

**Living Based on the Superiority of Christ  
A Study of the Book of Hebrews**

**PART ONE: Christ is superior to the prophets**

**A. Hebrews : 1:1-2a - Christ is superior in His message**

**How God spoke to us:**

<b>IN THE PAST</b>	<b>IN THE PRESENT</b>
<b>To the ancestors of the Jewish Christians</b>	<b>To the Jewish believers and to modern day believers</b>
<b>In the prophets</b>	<b>In His Son, Jesus Christ</b>
<b>In many parts and in many ways</b>	<b>In these last days: During Christ's earthly ministry – recalled to the Apostles by the Holy Spirit (John 14:26) After Christ's earthly ministry through the Holy Spirit's ministry in the Apostles and their associates (John 16:12-15)</b>

*Note: The verb tense of the speaking of the prophets and the speaking of Christ is called the aorist tense. This emphasizes an event that took place at a point of time of the past but is not ongoing. The point of this is that there is not ongoing scripture being formulated beyond the writing of the New Testament. The term "last days" refers to the time period between Christ's first and second coming. This shows that the canon of scripture was complete very early in this time period.*

**B. Hebrews 1:2b-3 - Christ is superior in His make-up and His ministry**

1. God has appointed Christ the heir or owner of \_\_\_\_\_ things.
2. God \_\_\_\_\_ the worlds or ages through Christ.
3. Christ is the radiance or brightness (= outshining not a reflection) of God's \_\_\_\_\_.
4. Christ is the express or exact \_\_\_\_\_ of God's being or nature.
5. Christ \_\_\_\_\_ all things by the \_\_\_\_\_ of His power.
6. Christ provided \_\_\_\_\_ of sins.
7. Christ assumed the position of supreme honor and authority at the \_\_\_\_\_ hand of God.

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**PART TWO: Christ is superior to the angels**

**A. Because of Christ's name (1:4-5)**

1. cp. Psalm 2:7 - As the \_\_\_\_\_ Son of God.
2. cp. 1 Chronicles 17:13 - In the \_\_\_\_\_/son relationship.

*Note: There are two views on the statement, "I shall be a Father to Him, and He shall be a Son to Me:*

*View 1 – This statement obviously refers to Solomon in 2 Samuel 7:14 and refers to Messiah in 1 Chronicles 17:13 where the word "son" should be understood as "descendent" as in Matthew 1:1.*

*View 2 – This statement is literally fulfilled in Solomon in both 2 Samuel 7:14 and 1 Chronicles 17:13. However, it has a greater and spiritual fulfillment in Christ. Scripture may have both a literal and a spiritual fulfillment, but never just a spiritual fulfillment. For examples of this see Hosea 11:1 which was literally fulfilled in the exodus of the people of Israel from Egypt (Exodus 4:22-23) and spiritually fulfilled in Christ being called out of Egypt (Matthew 2:15). Another example of this is Zechariah 12:10 which has its spiritual fulfillment in John 19:37 at the cross during His first coming and its literal fulfillment in Revelation 1:7 at His second coming.*

**B. Because of the worship given Christ (Hebrew 1:6-7)**

**Quotation from Deuteronomy 32:43, Septuagint, Greek translation of The Hebrew Old Testament:**

**"Rejoice, ye heavens, with him, and let all the angels of God worship him; rejoice ye Gentiles, with his people, and let all the sons of God strengthen themselves in him; for he will avenge the blood of his sons, and he will render vengeance, and recompense justice to his enemies, and will reward them that hate him; and the Lord shall purge the land of his people."**

1. cp. Revelation 22:8-9 – Who alone is to be worshipped? \_\_\_\_\_
2. cp. Luke 2:12-14 – This speaks of Christ's –  
circle: 1<sup>st</sup> coming    2<sup>nd</sup> coming
3. cp. Deuteronomy 32:43 Septuagint above - This speaks of Christ's –  
circle: 1<sup>st</sup> coming    2<sup>nd</sup> coming
4. The angels' roles are that of God's agents to act upon the creation like \_\_\_\_\_ and servants to bring his judgments as pictured by \_\_\_\_\_ .

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C. Because Christ is the sovereign God (Hebrew 1:8-9)

1. Jesus is referred to as \_\_\_\_\_.
2. His right to rule is referred to as His \_\_\_\_\_.
3. How long will Christ's throne last? \_\_\_\_\_.
  - a. cp. Matthew 25:31 – What is His throne called on which He will be seated? \_\_\_\_\_
  - b. cp. Luke 1:31-33 – What else is Christ's throne called?  
\_\_\_\_\_
  - c. cp. Revelation 3:21 cp. Romans 8:34 – Where is Christ now seated? On His \_\_\_\_\_ throne on the \_\_\_\_\_ side (= the place of honor and authority).
4. What will characterize the rule of Christ? \_\_\_\_\_
5. What does Christ love? \_\_\_\_\_ And what does Christ hate? \_\_\_\_\_
6. cp. Acts 10:38 – God anointed Jesus with the \_\_\_\_\_ and this produced a \_\_\_\_\_ in Jesus which exceeded that of His fellow-men.

D. Because Christ is the God of creation and consummation  
(Hebrews 1:10-12)

1. As God Jesus created the \_\_\_\_\_ and the \_\_\_\_\_.
2. This creation will \_\_\_\_\_ but in contrast Christ will \_\_\_\_\_.
3. Like a \_\_\_\_\_ the creation will grow old.
4. The creation is going to – multiple choice:
  - a. be destroyed
  - b. changed
  - c. remain the same
5. What words tell us that Christ does not change? \_\_\_\_\_  
\_\_\_\_\_. What words tell us that Christ is eternal? \_\_\_\_\_.

E. Because Christ is in the position of honor and authority  
at the Father's right hand (Hebrews 1:13)

1. cp. Ephesians 1:21 – The position at the Father's right hand is stated to be \_\_\_\_\_ all the angelic ranks referred to as rule, authority, power, dominion and principality.
2. What will be the outcome of this time at the Father's right hand? Christ will gain control over His \_\_\_\_\_.

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**F. Because angels serve believers who serve Christ  
(Hebrews 1:14)**

1. 1 Corinthians 4:1 – We believers are \_\_\_\_\_ of Christ.
2. Angels are \_\_\_\_\_ spirits who  
\_\_\_\_\_ those who will inherit salvation.

**F. Because Christ has a greater message  
(Hebrews 2:1-4)**

1. 2:1- The need of these believers is to – multiple choice:
  - a. hear God's word or message.
  - b. pay closer attention to God's word or message.
  - c. not concern themselves excessively with God's word or message.
2. 2:1 – The danger is – multiple choice
  - a. a sudden break with God's word.
  - b. unbelief in God's word.
  - c. drifting or slipping away from God's word.
3. 2:2 - The Old Testament law was given or spoken through  
\_\_\_\_\_
4. 2:2 – This Old Testament word or message was – multiple choice:
  - a. changing
  - b. flexible
  - c. unchanging
5. 2:2 – Under the Old Testament \_\_\_\_\_ violation or transgression and \_\_\_\_\_ disobedience received a \_\_\_\_\_ punishment or recompense (= pay back).
6. 2:3-4 – The great salvation set forth in the New Covenant was first spoken by the \_\_\_\_\_ Jesus Himself and was confirmed to these Hebrew Christians by those who \_\_\_\_\_ Him. God Himself testified or bore witness of their message through \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ of the Holy Spirit.
7. 2:3-4 – The warning is against – multiple choice:
  - a. neglecting this salvation.
  - b. rejecting this salvation.
  - c. losing this salvation.

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**8. 2:3-4 – The author used the word \_\_\_\_\_ to include himself in this warning.**

*Note: The author of Hebrews obviously was not speaking of unbelievers rejecting the great salvation as he included himself in this warning. Neither was he thinking of this salvation being something that we can lose based on his clear statements in Hebrews 6:18-19; 7:25; 10:10, 14; 13:5.*

**9. Match the following scripture references with their summary statements which suggest ways in which we might neglect our salvation.**

**Ephesians 2:8-10**

**2 Peter 1:5-8**

**Hebrews 6:1**

**Hebrews 10:19-25**

**Acts 20:24**

**Titus 2:5, 8, 10**

- |       |   |
|-------|---|
| _____ | a. Not seeking fellowship with God and with other believers.                  |
| _____ | b. Being unfruitful or unproductive.  |
| _____ | c. Failing to live in a way that makes Christ and the word of God attractive. |
| _____ | d. Failing to do the good works or deeds for which God saved us.              |
| _____ | e. Testifying of the gospel to the unsaved.                                   |
| _____ | f. Going on to maturity   |

*Note: Suppose you received a 4000 acre farm as a gift. If you did not plant a crop or graze livestock upon that farm, it would be worthless to you and to others as far as its production. You could keep this farm your entire life, but unless you took care of it and worked it, you would receive little or no benefit even though the farm would still be yours. In the same way Christians can neglect their salvation so that it does them and others little good in this life.*

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**G. Because Christ fulfills God's creation purposes  
concerning man (Hebrews 2:5-8)**

- 1. 2:5 – God did not subject the \_\_\_\_\_ to come to the \_\_\_\_\_ but subjected it to people through Christ (cp. 1 Corinthians 15:25-28).**

*Note: The word for "world" is the Greek word "oikoumene" which refers to the inhabited earth. This shows that Christ's future rule will be an earthly kingdom (cp. Isaiah 11:9; Zechariah 14:9). We believers will rule with Christ over this future 1000 year kingdom on the earth (Revelation 5:10; 1 Corinthians 6:2-3; Revelation 20:6).*

- 2. 2:6 -Despite his seeming insignificance in this universe, \_\_\_\_\_ is a special object of God's concern and helpfulness.**

*Note: Man is a special object of God's concern and this same Greek word is translated "visit" in James 1:27. The word "remember" is used in the same sense as Galatians 2:10 where the idea of helping is in view.*

- 3. 2:7a – Man has been made a little lower or a little while lower than the \_\_\_\_\_.**

- 4. 2:7b cp. Psalm 8:5 – Man is crowned with \_\_\_\_\_ and \_\_\_\_\_.**

*Note: Man was created with glory and honor (or greatness). This has not been lost but has been damaged by the fall of man but will be fully restored at Christ's second coming (Colossians 3:4; Philippians 3:21; 1 John 3:2).*

- 5. 2:7c–8a - God appointed \_\_\_\_\_, not angels, to rule over his creation and put \_\_\_\_\_ in subjection to people .**

**a. Luke 4:5-6 cp. John 12:31 cp. 1 John 5:19 – At man's fall, this dominion was lost to \_\_\_\_\_.**

**b. 1 John 5:19 – Satan holds this dominion over the \_\_\_\_\_ but not believers (Colossians 1:13; Acts 26:18).**

- 6. God's purpose in putting all things under man's control was that \_\_\_\_\_ things would be subject to man. Yet, at the present, everything is \_\_\_\_\_ subject to man. The putting of everything in subjection to man will have its fulfillment in the person of \_\_\_\_\_ (1 Corinthians 15:25-28).**

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**H. Because Christ provided a complete salvation  
(Hebrews 2:9-13)**

1. 2:9a – But Christ in contrast to man took His place as a man among mankind for a little while being lower than the \_\_\_\_\_.
2. 2:9b – Christ was able to be crowned with that \_\_\_\_\_ and honor that was damaged by the fall of man because He did something that no angel could do by suffering \_\_\_\_\_ for \_\_\_\_\_ people as a display of God's grace.
  - a. cp. Luke 20:36 - Angels cannot \_\_\_\_\_.
  - b. cp. 1 Timothy 6:16 – Because God is immortal, He cannot \_\_\_\_\_.
  - c. cp. 1 Peter 3:18 – When Jesus died on the cross – multiple choice:
    - (1) Only His deity died.
    - (2) Only His humanity died.
    - (3) Both His deity and humanity died.

*Note: The extent of Christ's death was for all people not just the elect (John 1:29; 1 John 2:2).*

3. 2:10
  - a. What phrase shows that everything finds its purpose in God?  
\_\_\_\_\_
  - b. What phrase shows that God sustains everything?  
\_\_\_\_\_
  - c. God's plan in sending Christ to the cross involved bringing many sons to \_\_\_\_\_ (i.e. a state of perfection like man had at creation and would have had if he not fallen).
  - d. How did God make Jesus a perfect (i.e. adequate) source of salvation? Through \_\_\_\_\_

*Note: This obviously does not speak of perfecting Christ's character which was sinless (Hebrews 4:15; 1 Peter 2:22; 1 John 3:5). This speaks of perfecting Christ to be the source of our salvation. In order for our salvation to be provided or completed, Christ had to suffer. The Greek word translated "perfect" means to make complete or adequate.*

4. 2:11 - Both Christ who continually \_\_\_\_\_ believers and all of us believers who are continually being \_\_\_\_\_ are from one \_\_\_\_\_.  
Because of this Christ calls all believers by the designation \_\_\_\_\_ and Christ Himself is the \_\_\_\_\_ (Romans 8:29) among the many brethren.

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*Note: Christ sanctified us by His offering once and for all (Hebrews 10:10) and keeps on sanctifying us throughout our life (Hebrews 2:11). Philippians 1:6 promises us that the good work begun in us at salvation will be completed when Christ returns. We receive a sanctified or holy standing the moment we trust Christ as savior (Acts 26:18). God's word (John 17:17) and an active fear of God (2 Corinthians 7:1) are the believers' work in cooperation with Christ in sanctifying us in a practical way. Note that angels have no part of this cooperative work between Christ and believers.*

#### **5. 2:12-13 - Christ not angels refers to human believers not angels as brethren.**

- a. cp. Psalm 22:22 – Christ communicates God's \_\_\_\_\_ or reputation to His brethren, i.e. believers.
- b. Christ states that He will \_\_\_\_\_ God's praise when He meets with the brethren, i.e. believers.
- c. cp. Isaiah 8:17 - Christ leads His brethren, i.e. believers, in \_\_\_\_\_ God.
- d. cp. Isaiah 8:18 – God has \_\_\_\_\_ believers as children into the care of Christ (not angels), their elder brother.

#### **I. Because Christ ended Satan's rule over death (Hebrews 2:14-15)**

##### **1. 2:14 - Why did Jesus share our humanity? That through \_\_\_\_\_ He might disable Satan's \_\_\_\_\_ over \_\_\_\_\_.**

*Note: The Greek word for power is "kratos" from which we get our word "rule" or "realm." The words "autocrat" (=one man rule) and "democrat" (=people rule) come from this Greek word.*

##### **2. 2:14 cp. Revelation 1:18 – Christ now has the rule over death as pictured by the fact that he possesses the \_\_\_\_\_ of \_\_\_\_\_ and \_\_\_\_\_.**

##### **3. 2:14 cp. Romans 14:9 – Christ died and lived again that he might be Lord of the \_\_\_\_\_ and the \_\_\_\_\_,**

##### **4. 2:15 – Christ's death delivered those who through \_\_\_\_\_ of death were subject to \_\_\_\_\_ for their entire lives. Romans 8:15 – The Holy Spirit, who is called the Spirit of \_\_\_\_\_ is also active in this deliverance.**



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**J. Because Christ helps believers not angels  
(Hebrews 2:16-18)**

1. 2:16 – To whom does Christ:
  - a. not give help? \_\_\_\_\_
  - b. give help? \_\_\_\_\_
2. 2:16 cp. Galatians 3:29 – Who are the seed or offspring of Abraham?  
Those who are \_\_\_\_\_.
3. 2:17 – Jesus was – multiple choice
  - a. partially human since He continued to be God.
  - b. totally human while He continued to be God.
  - c. not human at all since He continued to be God.

4. 2:17 Jesus' complete humanity made it possible for Him to be  
a \_\_\_\_\_ and \_\_\_\_\_  
high \_\_\_\_\_ in things pertaining to \_\_\_\_\_  
and to \_\_\_\_\_ for  
the sins of the people.

*Note: The Greek word translated propitiation or sacrifice of atonement (in Romans 3:25; 1 John 2:2; 4:10) refers to the fact that Christ's sacrifice on the cross satisfied the righteous judgment and wrath of God.*

5. 2:18 – Why is Christ a merciful and faithful high priest for believers?  
He was \_\_\_\_\_ in that which He  
suffered. For this reason He is able to \_\_\_\_\_  
those who are undergoing temptation or testing.

