

Hebrews Part 2

Leader Guide

(NASB AND ESV)

JESUS, OUR HIGH PRIEST FOREVER
(CHAPTERS 5–10)

Hebrews Part 2 Leader Guide (NASB and ESV)

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USING LEADER GUIDES

Leader Guides are intended for you, the leader, to guide your Precept Upon Precept® and In & Out® discussions. They are designed to help you reason through the content of the lessons and to ensure you have understood what your group should have learned from their study. The guides offer effective plans for leading discussions.

The Holy Spirit is your guide as you prepare. He is the one who knows what your group needs to apply to their lives. Pray for them as they study and for yourself as you prepare to lead the discussion.

These guides can be used for either the NASB or the ESV edition of the courses. ESV words follow the NASB after a slash / or are set off with parentheses.

Leader Guides include the following:

- Lesson emphasis
- A logical order for the discussion
- Discussion questions
- Suggested visual aid(s)

Practical tips for using the Leader Guide:

- **Don't simply "do" the lesson.**
Stay with the lesson until you have a good understanding of it. This will give you a better grasp of how the Leader Guide takes you through the lesson.
- **You don't have to ask every question in the guide.**
Often one question will be covered while discussing another question so there is no reason to ask it. Your goal is not to ask every question, but to ask enough questions to make sure your group understood the lesson and to help them apply the truths to their lives.

Using the Leader Guide with In & Out


When your entire group uses In & Out

Compare an In & Out lesson with the Leader Guide. Use what relates to the In & Out lesson as a guide for the discussion. Don't teach what's not in In & Out lessons. Remember your goal in the discussion is for your group to discuss what they've learned, not for you to lecture on what you learned.

For groups studying both Precept Upon Precept and In & Out

Use the Leader Guides as designed for PUP, knowing that the In & Out assignments will be covered in the discussion. Make a note in the Leader Guide of what is not in the In & Out.

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HEBREWS PART 2

LEADER GUIDE

Lesson 1

Lesson emphasis

- Hebrews 4:14–5:10
- Priesthood and Jesus

REVIEW

To begin this discussion, tell your group to look at the At a Glance chart, and ask what Hebrews is about, the book theme, and the themes of the first four chapters.

NOTE: If your group studied Hebrews Part 1, ask the following questions in this Review. If they did not, then move to the next section.

Where is the first place Hebrews says that Jesus is our high priest?

2:17 says He is a merciful and faithful high priest to God.
He made propitiation for the sins of the people.

Then the rest of Hebrews explains those statements.

What else did the first four chapters say about Jesus as high priest?

He's able to come to the aid of / help those who are tempted.

High Priest of our confession, 3:1. He was faithful to God.
Ask your group if they are holding fast to their confession of who Jesus is.

4:14 is the next place that speaks of Jesus as our high priest.

JESUS OUR HIGH PRIEST, HEBREWS 4:14–5:10

Ask your group what they learned in these verses about Jesus as their high priest.

4:14-16

He's the great high priest who passed through the heavens.
Again the writer here calls believers to hold fast their confession.
These two ideas, Jesus the great high priest and believers holding fast their confession, are closely associated both here and in 3:1-6.

He can sympathize with our weaknesses, because He was tempted as we are, yet He didn't sin.

Therefore, He knows how people feel when they're tempted to sin. He sympathizes with us in that.

Compare this with 2:17-18.

Believers can draw near to Him with confidence to find help when they are tempted to sin and need help. He's merciful and gracious in that time of need.

5:5-10

Jesus didn't presume the priesthood for Himself; He was appointed by God.

The writer of Hebrews quoted from Psalm 110 which David wrote.
The Lord, the ruler, is also a high priest forever according to the order of Melchizedek.

He's the eternal high priest in the heavens who will listen and help when His people need it.

Tell your group to look at the priest's clothes at the end of the lesson as visual aids.

LEVITICAL AND AARONIC PRIESTHOOD, OLD TESTAMENT

Ask your group what they learned about the priesthood from the Old Testament.

Exodus 28–29

God said the priests were Aaron and his sons.
They were to minister to God.

Aaron was to dress a certain way, in holy garments specified by God.

As part of Aaron's garments, he wore stones to represent the twelve tribes of Israel.
Therefore, their names were on his shoulders and over his heart, as memorials before the Lord continually.

His sons were also to wear special tunics / coats, sashes, and caps.

Aaron and his sons were anointed, ordained, and consecrated to serve as priests.

The consecration and ordination consisted of sacrifices and offerings, washings, and anointing with oil and with blood.

God, through Moses, also established the 7-day ceremony by which one of Aaron's sons would be anointed and ordained as the high priest. The word "high" priest is not used in this text, but in other places.

Leviticus 8

Ask your group what they learned from this passage about the priest(s).

This is the account of Moses actually anointing, consecrating, and ordaining Aaron and his sons as priests. Exodus gave the procedures Moses was to follow when the priests were anointed, consecrated, and ordained.

NOTE: In Exodus, Moses recorded the plans or pattern which God gave him for the tabernacle and the priests, as well as the building the tabernacle. However, the record of the actual ordination of the priests was in Leviticus, whose content and events immediately follow those in Exodus.

Verse 35 says, “. . . so that you will / do not die” as Moses talked to Aaron. The priesthood was not to be taken lightly.

What happened when those not appointed to the priesthood tried to intrude into the priests’ office?

Numbers 16:1–18:7

Who is this about, and what happened?

Korah, a Levite; Dathan, Abiram, and On, who were Reubenites; and more than 250 other leaders of Israel rose up against Moses and challenged him, saying that he had exalted himself above all the people.

Korah also spoke against Aaron’s house as being the only priests since others were also sons of Levi.

According to verses 8-9, God chose the Levites to serve in the tabernacle and minister to the congregation. But they were not part of the priesthood. Of all the Levites, only Aaron and his sons were to be priests, not Moses or anyone of another family.

The next day the whole congregation assembled before the tent of meeting (another name for the tabernacle) and the glory of the Lord appeared.

God made it clear whom He had chosen to be priests before Him.

The earth opened and swallowed Korah, Dathan, Abiram, and On, and all that belonged to them.

The next day the congregation grumbled that Moses had caused their deaths, so the Lord sent a plague which killed 14,700. God is serious about the priesthood, and challenges to His authority.

Numbers 17 tells of how Aaron's rod / staff, out of all rods / staffs of the tribes, bore ripe almonds as again God demonstrated that he chose Aaron's house as the priests.

18:7 warns of death for any outsider who tried to come near to God through any means other than the priesthood He designated.

Who is 2 Chronicles 26:1-23 about, and what happened?

Good King Uzziah also tried to intrude into the priests' duties before the Lord.

God was gracious toward him as he was not killed, but only struck with leprosy for the rest of his life. Also, he could not come near the temple again.

To end your discussion, you might ask how it was that Jesus became a high priest.

God appointed Him as such although Jesus was from the tribe of Judah, not Levi.

Jesus is even a more special priest than Aaron and his sons, whom God set apart from all others.

Where does Jesus minister as our merciful and faithful high priest?

Whose high priest is He?

Whose names does He have on His heart continually before the Lord God Almighty?

HEBREWS PART 2

LEADER GUIDE

Lesson 2

Lesson emphasis

- Hebrews 5:11–6:8

REVIEW

You can ask your group what they remember from the last lesson—what it was about, and how it relates to the main theme of Hebrews.

