



COMPLETE STUDY GUIDE • LETTER • 13 CHAPTERS • 8 SESSIONS

Hebrews

The Supremacy of Christ and the Endurance of Faith

"His Son is the radiance of his glory, the very image of his substance... when he had by himself purified us of our sins, sat down on the right hand of the Majesty on high."

HEBREWS 1:3



Eight sessions

Leader's guide

Answer guide

Full text of Hebrews (WEB)

SIMPLE. ACCESSIBLE. TRANSFORMATIONAL.



CLEAR PATH BIBLE STUDIES

Hebrews

Complete Study Guide

The Supremacy of Christ and the Endurance of Faith

INSIDE THIS GUIDE

- 1** Eight sessions with every discussion and reflection question from the online study, and room to write.
- 2** Reference pages: the story of the covenants, the sanctuary, the hall of faith, why Jesus is greater, the themes, and the warnings and invitations, and all 13 chapters with their study questions.
- 3** Leader's guide with the group leader notes, a timed plan, and an answer guide for every discussion question.
- 4** The full text of Hebrews in the World English Bible, so nothing else is needed to do the study.

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The online study, free and with no sign-in: clearpathbiblestudies.com/studies/hebrews

HEBREWS

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START HERE

How to use this guide

A complete, eight-session walk through the Book of Hebrews — built for small groups, Sunday school, and personal study. Read together, observe, interpret, and leave each session with one clear thing to live out.

EVERY SESSION FOLLOWS ONE RHYTHM

1

Read together

The session's passage,
read aloud together.
The text is in Part Four.

2

Observe

What happened?

3

Interpret

What does it mean?

4

Apply this week

How should I respond?

On your own

Each session gives you a 5-day reading plan, reflection questions, a memory verse, and one action step to live out.

- Write your answers. Thinking on paper is slower, and it lasts.
- Finish each session with the closing page: the one thing to live out, a prayer, and the memory verse from memory.

In a group

Each session has a 60-minute leader's plan for 5–12 people — read together, discuss, and apply, with leader notes built in.

- The leader uses Part Three: leader notes, a timed plan, and an answer guide.
- Participants need Parts One, Two, and Four. Of Part Five, pages 157 and 160–166 are for everyone, and pages 158–159 are for leaders.

PRINTING FOR A GROUP

Participant pages (sessions and reference): pages 8–97. Leader's guide: pages 98–140. The text of Hebrews: pages 141–153. Pages 154–155 are for everyone. Part Five: pages 156–166.

My progress

☐ 1 The Son Above All

☐ 3 Grow Up into Hope

☐ 5 A Better Covenant, A Better Sacrifice

☐ 7 The Hall of Faith

☐ 2 Entering God's Rest

☐ 4 A Priest Forever

☐ 6 Draw Near, Hold Fast, Consider One Another

☐ 8 Run with Endurance

WHY STUDY HEBREWS?

Consider Him, so you don't grow weary

Walk through all thirteen chapters of the New Testament's great sermon — the Son above all, a priest forever, a better covenant, and a faith that endures. Observe what the text says, interpret what it means, apply it to your life, and learn to teach it to others.

01 See Jesus clearly

No book paints Christ larger — radiance of God's glory, brother in our flesh, priest forever.

02 Unlock the Old Testament

Tabernacle, priesthood, sacrifices, covenants — Hebrews shows how the whole story points to Christ.

03 Find grace for weariness

Written for tired believers: a throne of grace, an anchor of hope, and a Father's loving training.

04 Endure without drifting

Five loving warnings and one great race — everything you need to hold fast to the finish.

“His Son is the radiance of his glory, the very image of his substance... when he had by himself purified us of our sins, sat down on the right hand of the Majesty on high.”

HEBREWS 1:3 • WEB

ABOUT THE BOOK

The New Testament's greatest sermon

Hebrews is a sermon sent by mail — “the word of exhortation” — written to believers who were tired, pressured, and quietly tempted, it seems, to drift back toward the old, safer ways they had left. (The letter never names Judaism, and scholars differ on the exact pressure.)

Its answer to every temptation is a Person: the Son who outshines prophets and angels, the priest who lives forever to intercede, the mediator of a better covenant sealed in His own blood. Better is its favorite word, and “hold fast” is its heartbeat.

AUTHOR	Unnamed — a master preacher of the Old Testament; God is the true speaker (1:1)
DATE WRITTEN	Commonly dated to the 60s AD, probably before the temple's destruction in AD 70 (debated)
FORM	A written sermon — “the word of exhortation” (13:22) — sent as a letter
AUDIENCE	Most likely Jewish believers under pressure, tempted, it seems, to drift back from Christ
PURPOSE	To show Christ supreme and sufficient — and to call wavering believers to hold fast
MAJOR THEMES	The supremacy of Christ · The Great High Priest · The new covenant · Faith and endurance

THE LEARNING JOURNEY

Four movements from the Son to the sending: 13 chapters, 8 sessions

The Son Above All Hebrews 1–2		Hold Fast Hebrews 3–6				Our Great High Priest Hebrews 7–10				Living by Faith Hebrews 11–13		
1	2	3	4	5	6	7	8	9	10	11	12	13
Session 1	Session 1	Session 2	Session 2	Session 3	Session 3	Session 4	Session 5	Session 5	Session 6	Session 7	Session 8	Session 8

Hebrews 1–2	The Son Above All God's final word: the radiance of His glory, made like us to taste death for everyone.
Hebrews 3–6	Hold Fast Greater than Moses, a rest that remains, a call to maturity — and hope anchored within the veil.
Hebrews 7–10	Our Great High Priest Melchizedek's order, a better covenant, and one sacrifice offered once for all.
Hebrews 11–13	Living by Faith The hall of faith, the race of endurance, and the kingdom life lived outside the camp.

THE EIGHT SESSIONS

Your study plan

EITHER WAY

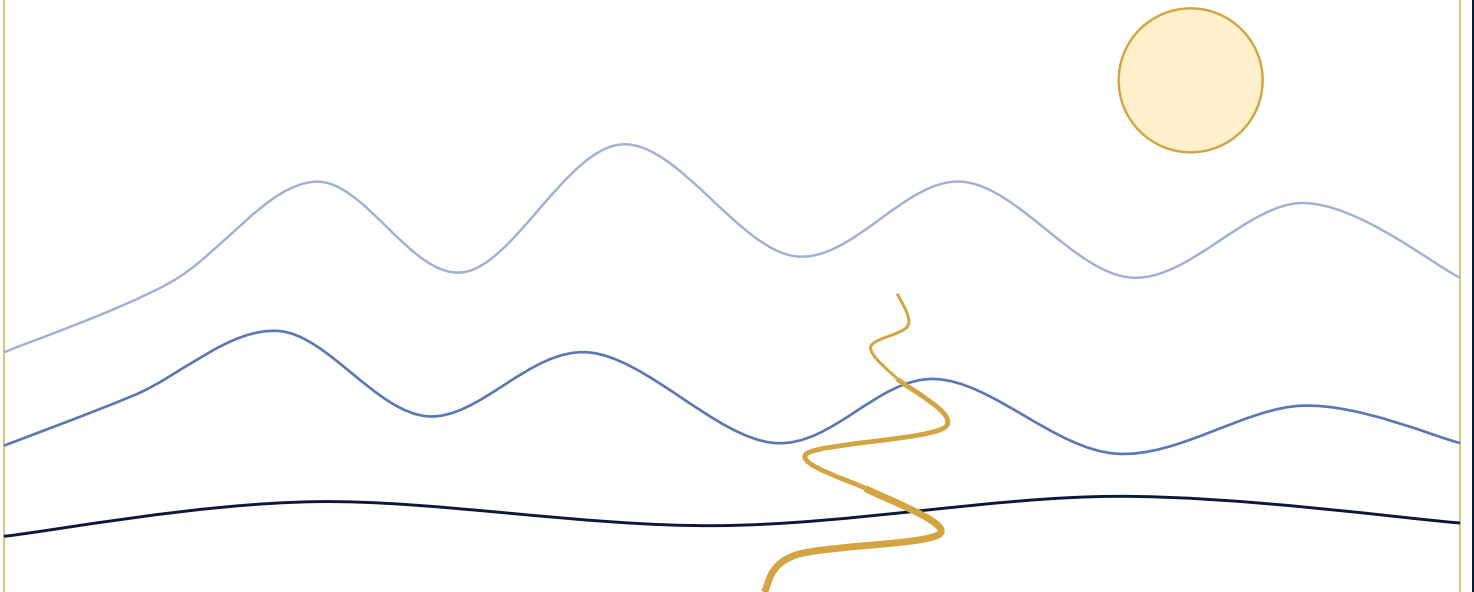
Eight sessions carry you through all 13 chapters of Hebrews — from the Son who is God's final word to the life lived outside the camp.

	SESSION	READ HEBREWS	MEMORY VERSE	SESSION PAGE	LEADER PAGE	TEXT PAGE
1	The Son Above All God has spoken His final word in His Son — greater than the prophets and the angels, and made like us to save us.	1–2	1:3	9	100	142
2	Entering God's Rest Jesus is greater than Moses — so don't harden your heart like the wilderness generation, but enter God's rest through faith.	3–4	4:16	14	105	143
3	Grow Up into Hope Christ is our qualified, compassionate high priest — so press on from spiritual milk to maturity, anchored in God's unbreakable promise.	5–6	6:19	19	110	144
4	A Priest Forever Like Melchizedek — king of righteousness and peace, without recorded end — Jesus holds a permanent priesthood and saves to the uttermost.	7	7:25	24	115	146
5	A Better Covenant, A Better Sacrifice Jesus ministers in the true sanctuary as mediator of the new covenant, having entered once for all with His own blood.	8–9	9:28	29	120	147
6	Draw Near, Hold Fast, Consider One Another One offering has perfected forever those being sanctified — so draw near with full assurance, hold your confession, and spur one another on.	10	10:23	34	125	148
7	The Hall of Faith Faith is assurance of things hoped for — and a great crowd of ordinary, flawed people proves that trusting God's promise is a life that pleases Him.	11	11:1	39	130	150
8	Run with Endurance Fix your eyes on Jesus, receive the Father's training, and live the unshakable-kingdom life — love, worship, and witness outside the camp.	12–13	12:1–2	44	135	151

PART ONE

The Eight Sessions

Read, discuss, reflect, and close the session. One session a week carries you through all 13 chapters.



SESSION 1 OF 8

The Son Above All

Read Hebrews 1–2 • text begins on page 142

1

God has spoken His final word in His Son — greater than the prophets and the angels, and made like us to save us.

Hebrews opens not with an argument but with an unveiling: the Son is the radiance of God's glory, the exact image of His being, the heir and maker of everything. Yet this exalted Son became fully human — lower than the angels for a little while — to taste death for everyone and to become a merciful and faithful high priest. Everything Hebrews will say about holding on flows from who Jesus is.

MEMORY VERSE

His Son is the radiance of his glory, the very image of his substance, and upholding all things by the word of his power, who, when he had by himself purified us of our sins, sat down on the right hand of the Majesty on high.

HEBREWS 1:3 • WEB

THIS SESSION'S READING PLAN

- ☐ **Day 1 1:1–4** God's final word is a Person. Count what these verses say the Son is and does.
- ☐ **Day 2 1:5–14** Seven Old Testament quotations. Notice what the Father says to the Son that He never says to angels.
- ☐ **Day 3 2:1–4** The first warning: drifting. What makes drifting different from rebelling?
- ☐ **Day 4 2:5–13** Crowned with glory through suffering. Notice verse 11 — He is not ashamed of you.
- ☐ **Day 5 2:14–18** Why the Son became human. Sit with the memory verse and pray it back to God.

DISCUSS

Discussion questions

READ TOGETHER

Read Hebrews 1:1–4 and 2:14–18 aloud together.

- 1** What is the most surprising contrast you hear between chapter 1 and chapter 2?

OBSERVE — WHAT HAPPENED?

- 2** List the seven things Hebrews 1:2–3 says about the Son. Which comes first, and which comes last?

- 3** What does the Son do ‘when he had by himself purified us of our sins’ (1:3), and why does that posture matter?

- 4** According to 2:14–15, why did the Son share our flesh and blood?

- 5** What two words describe Jesus as high priest in 2:17?

INTERPRET — WHAT DOES IT MEAN?

- 6** Hebrews says God spoke ‘at many times and in various ways’ through the prophets, but now ‘by his Son’ (1:1–2). What changes when the messenger is the Son Himself?

- 7** Why does the writer spend a whole chapter showing Jesus is greater than angels before saying anything about how we should live?

- 8** How does Jesus’ full humanity (2:14–18) make Him able to help us in ways a distant deliverer never could?

- 9** Walk the group through the seven-quotation chain of chapter 1. What does each Scripture prove about the Son — and why does the writer let the Old Testament do all the talking?

- 10** Psalm 8 celebrates humanity’s God-given dominion; Hebrews 2:8–9 admits ‘now we don’t see all things subjected to him’ — ‘But we see him who has been made a little lower than the angels, Jesus.’ How does Jesus fulfill Psalm 8 on our behalf?

APPLY — THIS WEEK

- 11** Where in your life does another voice — fear, culture, an old wound — still get more attention than the Son who speaks?

- 12** Jesus is ‘able to help those who are tempted’ because He suffered (2:18). What temptation would you bring to Him this week if you really believed that?

REFLECT

Three reflection questions

- 1** If the Son really is ‘upholding all things by the word of his power’ (1:3), what are you carrying that He is already holding?

- 2** Hebrews 2:1 warns about drifting — slow, unnoticed movement away. What current in your life is quietly pulling you from Christ?

- 3** Jesus was ‘in all points tempted like we are’ (4:15) and calls you brother or sister. How does that change the way you approach Him after failure?

LIVE IT

Close the session

ONE THING TO LIVE OUT

Each morning this week, before you look at your phone, say Hebrews 1:3 aloud and name one thing you're handing to the Son who upholds all things.

A PRAYER FOR THE WEEK

Father, You have spoken finally and fully in Your Son. Quiet every competing voice in me this week, and teach me to listen to Him.

M Without looking back, write Hebrews 1:3.

NOTES, AND QUESTIONS TO BRING TO THE GROUP

Answers and leader notes are in the leader's guide, page 100.

SESSION 2 OF 8

Entering God's Rest

Read Hebrews 3–4 · text begins on page 143

2

Jesus is greater than Moses — so don't harden your heart like the wilderness generation, but enter God's rest through faith.

Israel was delivered from Egypt yet died in the wilderness, not because God failed but because unbelief hardened into rebellion. Hebrews holds that story up as a mirror: there is still a 'today,' still a rest to enter, and the way in is not trying harder but trusting fully. The living word of God exposes our hearts — and instead of driving us away, it drives us to a sympathetic high priest and a throne of grace.

MEMORY VERSE

Let's therefore draw near with boldness to the throne of grace, that we may receive mercy and may find grace for help in time of need.

HEBREWS 4:16 · WEB

THIS SESSION'S READING PLAN

☐ Day 1 **3:1–6** Consider Jesus — faithful as a Son over the house. You are that house.

☐ Day 2 **3:7–19** Psalm 95 and the wilderness. Underline every 'today.'

☐ Day 3 **4:1–11** The rest that remains. What does it mean to cease from your own works (v. 10)?

☐ Day 4 **4:12–13** The living word. Let it read you before you finish reading it.

☐ Day 5 **4:14–16** The throne is grace. Memorize verse 16 and use it as your prayer of approach.

DISCUSS

Discussion questions

READ TOGETHER

Read Hebrews 3:12–14 and 4:14–16 aloud together.

- 1** What do these two passages ask us to do — one for each other, one toward God?

OBSERVE — WHAT HAPPENED?

- 2** How does the writer compare Moses and Jesus in 3:1–6 — what is each faithful as?

- 3** What happened to the wilderness generation, and what does 3:19 name as the reason?

- 4** What does 4:12 say the word of God does?

- 5** What two things does 4:16 say we receive at the throne of grace?

INTERPRET — WHAT DOES IT MEAN?

- 6** Why is unbelief described as a heart problem ('an evil heart of unbelief,' 3:12) rather than merely an intellectual one?
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-
-
- 7** The wilderness generation was rescued from Egypt but never entered the land. What does that warn us about the difference between starting with God and persevering with Him?
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- 8** How can 4:12–13 (fully exposed before God) and 4:14–16 (boldly welcomed by God) both be true at the same time?
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-
-
- 9** The writer notices that David says 'Today' in Psalm 95 long AFTER Joshua brought Israel into the land (4:7–8). Why does that one word prove a rest still remains — and what does it teach about how carefully Hebrews reads Scripture?
-
-
-

APPLY — THIS WEEK

- 10** Verse 3:13 makes encouragement a daily, mutual assignment — ‘exhort one another day by day.’ Who is doing that for you, and for whom are you doing it?

- 11** What would drawing near ‘with boldness’ actually look like this week in the area where you feel most disqualified?

REFLECT

Three reflection questions

- 1** Where are you living like the wilderness generation — delivered, yet circling in unbelief instead of entering what God has promised?

- 2** What is one area where you are still ‘working’ to earn what God has already finished for you in Christ?

- 3** ‘Today’ (3:7): what has God been saying that you keep postponing?

LIVE IT

Close the session

ONE THING TO LIVE OUT

Send one 'day by day' encouragement — a text, note, or call — to a specific believer every day this week, pointing them to something true about Christ.

A PRAYER FOR THE WEEK

Lord, keep my heart soft today. Where I am striving, teach me to rest in Your finished work — and give me boldness to come to Your throne exactly as I am.

M Without looking back, write Hebrews 4:16.

NOTES, AND QUESTIONS TO BRING TO THE GROUP

Answers and leader notes are in the leader's guide, page 105.

SESSION 3 OF 8

Grow Up into Hope

Read Hebrews 5–6 · text begins on page 144

3

Christ is our qualified, compassionate high priest — so press on from spiritual milk to maturity, anchored in God's unbreakable promise.

Jesus meets every qualification of a true high priest — called by God, able to deal gently with the wayward — and He learned obedience through what He suffered. But the readers have stalled: still on milk when they should be teaching. Hebrews issues its sternest warning against falling away, then immediately steadies trembling believers with the strongest comfort in the book — God's promise and God's oath, an anchor of hope fixed behind the veil where Jesus has already gone.

MEMORY VERSE

This hope we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil.

HEBREWS 6:19 · WEB

THIS SESSION'S READING PLAN

- ☐ Day 1 **5:1–10** What makes a true high priest — and how Jesus, the Son, fulfills it all.
- ☐ Day 2 **5:11–14** Milk or solid food? Verse 14 tells you how discernment grows: by practice.
- ☐ Day 3 **6:1–12** The warning — and verse 9's 'better things.' Notice what diligence looks like in vv. 10–12.
- ☐ Day 4 **6:13–20** Promise plus oath. Trace the anchor line from your soul to within the veil.
- ☐ Day 5 **6:19** Memorize the anchor verse. Name the storm it needs to hold you through right now.

DISCUSS

Discussion questions

READ TOGETHER

Read Hebrews 5:11–6:3 and 6:17–20 aloud together.

- 1** What is the writer worried about — and what is he certain about?

OBSERVE — WHAT HAPPENED?

- 2** What qualifications for high priesthood does 5:1–4 list, and how does Jesus meet them (5:5–10)?

- 3** What does 5:8 say the Son ‘learned,’ and how?

- 4** How does the writer describe his readers’ stalled growth in 5:11–14?

- 5** What two ‘immutable things’ guarantee our hope in 6:17–18?

INTERPRET — WHAT DOES IT MEAN?

- 6** Why is it important that a high priest ‘can deal gently with those who are ignorant and going astray’ (5:2) — and how does Jesus surpass even that?

- 7** According to 5:14, how do believers actually develop discernment? What does ‘by reason of use’ rule out?

- 8** How does the anchor picture (6:19–20) work? Where is the anchor fixed, and why does that make hope ‘sure and steadfast’?

- 9** God ‘interposed with an oath’ (6:17) — quoting His promise to Abraham in Genesis 22. Why does a God who cannot lie swear an oath at all, and what are the ‘two immutable things’ the anchor holds to?

APPLY — THIS WEEK

- 10** In honest terms: are you currently on milk or solid food? What is one step from consuming to exercising — from being taught to putting truth into practice?

- 11** Where does your hope tend to anchor — circumstances, performance, other people? What would re-anchoring 'within the veil' change this week?

REFLECT

Three reflection questions

- 1** Jesus 'learned obedience by the things which he suffered' (5:8). How might God be using your current hardship as training rather than punishment? (Not every hardship is discipline, and abuse is never God's training; take care how you answer for others.)

- 2** What truth have you heard a hundred times but never practiced? What would 'reason of use' (5:14) look like for it?

- 3** When you doubt your standing with God, do you look inward at your grip or upward at His oath? What difference does 6:17–18 make?

LIVE IT

Close the session

ONE THING TO LIVE OUT

Pick one truth you already know — forgiveness, contentment, honesty — and deliberately practice it in one concrete situation this week. Maturity comes ‘by reason of use.’

A PRAYER FOR THE WEEK

Father, I don't want to stall on milk. Train my senses through practice, and when storms come, hold me fast by the anchor You fixed within the veil.

M Without looking back, write Hebrews 6:19.

NOTES, AND QUESTIONS TO BRING TO THE GROUP

Answers and leader notes are in the leader's guide, page 110.

SESSION 4 OF 8

A Priest Forever

Read Hebrews 7 · text begins on page 146

4

Like Melchizedek — king of righteousness and peace, without recorded end — Jesus holds a permanent priesthood and saves to the uttermost.

A mysterious king-priest who met Abraham for three verses in Genesis becomes the key that unlocks everything. Melchizedek — greater than Abraham, before Levi, without recorded beginning or end — foreshadows a priesthood the law could never produce. Jesus, appointed by God's oath 'a priest forever,' cannot die again, never retires, never hands off your case. Because He always lives to intercede, He is able to save completely and permanently.

MEMORY VERSE

Therefore he is also able to save to the uttermost those who draw near to God through him, seeing that he lives forever to make intercession for them.

HEBREWS 7:25 · WEB

THIS SESSION'S READING PLAN

- ☐ **Day 1 Genesis 14:17–20 · Psalm 110** Meet Melchizedek in his only two Old Testament texts. Note Psalm 110:4's oath.
- ☐ **Day 2 7:1–10** Greater than Abraham, before Levi. Watch how the writer reads the silence of Genesis.
- ☐ **Day 3 7:11–19** Why the priesthood had to change: the law made nothing perfect, but a better hope draws near.
- ☐ **Day 4 7:20–25** Appointed by oath, permanent by life. Memorize verse 25.
- ☐ **Day 5 7:26–28** 'Such a high priest was fitting for us.' Turn each word of verse 26 into praise.

DISCUSS

Discussion questions

READ TOGETHER

Read Hebrews 7:23–28 aloud together.

- 1 What words in this paragraph signal permanence — and why does permanence matter for a priest?

OBSERVE — WHAT HAPPENED?

- 2 From 7:1–3, what do Melchizedek’s name and title mean, and what is missing from his story in Genesis?

- 3 What two things does Abraham’s encounter with Melchizedek prove about who is greater (7:4–10)?

- 4 Why did the priesthood have to change according to 7:11–19 — what could the old system not do?

- 5 List the ways 7:23–28 contrasts Jesus with the Levitical priests.

INTERPRET — WHAT DOES IT MEAN?

- 6 Melchizedek is 'king of righteousness' and 'king of peace' (7:2) — in that order. Why can peace only follow righteousness, and how does Jesus supply both?

- 7 The old priests were 'hindered from continuing by death' (7:23). How does Jesus' indestructible life (7:16) change the entire nature of priesthood?

- 8 What does 'save to the uttermost' (7:25) cover that a partial or temporary salvation would not?

- 9 A three-verse Genesis story and one psalm line carry the entire case that the Levitical priesthood was always provisional (7:11–19). Trace it: what does Melchizedek's ORDER have that Aaron's LINE cannot — and why does 'forever' change everything (7:23–25)?

APPLY — THIS WEEK

- 10 Right now — not someday — Jesus is interceding for you (7:25). How would your praying change if you pictured yourself joining a conversation He has already started?

- 11 Where are you still relying on a 'Levitical' system — repeated performance to feel acceptable? What would it mean to rest in a finished, once-for-all priesthood?

REFLECT

Three reflection questions

- 1 Where have you been slow to bring a need to the Priest who 'lives forever to make intercession' (7:25) for those who come to God through Him?

- 2 He is 'holy, guiltless, undefiled' (7:26). How does His record, not yours, change how you come to God?

- 3 'Uttermost' means completely and forever. What part of your past do you still treat as beyond His saving reach?

LIVE IT

Close the session

ONE THING TO LIVE OUT

Once a day this week, stop and say aloud: 'Jesus is interceding for me right now' — then pray for one other person the way He prays for you: persistently and personally.

A PRAYER FOR THE WEEK

Lord Jesus, my priest forever — thank You that You rose and live forever, never retire, and never drop my case. Save me to the uttermost, and teach me to draw near through You alone.

M Without looking back, write Hebrews 7:25.

NOTES, AND QUESTIONS TO BRING TO THE GROUP

Answers and leader notes are in the leader's guide, page 115.

SESSION 5 OF 8

A Better Covenant, A Better Sacrifice

Read Hebrews 8–9 · text begins on page 147

5

Jesus ministers in the true sanctuary as mediator of the new covenant, having entered once for all with His own blood.

The tabernacle was a copy; heaven is the original. Through Jeremiah God promised a new covenant, which makes the first old (8:13): the law written on hearts, real knowledge of God, and sins remembered no more. Chapter 9 walks through the tabernacle to show what its very architecture preached: the way in was not yet open. Then Christ entered the true Most Holy Place – not with animal blood, year after year, but with His own blood, once for all, securing eternal redemption and cleansing the conscience itself.

MEMORY VERSE

So Christ also, having been offered once to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him for salvation.

HEBREWS 9:28 · WEB

THIS SESSION'S READING PLAN

- ☐ Day 1 **8:1–6** The real sanctuary and the true minister. Earth's tent was the copy.
- ☐ Day 2 **8:7–13 · Jeremiah 31:31–34** Read the promise in both places. Circle every 'I will.'
- ☐ Day 3 **9:1–10** Walk the tabernacle floor plan. What was its architecture saying?
- ☐ Day 4 **9:11–22** His own blood, once for all. What does verse 14 say it cleanses?
- ☐ Day 5 **9:23–28** Appearing past, present, and future (vv. 24–28). Memorize verse 28.

DISCUSS

Discussion questions

READ TOGETHER

Read Hebrews 8:10–12 and 9:11–14 aloud together.

- 1** What does God promise to do in the new covenant — and what did Christ do to secure it?

OBSERVE — WHAT HAPPENED?

- 2** What four promises make up the new covenant in 8:10–12 (quoting Jeremiah 31)?

- 3** From 9:1–5, what furniture stood in the holy place and the most holy place?

- 4** What was the Holy Spirit ‘indicating’ by the tabernacle’s design according to 9:8?

- 5** What contrasts does 9:11–14 draw between Christ’s offering and the old sacrifices — what blood, what sanctuary, how often, with what result?

INTERPRET — WHAT DOES IT MEAN?

- 6** Why does a law written on the heart (8:10) succeed where a law written on stone could not?
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-
-
- 7** The old rituals cleansed the flesh but were not able to make the worshiper perfect 'concerning the conscience' (9:9, 13–14). What is the difference between being ceremonially clean and having a clean conscience?
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-
-
- 8** Why is blood — a life given — required for forgiveness (9:22), and why is Christ's blood able to do what animal blood never could?
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-
-
- 9** Read Jeremiah 31:31–34 aloud. The writer's whole case is that GOD said 'new' — 'in that he says, "A new covenant", he has made the first old' (8:13). What are the four promises inside Jeremiah's oracle, and where does each get fulfilled in chapters 9–10?
-
-
-

APPLY — THIS WEEK

- 10** God says, 'I will remember their sins and lawless deeds no more' (8:12). What sin do you keep remembering that God has covenanted to forget? What would it look like to agree with Him?

- 11** A cleansed conscience exists 'to serve the living God' (9:14) — freedom has a purpose. What service has a guilty conscience been keeping you from?

REFLECT

Three reflection questions

- 1** Which of the four promises of the new covenant (8:10–12) do you most need to believe right now, and why?

- 2** Is your conscience clean — not because you've done enough, but because His blood is enough? Where is the difference showing (or not showing) in your life?

- 3** Verse 9:28 describes believers as 'eagerly waiting for him.' Would 'eager' describe your posture toward Christ's return? What dulls it?

LIVE IT

Close the session

ONE THING TO LIVE OUT

Write down the sin or failure that most haunts you, write Hebrews 8:12 across it, and destroy the paper — then serve the living God this week in one way guilt had been blocking.

A PRAYER FOR THE WEEK

Father, write Your law on my heart. Cleanse my conscience by the blood of Christ — not so I can relax, but so I can serve You freely and wait eagerly for His appearing.

M Without looking back, write Hebrews 9:28.

NOTES, AND QUESTIONS TO BRING TO THE GROUP

Answers and leader notes are in the leader's guide, page 120.

SESSION 6 OF 8

Draw Near, Hold Fast, Consider One Another

6

Read **Hebrews 10** · text begins on page 148

One offering has perfected forever those being sanctified – so draw near with full assurance, hold your confession, and spur one another on.

The old sacrifices never stopped – which was precisely the evidence they never worked. Christ offered one sacrifice for sins forever and sat down; the tabernacle's furniture included no seat, because the priests' work was never done. On that finished foundation Hebrews builds its great threefold call: draw near (worship), hold fast (hope), consider one another (community) – and warns that deliberately trampling the Son is to refuse the only sacrifice there is. The chapter ends where the next begins: the righteous will live by faith.

MEMORY VERSE

Let's hold fast the confession of our hope without wavering; for he who promised is faithful.

HEBREWS 10:23 · WEB

THIS SESSION'S READING PLAN

☐ Day 1 **10:1–10** Shadow versus reality. A body prepared for obedience — 'I have come to do your will.'

☐ Day 2 **10:11–18** Standing priests, seated Savior. Verse 14 is worth memorizing too.

☐ Day 3 **10:19–25** Draw near · hold fast · consider one another. Which comes hardest for you?

☐ Day 4 **10:26–31** The warning against trampling the Son. Let it produce reverence, not panic.

☐ Day 5 **10:32–39** 'Remember the former days.' You have endured before; you will by faith again.

DISCUSS

Discussion questions

READ TOGETHER

Read Hebrews 10:11–14 and 10:19–25 aloud together.

- 1** What did Christ's sitting down (v. 12) make possible in verses 19–25?

OBSERVE — WHAT HAPPENED?

- 2** Why could the old sacrifices 'never take away sins' according to 10:1–4, 11?

- 3** What did Christ do after offering one sacrifice (10:12), and what does that posture prove?

- 4** What three 'let us' exhortations anchor 10:22–25, and what does each involve?

- 5** What reason does 10:25 give for not forsaking the assembly?

INTERPRET — WHAT DOES IT MEAN?

- 6** How can believers be already 'perfected forever' and still 'being sanctified' (10:14)? What does each half guard against?

- 7** The 'new and living way' (10:20) is opened through the veil — 'that is to say, his flesh.' What is the writer saying about the cross and access?

- 8** Why does Hebrews treat gathering together (10:24–25) not as an optional habit but as essential encouragement as 'the day' approaches?

- 9** Psalm 40 puts 'You didn't desire sacrifice and offering' and 'I have come to do your will' side by side — and Hebrews concludes 'he takes away the first, that he may establish the second' (10:9). What exactly replaced the sacrifices — and what does it mean that Christ's willing offering of His body does what the sacrifices could not?

APPLY — THIS WEEK

- 10** 'Fullness of faith' (10:22): do you approach God expecting welcome or bracing for rejection? What in this chapter corrects your reflex?

- 11** Name one believer you will deliberately 'provoke... to love and good works' this week. Encouragement in Hebrews is planned, not accidental.

REFLECT

Three reflection questions

- 1** Christ sat down (10:12). What are you still standing at the altar trying to finish that He already finished?

- 2** Is your church attendance drifting toward 'forsaking our own assembling together'? What is the honest reason — and what does 10:24–25 say you'd be withholding from others?

- 3** 'He who promised is faithful' (10:23). Which promise of God do you need to grip 'without wavering' this season?

LIVE IT

Close the session

ONE THING TO LIVE OUT

This week, attend your gathering with an assignment: arrive planning to encourage two specific people by name — and follow through before you leave.

A PRAYER FOR THE WEEK

Lord, You sat down because it was finished. Give me full assurance to draw near, a grip that doesn't waver, and eyes that consider others — especially as I see the Day approaching.

M Without looking back, write Hebrews 10:23.

NOTES, AND QUESTIONS TO BRING TO THE GROUP

Answers and leader notes are in the leader's guide, page 125.

SESSION 7 OF 8

The Hall of Faith

Read Hebrews 11 • text begins on page 150

7

Faith is assurance of things hoped for — and a great crowd of ordinary, flawed people proves that trusting God's promise is a life that pleases Him.

Having said 'the righteous will live by faith,' Hebrews now shows what that life looks like — not in theory but in names. Abel, Enoch, Noah, Abraham, Sarah, Moses, Rahab: people who obeyed without seeing, waited without receiving, and endured without applause, because they were looking for a city whose builder is God. Some conquered kingdoms; others were sawn in two. Both lists are faith. And the chapter's last word is astonishing: they won't be made perfect apart from us — the story was always heading toward Christ, and it now includes you.

MEMORY VERSE

Now faith is assurance of things hoped for, proof of things not seen.

HEBREWS 11:1 • WEB

THIS SESSION'S READING PLAN

- ☐ Day 1 **11:1–7** Abel, Enoch, Noah. Faith worships, walks, and works before it sees.
- ☐ Day 2 **11:8–19** Abraham and Sarah. Underline 'he went out, not knowing where he went.'
- ☐ Day 3 **11:20–29** Isaac to Moses. Note verse 26: Moses valued 'the reproach of Christ' over Egypt's treasures.
- ☐ Day 4 **11:30–38** Rahab, the judges — and the 'others.' Sit with verse 38: the world was not worthy of them.
- ☐ Day 5 **11:39–40** Perfected together with us. You are in this story. Memorize 11:1.

DISCUSS

Discussion questions

READ TOGETHER

Read Hebrews 11:1–3, 11:13–16, and 11:39–40 aloud together.

- 1** According to these verses, what were all these people actually looking for?

OBSERVE — WHAT HAPPENED?

- 2** How does 11:1 define faith, and what does 11:6 say faith must believe about God?

- 3** What did Abraham do ‘not knowing where he went’ (11:8), and what was he looking for (11:10)?

- 4** How does 11:13 describe the patriarchs’ relationship to the promises?

- 5** Notice the turn at 11:35 (‘others’): what happened to the second list — and what verdict does 11:38 pronounce over them?

INTERPRET — WHAT DOES IT MEAN?

- 6** Why is faith 'assurance' and 'proof' rather than a leap in the dark? What is it resting on?

- 7** Several of the heroes listed were openly flawed — Noah's failure, Abraham's lies, Moses' anger, Rahab's past. What does their inclusion teach about what God commends?

- 8** Verses 39–40 say God provided something better for us, so that 'apart from us they should not be made perfect.' How does this chapter point to Christ, who is 'the author and perfecter of faith' (12:2)?

- 9** Most names in chapter 11 acted on a word or promise from God about something not yet seen. Pick three — what had God said, what did faith DO, and why does the chapter insist they 'didn't receive the promise' without us (11:39–40)?

APPLY — THIS WEEK

- 10** Faith obeys before it sees. What is God asking you to do now that only makes sense if His promise is true?

- 11** Which list do you fear more — the conquering list or the suffering list (11:33–38)? What does it mean that both please God?

REFLECT

Three reflection questions

- 1** Which name in chapter 11 is most like you, and why?

