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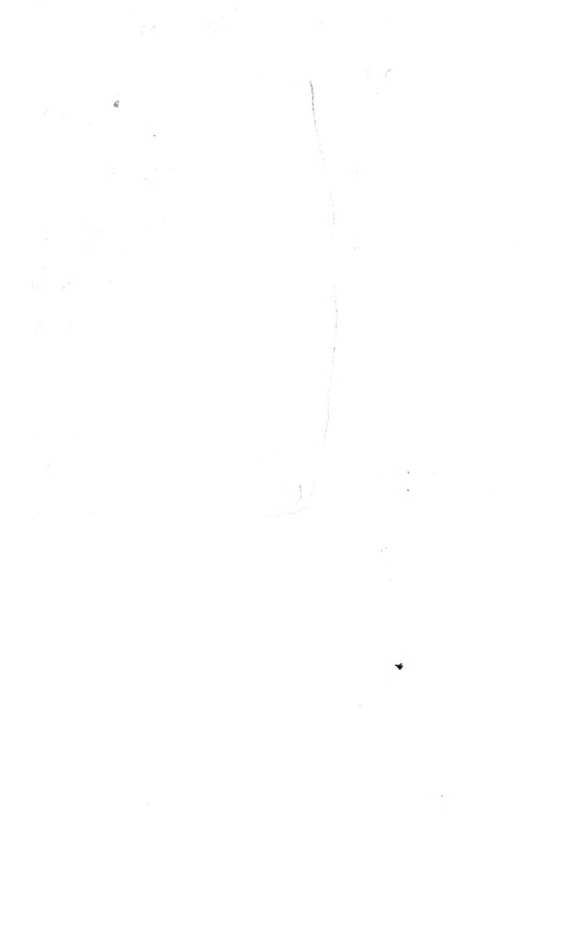
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QUESTIONS

ON THE

EPISTLE TO THE HEBREWS:

DESIGNED FOR

BIBLE CLASSES AND SUNDAY SCHOOLS.

ADAPTED TO THE

AUTHOR'S NOTES ON THAT EPISTLE.


BY ALBERT BARNES.

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PREFACE.



THE following Questions are designed for sabbath-schools and Bible classes. Those which are printed in the larger type are derived directly from the text, and require only a knowledge of the text to answer them. Those in smaller type pertain to the *meaning* of the text, and are designed to bring out the sense of the words and phrases used by the apostle, and the design, connexion, and force of his argument. These questions, except the few at the close of each Lesson entitled '*General Questions on the Lesson,*' are based on my '*Notes on the Epistle to the Hebrews,*' and an answer to them can be found in that

volume. The questions added at the close of each Lesson are designed to excite enquiry on subjects connected with the subject of the Lesson, or to furnish hints to the teacher for practical suggestions. They are on topics of personal piety, or on points of theology on which a teacher might speak to his class with profit.

ALBERT BARNES.

Philadelphia, May 6, 1847.

QUESTIONS

ON THE

EPISTLE TO THE HEBREWS.

LESSON I.

Introductory Questions.

What differences of opinion have been entertained in regard to the Epistle to the Hebrews?—See the Introduction to Notes on the Epistle, § 1.*

What importance is to be attached to these differences? To whom is this epistle said to have been written?—Intro. § 2.

Is the fact that it was written to the Hebrews stated in the epistle itself?

Where is it stated?—Answer. In the title, and in the subscription at the end.

What is the authority of that subscription, and the other subscriptions at the close of the epistles?

Did Paul usually specify the persons or churches to whom he wrote his epistles?—Comp. Rom. i. 7. 1 Cor. i. 2. 2 Cor. i. 1. Gal. i. 2. Eph. i. 1. Phil. i. 1. Col. i. 2. 1 Thess. i. 1. 2 Thess. i. 1. 1 Tim. i. 2. 2 Tim. i. 2. Titus i. 4. Philem. i. 2.

Who are meant when it is said that this epistle was written to *the Hebrews*?—Ans. Those who had been Jews, and were converted to Christianity.

* The reference here, and elsewhere, is to the 'Notes' of the Author on this epistle.

What is the evidence that this epistle was written to the Hebrews?—Intro. § 2. (1.)

- (a) Is there any evidence of this from the inscription at the commencement of the epistle? If so, what is it?
- (b) Is there any evidence from the testimony of the Christian Fathers? If so, what is it?
- (c) Is there any internal evidence of it? If so, what is it?

To what particular Hebrew church was it probably written? Intro. § 2. (2.)

What particular reasons are there for supposing that it was written to the Hebrew Christians in Palestine?

Was it addressed to a particular church in Palestine, or to the Hebrew Christians there in general?—Intro. § 2. (3.)

Who has been commonly supposed to be the author of the epistle?—Intro., § 3.

Has there been any difference of opinion on this point?

On what grounds was it doubted?—Intro., § 3, (4).

What evidence is there from the testimony of the Fathers that it was written by the Apostle Paul?—Intro., § 3, (1).

Was it early translated into any other language, and is there any evidence from that that it was regarded as the production of Paul?—Intro., § 3, (2).

Was it received by any of the churches as having been written by him?—Intro., § 3, (3).

What internal evidence is there that it was written by him?—Intro., § 3, (5).

If Paul wrote the epistle, how can it be accounted for that his name was omitted?—Intro., pp. xi, xii.

At what time is the epistle supposed to have been written?

Are there any internal marks which show that it was written before Jerusalem was destroyed?—Intro., § 4, (1).

Is there any internal evidence that it was written before the civil wars and commotions which terminated in the destruction of Jerusalem?—Intro., § 4, (2).

Is there any evidence that those to whom it was written were *not* suffering persecution?—Intro., § 4, (3).
Comp. ch. x. 32, 33.

Is there any evidence that it was written during the latter part of the apostolic age?—Intro., § 4, (4, 5).

Where was the epistle written?—Intro., § 4, (6).

Has there been any difference of opinion as to the language in which it was written?—Intro., § 5.

In what language is it commonly supposed to have been written?

What arguments have been adduced to show that it was written in the *Hebrew* language?—Intro., § 5, p. xiv.

What arguments are there to show that it was written in the *Greek* language?—Intro., § 5, (1, 2, 3.)

What is the general design of the epistle?—Intro., § 6.

By what general arguments does the writer show the superiority of the Christian religion to the Jewish?—Intro., pp. xvii, xviii.

Of what particular value is this epistle?—Intro., pp. xviii, xix.

Of what importance is it for us to understand the ancient system of the Jewish religion?

LESSON II.

CHAP. I. VS. 1—4.

The rank and dignity of the Author of the Christian dispensation.

What is the general design of this chapter? See the analysis of the chapter.

What is the design of the apostle in this lesson?

1. To whom had God spoken in times past?

By whom had he spoken to them?

In what manner had he spoken to them?

Why does the apostle commence the epistle with a statement of his belief in the revelations made to the prophets?

What is meant by *at sundry times*?

At what different times had God spoken to the fathers?

What is meant by *in divers manners* ?

In what modes had God in fact made his will known to men ?

What is meant by *in time past* ?

Who are meant here by *the fathers* ?

What is meant by the word *prophet* ?

In what senses is the word used in the Bible ?

Who are included in the word here ?

2. By whom has he spoken to us in these last days ?

What had he appointed him to be ?

What had he done by him ?

What is meant by *these last days* ?

Do these words imply that the world was soon to come to an end ?

Is there any way of determining whether the period denoted by the phrase 'last days' would be long or short ?

How could it be said that God had spoken to men by his Son in the *last days* ?

When the writer says 'unto us,' is it necessarily implied that he had himself heard the Son of God preach ?

Who is meant here by *his Son* ?

Why is the Lord Jesus called *the Son of God* ?

What thought does the writer wish particularly to press on the attention by saying that God has spoken to us *by his Son* ?

Why is he particularly entitled to be heard ? — Comp. John i. 1 ; iii. 2. Matth. vii. 29.

What has he revealed which specially demands our attention ? — Comp. 'Notes,' p. 24.

What is meant when it is said that God has *appointed him heir of all things* ? — Comp. Ps. ii. 8. Rom. viii. 17.

Why is the title *heir* given to him ?

What is an *heir* ? — Comp. Rom. iv. 13, 14.

In what sense is the Son of God an *heir* ? — Comp. Acts ii. 36 ; x. 36. John xvii. 10 ; xvi. 15.

In what sense is he the '*heir of all things*' ?

When it is said, 'by whom he made the worlds,' what is meant by *by whom* ?

What *was* his agency in creating the worlds?—John i. 3, 10. Col. i. 16. Eph. iii. 9. 1 Cor. viii. 6.

What are meant here by *the worlds*?—Comp. Heb xi. 3.

3. What is it said that he was?

What does he uphold?

How does he do this?

When he had purged our sins, what did he do?

What is the design of this verse?

Does the description in this verse refer to the divine nature of the Redeemer, or to him considered as incarnate?

What is the meaning of the word *brightness*?—Comp. 1 Cor. xv. 40, 41. Acts xxii. 11. 2 Cor. iii. 7. Rev. xviii. 1. Luke ix. 31, 32. 2 Thess. i. 9. 2 Pet. i. 17.

What is meant by *glory*?

From what is the comparison here derived?

In what sense is the Lord Jesus the 'brightness of the glory of God'?

Are men ever enlightened in the true knowledge of God except through him?—Comp. Matth. xi. 27. John i. 18; xiv. 9.

What is meant by the phrase *express image*?

What is meant here by *his person*?

In what respects is he the express image of God?—Notes, pp. 28, 29.

Has there been any other one in human form to whom this expression could be applied?

What is meant by his *upholding all things by the word of his power*?

In what sense does he do this?

Did Jesus ever claim this for himself?—Matth. xxviii. 18.

Is there any evidence here of his divine nature?

What is meant by *when he had purged our sins*?

What is meant by the phrase *by himself*?—Comp. 1 John i. 7.

What is meant by *the Majesty on high*?

What is implied by his sitting *at his right hand*?—Comp. Mark xvi. 19. Eph. i. 20—23.

4. Than whom was he made better?

By how much was he made better than they?

In what respects was he made *better* ?

What is to be understood by his being '*made better*' ?

In what respects is he more exalted than the angels ?—

Comp. Eph. i. 20, 21. 1 Pet. iii. 22.

What is meant by 'as he hath by inheritance obtained a more excellent *name* than they' ?

Is the name *Son* ever given to the angels ?—Ver. 5.

What is there in the name *Son* more honorable and exalted than any name conferred on them ?

General Questions on the Lesson.

How long a time was occupied in giving a revelation to mankind ?

What advantages were there in giving it in that manner more than there would have been in giving it all at once ?

Is there any considerable *variety* in the books of the Bible ?

What advantage is there in there being such variety in the style, manner &c. in which the Bible is written ?

Is the Bible to be regarded as *one* book, or a *collection* of books ?

Is it now *arranged* in the exact order in which it was given ?

What is the evidence that the prophets were inspired by God ?

If the Lord Jesus is more exalted than the angels, what respect should be shown to him by the kings and rulers of the earth ?—Ps. ii. 10—12.

With what feelings ought *we* to regard him ?

Why should *we* listen to him when he speaks to us ?

In what way does he now speak to us ?

If we do not hearken to him, and obey him, what will be the consequence ?—Acts iii. 23. Mark xvi. 16.

LESSON III.

CHAP. I. VS. 5—9.

Proofs that the exalted dignity ascribed to the Son of God, in vs. 1—4, belong to him; particularly as he is superior to the angels.

What is the design of the apostle in this lesson?

What proposition had he laid down in the previous lesson?—Vs. 1—4.

5. What does the apostle say that God had not said to the angels at any time?

What is the design for which these passages are introduced?

What particular reasons were there why the apostle in this argument should appeal to the Old Testament?

Is there any difficulty in regard to the application of these passages to the Lord Jesus?

Is it to be supposed that they were commonly admitted by the Jews to be applicable to the Messiah?

Where is the first of these passages found?—Ps. ii. 7.

What is the evidence that *that Psalm* refers to the Messiah?

What is implied here by saying 'Thou art *my Son*'?

In what sense is the phrase 'Sons of God' used in the Bible?

In what peculiar sense is it applied to the Lord Jesus?

What time is referred to by *this day*?

Does the argument here turn on *the time* when this was said, or on *the fact* that it was said?

What is meant by, *Have I begotten thee*!

Where is the other passage quoted in this verse found?
- 2 Sam. vii. 14. Comp. Ps. lxxxix. 20—27.

To what do these words, as originally spoken, refer?

Why were they applied to the Messiah?

What is the argument on which the apostle relies in this passage?

6. What was said when he brought the first begotten into the world?

For what purpose is this passage introduced?

What is meant by *bringeth in*?

Who is meant by *first-begotten*?

Why is Christ called the *first-begotten*?—Comp. Rev. i. 5. Col. i. 18. John i. 14.

Where is the passage here quoted found?—See Ps. xcvi. 7.

What evidence is there that that passage had any reference to the Messiah?

Is it to be supposed that it was usually regarded as having such a reference in the time of the apostle?

What is the passage designed here to prove?

How does it prove that?

7. What is said of the angels in ver. 7?

Where is this said?—Ps. civ. 4.

How can it be shown that the passage in the Psalm refers to the angels?

What is meant here by 'who maketh his angels *spirits*'?

Who are meant here by 'his *ministers*'?

What is meant by their being a *flame of fire*?

What is the bearing of this on the argument of the apostle?

8. What does he say to the Son?

Where is this passage found?—Ps. xlv. 6, 7.

What evidence is there that this Psalm was intended to refer to the Messiah?

What is a *throne*?

What is meant here by a *throne*?

To whom is the phrase 'O God' applied here?

In what sense can the name *God* be applied to Christ?

How does this passage bear on the argument of the apostle?

What does it *prove* in regard to the rank of Christ?

Does this refer to him *before* the period of his incarnation, or *afterwards*?

Is it ever right to address the Lord Jesus as *God* now?
—John xx. 28.

What is meant by *for ever and ever*?

How can this be reconciled with what is said in 1 Cor. xv. 24—28.

What is said of his sceptre ?

What is a *sceptre* ?

What is a 'sceptre of *righteousness*' ?

What is meant by saying that the 'sceptre of his kingdom' was a 'sceptre of righteousness?'—Comp. Isa. xi. 2—5.

9. What had he loved ?

What had he hated ?

What is the meaning of this ?

Was this the character of the Lord Jesus?—Comp. ch. vii. 26 ; iv. 15. 1 Pet. ii. 22.

What had God done in consequence of this ?

What is meant by *God, even thy God* ?

What is meant by *hath anointed thee* ?

Who were commonly *anointed* when set apart to office ?
—Comp. Lev. viii. 12. Num. iii. 3. 1 Sam. x. i. 2 Sam. ii. 7.

In what sense is the Lord Jesus called *the anointed* ?

What is meant by *the oil of gladness* ?

What occasion of rejoicing was there on the inauguration of the Messiah ?

Who are meant here by *thy fellows* ?

In what sense was he exalted above them ?

General Questions on the Lesson.

Is it right for us to worship the Lord Jesus now?—
Comp. John xx. 28.

Can men adopt the language of the Bible *without* worshipping him ?

Would the fair use of the language of the Bible lead men to worship him ?

Is there reason to believe that the angels *now* worship him?—Comp. Rev. v. 9, 12, 13, 14.

How does the kingdom of the Redeemer (vs. 8, 9) differ.

from those which have been commonly set up over men?

Why should we rejoice in his reign?

Why should we desire its extension on the earth?

What would be the effect if it was every where established?

Why should we desire his reign in our own hearts?



LESSON IV.

CHAP. I. vs. 10—14.

The argument continued. Further proofs of the exalted rank of Christ, and of his superiority to the angels.

What is the design of the verses in this Lesson?

10. What is it said in vs. 10 that the Lord had done?

Whose works were the heavens?

What is the force of 'and' in this verse?

What is the *object* of the quotation of this passage?

From what place is the passage here quoted?—Ps. cii. 25—27.

To whom does the word 'Lord', as used here, refer?

Who is intended by the word 'Lord' in the Psalm?

What evidence is there that the Psalm refers to Christ?

What is the particular truth which the passage quoted from the Psalm is designed to prove?—Ans. That he to whom it is applied is *immutable*.

What is meant by *in the beginning*?—Comp. Gen. i. 1. John i. 1.

What is meant by 'laying the foundation of the earth'?

What is meant by 'the heavens are the works of *thine hands*'?

Does the creation of the heavens prove that he who formed them is divine?—Isa. xl. 21—26, 28. Rom. i. 20. Gen. i. 1.

Is it a work which could be delegated to any creature?
What is meant by the *heavens* here?

11. What would happen to the heavens?

What is meant by 'they shall *perish*'?

Is it meant that the heavenly bodies will be annihilated?
Comp. 2 Peter iii. 10—13.

What is said of him who made them?

What is meant by thou *remainest*?

Will he who made them always be the same?

What is said of their becoming old?

What is the meaning of the word *wax* here?

In what sense will they grow old like a garment?

Is there any evidence that the works of nature will gradually decay?

12. What comparison is made between them and a vesture?

What is a *vesture*?

What is meant by *shalt thou fold them up*?

How are the heavens represented in the Bible—Comp. Gen. i. 7. Isa. xl. 22; xxxiv. 4. Rev. vi. 14.

What is meant by *they shall be changed*?

In what respects is the Maker of the heavens always the same?

What is said of his years?

What is meant by *thy years shall not fail*?

Can what is here said be applied to a creature?

To whom does the apostle mean to apply it?

What, then, is the rank of Christ?

13. What had not God said to the angels?

What is the design of what is here said?

From what place is this passage taken?—Ps. cx. i.

What evidence is there that that Psalm refers to the Messiah?—Comp. Matth. xxii. 43, 44. Acts ii. 34, 35.

What is meant by *sit on my right hand*?

What rank or dignity is implied by that?

What is a *footstool*?

What is meant by making his enemies his footstool?

What *enemies* are referred to here?

When they are subdued, what will he do?—1 Cor. xv. 24—28.

What is the argument in this verse?

14. What are the angels said to be?

For what purpose are they sent forth?

What is meant by *ministering spirits*?

What is the argument relied on here?

What is implied by their being *sent forth*?—Comp. Dan. ix. 21—23.

Who are meant by the *heirs of salvation*?

Why are they called *heirs*?—Comp. Rom. viii. 14—17.

What is the *point* of the argument in this verse?

Is there any improbability in the supposition that the angels are employed to aid the heirs of salvation?—Comp. Matth. xx. 28. John xiii. 1—15. Notes, p. 44.

In what *ways* may it be supposed they aid man?

Are they ever represented as feeling a deep interest in man?—Luke xv. 10. Matth. xviii. 10.

Are they represented as feeling any special interest in what pertains to the *redemption* of man?—1 Pet. i. 12. Luke i. 26; ii. 10, 13. Matth. iv. 11. Luke xxii. 43. John xx. 12. Acts i. 10.

Are they ever represented as appearing for the protection and defence of the people of God?—Ps. xxxiv. 7. Gen. xix. 1. 15. Acts v. 19; xii. 7, 8.

Are they ever represented as appearing to impart strength in resisting temptation?—Luke xxii. 43.

Are they ever represented as sent forth to encourage the saint?—Dan. ix. 21—23.

Are they ever represented as conducting dying saints to heaven?—Luke xvi. 22.

Is there any improbability in supposing that they may do the same thing still?

General Questions on the Lesson.

- Have any changes occurred on the earth which make it probable that it may yet be destroyed ?
- What changes are going on among kingdoms and nations ?
- What source of comfort is there in the reflection that amidst these changes the Saviour is the same ?
- Do our earthly friends ever change in their conduct toward us ?
- Does the Saviour ever change in his conduct towards his people, if they are faithful ?
- Is there any evidence in this lesson of the dignity of man ?
- What may we learn from this chapter about the divine care for men ?
- How should we feel in view of the fact that God has thus sought our salvation ?
- How should we feel in view of the fact that we are thus surrounded by angels ?
- What encouragements have we to secure our salvation ?
- Is it right to expect the aid of angelic beings in our temptations and dangers now ?
- Will there be any peculiar guilt if we neglect the means which God has put into our hands to secure our salvation ?

LESSON V.

CHAP. II. VS. 1—9.

Reasons why we should attend to the things which we have heard.

- What is the design of this chapter ?
- By what general considerations does the apostle enforce that design ?
1. What does the apostle say we ought to do ?
- Why ought we to do this ?
- What is the force of *therefore* in this verse ?

What argument had the apostle urged which makes it proper that we should give earnest heed?—Ch. i.

What is meant here by *earnest heed*?

What is referred to by 'the things which we have heard'?

What is implied by *lest at any time*?

What is meant by *let them slip*?—See the margin.

What danger is there that we should let them slip?

What reasons are there why we should not?

When is the best time to attend to them?

Will the truths of religion benefit us unless we give heed to them?

2. What is said of the word spoken by angels?

What did every transgression and disobedience receive?

What is meant by *the word spoken by angels*?

By whom was the revelation in the Old Testament given?

What evidence is there that the ministry of angels was employed in giving it?—See Acts vii. 38, 53. Gal. iii. 19. Isa. lxiii. 9. Ex. xiv. 19. Num. xx. 16.

Why was it important in the argument of the apostle here to refer to the fact that the law was given by *angels*?

What is meant where it is said that 'the word was *steadfast*'?

What is the difference between *transgression* and *disobedience*?

What is meant by their receiving a just recompense of reward?—Comp. Num. xv. 30, 31.

3. What will happen if we neglect so great salvation?

Escape what?

What is implied by the question here as to the possibility of escaping?

What is *neglect*?

Does mere *neglect* ever ruin any one in regard to health or property?

Will it be as likely to in regard to the soul?

Can we obtain salvation unless we strive for it? — Luke xiii. 24. Matth. vii. 13, 14.

What is meant by *salvation*?

Why is it called *great*?

How was it begun to be spoken?

Who is meant here by *the Lord*?

How was it confirmed to us?

What is meant here by *confirmed*?

Who are meant here by *us*?

Why is this a reason why we should not neglect it?

4. What did God do?

How did he bear witness to them?

What is meant by *bearing them witness*?

What are *signs and wonders*?

How do *miracles* differ from these?

What miracles did the apostles work? — Mark xvi. 17
18. Acts xxviii. 5, 8; v. 15, 16; iii. 2—7.

What are meant by *gifts of the Holy Ghost*? — Comp. 1
Cor. xii. 4—11.

What is meant by *according to his will*?

How do miracles furnish an evidence of divine revelation?

5. What has God not done in regard to the
angels?

What is the design for which this is said?

What is meant here by *the world to come*?