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**PART THREE: Christ is superior to Moses  
(Hebrews 3:1-6)**

**A. The brethren ( Hebrews 3:1)**

**1. We are \_\_\_\_\_ (= set apart for God's purpose).**

*Note: This refers to our standing or position not our behavior.*

**2. We share or partake of a \_\_\_\_\_ calling to be  
\_\_\_\_\_ (2 Timothy 1:9; 1 Peter 1:14-15) in our  
behavior.**

**3. We are commanded to \_\_\_\_\_ Jesus.**

**a. The Apostle (=sent one)**

**(1) cp. John 3:34 - He was sent from \_\_\_\_\_ to  
speak the \_\_\_\_\_ of God.**

**(2) cp. John 3:17 - He was not sent to \_\_\_\_\_  
the world.**

**b. The High \_\_\_\_\_ of our \_\_\_\_\_**

**(1) Romans 10:9 – To confess Jesus is \_\_\_\_\_**

**(2) 2 Corinthians 9:13 – To confess the \_\_\_\_\_**

**(3) 1 Timothy 6:12 – This confession is made in the presence  
of many \_\_\_\_\_**

**(4) Hebrews 10:23 – It is a confession that includes our  
\_\_\_\_\_**

*Note: Our hope is the appearing of our God and Savior Jesus Christ (Titus 2:13) and our being like Him (1 John 3:2-3). 1 Peter 1:3-4 tells us this hope is a living hope involving an inheritance reserved in heaven which is not subject to decay, to ruin by sin, nor loss of value with the passing of time. Hebrews 6:19 tells us that this hope is sure (we can know we have it) and steadfast (we cannot lose it).*

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**B. Comparison of Christ and Moses  
(Hebrews 3:2-6)**

**1. Comparison chart**

<b>vv.</b>	<b>Moses</b>	<b>Christ</b>
<b>2</b>	_____ to the one who appointed him in all his house.	_____ to the one who appointed him in all his house.
<b>3</b>	<b>Lesser</b> _____	<b>More or greater</b> _____
<b>3</b>	<b>Member of the house</b>	_____ of the house
<b>4</b>	<b>Moses not builder of the house</b>	<b>Christ who is God is the builder of all things including the house.</b>
<b>5-6a</b>	<b>Moses, a faithful</b> _____ in God's house.	<b>Christ, a faithful</b> _____ , over God's house

**2. Hebrews 3:6 – If we hold fast or hold on to our confidence (or courage) and our hope firm until the end - multiple choice:**

- a. We might presently be God's house
- b. We are presently God's house
- c. We are not presently God's house.

**3. Hebrews 3:6 – Using the facts we have gained from question 2, if we do not hold fast or do not hold on to our confidence (or courage) and our hope firm until the end - multiple choice:**

- a. We might not presently be God's house
- b. We are presently God's house
- c. We are not presently God's house

**PART FOUR: Christ offers a superior rest through faith and obedience  
(Hebrews 3:6 – 4:13)**

*Note: The rest of Christ is spoken of in three tenses in scripture. First in Matthew 11:28 Jesus invites us to come to Him for salvation rest (cp. John 6:37). Secondly in Matthew 11:29 Jesus invites us to reject the burdensome yoke of the Old Covenant (Acts 15:10) and take the yoke of the New Covenant upon ourselves that we may learn from Him and find inward rest which is nothing less than the abundant life (John 10:10) or the Spirit-filled life (Ephesians 5:18). Finally at death or when Christ returns, we rest from all our earthly struggles and works (Revelation 14:13). In this passage, it is the second understanding of rest that is being discussed.*

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**A. Exhortation to enter Christ's rest  
(Hebrews 3:6-19)**

1. 3:7, 15; 4:7 - If we hear God's word, what word tells us that obedience to this exhortation needs to be immediate? \_\_\_\_\_
2. 3:8 – How are we not to respond to trials? Not to \_\_\_\_\_  
our heart or thinking and by this provoke God.
3. 3:9 – When Israel did this sin, what made it so provoking to God? They saw His works for \_\_\_\_\_ years and yet \_\_\_\_\_  
God.
4. 3:10-11
  - a. What was the twofold problem of the people of Israel?
    - (1) They \_\_\_\_\_ in their thinking or heart.
    - (2) They did not know God's \_\_\_\_\_  
*Note: Compare the idea of knowing God's ways with knowing the truth of God's word in John 8:31-32. Many believers know the truths of God's word on an intellectual level just as these people knew God's ways on an intellectual level, but to know the truth or God's ways in a manner that frees us from sin's power we must abide in His word by being a doer of the word and not just a hearer of it (cp. James 1:25).*
  - b. What was God's response to their sinful choices?
    - (1) He was \_\_\_\_\_ with them.
    - (2) He confirmed His word with an oath by promising that they would not enter His \_\_\_\_\_
5. 3:12 - Against what are believers today warned in regard to their thought life or heart?
  - a. an \_\_\_\_\_ heart.
  - b. an \_\_\_\_\_ heart.
  - c. \_\_\_\_\_ from the living God.
6. 3:13
  - a. What are we commanded to do? \_\_\_\_\_  
one another.
  - b. Why are we commanded to do it? To prevent being \_\_\_\_\_  
by the \_\_\_\_\_  
of sin.
  - c. How often are we to do it? \_\_\_\_\_
  - d. When are we to start doing it? \_\_\_\_\_

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7. 3:14 – If we hold firmly to the confidence we had in the beginning – multiple choice:
- a. We might already be partakers (or sharers) of Christ.
  - b. We are presently partakers (or sharers) of Christ.
  - c. We are not presently partakers (or sharers) of Christ.
8. 3:14 – Using the facts we have gained from question 7, If we do not hold firmly to the confidence we had in the beginning – multiple choice:
- a. We might not already be partakers (or sharers) of Christ.
  - b. We are presently partakers (or sharers) of Christ.
  - c. We are not presently partakers (or sharers) of Christ.

*Note: The verb tense used in Hebrews 3:14 is the perfect tense which means that we became partakers or sharers of Christ in the past with the result that we are still partakers or sharers of Christ. Also note the connecting word “For” which begins the verse and connects it with v. 13. We are to exhort/encourage one another because we already are partakers or sharers in Christ.*

9. 3:15 – We are reminded as we hear God’s word, we are not to \_\_\_\_\_ our hearts.

10. 3:16 - What privileges did God’s people have?
- a. \_\_\_\_\_ from bondage in Egypt.
  - b. God provided Moses to \_\_\_\_\_ them.
  - c. They \_\_\_\_\_ God’s word.

*Note: Their sinful response is said to have provoked God in the New American Standard translation of this verse.*

11. 3:17
- a. How did God feel regarding these people He had delivered?  
He was \_\_\_\_\_ with them.
  - b. How long was God feeling this way toward them?  
\_\_\_\_\_ years
  - c. With which of these people was God angry?  
Those who \_\_\_\_\_
  - d. cp. 1 Corinthians 11:30-32 - What judgment did God bring on His people who sinned – multiple choice?
    - (1) They were sent to Hell
    - (2) They experienced His discipline in the form of premature physical death.
    - (3) They lost their salvation
    - (4) both (1) and (3)

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**12. 3:18-19 – What was the root (i.e. cause), what was the fruit (result) and what was the consequence?**

- a. The root? \_\_\_\_\_
- b. The fruit? \_\_\_\_\_
- c. The consequence? Did not \_\_\_\_\_ God's \_\_\_\_\_.

*Note: Moses and Aaron were among this group (Numbers 20:12, 24).*

**B. Exertion to enter Christ's rest  
(Hebrews 4:1-13)**

**1. 4:1 – Choice – fullness or failure:**

- a. What remains or still stands for believers or the people of God today? A \_\_\_\_\_ of \_\_\_\_\_ His \_\_\_\_\_
- b. Because of what happened to the people of Israel in the wilderness we need to \_\_\_\_\_ (be very concerned) of \_\_\_\_\_ of God's rest in the abundant life.

**2. 4:2 – The good news of entering God's rest in the abundant life was preached to – multiple choice:**

- a. Israel, the people of God, in the wilderness
- b. To those of us believers living now under the New Covenant
- c. To Adam and Eve in the garden
- d. both a and b
- e. both a and c
- f. both b and c.

*Note: The word "gospel" or "good news" does not always refer to the plan of salvation from the penalty of sin. Note how this word is used in Luke 1:19 and 1 Thessalonians 3:6. Here in Hebrews, the good news is about a rest that we can experience by faith and obedience which the people of Israel did not fully experience during the time of Moses and Joshua (Hebrews 3:18-19; 4:9). This rest is the abundant life or life to the full mentioned by Jesus in John 10:10. It involves experiencing not just the peace with God which we have when we trust Christ for salvation (Romans 5:1) but the peace of God in our hearts and minds (Philippians 4:6-7; Colossians 3:15; Isaiah 26:3).*

**3. 4:2 – What will cause those of us living now as well as those living in the generation in the wilderness to fail to enter or experience God's rest in the abundant life? \_\_\_\_\_**

**4. 4:3a – We who believed keep on entering that \_\_\_\_\_.**

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5. 4:3b – We who believed and experience God’s rest are in contrast to those people of Israel who did not believe mentioned in Hebrews 4:2 and 3:19 who because of God’s \_\_\_\_\_ did not \_\_\_\_\_ His rest.

6. 4:3c–4 – The Sabbath rest of God illustrates the rest he has provided for believers:

a. From the creation of the world God’s works were \_\_\_\_\_ just like the rest He provided and invites us to enter.

b. God \_\_\_\_\_ on the \_\_\_\_\_ day from all His creation work.

*Note: God did not rest because He was weary or tired (cp. Isaiah 40:28). The Hebrew word in the Old Testament and the Greek word in the New Testament simply mean that God ceased from labor with respect to creation. God invites us to enter this abundant life rest that He has provided and cease from our own works. This is the dependent side of the Christian life. We through faith and obedience enter this, but once we enter we experience it because of God’s work and not our own.*

7. 4:5 – God emphasizes again the declaration against believers who fail to follow the path of faith and obedience by stating they shall not \_\_\_\_\_ My \_\_\_\_\_

8. 4:6

a. The failure to enter God’s rest in the wilderness generation of believers was caused by \_\_\_\_\_

b. The opportunity \_\_\_\_\_ even today for some believers to enter God’s rest.

9. 4:7-8

a. This rest was offered to believers in David’s generation and was therefore not the rest which \_\_\_\_\_ had led the people to experience.

b. The word \_\_\_\_\_ shows that this rest was offered to God’s people of David’s time and to us living now.

c. The key to this current opportunity is \_\_\_\_\_ the word or voice of God and not \_\_\_\_\_ our hearts.

10. 4:9 - Because this offer was made many years after the days of Moses and Joshua, there remains a \_\_\_\_\_ for the people of God.

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- 11. 4:10-11 – We need to \_\_\_\_\_ to enter God’s rest and not fall into the same example of \_\_\_\_\_ and once we have entered that rest, we will rest from our own \_\_\_\_\_ just as God did from His works.**

*Note: There are points in the Christian life that as we deal with situations, we by faith obey God and experience His peace or rest, but there is not anything further to be done at these points.*

- 12. 4:12 - Once we have trusted God and His word and acted in obedience upon it, we can rest from any other effort because God’s word is \_\_\_\_\_ and \_\_\_\_\_ and \_\_\_\_\_ than \_\_\_\_\_ two-edged sword and penetrates every facet of the outer and inner man. God’s word is so effective that it functions as a judge or critic of the \_\_\_\_\_ and \_\_\_\_\_ of the heart.**

- 13. 4:13 - Once we have trusted God and His word and acted in obedience upon it, we can also rest from any other effort because there is no created being hidden from God’s \_\_\_\_\_ but \_\_\_\_\_ open and laid bare to God’s eyes.**



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**PART FIVE: Christ has a superior priesthood  
(Hebrews 4:14 - 7:28)**

**A. Based on a superior position  
(Hebrews 4:14-16)**

- 1. 4:14 – Jesus is said to have passed or gone through the \_\_\_\_\_ in ascending above all the \_\_\_\_\_ (Ephesians 4:10) to enter into \_\_\_\_\_ (Hebrews 9:24) itself.**

*Note: God's word speaks of heaven in 3 senses according to 2 Corinthians 12:2-4. (1) The 1<sup>st</sup> heaven is the abode of the birds and the clouds (1 Kings 21:24; 18:45 (sky=heaven). (2) The 2<sup>nd</sup> heaven is the abode of the sun, moon and stars (Deuteronomy 1:10). (3) The 3<sup>rd</sup> heaven is the abode of God (Nehemiah 9:6; Isaiah 63:15; Hebrews 9:24; Matthew 22:30). When Jesus ascended, He actually passed through the 1<sup>st</sup> and 2<sup>nd</sup> heavens in order to appear in heaven.*

- 2. 4:14 - Jesus is said to be our great \_\_\_\_\_ and the \_\_\_\_\_ of God.**

- 3. 4:14 - Because of Jesus ascension into heaven and His person, we are to hold fast our \_\_\_\_\_**

*Note: Please review your study and answers to question 3b with its footnote on page 10 to understand the meaning of the answer to this question.*

- 4. 4:15 – The reason we are to hold fast our confession is that Jesus our high priest can \_\_\_\_\_ with our weaknesses but was \_\_\_\_\_ in \_\_\_\_\_ as we are yet He was without \_\_\_\_\_.**

*Note: It is not a sin to be tempted.*

- 5. 4:16 – Because Jesus as our high priest was tempted in everything that we are tempted and still did not sin, we are to keep on drawing near with \_\_\_\_\_ to the throne of \_\_\_\_\_ on which Christ is now seated so that we may receive \_\_\_\_\_ and \_\_\_\_\_ to help in time of \_\_\_\_\_.**

*Note: We are to continue drawing near to Christ for the purpose of fellowship. We do this mainly through prayer. The grace and mercy we receive on doing this has to do with the grace and mercy needed to live the Christian life and not the grace and mercy associated with salvation which we already received when we trusted Christ for salvation.*

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**B. Based on superior qualifications  
(Hebrews 5:1-10)**

**1. The priesthood prior to Christ (5:1-4)**

**a. 5:1-2 - Appointment and role**

(1) The priest is taken or selected from among \_\_\_\_\_.

(2) \_\_\_\_\_ for men to represent them.  
in things or matters pertaining to or relating to

(3) The priest is to offer both \_\_\_\_\_ and  
\_\_\_\_\_ for \_\_\_\_\_.

(4) The priest is able to have compassion or deal gently  
with the \_\_\_\_\_ and  
\_\_\_\_\_ since  
\_\_\_\_\_ is subject to  
or beset with \_\_\_\_\_.

**b. 5:3 – The priest must offer \_\_\_\_\_ for  
\_\_\_\_\_ sins as well as the  
people's sins.**

**c. 5:4 – No high priest took this \_\_\_\_\_ upon himself  
but receives it when he is \_\_\_\_\_ by  
\_\_\_\_\_ like Aaron was.**

**2. The priesthood of Christ Himself (5:5-10)**

**a. 5:5-6**

(1) Christ did not glorify himself to become \_\_\_\_\_

(2) God brought it about by His word

(a) cp. Psalm 2:7 – You are My \_\_\_\_\_ .  
Today I have \_\_\_\_\_

(b) cp. Psalm 110:4 – You are a priest \_\_\_\_\_  
according to the priestly order of  
\_\_\_\_\_

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**b. 5:7 – During Jesus’ earthly ministry, He offered up both \_\_\_\_\_ and \_\_\_\_\_ with vehement or loud \_\_\_\_\_ and \_\_\_\_\_ to God who was able to \_\_\_\_\_ Him out from among \_\_\_\_\_. He was \_\_\_\_\_ because of His \_\_\_\_\_.**

*Note: (1) Christ’s prayer is prophesied in Psalm 22:19-21. He was saved out from among those who were physically dead by His resurrection from the dead. The Greek word for “from” in this verse literally means “out from among” or “out of.” This same word speaks of Christ’s resurrection in 1 Corinthians 15:20 and in 1 Thessalonians 1:10. This word is translated “out of” in Matthew 2:15; Acts 16:40; and Hebrews 3:16. (2) Christ’s prayer was heard or answered because of His piety (NAS) – “godly fear” (NKJV); “reverent submission” (NIV). The Greek word speaks of an attitude of caution and concern in trying to please God. Notice how it is translated in the following references:*

<b>Reference</b>	<b>NAS</b>	<b>NKJV</b>	<b>NIV</b>
Luke 2:25	devout	devout	devout
Acts 2:5	devout	devout	God-fearing
Acts 8:2	devout	devout	Godly
Acts 22:12	devout	devout	devout
Hebrews 11:7	reverence	godly fear	holy fear
Hebrews 12:28	reverence	reverence	reverence

**c. 5:8 – Jesus \_\_\_\_\_ through the things that He \_\_\_\_\_.**

*Note: Every time we suffer, it is an opportunity for us to learn to obey God in that situation. It is also an opportunity for Satan to entice us to sin. The choice is ours: learn obedience or choose a sinful response. Christ chose on every occasion to learn obedience. He experienced this although He was a Son, i.e. possessing the same nature as the Father in being God. The learning obviously took place in Christ’s human nature. Remember that God’s purpose for troubles is to do us good in the end (Deuteronomy 8:16).*

**d. 5:9 – The sufferings of Jesus made Him perfect or adequate to be our savior. As a result, Jesus became the source of \_\_\_\_\_ salvation to \_\_\_\_\_ who obeys His command to trust Him for salvation.**

