

New Testament Recovery Version
Study Guide

For Vital Groups

Series III- 1Thessalonians to Revelation

THE EPISTLES

TO THE

HEBREWS

Week 1 Heb. 1:1-6:3

I. Key Verses:

- Heb. 1:1 God, having spoken of old in many portions and in many ways to the fathers in the prophets,
- Heb. 1:4 Having become as much better than the angels as to have inherited a more distinguished name than they.
- Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
- Heb. 3:3 For He has been counted worthy of more glory than Moses, by as much as He who built the house has more honor than the house.
- Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.
- Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
- Heb. 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity...

II. Central Lane:

Please read the corresponding outline. (NT ReV p.1029)

III. The Light of the Truth:

THE SUPERIORITY OF CHRIST

—Heb. 1:4, 3:2-3, 5:6; Heb. 1:8 note 1, 14note 1, 3:2 note 2, 5:6 note 2

Further Reading: Life-Study of Hebrews, Msg. 4, 15, 28, 30,36.

IV. Life Supply:

Our God is the expressed God, the God who reaches us, who is received by us, who is experienced by us, and who becomes our enjoyment day by day. This is our God. Surely this God is better than the God of Judaism.

Our Christ, the Son of God, is even more superior to the angels than was the God of Judaism. The angels, which are like winds and flames of fire, are simply the creatures, while the Son is the Creator. As creatures, the angels are much inferior to the Son, and as the Creator, the Son is much superior to the angels.

Moses was only a part of the house, whereas Christ is both the house and the Builder of the house. So Christ is counted worthy of more glory and honor than Moses was (Heb. 3:3). We need to see that Christ as the Builder of the house has more glory and honor than Moses. Hence, Christ is much superior to Moses.

Aaron was established in honor to be the high priest only for his lifetime, for he was prevented by death from continuing. But, as the Son of God, Christ was ordained in glory to be our High Priest forever (v. 6). With Him there is no preventing of death. He is glorified forever to be our High Priest.

The new covenant is better than the old covenant, just as the reality of a person is better than his photograph. The old covenant, like a photograph, had only the outward form, but the new covenant, like the real person, has the inward life with all its reality.

We have received Christ as our Redeemer and Savior, and He has come into us to be our life. This very Christ whom we have received as our life within is also our High Priest in the heavens according to the order of Melchisedec, whose function is not to offer the sacrifice for sin but to minister the riches of God for our supply. In order to grow into maturity we need to enjoy such a God-ministering Christ that we may participate in the riches of the divine element.

This book encourages us to go on by feeding on the solid food and enjoying the heavenly Christ that we may receive the rich element of God for our growth into maturity. (*Life-Study of Hebrews, pp. 47, 305, 336, 409-410*)

Week 2 Heb. 6:4- 6:21

I. Key Verses:

- Heb. 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.
- Heb. 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.
- Heb. 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?
- Heb. 9:15 And because of this He is the Mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who have been called might receive the promise of the eternal inheritance.
- Heb. 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,
- Heb. 10:20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,

II. Central Lane:

Please read the corresponding outline. (NT ReV p. 1029)

III. The Light of the Truth:

THE BETTER COVENANT

—Heb. 8:6-12; Heb. 8:6 note 3, 10 note 1, note 5, 12 note 1.

Further Reading: Life-Study of Hebrews, Msg. 36.

IV. Life Supply:

Christ is the Mediator of a better covenant (8:6). The new covenant is better than the old covenant, just as the reality of a person is better than his photograph. The old covenant, like a photograph, had only the outward form, but the new covenant, like the real person, has the inward life with all its reality. The old covenant was lifeless, but the new covenant is constituted with the indestructible life. Everything in the new covenant is much better than the things in the old covenant because everything in the new covenant is the reality. Hence, it is a better covenant.

The new covenant has replaced the old covenant (8:7, 13). When a real person comes, he replaces his photograph, for the reality replaces the picture, the shadow. The old covenant had fault and became old, decrepit, and near to disappearing, and the new covenant has been consummated to replace it. Now it is meaningless for anyone to still remain in the old covenant.