Jesus, our High Priest forever.

We can draw near to Him for help in times of temptation to sin.

The Hebrew believers who received this letter were susceptible to such temptation. They were in some degree of persecution for their faith.

HEBREWS 5:11-14

Ask what your group learned about the immature or babes in Christ.

There is a chart at the end of this lesson's guide which you can use as a visual aid.

The Hebrews had become dull of hearing (5:11) or sluggish (6:12).

They should have been teachers, but instead needed to be taught the basic principles.

Their spiritual growth was not what it should have been.

They were only feeding on the milk of the Word and not the solid food.

Based on 5:12–6:2, what is the milk of the Word? According to the context of 5:1-11, what might the solid food be?

The milk is the foundational or elementary teaching / doctrine about Christ.

Part of the milk is also teaching about

repentance from dead works (of the Law?)

faith toward God

instruction about washings and laying on of hands

the resurrection of the dead

eternal judgment

These are the basics, the elementary and foundational things.

The solid food that the author was specifically referring to was about Jesus, a priest forever according to the order of Melchizedek. He's the source of eternal salvation and the one who gives grace to hold fast one's confession that He is the Christ.

Ask your group what they learned about infants / children or babes in Christ from the other passages they studied.

1 Corinthians 3:1-9

The infants are ones who are involved in jealousy and strife because of boasting in men. They were boasting in the men who led them to the Lord and letting that cause strife and jealousy among them.

That still happens now.

Give your group time to evaluate if any of them are doing this.

1 Peter 2:1-3

This is an illustration of how new born babies / infants long for milk. That's all they want.

Believers are to long for the pure Word of God like new babies / infants long for milk.

Feeding on God's Word is what grows believers.

How does this compare with Hebrews?

Hebrews 5:14 says the solid food of God's Word is for the mature.

The description is

practice
trained their senses / powers of discernment
discern / distinguish good and evil

The exhortation in 6:1 is, "let us press / go on to maturity."

That can become the motto of your whole group—press on to maturity together by studying and practicing the solid food of God's Word.

6:11 says diligence / earnestness is part of growth.

Diligence / earnestness prevents becoming sluggish, dull of hearing.

How does Ephesians 4:11-16 relate to spiritual maturity?

Apostles, prophets, evangelists, and pastors / shepherds-teachers are to give forth God's Word to people.

That equips the saints for the work of service / ministry.
They know how to serve according to what God says.

That then builds up the body of Christ, the church.

The result is that the body grows to a mature man in Him.

No longer children carried about by every wind of doctrine

Speaking the truth in love to grow up in Him

Each part of the body working for growth

Now ask your group where they want to be in their growth and how they can get there.

HEBREWS 6

Ask about verses 1-3 in comparison to 5:11-14.

The writer of Hebrews wanted to explain about Jesus being high priest forever according to the order of Melchizedek. He wanted them to understand that Jesus is the source of eternal salvation.

But they had become dull of hearing.
So he called them to press / go on to maturity in verses 1-3.

In verses 11-12 the author used the pronoun “you” to refer to the recipients.

What’s the contrast between verses 3 and 4?

The pronouns “we” and “those”— not the same group of people
But also not the same as “you” in 5:11-12.

What is the contrast between verses 4-6 and verse 9?

Again the pronouns are contrasted; “those,” “them(selves),” and “they” contrasted with “we” and “you” in verse 9.

The author sometimes spoke in the plural “we” and/or “us.” Sometimes these pronouns include the recipients as well as the author and whoever might have been with him when he wrote this letter.

Usually though, he used the pronoun “you” to refer to the recipients throughout the letter.

So there is another group of people in 6:4-6 who are “those,” “they.”

Verses 1-3

Ask your group what they learned from their study of these verses. Discuss word studies.

The exhortation in verse 1 is to leave the elementary teaching / doctrine about the Christ, and press / go on to maturity.” That is the continuing thought from 5:11-14.

This was an exhortation to leave the Old Testament teachings about the Messiah and move on to maturity (“completeness,” 6:1, *teleiotes*¹; “full grown,” 5:14, *teleios*²) in understanding that Jesus is the High Priest of eternal salvation.

The things listed in verses 2-3 refer to Old Testament teachings about these things.

Repentance (“change of heart”³; “change of mind”⁴) from dead works of the Law.

Even in the Old Testament men were called to believe (have faith in) God.

Instructions about ritual or ceremonial washings and laying on hands were also part of the Law in the Old Testament.

Resurrection of the dead and eternal judgment are also in the Old Testament.

Ask your group what they learned from the cross-references.

Isaiah, Ephesians, and Romans all say one is saved by faith, not by works.

All men are dead in sin until they repent and are cleansed by Christ’s blood. That’s part of true salvation. John the Baptist, Jesus, Peter, and Paul all preached repentance.

Galatians makes it plain that believers (those who have faith) receive the Holy Spirit by that faith.

What might application be for us who are already saved and not Jewish believers who lived under the Law before salvation?

Leave elementary teaching and press on to that which leads to maturity.
Turn from any dead or worthless, useless, works in our lives.

Verses 4-6

What are these verses about? What is the contrast? How does this fit the context of Hebrews?

Some people had evidently participated with the Hebrew believers for a while in what appeared to be salvation, and then fell away from them, from the Lord Jesus.

“those who have once been enlightened”

¹Horst Robert Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament* (Grand Rapids, Mich.: Eerdmans, 1990-c1993). 3:344.

²James Strong, *Enhanced Strong’s Lexicon* (Woodside Bible Fellowship, 1995). G5046.

³Barclay Moon Newman, *Concise Greek-English Dictionary of the New Testament*. (Stuttgart, Germany: Deutsche Bibelgesellschaft; United Bible Societies, 1993). 115.

⁴Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998, 1981). G3341.

At some point in time they had been given the light of the truth.

They tasted of the heavenly gift and were partakers of / shared in the Holy Spirit.

At some point in time they experienced or partook of the heavenly gift.
They shared in the Holy Spirit, by being around those indwelt by the Holy Spirit.
They had been involved with the truly saved.

“tasted the good / goodness of the word of God and the powers of the age to come”

Again this can refer to the influence true believers had on those who participate(d)
among them for a while.

“and *then* have fallen away”

At a point in time, they turned aside from what they had experienced.

“it is impossible to renew them again to repentance”
(The ESV says “it is impossible” at the beginning of verse 4.)

They cannot be restored to repentance, since they turned from true repentance.

“they again crucify to themselves the Son of God and put Him to open shame”
(ESV—“they are crucifying once again the Son of God to their own harm and holding
him up to contempt”)

They make a mockery of the cross when they turn away from claiming to be a
Christian.

Evidently this very thing had happened among the believers the author wrote to.

He explained “the case of those who . . . have fallen away.”

Verses 7-8

How does the illustration of the ground explain those who fell away?

God sends rain, that which nourishes and gives life, on the ground.

The ground that drinks it in and produces fruit is blessed.

The ground that only produces thorns and thistles is worthless.
Its end is burning.

Those who tasted and fell away are like the ground that received the rain and didn't
produce useful vegetation but only worthless thorns and thistles—they'll be burned.

Verses 9-12

Who are these verses about?

This is about the true believers.

The author said there was evidence of salvation; they brought forth useful vegetation.