*Note: In regard to Jesus being made perfect or adequate as a Savior, please review the note under 3 d on page 7. Romans 10:16 which is correctly translated by the K.J.V. and N.K.J.V. as “obeyed the gospel” shows that this obedience is to believe” our report” or “our message.” The author of Hebrews is not saying that obedience, i.e. works are the basis for salvation. Peter uses the word “obey” as a synonym for “believe” or “trust” in 1 Peter 1:2, 22; 2:7-8; 3:1; 4:17. See also 1 John 3:23*

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**e. 5:10 – Jesus Christ was designated by God as a**

**\_\_\_\_\_**  
**according to the priestly order of \_\_\_\_\_**

**C. Based on a superior plan for spiritual maturity  
(Hebrews 5:11-6:9)**

- 1. 5:10-11 – The Hebrew Christians were dull of hearing in regard to being able to understand teaching about Melchizedek. This teaching had to do with – multiple choice:**
  - a. Christ's death**
  - b. Christ's resurrection**
  - c. Christ's priesthood**
  - d. Christ's 2<sup>nd</sup> coming**
- 2. 5:12 - The Hebrew Christians were criticized for not being – multiple choice:**
  - a. saved by this time**
  - b. teachers by this time**
  - c. sinless by this time**
- 3. Matthew 28:19-20 – Multiple choice:**
  - a. All believers are to share the gospel with the unsaved.**
  - b. Only gifted believers are to share the gospel with the unsaved.**
  - c. All believers are responsible to to teach those who trust Christ to obey all Christ's commands.**
  - d. Only gifted believers are responsible to teach those who trust Christ to obey all Christ's commands.**
  - e. both a and c**
  - f. both b and d**
- 4. Ephesians 4:11 – The gift of evangelism (effective sharing of the gospel of Christ), is given to – multiple choice:**
  - a. All believers**
  - b. some believers**
  - c. only to unbelievers.**
- 5. 1 Corinthians 12:28-30 – The spiritual gift of teaching is given to – multiple choice:**
  - a. All believers**
  - b. some believers**
  - c. only to people who are very intelligent**

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6. Hebrews 5:12 – The Hebrew Christians needed to be teachers in the sense of – multiple choice:
- a. having the spiritual gift of teaching
  - b. being able to teach those who trusted Christ on obeying all Christ's commands
  - c. becoming smarter so they could teach
7. Hebrews 5:12 – These believers were needing instruction in – multiple choice:
- a. the basics of God's word
  - b. the advanced things of God's word
  - c. no more of God's word – they already knew it.
8. Hebrews 5:13-14 – Which of the following is true:
- a. The immature Christian needs advanced teaching and the mature Christian need basic teaching
  - b. The immature Christian and the mature Christian need just basic teaching.
  - c. The immature Christian and the mature Christian need just advanced teaching
  - d. The immature Christian needs basic teaching and the mature Christian needs advanced teaching.
9. Hebrews 5:14 – The mature believer is able because they have used what they know to discern – multiple choice:
- a. good only
  - b. evil only
  - c. good and evil
10. Hebrews 6:1 – These Hebrew Christians needed to be able to leave living only on the basic teaching concerning Christ and go on to:
- a. maturity
  - b. salvation
  - c. sinless perfection
  - d. repentance

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**11. Hebrews 6:1-2 – The foundational truths of Christianity are:**

<b>As expressed in your Bible</b>	<b>Explanation</b>
_____ from dead works. “Acts that lead to death” (NIV) better translated as “dead works”	Change of mind regarding those things we falsely believe might save us such as good works or rituals
_____ in God	When we place our faith in Christ we are placing our faith in God (John 12:44)
_____ about baptisms. The word “washings” is better understood as “baptisms”	This would include Spirit baptism, water baptism, the baptism of John the Baptist
Laying on of _____	This was done in the local church to show that authority had been given to people to do a certain task (Acts 6:6; 13:3)
_____ of the dead	This deals with the fact of the resurrection of both believers and unbelievers
Eternal _____	This deals with the fact that there is a judgment to come.

**12. Hebrews 6:3 – The plan is for these Hebrew Christians to go on to maturity assuming that God \_\_\_\_\_.**

**13. Hebrews 6:4-6 – It is stated that these people had tasted the heavenly gift. Based on the use of the same Greek word in Hebrews 2:9, would you state that these people – multiple choice:**

- a. sampled but did not experience the heavenly gift of salvation.
- b. fully experienced the heavenly gift of salvation.
- c. did not sample nor experience the heavenly gift of salvation.

**14. Romans 8:9 – This tells us that the Holy Spirit - multiple choice:**

- a. indwells some believers but not all believers
- b. indwells all believers
- c. does not indwell believers at all

**15. John 14:17 – It is stated that the world, i.e. the unsaved, - multiple choice:**

- a. all have the Holy Spirit.
- b. can receive the Holy Spirit
- c. cannot receive the Holy Spirit.

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**16. Hebrews 6:4-6 – It is stated that these people were partakers or sharers of the Holy Spirit. Based on your answers to questions 13 and 14, these people – multiple choice:**

- a. are definitely unbelievers who only said they were Christians
- b. are both believers and unbelievers
- c. are definitely believers

**17. Hebrews 6:4-5 – Notice the description of these believers in the following chart:**

<b>Description</b>	<b>Explanation</b>
Enlightened	Hebrews 10:32; John 8:12 – received the light of life
Tasted of the heavenly gift	Ephesians 2:8-9 - received God’s gift of salvation
Partakers or sharers of the Holy Spirit	Galatians 3:26; 4:6 – We receive the Holy Spirit when we trust Christ for salvation
Tasted of the good word of God	1 Peter 1:23 - experienced God word in being born again
Tasted the powers of the age to come	The word “powers” is also translated miracles. These miracles showed that Christ was the promised Messiah who would set up His kingdom (see Matthew 11:3-5 cp. with Isaiah 35:5-6; 61:1)

**18. 6:6 cp. 5:12-6:1 - The possible falling away is falling away from – multiple choice:**

- a. going on to salvation
- b. going on to sinless perfection
- c. going on to spiritual maturity

*Note: In Hebrews 6:6, the word translated “seeing” (KJV), “since” (NAS, NKJV) and “because” (NIV) may also be translated “while” according to the alternate translation note in the NIV and the study edition of the NAS.*

**19. 6:6 - A Jewish Christian of the first century trusts Christ for salvation. He decides to not avail himself of the present high priestly work of Christ to walk in fellowship with God. He chooses to use the Old Testament sacrificial system to maintain his fellowship with God. Since the sacrifices pictured Christ’s death on the cross for us, they would be \_\_\_\_\_ to themselves Christ again and putting him to open or public \_\_\_\_\_ as though His death really didn’t provide the complete solution for sin.**

*Note: When Christians today decide to try to relate or deal with God as they did prior to salvation in order to deal with sin in their Christian life and ignore the need to progress to maturity, they make it look as though Christ’s death really didn’t provide everything they need to deal with the sin problem. They see Christ as providing everything they need for life (2 Peter 1:3) but not everything that they need for godliness (2 Peter 1:3).*

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20. 6:4-6 -When believers fall away from going on to maturity and revert to pre-salvation ways of dealing with sin, it is \_\_\_\_\_ to renew them again to \_\_\_\_\_ while they are falling away.

21. 6:4-6 – The repentance discussed here is – multiple choice:
- a. The change of mind in a believer who confessed and forsakes his sinful behavior or life pattern to restore fellowship with God and other believers as in Luke 17:3,4.
  - b. The change of mind in a unbeliever who forsakes His false ideas of how to be saved and trusts Christ as in Acts 17:31-34.
  - c. hypothetical as this situation could not happen.

22. 6:7-8 – The warning is illustrated by the \_\_\_\_\_ which brings forth useful vegetation which brings God's \_\_\_\_\_ and \_\_\_\_\_ which brings forth thorns and thistles (or briers), it is \_\_\_\_\_ and \_\_\_\_\_ cursed and will end up being \_\_\_\_\_.

*Note: The words "in danger of" in the NIV should be translated "close to."*

23. 6:7-8 – As when a farmer burns off his field, is it the ground itself which is destroyed or is it the vegetation which the farmer burnt off?

\_\_\_\_\_.

24. 6:7-8 – The ground that produced bad is said to be – multiple choice:
- a. close or near to being cursed or judged.
  - b. cursed or judged
  - c. blessed

25. 6:7-8 – What word in v. 8 is contrasted to the word "blessed" or "blessing" in v. 7?
- a. burned
  - b. thorns and thistles (or briers)
  - c. rejected or worthless

*Note: The word "rejected" or "worthless" in v. 8 is the Greek word "adokimos" and is used in v. 27 of 1 Corinthians 9:24-27 to speak of being disqualified or rejected for a reward (not salvation).*

26. 1 Corinthians 3:10-15 – Who is burned up in this passage on judgment?– multiple choice:
- a. the good lasting works of a believer
  - b. the bad unlasting works of a believer
  - c. the believer who produces bad works



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27. Hebrews 6:7-8 – What is burned up in this passage? – multiple choice:
- a. the good vegetation
  - b. the bad vegetation
  - c. the ground which produces bad vegetation.
28. Hebrews 6:9 – The author of Hebrews in this passage of rebuke and warning in 5:11-6:9 points out that he has been speaking of – multiple choice:
- a. salvation
  - b. losing salvation
  - c. things which accompany salvation
29. Hebrews 6:9 – It is obvious that the Hebrew believers who received this letter – multiple choice:
- a. had not yet been saved
  - b. had been saved and lost it
  - c. had not yet fallen away from going on to maturity

**D. Based on a superior hope  
(Hebrews 6:10-20)**

1. 6:10 – The reason the author of Hebrews is convinced of better things concerning these believers is because of God's attribute of being \_\_\_\_\_ and His remembering their \_\_\_\_\_ and the \_\_\_\_\_ shown toward His name or reputation in past and present \_\_\_\_\_ to other believers.
2. 6:11 – Please answer this question from the ESV translation of this verse: "And we desire each one of you to show the same earnestness to have the full assurance of hope until the end."  
The issue is that believers keeping on showing earnestness or concern in their Christian life so that they will have – multiple choice:
- a. hope until the end
  - b. assurance of hope until the end
  - c. full or complete assurance of hope until the end
  - d. a chance of hope until the end.

*Note: The believer's hope is the visible return of Christ (Titus 2:13) and to make the believer like Him (1 John 3:2-3). This hope is said to be sure (certain) and steadfast (secure) in Hebrews 6:19. 1 Peter 1:3-4 adds that it is living and will not decay, be ruined by sin or lose value with the passing of time and is reserved in heaven. This verse above deals with the degree of assurance we have not the fact of that assurance concerning this hope.*

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3. 6:12 – Inheriting or experiencing God’s promises is related to avoiding \_\_\_\_\_ in our Christian life and \_\_\_\_\_ those who show \_\_\_\_\_ and \_\_\_\_\_.
4. 6:13-17 Credibility of God’s promises in the example of Abraham:
- a. 6:13 – When God made His promise to Abraham, He \_\_\_\_\_ by Himself since there was no one \_\_\_\_\_ by whom He could swear.
  - b. 6:14 – The two aspects of God’s promise to Abraham are mentioned which was to \_\_\_\_\_ Abraham and to \_\_\_\_\_ Abraham.
  - c. 6:15 – In order to obtain the promise Abraham had to believe and to patiently \_\_\_\_\_.
  - d. 6:16 – Human oaths are sworn by someone \_\_\_\_\_ than themselves and \_\_\_\_\_ the truth of what is said to end all \_\_\_\_\_.
  - e. 6:17 – God followed this human model to show those who were heirs of the promise that His purpose was \_\_\_\_\_ by using an \_\_\_\_\_.
6. 6:18 – The purpose of this illustration is that God promised by His word and by an oath (called \_\_\_\_\_ things in which it is \_\_\_\_\_ for God to \_\_\_\_\_ ) is so that believers might \_\_\_\_\_.

*Note: Believers are described in this verse as those who have fled for refuge (Greek verb tense shows an act that occurred at a point of time) to take hold (Greek verb tense speaks of an act that occurred at a point of time) of the hope that continues being set before us. This point of time would obviously be the point of time when we trusted Christ for salvation. The idea of taking refuge or fleeing for refuge is often used in the Old Testament for the idea of trusting as in Psalm 2:12. John the Baptist uses much the same idea in Matthew 3:7 and Luke 3:7. When we trusted Christ as Savior the gospel not only offered eternal life now but the hope described in the note under question 2 in this section (Colossians 1:5).*

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7. 6:19 – The hope or expectation that we have as believers is described as:
- a. \_\_\_\_\_ (= I can know I have this hope or expectation.)
  - b. \_\_\_\_\_ (= This hope or expectation cannot be lost. It is not going to go away.)
  - c. an \_\_\_\_\_ for our soul or inner being to keep us in position just like it would keep a ship in position.
  - d. entering within the \_\_\_\_\_ which speaks of the Holy of Holies which is God's immediate presence.
8. 6:20 – Christ's role in heaven insures our hope or expectation:
- a. He entered heaven for us as \_\_\_\_\_  
- John 14:1-3 – Jesus stated that He would come and receive us to Himself in the future so that where He is we \_\_\_\_\_
  - b. He already is serving there as our \_\_\_\_\_ priest based on the order of \_\_\_\_\_.
  - c. How long will Christ serve in this role? \_\_\_\_\_

*Note: A forerunner speaks of those who went in advance of a large group or army to insure that that the group could go where they went.*

**E. Based on a superior priestly order  
(Hebrews 7:1-8:5)**

1. 7:1-3 – Who was Melchizedek?
- a. 7:1
    - (1) King of \_\_\_\_\_ (= Jerusalem, a shortened form – cp. Psalm 76:2)
    - (2) \_\_\_\_\_ of the Most High God.
    - (3) Met \_\_\_\_\_ as he was returning from the slaughter of the kings.
    - (4) On meeting Abraham after the slaughter of the kings, Melchizedek \_\_\_\_\_ Abraham.
  - b. 7:2
    - (1) Abraham gave Melchizedek \_\_\_\_\_ of the spoils.
      - (a) Was this a repeated or regular gift or simply a one-time gift? \_\_\_\_\_
      - (b) Was it done because of a commandment or was it done voluntarily? \_\_\_\_\_
    - (2) The name Melchizedek is translated \_\_\_\_\_ of \_\_\_\_\_.
    - (3) His title, the king of Salem means the King of \_\_\_\_\_.

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**c. 7:3**

**(1) What is not recorded in scripture concerning him?**

- (a) without \_\_\_\_\_
- (b) without \_\_\_\_\_
- (c) without \_\_\_\_\_
- (d) having neither \_\_\_\_\_ of days  
nor \_\_\_\_\_ of life or days.

**(2) Melchizedek is – multiple choice**

- (a) made to be the Son of God
- (b) made like the Son of God
- (3) totally unlike the Son of God.

**(3) Melchizedek abides or remains a priest**

\_\_\_\_\_ because the items in (1) above  
are not mentioned in scripture.

**2. 7:4-10 – Melchizedek is superior to Levi.**

- a. 7:4 - The fact that Abraham gave Melchizedek 1/10 of the spoils shows how \_\_\_\_\_ Melchizedek was.
- b. 7:5 – Those men from the tribe of Levi have a commandment in the law to collect \_\_\_\_\_ from the people of Israel although those who collect them are descendents of \_\_\_\_\_.
- c. 7:6 – Although Melchizedek is not descended from Abraham or Levi, he collected \_\_\_\_\_ from Abraham and \_\_\_\_\_ Abraham, the one who had the promises from God.
- d. 7:7 – Without any argument, the \_\_\_\_\_ ,  
i.e. Abraham, is blessed by the \_\_\_\_\_ ,  
i.e. Melchizedek.
- e. 7:8 - In this case, i.e. under the law of Moses, \_\_\_\_\_  
men, i.e. the sons of Levi, receive \_\_\_\_\_.  
In that case, i.e. with Abraham, one receives \_\_\_\_\_ ,  
i.e. Melchizedek, who continues to \_\_\_\_\_  
since the scripture never testifies to his death.
- f. 7:9-10 – Levi, who receives tithes, \_\_\_\_\_  
tithes to Melchizedek through \_\_\_\_\_ because  
he was \_\_\_\_\_ the body or loins of his father  
(=ancestor).