Under whom is this put in subjection?

6. What did one in a certain place testify?

Who is referred to here by *one*?

What is meant here by *testified*?

What place is here referred to? — Ps. viii. 4—6.

What is the design for which this is introduced?

What is the *force* of the argument employed by the
apostle?

How can it be shown that the passage in Psalm viii. had
any reference to the Messiah?

What is implied in the question, 'what is man'?

What is there in man that should lead one to ask this question?

Who is referred to here by the 'Son of Man'?

What is meant by 'that thou *visitest* him'?

7. How did God make man?

How did he crown him?

Over what did he set him?

What is meant here by *a little lower than the angels*?

How does this bear on the argument of the apostle?

What reference has what he says to Christ?

What is meant by crowning him with glory and honor?

How has man been set over the works of God?—Gen. i. 26.

Is there any higher sense in which *man* has been set over these works?—Matth. xxviii. 18. John xvii. 2. Luke i. 32, 33.

8. Where had he put all things?

Under whose feet?

Did he leave any thing that was not put under him?

Was it designed that all things on earth should be subject to man?

What do we now see?

In what respects is it true that all things are not put in subjection under him?

What is the argument of the apostle in this verse?

9. What do we see respecting Jesus?

How was he made?

How does this accord with what was said of *man*?

How was he crowned?

What is meant by *for the suffering of death*?

With what glory and honor was he crowned?—Acts ii. 33. Mark xvi. 19. Phil. ii. 8, 9. Heb. xii. 2. Eph i. 20—23.

For whom had he tasted death?

- How was this connected with his being crowned?
 What is the meaning of 'that he' in this verse?
 Is the meaning that he was crowned with glory and honor *in order that* he might taste of death, or that he was so crowned *because* he had so tasted of death?
 What is meant here by *the grace of God*?
 What is meant by 'tasting of death'?
 What is meant here by *every man*?
 Does this prove that the atonement was made for all?
-

General Questions on the Lesson.

- What reasons have *we* for giving heed to the truths of religion?
 If the Christian religion is neglected, is there any way by which we can be saved?—Acts iv. 12.
 In what danger are we of neglecting it now?
 In what particular danger are *the young* of doing this?
 What evidence have *we* that God has spoken to us?
 Of what force now is the argument for the truth of religion derived from miracles?
 Is there any *other* evidence than that, on which we may rely?
 Is the evidence for the truth of religion increasing or diminishing in strength from age to age?
 What has the Lord Jesus done to exalt the nature of man?—Notes, p. 62, col. 2.
 Has any thing been done elsewhere so much to honor man as the incarnation, the character, and the exaltation of the Saviour to heaven?
 In what way may *we* now be most honored and exalted?

LESSON VI.

CHAP. II. 10—18.

The argument continued. Particular reasons why one so exalted was subjected to so severe sufferings, and to so low a state of humiliation.

What is the design of the apostle in this lesson ?

10. What became him for whom are all things, and by whom are all things ?

Who is referred to here by *him* ?

What is meant by 'it became him' ?

What objection does the apostle probably design to meet here ?

What reasons were there, probably, why what the apostle here says he did, became him ?

What is meant by 'for whom are all things' ?

What by 'by whom are all things' ?

What design had he in what he had done ?

What is meant by 'bringing many sons unto glory' ?

Why are they called *sons* ?

Will few or many be saved ?—Comp. Rev. vii. 9.

Who is meant by 'the captain of their salvation' ?

Why is he called 'captain of their salvation' ?

What is meant by his being made *perfect* through sufferings ?

Does this imply that he was morally imperfect before ?

By what kind of sufferings was he thus made perfect ?

How would he have been *imperfect* if he had not thus suffered ?

11. What is said of him who sanctifies, and of those who are sanctified ?

Who is referred to here by 'he that sanctifieth' ?

What is meant here by the word *sanctifieth* ?

What is the design of the apostle in what is here said ?

What is meant when it is said that they 'are all of one' ?

What is he not ashamed to do ?

Why might it ever be supposed that he would be ashamed to do this ?

What is meant here by *for which cause* ?

12. What does he say ?

Where is this passage found ?—Ps. xxii. 22.

What evidence is there that that Psalm refers to the Messiah ?

What is meant by ' I will declare *thy name* ' ?

Who are denoted here by *brethren* ?

Why does the apostle here adduce a passage from the Old Testament, rather than refer to some *instance* in which the Lord Jesus addressed his disciples as brethren ?

What would he do in the midst of the church ?

What is meant by *in the midst of the church* ?

How does this bear on the argument of the apostle ?

Is there any evidence that the Lord Jesus ever united with his disciples in offering praise ?—Comp. Matth. xxvi. 30.

13. What else did he say ?

What is meant here by *again* ?

From what place is this passage quoted ?—See Isa. xii. 2.

What evidence is there that this passage has any reference to the Messiah ?

How does this passage bear on the argument of the apostle ?

What is further said ?

Where is this passage found ?—Isa. viii. 18.

What evidence is there that it refers to the Messiah ?

How does it bear on the argument of the apostle ?

14. What is it said the children were partakers of ?

Who are meant here by *the children* ?

What is meant by their being *partakers of flesh and blood* ?

What did he himself take part of?

What is meant by this?—Comp. John i. 14.

Why was it proper that he should do this?

Why did he do this?

Who is said to have the power of death?

What is meant by *destroying* him?

In what way was this to be done *through death*?

In what sense has the devil *the power of death*?

Is it probable that Satan ever himself inflicts death?

Had he any agency in introducing death into the world?

How extensively does death now reign?—Rom. v. 12, 14. Heb. ix. 27.

What special evidence of benevolence on the part of the Redeemer was there in undertaking this?

Will the time ever come when death shall be destroyed
—1 Cor. xv. 26, 54. 2 Tim. i. 10. Rev. xx. 14.

15. Whom did he design to deliver?

From what did he design to deliver them?

In what sense did he design to deliver them?

What is the effect of religion in delivering men from the fear of death?

What is meant by being subject to bondage through the fear of death?

Have men naturally the dread of death?

What do they dread in death?

Why is this dread implanted in us?

What kind of *bondage* are men subjected to who fear death all their lives?

Will any thing else take away this dread of death but religion?

What do men do to deliver themselves from the dread of death?

16. What did he not take on him?

What is meant by 'took not on him'?

Why did he not take on him their nature?

What did he take on him?

What is meant here by *the seed of Abraham*?

Was it his design to confine the benefits of his work to those who were Jews?

17. What did it behoove him to be?

What is meant by *behooved*?

Who are meant by *his brethren*?

Why did it behoove him to be made like unto his brethren?

What is a *high priest*?

What rank did the Jewish high priest sustain?—Comp. Ex. xxviii. 2—39.

What offices did he perform?—Comp. Lev. xvi. xiii. ix.

In what sense was the Lord Jesus a high priest?

What is meant by his being a *merciful* high priest?

Why was it important that he should be a merciful high priest?

What is meant by his being a *faithful* high priest?

Why was it important that he should be *faithful*?

Why was it important that the apostle should show that the Author of the Christian religion sustained the office of high priest?

In what things was he to be faithful?

What is meant by *in things pertaining to God*?

What was to be accomplished by his being a high priest?

What is meant by making reconciliation for the sins of the people?

How did the Lord Jesus do this?—See Rom. iii. 25.

18. How has he suffered?

What is meant by '*in that he hath suffered*'?

What is meant by '*being tempted*'?

What is he able to do?

How does the fact that he has suffered enable him to succor them?

General Questions on the Lesson.

If the Lord Jesus was thus called to suffer, what may his people expect?—Ver. 10.

If he was made 'perfect' by sufferings, what may we suppose will be the effect of sufferings on his people?—Comp. Heb. xii. 11. Ps. cxix. 67.

Are there any reasons for suffering which apply to them which did not apply to him?—Comp. Heb. xii. 10.

What reasons have *we* for trusting in God?—Ver. 13.

Are there any reasons why *we* should fear death?—Ver. 15.

In what way may those fears be removed?

Is it probable that the fears which Christians sometimes entertain of dying will be removed when they come to die?

To whom should we look for support when we are tempted?—Ver. 18.

What kind of support may we expect by looking to him?

LESSON VII.

CHAP. III. VS. 1—6.

**The advantages of the Christian religion above the Jewish. This shown in respect to its Author. He is superior to the founder of the Jewish economy—Moses.*

On what particularly did the Jews value their religion?
—See the analysis of the chapter.

In what respects had the apostle shown the superiority of the Christian religion, in the previous chapters?

Who was regarded as the most important personage in the Jewish religion?

Who was regarded as next to Moses in rank and dignity?

What is the design of this chapter?

What is the particular design of this lesson?

1. What does the apostle call those to whom he wrote this epistle?

Why is the name *brethren* given to Christians?

Why are they called *holy*?

Of what does he say they were *partakers*?

What is meant by the word *calling* here?

What is denoted by 'the *heavenly calling*'?

In what sense were they '*partakers of the heavenly calling*'?

What were they to consider?

What is meant in this place by *considering*?

What is meant by the word *apostle*?

Is it applied to the Lord Jesus elsewhere?

What is its meaning as applied to him here?

What is meant by calling the Lord Jesus '*the high priest of our profession*'?

With whom does the writer design to compare him in this language?

Why was it necessary to institute this comparison?

2. To whom was he faithful?

Who else is said to have been faithful?

What is meant by the word *faithful*?

What is meant by his being '*faithful to him that appointed him*'?

What is the value of *fidelity*?

Why was this so important a virtue in him?

What was there in the circumstances of those whom the apostle addressed, which made it proper for them to '*consider*' this characteristic of the Saviour?

What is meant when it is said that Moses was '*faithful in all his house*'?

Is this ascribed to him in the Old Testament?—Num. xii. 7.

What is the design of the apostle in comparing the fidelity of Moses and of Christ?

3. Of what was this man counted more worthy?

Who is referred to by *this man*?

What is meant by his being *counted more worthy*?

What is meant here by *glory*?

Why was he more worthy of glory?

What is meant here by 'he who hath builded the house'?

To whom does the apostle mean to apply this?

Who was the agent in building the universe? Ch. i. 2,
10. John i. 3. Col. i. 16.

What is the idea which the apostle means to convey here
about the honor due to the Saviour?

4. By whom is every house builded?

Who built all things?

What is the design of this verse?

How is it applicable to Christ?

Does it prove any thing respecting his divine nature?

5. What is said of Moses?

In what respect or capacity was he faithful?

What was his being faithful designed to be a
testimony of?

What is meant by his being faithful *as a servant*?

Is he ever spoken of as *a servant*?—Josh. i. 1, 2; ix. 24.
1 Chron. vi. 49. 2 Chron. xxiv. 9. Neh. x. 29. Dan.
ix. 11. 1 Kings viii. 56. Ps. cv. 26.

What comparison does the apostle mean to institute here
between him and Christ?

What is meant by his being 'faithful for a testimony of
those things which were to be spoken after'?

6. How was Christ faithful?

What is meant by his being *a Son over his own house*?

What comparison is designed to be instituted here be-
tween him and Moses?

What honor is due to him above that which was due to
Moses?

What is it said we are?

What is meant by our being *his house*?

How will we be 'his house'?

What is meant by *holding fast the confidence and the rejoicing of the hope*?

To the end of what?

How will holding this fast make us 'his house,' or of his family?

If a man professes to be a Christian, and then falls away, what will it prove?—1 John ii. 19.

General Questions on the Lesson.

How should we esteem the Author of the Christian religion?

Has the founder of any other system of religion been equal to him?

Is there any reason why we should forsake *his* religion and embrace *theirs*?

Would we avoid any real difficulty if we should?

If Christ has been faithful, what should we be?

What do we owe to his fidelity?

What is the value of fidelity in the world now?

What would a family be if there were no fidelity of husbands and wives, and parents and children?

How may ministers be faithful to their people?

How may a people be faithful to their pastor?

How may parents be faithful to their children?

How may children be faithful to their parents?

How may teachers be faithful to their pupils?

How may pupils be faithful to their teachers?

How may neighbors be faithful to one another?

LESSON VIII.

CHAP. III. VS. 7—13.

Duty of hearing the voice of Christ, and danger of hardening the heart.

What is the design of this lesson?

7. What does the Holy Ghost say?

From what place is this passage quoted? — Ps. xcvi.
7—11.

How can it be said that the *Holy Ghost* says this?

Is there any evidence here that the Psalmist was inspired?

What is meant here by *to-day*?

What by *if ye will hear his voice*?

When are we bound to obey the commands of God?

Have we any right to defer obedience until to-morrow?

What may we learn here about the influence of the *will*
in hearing the voice of God?

How does the voice of God speak to us now?

8. What are we commanded not to do?

What is meant by hardening the heart?

How does a refusal to obey the voice of God harden the
heart?

In what ways do sinners harden their hearts?

What is meant here by *as in the provocation*?

What is referred to by *the day of temptation in the wil-*
derness?

What does the word *wilderness* commonly denote in the
scriptures?

What particular *provocations* were there in the wilder-
ness?—Ex. xvii. 2, 7. Num. xiv. 2.

9. What did their fathers do?

Who are meant here by *fathers*?

What is meant by *proved me*?

In what way did they do it?

What is meant here by their ‘*seeing his works*’?

Do men now ever rebel against God, and tempt him,
when they see his works?

Is it meant here that they *saw his works* forty years, or
that they *tempted* him, and *proved* him forty years?

10. How did God feel towards that generation?

What is meant by his being *grieved* with them?

Are we to suppose that he was *sorry* or *pained*?

What did God say of that generation?

What is meant by their ‘*erring in heart*’?

How did a trial of forty years show that they *always*
did it?

What is shown now when a man has lived in sin forty years ?

What had they not known ?

What is meant by 'knowing *his ways*' ?

11. What did he swear ?

How did he swear this ?

What is meant in the Scriptures when God is represented as *swearing* ?

What is meant here by 'swearing *in his wrath*'

What is referred to here by *rest* ?

Why were they excluded from his rest ?

12. What are we exhorted to take heed to ?

What is meant by *taking heed* ?

Why should the case here referred to be an example to us to take heed ?

What is meant by *an evil heart of unbelief* ?

What are the evils of *unbelief* ?

How is an evil heart of unbelief manifested ?

What is meant by *departing from the living God* ?

In what does a departure from God usually commence ?

13. What are we to do daily ?

To whom is this addressed ?

What is meant by *exhort* ?

Does this refer to *public* or *private* exhortation ?

Why is it proper to do this *daily* ?

What is meant by *while it is called to-day* ?

Why should we do this ?

Is it possible that the minds of *Christians* should become hardened ?

What is meant by the '*deceitfulness of sin*' ?

In what way is sin deceitful ?

Why is this a reason why we should exhort one another ?

General Questions on the Lesson.

Are we to suppose that the Old Testament was given by the inspiration of the Holy Ghost?—2 Tim. iii. 16. 2 Pet. i. 20, 21.

Who may be regarded as speaking to us when we read the Bible?

If we refuse to hear God to-day, have we any security that we can embrace his offers of mercy to-morrow? —James iv. 13, 14.

Would it be *right* to defer the subject of religion till to-morrow if we were certain that we should live?

What temptations are the young likely to fall into?

In what ways do the young harden their hearts?

At what period of life is the heart most tender?

When is the best time to attend to the subject of religion?

What *rest* is there now offered to man?—Matth. xi. 28. Heb. iv. 9.

What is there in our character and circumstances that makes such a rest desirable?

Can true *rest* be found any where else but in religion? —Isa. lvii. 20, 21.

Is it our duty to 'exhort' others when we see that they are in danger of falling into sin?—Ver. 13. Comp. Lev. xix. 17.

Why should the members of the church exhort each other?

Why should parents exhort and counsel their children?

Why should sabbath-school teachers exhort and counsel the children under their care?

Why should the aged exhort and counsel the young?

With what spirit ought we to receive the affectionate counsels of others?

How should children receive the counsel and advice of their parents?—Prov. i. 8; vi. 20.

LESSON IX.

CHAP. III. vs. 14—19.

Danger of hardening the heart continued. Further reasons for not doing it. Reasons for holding fast our profession.

What is the design of the apostle in this lesson ?

14. Of what are we made partakers ?

What is meant by being *made partakers of Christ* ?—
Comp. John xv. 1—7; xvii. 21, 23. Eph. v. 30. 1
Cor. xii. 27.

What kind of union subsists between Christ and his people ?

How shall we be made partakers of Christ ?

What is meant here by *confidence* ?

What is meant by 'the *beginning* of our confidence' ?

What by holding it *steadfast* ?

What constitutes true evidence of piety ?

Will any ardor or zeal at first when one becomes a professor of religion, show that he is a true Christian ?

Are persons whose subsequent lives show that they have no true religion, ever peculiarly ardent and zealous at first ?

Will mere feeling or ardor show that one has true religion ?

What will ?—John iii. 7. 1 John iii 7.

15. What is said ?

Where is this said ?—Ps. xcv. 7, 8.

Of whom was this said ?

What is meant here by *to-day* ?

What is meant by *hardening the heart* ?

In what way is this done ?

What is meant here by *the provocation* ?

16. What did some do when they had heard ?

Who are meant here by *some* ?

Is it meant that only a small part rebelled ?

What had they *heard* ?

What is meant by *did provoke* ?

Is it said that all did this who came out of Egypt by Moses ?

Has any other rendering of this passage been proposed ?

Did all who came out of Egypt actually rebel ?—Num. xiv. 30.

Might it with propriety be said that they *all* rebelled ?—

Comp. for a similar use of the word *all*, Matth. iii. 5.

John iii. 26. Phil. ii. 21. 2 Cor. iii. 2.

17. With whom was he grieved ?

How long was he grieved ?

What is meant by his being *grieved* ?

In what ways had they sinned ?

If God was angry with *them* for their sins, is there reason to suppose he will be angry with *us* if we sin ?

What is meant here by *carcasses* ?

Did all fall in the wilderness ?—Num. xxvi. 64, 65 ; xxxii. 11—13.

Were there any exceptions ?—Num. xiv. 30.

From what age and upward were they which were cut off ?—Num. xiv. 29.

Is it to be supposed that none of those who fell were truly pious ?

Were Moses and Aaron permitted to enter the promised land ?—Num. xx. 23—29. Deut. xxxiv. 5, 6.

Why were they not permitted to enter the promised land ?—Num. xx. 12. Deut. iii. 26, 27.

Is the Lord ever displeased with good people ?

How were the things here referred to fitted to admonish Christians in the time of the apostles ?

18. To whom did he swear that they should not enter into rest ?

What is meant here by *sware* ?

What is meant here by *believed not* ?—Comp. Deut. i. 32.

On what occasion did the Lord swear this ?—Comp. Deut. i. 23—27, 34—36.

What is the bearing of what the apostle says here on his argument ?

19. What does the apostle say we see ?

See from what ?

Enter into what ?

If unbelief excluded them from the promised land, what will it do to us ?

General Questions on the Lesson.

In what way may *we* partake of the blessings of redemption by the Lord Jesus ?

Are young Christians ever in danger of losing their ardor and zeal ?

Is the ardor of young Christians always genuine ?

In what danger are we now of hardening the heart ?

In what danger are the young particularly of hardening the heart ?

What evil arises from unbelief ?—Notes, p. 91. Col. i. (1.)

What evils has it caused in the world ?

What reasons are there why Christians should guard against unbelief in their hearts ?

How did the apostle Paul himself live ?—Gal. ii. 20.

Why should we so live ?

To what *rest* may we look forward ?

How may we obtain it ?

In what way may it be lost ?

What will become of those who draw back ?

Have those who draw back ever had any true religion ?
—1 John ii. 19.

What is to be said of him who makes a profession of religion *expecting* to fall away after a while ?

What of him who feels *willing* to fall away ?

What reasons are there why we should not delay the work of religion to a future time ?—Notes, p. 92. col. i.

LESSON X.

CHAP. IV. VS. 1—9.

The certainty that there remains a rest for the people of God now. The danger of coming short of it.

What is the design of this chapter?

Why did the apostle appeal to the *Old Testament* particularly to prove that there is now a *rest* for the people of God?

1. What does the apostle say we should fear?

What kind of *fear* is referred to here?

To what will this fear lead us?

What promise is left us?

Where is there such a promise?

Why did not Paul appeal to the *New Testament* to prove this?

What is referred to here by *rest*?

What is meant in this verse by '*seem to come short*'?

What classes of persons who had expected to reach heaven will fail at last?—Comp. *Matth. vii. 22, 23.*

Why should we earnestly strive to obtain it?

2. What was preached unto us as well as unto them?

Who are meant here by *them*?

What is meant here by *the gospel*?

In what sense was it preached unto them?

In what sense is it here meant that it is preached unto us?

What is said of the word preached?

What is meant when it is said that *it did not profit them*?

Why did it not profit them?

What is meant by its being *mixed with faith*?

What is the reason that the preached word does not profit those who hear it now?

What is necessary in order that it may profit us ?

3. What is said of us who have believed ?

Who are meant by *we who have believed* ?

What is meant here by *rest* ?

What had God said ?

Where is this said ?—Ps. xciv. 11.

What is meant by *I have sworn in my wrath* ? — See Questions on ch. iii. 11.

What is the meaning here of the expression ‘*If they shall enter into my rest*’ ?

What is said of the works ?

What *works* are here referred to ?

What is meant by their being *finished from the foundation of the world* ?

Was there any mention of a *rest* at the finishing of the work of creation ?—Gen. ii. 2, 3.

What bearing could an allusion to that have on the argument of the apostle ?

4. What did he speak of the seventh day ?

What place is referred to ?—Gen. ii. 2.

What is meant by *on this wise* ?

What is meant by his *resting* on that day ?

Is God employed now in the work of *creation* ?

Is he actively employed in any way ?—John v. 17.

Does he continue this employment on the Sabbath ?—John v. 16, 17.

What use does the Saviour make of this in regard to himself ?—John v. 17.

5. In another place again what does he say ?

What is meant by *in this place* ?—Ps. xciv. 11. *Margin.*

What is the design in quoting this here ?

6. What does the apostle say remains ?

What is said of those to whom it was first preached ?

What is meant by *it remaineth* ?

With what is this verse to be regarded as connected?—

Ans. Ver. 9.

How are vs. 7 and 8 to be regarded?

What point is regarded as determined in ver. 6?

7. In verse 7, what is said he limits?

What is meant by *he limiteth*?

What by *a certain day*?

What is the design of introducing this passage here?

What is meant by 'saying in David'?—Ps. xcv. 7.

What is meant by *after so long a time*?

How long was this spoken *after* the promise was made to the Israelites respecting the promised land?

What is the design of introducing this here?