Your work and the love you have shown toward His name.
 Ministered to / serving the saints

They had become dull of hearing...infants who needed to press on to maturity.
 Verses 11-12 is another exhortation to do that—be diligent / earnest, not sluggish.
 There is hope for the faithful. Jesus is the hope.

Verses 13-20

How does this chapter end?

What God says, He means. He cannot lie.
 Jesus is the hope, the anchor within the veil.
 Then the text goes back to Jesus being a high priest forever according to the order of
 Melchizedek. That's where it left off in 5:10.

Your group will study more about this, but ask them where they think they are in their spiritual maturity. How can they grow more?

You, beloved	Those
Dull of hearing, sluggish	Enlightened
Leaving the elementary	Tasted
Press / Go on to maturity	Partakers / sharers
Things that accompany / belong to salvation	Fallen away
Show diligence / earnestness in hope	Impossible to renew / restore to repent
Take hold of hope=Jesus	Put Son of God to shame / contempt

HEBREWS PART 2

LEADER GUIDE

Lesson 3

Lesson emphasis

- Hebrews 6:13-20
- God's promise to Abraham

REVIEW

Ask your group why Hebrews was written and who it was written to.

It was written as a word of exhortation to Jewish believers who were being persecuted and going through some trials related to their faith.

What is this word of exhortation about?
How does it exhort?

It's about Jesus our high priest who sympathizes with our weaknesses.
He is our hope, our anchor inside the veil in heaven.

What are the warnings so far?
What are the warnings about?

2:1-3, listen to God's Son so you don't neglect salvation.

3:7-4:13, if you hear His voice, don't harden your heart in unbelief.

6:4-8, some fell away and cannot be renewed / restored to repentance . . . shame the Son.

The warnings have to do with true salvation.

What is the flow of thought in Hebrews 5:11-6:20?

The Hebrew believers had become dull of hearing, sluggish in listening to the solid food of God's Word.

The author exhorted them to press / go on to maturity and not be sluggish.

They needed to practice diligence / earnestness, hope.

Then he used an illustration of Abraham's hope.

HEBREWS 6:13-16

Who would have been familiar with the story of Abraham in the Old Testament law?

The Jews knew it.

They were exhorted to imitate him as one who inherited the promises of God through faith and patience.

What does this text say about Abraham?

God made a promise to Abraham.

He swore that He would bless and multiply Abraham.

Abraham patiently waited.

Then he obtained the promise.

The quote in verse 14 is from Genesis 22:17.

Ask your group what they learned about Abraham and God's promises to him from their study in Genesis. As a visual aid, you can list the main points as your group discusses.

Genesis 12:1-3

This is the record of when God called Abram to leave his country and relatives / kindred to go to the land God would show him.

There is also a promise here:

- I will make you a great nation.
- I will bless you.
- I will make your name great.
- You will be a blessing.
- I will bless those who bless you.
- I will curse those who curse / dishonor you.
- In you all families of the earth will be blessed.

This is what God told Abram when He first called him. Abram was 75 years old. To become a great nation he needed at least one son, and he had none.

Genesis 13:14-16

After Abram's nephew Lot separated from being with him, the Lord made another promise to him.

- I will give all the land you see to you
and to your descendants / offspring
forever
- I will make your descendants / offspring as numerous as the dust of the earth

He still had no descendant / offspring, even though he had followed God to a new land.

Abram had to wait for God to do what He promised.

Genesis 14

The first 12 verses describe a rebellion of several kings who had been ruled for 12 years by Chedorlaomer the king of Elam.

The kings who rebelled lived in the area close to Abram.

In the battles of that rebellion Lot was taken captive because he lived in Sodom. Sodom was one of the rebelling cities.

Verse 13 calls Abram "the Hebrew."

This chapter tells how wealthy and great Abram was at that time.

He took 318 men who had been born and trained in his household with him to rescue Lot.

Even though the kings of his area had not been able to defeat Chedorlaomer, Abram and his men did.

When he returned to his area, the king of Sodom went out to meet him. He offered to give Abram all the goods he had retrieved from Chedorlaomer. He only wanted his people returned.

Another king came out to Abram, too—the king of Salem, Melchizedek.

He was also a priest of God Most High.

Melchizedek blessed Abram.

Abram gave him a tenth of all he had taken.

Genesis 15:1-18

The Lord told Abram that He was his shield
and that his reward would be very great.

Abram was concerned that he had no child and the heir of his household was a man who had been born in his house, Eliezer.

God promised Abram that Eliezer would not have to be his heir, but a son from his own body would be heir.

He also promised that his descendants / offspring would be as numerous as the stars.

Abram believed God—he had faith in who God is and in what He said.

That's when God counted Abram righteous.

Abram asked how he might know that he would possess the land, and God made a covenant with him that day.

Abram's descendants / offspring would be strangers / sojourners in a foreign land.

Enslaved / servants and oppressed / afflicted 400 years.

God would judge that nation they served.

He would bring out the descendants / offspring with many possessions.

The fourth generation would return to the land.

God promised that land forever to Abram's descendants.

Genesis 17:15-21

Abram was 99 years old, and God changed his name to Abraham.

The Lord appeared to him and promised him that Sarah would have a son the next year. She was 89 at that time.

They were to name him Isaac.

God promised to establish the everlasting covenant with Isaac and his descendants.

Genesis 21:1-12

As the Lord promised, Sarah had a son at the appointed time.
Abraham was 100 years old. He waited 25 years for his son of promise.

Abraham named him Isaac.

God made a distinction that through Isaac, not Ishmael, Abraham's descendants / offspring would be named.

Genesis 22:1-19

God tested Abraham when Isaac was a lad / boy, a young man.

He asked Abraham to offer his son whom he loved as a burnt offering to the Lord.

Abraham did as the Lord told him to do. He obeyed the Lord's voice.

God stopped him and provided the sacrifice, as He provided the sacrifice of His Son.

God restated some of the promise:

- I will greatly bless you.
- I will greatly multiply your seed / offspring as the stars and the sand.
- Your seed / offspring shall possess the gate of their enemies.
- In your seed / offspring all nations of the earth shall be blessed.

Ask your group what Romans 4:17-21 and Hebrews 11:17-19 add to understanding Abraham in Genesis 22.

Romans 4

Abraham knew that God gives life to the dead, as He had to his and Sarah's bodies.

He didn't become weak in faith, but grew strong in faith.

He was fully assured / convinced that what God promised He was able to do.

Hebrews 11

He waited in faith and received the promise.

So when he was asked to offer Isaac, he knew God could raise him from the dead.

What were the Hebrew believers exhorted to do in chapter 6?

Press / go on to maturity.

Be diligent / earnest, not sluggish, to realize the full assurance of hope.
Abraham was fully assured / convinced that God does what He promises.

Jesus is the source of eternal salvation.

He's our high priest forever according to the order of Melchizedek.

Ask your group how this lesson relates to their lives.

Give them a few minutes to share how this study is helping them.

HEBREWS PART 2

LEADER GUIDE

Lesson 4

Lesson emphasis

- Hebrews 7–8
- Jesus and Melchizedek, priesthood

REVIEW

To begin this discussion, you might ask your group for the main points of Hebrews listed in Day One.

It's a word of exhortation to Jewish believers for the most part.

Some had and were turning away from believing in Jesus and returning to the things of the Law.

Holding fast to the confession that Jesus is the Christ, Messiah, is the evidence of true salvation—continuance in the faith.