- 2** The patriarchs ‘embraced them from afar’ and died still waiting (11:13). Can you be content to plant what you may never harvest?

- 3** Verse 6 says God ‘is a rewarder of those who seek him.’ Do you actually believe God rewards seeking — or do you serve Him bracing for disappointment?

LIVE IT

Close the session

ONE THING TO LIVE OUT

Take one concrete step of obedience this week that depends on God keeping His word — a generosity, a confession, a conversation, a commitment — and label it in your journal: 'By faith.'

A PRAYER FOR THE WEEK

God of Abel and Abraham, of Sarah and Rahab — I believe You exist and reward those who seek You. Give me a faith that obeys before it sees and endures when it doesn't receive.

M Without looking back, write Hebrews 11:1.

NOTES, AND QUESTIONS TO BRING TO THE GROUP

Answers and leader notes are in the leader's guide, page 130.

SESSION 8 OF 8

Run with Endurance

Read Hebrews 12–13 • text begins on page 151



Fix your eyes on Jesus, receive the Father's training, and live the unshakable-kingdom life — love, worship, and witness outside the camp.

The great cloud of witnesses is, above all, a testimony that the race can be finished. So lay aside every weight, look to Jesus — the author and perfecter of faith — and read the hardship of faithfulness as a Father's training, not His rejection. You have not come to Sinai's terror but to Zion's celebration; you are receiving a kingdom that cannot be shaken. Chapter 13 then lands the whole sermon in gloriously ordinary places: brotherly love, hospitality, marriage, money, leaders, and a continual sacrifice of praise — borne gladly outside the camp, where Jesus is.

MEMORY VERSE

Therefore let's also, seeing we are surrounded by so great a cloud of witnesses, lay aside every weight and the sin which so easily entangles us, and let's run with perseverance the race that is set before us, looking to Jesus, the author and perfecter of faith, who for the joy that was set before him endured the cross, despising its shame, and has sat down at the right hand of the throne of God.

HEBREWS 12:1–2 • WEB

THIS SESSION'S READING PLAN

☐ Day 1 **12:1–11** The race and the Father's training. Circle 'for the joy that was set before him.'

☐ Day 2 **12:12–24** Strengthen, straighten, pursue peace — and behold Mount Zion's guest list.

☐ Day 3 **12:25–29** The unshakable kingdom. What in your life is shakable, and what isn't?

☐ Day 4 **13:1–16** The kingdom life in ordinary places. Note verses 5, 8, and 13.

☐ Day 5 **13:17–25** Leaders, prayer, and the great benediction. If a leader harms you, seek help outside their authority. Pray verses 20–21 over yourself and your church.

DISCUSS

Discussion questions

READ TOGETHER

Read Hebrews 12:1–3 and 12:28–29 aloud together.

- 1** In the race of verses 1–2, what do we put down, and where do we look?

OBSERVE — WHAT HAPPENED?

- 2** What two things does 12:1 say to lay aside — and are they the same thing?

- 3** For what reason did Jesus endure the cross according to 12:2?

- 4** How does 12:7–11 reframe hardship, and what fruit does trained discipline yield (12:11)?

- 5** Contrast the two mountains in 12:18–24: what marks Sinai, and what marks Zion?

- 6** From chapter 13, list the everyday arenas the writer names in verses 1–9 and 15–16.

INTERPRET — WHAT DOES IT MEAN?

- 7** A 'weight' isn't necessarily a sin. What legitimate things can still slow a runner — and how do we discern them?
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-
- 8** Why does the writer insist that discipline is evidence of sonship rather than rejection (12:7–8)?
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-
- 9** 'Let's therefore go out to him outside of the camp, bearing his reproach' (13:13). What did that mean for the first readers — and what does it cost us?
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-
- 10** How is praise a 'sacrifice' (13:15), and why 'continually'?
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-
- 11** Set the two mountains side by side (12:18–24): what could Israel not touch at Sinai, and what have believers already come to at Zion? Why does the writer put 'the blood of sprinkling that speaks better than that of Abel' at the end of the list?
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-
- 12** Hebrews draws on Proverbs 3 for this argument: hardship as sonship, not abandonment (12:7–11). How does that reframe what this congregation — and your group — is currently enduring? Leaders: do not say that any person's abuse or injustice is God's discipline.
-
-

APPLY — THIS WEEK

- 13** Name one weight — not a sin, just a weight — that the Spirit is asking you to set down for the sake of the race.

- 14** Where have you interpreted the Father's training as His absence? (Not every hardship is a specific lesson; Hebrews speaks of the hardship these readers already faced.) What would change if 12:11 were true of that season?

- 15** Which chapter-13 arena needs your obedience first this month: hospitality, marriage, money, respecting leaders (13:7, 17), praise, or sharing?

REFLECT

Three reflection questions

- 1** Looking back over all thirteen chapters: what one truth about Jesus has grown largest in your vision — and what drift has it corrected?

- 2** 'We have an altar' (13:10) and 'we don't have here an enduring city' (13:14). Where are you still building as if this city were permanent?

- 3** Jesus Christ is the same yesterday, today, and forever (13:8). What changing circumstance most needs that unchanging anchor right now?

LIVE IT

Close the session

ONE THING TO LIVE OUT

Write your own 'by faith' sentence — 'By faith, I will...' — for the next season of your life, share it with one person from your group, and ask them to check on it in a month.

A PRAYER FOR THE WEEK

God of peace, who raised the great Shepherd of the sheep by the blood of the eternal covenant — make me complete in every good work to do Your will, and work in me what pleases You, through Jesus Christ, forever. Amen.

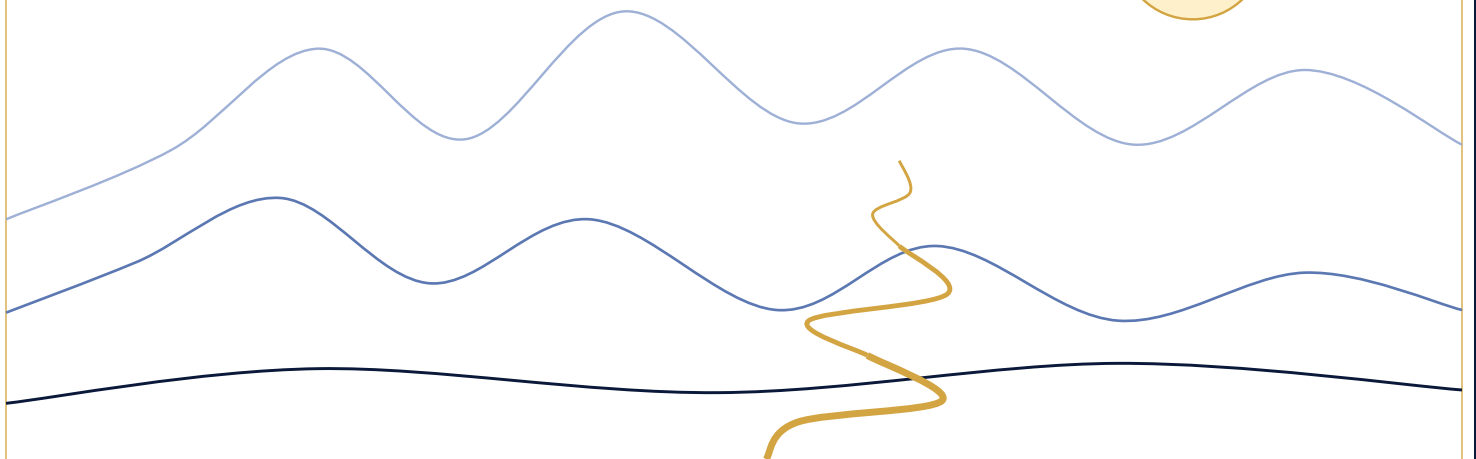
M Without looking back, write Hebrews 12:1–2.

Answers and leader notes are in the leader's guide, page 135.

PART TWO

Reference

The story of the covenants, the sanctuary, the hall of faith, why Jesus is greater, the themes, the warnings and invitations, and every chapter with its study questions.



FROM CREATION TO THE UNSHAKABLE KINGDOM

The Story of the Covenants

Sixteen turning points in the one story Hebrews tells — promise, priesthood, covenant, and Christ.

In the beginning

God Speaks the Worlds

Through the Son, God made the worlds — and by faith we understand the universe was framed by the word of God (11:3). The story Hebrews tells begins with a speaking God, and it never stops being about hearing Him.

Creation · Hebrews 1

The first generations

Abel & Enoch: Faith's First Walkers

Abel offers a more excellent sacrifice and still speaks though dead; Enoch walks with God and is taken without seeing death. Before covenants and priesthoods, faith is already the way to please God.

East of Eden · Hebrews 11

Before the flood

Noah Builds Unseen

Warned about things not yet seen, Noah builds in reverent fear and becomes heir of the righteousness that is according to faith — proof that faith takes God's word over the visible world.

The ancient world · Hebrews 11

c. 2000 BC (traditional)

The Call of Abraham

Abraham obeys and goes out, not knowing where he is going, living in tents while looking for the city with foundations. The pilgrim pattern of Hebrews begins here.

Ur to Canaan · Hebrews 11

c. 2000 BC (traditional)

Melchizedek Meets Abraham

The king of righteousness and peace blesses Abraham and receives his tithe — a three-verse encounter that plants the seed of a priesthood greater and older than Levi's.

Salem · Hebrews 7

The testing of Abraham

Isaac on Mount Moriah

Abraham offers up his only son of promise, accounting that God is able to raise the dead — and receives him back, 'figuratively speaking': a living parable of resurrection on the mountain of sacrifice.

Moriah · Hebrews 11

c. 1446 BC (traditional)

Passover & Exodus

Moses keeps the Passover and the sprinkling of blood; Israel passes through the sea as on dry land. Redemption by blood and by power — the pattern every later sacrifice will echo.

Egypt & the Red Sea · Hebrews 11

c. 1446 BC (traditional)	Sinai: The First Covenant Fire, darkness, storm, and a voice so fearful that even Moses trembles. The first covenant is cut in blood and glory — holy, and yet its very terror preaches distance. Mount Sinai · Hebrews 12
The wilderness years	The Tabernacle Raised Built exactly to the pattern shown on the mountain: a copy and shadow of the heavenly things. Its lampstand, table, veil, and ark preach a sermon in fabric and gold — God near, yet barred. The wilderness camp · Hebrews 9
c. 1445 BC (traditional)	Kadesh: The Great Refusal A delivered people believes ten fearful spies over God's promise. Forty years of wandering follow — the warning Psalm 95 will hold up to every later generation: don't harden your hearts. The wilderness of Paran · Hebrews 3
c. 1000 BC	David: 'Today' & Psalm 110 Centuries after Joshua, God still says 'Today if you will hear his voice' — proving a rest remains — and swears in Psalm 110: 'You are a priest forever, after the order of Melchizedek.' Jerusalem · Hebrews 4
c. 600 BC	Jeremiah Promises a New Covenant On the eve of Babylon, God announces days to come: law written on hearts, everyone knowing the Lord, sins remembered no more. In calling it 'new,' He declares the first covenant aging. Jerusalem before the exile · Hebrews 8
The fullness of time	A Body Prepared The Son who is the radiance of God's glory shares our flesh and blood — made like His brothers and sisters in all things, so that He might be a merciful and faithful high priest (2:17). Bethlehem to Nazareth · Hebrews 2
c. AD 30–33	Once for All: The Cross Christ offers Himself through the eternal Spirit — His own blood, one sacrifice for sins forever — entering the true Most Holy Place and obtaining eternal redemption. The veil's 'not yet' becomes 'come.' Outside the gate of Jerusalem · Hebrews 9
The Ascension	Seated at the Right Hand Priests stood daily because their work never ended; this Priest sat down because He did. He now appears in God's presence for us, living forever to make intercession. The true sanctuary in heaven · Hebrews 10

Ahead**The Appearing & the Unshakable Kingdom**

Once more God will shake earth and heaven, so that only the unshakable remains. Christ will appear a second time — not to bear sin, but to save those who are eagerly waiting for Him.

Mount Zion — the city to come · Hebrews 12

A COPY AND SHADOW OF THE HEAVENLY THINGS

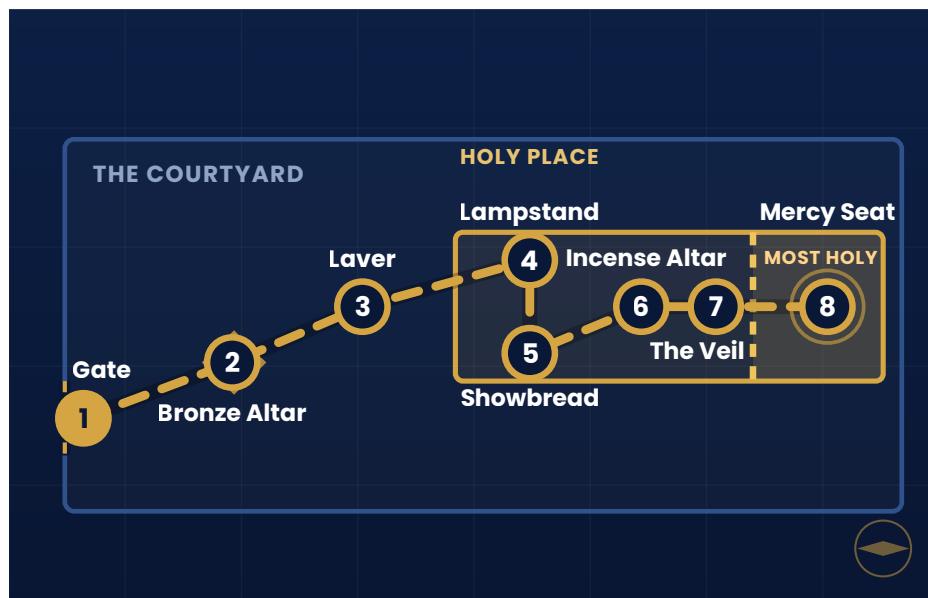
The Sanctuary

Hebrews reads the tabernacle's floor plan as a sermon — God dwelling near, yet barred by holiness, until Christ opened the way. Three tours follow: the furniture, the Day of Atonement, and the new and living way now open to you.

EXODUS 25–40 · HEBREWS 9:1–5 · HEBREWS 9

The Earthly Tabernacle

Walk the floor plan Moses built to the pattern shown on the mountain. Many readers hear each station preaching: the altar says sin costs life, the laver says approach clean, the lampstand and bread say God gives light and life — and the veil says 'not yet' (9:8).



Numbers show the order of the walk · stylized floor plan after Exodus 25–40, entrance facing east · not to scale · THE COURTYARD · HOLY PLACE · MOST HOLY

- | | |
|-----------------------------|------------------------------------|
| 1. The Gate (one way in) | 5. Table of Showbread (presence) |
| 2. Bronze Altar (sacrifice) | 6. Altar of Incense (prayer) |
| 3. The Laver (washing) | 7. The Veil (barrier) |
| 4. The Lampstand (light) | 8. Ark & Mercy Seat (God's throne) |

WHAT HAPPENED HERE

- One gate faced east — a single, appointed way of approach
- Morning and evening, blood on the altar; the fire never went out
- Priests washed hands and feet before every service, on pain of death
- Inside the tent: light, bread, and rising incense — fellowship pictured, at a distance (Exodus sets the altar of incense before the veil; Hebrews 9:3–4 lists it with the Most Holy Place)
- Behind the second veil, the cherubim of glory overshadowed the mercy seat

FULFILLED IN CHRIST

- Jesus is the way in — the new and living way (10:20)
- His finished sacrifice is the once-for-all offering (many take the 'altar' of 13:10 to mean Christ's sacrifice; readers differ); His blood the final sacrifice (9:12)
- He cleanses not the flesh but the conscience (9:14)
- Many Christians see in Him the light, the bread, and the intercessor the furniture pointed toward

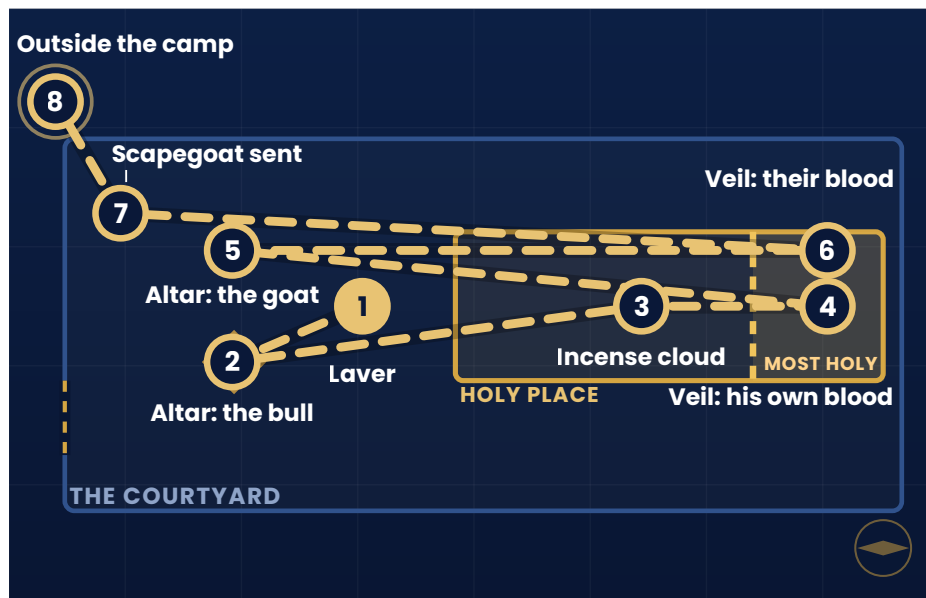
LESSONS FOR THE WALK

- The architecture was the sermon: God dwelling near, yet barred by holiness.
- Hebrews treats the tabernacle as a copy and shadow of heavenly things (8:5; 9:23) and says it cannot give a perfect conscience; many Christians also see Christ in individual items, though the letter does not spell that out.
- A copy can teach you the original, but it can never bring you in.

LEVITICUS 16 · HEBREWS 9:6–10 · HEBREWS 9–10

The Day of Atonement

One day a year, one man, never without blood. Trace the high priest's path on Yom Kippur — the only journey past the veil the old covenant allowed — and hear what the Holy Spirit was indicating: the way into the holiest was not yet open.



Numbers show the order of the walk · stylized floor plan after Exodus 25–40, entrance facing east · not to scale · THE COURTYARD · HOLY PLACE · MOST HOLY

1. The Laver (washed, robed in linen)
2. Bronze Altar (the bull for his own sins)
3. Censer of Incense (a cloud over the mercy seat)
4. Within the Veil (blood sprinkled, for himself)
5. Bronze Altar again (the goat for the people)
6. Within the Veil again (blood for the people's sins)

7. The Scapegoat (sins confessed and sent away)

8. Outside the Camp (the sin offering burned)

WHAT HAPPENED HERE

- The high priest first atoned for his own sins — the mediator himself needed mercy
- Incense covered the mercy seat so the high priest would not die (Leviticus 16:13) — even the one entry was shielded
- Blood was sprinkled on and before the mercy seat — life given, judgment covered
- Hands on the scapegoat's head, Israel's sins were confessed, carried off, and lost in the wilderness
- The offering's body burned outside the camp — where Jesus would one day suffer (13:11–12)

FULFILLED IN CHRIST

- Christ needed no offering for Himself — holy, guiltless, undefiled (7:26–27)
- He entered once for all, not yearly — with His own blood (9:12, 25–26)
- Hebrews pictures Christ bearing sin and entering with His own blood; many readers see in the two goats judgment borne and sins carried away
- He suffered outside the gate — so we go out to Him, bearing His reproach (13:12–13)

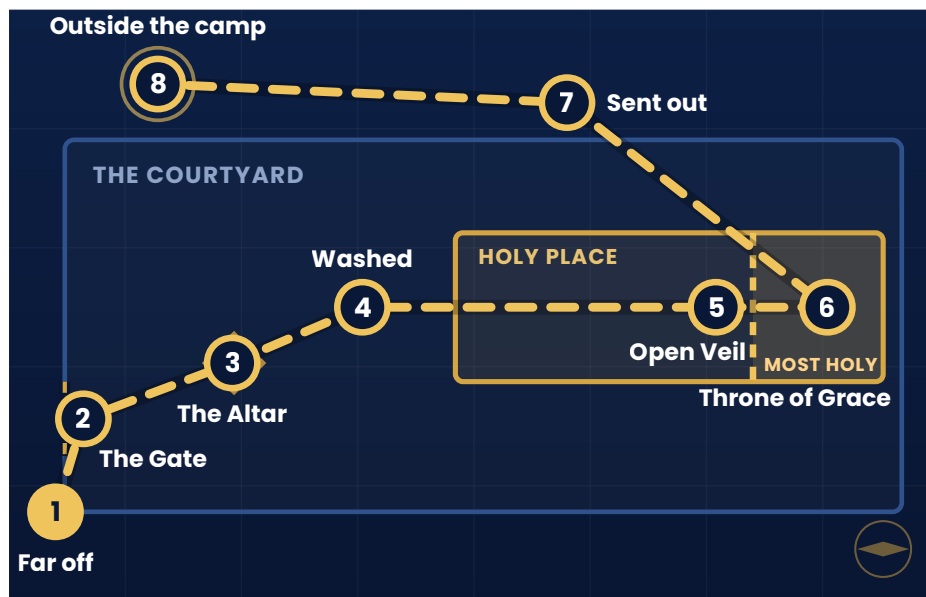
LESSONS FOR THE WALK

- Repetition was the system's confession: it never finished anything (10:1–3).
- Access under the old covenant was real but rationed — one man, one day, one room.
- Every step of Yom Kippur was a rehearsal for a Priest who would do it once.

HEBREWS 4:14–16 · 10:19–22 · HEBREWS 10

The New & Living Way

The believer's journey now — the path Hebrews says is open 'through the veil, that is to say, his flesh.' What once took a high priest, a calendar, and a cloud of incense now takes a true heart and full assurance of faith.



Numbers show the order of the walk · stylized floor plan after Exodus 25–40, entrance facing east · not to scale · THE COURTYARD · HOLY PLACE · MOST HOLY

1. Far Off (where we began)

2. The One Gate (through Him)

- | | |
|---|--|
| 3. The Altar (Christ's finished sacrifice) | 6. The Throne of Grace (mercy & help) |
| 4. The Washing (heart sprinkled, body washed — often understood as baptism) | 7. Sent Out (to love and good works) |
| 5. The Open Veil (access opened) | 8. Outside the Camp (bearing His reproach) |

WHAT HAPPENED HERE

- We draw near with boldness — commanded, not merely permitted (4:16)
- Hearts sprinkled from an evil conscience, bodies washed with pure water (10:22)
- The veil is no longer a wall but a way — opened through His flesh (10:20)
- At the throne we receive mercy for what's behind and grace for what's ahead
- Worship flows outward: praise, doing good, sharing — sacrifices that please God (13:15–16)

FULFILLED IN CHRIST

- Draw near (10:22) — worship with full assurance
- Hold fast (10:23) — hope without wavering, for He who promised is faithful
- Consider one another (10:24–25) — provoke love and good works, not forsaking the assembly
- Go out to Him (13:13) — the way in ends in a sending out

LESSONS FOR THE WALK

- The direction of the old covenant was inward and barred; the new is inward welcomed, then outward sent.
- Boldness is not presumption — it is taking the blood of Jesus seriously.
- Access is for service: a cleansed conscience exists 'to serve the living God' (9:14).

HEBREWS 11–12 · THE CLOUD OF WITNESSES

The Hall of Faith

Fourteen portraits from the world's greatest chapter on faith — flawed, ordinary people who trusted God's promise, and the Author and Perfecter they were all looking toward.

Jesus

The Author and Perfecter of Faith · Our Great High Priest · Hebrews 1–13

Every chapter of Hebrews holds Him up: the radiance of God's glory, made lower than the angels to taste death for everyone, the merciful and faithful high priest after the order of Melchizedek, mediator of the new covenant, the same yesterday, today, and forever. Faith's hall points to faith's Author and Perfecter, who ran the race supremely — enduring the cross for the joy set before Him.

KEY PASSAGES

Hebrews 1:1–4 (the radiance of glory) · Hebrews 2:14–18 (made like His brothers) · Hebrews 7:23–28 (a priest forever) · Hebrews 12:1–3 (author and perfecter)

CONTRIBUTIONS

- Purified sins by Himself and sat down at God's right hand
- Destroyed the devil's power and freed death's slaves
- Opened the new and living way into the holiest by His blood
- Lives forever to intercede, saving to the uttermost

LEADERSHIP LESSONS

- Faith is not self-generated — it looks to its Author and Perfecter.
- Joy on the far side of obedience is strength for enduring the middle of it.
- The exalted Son is not ashamed to call you brother or sister.

MODERN APPLICATION

Every other name in this hall points here. When your grip weakens, Hebrews' counsel is not 'try harder' but 'consider him' — the Runner who finished, seated now, praying for you still.

Melchizedek

King of Salem · Priest of God Most High · Hebrews 5–7

He appears for three verses in Genesis — blessing Abraham, receiving his tithe — and then a thousand years of silence until Psalm 110 swears a coming priest 'after the order of Melchizedek.' King of righteousness and king of peace, with no recorded genealogy, birth, or death, he stands on the page as a portrait made like the Son of God (most take him as a foreshadowing; some see a pre-incarnate appearance): a priesthood older, greater, and more permanent than Levi's.

KEY PASSAGES

Genesis 14:18–20 (meeting Abraham) · Psalm 110:4 (the oath) · Hebrews 7:1–10 (greater than Abraham) · Hebrews 7:11–22 (the order that changed everything)

CONTRIBUTIONS

- Blessed the patriarch who carried the promises
- Received tithes from Abraham — and, in him, from Levi
- United kingship and priesthood in one person
- Foreshadowed a priesthood grounded in an indestructible life

LEADERSHIP LESSONS

- God plants His gospel in Scripture's details — and even in its silences.
- Righteousness comes first, then peace; Jesus supplies both.
- God's plan is older than the systems we're tempted to trust.

MODERN APPLICATION

Melchizedek teaches patient Bible reading: a three-verse cameo, seeded two millennia early, blossoms into the logic of our salvation. Nothing in God's word — or in His timing with you — is wasted.

Abel

The First Worshiper by Faith · The First Martyr · Hebrews 11:4 · 12:24

The second son of Adam offered God a more excellent sacrifice than Cain — the firstborn of his flock, given in faith — and was murdered for it by his brother. God testified to his gifts, and through his faith, though he died, he still speaks. His blood cried out from the ground for justice; Hebrews' final word on him is that Christ's sprinkled blood 'speaks better.'

KEY PASSAGES

Genesis 4:1–10 (the offering and the murder) · Hebrews 11:4 (a more excellent sacrifice) · Hebrews 12:24 (blood that speaks better)

CONTRIBUTIONS

- Offered the first recorded sacrifice of faith
- Showed that God weighs the worshiper's heart, not merely the gift
- Became faith's first witness that obedience can cost everything

LEADERSHIP LESSONS

- Worship is measured by faith, not by comparison with others.
- Faithfulness is not a guarantee of safety in this life.
- A faithful life keeps speaking after it ends.

MODERN APPLICATION

Abel dismantles the idea that doing right earns ease. He worshiped well and died young — yet still speaks. Your quiet, costly faithfulness may preach longest after you've left the room.

Enoch

The Man Who Walked with God · Hebrews 11:5–6

Seventh from Adam, Enoch walked with God three hundred years — and then was not, for God took him. He did not see death. Hebrews reads his story as a testimony written before his translation: he was well pleasing to God, and without faith that is impossible, for whoever comes to God must believe that He exists and that He rewards those who seek Him.

KEY PASSAGES

Genesis 5:21–24 (he walked with God) · Hebrews 11:5–6 (well pleasing to God)

CONTRIBUTIONS

- Modeled decades-long, everyday communion with God
- Proved that pleasing God is possible in a corrupt generation
- Anchored the definition of faith: God is, and God rewards

LEADERSHIP LESSONS

- Walking with God is a direction held over years, not a moment of intensity.
- Faith believes God rewards seekers — He is not merely endured but enjoyed.
- An unspectacular, steady life can be heaven's favorite.

MODERN APPLICATION

No miracles, no battles, no book of his own — just three hundred years of walking in step with God. Enoch dignifies the ordinary believer whose whole testimony is direction and company.

Noah

Builder in Reverent Fear · Heir of Righteousness · Hebrews 11:7

Warned by God about things not yet seen, Noah was moved with godly fear and built a ship for the saving of his house — on dry land, over decades, long before the flood came. By his obedience he condemned the world's unbelief and became heir of the righteousness which is according to faith.

KEY PASSAGES

Genesis 6:9–22 (the command and the build) · Hebrews 11:7 (moved with godly fear) · 2 Peter 2:5 (a preacher of righteousness)

CONTRIBUTIONS

- Obeyed a warning with no visible evidence, for years
- Preserved his household through the judgment
- Demonstrated that reverence and faith build, not merely feel

LEADERSHIP LESSONS

- Faith takes God's word about what it cannot yet see — and picks up tools.
- Obedience may look absurd right up until it looks prophetic.
- God can use your faithfulness to shelter those around you, though each person comes to Him by his own faith.

MODERN APPLICATION

Noah's faith had a lumber list. When God's warning and the culture's weather disagree, believers keep building — sometimes for years without a cloud in sight.

Abraham

The Pilgrim Father · Friend of God · Hebrews 6:13–15 · 7:1–10 · 11:8–19

Called to go out to a place he would receive as an inheritance, Abraham obeyed — not knowing where he went — and lived as a foreigner in the land of promise, in tents, looking for the city with foundations whose builder and maker is God. He received God's promise sealed with an oath, tithed to Melchizedek, and when tested, offered up Isaac, accounting that God is able to raise even from the dead.

KEY PASSAGES

Genesis 12:1–4 (the call) · Genesis 22:1–18 (the offering of Isaac) · Hebrews 6:13–18 (promise and oath) · Hebrews 11:8–19 (the pilgrim's faith)

CONTRIBUTIONS

- Left everything familiar on the strength of a promise
- Received and carried the covenant promises for all nations
- Showed that faith can surrender even the promise back to the Promiser
- Became the test case that God's oath makes hope unbreakable

LEADERSHIP LESSONS

- Faith obeys before it has the map.
- Living in tents is bearable when you're looking for a city.
- God can be trusted with what He gave you — even Isaac.

MODERN APPLICATION

Abraham's GPS had one instruction: go to the land God would show him (Genesis 12:1). Faith today still moves on God's character before it sees God's destination — careers, callings, and open hands included.

Sarah

Mother of Nations · She Counted Him Faithful · Hebrews 11:11–12

Barren through decades and past the age of bearing, Sarah received power to conceive — and Hebrews names the hinge: she counted Him faithful who had promised. She laughed at the promise first; God kept it anyway, and her son's name, Isaac, means laughter. From Abraham, 'as good as dead,' came descendants as many as the stars.

KEY PASSAGES

Genesis 18:9–15 (laughter at the door) · Genesis 21:1–7 (Isaac born) · Hebrews 11:11–12 (she counted Him faithful)

CONTRIBUTIONS

- Bore the son of promise against all nature
- Modeled faith that grows from doubt to confidence
- Became mother of the covenant line leading to Christ

LEADERSHIP LESSONS

- Faith's final verdict matters more than its first reaction.
- God's promises are not limited by biology, age, or history.
- He is faithful — that judgment is faith's core act.

MODERN APPLICATION

Sarah is the patron of everyone who laughed before they believed. God writes doubters into His promise line, and sometimes names the miracle after the laughter.

Isaac

The Son of Promise · Blessing Things to Come · Hebrews 11:20

The child of the promise, laid on Mount Moriah's altar and received back as if from the dead — a parable of resurrection, Hebrews says. As an old, dim-eyed man he blessed Jacob and Esau concerning things to come, staking his last words on a future only God could see.

KEY PASSAGES

Genesis 22:1–14 (the altar on Moriah) · Genesis 27–28 (the blessings) · Hebrews 11:17–20 (figuratively received back)

CONTRIBUTIONS

- Carried the covenant line from Abraham to Jacob
- Embodied, on the altar, a figure of death and resurrection
- Blessed the future by faith when he could barely see the present

LEADERSHIP LESSONS

- God's promises outlive each generation that carries them.
- Faith speaks blessing over a future it will not personally see.
- Being part of God's story matters more than being its hero.

MODERN APPLICATION

Isaac spent his life between a famous father and a famous son — and Hebrews honors him anyway. Faithful transmission is a calling: bless what comes after you, even through failing eyes.

Jacob

The Wrestler Turned Worshiper · Hebrews 11:21

The grasper, the schemer, the runaway — transformed across a lifetime of wrestling with God and men. Hebrews chooses his final scene: dying Jacob, leaning on the top of his staff (Hebrews follows the Greek text of Genesis 47:31; the Hebrew has ‘bed’), blessing each of Joseph’s sons and worshiping. The limp from Peniel and the worship at the end belong to the same story.

KEY PASSAGES

Genesis 28:10–22 (the ladder at Bethel) · Genesis 32:24–32 (wrestling at Peniel) · Genesis 48 (blessing Joseph’s sons) · Hebrews 11:21 (worship at the end)

CONTRIBUTIONS

- Carried the covenant through exile, labor, and loss
- Passed the blessing deliberately to the next generations
- Finished a crooked life bent in worship

LEADERSHIP LESSONS

- God is patient with slow transformations.
- A limp can be the mark of grace, not merely of injury.
- How you end can redeem how you wandered.

MODERN APPLICATION

Jacob is hope for everyone whose faith story is not tidy. God works with wrestlers — and the goal is not a life without limps but a deathbed that worships.

Joseph

The Dreamer Who Trusted the Exodus · Hebrews 11:22

Sold by his brothers, slandered in Egypt, raised to its second throne — yet of all his scenes, Hebrews selects his last: at the end of his life, Joseph made mention of the departure of the children of Israel and gave instructions concerning his bones. He believed the exodus centuries before it happened, and asked to be buried in a promise.

KEY PASSAGES

Genesis 37–45 (the pit, the prison, the palace) · Genesis 50:24–26 (the bones and the promise) · Hebrews 11:22 (mention of the exodus)

CONTRIBUTIONS

- Preserved the covenant family through famine
- Forgave the brothers who sold him, seeing God’s hand in evil meant for harm
- Testified with his burial plans that God’s promise was certain

LEADERSHIP LESSONS

- Faith reads providence in the long arc, not the painful chapter.
- You can hold power in Egypt and citizenship in the promise.
- Plan your legacy around what God has promised, not what you have accumulated.

MODERN APPLICATION

Joseph’s estate planning was an act of theology: bury me where God is going, not where I succeeded. Faith today still writes wills, calendars, and budgets around the promise.

Moses

The Prince Who Chose Reproach · Faithful Servant · Hebrews 3:1–6 · 11:23–29

Hidden by faith-filled parents, raised in Pharaoh's palace, Moses refused to be called the son of Pharaoh's daughter — choosing to share ill treatment with God's people rather than enjoy sin's passing pleasures, accounting the reproach of Christ greater riches than Egypt's treasures. He kept the Passover, led Israel through the sea, and was faithful in all God's house — as a servant; Christ is faithful as the Son over it.

KEY PASSAGES

Exodus 2–14 (from the Nile to the sea) · Hebrews 3:1–6 (servant and Son) · Hebrews 11:23–29 (the great refusal)

CONTRIBUTIONS

- Chose God's afflicted people over the world's greatest empire
- Instituted the Passover that prefigured Christ our Lamb
- Led the exodus and mediated the covenant at Sinai
- Modeled endurance 'as seeing him who is invisible'

LEADERSHIP LESSONS

- Faith does its accounting with eternal math — reproach with Christ outvalues treasure without Him.
- What you refuse can matter as much as what you build.
- Endurance comes from seeing the Invisible, not from ignoring the visible.