*Note: Melchizedek showed himself greater than Abraham and Levi in that he blessed Abraham and received tithes from him.*

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3. 7:11-19 -The inferiority of the old priesthood of the Levites
- a. 7:11 – What was lacking under the Old Covenant with the priesthood of Aaron in the tribe of Levi?  
\_\_\_\_\_ of fellowship and conscience.
  - b. 7:12 – For the priesthood to be changed to Christ, there had to be a \_\_\_\_\_ of the law also.
  - c. 7:13-14 – The problem
    - (1) Christ was from the tribe of \_\_\_\_\_.
    - (2) Of this tribe Moses spoke nothing concerning \_\_\_\_\_
    - (3) No one from this tribe had ever officiated or served at the \_\_\_\_\_
  - d. 7:15-17 – The clearing up of the problem
    - (1) As witnessed by scripture another priest is raised up who is of the priestly order of \_\_\_\_\_
    - (2) Christ's priesthood is not based on the requirement of \_\_\_\_\_ descent from Aaron or Levi but on the \_\_\_\_\_ of an indestructible life like Melchizedek.
  - e. 7:18 – Two things that make the Old Testament priesthood inferior:
    - (1) The former commandment or Old Testament which was the rule of life has been \_\_\_\_\_
    - (2) The former Old Testament commandment had two deficiencies compared to the New Testament or New Covenant:
      - (a) cp. Romans 8:3-4 - It was \_\_\_\_\_ through the \_\_\_\_\_ and lacked Holy Spirit empowerment.
      - (b) cp. Hebrews 9:9 – It was useless because it could not make one \_\_\_\_\_ in conscience because it was impossible for blood of animal sacrifices to \_\_\_\_\_ sins (Hebrews 10:1-4)
  - Note: The law was also useless because it did not provide full or complete fellowship (Hebrews 10:1).*
  - f. 7:19 – The law or Old Testament made \_\_\_\_\_ (eg. Our conscience, fellowship) perfect or complete and is inferior to the better hope or expectation we have in Christ by which we continue to \_\_\_\_\_ for full fellowship with God.

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4. 7:20-28 – The superiority of the priesthood of Christ
- a. 7:20-22 – Christ became a priest by an \_\_\_\_\_  
from God unlike the Old Testament priests who became priests  
without an \_\_\_\_\_ so that as a result Jesus is  
the \_\_\_\_\_ of a \_\_\_\_\_  
covenant because He is backed by an oath from God.
  - b. 7:23-24 – Because Jesus will abide or remain \_\_\_\_\_,  
His priesthood is \_\_\_\_\_ while the Old  
Testament priests were in greater \_\_\_\_\_  
because \_\_\_\_\_ kept them from  
continuing in their role.
  - c. 7:25 – The nature of the salvation He provides:
    - (1) To what extent is this salvation?  
\_\_\_\_\_
    - (2) To whom is this salvation extended?  
\_\_\_\_\_
    - (3) Why is Jesus able to accomplish this? He lives  
\_\_\_\_\_ to make  
\_\_\_\_\_ for them.
  - d. 7:26 – The character and position of Christ
    - (1) His character
      - (a) full of grace and truth to be set apart for God's  
purpose \_\_\_\_\_
      - (b) without sin or any guilt \_\_\_\_\_
      - (c) not contaminated by sins of others:  
\_\_\_\_\_
      - (d) \_\_\_\_\_ from sinners
    - (2) His position
      - (a) High \_\_\_\_\_
      - (b) exalted above the \_\_\_\_\_
  - e. 7:27 – Based on His sacrifice
    - (1) Not offered \_\_\_\_\_ for his own  
\_\_\_\_\_ or the \_\_\_\_\_ of the  
people.
    - (2) His sacrifice was \_\_\_\_\_ for all when He  
offered up \_\_\_\_\_
  - f. 7:28 – Because the oath came after the giving of the law
    - (1) The law appointed men who are \_\_\_\_\_  
for high priest.
    - (2) The word of the oath appoints a \_\_\_\_\_ as  
high priest made \_\_\_\_\_ forever.

*Note: The idea of Jesus being made perfect in the past with the result that He is still perfect does not speak of His sinless or moral perfection. It speaks of Him being perfect for the job of high priest because of the oath God made concerning Him being made a priest after the order of Melchizedek, a priestly order superior to the Levitical priesthood of Aaron.*

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5. 8:1-5 – Christ’s priesthood is better because it is heavenly.
- a. 8:1 cp. Revelation 3:21 – Jesus is seated – multiple choice:
    - (1) on David’s throne at the Father’s right hand.
    - (2) on the Father’s throne at the Father’s right hand.
    - (3) on His own throne at the Father’s right hand.
  - b. 8:1 – The location of this throne is – multiple choice:
    - (1) in Hades
    - (2) on the earth
    - (3) in heaven or the heavens
  - c. 8:1 The name used for God is the \_\_\_\_\_ in the heavens or heaven.
- Note: The term used for God means that He is the one who has unexcelled greatness. In other words there is not any being greater than God.*
- d. 8:2 – Christ is a \_\_\_\_\_ in the \_\_\_\_\_ which is the \_\_\_\_\_ tabernacle which was pitched or erected by the \_\_\_\_\_ and not people.
  - e. 8:3 - \_\_\_\_\_ High Priest is appointed to offer both \_\_\_\_\_ and \_\_\_\_\_. For this reason is is necessary that this High Priest have something to \_\_\_\_\_.
  - f. 8:4 – If Christ were on \_\_\_\_\_ instead of being in heaven, he would not be a \_\_\_\_\_ because as of the time this letter was written, there were men who were offering the gifts required by the \_\_\_\_\_.
  - g. 8:5 – The earthly sanctuary is a \_\_\_\_\_ and \_\_\_\_\_ of the heavenly things.
  - h. 8:5 – This is why Moses was warned by God to make \_\_\_\_\_ things according to the pattern which was \_\_\_\_\_ him on the mountain.

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**PART SIX: Christ has a superior covenant  
(Hebrews 8:6-13)**

**A. The New Covenant is better than the Old Covenant  
(Hebrews 8:6-8a)**

1. 8:6 – Christ’s priestly ministry or service is \_\_\_\_\_  
\_\_\_\_\_ than those whose priestly  
ministry was on earth because Christ is the \_\_\_\_\_ of  
a \_\_\_\_\_ covenant which is established on  
\_\_\_\_\_ promises.
2. 8:7-8a - The fault of the Old Covenant
  - a. cp. Romans 7:12, 14 – The law or Old Covenant is said to be  
\_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_ and \_\_\_\_\_.
  - b. cp. Romans 8:3 – The law or Old Covenant had fault because  
- multiple choice:
    - (1) It was not righteous
    - (2) It was not spiritual
    - (3) It was not holy
    - (4) It depended on the flesh or human power for obedience to it.

*Note: The Old Covenant or Law of Moses did not provide full fellowship with God (Hebrews 7:11, 18-19; 10:1) nor did it provide for a perfect conscience (Hebrews 9:9) like the sacrifice of Christ (Hebrews 9:14 cp. 10:22).*

  - c. 8:8a – The fault of the Old Covenant was with – multiple choice:
    - (1) The angels
    - (2) The people
    - (3) God
    - (4) Satan
    - (5) The law itself

**B. The content and duration of the New Covenant  
(8:8bc-13)**

1. 8:8bc – God states that in a \_\_\_\_\_ day, He will make  
a \_\_\_\_\_ covenant with the houses of  
\_\_\_\_\_ and \_\_\_\_\_.



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2. 8:9 – The New Covenant will not be like the covenant God made with the \_\_\_\_\_ of the people of Judah and Israel at the time God carefully guided them out of the land of \_\_\_\_\_, and these people failed to \_\_\_\_\_ in God's \_\_\_\_\_ with them. As a result, how did God respond to them? He \_\_\_\_\_ them.

3. 8:10a – The New Covenant with Israel will be made – multiple choice:  
a. after those days that the Old Covenant is in effect.  
b. after those days when Christ returns  
c. after those days when Christ has completed His 1000 year reign on earth.

*Note: The New Covenant was provided by Christ's bloodshed sacrifice on the cross (1 Corinthians 11:25) and went into effect when Christ died on the cross (Hebrews 9:16-18). Non-Jewish believers, i.e. Gentiles, are participants in the New Covenant (1 Corinthians 11:25-26) and servants of the New Covenant (2 Corinthians 3:6). The coming of the entire nation of Israel under the New Covenant awaits the second coming of Christ (Romans 11:25-27). Hebrews 8:8bc-12 details how the New Covenant works in the lives of those who enter it by faith in Christ whether they be the nation of Israel which in the future will yet come to faith in Christ or whether they be the church which consists of those Jews and Gentiles who have come to faith in Christ during the time from Christ's sending of the Holy Spirit on Pentecost until He returns to take them to be with Himself (1 Thessalonians 4:16-17; John 14:2-3).*

4. 8:10b – God's word is internalized in the life of the believer through the working of the \_\_\_\_\_ (cp. Ezekiel 36:27). This concept is expressed in the statement that God's laws are put into our \_\_\_\_\_ and written upon our \_\_\_\_\_.

5. 8:10c – There is a sense of devotion to God plus God's ownership and a sense of belonging. This concept is expressed by the statement that I (God) will be their \_\_\_\_\_ and they (believers) shall be My \_\_\_\_\_.

6. 8:11- There is illumination from God. The word neighbor should be translated "fellow-citizens" as in Ephesians 2:18.  
a. It will not be necessary for believers to teach their fellow-citizens of God's family and their brother (=fellow-believer) to \_\_\_\_\_ the Lord because all of them will \_\_\_\_\_ the Lord including the \_\_\_\_\_ believer and the \_\_\_\_\_ believer.  
b. cp. John 17:3 – Eternal life is to \_\_\_\_\_ God and Jesus Christ whom He sent.

*Note: All believers have a common faith (Ephesians 4:5; 2 Peter 1:1) which receives eternal life (John 3:36) which is defined in John 17:3 as knowing God and Christ.*

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- 7. 8:12 – There is forgiveness of sins**
- a. God promises to \_\_\_\_\_  
our \_\_\_\_\_
  - b. God also promises to remember our \_\_\_\_\_  
no more.
  - c. cp. Matthew 26:28 – This forgiveness is provided by the \_\_\_\_\_  
of Christ.
  - d. cp. Acts 10:43 – This forgiveness is received by \_\_\_\_\_  
in Christ.
- 8. 8:13 - The duration of the New Covenant and Old Covenant**
- a. cp. 2 Corinthians 3:11 – The Old Covenant is said to \_\_\_\_\_  
away while the New Covenant is  
that which \_\_\_\_\_.
  - b. When God mentions a New Covenant, He makes the Old  
Covenant \_\_\_\_\_
  - c. What other two words are used to describe the Old Covenant?  
\_\_\_\_\_ and soon or ready to  
\_\_\_\_\_

*Note: This does not mean that the Old Covenant is not part of God's word because God's word is eternal (Isaiah 40:8; Psalm 119:89). Furthermore all scripture is profitable and that includes the Old Covenant or Old Testament (2 Timothy 3:16). However, it does mean that the Old Testament or Old Covenant is not our rule of life. For example, almost no believer living under the New Covenant concerns himself with obeying Deuteronomy 22:11 which prohibits the wearing of a woolen and linen garment together. Yet this scripture is profitable because this was done in ancient times to enlist demons for the purpose of doing something magical. Believers today would be mindful that the principle of avoiding the occult is clearly prohibited under the New Covenant (Galatians 5:19-21) and so would avoid such occult practices as the Ouija board and the horoscope. A believer would not bear false witness against his neighbor because this would violate the command to not lie but tell the truth (Ephesians 4:25).*

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**PART SEVEN: Christ has a superior sacrifice  
(Hebrews 9:1-10:18)**

**A. Christ's sacrifice presented in a superior sanctuary  
(Hebrews 9:1-11)**

1. 9:1 – The Old Covenant had regulations for \_\_\_\_\_  
God and an \_\_\_\_\_ sanctuary.
2. 9:2 – What was the first room or part called? The \_\_\_\_\_  
which had the following articles: \_\_\_\_\_,  
\_\_\_\_\_ and \_\_\_\_\_.
3. 9:3-5 – Behind the \_\_\_\_\_ curtain or veil was a room  
called the \_\_\_\_\_  
which had the following articles of which he was not going to speak  
in \_\_\_\_\_:
  - a. golden altar of \_\_\_\_\_  
*Note: The altar of incense is described in Exodus 30:1-5. In Exodus 30:6 it plainly states that the altar of incense was in front of the curtain separating the holy place from the holy of holies. According to Hebrews 9:7 only the High Priest could enter the Holy of Holies and only once a year. Yet Exodus 30:7-8 stated the High Priest was to burn incense on it once a day. The Mishna a book of Hebrew traditions states that the altar of incense was taken into the holy of holies once a year on the Day of Atonement but was kept in the Holy place the rest of the year.*
  - b. The \_\_\_\_\_ of the covenant covered on all sides  
with gold and  
(1) had the following articles in it:
    - (a) jar of \_\_\_\_\_
    - (b) Aaron's \_\_\_\_\_ which budded
    - (c) The stone \_\_\_\_\_ of the covenant
  - (2) above it were the \_\_\_\_\_ over its lid  
called the \_\_\_\_\_
4. 9:6 – The priests entered the \_\_\_\_\_  
regularly to perform their \_\_\_\_\_
5. 9:7 - The second part or inner room was only entered by the \_\_\_\_\_ per  
year with \_\_\_\_\_ which he offered for  
\_\_\_\_\_ and for the \_\_\_\_\_ of  
the people committed in \_\_\_\_\_

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*Note: As can be seen from Hebrews 9:1-7, the Old Covenant or Old Testament provided only for limited fellowship with God. It gave direct access through a high priest and that only once per year.*

6. 9:8 – What was the Holy Spirit showing? That the \_\_\_\_\_ into the Holy of Holies had not yet been \_\_\_\_\_ at the time this provision in the law was given in vv. 1-7 above when the outer or first \_\_\_\_\_ was still standing.

*Note: The Holy Spirit was showing that the people living under the Old Testament law did not yet have full fellowship with God.*

7. 9:9 – The tabernacle was \_\_\_\_\_ for the \_\_\_\_\_ time. Both \_\_\_\_\_ and \_\_\_\_\_ are continually offered which cannot make the one who did the service \_\_\_\_\_ in his \_\_\_\_\_ (= inner man).

8. 9:10 – The service in the old sanctuary had regulations for the \_\_\_\_\_ (=outer man) consisting of \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_. These regulations were imposed until the time of \_\_\_\_\_.

9. 9:11 – But when Christ \_\_\_\_\_ as a \_\_\_\_\_ of the \_\_\_\_\_ things to come, He went through the \_\_\_\_\_ and more \_\_\_\_\_ tabernacle not made \_\_\_\_\_ and not a part of this \_\_\_\_\_.

- a. cp. Hebrews 8:2 – This is the \_\_\_\_\_ tabernacle erected by \_\_\_\_\_ and not by \_\_\_\_\_.
- b. Hebrews 9:24; Revelation 15:5 – This tabernacle is not a man-made sanctuary but is located in \_\_\_\_\_ itself.

### B. Results of Christ's Sacrifice (Hebrews 9:12-24)

1. 9:12 – Christ entered into the Most Holy place in heaven not with the sacrifices of the Old Testament consisting of the \_\_\_\_\_ of bulls and goats but with His \_\_\_\_\_ for all and obtained \_\_\_\_\_ redemption for us.

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2. 9:13–14 - Since the \_\_\_\_\_ of the animal sacrifices sprinkled on those \_\_\_\_\_ by sin kept on sanctifying for the cleansing of the \_\_\_\_\_ (=outer man), how much more will the \_\_\_\_\_ of Christ who through the eternal \_\_\_\_\_ offered Himself without \_\_\_\_\_ (=sin) to God cleanse your \_\_\_\_\_ (=inner man) from acts that lead to death (better “dead works”) to \_\_\_\_\_ the living God.

*Note: The phrase “offered Himself” shows that, unlike the animal sacrifices, Christ offered Himself as a voluntary sacrifice (cp. John 10:17-18).*

3. 9:15 –22 – The ratification of a new covenant.

- a. 9:15 - Because Christ’s death was voluntary, sinless and cleansed the inner man, Christ is the \_\_\_\_\_ of a \_\_\_\_\_ covenant and accomplished \_\_\_\_\_ through His \_\_\_\_\_ for transgressions that were committed under the first or old \_\_\_\_\_ so that those who have been \_\_\_\_\_ may receive the promise of the \_\_\_\_\_ inheritance.
- b. 9:16–17 - Like a will a covenant requires the \_\_\_\_\_ of the one who made it in order for it to go into effect.
- c. 9:18-22 – Bloodshed death and the Old Covenant
- (1) 9:18 -The \_\_\_\_\_ covenant was not put into effect without \_\_\_\_\_
- (2) 9:19, 21 – The animal blood was sprinkled on the \_\_\_\_\_ of the Law, \_\_\_\_\_ the people, and both the \_\_\_\_\_ and \_\_\_\_\_ used for service in it.
- (3) 9:20 – Moses declared in this ceremony that this is the \_\_\_\_\_ of the covenant which God \_\_\_\_\_.
- (4) 9:22 – The principle - \_\_\_\_\_ everything was cleansed with \_\_\_\_\_ under the Old Covenant law, but without the \_\_\_\_\_ of blood, there is no forgiveness.

