\_\_\_ and more p\_\_\_\_\_ notion.

10. It is not simply rest in the l\_\_\_\_\_ of C\_\_\_\_\_. Rather, it is an e\_\_\_\_\_ “S\_\_\_\_\_ -rest” for the people of G\_\_\_\_\_. It has c\_\_\_\_\_ proportions. The “rest” is ultimately the r\_\_\_\_\_ of c\_\_\_\_\_; it is r\_\_\_\_\_ of all things.

## MORE THAN ONE – MAKE A LIST

- ✓ Finish the following list from our text:
  - “The more I depend on me,…”
  - “The harder I try, …”
  - “The longer I tolerate the false notion that my smarts or my moral strength or my good works will get me by, ....”
- ✓ Our text says, “Twice, the preacher urges his hearers to persevere and continue their journey toward God’s promised rest.” List these times.
- ✓ Finish the following list from our text:
  - “Rest from your efforts; …”
  - “For your salvation,…”
  - “When you are wronged,…”.
  - “When you are struggling with alcohol,…”
- ✓ Our text says, “Our passage suggests two things” that we must do our utmost to do. List these two things.
- ✓ Our text list 3 things that “this rest” is without. List those things.
- ✓ Our text lists 3 things that “The Word of God is.” List those 3 things.

## OUR TEXT ASKS

- ✝ Do you ever have those “heart to heart” moments with yourself when you suddenly feel not just inadequate but almost fraudulent in your existence?
- ✝ What is the “rest” we are supposed to be experiencing here and now?
- ✝ So what did seventh-day rest foreshadow in Christ?
- ✝ What did Canaan signify to those who would come later in God’s plan?
- ✝ What is the “rest” we are supposed to be experiencing here and now?
- ✝ Why does a weary, burdened soul volunteer to come under a yoke?  
What would lead anybody to think there is “rest” in that arrangement?

## **DIG A LITTLE DEEPER (NOT FOR INEXPERIENCED MINERS!)**

- ❖ Our text says, “The infinite abyss can only be filled by an infinite and immutable object, that is to say, only by God himself.” Do you believe that all people have a God shaped hole in their heart? Do you believe that all people realized that have a God shaped hole in their heart? How do we help people find their missing piece?
- ❖ Our text says, “I need to learn to ‘rest from myself’ in order to experience and appreciate God’s Sabbath-rest that has become a reality in Jesus.” Do you believe this is true? What do we “do” to find this rest?







**ACROSS**

4. Where Bill grew up.
5. He is now able to help those who are being this.
7. When we yield, the pressure does this.
10. The Son has this a way for us.
11. Yet, though he was a Son, he did this.
12. As our high priest, Jesus has carried blood to this seat.
13. He bore the weight of Israel on his shoulders and over his this.

**DOWN**

1. This involves a disposition of obedience.
2. The role of high priest must be this.
3. The Son of God is able to do this with our weaknesses.
6. So we can be sure God wants us to come to his this or grace.
8. He is not this kind of priest.
9. He knows this.

## FILL IN THE BLANK

1. This vision of J\_\_\_\_\_ as a c\_\_\_\_\_ h\_\_\_\_\_  
p\_\_\_\_\_ encourages us to “*hold f\_\_\_\_\_ to the*  
\_\_\_\_\_ *we profess*” (Hebrews 4:\_\_\_\_) and “*approach the*  
\_\_\_\_\_ *of g\_\_\_\_\_ with c\_\_\_\_\_.*”
2. In particular, the S\_\_\_\_\_ of G\_\_\_\_\_ shares our  
w\_\_\_\_\_.! That is an incredible t\_\_\_\_\_ statement.
3. Since we have a f\_\_\_\_\_ and m\_\_\_\_\_  
h\_\_\_\_\_ p\_\_\_\_\_ – a fellow human who was  
o\_\_\_\_\_ through s\_\_\_\_\_ (and thus f\_\_\_\_\_)  
and experienced our w\_\_\_\_\_ (and thus m\_\_\_\_\_) – who  
has been exalted to the r\_\_\_\_\_ h\_\_\_\_\_ of  
G\_\_\_\_\_ believers should p\_\_\_\_\_ and  
p\_\_\_\_\_!
4. It is not simply that J\_\_\_\_\_ knows about our w\_\_\_\_\_,  
but that he has e\_\_\_\_\_ our w\_\_\_\_\_.
5. He [Jesus] is e\_\_\_\_\_ because he, too, has been t\_\_\_\_\_  
in every way just as we have. He has shared the e\_\_\_\_\_ of  
t\_\_\_\_\_.
6. But Jesus, who never said “u\_\_\_\_\_,” experienced the full force of  
t\_\_\_\_\_ as S\_\_\_\_\_ pulled out all the stops.
7. It is more correct to say that Jesus e\_\_\_\_\_  
t\_\_\_\_\_ more d\_\_\_\_\_ and more a\_\_\_\_\_  
than we ever have, and yet without s\_\_\_\_\_.
8. Jesus does not just imagine how we f\_\_\_\_\_ – he  
f\_\_\_\_\_ it!

9. He [Jesus] is a p\_\_\_\_\_t “in the order of M\_\_\_\_\_”  
(Hebrews 5:\_\_\_\_; quoting Psalm 11\_\_\_\_ – the preacher had earlier quoted Psalm  
11\_\_\_\_ in Hebrews 1:\_\_\_\_).
10. He [the preacher] seeks to emphasize the “c\_\_\_\_\_” or  
m\_\_\_\_\_ character of J\_\_\_\_\_ as h\_\_\_\_\_  
p\_\_\_\_\_ through the shared experience of o\_\_\_\_\_  
s\_\_\_\_\_, even though he was a S\_\_\_\_\_.
11. J\_\_\_\_\_ offered p\_\_\_\_\_ and p\_\_\_\_\_  
during his w\_\_\_\_\_ experience, during his days of  
s\_\_\_\_\_.
12. The text says he [Jesus] “l\_\_\_\_\_”  
o\_\_\_\_\_.” He [Jesus] learned from what he  
[Jesus] s\_\_\_\_\_ and learned through his s\_\_\_\_\_.
13. J\_\_\_\_\_, aided through the struggle by p\_\_\_\_\_,  
decided to o\_\_\_\_\_ the F\_\_\_\_\_’s will through  
s\_\_\_\_\_ d\_\_\_\_\_ on the c\_\_\_\_\_.
14. He [Jesus] decided to o\_\_\_\_\_, and thus l\_\_\_\_\_  
o\_\_\_\_\_. O\_\_\_\_\_e was not automatic; it was a  
d\_\_\_\_\_.
15. He [Jesus] became our h\_\_\_\_\_ p\_\_\_\_\_ who made  
a\_\_\_\_\_ for s\_\_\_\_\_ and is now able to help those who  
are being t\_\_\_\_\_ (Hebrews 2:1\_\_\_\_-1\_\_\_\_).
16. The S\_\_\_\_\_, who understands our w\_\_\_\_\_ because he  
himself has e\_\_\_\_\_ those w\_\_\_\_\_, knows  
l\_\_\_\_\_ within his own e\_\_\_\_\_.
17. The S\_\_\_\_\_ models l\_\_\_\_\_ and the struggle to  
o\_\_\_\_\_.

18. Just as the S\_\_\_\_\_ struggled through p\_\_\_\_\_, so the preacher exhorts us to go b\_\_\_\_\_ to the t\_\_\_\_\_ of g\_\_\_\_\_ to receive the h\_\_\_\_\_ we need in our own s\_\_\_\_\_.

19. G\_\_\_\_\_’s answer did not involve the a\_\_\_\_\_ of s\_\_\_\_\_ and d\_\_\_\_\_, but the strength to e\_\_\_\_\_ it.

20. Jesus was h\_\_\_\_\_, and so we will be h\_\_\_\_\_ as well.

## MORE THAN ONE – MAKE A LIST

- ✓ Finish the following list from our text:

“Hebrews 1:4-13 has focused on ... “  
 “Hebrews 2:17-18 heralded ...”  
 “Hebrews 3:1-4:13 emphasized ...”  
 “Hebrews 4:14-10:18 focuses on ...”  
 “Hebrews 4:14-16 is a transitional text that looks back to ...”  
 “Hebrews 4:14-5:10 emphasizes the...”  
 “The theme that holds Hebrews 4:14-5:10 together is ...”

- ✓ Finish the following list from our text:

“I have divided our text into three sections.  
 “The first contains ... (Hebrews 4:14-16).”  
 “The second describes ... (Hebrews 5:1-6).”  
 “The third that applies ... (Hebrews 5:7-10), ...”

- ✓ Our text says, “This revolutionary theological truth is surrounded in the text by two exhortations.” List these two exhortations.
- ✓ Our text says, “the preacher reminds his hearers about the Levitical high priesthood. In particular, he notes two aspects.” List these two aspects.
- ✓ Our text says that to be 3 things. List these 3 things.
- ✓ Our text says, “The introduction of Aaron at this point means that the preacher has now reminded his hearers of all the major figures at the beginning of the Mosaic covenant.” List these major figures.
- ✓ What two word does our text use to describe the agony of Gethsemane.
- ✓ Our text says, “Several theological themes emerge in this section, which are important for shaping our lives as the people of God” List these 3 themes.
- ✓ Our text says, “God could have saved Jesus from death by either of two ways that occur to my mind.” List these two ways.
- ✓ Our text contrast two philosophical groups in the world of Hebrews and their view of the primary attribute of God. List those groups, their belief about the primary attribute of God and say how they differ from the primary attribute of God presented in Hebrews.

## OUR TEXT SAYS

- ✝ Our text says, “Most scholars agree the reference here is to the Gethsemane ordeal.” Where (or what) is the here and why is this significant?
- ✝ Our text says, “Jesus experienced temptation more deeply than we ever have.” Do you believe this is possible? How?
- ✝ Our text says, “I would not want to limit the “approach” to the throne of Grace to prayer.” How else do we approach the throne of Grace?

## DIG A LITTLE DEEPER (NOT FOR INEXPERIENCED MINERS!)

- ❖ Our text says, “We receive help, though it may not be the help we had desired (since we desire to avoid suffering). Rather, it is the help we need that empowers our endurance and perseverance.” But I thought Jesus was our Savior; I thought Jesus was our deliverer? What kind of a Savior does not allow you to avoid suffering? What kind of deliverer doesn’t deliver?
- ❖ Our text says, “There is a difference between sins of weakness and the sin of rebellion. Faithfulness involves a disposition of obedience; it is submissive faith.” And “An obedient lifestyle does not exclude weaknesses, but it does exclude rebellion.” So after all we are saved by obedience or works, right? If I do what is right I will go to heaven, right?
- ❖ Our text says, “if pulling back was impossible, the tears and pleas were *mock-tears* and *pretend-pleas*. If here and elsewhere his temptations did not entail the authentic possibility of yielding, then it is simply false to say “*we have the one who has been tempted in every way, just as we are.*”)” Do you believe that sin and disobedience was a real possibility for Jesus during his life? Why or why not? What difference does this make?
- ❖ Our text says, “Torture and death for Jesus was *never* the will of his Father. His will was our salvation, and the only route to that end required Calvary as its means.” If “torture and death” were required for “salvation” and “salvation” was the will of his Father, explain how “torture and death” were never the will of the Father.
- ❖ Our text says, “‘God experienced new realities through the incarnation.’ And ‘But in the incarnation God entered new experiences – temptation, hunger, thirst and death’” One of the basic attributes of God is unchanging and unchangeable (“For I am the LORD, I change not” Malachi 3:6). If God is unchanging how is it possible that he can experience a “new realities”? Doesn’t change come with new experiences?

## CHAPTER 7 (Hebrews 5:11-6:20)

### WE ARE AT RISK!

#### IT'S A PUZZLE

H	C	Q	E	L	P	H	S	I	G	G	U	L	S	U
W	S	S	E	N	T	H	G	U	O	M	X	B	I	Y
K	F	K	T	K	S	E	S	N	E	S	Y	S	F	T
F	G	U	V	L	G	N	I	Y	A	L	I	B	O	I
C	P	Y	M	M	E	C	I	T	S	U	J	A	R	R
R	I	G	H	T	E	O	U	S	N	E	S	S	W	U
R	W	O	R	D	E	I	R	R	A	C	Y	I	A	T
D	L	Q	S	R	X	L	T	M	X	V	J	C	R	A
H	U	N	A	C	Q	U	A	I	N	T	E	D	D	M
V	K	D	E	C	N	E	I	R	E	P	X	E	N	I
L	Q	Z	Z	R	L	L	U	D	L	O	H	E	H	G
R	Q	C	X	J	S	A	G	G	O	Q	P	J	N	Q
T	U	S	A	C	C	U	S	T	O	M	E	D	H	Y
Q	S	E	L	P	I	C	N	I	R	P	K	Q	F	O
T	Q	S	W	U	P	A	Y	L	E	S	N	U	O	C

ACCUSTOMED  
COUNSEL  
HOLD  
LAYING  
PRINCIPLES  
SLUGGISH

BASIC  
DULL  
INEXPERIENCED  
MATURITY  
RIGHTEOUSNESS  
UNACQUAINTED

CARRIED  
FORWARD  
JUSTICE  
OUGHTNESS  
SENSES  
WORD



## FILL IN THE BLANK

1. The w\_\_\_\_\_ text of Hebrews was presented in Hebrews \_:\_-\_\_.
2. I think everything prior to those three verses which had claimed superiority for J\_\_\_\_\_ over a\_\_\_\_\_, M\_\_\_\_\_, J\_\_\_\_\_, and A\_\_\_\_\_ was a mere prelude to the great C\_\_\_\_\_ c\_\_\_\_\_ of the p\_\_\_\_\_, saving p\_\_\_\_\_, and eternal h\_\_\_\_\_ p\_\_\_\_\_ of the Lord J\_\_\_\_\_ C\_\_\_\_\_.
3. D\_\_\_\_\_ and w\_\_\_\_\_ believers were exhorted to take h\_\_\_\_\_ from their leader.
4. The “gospel of h\_\_\_\_\_ and w\_\_\_\_\_” that so many people hear from C\_\_\_\_\_ pulpits and televangelists today is f\_\_\_\_\_ to the life of J\_\_\_\_\_ himself.
5. Thus in verse \_\_\_\_\_ he turns aside to issue a warning to the s\_\_\_\_\_ i\_\_\_\_\_.
6. The problem was an a\_\_\_\_\_ condition characterized by an i\_\_\_\_\_ to listen to s\_\_\_\_\_ t\_\_\_\_\_.
7. They had become s\_\_\_\_\_ l\_\_\_\_\_.
8. Cast n\_\_\_\_\_ all upon the m\_\_\_\_\_, as those that will go n\_ further than they are c\_\_\_\_\_ as by f\_\_\_\_\_.
9. Be all the while at w\_\_\_\_\_, and abhor an i\_\_\_\_\_ h\_\_\_\_\_ in h\_\_\_\_\_, as well as an i\_\_\_\_\_ m\_\_\_\_\_.
10. The preacher’s inability to explain the g\_\_\_\_\_ of their f\_\_\_\_\_ adequately was not due to the difficulty of the m\_\_\_\_\_ or the i\_\_\_\_\_ of the instructor. Rather, it is the result of their sp\_\_\_\_\_ l\_\_\_\_\_ that prefers m\_\_\_\_\_ to m\_\_\_\_\_.