MODERN APPLICATION

Moses had the world's best résumé and declined the position. Every believer faces his ledger eventually: the passing pleasures of fitting in, or the lasting riches of belonging to Christ's people.

Rahab

The Outsider Written In · Hebrews 11:31

A Canaanite, a woman, a prostitute in a city under judgment — and the hall of faith includes her by name. Having heard what God did at the Red Sea, she believed Israel's God was God in heaven above and earth beneath, received the spies in peace, and hung a scarlet cord in her window. She did not perish with the disobedient; she was grafted into Israel — and into the genealogy of the Messiah.

KEY PASSAGES

Joshua 2 (the spies and the scarlet cord) · Joshua 6:22–25 (spared in the fall of Jericho) · Hebrews 11:31 (received the spies in peace) · Matthew 1:5 (in Messiah's line)

CONTRIBUTIONS

- Believed God's fame when her whole city only feared it
- Risked her life to protect God's people
- Became living proof that faith — not pedigree — brings anyone in

LEADERSHIP LESSONS

- Faith can begin with nothing but a report of what God has done.
- Your past does not disqualify you from God's story — or His family tree.
- Real faith acts: the cord went in the window.

MODERN APPLICATION

Rahab answers everyone who thinks their history closes heaven's door. The same city wall that fell flat had one house on it marked by scarlet faith — and grace moved in.

The Unnamed Faithful

Judges, Prophets, and Sufferers — Commended Without Headlines · Hebrews 11:32–40

Time would fail, the writer says, to tell of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets — who through faith subdued kingdoms, stopped lions' mouths, quenched fire, and turned armies to flight. And then the ledger turns: others were tortured, refusing release; they endured mockings, scourgings, chains; they were stoned, sawn apart, slain with the sword; destitute, afflicted, wandering in deserts and caves — 'of whom the world was not worthy.' All obtained a good testimony. None received the promise, so that apart from us they would not be made perfect.

KEY PASSAGES

Hebrews 11:32–35a (the conquering list) · Hebrews 11:35b–38 (the suffering list) · Hebrews 11:39–40 (perfected together with us)

CONTRIBUTIONS

- Proved that one faith produces both victories and endurance
- Filled the cloud of witnesses that now surrounds every runner
- Showed that heaven's commendation owes nothing to earthly outcomes

LEADERSHIP LESSONS

- Faith is measured by its object, not its outcomes.
- Deliverance and endurance are both miracles.
- The world's verdict ('failures') and heaven's ('of whom the world was not worthy') can be exact opposites.

MODERN APPLICATION

Most of the hall of faith is anonymous — and so are most of its living members. If your faithfulness has no audience and no rescue in sight, Hebrews insists: you are in honored company in this chapter.

Esau

A Warning in the Hall · The Birthright Trader · Hebrews 12:15–17

Isaac's firstborn, a man of appetite and immediacy, sold his birthright to Jacob for one meal of stew — and Hebrews sets his story as the final warning portrait: profane, treating the holy as ordinary, trading the permanent for the instant. Afterward, desiring to inherit the blessing, he was rejected; he found no place for a change of mind, though he sought it diligently with tears.

KEY PASSAGES

Genesis 25:29–34 (the stew and the birthright) · Genesis 27:30–40 (the lost blessing) · Hebrews 12:15–17 (the warning)

CONTRIBUTIONS

- Stands as Scripture's clearest picture of short-term appetite defeating long-term inheritance
- Embodies the 'drift' the whole letter warns against — not hatred of God, but hunger in the moment
- Warns that some choices carry lasting consequences (12:17)

LEADERSHIP LESSONS

- Appetite in the moment can cost what lasts.
- 'Profane' means treating the sacred as swappable; guard what God calls holy.
- Hebrews 12:17 says he found no place for a change of mind though he sought it with tears; readers differ on what 'it' refers to. This is a warning, not a verdict on any believer who grieves over sin and returns to God.

MODERN APPLICATION

Esau despised his birthright for a single meal; he was hungry now, and that was enough. His portrait hangs at the hall's exit as a mercy — so that no one reading trades the unshakable kingdom for a bowl of soup.

THE ONE ARGUMENT OF HEBREWS

Jesus Is Greater

“Better” is Hebrews’ favorite word. Trace every greater-than claim — greater revelation, priesthood, covenant, and life — and see the chapter that makes the case for each.

GREATER REVELATION

1:1–2

Greater Than the Prophets

God spoke in the past through prophets, in many fragments and forms; now He has spoken in a Son — heir of all things, maker of the worlds.

The prophets carried the word; the Son is God’s own final self-expression. Revelation reaches its final, personal form.

1:4–14

Greater Than the Angels

The Son has inherited a more excellent name. Angels worship Him, serve as winds and flames — but to the Son God says, ‘Your throne, O God, is forever and ever’ (1:8).

The law came through angels (2:2); the gospel came through the Son. The messenger’s rank measures the message’s weight.

3:1–6

Greater Than Moses

Moses was faithful in all God’s house as a servant; Christ is faithful as a Son over the house — and the builder has more honor than the house.

The comparison honors Moses while placing him inside the house Christ built, owns, and rules.

4:8–10

Greater Than Joshua

If Joshua had given them rest, God would not have spoken afterward of another day. A Sabbath rest remains for the people of God.

Joshua delivered a land; Jesus delivers the rest the land could only picture — ceasing from our own works.

GREATER PRIESTHOOD

5:1–10

Greater Than Aaron

Aaron was called and could deal gently, but offered sacrifices for his own sins too. Christ, called by God as Aaron was (5:4–5), learned obedience and became salvation’s source.

Everything Aaron’s office promised — solidarity, gentleness, divine calling — Jesus fulfills without Aaron’s flaw.

7:11–19

A Greater Order: Melchizedek

Perfection was not through the Levitical priesthood — so God promised a priest after the order of Melchizedek, king of righteousness and peace, without end of life.

Psalms 110’s oath, spoken centuries after Sinai, is God’s own verdict that the old order could not finish the job.

7:23–25**A Permanent Priest**

Many priests served because death kept removing them; He continues forever — able to save to the uttermost, since He always lives to intercede.

Permanence changes everything: your case is never handed off, never filed away, never orphaned.

8:1–5**A Greater Sanctuary**

Our high priest ministers in the true tabernacle the Lord pitched, not man. Earthly priests serve a copy and shadow of the heavenly things.

A shadow proves something real casts it. Jesus serves in the original every earthly sanctuary sketched.

GREATER COVENANT**8:6–13****A Better Covenant, Better Promises**

He mediates a better covenant enacted on better promises: law written on hearts, everyone knowing the Lord, sins remembered no more.

The people failed the first covenant (8:8–9), and it could not make anyone perfect (7:19) — so the new one begins at the heart.

9:11–14**Better Blood**

Not the blood of goats and calves, but His own blood — cleansing not the flesh but the conscience, from dead works to serve the living God.

Animal blood could make a worshiper ceremonially clean; only Christ's blood can make a person clean on the inside.

10:11–14**One Sacrifice, Then a Seat**

Every priest stands daily offering what can never take away sins; He offered one sacrifice for sins forever, and sat down.

The posture is the proof: standing means unfinished; seated means done. By one offering He has perfected forever those being sanctified.

12:24**Blood That Speaks Better Than Abel's**

You have come to Jesus, mediator of a new covenant, and to sprinkled blood that speaks better than that of Abel.

Abel's blood cried from the ground for justice; Christ's blood answers from heaven with forgiveness.

GREATER LIFE**6:19–20;
7:19****A Better Hope, Anchored Within the Veil**

A better hope through which we draw near to God — an anchor of the soul, sure and steadfast, entering within the veil where the forerunner has gone.

Hope holds because of where it's fastened: not to outcomes, but to the Most Holy Place where Jesus has already entered.

10:34**A Better and Enduring Possession**

You accepted joyfully the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens.

The readers had already lived this greatness once — joy under loss is the arithmetic of people with better property elsewhere.

11:13–16**A Better Country**

They confessed themselves strangers and pilgrims, desiring a better country — a heavenly one. Therefore God is not ashamed to be called their God.

The pilgrim confession honors God: it declares His promise better than every homeland the eye can see.

11:35**A Better Resurrection**

Others were tortured, not accepting deliverance, that they might obtain a better resurrection.

They refused a release bought by denying God. That is martyrdom, never a reason to stay in danger.

12:22–28**An Unshakable Kingdom**

You have come to Mount Zion, the city of the living God — and are receiving a kingdom that cannot be shaken.

Everything shakable will be shaken so that the unshakable remains. Build there.

TRACE A THREAD THROUGH THE BOOK

Themes

Fifteen of the great themes of Hebrews. Each shows how it weaves through the sermon and names every chapter where it appears.

01 The Supremacy of Christ

Hebrews 1, Hebrews 2, Hebrews 3, Hebrews 4, Hebrews 5, Hebrews 6, Hebrews 7, Hebrews 8, Hebrews 9, Hebrews 10, Hebrews 11, Hebrews 12, Hebrews 13

Greater than prophets, angels, Moses, Joshua, Aaron, and the whole old order — the Son is God's final word and the center of every chapter.

WHERE IT APPEARS: The Radiance of God's Glory · So Great a Salvation · Greater Than Moses · Entering the Rest of God · Called by God, Learning Obedience · An Anchor for the Soul · A Priest Forever · A Better Covenant · The Blood of Christ · Once for All · By Faith · Run with Endurance · Outside the Camp

02 The Great High Priest

Hebrews 2, Hebrews 3, Hebrews 4, Hebrews 5, Hebrews 6, Hebrews 7, Hebrews 8, Hebrews 9, Hebrews 10

Merciful, faithful, sympathetic, sinless, and permanent — Jesus fulfills every qualification of priesthood and ministers in the true sanctuary.

WHERE IT APPEARS: So Great a Salvation · Greater Than Moses · Entering the Rest of God · Called by God, Learning Obedience · An Anchor for the Soul · A Priest Forever · A Better Covenant · The Blood of Christ · Once for All

03 Melchizedek

Hebrews 5, Hebrews 6, Hebrews 7

The king-priest of Salem whose three-verse cameo and Psalm 110's oath unlock the logic of a priesthood older, greater, and endless.

WHERE IT APPEARS: Called by God, Learning Obedience · An Anchor for the Soul · A Priest Forever

04 The New Covenant

Hebrews 7, Hebrews 8, Hebrews 9, Hebrews 10, Hebrews 12, Hebrews 13

Promised through Jeremiah, sealed in Christ's blood: law on hearts, everyone knowing the Lord, sins remembered no more.

WHERE IT APPEARS: A Priest Forever · A Better Covenant · The Blood of Christ · Once for All · Run with Endurance · Outside the Camp

05 Blood & Sacrifice

Hebrews 2, Hebrews 7, Hebrews 9, Hebrews 10, Hebrews 12, Hebrews 13

Without shedding of blood there is no remission — and one offering, once for all, ends the endless altar.

WHERE IT APPEARS: So Great a Salvation · A Priest Forever · The Blood of Christ · Once for All · Run with Endurance · Outside the Camp

06 Drawing Near to God

Hebrews 4, Hebrews 6, Hebrews 7, Hebrews 9, Hebrews 10, Hebrews 12

From a barred veil to a throne of grace: Hebrews is the story of access opened, and its great invitation is 'draw near.'

WHERE IT APPEARS: Entering the Rest of God · An Anchor for the Soul · A Priest Forever · The Blood of Christ · Once for All · Run with Endurance

07 The Rest of God

Hebrews 3, Hebrews 4

Creation's seventh day, Canaan's shadow, and the Sabbath rest that remains — entered by faith, missed through unbelief.

WHERE IT APPEARS: Greater Than Moses · Entering the Rest of God

09 Faith

Hebrews 4, Hebrews 6, Hebrews 10, Hebrews 11, Hebrews 12

Assurance of things hoped for, proof of things not seen — defined in chapter 11 and embodied by a hall of flawed, faithful witnesses.

WHERE IT APPEARS: Entering the Rest of God · An Anchor for the Soul · Once for All · By Faith · Run with Endurance

11 Hope as Anchor

Hebrews 3, Hebrews 6, Hebrews 7, Hebrews 10, Hebrews 11

Sure and steadfast, entering within the veil — hope in Hebrews is not optimism but an anchor fixed where Jesus has gone.

WHERE IT APPEARS: Greater Than Moses · An Anchor for the Soul · A Priest Forever · Once for All · By Faith

13 The Discipline of the Lord

Hebrews 12

Hardship, as these readers faced it, reframed as a Father's training: never joyous in the moment, but yielding the peaceful fruit of righteousness.

WHERE IT APPEARS: Run with Endurance

15 Life Together

Hebrews 3, Hebrews 6, Hebrews 10, Hebrews 12, Hebrews 13

Exhort one another daily, provoke love and good works, don't forsake the assembly, obey your leaders — perseverance is a team sport.

WHERE IT APPEARS: Greater Than Moses · An Anchor for the Soul · Once for All · Run with Endurance · Outside the Camp

08 The Warning Passages

Hebrews 2, Hebrews 3, Hebrews 4, Hebrews 5, Hebrews 6, Hebrews 10, Hebrews 12

Five escalating alarms — drifting, hardening, dullness, despising, refusing — spoken in love to keep pilgrims from turning back.

WHERE IT APPEARS: So Great a Salvation · Greater Than Moses · Entering the Rest of God · Called by God, Learning Obedience · An Anchor for the Soul · Once for All · Run with Endurance

10 Endurance & Perseverance

Hebrews 3, Hebrews 4, Hebrews 6, Hebrews 10, Hebrews 12

Hold fast, run with perseverance, don't shrink back — the Christian life in Hebrews is a long-distance race, not a sprint.

WHERE IT APPEARS: Greater Than Moses · Entering the Rest of God · An Anchor for the Soul · Once for All · Run with Endurance

12 The Word of God

Hebrews 1, Hebrews 2, Hebrews 3, Hebrews 4, Hebrews 12

God has spoken — through prophets, in His Son, in the living and active word of God, sharper than any two-edged sword.

WHERE IT APPEARS: The Radiance of God's Glory · So Great a Salvation · Greater Than Moses · Entering the Rest of God · Run with Endurance

14 Pilgrims & the City to Come

Hebrews 11, Hebrews 12, Hebrews 13

Strangers in tents seeking the city with foundations — here we have no enduring city, but we seek the one to come.

WHERE IT APPEARS: By Faith · Run with Endurance · Outside the Camp

ALARMS SPOKEN IN LOVE · DOORS HELD OPEN

Warnings & Invitations

Hebrews alternates between the sternest warnings in the New Testament and its warmest invitations. Held together, they say one thing: don't turn back — the way in is open.

THE FIVE WARNING PASSAGES

Hebrews sounds five escalating alarms — not to frighten the tender-hearted, but to wake the drifting. Each warning names a danger and points to its remedy.

2:1–4

1. Don't Drift**THE DANGER**

Neglect. Like a boat slipping its mooring on a quiet current, drifting needs no decision — only inattention to 'so great a salvation.'

THE REMEDY

Pay greater attention to the things that were heard. Anchors hold by attention: word, worship, and daily remembering.

Hebrews 2 · text on page 142

3:7–4:13

2. Don't Harden**THE DANGER**

Unbelief. The wilderness generation saw God's works forty years, yet hearts hardened by sin's deceitfulness fell short of the rest.

THE REMEDY

Hear His voice today, and exhort one another day by day — softness of heart is maintained in community.

Hebrews 3 · text on page 143

5:11–6:12

3. Don't Fall Away**THE DANGER**

Dullness that decays. Stalled growth — still on milk, dull of hearing — can harden into the public, final abandonment of the Son that the passage warns against (faithful readers differ on whether those in view were true believers).

THE REMEDY

Press on to maturity: practice the truth you know, imitate the faithful, and let God's promise-and-oath anchor your hope.

Hebrews 6 · text on page 145

10:26–31

4. Don't Despise**THE DANGER**

Deliberate rejection of Christ — trampling the Son, profaning the covenant blood, insulting the Spirit of grace. Beyond it lies no other sacrifice.

THE REMEDY

Draw near, hold fast, consider one another — and remember your former endurance rather than throwing away your boldness.

Hebrews 10 · text on page 148

12:25–29

5. Don't Refuse**THE DANGER**

Refusing Him who speaks from heaven. If those who refused the voice at Sinai did not escape, how much less those who turn from Zion's grace.

THE REMEDY

Receive the unshakable kingdom with gratitude, and serve God acceptably with reverence and awe.

Hebrews 12 · text on page 151

Most of the warnings in Hebrews are followed by an assurance — “But, beloved, we are persuaded of better things for you” (6:9). The alarms are given so that hearers keep holding the anchor.

THE JOURNEY OF DRAWING NEAR · THRONE OF GRACE

2:15

Far Off

Enslaved by fear of death — where every one of us began, and where the readers were tempted to return.

13:11–13

Outside the Camp

The place of the burned sin offering and of Christ's cross — the shame-marked ground where Jesus meets His people.

Exodus 27; 30

The Courtyard

Altar and laver: sacrifice and washing. Under the old covenant, most worshipers never got past this ring.

9:2, 6

The Holy Place

Lampstand and bread — priests only, serving continually, with a veil still ahead of them.

6:19–20 · 10:19–22

Within the Veil

Once one man, one day a year. Now the anchor of every believer's hope is fixed here — and the way in is open through His flesh.

The whole motion of Hebrews is inward: from far off, past every barrier the old covenant preached, to the throne of grace where mercy and help are found (4:16).

THE GREAT “LET US” INVITATIONS

4:1

Let us fear falling short

The promise of entering His rest still stands — take it seriously enough to make sure no one misses it.

4:11

Let us enter the rest

Give diligence to enter — the strange, glad labor of entering God's rest by faith.

4:14	Let us hold our confession We have a great high priest who passed through the heavens — so grip what you confess.
4:16	Let us draw near boldly The throne is grace: mercy for what's behind, grace to help for what's ahead.
6:1	Let us press on to maturity Stop re-pouring the foundation; build on it.
10:22	Let us draw near in full assurance A true heart, a sprinkled conscience, a washed body — worship without flinching.
10:23	Let us hold fast our hope Without wavering — for He who promised is faithful.
10:24	Let us consider one another Premeditated encouragement: provoke love and good works; keep gathering as the Day approaches.
12:1	Let us run with perseverance Lay aside every weight and the entangling sin; the race is set, the witnesses surround.
12:28	Let us serve with awe Receiving an unshakable kingdom, have grace — and serve God with reverence.
13:13	Let us go out to Him Outside the camp, bearing His reproach — allegiance over respectability.
13:15	Let us offer praise continually The fruit of lips: a sacrifice that costs something and pleases God.

THE 13 CHAPTERS · A VERSE-BY-VERSE JOURNEY

The Library

Each chapter follows the same path — Observe, Interpret, Apply, Disciple — with key events, people, places, themes, and verses.

1 The Radiance of God's Glory

Hebrews 1 · text on page 142

God's final and fullest word is His Son — heir of all things, sustainer of the universe, exalted far above every angel.

CHAPTER SUMMARY

Hebrews opens with one of the most majestic sentences in Scripture: the God who spoke through prophets in many fragments and forms has now spoken in a Son. Seven statements pile up — heir of all things, maker of the worlds, radiance of God's glory, exact image of His substance, upholder of all things, purifier of sins, enthroned at the Majesty's right hand. Then a chain of seven Old Testament quotations proves the point the first readers most needed: the Son is superior to the angels through whom the law was delivered. Angels worship Him; they serve; He reigns forever.

KEY MOVEMENTS

- God's climactic speech 'by his Son' after the fragmentary word of the prophets
- The sevenfold portrait of the Son (1:2–3)
- Purification of sins accomplished and the session at God's right hand
- Seven Old Testament quotations exalting the Son above the angels
- Angels defined as ministering spirits sent to serve the heirs of salvation

KEY PEOPLE

- The Son
- God the Father
- The prophets
- The angels

KEY PLACES

- The right hand of the Majesty on high
- The created heavens and earth

KEY THEMES

- The Supremacy of Christ
- God's Final Word
- Angels
- The Word of God
- The Unshakable Kingdom

BACKGROUND & CONTEXT

Written to believers (most likely Jewish) under pressure to retreat from Christ, Hebrews begins where their temptation began: revelation. If the law was 'the word spoken through angels' (2:2), the writer must show that the word spoken in the Son outranks it. The quotations of Psalm 2, 2 Samuel 7, Deuteronomy 32 (Greek), Psalm 104, Psalm 45, Psalm 102, and Psalm 110 read Israel's own Scriptures as the Father addressing the Son — things God never said to any angel.

THE CLEAR PATH FRAMEWORK · STUDY QUESTIONS

Read the chapter in Part Four, then work through these four movements alone or with a group. Some questions have clear answers in the text; others are personal.

STEP 01 · WHAT HAPPENED? · OBSERVE

1. How does verse 1 describe the way God spoke in the past — through whom, and in what manner?
2. List the seven things verses 2–3 say about the Son. Which describe who He is, and which describe what He does?

3. What did the Son do before He 'sat down' (1:3)?
4. According to verses 13–14, what is the difference between the Son's position and the angels' role?

STEP 02 · WHAT DOES IT MEAN? · INTERPRET

1. Why does it matter that God's final word is a Person rather than another message?
2. The Son is 'the radiance of his glory, the very image of his substance' (1:3). What do these two pictures together teach about the relationship between the Father and the Son?
3. Why would the writer marshal Israel's own Psalms to make his case rather than simply asserting Christ's supremacy?

STEP 03 · HOW SHOULD I RESPOND? · APPLY

1. If the Son upholds 'all things by the word of his power,' what burden are you carrying as though it depended on your grip rather than His?
2. God has spoken fully in His Son. Where are you still waiting for a different word — a sign, a feeling — before you will obey what He has already said?
3. How would this week change if you began each day consciously under the reign of the enthroned Son?

STEP 04 · HOW CAN I TEACH OTHERS? · DISCIPLE

1. How would you explain to a newer believer why Christians read the Old Testament as a book about Jesus, using Hebrews 1 as your example?
2. Practice stating the sevenfold portrait of the Son (1:2–3) in your own words until you could teach it from memory.

KEY VERSES

God, having in the past spoken to the fathers through the prophets at many times and in various ways, has at the end of these days spoken to us by his Son, whom he appointed heir of all things, through whom also he made the worlds.

Hebrews 1:1–2

His Son is the radiance of his glory, the very image of his substance, and upholding all things by the word of his power, who, when he had by himself purified us of our sins, sat down on the right hand of the Majesty on high. **Hebrews 1:3**

PRAYER FOCUS

Worship the Son with the Father's own words: heir, maker, radiance, exact image, sustainer, purifier, enthroned King — and ask Him to become that large in your daily vision.

2 So Great a Salvation

Hebrews 2 · text on page 142

Don't drift from the word spoken in the Son — who became fully human to taste death for everyone and become our merciful high priest.

CHAPTER SUMMARY

The letter's first warning interrupts the theology: if the angel-delivered law carried just penalties, how will we escape if we neglect so great a salvation? Then the writer answers a hidden objection — if Jesus is above the angels, why did He suffer and die? Because the world to come is subjected to humanity, and humanity fell short; so the Son was made lower than the angels for a little while, crowned with glory through suffering, tasting death for everyone. He shared our flesh and blood to destroy the devil's power, free death's slaves, and become a merciful and faithful high priest — a brother who is not ashamed of us.

KEY MOVEMENTS

- Warning #1: the danger of drifting away (2:1–4)
- Salvation attested by the Lord, witnesses, signs, and gifts of the Spirit
- Psalm 8 applied: the world to come subjected to man
- The Son made lower than the angels to taste death for everyone
- Flesh and blood shared to destroy the devil and free death's captives
- Jesus introduced as merciful and faithful high priest

KEY PEOPLE

- Jesus
- The devil
- The children God gave Him
- Those enslaved by fear of death

KEY PLACES

- The world to come
- The place of suffering and death

KEY THEMES

- Warning Against Drifting
- The Humanity of Christ
- The Great High Priest
- Suffering and Glory
- Freedom from Fear

BACKGROUND & CONTEXT

Drifting (2:1) is a nautical picture — a boat slipping past its mooring on a quiet current. The first readers weren't storming away from Christ; they were slowly easing back toward the familiar. The chapter's second half answers the scandal of a crucified Messiah: the incarnation was not a demotion that disproves His supremacy but the rescue mission that displays it. Psalm 8's vision of crowned humanity finds its fulfillment in the Man Jesus.

THE CLEAR PATH FRAMEWORK · STUDY QUESTIONS

Read the chapter in Part Four, then work through these four movements alone or with a group. Some questions have clear answers in the text; others are personal.

STEP 01 · WHAT HAPPENED? · OBSERVE

1. What word picture does verse 1 use for the danger facing the readers, and how is it different from open rebellion?
2. How was 'so great a salvation' confirmed to the readers according to verses 3–4?
3. For what purpose was Jesus 'made a little lower than the angels' (2:9)?
4. According to verses 14–15, what did the Son destroy and whom did He deliver?
5. What two adjectives describe Jesus as high priest in verse 17?

STEP 02 · WHAT DOES IT MEAN? · INTERPRET

1. Why is drifting more dangerous than it feels? What makes neglect as deadly as denial?
2. Verse 10 says it 'became' God to perfect the author of salvation 'through sufferings.' Why was suffering the fitting path rather than a detour?

3. How does Jesus' real humanity — temptation, suffering, death — qualify Him to help the tempted (2:18) in a way sympathy from a distance never could?
-

STEP 03 · HOW SHOULD I RESPOND? · APPLY

1. Anchors hold by attention: what daily practice keeps you moored to 'the things that were heard,' and where has neglect crept in?
 2. Fear of death — and its smaller cousins, fear of loss and failure — enslaves. Where does fear still drive your decisions, and what does 2:14–15 declare over it?
 3. Jesus 'is not ashamed to call them brothers' (2:11). Whom are you tempted to be ashamed of that Christ is not?
-

STEP 04 · HOW CAN I TEACH OTHERS? · DISCIPLE

1. How would you help a struggling believer see the difference between honest weakness and quiet drift — and what would you prescribe from this chapter?
2. Explain to someone why Christians rejoice that Jesus was fully human, not despite it.

KEY VERSES

Therefore we ought to pay greater attention to the things that were heard, lest perhaps we drift away. **Hebrews 2:1**

For in that he himself has suffered being tempted, he is able to help those who are tempted. **Hebrews 2:18**

PRAYER FOCUS

Thank Jesus for becoming your brother — for tasting death in your place and breaking fear's slavery — and ask Him for help in the exact point where you are tempted today.

3 Greater Than Moses

Hebrews 3 · text on page 143

Jesus is faithful as the Son over God's house — so hear His voice today and guard one another against sin's hardening deceit.

CHAPTER SUMMARY

Consider Jesus, the writer urges — the Apostle and High Priest of our confession. Moses was gloriously faithful, but as a servant in God's house; Christ is faithful as the Son over it, and we are that house if we hold fast our confidence. Then Psalm 95 sounds the alarm: 'Today if you will hear his voice, don't harden your hearts.' The wilderness generation saw God's works for forty years yet perished through unbelief. The remedy is startlingly communal — exhort one another every day, so long as it is called 'today,' before sin's deceitfulness hardens anyone.

KEY MOVEMENTS

- The call to consider Jesus, Apostle and High Priest
- Moses the faithful servant contrasted with Christ the faithful Son
- Psalm 95 quoted: 'Today if you will hear his voice, don't harden your hearts'
- The wilderness generation's rebellion and forty-year fall
- The daily-exhortation remedy against sin's deceit (3:13)
- The verdict: they could not enter because of unbelief (3:19)

KEY PEOPLE

- Jesus
- Moses
- The wilderness generation
- The Holy Spirit (speaking in Psalm 95)

KEY PLACES

- God's house
- The wilderness
- The rebellion at Meribah and Massah

KEY THEMES

- The Supremacy of Christ
- Hearing God's Voice
- Hardening and Unbelief
- Perseverance
- Community

BACKGROUND & CONTEXT

For readers tempted back toward Moses' system, the comparison is surgical: it honors Moses ('faithful in all his house,' echoing Numbers 12:7) while placing him inside the house Christ built and owns. Psalm 95 recalls Israel's wilderness testing and rebellion; the Kadesh refusal of Numbers 13–14 fits that history. The Spirit's 'today' means the psalm's warning was never merely historical — every generation stands at its own Kadesh.

THE CLEAR PATH FRAMEWORK · STUDY QUESTIONS

Read the chapter in Part Four, then work through these four movements alone or with a group. Some questions have clear answers in the text; others are personal.

STEP 01 · WHAT HAPPENED? · OBSERVE

1. What two titles does verse 1 give Jesus, and what does each cover?
2. How is Moses described in verses 2–5, and how is Christ's faithfulness different in verse 6?
3. What does the Spirit say 'today' about hearts, and what did the wilderness generation do instead (3:7–11)?
4. According to verse 13, how often should believers exhort one another — and to prevent what?

STEP 02 · WHAT DOES IT MEAN? · INTERPRET

1. Why does the writer say 'we are his house, if we hold fast' (3:6)? How do warnings like this and assurance work together rather than against each other?
2. Sin is called deceitful (3:13). What lies does sin tell while it hardens a heart?
3. Verse 19 diagnoses the failure as unbelief, not weakness or ignorance. Why is unbelief the root issue beneath disobedience?

STEP 03 · HOW SHOULD I RESPOND? · APPLY

1. 'Today' is the only day you can respond to God's voice. What has He been saying that you have filed under 'someday'?
2. Hardening happens gradually, and often unnoticed. Who has permission to speak into your life 'day by day' — and if no one, what will you change?
3. Where are you standing at a Kadesh right now — a promise of God that obedience would require you to trust Him for?

STEP 04 · HOW CAN I TEACH OTHERS? · DISCIPLE

1. How would you lead a friend through Psalm 95 so they hear it as the Spirit's present-tense word rather than ancient history?
2. Design one habit of mutual exhortation (a text thread, a weekly check-in) you could start with another believer this week — and start it.

KEY VERSES

Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession: Jesus.

Hebrews 3:1

But exhort one another day by day, so long as it is called "today", lest any one of you be hardened by the deceitfulness of sin. **Hebrews 3:13**

PRAYER FOCUS

Ask God to keep your heart soft today — to expose sin's deceit early, and to make you both a giver and a receiver of daily encouragement.

4 Entering the Rest of God

Hebrews 4 · text on page 144

A Sabbath rest remains for God's people — enter it by faith, be searched by the living word of God, and draw near to the throne of grace.

CHAPTER SUMMARY

The promise of entering God's rest still stands, so the danger of falling short still stands too. The writer traces 'rest' from creation's seventh day, through Canaan that Joshua could not finally deliver, to David's 'today' in Psalm 95 — proving a Sabbath rest remains for God's people: ceasing from our own works as God did from His. The chapter then pivots on the Word that exposes every heart — living, active, sharper than any two-edged sword — and lands on the gospel's open door: we have a great high priest who sympathizes with our weakness, so draw near with boldness to the throne of grace.

KEY MOVEMENTS

- The promise of rest declared still open (4:1)
- The gospel heard but not mixed with faith by the wilderness generation
- Rest traced from creation's seventh day through Joshua to David's 'today'
- The Sabbath rest that remains: ceasing from one's own works (4:9–10)
- The living and active Word that discerns hearts (4:12–13)
- The invitation: a sympathetic high priest and a throne of grace (4:14–16)

KEY PEOPLE

- Jesus the great high priest
- Joshua
- David
- The wilderness generation

KEY PLACES

- God's rest
- Canaan
- The throne of grace

KEY THEMES

- Rest
- Faith
- The Word of God
- The Great High Priest
- Access to God

BACKGROUND & CONTEXT

The argument runs on the Bible's own timeline: if Joshua's conquest had exhausted God's rest, God would not still be saying 'today' through David four centuries later (4:8). So 'rest' is bigger than a land — it is God's own seventh-day rest opened to His people: salvation's rest now, glory's rest ahead, as most interpreters hold. Verses 12–13 explain why Psalm 95 still cuts: the word of God is not an artifact but a living scalpel (readers differ on whether 4:12 means Scripture, the message preached, or Christ Himself). And 4:14–16 is the letter's hinge, resuming the high-priest theme that will dominate chapters 5–10.

THE CLEAR PATH FRAMEWORK · STUDY QUESTIONS

Read the chapter in Part Four, then work through these four movements alone or with a group. Some questions have clear answers in the text; others are personal.

STEP 01 · WHAT HAPPENED? · OBSERVE

1. What made the good news useless to those who first heard it (4:2)?
2. How does the writer prove from Joshua and David that a rest still remains (4:6–9)?
3. What has the person who enters God's rest ceased from (4:10)?
4. List everything verse 12 says about the word of God.
5. What two commands follow from having a great high priest (4:14, 16), and what do we receive at the throne (4:16)?

STEP 02 · WHAT DOES IT MEAN? · INTERPRET

1. How can we be told to 'give diligence to enter into that rest' (4:11)? What does effort toward rest look like, and how is it different from earning?
2. Why does the writer place the heart-exposing Word (4:12–13) immediately before the grace-extending throne (4:14–16)? What does that sequence preach?
3. Jesus was 'in all points tempted like we are, yet without sin' (4:15). Why does His sinlessness make His sympathy stronger, not weaker?

STEP 03 · HOW SHOULD I RESPOND? · APPLY

1. What are you still trying to finish that God calls you to cease from — where is self-salvation masquerading as diligence?
2. When the word of God cuts, do you close the book or come to the throne? What would it look like to let it read you this week?
3. Hebrews says come 'with boldness' — not because you are strong but because the throne is grace. What need will you bring boldly today?

STEP 04 · HOW CAN I TEACH OTHERS? · DISCIPLE

1. How would you explain the difference between resting in Christ and spiritual laziness to someone you're mentoring?
2. Teach someone the pattern of 4:12–16: exposed by the Word, welcomed at the throne. Practice walking them through it with a real struggle.

KEY VERSES

For the word of God is living and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of both joints and marrow, and is able to discern the thoughts and intentions of the heart. **Hebrews 4:12**

Let's therefore draw near with boldness to the throne of grace, that we may receive mercy and may find grace for help in time of need. **Hebrews 4:16**

PRAYER FOCUS

Come boldly to the throne of grace with your most honest need, receive mercy for what is behind and grace for what is ahead — and rest.

5 Called by God, Learning Obedience

Hebrews 5 · text on page 144

Christ meets every qualification of a true high priest — gentle with the wayward, appointed by God, made perfect through suffering (brought to completion and fully qualified as our priest, with no suggestion of moral flaw; 4:15) — but stalled believers can't yet digest it.

CHAPTER SUMMARY

Every high priest is taken from among men, able to deal gently with the ignorant and straying, and called by God as Aaron was. Jesus fulfills and surpasses the pattern: appointed by the Father ('You are my Son' and 'You are a priest forever, after the order of Melchizedek'), He offered prayers with strong crying and tears, learned obedience through what He suffered, and became the source of eternal salvation to all who obey Him. But just as the writer reaches Melchizedek, he stops: his readers have become dull of hearing — needing milk when by now they should be teachers. Solid food belongs to the mature, whose senses are trained by practice to discern good and evil.

KEY MOVEMENTS

- The qualifications of a high priest: solidarity, gentleness, divine call (5:1–4)
- Christ appointed by the Father through Psalm 2 and Psalm 110 (5:5–6)
- Gethsemane possibly echoed: prayers, crying, and tears; heard for His godly fear (5:7)
- The Son learning obedience through suffering, perfected as salvation's source (5:8–10)
- The rebuke: dull of hearing, needing milk, unskilled in the word (5:11–13)
- The mark of maturity: senses exercised by practice to discern good and evil (5:14)

KEY PEOPLE

- Jesus
- Aaron
- Melchizedek
- The dull-of-hearing readers

KEY PLACES

- The sanctuary of priestly service
- The days of His flesh (perhaps Gethsemane)

KEY THEMES

- The Great High Priest
- Melchizedek
- Suffering and Obedience
- Spiritual Maturity
- Discernment

BACKGROUND & CONTEXT

No one seized Israel's high priesthood; even Aaron was called (Exodus 28). So the writer grounds Christ's priesthood in two divine declarations — Psalm 2:7 and Psalm 110:4 — the second introducing the mysterious 'order of Melchizedek' that chapter 7 will unpack. Verse 7's 'strong crying and tears' may recall Gethsemane. Many readers take 'having been heard' to mean He was carried through death into resurrection; others see strengthening in Gethsemane. The milk/solid-food rebuke borrows the language of Greek moral training: maturity is built like muscle, 'by reason of use.'