Therefore, Jesus is better than

Jesus' priesthood is better than that in the Old Testament, the Levitical or Aaronic priesthood.

Then ask what they remember about the priesthood from Lesson 1.

NOTE: Anytime your group needs to see their notes, tell them the page numbers where they might look in their PUP book.

Only those chosen and appointed by God serve as priests.

Levites, the tribe of Levi, serve in the tabernacle.

Only those of Aaron's family are priests.

God specified a ceremony to ordain, anoint, and consecrate the priests.

Korah, a Levite, and others who tried to take the priesthood for themselves suffered the consequences from God—death.

King Uzziah, even though he had done good up to the time of 2 Chronicles 26:16-23, was struck with leprosy when he entered the temple and tried to offer incense before the Lord.

The priesthood is a serious matter before God.

God specified certain clothes for the priests and the high priest to wear.

They were distinct from the other people.

Part of that clothing carried the names of Israel's tribes over the priest's heart and put them before the Lord as well.

AARONIC PRIESTHOOD

Ask your group what they learned from this lesson about the Aaronic priesthood. Tell them to look at their charts in the lesson.

God, in His Law, appointed the priests on behalf of men.

Since they were men, they could deal gently with the ignorant and misguided people. They, also, had weaknesses of the flesh. They understood men and the temptation to sin.

Before they offered sacrifices for the people's sins, they had to first offer sacrifices for their own sins.

They collected a tithe from the people so that they had enough to eat and to buy whatever they needed.

Because they all would die, there had to be more than one of them.

MELCHIZEDEK

Ask when Melchizedek was mentioned in the Bible.

He was during the time of Abraham, which was before God gave the Law to Moses. It was before the time of Aaron, Moses' brother.

What does Hebrews 7 say about Melchizedek?

He was priest of the Most High God.

He blessed Abraham, so he was greater than Abraham. Abraham gave him a tenth, tithe, of the spoil of his victory in battle.

In a sense, Levi—a descendant of Abraham— paid tithes to him.
So he was greater than Levi.

The translation of his name means “the king of righteousness.”
He was the king of Salem which means “peace.”

Without

- Father
- Mother
- Genealogy
- Beginning of days
- End of life

He was made like / resembling the Son of God.

Melchizedek remains a priest perpetually / forever.

He didn’t become a priest on the basis of Law or genealogy, but according to an indestructible life.

Therefore, Jesus is a priest forever according to the order of Melchizedek.

NOTE: Some people believe that Melchizedek was a pre-incarnate appearance of Jesus in the Old Testament, a “christophany.” Others hold to him as a type of Christ. However, don’t let your group get sidetracked and lose time on this.

What was the author of Hebrews trying to show through Melchizedek?

Jesus is a high priest, not according to the Law, but appointed by God like Melchizedek.

JESUS’ PRIESTHOOD

Ask your group what they learned about Jesus’ priesthood.

Be sure to discuss application when relevant.

How was Jesus like Melchizedek?

A priest forever
King of righteousness and king of peace

Compare Isaiah 9:6-7 and Hebrews 1:8; 7:1-3.

God said of His Son that He will have a throne, the righteous scepter, forever over His kingdom. He’ll be the king of righteousness—rule in righteousness.

The government will rest on His shoulders . . . Prince of Peace.
He'll sit on David's throne over Israel and establish justice and righteousness forever.

How else does Jesus compare with Melchizedek?

No earthly father, not of Levi or Aaron's descent but Judah's.

Appointed to be a priest by God Himself.

An indestructible life

Ask about the contrast of the Levitical priesthood and Jesus' priesthood in Hebrews 7:11-28.

Perfection was not the result of the Levitical priesthood.
Since it could not produce it, then there was no need for it to continue.

So if the priesthood changed, then the law also had to change.

That's the "former commandment" referred to in verse 18.
Because of its weakness and uselessness, it was set aside for a better one.

Believers draw near to God through the better covenant, through the better priest, our Lord Jesus Christ. He's our merciful and faithful priest who can sympathize with our weaknesses.

He's the perfect priest, so there only had to be one of Him.

He continues forever.

He saves forever those who draw near through Him.

Jesus is the guarantee.

- Holy
- Innocent
- undefiled / unrestrained
- Separate from sinners
- Exalted above the heavens
- Offered Himself once and for all

HEBREWS 8

What is this chapter about? What are the main points?

Our high priest is seated in heaven at God's right hand.

It's about the heavenly tabernacle / tent and the better covenant which Jesus brought.

This new covenant made the old one, the Law, obsolete. Just as Jesus was the perfect priest so that the Levitical priesthood was obsolete.

You might close by asking your group how they can apply these truths about Jesus their high priest.

HEBREWS PART 2 LEADER GUIDE Lesson 5

Lesson emphasis

- Hebrews 8
- Old and New Covenants

REVIEW

To begin this discussion, you might ask your group for the main points of Hebrews. Tell them to look at their At a Glance chart as a visual aid.

It's a word of exhortation to Jewish believers for the most part.

Some had and were turning away from believing in Jesus and returning to the things of the Law.

Holding fast to the confession that Jesus is the Christ, Messiah, is the evidence of true salvation—continuing in the faith.

Therefore, Jesus is better than

Jesus' voice needs to be heeded so as not to miss salvation.

Jesus' priesthood is better than that in the Old Testament, the Levitical or Aaronic priesthood.

HEBREWS 8

What is a key repeated word in this chapter? What is compared?
What does it have to do with Jesus?

Covenant—"testament, will"¹; "contract"²; "the last disposition which one makes of his earthly possessions after his death."³

From Hebrews 7:22 through the end of this letter, the author uses the word "covenant" many times. His main point is that Jesus is the mediator of a better covenant than the Old Covenant.

¹Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998, 1981). G1242.

²James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). G1242.

³James Strong, *Enhanced Strong's Lexicon* (Woodside Bible Fellowship, 1995). G1242.

The first covenant was made obsolete by the new covenant.

You can use a short list comparing the Old and New Covenants as a visual aid for this discussion. See the end of this lesson's guide for an example.

What made the new better than the first or the old?

The first was not faultless.
The fault was that Israel did not keep the first covenant.

The new puts God's laws into the minds of the people.
He writes it on their hearts.

All will know God, and He'll remember their sins no more.

OLD COVENANT

Ask your group what they learned about the Old Covenant from the definition and cross-references in the lesson.

Covenant—"a *compact* . . . made by passing between *pieces* of flesh"⁴; "alliance"⁵

Compare that definition with what your group studied about Abraham in Genesis 15 in Lesson 6. The flaming torch and smoking oven, the appearance of God, passed between the pieces of the animals Abraham had cut in two and placed on the ground.

Exodus 19–24

Israel camped at Mt. Sinai. On top of the mountain were thunder, lightning, thick cloud, and a very loud trumpet sound. The people trembled when they saw and heard.

From the mountain the Lord spoke the Ten Commandments to the people. They were so terrified that they asked not to hear God's voice anymore, but for Moses to speak to them for Him.

God gave ordinances and feasts to Moses for them. He also warned them.

⁴James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). H1285.

⁵James Strong, *Enhanced Strong's Lexicon* (Woodside Bible Fellowship, 1995). H1285.

After Moses recounted to the people all the Lord's words, they entered into a covenant with Him.