11. At first the Hebrew believers had l\_\_\_\_\_ a\_\_\_\_\_ to the m\_\_\_\_\_ things and had l\_\_\_\_\_ them, at least as well as things are l\_\_\_\_\_ i\_\_\_\_\_.
12. T\_\_\_\_\_ heard but not i\_\_\_\_\_ and m\_\_\_\_\_ will be lost to the hearer.
13. The preacher's "theory of e\_\_\_\_\_"; m\_\_\_\_\_ belongs to b\_\_\_\_\_, but s\_\_\_\_\_ f\_\_\_\_\_ belongs to the m\_\_\_\_\_ (cf. 1 Corinthians \_:\_).
14. Those who still need m\_\_\_\_\_ have not g\_\_\_\_\_ into m\_\_\_\_\_.
15. In the context of Hebrews (note the "c\_\_\_\_\_ h\_\_\_\_\_" in verse 1), the content of this "w\_\_\_\_\_ of r\_\_\_\_\_" refers to C\_\_\_\_\_'s p\_\_\_\_\_ work.
16. People who are ready for "s\_\_\_\_\_ f\_\_\_\_\_" are people "s\_\_\_\_\_ *in the w\_\_\_\_\_ of G\_\_\_\_\_*'s j\_\_\_\_\_" (verse 13) people who have had their s\_\_\_\_\_, i\_\_\_\_\_, and e\_\_\_\_\_ faculties trained by e\_\_\_\_\_ and p\_\_\_\_\_ to tell g\_\_\_\_\_ from e\_\_\_\_\_ (verse 14).
17. He is highlighting this sign of m\_\_\_\_\_ as a way of reminding them there is such a thing as m\_\_\_\_\_, that they should be s\_\_\_\_\_ it, and that m\_\_\_\_\_ people normally need, and indeed p\_\_\_\_\_, s\_\_\_\_\_ f\_\_\_\_\_ rather than a purely l\_\_\_\_\_ diet.
18. It is being "s\_\_\_\_\_ *in the w\_\_\_\_\_ of G\_\_\_\_\_*'s j\_\_\_\_\_" that provides steadfastness and assurance.

19. The apprehension of this “w\_\_\_\_\_” belongs to the  
m\_\_\_\_\_, or those of full a\_\_\_\_\_ (5:14).
20. The practice of m\_\_\_\_\_ d\_\_\_\_\_ is a sign of  
m\_\_\_\_\_.

## WORDS HAVE MEANING

1. The word “*d*\_\_\_\_\_” is only used here in the New Testament and means “*s*\_\_\_\_\_” or “*l*\_\_\_\_\_” (cf. Septuagint of P\_\_\_\_\_ 22:29 and the Apocryphal S\_\_\_\_\_ 4:29; 11:2). Literally, the phrase reads, “*you have become s*\_\_\_\_\_ *in the e*\_\_\_\_\_.”
2. This “*o*\_\_\_\_\_” here [Hebrews 5:12] implies n\_\_\_\_\_, that is, this is what should have been expected of everyone who g\_\_\_\_\_ in C\_\_\_\_\_.
3. Here the author is most graphic because the Greek translated “*the b*\_\_\_\_\_ *p*\_\_\_\_\_” actually means something like, “the ABC’s of the beginning w\_\_\_\_\_ of G\_\_\_\_\_.”
4. They are u\_\_\_\_\_ to or “not a\_\_\_\_\_ to” the w\_\_\_\_\_ of r\_\_\_\_\_ (5:13). The Greek term can have the sense of “*i*\_\_\_\_\_ in” or “*u*\_\_\_\_\_ with.”
5. The word for “*j*\_\_\_\_\_” is a tricky one wherever we meet it in the New Testament; it is often translated “*r*\_\_\_\_\_,” but that gives people the impression that it’s all about b\_\_\_\_\_ yourself in a rather s\_\_\_\_\_ -c\_\_\_\_\_ religious fashion, which certainly isn’t what H\_\_\_\_\_ (or other early C\_\_\_\_\_) had in mind. “*J*\_\_\_\_\_” doesn’t catch the full flavor, either, but at least it makes the point that the purposes of G\_\_\_\_\_ in the gospel are focused on G\_\_\_\_\_’s longing to put the world to r\_\_\_\_\_, and to put people to r\_\_\_\_\_ as part of that work. What the writer longs for is that people should become p\_\_\_\_\_ in u\_\_\_\_\_ and u\_\_\_\_\_ the entire message of G\_\_\_\_\_’s h\_\_\_\_\_, r\_\_\_\_\_, s\_\_\_\_\_, j\_\_\_\_\_.

6. The term for “m\_\_\_\_\_” is a common Greek term, which refers to p\_\_\_\_\_, c\_\_\_\_\_ or m\_\_\_\_\_. It is not e\_\_\_\_\_ p\_\_\_\_\_. Rather, the mature C\_\_\_\_\_ is the d\_\_\_\_\_ and i\_\_\_\_\_ believer. This is a\_\_\_\_\_ terminology. But constant p\_\_\_\_\_ and t\_\_\_\_\_ a\_\_\_\_\_ are able to accomplish their goals. The b\_\_\_\_\_, however, does not emphasize the training of the b\_\_\_\_\_, but of the “s\_\_\_\_\_.” This Greek noun is a technical p\_\_\_\_\_ term for the f\_\_\_\_\_ of p\_\_\_\_\_, that is, the ability to make m\_\_\_\_\_ d\_\_\_\_\_.
7. The term “m\_\_\_\_\_” in 6:1 is from the same root as the word for “m\_\_\_\_\_” in 5:14. Literally the text reads, “*let us be c\_\_\_\_\_ f\_\_\_\_\_ to m\_\_\_\_\_.*” The p\_\_\_\_\_ of the verb indicates that it is G\_\_\_\_\_ who will ultimately grant m\_\_\_\_\_ if we will y\_\_\_\_\_ ourselves to his i\_\_\_\_\_ and t\_\_\_\_\_.
8. This beginning w\_\_\_\_\_ (the Greek noun is literally “w\_\_\_\_\_” in 6:1) is contrasted with the meaty w\_\_\_\_\_ of r\_\_\_\_\_ in 5:13. The former is the m\_\_\_\_\_ of initial c\_\_\_\_\_ (m\_\_\_\_\_), and the other is the m\_\_\_\_\_ of progressive s\_\_\_\_\_ and g\_\_\_\_\_ in C\_\_\_\_\_. This fundamental teaching a reference to that b\_\_\_\_\_ w\_\_\_\_\_ which forms the basis or f\_\_\_\_\_ of C\_\_\_\_\_.
9. The Greek term for “c\_\_\_\_\_” refers to a l\_\_\_\_\_ c\_\_\_\_\_ that is incapable of r\_\_\_\_\_ or a\_\_\_\_\_.
10. The phrase “l\_\_\_\_\_ h\_\_\_\_\_ of” translates a word that means to take into o\_\_\_\_\_’s o\_\_\_\_\_ p\_\_\_\_\_, to s\_\_\_\_\_ or, in the l\_\_\_\_\_ contexts, to a\_\_\_\_\_.

## MORE THAN ONE – MAKE A LIST

- ✓ Finish the following lists: “I have divided this section into four parts.”
  - A) “The preacher identifies ...” (5:11-14)
  - B) “then exhorts his hearers to ...” (6:1-3).
  - C) “He follows this exhortation with a ...” (6:4-12)
  - D) “Lastly, the preacher recalls ...” (6:13-20).
- ✓ Our text says, “As we hear God’s Word, we ought ...” List the eight things we ought to do.
- ✓ Our text says, “The roots of this problem are two-fold.” What is “the problem”? List the “two-fold.”
- ✓ List and contrast the “Fist Principles” and the “Word of Righteousness.”
- ✓ List the 5 things that Christian beginnings and basic Christian teaching bring.
  - A) First, you are “enlightened.”
  - B) You “taste the heavenly gift.”
  - C) You have a share in the Holy Spirit.
  - D) You “taste the good word of God.”
- ✓ You also taste “the powers of the coming age.”
- ✓ List the six particulars of the Christian ABCs, the rudimentary teachings which he shouldn’t have to repeat.
- ✓ Our text says, “The certainty of this promise rested upon two immutable factors.” List these factors.
- ✓ Our text says, “And that promise was rooted in two things.” What is that promise? List the two things.
- ✓ Our text says, “We are at risk because...” Of what are we at risk? List the four listed reasons we are at risk.
- ✓ Our text says, “No matter what is threatening you today, you are challenged to ...” List the 6 things we are challenged to do.

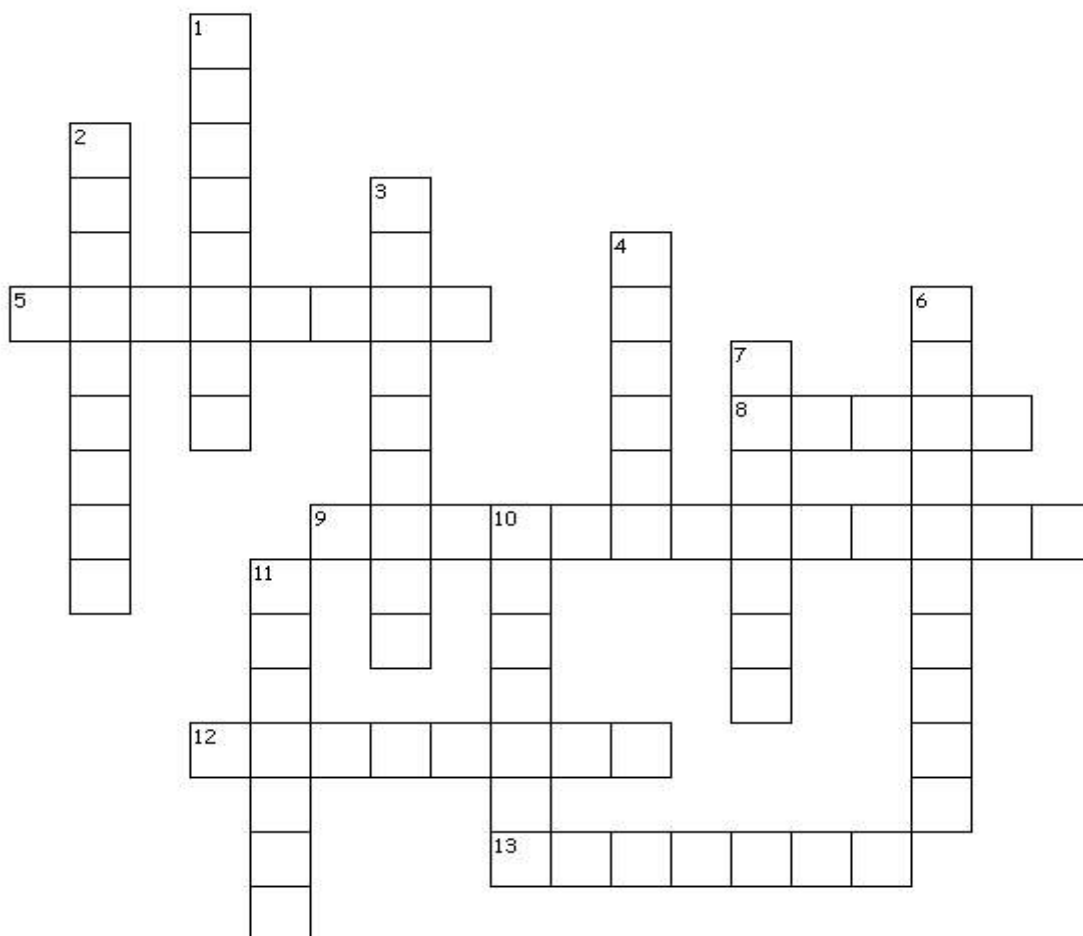
## **DIG A LITTLE DEEPER (NOT FOR INEXPERIENCED MINERS!)**

- ❖ Our text says, “If there is a recurring reality in the life of the early church, it is not that life suddenly becomes free of pain and suffering upon accepting Christ. Rather, the expectation is his followers will share in his suffering.” If this is the reality, how and why do you think people lost the message? “Come to our church and we will guarantee you suffering?” Is that the message of the church?
- ❖ Our text says, “Pain doesn’t guarantee gain. It only gives the opportunity for it.” How does pain give opportunity for gain? Give examples of the gain received though suffering? in your life?
- ❖ Our text says, “It has nothing to do with works righteousness or being worthy of salvation. It is simply following the normal and expected course of walking in the footstep of Jesus – and being perfected or matured in the process.” But is not “walking”, especially this kind of walk, work? How is this not works righteousness

## CHAPTER 8 (Hebrews 7:1-28)

### JESUS: ETERNAL HIGH PRIEST OF THE MELCHIZEDEKAN ORDER

#### IT'S A PUZZLE





## ACROSS

5. And, like Melchizedek, he would be appointed \_\_\_\_\_ by God.
8. He is a priest forever, in the \_\_\_\_\_ of Melchizedek.
9. Oh, he is merciful beyond \_\_\_\_\_.
12. Jesus Christ is the fulfillment of the \_\_\_\_\_!
13. God was going to establish a \_\_\_\_\_ new priesthood.

## DOWN

1. Let your \_\_\_\_\_ drive you to Jesus!
2. Our high priest is different from the \_\_\_\_\_ high priests.
3. He doesn't do a \_\_\_\_\_ of saving.
4. Jesus has a \_\_\_\_\_ high priestly role in the present scheme of things.
6. He [Melchizedek ] \_\_\_\_\_ what would be revealed in Jesus.
7. Also, his priesthood would last \_\_\_\_\_.
10. He is \_\_\_\_\_ – “\_\_\_\_\_ forever” as our guarantee of victory.
11. The \_\_\_\_\_ Son of God is our \_\_\_\_\_ high priest.

## FILL IN THE BLANK

1. A \_\_\_\_\_ could be formidable. It was not wise to mess with  
f \_\_\_\_\_ A \_\_\_\_\_!
2. His [God's] intention was to bring into history one who would be a both  
p \_\_\_\_\_ and k \_\_\_\_\_ (cf. Psalm \_\_\_\_:1).
3. It was all divinely guaranteed: "*The L \_\_\_\_\_ has sworn and  
will not change his m \_\_\_\_\_.*"
4. Now in Hebrews chapter \_ you present what you have learned as a means of  
e \_\_\_\_\_ to the  
s \_\_\_\_\_ -t \_\_\_\_\_ c \_\_\_\_\_.
5. Our writer/exhorter makes a clever argument for the s \_\_\_\_\_ of the  
h \_\_\_\_\_ p \_\_\_\_\_ of J \_\_\_\_\_ over all others  
by tracing it to "m \_\_\_\_\_" M \_\_\_\_\_.
6. He [*Melchizedek*] is just one more character in the cast of  
h \_\_\_\_\_'s b \_\_\_\_\_ who would have passed from the  
scene u \_\_\_\_\_ and unh \_\_\_\_\_ except  
for the link between him and J \_\_\_\_\_.
7. By virtue of his connection to J \_\_\_\_\_, however, he has great  
significance to the p \_\_\_\_\_ -w \_\_\_\_\_ of  
H \_\_\_\_\_.
8. By his skillful use of a couple of O \_\_\_\_\_ T \_\_\_\_\_  
t \_\_\_\_\_, our writer supplies one more reason for them to take  
h \_\_\_\_\_ and h \_\_\_\_\_ on.

9. There is a device used several times in S\_\_\_\_\_ called  
t\_\_\_\_\_ that figures into our ability to appreciate this chapter. It  
isn't to be confused with a \_\_\_\_\_ a  
b \_\_\_\_\_ t \_\_\_\_\_ – a process that can  
led to some b \_\_\_\_\_ and f \_\_\_\_\_  
results. To the contrary, t \_\_\_\_\_ is r \_\_\_\_\_ in a  
particular view of history as the a \_\_\_\_\_ of G \_\_\_\_\_'s  
a \_\_\_\_\_.
10. That [Typology] is one way e \_\_\_\_\_ and  
h \_\_\_\_\_ things may be tied together; one can be  
used to i \_\_\_\_\_ the other.
11. It [Typology] is when an i \_\_\_\_\_ r finds a c \_\_\_\_\_ in  
one or more respects between some p \_\_\_\_\_, t \_\_\_\_\_, or  
e \_\_\_\_\_ in the O \_\_\_\_\_ T \_\_\_\_\_ and a  
p \_\_\_\_\_, t \_\_\_\_\_, or e \_\_\_\_\_ in his  
N \_\_\_\_\_ T \_\_\_\_\_ setting. There is first a  
t \_\_\_\_\_ (i.e., fulfillment, thing symbolized).
12. T \_\_\_\_\_ works for a b \_\_\_\_\_ writer such as ours  
because of his view of h \_\_\_\_\_ and S \_\_\_\_\_.  
H \_\_\_\_\_ is not r \_\_\_\_\_ events without meaning. It is the  
context of h \_\_\_\_\_'s d \_\_\_\_\_ activity to  
s \_\_\_\_\_ h \_\_\_\_\_.  
S \_\_\_\_\_ is the S \_\_\_\_\_-revealed meaning of  
h \_\_\_\_\_ as seen through the eyes of G \_\_\_\_\_.
13. The theme of the r \_\_\_\_\_ of s \_\_\_\_\_  
m \_\_\_\_\_ through the workings of d \_\_\_\_\_  
g \_\_\_\_\_ is traced from the O \_\_\_\_\_ T \_\_\_\_\_  
through the N \_\_\_\_\_ T \_\_\_\_\_.
14. The N \_\_\_\_\_ T \_\_\_\_\_ writers see it as  
a \_\_\_\_\_ that things which went before were only  
s \_\_\_\_\_ a \_\_\_\_\_ of what would become clear in  
J \_\_\_\_\_.