*Note: Leviticus 5:11-13 shows why the word “almost” is used as a grain offering sufficed for the forgiveness of sins if the person was poor. The New Covenant knows no such exception.*

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4. 9:23-24 – The results of Christ’s sacrifice in Heaven
- a. 9:23 – The sacrifices of the Old Testament or Old Covenant cleansed the earthly \_\_\_\_\_ of the heavenly things, but the heavenly things require \_\_\_\_\_ sacrifices.
  - b. 9:24 – Christ did not \_\_\_\_\_ the most holy place made with hands which was a copy of the \_\_\_\_\_ one, but into \_\_\_\_\_ itself now to appear in the \_\_\_\_\_ of God for us.

**C. The frequency of Christ’s sacrifice  
(Hebrews 9:25-28)**

1. 9:25 – Christ does not offer Himself \_\_\_\_\_ as the high priest on earth entered the Most Holy place \_\_\_\_\_ with blood other than his own.
2. 9:26 – If Christ’s sacrifice were like the Old Testament sacrifices, He would have had to suffer many times since the \_\_\_\_\_ of the world, but now \_\_\_\_\_ at the end of the ages, Christ \_\_\_\_\_ at His first coming to \_\_\_\_\_ sin by the \_\_\_\_\_ of Himself.
3. 9:27-28 – Just as people are appointed or destined to die \_\_\_\_\_ with \_\_\_\_\_ coming next, so Christ was \_\_\_\_\_ to bear the \_\_\_\_\_ of many will \_\_\_\_\_ a \_\_\_\_\_ time for \_\_\_\_\_ of those who are eagerly waiting for Him and not to offer Himself again for sin.

*Note: Salvation from the presence of sin is in view in Hebrews 9:28. Remember that salvation is in three distinct phases: (1) We have been saved from the penalty of sin (Ephesians 2:8-9; Luke 7:50). (2) We are being saved from the power of sin (1 Timothy 4:16). (3) We will be saved from the presence of sin (Romans 13:11; 1 Peter 1:5).*

**D. The need for Christ’s sacrifice  
( Hebrews 10:1-4)**

1. 10:1 – The sacrifices under the Old Testament law – multiple choice:
- a. are the reality of the good things to come.
  - b. have nothing to do with the good things to come.
  - c. are the shadow of good things to come.
  - d. are a warning of the bad things to come.

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2. 10:1 – The problem under the Old Testament law was that the yearly sacrifices offered continually could not make those who \_\_\_\_\_ near for fellowship \_\_\_\_\_ as far as their \_\_\_\_\_ (Hebrews 9:9) is concerned.
3. 10:2 – If the Old Testament law had successfully dealt with the problem of dealing with the sinful conscience, the sacrifices it required would not have ceased to be \_\_\_\_\_ under the New Covenant. In other words, it had provided the cleansing needed, those who participated would have no longer \_\_\_\_\_ concerning their sins (literally, “they would no longer have conscience of sins”, i.e. a sinful conscience).
5. 10:3 – The problem with the Old Testament sacrificial system is that it provides a yearly \_\_\_\_\_ of sin.
6. 10:4 – Why does the Old Testament sacrificial system provide a yearly reminder of sin? It is \_\_\_\_\_ for the blood of bulls and goats to \_\_\_\_\_ sin.

*Note: Keep in mind that Christ’s sacrifice took away sin (John 1:29) while the animal sacrifices only covered sin (Hebrew word, “kaphar” translated “atonement” in the Old Testament).*

**E. Christ’s sacrifice was God’s perfect will  
(Hebrews 10:5-18)**

1. 10:5-8 - Because animal sacrifices did not take away sins, when Christ came into the world, He said that God did not \_\_\_\_\_ sacrifice and offering and that God \_\_\_\_\_ sacrifices and burnt offerings.

*Note: God desired animal sacrifices and offerings and was pleased with them to cover sins, but God did not desire them nor was He pleased with them as a way to take away sin.*

2. 10:5 – Christ emphasized that God had prepared a \_\_\_\_\_ for Him.
3. 10:7, 9 – Christ stated that He had come to do God’s \_\_\_\_\_ and that it is \_\_\_\_\_ of \_\_\_\_\_ in the roll or volume of the book (=the Old Testament).

*Note: Christ spoke of having come to do God’s will repeatedly in Matthew 26:39; John 4:34; 6:38 and also of the fact that the scriptures testified of Him (John 5:39; Luke 24:27, 44).*

4. 10:9 – Christ takes away the \_\_\_\_\_ or Old Covenant in order to establish the \_\_\_\_\_ or New Covenant.

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5. 10:10 – By the \_\_\_\_\_ of God which Christ came to accomplish, we have been \_\_\_\_\_ through the \_\_\_\_\_ of the \_\_\_\_\_ of Christ \_\_\_\_\_ for all.

*Note: Sanctification is spoken of in four aspects in God's word. There is:*

*(1) Prior sanctification spoken of in 2 Thessalonians 2:13 and 1 Peter 1:2 in which the Holy Spirit sets believers apart for special unspecified work by the Holy Spirit prior to salvation. This may possibly refer to His convicting work as in John 16:8-11. (2) Positional sanctification as indicated here and in 1 Corinthians 1:2 and 6:11. The Greek verb tense speaks of an act which occurred in the past with present and ongoing results. (3) Practical or Progressive sanctification occurs through the word of God (John 17:17; conscious choice (1 Peter 1:15-16) and a surrendered life (Romans 6:19). (4) Perfect sanctification occurs when Christ returns (1 John 3:2; Ephesians 5:27).*

6. 10:11-12 – Contrast between Christ's sacrifice and the sacrifices of the High Priests under the Old Covenant or Old Testament:

a. Posture while offering the sacrifice:

- (1) Old Testament priest \_\_\_\_\_  
(2) Christ \_\_\_\_\_

b. Frequency of sacrifice:

- (1) Old Testament priest \_\_\_\_\_  
(2) Christ offered \_\_\_\_\_ sacrifice for sins  
for \_\_\_\_\_

c. Effectiveness of sacrifice:

- (1) Old Testament priest - Can never \_\_\_\_\_  
sins.  
(2) cp. John 1:29 – Can \_\_\_\_\_ sin.

7. 10:13 – What is Christ waiting for? The time when His \_\_\_\_\_ will be made a \_\_\_\_\_ for His feet.

a. cp. 1 Corinthians 15:25 – Christ must \_\_\_\_\_ until He has put all enemies under His feet.

b. Revelation 5:8-10 – Where will this reign occur?

c. Revelation 20:4-6 – How long will this reign last?  
\_\_\_\_\_ years.

8. 10:14 – By \_\_\_\_\_ offering, Christ has \_\_\_\_\_ those who are being sanctified by \_\_\_\_\_ (cp. Acts 26:18) in Christ.

9. 10:15 - Who also bears continual witness or testimony that Christ's one-time sacrifice is greater than all the daily sacrifices of the priests under the Old Covenant? \_\_\_\_\_



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10. 10:16-17 – The testimony or witness of the Spirit is that Christ's one-time sacrifice is the foundation for the New \_\_\_\_\_.
- a. What are the provisions of the New Covenant?
- (1) To put God's laws upon or in their \_\_\_\_\_  
and write these laws upon or in their \_\_\_\_\_.
- (2) God will no longer remember their \_\_\_\_\_.
- b. cp. 10:15-17 with Jeremiah 31:31-34
- (1) Who is the speaker in Hebrews? \_\_\_\_\_
- (2) Who is the speaker in Jeremiah? \_\_\_\_\_
- Note: The obvious fact appears to be that the Holy Spirit is Jehovah.*
11. 10:18 cp. 1 John 1:7; Matthew 26:28 – Since Christ's sacrifice provides forgiveness for all sins, there is no \_\_\_\_\_ any other type of offering or sacrifice for \_\_\_\_\_.

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**PART EIGHT: Christ has a superior fellowship  
(Hebrews 10:19-39)**

**A. Provision for fellowship**

*Note: This passage starts out by showing that the foundational truths for salvation are also the basis or foundation for fellowship. The phrase “the holy place” in the NAS should be understood as the “holiest” (KJV and NKJV) OR “the most holy place” (NIV) which was the very immediate presence of God.*

1. 10:19 – We have confidence or boldness to enter the holy of holies, i.e. God’s immediate presence because of the \_\_\_\_\_ of Jesus.
2. 10:20 – In contrast to the Old Testament way which provided fellowship once a year through the high priest, we have full fellowship with God because Jesus has opened for us a \_\_\_\_\_ and \_\_\_\_\_ way which He provided for us through the veil or curtain which is His \_\_\_\_\_.
3. 10:21 – We also have boldness or confidence to enter God’s presence in full fellowship because Jesus is our great \_\_\_\_\_ over the house of God.

**B. Practice of fellowship**

1. 10:22 – Because Christ has offered a better sacrifice and has a better priesthood, we are urged to draw \_\_\_\_\_ to God for fellowship with a true or sincere \_\_\_\_\_ in full assurance of \_\_\_\_\_.
2. 10:22 – Notice the foundational truths which make it possible for us to draw near to God for full fellowship:
  - a. Inwardly - cp. Hebrews 9:14 – Our hearts have been sprinkled clean from an evil \_\_\_\_\_ by the \_\_\_\_\_ of Christ.
  - b. Outwardly
    - (1) 1 Corinthians 6:11 – We have been washed or bathed by the \_\_\_\_\_
    - (2) Ephesians 5:26; John 15:3 – We have also been bathed or washed by God’s \_\_\_\_\_.
    - (3) Our bodies have been washed with pure \_\_\_\_\_.

*Note: Water pictures the ministry of God’s word in Ephesians 5:26 and the ministry of the Holy Spirit in John 7:37-39. Both God’s word (1 Peter 1:23) and the Holy Spirit (Titus 3:5; John 3:5, 8) are involved in our new birth at salvation.*

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**3. 10:23 – What is our hope?**

- a. Titus 2:13 – The blessed hope is the \_\_\_\_\_  
of our great God and savior Jesus Christ.
- b. 1 John 3:2-3 – Our hope is that we will be \_\_\_\_\_  
Jesus when He \_\_\_\_\_.
- c. 1 Peter 1:3-4 – This hope is reserved in \_\_\_\_\_ for  
us and consists of an inheritance which is:
  - (1) \_\_\_\_\_ (= cannot be destroyed or decay)
  - (2) \_\_\_\_\_ (= cannot be ruined by sin)
  - (3) \_\_\_\_\_ (= cannot lose value with passage  
of time).
- d. Hebrews 6:19 – Our hope is said to be \_\_\_\_\_ and  
\_\_\_\_\_.

**4. 10:23 – Because Christ has offered a better sacrifice and has a better  
priesthood, we are to \_\_\_\_\_ to the  
hope we confess or profess because God who promised it is**

*Note: The word “faith” in the KJV should be translated “hope.”*

*Note: God’s word distinguishes between God’s temporal judgment and eternal judgment. For example, the Babylonian captivity, the Jewish people in the wilderness the mark on Cain and the destruction of Jerusalem and dispersing of the Jewish nation were manifestations of God’s temporal judgment. Temporal judgments include those who are unbelievers and those who are believers (many times, believers who identify themselves with the ungodly culture or false religion around them). Unbelievers, who die in such judgments will end up in Hades at death and hell for eternity and experience eternal judgment. Believers, who die in such judgments will end up in heaven although those believers, who identified themselves with their ungodly culture or false religion, will obviously suffer loss of reward (1 Corinthians 3:10-15). The concept of temporal judgment in relation to the destruction of Jerusalem is very important to understanding Hebrews 10:26-39. Keep in mind that the book of Hebrews was written to Hebrew Christians probably living in Judea four to six years prior to the destruction of Jerusalem.*

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5. 10:24-25 – What is this day that these Jewish Christians could see approaching or drawing near?

<b>Itr.</b>	<b>Scripture Reference</b>	<b>Prediction of Judgment upon the Jewish Nation</b>
a.	1 Thessalonians 2:14-16	The churches in _____ were persecuted by their Jewish fellow-countrymen. These Jews fill up the measure of their _____ and _____ has come upon them fully.
b.	Luke 13:34,35	Jesus prophesied to the Jews that their house would be left _____ because of their willful rejection of Him.
c.	Luke 19:41-44	Jesus prophesied that Jerusalem would be surrounded by _____ and leveled to the _____ because of their rejection of Him.
d.	Luke 21:20-24	Jesus prophesied that when Jerusalem was surrounded by _____ that it's _____ would be near. These will be days of God's _____. The Jews would die in battle and be taken prisoners to all the _____.
e.	Luke 23:29-31	Jesus prophesied that when God's judgment fell on Jerusalem that people would consider women who never had _____ as blessed and want the _____ to fall on them.
f.	Matthew 23:34-36	Jesus prophesied that the generation who rejected Him would be charged with the murders or blood of _____ the righteous.
g.	Matthew 27:22-25	When the Jews had one last chance not to reject their Messiah, they told Pilate that Jesus' _____ would be on them and their _____.

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6. 10:24-25 - Because Christ has offered a better sacrifice and has a better priesthood, we as believers and these Jewish Christians are called on to try to promote \_\_\_\_\_ and \_\_\_\_\_ in the lives of one another and not forsake or give up \_\_\_\_\_ together as \_\_\_\_\_ do but rather to encourage one another as we see approaching the time of temporal judgment approaching for our particular culture (and for us today especially the counterfeit Christianity around us).

*Note: Those of us living in the United States can see God's hand of judgment possibly falling on this country because it ignores biblical norms. The closer we as believers identify with this culture and those religious activities which violate God's norms, the more likely we are to be hurt by such a temporal judgment. The German Christians, who lived in Nazi Germany before and during World War II could see that their country was going to experience God's judgment. Yet many of them out of fear identified with their culture rather than Christ in their daily life and experienced God's temporal judgment as a result and missed out on what God wanted to do in their lives. It is very easy because of pressure or persecution to do what appears to be most safe and most convenient rather than to trust God for our well-being and that of our loved ones. That is why we need to meet together with one another on a regular basis.*

**C. Problem of Regressing**

1. 10:26 - The Jewish Christians were warned if they sinned \_\_\_\_\_ (by not drawing near to God for fellowship, ignoring instead of holding fast to the confession of their hope, and not meeting together for mutual encouragement) especially after they had \_\_\_\_\_ the knowledge of the truth by trusting Christ for salvation, there was \_\_\_\_\_ sacrifice left or remaining under the old covenant to provide ongoing cleansing of sin for fellowship.
2. 10:27 – If these Hebrew Christians willfully sinned by trying to go back under the Old Covenant sacrifices to maintain their fellowship with God rather than drawing near to God for fellowship based on their New Covenant salvation relationship, they would risk – multiple choice:
- a. suffering the same physical judgment and destiny of the fellow-Jews, who were their adversaries or enemies.
  - b. suffering the same eternal judgment and destiny of the fellow-Jews, who were their adversaries or enemies.
  - c. both a and b

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- 3. Match the references from Hebrews with the point they teach which show the author of Hebrews believed that the salvation of believers is eternally secure.**

Hebrews 6:17-19

Hebrews 7:25

Hebrews 10:10

Hebrews 10:14

Hebrews 13:5

- |       |   |
|-------|---|
| _____ | a. God has promised never to leave (or desert) nor forsake believers.   |
| _____ | b. Christ is able to save us completely or eternally because He lives forever or always to intercede for us.                      |
| _____ | c. We have been sanctified or made holy by Christ's once-and-for-all sacrifice.   |
| _____ | d. Our future hope or expectation of Christ returning for us and making us like Him is both sure or firm and steadfast or secure. |
| _____ | e. Since we have been sanctified by Christ's offering, we have been perfected forever.  |

- 4. Based on your answer to question 3, does your answer to question 2 need to be changed? Circle Yes or No**

*Note: If a person in today's world trusted Christ for salvation but decided to live their Christian life by the system they embraced prior to trusting Christ rather than to continue living by faith in Christ, they would face any temporal judgments that fell upon that system. For example, if persecution were to fall upon people belonging to that system, they would suffer the same consequences. Christians, who were Jews, suffered along with their fellow-Jews if they had remained in Jerusalem because of access to the Old Covenant worship at the temple. Christians living in Nazi Germany who decided not to live for Christ but to become dedicated to the Nazi party might well have ended up suffering any consequences associated with that identification as God brought temporal judgment on it through the allied armies after World War II. A Moslem living in India might trust Christ for salvation and after a time to avoid hassles from other Moslems living around him might revert to doing the Moslem religious practices for His Christian walk. If some type of strong persecution were to take place from Hindus against Moslems, this individual might unwittingly find himself a victim.*

- 5. 10:28 – What was the consequence of despising the Old Testament law when it was the rule of life?**
- a. died without mercy
  - b. died with mercy
  - c. definitely experienced eternal judgment

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6. 10:29 – The word translated “punishment” in this verse is used two other times in the New Testament in Acts 22:5 and 26:11. In Acts 22:5 and 26:11 it refers to:
  - a. eternal punishment
  - b. physical punishment
  - c. non-physical punishment
7. 10:29 – This more severe punishment in relation to those who forsake fellowship under the New covenant will be a punishment that is:
  - a. a punishment that will be received
  - b. a punishment that is promised
  - c. a punishment that the person deserves or is thought worthy to receive.
8. 10:29 cp. 10:21 – By willfully sinning - in failing to draw near for fellowship, not holding fast to the confession of their future hope and not meeting with other believers – what aspect of Christ’s person were they rejecting and demeaning?
  - a. His deity
  - b. His humanity
  - c. His high priesthood
  - d. His virgin birth
9. 10:29 cp. 10:19 - By willfully sinning - in failing to draw near for fellowship, not holding fast to the confession of their future hope and not meeting with other believers – what aspect of Christ’s work were they rejecting and demeaning?
  - a. His bloodshed death
  - b. His bodily resurrection
  - c. His bodily return
10. 10:29 cp. 10:20 cp. Romans 7:6 - By willfully sinning - in failing to draw near for fellowship, not holding fast to the confession of their future hope and not meeting with other believers – what aspect of the Holy Spirit’s work were they rejecting and demeaning?
  - a. The new way of grace by which they were supposed to be living.
  - b. His miraculous working to testify of the Messiahship of Christ.
  - c. telling the Holy Spirit to leave them
  - d. His baptizing work in placing them in Christ’s spiritual body.
11. Romans 6:14 cp. John 1:17 – Christians are not under the Old Testament system called the \_\_\_\_\_ but under the new Testament system called \_\_\_\_\_.
12. Galatians 5:18 – If a Christian goes under the Old Testament law, he is not \_\_\_\_\_ by the Holy Spirit.

