

Seven Lakes Baptist Church
Adult Sunday School
Fall/Winter 2022
Joshua Millard
Lesson #10

Praise & Prayer Requests:

Verse of the Month (Nov.): *2 Timothy 3:16-17 (NIV) - All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.*

Review: *Please ask questions*****

- **What is this class about?** We are all counselors! This class is designed to address a variety of theological/doctrinal truths with the hope of gaining confidence in giving biblical self-counsel and counsel to others.
- **Last week's topic** – What is the Trinity and how does understanding it better affect our lives and walk with Jesus?
- **Discussion:** No discussion today.

Today's Lesson Objective: Explain a five-step process of studying the Bible and then conduct that process on Hebrew 11:6.

1. Define Terms: (Fill in the blanks)

Exegesis - to draw the intended meaning out of the text

Hermeneutics - the method or process one must go through to “exegete” a passage

2. The Process: (Fill in the blanks)

Step 1. Grasp the text in their town.

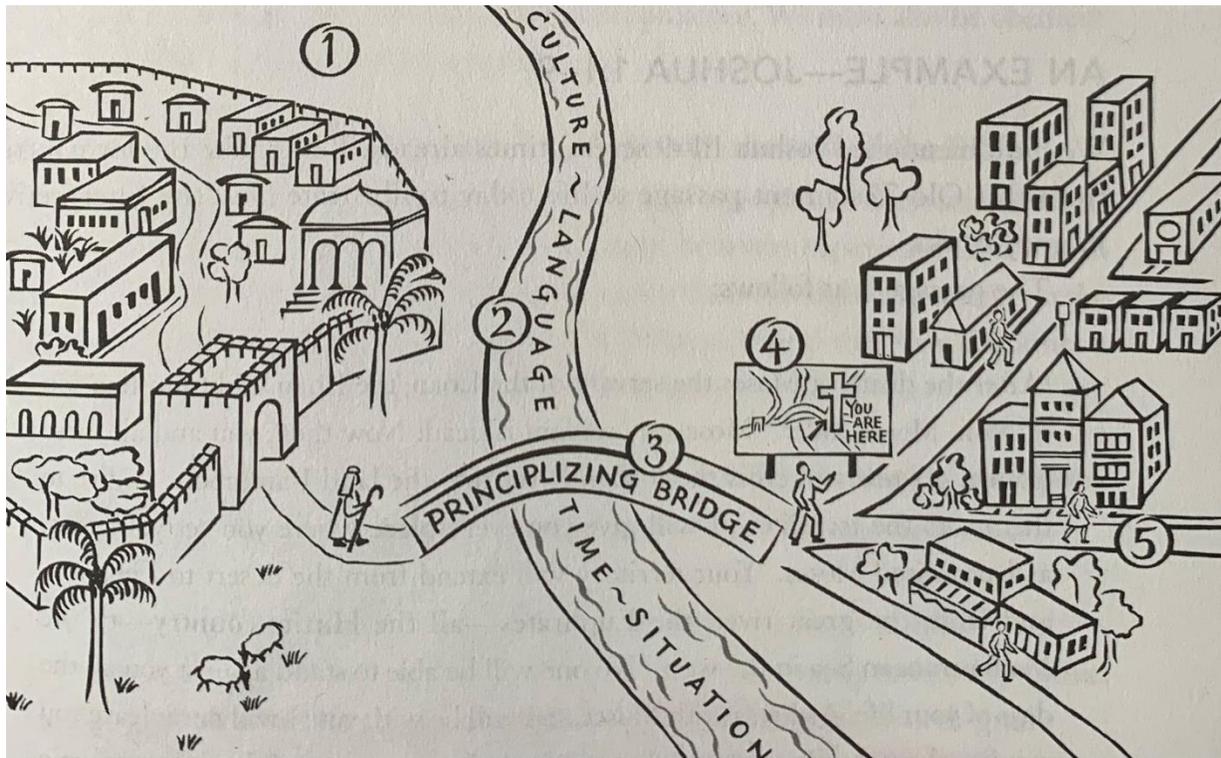
Step 2. Measure the width of the river to cross.

Step 3. Cross the principlizing bridge.

Step 4. Consult the Biblical map.

Step 5: Grasp the text in our town.