15. Just as P\_\_\_\_\_ believed that the events on P\_\_\_\_\_ E\_\_\_\_\_ were imperfect copies that amounted to nothing more than s\_\_\_\_\_ of the t\_\_\_\_\_ r\_\_\_\_\_, e\_\_\_\_\_ in transcendent F\_\_\_\_\_, so did writers such as ours believe the p\_\_\_\_\_, t\_\_\_\_\_, and e\_\_\_\_\_ of things before J\_\_\_\_\_ were only d\_\_\_\_\_ r\_\_\_\_\_ d\_\_\_\_\_ to make us long for c\_\_\_\_\_ and f\_\_\_\_\_ in the S\_\_\_\_\_.
16. The s\_\_\_\_\_ figure mentioned only in Genesis \_\_\_\_\_ and Psalm \_\_\_\_:4 is offered in Hebrews \_\_\_\_\_ as an O\_\_\_\_\_ T\_\_\_\_\_ anticipation of J\_\_\_\_\_.
17. M\_\_\_\_\_ didn't get his priestly appointments through f\_\_\_\_\_ ties as a descendant of A\_\_\_\_\_.
18. One could even go further to say that p\_\_\_\_\_ -k\_\_\_\_\_ of S\_\_\_\_\_ was "*without beginning of d\_\_\_\_\_ or end of l\_\_\_\_\_*" – again, insofar as the record itself gives us no details – and thus "*remains a p\_\_\_\_\_ f\_\_\_\_\_*."
19. By virtue of the h\_\_\_\_\_ m\_\_\_\_\_ he chose to use, M\_\_\_\_\_ was only "*l\_\_\_\_\_ the S\_\_\_\_\_ of G\_\_\_\_\_*" in a t\_\_\_\_\_ reading of S\_\_\_\_\_. Furthermore, in keeping with the motif of the s\_\_\_\_\_ of J\_\_\_\_\_, he proceeds to demonstrate the p\_\_\_\_\_ of J\_\_\_\_\_ even to F\_\_\_\_\_ A\_\_\_\_\_.
20. When A\_\_\_\_\_ paid a t\_\_\_\_\_ to M\_\_\_\_\_, not only A\_\_\_\_\_ but all his d\_\_\_\_\_ (i.e., those "still in the b\_\_\_\_\_ of" A\_\_\_\_\_") – including A\_\_\_\_\_ and the h\_\_\_\_\_ p\_\_\_\_\_s descended from him – were granting the superiority of S\_\_\_\_\_'s p\_\_\_\_\_ -k\_\_\_\_\_ to A\_\_\_\_\_.

## MORE THAN ONE – MAKE A LIST

- ✓ Our text says, “Except for my connection to Jesus...” and “Because of Jesus,...” List the 2 “except’s and 4 “because’s.
- ✓ Our text says, “the two central points we should gain from this text (at least exegetically) is ...” List the two central points.
- ✓ Our text says, “This section is an exposition of Genesis 14 in terms of the implications of the relationship of..., but it is also a typological analogy between...” Relationship of Who to who and to who? Typological analogy between who and who?
- ✓ Our text says, “Two key words explain why Melchizedek’s priesthood is greater than Levi’s...” list these two words.
- ✓ Our text says, “The consequence of this perfection and permanence is that we have something “better” now than was true of earlier generations in history.” List the two “better’s and list reason why these are better.
- ✓ Our text says, “While the Levitical priests \_\_, our high priest \_\_\_\_\_” “List the five things that fill in the blank (may be more than one word).
- ✓ Our text says, “The beleaguered saints to whom Hebrews is addressed had found themselves...” List the three way that the saints found themselves.
- ✓ Our text says, “So Jesus could never be ...” list the two things that Jesus could never be.
- ✓ Our text says, “First, Jesus is ... Second, he is ... And finally, he is...” List the three things our text says Jesus is.
- ✓ Our text says, “Although ‘set apart’ in ..., Jesus has chosen *not* to set himself apart as .....” List the one way in which Jesus is set apart and two ways he is not set apart.

- ✓ Complete the list:

He [Jesus] has shared our \_\_\_\_\_,  
endured our \_\_\_\_\_,  
borne our \_\_\_\_\_,  
and taken our \_\_\_\_\_.

- ✓ They [two points] serve even at this juncture to point us to the eternal character of our redemption obtained by a uniquely appointed priest who .....”  
List the things that complete this statement.

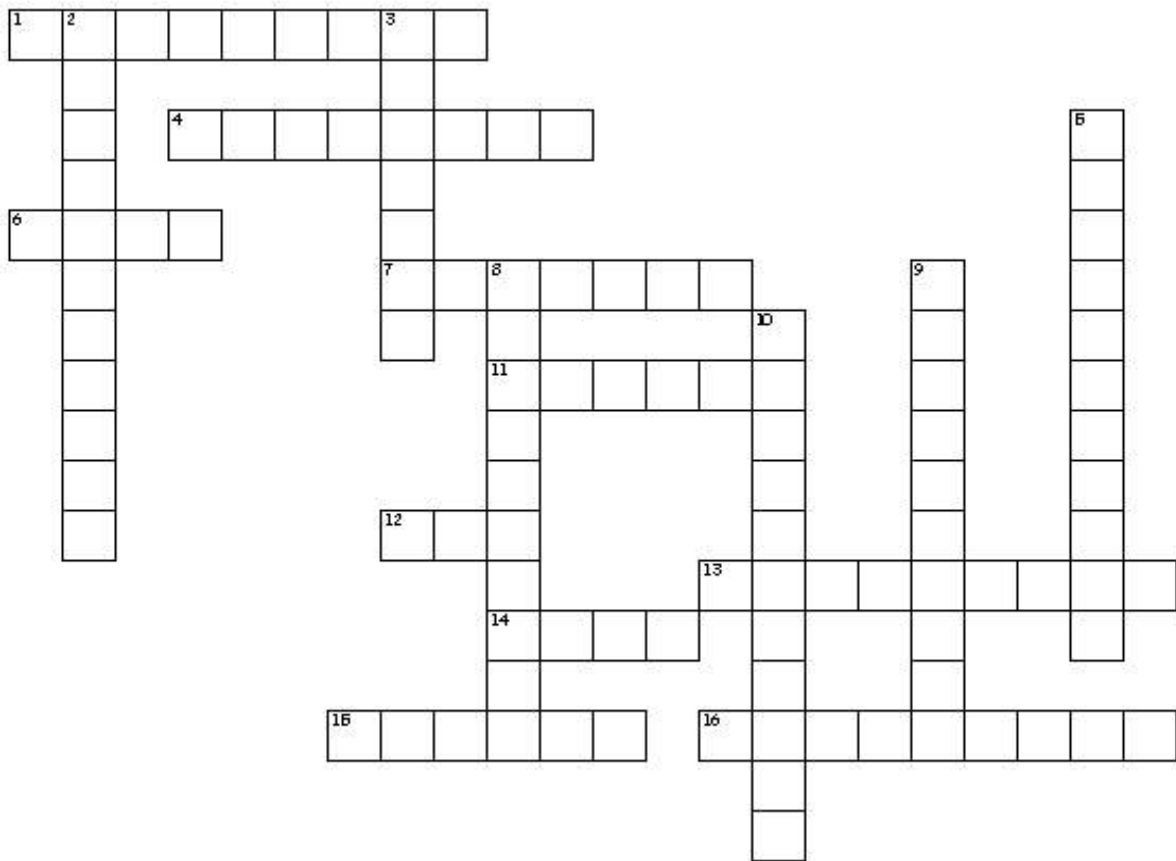
## **DIG A LITTLE DEEPER (NOT FOR INEXPERIENCED MINERS!)**

- ❖ Our text says, “He is like the Son, but he is not the Son. We should not press this language beyond its intended point, and the point is the legitimacy of priesthood.” Why not? Don’t preacher do this in sermons all the time by applying a scripture to something not mentioned in the text like abortion or smoking? How do we know the “intended point?”
- ❖ Our text says, “The central theological teaching of this text, which we must bring to bear in our own experience of Christianity, is the eternal priesthood of Jesus.” I thought a priest stood between God and his people and that today we can come directly to do without someone separating us from God? I thought we believed in the “priesthood of all believers.” How does this priesthood stuff work?
- ❖ Our text says, “This text isn’t really about Melchizedek – any more than the previous ones have been about angels, Moses, Joshua, or Sabbath.” Now hold on. The text says it is about Melchizedek, the section header is right here in my Bible. Besides we have just said we should not press this language beyond what it says. Is this about Melchizedek or not?

## CHAPTER 9 (Hebrews 8:1-13)

### LOOKING TO JESUS: A BETTER COVENANT

#### IT'S A PUZZLE





## ACROSS

1. They do so in a \_\_\_\_\_ that is just a sketch or shadow of the heavenly one.
4. They functioned to shape their \_\_\_\_\_ and remind them of God's grace.
6. It is a copy; it is not the real ("\_\_\_\_\_") thing.
7. It is the Greek term from which we get the English word "\_\_\_\_\_" (worship ritual)
11. Creator God, the being beyond all time and space, has \_\_\_\_\_ into it.
12. But now, the preacher says, he has already broken through in the \_\_\_\_\_.
13. The old covenant regulated the \_\_\_\_\_ priesthood and specified its rituals and sacrifices.
14. Our high priest serves in the true or real tabernacle, not in the \_\_\_\_\_.
15. The one who could not serve as \_\_\_\_\_ on this planet now serves as high \_\_\_\_\_.
16. The preacher says we can have full access to the other \_\_\_\_\_ of time and space.

## DOWN

2. The "crowning \_\_\_\_\_" is that Jesus is a high priest who ministers in the heavenly sanctuary.
3. Those \_\_\_\_\_ were the experience of God's grace.
5. It was \_\_\_\_\_ rather than permanent.
8. The earthly \_\_\_\_\_ pointed to the heavenly \_\_\_\_\_
9. The \_\_\_\_\_ of Jesus Christ changes everything.
10. God has offered rest to us through the \_\_\_\_\_ - \_\_\_\_\_ of the Son.

## OUR TEXT ASKS

- ✝ What was the problem with the old covenant?
- ✝ Why did it become obsolete in the light of Jesus, our high priest?
- ✝ The question is, are we true believers?

## FILL IN THE BLANK

1. Our preacher in Hebrews knows nothing about N\_\_\_\_\_ or the f\_\_\_\_\_ q\_\_\_\_\_ of the universe, but he does know all about some version of the s\_\_\_\_\_/t\_\_\_\_\_  
c\_\_\_\_\_.
2. Yes, before that in h\_\_\_\_\_ h\_\_\_\_\_ on this planet, he [God] made himself known from time to time. He revealed himself to particular human beings; he called certain ones like M\_\_\_\_\_ and the prophets to himself and gave them special instructions.
3. The S\_\_\_\_\_, he says, is now seated in the t\_\_\_\_\_  
r\_\_\_\_\_ of G\_\_\_\_\_ located out there – in some dimension of the h\_\_\_\_\_ beyond our understanding – where he serves eternally as h\_\_\_\_\_ p\_\_\_\_\_ in the order of M\_\_\_\_\_.
4. The s\_\_\_\_\_ and c\_\_\_\_\_ previously known to humans through the activity of M\_\_\_\_\_ and the L\_\_\_\_\_  
p\_\_\_\_\_ could give one glimpses of r\_\_\_\_\_ on the other side of the s\_\_\_\_\_/t\_\_\_\_\_ continuum but they were all e\_\_\_\_\_ bound and t\_\_\_\_\_ bound.
5. J\_\_\_\_\_, the S\_\_\_\_\_ of G\_\_\_\_\_, who made an appearance on this planet and became completely h\_\_\_\_\_ just like the rest of us, is now seated in that other d\_\_\_\_\_ of t\_\_\_\_\_ and s\_\_\_\_\_.
6. In h\_\_\_\_\_ form he was no p\_\_\_\_\_ because he was not a descendant of A\_\_\_\_\_, but in the other dimension he is the h\_\_\_\_\_ p\_\_\_\_\_.

7. G\_\_\_\_\_ allowed M\_\_\_\_\_ to experience a p\_\_\_\_\_, a type of the s\_\_\_\_\_ from the other side, but both the s\_\_\_\_\_ and the p\_\_\_\_\_ attached to it suffered greatly from limitations of t\_\_\_\_\_ and s\_\_\_\_\_ in our world.
8. Precisely because the p\_\_\_\_\_ and p\_\_\_\_\_ were bound by h\_\_\_\_\_ capacities and l\_\_\_\_\_ of earth t\_\_\_\_\_ and s\_\_\_\_\_, their existence hinted of s\_\_\_\_\_ b\_\_\_\_\_.
9. The “h\_\_\_\_\_ p\_\_\_\_\_” character of J\_\_\_\_\_’ ministry has been established in Hebrews \_\_\_\_\_ and his ministry in the s\_\_\_\_\_ is the topic of Hebrews 9: \_ - \_ - \_.
10. As the preacher explains it and compares the circumstances on e\_\_\_\_\_ to those in the dimension of space where G\_\_\_\_\_ d\_\_\_\_\_, everything on e\_\_\_\_\_ was a copy of the real thing which exists in that o\_\_\_\_\_  
d\_\_\_\_\_.
11. The term “m\_\_\_\_\_y” in Greek is not the “d\_\_\_\_\_” work (d\_\_\_\_\_), but is a l\_\_\_\_\_ word.
12. It [the first covenant] was not a f\_\_\_\_\_ t\_\_\_\_\_, but rather a c\_\_\_\_\_, a reflection of a manifestation of the h\_\_\_\_\_ o\_\_\_\_\_.
13. R\_\_\_\_\_ formed the identity of G\_\_\_\_\_’s p\_\_\_\_\_ and brought them into the presence of G\_\_\_\_\_.
14. The problem was that it [the Levitical system] was not e\_\_\_\_\_ and that it ministered in an e\_\_\_\_\_ t\_\_\_\_\_ that was a mere s\_\_\_\_\_ or c\_\_\_\_\_ of the h\_\_\_\_\_ one.

15. Their [The Levitical system] p\_\_\_\_\_ was g\_\_\_\_\_, but the p\_\_\_\_\_ of J\_\_\_\_\_ is e\_\_\_\_\_.
16. “P\_\_\_\_\_” here is not about p\_\_\_\_\_ but about i\_\_\_\_\_ status of the e\_\_\_\_\_ tabernacle.
17. R\_\_\_\_\_ means it [the new covenant] is a better c\_\_\_\_\_; it is s\_\_\_\_\_ to the o\_\_\_\_\_  
c\_\_\_\_\_ because it is r\_\_\_\_\_ (the a\_\_\_\_\_) rather than the s\_\_\_\_\_ (t\_\_\_\_\_).
18. The preacher thus looks to the prophet J\_\_\_\_\_ where he finds j\_\_\_\_\_ for his conviction that G\_\_\_\_\_ intended to break through the s\_\_\_\_\_/t\_\_\_\_\_ continuum.
19. The preacher grounds his understanding of a b\_\_\_\_\_ or n\_\_\_\_\_ c\_\_\_\_\_ in J\_\_\_\_\_:\_\_\_\_\_-\_\_\_\_\_.
20. His [the preacher] point is to emphasize the contrast between the o\_\_\_\_\_ and n\_\_\_\_\_ c\_\_\_\_\_.