In the new covenant the primary blessing is the imparting of the divine life which brings in the inner law of life, the blessing of having God and of being His people, and the inward ability of knowing the Lord.

For God to do this, He had to be propitious to our unrighteousnesses and forget our sins. The propitiation for our unrighteousnesses and the forgiveness of our sins give Him the ground to impart His life into us. The little word “for” in verse 12 proves this. He imparts life to us, “for” He is propitious to our unrighteousnesses and forgets our sins. God’s original intention for His eternal purpose was to impart His life into man, but sin came in to frustrate this. In order to carry out His original intention, God made propitiation through Christ for our sins and granted us the forgiveness of sins so that He might impart the divine life into us for the fulfillment of His purpose. This divine life brings in the law of life, our relationship with God in life, and the inward ability of knowing the Lord.

In the new covenant, life with its riches has been brought in and sin with its sinfulness has been put away. This is the content of the new covenant. Praise the Lord! (*Life-Study of Hebrews, pp. 410, 413-414*)

Week 3 Heb. 11:1-13:25

I. Key Verses:

- Heb. 11:1 Now faith is the substantiation of things hoped for, the conviction of things not seen.
- Heb. 11:26 Considering the reproach of the Christ greater riches than the treasures of Egypt; for he looked away to the reward.
- Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.
- Heb. 12:16 Lest there be any fornicator or profane person like Esau, who for one meal gave up his own birthright.
- Heb. 12:28 Therefore receiving an unshakable kingdom, let us have grace, through which we may serve God well-pleasingly with piety and fear;
- Heb. 13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.
- Heb. 13:17 Obey the ones leading you and submit to them, for they watch over your souls as those who will render an account, that they may do this with joy and not groaning; for this would be unprofitable to you.

II. Central Lane:

Please read the corresponding outline. (NT ReV p. 1029)

III. The Light of the Truth:

FAITH –THE UNIQUE WAY

—Heb. 11:1, Rom. 3:22, Tit. 3:15, 2 Cor. 5:7; Heb. 11:1 note 2, note 5; Rom. 3:22 note 1; Tit. 3:15 note 1.

Further Reading: Life-Study of Hebrews, Msg.47.

IV. Life Supply:

Suppose you are driving an automobile and come to an intersection where there are two signs, one indicating that a road is closed and the other indicating that a road is open. Would you drive on the road that has been closed? If you did, you would run the risk of losing your life. It would be much better to drive on the open way. The clear comparison given in the first ten chapters of Hebrews is a sign for our driving, showing which way has been closed and which way is open. Over the old way is a sign—Closed, Terminated. Over the new way is also a sign—Open, Freshly Slain. This contrast is the consummation of these ten chapters. After presenting such a contrast, the writer tells us how to take this open, freshly slain way—it is by the unique way of faith.

Faith is the unique way to receive the word of the gospel. The proper gospel is the gospel of bequests. If anyone would receive the gospel of bequests, he must have faith. Suppose someone would offer you a document which said that a large amount of money had been deposited in your bank account. In order to receive this document, you must have faith. If you do not have faith, you will say, "This is just a piece of paper. It doesn't mean anything to me." When we preach the gospel, we must infuse people with faith. The power of the proper gospel preaching is that people are infused with faith to such an extent that they believe whatever we tell them. People must have faith if they are to receive the word of the gospel.

To gain our soul in the coming age of the kingdom requires that we have faith (10:39; 1 Pet. 1:9). If we would not care for today's enjoyments but for the coming day, we must have faith. Furthermore, if we would be sure that we shall have something better in the future and that it is worthwhile to sacrifice the enjoyments and entertainments of today in order to have it, we must have faith. As we shall see, faith is the conviction of things not seen. Since we cannot see into the future, how do we know that a glorious tomorrow is ahead of us? We know it by faith. Deep within me, I am fully convinced that a glorious tomorrow is awaiting me. This conviction comes by faith. (*Life-Study of Hebrews, pp. 527, 529, 531-532*)