Blood of sacrifices

Half sprinkled on / threw against the altar

Half in basins—some sprinkled / thrown on the people

Moses read the book

People vowed to obey

Exodus 34

While Moses was on the mountain, the people sinned by worshiping the gold calf which Aaron made. He broke the tables with the Ten Commandments written on them. So he went back up the mountain to get the second set of tables.

The Lord

- Compassionate / merciful
- Gracious
- Slow to anger
- Abounding in lovingkindness / steadfast love and truth / faithfulness
- Keeps lovingkindness / steadfast love for thousands
- Forgives iniquity, transgression, and sin
- Does not leave the guilty unpunished
- Visits the iniquity of the fathers on the 3rd and 4th generations
- Jealous God

Moses asked the Lord to go in their midst and pardon their sins.

God said that He was going to make a covenant and do miracles when he brought them into the land and drove out their enemies.

His covenant was in accordance with the words Moses wrote, the Ten Commandments.

Israel was instructed to make no covenant with the nations.

Moses' face shone because he had been speaking with the Lord. It frightened the people so he veiled it, except when he went before the Lord.

Deuteronomy 28–30

God killed the first generation of Israel who had come out of Egypt, the ones who made the covenant with Him at Mt. Sinai, Mt. Horeb. He killed them because they didn't keep His commands, but rebelled against Him.

So in Deuteronomy, Moses restated God's commands to the second generation. They entered into the same covenant in the plains of Moab.

He called them to be obedient or they would be scattered from their land. At that time they were about to enter it, but had not yet.

There were curses in the Law for disobedience.

One of the curses was that they would be scattered from their land, which happened when the Babylonians took them captive and destroyed Jerusalem and the temple.

Jeremiah and Ezekiel prophesied at the time of the Babylonian sieges and destruction of Jerusalem.

Ask your group what they prophesied about. What did God promise as His people suffered the consequences of breaking His covenant?

NEW COVENANT

Ask your group what they learned about the new covenant promised in Jeremiah 31–32. Jeremiah 31:31-34 is quoted in Hebrews 8:8-12.

God promised to make an everlasting covenant with His people, better than the Old Covenant of the Law.

In this New Covenant God promised

- His law within, written on hearts
- Forgiveness, remember sins no more
- Jerusalem rebuilt
- God's people, Israel, gathered back to their land and dwell in safety
- One heart and one way—to fear God always—so they don't turn away
- God won't turn away from them
- Restoration of their fortunes

What did Ezekiel promise? Compare this with Jeremiah.

God will gather His people Israel back to their land and give them another heart and a new spirit.

He promised cleansing.

He'll give them a new heart and His Spirit as part of His New Covenant.
That will cause them to walk in His statutes.

The first covenant was faulty in that the people had faults, disobedience.
The New Covenant promised that they are able to keep His ways, be obedient.

Man's heart is deceitful and desperately sick. God said He will give another heart to those who are part of His New Covenant.

Ask your group what they learned from the verses in the Gospels and Epistles.

The law, Old Covenant, came through Moses.
The New Covenant of grace came through Jesus.

Jesus came to Israel, but the gospel is also for the Gentiles.

Gentiles are fellow-heirs and partakers of the promises in Christ.
Christ's blood—the blood of the New Covenant brings them near.
All are forgiven because of His blood.

Jesus is the mediator of the new ("in nature"⁶), better covenant.

We are all one in God's household because of His Spirit dwelling within each one of us.
He causes true believers to continue in the faith.

The new makes the old obsolete.

⁶Gerhard Kittel, Gerhard Friedrich, and Geoffrey William Bromiley, *Theological Dictionary of the New Testament, Abridged in One Volume* (Grand Rapids, MI: W.B. Eerdmans, 1985), 388.

Old Covenant	New Covenant
God made with Israel	Jesus, guarantee and mediator
The Law	Better than old, first
Required obedience	Everlasting
Faulty—the people broke it	New heart, His Spirit
	Forgiveness by His blood
	Jews and Gentiles in one body

HEBREWS PART 2

LEADER GUIDE

Lesson 6

Lesson emphasis

- Hebrews 8–10:18
- The Tabernacle

REVIEW

Tell your group to look at their At a Glance charts, and ask about the main points and segments of Hebrews as you begin this discussion.

This is a letter written to Jewish, Hebrew, believers in Jesus as the Messiah, Christ. They were going through trials and some persecution. Some had even turned away from the faith.

It's a word of exhortation that Jesus is the High Priest of our confession.
It's an exhortation to hold fast that confession of Him as Messiah until the end.
Don't fall away because of persecution or hard times.

There are warnings about turning away and facing judgment.

Hebrews 1–4

God spoke in His Son, better than / superior to angels. Listen to Him.
If you hear His voice, don't harden your hearts in unbelief.

Hebrews 5–10:18

Jesus, the Son, is our great high priest according to the order of Melchizedek.
Press on to maturity.
Better priest, covenant, tabernacle, sacrifice, offering—able to save forever

Hebrews 10:19–13:25

General and specific exhortations to draw near in confidence and live by faith.

THE TABERNACLE

Now ask your group what this lesson is about and how it fits into the context of Hebrews.

Hebrews 8:1-5 and 9:1-5 tell about the tabernacle.

The true one in heaven pitched by God and not man

Moses erected the earthly tabernacle according to the pattern God gave him on Mount Sinai. It was a copy and shadow of the heavenly one.

Where did the idea of a tabernacle come from? Where did its materials come from?

Exodus 25:1-9

The Lord told Moses to construct a sanctuary or tabernacle for Him to live among His people. Moses took a contribution from the people for the materials of the tabernacle and its furniture.

To have fun with this discussion you might draw the outline of the tabernacle and then ask your group to tell you what to add so that you complete it.

Try first without them looking at their diagrams, then let them look at the one in the lesson to be sure you don't leave out anything.

NOTE: When you draw the outline and make the gate opening, put "East" on that side of the drawing as the tabernacle faced the east.

A cubit is approximately 18 inches.

Outer court

One entrance for the people, the gate facing the east side.

Bronze altar

As one entered the court, he came to the bronze altar for sacrifices.

It was approximately 4 ½ feet high.

Bronze laver / basin

The priests washed from the water in this large basin.

Holy place

This was covered by the tent. Both the holy place and the Holy of Holies were in the tent. There was only one door leading from the court into the tent.

The priests entered daily to perform their duties.

There were three articles of furniture in the holy place.

Table

The table was on the north side of the tabernacle.

It was about 27 inches high, 18 inches wide, and 3 feet long.

Priests put twelve loaves of bread on the table every sabbath and ate the old bread.

Lampstand

This light for the inside of the tabernacle was on the opposite side from the table.

It was pure gold; the table and altar of incense were gold covered wood.

The priests kept the oil in the seven lamps on the stand burning day and night.

Altar of incense

This gold altar stood right in front of the veil that separated the Holy of Holies.

It was about 3 feet high.

The priests burned special incense on it twice a day.

NOTE: From Hebrews 9:4 it might appear that this altar was inside the Holy of Holies, but it was outside of the veil separating the holy place from the Holy of Holies. You can hold this discussion until more study has been done in a later lesson.

Veil

This was the way into the Holy of Holies.

Hebrews 9:3 calls this the “second veil” as the door was more like a veil than an actual door.

Only the high priest could go behind the veil once a year on the Day of Atonement.

