

Sunday September 11th 2011
The Letter to the Hebrews
Part Sixteen
Study Questions

1). Heb 5:1 ¶ *For every high priest taken from among men is appointed for men in things pertaining to God,* According to that which we have studied what is the criteria that God has set for the office of high priest?

a). Why was it necessary for the Lord to be begotten in order that He might become our High Priest?

b). What 2 things was the priest in the tabernacle in the wilderness to do on behalf of himself and those to whom he ministered?

c). In what way does Christ also fulfill this requirement?

d). What scriptures do we have that talk about this?

2). Heb 9:12 *Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.*

a). What is the one tremendously significant difference between Christ and the earthly high priests?

3). Heb 5:9 *And having been perfected, He became the author of eternal salvation to all who obey Him* – Exactly what does this mean for us?

a). What did Jesus have to say about it?

b). In what way is our preparation for being kings and priests the same as the Lord's and what scripture do we have that shows this?

4). Heb 5:10 ¶ *called by God as High Priest "according to the order of Melchizedek,"* – What does it mean that Christ was 'called by God as High Priest'?

a). Where do we find the first written record of this declaration?

b). What do you think about that?

c). What does it mean that Christ is High priest 'according to the order of Melchizedek'?

d). What does the scripture say about this?

5). Heb 5:11 *of whom we have much to say, and hard to explain, since you have become dull of hearing.* – Who is the 'whom' being spoken of here?

a). Are the things concerning Christ's Priesthood hard to explain?

b). So why does our writer have difficulty with them?

c). What does it mean that they 'have become dull of hearing'?

d). How is this present condition connected to the first two warnings in our book?

e). What is the basic underlying cause and outcome of this condition?

f). What does this have to say with respect to ourselves?

g). What does the scripture admonish us to do with respect to this?

h). What tries to get in the way of this for us and does it provide us with an excuse?

i). What scriptures did we look at in connection with this?

6). Heb 5:12 *For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food.*

a). What does the word ‘time’ tell us here?

b). What does the word ‘ought’ tell us?

c). So, exactly what is being said in the first third of this verse?

d). Jas 3:1 ¶ *My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.* How might we reconcile this scripture in James with that which we have just read in Hebrews?

e). What does this say to you personally?

f). What contrast to the first part of the verse is made in the middle part?

g). What do they need again and why do they need it?

h). What contrast is made in the last part of the verse and how should we understand it?

i). To what does 'milk' refer and to what does 'solid food' refer?

7). Heb 5:13 *For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe.*

a). How should we understand the word 'babe'?

b). What does it mean to partake only of milk?

c). What is the result of this?

d). What does it mean to be 'unskilled in the word of righteousness'?

8). Heb 5:14 *But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.*

a). How is this verse in contrast to the previous verse?

b). How does solid food, full age and discerning both good and evil work together?

c). What does 'by reason of use' mean?

d). What would it mean for the spiritually mature to be skilled in the word of righteousness?

e). How can we connect solid food, spiritual maturity and that which we have learned about the tabernacle in previous weeks?

f). What should this process produce in us?

g). Where is the end of Chapter 5 providing the context for?

9). Any final thoughts, comments, questions?