8. What is said if Jesus had given them rest?

Who is meant here by *Jesus*?—See the Margin.

Why is *Joshua* called *Jesus*?

What is the object of saying this?

Did Joshua give them any rest?

In what sense is it true that he did not give them *rest*?

What is the force of the argument employed here?

9. What remains for the people of God?

What is the force of *therefore* in this verse?

What is the course of *reasoning* by which the apostle comes to this conclusion?—See Notes on this verse.

What is meant by the word *rest* as used here?

What is the difference between this word and the word *sabbath*?

Where is this rest for the people of God?

General Questions on the Lesson.

What promise is made to *us*?—Ver. 1.

What danger is there that we should come short of it?

What promise is made to us which was made to the Israelites?—Ver. 2.

What particular advantages have we which they had not?

What danger is there that the gospel preached to us will not profit us?

How is the fact that God rested on the seventh day an argument that we ought to rest?—Gen. ii. 2, 3.

Is it to be regarded as a *privilege* thus to rest?

What will heaven be in regard to *toil*?—Notes, p. 101. Col. 1. (1.)

Will there be *employment* in heaven?

Is there reason to suppose that there will be any *fatigue* there?

How will heaven resemble the *sabbath*?—Notes, p. 101. Col. 2. (2.)

What should the sabbath on earth be like?—Do. (3.)

Are they who do not love the sabbath on earth prepared for heaven?

Could they *enjoy* heaven if they were there?

Do the mass of men give evidence that they are prepared for heaven?

LESSON XI.

CHAP. IV. 10—16.

Duty of exerting ourselves to obtain heaven, from the fact that all things are seen by God, and that we cannot deceive him. Duty of holding fast our profession, from the fact that we have a great high priest.

What is the design of the apostle in this lesson?

11. For what should we labor?

Why should we thus labor?

What is meant here by *labor*?

What is the force of *therefore* in this verse?

What *example* does the apostle here refer to?

12. What does the apostle say of the word of God ?

What is the *design* of this verse ?

How does what is said here bear on the duty of laboring to enter into rest ?

What is meant by *the word of God* ?

What is meant when it is said that the word of God is *quick* ?

What is meant by its being *powerful* ?—Rom. i. 16. 1 Cor. i. 18.

What is meant by its being *sharper than any two-edged sword* ?—Comp. Eccl. xii. 11. Isa. xlix. 2. Rev. i. 16 ; ii. 12, 16 ; xix. 15.

What does it pierce asunder ?

What is meant by ‘ piercing asunder *soul and spirit* ’ ?

What is meant by ‘ piercing asunder *the joints and marrow* ’ ?

Of what is it a discerner ?

What is it that is a discerner of the thoughts ?

How does the word of God lead men to see their real character ?

What may we learn from this about the way in which the truth should be preached ?

13. What is said of any creature ?

What is meant by ‘ being *manifest* in his sight ’ ?

What is the *design* of this remark here ?

How are all things to him with whom we have to do ?

What is meant by *naked* ?—Comp. Ps. cxxxix. 11, 12.

What is meant by *opened* ?

Who is referred to by *with whom we have to do* ?

How should we feel in view of this fact ?

Would we be willing to have all our thoughts and feelings known to the world ?

14. What does the apostle say we have ?

What is the *object* of the apostle in what he here says?
—Comp. ch. ii. 17; iii. 1.

On what account did the Jews especially value their religion?

Why was it important to show that in the Christian system there was also an high priest?

Why is the expression '*great high priest*' used?

In what sense is the Lord Jesus a *priest*?

Where is it said that our great high priest has passed?

Where did the Jewish high priest go once in a year?—
Ch. ix. 3, 7. Lev. xvi. 2.

Why has our great high priest passed into the heavens?
—Ch. ix. 12, 24.

What should we do?

What is meant by *our profession*?

How is the fact that we have a great high priest an argument for holding fast our profession?

15. What kind of an high priest have we?

What is meant here by *infirmities*?

What is meant by *being touched with the feeling of our infirmities*?

How was he tempted?

What is meant here by *tempted*?

What is meant by *yet without sin*?—Comp. 1 Pot. ii. 22. Isa. liii. 9. Heb. vii. 26.

How is what is here stated respecting our great high priest a reason why we should hold fast our profession?

16. How should we come to the throne of grace?

What is meant by *the throne of grace*?

What is meant by coming *boldly*?

Why should we come boldly to the throne of grace?

Why is it particularly desirable that we should obtain *mercy*?

What is meant by *finding grace to help*?

Why do we all need this?

General Questions on the Lesson.

What circumstances are there in the present life that should make us particularly desire heaven?—Ver. 11.

What kind of exertion is it proper to put forth to secure heaven?—Luke xiii. 24. Isa. lv. 6, 7.

If all our thoughts and feelings are known to God, what kind of thoughts should we cherish?—Ver. 13.

If all our *past* thoughts have been known to him, how should we feel in view of them?

Is there any other religion that has an high priest of equal dignity with him who is revealed in the Christian religion?—Ver. 14.

In what danger are Christians of *not* holding fast their profession?—Ver. 14.

Is it desirable to hold fast our profession if we have no true religion?

What should they do who have made a profession, but who have no true religion?—Ans. They should at once repent and believe the gospel.

Why should we rejoice that there is a throne of *grace*?—Notes, p. 109. Col. 2. (1.)

Why do we *need* the privilege of coming to a throne of *grace*?—*Ibid.* (2.)

Why is prayer proper for man?—*Ibid.* (3.)

What is necessary in order that our sins may be forgiven?—Notes, p. 110. Col. 1. (4.)

Is it easy to obtain the grace we need?—*Ibid.* (5.)

Who is to blame if we are not saved?—*Ibid.* (6.)

LESSON XII.

CHAP. V. VS. 1—5.

The qualifications of a Jewish high priest. An argument to show that the Lord Jesus had similar qualifications.

What is the design of this chapter?

Why was it important to show that the Lord Jesus had the qualifications of an high priest?

1. For what is every high priest taken from among men ordained?

To what high priest does the apostle here particularly refer?

What is the meaning of the phrase 'high priest'?

What is meant by 'taken from among men'?

Of what family was the Jewish high priest to be?—Ex. xxix. 9.

Was the office always confined to the family of Aaron?

Was it an office that was always held for life?

Did the office of high priest among the Jews pertain wholly to religion?—Deut. xvii. 8—12; xix. 17; xxi. 5.

What peculiar privilege had he in regard to entering the most holy place?—Lev. xvi.

What were to be his personal qualifications?—Lev. xxi. 13.

What peculiar garments had the Jewish high priest?—Ex. xxviii. 4.

Of what was the ephod made?—Ex. xxviii. 5—7.

Of what was the girdle of the ephod made?—Ex. xxviii. 8.

What stones were in the ephod?—Ex. xxviii. 9.

What was engraved on them?—Ex. xxviii. 9—11.

Why were they worn on the ephod?—Ex. xxviii. 12.

What was the breastplate made of?—Ex. xxviii. 15.

What was in the breastplate?—Ex. xxviii. 17—20.

What was on the stones?—Ex. xxviii. 21.

Why were those names on the stones?—Ex. xxviii. 29.

What was put in the breastplate?—Ex. xxviii. 30.

What was on the front of the mitre?—Ex. xxviii. 36.

What was engraved on it?—Ex. xxviii. 36.

What is meant by *ordained for men*?

What is meant by *in things pertaining to God*?

What is the difference between *gifts* and *sacrifices for sin*?

What is the proper office of a *priest*?

Is the name *priest* ever given in the New Testament to the ministers of the gospel?

Why is it not?

Is it proper ever to give that name to the ministers of the gospel now?

Why should it not be?

2. What is it said that the high priest can do?

What is the meaning of *have compassion*?—Comp. the margin.

Who are meant by those *who are out of the way*?

Why can he have compassion on them?

What is meant by his being *compassed with infirmity*?

How will this enable him to have compassion?

For what reason are ministers of the gospel taken from among men?

3. What is it said that he ought to do?

What is meant by *by reason hereof*?

What is meant by *to offer for sins*?

Why is it necessary for him to offer for his own sins?

In what respects is this true of ministers of the gospel now?

4. What is it said that no man does?

What is meant here by *honor*?

What is meant by taking this *unto himself*?

How does any one take this honor?

How was Aaron called to this office?

How were his successors called?

Does this refer to an *internal* or *external* call?

Has it any reference to the manner in which men are called to the office of the ministry now ?

5. What is said of Christ ?

What is meant by *glorified not himself* ? — Comp. John viii. 54.

Why was it necessary for the apostle to show that Christ was *called* to the office of high priest ?

Who did call him to be an high priest ?

What did he say to him ?

Where is this passage found ? — Ps. ii. 7.

What evidence is there that this Psalm refers to the Messiah ? — See Notes on Acts xiii. 33.

How does this passage prove the point for which it is adduced ?

General Questions on the Lesson.

What reason have we to rejoice that we have an high priest ?

Where is Christ as high priest now ? — Heb. ix. 24.

Where did Stephen see him when he was about to die ? — Acts vii. 56.

What does Christ do there for us ? — Rom.

What qualifications has he for having come to die for us ? — Ch. ii. 16, 17 ; iv. 15.

Is it proper for any one to enter the world now without evidence that he is a Christian ?

What constitutes a *call* to the Christian life ? — evidence that it is *the will of God* to call us to our lives in that way.

Is there such a thing as a *call* without evidence ?

Ought every man to be a Christian ?

How can any one determine his own case ?

What evidence is to be laid down ?

What are the indications ?

By what means ?

By what means ?

Sh

endeavoring to ascertain what is the will of God in his case ?

Of what importance is *prayer* in choosing a profession ?

Of what importance is it that one who is choosing a profession should choose *right* ?



LESSON XIII.

CHAP. V. VS. 6—14.

The subject continued. Further evidence that the Lord Jesus was called to be an high priest.

What is the design of this lesson ?

What had the apostle shown in the former part of this chapter ?

What is said in another place ?

the design for which this is introduced ?

is said ?—Ps. cx. 4.

is there that this Psalm refers to the
See Notes.

called here an *high* priest ?

or that title ?

by *for ever* ?

the order ?

and Jesus resemble him ?

ch. vii. 1.

in the days of his

here ?

What is the difference between *prayers* and *supplications* ?

With what were his prayers and supplications accompanied ?

What is meant by *strong crying* ?—Comp. Luke xxii. 44. Matth. xxvi. 38, 39 ; xxvii. 46, 50.

On what occasions is it recorded that Jesus wept ?—John xi. 35. Luke xix. 41.

Is it said any where that he wept in his own trials ?

Is there any improbability in supposing that he wept in the garden of Gethsemane ?

To whom did he offer up prayers and supplications ?

Could any one else aid in those trials ?

To whom should *we* look in our trials ?—Ps. xlvi. 1.

Is it probable from what is said here that the Redeemer feared death ?

What was there in death that he should peculiarly fear ?—Comp. Matth. xxvi. 39.

How is it said that he was heard ?

What is meant by *was heard* ?—Comp. John xi. 42.

Was his prayer in Gethsemane *literally* answered ?

What may this teach us about prayer ?

What is meant by *in that he feared* ?

8. What did he learn though he were a Son ?

What is implied by his 'learning obedience *though he were a son*' ?

What is meant by his '*learning* obedience' ?

How did his *sufferings* contribute to this ?

What are *our* sufferings designed and adapted to produce ?

9. What was he made ?

What is meant by *perfect* here ?

How did his sufferings contribute to this ?

What did he become ?

What is meant by his being the '*Author of Salvation*' ?
 Can we expect to be saved if we do not *obey* him?—
 John xiv. 15.

10. What was he called to be ?

What is meant by *called of God* ?

11. What had the apostle to say of Melchisedek ?

Why were those things hard to be understood ?

What is meant by *hard to be uttered* ?

What is meant by their being *dull of hearing* ?

12. What ought they to have been ?

What is meant by *for the time* ?

What did they need ?

What are meant here by *first principles* ?

What are meant by *the oracles of God* ?—Rom. iii. 2.

Why are the Scriptures called *oracles* ?

What else did they need ?

What is referred to here by *milk* ?

What by *strong meat* ?

13. What is said of every one that useth milk ?

Who are referred to here ?

What is meant by being *unskilful in the word of righteousness* ?

What is meant here by being a *babe* ?

14. To whom does strong meat belong ?

Who are referred to here by those of *full age* ?

What is meant by *having their senses exercised to discern good and evil* ?

General Questions on the Lesson.

What is there in death which we fear?—Ver. 7.

Can this fear of death be taken away?—1 Cor. xv. 55
57. Phil. i. 23.

Is it manly for us to *weep* under any circumstances?—

Notes. Remarks at the end of the chapter. 2.

Why is it proper for us to offer prayers and supplications in view of approaching death?—*Ibid.* 3.

Is it *sinful* to dread death?—*Ibid.* 4.

Why has God made death so dreadful to man?—*Ibid.*

How may we be comforted in the prospect of death?
—*Ibid.* 5.

Under what circumstances are those who are true Christians ever ignorant of any of the elementary principles of religion?—*Ibid.* 6.

In what respects ought all Christians to be *teachers*?—*Ibid.* 7.

Are children ever qualified to teach their parents?

In what respects may neighbors teach each other?

Is any one of too humble rank in life to *teach* others?

In what way are the most effectual lessons about religion communicated to the world?

LESSON XIV.

CHAP. VI. VS. 1—3.

Exhortation to perseverance and progress in the divine life. The principal elements of the Christian religion stated.

What is the design of this chapter?

What is the particular subject in this lesson?

1. What does the apostle say we should leave?

What are meant by 'the *principles* of the doctrine of Christ' ?

What is the force of 'therefore' in this verse ?

What is meant here by *leaving* ?

Does the apostle refer here to *himself* or to *them* ?

To what does he exhort them to go on ?

What is meant here by *perfection* ?

Does this exhortation prove that they *attained* to perfection ?

Why is it proper to exhort Christians to endeavor to obtain perfection ?

What were they not to lay again ?

What is meant by *laying again the foundation* ?

What is *repentance from dead works* ?

What is the *first* element of the Christian religion ?—
Matth. iii. 2.

What is mentioned as the *second* element of the Christian religion, of which they were not again to lay the foundation ?

Why is *faith* so important an element in religion ?—
Mark xvi. 16.

What is meant by *faith toward God* ?

Can there be any true faith in *God* where there is no belief in the Lord Jesus Christ ?—John v. 23 ;
xvii. 3.

2. What is mentioned as the *third* element of the Christian religion ?

What is meant here by *the doctrine of baptisms* ?

Why is the word *baptisms* here in the plural number ?

Did the Jews place much reliance on *baptisms* or *washings* ?—Mark vii. 4.

What *baptisms* are mentioned under the Christian dispensation ?—John iii. 5.

Why was it important to understand the true doctrine respecting baptism ?

What is mentioned as the *fourth* element of religion ?

What is referred to here by *laying on of hands* ?

On what occasions was this done?—Comp. Lev. xvi. 21 ; xxiv. 14. Num. viii. 12. Matth. ix. 18 ; xix. 13. Mark v. 23. Acts xxviii. 8. 1 Tim. v. 22. Acts viii. 17, 19 ; xix. 6.

Why was it of importance to understand the true doctrine respecting this ?

Does this refer to the rite of '*confirmation*' as practised in some churches ?

Are any persons now endowed with the power of conferring the Holy Spirit by the laying on of hands ?

What is mentioned as the *fifth* element of religion ?

Was the doctrine of the resurrection of the dead denied by any?—See Mark xii. 18. Acts xxiii. 8.

How was it regarded by heathen philosophers?—Acts xvii. 32.

Was it taught by the Saviour?—John v. 28, 29.

Why was it important to understand this as an element of religion ?

What is mentioned as the *sixth* element in religion ?

What is meant by '*eternal judgment*' ?

Is it taught that the results of the judgment will be eternal?—Matth. xxv. 46. John v. 29. 2 Thess. i. 9. Mark ix. 45, 48.

Why was it important to understand this as an element of religion ?

3. What does the apostle say they would do ?

Whom does he mean by *we* ?

What is implied by *if God permit* ?

How are we dependant on him in making progress in piety ?

General Questions on the Lesson.

- Why should we aim at perfection ?
- Can any one have evidence of piety who does not aim to be perfect ?—See REMARKS in the Notes at the close of the chapter. 1.
- Can any one make great attainments in piety who does not aim at perfection ?—*Ibid.* 2.
- Do men make great attainments in *any* thing who do not set their mark high ?
- Why should we strive to make attainments in religious *knowledge* ?—*Ibid.* 3.
- Can there be any true religion where there is no *knowledge* ?
- How long will the consequences of the judgment continue ?—*Ibid.* 4.
- How will the happiness of heaven in this respect differ from the joys which we have on earth ?
- How will the misery of hell in this respect differ from the sorrows that we experience on earth ?
- How should this affect us when it is said that the results of the judgment will be *eternal* ?
- Are there any reasons why the righteous should rejoice in view of the fact that the results of the judgment are to be *eternal* ?
- What should sinners now do in the prospect of an *eternal judgment* ?
- How can we escape condemnation in that day ?—Acts xvi. 31.

LESSON XV.

CHAP. VI. VS. 4—10.

Warnings against apostasy. Certain destruction if any should apostatize. The belief of the apostle that those whom he addressed would not apostatize.

- What is the design of the apostle in this lesson ?
- Does the passage refer to those who are true Christians ?

4. What does the apostle say is impossible?—
See ver. 6.

What is the meaning of the word *impossible*?

What does he say they had once been?

What is meant by being *enlightened*?

Is the phrase commonly applied to those who are truly converted?—Comp. Eph. i. 18. Ps. xix. 8.

Of what is *light* the emblem?

Who is the source of light to the soul?—John i. 9.

What had they tasted?

What is meant here by *tasted*?

What is meant here by the *heavenly gift*?—Comp. John iv. 10.

Is the expression here applied to true Christians?

Of what had they been made partakers?

What is it to be *partakers of the Holy Ghost*?

Can this language be applied to any who are not true Christians?

5. What had they done in regard to the word of God?

What is meant by the '*good word of God*'?—Comp. Ps. cxix. 103; cxli. 6.

Can this be applied to any who are not Christians?

Have impenitent sinners any true *relish* for the word of God?

How do true Christians regard the Bible?—Comp. Ps. xix. 10; cxix. 97, 105. Jer. xv. 16.

What else had they tasted?

What is meant here by *the world to come*?

What is meant by '*the powers of the world to come*'?

What is meant by their having '*tasted the powers of the world to come*'?

Could this language be applied to any but a true Christian?

6. What is said if they should fall away?

What is meant by *fall away*?

Does the apostle say that any true Christians ever *had* fallen away?

Does he say that any one ever *would* fall away?

Why does he make a statement of what would happen if any should fall away?

What is meant by *renewing them again to repentance*?

If a true Christian should fall from grace, could he ever be renewed and saved?

Why would it be impossible to renew him again to repentance?

What is meant here by *seeing*?

What is the force of the *reason* suggested here by the apostle?

What is meant by their *crucifying to themselves the Son of God afresh*?

What would be the peculiar guilt of this?

How would this render their salvation impossible?

What is meant by *putting him to an open shame*?

Does this passage prove that if any true Christians should fall away they could never be saved?

Will any true Christians in fact ever fall away?—John x. 27, 28. Rom. viii. 38, 39.

If none ever *will* fall away, what is the use of admonitions like this?

7. What does the apostle say of the earth?

What is his design in this illustration?

What is meant by *drinking in the rain*?

What is meant by its receiving blessings from God?

How does this illustration bear on the subject here discussed by the apostle?

8. What is said of that which bears thorns and briars?

By whom is it meant that it is rejected?

To what is it *nigh*?

What is meant by its being *nigh unto cursing*?

What is its end?

What is meant by *whose end is to be burned*?

What is the design of the apostle in this illustration?
 Are there any *professing* Christians who are in danger
 of ruin?—Comp. Matth. vii. 22, 23; xiii. 24—30.

9. Of what did the apostle say he was persuaded?

What are meant by *things that accompany salvation*?

10. What does the apostle say of God?

What is his design in saying this?

What is meant by their *work and labor of love*?

What had they showed?

How had they showed this?

What is meant by *ministering to the saints*?

How was this a ground of confidence that they would
 be saved?

General Questions on the Lesson.

What methods may we take to become *enlightened*?—
 Ps. cxix. 105, 130; xxxvi. 9; xliii. 3. Isa. lviii. 8, 10.
 John iii. 21; viii. 12.

What delight have true Christians in the word of God?
 —Ps. xix. 10.

In what way may we now *crucify the Son of God
 afresh*?

Are persons ever guilty of that now?

In what way do men now *put him to an open shame*?

Can men in their treatment of the Saviour now be as
 guilty as they were who crucified him?

If we reject and scorn him, do we partake of the guilt
 of those who rejected him when he dwelt on the
 earth?

What way may *we* take to receive a blessing from God?
 —Ver. 7.

On what account will men be rejected and cast off?—
 Ver. 8.

What constitutes evidence that we shall be saved?—
 John xiv. 23. Matth. xxv. 34—36. Rev. xxii. 14.

LESSON XVI.

CHAP. VI. VS. 11—20.

Encouragements to perseverance in piety.

What is the design of the apostle in this lesson?

11. What does the apostle say he desired?

What is meant by *hope*?

What by 'the *full assurance* of hope'?

What by *unto the end*?

How is the full assurance of hope to be obtained?

Why is diligence necessary in order to obtain a full assurance of hope?

12. What should we not be?

Of whom should we be followers?

What *promises* are referred to here?

What is meant by *inheriting* the promises?

To whom does the apostle refer here?—Comp. ch. xi.

13. To whom did God make promise?

By whom did he then swear?

Why did he swear by himself?

What promise did God make to Abraham?—Gen. xxii. 16, 17.

What is the object of introducing this example here?

What is meant by his *swearing by himself*?—Comp. Isa. xlv. 23.

What was the usual form of the oath which God took?
—Num. xiv. 21, 28. Ezek. xxxiii. 11.

Why could God swear by no greater?

By whom do men swear?—Ver. 16.

How does their swearing by one greater than themselves give solemnity to an oath?

14. What did God promise in the oath to Abraham?

What is meant by 'blessing I will bless thee' ?
 What by 'multiplying I will multiply thee' ?
 Was this ever fulfilled ?

15. After he had patiently endured what did he obtain ?

What is meant by *patiently endured* ?

What is meant by his 'obtaining *the promise*' ?

Were there any things to make the promise doubtful or remarkable when it was given ?

How old was he when he was called out of Haran, and when the promise of a numerous posterity was made him ?—Gen. xii. 4.