THE CLEAR PATH FRAMEWORK · STUDY QUESTIONS

Read the chapter in Part Four, then work through these four movements alone or with a group. Some questions have clear answers in the text; others are personal.

STEP 01 · WHAT HAPPENED? · OBSERVE

1. What three qualifications for high priesthood do verses 1–4 give?
2. Which two psalms does God the Father speak over the Son in verses 5–6?
3. How is Jesus' earthly praying described in verse 7, and what was the outcome?
4. What did the Son 'learn,' and how (5:8)?
5. According to verse 14, how do the mature come to discern good and evil?

STEP 02 · WHAT DOES IT MEAN? · INTERPRET

1. Why must a priest be able to 'deal gently with those who are ignorant and going astray' (5:2) — and how does the sinless Jesus manage to exceed the gentleness of priests who shared the people's sins?
2. What does it mean that the eternal Son 'learned obedience' (5:8)? What did suffering add that eternity had not?
3. Why does the writer measure maturity by teaching ability and trained discernment rather than by years of belief (5:12–14)?

STEP 03 · HOW SHOULD I RESPOND? · APPLY

1. Jesus deals gently with the ignorant and straying. Do you approach Him — and treat others — with that expectation, or with doubt that He could be so gentle?
2. By the standard of 5:12, should you by now be teaching someone? Who could you begin to help, even one step behind you?
3. Discernment grows 'by reason of use.' What decision this week will you deliberately run through Scripture and prayer instead of instinct?

STEP 04 · HOW CAN I TEACH OTHERS? · DISCIPLE

1. How would you use Jesus' 'strong crying and tears' (5:7) to help someone who thinks real faith means never struggling in prayer?
2. Identify one 'milk' truth you could teach a newer believer this month — and schedule the conversation.

KEY VERSES

Though he was a Son, yet learned obedience by the things which he suffered. **Hebrews 5:8**

But solid food is for those who are full grown, who by reason of use have their senses exercised to discern good and evil. **Hebrews 5:14**

PRAYER FOCUS

Thank the Father for appointing a gentle priest who learned your road by suffering — and ask Him to move you from milk to solid food, from consuming truth to practicing it.

6 An Anchor for the Soul

Hebrews 6 · text on page 145

Press on to maturity — warned by the peril of falling away, assured by God's promise and oath, and anchored in the hope that enters within the veil.

CHAPTER SUMMARY

Leaving the elementary teachings, the writer urges his readers on to maturity — then issues the letter's most sobering warning: those once enlightened who fall away cannot be renewed to repentance, since 'they crucify the Son of God for themselves again' (6:6); interpreters differ on what this describes. Yet immediately he turns: 'But, beloved, we are persuaded of better things for you.' God is not unjust to forget their work and love; imitate those who through faith and patience inherit the promises. Then comes the great assurance: as He did for Abraham, God confirmed His promise with an oath — two unchangeable things in which it is impossible for God to lie — so that we have strong encouragement, a hope like an anchor of the soul, fixed within the veil where Jesus the forerunner has entered for us.

KEY MOVEMENTS

- The call to press on from first principles to perfection (6:1–3)
- Warning #3: the impossibility of renewing those who fall away (6:4–8)
- The pastoral turn: 'persuaded of better things for you' (6:9–12)
- God's promise to Abraham confirmed by an oath (6:13–15)
- Two unchangeable things: God's promise and God's oath (6:17–18)
- Hope as the soul's anchor within the veil, where Jesus entered as forerunner (6:19–20)

KEY PEOPLE

- Abraham
- Jesus the forerunner
- Melchizedek
- The beloved readers

KEY PLACES

- Within the veil
- The land of promise

KEY THEMES

- Spiritual Maturity
- Warning Against Falling Away
- God's Promise and Oath
- Hope as Anchor
- Perseverance

BACKGROUND & CONTEXT

The warning of 6:4–8 has troubled tender consciences for two thousand years. Read it in place: it targets settled, public repudiation of Christ — recrucifying Him — not the believer's daily stumbles. Faithful readers differ on whether those in view are genuine believers who could fall away, professing members who never truly believed, or a warning God uses to preserve His people; all agree the writer instantly assures his actual readers he expects 'better things' of them (6:9). The oath scene is Genesis 22:16–17, after Abraham's testing: God, wanting doubting heirs to be doubly sure, swore by Himself. The 'anchor within the veil' fuses two images — a ship's anchor and the sanctuary's inner curtain — hope holds because it is fastened not to circumstances but to the Most Holy Place, where our forerunner has already entered.

THE CLEAR PATH FRAMEWORK · STUDY QUESTIONS

Read the chapter in Part Four, then work through these four movements alone or with a group. Some questions have clear answers in the text; others are personal.

STEP 01 · WHAT HAPPENED? · OBSERVE

1. What six elementary teachings does the writer list in verses 1–2?
2. What experiences describe those in view in verses 4–5, and what is said to be impossible for those who fall away?
3. What immediately follows the warning in verse 9 — how does the writer address his readers, and what is he persuaded of?
4. What two unchangeable things guarantee our hope (6:17–18), and why are they unchangeable?

5. Where is our anchor fixed, and who has entered there first (6:19–20)?

STEP 02 · WHAT DOES IT MEAN? · INTERPRET

1. Why does the writer refuse to keep re-laying the foundation (6:1)? What happens to a building — or a believer — that only ever pours footings?
2. How do the warning (6:4–8) and the assurance (6:13–20) work together? Who needs to hear which, and how can both be God's word to the same church?
3. A 'forerunner' (6:20) enters first so others can follow. How does Jesus' presence within the veil anchor your hope — and why does the writer still tell you to hold on?

STEP 03 · HOW SHOULD I RESPOND? · APPLY

1. Which foundation stone do you keep digging up to inspect — repentance from dead works, faith toward God — instead of building on it? What would building look like?
2. Hope anchors outside the boat. If your soul's anchor is currently hooked to health, income, approval, or outcomes, what storm would break it — and how do you re-fix it within the veil?
3. Verse 12 prescribes imitation: whose 'faith and perseverance' will you deliberately study and copy this season?

STEP 04 · HOW CAN I TEACH OTHERS? · DISCIPLE

1. A believer confides they fear they've committed the sin of 6:4–6. Using verses 9–12 and 17–20, how would you counsel them?
2. Explain the promise-plus-oath logic of 6:13–18 in plain words a teenager could grasp.

KEY VERSES

This hope we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil. **Hebrews 6:19**

Therefore leaving the teaching of the first principles of Christ, let's press on to perfection—not laying again a foundation of repentance from dead works, of faith toward God. **Hebrews 6:1**

PRAYER FOCUS

Thank God that He stooped to give you double certainty — promise and oath — and ask Him to fasten your hope, in specific storms by name, to the anchor within the veil.

7 A Priest Forever

Hebrews 7 · text on page 146

In Melchizedek — king of righteousness and peace, without recorded end — God sketched the permanent priesthood Jesus now holds by the power of an indestructible life.

CHAPTER SUMMARY

Now the writer opens the mystery he paused before: Melchizedek, king of Salem and priest of God Most High, who met Abraham returning from battle. His name means king of righteousness; his title, king of peace; and Genesis records no father, mother, genealogy, birth, or death — so on the sacred page he ‘remains a priest continually,’ made like the Son of God. Abraham tithed to him and was blessed by him, proving this priesthood greater than Levi’s before Levi was born. If perfection had come through the Levitical order, no new priest ‘after the order of Melchizedek’ would ever have been promised — but Psalm 110 promised exactly that, with an oath. Jesus, from Judah, holds His priesthood not by genealogy but by the power of an endless life. Priests died and were replaced; He continues forever, able to save to the uttermost, because He always lives to intercede. Holy, guiltless, undefiled — such a high priest was fitting for us.

KEY MOVEMENTS

- Melchizedek meets and blesses Abraham; Abraham tithes (7:1–2)
- The significant silence: no genealogy, no birth, no death recorded (7:3)
- Levi, ‘through Abraham,’ tithes to the greater priesthood (7:4–10)
- The argument from Psalm 110: a new order proves the old could not perfect (7:11–19)
- Appointed with an oath; guarantee of a better covenant (7:20–22)
- Many dying priests versus one who continues forever (7:23–25)
- The portrait of the fitting high priest — holy, guiltless, exalted (7:26–28)

KEY PEOPLE

- Melchizedek
- Abraham
- Levi
- Jesus

KEY PLACES

- Salem
- The heavens where He is exalted

KEY THEMES

- Melchizedek
- The Great High Priest
- The Better Covenant
- Intercession
- Assurance

BACKGROUND & CONTEXT

Melchizedek appears in Scripture exactly twice before Hebrews — Genesis 14:18–20 and Psalm 110:4 — and the writer reads both with rabbinic care, treating even Genesis’s silences as designed. In a book built on genealogies, a priest with none is a deliberate portrait: most interpreters read ‘made like the Son of God’ (7:3) as a portrait on the page, a foreshadowing (some see a pre-incarnate appearance) so the true forever-Priest would be recognizable when He came. The word the WEB translates ‘collateral’ (7:22, *engyos*) is a legal term — Jesus personally underwrites the covenant He mediates.

THE CLEAR PATH FRAMEWORK · STUDY QUESTIONS

Read the chapter in Part Four, then work through these four movements alone or with a group. Some questions have clear answers in the text; others are personal.

STEP 01 · WHAT HAPPENED? · OBSERVE

1. What do Melchizedek’s name and title mean, and in what order do they come (7:2)?
2. What is missing from Melchizedek’s record in Genesis, and what does the writer make of it (7:3)?
3. What two actions prove Melchizedek greater than Abraham — and therefore than Levi (7:4–10)?

4. According to 7:16, on what basis does Jesus hold His priesthood, in contrast to ‘the law of a fleshly commandment’?
5. What makes the old priesthood ‘hindered from continuing by death’ (7:23), and what is different about Jesus (7:24)?
6. List the five descriptions of our high priest in 7:26.

STEP 02 · WHAT DOES IT MEAN? · INTERPRET

1. Righteousness first, then peace (7:2). Why can there be no true peace with God that bypasses righteousness — and how does Jesus supply both?
2. Why does Psalm 110’s promise of a different priestly order (spoken centuries after Sinai) prove that the law ‘made nothing perfect’ (7:11, 19)?
3. What does ‘he lives forever to make intercession’ (7:25) mean Jesus is doing right now — and why does that make His salvation reach ‘to the uttermost’?

STEP 03 · HOW SHOULD I RESPOND? · APPLY

1. Every human helper eventually retires, moves, fails, or dies. Where have you transferred to Christ the confidence only a permanent priest deserves — and where haven’t you?
2. If Jesus is interceding for you at this moment, prayer means joining a conversation already underway. How does that change your reluctance to pray?
3. ‘Uttermost’ covers your worst chapter and your longest distance. What have you quietly labeled unsavable that this verse relabels?

STEP 04 · HOW CAN I TEACH OTHERS? · DISCIPLE

1. Walk someone through the writer’s method in 7:1–10 — reading Genesis’s details and silences as pointing to Christ — as a model of how the Old Testament preaches Jesus.
2. Memorize 7:25 together with someone you disciple, and exchange one ‘uttermost’ testimony of what Christ has saved you from and for.

KEY VERSES

Therefore he is also able to save to the uttermost those who draw near to God through him, seeing that he lives forever to make intercession for them. **Hebrews 7:25**

For such a high priest was fitting for us: holy, guiltless, undefiled, separated from sinners, and made higher than the heavens. **Hebrews 7:26**

PRAYER FOCUS

Praise Jesus as the King of righteousness who became your peace — and rest your hardest, longest prayer in the hands of the Priest who never stops praying it with you.

8 A Better Covenant

Hebrews 8 · text on page 147

Our high priest ministers in the true heavenly sanctuary as mediator of the new covenant God promised through Jeremiah — enacted on better promises.

CHAPTER SUMMARY

Here is the point of everything said so far: we have such a high priest, seated at the right hand of the Majesty, ministering in the true tabernacle that the Lord pitched, not man. Earthly priests serve a copy and shadow — Moses was told to make everything according to the pattern shown him on the mountain. But Jesus has obtained a more excellent ministry as mediator of a better covenant, enacted on better promises. The proof is God's own word through Jeremiah: 'Behold, the days come... that I will make a new covenant' — law written on minds and hearts, everyone knowing the Lord, sins remembered no more. In calling it 'new,' God made the first old — and what is aging is near to vanishing away.

KEY MOVEMENTS

- The summary thesis: a seated high priest in the true sanctuary (8:1–2)
- Earthly priests serve a copy and shadow of heavenly things (8:4–5)
- Moses commanded to build according to the pattern on the mountain
- Jesus mediator of a better covenant on better promises (8:6)
- Jeremiah 31 quoted in full: the promise of the new covenant (8:8–12)
- 'New' makes the first old, near to vanishing (8:13)

KEY PEOPLE

- Jesus the mediator
- Moses
- Jeremiah
- The house of Israel and Judah

KEY PLACES

- The true tabernacle in heaven
- The copy on earth
- Mount Sinai

KEY THEMES

- The New Covenant
- The True Sanctuary
- Better Promises
- Forgiveness
- The Great High Priest

BACKGROUND & CONTEXT

This chapter carries the longest Old Testament quotation in the New Testament — Jeremiah 31:31–34, spoken as Jerusalem tottered before Babylon. The fault lay with the people ('they didn't continue in my covenant,' 8:8–9), and the law could not by itself make anyone perfect (7:18–19); so the new covenant relocates the law from stone to heart and rests on God's 'I will,' repeated like hammer blows. 8:13 draws the conclusion: by promising a 'new' covenant six centuries earlier, God had already marked the first as aging.

THE CLEAR PATH FRAMEWORK · STUDY QUESTIONS

Read the chapter in Part Four, then work through these four movements alone or with a group. Some questions have clear answers in the text; others are personal.

STEP 01 · WHAT HAPPENED? · OBSERVE

1. Where is our high priest, and in what sanctuary does He minister (8:1–2)?
2. What instruction did Moses receive about the tabernacle, and what does that reveal about it (8:5)?
3. List the four promises of the new covenant in 8:10–12.
4. Whose failure does verse 9 name as the old covenant's breaking point?
5. What does verse 13 conclude from the single word 'new'?

STEP 02 · WHAT DOES IT MEAN? · INTERPRET

1. Why does it matter that Jesus ministers in the original sanctuary rather than the copy? What does a shadow tell you — and what can't it do?

2. How is a law written on hearts (8:10) different in power from a law written on stone? What does each produce?
 3. 'I will remember their sins and lawless deeds no more' (8:12) — since God cannot lose knowledge, what does divine 'forgetting' mean, and what does it free Him to do?
-

STEP 03 · HOW SHOULD I RESPOND? · APPLY

1. Which covenant does your conscience live under in practice — performance on stone, or promise on the heart? Name the evidence.
 2. God has covenanted to remember your sins no more. What confessed sin do you keep re-litigating that heaven has closed?
 3. 'for all will know me' (8:11) makes firsthand knowledge of God the covenant's center. What is one step from knowing about Him to knowing Him this week?
-

STEP 04 · HOW CAN I TEACH OTHERS? · DISCIPLE

1. Using Jeremiah 31 and Hebrews 8, explain to a newer believer what actually changed at the cross — and what never changed about God.
2. Help someone memorize the four promises and attach each to a situation in their life.

KEY VERSES

For I will be merciful to their unrighteousness. I will remember their sins and lawless deeds no more. **Hebrews 8:12**

But now he has obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which on better promises has been given as law. **Hebrews 8:6**

PRAYER FOCUS

Pray the covenant back to God: write Your law deeper in me, be my God, let me truly know You — and thank You that my sins are remembered no more.

9 The Blood of Christ

Hebrews 9 · text on page 147

The tabernacle's floor plan preached limited access – until Christ entered the true Most Holy Place with His own blood, once for all, cleansing the conscience itself.

CHAPTER SUMMARY

The writer walks through the first covenant's sanctuary: the lampstand and table in the holy place; behind the second veil, the ark and the cherubim of glory (Hebrews 9:4 also lists a golden altar of incense here; Exodus places that altar before the veil, and readers explain the wording differently). Priests entered the first room continually, but into the second only the high priest, once a year, never without blood. The Holy Spirit was indicating this: the way into the holiest was not yet revealed. Then everything changes. Christ, high priest of the good things to come, entered the greater tabernacle once for all – not with the blood of goats and calves but with His own blood – having obtained eternal redemption. If animal blood sanctified the flesh, how much more will His blood cleanse your conscience from dead works to serve the living God. A covenant, like a will, requires a death; nearly all things are cleansed with blood, and apart from shedding of blood there is no remission. And as it is appointed for people to die once and then judgment, so Christ was offered once to bear the sins of many – and will appear a second time, without sin, to those who are eagerly 'waiting for him for salvation.'

KEY MOVEMENTS

- The tabernacle tour: holy place and Most Holy Place (9:1–5)
- Continual priestly service versus the once-a-year Day of Atonement entry (9:6–7)
- The Spirit's lesson in architecture: the way in not yet open (9:8)
- Christ enters the true sanctuary with His own blood, once for all (9:11–12)
- The conscience cleansed from dead works to serve the living God (9:14)
- Covenant and death: no remission without shed blood (9:15–22)
- Once to bear sin; a second appearing for salvation (9:27–28)

KEY PEOPLE

- Christ the high priest
- The Aaronic high priest
- Moses
- Those eagerly waiting for Him

KEY PLACES

- The holy place
- The Most Holy Place behind the veil
- The greater and more perfect tabernacle

KEY THEMES

- The Blood and Sacrifice
- Access to God
- The Conscience
- Eternal Redemption
- The Second Coming

BACKGROUND & CONTEXT

The background is Leviticus 16 – Yom Kippur, the Day of Atonement – the one day a year one man passed the veil, and even then in a cloud of incense with sacrificial blood. Hebrews reads the tabernacle's very layout as a sermon in fabric and gold: God dwelling among His people, yet barricaded from them. Verse 14's 'through the eternal Spirit' presents the cross as a Trinitarian act, and 'dead works' is often understood as self-justifying religious effort (readers also see ceremonial defilement or works that lead to death). Verses 27–28 mirror our story in His: one death, then what follows – judgment follows death, and Christ will appear a second time, 'without sin, to those who are eagerly waiting for him for salvation' (9:28).

THE CLEAR PATH FRAMEWORK · STUDY QUESTIONS

Read the chapter in Part Four, then work through these four movements alone or with a group. Some questions have clear answers in the text; others are personal.

STEP 01 · WHAT HAPPENED? · OBSERVE

1. What furniture stood in each room of the tabernacle (9:2–5)?

2. Who could enter the second room, how often, and with what (9:7)?
3. What three contrasts distinguish Christ's entry in 9:11–12 — which tabernacle, whose blood, how many times?
4. What does Christ's blood cleanse, from what, and for what purpose (9:14)?
5. According to 9:28, what will Christ's second appearing bring, and for whom?

STEP 02 · WHAT DOES IT MEAN? · INTERPRET

1. What was the Holy Spirit teaching through a sanctuary most worshipers could never enter (9:8)? Why build beauty behind a barrier?
2. Ceremonial washing cleansed the flesh; Christ's blood cleanses the conscience (9:13–14). Why is a defiled conscience the deeper problem — and what does a cleansed one make possible?
3. Why is 'once for all' (9:12, 26, 28) the most important phrase in the chapter? What does every repetition of a sacrifice confess about it?

STEP 03 · HOW SHOULD I RESPOND? · APPLY

1. Where are you still performing 'dead works' — religious activity meant to quiet guilt rather than express love? What would serving 'the living God' from a clean conscience look like instead?
2. The veil said 'not yet.' The cross says 'come.' Is there a room in your life you still treat as barred to God — a memory, a habit, a grief? Bring Him in.
3. Are you 'eagerly waiting for him' (9:28)? What one practice would turn Christ's return from a doctrine you affirm into a hope you feel?

STEP 04 · HOW CAN I TEACH OTHERS? · DISCIPLE

1. Using the tabernacle floor plan, teach someone the story of access — from barred to opened — ending at the cross.
2. Help a guilt-burdened believer bring a burdened conscience to Christ, whose blood cleanses 'your conscience from dead works' (9:14); if guilt persists, pair this with a pastor's care.

KEY VERSES

So Christ also, having been offered once to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him for salvation. **Hebrews 9:28**

Inasmuch as it is appointed for men to die once, and after this, judgment. **Hebrews 9:27**

PRAYER FOCUS

Thank Christ for entering once for all with His own blood. Ask Him to cleanse your conscience at its rawest point — and to stir an eager waiting for His appearing.

10 Once for All

Hebrews 10 · text on page 148

One sacrifice has perfected forever those being sanctified – so draw near, hold fast, and consider one another, and don't shrink back.

CHAPTER SUMMARY

The law was a shadow, not the image itself; its endlessly repeated sacrifices could never perfect worshipers – the repetition itself was an annual reminder of sins, for the blood of bulls and goats cannot take sins away. So the Son entered the world saying, in the words of Psalm 40, 'you prepared a body for me... Behold, I have come... to do your will, O God.' By that will we have been sanctified through the offering of the body of Jesus Christ once for all. Every priest stands daily, offering what can never remove sin; this Priest offered one sacrifice forever and sat down. On that finished work the writer builds his great threefold call: let us draw near with a true heart in full assurance; let us hold fast the confession of our hope without wavering, for He who promised is faithful; let us consider how to provoke one another to love and good works, not forsaking our assembling. A fearful warning follows for those who trample the Son and insult the Spirit of grace – but the chapter ends in confidence: remember your endurance; don't throw away your boldness; the righteous will live by faith, and we are not of those who shrink back to destruction, but of those who have faith to the saving of the soul.

KEY MOVEMENTS

- The shadow's failure: repeated sacrifices as annual reminders of sin (10:1–4)
- Psalm 40 on the Son's lips: a body prepared, a will obeyed (10:5–10)
- Standing priests versus the seated Savior (10:11–14)
- The Spirit's witness: the new covenant and no more offering for sin (10:15–18)
- The threefold call: draw near, hold fast, consider one another (10:19–25)
- Warning #4: trampling the Son and insulting the Spirit of grace (10:26–31)
- The closing rally: remember, endure, live by faith, don't shrink back (10:32–39)

KEY PEOPLE

- Jesus the seated priest
- The Holy Spirit witnessing
- The assembly of believers
- The readers in their former days of suffering

KEY PLACES

- The holiest, opened by a new and living way
- The assembly
- The former days of public struggle

KEY THEMES

- Once for All
- Assurance
- Perseverance
- Community
- Warning Against Apostasy
- Faith

BACKGROUND & CONTEXT

The hinge is posture: the tabernacle's furniture included no seat – priests stood because sacrifice never ended (10:11); Christ sat down because His did (10:12). Verse 14 holds the Christian life in one sentence: 'perfected forever' (10:14) and 'being sanctified' side by side; traditions explain the pairing differently (position and process is one common way). The warning of 10:26–31 addresses deliberate rejection of Christ – turning from the only sacrifice there is – not the believer's daily failures. Faithful readers differ on whether those in view are genuine believers or professing members, and on what 'sanctified' means in 10:29; all agree the writer expects better of his readers (10:39). He also reminds his readers of their proven endurance (10:32–34), quoting Habakkuk 2 to send them into chapter 11: the righteous will live by faith.

THE CLEAR PATH FRAMEWORK · STUDY QUESTIONS

Read the chapter in Part Four, then work through these four movements alone or with a group. Some questions have clear answers in the text; others are personal.

STEP 01 · WHAT HAPPENED? · OBSERVE

1. Why could the law's sacrifices never perfect worshipers, and what did their repetition prove (10:1–4)?
2. What words does the Son speak on entering the world (10:5–7), and from which psalm?
3. Contrast the priests' posture with Christ's in 10:11–12. What does each posture mean?
4. What are the three 'let us' exhortations of 10:22–25, and what reason closes verse 25?
5. What had the readers already endured according to 10:32–34, and what are they told not to throw away (10:35)?

STEP 02 · WHAT DOES IT MEAN? · INTERPRET

1. How can 10:14 say believers are 'perfected forever' and 'being sanctified' at once? What error does each half correct?
2. The new and living way is opened 'through the veil, that is to say, his flesh' (10:20). What is the writer saying by linking the veil with Christ's flesh?
3. Why does Hebrews make gathering together a matter of endurance rather than preference (10:24–25)? What do absent believers withhold from the body?

STEP 03 · HOW SHOULD I RESPOND? · APPLY

1. Full assurance (10:22) is commanded, not merely permitted. When you pray, do you approach a welcoming Father or audition for a reluctant judge? Let 10:19–22 retrain your reflex.
2. Encouragement in this chapter is premeditated — 'consider how to provoke one another.' Plan it: who, when, and toward what love or good work?
3. Which promise of God do you most need to grip 'without wavering' (10:23) right now — and what wavers it?

STEP 04 · HOW CAN I TEACH OTHERS? · DISCIPLE

1. Teach someone the seated-priest argument (10:11–14) until they can explain why the single offering of 10:12 is enough, and how it echoes Jesus' 'It is finished' (John 19:30).
2. Take a newer believer with you to your next gathering with a shared assignment: encourage two people each by name, then debrief what happened.

KEY VERSES

Let's hold fast the confession of our hope without wavering; for he who promised is faithful. **Hebrews 10:23**

For by one offering he has perfected forever those who are being sanctified. **Hebrews 10:14**

PRAYER FOCUS

Draw near with a true heart in full assurance; hold fast your confession aloud; then pray by name for the believers God has given you to provoke toward love and good works.

11 By Faith

Hebrews 11 · text on page 150

Faith is assurance of things hoped for — and a roll call of flawed, faithful people proves that trusting God's promise is the life that pleases Him.

CHAPTER SUMMARY

Now faith is assurance of things hoped for, proof of things not seen — and by it the elders obtained a good report. The writer summons the witnesses: Abel, whose sacrifice still speaks; Enoch, who walked with God and was not; Noah, who built in reverent fear of things not yet seen; Abraham, who went out not knowing where he went, looking for the city with foundations; Sarah, who received power to conceive past age, counting Him faithful who had promised. These all died in faith, not having received the promises, but greeting them from afar, confessing themselves strangers and pilgrims — and God is not ashamed to be called their God. The roll continues through Isaac, Jacob, Joseph, Moses (choosing affliction with God's people over Egypt's treasures, accounting the reproach of Christ greater riches), the Red Sea, Jericho, Rahab. Then time fails: judges, kings, prophets — some conquered kingdoms and shut lions' mouths; others were tortured, mocked, sawn apart, destitute, 'of whom the world was not worthy.' All were commended, yet none received the promise, God having provided something better concerning us — that apart from us they should not be made perfect.

KEY MOVEMENTS

- Faith defined: assurance and proof (11:1–3)
- Abel, Enoch, and Noah: worship, walk, and work by faith (11:4–7)
- Abraham and Sarah: leaving, sojourning, receiving, offering (11:8–19)
- Strangers and pilgrims seeking a better, heavenly country (11:13–16)
- Isaac, Jacob, Joseph, and Moses: blessing and choosing by faith (11:20–28)
- The Red Sea, Jericho, and Rahab (11:29–31)
- The unnamed faithful: triumphs and tortures alike commended (11:32–38)
- The stunning close: not made perfect apart from us (11:39–40)

KEY PEOPLE

- Abel
- Enoch
- Noah
- Abraham
- Sarah
- Moses
- Rahab
- The unnamed faithful

KEY PLACES

- Ur and the land of promise
- Egypt and the Red Sea
- Jericho
- The city with foundations — the heavenly country

KEY THEMES

- Faith
- Pilgrimage
- The Heavenly City
- Endurance
- God's Reward

BACKGROUND & CONTEXT

Chapter 11 is the exposition of Habakkuk 2:4, just quoted: 'the righteous will live by faith.' Several of its heroes are openly flawed — Noah, Abraham, Moses, Rahab — because the chapter commends not their character but their confidence in God's promise. The turn at 11:35 ('others...') is essential: the same faith that escaped the sword's edge also died by it; faith is measured by its object, not its outcomes. Verse 26's 'reproach of Christ' reads Moses' choice as an early installment of bearing the Messiah's shame — the very choice now facing the letter's readers.

THE CLEAR PATH FRAMEWORK · STUDY QUESTIONS

Read the chapter in Part Four, then work through these four movements alone or with a group. Some questions have clear answers in the text; others are personal.

STEP 01 · WHAT HAPPENED? · OBSERVE

1. How does verse 1 define faith, and what two things does verse 6 say the God-seeker must believe?

2. What was Abraham looking for that Canaan itself could not supply (11:10, 13–16)?
3. What choice did Moses make, and what did he account ‘greater riches’ (11:24–26)?
4. Mark where the outcomes change in 11:33–38. What happened to the first group, and what to the ‘others’?
5. What does verse 40 say God provided, and what could not happen ‘apart from us’?

STEP 02 · WHAT DOES IT MEAN? · INTERPRET

1. Faith is ‘assurance’ and ‘proof’ — settled confidence, not wishful thinking. What makes biblical faith certain when its objects are unseen?
2. Why is God ‘not ashamed of them, to be called their God’ (11:16) of people who died still waiting? What had their pilgrim confession declared about Him?
3. How do verses 39–40 reveal that the whole Old Testament was reaching forward to Christ — and that its heroes and today’s believers finish one shared story?

STEP 03 · HOW SHOULD I RESPOND? · APPLY

1. What is God asking of you that ‘only makes sense if His promise is true’? Name it — that is where faith lives this week.
2. Are you building for the city with foundations or renovating a tent you must leave? Audit one week of time and money by 11:13–16.
3. If your faith landed in the suffering list rather than the conquering one, would you still call God faithful? Bring that honest answer to Him.

STEP 04 · HOW CAN I TEACH OTHERS? · DISCIPLE

1. Pick three names from the chapter and show someone how each person’s act of faith rested on a specific word from God — then help them find the word their next obedience rests on.
2. Share your own ‘by faith’ story — one obedience that made no sense apart from God’s promise — with someone younger in the faith, and invite theirs.

KEY VERSES

Now faith is assurance of things hoped for, proof of things not seen. **Hebrews 11:1**

Without faith it is impossible to be well pleasing to him, for he who comes to God must believe that he exists, and that he is a rewarder of those who seek him. **Hebrews 11:6**

PRAYER FOCUS

Confess yourself a stranger and pilgrim; thank God for the cloud of ordinary, flawed witnesses; and ask for one obedience this week that stakes everything on His promise.

12 Run with Endurance

Hebrews 12 · text on page 151

Surrounded by witnesses, look to Jesus and run — receiving faith’s hardships as a Father’s training, and worship as citizens of an unshakable kingdom.

CHAPTER SUMMARY

Therefore — surrounded by so great a cloud of witnesses — lay aside every weight and entangling sin, and run with perseverance the race set before you, looking to Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising its shame, and sat down at God’s right hand. Consider Him, so you don’t grow weary. Then Hebrews reframes suffering: you have forgotten that the Lord disciplines the one He loves; God is treating you as sons and daughters. Discipline is never joyous in the moment, but afterward it yields the peaceful fruit of righteousness to those trained by it. So strengthen drooping hands, make straight paths, pursue peace and holiness; watch that no root of bitterness springs up, and that no one becomes profane like Esau, who traded his birthright for one meal. For you have not come to Sinai — blazing fire, darkness, and a voice that made even Moses tremble — but to Mount Zion, the city of the living God: angels in their multitudes, the festal gathering and assembly of the firstborn, God the Judge of all, the spirits of just men made perfect, Jesus the mediator, and sprinkled blood that speaks better than Abel’s. Don’t refuse Him who speaks. Once more He will shake earth and heaven, so that only the unshakable remains. Therefore, receiving a kingdom that cannot be shaken, let us have grace to serve God with reverence and awe — for our God is a consuming fire.

KEY MOVEMENTS

- The race: witnesses, weights laid aside, eyes on Jesus (12:1–3)
- Proverbs 3 recalled: the Lord disciplines those He loves (12:5–6)
- Discipline as sonship and training; its peaceful fruit (12:7–11)
- Strengthen, straighten, pursue peace; the warnings of bitterness and Esau (12:12–17)
- The two mountains: Sinai’s terror and Zion’s festival (12:18–24)
- Blood that speaks better than Abel’s (12:24)
- The final shaking and the unshakable kingdom; God a consuming fire (12:25–29)

KEY PEOPLE

- Jesus the author and perfecter
- The cloud of witnesses
- Esau
- Moses at Sinai
- The church of the firstborn

KEY PLACES

- The racecourse
- Mount Sinai
- Mount Zion — the heavenly Jerusalem

KEY THEMES

- Endurance
- The Discipline of the Lord
- Looking to Jesus
- Zion versus Sinai
- The Unshakable Kingdom

BACKGROUND & CONTEXT

The ‘witnesses’ of 12:1 are above all testifiers — chapter 11’s roll call proving the race can be finished. ‘Discipline’ translates *paideia*, a parent’s whole work of training a child: formation, never payback. The Zion panorama (12:22–24) shows what believers already approach in worship — and its climax is a courtroom reversal: Abel’s blood cried from the ground for justice (Genesis 4:10); Christ’s blood speaks forgiveness. The ‘shaking’ cites Haggai 2:6 — every economy, empire, and idol will be sifted so that only the kingdom remains.

THE CLEAR PATH FRAMEWORK · STUDY QUESTIONS

Read the chapter in Part Four, then work through these four movements alone or with a group. Some questions have clear answers in the text; others are personal.

STEP 01 · WHAT HAPPENED? · OBSERVE

1. What does the runner lay aside, and where does the runner look (12:1–2)?
2. What motivated Jesus to endure the cross (12:2)?

3. What does 12:7–8 say the presence of discipline proves — and its absence?
4. List what believers ‘have come to’ in 12:22–24.
5. What will be shaken, and what cannot be (12:26–28)?

STEP 02 · WHAT DOES IT MEAN? · INTERPRET

1. Weights are not necessarily sins. How does a runner discern what is merely heavy — and why is the standard ‘does it slow me?’ rather than ‘is it wrong?’
2. How does knowing the Father’s discipline is training (12:10–11) shape how we face hardship? (Not every hardship is a specific lesson; Hebrews speaks of the hardship these readers already faced.)
3. Why does the writer end Zion’s guest list with sprinkled blood that ‘speaks better than that of Abel’ (12:24)? What are the two bloods saying?

STEP 03 · HOW SHOULD I RESPOND? · APPLY

1. Name your race’s current weight — a habit, commitment, or comfort that isn’t sin but is slowing you. What would laying it aside cost, and what would it free?
2. Where have you read the Father’s training as His rejection? (Abuse and injustice are never God’s discipline; if someone is harming you, seek safety and a trusted pastor or counselor first.) Ask Him to show you the ‘peaceful fruit’ the season is growing.
3. Esau traded the permanent for the immediate. Where are you tempted to treat what God has given as ordinary?

STEP 04 · HOW CAN I TEACH OTHERS? · DISCIPLE

1. Coach someone through 12:1–3 as a rule of life: name the witnesses, the weights, the sin, the race, and the focal point — then trade lists and pray over them.
2. Help a suffering believer walk from 12:5 to 12:11 without rushing — and learn when to speak this truth and when simply to sit with them.