Holy of Holies

It was a cube, 10 x 10 x 10 cubits, 15 feet.

The only thing in this part of the tent, the tent of meeting, was the Ark of the Covenant that contained the two tables of the Old Covenant, the Law.

The ark was about 45 inches long, 27 inches wide, and 27 inches high.

Covering the ark was the mercy seat on which were two gold cherubim. God’s cloud rested or moved from above the mercy seat, between the cherubim.

JESUS

Hebrews 8:5 says these things served as a copy and shadow of heavenly things.

According to other verses your group studied, they also pictured the Lord Jesus Christ and His sacrifice for salvation.

Ask your group to walk through the tabernacle once more and discuss what each part signified or pictured of Jesus and / or believers. At each place ask if they have applied the truth to their lives.

Bronze altar

Jesus was the sacrifice for our sins.

Bronze laver

Believers are cleansed, sanctified, by washing of water with God's Word.

The door to the tabernacle

Jesus said, "I am the door . . ." in John 10:9.
Enter through Him alone for salvation.

The bread

Jesus said, "I am the bread of life"—eternal life of salvation.

Lampstand

Jesus said, "I am the light of the world" John 8:12; 9:5.

He's the light of men. He gives enlightenment to salvation.

Altar of incense

Compare the fragrant incense before the Lord with Hebrews 7:25.

Maybe this pictures intercessory prayer before God.

Veil

Hebrews 10:20 says that the way believers come into God's presence is through Jesus' flesh.

Jesus' death and resurrection made the way for us to come to God, to draw near to Him before His throne of grace.

Ark and mercy seat

The presence of God was above the ark.

Jesus is God, Hebrews 1:1-3.

He is at God's throne in heaven drawing people to Him through salvation.

He paid the price for sins. His blood offers forgiveness and mercy.

HEBREWS 9:1–10:18

Ask your group what these chapters are about and how they fit into the rest of Hebrews.

This is a continuation of the teaching about the new covenant being better than the Old Covenant.

Tabernacle

Offerings and sacrifices

Redemption and sanctification

Cleansing

Priests

Forgiveness

All part of the Old / New Covenants and true salvation

To close you might give time for your group to share anything else that ministered to them as they studied this lesson.

HEBREWS PART 2

LEADER GUIDE

Lesson 7

Lesson emphasis

- Hebrews 9
- The Day of Atonement

REVIEW

Tell your group to look at their At a Glance charts and ask about the main points and segments of Hebrews to begin this discussion.

This is a letter written to Jewish, Hebrew, believers in Jesus as the Messiah, Christ. They were going through trials and persecution. Some had even turned away from the faith.

It's a word of exhortation that Jesus is the High Priest of our confession.
It's an exhortation to hold fast that confession of Him as Messiah until the end.
Don't fall away because of persecution or hard times.

There are warnings about turning away and facing judgment.

Hebrews 1–4

God spoke in His Son, better than angels. Listen to Him.
If you hear His voice, don't harden your hearts in unbelief.

Hebrews 5–10:18

Jesus, the Son, is our great high priest according to the order of Melchizedek.
Press on to maturity.
Better priest, covenant, tabernacle, sacrifice, offering—able to save forever

Hebrews 10:19–13:25

General and specific exhortations to draw near in confidence and live by faith.

Ask about the tabernacle, and draw it as your group discusses each part.

LEVITICUS 16

What happened on the Day of Atonement?

Draw stick figures to show this at the tabernacle.

Aaron or whoever the high priest was entered the holy place, Holy of Holies, to make atonement for the year.

There was an order he had to carefully observe or he would die.

NOTE: Verse 1 referred to the death of Aaron's two sons, Nadab and Abihu, who offered strange fire before the Lord and were killed when fire came out of the tabernacle on them.

On the Day of Atonement, the 10th day of the 7th month, the priest followed the commands of the Lord to enter the holy place and make atonement for himself, the people, the holy place, and the tent of meeting.

It was a day of humility, solemnity, and no work.

It was a day of cleansing.

Aaron washed as directed and put on the holy clothes of the priest.

He brought a bull and a ram for himself and his household.
He took two male goats and a ram from the congregation.

He offered a ram as a sin offering for himself and his household.

Then he took incense from the gold altar and put it in a censer and took it before the Lord in the Holy of Holies. The cloud of it covered the mercy seat.

He sprinkled some of the blood of the sacrifice on the east side of the mercy seat and in front of it seven times.

Then he presented two goats before the Lord, cast lots for them, sacrificed one, and made the other the scapegoat / Azazel.

He sacrificed the goat for the peoples' sins and did the same with the blood as he had done for his own sin offering.

He also sprinkled blood on the bronze altar to cleanse it.

Then he took the live goat and laid his hands on its head to symbolize the sins of the people passing to the goat.

That scapegoat / Azazel was sent into the wilderness and let go there.

The priest then removed his holy clothes and made the burnt offerings for himself and the people.

Verse 30 says that it was a day for Israel to be cleansed from their sins.

HEBREWS 9

Ask your group what they learned from their study of this chapter and how it compares with Leviticus 16 and the Day of Atonement. When appropriate, ask application questions, too.

Verses 1-5

The tabernacle was part of the first covenant, Old Covenant, the Law. God gave Moses the Law on Mount Sinai and also gave him the pattern for the tabernacle.

Verse 4 tells what was inside the ark—a gold jar / urn with manna in it, Aaron’s rod / staff which budded, and the tables / tables of the covenant, Ten Commandments, Moses got from God on the mountain.

NOTE: Allow for a brief time of discussion if needed on verse 4 about the altar being in the Holy of Holies. The Hebrew word for “altar of incense” can also be translated “censer.” Hebrews 9 is about the Day of Atonement, so the word could be translated “censer,” the golden censer of incense presented before the Lord in the Holy of Holies on the Day of Atonement.

Verses 6-10

These verses tell of the priests’ duties in the holy place, outer tabernacle.

But only once a year the high priest enters the Holy of Holies to offer blood for his and the people’s sins.

The sins they committed in ignorance.

Verse 8 says that the way to God’s presence had not been revealed / opened when the holy place was part of the tabernacle. The way is through Jesus.

The tabernacle was a symbol for the way to God at the present time of when Hebrews was written.

Neither the gifts nor the sacrifices made under the Old Covenant could make the worshiper perfect or complete in conscience.

Verses 11-14

But Jesus Christ’s entrance into the heavenly holy place cleansed the consciences of those who believe in Him, cleansed from dead works of the law to serve the living God.

Verse 12 speaks of redemption, eternal redemption.

Verses 15-28

These verses are about Jesus as the mediator of a New Covenant.

His death, His blood inaugurated the New Covenant.

Without shedding of blood there is no forgiveness.

Verse 21 says that the priest sprinkled the tabernacle and all its vessels with the blood of sacrifice on the Day of Atonement.

The heavenly things are cleansed with better blood than that of the animal sacrifice—they're cleansed with Jesus' blood as He entered the heavenly holy place to appear in God's presence for us.

He only needed to make one sacrifice for all time. His blood is perfect as the sacrifice for the sins of many.

Verse 28 tells of His return to the earth at His second coming.

Ask your group if they are eagerly awaiting His return.

To close this discussion you might ask how Hebrews 9:5 describes the cherubim.

The cherubim of glory—God's glory between them above the mercy seat

The glory of the Lord is His presence.