## MORE THAN ONE – MAKE A LIST

- ✓ Our text says, “What God has done in the Christ, the preacher argues, has ...” what 3 things to God’s offer?
- ✓ Our text says that God offers, through Jesus, to have what two things with the humans created in his image?
- ✓ Our text says that the point of “true” is not in terms of thing1 vs. thing2, but in terms of thing3 vs. thing4, or thing5 and thing6. List thing 1, 2, 3, 4, 5 and 6.
- ✓ Jesus could not be a priest in the Levitical system because he was not from what two things? (Hebrews 7:12-13)
- ✓ The Levitical system was NOT what 4 descriptors in relation to God’s own life/spirit/character.
- ✓ The two covenants, our text says, have certain things the same. List those 4 things.
- ✓ This indwelling, our text says is the sanctification of the human heart through what 3 things?
- ✓ The preacher sees the point of contrast between the old and new as centered in what 3 issues?
- ✓ Our text says, “He is the fulfillment of the Levitical priesthood, and he is the mediator of ... relationship with God that is no longer in the shadows.” Three words are used to describe that relationship. What are those 3 words?
- ✓ Our text specifically contrasts the hope (Hebrews 7:19), covenant (Hebrews 7:22), promises (Hebrews 8:6), priestly ministry (Hebrews 8:6, and sacrifices (Hebrews 9:23) of the former and “better” covenants that appear in Hebrews. List and tell why the latter is “better.” Which of these most impresses you and why?

## DIG A LITTLE DEEPER (NOT FOR INEXPERIENCED MINERS!)

- ❖ Our text says, “It [Levitical order] was never intended to be legalistic, any more than Christianity has that intent (though, of course, it did not prevent some from treating both as legalisms).” If the first covenant was never intended to be legalistic, how do you understand the book of Leviticus? If the first covenant was never intended to be legalistic, how did it become that way? How do we prevent the new covenant from becoming legalistic to us?
- ❖ Our text says, “When this new reality is fully realized, they shall not need to teach one another or say to each other, ‘Know the Lord,’ for all will know the Lord.” To what time does this refer? Because we live After Jesus Death, do we live in a time when “all know the Lord”? What does it mean to “Know” someone or something?
- ❖ Our text says, “Consequently, the church is called to persevere because redemption has been secured.” If redemption has been secured what is perseverance necessary?
- ❖ Our text says, “The “*better promises*” which made necessary a “*better covenant*” is the forgiveness of sins” Leviticus 4 and 5 repeat this phrase eight time: “it shall be forgive him.” As an example take Leviticus 5:10, “And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and **it shall be forgiven him.**” If Leviticus says the old covenant offered forgiveness how can we say it did not? Are not the claims of Leviticus the same as the claims of Hebrews? How do we know who or what to believe?

# CHAPTER 10 (Hebrews 9:1-10)

## LOOKING TO JESUS: MINISTRY IN THE HEAVENLY TABERNACLE

### IT'S A PUZZLE

RUCIEAMHB

11	18	16	107		79	78	

MOCYNTIUM

41	108		112	72	12	53	64

UUREFNRTI

7		93	90	70	66		28 39

TERHA QEUKAD

27	22	56	34	21		87	74 83 3 82

WEESHRB

14	49		36	60	73	62

GIHH TIPSER

32	99	13	54		4	68	109 69 71 80

HYOL LAPEC

35	37	76	97		15	52	63 9 81

AEMIRHEJ

	33	47	86	43	89	94	2

USITLECVI

96	67	102	77		1	91	85 46 19

DIITMLE SECCAS

95	111		110	31	24	30	51 84 5 23 65

MOANINTU

	42	88	38	10	58	17	25

RENTUHD LRDOLE

20	50	100	45	103	29	6	40 44 101 105 55 92

RLCAANETEB

26	98	48	57	61	75	104	59 106 8

1	2	3

4	5	6	7	8	9	10	

11	12	13	14

15	16	17	18	19	20		

21	22	23

24	25	26	27	28	29	30	

31	32	33

34	35	36	37	38	39		

40	41	42	43

44	45

46	47	

48	49	50	51	52	7	

53	54	55

15	56	57	58	59	21	60	61

62	63	64	65

66	50	67	68	69

70	71

72	42	73

74	75	76	77	78	79	80	81 82

83	84	85	86	19	62		

53	50	39

87	88	3	62	1	89	42	90

91	62

92	42

73	69

93	69	94	95	96	97		

73	98	75	26

99	53

41	100	6	19	55	101	102	60 62

103	41

73	49

93	55	104	105	106	64		

73	51	25	20

26	35	69

6	67	19	1

37	7

21	107	108	94	72	109	34	64

10	44

62	54	22	16	29	

110	90	

111	10

73	109	26	32

112	23



## FILL IN THE BLANK

1. Socio-economic barriers rarely come with a \_\_\_\_\_, but they do limit a \_\_\_\_\_.
2. Limited a \_\_\_\_\_ means less i \_\_\_\_\_ on my part.
3. Before he can make the argument that the w \_\_\_\_\_ of C \_\_\_\_\_ in the h \_\_\_\_\_ t \_\_\_\_\_ is s \_\_\_\_\_ (b \_\_\_\_\_), he must lay the conceptual ground of revived memories of G \_\_\_\_\_'s work through the M \_\_\_\_\_ t \_\_\_\_\_.
4. The t \_\_\_\_\_, the tent of m \_\_\_\_\_, was erected as a place where G \_\_\_\_\_ could dwell in the midst of the p \_\_\_\_\_.
5. He is reaching into the stories of E \_\_\_\_\_ for his images.
6. The t \_\_\_\_\_ was the dwelling place of G \_\_\_\_\_ for I \_\_\_\_\_ (Leviticus 26:11-12).
7. The articles in the a \_\_\_\_\_ symbolized G \_\_\_\_\_'s c \_\_\_\_\_ f \_\_\_\_\_ with his people.
8. The A \_\_\_\_\_ of the C \_\_\_\_\_ is G \_\_\_\_\_'s footstool.
9. His [G \_\_\_\_\_'s] feet sit on the a \_\_\_\_\_ as his presence fills the M \_\_\_\_\_ H \_\_\_\_\_ P \_\_\_\_\_ and from there the w \_\_\_\_\_ e \_\_\_\_\_.
10. The preacher specifies the a \_\_\_\_\_ c \_\_\_\_\_, which suits his ultimate purpose of discussing a \_\_\_\_\_ in Hebrews \_\_\_\_ - \_\_\_\_ (Exodus 25: \_\_\_\_ - \_\_\_\_). It is the traditional "m \_\_\_\_\_ s \_\_\_\_\_." The lid of the a \_\_\_\_\_ was sprinkled with b \_\_\_\_\_ on the D \_\_\_\_\_ of A \_\_\_\_\_ (Leviticus 16:14-15).

11. Only the p\_\_\_\_\_ could enter d\_\_\_\_\_ into the h\_\_\_\_\_ place.
12. The H\_\_\_\_\_ of H\_\_\_\_\_, the most h\_\_\_\_\_, p\_\_\_\_\_ could be entered only once a y\_\_\_\_\_ by only one p\_\_\_\_\_.
13. The h\_\_\_\_\_ p\_\_\_\_\_ entered [the H\_\_\_\_\_ of H\_\_\_\_\_] on the D\_\_\_\_\_ of A\_\_\_\_\_ as a sacrifice for s\_\_\_\_\_, including his own s\_\_\_\_\_.
14. The H\_\_\_\_\_ P\_\_\_\_\_ entered o\_\_\_\_\_ a y\_\_\_\_\_ bringing with him the c\_\_\_\_\_ and a\_\_\_\_\_ element of b\_\_\_\_\_ as his means of limited a\_\_\_\_\_ to G\_\_\_\_\_.
15. But this cleansing was e\_\_\_\_\_.
16. The b\_\_\_\_\_ of a\_\_\_\_\_ was only sufficient for an e\_\_\_\_\_ c\_\_\_\_\_.
17. It [the b\_\_\_\_\_ of a\_\_\_\_\_] did not cleanse the c\_\_\_\_\_.
18. Literally, they [the tabernacle ministry and regulations] could not “p\_\_\_\_\_” the human c\_\_\_\_\_.
19. The people have no access to the H\_\_\_\_\_ P\_\_\_\_\_ or the H\_\_\_\_\_ of H\_\_\_\_\_.
20. The people and the priests are denied access to the M\_\_\_\_\_ H\_\_\_\_\_ P\_\_\_\_\_.

## **MORE THAN ONE – MAKE A LIST**

- ✓ Our text says, “It [the Holy Place] had very specific furniture...” List the furniture and discuss the significance of each.
- ✓ Our text says, “They told Moses they were happy to obey the voice of God, but from then on they would prefer that Moses speak to God and report back to them.” Three environmental activities are sighted as giving weight, if not leading to this request for separation.
- ✓ Our text says, “Hovering over the ark were the...” and then describes what was above the ark in three different ways. List those ways.
- ✓ Our text says, “the term ‘washing’ is the term baptism, which refer to Levitical washings for ritual cleansing in the Mosaic system,” and then give 13 references from Leviticus to this washing. List these references.

## OUR TEXT ASKS

- ✝ “Limited Access.” But what would you think about a church that had that sign? Would it be good news or bad news?
- ✝ Returning again to church, what would such a sign mean here? Limited access for certain groups of people? Limited access to God? Limited access to the building itself?
- ✝ There is now unlimited access! The question is, do we really want it ourselves? Do we really want the rest of humanity to share in it with us?

## **DIG A LITTLE DEEPER (NOT FOR INEXPERIENCED MINERS!)**

- ❖ Our text says, “There are certain circumstances where limited access seems not only appropriate but necessary.” Do you believe this is correct? If yes, make a list of circumstances where limited access is necessary. Give examples of times when access was not limited and should have been. Give examples of times when access was limited and should not have been.
- ❖ Our text says, “They clearly understood that they were in the presence of an all-powerful God, and a little distance was a good idea.”
- ❖ Our text says, “Inside the most Holy Place was the Ark of the Covenant, where God chose to center his presence among the people (Exodus 25:22), it was no mere symbol of God’s presence. The ark was God’s resting place (1 Chronicles 28:2; 2 Chronicles 6:40-42).” The point is that God was physically present at the Ark? Do you believe this is true? If yes, why? If no, why? Our text says, “The dwelling of God is now in the hearts of human beings (cf. “law in the heart” of Jeremiah 31 in the last chapter). God now dwells in his people; we are the temple of God (2 Corinthians 6:14-16 which quotes Leviticus 26:11-12). The function of the Mosaic tabernacle has now found fulfillment by God’s indwelling of us by the Spirit.” Look at your answer for the question above. The point is that God is physically present in his people today? Do you believe this is true? If yes, why? If no, why?
- ❖ Our text says, “The sins of the people were unintentional because there was no sense of indulgence here where a person said after the fashion of Mardi Gras today, ‘Let’s sin today, for atonement comes tomorrow.’” Do you believe that this kind of intentional sins (‘let’s sin today, for atonement comes tomorrow.’) can they be forgiven? Can they ever be forgiven?
- ❖ Our text says, “As long as the first tent stands and we live in a shadow world of limited access, then we have forgiveness, but it’s always one sin at a time, complete with rituals and practices that do indeed offer forgiveness but never that “inside-out” cleansing of the whole person of God.” Were there ever religious things in your life that stood like the “first tent”, things that were good but limited your relationship with God? How did you (or are you) getting beyond your “shadow world?”

- ❖ Our text says, “The preacher is not against external rituals, nor is he depreciating them. Rather, he is only recognizing that the tabernacle system was a copy of the original pattern (the heavenly tabernacle).” Some churches are strong on “rituals” and some are not. In what way are ritual’s good? In what way are ritual’s bad? How does a good ritual become bad? What are the eternal religious rituals of the Norway Avenue Church of Christ? Are there ways these rituals are only “a copy of the original pattern” like the tabernacle system was a copy of the heavenly tabernacle?
- ❖ Our text says, “Even with an umbrella of grace, we prefer that which we are in charge of, a limited set of rules and regulations and performances that we do that make us feel good about ourselves.” Do you think that people refer “a limited set of rules and regulations and performances”? Do rules make you feel good?
- ❖ In speaking about Israel, our text says, “God’s access to the thoughts and intents of their hearts was also limited.” Can God’s access to a person’s thought and heart be limited? How?



## CHAPTER 11 (Hebrews 9:11-10:18)

### LOOKING TO JESUS: THE PERFECT SACRIFICE

#### IT'S A PUZZLE

V	T	H	E	O	L	O	G	Y	F	H	Q	C	H	V
L	A	N	R	E	T	X	E	U	O	M	G	I	O	C
S	V	L	N	T	E	R	R	O	R	I	Z	E	O	Q
A	Z	R	U	M	R	A	M	P	G	U	V	G	Q	F
C	J	J	V	D	E	A	T	H	I	U	N	L	I	D
R	M	L	K	X	R	M	P	Z	V	R	I	T	Z	C
I	R	S	U	C	I	T	I	V	E	L	I	Z	I	P
F	E	A	L	A	M	I	N	A	N	K	A	G	S	L
I	H	C	O	N	D	E	S	C	E	N	D	I	N	G
C	C	N	O	R	D	I	K	I	S	X	O	W	J	F
I	A	F	N	S	N	I	E	V	S	F	N	X	R	C
A	E	E	X	A	M	P	L	E	Y	T	L	I	U	G
L	R	R	O	T	A	I	D	E	M	K	L	N	V	X
L	P	S	J	E	R	E	M	I	A	H	O	L	Y	T
A	S	S	E	L	E	H	T	R	E	V	E	N	L	A

ANIMAL	CONDENSED	DEATH
EXAMPLE	EXTERNAL	FORGIVENESS
GUILTY	HOLY	JEREMIAH
KIDRON	LEVITICUS	MEDIATOR
NEVERTHELESS	PREACHER	RAM
SACRIFICIAL	TERRORIZE	THEOLOGY
UNTIL	VEINS	



## FILL IN THE BLANK

1. The Old Testament s\_\_\_\_\_ system, which provides the prefigurement for C\_\_\_\_\_'s s\_\_\_\_\_, was a g\_\_\_\_\_ affair indeed!
2. During the thousand plus years of the o\_\_\_\_\_ c\_\_\_\_\_, there were more than a m\_\_\_\_\_ a\_\_\_\_\_ sacrifices.
3. Sin brings d\_\_\_\_\_ ... sin brings d\_\_\_\_\_ ... sin brings d\_\_\_\_\_.
4. The old covenant system was f\_\_\_\_\_ in that, by design, it could only deal with s\_\_\_\_\_ of i\_\_\_\_\_ (9:7) and could never completely clear one's c\_\_\_\_\_ (9:9).
5. J\_\_\_\_\_ was no uncomprehending unwilling a\_\_\_\_\_, but rather a perfect G\_\_\_\_\_ -m\_\_\_\_\_ who consciously set his w\_\_\_\_\_ to atone for our s\_\_\_\_\_.
6. In Hebrews 9:1\_-10:1\_, the preacher reaches the climax of his argument concerning the h\_\_\_\_\_ p\_\_\_\_\_ of J\_\_\_\_\_.
7. The M\_\_\_\_\_ D\_\_\_\_\_ of A\_\_\_\_\_ (Leviticus 16) is the immediate backdrop for the preacher's words.
8. He intentionally describes the work of C\_\_\_\_\_ as the work of the high p\_\_\_\_\_ on the D\_\_\_\_\_ of A\_\_\_\_\_.
9. Once s\_\_\_\_\_ and d\_\_\_\_\_ had been dealt with through the s\_\_\_\_\_ o\_\_\_\_\_ and the s\_\_\_\_\_, the H\_\_\_\_\_ P\_\_\_\_\_ offered b\_\_\_\_\_ offerings to dedicate the p\_\_\_\_\_ and the people to G\_\_\_\_\_ once again (Leviticus 16:27).

