



The Bronx Household of Faith
Summer Sunday School
2018

HEBREWS 10:19–25

THEREFORE, BROTHERS,
SINCE WE HAVE CONFIDENCE
TO ENTER THE HOLY PLACES
BY THE **BLOOD**
OF JESUS...

HEBREWS 10:19

Hebrews 10:19–25

Therefore, brothers,

***since we have** confidence to enter the holy places by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is, through his flesh, and **since we have** a great priest over the house of God,*

***let us draw near** with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.*

***Let us hold fast** the confession of our hope without wavering, for he who promised is faithful.*

***And let us consider** how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.*

Procedure*

We will memorize 1 or 2 verses each week throughout the summer over a ten-week period beginning July 1st and ending on September 2nd.

There are also questions to answer each week. The questions are connected with the verse(s) to be memorized for that week. It would be profitable for you, as appropriate to the question, to find your own cross references in addition to those provided (some of the cross references provided are longer passages, so try to give yourself time to read through them before answering the questions!)

The key to Scripture memory is review, review, review. So, while you are memorizing a new verse for a given week, also be reviewing all the verses memorized up to that point.

In place of our regular Sunday School, we will gather at 10:15 AM to say our verses and discuss the questions which you answered during the week.

The first and last weeks we will all meet together. During weeks 2–9, we will divide into three groups so that more of us get the opportunity to ask our questions and share our insights about the passage. Please “respect” the assigned groups and stick where you’re assigned throughout the summer so that we can make sure each group has enough participants.

That said, please feel free to talk to Jack if you have any questions or suggestions about the groups. (Please direct guests to the group that meets in the main room on the first floor, unless they’ve come with you—in which case they are welcome to join your group!)

To get the most out of the Summer Sunday School, please prepare your lessons ahead of time. Study the parallel texts in each question so that when we meet, we can have an informed discussion.

**These instructions are taken, with slight modification, from Bob Hall’s booklets for previous summers.*

Schedule

Week 1	July 1, 2018	Introduction (combined)
Week 2	July 8	Hebrew 10:19
Week 3	July 15	Hebrews 10:20
Week 4	July 22	Hebrews 10:21– 22a
Week 5	July 29	Hebrews 10:22b
Week 6	August 5	Hebrews 10:23
Week 7	August 12	Hebrews 10:24
Week 8	August 19	Hebrews 10:25a
Week 9	August 26	Hebrews 10:25b
Week 10	September 2	Review and Response (combined)

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Week 1: Introduction to Summer Sunday School and Overview of Hebrews (Combined Session)

Notes:

The Background—

The Structure—

[In addition to memorizing Heb 10:19 for next week, we encourage you to read through our whole memory passage, Heb 10:19–25, writing down questions and observations. Then read the whole book of Hebrews. Note ways that other passages shed light on our memory passage.]

Week 2: Memorize Hebrews 10:19.

Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus...

1. What truths lie behind the author addressing us as “brothers” here? See Heb 2:10–18; Rom 8:12–17; esp. Gal 3:25–29.
2. What is the significance of this phrase “the holy places”? See Lev 16, esp. vv. 1–6; Heb 6:19–20; 9:1–7, 24. How do these references just listed highlight the significance of this claim that we (i.e., brothers) are to enter the holy places *ourselves*?
3. The word “Therefore” at the beginning of this verse points us back to what comes before this passage. How does Hebrews 10:1–18 show that the blood of Jesus gives us boldness to enter the presence of a holy God? (See also Heb 6:19–20; 9:22, 24–26.)

4. If we have access to God's throne room (i.e., the holy place) through Jesus, how does this impact how we relate to trials or persecution? To temptations? To our sin? Can you give specific examples of a time (maybe the *first* time) this truth impacted your response to any of these pressures? See Heb 4:14–16; 7:25–28; 9:13–14; 10:14; 12:1–6; Romans 8:31–39.