Why did God have Moses make a tabernacle?

So that He might dwell among His people

They saw the cloud as His presence, His glory.

*NOTE: There was a reference in the lesson to the Shekinah, the radiant presence of God dwelling in the midst of His people. You do not need to bring this up, but if someone asks, "Shekinah" is the "transliteration of a Hebrew word not found in the Bible but used in many of the Jewish writings to speak of God's presence. The term means, 'that which dwells'"*¹

What happened in 1 Samuel 4?

Israel trusted in the ark instead of the Lord.

¹ Trent C. Butler, general ed., *Holman Bible Dictionary* (Nashville, Tennessee: Holman Bible Publishers, 1991), p. 1260.

They brought it from the tabernacle at Shiloh to the battlefield to fight the Philistines, but God let the Philistines defeat Israel and take His ark.

At the end of the chapter, the Philistine capture of the ark was interpreted as God's glory departing Israel.

That came about because of their repeated sins of idolatry and turning from Him.

Jesus is the glory of God, and He dwelt among us for a while in a body of flesh.

He was crucified, then resurrected.

Then He ascended to the right hand of the Majesty in heaven.

He's full of grace and truth.

From heaven He'll return for those who eagerly await Him.

Ask what lessons for life can be learned from this.

God cleanses the hearts of those who draw near to Him through the Lord Jesus Christ.

But those who turn away are facing the judgment of the Lord of Hosts, the one who is a consuming fire.

The Lord Jesus Christ is seated at God's right hand as the merciful and faithful high priest of those who respond in belief when they hear His voice.

HEBREWS PART 2

LEADER GUIDE

Lesson 8

Lesson emphasis

- Hebrews 9–10
- Cleansing and worship

REVIEW

To begin this discussion you might ask your group about this segment of Hebrews. What is Hebrews 5–10:18 about? How is it exhortation?

This part of Hebrews is about the merciful and faithful High Priest, Jesus, who was introduced in the first four chapters as the Son—God and man.

It describes how His ministry is better than that of the Old Covenant priests.

Jesus' sacrifice is sufficient. The author explained in detail how there was no need for anyone to consider going back to the Old Covenant. The new is better.

Understanding this is the foundation for obedience to the last chapters of instructions.

Help your group to remember that they are studying the solid food of God's Word in this part of Hebrews. It will help them press on to maturity.

HEBREWS 9

What are the main points of this chapter?

Regulations of divine worship

Verses 1-14

Review what these verses are about.

1-5

The tabernacle / tent and what was in it

6-10

The priests performed duties of divine worship

Worshiper not perfect in conscience

11-14

Christ entered perfect tabernacle / tent to obtain eternal redemption.

His blood cleansed / purified the conscience from dead works to serve the living God.

What does Christ's offering accomplish for those who truly worship Him?

Eternal redemption and a cleansed conscience

At the end of this guide, there is a short list which you can use as a visual aid.

How does this compare with Isaiah 6:1-8?

Isaiah had a vision of God on His throne in the temple.

This passage emphasizes God's holiness and glory.

As he saw God, Isaiah realized his own and his peoples' uncleanness.

The cleansing was done by a burning coal from the altar.

His lips were unclean.

The coal touched his lips.

Then his mouth was clean to take God's message to his people.

Ask what your group learned about the ashes of the heifer.

Numbers 19 and 31:21-24

A red heifer was slaughtered and burned in the priest's presence.

Then its ashes were kept to mix with water for purification from uncleanness.

If someone became unclean because of touching or being too close to a corpse or being in war, the water was used to purify him.

Death caused uncleanness for the living of Israel.

Unclean people could not go into the court of the tabernacle.

They couldn't go before God in uncleanness, similar to the priests not being able to go into the Holy of Holies without a sacrifice for their own sins.

According to Hebrews 9, the sacrifices and the purification only cleansed the flesh and did nothing for the conscience.

But true believers have a clean conscience because of Jesus' sacrifice and cleansing of us.

Verses 15-28

What are the main points in this passage?

Death and blood inaugurate a covenant.

Without shedding blood there's no forgiveness.

Christ entered heaven; offered His own blood once for all sins.

As a result, true worshipers have eternal redemption, a clean conscience, and the ability to serve and worship the living God.

We can eagerly await His return.

HEBREWS 10

How does this chapter continue these thoughts?

Verses 1-9

The author was still explaining the Old Covenant, Law, and the New Covenant.

The things of the Law were not able to make the worshiper perfect. The Law was only a shadow of the good things to come.

The worshipers were conscious of their sins as there was a yearly reminder.

Complete forgiveness was impossible (“unable, powerless”¹; “weak”²) under the Old Covenant.

Verses 5-9 are Old Testament references which Jesus quoted about Himself.

He came to do the Father's will—die for the sins of the world.

¹Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998, 1981). G102.

²James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). G102.

Verses 10-14

Ask what your group learned from the word studies they did.

Believers have been sanctified by God’s will through Jesus’ offering.

“Sanctified,” “to make holy,”³ comes from a root word meaning “holy.”
It means to “purify or consecrate.”⁴

Combining the definition, the tense, and the mood—
We were consecrated at a point in the past and continue to be holy.

Jesus perfected for all time those who are sanctified . . . by one offering.

Jesus “perfected” us at a point in the past and it continues.

NOTE: “Perfected” is the same Greek word as “maturity” in Hebrews 6:1. It is translated into the English as “perfect,” “complete,” “mature.”

“Sanctified” in verse 14 is continuous action—those who are being sanctified.

The sanctification of Christians is a process, but it has a definite beginning.

How does Hebrews 2:17 compare with Hebrews 9–10?

Jesus had to become flesh and blood to make propitiation for the peoples’ sins.

“To make propitiation” is “to appease.”⁵

Jesus is the merciful high priest who paid for our sins so that we don’t have to pay the penalty of death—which was what the law required for disobedience.

Romans 3:25

Jesus was displayed as our propitiation.

It’s by faith that we are sanctified by His blood, His offering.

1 John 2:1-2 and 4:10

When believers sin, we still have an Advocate—Jesus Christ the righteous.

He is the propitiation for all sins for all time.

God’s love is that He died for sins and rose again to give eternal redemption.

³James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). G201.

⁴James Strong, *The New Strong’s Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). G201.

⁵H.G. Liddell, *A Lexicon: Abridged from Liddell and Scott’s Greek-English Lexicon* (Oak Harbor, WA: Logos Research Systems, Inc., 1996), 379.

How does Hebrews 10:18 summarize Hebrews 5–10:18?

Jesus was the perfect offering.
He brought forgiveness.
There is no longer a need for other sin offerings.

What / who has been the focus from Hebrews 4:14-16?

Jesus the great high priest who passed through the heavens

Therefore, we can draw near with confidence to the throne
of grace
to receive mercy
to find grace to help
in time of need

Verses 19-39

What is this part of the chapter about?

Therefore...
Because of who Jesus is and what He has said and done

Those who have been cleansed are to do certain things.
Draw near with a true heart, a cleansed heart
Hold fast
Stir up one another to good works

Verses 26-31 are another warning.

Recall the former days...
Don't throw away your confidence, but endure.

Those who have faith, preserve their souls.

To end this discussion, ask what lessons for life your group learned from this lesson.