KEY VERSES

Therefore let’s also, seeing we are surrounded by so great a cloud of witnesses, lay aside every weight and the sin which so easily entangles us, and let’s run with perseverance the race that is set before us, looking to Jesus, the author and perfecter of faith, who for the joy that was set before him endured the cross, despising its shame, and has sat down at the right hand of the throne of God. **Hebrews 12:1–2**

Therefore, receiving a Kingdom that can’t be shaken, let’s have grace, through which we serve God acceptably, with reverence and awe. **Hebrews 12:28**

PRAYER FOCUS

Fix your eyes on Jesus at the Father’s right hand; hand Him each weight by name; and thank Him that you have come, already, to Mount Zion and blood that speaks forgiveness.

13 Outside the Camp

Hebrews 13 · text on page 152

The unshakable-kingdom life is lived in ordinary places — love, hospitality, marriage, contentment, worship — bearing Christ's reproach outside the camp.

CHAPTER SUMMARY

The great sermon lands in daily life. Let brotherly love continue; don't forget hospitality — some have entertained angels unaware. Remember prisoners as if bound with them. Honor marriage; keep life free from the love of money, content because He has said, 'I will in no way leave you, neither will I in any way forsake you.' Remember your leaders and imitate their faith, for Jesus Christ is the same yesterday, today, and forever — so don't be carried away by strange teachings. We have an altar the old order cannot eat from: the sin-offering bodies were burned outside the camp, and so Jesus suffered outside the gate to sanctify the people by His own blood. Let us therefore go out to Him outside the camp, bearing His reproach — for here we have no enduring city, but we seek the one to come. Through Him, offer up a continual sacrifice of praise; don't forget to do good and share, for such sacrifices please God. Obey your leaders, who watch over your souls as those who must give account. This is not unlimited: the same chapter tells readers to examine leaders' faith and conduct (13:7) and not be carried away by strange teachings (13:9); compare Acts 5:29. Then the benediction gathers the whole letter: now may the God of peace, who brought again from the dead the great Shepherd of the sheep with the blood of an eternal covenant, our Lord Jesus, make you complete in every good work to do His will.

KEY MOVEMENTS

- Brotherly love, hospitality, and solidarity with prisoners (13:1–3)
- Marriage honored; contentment grounded in God's never-leaving promise (13:4–6)
- Leaders remembered; the unchanging Christ; strange teachings refused (13:7–9)
- Jesus suffering outside the gate; the call to go out to Him bearing reproach (13:10–14)
- The continual sacrifice of praise, doing good, and sharing (13:15–16)
- Obeying leaders who watch for souls; the request for prayer (13:17–19)
- The great benediction of the God of peace (13:20–21)

KEY PEOPLE

- Jesus the great Shepherd
- Church leaders
- Strangers and prisoners
- Timothy

KEY PLACES

- Outside the camp — outside the gate
- The city to come
- The homes and gatherings of ordinary life

KEY THEMES

- Love in Action
- Contentment
- The Unchanging Christ
- Bearing His Reproach
- The Sacrifice of Praise
- Benediction

BACKGROUND & CONTEXT

On the Day of Atonement, the sin offering's body was burned outside the camp (Leviticus 16:27) — and Jesus was crucified outside Jerusalem's gate (John 19:20). Hebrews turns geography into discipleship: the place of shame is where the Savior is, so His people go out to Him, forfeiting the social safety the readers were tempted to reclaim. With no earthly altar of their own, the new covenant's sacrifices are praise, good works, and sharing (13:15–16). The benediction (13:20–21) is the letter in miniature — peace, resurrection, blood, eternal covenant, the Shepherd — and the writer's closing note reveals the whole book's self-description: 'the word of exhortation' (13:22), a sermon sent by mail.

THE CLEAR PATH FRAMEWORK · STUDY QUESTIONS

Read the chapter in Part Four, then work through these four movements alone or with a group. Some questions have clear answers in the text; others are personal.

STEP 01 · WHAT HAPPENED? · OBSERVE

1. List the arenas of obedience named in 13:1–6. Which are relational, and which are internal?
2. What promise of God grounds contentment in 13:5–6, and what confidence does it produce?
3. Where did Jesus suffer, and why (13:12)? What are believers therefore called to do (13:13)?
4. What sacrifices does the new covenant community offer, and how often (13:15–16)?
5. What does the benediction of 13:20–21 say God did, and what does it ask God to do?

STEP 02 · WHAT DOES IT MEAN? · INTERPRET

1. Why does a letter about the heavenly sanctuary end with guest rooms, marriages, and money? What does that say about where doctrine is meant to live?
2. ‘Jesus Christ is the same yesterday, today, and forever’ (13:8) sits between remembering past leaders and refusing strange teachings. How does Christ’s changelessness anchor both?
3. What did ‘outside of the camp’ cost the first readers — and what respectability, belonging, or safety does it cost us?

STEP 03 · HOW SHOULD I RESPOND? · APPLY

1. Choose your first arena from 13:1–6 — hospitality, prisoners, marriage, money — and name one obedience within seven days.
2. Praise is called a sacrifice because it costs something and pleases God. What loss or waiting will you deliberately thank God through this week — ‘the fruit of lips’?
3. Pray for your leaders by name (13:17–18). If a leader is harming you, bring it to a trusted pastor or elder rather than simply submitting. Otherwise tell one of them this week how their faith’s outcome has helped yours.

STEP 04 · HOW CAN I TEACH OTHERS? · DISCIPLE

1. Walk someone through the whole letter using 13:20–21 as the map: peace, resurrection, blood, covenant, Shepherd, completion — one truth per phrase.
2. Invite a younger believer to join you in one ‘outside of the camp’ act — visiting the forgotten, standing with the shamed — and debrief what it taught you both about Jesus.

KEY VERSES

Jesus Christ is the same yesterday, today, and forever. **Hebrews 13:8**

Now may the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, our Lord Jesus, make you complete in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen. **Hebrews 13:20–21**

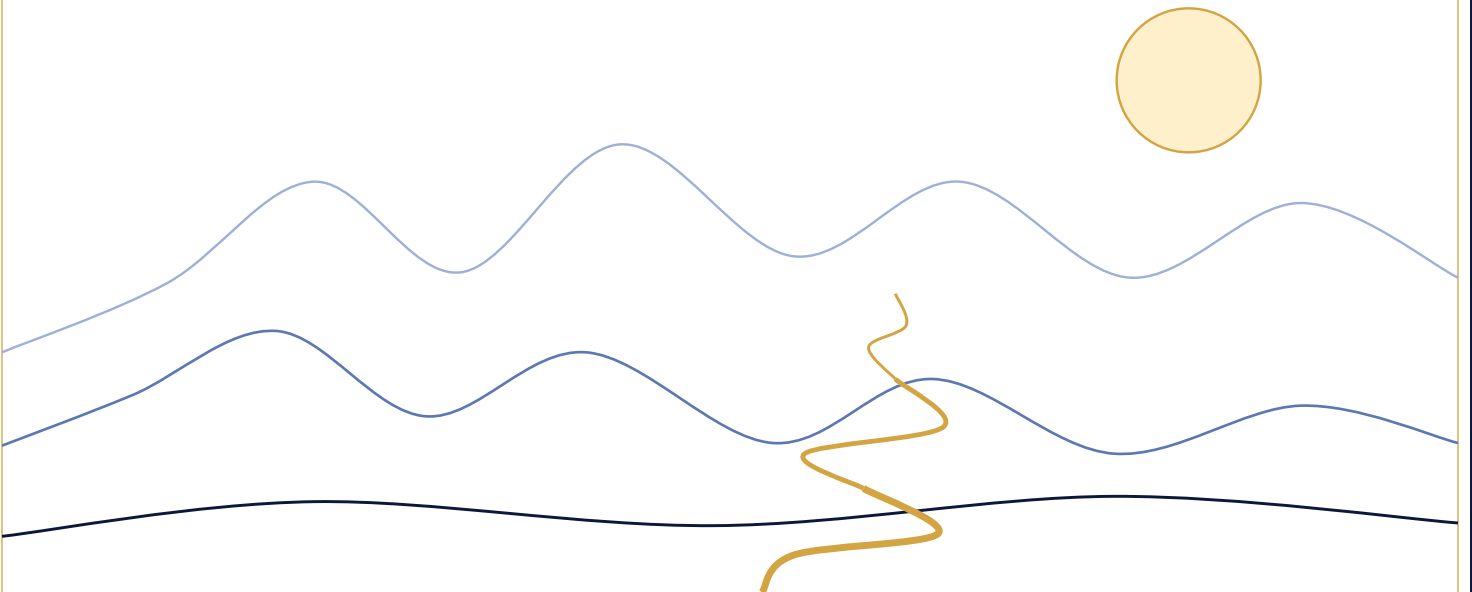
PRAYER FOCUS

Pray the benediction over yourself and your church: may the God of peace, through the great Shepherd and the blood of the eternal covenant, make us complete in every good work to do His will.

PART THREE

Leader's Guide and Answer Guide

Group leader notes, a timed plan, and an answer guide for every session.



LEADER'S GUIDE

Leading this study

You do not need to be a Bible teacher to lead this study. You need to have read the passage, to ask the questions, and to leave room for people to answer them.

Before you meet

- Read the session's chapters twice, once straight through and once slowly.
- Read that session's leader page, including the notes on the Old Testament.
- Decide which questions matter most for your group. You will rarely finish all of them, and that is fine.
- Pray for the people who will be in the room, by name.

In the room

- Read Scripture aloud before discussing it. Let the text speak first.
- Ask the question, then wait. Silence usually means people are thinking.
- When an answer drifts, ask, "Where do you see that in the passage?"
- Keep to the time plan loosely. Protect the closing minutes for reflection and prayer.

How to read a leader page

Group leader notes	How to open the session and the Old Testament connections, as the online study gives them.
Timed plan	A suggested use of the hour, drawn to scale. These timings are the guide's own suggestion: the online study gives only a five-minute gather.
Answer guide	What the passage supports for each discussion question, with verse references, and a follow-up question to use if the group stalls.
Reflection notes	Reflection questions are personal and have no answer to check. Each has a short note on what it is for and how to lead it.

USING THE ANSWER GUIDE

The answer guide is there so you can lead with confidence. It is not a script to read aloud. Let the group do the finding; use the guide to confirm, to fill a gap, or to bring the conversation back to the text. Questions marked **PERSONAL** have no single right answer. For those, the guide gives what the passage offers and what a good answer tends to include.

LEADER'S GUIDE · SESSION 1 OF 8

The Son Above All

Hebrews 1–2 · 60 minutes · 5–12 people · participant pages 9–13 · memory verse Hebrews 1:3

Read this before you gather — no seminary required.

GROUP LEADER NOTES

The first hearers were most likely Jewish believers tempted to drift from Christ, and they knew angels as mediators of the law (2:2; see Acts 7:53). That's why the angel comparison matters: it isn't angel trivia — it's the writer saying the word spoken in the Son outranks the word delivered through angels. Keep chapter 1's string of Old Testament quotations from bogging the group down; the point of each is the same — the Father says things to the Son He never says to any angel. When you reach 2:14–18, slow down. Some in your group carry a picture of a remote, disappointed God; Hebrews' Jesus takes on flesh, dies our death, disarms the devil, and is not ashamed to call us brothers and sisters (2:11). Let that land before moving to application.

OLD TESTAMENT CONNECTIONS

Chapter 1 is a chain of seven Old Testament quotations about the Son: Psalm 2:7 and 2 Samuel 7:14 (1:5), Deuteronomy 32:43 in the Septuagint and Qumran text, compare Psalm 97:7 (1:6), Psalm 104:4 (1:7), Psalm 45:6–7 (1:8–9), Psalm 102:25–27 (1:10–12), and Psalm 110:1 (1:13). Chapter 2 adds Psalm 8:4–6 (2:6–8), Psalm 22:22 (2:12), and Isaiah 8:17–18 (2:13).

GATHER (5 MIN)

Ask everyone to finish this sentence in a phrase: 'When life gets hard, the voice I listen to most is...' Don't discuss yet — you'll come back to whose voice deserves the final word.

CLOSE IN PRAYER

Return to the opening question about voices. Pray together that this study would train each person to give the Son the final word — and thank Him that He is both exalted above all and unashamed to call us His own.

A TIMED PLAN drawn to scale · minutes

5	6	10	18	13	8
Gather	Read together	Observe	Interpret	Apply	Close in prayer

ANSWER GUIDE

Discussion questions

1 **READ TOGETHER** What is the most surprising contrast you hear between chapter 1 and chapter 2? **PERSONAL**

There is no single right answer. Chapter 1 ends with the Son at the place of honor, and chapter 2 has Him “made a little lower than the angels” (2:9), tasting death. Good answers name the drop from the throne to the cross, or the turn from a Son who is worshiped to a Son who is not ashamed to call people “brothers” (2:11). Both chapters describe the same person. Let the surprise be felt before it is explained.

IF THE GROUP STALLS Find where the Son is in 1:3 and where He is in 2:9. What happened between those two places?

2 **OBSERVE** List the seven things Hebrews 1:2–3 says about the Son. Which comes first, and which comes last?

The study counts seven, and the list runs through two verses. He is “heir of all things” (1:2). Through Him God “made the worlds.” He is “the radiance of his glory” (1:3) and “the very image of his substance.” He is “upholding all things by the word of his power.” He “purified us of our sins.” Last, He “sat down on the right hand of the Majesty on high.” Groups may divide the list a little differently, which does not change the point: the first item is inheritance and the last is a seat.

IF THE GROUP STALLS Count the descriptions in 1:2, then the ones in 1:3. Where does the list begin, and where does it end?

3 **OBSERVE** What does the Son do ‘when he had by himself purified us of our sins’ (1:3), and why does that posture matter?

He “sat down on the right hand of the Majesty on high” (1:3). Sitting follows the purifying, so the verse puts the work first and the seat after it. The place is also one of honor, and 1:13 repeats it as a command from the Father: “Sit at my right hand.” A group may say the posture shows the work is finished. The verse does not say that in words, but the order of the sentence points that way.

IF THE GROUP STALLS Read the end of 1:3 slowly. What does the Son do last, and what had to happen before it?

4 OBSERVE According to 2:14–15, why did the Son share our flesh and blood?

The reason is given in 2:14: “the children have shared in flesh and blood,” so He “partook of the same.” The verse then states two aims. Through death He would “bring to nothing him who had the power of death, that is, the devil,” and He would “deliver all of them who through fear of death were all their lifetime subject to bondage” (2:15). The sharing was for rescue. He took on the condition of the people He came to free.

IF THE GROUP STALLS Find the two clauses that begin with “that” or “and might” in 2:14–15. What is each one aiming at?

5 OBSERVE What two words describe Jesus as high priest in 2:17?

The two words are “merciful and faithful” (2:17). The verse says He became this kind of high priest by being “made like his brothers,” and it names the work: “to make atonement for the sins of the people.” Many readers take “merciful” as His dealing with people and “faithful” as His dealing with God, since the verse says “in things pertaining to God.” The text pairs the two words and does not assign them, so the group can hold that reading lightly.

IF THE GROUP STALLS Read 2:17 again. Which of the two words would you use for how He treats people, and which for how He serves God?

6 INTERPRET Hebrews says God spoke ‘at many times and in various ways’ through the prophets, but now ‘by his Son’ (1:1–2). What changes when the messenger is the Son Himself?

The prophets spoke “at many times and in various ways” (1:1), which describes a word given in pieces. The Son is the one by whom God “has at the end of these days spoken to us” (1:2), and the same verse says He is heir of everything and the one through whom the worlds were made. A messenger usually points away from himself. Here the messenger is also the owner and maker of all that the message concerns. Verse 1 does not set the prophets aside; it says God spoke through them. The change is in who carries the final word.

IF THE GROUP STALLS Compare the speaker in 1:1 with the speaker in 1:2. Who speaks, and through whom?

7 INTERPRET Why does the writer spend a whole chapter showing Jesus is greater than angels before saying anything about how we should live?

The first instruction comes in 2:1: “Therefore we ought to pay greater attention to the things that were heard.” The “Therefore” rests on chapter 1. The argument that follows goes from the smaller to the larger: if “the word spoken through angels proved steadfast” and carried a just penalty, then neglecting “so great a salvation” (2:3) spoken through the Lord is more serious. Many first readers valued angels as the ones who delivered the law, a view 2:2 reflects. Without the case in chapter 1, the warning would have no weight.

IF THE GROUP STALLS Find the word “Therefore” at the start of chapter 2. What does it point back to?

8 INTERPRET How does Jesus' full humanity (2:14–18) make Him able to help us in ways a distant deliverer never could?

The verse gives its own answer: “in that he himself has suffered being tempted, he is able to help those who are tempted” (2:18). He was “made like his brothers” (2:17), and the passage says He shared their flesh and blood (2:14) and tasted death for everyone (2:9). A helper who has not been there can offer sympathy at a distance. This helper has been there. The passage also says He is “not ashamed to call them brothers” (2:11), so the help comes from family.

IF THE GROUP STALLS What does 2:18 say qualifies Him to help, and whom does it say He helps?

9 INTERPRET Walk the group through the seven-quotation chain of chapter 1. What does each Scripture prove about the Son — and why does the writer let the Old Testament do all the talking?

Chapter 1 strings together Old Testament quotations. To the Son God says “You are my Son” (1:5) and “I will be to him a Father.” Of the firstborn, “Let all the angels of God worship him” (1:6). Of the angels, “He makes his angels winds, and his servants a flame of fire” (1:7). To the Son again, “Your throne, O God, is forever and ever” (1:8). The Son is the creator who stays the same, “you are the same” (1:12), and He is invited to “Sit at my right hand” (1:13). Verse 14, which is not a quotation, sums the angels up as “serving spirits” (1:14). The writer lets Scripture speak because the readers already accepted it as God's own word, and the quotations are introduced as what God “says.” The leader notes list the sources.

IF THE GROUP STALLS Pick three of the quotations. In each, who is being spoken to, and what does God say to Him or about Him?

10 INTERPRET Psalm 8 celebrates humanity's God-given dominion; Hebrews 2:8–9 admits ‘now we don't see all things subjected to him’ — ‘But we see him who has been made a little lower than the angels, Jesus.’ How does Jesus fulfill Psalm 8 on our behalf?

Hebrews quotes the psalm in 2:6–8: man is told, “You crowned him with glory and honor,” with all things “in subjection under his feet.” It then admits the gap: “now we don't see all things subjected to him, yet.” The turn follows: “we see him who has been made a little lower than the angels, Jesus” (2:9), now “crowned with glory and honor” because of death. Hebrews applies the psalm to Jesus and, through Him, to the “many children” God is bringing “to glory” (2:10). He tasted death “for everyone,” so the glory the psalm describes is seen first in Him and is shared by those He leads.

IF THE GROUP STALLS Compare the crowning in 2:7 with the crowning in 2:9. Who is crowned in each, and what comes before it in 2:9?

A NOTE ON THE TEXT · 2:9

A few ancient manuscripts read “apart from God” instead of “by the grace of God.” The World English Bible, with the great majority of manuscripts, reads “by the grace of God.”

11 APPLY Where in your life does another voice — fear, culture, an old wound — still get more attention than the Son who speaks? **PERSONAL**

There is no single right answer. The passage presents the Son as God's final word (1:2) and warns about drifting from what was heard (2:1). Good answers name a specific voice, such as a news cycle, a critic, a memory, or a fear, and say what it tells them. Drift is slow, so answers may describe habits more than events. Lead toward the first instruction of the passage, which is attention (2:1), and invite one small step toward it.

IF THE GROUP STALLS What is the first voice you listen to most days? What does it say?

12 APPLY Jesus is 'able to help those who are tempted' because He suffered (2:18). What temptation would you bring to Him this week if you really believed that? **PERSONAL**

There is no single right answer. The verse gives the reason: "he himself has suffered being tempted" (2:18). Good answers name a particular temptation and say what bringing it to Him would look like in practice, as opposed to managing it alone. The verse says He is able to help. It does not say how the help will arrive, so let people name the help they would ask for.

IF THE GROUP STALLS Finish this sentence: "If He really understands this, I would tell Him..."

NOTES

Reflection questions

1 If the Son really is 'upholding all things by the word of his power' (1:3), what are you carrying that He is already holding?

This question asks people to put a burden beside 1:3. Invite one specific thing they have been carrying alone. The verse says the Son upholds all things by the word of His power. It does not promise that any single worry will disappear, so let people say what they carry and what it would mean to hand it over.

2 Hebrews 2:1 warns about drifting — slow, unnoticed movement away. What current in your life is quietly pulling you from Christ?

Drift is slow and quiet (2:1), so honest answers are often small habits. Dramatic choices are less likely. Keep the mood calm. The chapter that warns about drifting also says the salvation was confirmed to them (2:3–4) and that Jesus helps those who are tempted (2:18).

3 Jesus was 'in all points tempted like we are' (4:15) and calls you brother or sister. How does that change the way you approach Him after failure?

The words "in all points tempted like we are" are from 4:15, a later chapter the group has not yet read. This session's own text makes the same point in 2:17–18, and it says He is not ashamed to call them brothers (2:11). Invite people to describe how they approach Him after failure, and let them hear that the passage says He is ready to help.

LEADER'S GUIDE · SESSION 2 OF 8

Entering God's Rest

Hebrews 3–4 · 60 minutes · 5–12 people · participant pages 14–18 · memory verse Hebrews 4:16

Read this before you gather — no seminary required.

GROUP LEADER NOTES

The backbone of these chapters is Psalm 95, quoted at length in 3:7–11. The generation in view is Numbers 13–14 — Kadesh, where Israel believed the ten fearful spies rather than God's promise. Note the logic of 4:8–9: if Joshua's Canaan had been the final rest, God wouldn't still be saying 'today' through David centuries later; so 'a Sabbath rest' remains. (Hebrews follows the Greek psalter, which titles Psalm 95 'of David'; the Hebrew has no title.) Keep the group from turning 'rest' into mere relaxation — it is, as 4:10 puts it, resting from one's own works as God did from His, and entering God's finished work, tasted now and, most interpreters hold, completed in glory. The tension to hold: the passage is a genuine warning (hardening is possible) and a genuine invitation (the throne is grace). If your group leans anxious, end on 4:14–16; if it leans casual, sit longer with 3:12–14. Sin's 'deceitfulness' (3:13) is a phrase worth pausing on: sin rarely announces itself; it markets itself.

OLD TESTAMENT CONNECTIONS

The whole rest argument runs on Psalm 95:7–11 — quoted at 3:7–11, re-quoted at 3:15 and 4:7 — woven together with Genesis 2:2, 'God rested on the seventh day' (4:4). The wilderness story behind the psalm is Numbers 13–14 (Kadesh Barnea). HISTORICAL NOTE: The generation that fell 'in the wilderness' (3:17) is the Kadesh Barnea generation of Numbers 13–14 — they saw the exodus with their own eyes and still refused to enter. That is why the warning is aimed at people inside the believing community.

GATHER (5 MIN)

Ask: when you hear the word 'rest,' what do you picture — and how close is your real life to that picture right now?

CLOSE IN PRAYER

Pray Psalm 95 in your own words: thank God that it is still called 'today,' ask Him to soften any hardening hearts in the room, and close by drawing near together to the throne of grace for one specific need per person.

A TIMED PLAN drawn to scale · minutes



ANSWER GUIDE

Discussion questions

1 **READ TOGETHER** What do these two passages ask us to do — one for each other, one toward God?

The two passages give two directions. Toward one another: “exhort one another day by day” (3:13), and watch that no one has “an evil heart of unbelief” (3:12). Toward God: “draw near with boldness to the throne of grace” (4:16). One is something the group does for each member, and the other is something each person does before God. The first guards against hardening, and the second gives a place to go.

IF THE GROUP STALLS Find the instruction in 3:13 and the instruction in 4:16. Whom does each one point toward?

2 **OBSERVE** How does the writer compare Moses and Jesus in 3:1–6 — what is each faithful as?

Moses “was faithful in all his house as a servant” (3:5). Christ “is faithful as a Son over his house” (3:6). The comparison honors Moses, since 3:2 says Jesus was faithful “as also Moses was in all his house.” It then gives Jesus the greater place: He has been “counted worthy of more glory than Moses” (3:3), because the builder has more honor than the house. Verse 6 adds that “We are his house, if we hold fast our confidence.”

IF THE GROUP STALLS Match each name in 3:5–6 to a role. Who is the servant, who is the Son, and where does each stand in relation to the house?

3 **OBSERVE** What happened to the wilderness generation, and what does 3:19 name as the reason?

They “came out of Egypt led by Moses” (3:16), and yet they sinned, and their “bodies fell in the wilderness” (3:17). They were also told “They will not enter into my rest” (3:11). Verse 19 gives the reason: “they weren’t able to enter in because of unbelief” (3:19). Verse 18 calls the same people “disobedient” (3:18), so the passage treats unbelief and disobedience as two names for the same failure.

IF THE GROUP STALLS Read 3:16–19. How many reasons does the passage give for their failure, and what words does it use?

4 **OBSERVE** What does 4:12 say the word of God does?

The word of God is “living and active” (4:12) and “sharper than any two-edged sword.” It reaches “even to the dividing of soul and spirit, of both joints and marrow,” and it is “able to discern the thoughts and intentions of the heart.” Verse 13 moves from the word to the person: “all things are naked and

laid open before the eyes of him to whom we must give an account" (4:13). Readers differ on whether "the word" points to the written word, the message preached, or Christ Himself. The verse says what the word does, and the context is the word heard in 4:2.

IF THE GROUP STALLS List what 4:12 says about the word. Which of the descriptions are about the word, and which are about the heart?

5 OBSERVE What two things does 4:16 say we receive at the throne of grace?

Two things: "mercy" (4:16) and "grace for help in time of need." The verbs differ. We "receive mercy," and we "find grace for help." The verse puts both at "the throne of grace," and it joins them to the phrase "in time of need," which means the help is meant for a particular moment of difficulty.

IF THE GROUP STALLS In 4:16, which verb goes with mercy and which goes with grace?

6 INTERPRET Why is unbelief described as a heart problem ('an evil heart of unbelief,' 3:12) rather than merely an intellectual one?

Verse 12 places unbelief in the heart, and says it leads to "falling away from the living God" (3:12). The wilderness generation had evidence, since they "saw my deeds for forty years" (3:9). Their trouble was not missing information. God says of them "They always err in their heart" (3:10). The remedy the passage gives is community, "exhort one another day by day" (3:13), so that no one is "hardened by the deceitfulness of sin." Unbelief here is a refusal to trust, and it shows itself in disobedience (3:18–19).

IF THE GROUP STALLS In 3:9–10, what did the people see, and where does God locate their error?

7 INTERPRET The wilderness generation was rescued from Egypt but never entered the land. What does that warn us about the difference between starting with God and persevering with Him?

They "came out of Egypt led by Moses" (3:16), so they started well. They still did not enter. Verse 14 states the standard: "we have become partakers of Christ, if we hold the beginning of our confidence firm to the end" (3:14). Verse 2 of the next chapter adds that the word they heard "didn't profit them, because it wasn't mixed with faith" (4:2). Faithful traditions read the "if" clauses in different ways, some as the evidence that faith is real and some as a warning that it can be lost. Both readings take the passage as a call to keep trusting.

IF THE GROUP STALLS Compare 3:14 with 4:2. What joins the message to the people who hear it?

8 INTERPRET How can 4:12–13 (fully exposed before God) and 4:14–16 (boldly welcomed by God) both be true at the same time?

The two sections are joined by “Having then” in 4:14, so the writer means them as one thought. In 4:13, “all things are naked and laid open” before the one to whom we give account. In 4:15 the writer says we do not have a high priest “who can’t be touched with the feeling of our infirmities.” We have one who “has been in all points tempted like we are, yet without sin.” The boldness in 4:16 rests on who the high priest is, and nothing in the passage grounds it in a clean record.

IF THE GROUP STALLS Look at the word “therefore” in 4:16. What is the boldness based on, according to 4:14–15?

9 INTERPRET The writer notices that David says ‘Today’ in Psalm 95 long AFTER Joshua brought Israel into the land (4:7–8). Why does that one word prove a rest still remains — and what does it teach about how carefully Hebrews reads Scripture?

In 4:7, God “again defines a certain day, today, saying through David so long a time afterward.” If Joshua had settled the matter, the psalm would not speak of another day, and 4:8 says so: “if Joshua had given them rest, he would not have spoken afterward of another day.” The conclusion is 4:9: “There remains therefore a Sabbath rest for the people of God.” The writer reads the order of events and a single word as meaningful. Verse 10 says what the rest is: “he who has entered into his rest has himself also rested from his works, as God did from his” (4:10).

IF THE GROUP STALLS Read 4:7–9. What word does the writer take from the psalm, and what does he conclude from the date?

10 APPLY Verse 3:13 makes encouragement a daily, mutual assignment — ‘exhort one another day by day.’ Who is doing that for you, and for whom are you doing it? **PERSONAL**

There is no single right answer. Verse 13 is plural: the group is to “exhort one another day by day” (3:13). Good answers name specific people and a practical form, such as a regular message or a standing call. Some people have no one to name. That is worth hearing honestly, and the group can respond with an offer. Keep the question small enough to act on this week.

IF THE GROUP STALLS Name one person you could contact today. What would you say in one sentence? You may pass.

11 APPLY What would drawing near ‘with boldness’ actually look like this week in the area where you feel most disqualified? **PERSONAL**

There is no single right answer. The verse says to “draw near with boldness to the throne of grace” (4:16) to “receive mercy and may find grace for help in time of need.” The boldness rests on the high priest (4:14–15), so good answers describe coming with the actual difficulty, in plain words. A sentence of prayer said aloud or silently is enough. Do not turn the question into a push for confidence.

IF THE GROUP STALLS If 4:16 applied to your hardest area, what would you ask for? Say it in a sentence, or pass.

NOTES

Reflection questions

- 1** Where are you living like the wilderness generation — delivered, yet circling in unbelief instead of entering what God has promised?

The wilderness picture (3:16–19) is of people who were rescued and would not trust. Take the question seriously and keep the mood unhurried. Nobody has to prove that their faith is real. The same chapter that warns also offers mercy at the throne (4:16), so end on that.
- 2** What is one area where you are still ‘working’ to earn what God has already finished for you in Christ?

Rest in this chapter means ceasing from works as God did from His (4:10). It does not describe laziness. Invite specifics, such as performance, guilt, or a need to be thought well of. Keep the focus on what is finished in Christ and avoid turning the answer into a rule about doing less.
- 3** ‘Today’ (3:7): what has God been saying that you keep postponing?

The word “Today” comes from Psalm 95 (3:7) and is repeated in 3:13, 3:15, and 4:7. Invite one specific thing each person has been putting off. Keep it unhurried, let anyone pass, and do not press for a confession in the room.

LEADER'S NOTES

Care note · 3:12–4:2. The wilderness warning is for the whole group, not a verdict on any one person. Someone with a tender conscience may hear it as being about them; say plainly that the writer is warning in order to keep them, and point to 4:14–16.

LEADER'S GUIDE · SESSION 3 OF 8

Grow Up into Hope

Hebrews 5–6 · 60 minutes · 5–12 people · participant pages 19–23 · memory verse Hebrews 6:19

Read this before you gather — no seminary required.

GROUP LEADER NOTES

The warning in 6:4–8 is the hardest paragraph in Hebrews, and someone will ask about it. Faithful interpreters differ: some see genuine believers warned against a real apostasy, others see near-Christians who tasted but never truly received, others see the warning itself as God's means of preserving His people. Don't let the group camp in the debate; point them to what the text itself does next — verse 9: 'But, beloved, we are persuaded of better things for you.' The warning is aimed at hard-hearted drift, not at the tender-conscienced believer who fears they've committed it (their concern is usually not the mark of the settled repudiation described). Keep the destination in view: the passage ends not in dread but in an anchor. The oath language (6:13–18) echoes Genesis 22, where God swears by Himself to Abraham — the point is that God stooped to give doubting people double certainty. Jesus as 'forerunner' (6:20) goes first where we will follow; preachers often picture a boat carrying the anchor into harbor.

OLD TESTAMENT CONNECTIONS

The priesthood argument is anchored in two texts spoken over the Son: Psalm 2:7 ('You are my Son') and Psalm 110:4 ('You are a priest forever, after the order of Melchizedek') at 5:5–6. God's oath to Abraham in Genesis 22:16–17 grounds the anchor of hope (6:13–14). HISTORICAL NOTE: The 'milk, and not solid food' rebuke (5:11–14) and the severe warning of 6:4–8 belong together pastorally: the danger is turning back from Christ, not stumbling in ordinary struggle — note how quickly the writer adds, 'we are persuaded of better things for you' (6:9).

GATHER (5 MIN)

Ask: apart from the Bible, what's a skill you've grown in over years — and what did the growing actually require? (Practice, failure, coaching?) Keep answers short.

CLOSE IN PRAYER

Thank God that He confirmed His promise with an oath because He wanted us sure. Pray for anyone in the group walking through doubt, that their anchor would hold within the veil.

A TIMED PLAN drawn to scale · minutes

5	6	10	18	13	8
Gather	Read together	Observe	Interpret	Apply	Close in prayer

ANSWER GUIDE

Discussion questions

1 READ TOGETHER What is the writer worried about — and what is he certain about?

The writer is worried about his readers. He says they have “become dull of hearing” (5:11). They should be teachers, and they “need to have someone teach you the rudiments of the first principles of the revelations of God” (5:12). He is certain of better things for them: “we are persuaded of better things for you” (6:9), and “God is not unrighteous, so as to forget your work and the labor of love” (6:10). The concern is real and so is the confidence. Both belong to the same passage.

IF THE GROUP STALLS Find one verse where the writer sounds concerned and one where he sounds sure. What does each say about the readers?

2 OBSERVE What qualifications for high priesthood does 5:1–4 list, and how does Jesus meet them (5:5–10)?

A high priest is “taken from among men” (5:1) and “appointed for men in things pertaining to God.” He offers “gifts and sacrifices for sins,” he is gentle because he knows weakness (5:2), and he does not choose the office, since he is “called by God” (5:4). Jesus is not self-appointed either: “Christ didn’t glorify himself to be made a high priest” (5:5). God said to Him, “You are a priest forever, after the order of Melchizedek” (5:6). His prayers with “strong crying and tears” (5:7) show that He shared human weakness. Verse 10 sums it up: “named by God a high priest after the order of Melchizedek” (5:10).

IF THE GROUP STALLS Start with the word “called” in 5:4. Who calls Jesus, and what does God say to Him in 5:5–6?

3 OBSERVE What does 5:8 say the Son ‘learned,’ and how?

He “learned obedience by the things which he suffered” (5:8). The verse does not say He was ever disobedient. It says He was “a Son,” and that learning came through suffering. The setting is 5:7, where He offered “prayers and petitions with strong crying and tears” to the One who could save Him. Verse 9 follows: “Having been made perfect, he became to all of those who obey him the author of eternal salvation.” He learned obedience in practice, at cost, and so He became the source of eternal salvation for those who obey Him (5:9).

IF THE GROUP STALLS Read 5:7 and 5:8 together. What did Jesus do in the days of His flesh, and what did He learn?

4 OBSERVE How does the writer describe his readers' stalled growth in 5:11–14?

They have become “dull of hearing.” By this time they “should be teachers” (5:12), and instead they need milk and not “solid food.” Verse 13 says a person on milk is “not experienced in the word of righteousness” (5:13), “for he is a baby.” The problem is stalled growth, which the writer attributes to a failure to listen and practice, and it is serious because the message is not simple (5:11).

IF THE GROUP STALLS List the words and pictures the writer uses in 5:11–13. Which one describes how they hear, and which describes what they eat?

5 OBSERVE What two ‘immutable things’ guarantee our hope in 6:17–18?

The text says there are “two immutable things, in which it is impossible for God to lie” (6:18). It does not name them in that verse. Most readers take them to be God’s promise (6:13–14) and His oath (6:17). Verse 13 says that God “swore by himself.” Together they give “a strong encouragement” to those who have “fled for refuge” to the hope set before them.