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*Note: If a Christian tried to have all his fellowship needs met by the old life, he would be strongly rejecting the leading of the Holy Spirit, which would be a real insult.*

**22. 10:30 – Read Luke 21:20-24 – now compare Hebrews 10:30 with Luke 21:22 – God had said that \_\_\_\_\_ belongs to Him to recompense or repay the Jewish people for rejecting Christ.**

**23 10:30 – The promise is that God will \_\_\_\_\_ His \_\_\_\_\_ the Jews.**

**24. 1 Corinthians 11:31-32 – God judges us as believers by \_\_\_\_\_ us.**

**25. 10:31 – What warning is given to Christians, who reject Christ's priestly work and His shed blood for maintaining fellowship and the ministry of the Holy Spirit by using the values that drove their life prior to salvation? It is a \_\_\_\_\_ thing to fall in the hands of the \_\_\_\_\_.**

*Note: God is active in this world in judging nations, cultures and subcultures for their disregard of Him and His standards. When we revert in our Christian life, we risk being caught in some aspect of God's temporal judgment including His special discipline on our lives (1 Corinthians 11:31,32).*

**D. Payoff of fellowship  
(Hebrews 10:32-39)**

**1. Hebrews 10:32 – To counteract our desire to regress in the Christian life, we are called upon to \_\_\_\_\_ the former or earlier days in which we \_\_\_\_\_ how that we endured or stood our ground in the face of \_\_\_\_\_.**

**2. 10:33 – Some of the sufferings we as believers need to remember include – multiple choice:**  
a. open insults and sufferings at the hands of unbelievers  
b. befriending those believers who were insulted or made to suffer by unbelievers  
c. both a and b

**3. 10:34 – In extreme cases of suffering after trusting Christ for salvation, we would show sympathy for fellow believers who were in \_\_\_\_\_ and \_\_\_\_\_ accept the loss of our own \_\_\_\_\_.**



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4. 10:34 – We should be willing to joyfully accept even the loss of property – multiple choice:
- a. so we will have better and lasting possessions
  - b. because we will have better and lasting possessions
  - c. because we won't ever have any possessions anyway in heaven

5. 10:35 – We are not to throw away or cast away our \_\_\_\_\_ which has a great or rich \_\_\_\_\_.

31. 10:36 – As believers we need to show \_\_\_\_\_ so that after we have done the \_\_\_\_\_ of \_\_\_\_\_, we may receive what was \_\_\_\_\_.

32. 10:36 – Based on 10:35, what was promised or the promise refers to – multiple choice:
- a. salvation
  - b. judgment
  - c. reward

*Note: Keep in mind that salvation is a gift received by faith (Ephesians 2:8-9; Romans 6:23) while rewards are given for faithful service (1 Corinthians 3:14-15; Colossians 3:24).*

33. 10:37 - We are encouraged to endure or persevere and not throw away our confidence because in a \_\_\_\_\_ while, He, i.e. Christ will \_\_\_\_\_ and will not \_\_\_\_\_.

*Note: Some believe since this passage is taken from Habakkuk 2:3-4 that this refers God coming in judgment on Jerusalem and Judea in 70 A.D. through the Romans just as he did in Habakkuk's time through the Babylonians. In either understanding the believer would need to persevere and not throw away his confidence.*

34. 10:38 – In the face of God's temporal judgment as taught in this passage (the destruction of Jerusalem and the temple by the Romans in 70 A.D.) and in the face of what we are looking forward to at Christ's coming, we are to live our lives by \_\_\_\_\_ and if we fail to do so, God will not be \_\_\_\_\_ with us.

35. 10:38 cp. 11:6 – If we fail to live our Christian life by faith in the face of adversity, God will not be pleased with us because without \_\_\_\_\_, it is impossible to \_\_\_\_\_ God.

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36. 10:39 – The author of Hebrews was confident that he and the Hebrew believers to whom he wrote would not shrink back to \_\_\_\_\_, i.e. the temporal judgment of God on Jerusalem through the Romans in 70 A.D. He was confident that they would \_\_\_\_\_ and experience the \_\_\_\_\_ of their soul.

*Note: The word, “soul” (omitted in the NIV) is translated “life” in the sense of physical life in Matthew 2:20 and is used in 1 Peter 4:19 in the Hebraic sense of “well-being” The understanding of Hebrews 10:39 is that these believers would experience the salvation or preservation of their physical life or well-being rather than the destruction of Jerusalem in 70 A.D. because they were choosing to live by faith.*

**PART NINE: Christ has superior power  
(Hebrews 11:1 – 13:25)**

**A. Christ’s power through faith  
(Hebrews 11:1-40)**

1. 11:1 – How is this faith described?
- a. \_\_\_\_\_ of things hoped for, i.e. that we are looking forward to with expectation.
  - b. \_\_\_\_\_ of things not seen or visible.

*Note: The Greek word for this blank is the same Greek word as translated “convict” in John 16:8 and “expose” in Ephesians 5:11. The idea is that faith brings to light or understanding the invisible things of God.*

2. 11:2 – By faith the men of old (=Old Testament believers)
- \_\_\_\_\_

3. 11:3 – By faith we \_\_\_\_\_ that the \_\_\_\_\_ was or were formed or prepared by the \_\_\_\_\_ of God so that what is \_\_\_\_\_ was made out of what is not \_\_\_\_\_.

4. 11:4 – By faith \_\_\_\_\_ offered a \_\_\_\_\_ sacrifice than Cain through which he obtained testimony that he was a \_\_\_\_\_ man.

- a. Who bore testimony of Abel’s gifts or offerings?

- b. Even though Abel is \_\_\_\_\_ through his faith he still \_\_\_\_\_.

- c. cp. Hebrews 12:24 – The bloodshed offering of Jesus speaks \_\_\_\_\_ than the bloodshed offering of Abel.

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*Note: Cain's offering was rejected because it was of the fruit of the ground which had been cursed by God (cp. Genesis 4:3-5 cp. 3:18). He is a picture of people who try to gain acceptance for salvation with God by a system of works (Galatians 3:10-14).*

5. 11:5 – By faith Enoch was \_\_\_\_\_ by \_\_\_\_\_ so that he should not see \_\_\_\_\_ and was not \_\_\_\_\_. He had the witness or testimony that he \_\_\_\_\_ to God.
6. 11:6 – The principle of living by faith is that without faith it is \_\_\_\_\_ to \_\_\_\_\_ God. This is because that whoever comes to \_\_\_\_\_ must believe that He \_\_\_\_\_ and that He is a \_\_\_\_\_ of those who \_\_\_\_\_ Him.
7. 11:7 - Noah
- a. Noah's faith was – multiple choice:
    - (1) a response to what he felt God wanted Him to do.
    - (2) a response to God's word of warning.
    - (3) a leap in the dark.
    - (4) a result of Noah seeing the waters rising and doing something to rescue himself and his family.
  - b. cp. 2 Corinthians 5:7 – Noah's faith was about things that were not yet \_\_\_\_\_.
  - c. Noah's faith was accompanied by an attitude of \_\_\_\_\_ toward God.
  - d. By faith Noah prepared an \_\_\_\_\_ for the \_\_\_\_\_ of His household by which he \_\_\_\_\_ the world and became an heir of the \_\_\_\_\_ which is according to \_\_\_\_\_.

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**8. 11:8-19 – Abraham and Sarah**

**a. 11:8**

**(1) Abraham's faith was – multiple choice:**

**(a) a leap in the dark**

**(b) a result of him having already seen what a good land was to the south of where he lived.**

**(c) a response to God's word when God called or invited him to go to the place He would show him.**

**(d) a response to what he felt God wanted Him to do.**

**(2) As God was leading Him step by step, Abraham did not \_\_\_\_\_ where he was going.**

**(3) Abraham's faith was demonstrated by the fact that he \_\_\_\_\_.**

*Note: In Genesis 12:1-3 Abraham was asked to take three steps of obedience and then God would show him the land to which he was to go. These steps were to leave his country, leave his relatives and leave his father's house.*

**(4) Abraham was called to place which he was to receive for an \_\_\_\_\_ from God.**

**b. 11:9 – By faith Abraham lived as a \_\_\_\_\_ in the promised land and lived in \_\_\_\_\_ along with \_\_\_\_\_ and \_\_\_\_\_ who were \_\_\_\_\_ of the same promise.**

**(1) cp. 1 Peter 2:11 – How are to live in this world?**

**As \_\_\_\_\_ and \_\_\_\_\_**

**(2) cp. Philippians 3:20 – Why are we to live in this manner?**

**Our \_\_\_\_\_ is in heaven.**

*Note: Abraham was 100 years old when Isaac was born (Genesis 21:5) and Isaac was 60 years old when Jacob was born (Genesis 25:26). Abraham was 175 years old when he died (Genesis 25:7). This means Abraham would have been 160 years old when Jacob was born.*

**c. 11:10 – The reason that Abraham lived as an alien in the promised land was because he was looking for a \_\_\_\_\_ whose \_\_\_\_\_ and \_\_\_\_\_ is God which is the \_\_\_\_\_ ( Hebrews 12:22) Jerusalem.**

**d. 11:11 - Do not use the NIV for this question: By faith Sarah herself received power or ability to \_\_\_\_\_ even though she was \_\_\_\_\_ the proper time of life because she considered God to be \_\_\_\_\_ to keep His promise.**

**e. 11:12 – Because of Sarah's faith, there was born of \_\_\_\_\_ man, who was as good as \_\_\_\_\_ as many \_\_\_\_\_ as the stars in the sky or sand of the seashore.**

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f. 11:13-14 – Abraham and Sarah died in \_\_\_\_\_  
without receiving the \_\_\_\_\_ but  
having seen them and having welcomed them from  
\_\_\_\_\_ and having confessed that  
they were \_\_\_\_\_ and \_\_\_\_\_  
on the earth.

(1) cp. John 17:14-16 – As believers we are strangers or  
foreigners because while we are in this world we are not  
\_\_\_\_\_ this world which lies under the control of  
\_\_\_\_\_ (1 John 5:19) and have been  
transferred into the \_\_\_\_\_  
(Colossians 1:13) of Christ.

(2) cp. Philippians 3:20 – We are exiles on this earth because  
we are actually \_\_\_\_\_ of heaven.

(3) Believers are seeking a \_\_\_\_\_  
and for that reason prefer to be (cp. 2 Corinthians 5:8)  
\_\_\_\_\_ from the body and at  
\_\_\_\_\_ with the Lord Jesus.

g. 11:15-16 – While dwelling in the promised land, Abraham and  
Sarah had opportunity to \_\_\_\_\_ to their  
former country of Ur but they \_\_\_\_\_ an  
even \_\_\_\_\_ country, a \_\_\_\_\_  
one. God is pleased with them because He is not  
\_\_\_\_\_ to be called their God and has  
\_\_\_\_\_ a city for them.

*Note: Believers living today have opportunity to return to the old way of life  
called the “old man” in Ephesians 4:22 and the “flesh” in Galatians 5:16. We  
need to abide in the place of God’s blessing that God has given us when we  
abide in Christ (John 15:4-5) knowing that God has prepared this city for us  
as well.*

h. 11:17-19 – When he was \_\_\_\_\_ by God, by faith  
Abraham offered up \_\_\_\_\_ his  
\_\_\_\_\_ (=uniquely) begotten \_\_\_\_\_  
even though God’s promise was that in \_\_\_\_\_  
your seed or descendents shall be called. He considered that  
God is able to \_\_\_\_\_ men from the dead  
and in a \_\_\_\_\_ sense he received him  
back from the dead.

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**9. 11:20-22 - The other patriarchs**

**a. 11:20 - By faith Isaac \_\_\_\_\_**

**\_\_\_\_\_ and \_\_\_\_\_  
regarding things to come in the future.**

*Note: God had clearly stated that even though Esau was the first one born of the twins that Jacob the second-born would receive the primary blessing (Genesis 25:23-26). Isaac started out to follow tradition by planning to bless Esau (Genesis 27:5) with the primary blessing. Jacob took Esau's blessing deceitfully, and Isaac decided to let it stand (Genesis 27:35-40). This was how faith was involved in his giving of the blessings because he ended up doing it as God had stated rather than as he had originally planned. Esau found no place for repentance (=change of mind) on Isaac's part even though he openly wept and begged him for the primary blessing (Hebrews 12:17).*

**b. 11:21 -By faith Jacob \_\_\_\_\_ the sons  
of \_\_\_\_\_ as he was \_\_\_\_\_  
and \_\_\_\_\_ God while \_\_\_\_\_  
on his staff.**

**(1) cp. Genesis 48:13 – Who were Joseph's two sons?  
\_\_\_\_\_ and \_\_\_\_\_**

**(2) cp. Genesis 41:51-52 – Which son was the firstborn?  
\_\_\_\_\_. And which son was  
the second-born? \_\_\_\_\_.**

**(3) cp. Genesis 48:8-20 – Which son received the primary  
blessing? \_\_\_\_\_  
Which son received the secondary blessing?  
\_\_\_\_\_**

*Note: Notice that Jacob exercised this faith even though he had to lean on his staff because he was so infirm and even though he was dying. He also was blind. Difficulties did not keep him from doing this blessing by faith. The blessing fell on Joseph because Reuben, his firstborn had a physical relationship with one of Jacob's wives and lost the leadership to Judah and the double portion to Joseph (1 Chronicles 5:1-2). The reason Joseph's sons were blessed is that because he had the double portion, each of them became a tribe in the nation of Israel.*

**c. 11:22 cp. Genesis 50:24-25 - By faith Joseph when he was  
\_\_\_\_\_ mentioned the \_\_\_\_\_  
of Israel from Egypt and gave instructions concerning his  
\_\_\_\_\_.**

*Note: Moses made sure that Joseph's bones were taken with the people of Israel when they were leaving Egypt (Exodus 13:19). The bones of Joseph were buried at Shechem (Joshua 24:32).*

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**10. 11:23-29 - The time of Moses**

a. 11:23 - By faith the parents of Moses \_\_\_\_\_ him for three months after he was born because they saw he was a beautiful and extraordinary \_\_\_\_\_ and they were not \_\_\_\_\_ of the king's command.

b. 11:24-26

(1) By faith Moses when he was \_\_\_\_\_

\_\_\_\_\_ refused to be called or known as the son of \_\_\_\_\_

(2) Moses \_\_\_\_\_ to be mistreated with the people of God rather than to enjoy the short-term \_\_\_\_\_ of sin.

(3) Moses considered the \_\_\_\_\_ of \_\_\_\_\_ greater riches than the \_\_\_\_\_ of Egypt because he was looking for a \_\_\_\_\_.

c. 11:27 - By faith Moses \_\_\_\_\_ Egypt not \_\_\_\_\_ the anger of the king because he \_\_\_\_\_ and saw God who is \_\_\_\_\_.

d. 11:28 - By faith Moses kept the \_\_\_\_\_ and the sprinkling of \_\_\_\_\_ so that the destroying angel sent to kill the firstborn would not touch the people of Israel.

e. 11:29 - By faith the people of Israel passed through the \_\_\_\_\_ as if they were on \_\_\_\_\_, but when the Egyptians tried to do so they were \_\_\_\_\_.