Jesus' blood on the cross

Clean conscience
to worship and serve Him

Sanctified

Forgiven

HEBREWS PART 2

LEADER GUIDE

Lesson 9

Lesson emphasis

- Hebrews 10:19-39
- Exhortations and warning

REVIEW

Briefly review the main points and segments of Hebrews as you begin this discussion.

This is a letter written to Jewish, Hebrew, believers in Jesus as the Messiah, Christ. They were going through trials and some persecution. Some had even turned away from the faith.

It's a word of exhortation that Jesus is the High Priest of our confession.
It's an exhortation to hold fast that confession of Him as Messiah until the end.
Don't fall away because of persecution or hard times.

There are warnings about turning away and facing judgment.

Hebrews 1–4

God spoke in His Son, better than angels. Listen to Him.
If you hear His voice, don't harden your hearts in unbelief.

Hebrews 4:14–10:18

Jesus, the Son, is our great high priest according to the order of Melchizedek.
Press on to maturity.
Better priest, covenant, tabernacle, sacrifice, offering—able to save forever

Hebrews 10:19–13:25

General and specific exhortations to draw near in confidence and live by faith.

HEBREWS 10:19-39

Tell your group to look at their diagrams of the tabernacle from Lesson 7.
How do verses 19-21 relate to the earthly tabernacle / tent?

All of those cleansed by the blood of the High Priest Jesus have confidence to enter the holy places through the veil / curtain He opened.

It's the new and living way to draw near to God.
And it's for all believers in Jesus Christ.
He's the great high priest over God's house.

Ask what your group learned from the Hebrews references to the throne or right hand of God.

God Himself is the Majesty on high, seated on His throne in heaven—a throne of grace.

Jesus is now seated at God’s right hand, next to the throne of grace.

He made purification of sins.

He passed through the heavens.

He entered within the veil of the tabernacle (ESV—curtain of the tent) in heaven.

Then He took His seat.

He’ll be seated there until God makes all Jesus’ enemies a footstool for His feet.

Hebrews 1:8 says Jesus has a throne and a kingdom forever.

To summarize—we have a high priest sitting next to God, on His throne of grace in heaven. This high priest is merciful toward us and sympathizes with us in that He was tempted in all ways that we are, but He didn’t sin.

What do verses 19-20 say about the veil / curtain? Also discuss the cross-references.

Jesus made / opened the way for believers to come before God, the Majesty on high.

The veil / curtain was His flesh.

Matthew 27:45-53

When Jesus died on the cross, the veil / curtain of the temple was torn from top to bottom.

NOTE: The veil / curtain was as much as 10 cubits high, approximately 15 feet, and a “handbreadth” or about 4 inches thick.

The Holy of Holies was exposed in the holy place.

John 14:1-6

Jesus told the eleven disciples after Judas had left to betray Him that He was going away to prepare a place for them to be with Him. He is in heaven. He’s preparing a place for believers to be there with Him after He comes for them.

Jesus told them that He is the way . . . to the Father. His flesh made the way—when He died, the veil / curtain was torn. The way was made into God’s presence.

Believers, worshipers, now have confidence to enter the holy place of God’s presence.

What are the exhortations in verses 19-25? Also ask them how they can do each of these.

Let us draw near

Jesus made the way for us to enter the holy place.

Confidence and assurance are connected with this. We are clean before Him because of Jesus' offering.

Perhaps we draw near in prayer, in studying His Word, or just being conscience of God's presence.

Let us hold fast

Hold fast the confession that Jesus is the Christ, the Messiah, the coming King.

Don't waver or neglect or drift away from our hope.

This takes perseverance and endurance in trials.

God promised eternal redemption, and He is faithful to keep His promises.

Let us consider

Prayerfully think about how to stimulate other believers to love more, to keep on in truly good deeds.

Prayerfully consider how to stimulate other believers to do good deeds but not forsake getting together with believers.

Ask your group how these exhortations apply to them and other believers now. Give them time to discuss application.

Verses 26-31

What is this warning and how does it compare with the others in Hebrews 2-6?

This warning is about continuing in willful / deliberate sin after knowing the truth.

The reality of doing such is trampling under foot the Son of God and regarding His blood of the new covenant as unclean. It's insulting / outraging the Spirit of grace.

The result is a more severe punishment than death—judgment with fury of a consuming fire, vengeance from the living God Himself.

This is a warning to those who know the truth and then turn from it by continuing in willful sin. They know what they are doing.

Hebrews 2:1-4

This warning is to pay close attention to what one has heard—God spoke in His Son. Not paying attention is to drift away and neglect salvation. The result is a just penalty.

This is very similar to the warning in Hebrews 10.

Hebrews 3–4

These chapters repeat that if one hears His voice, don't harden your heart. A hard heart is an evil and unbelieving heart that falls away from the living God.

Unbelief is disobedience.

This is also a similar warning to Hebrews 2:1-4 and 10:26-31.

Hebrews 6:1-8

Some had once been enlightened to the things of the new covenant, salvation. But they fell away in sin and rejection of the truth. They cannot then be renewed to repentance.

Verse 6 has similar language to Hebrews 10:29—no repentance and no more sacrifice.

Ask what they learned from Numbers 15:22-31 about willful / deliberate sin.

With the Old Covenant of the Law there was sacrifice for unintentional sin so the ones committing the sin would have atonement.

But there was no sacrifice for intentional or defiant (ESV—with a high hand) sin of the one who knew what God said, but despised His Word and went against it.

The same is true in the New Covenant, but there is a more severe punishment than being cut off, than death—fiery judgment from God.

What do Deuteronomy 32:35-36 and Psalm 145:20 relate to this?

He's a God of vengeance who repays and vindicates His people.
He is judge and will destroy all the wicked.

Verses 32-39

What are these verses about?

The author called the Hebrews to remember when they had endured in the past.

A great conflict / hard struggle of sufferings

- Being made a public spectacle through reproaches and tribulations
- Becoming sharers / partners with those who were so treated

They endured and
showed sympathy to (ESV—had compassion on) those in prison
joyfully accepted the seizure / plundering of their property

They knew that they had a better and a lasting possession.

What did the author exhort them to do in verses 35-39?

Keep on enduring
Don't throw away your confidence by shrinking back in trials.
The righteous live by faith to the preserving of their souls.
Contrasted with those who shrink back ("turn back"¹; "draw back"²) to destruction.

Tell your group to look at the chart "God's Plan of the Ages" as a visual aid.
Ask what they learned about the Lord's coming.

When Jesus comes, He'll judge the righteous and the unrighteous.
Then the unrighteous will suffer the punishment of destruction.

The quote from Habakkuk was spoken shortly before God judged Israel for breaking the Old Covenant of the Law. Jews would have understood that quote in this letter as referring to coming judgment.

Several times in Hebrews the author makes reference to the future.

Jesus is at God's right hand until the time when His enemies become His footstool.

There is a world to come.

Believers are to be diligent until the end.

Christ will appear a second time for salvation and judgment.

The day is drawing near.

Once again God will shake the earth and heavens even to remove them.

His kingdom will be what remains.

Then believers will be free from trials and persecution.

¹Barclay Moon Newman, *Concise Greek-English Dictionary of the New Testament*. (Stuttgart, Germany: Deutsche Bibelgesellschaft; United Bible Societies, 1993). 189.

²James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

To end this discussion, you might ask your group if they are looking forward to Jesus' return and why or why not. Give time for them to discuss their answer.