5. The author says that we *have* (possess) confidence to enter the holy places for ourselves. He doesn't seem to be describing a *feeling* but a *fact*: we have every reason to come to God freely and without fear (cf. Eph 3:12). But what are the *feelings* or *subjective experiences* that can keep us from taking advantage of this confidence Christ's blood provides? How does this passage, or other truths in Scripture, call us to respond to these feelings and experiences? See Heb 10:32–39, esp. v. 35; 12:3–11.

Week 3: Memorize Hebrews 10:20 (Review Hebrews 10:19).

...by the new and living way that he opened for us through the curtain, that is, through his flesh...

1. If this “way” into the holy places is new, what was the old way? Why was a new way needed? What is better about the new way? See Heb 9:6–14; John 14:1–7; Heb 6:19, 20.

2. List some possible interpretations of why the author calls this a *living* way. Then look at other passages in Hebrews (e.g., Heb 2:14, 15; 7:23–25; 13:20–21) that might help us move toward an accurate interpretation. (See also John 14:6; Matt 27:50–53; Col 3:1–4; 1 Thess 5:9, 10; 1 Pet 3:18.)

3. What is “the curtain” the author is referring to? Why does he identify this with Jesus’ body, “his flesh”? What does it mean that we have a “way” to God *through* Jesus’ *body*? See Matt 27:50–51; Heb 6:19; 9:3; 1 Cor 11:24; Eph 2:18; Rom 5:2; 1 Pet 3:18.

Week 4: Memorize Hebrews 10:21–22a (Review Hebrews 10:19–20).

...[21] *and since we have a great priest over the house of God, [22a] let us draw near with a true heart in full assurance of faith...*

1. What is a priest? What role did the priests play in the Old Testament? See, for example, Heb 5:1; Exod 28:1, 29–30; Lev 10:8–11; Num 18:5–7 (there are many more relevant passages!).
2. Who is the “great priest” being referred to here? How do we know? Why is he called a *great* priest? See Heb 2:17–18; 3:6; 4:14–5:10; 6:19–7:3, 22–25; 8:1–6; 9:13–14.
3. What is the “house of God” mentioned here? In what sense is this great priest *over* the house of God, and why does that matter to us? See Exod 28:29; Heb 3:1–6; 6:19; Gal 6:10; Eph 2:19–22; 1 Cor 3:16–17.

Week 5: Memorize Hebrews 10:22b (Review Hebrews 10:19–22a).

...with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

1. What is the imagery of “sprinkling” supposed to remind us of? Is this a literal sprinkling, or something “spiritual”? How do we know? See, for example, Num 8:5–7; Exod 29:21; 24:8; Num 19:18–19; Ezek 36:25–28; Heb 9:13–14.
2. Consider this section together with last week’s, “...let us draw near to God with a true heart and full assurance of faith...” What is the difference between a *true heart* and an *evil conscience*? In what sense are our consciences “sprinkled clean”? See 1 John 1:5–2:6; Ezek 36:25–27; John 3:5; Mark 1:8.
3. What are we to make about this exhortation that we “draw near...with our *bodies* washed with pure water”? What might this refer to? What connection does this have with our ability to draw near to God with boldness? See Lev 16:4b; 1 Cor 6:9–11; Titus 3:4–7; 1 Peter 3:21–22; Eph 5:25–26.

4. What do this verse and the verses that precede it show about how the sacraments (Baptism and the Lord's Supper) speak to us of Christ's work for us? About the Spirit's work in us? About our relationship with God?

Week 6: Memorize Hebrews 10:23 (Review Hebrews 10:19–22).

Let us hold fast the confession of our hope without wavering, for he who promised is faithful.