How old was he when this promise was repeated to him in the land of Canaan ?—Gen. xvii. 1.

How old was he when the heir of the promise was born unto him ?—Gen. xxi. 5.

To what did the faith of Abraham extend ?—John viii. 56.

What may we learn from Abraham's faith when *appearances* were so much against the fulfilment of the promise ?—Comp. Rom. iv. 18, 23—25.

16. By what do men swear ?

Who is meant here by *the greater* ?

Why do they swear by one who is greater than themselves ?

What is the object of the apostle in saying this here ?

Could God swear by one who was greater than himself ?

What could he do ?

What is said of an oath for confirmation ?

What is meant by an *oath for confirmation* ?

How does such an oath become *an end of strife* ?

17. What was God willing to do ?

What is the force of *wherein* ?

What is meant by 'willing *more abundantly*' ?

Who are meant by *the heirs of promise* ?

What is meant by *the immutability of his counsel* ?

How did he confirm this ?

What is meant here by *confirming* it with an oath?

18. By what things does the apostle say we might have strong consolation?

What are referred to here by *two immutable things*?

What is meant by saying that in respect to them it was *impossible for God to lie*?

What ground of consolation would this furnish?

To whom was this strong consolation to be given?

Who are referred to here by those *who have fled for refuge*?

To what is the allusion by *fleeing for refuge*?

What is meant by *laying hold of the hope set before us*?

19. What is this hope to us?

What is the use of an *anchor*?

How does *hope* answer the purpose of an *anchor*?

To what does the phrase *sure and steadfast* refer?

Into what does hope enter?

What veil is referred to here?

What was the place 'within the veil' in the temple supposed to be?

What is represented by it here?

How does *hope* enter there?

20. Who has entered there?

What is meant here by *whither*?

Why is he called the *forerunner*?

What is meant by his entering there *for us*?—John xiv. 3.

How should the fact that he has entered there make us firm and steadfast?

What was he made?

Had the apostle alluded to this before!—Ch. v. 6, 10, 11.

General Questions on the Lesson.

Why is it desirable that we should have the full assurance of hope?—Ver. 11.

Is it to be supposed that many attain to it?

Is it possible to attain to it?

In what way may it be secured?

In what way may we profit by the example of those who have gone before us?—Ver. 12.

Are we under any *obligation* to follow the example of the wise and good?

Do the plans of God ever change?—Notes, ver. 17.

To what do his plans or counsels extend?—Eph. i. 11.

Will his counsels or purposes be effectual?—Isa. xlvi. 10.

What would be the effect on the ordinary affairs of life if God should change his counsels or plans?

Could men have any hope of heaven if his plans should be changeable and vacillating?

Is there any ground of rejoicing that the plans of God are unchangeable?

What reason have *we* to hope that we may enter heaven?—Ver. 18.

Have those any reason to hope who have not fled for refuge to the hope set before them?

What is the influence of *hope* in this world?

Why is it desirable to have a hope of heaven?

On what does such a hope depend?

How may we obtain it?

When is the time appointed to obtain it?

LESSON XVII.

CHAP. VII. VS. 1—10.

The high priesthood of Christ. That he is superior to the Jewish high priest argued from the fact that he is of the order of Melchisedek.

What is the design of the apostle in this lesson?

Had he introduced the subject before?—Ch. v. 6, 10, 11.
 Why did he not then discuss it?—Ch. v. 11, 12.

1. Who does the apostle say Melchisedek was?

What is the meaning of the *name* Melchisedek?

Why was this name probably given to him?

What is the account of Melchisedek in the Old Testament?—Gen. xiv. 18—20.

What opinions have been entertained in regard to him?
 See Notes on ver. 1.

Why have so various opinions been entertained of him?

Who was he?

What characters and offices did he combine in himself which made him a proper example for the apostle to refer to here?

Is there any evidence that he was *designed* to be a type of the Messiah?

Of what was he king?

Where was Salem?

Whose priest was he?—Comp. Gen. xiv. 18.

What is the proper office of a *priest*?

Who is denoted by the ‘most high God’?

How may we suppose that Melchisedek had become acquainted with the true God?

Whom did he meet?

On what occasion did he meet him?

What ‘kings’ are here referred to?—Gen. xiv. 9, 15.

What did Melchisedek bring to Abraham when he met him?—Gen. xiv. 18.

Why did he do this?

Is there any reason to suppose that this had any reference to the Lord’s supper?

What did Melchisedek do to Abraham?

Why did he bless him?

Of what importance was this in its bearing on the argument of the apostle?

2. What did Abraham give to Melchisedek ?

A tenth part of all what ?—Comp. Gen. xiv. 20.

Why did Abnanam do this ?

What was implied in this in regard to the office and rank of Melchisedek ?

What is it said that Melchisedek was ‘by interpretation’ ?

What is meant here by *first* ?

What is meant here by ‘being *by interpretation*’ ?

How was he ‘by interpretation’ *king of righteousness* ?

What is the bearing of this on the argument of the apostle ?

Is it meant that this name was *given* to him with any reference to the Messiah ?

What is said that he was *after that* ?

What is meant here by *after that* ?

How was the name ‘king of peace’ given him ?

What is the bearing of this on the argument of the apostle ?

3. What is it said he was without ?

What is meant literally by the phrase *without father* ?

Did the apostle mean probably that this should be understood literally of Melchisedek ?

In what sense *did* he mean it to be understood ?

How would this fact illustrate the point of the apostle’s argument ?

In what sense, in this respect, did the Lord Jesus, as a priest, resemble him ?

What is meant here by the phrase *without mother* ?

Does this imply that he was of low birth or origin ?

What is meant by saying that he was *without descent* ?

Is any mention made of his family ?

What is said of his beginning and end ?

What is meant by his not having *beginning of days* ?

What by his not having *end of life* ?

What is the force of the apostle’s reasoning here ?

To whom was he made like ?

In what respects was he made like the Son of God?
Is it meant here that there was a divine intention that he *should* be like the Son of God?

Could Melchisedek have been the Son of God himself?

What does he abide?

What is meant here by his 'abiding a priest *continually*'?

4. What does the apostle call on them to consider?

What had Abraham done to him?

How did the conduct of Abraham towards him show that he was *great*?

What is meant here by *spoils*?

What spoils are referred to?—Gen. xiv. 16, 20.

5. What is it said that they who are of the sons of Levi have a commandment to do?

Who are meant by *the sons of Levi*?

What is implied in regard to their superiority to the people in their *receiving* tithes?

What is shown in regard to their inferiority to Melchisedek and to Christ by the argument of the apostle here?

What is meant here by *who receive the office of the priesthood*?

Were all the descendants of Levi *priests*?

6. What is said of him whose descent is not counted from them

Who is referred to here?

What is meant here by *descent*?

What is implied by his '*receiving* tithes'?

What is implied in the fact that he *blessed* Abraham?

What is meant when it is said that Abraham had *the* promises?—Gen. xii. 2, 3; xvii. 6.

7. What is said in the seventh verse?

What is meant by *without all contradiction*?

What does the word *less* mean here?

What does the word *better* mean?

In what sense is it true that the 'less is blessed of the better'?

How does this bear on the argument of the apostle here?

In what respects was Abraham inferior in rank to Melchisedek?

8. What does the apostle say of men that die?

What is meant in this place by '*here*'?

What does the apostle design to prove by this?

To whom does he refer by *men that die*?

How did this show that they were inferior to Melchisedek?

What is witnessed of him who received them *there*?

What is meant by *there*?

Who is referred to by this expression?

What is meant by *that he liveth*?

In what sense was this true?

What is the *force* of the argument here used by the apostle?

9. What is it said that Levi had done?

What is the meaning of, *and as I may so say*?

Who was *Levi*?

Who are denoted here by *Levi*?

What is meant by his '*paying tithes in Abraham*'?

In what sense was this true?

What is the bearing of this on the argument of the apostle?

10. Where is it said that he was at the time referred to?

Who is meant here by '*his father*'?

In what sense was Abraham his *father*?

What is meant by his being then *in his loins*?

What is the force of the reasoning employed in this verse?

Do any similar cases occur now?

General Questions on the Lesson.

Is there any evidence here that the true religion prevailed at all in the world out of the family of Abraham ?

May we suppose that there are persons now who are not favored with a knowledge of revelation, who acceptably serve God ?—Comp. Acts x. 1—4.

What will true piety prompt us to do to a stranger who gives evidence that he has rendered important service to God ?—Ver. 1.

When we have been successful in any enterprise, what acknowledgment of God should we make ?—Ver. 2.

Is it *our* duty to devote any part of what we gain to God ?—Ver. 2.

Are wars right now ?

Can a good man ever conscientiously engage in war now ?

Is it right to repel invaders ?

Is it right to rescue our friends from captivity by force of arms ?



LESSON XVIII.

CHAP. VII. 11—19.

The superiority of the priesthood of Christ argued from the fact that perfection could not arise out of the Levitical priesthood.

What is the design of this lesson ?

11. If perfection could have been by the Levitical priesthood, what would have followed ?

What is meant here by *perfection* ?

Did the Jews suppose that the system was perfect ?

What is the argument of the apostle here to prove that it was not ?

What did the people receive under that priesthood ?

What is meant by their receiving the law under that system ?

What need *was* there that another priest should rise after the order of Melchisedek ? Ans. The fact that the whole former system was imperfect, or did not answer the full purpose of a priesthood.

How does the apostle infer that there *was* need of this ? Ans. By the fact that it was predicted that it *would be*.

12. What does the apostle say followed if the priesthood was changed ?

Was it predicted that the priesthood *would be* changed ? —Ps. cx. 1—4.

What *law* was it necessary should be changed ?

Why was it necessary that *that* should be changed ?

Could this apply to the ten commandments ?

Why could it not ?

Why was it necessary that the law respecting the *priesthood* should be changed ?

13. To what tribe did he pertain of whom these things were spoken ?

Who is referred to by *him of whom these things were spoken* ?

To what tribe did he belong ?

What is meant by *of which no man gave attendance at the altar* ?

14. What does the apostle say was evident ?

How was it 'evident' that he sprang out of Judah ?—Comp. Matth. i. 3.

Was it a common opinion among the Jews that the Messiah was to be of the tribe of Judah ?—See Gen. xlix. 10. Micah v. 2. Matth. ii. 6.

Is it *still* admitted among the Jews that the Messiah is to be of that tribe?

What is said respecting that tribe?

What is meant by *Moses spoke nothing concerning priesthood?*

How does that fact bear on the argument?

15. What does the apostle say farther as to the fact that this was evident?

What is referred to by '*it is more evident*'?

What is the argument referred to in this verse to show that there must be a change in the priesthood?

What is meant by the '*similitude of Melchisedek*'?

16. How is it said he was made?

Who was made?

What is meant by *the law of a carnal commandment*?

What by *after the power of an endless life*?

In what respect was the Messiah so made?

17. What is said that he testifieth?

Who testifies this?

Where does he testify this?—Ps. cix. 4. Comp. ch. v. 6.

18. What does the apostle say there was respecting the commandment?

Why was it disannulled?

What is meant by *disannulling*?

What commandment is referred to?

What is meant by *going before*?

What is meant by *the weakness and unprofitableness thereof*?

In what respects was that law weak and unprofitable?

19. What is said that the law did not do?

What did make perfect?

What are we enabled to do through that?

What *law* is referred to here?

What is meant when it is said that it *made nothing perfect*?

What is referred to here by *the bringing in of a better hope?*

How is the hope furnished by the gospel a *better* hope than that which could be obtained by the law?

What is meant here by *drawing near to God?*

How does the gospel enable us to do this?—Rom. v. 1, 2.

General Questions on the Lesson.

In what system of religion is the only perfect priest to be found?—Ver. 11.

Why is it necessary that there should be a *perfect* priest?

What necessity was there that the Lord Jesus should be a priest?

Why was he chosen from another tribe than that from which the Jewish priesthood were taken?

From what tribe do the Jews suppose the Messiah will come?—Notes on ver. 14.

Do they preserve the distinction of tribes now?

Could it be determined now by any means which they have, of what tribe any one would be who should claim to be the Messiah?

How do *they* suppose it will be determined?

Is it supposed in the Scriptures that it *might* be determined of what tribe the Messiah was, without a miracle?—See Matth. ii. 4—6. Comp. Gen. xlix. 10. Micah v. 2.

Can we expect to be saved now by the Jewish law?—Ver. 19.

In what way can we now draw near to God?—Ch. x. 19—21.

What *hope* is brought to us by the gospel?—Comp. 2 Tim. i. 10.

What is the *value* of the Christian hope?—Heb. vi. 19. Rom. v. 5. Phil. i. 20.

What is hope?

Why is it desirable for us in this world to have *hope*?

How do the wicked live in this respect?—Eph. ii. 12.

How may those who are now wicked obtain the hope of eternal life?

LESSON XIX.

CHAP. VII. vs. 20—28.

The superiority of the priesthood of Christ to the Jewish priesthood further argued, (1) from the fact that the priesthood of Christ was constituted with the solemnity of an oath, vs. 20—22 ; (2) from the fact that there were in the Jewish economy many priests, and that they were subject to death, vs. 23—25 ; (3) from the fact that it was necessary for the Jewish priest to offer sacrifice for himself as well as for the people, vs. 26—28.

What is the subject discussed in this lesson ?

What general arguments does the apostle refer to to prove the superiority of Christ to the Jewish priesthood ?

20. How does the apostle say that he of whom he was writing was made priest ?

To whom does he refer ?

What does he design to prove here ?

What is meant by his being made priest with an oath ?
—Ver. 21.

21. How were those other priests made ?

Who are referred to by *those priests* ?

How were the Levitical priests appointed ?

How was this priest made ?

By whom was he made priest ?

What is it said that the Lord did ?

Where is this oath recorded ?—Ps. cx. 4.

What is meant by his *swearing* ?

What is meant here by 'will not *repent*' ?

22. Of what was Jesus made a surety ?

What is meant by *testament* ?

What is referred to here by a *better testament* ?

Why is this 'a *better testament*' ?

What is the meaning of *surety* ?

In what respects was Jesus a *surety* ?

How does he become a *surety* for us ?

What is the force of *by so much* in this verse ?

23. What is said of the priests of the former dispensation in respect to there being many ?

Why were there many of them ?

What is the statement in this verse and the following designed to prove ?

24. What is said of this man ?

Who is meant by *this man* ?

What is meant by *he continueth ever* ?

Why did not the Jewish priests continue for ever ?

Could that reason operate in the case of the Lord Jesus ?

What is meant here by 'an *unchangeable* priesthood' ?

Is this designed to prove that the priesthood of Christ will be literally eternal ?

25. What is it said he is able to do ?

What is the force of *wherefore* in this verse ?

What is meant by *to the uttermost* ?

Whom is he able to save to the uttermost ?

What is meant by 'coming to God *by him*' ?

Why is he able to save them ?

What is meant by *making intercession* ?

How does the Lord Jesus do this ?

26. What is it said became us ?

What is meant by *became us* ?

Why was it necessary that we should have a high priest who is holy ?

What is the character attributed to the Saviour in this verse ?

What is meant by his being *holy* ?

What by his being *harmless* ?

What by *undefiled* ?

What by his being *separate from sinners* ?

Did he ever mingle at all with sinners ?—See Matth. ix. 10, 11 ; xi. 19.

Why did he mingle with them ?

What is meant by his being *made higher than the heavens* ?—Comp. Eph. i. 21. Phil. ii. 9.

27. What is it said that he did not need to do ?

What is the design of this verse ?

What is the *argument* in this verse ?

Why was it necessary for the Jewish high priests to offer sacrifice for their own sins ?

Why was *not* this necessary for the Lord Jesus ?

How often was the sacrifice among the Jews made ?

Did the *high priest* himself probably officiate every day in this ?

What reason is given in this verse why it was not necessary for the Lord Jesus to offer sacrifice *daily* ?

What is meant here by *once* ?

28. Of whom did the law make high priests ?
Of whom did 'the word of the oath' make a high priest ?

What is meant here by *the law* ?

What is denoted by *which have infirmity* ?

What is meant here by *the word of the oath* ?

Who is meant here by *the Son* ?

What is meant by his being *consecrated for evermore* ?

General Questions on the Lesson.

- What should we learn to do from the fact that the priestly office is now permanent?—See ‘Remarks’ on the chapter. (5.)
- If his work is now firm and sure (vs. 20—22), what effect should that have on us?—Remarks. (6.)
- What effect should the fact that he can ‘save to the uttermost’ have on us?—Remarks. (7.)
- Did the Saviour ever evince that power when on earth? Has he ever *failed* to do it in respect to those who have trusted him?
- What evidence is there in the death of Christians, that Christ saves to the uttermost?—Remarks. (8.)
- Why should we desire such a Saviour?
- Is there any evidence in this lesson that the Christian religion is fitted to our condition? · Vs. 26, 27. Remarks. (9.)
- How* is it fitted to our condition?
- What should we do, since there is such an high priest? —Remarks. (10.)
- If Christ was so holy (ver. 26), what should we be?
- In what sense should *we* be separate from sinners?—See 2 Cor. vi. 17.

LESSON XX.

CHAP. VIII. VS. 1—6.

Continuation of the argument respecting the priesthood of Christ. The change in the priesthood involves a change in the nature of the covenant between God and his people. (1) The priesthood of Christ is real and permanent, while that of the Jews was temporary, vs. 1—3. (2) There was a fitness and propriety in his being removed to heaven.

What is the design of this chapter?

What connexion has it with the argument in the preceding chapter?

What is the subject in this lesson?

1. What does the apostle say of the things of which he had spoken?

Does this refer to what he *had* said, or to what he *was* saying?

What is meant here by *the sum*?

What does he say we have? .

What is meant by '*such* an high priest'?

Where is he seated?

What is meant by '*the throne* of the majesty'?

What by his being seated *at the right hand* of the throne?

To what is the Lord Jesus exalted?—Eph. i. 21, 22
Phil. ii. 9.

2. Of what is he a minister?

What is meant here by *the sanctuary*?

To what was this word applied in the temple?

What is meant by his being '*a minister* of the sanctuary'?

Of what else was he a minister?

Who had pitched that tabernacle?

What is a *tabernacle*?

What tabernacle is here referred to?

What is the meaning of the word *pitched* here?

What is implied when it is said that the Lord pitched that, and not man?

3. What is every high priest ordained for?

What is the proper office of *a priest*?

What are meant by *gifts and sacrifices*?

What was it necessary that this man should have?

Why was it necessary that he should have something to offer?

What *had* he to offer?—Ch. ix. 11—14, 25, 26.

4. What is said respecting him if he were on earth?

What is the design of this verse?

What *is* the reason stated why he should be removed to heaven?

Why could not *he* officiate as priest if he remained on earth?—Comp. ch. vii. 13, 14.

5. Unto what did those priests serve?

What is meant by *serve*?

What is meant here by *example*?

What is meant here by *heavenly things*?

How was their service an '*example* of heavenly things'?

What is meant here by *shadow*?

In what respects were those services '*a shadow* of heavenly things'?

According to what admonition were they performed?

What is meant here by *admonished*?

What was Moses directed to do?

What is meant here by *pattern*?

Was a pattern or model of the tabernacle shown to Moses?—Ex. xxv. 9—40; xxvi. 30; xl.

Why was this done?

What are referred to here by *all things*?

When the temple was built, was a similar drawing or pattern shown to Solomon?—1 Chron. xxviii. 11, 12.

What are we to suppose was actually shown to Moses in the Mount?

What mountain is here referred to?

6. What has he of whom the apostle is speaking now obtained?

Who is meant here by *he*?

What is meant by '*a more excellent ministry*'?

By how much more is the ministry which he has obtained more excellent ?

What is the force of *how much* in this place ?

Of what is he the mediator ?

What is a mediator ?

What is meant by *covenant* ?

Why was this a 'better' covenant than the old one ?

On what was this established ?

In what respects are those promises 'better' ?

To what do the principal promises in the new covenant appertain ?

General Questions on the Lesson.

What effect should the fact that we have a great high priest have on us ?—Remarks on the chapter, p. 181. (1.)

Why should we have consolation in the fact that we have such an high priest ?

Is it right to apply the term *priest* to a minister of the gospel ?—Notes on ver. 3.

Is it ever done in the New Testament ?

Why is it not a proper term to be so applied ?

Why has it ever been so applied ? Ans. Because in the Roman Catholic church it is held that in the Mass the priest offers a *real sacrifice* for sin.

Why is it a privilege to live under the Christian religion ? —Remarks. (2.)

What advantages have Christians now which the Jews had not ?

Is it necessary now to offer a sacrifice for sin ?

Will any other sacrifice for sin now ever be necessary ?

What effect had the offering of the sacrifice of Christ on the temple-services ? Ans. They became unnecessary, and the temple and the altar were soon overthrown.

What effect would the spread of the gospel have on the sacrifices and offerings of the heathen world?

How should *we* feel when we come before God in worship? Ans. That the great sacrifice has been made for sin, and that now no other is necessary.

What kind of reliance should we place on the sacrifice which Christ has made?

What should we feel that he now does for us?—Heb. vii. 25. 1 John ii. 1.

LESSON XXI.

CHAP. VIII. VS. 7—13.

The subject continued. The superiority of the priesthood of Christ to the Jewish priesthood further argued, from the fact that the new covenant did not require external observances, but pertained to the soul (vs. 7—10); that it is connected with the diffusion of knowledge among all classes of people (ver. 11), and that the way of pardon is better understood (ver. 12).

What is the design of the apostle in this chapter?

What is his argument in this lesson?

7. What does the apostle say of the first covenant?

What is meant when it is said that the first covenant was not *faultless*?

In what respects was it defective?

What does the apostle say there would not have been if that covenant had been *faultless*?

Why would this have been so ?

8. What is it said that God does in regard to them ?

What is meant by his *finding fault with them* ?

What does he say ?

Where is this passage found ?—Jer. xxxi. 31—34.

Is the passage quoted literally from the Hebrew ?

For what purpose is this passage quoted here ?

What period is referred to by '*the days come*' ?

What is meant here by *covenant* ?

With whom was the new covenant to be made ?

What is meant here by *the house of Israel* ?

What by *the house of Judah* ?

Is it meant here that the new covenant would be confined to the Jews ?

9. What would this not be according to ?

Why is it said that a new covenant would be made ?

What is the force of '*because*' in this place ?

Why was not the covenant or arrangement made with the Jews a good one for all times ?

What is meant here by *I regarded them not* ?

Why was it proper that God should reject them, or cease to treat them as his friends ?

10. What did he say was the covenant which he would make with the house of Israel ?

What is meant here by *the house of Israel* ?

What by *after those days* ?