10. Against the backdrop of the M\_\_\_\_\_ t\_\_\_\_\_  
(described in 9:1-10), the preacher focuses his attention on  
C\_\_\_\_\_’s “D\_\_\_\_\_ of A\_\_\_\_\_” (v. 11)  
when the H\_\_\_\_\_ P\_\_\_\_\_ enters the Most  
H\_\_\_\_\_ P\_\_\_\_\_ with the b\_\_\_\_\_ of  
b\_\_\_\_\_ and g\_\_\_\_\_.
11. We need cleansed c\_\_\_\_\_ so that we might  
w\_\_\_\_\_/s\_\_\_\_\_ the L\_\_\_\_\_  
G\_\_\_\_\_.
12. G\_\_\_\_\_ effects a \_\_\_\_\_ so that we might fully and  
intimately s\_\_\_\_\_/w\_\_\_\_\_ him without  
r\_\_\_\_\_ and r\_\_\_\_\_ access.
13. The word “S\_\_\_\_\_” is used in Hebrews of the  
H\_\_\_\_\_ S\_\_\_\_\_ and never in reference to  
J\_\_\_\_\_’ own s\_\_\_\_\_.
14. Eternal r\_\_\_\_\_ secures an eternal i\_\_\_\_\_.
15. J\_\_\_\_\_ is the mediator of this n\_\_\_\_\_  
c\_\_\_\_\_ – the real c\_\_\_\_\_, not the s\_\_\_\_\_.
16. The b\_\_\_\_\_ of J\_\_\_\_\_ also forgave  
s\_\_\_\_\_ under the old c\_\_\_\_\_ (cf. Romans 3:25-26).
17. The r\_\_\_\_\_ of f\_\_\_\_\_ is through a  
b\_\_\_\_\_ ritual, the b\_\_\_\_\_ of J\_\_\_\_\_ our  
h\_\_\_\_\_ p\_\_\_\_\_ victim.
18. The death of C\_\_\_\_\_ was n\_\_\_\_\_.
19. It was n\_\_\_\_\_ not only because of the need for a  
b\_\_\_\_\_ r\_\_\_\_\_, but also because a c\_\_\_\_\_  
(w\_\_\_\_\_ - same word in Greek in this section) is placed into  
e\_\_\_\_\_ through d\_\_\_\_\_.

20. Just as the M\_\_\_\_\_ c\_\_\_\_\_ was enacted with  
b\_\_\_\_\_, so the new c\_\_\_\_\_ was enacted with  
b\_\_\_\_\_ precisely because the M\_\_\_\_\_ action was a  
c\_\_\_\_\_ (s\_\_\_\_\_) of the t\_\_\_\_\_  
(r\_\_\_\_\_).

## MORE THAN ONE – MAKE A LIST

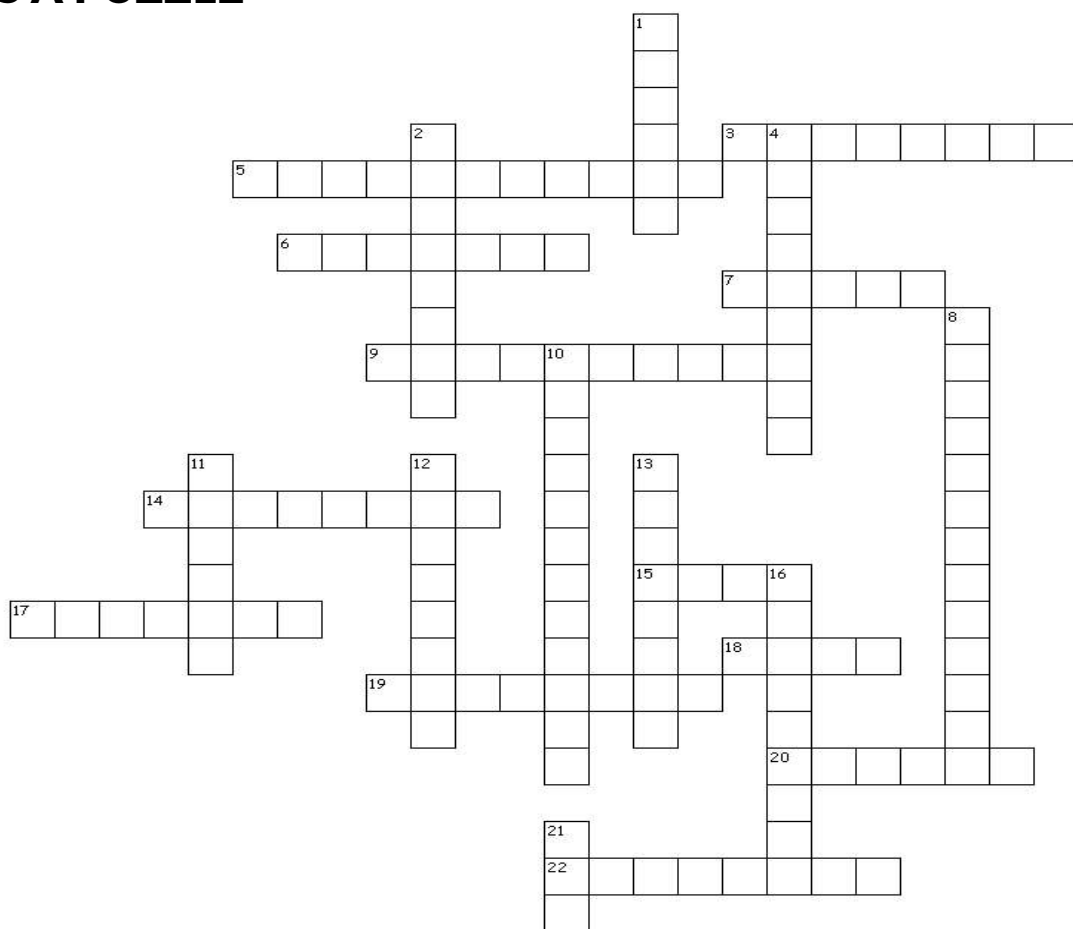
- ✓ Our text says, “the devout worshipper of the old covenant came with a definite awareness...” List the 4 awareness given in our text.
- ✓ Our text says “the central continuity between Mosaic ritual and Christ and then outlines four points of discontinuity. The point of continuity is that Christ entered the Most Holy Place by means of blood to make atonement for the people.” What are the 5 points of discontinuity?
- ✓ Our text says, “The day involved two sets of sacrifices.” What are the two set of sacrifices and why were two needed?
- ✓ Our text says, “William Lane divides this section [Hebrews 10:5-18] into four parts – the last part responds to the first part, and the third part responds to the second part in a chiastic fashion.” List this chiastic relationship. What is a chiastic relationship?
- ✓ Our text says, “The preacher uses two words to describe the effect he wants to underscore...” What are the two words from Hebrews 10:1-2?
- ✓ Our text says, “Perseverance requires two things...” List those two things.
- ✓ Our text says, “The people of God have been made holy (10:10), but are also in the process of being made holy (10:14). It is both/and, not either/or.” The text then lists 3 examples. List these examples bracked by “we are” and “but.”
- ✓ Our text says that two things “must go together” in the sacrificial system. What are those two things?
- ✓ Our text says, “It [The Mosaic covenant] was a shadow, a pointer to that reality. It led the people to that reality. But the reality is the work of the Son through the reality is the work of the Son through...” then list 6 things. List those things.
- ✓ Our text says, “Christology is his soteriology...” and then list 3 things that “it [Christology] is. List those things.

- ✓ Our text lists 2 things that “the perfection of his people” involves. List those things.
- ✓ Our text says, “The preacher reflects a grand vision of redemptive history...” and then list 5 reflections. List those reflections.
- ✓ Our text says, “The preacher knows his audience must believe...” and then list 3 things they must believe and one additional must. List these 4 things.
- ✓ Our text says that the power of our sins “are transformed.” It then goes on to specify 3 ways in which they have been transformed. List those ways.
- ✓ Our text says, “The work of Christ means that guilt is no longer a factor.” If this is true, why do I so often feel guilty? Even at church, especially during times like communion, I feel I am so unworthy so guilt ridden for all my failings!
- ✓ Our text says, “The work of Christ makes us holy – he has perfected us through his sacrifice (10:14)” and “This salvation is for those who obey God, that is, who preserve in faith and follow their champion on his path of an obedient life (Hebrews 5:9).” If we are holy, if we have “arrived” spiritually why must I still obey or preserve is that not struggling, is that not works salvation? I am confused.

## CHAPTER 13 (Hebrews 11:1-40)

### TAKE HEART FROM OTHERS' STORIES

#### IT'S A PUZZLE



## ACROSS

3. Noah build an ark because of what he \_\_\_\_\_ about the future.
5. Hebrews 11:13-16 is descriptive of the people of God in every \_\_\_\_\_.
6. God is \_\_\_\_\_ as people seek him through faith.
7. God has a \_\_\_\_\_ record.
9. Faith is a \_\_\_\_\_ concerning the unseen.
14. The key to \_\_\_\_\_ was solid faith and an attendant hope.
15. Jacob blessed Joseph's \_\_\_\_\_ concerning the future.
17. God \_\_\_\_\_ those who seek him, which is the point of Hebrews 10:35.
18. By faith we claim that what we see in creation came from what was not \_\_\_\_\_.
19. The more \_\_\_\_\_ our faith, the more \_\_\_\_\_ our hope.
20. All of these heroes of faith were \_\_\_\_\_ human beings.
22. Theologically, faith is \_\_\_\_\_ to both past and future.

## DOWN

1. A deeply intense faith \_\_\_\_\_ a deeply intense hope.
2. By faith, we believe in God's \_\_\_\_\_, he says – not logic or science.
4. The narrative stories, it seems to me, all have the point of \_\_\_\_\_.
8. The degree of our experience of hope is \_\_\_\_\_ to the degree of our faith.
10. Joseph's faith was demonstrated by \_\_\_\_\_ about the future.
11. The preacher again points his hearers toward the \_\_\_\_\_ and their hope.
12. But the first illustration [Heb 11:3] looks \_\_\_\_\_ instead of forward.
13. Isaac gave a \_\_\_\_\_ about the future through faith.
16. Faith in Hebrews 10:39 is a \_\_\_\_\_ trust in God's promise.
21. By faith we understand that \_\_\_\_\_ made all that is visible from the invisible.

## FILL IN THE BLANK

1. For the Christian there is substantial reason for h\_\_\_\_\_ in this life and the life to come because of the p\_\_\_\_\_ of G\_\_\_\_\_’s W\_\_\_\_\_.
2. A litany of Old T\_\_\_\_\_ -m\_\_\_\_\_ stories underscores the meaning of f\_\_\_\_\_/f\_\_\_\_\_ to those who are d\_\_\_\_\_, t\_\_\_\_\_, and beginning to w\_\_\_\_\_ under the s\_\_\_\_\_.
3. At the close of chapter 10 the writer placed the language of f\_\_\_\_\_ specifically in the sphere of e\_\_\_\_\_.
4. Here in Hebrews 11 he provides m\_\_\_\_\_ for and witnesses to the e\_\_\_\_\_ of f\_\_\_\_\_.
5. But it [Hebrews 11:6] states in a summary way the fundamental o\_\_\_\_\_ with which G\_\_\_\_\_ is p\_\_\_\_\_.
6. G\_\_\_\_\_ s\_\_\_\_\_ us (Psalm 119:174; John 4:24) and wants us to s\_\_\_\_\_ h\_\_\_\_\_ (Psalm 119:2, 10; Hebrews 11:6).
7. I wonder if Enoch is mentioned specifically because his was a v\_\_\_\_\_ over d\_\_\_\_\_ – a hope that R\_\_\_\_\_ hearers need.
8. A\_\_\_\_\_ followed God’s call even though he did not know his d\_\_\_\_\_, but he knew the p\_\_\_\_\_ of G\_\_\_\_\_.
9. The preacher even interprets A\_\_\_\_\_’s willingness to s\_\_\_\_\_ his son in terms of his orientation to the f\_\_\_\_\_ – he believed G\_\_\_\_\_ would raise I\_\_\_\_\_ from the d\_\_\_\_\_.



10. M\_\_\_\_\_ endured his identification with s\_\_\_\_\_ and their experience because of what he believed about the f\_\_\_\_\_.
11. The summary experiences are rooted in how f\_\_\_\_\_  
g\_\_\_\_\_ what is promised – it s\_\_\_\_\_, it  
w\_\_\_\_\_, it e\_\_\_\_\_ because it r\_\_\_\_\_ what  
is promised.
12. They need to hear that f\_\_\_\_\_ s\_\_\_\_\_ not when it  
wins by c\_\_\_\_\_ or w\_\_\_\_\_ or R\_\_\_\_\_  
standards, but when it e\_\_\_\_\_, t\_\_\_\_\_ the promises of  
G\_\_\_\_\_ and r\_\_\_\_\_ the promises in the end.
13. We are the people of G\_\_\_\_\_ and we wait for the  
“h\_\_\_\_\_ c\_\_\_\_\_” – the one which  
G\_\_\_\_\_ has p\_\_\_\_\_ for u\_\_\_\_\_.
14. The people of G\_\_\_\_\_ are oriented toward the f\_\_\_\_\_,  
and the road for that journey to the f\_\_\_\_\_ is f\_\_\_\_\_.
15. The f\_\_\_\_\_ is demonstrated by the f\_\_\_\_\_ exercised  
in the p\_\_\_\_\_. The f\_\_\_\_\_ is p\_\_\_\_\_  
through f\_\_\_\_\_ though it is not yet fully realized.
16. We trust G\_\_\_\_\_’s p\_\_\_\_\_ because we have reason to  
t\_\_\_\_\_ him – G\_\_\_\_\_ has a t\_\_\_\_\_  
record.
17. The f\_\_\_\_\_ is the key, but f\_\_\_\_\_ is the present  
experience of that f\_\_\_\_\_. The f\_\_\_\_\_ is the hope that  
e\_\_\_\_\_ e\_\_\_\_\_.
18. H\_\_\_\_\_ is only real by f\_\_\_\_\_ and  
f\_\_\_\_\_ celebrates the reality of h\_\_\_\_\_.
19. It [faith] is an a\_\_\_\_\_ about the f\_\_\_\_\_ that is  
unknowable in the p\_\_\_\_\_ otherwise.

20. Most of the time, even when we talk about f\_\_\_\_\_, we immediately go in search of b\_\_\_\_\_ and s\_\_\_\_\_ systems because there is nothing worse than the idea of b\_\_\_\_\_ f\_\_\_\_\_ or a l\_\_\_\_\_ of f\_\_\_\_\_.

## FILL IN THE BLANK (Topic: Faith)

1. Faith produces h\_\_\_\_\_, and h\_\_\_\_\_ produces p\_\_\_\_\_.
2. Without faith one will i\_\_\_\_\_ s\_\_\_\_\_  
b\_\_\_\_\_.
3. Now faith celebrates the o\_\_\_\_\_ reality [of the  
b\_\_\_\_\_] for which we h\_\_\_\_\_, the d\_\_\_\_\_  
of events as yet u\_\_\_\_\_.
4. When faith acts – when it e\_\_\_\_\_, o\_\_\_\_\_, and  
l\_\_\_\_\_ out its way of l\_\_\_\_\_ – it demonstrates the  
r\_\_\_\_\_ of what we do not yet s\_\_\_\_\_.
5. Faith is directed toward the f\_\_\_\_\_, but it is a p\_\_\_\_\_  
experience that gives that f\_\_\_\_\_ reality in the p\_\_\_\_\_.
6. Faith endures because it is f\_\_\_\_\_ -o\_\_\_\_\_ and  
experiences that f\_\_\_\_\_ in the p\_\_\_\_\_ through  
f\_\_\_\_\_.
7. When faith trusts G\_\_\_\_\_'s w\_\_\_\_\_ to us and looks to  
the f\_\_\_\_\_, it can endure the p\_\_\_\_\_.
8. Faith, then, means e\_\_\_\_\_ the h\_\_\_\_\_;  
t\_\_\_\_\_ what we h\_\_\_\_\_ for is real.
9. It [Faith] is t\_\_\_\_\_ the journey has a g\_\_\_\_\_ and  
therefore the journey is w\_\_\_\_\_ the e\_\_\_\_\_.
10. Being faithful is not about being p\_\_\_\_\_! It's about  
g\_\_\_\_\_ u\_\_\_\_\_ a\_\_\_\_\_ when you're  
d\_\_\_\_\_.