1. What is “our hope”? What does it mean to “hold fast *the confession*” of that hope? See Eph 1:11–14; Rom 5:2; 8:18–25; Heb 3:1–19; 6:9–12, 17–20; 4:14; 2 Cor 9:13; 1 Tim 6:12, 13.
2. The author says that because we have access to God and an advocate with God, we can draw near to him and hope in him “without wavering.” What are the pressures and temptations in *our* context that make us inclined to *waver*? What are we pressured or tempted to put our hope in instead of the hope referenced in this verse? See 1 John 2:15–17; 1 Peter 3:13–17; 4:12–14; 1 Tim 6:17–19.
3. What *promise* or *promises* is the author referring to in the second part of this verse? See Heb 4:1; 6:13–20; 9:27–28; 1 Cor 1:4–9; 2 Pet 3:9–13.

Week 7: Memorize Hebrews 10:24 (Review Hebrews 10:19–23).

And let us consider how to stir up one another to love and good works...

1. Notice that the author has moved from discussing the implications of Christ's person and work for our *faith* ("the confession of our hope") to its implications for our *faithfulness* ("love and good works"). How does the author see what *Christ* did as grounds for encouraging each other in what *we* are to do? See, for example, Heb 12:1–2 (look also for other passages that speak to this question).
2. Here the author clearly treats the Christian life as inseparable from *community*. What are other clues in this passage and elsewhere in Hebrews that sharing *faith* and *life* is an important element of perseverance?
3. What does the word "consider" imply about our approach to relationships with our fellow believers? What are obstacles to taking this to heart and putting it into practice? What are incentives for doing it? See Gal 5:13; Col 3:12–17; Eph 4:25–32.

4. The word translated here as “stir up” is very strong: in other places, it’s translated as “provoked” (picture a parent urging his or her child to jump into a pool or come down a slide!). How does that change how this verse challenges us? Are we inclined to this sort of involvement in each other’s lives? Why or why not?

5. Why are both “love” and “good works” important? How is this different from “salvation by works”? See 1 John 3:10–18; 1 Cor 13; Rom 13:8–14; Eph 2:1–10; Phil 2:12–13; Heb 13:21.

6. “Love” and “good works” are pretty broad terms! Are there examples in the book of Hebrews of what sort of things the author might have in mind? Is it possible that at BHOF there are particular aspects/expressions of love and particular good works that we need to grow in?

Week 8: Memorize Hebrews 10:25a (Review Hebrews 10:19–24).

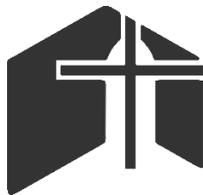
...not neglecting to meet together, as is the habit of some, but encouraging one another...

1. What is the connection between this clause and the preceding exhortation that we are to “consider how to stir up one another to love and good works”?
2. What are the implications of this instruction for how we view our Sunday gatherings? Might this affect our approach to relationships throughout the week as well? If so, in what ways? See Heb 3:13; 13:1–7, 16; James 5:19–20; 1 John 3:16–18; Rom 15:7; etc.
3. The author says it is “the habit of some” to *neglect* meeting together. What are different reasons why the original audience of this passage would have been inclined to do this? See Heb 2:1; 3:12; 10:32–36; 12:3–17. What are reasons some of *us* would be tempted to do this, either in regard to Sunday worship or in general?

Week 9: Memorize Hebrews 10:25b (Review Hebrews 10:19–25a).

...and all the more as you see the Day drawing near.

1. What is “the Day” the author is referring to? What will happen on that Day? See Ezek 7:10–13; Heb 9:27–28; Titus 2:13; 1 Thess 4:13–5:11; Acts 17:31.
2. What does it mean that the Day is “drawing near”? In what sense can we “see” it approaching? See Rom 13:11–12; 1 Pet 4:1–7; Matt 24, esp. vv. 1–14, 32–35, 36–51; Luke 17:20–25; Rev 1:3; 22:12.
3. What does this imply about the role “the Day” is to play in how we see our lives and the world in general? See Eph 5:6–21; Heb 4:1, 9–11; 6:4–8, 11; etc.
4. What are particular ways we’re tempted to forget the approaching Day? What are the bad effects of this “amnesia”?



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