IF THE GROUP STALLS Look back from 6:18 to 6:13–17. What did God do for Abraham, and how did He do it?

6 INTERPRET Why is it important that a high priest ‘can deal gently with those who are ignorant and going astray’ (5:2) — and how does Jesus surpass even that?

A high priest who knows weakness can be patient with people, since he is “surrounded with weakness” (5:2) himself. Without that, he would be a distant official. Jesus shares our human frailty (5:7) and goes further, since He “has been in all points tempted like we are, yet without sin” (4:15). He has entered ahead of us, “within the veil” (6:19). He is gentle and He is able, and the passage claims both.

IF THE GROUP STALLS What does the high priest in 5:2 have in common with the people he serves? What does 5:7 tell you about Jesus in that respect?

7 INTERPRET According to 5:14, how do believers actually develop discernment? What does ‘by reason of use’ rule out?

Verse 14 says that those who are full grown have their senses “exercised to discern good and evil” “by reason of use” (5:14). Discernment comes through use and practice over time. It rules out discernment by mere exposure: years of hearing truth without practicing it do not train the senses. The readers had become “dull of hearing” (5:11) and were still on milk (5:12–13), so they needed to grow, not just to listen. The remedy in 6:1 is to “press on to perfection.”

IF THE GROUP STALLS Read 5:14 slowly. What does the verse say the full grown have done with their senses?

- 8 INTERPRET** How does the anchor picture (6:19–20) work? Where is the anchor fixed, and why does that make hope ‘sure and steadfast’?

The anchor is “an anchor of the soul” (6:19). It is “sure and steadfast,” and it is fixed “within the veil,” in the presence of God. The reason is given in 6:20: “as a forerunner Jesus entered for us.” This anchor is set where Jesus already is. A forerunner goes ahead and others follow, so the hope is as secure as His place there. His priesthood is “forever.”

IF THE GROUP STALLS Where is this anchor fixed, according to 6:19? Who is already there, according to 6:20?

- 9 INTERPRET** God ‘interposed with an oath’ (6:17) — quoting His promise to Abraham in Genesis 22. Why does a God who cannot lie swear an oath at all, and what are the ‘two immutable things’ the anchor holds to?

Human oaths end disputes: “in every dispute of theirs the oath is final for confirmation” (6:16). God had no one greater, so He “swore by himself” (6:13). The writer’s reason is that God was “determined to show more abundantly to the heirs of the promise the immutability of his counsel” (6:17). God’s word did not need support. The oath was given for the heirs, so that they could be sure. Most readers take the two immutable things to be the promise and the oath (6:18).

IF THE GROUP STALLS Why do people swear oaths, according to 6:16? Whom does 6:17 say God’s oath is for?

- 10 APPLY** In honest terms: are you currently on milk or solid food? What is one step from consuming to exercising — from being taught to putting truth into practice? **PERSONAL**

There is no single right answer. Milk is not shameful in itself, since a baby needs it, and the rebuke is that these readers “should be teachers” (5:12). Good answers are honest and name something small, such as one passage to practice, one person to help, or one habit to start. Let people say where they are without scoring it. Close by pointing to 6:1 and 6:9, where the call to grow comes with confidence.

IF THE GROUP STALLS Are you on milk or solid food right now? Name one step. You may pass.

- 11 APPLY** Where does your hope tend to anchor — circumstances, performance, other people? What would re-anchoring ‘within the veil’ change this week? **PERSONAL**

There is no single right answer. The hope in this passage is anchored “within the veil” (6:19). People often anchor in circumstances, in how well they are doing, or in other people. Good answers name one and say how the week would look if the anchor were in Jesus. Do not hurry to correct the answer. Hearing where the anchor is now is the first step.

IF THE GROUP STALLS Where does your hope usually anchor? What would change this week if it were fixed where 6:19–20 puts it? You may pass.

NOTES

Reflection questions

- 1 Jesus 'learned obedience by the things which he suffered' (5:8). How might God be using your current hardship as training rather than punishment? (Not every hardship is discipline, and abuse is never God's training; take care how you answer for others.)**
Hebrews 5:8 says Jesus learned obedience through suffering, and the writer does not call it punishment. Handle this gently. People in hardship may hear any answer as a cure for pain. Let them say what they see in it. Training is not a promise that every hardship has a lesson, and the group should not offer one.

 - 2 What truth have you heard a hundred times but never practiced? What would 'reason of use' (5:14) look like for it?**
The question is about practice, since 5:14 says discernment comes "by reason of use" (5:14). Invite one specific truth and one specific act. Keep the tone warm. The passage rebukes the readers, but it also says the writer is persuaded of better things (6:9).

 - 3 When you doubt your standing with God, do you look inward at your grip or upward at His oath? What difference does 6:17–18 make?**
The warning in 6:4–8 may make some people afraid, so lead with the oath. Verses 17–18 say God swore to give assurance to the heirs. Looking at one's own grip is the wrong place to look. Invite people to say what they see when they look upward, and end with the anchor in 6:19.

LEADER'S NOTES

Care note · 6:4–8. If someone fears they have fallen beyond return, the fear itself is usually a sign they have not turned their back on Christ. Read 6:9 and 6:17–19 with them, and talk after.

LEADER'S GUIDE · SESSION 4 OF 8

A Priest Forever

Hebrews 7 · 60 minutes · 5–12 people · participant pages 24–28 · memory verse Hebrews 7:25*Read this before you gather — no seminary required.***GROUP LEADER NOTES**

Melchizedek appears in only two Old Testament places: Genesis 14:18–20 and Psalm 110:4 — and Hebrews reads them the way Jewish interpreters did, treating even Scripture's silences as significant. 'Without father, without mother...' (7:3) doesn't claim Melchizedek had no parents; it observes that Genesis records no genealogy, no birth, no death — startling in a book obsessed with genealogies — so that on the page he 'remains a priest continually,' a portrait resembling the Son of God. Some see him as a pre-incarnate appearance of Christ; the more common reading (and the writer's own word, 'made like,' 7:3) is that he is a divinely designed foreshadowing. The tithing argument (7:4–10) runs on a Hebrew idea of family solidarity — Levi, 'through Abraham,' paid tithes to a greater priesthood. Don't let the genealogy details eclipse the pastoral payoff: verses 25–26 are among the most comforting in the New Testament. Land there.

OLD TESTAMENT CONNECTIONS

Everything in chapter 7 grows from just two texts: the Melchizedek narrative of Genesis 14:17–20 (the king-priest who blessed Abraham and received his tithe) and the oath of Psalm 110:4, quoted at 7:17 and 7:21. HISTORICAL NOTE: The argument that Levi, 'through Abraham,' paid tithes (7:9–10) uses a common ancient way of thinking about descendants acting in their ancestor — the point is rank: the priesthood that blessed Abraham outranks the one descended from him.

GATHER (5 MIN)

Ask: have you ever had an advocate — a lawyer, mentor, nurse, friend — who took up your case as their own? What did having them 'on it' do for you?

CLOSE IN PRAYER

Spend your closing prayer simply thanking Jesus for what He is doing at this moment — living forever to intercede — and name the people and situations you are placing into His permanent care.

A TIMED PLAN drawn to scale · minutes

5	6	10	18	13	8
Gather	Read together	Observe	Interpret	Apply	Close in prayer

ANSWER GUIDE

Discussion questions

- 1 READ TOGETHER** What words in this paragraph signal permanence — and why does permanence matter for a priest?

The paragraph uses permanence words again and again: “forever” (7:24), “unchangeable,” “lives forever” (7:25), “once for all” (7:27), and “a Son forever” (7:28). Permanence matters because the old priests were “hindered from continuing by death” (7:23). Each one had to be replaced, so the people depended on a succession. A priest who lives forever never leaves the post. The people who “draw near to God through him” never lose their representative.

IF THE GROUP STALLS Find the words in 7:23–28 that mean “always” or “never ends.” Then read 7:23 and say what the old priests could not do.

- 2 OBSERVE** From 7:1–3, what do Melchizedek’s name and title mean, and what is missing from his story in Genesis?

The name and title are explained in 7:2. His name is explained as “king of righteousness,” and he is also king of Salem, which is explained as “king of peace.” He is also “priest of God Most High” (7:1). What is missing is a record of parents, ancestry, birth or death: “without father, without mother, without genealogy, having neither beginning of days nor end of life” (7:3). The writer is reading the silence of Genesis. Melchizedek is “made like the Son of God,” so he points to Christ and the text does not say that he is Christ.

IF THE GROUP STALLS Read 7:1–3. What is Melchizedek’s name and title, and what does the writer say the story leaves out?

- 3 OBSERVE** What two things does Abraham’s encounter with Melchizedek prove about who is greater (7:4–10)?

Two things. Abraham gave Melchizedek “a tenth out of the best plunder” (7:4), so the patriarch paid him. And Melchizedek “blessed him who has the promises” (7:6). The principle is stated in 7:7: “without any dispute the lesser is blessed by the greater.” So Melchizedek ranks above Abraham, and the Levitical priests, who come from Abraham, rank below him. Verse 8 adds that Melchizedek is one “of whom it is testified that he lives” (7:8).

IF THE GROUP STALLS In 7:4–7, who pays and who blesses? Use the rule in 7:7 to say who is greater.

- 4 OBSERVE** Why did the priesthood have to change according to 7:11–19 — what could the old system not do?

The Levitical system could not bring “perfection” (7:11). The writer asks what need there would be for another priest if it could. The law “made nothing perfect” (7:19), and the earlier commandment was set aside “because of its weakness and uselessness” (7:18). A change in priesthood required “a change

made also in the law" (7:12). The new priest comes from Judah, a tribe about which "Moses spoke nothing concerning priesthood" (7:14). In place of the old, there is "a better hope, through which we draw near to God."

IF THE GROUP STALLS Read 7:11 and 7:19. What does each verse say the Levitical priesthood could not do, and what replaced it?

5 OBSERVE List the ways 7:23–28 contrasts Jesus with the Levitical priests.

Several contrasts. The old priests were many, and He is one (7:23–24). They died, and He "lives forever" (7:25). Their priesthood passed on, and His is "unchangeable." They were sinners who had to offer "first for his own sins, and then for the sins of the people" (7:27), and He is "holy, guiltless, undefiled, separated from sinners" (7:26). They sacrificed daily, and He "did this once for all, when he offered up himself." The law appoints men "who have weakness" (7:28), and the oath appoints "a Son forever who has been perfected."

IF THE GROUP STALLS Make two columns, Levitical priests and Jesus, and fill them from 7:23–28. Start with death and life.

6 INTERPRET Melchizedek is 'king of righteousness' and 'king of peace' (7:2) — in that order. Why can peace only follow righteousness, and how does Jesus supply both?

The two titles are given in that order in 7:2. Righteousness comes first, and then peace. Peace with God cannot be built on a debt that has not been dealt with. Jesus is described as "holy, guiltless, undefiled, separated from sinners" (7:26), so He is righteous in Himself. He also offered Himself "once for all" (7:27), so the debt is paid. Then there is peace, and the way is open to "draw near to God through him" (7:25). The text names the order and does not explain it at length, so keep the answer simple.

IF THE GROUP STALLS Which title comes first in 7:2, and which comes second? Look at 7:26–27 and say what Jesus supplies.

7 INTERPRET The old priests were 'hindered from continuing by death' (7:23). How does Jesus' indestructible life (7:16) change the entire nature of priesthood?

Death ends a priest's service. Verse 16 says Jesus was made priest "after the power of an endless life" (7:16), and this is the ground of the whole argument. Because He "lives forever" (7:24), His priesthood needs no successor. It is "unchangeable." In this system the priest is no longer a position that changes hands. The same person is present, today, for each person who comes. Verse 28 says the oath appoints "a Son forever" (7:28).

IF THE GROUP STALLS Compare 7:16 and 7:23. What does the first say the new priest is made by, and what limited the old priests?

8 INTERPRET What does 'save to the uttermost' (7:25) cover that a partial or temporary salvation would not?

The verse says Jesus is "able to save to the uttermost those who draw near to God through him" (7:25). The phrase has been read as "completely" and as "for all time," and both fit, since the same verse says He "lives forever to make intercession for them." A partial salvation would leave some sin or some time uncovered. A temporary one would run out. Here the salvation extends to every case and to every day, because the Savior does not die. The condition is stated: those who draw near through Him.

IF THE GROUP STALLS Read 7:25 and ask two questions. Whom does Jesus save, and how long does His intercession last?

9 INTERPRET A three-verse Genesis story and one psalm line carry the entire case that the Levitical priesthood was always provisional (7:11–19). Trace it: what does Melchizedek's ORDER have that Aaron's LINE cannot — and why does 'forever' change everything (7:23–25)?

The case is made from two short texts, Genesis 14 and Psalm 110. The psalm speaks of a priest "forever" (7:17) after the order of Melchizedek, which implies the Levitical order was not final (7:11). An order is a kind of priesthood, and a line is a family. Aaron's priests belong to a line, and they were priests by descent and died. Melchizedek's order rests on the oath (7:20–21) and on "an endless life" (7:16). So "forever" means no further change is needed. Jesus is "the collateral of a better covenant" (7:22).

IF THE GROUP STALLS Read 7:17 and 7:21. What does the psalm say the priest is, and what is added in 7:21 that the Levitical priests did not have?

10 APPLY Right now — not someday — Jesus is interceding for you (7:25). How would your praying change if you pictured yourself joining a conversation He has already started?

PERSONAL

There is no single right answer. The verse says that He "lives forever to make intercession for them" (7:25). Good answers describe what changes when prayer is joining something already underway: less pressure to find the right words, less sense of working alone. Some people find this hard to feel. That is honest and worth hearing. Keep it to a few sentences.

IF THE GROUP STALLS Picture Jesus already praying for you. What is different about how you would start? You may pass.

- 11** **APPLY** Where are you still relying on a 'Levitical' system — repeated performance to feel acceptable? What would it mean to rest in a finished, once-for-all priesthood? **PERSONAL**

There is no single right answer. The old system required repeated sacrifices, "daily" (7:27), and Jesus did it "once for all." People often rely on repeated performance, such as keeping a streak, a good week, or a list of duties. Good answers name one place and say what resting there would look like in practice. Do not push for a quick solution, since this habit is deep for many people.

IF THE GROUP STALLS Where do you feel you must keep earning acceptance? What would change if it were finished? You may pass.

NOTES

Reflection questions

- 1** Where have you been slow to bring a need to the Priest who 'lives forever to make intercession' (7:25) for those who come to God through Him?
Verse 25 says Jesus lives to make intercession, so the question is about what people have stopped praying for. Some will name people or situations they gave up on. Let them. The group can end by praying for one of those, aware that Jesus has not stopped.
- 2** He is 'holy, guiltless, undefiled' (7:26). How does His record, not yours, change how you come to God?
Verse 26 describes Jesus, not us, and verse 25 says He lives "to make intercession" for "those who draw near to God through him." Invite honest answers about where people still lean on their own record. Do not argue anyone out of it. Return to 7:25–26 and stay there.
- 3** 'Uttermost' means completely and forever. What part of your past do you still treat as beyond His saving reach?
Uttermost covers the whole of a person's life (7:25). This question may uncover shame. Listen without hurrying to reassure. Read the verse again slowly and let the words do the work. If someone is carrying something heavy, a private conversation after the meeting may help.

LEADER'S NOTES

LEADER'S GUIDE · SESSION 5 OF 8

A Better Covenant, A Better Sacrifice

Hebrews 8–9 · 60 minutes · 5–12 people · participant pages 29–33 · memory verse Hebrews 9:28

Read this before you gather — no seminary required.

GROUP LEADER NOTES

Chapter 8 hinges on the longest Old Testament quotation in the New Testament: Jeremiah 31:31–34, spoken to a nation in covenant failure on the eve of exile. The striking move is 8:13 — the very word 'new' means God Himself declared the first covenant aging. It concerns the old covenant's priesthood and sacrifices, not God's faithfulness to the Jewish people (Romans 11:1–2, 29). In chapter 9, resist the urge to allegorize every furniture item; the writer himself moves on ('we can't speak now in detail,' 9:5). His single point is spatial: a veil stood between the people and the Presence, and only one man entered once a year — the floor plan itself preached limited access. If time allows, note 9:27–28: the same 'once' that governs our death governs His offering — and His second appearing brings not another sin-offering but salvation for those eagerly waiting. That balances the chapter's weight with hope.

OLD TESTAMENT CONNECTIONS

Hebrews 8:8–12 quotes Jeremiah 31:31–34 — the longest Old Testament quotation in the entire New Testament — to prove God Himself promised a new covenant. The tabernacle was built 'according to the pattern' shown to Moses, Exodus 25:40 (8:5), and the covenant blood echoes Exodus 24:8 (9:20). **HISTORICAL NOTE:** Chapter 9's furniture walk-through follows the tabernacle of Exodus 25–40, and its climax rides on Yom Kippur (Leviticus 16): one man, once a year, never without blood — which is exactly the pattern Christ fulfills and ends (9:11–12, 25–26).

GATHER (5 MIN)

Ask: what's the difference between having something on paper and having it in your heart? (A rule you kept outwardly vs. a value you actually own.) One example each.

CLOSE IN PRAYER

Read Hebrews 8:12 over the group as God's own promise. Invite silent confession, then read God's promise together: 'I will remember their sins and lawless deeds no more.' Close by asking God to write His word deeper into every heart present.

A TIMED PLAN drawn to scale · minutes

5	6	10	18	13	8
Gather	Read together	Observe	Interpret	Apply	Close in prayer

ANSWER GUIDE

Discussion questions

- 1 READ TOGETHER** What does God promise to do in the new covenant — and what did Christ do to secure it?

God promises to put His laws “into their mind” (8:10) and write them “on their heart.” He promises, “I will be their God, and they will be my people.” All will know Him, “from their least to their greatest” (8:11). And He will forgive: “I will remember their sins and lawless deeds no more” (8:12). Christ secured it through “his own blood” (9:12), entering “once for all” into the Holy Place, “having obtained eternal redemption.” Verse 14 says His blood can “cleanse your conscience from dead works to serve the living God” (9:14).

IF THE GROUP STALLS Read 8:10–12 and list each “I will.” Then read 9:12 and find what Christ entered through and what He obtained.

- 2 OBSERVE** What four promises make up the new covenant in 8:10–12 (quoting Jeremiah 31)?

The four promises are usually counted this way. First, God’s law goes inside the person: “I will put my laws into their mind” (8:10). Second, a relationship: “I will be their God, and they will be my people.” Third, knowing God: “for all will know me” (8:11). Fourth, forgiveness: “I will be merciful to their unrighteousness” (8:12). The writer quotes Jeremiah 31. The verses do not number the promises, so a group may count them a little differently.

IF THE GROUP STALLS Read 8:10–12 and find each place where God says “I will.” Which one is about the heart, which about relationship, which about knowing, and which about sins?

- 3 OBSERVE** From 9:1–5, what furniture stood in the holy place and the most holy place?

In the first part stood “the lamp stand, the table, and the show bread” (9:2), called the Holy Place. After the second veil was the Holy of Holies (9:3). Verse 4 lists “a golden altar of incense” with “the ark of the covenant overlaid on all sides with gold.” In the ark were “a golden pot holding the manna, Aaron’s rod that budded, and the tablets of the covenant.” Above it were “cherubim of glory overshadowing the mercy seat” (9:5). Exodus places the altar of incense just outside the veil, so readers explain the wording of 9:4 differently, and the group need not settle it. The writer stops there, since he says “we can’t speak now in detail.” His interest is the layout, and the group does not need to explain each item.

IF THE GROUP STALLS Read 9:2–5 and list the furniture room by room. Which verse tells you where the writer decides to stop?

4 OBSERVE What was the Holy Spirit 'indicating' by the tabernacle's design according to 9:8?

The Holy Spirit was showing "that the way into the Holy Place wasn't yet revealed while the first tabernacle was still standing" (9:8). The design of two rooms, with a veil between them and one man entering once a year (9:7), meant access was limited. Verse 9 calls it "a symbol of the present age" (9:9). The old gifts and sacrifices were "incapable, concerning the conscience, of making the worshiper perfect." The arrangement taught that something better was still to come.

IF THE GROUP STALLS Read 9:7–8. Who could enter the second room, how often, and what does the Spirit say that showed?

5 OBSERVE What contrasts does 9:11–14 draw between Christ's offering and the old sacrifices – what blood, what sanctuary, how often, with what result?

Four contrasts. The blood: "the blood of goats and calves" (9:12) against "his own blood." The sanctuary: an earthly one "made with hands" (9:24) against "the greater and more perfect tabernacle, not made with hands" (9:11). How often: the high priest entered "year by year" (9:25), and Christ "once for all." The result: the old cleansed "to the cleanness of the flesh" (9:13), and Christ obtained "eternal redemption" and cleanses "your conscience" (9:14). Christ also offered Himself "without defect to God."

IF THE GROUP STALLS Read 9:12 and 9:25. How often did the high priest enter, and how often did Christ?

6 INTERPRET Why does a law written on the heart (8:10) succeed where a law written on stone could not?

Stone sits outside a person and tells them what to do. Verse 10 has the law inside, "into their mind" (8:10) and "on their heart." The first covenant failed on the people's side, since "they didn't continue in my covenant" (8:9), and God found fault with them (8:8). The new covenant addresses that, because God Himself does the writing and gives the forgiveness (8:12). The verses promise the result. The writer does not describe the method here, though 9:14 mentions "the eternal Spirit."

IF THE GROUP STALLS Read 8:9 and 8:10 together. What happened to the first covenant, and where does God put the law in the second?

7 INTERPRET The old rituals cleansed the flesh but were not able to make the worshiper perfect 'concerning the conscience' (9:9, 13–14). What is the difference between being ceremonially clean and having a clean conscience?

A ceremonial cleansing made a person fit to take part in worship. The writer says it worked on the outside, "to the cleanness of the flesh" (9:13), and could not deal with the worshiper's inner state (9:9). A clean conscience means guilt before God has been dealt with in fact, whether or not the feeling has caught up. Verse 14 says Christ's blood will "cleanse your conscience from dead works" (9:14). Readers explain "dead works" in more than one way, so keep to the contrast. The aim is service: "to serve the living God."

IF THE GROUP STALLS Compare 9:9 and 9:14. What could the old sacrifices not do, and what does Christ's blood do?

- 8 INTERPRET** Why is blood — a life given — required for forgiveness (9:22), and why is Christ's blood able to do what animal blood never could?

Verse 22 states the principle: "apart from shedding of blood there is no remission" (9:22). Blood was part of the covenant ritual of Moses (9:19–20). Christ's offering differs in kind. His blood is His own (9:12), He offered Himself "through the eternal Spirit" (9:14) and "without defect," and He did it "once at the end of the ages" (9:26) to "put away sin by the sacrifice of himself." Animal blood was repeated because it could not finish the work. The text gives the purpose: a death "for the redemption of the transgressions" (9:15).

IF THE GROUP STALLS Read 9:25–26. How often did the high priest offer blood, and how often did Christ offer Himself?

- 9 INTERPRET** Read Jeremiah 31:31–34 aloud. The writer's whole case is that GOD said 'new' — 'in that he says, "A new covenant", he has made the first old' (8:13). What are the four promises inside Jeremiah's oracle, and where does each get fulfilled in chapters 9–10?

The promises are in 8:10–12 and the fulfillment is traced across the chapters. The law in the heart is repeated in 10:16: "I will put my laws on their heart." Relationship and knowing God come through access, since we can "draw near with a true heart" (10:22). Forgiveness is the sacrifice itself: "to put away sin by the sacrifice of himself" (9:26), with 10:17 repeating the promise, "I will remember their sins and their iniquities no more." Let the group find the links.

IF THE GROUP STALLS Take one promise from 8:10–12. Look through 9:12–14 and 9:26 for the place where it is carried out.

- 10 APPLY** God says, 'I will remember their sins and lawless deeds no more' (8:12). What sin do you keep remembering that God has covenanted to forget? What would it look like to agree with Him? **PERSONAL**

There is no single right answer. Verse 12 says God will "remember their sins and lawless deeds no more" (8:12). A person may keep replaying an old failure. Good answers name it plainly, without detail if the person prefers. Agreeing with God means taking His word seriously and does not require a feeling. A short prayer that says so aloud is enough. Keep it gentle and allow people to pass.

IF THE GROUP STALLS Is there a sin you keep remembering? What would it mean to agree with God's promise in 8:12? You may pass.

- 11 APPLY** A cleansed conscience exists 'to serve the living God' (9:14) — freedom has a purpose. What service has a guilty conscience been keeping you from? **PERSONAL**

There is no single right answer. Verse 14 says the cleansed conscience exists "to serve the living God." Freedom has a purpose. Good answers name a particular kind of service, such as teaching, hospitality, giving, or speaking up, and say what has held the person back. Guilt is a common reason for staying out of the way. Listen for it and answer with 9:14, without pressing.

IF THE GROUP STALLS What kind of service has guilt been keeping you from? What would your first step be? You may pass.

NOTES

Reflection questions

- 1 Which of the four promises of the new covenant (8:10–12) do you most need to believe right now, and why?**

The four promises in 8:10–12 are best read slowly. People will often pick the last one, forgiveness. Ask them to say why. Someone may say they find the first one hard, because their heart still pulls the other way. Treat that honestly, since the promise is that God does the writing.
- 2 Is your conscience clean — not because you’ve done enough, but because His blood is enough? Where is the difference showing (or not showing) in your life?**

The difference between enough and done is the center of 9:14. People often say yes to this and do not feel it. Invite honest answers and avoid pushing for confidence. Verse 9:14 speaks of cleansing the conscience, so the feeling may lag behind the fact and the group can name that without judgment.
- 3 Verse 9:28 describes believers as ‘eagerly waiting for him.’ Would ‘eager’ describe your posture toward Christ’s return? What dulls it?**

Verse 9:28 says Christ will appear a second time, and the readers are those “eagerly waiting for him” (9:28). Some groups feel little eagerness, and that is a fair answer. Ask what dulls it, such as busyness, comfort or disappointment. Close by noting that 9:28 says He will appear without sin, for salvation.

LEADER'S NOTES

Care note : 9:27–28. Someone may be grieving, or afraid of dying. Slow down and listen before you explain. Read 9:28 with them: Christ will appear “to those who are eagerly waiting for him for salvation.”

LEADER'S GUIDE · SESSION 6 OF 8

Draw Near, Hold Fast, Consider One Another

Hebrews 10 · 60 minutes · 5–12 people · participant pages 34–38 · memory verse Hebrews 10:23

Read this before you gather — no seminary required.

GROUP LEADER NOTES

The engine of this chapter is a contrast of posture: priests stand daily (10:11) because sacrifice never ends; Christ sat down (10:12) because His did. The warning in 10:26–31 will need the same care as chapter 6: 'sin willfully' (10:26) in context is, on the most common reading, not ordinary daily failure but the settled, deliberate repudiation of Christ's sacrifice, leaving no other sacrifice to turn to (10:26); faithful interpreters differ on who is in view. Point anxious believers to the pastoral pivot at 10:32–39: the writer reminds them of their own endurance and says plainly, 'we are not of those who shrink back... but of those who have faith' (10:39). Verse 25's 'as you see the Day approaching' gives church attendance an eschatological reason — we gather because the end is nearer, not though it is. If discussion of 10:5–7 arises: Hebrews reads Psalm 40 as the Son's own words on entering the world — obedience embodied, 'you prepared a body for me.' (Hebrews follows the Greek Septuagint wording of Psalm 40:6; the Hebrew reads 'ears you have opened for me', which also speaks of obedient listening. Both fit the writer's point.)

OLD TESTAMENT CONNECTIONS

Psalm 40:6–8 becomes the Son's own words on entering the world — 'you prepared a body for me... I have come to do your will' (10:5–7). Jeremiah 31 returns (10:16–17), the warning quotes Deuteronomy 32:35–36 (10:30), and the closing encouragement rests on Habakkuk 2:3–4 — 'the righteous will live by faith' (10:37–38). HISTORICAL NOTE: The congregation's own story surfaces at 10:32–34: public reproach, solidarity with prisoners, and the joyful acceptance of plundered property. These are believers who have already paid for their faith once — the letter is urging them not to throw away the confidence their endurance showed (10:35).

GATHER (5 MIN)

Ask: when has someone 'provoked' you — in the good sense — toward love or a good work? What did they actually do?

CLOSE IN PRAYER

Pray through the three exhortations: draw near together in worshipful silence, hold fast by reciting 10:23 aloud as a group, and consider one another by each person praying for the member on their left.

A TIMED PLAN drawn to scale · minutes

5	6	10	18	13	8
Gather	Read together	Observe	Interpret	Apply	Close in prayer

ANSWER GUIDE

Discussion questions

1 **READ TOGETHER** What did Christ's sitting down (v. 12) make possible in verses 19–25?

Christ “sat down on the right hand of God” (10:12) because His one offering was finished. That is the ground for what follows. We have “boldness to enter into the holy place by the blood of Jesus” (10:19), “a new and living way” (10:20), and “a great priest over God’s house” (10:21). On that basis the writer gives three exhortations. We are to draw near (10:22), to hold fast (10:23), and to consider how to encourage one another (10:24). The first is toward God, the second is toward the hope, and the third is toward each other.

IF THE GROUP STALLS Read 10:12 and then 10:19. What does “Having therefore” in 10:19 connect?

2 **OBSERVE** Why could the old sacrifices ‘never take away sins’ according to 10:1–4, 11?

The old sacrifices were repeated “year by year” (10:1), which showed that they did not finish the work. The law had “a shadow of the good to come” and was not the “very image” of it. If the worshipers had been cleansed, the sacrifices would have stopped (10:2). Instead there was “a yearly reminder of sins” (10:3). The direct statement is in 10:4: “it is impossible that the blood of bulls and goats should take away sins.” Verse 11 repeats it, that the priests offer “the same sacrifices which can never take away sins” (10:11).

IF THE GROUP STALLS Read 10:1–4. What do repeated sacrifices show, according to 10:2–3?

3 **OBSERVE** What did Christ do after offering one sacrifice (10:12), and what does that posture prove?

After offering “one sacrifice for sins forever” (10:12), He “sat down on the right hand of God.” The contrast is with the priest, who “stands day by day serving” (10:11). A person sits down when the work is finished. The posture shows that nothing more needs to be offered. Verse 13 adds that He is “waiting until his enemies are made the footstool of his feet” (10:13), so the sitting is also a place of rule. Verse 18 states the result: “there is no more offering for sin” (10:18).

IF THE GROUP STALLS Compare what the priest does in 10:11 with what Christ does in 10:12. What is the difference in posture?

4 **OBSERVE** What three ‘let us’ exhortations anchor 10:22–25, and what does each involve?

The three are “Let’s draw near” (10:22), “Let’s hold fast” (10:23), and “Let’s consider” (10:24). To draw near is to come “with a true heart in fullness of faith,” with the heart and the body cleansed. To hold fast is to keep “the confession of our hope without wavering,” and the reason is that “he who

promised is faithful.” To consider is to think about “how to provoke one another to love and good works.” The first is toward God, the second is about the promise, and the third is about the people beside us.

IF THE GROUP STALLS Find each verse that begins with “let’s” in 10:22–24. What does each one tell us to do, and what is the reason given?

5 OBSERVE What reason does 10:25 give for not forsaking the assembly?

The reason is given in two parts. The practice of some is to neglect meeting: “the custom of some is” (10:25). The writer wants them instead to be “exhorting one another,” and the urgency is that “you see the Day approaching.” Meeting together is how exhortation happens, and the nearness of the Day makes it more important. The verse does not say it is only a duty. It says what people give one another.

IF THE GROUP STALLS Read 10:24–25 slowly. What is the group to do when it meets, and what makes it more urgent?

6 INTERPRET How can believers be already ‘perfected forever’ and still ‘being sanctified’ (10:14)? What does each half guard against?

Both are stated in the same verse: “by one offering he has perfected forever those who are being sanctified” (10:14). One way to read the verse: the offering is finished, and sanctification is the continuing life of those who belong to Him. On that reading the first half answers anxiety, as if the work had to be repeated, and the second answers complacency. Readers explain how the two fit in different ways, and the group does not have to settle it.

IF THE GROUP STALLS Read 10:14 and mark the two verbs. Which one describes something finished, and which something continuing?

7 INTERPRET The ‘new and living way’ (10:20) is opened through the veil — ‘that is to say, his flesh.’ What is the writer saying about the cross and access?

The veil stood between the people and God’s presence. Verse 20 says the way is opened “through the veil, that is to say, his flesh” (10:20). The writer ties access to Christ’s body: the way is “a new and living way” that He “dedicated for us.” Christ’s body was given (10:10). Readers differ on how “his flesh” relates to the veil, so keep to the text. The point is that we have “boldness to enter” (10:19) because of what happened to Him.

IF THE GROUP STALLS Read 10:19–20. What has Jesus opened, and by what means? What does that make possible for us?

8 INTERPRET Why does Hebrews treat gathering together (10:24–25) not as an optional habit but as essential encouragement as ‘the day’ approaches?

The text gives reasons for meeting. The readers had endured “a great struggle with sufferings” (10:32), and they were tempted to “shrink back” (10:39). Exhortation is the practical help against hardening (3:13). Verse 25 says that as “you see the Day approaching” (10:25), the people should do it more. So gathering is not presented as an optional habit. It is where encouragement happens, and the writer expects his readers to need it more as the Day draws near.

IF THE GROUP STALLS Look at the verbs in 10:24–25 and 10:36. What do believers need, and how do the verses say they get it?

9 INTERPRET Psalm 40 puts ‘You didn’t desire sacrifice and offering’ and ‘I have come to do your will’ side by side — and Hebrews concludes ‘he takes away the first, that he may establish the second’ (10:9). What exactly replaced the sacrifices — and what does it mean that Christ’s willing offering of His body does what the sacrifices could not?

The psalm (10:5–7) sets sacrifices that God did not desire beside a body prepared for the Son and a will to do. Verse 9 says “He takes away the first, that he may establish the second” (10:9), and verse 10 gives the result: “by which will we have been sanctified through the offering of the body of Jesus Christ once for all” (10:10). What replaced the sacrifices was the Son’s obedient offering of His body. Animal blood could never take away sins (10:4); His willing offering did, once for all.

IF THE GROUP STALLS Read 10:9–10. What is taken away, what is established, and what does the will of God accomplish?

10 APPLY ‘Fullness of faith’ (10:22): do you approach God expecting welcome or bracing for rejection? What in this chapter corrects your reflex? **PERSONAL**

There is no single right answer. Verse 22 invites us to “draw near with a true heart in fullness of faith” (10:22), and 10:19 gives the ground, “boldness to enter into the holy place by the blood of Jesus.” Some people expect rejection, and that is worth hearing. Good answers name the reflex and point to a verse that answers it. Do not argue with the feeling. Let the text answer it slowly.

IF THE GROUP STALLS When you come to God, do you expect welcome or rejection? Which verse in this chapter answers that? You may pass.

11 APPLY Name one believer you will deliberately ‘provoke... to love and good works’ this week. Encouragement in Hebrews is planned, not accidental. **PERSONAL**

There is no single right answer. The verse says to “consider how to provoke one another to love and good works” (10:24). The writer treats encouragement as something planned. Good answers name one person and one specific act, such as a note, a call, a meal, or a ride to the meeting. Keep it small and doable this week. If someone cannot think of a person, ask the group to suggest one.

IF THE GROUP STALLS Name one person. What is one thing you will do for them this week? You may pass.