*Note: The Egyptians had a faith based on sight not God's word and suffered a sudden death because of it. The people of Israel had biblical faith which was squarely based on God's word. This verse shows the difference between presumption and faith.*

**11. 11:30-31 - The time of Joshua**

a. By faith the \_\_\_\_\_ of \_\_\_\_\_ fell down after being encircled for 7 days.

*Note: Faith lays hold of God's power to deal with what is insurmountable.*

b. By faith Rahab who was a \_\_\_\_\_ by profession did not \_\_\_\_\_ with those who were disobedient by not believing after she had \_\_\_\_\_ the spies from Israel in peace.

*Note: Faith saves people no matter how bad their character may have been.*

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**12. 11:32-35a – Faith with happy outcomes in this life:**

**a. 11:32 – Who are other heroes of faith who are mentioned?**

\_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_, \_\_\_\_\_

and the prophets.

**b. 11:33 –35a By faith these men \_\_\_\_\_**  
**kingdoms, performed acts of \_\_\_\_\_,**  
**obtained or gained \_\_\_\_\_,**  
**shut the mouths of \_\_\_\_\_, quenched the**  
**power and violent fury of \_\_\_\_\_,**  
**escaped the edge of the \_\_\_\_\_, out of**  
**\_\_\_\_\_ were made strong, were made**  
**valiant or mighty in \_\_\_\_\_, routed and**  
**caused foreign \_\_\_\_\_ to flee, women received**  
**back their dead by \_\_\_\_\_.**

**13. 11:35b–38 – Faith with unhappy outcomes in this life: What is the description of what these people were able to go through because of their faith? Others were \_\_\_\_\_ and did not accept their release that they might obtain a better**

\_\_\_\_\_. Others experienced \_\_\_\_\_ and \_\_\_\_\_,  
while others experienced \_\_\_\_\_ and \_\_\_\_\_  
\_\_\_\_\_. They were killed by being \_\_\_\_\_  
\_\_\_\_\_ or \_\_\_\_\_ in two.  
They were tempted. They were put to death by the \_\_\_\_\_.  
They went about dressed in \_\_\_\_\_  
and \_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_ and \_\_\_\_\_.  
The \_\_\_\_\_ was not worthy of them. They  
wandered in \_\_\_\_\_ and \_\_\_\_\_  
and \_\_\_\_\_ and \_\_\_\_\_.

*Note: This passage puts the so-called prosperity gospel to rest. If God wants all believers to be wealthy, this certainly would contradict that assumption.*

**14. 11:39 – How many of these people in this chapter through their faith received approval and commendation along with a good testimony – multiple choice?**

- a. all of them regardless of outcome in this life**
- b. just all of them who had a happy outcome in this life**
- c. just all of them who had an unhappy outcome in this life**

**15. 11:39 - This result was because of their \_\_\_\_\_.**



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16. 11:39-40 – These Old Testament believers did not receive what was \_\_\_\_\_ because God had provided something \_\_\_\_\_ for those of us who are New Testament believers so that apart from us they would not be made \_\_\_\_\_ in receiving all that God has promised for believers of all ages.

**B. Christ's power through perseverance  
(Hebrews 12:1-13)**

1. 12:1-3 – Example of Christ
- a. 12:1 – The Christian life is compared to – multiple choice:
    - (1) a sprint
    - (2) a walk
    - (3) an endurance race
    - (4) a rest
  - b. 12:1 cp. Ephesians 2:10 – What is the race set before us?  
A life of \_\_\_\_\_ works.
  - c. 12:1 – What quality is needed to live this kind of life?  
\_\_\_\_\_
  - d. 12:1 – What must we give up to do this?
    - (1) \_\_\_\_\_ weight (= behaviors and choices that are not sinful but hinder us from living a life of faith and obedience).
    - (2) The sin which so \_\_\_\_\_ us.
  - e. 12:1 – What motivation is given for doing this? The great number or cloud of \_\_\_\_\_

*Note: The Greek word for "witnesses" is the noun form of the verb that is common to Hebrews 11:2 and 11:39.*

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f. 12:2 – The model for Christian endurance:

- (1) Looking to \_\_\_\_\_ the  
\_\_\_\_\_ and \_\_\_\_\_  
of our faith.
- (2) cp. Romans 10:17 – Christ authored or started our faith by  
\_\_\_\_\_.
- (3) cp. Luke 22:31-32 - Christ perfects or sustains our faith by  
- multiple choice:
  - (a) His second coming
  - (b) His interceding or praying for us as our High Priest
  - (c) His resurrection
  - (d) His death
- (4) Christ \_\_\_\_\_ the cross because of  
the \_\_\_\_\_ set before Him though He  
\_\_\_\_\_ this shameful type of  
death and has received the highest place of honor at the  
\_\_\_\_\_ hand of God the Father.
- (5) The point of this is that Christlike endurance in the face of  
suffering and humiliation - multiple choice:
  - (a) brings joy and exaltation in God's sight.
  - (b) brings fear and anxiety because of its intensity.
  - (c) brings regret and a desire to live in a more  
compromising manner.
  - (d) is not worth the effort and risk.

g. 12:3 – We are to \_\_\_\_\_ Christ who  
\_\_\_\_\_ such \_\_\_\_\_  
of \_\_\_\_\_ against Himself so that we  
will not become inwardly \_\_\_\_\_ and  
\_\_\_\_\_.

- (1) cp. John 15:18 – We are not to be surprised that the  
\_\_\_\_\_ hates us or is hostile to us  
because this is the way they were toward  
\_\_\_\_\_.
- (2) cp. Galatians 6:9 – For this reason we should not grow  
weary in doing \_\_\_\_\_ because in  
due time, we will \_\_\_\_\_ blessing in this  
life and reward in the life to come if we do not  
\_\_\_\_\_.

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2. 12:4-13 – Effort and effects of discipline
- a. 12:4 – We are reminded that we are to be \_\_\_\_\_ against sin and that it has not yet come to \_\_\_\_\_ (=death) for us.
  - b. 12:5 – God’s word warns of discipline.
    - (1) As believers, it is easy to forget God’s \_\_\_\_\_ which speaks to us as \_\_\_\_\_.
    - (2) We are not to \_\_\_\_\_ God’s discipline/chastening nor should we be \_\_\_\_\_ as God shows us we are in error.
  - c. 12:6 – The reasons we should think in the manner prescribed in v. 5 are:
    - (1) God \_\_\_\_\_ us.
    - (2) God disciplines \_\_\_\_\_ son whom He receives.
  - d. 12:7 – If we endure discipline/chastening, God is dealing with us as \_\_\_\_\_ because in a normal father/son relationship the father \_\_\_\_\_ his sons.
  - e. 12:8 – If one thinks he is a Christian but is \_\_\_\_\_ discipline/chastening from God of which \_\_\_\_\_ true believers experience, he is \_\_\_\_\_, meaning he is not truly God’s child.
  - f. 12:9 – The parallel between the human father/child relationship and the spiritual father/child relationship:
    - (1) Most of us had fathers who \_\_\_\_\_ us and we gave them \_\_\_\_\_.
    - (2) How much more shall we be in \_\_\_\_\_ to our spiritual Father and \_\_\_\_\_.

*Note: There are 2 thoughts on the idea of “live”: (1) We may experience discipline up to and including pre-mature physical death if we do not respond in obedience to God’s discipline (cp. 1 Corinthians 11:30-32). (2) As we respond in obedience to God’s discipline, we will live in the sense of experiencing joy in our Christian life (cp. 1 Thessalonians 3:8).*
  - g. 12:10 – Our human fathers disciplined/chastened us as seemed best to them, but God disciplines us for our \_\_\_\_\_ that we may share His \_\_\_\_\_ (=being set apart for God’s purpose).

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**h. 12:11 – The hardship and blessing of God’s discipline**

- (1) No discipline/chastening seems \_\_\_\_\_  
for the present time but it is \_\_\_\_\_.
- (2) However, afterward it brings about 2 important outcomes  
in our lives described by these 2 words:
  - (a) \_\_\_\_\_ (= that which is in  
harmony with God and His word).
  - (b) \_\_\_\_\_ (=that which is in  
keeping with God’s standards).
- (3) In order to receive these beneficial outcomes from God’s  
discipline/chastening, we must let ourselves be  
\_\_\_\_\_ by it.

**i. 12:12–13 - Because God’s discipline has the potential benefits  
mentioned in vv. 10-11, believers need to do three things  
to make the best spiritual progress:**

- (1) Strengthen once and for all:
  - (a) their \_\_\_\_\_ (=actions) that are  
weak and hanging down.
  - (b) their \_\_\_\_\_ (=ability to stand for  
the Lord) that are feeble.
- (2) Make \_\_\_\_\_ paths for their  
\_\_\_\_\_ (=setting a right life direction).

*Note: We strengthen our actions and our ability to stand for the Lord by relying on God and the power of His strength (Ephesians 6:10) and letting the Holy Spirit strengthen us inwardly (Ephesians 3:17). We must purpose to be zealous for good deeds (Titus 2:14), engage in good deeds (Titus 3:8, 14); and be rich in good deeds (1 Timothy 6:18). We must not lose heart in doing good deeds knowing that we will be rewarded in due time and with this in mind to do good to all people, especially those who are believers (Galatians 6:9-10). We must be strong in the grace of God (2 Timothy 2:1) and remember, we are what we are by God’s grace (1 Corinthians 15:10-11). We are to be steadfast and immovable always abounding in the work of the Lord knowing that our labor is not for nothing (1 Corinthians 15:58). We must avoid making provision for our sinful nature (Romans 13:14) and we must not give Satan a foothold or opportunity (Ephesians 4:27). Proverbs 4:25-27 best explains what it means to make straight or level paths for our feet by not deviating from God’s standards set forth in His word and keeping our focus on the path of good works which God has prepared for us (Ephesians 2:10). This speaks not only of strengthening our own actions and stand for the Lord as well as setting a right direction for our own lives but working to help other believers to do so as well.*

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j. 12:12-13 – The reasons we need to strengthen our actions and our ability to stand for the Lord and set a right direction for our lives is:

- (1) To avoid more damaging discipline from God which is illustrated by the phrase “so that the lame may not be \_\_\_\_\_.
- (2) To see God repair the damage experienced during discipline is captured by the idea of the lame being \_\_\_\_\_.

**C. Christ’s power through holiness and grace  
(Hebrews 12:14-29)**

1. 12:14 – What is the subject of the word “pursue”, “follow” or “make every effort” – multiple choice:
  - a. An understood “you,” i.e. the Hebrew believers.
  - b. peace
  - c. holiness
  - d. all men
2. 12:14 – As believers we have an obligation to get along with – multiple choice:
  - a. other believers
  - b. the unsaved
  - c. both a and b
3. 12:14 – What word or phrase tells us that getting along with others will take strong effort on our part?  
\_\_\_\_\_
4. 12:14 - What else are to work on doing besides getting along with others? Being \_\_\_\_\_.
5. 12:14 - \_\_\_\_\_ in our lives helps others to see the \_\_\_\_\_.

*Note: Seeing the Lord has to do with people who are lost coming to salvation. 1 John 3:6 touches on this concept. It also has to do with saved people coming to a greater knowledge of God as in Matthew 5:8. How we live plays a crucial role in this.*

6. 12:15 – We are to concern ourselves that none of our fellow-believers comes short of or misses God’s \_\_\_\_\_ in their lives.

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7. What are some ways fellow-believers can come short of God's grace working in their lives after salvation?
- a. James 4:6 – By being \_\_\_\_\_.
  - b. Hebrews 4:16 – By not coming to the \_\_\_\_\_ of \_\_\_\_\_ by prayer in time of need.
  - c. 2 Corinthians 12:7-10 – By being unteachable and self-willed when we face \_\_\_\_\_ and missing the \_\_\_\_\_ of His grace.
  - d. 1 Corinthians 15:10 – God's grace achieves its purpose in our lives as we \_\_\_\_\_ for Christ.
8. 12:15 – We are also to concern ourselves that we do not let the sin of \_\_\_\_\_ start in our own lives or the lives of our fellow-believers because this can end up causing many believers to be \_\_\_\_\_ (= put in a condition where God cannot use them).
9. 12:16 – Put the word or words from this scripture that show what behaviors we are to concern ourselves with in the lives of other believers?
- a. sexual behavior \_\_\_\_\_
  - b. leaving God out of our lives and decisions \_\_\_\_\_
  - c. Taking a small pleasure now (e.g. \_\_\_\_\_) and giving up something with long term value in God's plan (e.g. the \_\_\_\_\_).
10. 12:17 – What were additional consequences of the Esau approach to life?
- a. Rejected for \_\_\_\_\_ and found that there was no place for repentance (=change of mind) on his father Isaac's part .
  - b. What phrase shows it brought sorrow? \_\_\_\_\_.

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**11. 12:18-21 – What our spiritual experience is not and what it is:**

<b>Ltr.</b>	<b>Spiritual experience before Christ</b>	<b>Spiritual experience in Christ</b>
a.	Touchable – something that could be touched, i.e. the mountain	Colossians 3:1-2 – Our spiritual experience as a Christian is to be _____
b.	Blazing fire in showing God's judgment	John 5:24 – We are promised that we will not come into _____
c.	Darkness and gloom	John 8:12 – As we follow Christ, He gives us _____ because of the new life in us.
d.	Stormy	John 14:27; 16:33 – We have the _____ of Christ
e.	Unbearable commands	1 John 5:3; Matthew 11:30 – Commands that are not _____
f.	An atmosphere of fear	Romans 8:15-16 – full rights as God's son because of the _____ assurance of our position as God's children.

**12. 12:22-24 -What are the heavenly realities that are to drive our pursuit for peace and holiness, our helping other believers to cooperate with God's grace, avoid the pitfall of bitterness and spiritual short-sightedness? We have seen in vv. 18-21 that there is nothing in the Old Covenant nor in the old life that can drive us.**

**a. Mount Zion in heaven – the city of the Living God, the heavenly Jerusalem**

(1) Galatians 4:25-26 – The present Jerusalem is in \_\_\_\_\_ but the heavenly Jerusalem is \_\_\_\_\_.

(2) Galatians 4:21-5:1 – This speaks of our association with a system that gives us - multiple choice:

- (a) a strict law code to obey
- (b) freedom from the Old Testament law
- (c) freedom to do whatever we want.

**b. multiple angels**

(1) Heb. 1:14 – This reminds us that God made the angels to \_\_\_\_\_ those of us who are believers.

(2) Hebrews 2:5-8 – The future world is not in subjection to \_\_\_\_\_ but to people.

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- c. The general assembly and church of the firstborn (literally, “firstborn ones”)  
    (1) Colossians 1:15 – Christ is the firstborn of all \_\_\_\_\_ showing His authority over it.  
    (2) Ephesians 1:20-23 cp. 2:4,5 – Christ is seated in the \_\_\_\_\_ and as believers we are seated with Him in the \_\_\_\_\_ and share His authority.
- d. The church is said to be written or enrolled in heaven – Luke 10:20 – Therefore, we are able to \_\_\_\_\_ because our names are written in heaven.
- e. God, the judge of all – Romans 12:19-20; 2 Thessalonians 1:5-10; 2 Timothy 4:14 – This reminds us that as we suffer – multiple choice:  
    (1) God wants us to get even with people.  
    (2) God wants to accept that He is not going to do anything.  
    (3) God will in due time bring about judgment upon those who have brought us suffering because of our stand for Christ.
- f. The spirits of righteous or just men made perfect – Hebrews 11:39-40 – These are the Old Testament believers who were made righteous by faith and did great things for God by faith. Hebrews 12:1-2 -What is our response to be to these people who were commended for (gained approval for or obtained a good report for) their faith?  
    - Since we have all these witnesses (same Greek word as “commended”(“gained approval” or “obtained a good report”), we are to lay aside every \_\_\_\_\_ (things not sinful in and of themselves but hurting our effectiveness for Christ) and the \_\_\_\_\_ which so easily \_\_\_\_\_ us and run the race before us with \_\_\_\_\_ looking to the example of \_\_\_\_\_.
- g. Jesus, the mediator of a new covenant  
    (1) Hebrews 7:24-25 -Under the new covenant, we have a greater Mediator or priest who \_\_\_\_\_ lives to \_\_\_\_\_ for us.  
    (2) Hebrews 8:7, 13; Romans 8:3 – The old covenant was not faultless because of the weakness of the \_\_\_\_\_ for its enablement.
- h. Hebrews 10:4; John 1:29 - Jesus’ blood sacrifice is superior to the blood sacrifice that Abel brought because the animal sacrifice Abel brought only covered his sins while the sacrifice of Jesus of Himself \_\_\_\_\_ sins.