## OUR TEXT ASKS

- ✠ But don't you and I live in a world that constantly reminds us that sight is necessary, that the future really, truly, is unknown and unknowable until it happens?
- ✠ So now what is seen proves the reality of the not seen or the not yet seen? Make sense, so far?
- ✠ Then there is Jacob and Esau in the midst of all the lying and cheating and stealing, where is the faith?
- ✠ But haven't you wondered why Israelite spies ended up at the house of a prostitute in the first place?
- ✠ If faith does not require sight, why did Gideon keep throwing out that fleece so that God could prove himself?

## MORE THAN ONE – MAKE A LIST

- ✓ Complete the following from our text: “In Hebrews 10:19-39, the preacher brought them to a theological understanding of their confidence before God.
  - a. He has reminded them of their own .....
  - b. He has affirmed their ...
  - c. He wants to
    - i. E \_\_\_\_\_,
    - ii. M \_\_\_\_\_ and
    - iii. S \_\_\_\_\_ the f \_\_\_\_\_ of his  
h \_\_\_\_\_.
  - d. Consequently, he reminds them .....
  
- ✓ Our text says faith has at least 3 needs. List those 3 needs.
  
- ✓ Complete the following from our text:
 

“Faith relies on ...  
 It banks on ....  
 Faith, thus gives ....  
 Faith is the experience ....”
  
- ✓ Complete the following from our text:
 

“Through faith people received divine approval.  
 God witnessed ...  
 he bore ..... God commended .....”
  
- ✓ Complete the following from our text:
 

“We have examples of people who have “been there, done that.” They have experienced hardship, suffering and persecution, but they have endured! They remained faithful. They are the “*witnesses*” of Hebrews 11 (cf. Hebrews 12:1).

- ✓ The text says: “the text does fall into a nice historical picture of the biblical narrative – it is structured by history...” List this structured history.
- ✓ Complete the following from our text:
  - “The point of these stories is not to provide models of obedient faith, though these believers did obey. Rather, they
  - Provide ....
  - They continued ....
  - These are not ....,
  - but models for.....

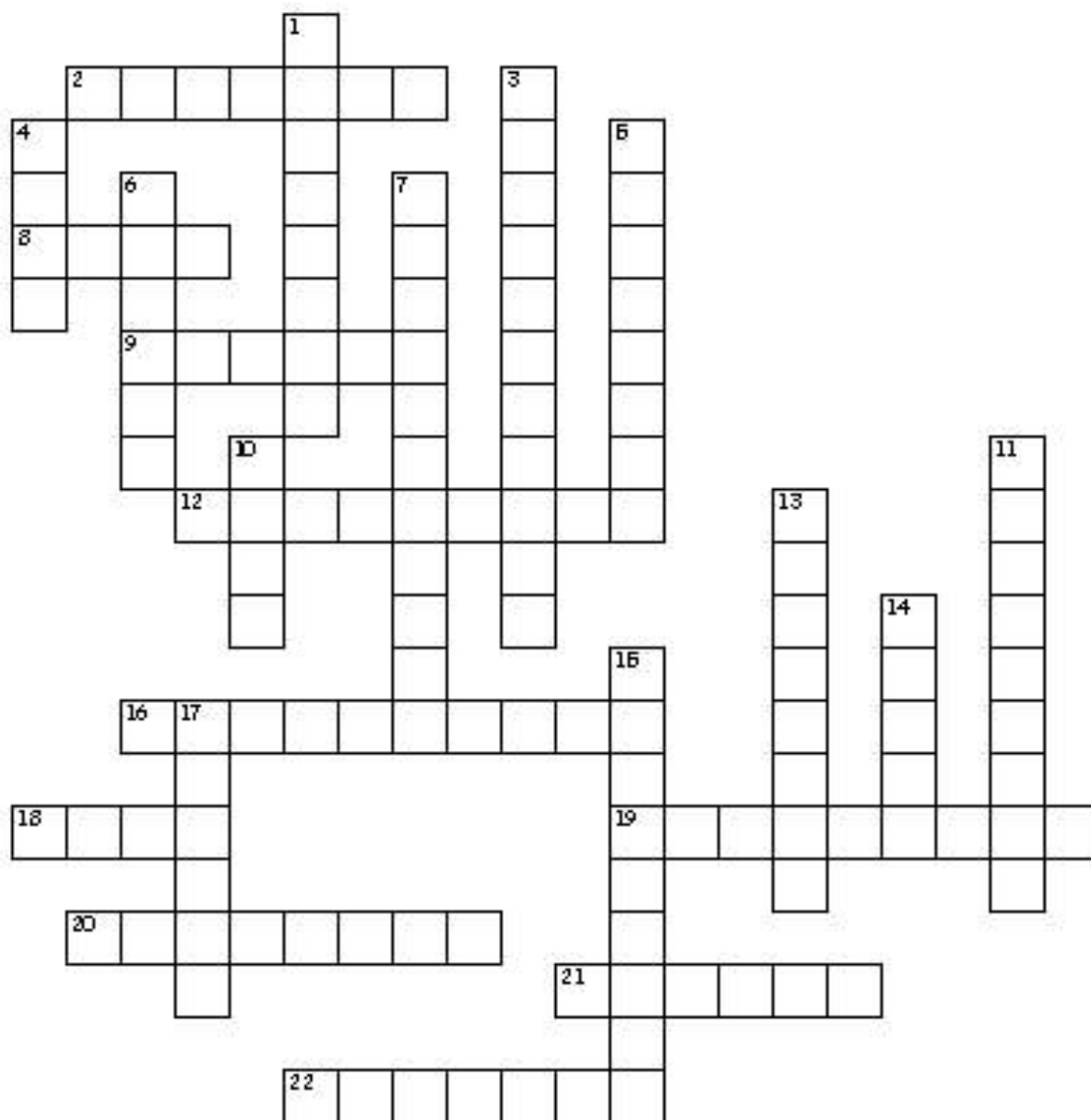
## **DIG A LITTLE DEEPER (NOT FOR INEXPERIENCED MINERS!)**

- ❖ Our text says, “What sufferers and strugglers need most is to know there are others who have gone before them.” Think of a time in your life when you suffered or struggled with your faith. What were some of the worst things that well meaningful people said to you? What were some of the best thing that well meaningful people said or did to help you? What kept you and gave you strength?
- ❖ Our text says, “If one factors God out of life’s equation and adopts the view that we are little more than cosmic accidents, life, with its inevitable hardships and suffering, becomes hard to defend. Suicide has been considered intellectually consistent, even stylish, by some existential intellectuals in recent years.” Do you believe this is true? Can not one find reason to live in things like Country, Community and Family without bring God into the issue? Does not History teach us that the concept of “God” has caused as many problems (maybe more) as it has solved?
- ❖ Our text says, “It occurs to me as I think about these people that perhaps my problems with all of these examples come not from the Hebrews writer failing to tell us the whole story, but with my own notions of what authentic faith looks like.” Give your definition of “authentic faith.”
- ❖ Do you think faith allows for hardship and suffering? Includes hardship and suffering? requires hardship and suffering? Why? Do you think faith allows for failure? includes failure? requires falling? Why?

## CHAPTER 14 (Hebrews 12:1-13)

### EYES ON JESUS

#### IT'S A PUZZLE





## ACROSS

2. The pain has a what?
8. His temptations were what?
9. God disciplines and he chastises (causes pain, even flogs) for a what?
12. They will experience what and death from evil people, just as Jesus did?
16. Those increasingly longer looks away from Jesus left some what?
18. God seeks to train his people through this what?
19. He intends what that is for our own good?
20. The physical pain he endured was what?
21. He points to God as the one who is at work to shape his what?
22. They have not yet had any what, but there may be some in the future?

## DOWN

1. The good he intends is that we might share in his what?
3. God's wrath rests upon and is reserved for the what?
4. To be holy we must be sanctified by the what of Christ?
5. The danger of what was real for him [Jesus]?
6. This text provides an interpretative what for our enduring suffering?
7. It is a reason that is more what than the pain of the discipline?
10. In order to enter into the eschatological presence of God, we must be what?
11. It is the goal of faith that makes what worthwhile?
13. He could have been what by "the sin" as well?
14. To be sanctified by the blood of Christ we must persevere in what?
15. God intends good even when it seems painful and what to us?
17. Rather than quitting and hanging back, continue the race and what the journey?

## FILL IN THE BLANK

1. It all began so well. But I didn't expect this. I had problems before I became a Christian, but n\_\_\_\_\_ l\_\_\_\_\_ t\_\_\_\_\_.
2. By keeping his e\_\_\_\_\_ on the goal (i.e., "j\_\_\_\_\_ s\_\_\_\_\_ b\_\_\_\_\_ h\_\_\_\_\_"), he endured and triumphed. He has become the focal point for o\_\_\_\_\_ own f\_\_\_\_\_.
3. The preacher appeals to his hearers to c\_\_\_\_\_ o\_\_\_\_\_ "the s\_\_\_\_\_" (notice how definite that is; it is not "s\_\_\_\_\_", but "the s\_\_\_\_\_") that hinders them from running.
4. When he joined the h\_\_\_\_\_ r\_\_\_\_\_ and entered the j\_\_\_\_\_ of f\_\_\_\_\_, he became one of u\_\_\_\_\_ and shared our r\_\_\_\_\_.
5. He knew j\_\_\_\_\_ was a \_\_\_\_\_ of him; he knew the promise of G\_\_\_\_\_ 's e\_\_\_\_\_.
6. He was willing to endure the s\_\_\_\_\_ and s\_\_\_\_\_ for the sake of the j\_\_\_\_\_.
7. The writer of Hebrews draws upon an Old Testament understanding of d\_\_\_\_\_ as he applies those p\_\_\_\_\_ to the situation in which his readers find themselves.
8. The context here does not mean "punishment" as when G\_\_\_\_\_ expresses his righteous j\_\_\_\_\_ against a s\_\_\_\_\_, but rather refers to the i\_\_\_\_\_ of p\_\_\_\_\_ which d\_\_\_\_\_ involves.
9. G\_\_\_\_\_ chastises his p\_\_\_\_\_; he afflicts them with p\_\_\_\_\_ for the sake of a h\_\_\_\_\_ g\_\_\_\_\_. R\_\_\_\_\_ does not arise out of a\_\_\_\_\_, but out of a desire for G\_\_\_\_\_ 's people to reach a h\_\_\_\_\_ l\_\_\_\_\_ of m\_\_\_\_\_.

10. G\_\_\_\_\_ has a goal in m\_\_\_\_\_, and he  
d\_\_\_\_\_ his people in view of that g\_\_\_\_\_. He  
d\_\_\_\_\_ them according to the d\_\_\_\_\_ of his  
l\_\_\_\_\_ in the light of his g\_\_\_\_\_ for them – the  
f\_\_\_\_\_ they cannot yet s\_\_\_\_\_.
11. Even if he is o\_\_\_\_\_ to use the r\_\_\_\_\_, it is the  
r\_\_\_\_\_ not of w\_\_\_\_\_, but the F\_\_\_\_\_’s  
r\_\_\_\_\_ of c\_\_\_\_\_ for their t\_\_\_\_\_ and  
e\_\_\_\_\_ welfare.
12. The preacher exhorts his flock to “e\_\_\_\_\_” their  
h\_\_\_\_\_ as “d\_\_\_\_\_,” is enjoining them to a most  
p\_\_\_\_\_ p\_\_\_\_\_ that has as its goal the very  
g\_\_\_\_\_ of their s\_\_\_\_\_.
13. Though their f\_\_\_\_\_ did not receive what it h\_\_\_\_\_  
for in this l\_\_\_\_\_, nevertheless it p\_\_\_\_\_ because they  
sought a c\_\_\_\_\_ whose b\_\_\_\_\_ and  
m\_\_\_\_\_ is G\_\_\_\_\_ (Hebrews 11:13-16; 39-40; 12:1).
14. It certainly includes the c\_\_\_\_\_ of f\_\_\_\_\_ in our lives  
so when the h\_\_\_\_\_ of r\_\_\_\_\_ and p\_\_\_\_\_  
is produced, we reflect G\_\_\_\_\_’s h\_\_\_\_\_.
15. We rejoice in the i\_\_\_\_\_ of the d\_\_\_\_\_. We rejoice in  
the light of its g\_\_\_\_\_. The c\_\_\_\_\_ of  
l\_\_\_\_\_ is worth the trials, and G\_\_\_\_\_  
d\_\_\_\_\_ us with that g\_\_\_\_\_ in mind.
16. We are to focus on him first as “f\_\_\_\_\_” (a\_\_\_\_\_ –  
literally, “p\_\_\_\_\_r”) of our f\_\_\_\_\_.
17. But the “hard” lesson of this text is that G\_\_\_\_\_ has  
i\_\_\_\_\_ in his d\_\_\_\_\_. He has a g\_\_\_\_\_.

18. He [God] refines his people through the c\_\_\_\_\_ of  
 s\_\_\_\_\_ in order to bear the f\_\_\_\_\_ of  
 r\_\_\_\_\_ in a world that needs to see r\_\_\_\_\_.
19. Through d\_\_\_\_\_, he [God] produces a w\_\_\_\_\_ for  
 f\_\_\_\_\_ and more r\_\_\_\_\_ in the world.
20. But the s\_\_\_\_\_ p\_\_\_\_\_ was even greater because his  
 [Jesus]p\_\_\_\_\_ s\_\_\_\_\_, which knew no  
 s\_\_\_\_\_, became s\_\_\_\_\_ for us, inducing a heretofore  
 unknown p\_\_\_\_\_.

## OUR TEXT ASKS

- ✝ How involved is God in the suffering of his people?
- ✝ Is God an agent in our suffering, in this Roman persecution?
- ✝ Does God have a goal, an intent?
- ✝ Is God active in our suffering?
- ✝ But how are we to understand the coming persecution?
- ✝ Why does God permit this persecution?
- ✝ Why did he permit the crucifixion and death of his own son?
- ✝ What purpose does God have in this permission of suffering?
- ✝ What purpose does God see in suffering at all?
- ✝ What does God intend in discipline?
- ✝ What does it mean to share God's holiness?
- ✝ "*Endured the cross, despising the shame.*" How and why could he do this?

## MORE THAN ONE – MAKE A LIST

- ✓ Our text says “God uses suffering to” do what seven thing to his people.
- ✓ Finish this list from our text: “the primary witness to faith is Jesus himself.

He joined us in the \_\_\_\_\_.  
 He himself \_\_\_\_\_  
 and joined us in our \_\_\_\_\_.  
 He ran the \_\_\_\_\_  
 and he persevered through \_\_\_\_\_.  
 He is our champion;  
 our pioneer.”

- ✓ Finish this list from our text: “There is not a single item of evil in his plans for his people,

neither in their \_\_\_\_\_,  
 nor in their \_\_\_\_\_,  
 nor in their \_\_\_\_\_,  
 nor in their \_\_\_\_\_.

- ✓ Our text says there are 3 things “We don’t want to think” or believe about suffering. List those things.
- ✓ Our text says, “We can list some specific aspects of his joy.” List those aspects.
- ✓ Our text says discipline does not come because of some things and does come for other reasons. List those.
- ✓ Our text says, “We follow ... and we become...” List the things we follow and the things we become.

## IT IS ALL ABOUT TRUTH

★ **TRUE OR FALSE**

The classic text for God's pedagogical purposes is discipline in Hebrews 12

★ **TRUE OR FALSE**

The writer of Hebrews quotes Proverbs 3:11-12 as a "*word of encouragement that addresses [them] as sons.*"

★ **TRUE OR FALSE**

God's discipline of his children never involves his wrath.

★ **TRUE OR FALSE**

God seeks to educate his people so they are equipped to share God's holiness and communion.

★ **TRUE OR FALSE**

If perseverance means to endure suffering for the sake of the joy set before us, that is, the joy of God's presence, then suffering is worth the goal.

★ **TRUE OR FALSE**

God acts, sometimes by inflicting pain, even floggings, so we might be trained and prepared to share his holiness.