NOTES

Reflection questions

- 1 Christ sat down (10:12). What are you still standing at the altar trying to finish that He already finished?**

The picture is of a priest standing and Christ sitting (10:11–12). Invite specifics, such as a habit of striving, a debt to be paid back, or a need to be seen to be good. Keep the focus on what the passage says is finished. Do not let the answer turn into advice about doing less.
- 2 Is your church attendance drifting toward ‘forsaking our own assembling together’? What is the honest reason — and what does 10:24–25 say you’d be withholding from others?**

The warning verses in 10:26–31 can hurt in a group where someone is drifting. Keep the tone gentle and honest. Verse 25 says what the group gives to others, so the question is partly about them. If someone is struggling, offer help with the practical barrier, such as transport or schedule, before anything else. Some stepped back after being harmed in a church; that is not the drift 10:25 warns about. Listen first.
- 3 ‘He who promised is faithful’ (10:23). Which promise of God do you need to grip ‘without wavering’ this season?**

The verse says that He who promised is faithful (10:23). Invite one promise and one concern. Allow anyone to pass. The faithfulness is God’s, so the grip does not have to be perfect. Close by reading the verse aloud together.

LEADER'S NOTES

Care note · 10:26–31. Do not use these verses to frighten someone who is struggling. Read 10:32–39 with them, ending with “we are not of those who shrink back” (10:39).

LEADER'S GUIDE · SESSION 7 OF 8

The Hall of Faith

Hebrews 11 · 60 minutes · 5–12 people · participant pages 39–43 · memory verse Hebrews 11:1

Read this before you gather — no seminary required.

GROUP LEADER NOTES

Keep 11:1 tethered to the book: 'things hoped for' are the specific promises Hebrews has been expounding — rest, a better country, a city with foundations, the unshakable kingdom — not wishes in general. The rhythm 'by faith... by faith...' is a preaching device; read a run of it aloud for effect. Be ready for the tension at 11:35: the same faith that 'stopped the mouths of lions' also was 'sawn apart' (tradition says Isaiah died that way). Faith is not a guarantee of rescue but a settled confidence in God's promise either way — this protects your group from prosperity-shaped definitions of faith. Rahab (11:31) deserves a pause: a Gentile, a woman, a prostitute — in the hall of faith and in Messiah's genealogy (Matthew 1:5); grace writes people in. End on 11:39–40 and let its 'apart from us' astonish the room: the saints of old are waiting for the same finish line your group is running toward.

OLD TESTAMENT CONNECTIONS

Chapter 11 is a guided tour of the whole Old Testament: Abel, Enoch, and Noah (Genesis 4–9), Abraham and Sarah (Genesis 12–22, including the offering of Isaac), Isaac, Jacob, and Joseph, Moses and the exodus (Exodus 2–14), Jericho and Rahab (Joshua 2, 6), then judges, David, Samuel, and the prophets in a closing rush (11:32–38). **HISTORICAL NOTE:** The unnamed sufferers of 11:35–38 reach beyond the Old Testament page into Israel's later story — the tortures recall the Maccabean martyrs, and 'sawn apart' echoes the ancient tradition of Isaiah's death under Manasseh. Faith's roll call runs right up to the readers' own doorstep.

GATHER (5 MIN)

Ask: who is one person — famous or utterly unknown — whose faith has marked you? Name them and one sentence why.

CLOSE IN PRAYER

Go around the circle: each person names one 'thing hoped for' — a promise of God they are staking something on — and the group responds together, 'He who promised is faithful.'

A TIMED PLAN drawn to scale · minutes

5	6	10	18	13	8
Gather	Read together	Observe	Interpret	Apply	Close in prayer

ANSWER GUIDE

Discussion questions

1 READ TOGETHER According to these verses, what were all these people actually looking for?

They were looking for a place that God had prepared. The patriarchs died “not having received the promises” (11:13), and yet they were “seeking a country of their own” (11:14). Verse 16 names it: “a better country, that is, a heavenly one” (11:16). They could have gone back (11:15), and they did not. Verse 40 adds that the whole group is waiting together with us: “apart from us they should not be made perfect” (11:40). They were looking ahead to the city God has made.

IF THE GROUP STALLS Read 11:13–16. Where did they not go back to, and what did they want instead?

2 OBSERVE How does 11:1 define faith, and what does 11:6 say faith must believe about God?

Faith is “assurance of things hoped for, proof of things not seen” (11:1). It rests on what God has said, which the person cannot yet see. Verse 6 gives the content: whoever comes to God “must believe that he exists, and that he is a rewarder of those who seek him” (11:6). So faith has two parts. God is real, and He is good to those who come to Him. The verse also says, “Without faith it is impossible to be well pleasing to him.”

IF THE GROUP STALLS Read 11:6 and find the two things a person who comes to God must believe.

3 OBSERVE What did Abraham do ‘not knowing where he went’ (11:8), and what was he looking for (11:10)?

Abraham “obeyed to go out to the place which he was to receive for an inheritance” (11:8). He “went out, not knowing where he went.” He “lived as an alien in the land of promise” (11:9), “dwelling in tents.” He was looking for “the city which has the foundations, whose builder and maker is God” (11:10). He obeyed before he could see the end, and he lived as a guest in the land that was promised to him.

IF THE GROUP STALLS Read 11:8–10. What did Abraham do, where did he live, and what was he looking for?

4 OBSERVE How does 11:13 describe the patriarchs’ relationship to the promises?

The patriarchs died “not having received the promises” (11:13). They had “seen them and embraced them from afar” and confessed they were “strangers and pilgrims on the earth.” They believed the promise before it came. They held it, and they lived as visitors in the meantime. Verse 39 says the same about the whole group: they “didn’t receive the promise” (11:39).

IF THE GROUP STALLS Read 11:13 and list the three things the verse says about how they related to the promises.

5 OBSERVE Notice the turn at 11:35 ('others'): what happened to the second list — and what verdict does 11:38 pronounce over them?

Up to 11:34 the list is of victories: people "subdued kingdoms" (11:33), "stopped the mouths of lions," and "quenched the power of fire." At 11:35 the writer turns with "others." They were "tortured, not accepting their deliverance" so that they might "obtain a better resurrection." Verse 37 says "They were sawn apart" (11:37). Verse 38 gives the verdict: "of whom the world was not worthy" (11:38). Both lists are faith. The second ended in suffering, and the writer still calls them worthy.

IF THE GROUP STALLS Read 11:33–38. Where does the writer turn from one list to the other, and what does he say about the second?

6 INTERPRET Why is faith 'assurance' and 'proof' rather than a leap in the dark? What is it resting on?

Verse 1 calls it "assurance" (11:1) and "proof." It rests on the one who made the promise. Sarah is the example: she "counted him faithful who had promised" (11:11). Abraham reasoned, "concluding that God is able to raise up even from the dead" (11:19). In each case the person reasoned from who God is. Faith is confidence in a person, and the chapter shows people acting on it.

IF THE GROUP STALLS Read 11:11 and 11:19. What did Sarah count on, and what did Abraham conclude?

7 INTERPRET Several of the heroes listed were openly flawed — Noah's failure, Abraham's lies, Moses' anger, Rahab's past. What does their inclusion teach about what God commends?

The chapter does not list the failures of these people. Those stories are in Genesis, Exodus and Joshua, and a group may bring them up. What Hebrews commends is what they did in faith. Rahab "received the spies in peace" (11:31) and "didn't perish with those who were disobedient." The commendation rests on trust in God, and God is "not ashamed of them, to be called their God" (11:16). What God commends here is trust in Him.

IF THE GROUP STALLS Read 11:31. What did Rahab do, and what happened to her? Then read 11:16 and say what God is not ashamed of.

8 INTERPRET Verses 39–40 say God provided something better for us, so that 'apart from us they should not be made perfect.' How does this chapter point to Christ, who is 'the author and perfecter of faith' (12:2)?

It points to Christ in several places. Moses considered "the reproach of Christ greater riches than the treasures of Egypt" (11:26). The promise they did not receive is the better thing: "God having provided some better thing concerning us" (11:40). Chapter 12 then lifts our eyes to Him: "Jesus, the author and perfecter of faith" (12:2).

IF THE GROUP STALLS Read 11:26 and 11:40. Whom does Moses count as riches, and what has God provided for us?

- 9 INTERPRET** Most names in chapter 11 acted on a word or promise from God about something not yet seen. Pick three — what had God said, what did faith DO, and why does the chapter insist they 'didn't receive the promise' without us (11:39–40)?

Noah was “warned about things not yet seen” (11:7), and he “prepared a ship.” Abraham was told to go to a place he would receive, and he “obeyed” (11:8). Moses chose to “share ill treatment with God’s people” (11:25) and not “enjoy the pleasures of sin for a time.” In each case faith acted. For Moses the chapter gives no spoken word, so the group may say what had been made known to him. They did not receive the promise “apart from us” (11:40) because God planned a single completion: the whole people of God is made perfect together. Their hope finishes with ours.

IF THE GROUP STALLS Pick Noah or Abraham. What had God said, and what did he do? Then read 11:40 and find the words “apart from us.”

- 10 APPLY** Faith obeys before it sees. What is God asking you to do now that only makes sense if His promise is true? **PERSONAL**

There is no single right answer. Abraham “obeyed” (11:8) and “went out, not knowing where he went.” Good answers name a real step, such as forgiving someone, giving money, changing work, or telling the truth. Some people will not know what God is asking. That is worth hearing, and the group can pray with them. Keep it concrete and do not rush.

IF THE GROUP STALLS What is God asking you to do that only makes sense if His promise is true? You may pass.

- 11 APPLY** Which list do you fear more — the conquering list or the suffering list (11:33–38)? What does it mean that both please God? **PERSONAL**

There is no single right answer. Both lists are commended. The first is of people who “subdued kingdoms” (11:33), and the second is of people who were “destitute, afflicted, ill-treated” (11:37). Honest answers include fear of loss, of failure, or of being forgotten. The point is that God is pleased in both. Invite people to say which they fear and let the group listen.

IF THE GROUP STALLS Which list do you fear more, the victories or the suffering? What does it mean that God calls both faith? You may pass.

NOTES

Reflection questions

- 1** Which name in chapter 11 is most like you, and why?
Let each person choose freely. Many in the list were openly flawed, and all of them had “testimony given to them through their faith” (11:39). Keep it light, let anyone pass, and ask what that person trusted God for.

2

The patriarchs 'embraced them from afar' and died still waiting (11:13). Can you be content to plant what you may never harvest?

The patriarchs died without the promise and are still called people of faith (11:13). Some in the group may be tired of waiting. Allow that. The question about planting what you may never harvest is a hard one, so leave a pause before moving on.

3

Verse 6 says God 'is a rewarder of those who seek him.' Do you actually believe God rewards seeking — or do you serve Him bracing for disappointment?

Verse 11:6 says God rewards those who seek Him. People who serve while bracing for disappointment need to hear that the reward is His. Keep the question open and do not hurry to reassure. A short moment of silence may help before the group answers.

LEADER'S NOTES

Care note · 11:35–38. Some in the room may carry real suffering. The chapter honors those who suffered without making suffering a test of faith. If anyone is in danger now, see the help lines on page 165.

LEADER'S GUIDE · SESSION 8 OF 8

Run with Endurance

Hebrews 12–13 · 60 minutes · 5–12 people · participant pages 44–48 · memory verse Hebrews 12:1–2

*Read this before you gather — no seminary required.***GROUP LEADER
NOTES**

Session 8 covers two chapters; keep the pace by treating 12:1–17 (the race and the training), 12:18–29 (the two mountains), and 13 (the life) as three movements of one close. 'Discipline' (paideia, 12:5–11) is child-training — formation, not payback; be pastorally careful with anyone in fresh grief, and never present suffering as a tidy equation. The Esau warning (12:16–17) is about trading long-term birthright for short-term appetite; 12:17 says he found no place for a change of mind though he sought it with tears (readers differ on what 'it' is); it warns, and is no verdict on a believer who grieves and returns to God. It is a fitting final portrait of the drift the whole letter fights. At 12:22–24 slow down and let the guest list of Zion amaze: angels in their multitudes, the festal gathering of the firstborn, God the judge, the spirits of just men made perfect, Jesus the mediator, and sprinkled blood that 'speaks better than that of Abel' — Abel's blood cried for justice; Christ's cries forgiveness. In chapter 13, 'outside of the camp' evokes the sin offering burned outside (13:11–12) and Jesus crucified outside the gate: for wavering readers it meant giving up social safety; ask the group where respectability still competes with allegiance. Close the whole study with the benediction of 13:20–21 spoken over the group — it gathers the entire letter (peace, resurrection, blood of the eternal covenant, the great Shepherd) into a blessing.

**OLD TESTAMENT
CONNECTIONS**

Discipline is read through Proverbs 3:11–12 — 'whom the Lord loves, he disciplines' (12:5–6). The terrifying mountain of 12:18–21 is Sinai (Exodus 19–20; Deuteronomy 4), set against Mount Zion; 'yet once more I will shake' quotes Haggai 2:6 (12:26). The closing promises stand on Deuteronomy 31:6 / Joshua 1:5 — 'I will in no way leave you' — answered by Psalm 118:6, 'The Lord is my helper' (13:5–6). HISTORICAL NOTE: going out to Him 'outside of the camp' (13:13) turns geography into discipleship: sin-offering carcasses were burned outside the camp (Leviticus 16:27), and Jesus suffered outside Jerusalem's gate — so belonging to Him may mean leaving respectability behind. The letter closes with greetings from 'The Italians' (13:24); the phrase is ambiguous, so we cannot be sure whether the writer was in Italy or sending greetings from Italians elsewhere.

GATHER (5 MIN)

Ask: what's the heaviest thing you've ever tried to run or hike with — literally or figuratively? What did you eventually have to put down?

**CLOSE IN
PRAYER**

Stand together. Read Hebrews 13:20–21 aloud as a blessing over the group, then invite each person to name one way they will 'run' differently because of these eight sessions.

A TIMED PLAN drawn to scale · minutes

5	6	11	19	12	7
Gather	Read together	Observe	Interpret	Apply	Close in prayer

ANSWER GUIDE

Discussion questions

1 READ TOGETHER In the race of verses 1–2, what do we put down, and where do we look?

We put down “every weight and the sin which so easily entangles us” (12:1). We look “to Jesus, the author and perfecter of faith” (12:2). The race is run “with perseverance,” and it is “set before us.” Verse 3 gives the reason to keep looking: “consider him who has endured such contradiction of sinners against himself, that you don’t grow weary” (12:3). He is the one who endured the cross and has sat down. We are told to look to Him.

IF THE GROUP STALLS Read 12:1–2 and find two actions, one about laying aside and one about looking. What is each aimed at?

2 OBSERVE What two things does 12:1 say to lay aside — and are they the same thing?

The verse names “every weight” (12:1) and “the sin which so easily entangles us.” They are joined by “and,” so the writer treats them as two things. A weight is something that slows a runner, and it is not named as sin. The sin is the thing that entangles. A runner removes both. The verse does not list what the weights are, and so the group has room to discuss it.

IF THE GROUP STALLS Read 12:1 and notice the “and.” What are the two things? Does the verse call the first one sin?

3 OBSERVE For what reason did Jesus endure the cross according to 12:2?

He endured the cross “for the joy that was set before him” (12:2). He also was “despising its shame,” and now He has “sat down at the right hand of the throne of God.” The joy was ahead of Him. The cross was real, and He saw past it. Verse 3 turns this to the readers: they too can endure when they “consider him” (12:3). The pattern is the same: the cost is faced for the sake of what lies ahead.

IF THE GROUP STALLS Read 12:2 and find the phrase beginning “for the.” What was ahead of Him, and where is He now?

4 OBSERVE How does 12:7–11 reframe hardship, and what fruit does trained discipline yield (12:11)?

Hardship is treated as the training of a father. “It is for discipline that you endure” (12:7). “God deals with you as with children,” and the text quotes Proverbs: “whom the Lord loves, he disciplines” (12:6). It is not pleasant: “All chastening seems for the present to be not joyous but grievous” (12:11). But “afterward it yields the peaceful fruit of righteousness to those who have been trained by it.” The fruit is peace and righteousness, and it comes to those who have been trained.

IF THE GROUP STALLS Read 12:11. What does discipline feel like at the time, and what does it produce afterward?

5 OBSERVE Contrast the two mountains in 12:18–24: what marks Sinai, and what marks Zion?

Sinai is a mountain “that might be touched, and that burned with fire” (12:18), with “blackness, darkness, storm” and a trumpet. The people “begged that not one more word should be spoken to them” (12:19), and even Moses said, “I am terrified and trembling” (12:21). Zion is “the city of the living God, the heavenly Jerusalem” (12:22), with angels, “the festal gathering and assembly of the firstborn” (12:23), God the Judge, “the spirits of just men made perfect,” and “Jesus, the mediator of a new covenant” (12:24). Sinai is fear and distance, and Zion is a welcome.

IF THE GROUP STALLS Read 12:18–21 and then 12:22–24. List two words that describe Sinai and two that describe Zion.

6 OBSERVE From chapter 13, list the everyday arenas the writer names in verses 1–9 and 15–16.

The writer names these. Brotherly love (13:1), hospitality to strangers (13:2), remembering prisoners and the ill-treated (13:3), marriage (13:4), money (13:5), leaders (13:7), sound teaching (13:9), praise (13:15), and “doing good and sharing” (13:16). Verse 8 sits in the middle: “Jesus Christ is the same yesterday, today, and forever” (13:8). The list covers the home, the church and the world. Faith in this letter ends in ordinary life.

IF THE GROUP STALLS Skim 13:1–9 and 13:15–16 and count the areas of life the writer names. Which one is closest to your daily week?

7 INTERPRET A ‘weight’ isn’t necessarily a sin. What legitimate things can still slow a runner — and how do we discern them?

A weight is anything that slows the runner, even if it is good in itself. The verse separates weight from sin (12:1). Examples a group may give are work, entertainment, a hobby, a relationship, or an old habit of worry. How to tell is a matter of wisdom. The race is “set before us,” so the question is what slows this runner in this race. Verse 12:2 gives the guide, which is to look to Jesus. The text does not give a test, so allow different answers.

IF THE GROUP STALLS Think about a runner in a race. What would they take off, even though it is not wrong in itself?

8 INTERPRET Why does the writer insist that discipline is evidence of sonship rather than rejection (12:7–8)?

The writer reasons from fathers and asks, “what son is there whom his father doesn’t discipline” (12:7)? If someone is without discipline, he says “then you are illegitimate, and not children” (12:8). Verse 6 says discipline comes because the Lord loves, and verse 10 gives the purpose: “that we may be partakers of his holiness” (12:10). So discipline shows that a person is received as a child. It is not a sign of rejection. The writer is also careful to say that human fathers disciplined “as seemed good to them,” and God does so “for our profit.”

IF THE GROUP STALLS Read 12:6–8. Whom does the Lord discipline, and what does the writer say it means if there is none?

9 INTERPRET ‘Let’s therefore go out to him outside of the camp, bearing his reproach’ (13:13). What did that mean for the first readers — and what does it cost us?

The letter’s argument assumes readers who knew the sacrifices, and the picture comes from the sin offering. The bodies of the animals were “burned outside of the camp” (13:11), and Jesus “suffered outside of the gate” (13:12). To go out to Him is to join Him there, “bearing his reproach” (13:13). The letter speaks elsewhere of reproach and loss they had already suffered (10:32–34). For us the cost is respectability or comfort, and the group can name what that looks like today. The reason is given in 13:14: “we don’t have here an enduring city, but we seek that which is to come.”

IF THE GROUP STALLS Read 13:11–14. Where did Jesus suffer, where are we told to go, and what is the reason given in 13:14?

10 INTERPRET How is praise a ‘sacrifice’ (13:15), and why ‘continually’?

Verse 15 calls it “a sacrifice of praise to God continually” (13:15), and explains it as “the fruit of lips which proclaim allegiance to his name.” It is called a sacrifice because it is offered to God. It is continual because Christ’s one sacrifice is finished, and the offering that remains is a life of thanks. It is offered through Christ. Verse 16 adds doing good and sharing, “for with such sacrifices God is well pleased” (13:16).

IF THE GROUP STALLS Read 13:15–16. What does the verse say the sacrifice is made of, and through whom is it offered?

11 INTERPRET Set the two mountains side by side (12:18–24): what could Israel not touch at Sinai, and what have believers already come to at Zion? Why does the writer put ‘the blood of sprinkling that speaks better than that of Abel’ at the end of the list?

At Sinai the people could not touch the mountain, and “If even an animal touches the mountain, it shall be stoned” (12:20). At Zion believers have already come: “you have come to Mount Zion” (12:22). The list ends with “the blood of sprinkling that speaks better than that of Abel” (12:24). Abel is

mentioned earlier, and of him it is said that he, “being dead, still speaks” (11:4). The blood of Christ speaks better than that of Abel. The list ends with it, and the writer does not say why. The group may note that it names Jesus’ work as the final item.

IF THE GROUP STALLS Look at the last item in 12:24. What is the blood compared with?

- 12 INTERPRET** Hebrews draws on Proverbs 3 for this argument: hardship as sonship, not abandonment (12:7–11). How does that reframe what this congregation — and your group — is currently enduring? Leaders: do not say that any person’s abuse or injustice is God’s discipline.

The first readers were weary and being tempted to drift. The writer says they “have not yet resisted to blood” (12:4), and reminds them they have “forgotten the exhortation” (12:5) of Proverbs. Their hardship is to be read as the work of a Father (12:7), but not every hardship is discipline, and abuse or injustice is never God’s training. Seen as training, endurance produces “the peaceful fruit of righteousness” (12:11). Apply this carefully, and allow people in fresh grief to be heard first.

IF THE GROUP STALLS Read 12:4–7. What does the writer say they have forgotten, and what does he tell them to see in what they endure?

- 13 APPLY** Name one weight — not a sin, just a weight — that the Spirit is asking you to set down for the sake of the race. **PERSONAL**

There is no single right answer. The verse says to lay aside “every weight” (12:1), which may be good things. Good answers are specific and small, such as a commitment, a screen habit, or an extra role. Another person may notice what the speaker does not. Do not insist on an answer, and do not turn it into a rule for others.

IF THE GROUP STALLS Name one weight that is not a sin that you could set down. You may pass.

- 14 APPLY** Where have you interpreted the Father’s training as His absence? (Not every hardship is a specific lesson; Hebrews speaks of the hardship these readers already faced.) What would change if 12:11 were true of that season? **PERSONAL**

There is no single right answer. Verse 11 says discipline is “not joyous but grievous” at the time and yields fruit afterward. A hard season can feel like God’s absence. Honest answers include anger and confusion. Do not argue with these. Read 12:11 again and ask what would be different if it were true in that season. Some people may prefer to pass.

IF THE GROUP STALLS Where have you read hard training as the Father’s absence? What would change if 12:11 held there? You may pass.

- 15 APPLY** Which chapter-13 arena needs your obedience first this month: hospitality, marriage, money, respecting leaders (13:7, 17), praise, or sharing? **PERSONAL**

There is no single right answer. The areas are brotherly love, hospitality, marriage, money, leaders, praise, and sharing (13:1–16). Good answers pick one and name a first step for this month. Keep it concrete, such as inviting someone to dinner, giving to a need, or thanking a leader. If a leader is the source of harm, seek a trusted person outside that leader's authority. Marriage and money are private for some people, so allow them to pass.

IF THE GROUP STALLS Which area of chapter 13 needs your obedience first this month? Name a first step. You may pass.

NOTES

Reflection questions

- 1** Looking back over all thirteen chapters: what one truth about Jesus has grown largest in your vision — and what drift has it corrected?
This is the closing question of the study. Give people time. Many will name a single truth, such as the priesthood of Jesus or the better covenant. Ask what drift it corrected. Let the group hear each answer. This question can also be a short written exercise before sharing.
- 2** 'We have an altar' (13:10) and 'we don't have here an enduring city' (13:14). Where are you still building as if this city were permanent?
Verse 13:14 says we do not have an enduring city here. The question is about building as if this one were permanent. Answers often include security, status and comfort. Treat these as honest. Avoid sounding as though possessions are a sin, since the verse is about where hope rests.
- 3** Jesus Christ is the same yesterday, today, and forever (13:8). What changing circumstance most needs that unchanging anchor right now?
Verse 13:8 is a short, steady verse. Ask what changing circumstance is on people's minds and let them speak. Read the verse aloud together at the end. Then close the study with the blessing in 13:20–21, spoken over the group.

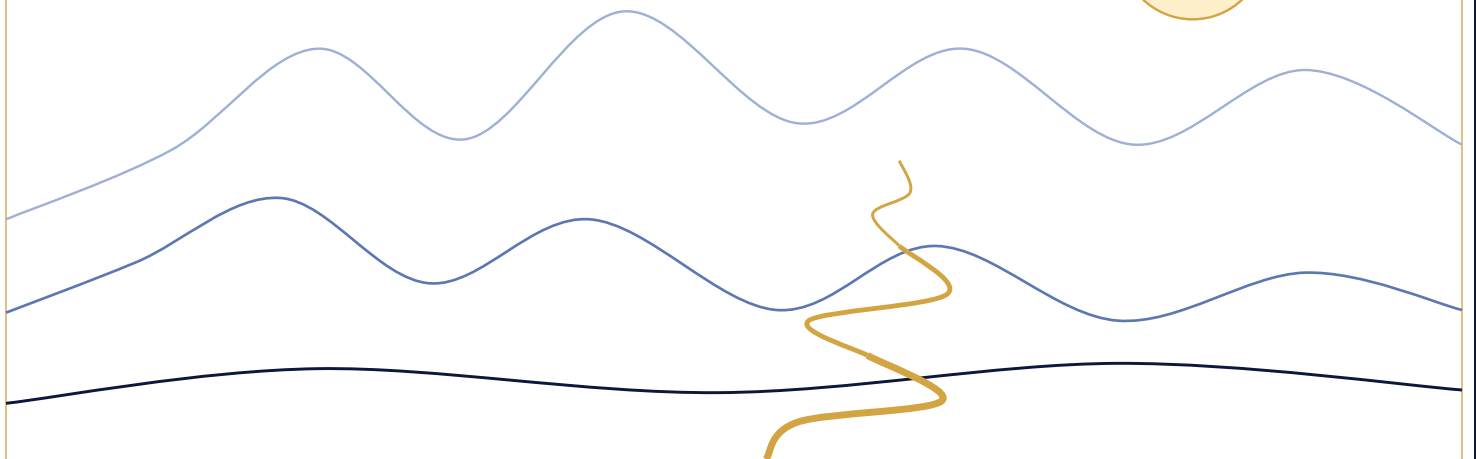
LEADER'S NOTES

Care note · 12:5–11 and 13:17. Never call any person's abuse or injustice God's discipline. Obeying leaders never means submitting to abuse or keeping it secret. If someone discloses harm, believe them and get help.

PART FOUR

Hebrews

The complete text in the World English Bible, arranged by session.



WORLD ENGLISH BIBLE

Hebrews

The complete text, arranged by session. Verse numbers are small and raised; each session's reading begins with a tinted heading.

SESSION 1 READING

Hebrews 1–2

The Son Above All · session on page 9

HEBREWS 1

The Radiance of God's Glory

¹God, having in the past spoken to the fathers through the prophets at many times and in various ways, ²has at the end of these days spoken to us by his Son, whom he appointed heir of all things, through whom also he made the worlds. ³His Son is the radiance of his glory, the very image of his substance, and upholding all things by the word of his power, who, when he had by himself purified us of our sins, sat down on the right hand of the Majesty on high, ⁴having become as much better than the angels as the more excellent name he has inherited is better than theirs. ⁵For to which of the angels did he say at any time,

*"You are my Son.
Today I have become your father?"
and again,
"I will be to him a Father,
and he will be to me a Son?"*

⁶When he again brings in the firstborn into the world he says, "Let all the angels of God worship him." ⁷Of the angels he says,

*"He makes his angels winds,
and his servants a flame of fire."*

⁸But of the Son he says,

*"Your throne, O God, is forever and ever.
The scepter of uprightness is the scepter of your Kingdom.*

⁹*You have loved righteousness and hated iniquity;*

therefore God, your God, has anointed you with the oil of gladness above your fellows."

¹⁰And,

"You, Lord, in the beginning, laid the foundation of the earth.

The heavens are the works of your hands.

¹¹*They will perish, but you continue.*

They all will grow old like a garment does.

¹²*You will roll them up like a mantle,*

and they will be changed;

but you are the same.

Your years won't fail."

¹³But which of the angels has he told at any time,

*"Sit at my right hand,
until I make your enemies the footstool of your feet?"*

¹⁴Aren't they all serving spirits, sent out to do service for the sake of those who will inherit salvation?

HEBREWS 2

So Great a Salvation

¹Therefore we ought to pay greater attention to the things that were heard, lest perhaps we drift away.

²For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just penalty, ³how will we escape if we neglect so great a salvation—which at the first having been spoken through the Lord, was confirmed to us by those who heard, ⁴God also testifying with them,

both by signs and wonders, by various works of power and by gifts of the Holy Spirit, according to his own will?

⁵For he didn't subject the world to come, of which we speak, to angels. ⁶But one has somewhere testified, saying,

*"What is man, that you think of him?
Or the son of man, that you care for him?"*

⁷You made him a little lower than the angels.
You crowned him with glory and honor.

⁸You have put all things in subjection under his feet."

For in that he subjected all things to him, he left nothing that is not subject to him. But now we don't see all things subjected to him, yet. ⁹But we see him who has been made a little lower than the angels, Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for everyone. ¹⁰For it became him, for whom are all things, and through whom are all things, in bringing many children to glory, to make the author of their salvation perfect through

sufferings. ¹¹For both he who sanctifies and those who are sanctified are all from one, for which cause he is not ashamed to call them brothers, ¹²saying,

*"I will declare your name to my brothers.
Among the congregation I will sing your praise."*

¹³Again, "I will put my trust in him." Again, "Behold, here I am with the children whom God has given me."

¹⁴Since then the children have shared in flesh and blood, he also himself in the same way partook of the same, that through death he might bring to nothing him who had the power of death, that is, the devil, ¹⁵and might deliver all of them who through fear of death were all their lifetime subject to bondage. ¹⁶For most certainly, he doesn't give help to angels, but he gives help to the offspring of Abraham. ¹⁷Therefore he was obligated in all things to be made like his brothers, that he might become a merciful and faithful high priest in things pertaining to God, to make atonement for the sins of the people. ¹⁸For in that he himself has suffered being tempted, he is able to help those who are tempted.

SESSION 2 READING

Hebrews 3–4 Entering God's Rest · session on page 14

HEBREWS **3** Greater Than Moses

¹Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession: Jesus, ²who was faithful to him who appointed him, as also Moses was in all his house. ³For he has been counted worthy of more glory than Moses, because he who built the house has more honor than the house. ⁴For every house is built by someone; but he who built all things is God. ⁵Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken, ⁶but Christ is faithful as a Son over his house. We are his house, if we hold fast our confidence and the glorying of our hope firm to the end. ⁷Therefore, even as the Holy Spirit says,

*"Today if you will hear his voice,
⁸don't harden your hearts, as in the rebellion,
like as in the day of the trial in the wilderness,
⁹where your fathers tested me and tried me,
and saw my deeds for forty years.*

*¹⁰Therefore I was displeased with that generation,
and said, 'They always err in their heart,
but they didn't know my ways.'*

*¹¹As I swore in my wrath,
'They will not enter into my rest.'*"

¹²Beware, brothers, lest perhaps there might be in any one of you an evil heart of unbelief, in falling away from the living God; ¹³but exhort one another day by day, so long as it is called "today", lest any one of you be hardened by the deceitfulness of sin. ¹⁴For

we have become partakers of Christ, if we hold the beginning of our confidence firm to the end, ¹⁵while it is said,

*“Today if you will hear his voice,
don’t harden your hearts, as in the rebellion.”*

¹⁶For who, when they heard, rebelled? Wasn’t it all those who came out of Egypt led by Moses? ¹⁷With whom was he displeased forty years? Wasn’t it with those who sinned, whose bodies fell in the wilderness? ¹⁸To whom did he swear that they wouldn’t enter into his rest, but to those who were disobedient? ¹⁹We see that they weren’t able to enter in because of unbelief.

HEBREWS **4** Entering the Rest of God

¹Let’s fear therefore, lest perhaps anyone of you should seem to have come short of a promise of entering into his rest. ²For indeed we have had good news preached to us, even as they also did, but the word they heard didn’t profit them, because it wasn’t mixed with faith by those who heard. ³For we who have believed do enter into that rest, even as he has said, “As I swore in my wrath, they will not enter into my rest;” although the works were finished from the foundation of the world. ⁴For he has said this somewhere about the seventh day, “God rested on the seventh day from all his works;” ⁵and in this place again, “They will not enter into my rest.”

⁶Seeing therefore it remains that some should enter into it, and they to whom the good news was

preached before failed to enter in because of disobedience, ⁷he again defines a certain day, today, saying through David so long a time afterward (just as has been said),

*“Today if you will hear his voice,
don’t harden your hearts.”*

⁸For if Joshua had given them rest, he would not have spoken afterward of another day. ⁹There remains therefore a Sabbath rest for the people of God. ¹⁰For he who has entered into his rest has himself also rested from his works, as God did from his. ¹¹Let’s therefore give diligence to enter into that rest, lest anyone fall after the same example of disobedience. ¹²For the word of God is living and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of both joints and marrow, and is able to discern the thoughts and intentions of the heart. ¹³There is no creature that is hidden from his sight, but all things are naked and laid open before the eyes of him to whom we must give an account.

¹⁴Having then a great high priest who has passed through the heavens, Jesus, the Son of God, let’s hold tightly to our confession. ¹⁵For we don’t have a high priest who can’t be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin. ¹⁶Let’s therefore draw near with boldness to the throne of grace, that we may receive mercy and may find grace for help in time of need.

SESSION 3 READING

Hebrews 5–6

Grow Up into Hope · session on page 19

HEBREWS **5** Called by God, Learning Obedience

¹For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

²The high priest can deal gently with those who are

ignorant and going astray, because he himself is also surrounded with weakness. ³Because of this, he must offer sacrifices for sins for the people, as well as for himself. ⁴Nobody takes this honor on himself, but he is called by God, just like Aaron was. ⁵So also Christ didn’t glorify himself to be made a high priest, but it was he who said to him,

*“You are my Son.
Today I have become your father.”*

⁶As he says also in another place,

*“You are a priest forever,
after the order of Melchizedek.”*

⁷He, in the days of his flesh, having offered up prayers and petitions with strong crying and tears to him who was able to save him from death, and having been heard for his godly fear, ⁸though he was a Son, yet learned obedience by the things which he suffered. ⁹Having been made perfect, he became to all of those who obey him the author of eternal salvation, ¹⁰named by God a high priest after the order of Melchizedek.

¹¹About him we have many words to say, and hard to interpret, seeing you have become dull of hearing.

¹²For although by this time you should be teachers, you again need to have someone teach you the rudiments of the first principles of the revelations of God. You have come to need milk, and not solid food.

¹³For everyone who lives on milk is not experienced in the word of righteousness, for he is a baby. ¹⁴But solid food is for those who are full grown, who by reason of use have their senses exercised to discern good and evil.

HEBREWS 6

An Anchor for the Soul

¹Therefore leaving the teaching of the first principles of Christ, let's press on to perfection—not laying again a foundation of repentance from dead works, of faith toward God, ²of the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. ³This will we do, if God permits. ⁴For concerning those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, ⁵and tasted the good word of God and the powers of the age to come,

⁶and then fell away, it is impossible to renew them again to repentance; seeing they crucify the Son of God for themselves again, and put him to open shame. ⁷For the land which has drunk the rain that comes often on it and produces a crop suitable for them for whose sake it is also tilled, receives blessing from God; ⁸but if it bears thorns and thistles, it is rejected and near being cursed, whose end is to be burned.