(Illustration from Grasping Gods Word: A Hands-on Approach to Reading, Interpreting, and Applying the Bible)



Step 1: Grasp the text in their town – “What did the text mean to the original audience?”

A. Historical context questions to ask:

1. Who is the author?

2. When was it written?

3. Who was it written to?
4. What was going on in the world, region, culture at that time?
5. What was going on specifically in the setting of the intended audience, their church, their situation?
6. What is the literary genre?

B. Literary questions to ask:

1. What is the whole book talking about? What is the main thing?
2. What is the chapter talking about?
3. What is verse saying?
4. Are there words repeated?
4. What do the individual words of the verse mean?

2. Measure the width of the river – “What are the differences between the biblical audience and us?”

1. What are differences in culture?
2. What are the differences in language?
3. What is their situation?
4. What is the time period?
5. What covenant are they under?

3. Cross the principiplizing bridge – “What is the theological principle/s from the meaning of the passage?”

4. Consult the biblical map - “How does the theological principle fit into the rest of Scripture?”

1. Is your principle consistent with the rest of what God teaches in the Bible?

2. Do other portions of Scripture add insight or qualifications to the principle?

5. Grasp the text in our town. - “How should individual Christians today live out this theological principle?”.

Practical

Passage of study – Hebrews 11:6 “And without faith it is impossible to please him. For whoever would draw near to God must believe that he exists and that he rewards those who seek him.”

Step 1a – Grasp the text in their town. What did it mean to the original audience?

a. What book are we in?

b. Where is it in the Bible (OT or NT), which covenant?

c. What chapter?

d. What do we know about the book to start?

(BKC)

*“The **Epistle** to the Hebrews is a rich part of the New Testament canon. In a unique fashion it exalts the person and work of the Lord Jesus Christ. In doing so, it makes immensely valuable contributions to the doctrines of **His Incarnation**, **His substitutionary death**, and **His priesthood**. Among the other truths to which the **epistle** effectively contributes are those involving the **relationship between the New Covenant and the Old**, the **interpretation of***

the Old Testament, and the life of faith. The church would indeed be incalculably poorer without the teaching of this inspired book...

...But despite its unquestioned value, little is known with certainty about its occasion, background, and authorship. Ignorance in these matters, however, does not seriously affect the understanding of the epistle's message. That remains timeless and relevant whatever the circumstances out of which it arose."

e. Who is the author?

(BKC)

*"Many names have been conjectured for the authorship of Hebrews, but **the question remains unsolved.**" (Goes on to bring up the different opinions about who could have written it.)*

(www.gotquestions.org)

*Although some include the Book of Hebrews among the apostle Paul's writings, **the certain identity of the author remains an enigma.** Missing is Paul's customary salutation common to his other works. In addition, the suggestion that the writer of this epistle relied upon knowledge and information provided by others who were actual eye-witnesses of Christ Jesus (2:3) makes Pauline authorship doubtful. Some attribute Luke as its writer; others suggest Hebrews may have been written by Apollos, Barnabas, Silas, Philip, or Aquila and Priscilla. **Regardless of the human hand that held the pen, the Holy Spirit of God is the divine author of all Scripture (2 Timothy 3:16); therefore, Hebrews speaks with the same canonical authority as the other sixty-five books of the Bible.***

f. To what audience was it written?

(BKC)

The identity of the first readers of Hebrews, like the author, is unknown. Nevertheless they were evidently part of a particular community. This appears from several considerations. The readers had a definite history and the writer referred to their “earlier days” (Heb. 10:32–34); he knew about their past and present generosity to other Christians (6:10); and he was able to be specific about their current spiritual condition (5:11–14). Moreover, the author had definite links with them and expressed his intention to visit them, perhaps with Timothy (13:19, 23). He also requested their prayers (13:18).