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**13. Hebrews 12:22-24 – Summary of the superiorities of the heavenly fellowship and their practical implications in facing the problems of life.**

<b>Ltr</b>	<b>Superiorities of the heavenly fellowship</b>	<b>Practical implications</b>
a.	Mount Zion in heaven – the city of the Living God, the heavenly Jerusalem	Galatians 4:21 – 5:1 – I am free from the Old Testament code
b.	multiple angels	Hebrews 1:14 – God has made them to serve me.
c.	The general assembly and church of the firstborn	Colossians 1:15 cp. Ephesians 1:20-23 cp. 2:4,5 – I share Christ's authority
d.	The church is said to be written or enrolled in heaven	Luke 10:20 – I can rejoice in this regardless of circumstances
e.	God, the judge of all	Romans 12:19, 20 – I don't have to worry about those who would harm or wrong me. God will deal with them.
f.	The spirits of righteous or just men made perfect	Hebrews 11:39 – 12:2 – The same faith that helped them endure will help me endure as I imitate Christ.
g.	Jesus, the mediator of a new covenant	Hebrews 7:24,25; 8:7,13; Romans 8:3 – I always have the high priest praying for me and the Holy Spirit enabling me.
h.	Jesus' blood sacrifice is superior to the blood sacrifice that Abel brought	John 1:29 cp. Hebrews 10:4 – Jesus sacrifice forms a final and complete solution to the sin problem rather than a temporary solution.

**14. Hebrews 12:25 – The warning is that we are not to \_\_\_\_\_ God who has spoken to us in the New Covenant through His son (cp. Hebrews 1:1-2) because we cannot expect to \_\_\_\_\_ God's judgment if we \_\_\_\_\_ from God just as those living under Old Covenant did not \_\_\_\_\_ God's judgment.**

**15. Deuteronomy 8:2-5 cp. 1 Corinthians 10:1-10 – God's judgment on the people of Israel under the Old Covenant for refusing His message and turning away from Him took the form of – multiple choice:**

- a. loss of eternal salvation
- b. discipline up to and including physical death
- c. was suspended because God loved them

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16. 1 Corinthians 11:30-32 cp. Hebrews 12:5-11 – God’s judgment on the church under the new Covenant for refusing His message and turning away from Him takes the form of – multiple choice:
- a. John 5:24 – loss of eternal salvation.
  - b. discipline up to and including physical death
  - c. has been suspended because we are under grace and not law.
17. Hebrews 12:26 cp. Exodus 19:18; Psalm 68:7-8 – Prior to God’s inauguration of the Old covenant with Israel, he \_\_\_\_\_ the earth including Mount Sinai.
18. Romans 11:25-27 – The salvation of Israel and bringing them into the New Covenant is connected with – multiple choice:
- a. The first coming of Christ.
  - b. The present age between Christ’s first and second comings.
  - c. The second coming of Christ.
19. Revelation 16:17-20 – In the coming tribulation period, what type of earthquake will take place? There will be an earthquake such as has not been since \_\_\_\_\_ has been upon the earth.  
\_\_\_\_\_ island will \_\_\_\_\_  
\_\_\_\_\_ and the mountains will \_\_\_\_\_  
\_\_\_\_\_.
20. Matthew 24:29 – The \_\_\_\_\_ will fall from the sky and the powers of heaven or the heavenly bodies will be \_\_\_\_\_.
21. 12:26 – Haggai 2:6-7 cp. Revelation 21:22– The shaking of the earth a second time prophesied by Haggai occurs – multiple choice:
- a. Prior to the setting up of the 1000 year kingdom.
  - b. Prior to the setting up of the new heavens and new earth.
  - c. Prior to the setting up of the temple after the return of the exiles from Babylon.
22. 12:26 – Based on your answers to questions 18 to 21, prior to the inauguration of the new covenant with Israel, God will \_\_\_\_\_ the earth and the heaven.

*Note: Keep in mind that the New Covenant was provided by Christ’s death on the cross (Hebrews 9:15-17) at His first coming. At the present time, both Jews and Gentiles who trust Christ are entering into this new covenant. However, Israel as a nation will not enter the new covenant until Christ’s second coming to earth (Romans 11:25-27).*

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23. 12:27 – This second big shaking of the earth is going to result in the \_\_\_\_\_ of all created things that can be shaken so that the things which \_\_\_\_\_ be shaken may \_\_\_\_\_.
24. 12:27 cp. Matthew 7:24-27 – Jesus' illustration shows us that we must build our lives on that which lasts by – multiple choice:  
a. hearing God's word.  
b. obeying God's word.  
c. both hearing and obeying God's word.
25. 12:28 - John 1:12-13 cp. John 3:3, 5 – How do we enter the kingdom?  
a. by death.  
b. by the new birth at the moment we trust Christ.  
c. by the second coming of Christ.
26. 12:28 – cp. Colossians 1:13 - Believers are said to be – multiple choice:  
a. awaiting entry into Christ's kingdom.  
b. working for entry into Christ's kingdom.  
c. already in Christ's kingdom.
27. 12:28 – What is the nature of this kingdom which we now receive? It cannot be \_\_\_\_\_.
- Note: This in no way denies that we will participate in the 1000 year kingdom of Christ. The present kingdom is being administered as a spiritual entity both in heaven and on earth. We are part of it by our new birth. Because of that, we will participate in the 1000 year kingdom, when it is administered as an earthly rule at Christ's second coming (Revelation 20:6; 5:10).*
28. 12:28 - How should we live in light of the fact that we have an unmovable kingdom?  
We are to have or show \_\_\_\_\_ so that we can serve or worship God in an \_\_\_\_\_ manner with \_\_\_\_\_ and \_\_\_\_\_.
29. 12:29 – Besides an unmovable kingdom, what about God should motivate us to live in this manner (see question 28)? God is a \_\_\_\_\_.

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30. 12:29 - God as a consuming fire:

Ltr.	Scripture Reference	Teaching about God as a consuming fire
a.	Deuteronomy 4:24	God is jealous, i.e. demands our exclusive devotion.
b.	Deuteronomy 9:2-3	God defeats and subdues our enemies.
c.	Isaiah 33:14-15	God is holy and so should we be holy.

D. Christ's power through love  
(Hebrews 13:1-6)

1. 13:1 - Believers must be committed to continuing in

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2. 13:2-3 – We are commanded to \_\_\_\_\_  
because it may be an \_\_\_\_\_ (=messenger from God).

a. cp. 3 John 1:5-8 – This passage appears to be related to – multiple choice:

- (1) bringing street people into your home.
- (2) helping hitchhikers.
- (3) supporting and giving to missionaries even if we do not know them.
- (4) supporting anyone who says he or she is a Christian.

b. cp. Matthew 25:36-40 – What types of needs does this involve meeting for believers? - Put “Y” by items that would be involved and “N” by items that would not command us to be involved.

- \_\_\_\_\_ (1) paying their cable TV.
- \_\_\_\_\_ (2) buying pet food for their pet.
- \_\_\_\_\_ (3) furnishing them food and drink.
- \_\_\_\_\_ (4) giving them clothing.
- \_\_\_\_\_ (5) giving them dress-up clothes for a relative's wedding.
- \_\_\_\_\_ (6) seeing that they have shelter.
- \_\_\_\_\_ (7) paying their house payment so that they do not have to move or live in something less substantial.
- \_\_\_\_\_ (8) helping them when they are sick.
- \_\_\_\_\_ (9) helping them when they cannot take care of themselves so they don't have to enter a nursing home.
- \_\_\_\_\_ (10) seeing them if they commit a crime and are jailed.
- \_\_\_\_\_ (11) seeing them if they are jailed for obeying God's word.

*Note: It is not sinful to meet needs not commanding our involvement.*

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- c. What does the phrase mean: “since you yourselves also are in the body”? cp. 1 Corinthians 12:26-27 – As members of Christ’s spiritual body if one member suffers, all the members \_\_\_\_\_ with it.

*Note: What this is stating is that we believers are to share in some degree the sufferings of fellow-believers who are in prison for Christ and who are otherwise ill-treated.*

**3. 13:4 - Sexuality**

- a. What is honorable?

(1) \_\_\_\_\_  
(2) an \_\_\_\_\_ bed.

- b. What are actions that undermine God’s best for the marriage bed?

(1) \_\_\_\_\_  
(2) \_\_\_\_\_

- c. What type of judgment will believers who take part in pre-marital sex or take part in adultery experience?

(1) 1 Corinthians 3:14-15 – judgment involving loss of \_\_\_\_\_  
(2) 1 Corinthians 11:31-32 – judgment from God in the form of \_\_\_\_\_  
(3) John 3:18; 5:24 – not a \_\_\_\_\_ involving hell.

**4. 13:5-6 – Money and material things**

- a. What sin are we to avoid? \_\_\_\_\_

- b. What virtue are we to practice in place of this sin? \_\_\_\_\_

- c. What promises has God given us to forsake this sin and substitute this virtue?

(1) God will \_\_\_\_\_ forsake or leave believers.  
(2) God is our \_\_\_\_\_ and we need not \_\_\_\_\_ what \_\_\_\_\_ can do to us.

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**E. Christ's power through spiritual leadership  
(Hebrews 13:7-17)**

- 1. 13:7 – Responsibilities to and responsibilities of spiritual leaders:**
- a. What are 3 things we are to do in response to spiritual leaders?**
- (1) \_\_\_\_\_ them.
- (2) follow or imitate their \_\_\_\_\_.
- (3) \_\_\_\_\_ the outcome of their \_\_\_\_\_.
- b. What are spiritual leaders to do?**
- (1) \_\_\_\_\_ other believers.
- (2) Speak \_\_\_\_\_ to followers.

- 2. 13:8 – Effective leadership is built on the unchanging nature and character of Christ. Since Christ-likeness is the aim of Christian faith and conduct, what do we see about Jesus and Christ-likeness in faith and conduct? It stays the \_\_\_\_\_ or is consistent.**

*Note: Some believers claim that is error to believe that Christ or God works differently in different time periods. Genesis 5 shows that people lived 700 to 900 years but did not later on in Psalm 90:9-10. Since the people in Genesis lived before the flood, they certainly were not more godly and believing than Moses or David who lived well after the flood. 1 Timothy 5:23 and 2 Timothy 4:20 show that the same person Paul was not able to heal as he had several years before in Acts 19:11-12. It is evident that Christ Himself does not change as to His character but what He sovereignly gives or withholds does change.*

- 3. 13:9 – Effective leadership is built around the right understanding and use of God's word,**

- a. We are not to be carried about with \_\_\_\_\_ and \_\_\_\_\_ doctrines or teachings.**

*Note: Various doctrines would vary from what Jesus taught directly on earth or indirectly by the Holy Spirit through the Apostles and their associates. Strange doctrines (=doctrines or teachings of another kind) would be teachings other than what Jesus taught directly or indirectly.*

- b. The reason that we are not to be carried about in this way is that \_\_\_\_\_ (= synonym for the New Testament as in John 1:17 and Romans 6:14) stabilizes our \_\_\_\_\_ (=thinking) rather than the details of the Old Covenant/Old Testament such as \_\_\_\_\_ which have not \_\_\_\_\_ them who were occupied with them rather than with Christ.**

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**4. 13:10 – Christ provides leaders who are superior to the leaders under the Old Covenant.**

*Note: The Greek word for “altar” comes from a word which means “sacrifice.” This speaks of Christ, who was sacrificed for us on the cross (Hebrews 9:26; 10:12).*

*We eat of this altar, i.e. sacrifice, by trusting Christ as savior (John 6:51) and then we continue to eat or feed on Christ for fellowship by trusting Him with the problems or decisions of our life (John 6:56 cp. Colossians 2:6).*

**Even those who led in serving under the Old Covenant have no \_\_\_\_\_ to eat of the altar from which we eat.**

**5. 13:11-14 – Challenge to be willing to suffer to follow leaders in embracing fellowship with Christ rather than the Old Testament system of fellowship.**

**a. 13:11 – The Old Testament sacrifices**

**(1) The \_\_\_\_\_ is brought into the sanctuary or Holy place.**

**(2) The bodies ended up burned \_\_\_\_\_ the camp (i.e. outside the area in which Old Testament fellowship was provided).**

**b. 13:12 – Jesus provides for the sanctification of God’s people with His own \_\_\_\_\_ suffered \_\_\_\_\_ the gate or camp (the area in which Old Testament fellowship was provided).**

**c. 13:13 – For this reason, the Jewish Christians, who received this letter, were challenged to go to Christ for fellowship \_\_\_\_\_ the camp (the area in which Old Testament fellowship was provided). By doing this they would be bearing Christ’s \_\_\_\_\_.**

*Note: The application for believers today is that we must seek to meet our need for fellowship in Christ alone and not in any system that we followed prior to salvation. Otherwise, we miss abundant life with all its benefits.*

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- d. 13:14 – The reason we should follow godly New Testament leaders in embracing fellowship with Christ rather than the Old Testament system of providing fellowship is that -  
cp. Galatians 4:25-26; Hebrews 12:22-24; Revelation 21:2;  
cp. John 4:20-21– multiple choice:
- (1) The Old Testament system was earth-based and not Heaven-based.
  - (2) The Old Testament system was temporary and not permanent – cp. 2 Corinthians 3:11.
  - (3) The Old Testament system brought a form of bondage while the New Testament system with Christ brought freedom.
  - (4) (1) and (2) and (3)
6. 13:15-16 – Under the leadership of New Testament leaders, believers offer sacrifices through \_\_\_\_\_  
The ongoing sacrifices are:
- a. sacrifice of \_\_\_\_\_ .
  - b. the fruit of lips that \_\_\_\_\_  
His name.
  - c. not to neglect doing \_\_\_\_\_ and  
\_\_\_\_\_ because God is  
\_\_\_\_\_ with such sacrifices.
7. 13:17 – Christ’s power through spiritual leaders operates best when:
- a. Believers
    - (1) \_\_\_\_\_ leaders
    - (2) \_\_\_\_\_ leaders
  - b. Spiritual leaders
    - (1) \_\_\_\_\_ our souls or lives.
    - (2) Remember that they will have to give an  
\_\_\_\_\_ in one of two ways:
      - (a) with \_\_\_\_\_ : profitable for followers.
      - (2) with \_\_\_\_\_ : unprofitable for followers.

*Note: If we do not respond appropriately to our spiritual leaders, we will lose rewards at Christ’s judgment seat. If we respond appropriately to our spiritual leaders, we will find joy at Christ’s judgment seat.*



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**F. Christ's power through our lives  
(Hebrews 13:18-24)**

1. 13:18-19 – By enlisting prayer from other believers:
  - a. 13:18 – If we want the prayers of other believers to be effective for us, what two things must we do?
    - (1) have an honorable or good \_\_\_\_\_.
    - (2) have a \_\_\_\_\_ to live or conduct ourselves in an \_\_\_\_\_ manner.
  - b. 13:19 – When we are separated from other believers because of circumstances, we need to \_\_\_\_\_ them to make prayer for us a priority so that we can be \_\_\_\_\_ to them \_\_\_\_\_.
2. 13:20-21 – By praying for other believers and ourselves:
  - a. Recognizing that God is the one who gives \_\_\_\_\_ among us.
  - b. Reminding ourselves and them that God \_\_\_\_\_ Jesus from the dead.
  - c. Reminding ourselves and them that Jesus is our \_\_\_\_\_ and we are His \_\_\_\_\_ through the \_\_\_\_\_ of the everlasting \_\_\_\_\_.
  - d. Praying that God would make us complete (i.e. at our best) in every \_\_\_\_\_ work to do His \_\_\_\_\_ by \_\_\_\_\_ in us whatever is \_\_\_\_\_ in God's sight/viewpoint.
  - e. As we pray for God's working in our lives, it is to be through \_\_\_\_\_ who is to receive \_\_\_\_\_ forever.
3. 13:22 – Through proper response to God's word:

We are to \_\_\_\_\_ with God's word which is to \_\_\_\_\_ us in contrast to those who will not \_\_\_\_\_ (2 Timothy 4:2-4) sound doctrine or teaching.

*Note: God's word many times seems inappropriate for the situation, but if we will believe it, obey it anyway and endure to give it time to work, we will see blessing and joy in and/or beyond any difficulty we may experience.*
4. 13:23 – Through being aware of and reminded of God's working to address difficult circumstances:
  - a. The example here was the \_\_\_\_\_ of Timothy.
  - b. The encouragement of being able to \_\_\_\_\_ fellow-believers and fellowship with them.

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5. 13:24 – Through friendliness and cordiality toward one another:
- a. friendliness toward \_\_\_\_\_ believers.
  - b. friendliness toward those who \_\_\_\_\_  
the believers.
6. 13:25 – Through the working of God's grace in our lives:
- a. cp. Hebrews 4:16 – By coming boldly to the \_\_\_\_\_  
of grace by prayer to find mercy and grace in time of  
\_\_\_\_\_.
  - b. cp. James 4:6 – By being \_\_\_\_\_ God's grace  
works in our lives.
  - c. cp. 2 Corinthians 12:9-10 – In times of denied prayer requests,  
experiencing the \_\_\_\_\_ of God's grace  
to make Christ's strength \_\_\_\_\_ in our  
\_\_\_\_\_.
  - d. 1 Corinthians 15:10 – As we \_\_\_\_\_ for God, it  
it is really His grace that works.