⁹But, beloved, we are persuaded of better things for you, and things that accompany salvation, even though we speak like this. ¹⁰For God is not unrighteous, so as to forget your work and the labor of love which you showed toward his name, in that you served the saints, and still do serve them. ¹¹We desire that each one of you may show the same diligence to the fullness of hope even to the end, ¹²that you won't be sluggish, but imitators of those who through faith and perseverance inherited the promises. ¹³For when God made a promise to Abraham, since he could swear by no one greater, he swore by himself, ¹⁴saying, “Surely blessing I will bless you, and multiplying I will multiply you.” ¹⁵Thus, having patiently endured, he obtained the promise. ¹⁶For men indeed swear by a greater one, and in every dispute of theirs the oath is final for confirmation. ¹⁷In this way God, being determined to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath, ¹⁸that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to take hold of the hope set before us. ¹⁹This hope we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; ²⁰where as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedek.

SESSION 4 READING

Hebrews 7

A Priest Forever · session on page 24

HEBREWS 7

A Priest Forever

¹For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him, ²to whom also Abraham divided a tenth part of all (being first, by interpretation, “king of righteousness”, and then also “king of Salem”, which means “king of peace”, ³without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God), remains a priest continually.

⁴Now consider how great this man was, to whom even Abraham, the patriarch, gave a tenth out of the best plunder. ⁵They indeed of the sons of Levi who receive the priest’s office have a commandment to take tithes of the people according to the law, that is, of their brothers, though these have come out of the body of Abraham, ⁶but he whose genealogy is not counted from them has accepted tithes from Abraham, and has blessed him who has the promises. ⁷But without any dispute the lesser is blessed by the greater. ⁸Here people who die receive tithes, but there one receives tithes of whom it is testified that he lives. ⁹We can say that through Abraham even Levi, who receives tithes, has paid tithes, ¹⁰for he was yet in the body of his father when Melchizedek met him.

¹¹Now if perfection was through the Levitical priesthood (for under it the people have received the law), what further need was there for another priest to arise after the order of Melchizedek, and not be called after the order of Aaron? ¹²For the priesthood being changed, there is of necessity a change made also in the law. ¹³For he of whom these things are said belongs to another tribe, from which no one has officiated at the altar. ¹⁴For it is evident that our Lord has sprung out of Judah, about which tribe Moses

spoke nothing concerning priesthood. ¹⁵This is yet more abundantly evident, if after the likeness of Melchizedek there arises another priest, ¹⁶who has been made, not after the law of a fleshly commandment, but after the power of an endless life; ¹⁷for it is testified,

*“You are a priest forever,
according to the order of Melchizedek.”*

¹⁸For there is an annulling of a foregoing commandment because of its weakness and uselessness ¹⁹(for the law made nothing perfect), and a bringing in of a better hope, through which we draw near to God. ²⁰Inasmuch as he was not made priest without the taking of an oath ²¹(for they indeed have been made priests without an oath), but he with an oath by him that says of him,

*“The Lord swore and will not change his mind,
‘You are a priest forever,
according to the order of Melchizedek.’ ”*

²²By so much, Jesus has become the collateral of a better covenant. ²³Many, indeed, have been made priests, because they are hindered from continuing by death. ²⁴But he, because he lives forever, has his priesthood unchangeable. ²⁵Therefore he is also able to save to the uttermost those who draw near to God through him, seeing that he lives forever to make intercession for them.

²⁶For such a high priest was fitting for us: holy, guiltless, undefiled, separated from sinners, and made higher than the heavens; ²⁷who doesn’t need, like those high priests, to offer up sacrifices daily, first for his own sins, and then for the sins of the people. For he did this once for all, when he offered up himself. ²⁸For the law appoints men as high priests who have weakness, but the word of the oath which came after the law appoints a Son forever who has been perfected.

SESSION 5 READING

Hebrews 8–9

A Better Covenant, A Better Sacrifice · session on page 29

HEBREWS 8

A Better Covenant

¹Now in the things which we are saying, the main point is this. We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, ²a servant of the sanctuary and of the true tabernacle, which the Lord pitched, not man.

³For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this high priest also have something to offer. ⁴For if he were on earth, he would not be a priest at all, seeing there are priests who offer the gifts according to the law, ⁵who serve a copy and shadow of the heavenly things, even as Moses was warned by God when he was about to make the tabernacle, for he said, “See, you shall make everything according to the pattern that was shown to you on the mountain.” ⁶But now he has obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which on better promises has been given as law. ⁷For if that first covenant had been faultless, then no place would have been sought for a second. ⁸For finding fault with them, he said,

*“Behold, the days come”, says the Lord,
“that I will make a new covenant with the house of
Israel and with the house of Judah;*

*⁹not according to the covenant that I made with
their fathers,
in the day that I took them by the hand to lead them
out of the land of Egypt;
for they didn’t continue in my covenant,
and I disregarded them,” says the Lord.*

*¹⁰“For this is the covenant that I will make with the
house of Israel.*

*After those days,” says the Lord;
“I will put my laws into their mind,
I will also write them on their heart.
I will be their God,*

and they will be my people.

*¹¹They will not teach every man his fellow citizen,
and every man his brother, saying, ‘Know the Lord,’
for all will know me,
from their least to their greatest.*

*¹²For I will be merciful to their unrighteousness.
I will remember their sins and lawless deeds no
more.”*

¹³In that he says, “A new covenant”, he has made the first old. But that which is becoming old and grows aged is near to vanishing away.

HEBREWS 9

The Blood of Christ

¹Now indeed even the first covenant had ordinances of divine service and an earthly sanctuary. ²For a tabernacle was prepared. In the first part were the lamp stand, the table, and the show bread; which is called the Holy Place. ³After the second veil was the tabernacle which is called the Holy of Holies, ⁴having a golden altar of incense, and the ark of the covenant overlaid on all sides with gold, in which was a golden pot holding the manna, Aaron’s rod that budded, and the tablets of the covenant; ⁵and above it cherubim of glory overshadowing the mercy seat, of which things we can’t speak now in detail. ⁶Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services, ⁷but into the second the high priest alone, once in the year, not without blood, which he offers for himself, and for the errors of the people. ⁸The Holy Spirit is indicating this, that the way into the Holy Place wasn’t yet revealed while the first tabernacle was still standing. ⁹This is a symbol of the present age, where gifts and sacrifices are offered that are incapable, concerning the conscience, of making the worshiper perfect, ¹⁰being only (with meats and drinks and various washings) fleshly ordinances, imposed until a time of reformation.

¹¹But Christ having come as a high priest of the coming good things, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, ¹²nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the Holy Place, having obtained eternal redemption. ¹³For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the cleanness of the flesh, ¹⁴how much more will the blood of Christ, who through the eternal Spirit offered himself without defect to God, cleanse your conscience from dead works to serve the living God? ¹⁵For this reason he is the mediator of a new covenant, since a death has occurred for the redemption of the transgressions that were under the first covenant, that those who have been called may receive the promise of the eternal inheritance. ¹⁶For where a last will and testament is, there must of necessity be the death of him who made it. ¹⁷For a will is in force where there has been death, for it is never in force while he who made it lives. ¹⁸Therefore even the first covenant has not been dedicated without blood. ¹⁹For when every commandment had been spoken by Moses to all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and

hyssop, and sprinkled both the book itself and all the people, ²⁰saying, “This is the blood of the covenant which God has commanded you.”

²¹Moreover he sprinkled the tabernacle and all the vessels of the ministry in the same way with the blood. ²²According to the law, nearly everything is cleansed with blood, and apart from shedding of blood there is no remission.

²³It was necessary therefore that the copies of the things in the heavens should be cleansed with these, but the heavenly things themselves with better sacrifices than these. ²⁴For Christ hasn’t entered into holy places made with hands, which are representations of the true, but into heaven itself, now to appear in the presence of God for us; ²⁵nor yet that he should offer himself often, as the high priest enters into the holy place year by year with blood not his own, ²⁶or else he must have suffered often since the foundation of the world. But now once at the end of the ages, he has been revealed to put away sin by the sacrifice of himself. ²⁷Inasmuch as it is appointed for men to die once, and after this, judgment, ²⁸so Christ also, having been offered once to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him for salvation.

SESSION 6 READING

Hebrews 10

Draw Near, Hold Fast, Consider One Another · session on page 34

HEBREWS 10
 Once for All

¹For the law, having a shadow of the good to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect those who draw near. ²Or else wouldn’t they have ceased to be offered, because the worshipers, having been once cleansed, would have had no more consciousness of sins? ³But in those sacrifices there is a yearly reminder of sins. ⁴For it is impossible that the blood of bulls and goats

should take away sins. ⁵Therefore when he comes into the world, he says,

*“You didn’t desire sacrifice and offering,
but you prepared a body for me.*

⁶*You had no pleasure in whole burnt offerings and sacrifices for sin.*

⁷*Then I said, ‘Behold, I have come (in the scroll of the book it is written of me)
to do your will, O God.’ ”*

⁸Previously saying, “Sacrifices and offerings and whole burnt offerings and sacrifices for sin you didn’t

desire, neither had pleasure in them” (those which are offered according to the law), ⁹then he has said, “Behold, I have come to do your will.” He takes away the first, that he may establish the second, ¹⁰by which will we have been sanctified through the offering of the body of Jesus Christ once for all.

¹¹Every priest indeed stands day by day serving and often offering the same sacrifices which can never take away sins, ¹²but he, when he had offered one sacrifice for sins forever, sat down on the right hand of God, ¹³from that time waiting until his enemies are made the footstool of his feet. ¹⁴For by one offering he has perfected forever those who are being sanctified. ¹⁵The Holy Spirit also testifies to us, for after saying,

¹⁶*“This is the covenant that I will make with them: ‘After those days,’ says the Lord, ‘I will put my laws on their heart, I will also write them on their mind;’ ”*

then he says,

¹⁷*“I will remember their sins and their iniquities no more.”*

¹⁸Now where remission of these is, there is no more offering for sin.

¹⁹Having therefore, brothers, boldness to enter into the holy place by the blood of Jesus, ²⁰by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh, ²¹and having a great priest over God’s house, ²²let’s draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water, ²³let’s hold fast the confession of our hope without wavering; for he who promised is faithful.

²⁴Let’s consider how to provoke one another to love and good works, ²⁵not forsaking our own assembling together, as the custom of some is, but

exhorting one another, and so much the more as you see the Day approaching.

²⁶For if we sin willfully after we have received the knowledge of the truth, there remains no more a sacrifice for sins, ²⁷but a certain fearful expectation of judgment, and a fierceness of fire which will devour the adversaries. ²⁸A man who disregards Moses’ law dies without compassion on the word of two or three witnesses. ²⁹How much worse punishment do you think he will be judged worthy of who has trodden under foot the Son of God, and has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Spirit of grace? ³⁰For we know him who said, “Vengeance belongs to me;” says the Lord, “I will repay.” Again, “The Lord will judge his people.” ³¹It is a fearful thing to fall into the hands of the living God.

³²But remember the former days, in which, after you were enlightened, you endured a great struggle with sufferings; ³³partly, being exposed to both reproaches and oppressions; and partly, becoming partakers with those who were treated so. ³⁴For you both had compassion on me in my chains, and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens.

³⁵Therefore don’t throw away your boldness, which has a great reward. ³⁶For you need endurance so that, having done the will of God, you may receive the promise.

³⁷*“In a very little while, he who comes will come, and will not wait.*

³⁸*But the righteous will live by faith.*

If he shrinks back, my soul has no pleasure in him.”

³⁹But we are not of those who shrink back to destruction, but of those who have faith to the saving of the soul.

SESSION 7 READING

Hebrews 11 The Hall of Faith · session on page 39**HEBREWS 11**

By Faith

¹Now faith is assurance of things hoped for, proof of things not seen. ²For by this, the elders obtained testimony. ³By faith, we understand that the universe has been framed by the word of God, so that what is seen has not been made out of things which are visible. ⁴By faith, Abel offered to God a more excellent sacrifice than Cain, through which he had testimony given to him that he was righteous, God testifying with respect to his gifts; and through it he, being dead, still speaks. ⁵By faith, Enoch was taken away, so that he wouldn't see death, and he was not found, because God translated him. For he has had testimony given to him that before his translation he had been well pleasing to God. ⁶Without faith it is impossible to be well pleasing to him, for he who comes to God must believe that he exists, and that he is a rewarder of those who seek him. ⁷By faith, Noah, being warned about things not yet seen, moved with godly fear, prepared a ship for the saving of his house, through which he condemned the world, and became heir of the righteousness which is according to faith. ⁸By faith, Abraham, when he was called, obeyed to go out to the place which he was to receive for an inheritance. He went out, not knowing where he went. ⁹By faith, he lived as an alien in the land of promise, as in a land not his own, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise. ¹⁰For he looked for the city which has the foundations, whose builder and maker is God. ¹¹By faith, even Sarah herself received power to conceive, and she bore a child when she was past age, since she counted him faithful who had promised. ¹²Therefore as many as the stars of the sky in multitude, and as innumerable as the sand which is by the sea shore, were fathered by one man, and him as good as dead. ¹³These all died in faith, not having received the promises, but having seen them

and embraced them from afar, and having confessed that they were strangers and pilgrims on the earth.

¹⁴For those who say such things make it clear that they are seeking a country of their own. ¹⁵If indeed they had been thinking of that country from which they went out, they would have had enough time to return. ¹⁶But now they desire a better country, that is, a heavenly one. Therefore God is not ashamed of them, to be called their God, for he has prepared a city for them.

¹⁷By faith, Abraham, being tested, offered up Isaac. Yes, he who had gladly received the promises was offering up his one and only son, ¹⁸to whom it was said, "Your offspring will be accounted as from Isaac," ¹⁹concluding that God is able to raise up even from the dead. Figuratively speaking, he also did receive him back from the dead. ²⁰By faith, Isaac blessed Jacob and Esau, even concerning things to come. ²¹By faith, Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff. ²²By faith, Joseph, when his end was near, made mention of the departure of the children of Israel, and gave instructions concerning his bones. ²³By faith, Moses, when he was born, was hidden for three months by his parents, because they saw that he was a beautiful child, and they were not afraid of the king's commandment. ²⁴By faith, Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, ²⁵choosing rather to share ill treatment with God's people than to enjoy the pleasures of sin for a time, ²⁶considering the reproach of Christ greater riches than the treasures of Egypt; for he looked to the reward. ²⁷By faith, he left Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible. ²⁸By faith, he kept the Passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. ²⁹By faith, they passed through the Red Sea as on dry land. When the Egyptians tried to do so, they

were swallowed up. ³⁰By faith, the walls of Jericho fell down, after they had been encircled for seven days. ³¹By faith, Rahab the prostitute didn't perish with those who were disobedient, having received the spies in peace. ³²What more shall I say? For the time would fail me if I told of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, ³³who through faith subdued kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions, ³⁴quenched the power of fire, escaped the edge of the sword, from weakness were made strong, grew mighty in war, and caused foreign armies to flee. ³⁵Women received their dead by resurrection. Others were tortured, not accepting

their deliverance, that they might obtain a better resurrection. ³⁶Others were tried by mocking and scourging, yes, moreover by bonds and imprisonment. ³⁷They were stoned. They were sawn apart. They were tempted. They were slain with the sword. They went around in sheep skins and in goat skins; being destitute, afflicted, ill-treated— ³⁸of whom the world was not worthy—wandering in deserts, mountains, caves, and the holes of the earth. ³⁹These all, having had testimony given to them through their faith, didn't receive the promise, ⁴⁰God having provided some better thing concerning us, so that apart from us they should not be made perfect.

SESSION 8 READING

Hebrews 12–13

Run with Endurance · session on page 44

HEBREWS 12

Run with Endurance

¹Therefore let's also, seeing we are surrounded by so great a cloud of witnesses, lay aside every weight and the sin which so easily entangles us, and let's run with perseverance the race that is set before us, ²looking to Jesus, the author and perfecter of faith, who for the joy that was set before him endured the cross, despising its shame, and has sat down at the right hand of the throne of God. ³For consider him who has endured such contradiction of sinners against himself, that you don't grow weary, fainting in your souls. ⁴You have not yet resisted to blood, striving against sin. ⁵You have forgotten the exhortation which reasons with you as with children,

*"My son, don't take lightly the chastening of the Lord,
nor faint when you are reproved by him;
⁶for whom the Lord loves, he disciplines,
and chastises every son whom he receives."*

⁷It is for discipline that you endure. God deals with you as with children, for what son is there whom his father doesn't discipline? ⁸But if you are without discipline, of which all have been made partakers,

then you are illegitimate, and not children.

⁹Furthermore, we had the fathers of our flesh to chasten us, and we paid them respect. Shall we not much rather be in subjection to the Father of spirits, and live? ¹⁰For they indeed, for a few days, punished us as seemed good to them; but he for our profit, that we may be partakers of his holiness. ¹¹All chastening seems for the present to be not joyous but grievous; yet afterward it yields the peaceful fruit of righteousness to those who have been trained by it. ¹²Therefore lift up the hands that hang down and the feeble knees, ¹³and make straight paths for your feet, so what is lame may not be dislocated, but rather be healed.

¹⁴Follow after peace with all men, and the sanctification without which no man will see the Lord, ¹⁵looking carefully lest there be any man who falls short of the grace of God, lest any root of bitterness springing up trouble you, and many be defiled by it, ¹⁶lest there be any sexually immoral person, or profane person, like Esau, who sold his birthright for one meal. ¹⁷For you know that even when he afterward desired to inherit the blessing, he

was rejected, for he found no place for a change of mind though he sought it diligently with tears.

¹⁸For you have not come to a mountain that might be touched, and that burned with fire, and to blackness, darkness, storm, ¹⁹the sound of a trumpet, and the voice of words; which those who heard it begged that not one more word should be spoken to them, ²⁰for they could not stand that which was commanded, “If even an animal touches the mountain, it shall be stoned”. ²¹So fearful was the appearance that Moses said, “I am terrified and trembling.”

²²But you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to innumerable multitudes of angels, ²³to the festal gathering and assembly of the firstborn who are enrolled in heaven, to God the Judge of all, to the spirits of just men made perfect, ²⁴to Jesus, the mediator of a new covenant, and to the blood of sprinkling that speaks better than that of Abel.

²⁵See that you don’t refuse him who speaks. For if they didn’t escape when they refused him who warned on the earth, how much more will we not escape who turn away from him who warns from heaven, ²⁶whose voice shook the earth then, but now he has promised, saying, “Yet once more I will shake not only the earth, but also the heavens.” ²⁷This phrase, “Yet once more” signifies the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. ²⁸Therefore, receiving a Kingdom that can’t be shaken, let’s have grace, through which we serve God acceptably, with reverence and awe, ²⁹for our God is a consuming fire.

HEBREWS 13

Outside the Camp

¹Let brotherly love continue. ²Don’t forget to show hospitality to strangers, for in doing so, some have entertained angels without knowing it. ³Remember those who are in bonds, as bound with them, and those who are ill-treated, since you are also in the body. ⁴Let marriage be held in honor among all, and

let the bed be undefiled; but God will judge the sexually immoral and adulterers.

⁵Be free from the love of money, content with such things as you have, for he has said, “I will in no way leave you, neither will I in any way forsake you.” ⁶So that with good courage we say,

*“The Lord is my helper. I will not fear.
What can man do to me?”*

⁷Remember your leaders, men who spoke to you the word of God, and considering the results of their conduct, imitate their faith. ⁸Jesus Christ is the same yesterday, today, and forever. ⁹Don’t be carried away by various and strange teachings, for it is good that the heart be established by grace, not by food, through which those who were so occupied were not benefited.

¹⁰We have an altar from which those who serve the holy tabernacle have no right to eat. ¹¹For the bodies of those animals, whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside of the camp. ¹²Therefore Jesus also, that he might sanctify the people through his own blood, suffered outside of the gate. ¹³Let’s therefore go out to him outside of the camp, bearing his reproach. ¹⁴For we don’t have here an enduring city, but we seek that which is to come. ¹⁵Through him, then, let’s offer up a sacrifice of praise to God continually, that is, the fruit of lips which proclaim allegiance to his name. ¹⁶But don’t forget to be doing good and sharing, for with such sacrifices God is well pleased.

¹⁷Obeys your leaders and submit to them, for they watch on behalf of your souls, as those who will give account, that they may do this with joy, and not with groaning, for that would be unprofitable for you.

¹⁸Pray for us, for we are persuaded that we have a good conscience, desiring to live honorably in all things. ¹⁹I strongly urge you to do this, that I may be restored to you sooner.

²⁰Now may the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, our Lord Jesus, ²¹make you complete in every good work to do his will, working in you that which is well pleasing in his

sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

²²But I exhort you, brothers, endure the word of exhortation; for I have written to you in few words.

²³Know that our brother Timothy has been freed, with whom, if he comes shortly, I will see you.

²⁴Greet all of your leaders and all the saints. The Italians greet you.

²⁵Grace be with you all. Amen.

AFTER THE LAST SESSION

Eight verses to carry

One verse from each session. Read them aloud once a week and they will stay with you.

1 His Son is the radiance of his glory, the very image of his substance, and upholding all things by the word of his power, who, when he had by himself purified us of our sins, sat down on the right hand of the Majesty on high.

HEBREWS 1:3

3 This hope we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil.

HEBREWS 6:19

5 So Christ also, having been offered once to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him for salvation.

HEBREWS 9:28

7 Now faith is assurance of things hoped for, proof of things not seen.

HEBREWS 11:1

2 Let's therefore draw near with boldness to the throne of grace, that we may receive mercy and may find grace for help in time of need.

HEBREWS 4:16

4 Therefore he is also able to save to the uttermost those who draw near to God through him, seeing that he lives forever to make intercession for them.

HEBREWS 7:25

6 Let's hold fast the confession of our hope without wavering; for he who promised is faithful.

HEBREWS 10:23

8 Therefore let's also, seeing we are surrounded by so great a cloud of witnesses, lay aside every weight and the sin which so easily entangles us, and let's run with perseverance the race that is set before us, looking to Jesus, the author and perfecter of faith, who for the joy that was set before him endured the cross, despising its shame, and has sat down at the right hand of the throne of God.

HEBREWS 12:1–2

WHAT COMES NEXT

Hebrews is step 3 of 3 on the **Church Leadership** path.



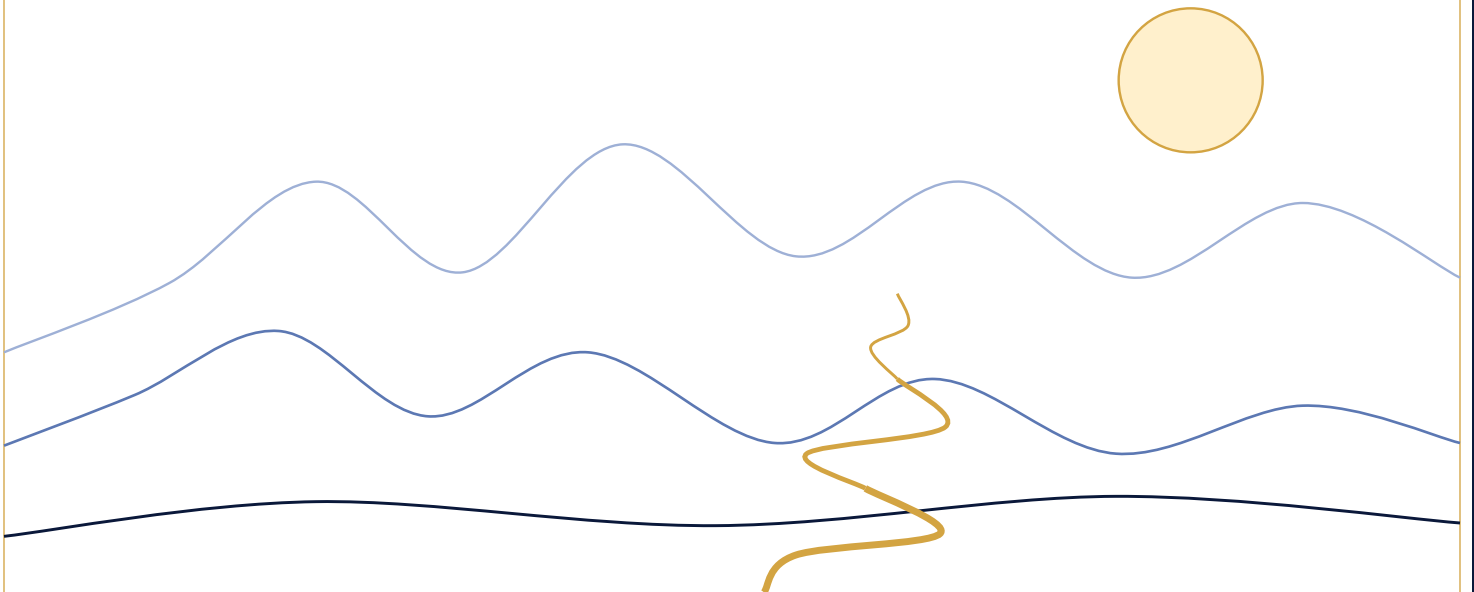
1 Acts → 2 Ephesians → 3 Hebrews

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PART FIVE

Take it with you

A worked example, a harder question for each session, a glossary, a Scripture index, and the pages that connect you to the people behind this study.



PART FIVE · BEFORE YOU BEGIN

What a good answer looks like

Most discussion questions do not have one right answer, but they do have good ones. Here is the sixth question of Session 1, a sample answer written the way a participant might write it, and the note a leader has beside it. Read all three once. That is what “doing the study” looks like.

- 6** Hebrews says God spoke ‘at many times and in various ways’ through the prophets, but now ‘by his Son’ (1:1–2). What changes when the messenger is the Son Himself?

A SAMPLE ANSWER · WRITTEN IN THE MARGIN

The writer sets two ways of speaking side by side. Before, God spoke “at many times and in various ways” (1:1). Now He “has at the end of these days spoken to us by his Son” (1:2). What I notice is that the Son is not only the speaker. He is the one God “appointed heir of all things, through whom also he made the worlds.” A prophet carries a message about things that belong to God. The Son carries a message about things that are His. So the question I am left with is whether I hear Him as one more voice or as the last word.

WHY IT IS A GOOD ANSWER

It stays in the passage. It uses the writer’s own words (“at many times and in various ways,” “heir of all things”) and gives the verse for each.

It notices a contrast. It sets 1:1 beside 1:2 and says what is different about the messenger. Seeing that is the observation.

It ends with the reader’s own question, not a summary. “One more voice or the last word” is that question. It does not recap the verses.

THE LEADER’S NOTE FOR THE SAME QUESTION · PAGE 102

The prophets spoke “at many times and in various ways” (1:1), which describes a word given in pieces. The Son is the one by whom God “has at the end of these days spoken to us” (1:2), and the same verse says He is heir of everything and the one through whom the worlds were made. A messenger usually points away from himself. Here the messenger is also the owner and maker of all that the message concerns. Verse 1 does not set the prophets aside; it says God spoke through them. The change is in who carries the final word.

Getting the most from this guide

- **Write before you talk.** In a group, two minutes of silent writing before the first question gives quieter people time to find their words.
- **Watch the word “better.”** Hebrews keeps comparing: a better hope, covenant, sacrifice, and country. Underline each “better” and note what it is better than.
- **Write the memory verse from memory first.** The closing page asks you to write it without looking back. Guess first, then check the text.
- **Keep the one thing small.** The “One thing to live out” is meant to be done, not admired.

PART FIVE • FOR GROUPS THAT WANT MORE

Go deeper

One extra question for each session, for groups that have walked with Hebrews before. Each comes with a leader's note. Leaders can use one in the Interpret or Apply minutes of the timed plan if the room has the energy. This section is for leaders.

Session 1 • Hebrews 2:10

- It was fitting for God “to make the author of their salvation perfect through sufferings” (2:10). The Son is “without sin” (4:15). What does “perfect” mean here?

LEADER'S NOTE

In Hebrews “perfect” often means completed or fully qualified for a role (5:9; 7:28), not moved from sin to sinlessness. Suffering made Him the high priest we need (2:17–18).

Session 2 • Hebrews 4:9–10

- “There remains therefore a Sabbath rest for the people of God” (4:9). What kind of rest is it, and who enters it (4:3, 10)?

LEADER'S NOTE

“We who have believed do enter into that rest” (4:3). The one who enters rests from his works “as God did from his” (4:10). Christians differ on how this bears on a weekly day of rest.

Session 3 • Hebrews 6:9–10

- Right after the hardest warning, the writer says, “we are persuaded of better things for you” (6:9). What evidence does he point to?

LEADER'S NOTE

He names the love they showed “toward his name” in serving the saints, and says God will not forget it (6:10). The warning and the comfort are meant to be heard together.

Session 4 • Hebrews 7:26–27

- Such a high priest “was fitting for us: holy, guiltless, undefiled, separated from sinners” (7:26). Why would a sinful priest be no final help?

LEADER'S NOTE

The old priests offered “first for his own sins” (7:27). Jesus needs no offering for Himself, and He did it “once for all, when he offered up himself.”

Session 5 · Hebrews 9:27–28

- “It is appointed for men to die once, and after this, judgment” (9:27). How does verse 28 change the way a believer can face that?

LEADER’S NOTE

Christ was offered once and will appear “to those who are eagerly waiting for him for salvation” (9:28). If anyone is grieving or afraid of dying, slow down and stay with them.

Session 6 · Hebrews 10:32–34

- The writer says they “joyfully accepted the plundering of” their possessions (10:34). What did they know that made that possible?

LEADER’S NOTE

They knew they had “a better possession and an enduring one in the heavens” (10:34). The verse describes what they did under persecution; it never asks anyone to accept abuse now.

Session 7 · Hebrews 11:17–19

- Abraham offered up Isaac, “concluding that God is able to raise up even from the dead” (11:19). What was he trusting God to keep?

LEADER’S NOTE

God had said, “Your offspring will be accounted as from Isaac” (11:18). The passage is about God keeping His word; it never asks anyone to put a child in harm’s way.

Session 8 · Hebrews 13:7, 17

- “Obey your leaders and submit to them, for they watch on behalf of your souls” (13:17). What does the verse ask of leaders as well?

LEADER’S NOTE

Leaders “will give account” (13:17), and 13:7 points to leaders whose faith and conduct can be followed. The verse never asks anyone to submit to abuse or keep it secret.

PART FIVE · WORDS HEBREWS USES

Glossary

Short definitions of the words a first-time reader of Hebrews is most likely to stumble on. Chapter and verse point to where Hebrews uses them.

Atonement

Dealing with sin so that people are made right with God. Jesus became high priest “to make atonement for the sins of the people” (2:17).

Covenant

A binding agreement God makes with His people. Hebrews quotes the promise of a new covenant from Jeremiah 31 (8:8–12).

Discipline

Training, not rejection. “Whom the Lord loves, he disciplines” (12:6). Hebrews never calls abuse or injustice God’s discipline.

Firstborn

The heir with first rank. God brings “the firstborn into the world” (1:6), and believers come to “the festal gathering and assembly of the firstborn” (12:23).

High priest

The priest who entered the inner room once a year with blood. Jesus is “a merciful and faithful high priest” (2:17).

Holy of Holies

The inner room of the tabernacle, behind “the second veil” (9:3), where the ark stood.

Levitical priesthood

The priests from the tribe of Levi under the law of Moses (7:11). Hebrews says perfection did not come through it.

Mediator

One who stands between two parties to bring them together. Jesus is “the mediator of a better covenant” (8:6; 9:15; 12:24).

Melchizedek

The king-priest of Salem who met Abraham (Genesis 14). His name is read as “king of righteousness” (7:2). Jesus is a priest “after the order of Melchizedek” (5:6).

Mercy seat

The gold cover of the ark, under the cherubim (9:5), where the high priest sprinkled blood.

Perfecter

One who brings something to its goal. Jesus is “the author and perfecter of faith” (12:2).

Rest

God’s promised rest, pictured by the land and the Sabbath. “There remains therefore a Sabbath rest for the people of God” (4:9).

Sanctified

Made holy and set apart for God. “We have been sanctified through the offering of the body of Jesus Christ once for all” (10:10).

Septuagint

The ancient Greek translation of the Old Testament. Many quotations in Hebrews follow it, which is why they can differ from an English Old Testament.

Shadow

An outline that points to something real. The law had “a shadow of the good to come” (10:1); the tabernacle was “a copy and shadow of the heavenly things” (8:5).

Tabernacle

The tent of worship Israel carried in the wilderness, made by the pattern shown to Moses (8:5; 9:2).

Veil

The curtain before the inner room. Jesus opened “a new and living way, through the veil, that is to say, his flesh” (10:20).

PART FIVE • WHERE EACH PASSAGE IS USED

Scripture index

Every passage cited by chapter and verse in the sessions, the reference pages, the leader's guide, and this Part Five, with the pages where it appears. The full text of Hebrews is in Part Four, pages 142–153.

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PART FIVE · YOUR TURN

Tell me what helped.

You've just spent some hours in this study. Before you put it on the shelf, I'd like to know how it went: the part that landed, the part that lost you, and the part you'd fix if it were yours.

Three questions. No account needed. Name and email only if you want me to write back.

1 What helped? A session, a question, a line you underlined.

2 What confused you, or slowed you down? Be blunt. If a question didn't make sense, that's my writing, not your reading.

3 What would you add, cut, or change?

What you write helps shape the next edition of this study.

— Ron Givens

Founder — Executive Director, Clear Path Bible Studies



SCAN TO ANSWER

clearpathbiblestudies.com/s/hebrews/feedback

Opens the three questions with this study already selected.

Jotted your answers above? Type them into the form when you're ready. Nothing on this page is sent anywhere until you do. Hand it to your group leader, too, if you'd rather say it out loud.

PART FIVE · FOR EVERYONE WHO LEADS, AND EVERYONE WHO SHARES

Care in the room

People say real things in a Bible study, and that's the point. These four agreements keep the room safe. The lines at the bottom are for the moments that are bigger than a study.

Four agreements

What's said here stays here. Names, stories, and struggles don't leave the room, not even as prayer requests somewhere else. The one exception is safety: if someone is in danger, or a child is being hurt, you get help.

No one has to speak. Silence is fine. A person who listens for eight sessions has still done the study.

The text comes first. The leader isn't the last word. When we disagree, we go back to the page together.

Disagree, but don't scorn. A question is never a threat. No mocking, no interrupting, no fixing people.

Some passages in Hebrews land hard on real people: the warnings in 6:4–8 and 10:26–31, which can frighten tender consciences; 12:5–11 on discipline, which must never be used to call abuse God's training; 11:35–38 on suffering; and 13:17 on leaders. The leader pages carry notes on each. Read them ahead of time.

If someone shares something heavy

Thank them. Don't rush to a verse. Say, "That took courage. Can we talk after?" and then do. If what they shared involves danger to them or to someone else, now or at home, the help lines below come first, and, if they want it and it is safe, you stay with them while they call.

If a child is being hurt, call Childhelp, below, any hour, and report to child protective services or the police as your state requires. Reporting laws vary by state, and in some states every adult is required to report. If a child is in immediate danger, call 911.

If someone says they want to die, ask them plainly, stay with them, and call or text 988 together. If they have a plan or are in immediate danger, call 911.

A study isn't counseling. Before you ever need it, know the name of one counselor, one pastor, and one help line, so you can hand them over without scrambling.

Help lines · United States

Emergency — call 911.

988 Suicide & Crisis Lifeline — call or text 988, any hour. For anyone thinking about ending their life, in a mental-health crisis, or worried about someone who is. Veterans and service members: call 988 and press 1, or text 838255.

National Domestic Violence Hotline — 1-800-799-7233, or text START to 88788. Danger or fear at home.

Childhelp National Child Abuse Hotline — 1-800-422-4453. A child who is being hurt, or an adult who suspects it.

National Human Trafficking Hotline — 1-888-373-7888, or text 233733. Forced labor or forced sex.

RAINN National Sexual Assault Hotline — 1-800-656-4673. Free and confidential.

SAMHSA National Helpline — 1-800-662-4357. A treatment referral and information line for substance use and mental health; it is not a crisis line.

Verified October 2026. The current list, with lines for other situations, is kept at clearpathbiblestudies.com/help. These pages are not a substitute for a doctor, a counselor, or a pastor who knows you.



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