*In all probability the readers were chiefly of Jewish background. Though this has sometimes been questioned, the contents of the epistle argue for it. Of course the ancient title “To the Hebrews” might be only a conjecture, but it is a natural one. When everything is said for a Gentile audience that can be said, the fact remains that the author’s heavy stress on Jewish prototypes and his earnest polemic against the permanence of the Levitical system are best explained if the **audience was largely Jewish and inclined to be swayed back to their old faith**. The heavy and extensive appeal to the authority of the Old Testament Scriptures also was most suitable to readers who had been brought up on them.*

www.gotquestions.org

*The late Dr. Walter Martin, founder of the Christian Research Institute and writer of the best-selling book *Kingdom of the Cults*, quipped in his usual tongue-in-cheek manner that the Book of Hebrews was written by a Hebrew to other Hebrews telling the Hebrews to stop acting like Hebrews. **In truth, many of the early Jewish believers were slipping back into the rites and rituals of Judaism in order to escape the mounting persecution. This letter, then, is an exhortation for those persecuted believers to continue in the grace of Jesus Christ.***

g. When was it written?

(BKC)

In considering the background of Hebrews, it is reasonable to begin with the question of its date. This can be fixed within fairly good limits. The epistle can hardly be later than about A.D. 95 since it was known to Clement of Rome and quoted by him in 1 Clement. In addition it can scarcely be dated after A.D. 70, since there is no reference to the destruction of the Jewish temple in Jerusalem. Had this event already occurred, it would have given the author a definitive argument for the cessation of the Old Testament sacrificial system. Instead he seems to regard this system as still in operation...

*...the epistle was obviously written during the lifetime of Timothy, ... **On balance, a date somewhere around A.D. 68 or 69 seems most likely.***

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*The early church father Clement quoted from the Book of Hebrews in A.D. 95. However, internal evidence such as the fact that Timothy was alive at the time the epistle was written and the absence of any evidence showing the end of the Old Testament sacrificial system that occurred with Jerusalem's destruction in A.D. 70 **indicates the book was written around A.D. 65.***

h. What genre is the writing?

Note – refer to excerpt in section d. above

i. What is the current situation of readers?

(BKC)

On the whole, the most plausible backdrop for the Epistle to the Hebrews might be a Christian church, largely Jewish in membership, in a city such as Cyrene. Under repeated pressures from their unbelieving fellow Jews they were tempted to give up their Christian profession and to return to their ancestral faith.

In the final analysis, however, the exact destination of the epistle is of as little importance as the identity of its author. Regardless of who wrote it, or where it was first sent, the Christian church has rightly regarded it down through the ages as a powerfully relevant message from God, who has definitively spoken in His Son

(www.gotquestions.org)

The writer of Hebrews continually makes mention of the superiority of Christ in both His personage and in His ministering work. In the writings of the Old Testament, we understand the rituals and ceremonies of Judaism symbolically pointed to the coming of Messiah. In other words, the rites of Judaism were but shadows of things to come. Hebrews tells us that Christ Jesus is better than anything mere religion has to offer. All the pomp and circumstance of religion pales in comparison to the person, work, and ministry of Christ Jesus. It is the superiority of our Lord Jesus, then, that remains the theme of this eloquently written letter.

*Perhaps nowhere in the New Testament does the Old Testament come into focus more than in the Book of Hebrews, which has as its foundation the Levitical priesthood. **The writer to the Hebrews constantly compares the inadequacies of the Old Testament sacrificial system to the perfection and completion in Christ. Where the Old Covenant required continual sacrifices and a once-a-year atonement for sin offered by a human priest, the New Covenant provides a once-for-all sacrifice through Christ (Hebrews 10:10) and direct access to the throne of God for all who are in Him.***

Step 1b - Read, Read and Re-Read (book, chapter, verse) - We do not have time to read the whole book so I will point you to the outline of the book to get a quick grasp. We will note the bold headings.

a. From the book as a whole, what is the main thing? Jesus is better and the response should be faith in him.