★ **TRUE OR FALSE**

Discipline is a means to joy, discipline should be endured for the sake of the joy.

★ **TRUE OR FALSE**

We rejoice because of the discipline.

★ **TRUE OR FALSE**

The "*witnesses*"[Heb 12] are spectators in the arena.

★ **TRUE OR FALSE**

They [the Hebrew Christians] had resisted evil unto blood.

## **DIG A LITTLE DEEPER (NOT FOR INEXPERIENCED MINERS!)**

- ❖ Our text says, “The preacher does not point to Satan as the main figure in this discipline (persecution).” James say, “God cannot be tempted with evil, neither tempteth he any man.” How is the “discipline (persecution)” of Hebrews different from “temptation”?
- ❖ Our text says, “We should interpret our suffering in the light of God’s educational program.”
  - A) In the final chapter of Job, God never tells Job why suffering came on his life. Do you think we will always know the specific of why we individually suffer? If we cannot always know why we suffer, is there anything we can know specific the suffering we face? If we cannot always know why we suffer how we can be “educated?”
  - B) If suffer is “God’s educational program” should be seek suffering? Should consider those who have gone through the most suffering those who are the most educated? Should we help other to be educated by helping them to suffer? Should we not help people who are suffering because we might reduce the strength of the lesson God is teaching?
- ❖ Our text says,” We must not undermine the example of Jesus by appealing to his divine character.” and “If we affirm anything that detracts or undermines the reality of the model for us, then we reflect a shallow understanding of the incarnation (that he became flesh and blood alongside us).” What is “the model”? How could be detract or undermine the reality”? I am confused, was not Jesus divine?

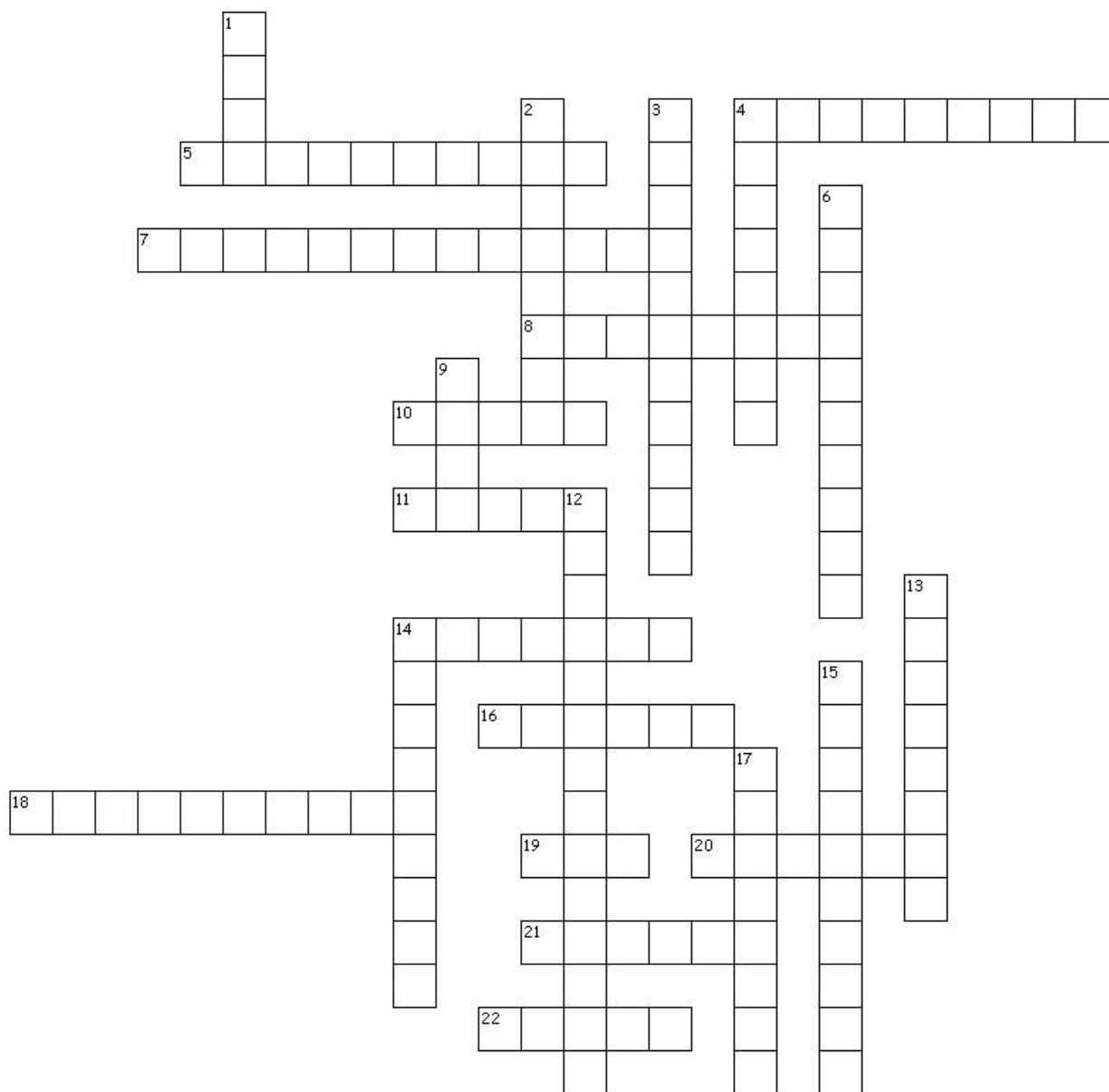




## CHAPTER 15 (Hebrews 12:14-29)

### WHY EVEN THINK OF TURNING BACK?

#### IT'S A PUZZLE



## ACROSS

4. He is not promoting a do-it-yourself, \_\_\_\_\_ Christian life.
5. The preacher, like an attentive coach, employs the \_\_\_\_\_ exhortation.
7. The spiritual life is a \_\_\_\_\_ run.
8. We approach him in full recognition of his \_\_\_\_\_.
10. Disciplines are substantive \_\_\_\_\_ that we are authentic sons and daughters.
11. We worship and we \_\_\_\_\_.
14. We approach him [God] in \_\_\_\_\_ with boldness and gratitude.
16. They experience the \_\_\_\_\_ in the present by faith.
18. The preacher is concerned that some will turn away and \_\_\_\_\_.
19. We don't give up because we enjoy the presence of God even \_\_\_\_\_.
20. We bear witness to the faith, hope and love in a \_\_\_\_\_ world.
21. Life for the believer is full of hardships that come as \_\_\_\_\_ discipline.
22. Christians must will to tough it out by God's \_\_\_\_\_.

## DOWN

1. We do not \_\_\_\_\_ his presence, but rejoice in it.
2. Following Jesus of necessity involves enlisting in a lifelong spiritual \_\_\_\_\_.
3. When we lose our \_\_\_\_\_ rights, we will experience God's fire.
4. We approach God with \_\_\_\_\_, but with respect and awe.
6. I think Hebrews 13 is an \_\_\_\_\_ addendum.
9. God is a consuming \_\_\_\_\_.
12. His final appeal contains a grand picture of "\_\_\_\_\_ joy."
13. If we reject him [God] \_\_\_\_\_ awaits us.
14. We are not useless – we are God's \_\_\_\_\_.
15. I believe Hebrews 12:14-29 is the \_\_\_\_\_ of the sermon.
17. Worship God and be \_\_\_\_\_!

## FILL IN THE BLANK

1. Now, stripped bare of any w\_\_\_\_\_ or s\_\_\_\_\_ and running with p\_\_\_\_\_ (v. 2), we are given the focus that will ensure our finishing well – and that is, of course J\_\_\_\_\_.
2. Hebrews 12:14-29 is the c\_\_\_\_\_ of the sermon proper, but Hebrews 13 is the preacher's a\_\_\_\_\_ as it is sent off as a letter.
3. It is the preacher's final attempt to persuade his people they should not t\_\_\_\_\_ b\_\_\_\_\_ from the p\_\_\_\_\_ they have chosen.
4. The term e\_\_\_\_\_ refers to the time when J\_\_\_\_\_ returns and gathers his p\_\_\_\_\_ home.
5. God is at work to r\_\_\_\_\_ a people for h\_\_\_\_\_ and gather them h\_\_\_\_\_ with him so he might dwell with them f\_\_\_\_\_.
6. This is “e\_\_\_\_\_ joy” the joy of dwelling with G\_\_\_\_\_  
– being in G\_\_\_\_\_'s presence f\_\_\_\_\_.
7. They have not come to S\_\_\_\_\_, but to the e\_\_\_\_\_  
assembly of G\_\_\_\_\_'s people in the presence of  
G\_\_\_\_\_.
8. This section [Heb 12:14-29] divides nicely as a t\_\_\_\_\_  
e\_\_\_\_\_ (Hebrews 12:18-24) sandwiched between two strong  
e\_\_\_\_\_ with warnings of j\_\_\_\_\_ (Hebrews 12:14-17  
and 12:25-29).
9. Though the community will experience p\_\_\_\_\_, the preacher appeals to them to live in p\_\_\_\_\_ with everyone as much as they can.

10. This [live in peace] is not simply peace within the c\_\_\_\_ of  
b\_\_\_\_, but also to seek peace with the h\_\_\_\_  
e\_\_\_\_ in which they live.
11. In verses 12-17 with specific advice on w\_\_\_\_  
t\_\_\_\_ d\_\_\_\_ (vv. 12-14) and w\_\_\_\_  
t\_\_\_\_ g\_\_\_\_ a\_\_\_\_ (vv. 15-17) in  
order to finish well.
12. These signs [telltale signs of flagging energy] were proverbial in biblical  
culture for m\_\_\_\_ and s\_\_\_\_ s\_\_\_\_.
13. The command to “s\_\_\_\_” comes from the word from which we  
derive our English word *o*\_\_\_\_. The sense is,  
“m\_\_\_\_ u\_\_\_\_ or s\_\_\_\_” – or in  
modern coaching terms, “S\_\_\_\_ u\_\_\_\_! Get  
h\_\_\_\_ and f\_\_\_\_ up! S\_\_\_\_  
i\_\_\_\_ u\_\_\_\_!”
14. We are always in danger of trading our f\_\_\_\_ with  
G\_\_\_\_ for comfort of the present (whether it is the comfort of  
m\_\_\_\_, or the comfort of “g\_\_\_\_  
a\_\_\_\_” with those who oppose our v\_\_\_\_).
15. The preacher appeals to his hearers not to r\_\_\_\_ their  
i\_\_\_\_ because when the blessing is b\_\_\_\_ and the  
i\_\_\_\_ is received, we will repent of our r\_\_\_\_ and  
seek it with t\_\_\_\_. But it will be too late, just as it was for  
E\_\_\_\_.
16. G\_\_\_\_’s h\_\_\_\_ excluded s\_\_\_\_ and  
sent fearful trembling throughout I\_\_\_\_ – so much so they did not  
want G\_\_\_\_ to speak d\_\_\_\_ to them.

17. A key word in the text is “*a* \_\_\_\_\_” or “*d* \_\_\_\_\_  
*n* \_\_\_\_\_” or “*c* \_\_\_\_\_ *t* \_\_\_\_\_” (Hebrews  
 12:18, 22). It is the same term used in Hebrews 4:16, 7:25; 10:1,  
 22; 11:16. It is a “*w* \_\_\_\_\_” term; a *l* \_\_\_\_\_ term. It  
 means to enter G \_\_\_\_\_’s presence.
18. Now the *c* \_\_\_\_\_ has come to G \_\_\_\_\_ with  
*e* \_\_\_\_\_ joy, a joy that experiences the fullness of  
 G \_\_\_\_\_’s *r* \_\_\_\_\_ presence, that is,  
 we experience the future of G \_\_\_\_\_’s promise to us in his  
*p* \_\_\_\_\_.
19. We come (*a* \_\_\_\_\_, *d* \_\_\_\_\_ *n* \_\_\_\_\_) and  
 participate in the *a* \_\_\_\_\_ of G \_\_\_\_\_’s people in his  
*p* \_\_\_\_\_.
20. Just as G \_\_\_\_\_ brought the fullness of *r* \_\_\_\_\_ through  
 C \_\_\_\_\_, so also he will bring the *f* \_\_\_\_\_ of  
*j* \_\_\_\_\_ to those who reject C \_\_\_\_\_.

## **MORE THAN ONE – MAKE A LIST**

- ✓ Our text says, “This dwelling-place of God is described by its surroundings.” List the 3 groups that surround the throne of God.
- ✓ Our text says, “Seek peace, but don’t...” List the things we should not do when seek peace.
- ✓ Our text says, “The telltale signs of flagging energy are...” List 3 telltale signs.
- ✓ Our text says, “The exhortations are fundamentally calls to perseverance.” We are then give 3 negative exhortations. List those exhortations.
- ✓ Our text says, “The Spirit of God lifts us up into the throne room of God and we experience a foretaste of eschatological fellowship at the messianic table in the kingdom of God.” The text says this happens as we do three things. List those things.
- ✓ Our text says that the presence of God is reflected (specifically at the mountain) in physical ways. List those ways.

## **DIG A LITTLE DEEPER (NOT FOR INEXPERIENCED MINERS!)**

- ❖ Our text says, “Though we will ‘hit the wall’ many times, we are called to ‘tough it out,’ realizing the hardships we endure are disciplines that enable us to share in God’s holiness.” The secret, of course is, how do we do this. Share with the group a time when you “hit the wall.” What kept you going?
- ❖ Our text says, “We know eschatological joy through faith.” Define eschatological joy. If eschatology deals with the future how can we have eschatological joy in the present? Is this not “pie in the sky, by and by?”
- ❖ Our text says, “The exhortation is rooted in the nature of Christian experience – Christians experience the reality of God’s presence.” Share a time when you experienced the reality of God’s presence. What does the “reality of God’s presence” look like? All of us have had “mountain top experiences.” Is this experiencing the reality of God’s presence?

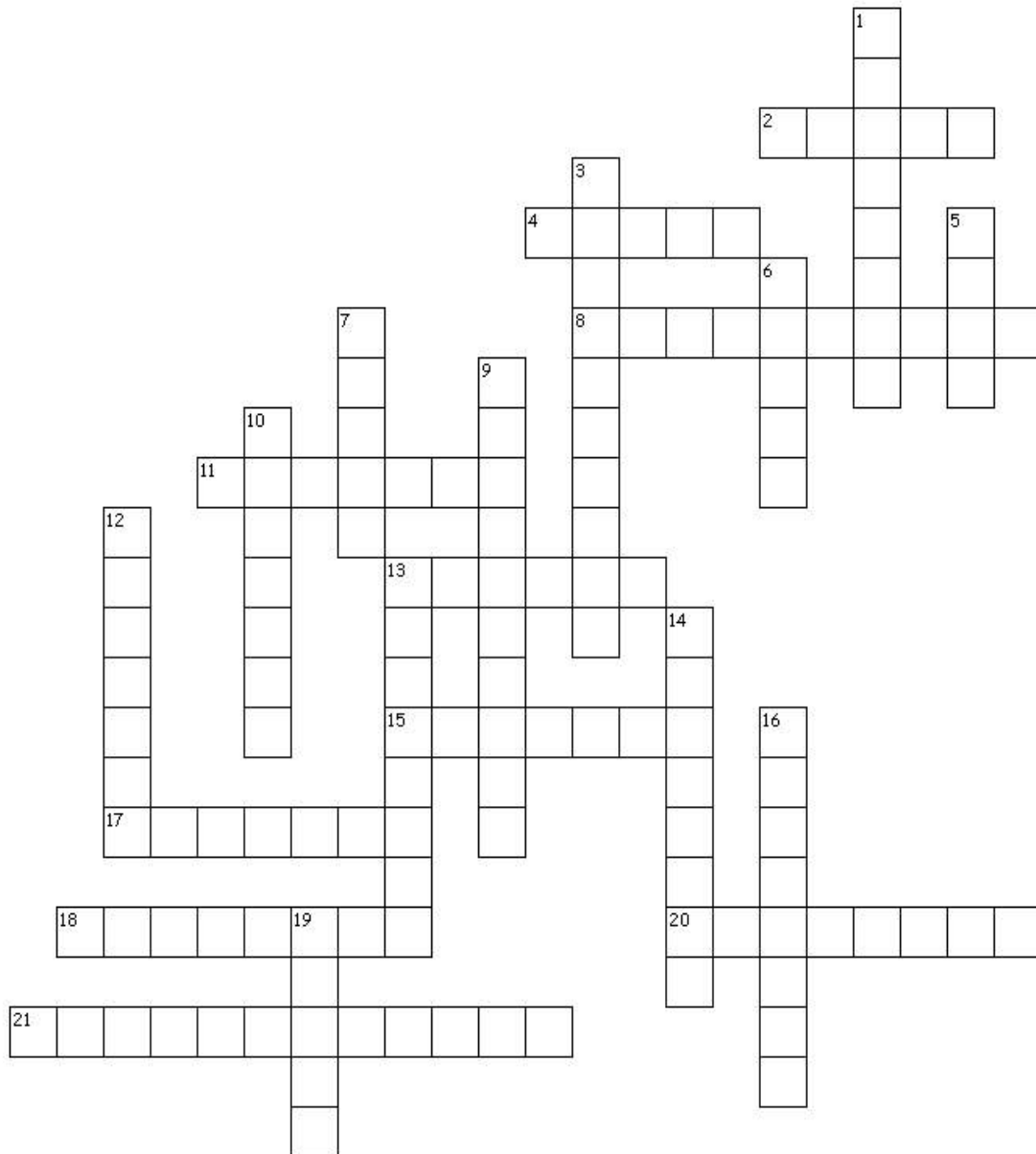




## CHAPTER 16 (Hebrews 13:1-25)

### A FINAL “WORD OF EXHORTATION”

#### IT’S A PUZZLE



## ACROSS

2. Jesus is our great shepherd who redeemed us through his \_\_\_\_\_.
4. So, the book of Hebrews offers, quite simply - \_\_\_\_\_.
8. Faith is not separate from the real world of everyday \_\_\_\_\_.
11. Ethical living – living out our \_\_\_\_\_ faith.
13. We have God's peace, his own \_\_\_\_\_.
15. Through Jesus we approach God as holy \_\_\_\_\_.
17. The great \_\_\_\_\_ will never change.
18. God through Jesus leads his people to the \_\_\_\_\_ land.
20. Jesus is the eternal \_\_\_\_\_.
21. The term here \_\_\_\_\_ is brotherly love or familial love.

## DOWN

1. Ethical living is \_\_\_\_\_ in God's presence.
3. God "leads out" – this is the language of Exodus, of \_\_\_\_\_.
5. We must not turn \_\_\_\_\_.
6. He [Jesus] is our "\_\_\_\_\_ shepherd."
7. Marathonizing is \_\_\_\_\_.
9. Jesus' shepherd heart welled with \_\_\_\_\_.
10. Jesus took up the term shepherd and applied it to \_\_\_\_\_.
12. We \_\_\_\_\_ God through Jesus with our whole being – lips and ministry.
13. Jesus is a "great" \_\_\_\_\_ just as he is a "great high priest."
14. Jesus bore \_\_\_\_\_ for his people.
16. Our \_\_\_\_\_ depends upon God's work in us.
19. We must admit we are \_\_\_\_\_.

## FILL IN THE BLANK

1. Even though we even now enter the throne room of G\_\_\_\_\_ and experience the kingdom of G\_\_\_\_\_ through f\_\_\_\_\_, we have not yet fully reached the goal of the journey or enjoyed the “b\_\_\_\_\_ p\_\_\_\_\_” that yet awaits us.
2. The a\_\_\_\_\_ c\_\_\_\_\_ of the author has been to so i\_\_\_\_\_ the tiny Hebrew church that it would stay a\_\_\_\_\_ on the increasingly h\_\_\_\_\_ s\_\_\_\_\_ of first-century Roman culture.
3. The call is m\_\_\_\_\_ and the prospect of endurance is h\_\_\_\_\_ without the p\_\_\_\_\_ and h\_\_\_\_\_ of G\_\_\_\_\_ (13:5b-6).
4. This material probably reflects some p\_\_\_\_\_ within the community itself, though it may be a g\_\_\_\_\_ a\_\_\_\_\_ that is based on the argument of the s\_\_\_\_\_.
5. The text may indicate there was some problem surrounding “f\_\_\_\_\_” or c\_\_\_\_\_ m\_\_\_\_\_.
6. Those who participate in t\_\_\_\_\_ m\_\_\_\_\_ based on t\_\_\_\_\_ s\_\_\_\_\_ do not benefit from the altar of J\_\_\_\_\_.
7. Because J\_\_\_\_\_ has made us h\_\_\_\_\_ through his b\_\_\_\_\_, we are p\_\_\_\_\_ who offer s\_\_\_\_\_.
8. The nature of e\_\_\_\_\_ and the whole t\_\_\_\_\_ of the s\_\_\_\_\_ is summarized wonderfully in the d\_\_\_\_\_ of Hebrews 13:\_\_\_\_\_. It is “w\_\_\_\_\_ -p\_\_\_\_\_” or blessing.

9. We “d\_\_\_\_\_” G\_\_\_\_\_’s will through the  
e\_\_\_\_\_ ministry of G\_\_\_\_\_’s g\_\_\_\_\_ in  
our lives.
10. The G\_\_\_\_\_ of p\_\_\_\_\_ made p\_\_\_\_\_  
through the b\_\_\_\_\_ of J\_\_\_\_\_ by an eternal  
c\_\_\_\_\_ that is grounded in the e\_\_\_\_\_  
l\_\_\_\_\_ of the Son.
11. We worship the F\_\_\_\_\_ through J\_\_\_\_\_ and  
G\_\_\_\_\_ equips us and works in us through J\_\_\_\_\_.
12. G\_\_\_\_\_ in J\_\_\_\_\_ will never  
l\_\_\_\_\_/f\_\_\_\_\_ us and he is always present to  
h\_\_\_\_\_.
13. J\_\_\_\_\_ will always be there for us at the  
r\_\_\_\_\_ h\_\_\_\_\_ of \_\_\_\_\_d because he has  
been led out of (r\_\_\_\_\_) d\_\_\_\_\_.
14. The family b\_\_\_\_\_ through the s\_\_\_\_\_ in the light of  
what G\_\_\_\_\_ has done in J\_\_\_\_\_.
15. He subtly conveys to his h\_\_\_\_\_ they are a part of a larger  
c\_\_\_\_\_ – the c\_\_\_\_\_ that surrounds the  
t\_\_\_\_\_ of G\_\_\_\_\_ in worship as part of an  
e\_\_\_\_\_ assembly (Hebrews 12:22-24).
16. They are not a \_\_\_\_\_ – they have a c\_\_\_\_\_ beyond the  
borders of their own h\_\_\_\_\_ c\_\_\_\_\_ that is spread  
across the M\_\_\_\_\_ basin.
17. They are not a \_\_\_\_\_ because through J\_\_\_\_\_ – the  
great S\_\_\_\_\_ – they approach G\_\_\_\_\_ himself in his  
t\_\_\_\_\_ room.

18. After modeling f\_\_\_\_\_ through s\_\_\_\_\_, he eternally  
s\_\_\_\_\_ at the r\_\_\_\_\_ hand of G\_\_\_\_\_  
interceding for them and h\_\_\_\_\_ them through their difficult  
p\_\_\_\_\_.
19. Following J\_\_\_\_\_ of necessity involves enlisting in a  
l\_\_\_\_\_ spiritual m\_\_\_\_\_.
20. Success in this great r\_\_\_\_\_ is dependent on the careful  
c\_\_\_\_\_ of spiritual a\_\_\_\_\_.

## FILL IN THE BLANK (Topic: The Preacher and the Pilgrims)

1. As a motive and ground for p\_\_\_\_\_, the preacher called his hearers to experience the p\_\_\_\_\_ with a view toward the f\_\_\_\_\_.
2. In verses 1-3, the preacher so strongly emphasized e\_\_\_\_\_, e\_\_\_\_\_, instruct-ting people on how to treat those on b\_\_\_\_\_ the s\_\_\_\_\_ – the c\_\_\_\_\_.
3. The beginning sentence of this section calls for f\_\_\_\_\_, b\_\_\_\_\_ (13:1; b\_\_\_\_\_ l\_\_\_\_\_), and then the preacher articulates four p\_\_\_\_\_ a\_\_\_\_\_ of that call (13:2-5a).
4. The preacher reminds them (and perhaps includes himself among the l\_\_\_\_\_; cf. Hebrews 13:8) that l\_\_\_\_\_ are present for the a\_\_\_\_\_ of the c\_\_\_\_\_.
5. The preacher is simply reminding his hearers that o\_\_\_\_\_, c\_\_\_\_\_ m\_\_\_\_\_ – with their links to old c\_\_\_\_\_ s\_\_\_\_\_ – have been surpassed by the “a\_\_\_\_\_” of the Christian faith, that is, the a\_\_\_\_\_ is the cross of J\_\_\_\_\_ or his s\_\_\_\_\_ work.
6. There is some discussion about who are the “u\_” and “w\_” of 13:18 because the preacher returns to the f\_\_\_\_\_ p\_\_\_\_\_ (“I”) in 13:9.
7. The apparent “a\_\_\_\_\_” or d\_\_\_\_\_ comment in 13:18 (“*we have a clear conscience and desire to live honorably in every way*”) may indeed be that there were some problematic r\_\_\_\_\_ surrounding the preacher (including the l\_\_\_\_\_ if we take the “w\_\_\_\_\_” in that fashion).

8. The preacher wants them to keep p\_\_\_\_\_ for him and specifically to p\_\_\_\_\_ he might return to their c\_\_\_\_\_ soon.
9. The preacher characterizes his document as a “w\_\_\_\_\_ of e\_\_\_\_\_” which was common language for a s\_\_\_\_\_ in the first century (Acts 13:15; but also 1 Timothy 4:13 where Timothy is to devote himself to reading S\_\_\_\_\_, t\_\_\_\_\_ and “e\_\_\_\_\_”).
10. Theologically, J\_\_\_\_\_ is still at the h\_\_\_\_\_ of what the preacher does in Hebrews 13.



## FILL IN THE BLANK (Topic: A Word)

1. The word [P\_\_\_\_\_] points toward a family b\_\_\_\_\_ more than simply a c\_\_\_\_\_ attitude toward each other. The b\_\_\_\_\_ is the root idea for the specific instructions that follow.
2. They should “r\_\_\_\_\_” their past leaders (13:7) and “o\_\_\_\_\_” their present leaders (13:17).
3. “*We have an altar*” is a c\_\_\_\_\_ statement much like “*we have a g\_\_\_\_\_ h\_\_\_\_\_ p\_\_\_\_\_*” (4:14).
4. The s\_\_\_\_\_ we offer to G\_\_\_\_\_ through J\_\_\_\_\_ include the confession of our l\_\_\_\_\_ and the sharing of our l\_\_\_\_\_ (“s\_\_\_\_\_” is the Greek word *k\_\_\_\_\_* which often described f\_\_\_\_\_ and m\_\_\_\_\_ sharing among b\_\_\_\_\_; (cf. Romans 15:26-27; 2 Corinthians 8:4; 9:13; Acts 2:42-45) through b\_\_\_\_\_ toward others (“*to do g\_\_\_\_\_*” is a Jewish expression for b\_\_\_\_\_; cf. Galatians 6:10; James 4:17; Acts 10:38).
5. E\_\_\_\_\_ is an extremely appropriate word as his letter has contained many e\_\_\_\_\_ (Hebrews 4:1, 14; 6:1; 10:22-24; 12:1 are just a few).
6. It is G\_\_\_\_\_’s work in our lives that generates what is p\_\_\_\_\_ to him (e.g., “p\_\_\_\_\_ s\_\_\_\_\_” in Hebrews 13:15-16). This is the g\_\_\_\_\_ e-centered focus of s\_\_\_\_\_.
7. G\_\_\_\_\_ “l\_\_\_\_\_ o\_\_\_\_\_” (literal meaning) J\_\_\_\_\_ from the dead, so he could l\_\_\_\_\_ us as S\_\_\_\_\_.
8. J\_\_\_\_\_ is the g\_\_\_\_\_ s\_\_\_\_\_ (13:20) who will lead us, but he also leads us through “l\_\_\_\_\_” within the community of f\_\_\_\_\_.

9. The wish is that G\_\_\_\_\_ would “e\_\_\_\_\_p” (furnish, complete) his hearers with “e\_\_\_\_\_ *good for doing*”  
 G\_\_\_\_\_’s will.”

## OUR TEXT ASKS

- ✝ Why do you tell a group of people about life and community when their life is under hostile inspection and their community will soon encounter a brutal persecution?
- ✝ What do pilgrims in that situation need to hear?
- ✝ How can the preacher encourage them and call them to faithful perseverance?
- ✝ Why do you tell a group of people about life and community when their life is under hostile inspection and their community will soon encounter a brutal persecution?
- ✝ Will they love “money” or will they love the brothers (family of God)?
- ✝ Will they remember the reward at the end of the journey (the “*better possession*” in Hebrews 10:34) through faithfulness or will they hang on to their present wealth through faithlessness?
- ✝ Will they endure and continue their priestly ministry before God?
- ✝ It depends on how close a connection one places between 13:17 and 13:18, that is, the preacher continuing his topic of leaders or moving to another topic?
- ✝ But here our writer tells us that he is not only a “*good shepherd*” – he is also “*the great shepherd of the sheep*.” Why?
- ✝ It is an immutable fact that the power to do what is pleasing to God will always be given to us through Jesus Christ – if we want it! But some of us live as if that is not true. The real question is, do we want it? Do we desire it? Do we expect it? Then pray for it!

## MORE THAN ONE – MAKE A LIST

- ✓ Our text says, “It [Hebrews 13:20-21] acknowledges a dependence upon God as ...” List the 4 dependencies.
- ✓ Our text says, “I have divided Hebrews 13 into three sections.” List the three sections.
- ✓ Our text says, “In verses 4-6, he becomes even more intimate in his advice, giving very personal directives about...” List three areas of personal advice given.
- ✓ Our text says, “The preacher offers four specific practical instructions for living as pilgrims in the hostile environment in which they find themselves.” List four specific instructions.
- ✓ Our text says, “Its appropriateness comes from the fact the benediction and doxology of verse 21 flows from a grand foundational statement in verse 20 regarding what comes from the God they serve – namely...” List the three things cited in our text that come from God.
- ✓ Our text says, “In the context of this strong theological content, the preacher offers some practical applications for pilgrim journey.” List the 3 things to love, one thing to not love and one thing to remember “both past and present.”
- ✓ Our text says, “Verses 1-3 presented the basics.” List those basics both from Verses 1-3 and Verses 4-11.
- ✓ Our text says, “as we move toward the great benediction, that we have God’s...” List the two things of God that we have.
- ✓ Our text use three words to describe sheep. List those three words.

## **DIG A LITTLE DEEPER (NOT FOR INEXPERIENCED MINERS!)**

- ❖ Our text says, “Our grandest spiritual desires are never audacious and any spiritual aspirations less than the loftiest are not grand enough.” What is meant by “spiritual desires?” What are your “spiritual desires?”
- ❖ Our text says, “God chose the human race to be the priests of all creation, offering up creation’s worship to him and bringing order to it” and “We, the collective people of God, are the continuing incarnation and presence of Jesus on the earth today.” What this mean? The priest in Judaism had a responsibility to God and a responsibility to the people. What are the responsibilities of being a priest or the incarnation of Jesus to all creation?
- ❖ Our text says, “Worship is more than Sunday morning; it is a sacrifice of our life just as Jesus sacrificed his life for us.” Do you agree with this statement? We know what “Sunday morning” worship looks like, At least in the past, for something to be call “Sunday Morning Worship” there were things required and thing forbidden. Are there things required and thing forbidden in worship that is more than Sunday morning? What? In our fellowship we have what is called a “worship team” that leads in our Sunday Morning worship. What would a worship team that leads in worship that is more than Sunday morning, look like?