Where did he say he would put his laws ?

What is meant by *putting his laws into their mind* ?

Where did he say he would write them ?

What is meant by *writing them in their hearts* ?

What would he be to them ?

What is meant by his *being to them a God* ?

What privilege is it to have JEHOVAH for our God ?

What should they be ?

Why is it a privilege to be among the people of God ?

11. What should they not do ?

Why should they not teach others ?

What is this verse designed to show ?

Does this refer to the fact that the knowledge of the truth would be universally diffused among men ?

What *does* it mean ?

What superior advantages for obtaining the knowledge of the Lord are there in the new dispensation which were not in the old ?

What is meant by *neighbor* here ?

What by *brother* ?

What is meant by *knowing the Lord* ?

In what respects have Christians a true knowledge of the Lord ?

12. What does God say he would be to them in regard to their unrighteousness ?

What is meant by *being merciful to their unrighteousness* ?

What does he say respecting their sins and iniquities ?

What is meant by *I will remember no more* ?

In what respects, on this subject, is the new dispensation superior to the old ?

13. What is implied by the phrase '*new covenant*' ?

What is the object of the apostle in this ?

What is said about that which decayeth and waxeth old ?

To what is that remark applied here ?

In what respects was it true of the Jewish system ?

General Questions on the Lesson.

- What advantages are there in living under the Christian dispensation?—Remarks. (3.)
- How is the Christian religion superior to other systems in causing law to be written *on the heart*?—Remarks, 3. *First.*
- How is that system superior to others in revealing such a God as we need?—Remarks, 3. *Secondly.*
- How is the excellency of that system seen in its diffusing *knowledge*?—Remarks, 3. *Thirdly.*
- How is that system fitted to the wants of man in providing a way for the pardon of sin?—Remarks, 3. *Fourthly.* •
- What will God do to us if we disregard his 'covenant'?—Ver. 9.
- Are we to expect any further change of dispensation?—Comp. Heb. i. 2. 1 John ii. 18.
- Why is no further change of dispensation necessary?
- What will be the consequence if we reject the provision which God has now made for our salvation?—Heb. ii. 3. John iii. 36. Mark xvi. 16.



LESSON XXII.

CHAP. IX. VS. 1—5.

The ordinances connected with the first covenant. A description of the ancient tabernacle, and of the utensils in it (vs. 1—5).

What is the design of this chapter?

What is the subject in this lesson?

1. What had the first covenant?

Why was it important to show what was in the first covenant?

What is meant by the *first covenant* ?
 What are meant here by *ordinances* ?
 What is meant by the word *sanctuary* ?
 Why is it called *worldly* ?

2. What was there made ?

What is meant here by *tabernacle* ?
 To what does the word *first* refer here ?
 Into how many rooms were the tabernacle and the temple divided ?
 What was the size of the two rooms in the tabernacle ?
 What were they called ?
 Which was at the east end ?
 Which was first entered ?
 What is the *design* of the apostle in enumerating the articles of furniture in the tabernacle ?
 What is it said there was in 'the first' room of the tabernacle ?

What is referred to by the *candlestick* ?
 How was this constructed ?
 Where was it placed ?
 What was it designed for ?
 What became of it ?
 What *table* is referred to here ?
 Of what was this made ?
 What was its size ?
 Where was it placed ?
 What is meant by the *shew-bread* ?
 Where was it placed ?
 Why is it called the *shew-bread* ?
 What was the *design* of placing it in the tabernacle ?

What was this place called ?

Why was it called *the sanctuary* ?

3. What was after the second veil ?

Where was the first veil ?—Ex. xxvi. 36, 37.
 Where was the second veil ?—Ex. xxvi. 31—33.
 Of what was this made ?
 What was the use of this veil ?
 What is meant here by *the tabernacle* ?

What was it called?

Why was it so called?

4. What was in the Most Holy place?

What is a *censer*?

What was its use?

On what occasion was incense to be burned?—Lev. xvi. 12, 13.

What ark was in the Most Holy place?

What is meant by an *ark*?

Why was this called 'the ark of the covenant'?

How was it made?

How was it regarded by the Jews?

Where did this ark remain after the passage of the children of Israel over Jordan?—Josh. iv. 18, 19.

Where was it removed then?—1 Sam. i. 3.

By what enemies was it taken?—1 Sam. iv. 5—11.

What did the Philistines do with it?—1 Sam. vii. 1.

Where was it in the reign of David?—1 Sam. vii. 1. 2 Chron. i. 4.

To whose house did David remove it before he removed it to Zion?—2 Sam. vi. 10.

How long did it remain there?—2 Sam. vi. 11.

What was the effect of its being in the house of Obed Edom?—2 Sam. vi. 12.

To what place did David then remove it?—2 Sam. vi. 12.

Where was it placed when Solomon built the temple?—2 Chron. v. 7—9; vi. 11, 41.

What ultimately became of the ark?

What was in the ark?

What is it said, in 1 Kings viii. 9, was in the ark?

How can these accounts be reconciled?

What is referred to by the *golden pot*?—Ex. xvi. 33.

What had the golden pot in it?

What was manna?—Ex. xvi. 13—15.

Why was this preserved?

What is referred to by *Aaron's rod that budded*?

On what occasion did this rod *bud*?—Num. xvii.

Why was this laid up in the tabernacle? — Num. xvii. 10.

What are meant here by *the tables of the covenant*?

Where were they when the temple was dedicated?

What ultimately became of them?

5. What was over it?

Over what?

What is meant by 'the cherubim of glory'? Ans. The glorious cherubim.

How many cherubim were there on the ark?

What was their form? — Ex. xxv. 18—20. 1 Kings viii. 6, 7.

Of what were those in the temple made? — 1 Kings vi. 23.

What was their height? — 1 Kings vi. 23.

What was the extent of their wings? — 1 Kings vi. 24.

Where were they placed? — 1 Kings vi. 27.

With what were they covered? — 1 Kings vi. 28.

What were the cherubim designed to represent?

What did they shadow?

What is meant by their '*shadowing* the mercy-seat'?

What was the mercy-seat? — Ex. xxv. 17; xxvi. 34; xl. 20.

What was its design? — Ex. xxv. 22. Lev. xvi. 2. Num. vii. 89.

What does the apostle say he could not do?

What is meant by 'we *cannot* now speak particularly'?

General Questions on the Lesson.

What was the design of fitting up the place of public worship in a manner so costly and splendid?

Did God design to represent himself as *dwelling* among that people? — Ex. xxv. 8; xxix. 46.

What kind of a house is appropriate to be regarded as the dwelling-place of God?

Is God confined to such a dwelling? — Acts xvii. 24.

Why is it proper to erect houses of worship?

Is there any sense in which God dwells in such a place now?

With what feelings should we regard a house erected to the worship of God?—Eccl. v. 1. Ps. lxxxiv. 10 xxvi. 8; xciii. 5; xlii. 1, 2, 4.

LESSON XXIII.

CHAP. IX. VS. 6—10.

The subject continued. The services performed in the tabernacle. What they were (vs. 6, 7). They were a standing demonstration that the way into the most holy place, heaven, was not yet fully revealed (vs. 8—10).

What is the design of this lesson?

6. When these things were thus ordained, what did the priests do?

For what purpose did they go into the first tabernacle?

What are referred to here by *these things*?

What is meant here by *the first tabernacle*?

Were they permitted to enter the holy of holies?

What is meant by *accomplishing the service of God*?

7. Where did the high priest go?

What is meant here by *the second*?

How often did he go there?

Who went with him?

On what occasion did he go there?—Ex. xxx. 10.

Did he probably on that day enter the holy of holies more than once?—Lev. xvi. 12, 14.

What did he not go without ?

What blood did he carry with him ?

For whom did he offer it ?

Why was it offered for himself ?

What is meant by 'the *errors* of the people' ?

What did this show in regard to the people ?

8. What did the Holy Ghost signify by this ?

What is meant when it is said that the *Holy Ghost* signified this ?

Was the ancient dispensation under the direction of the Holy Ghost ?

What is meant here by 'the way *into the holiest of all*' ?

Was the tabernacle designed to be an emblem of heaven ?

What is meant by *was not yet made manifest* ?

What is meant by *while as the first tabernacle was yet standing* ?

What was the nature of the proof derived from this that the way unto heaven was not yet fully manifest ?

9. What is that arrangement said to have been ?

What is meant here by *figure* ?

Of what was it a figure ?

What were offered in that ?

What is meant by *gifts* ?

What by *sacrifices* ?

What is it said they could not do ?

In what respect could they not make him perfect ?

What is meant by *as pertaining to the conscience* ?

10. In what did they stand ?

What is meant by 'stood in meats and drinks' ?

To what is there reference in this place ?

What is meant by *divers washings* ?—Comp. Ex. xxxv. 18 ; xxxi. 9 ; xxxv. 16. 2 Chron. iv. 3—5.

What is meant by *carnal ordinances* ?

Until what time were they imposed on them ?

What is meant by their being *imposed* on them ?

What is meant here by 'the time of *reformation*' ?

General Questions on the Lesson.

Why is it not necessary now to offer sacrifice ?

What blood has been offered for us ?

What high priest have we ?—Heb. iii. 1.

What does he now do for us ?—Heb. vii. 25. 1 John ii. 1.

Where has he gone for us ?—1 Pet. iii. 22. John xiv. 2, 3.

In what respects is the way to heaven *now* manifest ?—Comp. ver. 8.

What advantages have we above the ancient people of God ?

In what respects are we under greater responsibility than they ?

What will be the condition of those who abuse great privileges ?—Luke xii. 47, 48.

LESSON XXIV.

CHAP. IX. VS. 11—17.

Christ has now come—the substance of which the ancient dispensation was the shadow. He has offered a more perfect sacrifice (vs. 11—14). His blood is efficacious in remitting past sins (ver. 15). It was necessary that the Mediator of the new covenant should shed his own blood (vs. 16, 17).

What is the design of this lesson ?

11. Who has come ?

How has he come ?

What is meant by his being *an high priest of good things to come* ?

By what kind of a tabernacle was this ?

What is meant here by *tabernacle* ?

In what tabernacle or temple does Christ perform the functions of his priestly office ?

What is meant here by *not made with hands* ?—Comp. 2 Cor. v. 1.

What is meant by *not of this building* ?

What is the object of the apostle in what is said in this verse ?

12. By what blood did he not enter into the holy place ?

By what blood did he ?

What is meant here by the holy place into which Christ entered ?

What place did the Jewish high priest enter ?

With what blood did the Jewish high priest enter the most holy place ?—Lev. xvi. 3, 9, 15.

For what purpose did he take that blood into the most holy place ?

What was the difference between the offering which Christ made, and that made by the Jewish high priest ?

Is it meant that Christ literally bore his own blood to heaven ?

What is meant by this ?

What has he obtained for us ?

What is the meaning of the word *redemption* ?

Why is this called *eternal* ?

What is the doctrine taught in this verse ?

13. What is it said that the blood of bulls and of goats did ?

What else is mentioned as sanctifying to the purifying of the flesh ?

What is referred to here by *the ashes of an heifer*?—
Num. xix. 2—10.

What was done with *the ashes of the heifer*?

What was the design of that ordinance?

On whom were these sprinkled?

Who are meant here by *the unclean*?

What is meant by their *sanctifying to the purifying of the flesh*?

14. What does the apostle say, if these things were so, respecting the blood of Christ?

What is the nature of the argument in this verse?

Why should we expect that the blood of Christ would accomplish so much more than the blood of bulls and of goats?

Through what had he offered himself to God?

What is meant here by *the eternal spirit*?

If it refers to the Holy Spirit, in what sense did he offer himself to God through him?

What is meant by *without spot*?

What was required in the sacrifices made by the Jews?
—Lev. i. 10; xxii. 19—22. Mal. i. 8.

What is referred to by this in respect to the Lord Jesus?
—See ch. vii. 26.

What is it said that his offering would do in respect to the conscience?

What is the *conscience*?

What is meant by '*purging the conscience*'?

What is it that ever troubles the conscience?

What was the conscience to be purged from?

What is meant here by *dead works*?

Who is to be served?

Why is God called '*the living God*'?

What is the meaning of this verse?

How does the sacrifice of Christ give peace to a guilty conscience?

15. What is it said occurred from this cause?

From what cause?

What is meant by *mediator*?

What is meant here by *New Testament*?

What is meant by being a *mediator of the New Testament*?

By what means did he propose to accomplish his work?

By *whose* death?

What was that death for?

What is meant by *the redemption of the transgressions that were under the first testament*?

What was this for?

Who are meant by *they which are called*?

What is referred to by *the promise of eternal inheritance*?

16. Where a testament is, what must there of necessity be?

What is meant here by *testament*?

What is meant by 'must of necessity be'?

Who is meant here by *testator*?

Why is that death necessary?

What is the bearing of this on the argument of the apostle?

17. When is a testament of force?

What is meant by *of force*?

What is meant by *when men are dead*?

Why is it then of force?

What is said of it while the testator lives?

What is meant by its being *of no strength*?

Why is it of no strength?

General Questions on the Lesson.

What advantages have we as Christians over those who lived under the ancient dispensation?

What is necessary for us now in order to obtain eternal redemption?—Ver. 12.

Will the offering which Christ has made, save us without any act on our part?

Why is it desirable that the conscience should be pure?

What will be the effect of having a guilty conscience, in the future world?

Can one be saved whose conscience is *not* made pure?

Is there any other way by which peace can be restored to a guilty conscience than through the gospel of Christ?

How may a man who has a guilty conscience find peace?—Acts xvii. 29—31.

Will those who are saved ever *forget* that they were sinners?

How can the remembrance of sin be made consistent with peace of mind?

Will there be any thing in the remembrance of sin to heighten our gratitude towards God?—Rev. i. 5, 6.



LESSON XXV.

CHAP. IX. vs. 18—28.

The first covenant was confirmed and ratified by blood, and it was necessary that the second should be also (vs. 18—23). The offering of the Redeemer could be made but once, and when made was complete (vs. 24—27). There is a resemblance between this fact, and the fact that men are once to die (vs. 27, 28).

What is the design of this lesson?

18. What is said of the dedication of the first testament ?

What is the meaning here of *whereupon* ?

What is meant by the *first testament* ?

What is meant here by *dedicated* ?—Comp. the margin.
How was it dedicated with blood ?

19. When Moses had spoken every precept to the people, what did he do ?

What is meant by ‘speaking every precept to the people’ ?—Comp. Ex. xxiv. 3.

Are all the things referred to here mentioned by Moses in his account of the transaction ?—Ex. xxiv.

Whence may we suppose the writer of this epistle to have obtained the account of what he here states ?

Is there any improbability in this account of what was done ?

Was it common to make use of blood for purposes of sprinkling ?—Ex. xxix. 19—21. Lev. i. 5, 11 ; iii. 2, 13 ; iv. 16, 17 ; vi. 27 ; vii. 14.

Why was *water* used on that occasion ?

What is meant here by *scarlet wool* ?

Why was this used ?

What is meant by *hyssop* ?

Why was this used ?

What did Moses sprinkle ?

Is it to be supposed that the blood was sprinkled on all the people ?

What was designed by this ?

20. What did Moses say ?

What is meant here by *the blood of the testament* ?

21. What else did he sprinkle with the blood ?

Is this circumstance stated by Moses ?

How may we suppose that this was known to the writer of this epistle ?

What is meant by *all the vessels of the ministry* ?

22. What is said respecting 'almost all things'?

What things are referred to?

Were any things purified in any other way?—Num. xxxi. 22, 23. Lev. xvi. 26, 28.

What is said respecting the shedding of blood?

What is meant by *remission*?

To what was this designed to be applied by the apostle?

What *general* truth does it express?

Has there ever been any pardon of sin by God except in connexion with the shedding of blood?

Can we hope for forgiveness without an interest in blood that has been shed for human guilt?

23. What is it said was necessary?

What is meant by *the patterns of things in heaven*?

What is said of the heavenly things themselves?

What is referred to here?

What is meant by better sacrifices than these?

What sacrifice is referred to as being better?

Why was it necessary that the heavenly things themselves should be purified with better sacrifices?

24. Where is it said that Christ had not entered?

What is meant by the holy places made with hands?

Of what were they the figures?

What is meant by *figures* here?

What by *the true*?

How were they the figures of that?

Where has Christ entered?

For what purpose has he entered there?

What does he do for us there?—Rom. viii. 34. Heb vii. 25. John xiv. 2.

25. What is it said that he would not do often?

How often did the Jewish high priest enter the holy place?

With what did he enter it?

What is meant by *with the blood of others*?

How does the work of Christ, in the respect here mentioned, differ from that of the Jewish high priest?

26. If Christ had offered himself often, what would then have been necessary?

What had he now done once?

What is meant here by *once*?

What is meant here by *the end of the world*?

For what has he appeared?

How did he propose to put away sin?

What is meant by putting away sin?

How was this done by the sacrifice of himself?

27. What is appointed unto men?

What is the object of what is here stated?

What is meant here by *once*?

What is meant here by *appointed*?

By whom was it appointed?—Gen. iii. 19.

Why was it appointed?—Gen. ii. 17; iii. 17—19. Rom. v. 12; vi. 23.

What is after death?

Is it known *how long* after death the judgment will be?

What may we suppose will take place immediately after death?—Comp. Luke xxiii. 43. Phil. i. 23.

When will the more general judgment take place?—Matth. xxv. 31.

28. What is said respecting Christ?

What is meant here by *so* ?
 What is meant here by *once* ?

For what was he offered ?

What is meant by *bearing sin* ?—See Isa. liii. 6, 11. Gal. iii. 13.

What is it said would occur to them that look for him ?

Is it a characteristic of his people that they look for him ?
 —Titus ii. 13. 2 Pet. iii. 12. 1 Thess. i. 10. Rev. xxii. 20.

How will he come the second time ?

What is meant by his coming *without sin* ?
 What by his coming *unto salvation* ?

General Questions on the Lesson.

If none can be saved without the ‘shedding of blood,’ what ought we to do ?—Ver. 22.

Is any more blood to be shed to make atonement for sin ?

Can the offerings of the heathen be of any avail ?

What is our duty towards those who are endeavoring to save themselves by sacrifices ?

Why was it not necessary that the offering made by Christ should be made more than once ?

To whom is it appointed to die ?—Ver. 27.

What should we learn from the fact that death is to occur but once, in regard to the duty of making preparation for it ?

Can men ever come back to prepare for eternity after they have died ?

Is there any reprieve in regard to the sentence of death which is gone out against any man ?

What should we do to prepare for death ?

Who are to be judged ?—Matth. xxv. 32. Rom. xiv. 12. 2 Cor. v. 10. Rev. xx. 12.

Can it be known *when* the Lord Jesus will come the second time?—Matth. xxiv. 36, 42, 44, 50. Acts i. 7.

Are we to suppose that the mass of men are prepared to meet him?

What would probably be the effect of his coming, on the great body of mankind?—Comp. Isa. ii. 19, 21. Rev. vi. 15—17.

Who *are* prepared for his coming?

What should *we* do in view of his second coming?
Matth. xxiv. 42; xxv. 13.

LESSON XXVI.

CHAP. X. VS. 1—10.

The inefficacy of the sacrifices made under the law (vs. 1—4). A better sacrifice has been provided in the gospel (vs. 5—10).

What is the general subject in this chapter?

Why does the apostle dwell so much on the subject of *sacrifice*?

What is the design of this lesson?

1. What is it said the law had?

What had it not?

What is the meaning of the word *shadow* here?

What is meant here by *the law*?

What are meant here by *good things to come*?

What is meant here by *the very image*?

In what respects were the rites of the Jewish law a *shadow*, and not the *very image* of those things?

What could not the sacrifices made there do?

Why could they not make them perfect?

2. If they could have made them perfect, what would have followed ?

Why would they have ceased to be offered ?

What was shown in regard to them by the fact that they were so often repeated ?

What is meant here by having *no more conscience of sins* ?

In what way can the conscience have peace ?

Will sin, when forgiven, cease to be remembered ?

What effect will the remembrance of it have on us ?

3. What was there in those sacrifices ?

How was there a remembrance again made of sins ?

Could they in that case give peace to the conscience ?

4. What is it said was not possible ?

Why was it not possible that that blood should take away sin ?

What further was necessary to do this ?—Ch. ix. 13, 14, 23, 24.

5. When he cometh into the world, what does he say ?

Who is meant here by *he* ?

What is meant by *he saith* ?

Where is this said ?—Ps. xl. 6, 8.

What evidence is there that this originally had reference to the Messiah ?

What is the difference here between *sacrifice* and *offering* ?

What is meant when it is said *thou wouldst not* ?—Comp. 1 Sam. xv. 22. Hos. vi. 6. Ps. li. 16, 17.

What was prepared for him ?

Who prepared it ?

What is the phrase in the Psalm that is quoted ?—Ps. xl. 6.

How can the quotation here be reconciled with that ?

6 In what does he say that God had had no pleasure?

What is meant by 'hast had *no* pleasure'?

Would such offerings do what was necessary to be done to save men?

7. What did he then say?

Who is meant here by *I*?

What is meant by '*I come*'?

Could this have been applied to David?

For what did he come?

What is meant here by *doing the will of God*?

In what respects did the Redeemer come to do his will?

Where was this written of him?

What is meant here by *volume*?

How were books anciently written?

What volume or book is here referred to?

8. What had he said above?

What is meant here by *above*?

Why does the apostle repeat the remark here about sacrifices?

9. What did he then say?

What is meant here by *then*?

What does he take away?

What is meant here by *the first*?

How does he take that away?

What does he establish?

What is meant by *the second*?

How does he establish that?

10. What occurs to us by that will?

Through what offering is that?

What is meant by *we are sanctified*?

- How are we sanctified by that *will* ?
 For what was his body offered ?
 How does that promote our sanctification ?
 What is meant by *once for all* ?
-

General Questions on the Lessm.

- What advantage have we derived from the abolition of the temple service ?—Vs. 1, 2.
 What views should we have of our sins when they are once pardoned ?—Ver. 2.
 What will be the effect of the recollection of our sins when we are in heaven ?
 Why was it necessary that a body should be prepared for the Messiah ?—Ver. 5.
 Why was it necessary that his body should be holy ?
 What peculiar fitness was there in his body for a sacrifice for sin ?
 To what extent was the Saviour ready to do the will of God ?—Ver. 7.
 To what extent should *we* be ready to do his will ?
 What sacrifice did his readiness to do the will of God involve ?
 What sacrifices should *we* be willing to make in order to glorify God ?
 What sacrifices did the martyrs make ?
 Are there any ways in which it may now be the duty of Christians to lay down their lives to glorify God ?
 How should we regard our lives ?—Comp. Acts xx. 24.
 1 John iii 16. Matth. x. 39. Luke xiv. 26.

LESSON XXVII.

CHAP. X. VS. 11—18.

The apostle shows how the one great offering made by the Saviour is connected with the forgiveness of sins.

What is the design of this lesson?

11. What does every priest do?

What *priest* is here referred to?

Does the apostle mean that each priest was engaged daily in offering sacrifice?

In what way *was* this done?—Num. xxviii. 3. 1 Chron. xxiv. Comp. Luke i. 5.

What is meant here by *the same sacrifices*?

What is the object of the apostle here in referring to the fact that the sacrifices were often repeated under the Jewish economy?

What could they not do?

Why could they not take away sins?

12. What did this man do?

Who is meant by *this man*?

Why is he called *man* here?

How often did he offer sacrifice?

Why need not this be repeated?

What did he do after he had offered this sacrifice?

What is meant here by *the right hand of God*?

What is meant here by *for ever*?

13. What does he henceforth expect?

What is meant here by *expecting*?

Who are meant here by *his enemies*?

To what passage is there allusion here?—Ps. cx. 1.

What is meant by *footstool*?

What is implied by their being made a footstool?—

Comp. 1 Cor. xv. 25. Josh. x. 24. Isa. xxvi. 5, 6.

Are we to suppose that the Redeemer is *inactive* while he waits for this?

14. What has he done by one offering?

What is meant here by *one offering*?

What is meant here by 'he hath *perfected*'?

Are all those who become Christians made at once perfectly holy?—1 John i. 8. Eccl. vii. 20. Job ix. 20.

Will all Christians be perfect in heaven?—Rev. xxi. 27. 1 John iii. 2.

Does the atonement made by the Saviour ensure the final perfection of all those who shall believe?—Comp. Isa. liii. 11. 1 John i. 7.

Who are meant by *them that are sanctified*?

Does it here mean *wholly* sanctified?

In what respects is the work of the Redeemer *perfect*?

15, 16. Who is a witness of this to us?

What is meant by the Holy Ghost's being *a witness*?

In what way does the Holy Ghost bear testimony to this?

What had he said before?

Where is this said?—Jer. xxxi. 33, 34.

What is the *object* of the quotation here?

What is meant by *covenant*?

What covenant is here referred to?

Where would he put his laws?

What is meant by putting his laws *in their hearts*?

Where would he write them?

What is meant by writing them *in their minds*?

17. What does he say he would not do?

In what sense would he remember them no more?

18. What takes place where remission of these is ?

What is meant by *remission* ?

What by *there is no more offering for sin* ?

Why is no further offering for sin necessary in that case ?

What is the difference between the Christian sacrifice, and the Jewish sacrifices, in this respect ?

General Questions on the Lesson.

What reason has Christ to expect that all his enemies will be subdued to him ?—Ver. 13. Comp. Gen. iii. 15. Ps. ii. 8, 9. 1 Cor. xv. 25, 27.

What have his enemies to expect ?—Luke xix. 27.

What prospect is before true Christians in regard to personal holiness ?—Ver. 14.

What should be the effect of the prospect of being made perfectly holy, on us now ?

Is it to be supposed that God will *literally* cease to remember the sins of his people ?—Ver. 17.

Will those who are saved, ever wholly forget their own sins ?

How will they regard them, when they are in heaven ?

Will the remembrance of their sins do any thing to heighten their gratitude and joy ?

Will the finally impenitent ever forget *their* sins in the future world ?

Will God ever forget them ?

What will be the effect of *his* remembering them ?

What of *theirs* ?

In what way may we avoid the dreadful consequences of remembered guilt in the future world ?

LESSON XXVIII.

CHAP. X. VS. 19—25.

Consequences which follow from the fact that the great atonement has been made: (a) the privilege of drawing near to God in full assurance of faith (ver. 22); (b) the duty of holding fast the profession of faith without wavering (ver. 23); (c) the duty of exhorting one another to fidelity and good works (ver. 24); (d) the duty of assembling together for public worship (ver. 25).

What is the design of this lesson?

What part of the epistle does the apostle now enter on?

—See Notes on ver. 19.

What had he done before?

19. What have we now?

What is meant by *boldness* here?—Comp. the margin.

What is meant here by *the holiest*?

Through what have we this privilege?

How is it by the blood of Jesus?

Does this refer to our entering heaven, or to our having access now to the mercy-seat?

20. By what way is this?

What is meant here by *way*?

Why is it called *new*?

Why is it called a *living* way?

What had he done for us in respect to that way?

What is meant by his *consecrating* it for us?

Through what had he consecrated this for us?

Why is his flesh called *the veil*?

Through what did the Jewish high priest enter into the most holy place?

In what respects is there a resemblance between the method in which Christ entered into heaven, and the high priest into the most holy place?

21. What is it said that we have?

What is meant here by *the house of God*?

What is the importance of this statement?

22. Since we have such an high priest, what should we do?

What is meant here by *drawing near*?

With what kind of a heart should we come?

What is meant by a *true* heart?

How are we to worship God?—John iv. 23, 24.

With what kind of faith should we come?

What is meant by *full assurance of faith*?

From what are our hearts to be sprinkled?

What is meant here by *an evil conscience*?

What is meant by being sprinkled from that?

What is said respecting our bodies?

On what occasions did the Jews practise ablutions?—

Ex. xxix. 4; xxx. 19—21; xl. 12. Lev. vi. 27; xiii. 54, 58; xiv. 8, 9. Mark vii. 3.

To what is there an allusion here?

Is there any evidence here that the early Christians practised immersion in baptism?

What is the design of applying water to the body in baptism?

Why should the body be thus washed with pure water when we come before God?

What does this passage prove about the *kind* of water to be used in baptism?

23. What are we to hold fast?

How are we to hold it fast ?

What encouragement have we to hold it fast ?

What is meant by a *profession of our faith* ?

What is meant by holding it fast *without wavering* ?

What danger were they in of wavering in their profession ?

How is the fact that God is faithful, an encouragement to do this ?

Can we hope to do it without his assistance ?

24. What are we to consider ?

What is meant here by *considering one another*?—
Comp. Phil. ii. 4.

For what purpose are we to consider one another ?

What is meant by *provoking to love* ?

25. What are we not to forsake ?

What kind of *assembling together* is here referred to ?

What was the manner of some ?

Why were they probably deterred from meeting for public worship ?

What were they to do in respect to each other ?

What is meant here by *exhorting* ?

Does this refer to private or public exhortation ?

What reason was there why they should do this so much the more ?

What *day* is referred to here ?

How should the expectation of this event induce them the more to assemble together ?

General Questions on the Lesson.

What kind of *boldness* may we use when we come before God in prayer?—Ver. 19.

Is there now any improper irreverence or familiarity in prayer?

With what feelings *should* we approach God in worship?—Eccl. v. 2. Isa. vi. 2, 3. Rev. iv. 10.

If we indulge in sinful desires when we come before God, what will be the effect?—Ps. lxxvi. 18.

Why is it a duty to meet together for the worship of God?—Ver. 25.

On what pretence do many now stay away?

What *would* be a good excuse for staying away?

Is it proper for Christians to exhort one another in public assemblies?

What *day* is approaching us in which we have a peculiar interest?

What indications are there that death is drawing near to us?

How should this fact stimulate us to fidelity and holy living?

What is needful in order that we may be prepared for that event?

Can one be in a proper state for it who is living in sin?

LESSON XXIX.

CHAP. X. vs. 26—31.

Consequences of sinning wilfully after we have received a knowledge of the truth. The certain destruction which would follow, a reason why we should persevere in the divine life.

What is the design of this lesson?

26. What is said if we sin wilfully after we have received a knowledge of the truth?

What is the *general* meaning of this passage ?

Does it refer to real Christians ?

What *would* be the result if they should apostatize ?

Does this prove that any true Christians will *in fact* apostatize ?

What is meant here by sinning *wilfully* ?

What is meant by having *received the knowledge of the truth* ?

What is it said there would remain no more ?

In what sense would this be true ?

How would this show that such an one could not be saved ? Ans. He would have rejected the only plan of salvation, and no other method could be resorted to.

27. What would remain ?

What is meant by the word *certain* here ?

What is meant by a *fearful looking for of judgment* ?

What is meant here by *fiery indignation* ?

Of what is fire an emblem in the Scriptures ?

What would this devour ?

Who are meant here by the *adversaries* ?

28. What is said of him that despised Moses' law ?

What is meant here by 'Moses' law' ?

Does this refer to *all* the institutions of Moses ?

What was the punishment among the Jews for apostasy from their religion ?—Deut. xiii. 6—10.

What is meant by 'died *without mercy*' ?

How many witnesses were necessary ?

What was the object of requiring two or three witnesses ?

29. Who is said to be worthy of *sorer* punishment ?

What is meant by a '*sorer* punishment' ?

What punishment is here referred to ?

What is meant by being *worthy* of that ?

Why does such an one deserve a severer punishment than was inflicted on an apostate Jew ?

What would he have done in regard to the blood of the Son of God ?

What is denoted by treading *under foot* the Son of God ?
In what way would they have done this ?

How would they have counted the blood by which he was sanctified ?

What is meant here by *sanctified* ?

To whom does this word *sanctified* here refer—to the Saviour, or to him who would have apostatized ?

What is meant by counting that blood *an unholy thing* ?

To what would he have done despite ?

Who is meant here by *the Spirit of grace* ?

What is meant by *doing despite* to that Spirit ?

In what way would this be done ?

30. What is it said that we know ?

Who has said this ?

How was this known ?

Where is this said ?—Deut. xxxii. 35.

What is meant here by *vengeance* ?

What is meant when it is said that it belongs to God ?

What is meant by *I will recompense* ?

What further is said ?

Where is this said ?—Deut. xxxii. 36.

What is meant when it is said *the Lord will judge his people* ?

31. What is said to be a fearful thing ?

What is meant by *falling into the hands of the living God* ?

Why is this a fearful thing ?

General Questions on the Lesson.

Is sin any worse after we have received the knowledge of the truth than before?—Ver. 26.

Why is it regarded as more aggravated in the sight of God?

Why could there be no more sacrifice for sins?

How should this deter us from committing sin?

Are there any who *do* so sin as to apostatize after they have been truly converted?

What would be the consequence if they should?—Ver. 27.

Why could they not be saved?—Ver. 29.

Are we to suppose then that true Christians can fall away, and again be renewed and saved?—Comp. Heb. vi. 4—6.

What are we then to think of those who profess to have been Christians, and who have then apostatized?—1 John ii. 19.

Why is it so great a crime to trample on the Son of God?—Ver. 29.

How may it be done now?

Why is it so great a sin to do despite to the Spirit of grace?

How may this be done now?

If that spirit is grieved and rejected, is there any hope of being saved?

What have sinners to dread by falling into the hands of God?

Can they avoid falling into his hands?

Is there any way by which we may cheerfully commit ourselves into his hands when we die?—Comp. Luke xxiii. 46. Acts vii. 59. Ps. xxxi. 5.

How does the death of the Christian differ from that of the sinner?—Prov. xiv. 32.

LESSON XXX.

CHAP. X. vs. 32—39.

An exhortation to fidelity and perseverance.

What is the subject of this lesson ?

What occasion was there probably for such an exhortation ?

32. What does the apostle ask them to call to remembrance ?

What does he refer to by *former days* ?

What is his object in reminding them of those days ?

What general truth is taught us in respect to afflictions ?

Ans. That when we have been enabled to pass through trials once, we are to make the remembrance of the grace then bestowed on us a means of supporting us in future trials.

What had they endured in those former days ?

After what had they endured this ?

What is meant by 'after ye were *illuminated*' ?What is meant by 'a great *fight* of afflictions' ?

What struggle is there in afflictions ?

33. What were they made ?

By what were they made a gazing-stock ?

What is meant here by *partly* ?What is meant by *gazing-stock* ?

Is it known when this was done ?

What were the Greeks and Romans accustomed to do before they put a criminal to death ?

How were they made a gazing-stock by *reproaches* ?How by *afflictions* ?

What other source of affliction was there ?

What is meant here by their becoming companions of those who were so used ?

34. What interest had they shown in the writer of this epistle ?

What is meant by *my bonds* ?

What is meant by their having *compassion* on him in his bonds ?

On what occasion probably was this ?

Was the apostle Paul ever in circumstances like those here referred to?—Comp. Acts xxiv. 23, 27 ; xxvi. 29. Eph. vi. 20. Phil. i. 13. Col. iv. 3. 2 Tim. ii. 9.

What did they take joyfully ?

What is meant here by the '*spoiling* of their goods' ?

Under what circumstances *may* men be brought to part with their property with joy ?

What did they know in themselves ?

What is meant by *knowing in yourselves*?—Comp. the margin.

What is meant by *substance* here ?

Why is this *better* ?

In what respects is it *more enduring* ?

35. What does he exhort them not to do ?

What is meant here by *confidence* ?

What by *casting that away* ?

To what may there be an allusion here ?

What is said of this confidence ?

What is meant by its having *great recompense of reward* ?

36. What had they need of ?

What was there in their circumstances to give them need of patience ?

Why do we need patience ?

What is it to be *patient* in trials ?

What is the proper effect of afflictions?—Rom. v. 3, 4.
James i. 3.

What are we to do in respect to patience?—James i. 4.

Why should we have patience?

What is meant here by 'receiving the *promise*'?
How should this produce patience?

37. What is it said would occur after a little while?

To what is there probably an allusion here?—Comp.
John xvi. 16. Habak. ii. 3.

Who is meant by *he that shall come*?

What *coming* of the Messiah is here referred to?

How would this be a source of consolation to them?

How may this be a source of consolation to us in our trials?

38. How is it said that the just would live?

Where is this passage found?—Habak. ii. 4.

Who are meant here by *the just*?

What is meant by *shall live by faith*?

How does this apply to the case before us?

What is said of any one who should draw back?

What is meant by *drawing back*?

What is meant by *my soul shall have no pleasure in him*?

What is the argument which the apostle would urge here for their perseverance?

39. What does the apostle say respecting their drawing back?

Did he believe that any one of them would apostatize and finally perish?

Why then did he suppose the case?

General Questions on the Lesson.

- What should we do in order to strengthen our faith in times of trial?—Ver. 32.
- How may we argue, in this respect, from the past to the future?—Practical Remarks. (2.)
- How is the goodness and sustaining grace of God in respect to former times any argument in regard to what is to come?
- What should we be willing to do in regard to religion?—Ver. 33.
- If we are ridiculed for our religion, what should we do? Should the fear of ridicule and persecution ever deter us from becoming Christians?
- Is the fear of ridicule ever likely to operate now to keep any from becoming Christians?
- On what class of persons would it be likely to operate? What should we do in regard to those who are in bonds?—Ver. 34. Comp. ch. xiii. 3.
- Is there any class of persons now to whom this may be applicable?
- If our property is taken away by injustice and fraud, what should we do?
- If our property is demanded by the Lord in the cause of benevolence, what should we do?
- Where should our treasures be?—Matth. vi. 19, 20.
- How should *we* feel in regard to the coming of the Saviour?—Ver. 37.
- What effect should that expectation have on the duties and trials of this life?
- What would be the effect if a true Christian should fall from grace?—Ver. 38. Comp. ch. vi. 4—6. See Practical Remarks on the ch. (9, 10.)
- If such would be the effect, how should this teach us to regard sin among Christians?
- How may we know that we are not of those who draw back to perdition?—Ver. 39.
- Is there any way of knowing this but by perseverance in holiness to the end of life?

LESSON XXXI.

CHAP. XI. VS. 1—7.

The nature and power of faith. Illustrated by the case of Abel, of Enoch, and of Noah.

What is the design of this chapter ?

Why does the apostle discuss the subject of *faith* at such length ?

1. What is faith said to be ?

What is meant by *faith* ?

What is meant here by *substance* ?

What is referred to by *things hoped for* ?

How is faith the *substance* of those things ?

Of what is faith the evidence ?

What is meant here by *evidence* ?

How can faith be the *evidence* of things not seen ?

Is it rational to act on faith in regard to things which we have never seen ?

On what is true faith founded ?

2. What did the elders obtain by faith ?

Who are meant here by *the elders* ?

What is meant by their obtaining *a good report* ?

How did they do this by faith ?

3. What do we understand through faith ?

What is the design of what is said in this verse ?

Why does the apostle select this first to illustrate the nature and power of faith ?

What is the faith which we exercise in regard to the creation ?

Can the creation of the worlds by the word of God be demonstrated by *reason* ?

What is meant here by 'we *understand*' ?

What is meant here by *the worlds* ?

What is meant by *were framed* ?

What is meant here by *the word of God* ?

What is said respecting things that are seen ?

Is there any evidence here that the universe was created out of nothing ?

4. What did Abel do by faith ?

Who was Abel ?—Gen. iv. 2.

Is there any mention in Genesis that Abel presented his offering by *faith* ?

How can we know that it *was* offered in faith ?

What offering did Abel bring ?—Gen. iv. 4.

What offering did Cain bring ?—Gen. iv. 3.

What is meant here by *more excellent* ?

In what respects was his offering more excellent ?

Is there any evidence that Abel had faith in the Messiah ?

In what way was the *strength* of the faith of Abel evinced ?

What did Abel obtain by his sacrifice ?

From whom did he obtain witness that he was righteous ?

In what way did God testify of his gifts ?

How did God frequently show that he accepted of a sacrifice made to him ?—Gen. xv. 17. Lev. ix. 24 Judges vi. 21. 1 Kings xviii. 38.

Is there any evidence that this occurred in the case of Abel ?

What does he still do by that sacrifice ?

What is meant by *yet speaketh* ?—Comp. the margin

5. What is said respecting Enoch ?

Who was Enoch ?—Gen. v. 21—24.

What is the account of him in Genesis ?

Is any thing said of his *faith* in Genesis?

How is it known that he was distinguished for his faith?

What is said of him in Jude 14, 15?

What is meant by his being *translated*?

Does Moses say that he was *translated*?

How is it known that he was translated?

Can this be made probable from the account given by Moses?

What was the tradition among the Hebrews on the subject?—Comp. Ecclesiasticus xlix. 14.

What is meant here by *was not found*?

What had he before his translation?

What is referred to here by *this testimony*?—Gen. v. 24.

6. What is it impossible to do without faith?

Why cannot we please God without faith?

What must we believe when we come to God?

Why must we believe that he *is*?

Why must we believe that he is a rewarder of them that seek him?

Is the desire of the reward to be the *motive* for seeking God?

General Questions on the Lesson.

What things do Christians hope for?—Ver. 1.

How ought we to act in view of those things?

Is it possible to act habitually as if they were real?

What will best conduce to a permanent reputation in the world?—Ver. 2. Comp. Ps. xxxvii. 2—6.

Is it proper to act from a *desire* of such a reputation?

In what do we exercise faith when we believe that the worlds were made by the word of God?—Gen. i. 1. Ps. xxxiii. 6. Isa. xl. 26.

How may we now expect that God will express his approbation of *our* gifts and offerings?—Ver. 4.

Do those who are pious exert an influence after they are dead?—Ver. 4.

In what methods do they do this?—See Notes on ver. 4.

Do the wicked continue to exert an influence after they are dead?

In what way do they do this?

What was the character of the age in which Enoch lived?—Ver. 5. Comp. Jude 14, 15.

What may we learn from the example of Enoch in regard to the possibility of maintaining a consistent religious character in a wicked and scoffing world?

What great truths would be established by his removal to heaven?—See Notes on ver. 5.

Has any other one been removed to heaven in like manner?—2 Kings ii. 11.

Would the same method of removing the saints to heaven be possible now?

Why may we suppose that that was not the regular and uniform method of their removal?

How is the power of religion now illustrated by the *death* of Christians?

What *good* is done by the *death* of Christians?

Will the bodies of the saints who die ever be in any sense received to heaven?—Phil. iii. 21. 1 Cor. xv.



LESSON XXXII.

CHAP. XI. vs. 8—16.

The nature and power of faith further illustrated by the case of Abraham and Sarah.

What is the design of this lesson?

8. What did Abraham, when called to leave his own country, do?

How can we ascertain that Abraham was influenced to do this by faith?—Gen. xv. 6. Rom. iv. 1—5.

What is meant by *when he was called*?—Gen. xii. 1.

Where was he when he was called?—Gen. xi. 28, 31.

To what place was he called to go?—Gen. xii. 5.

What country is referred to by that ‘which he should after receive for an inheritance’?

Did he know where he was going?

What is meant by this?

What was there in this to show the strength of faith?

Who started with Abraham on the journey?—Gen. xi. 31.

Had Abraham at that time any children?—Gen. xi. 30.

9. Where did he sojourn?

How did he sojourn in that land?

In what did he dwell?

Who else dwelt in that land in a similar manner?

What is meant by ‘he *sojourned*’?

Why was that land called *a land of promise*?

What country was that?

Did Abraham acquire any possessions there?—Gen. xxiii. 7—20.

What is meant by dwelling there *as in a strange country*?

What are *tabernacles*?

How was the fact that he dwelt there as in a strange country, shown by his dwelling in *tabernacles*?

Is it meant here that Isaac and Jacob dwelt *with him*?

How did their manner of dwelling there resemble that of Abraham?

10. For what did he look?

What *city* is here referred to?—Comp. ch. xii. 22; xiii. 14. Rev. xxi. 2.

What is meant by *which hath foundations*?

Who is the builder and maker of that city?

In what peculiar sense is he the builder of it?—Comp. 2 Cor. v. 1.

What was there in the circumstances here referred to which showed the *strength* of Abraham's faith?

11. What is said of the faith of Sarah?

Who was Sarah?—Gen. xi. 29.

What was there in her case to show the strength of her faith?

12. What sprang from one?

Who is meant here by *one*?

What is meant by *as good as dead*?

What is meant by *so many as the stars in the sky*?

What was the promise made to Abraham in this respect?

—See Gen. xv. 5.

How will this fact illustrate the nature of faith?

13. How did these all die?

Who are meant here by *these all*?

What is meant by their dying *in faith*?

What had they not received?

What is meant by their 'not having received *the promise*'?

How had they seen them?

What is denoted by this?—Comp. John viii. 56.

How did they feel in regard to those promises?

What is meant by their being *persuaded* of them?

What did they confess?

What is meant here by being *a stranger*?—Comp. Gen. xxiii. 4.

What is a *pilgrim*?

In what sense was Abraham a *pilgrim*?

What is meant here by *on the earth*?

14. What do they who say such things plainly declare ?

How do they declare this ?

15. If they had been mindful of that country from whence they came out, what could they have done ?

What is meant by being *mindful* ?

What by *they might have had opportunity to have returned* ?

What was shown by this in regard to their faith ?

16. What do they now desire ?

What is meant by they *now* desire ?

What is meant here by *an heavenly* ?

How did they show that they desired that ?

What was God not ashamed to be called ?

What is meant by his not being *ashamed* ?

What had he prepared for them ?

What is referred to here by *a city* ?

General Questions on the Lesson.

What should *we* do when God calls us to leave our country and home ?—Ver. 8.

How may *we* know that he does this now ?

Is it right to do this for the *mere* purpose of gain, or the *mere* love of travel ?

What guidance and direction may we look for in our travels if we follow the will of God ?—Prov. xvi. 9.

Ps. xxv. 9.

With what spirit should we live in this world ?—Ver. 9

Should we regard ourselves as having here a permanent home?—Ch. xiii. 14.

What should we look for in the future world?—Ver. 10.

How should we regard ourselves here?—Ver. 13.

To what country are we travelling?

What kind of preparation should we make for it?

If Christians should be disposed to return to the world, what is there to hinder them?—Ver. 15.

Would they be welcomed again by the world?

Are any efforts made to induce them to return to it?

Why do they not do it?

Do Christians really *prefer* the ways of religion to the pleasures and honors of the world?—Comp. Ps. lxxxiv. 10.

In what way may we show that we are 'strangers and pilgrims on the earth'?—Notes on ver. 16.

Where is to be our permanent *home*?—2 Cor. v. i.



LESSON XXXIII.

CHAP. XI. vs. 17—22.

The nature and power of faith further illustrated by the readiness of Abraham to offer up Isaac; and by the case of Isaac, Jacob, and Joseph.

What is the design of this lesson?

What illustration of the nature of faith had been before drawn from the case of Abraham?—Vs. 8—10.

17. When Abraham was tried, what did he do?

What is meant here by the word *tried*?

What is meant by his *offering up Isaac*?—Ger. xxii. 1—10.

Who required him to do this?—Gen. xxii. 1.
 Where was he to offer him up?—Gen. xxii. 2.
 Did Abraham actually put him to death?
 What prevented his doing it?—Gen. xxii. 11, 12.
 How could it then be said that he *offered him up*?

What is it said that he that had received the promises did?

What promises are referred to here?
 How did this fact make his faith so remarkable?

18. What was said of him?

What is meant by ‘his seed being called *in Isaac*’?
 What was implied by this in regard to Isaac?
 How does this circumstance show the strength of the faith of Abraham?

19. What did he account?

What is meant here by *accounting*?
 Did Abraham suppose that God *would* raise Isaac from the dead?—Comp. Gen. xxii. 5.
 What led Abraham to expect this?

How did he receive him?

What is meant here by *from whence*?
 What is meant by ‘receiving him *in a figure*’?
 What circumstances go to show the strength of Abraham’s faith in this remarkable transaction?—See Notes on the verse.

20. What did Isaac do by faith?

What is referred to here?—Gen. xxvii. 26—40.
 What *faith* was evinced particularly in this?

21. What did Jacob do by faith when he was dying?

What transaction is referred to here?—Gen. xlviii. 1—20.
 Who were the sons of Joseph?—Gen. xlviii. 1.

What blessing did Jacob pronounce on them?—Gen. xlviii. 16.

On which of them did he pronounce the principal blessing—the elder or the younger?—Gen. xlviii. 14, 19.

How did he worship?

What is it said in Gen. xlvii. 31 that he did?

How can these statements in Genesis and by the apostle be reconciled?

How did what is here said show the strength of the faith of Jacob?

22. What did Joseph do when he died?

What is meant by his *making mention* of the departing of the children of Israel?

How does it appear that he did this?—Gen. l. 24.

How did this show his faith?

What did he give a commandment about?

What commandment did he give respecting his bones?—Gen. l. 25.

How did this show the strength of his faith?

Was this command carried into execution?—Ex. xiii. 19.

Where did they bury his bones?—Josh. xxiv. 32.

General Questions on the Lesson.

If Abraham was called to offer up his son Isaac by his own hand, how ought parents now to feel when God removes their children by death?—Ver. 17.

If God requires the children of pious parents to devote themselves to him in the ministry, how ought parents to feel?

If he requires them in the service of missions, how ought parents to feel in regard to it?

If a parent has an only son, to whom should he feel that he belongs?

- If Abraham believed that God was able to raise up Isaac from the dead, how ought *we* to feel in regard to his fulfilling his promises?—Comp. Matth. xix. 26.
- Is there any evidence in the transaction referred to here (vs. 17—19), that Abraham believed in the resurrection of the dead?
- What should we learn from the case of Abraham in regard to obedience to God?
- Why* should we obey God when we cannot see the *reasons* of his requirements?
- Why* should we obey him when he requires us to make great sacrifices?
- What sacrifices should we be willing to make?
- Why did Joseph show so much solicitude to have his bones laid in the land of Canaan?—Ver. 22.
- Of what consequence can it be where we are buried?
- Why do we desire to lie with our friends and kindred when we are dead?
- Is it of any advantage to us to be laid in consecrated ground?
- Are there any prevalent superstitions in the world on the subject?
- What is the great thing to be sought in regard to our death and burial?—Rev. xiv. 13. 1 Thess. iv. 14.



LESSON XXXIV.

CHAP. XI. vs. 23—29.

The nature and power of faith further illustrated by the case of Moses, and by the deliverance from Egyptian bondage.

What is the design of this lesson?

23. What did the parents of Moses do to him when he was born?

Why did they do this ?

What is meant by his being 'a *proper* child' ?

What occasion was there for their *hiding* him ?—Ex. i. 22.

By whom was he hid ?—Ex. ii. 2.

How can it be said that this was done by *his parents* ?

Where was he probably hid ?

Had his parents probably any pre-intimation of what he was to be ?

Of what were they not afraid ?

What *was* the king's commandment ?—Ex. i. 22.

In what way was the strength of the faith of the parents of Moses manifested in this ?

24. What did Moses do by faith when he was come to years ?

What is meant by his *coming to years* ?

What evidence is there in this that he was qualified to judge in regard to the step he was about to take ?

Who saved Moses from death when an infant ?—Ex. ii. 9.

Where had his mother put him when she could no longer conceal him ?—Ex. ii. 3.

Who watched him there ?—Ex. ii. 4.

Who found him there ?—Ex. ii. 5.

To whom was he committed by the daughter of Pharaoh to be nursed ?—Ex. ii. 8, 9.

By whom was he adopted as a son ?—Ex. ii. 10.

What was involved in regard to honor and rank by his being thus adopted ?

Is there any reason to suppose that he would have been heir to the throne of Egypt ?

What advantages did his situation furnish ?—Acts vii. 22.

Was there any thing in his situation fitted to qualify him for the work which he was afterwards to perform ?

Why did he probably refuse to be called the son of Pharaoh's daughter ?

25. What did he choose rather to do ?

Who are meant here by *the people of God* ?

What was their condition at that time ?—Ex. i. 11—16.

What great sacrifices were involved in his resolving to identify himself with them ?

What was implied in his *choosing* this ?

To what did he prefer this ?

What *pleasures of sin* are here particularly referred to ?

Is it probable that he could have had opportunities of great indulgence at the court of Pharaoh ?

What *pleasure* is to be found in sin ?

What is the difference between *pleasure* and *happiness* ?

Do people ever find *pleasure* in any kind of sin ?

Do they find solid *happiness* in it ?

How long do the pleasures of sin continue ?

What is meant by *for a season* ?

Why cannot those pleasures be continued long ?

Is there any evidence that Moses, amidst all the trials which he experienced among the people of God, ever regretted his choice ?

26. How did he esteem the reproaches of Christ ?

What is meant here by ‘the reproaches of Christ’ ?

To what kind of *reproaches* would he be exposed ?

What is meant here by *greater riches* ?

What is meant by *the treasures of Egypt* ?

Is it probable that Moses would have inherited large treasures ?

To what had he respect ?

What is meant here by *the recompense of reward* ?

Was this the *only* reason which influenced Moses ?

Is it right for us to be influenced by this as a motive in securing our salvation ?

27. What did he do by faith ?

To what act is there reference by his *forsaking* Egypt ?

What did he not fear ?

Why did he not fear that ?

What is meant by *he endured* ?

Who is meant by *him who is invisible* ?

What was there in this to show the strength of his faith ?

28. What ordinance did he keep by faith ?

What was the *Passover* ?—Ex. xii. 1—11.

What is meant by *the sprinkling of blood* ?—Ex. xii. 22.

Why was the blood sprinkled ?

Who are meant here by *the first-born* ?—Ex. xii. 29.

What was there in this observance to show the strength of his faith ?

What was there in the general conduct of Moses, in undertaking to conduct the children of Israel to the promised land, to show the strength of faith ?

29. Through what sea did they pass ?

What is meant by their passing through it *as by dry land* ?—Ex. xiv. 22, 29.

How was the nature of faith shown by this ?

Is it to be supposed that *all* who passed through that sea had saving faith ?

What did the Egyptians assay to do ?

What happened to them ?

What is this fact designed to illustrate ?

Who *were* drowned ?—Ex. xiv. 27, 28.

General Questions on the Lesson.

Is it required of us now to renounce the world?—Ver. 24.

Which ought we to prize most, the honors of the world, or the favor of God?

Is it proper to renounce the prospect of flattering distinctions in order to become preachers of the gospel?

Phil. iii. 8.

Are the people of God liable to suffer?—Ver. 25. Comp. 2 Tim. iii. 12. Rev. vii. 14.

Are they *more* liable to suffer than other persons?

What *kind* of sufferings are they particularly exposed to?

Are Christians *compelled* to follow the course which they do?—Comp. Ps. cx. 3.

Why do they *prefer* to be Christians, notwithstanding their exposure to trials?

Why ought we to be willing to suffer affliction with the people of God?

What *pleasures* may they expect who live a life of sin?

What pleasure do they find who live a life of piety?—Prov. iii. 17.

How long will the pleasures of sin continue?

In what do they terminate?

What is the advantage of being a true friend of God?

What ought *we* to do if we are reproached on account of our religion?—Ver. 26. Comp. 1 Pet. iv. 13, 14.

Should the fear of ridicule deter us from becoming Christians?

What class of persons is this fear most likely to affect?

When we are engaged in the service of God, and in doing our duty, how should we feel in regard to man?—Luke xii. 4, 5.

When we are tried, in whom should we confide?—Ver. 24. Comp. Ps. xx. 7; xxvii. 3; xci. 4; cxviii. 8; cxxv. 1.

Do they who renounce the world, and put their trust in God, and lead a religious life, regret it when they come to die?—2 Tim. iv. 6—8.

LESSON XXXV.

CHAP. XI. vs. 30—40.

The nature and power of faith further illustrated by the case of Rahab and others.

What is the design of this lesson?

30. What is said of Rahab?

Where did this woman reside?—Josh. ii. 1.

Is there reason to suppose that she had been a woman of bad character?

Is there any evidence that she was a woman of bad character when she received the spies?

31. What did she do in regard to the Israelites?

Who are meant here by *spies*?—Josh. ii. 1.

What is meant by her receiving them *in peace*?

Who are meant by *them that believed not*?

Why did she not perish with them?—Josh. ii. 18, 19.
Comp. Josh. vi. 22, 23.

How was the nature and strength of faith illustrated by her conduct?

32. What question does the apostle ask in ver. 32?

What is implied by *what shall I more say*?

What other instances of the power of faith does he say that he would refer to?

Why did he not tell of what they had done?

Who was Gideon?—Judges vi; vii.

What did he do that illustrated the power of faith?

Who was Barak?—Judges iv.

What did he do to show the power of faith ?

Who was Samson ?—Judges xiv—xvi.

What did he do to show the power of faith ?

Is there reason to suppose that, in commending his faith, the apostle approved of *all* that he did ?

Who was Jephthae ?—Judges xi.

What was his general character ?

What does the apostle *commend* in him ?

Is it necessary to suppose that he approved of *all* that he did ?

What did he do to show the power of faith ?—Comp. Judges xi. 29—32.

Who was David ?

What did he do to show the power of faith ?

Who was Samuel ?

What did he do to show the power of faith ?

Who are meant by *the prophets* ?

33. What does the apostle say that these various classes of persons had done through faith ?

What is meant by *subduing kingdoms* ?

Who of them had done this ?

What is meant by *wrought righteousness* ?

What is meant by *obtained promises* ?

Who among them had stopped the mouths of lions ?—

Judges xiv. 6. 1 Sam. xvii. 34. Dan. vi. 7—22.

How was the power of faith shown in this ?

34. What else had they done ?

Who among them had *quenched the violence of fire* ?—

Dan. iii. 15—26.

Who among them had *escaped the edge of the sword* ?—

1 Kings xix. 3. 2 Kings vi. 16. 1 Sam. xxi. 10 ; xxii. 1 ; xxiii. 9, 15.

What is meant by *out of weakness were made strong* ?

What instances were there of this ?—Judges xv. 15 ;

xvi. 26—30. 2 Kings xx. Isa. xxxviii.

What is meant by their waxing valiant in fight ?

What instances were there of this ?

What did they do in regard to the armies of the aliens?

Who are meant by *aliens*?

In reference to whom was this done?

35. What is it said that women received?

What instances occurred of this?—1 Kings xvii. 19—22.
2 Kings iv. 18—37.

What is said of those who were tortured?

What is meant here by *tortured*?

What is meant by their not *accepting deliverance*?

Why did they not accept deliverance?

What is meant here by 'a *better* resurrection'?

What is shown by this in regard to the doctrine of the resurrection?

How did this illustrate the nature of faith?

36. What had others?

What is meant by *mockings*?

What instances of this kind occurred?—2 Kings ii. 23.
1 Kings xxii. 24.

What is meant by *scourgings*?

What instances of this kind occurred?—Jer. xx. 2.
Comp. 2 Mac. vii. 1; v. 17.

What are meant by *bonds*?

Can you mention any instance of this kind?—Gen. xxxix. 20.

Can you mention any instance in which there was imprisonment?—1 Kings xxii. 27. Jer. xx. 2.

37. What is it said further happened to them?

Can you mention any instances in which they were stoned?—2 Chron. xxiv. 21. 1 Kings xxi. 1—14.

Are there any instances of the same kind referred to in the New Testament?—Acts vii. 59; xiv. 5, 19.
Comp. John x. 31. 2 Cor. xi. 25.

Who is supposed to be referred to when it is said *they were sawn asunder*?

Did this mode of punishment exist in ancient times?

What is meant by *were tempted*?—Comp. 2 Mac. vi. 21, 22; vii. 17, 24.

What instances are mentioned of their being slain with the sword?—Comp. 1 Sam. xxii. 18. 1 Kings xix. 10.

What is meant by *they wandered about in sheep-skins and goat-skins*?

What is meant here by *tormented*?

38. Where did they wander?

What is meant in the scripture by *deserts*?

What cases of this kind can be referred to?—See 1 Sam. xiii. 6; xxii. 1; 1 Kings xix. 9. 1 Sam. xxiii. 29; xxiv. 1. Comp. 1 Mac. i. 53. 2 Mac. v. 27; vi. 7.

What is meant when it is said that 'the world was not *worthy of them*'?

39. What did these all obtain?

What is meant by their *obtaining a good report through faith*?

What did they not receive?

What is meant by their not receiving the *promise*?

40. What has God provided for us?

What is meant here by *provided*?

What *better* thing is referred to?

Why had he done this?

What is meant here by *perfect*?

What is meant by the expression *that they without us should not be made perfect*?

General Questions on the Chapter.

- What instructive lessons are contained in this chapter?
 What do the instances referred to in the chapter show in regard to religion?
 What will religion enable men to do?
 If we are called to suffer on account of religion, how should we meet our trials?
 Should we be willing to lay down our lives on account of our religion?
 Have we any thing more to sustain us in trials now, than those had who are referred to in this chapter?
 What new truths have been revealed in the New Testament that are fitted to sustain us?
 What new examples of sufferers have been set before us in the New Testament by which we may be sustained?



LESSON XXXVI.

CHAP. XII. VS. 1—11.

Encouragements in affliction. (1.) *The example of the ancient saints, ver. 1.* (2.) *The example of the Saviour, vs. 2—4.* (3.) *Trials are designed for our good, and are an evidence that we are the children of God, vs. 5—11.*

- What is the design of this chapter?
 What is the particular subject in this lesson?

1. With what are we compassed about?

- What is meant here by *wherefore*?
 What *witnesses* are referred to here?
 What is meant by *being compassed about*?

Why are they called a *cloud* of witnesses?

To what ancient custom is that allusion here?

Are we to suppose that departed saints are actually *beholding* us?

What are we exhorted to do in view of the fact that we are compassed about with such a cloud of witnesses?

What is meant here by the word *weight*?

To what ancient custom is there allusion here?

As applied to Christians, what does the word refer to here?

What else are we to lay aside?

What is meant by *the sin which doth so easily beset us*?

How are we to run the race that is set before us?

What is meant here by *patience*?

2. To whom are we to look?

For what purpose are we to look to him?

What is meant by *looking* to him?

What is Jesus here called?

What is meant by his being the *author* of faith?

What by his being the *finisher* of faith?

What did he do in view of the joy that was set before him?

What is meant by *the joy that was set before him*?

What by *enduring the cross*?

What by *despising the shame*?

Where is he set down?

What is denoted by *the right hand of the throne of God*?
—Comp. Eph. i. 20—22.

3. Whom are we to consider ?

What is meant by *considering* him ?

What is meant by his *enduring the contradiction of sinners against himself* ?

Why are we to consider him ?

How will this keep us from being wearied and faint in our minds ?

4. What does the apostle say they had not done ?

What is meant by *resisting unto blood* ?

From what ancient *custom* is the language here taken ?

To what *fact* in the Saviour's life may there be allusion ?
—Luke xxii. 44.

In what sense may we suppose that the Lord Jesus *strove against sin* in the garden of Gethsemane ?

What is the *design* of the apostle in what is said in this verse ?

How would that encourage them to patience in their trials ?

5. What does the apostle say they had forgotten ?

Where is this exhortation found ?—Prov. iii. 11, 12.

What is the object of the apostle in introducing it here ?

What is the meaning of 'which *speaketh* unto you' ?

What is meant by *as unto children* ?

Who was referred to by Solomon by the phrase *my son* ?

What is meant by the word *chastening* ?

What is meant by *despising the chastening of the Lord* ?

In what methods do men *despise* the chastening of the Lord ?

When we are rebuked by the Lord, what are we not to do ?

What duty is enjoined here ?

6. What does the Lord do to those whom he loves ?

What does he do in reference to every son whom he receiveth ?

Does God send trials on *all* whom he loves ?

Does he do it for *the mere purpose* of inflicting pain ?—
Lam. iii. 33.

Why does he do it ?

How does the fact that he does this show his paternal care over us ?

What is meant by *scourgeth every son whom he receiveth* ?

7. What is said if we endure chastening ?

What is meant here by *endure* ?

How does God deal with us in this case as with sons ?

8. What is said if we are without chastisement ?

What is the meaning of this ?

How are illegitimate children commonly treated ?

If we were left to pass through life without any effort on the part of God to correct our faults, what would this prove in regard to us ? Ans. That we were abandoned by him.

9. How does the apostle say the fathers of our flesh have treated us ?

What does he design to show in this verse ?

What is meant by *fathers of our flesh* ?

What did we do towards them ?

What is meant by *we gave them reverence* ?

What should we much rather do ?

Why is God called *The Father of Spirits* ?—Comp. Num. xvi. 22 ; xxvii. 16.

Why should we rather be in subjection to him?

What will follow if we are in subjection to him?

What is meant by *and live*?

How will that subjection contribute to life?

10. What did our earthly fathers do?

What is meant here by *for a few days*?

What by *after their own pleasure*?

How did God do it?

What is meant by *for our profit*?

Can we always understand in what way affliction will promote our welfare?

What does he design that we shall be partakers of?

What is meant by becoming *partakers of his holiness*?
—Comp. 2 Pet. i. 4.

How does affliction produce that?

What is the difference between the divine government, and the government of an earthly father, as described in this verse?

11. What is said respecting chastening, for the present?

Is it the *intention* of God that we should feel keenly when we are afflicted?

What does affliction afterwards yield?

What is meant by *the fruits of righteousness*?

Why are those fruits called *peaceable*?

General Questions on the Lesson.

- By what witnesses may we regard ourselves as surrounded?—Ver. 1.
- Can we ever be in any situation in which our conduct will not be observed?—Ps. cxxxix. 3—11.
- How ought this fact to operate on us?
- How long is the 'race' which we are to run to continue?
- Is it right for us to act in view of the rewards of heaven as a *motive* to holiness?—Ver. 2.
- Should that be the *sole* motive in our conduct?
- If Jesus endured the cross, and despised the shame, how should we feel in regard to contempt and ridicule?
- What kind of ridicule are *the young* exposed to if they become Christians?
- How should we feel in regard to the contradictions of sinners against us?—Ver. 3.
- To what extent ought we to strive against sin?—Ver. 4.
- Ought we in any circumstances, and on any account, to yield to the commission of sin?
- Should a man be willing to *die* rather than commit sin?
- How did the early Christian martyrs judge in regard to this? Ans. They chose to suffer death rather than throw a single grain of incense on a heathen altar.
- If children do wrong, what should parents do?—Vs. 7, 9. Comp. Prov. xxix. 17; xix. 18; xiii. 24; xxii. 15.
- How ought children to regard the chastisement inflicted by a parent?
- With what spirit and design should a parent correct a child?—Eph. vi. 4.
- What is shown by a parent towards his children when he neglects to correct their faults?
- What imperfection is there in the government of an earthly father?
- How does the divine administration differ from the government of an earthly father?
- Are Christians benefitted by trials?—Comp. Ps. cxix 67, 71.

Are those who are *not* Christians always benefitted by trials?

How do Christians feel when they come to die in regard to the afflictions of life?

If afflictions tend to our good, in what way should we bear them?



LESSON XXXVII.

CHAP. XII. VS. 12—17.

Encouragements to perseverance and fidelity in their trials, from the fact that if they should become remiss, and renounce their confidence in God, it would be impossible to retrieve what was lost. This illustrated by the case of Esau.

What is the design of this lesson?

In what circumstances are the Hebrews supposed to have been? Ans. In a state of trial and affliction.

12. What does the apostle exhort them to do?

What is the force of '*wherefore*' in this verse?

What is meant by *lifting up the hands which hang down*?

What by *the feeble knees*?

What is there that will strengthen us when we are ready to become exhausted in our trials?

• 13. What were they to make for their feet?

Why were they to do that?

What should it rather be?

What is meant by the word '*straight*' here?

What is meant by '*making straight paths*'?—Comp. Prov. iv. 25—27.

What is meant by *that which is lame*?

What by its being *turned out of the way*?

What by its being *healed*?

What is the general truth taught in this verse?

14. What were they to follow with all men?

What is meant here by *peace*?

In what danger were they of the opposite?

What else were they to follow?

What is meant by *holiness*?

Why were they particularly exhorted to that?

What is it said could not be without this?

What is meant here by *seeing the Lord*?

Is there any sense in which *all* will see the Lord?—

Rev. i. 7.

What is the doctrine of the Scriptures elsewhere in regard to the necessity of holiness in order to see the

Lord?—Rev. xxi. 27. Isa. xxxv. 8; lii. 1; lx. 21.

Joel iii. 17. Matth. xiii. 41. 1 Cor. vi. 9, 10.

15. For what are we to look diligently?

What is implied by looking diligently?

What is meant here by *fall of the grace of God*?

Is it implied here that those who had true grace might fall away and perish?

What is meant here by a *root of bitterness*?—Comp. Deut. xxix. 18.

What is meant by *trouble you*?

What is it said many would be?

What is meant here by being *defiled*?

How would this occur by what the apostle here calls the *root of bitterness*?

16. What else does the apostle caution them against?

By what example does he do this?

What is it said that Esau did ?

What is meant here by ' *profane person* ' ?

How is profaneness shown ?

Who was Esau ?—Gen. xxv.

What is meant here by his *birthright* ?

To whom did he sell it ?—Gen. xxv. 29—34.

What is meant by *meat here* ?

For what in fact did he sell his birthright ?—Gen. xxv. 34.

What did he show by this ?

Is it to be supposed that Esau was a profane and licentious man ?

17. What is said respecting Esau afterward ?

What is referred to when it is said, ' when he would have inherited the blessing ' ?—Gen. xxvii. 34—40.

What is meant here by *the blessing* ?—Gen. xxvii. 34.

Did he suppose that he could recover the birthright ?

Did Isaac probably know of the bargain which Jacob and Esau had made ?

What is it said that he found no place for ?

How did he seek it ?

What is meant here by *repentance* ?

What is meant by ' he sought it *carefully* ' ?—Gen. xxvii. 34.

Why could he not obtain a change in the blessing pronounced by his father ?—Gen. xxvii. 33, 37.

Did Esau obtain *any* blessing or promise ?—Gen. xxvii. 39, 40.

What was the effect of this on the mind of Esau ?—Gen. xxvii. 41.

What was there danger that he would do ?—Gen. xxvii. 41.

What method was taken to avoid this ?—Gen. xxvii. 42—45.

General Questions on the Lesson.

- What things are there that are likely to discourage and dishearten us now?—Ver. 12.
- What things are there to encourage and cheer us in the trials of life?
- Is it right to be disheartened and desponding?
- Can we hope to live peaceably with all men?—Ver. 14.
Comp. Rom. xii. 18.
- What is there that prevents this?—Comp. Prov. xiii. 10.
James iv. 1, 2.
- What measures should *we* take to live in peace with all?
- Why is it desirable to live in peace with all?
- Can any be saved in their sins?—Ver. 14.
- Why can they not be?
- Is it desirable that they should be?
- In what way may we become so holy that we may be saved?
- Will any thing else that we can gain answer the same purpose as holiness in our salvation?
- Why cannot we be saved by beauty, wealth, learning or accomplishments?
- What is profaneness?—Ver. 16.
- How is it commonly shown?
- What is the evil of it?
- Does it secure esteem or honor among men?
- How will God regard it?—Ex. xx. 7.
- What class of persons are most liable to contract the habit?
- What was there that was foolish in the conduct of Esau?—Ver. 16.
- Do persons ever act in a similar way now?
- For what do they throw away the hope of salvation?
- Will those who reject the offer of salvation ever come to a time when they cannot repair the loss?—Heb. ii. 3.
- What should we do now?—Isa. lv. 6.

LESSON XXXVIII.

CHAP. XII. vs. 18—24.

Christians urged to perseverance, from the nature of the dispensation under which they live as compared with the Jewish. Under the Jewish, every thing was fitted to alarm and terrify. Under the Christian, every thing is fitted to win the affections of the soul, and to encourage the fainting heart.

What is the design of this lesson?

To what had the apostle been exhorting Christians in the previous part of the chapter?

18. To what does the apostle say they had not come?

What is the object for which he says this?

What mountain is referred to by *the mount that might be touched*?

What is meant by this expression?

Does the apostle mean that it was *permitted* to touch that mountain?

Was this permitted?—Ex. xix. 12.

What is the idea here in respect to the *difference* between that mountain and Mount Zion?

What is it said occurred on that mountain?

What is meant by *burned with fire*?—Comp. Ex. xix. 18. Deut. iv. 11.

What is referred to by *nor unto blackness, and darkness, and tempest*?—Ex. xix. 16.

19. What sound was heard on that mountain?

For what was the trumpet sounded?—Ex. xix. 13, 19.

What voice was heard?

By whom was that voice uttered?—Ex. xix. 19.

What did they who heard that voice do?

Why did they entreat this?—Ex. xx. 19.

What impression were these things fitted to produce on the minds of those who witnessed them?

20. What could they not endure?

What is meant by *they could not endure that which was commanded*?

What did they fear?—Ex. xx. 19.

What is said respecting a beast that should touch the mountain?

Why was this ordered?

21. What impression did this produce on Moses?

Is this statement found in the writings of Moses?

How could the writer of this epistle have been informed of it?

Is there any improbability in the account?

What was there in this that was fitted to increase the sublimity of the scene?

22. To what mountain had they come?

Who are meant here by *ye*?

What is the *design* of what is said here?

Where was Mount Zion?

To what city was the name commonly given?

Is it meant here that they had literally come to Mount Zion?

In what sense had they come to it?

To what city had they come?

What *city* is referred to here?

Why is this called *the city of the living God*?

Why is it called *the heavenly Jerusalem*?

How is heaven often represented?—Heb. xi. 10. Rev. iii. 12; xxi. 2, 10—27.

In what sense have Christians come to that city?

To what else had they come?

What is meant by '*an innumerable company of angels*'?

By whom is God represented in the Scriptures as surrounded?—Deut. xxxiii. 2. 1 Kings xxii. 19. Dan. vii. 10. Ps. lxxviii. 17.

What is the *argument* in this verse to encourage Christians to perseverance?

23. To what assembly had they come?

What is referred to here by *the general assembly*?

To what church had they come?

What is meant here by *the church of the first-born*?

In what sense have Christians come to that 'general assembly' and that 'church'?

How should this consideration operate to lead them to perseverance?

Where are they written?

What is meant by being *written in heaven*?

To what Judge had they come?

Why is God here referred to as *Judge*?

In what sense is he '*Judge of all*'?

What was there in this to induce them to persevere?

To what else had they come?

Who are referred to by *the spirits of just men made perfect*?

How ought this consideration to influence the minds of Christians?

24. To what Mediator had they come?

How should this fact induce them to persevere in holy living?

To what blood had they come ?

What is meant by *the blood of sprinkling* ?

What does this speak ?

Is there any reference here to the *blood* of Abel ?

What is the object of the apostle here ?

What is the point of resemblance here between what Christ did and what Abel did ?

How did what Christ performed 'speak better things' than what Abel performed ?

General Questions on the Lesson.

What are the advantages of the Christian system of religion over the Jewish ?

What is there to attract and win the heart in the Christian system ?

What is there to alarm the sinner in that system ?

What bright and cheering prospect is before the Christian ?

How should this make us feel if we are called to pass through trials ?

How should it make us feel about death ?

LESSON XXXIX.

CHAP. XII. vs. 25—29.

Further encouragement to perseverance. The guilt and danger of renouncing religion are in proportion to the light and privileges which we enjoy,—and under every dispensation God is a consuming fire.

What is the design of this lesson ?

25. What are we exhorted not to refuse?

What is meant here by *refuse*?

Who is meant by *him that speaketh*?

How does God now speak to us?—Ch. i. 1.

What reason is given why we should not refuse him that speaketh?

Who is meant by *him that spake on earth*?

What is meant by *their not escaping*?

Who is meant by *him that speaks from heaven*?

Why is there greater certainty that they who refuse to hear him will not escape?

26. What is said respecting the voice that then spake?

Whose *voice* is referred to?

What is meant by its 'shaking *the earth*'?—Ex. xix. 18.

What has he promised now?

Where is this promise recorded?—Hag. ii. 6.

What is meant by his having promised this *now*?

What is meant here by *shaking the earth*?

What is meant by *his shaking heaven*?

What was there in the coming of the Redeemer to agitate the universe?

27. What does this word, Yet once more, signify?

What is meant by the removing of those things that are shaken?

What was the effect of the gospel on the Jewish religion?

What is it on the affairs of the world generally?

What is meant here by *as of things that are made*?

Why will those things be removed?

What is meant by *those things which cannot be shaken*?

What is God doing to bring out and establish those things ?

28. What is it said that we are to receive ?

Who are meant here by *we* ?

What is meant by a 'kingdom that *cannot be moved* ?

What kingdom is referred to ?

How do we receive that kingdom ?—Luke xxii. 29.

How long has that kingdom now endured ?

How long will it endure ?—Dan. vii. 27. 2 Pet. i. 11.

What are we exhorted to have ?

What is meant by '*let us have grace*' ?

What is the *object* of the apostle here ?

What is the *argument* on which he relies ?

What is meant here by reverence and godly fear ?

29. What is it said that our God is ?

What is the statement in this verse designed to show ?

From what place is this passage taken ?—Deut. iv. 24.

Why is he called *a consuming fire* ?

How is this a reason why we should serve him with reverence and godly fear ?

In what way has he ever shown his purpose to punish the wicked ?

General Questions on the Lesson.

In what way do men now refuse him that speaks ?—
Ver. 25.

In what methods does God now speak to men ?

How does he speak to us by his Providence ?

How by his Spirit ?

How by his word ?

What is the guilt of refusing to hear him ?

How will he treat those who do this ?—Prov. i. 24—28.

Does God ever speak to those who are in early life ?—1
Sam. iii. 1—6.

In what way does he speak to them now ?

How should children regard what God says to them ?—
1 Sam. iii. 9.

What great changes may we suppose will yet occur on
the earth before the gospel shall spread everywhere ?
—Ezek. xxi. 27.

What is there on the earth that will be permanent ?
Ans. The principles of truth, virtue, and pure reli-
gion.

With what feelings should we come before God ?—
Ver. 28.

Why should we approach him with *reverence* ?

Why should we approach him with *fear* ?—Comp.
Matth. x. 28.

What have the wicked to fear from God ?

Have the righteous any thing to fear from him ?



LESSON XL.

CHAP. XIII. VS. 1—8.

*Various exhortations—to brotherly love ; to hospitali-
ty ; to sympathy with those in bonds ; to fidelity
in the marriage relation ; to contentment, and to
submission to those who are in authority.*

What is the design of this chapter ?

To what subjects do the exhortations in this lesson per-
tain ?

1. What are we exhorted to let continue ?

What is implied by the word *continue* ?

What is brotherly love ?—John xiii. 34.

May it be *presumed* that Christians will love one an-
other ?—See 1 Thess. iv. 9.

To what extent ought Christians to love one another?—
1 John iii. 16.

2. What were they not to be forgetful of?
Whom had some entertained by doing this?

What is meant by *unawares*?

What instances of this kind can be mentioned?—Gen.
xviii. 2; xix. 1, 2.

What is the *motive* here presented for entertaining strangers?

How was this duty regarded in Eastern countries?—See
Notes on Rom. xii. 13.

Why is it a duty now?

What benefits may we hope to derive from it?

3. Whom were they to remember?

Who are meant by *them that are in bonds*?

What is implied by the word *remember*?

Who are now *in bonds* in this country?

What is our duty to them?

In what way can we benefit them?

What is meant by *as bound with them*?

Whom else were they to remember?

What is meant here by *suffering adversity*?

What is implied by *as being yourselves also in the body*?

4. What is said of marriage?

Are there any professing Christians who hold that marriage is a *less* honorable state than celibacy?

What institutions have grown up out of that belief?

What has been the influence of those institutions on morals?

Can it be shown from this passage that it is right for the ministers of the gospel to marry?

Were any of the apostles married?—Matth. viii. 14. 1
Cor. ix. 5.

What is said of whoremongers and adulterers?

What is meant by 'God will *judge*'?

Can such persons be saved?—1 Cor. vi. 9.

5. How was their conversation to be?

What is meant here by *conversation*?

How was it to be *without covetousness*?—Eph. v. 3.
Col. iii. 5.

With what were they to be content?

Why were they to be thus content?

How did the apostle Paul feel in regard to this?—Phil.
iv. 11, 12.

What arguments does the Saviour use to show the duty
of this?—Matth. vi. 25—31.

What is the particular reason here given for being con-
tent?

Where had God said this?—Comp. Deut. xxxi. 6.
Josh. i. 5. 1 Chron. xxviii. 20.

What was the experience of David on this?—Ps.
xxxvii. 25.

6. What may we boldly say?

What is the meaning here of *boldly*?

Why may we say this?

Is this said elsewhere?—Ps. xxvii. 1; cxviii. 6

If the Lord is our helper, why should we not tear what
man can do to us?

7. Whom were they to remember?

Who are meant by 'those which have *the rule* over
you'?

What were they to follow in regard to them?

What is meant by *following* it?

What were they to consider?

What is meant here by *conversation*?

What is meant here by *end*?

In what respect were they to consider this?

How should we regard those who have been our religious teachers, when they are dead ?

8. What is said of Jesus Christ ?

What is the meaning of what is here affirmed ?

What is the *design* for which the apostle says this here ?

What does this *prove* in regard to the Lord Jesus Christ ?

How should the fact that he is unchangeable encourage us to perseverance in the divine life ?

General Questions on the Lesson.

In what way may Christians now show brotherly love ?
—Ver. 1.

What effect did the Saviour design should be produced on the world by the love which his disciples should have for one another ?—John xiii. 35.

What is our duty towards strangers now ?—Ver. 2.

How may we show our love for the Saviour by entertaining strangers ?—Matth. xxv. 35.

In what way should we remember those who are in bonds ?—Ver. 3.

What should we do to those who are in prison ?—Matth. xxv. 36.

What will be done to those who do not show kindness to those who are in prison ?—Matth. xxv. 44—46.

What should be our feelings in regard to slavery ?

What should we do to show kindness to those who are in slavery ?

What is the evil of covetousness ?—Ver. 5.

Why is it wrong to be covetous ?

What crimes does covetousness lead to ?

Why should we be content with such things as we have ?

What respect should we show to our religious teachers ?
—Ver. 7.

How may we profit by the fact that we have had religious teachers, after they are dead?

What argument is there in ver. 8, to show that Christ is divine?—Comp. Ps. cii. 26. Heb. i. 12. Mal. iii. 6. James i. 17.

What benefits may we derive from the fact that the Lord Jesus is unchangeable?

LESSON XLI.

CHAP. XIII. vs. 9—16.

Further exhortations to the performance of practical duties:—to stability in the Christian doctrines; to a willingness to bear reproach after the example of the Saviour; to offer continual praise to God; to do good to others.

What is the design of this lesson?

What subjects are introduced into it?

9. What were they not to be carried about with?

What is meant here by *carried about with*?

To what opinions is there probable reference here?

Should Christians always adhere to the same opinions?

What is said to be a good thing?

What is meant by *established with grace*?

Why should the *heart* be established in this way?

What should it not be established with?

What is meant here by *meats*?

What is said respecting them?

What is the truth taught in this verse?

10. What is it said that we have ?

Who are meant here by *we* ?

What is the design of the apostle in this verse ?

To what *altar* does he here refer ?

How could the cross of Christ be called an *altar* ?

Who had no right to eat of that ?

Who are meant here by those who *serve the tabernacle* ?

What rights had they ?—Lev. vi. 25, 26. Num. xviii. 9, 10.

What is meant here by their *having no right to eat of that altar* ?

11. What became of the bodies of the beasts that were slain in sacrifice ?

What is the design of the apostle in this verse ?

What is meant by *whose blood is brought into the sanctuary* ?

To what does the word *camp* here refer ?

Where was the animal burned after the temple was built ?

12. Where is it said that Jesus suffered ?

Why did he do this ?

What is meant by *that he might sanctify the people with his own blood* ?

Is it implied here that it was *voluntary* on the part of Jesus where he would suffer ?

Why was his death brought about deliberately, and not in a tumult ?

What *gate* is here referred to ?

What was the place called where Jesus was put to death ?—John xix. 17.

What is it commonly called ?

What is the meaning of the word *Calvary* ?

Is it now known where that place was ?

Where is the place now situated which is commonly shown as Calvary ?

13. What does the apostle exhort us to do ?

What is meant by *going forth with him without the camp* ?

What are we to bear ?

What is meant by *his reproach* ?

What is meant by our *bearing* that ?—Comp. 1 Pet. iv.

13. Phil. iii. 10. Col. i. 24.

14. What is it said that we have not here ?

Why is this said in this place ?

What is meant by a '*continuing city*' ?

What do we seek ?

What city is here referred to ?—Heb. xi. 10, 16. Rev. xxi.

15. What are we to offer by him ?

What is meant by *the sacrifice of praise* ?

How are we to offer this *by him* ?

What is meant by *the fruit of our lips* ?

To what are we to give thanks ?

What is meant by '*giving thanks to his name*' ?

16. What are we to do ?

What is meant here by *to communicate* ?

How does God regard such sacrifices ?

Why is this called a *sacrifice* ?

Why is God pleased with this ?

General Questions on the Lesson.

What is the evil of being carried about with divers and strange doctrines ?

What is the value of *stability* of opinion and character ?

When ought we to be willing to change our opinions ?

Are there any things in which we ought *not* to change ?

What may we learn from ver. 9 about the nature of religion ?

If Christ suffered shame and reproach (ver. 13), how ought we to feel in regard to it ?

What kind of reproaches may we be exposed to on account of religion ?

- Why do men ever reproach and revile religion now ?
 If we suffer with Christ, bearing his reproaches, what will follow ?—2 Tim. ii. 12.
 If we deny him, refusing to suffer with him, what will follow ?—2 Tim. ii. 12. Matth. x. 33.
 If we have here no continuing city (ver. 14), how ought we to feel about earthly possessions ?
 What ought we to seek ?—Matth. vi. 33.
 To whom are we to do good ?—Ver. 15.
 In what ways may we now do good ?
 For what ought we to live ?
 Why is it a privilege to do good ?
 To what extent ought we to 'communicate', or impart to others ?
 How early in life should children begin to do good ?

LESSON XLII.

CHAP. XIII. vs. 17—25.

Exhortations continued, and close of the Epistle.

What is the design of this lesson ?

17. Whom does the apostle exhort them to obey ?

Does he refer here to civil rulers, or to religious teachers ?

To what was their obedience to extend ?—Comp. 1 Thess. v. 12, 13.

What is meant here by *submit yourselves* ?

To what extent are we to *submit* to religious teachers ?

Are we at liberty to examine for ourselves what they teach ?—Acts xvii. 11. 1 Thess. v. 21.

Why are we exhorted to obey those that have the rule over us, and to submit ourselves ?

What is meant by their *watching for souls* ?

What is meant by *as they that must give account* ?

How is this a motive for showing them respect ?

In what way do they desire to give their account?

What is meant by their doing it *with joy, and not with grief?*

What is meant by *for that is unprofitable for you?*

18. What does the apostle exhort them to do for him?

Is this request found elsewhere?—1 Thess. v. 25. Eph. vi. 18, 19.

Why was it made by the apostles?

Why is it proper this prayer should be made for ministers now?

What does the apostle say he trusted he had?

What is a *good conscience?*

How was he willing to live?

What had been his general aim in life?—Acts xxiv. 16.

How are we to conduct towards others?—1 Thess. iv. 12. Rom. xii. 17; xiii. 13. 2 Cor. viii. 21; xiii. 7. Phil. iv. 8. 1 Pet. ii. 12.

19. Why did he rather beseech them to do this?

What is implied by *that I may be restored to you?*

Is it known *where* he was at that time?

What were probably his circumstances?

20. What does he call God in ver. 20?

Whom does he say he had brought again from the dead?

What does he call the Lord Jesus?

What is his blood called?

Why is God called *the God of peace?*

What is meant by his *bringing again from the dead the Lord Jesus?*—Acts ii. 32. 1 Cor. xv. 15.

Why is he called *the great shepherd of the sheep?*—Comp. John x. 1, 14.

What is meant by *the blood of the everlasting covenant?*

Does this mean that he had been brought again from the dead through the blood of the covenant?

What *does* it mean?

21. What does the apostle pray that God would make them?

In what respect did he desire that they should be perfect?

Does he affirm here that any *were* perfect?

What does he desire that he would work in them?

Did he expect that they would do this of themselves?

What does the apostle desire should be ascribed to God?

What is meant here by *glory*?

Why is this doxology introduced here?

22. What did he beseech them to do?

What is meant here by *the word of exhortation*?

What does he say he had written to them?

What letter is here referred to?

What is meant by its being written *in few words*?

23. What does he say he wished them to know?

What is meant here by *set at liberty*?

Is there any evidence here that Paul was the author of this epistle?

What does the apostle say he would himself do?

Where was Timothy probably at this time?

Where was the writer of this epistle probably at this time?

24. Whom did he desire them to salute?

What is meant by *salute*?

Why were their *names* omitted?

Who did he say saluted them?

What is shown by this in regard to the place where this epistle was written?

In what part of Italy probably was he ?

25. What did he pray might be with them ?

What is meant here by *grace* ?

To whom is it said in the subscription that this epistle was written ?

From what place ?

By whom ?

What is the authority of this subscription ?

General Questions on the close of the Epistle.

What is the design of this epistle ?

What is the general course of argument in the epistle ?

By what considerations does the writer show the superiority of the Christian dispensation over the Jewish ?

What is the value of this epistle to us ?

What was the Hebrew system of religion as compared with the Christian ?

Why did the Jewish system pass away ?

Can it ever be restored ?

Is there any reason why it should be ?

Why need not the temple and altar again be rebuilt ?

In what respects are we more favorably circumstanced than the Jews were ?

Are we under any more responsibility than they were ?

Shall we be under any deeper condemnation if we neglect religion ?

What high priest have *we* ?

On what sacrifice may *we* rely for salvation ?

Why is there no need now of offering sacrifices ?

What *does* God require of us ?

Can the one great sacrifice which has been made for us benefit us ?

Where is our great high priest now ?

By what means may we be prepared to meet him there, and to dwell with him ?





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