OUTLINE

- I. Prologue (1:1–4)
 - II. **Part I: God’s King-Son (1:5–4:16)**
 - A. The King-Son exalted (1:5–14)
 - B. The first warning (2:1–4)
 - C. The King-Son as the perfected Captain (2:5–18)
 - 1. The destiny of the Captain (2:5–9)
 - 2. The Captain’s link with His followers (2:10–18)
 - D. The second warning (chaps. 3–4)
 - 1. The call for faithfulness (3:1–6)
 - 2. The admonishment from Israel’s failure (3:7–4:11)
 - 3. God’s Word and the throne of grace (4:12–16)
 - III. **Part II: God’s Priest-Son (chaps. 5–10)**
 - A. Introduction: the qualified Priest (5:1–10)
 - 1. The general requirements for a high priest (5:1–4)
 - 2. The Son’s call to priesthood (5:5–10)
 - B. The third warning (5:11–6:20)
 - 1. The problem of immaturity (5:11–14)
 - 2. The solution to the problem (6:1–3)
 - 3. The alternative to progress (6:4–8)
 - 4. The concluding encouragement (6:9–20)
 - C. The greater Priest and His greater ministry (7:1–10:18)
 - 1. The superior Priest (chap. 7)
 - a. The greatness of Melchizedek (7:1–10)
 - b. The new priesthood supersedes the old (7:11–19)
 - c. The superiority of the new Priest (7:20–28)
 - 2. The superior service (8:1–10:18)
 - a. Introduction to the superior service (8:1–6)
 - b. The superior covenant (8:7–9:15)
 - c. The superior sacrifice (9:16–28)
 - d. The superior effect of the new priesthood (10:1–18)
 - D. The fourth warning (10:19–39)
 - 1. The basic admonition (10:19–25)
 - 2. The renewed warning (10:26–31)
 - 3. The renewed encouragement (10:32–39)
 - IV. **Part III: +The Response of Faith (chaps. 11–12)**
 - A. The life of faith (chap. 11)
 - 1. Prologue (11:1–3)
 - 2. The divine acceptance of faith (11:4–16)
 - 3. The variegated experiences of faith (11:17–40)
 - B. The final warning (chap. 12)
 - 1. The introductory admonition (12:1–2)
 - 2. The reminder that things are not as bad as they seem (12:3–11)
 - 3. The call to renewed spiritual vitality (12:12–17)
 - 4. The final warning itself (12:18–29)
 - V. Epilogue (chap. 13)¹
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b. What is the main thing seen in the chapter? Faith has always been the proper and necessary response.

c. What do we see in a breakdown on the verse?

*Hebrews 11:6 “And **without faith** it is **impossible** to **please him**. For **whoever** would **draw near to God must believe** that he exists and that he rewards those who seek him.”*

Step 2 - Measure the width of the river to cross - “What are the differences between the biblical audience and us?”

1. What are differences in culture?
2. What are the differences in language?
3. What is their situation?
4. What is the time period?
5. What covenant are they under?

Step 3 - Cross the principlizing bridge – “What is the theological principle from the meaning of the passage?”

1. Jesus is better than any religious system, specifically Judaism
2. Faith is has always been the requirement to know him, please him and be blessed by him.

Step 4 - Consult the biblical map - “How does the theological principle fit into the rest of Scripture?”

1. Refer to chapter 11 and Old Testament “Hall of Faith”
2. Refer to list of New Testament verses at end of notes.

Step 5 - Grasp the text in our town. - “How should individual Christians today live out this theological principle?”.

In the context of this class, revolving around giving biblical self-counsel and counsel to others, we can see that the bedrock of dealing with any situation of sin and suffering will be

exercising faith in God. It will be required of us and it will be required of whomever we counsel. The life we live is a life of faith in God trusting him to be true to his word as we walk in fellowship with him.

New Testament Verses About Faith

Romans 1:17

For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith.”

Ephesians 3:16-17

I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love.

Mark 11:24

Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.

2 Corinthians 5:7

For we live by faith, not by sight.

Romans 15:13

May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.

James 1:6

But when you ask, you must believe and not doubt, because the one who doubts is like a wave of the sea, blown and tossed by the wind.

John 11:40

Then Jesus said, “Did I not tell you that if you believe, you will see the glory of God?”

Mark 9:23

“‘If you can?’” said Jesus. “Everything is possible for one who believes.”

James 1:3

Because you know that the testing of your faith produces perseverance.

1 Peter 1:8-9

Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy, for you are receiving the end result of your faith, the salvation of your souls.

John 11:25-26

Jesus said to her, “I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?”

Matthew 21:22

If you believe, you will receive whatever you ask for in prayer.

1 Timothy 6:11

But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness.

Mark 10:52

“Go,” said Jesus, “your faith has healed you.” Immediately he received his sight and followed Jesus along the road.

Romans 10:10

For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved.