

## Hebrews 4:13 – 5:10

New American Standard Bible 1995

**Read the passage through completely before looking at these questions.**

### **Observation (What does it say?):**

Consider the observation questions on the back of this page. What do you notice in this passage?

- Circle repeated words or ideas.
- Underline names or descriptions of Jesus.
- Mark unusual or unfamiliar language.
- What else do you observe in this passage?

### **Interpretation (What does it mean?):**

After observing the passage:

- “Priest” is mentioned 35 times in Hebrews. What has the writer said so far (2:17, 3:1) that leads to this passage? How do those comments affect your understanding here?
- How might having this particular priest affect our “holding fast” (v. 14)?
- What is the point of the comparison with priests “from among men”?
- What is the difference between “sympathize” with weakness (4:15) and “beset” with weakness (5:2)?
- How does this picture of Jesus compare with the opening chapters of Hebrews?
- How do “learned obedience” and “made perfect” affect your understanding of the human/divine nature of Jesus?

### **Application (What does it mean for me?):**

- Since we don’t have a background of priests making animal sacrifices, how do you relate this passage to your efforts of “holding fast our confession”?
- What would be different (attitudes, behavior) if God used this passage to change you?

1 <sup>13</sup> And there is no creature hidden from His sight, but all things  
2 are open and laid bare to the eyes of Him with whom we have to  
3 do.

4 <sup>14</sup> Therefore, since we have a great high priest who has passed  
5 through the heavens, Jesus the Son of God, let us hold fast our  
6 confession. <sup>15</sup> For we do not have a high priest who cannot  
7 sympathize with our weaknesses, but One who has been  
8 tempted in all things as *we are*, yet without sin. <sup>16</sup> Therefore let  
9 us draw near with confidence to the throne of grace, so that we  
10 may receive mercy and find grace to help in time of need.

11 <sup>5</sup> For every high priest taken from among men is appointed on  
12 behalf of men in things pertaining to God, in order to offer both  
13 gifts and sacrifices for sins; <sup>2</sup> he can deal gently with the  
14 ignorant and misguided, since he himself also is beset with  
15 weakness; <sup>3</sup> and because of it he is obligated to offer *sacrifices*  
16 for sins, as for the people, so also for himself. <sup>4</sup> And no one  
17 takes the honor to himself, but *receives it* when he is called by  
18 God, even as Aaron was.

19 <sup>5</sup> So also Christ did not glorify Himself so as to become a high  
20 priest, but He who said to Him,

21 “You are My Son,  
22 Today I have begotten You”; [*Psalm 2:7*]

23 <sup>6</sup> just as He says also in another *passage*,

24 “You are a priest forever  
25 According to the order of Melchizedek.” [*Psalm 110:4*]

26 <sup>7</sup> In the days of His flesh, He offered up both prayers and  
27 supplications with loud crying and tears to the One able to save  
28 Him from death, and He was heard because of His piety.

29 <sup>8</sup> Although He was a Son, He learned obedience from the things  
30 which He suffered. <sup>9</sup> And having been made perfect, He became  
31 to all those who obey Him the source of eternal salvation,  
32 <sup>10</sup> being designated by God as a high priest according to the  
33 order of Melchizedek.

**For additional thought and discussion:**

- What might be the connection (if any) between the High Priesthood of Jesus and the priesthood of believers (1 Peter 2:4-10)?
- What do you make (if anything) of the difference:
  - Jesus as High Priest is repeatedly and uniquely referenced to “the order of Melchizedek”
  - Believers as a priesthood is mingled with numerous other images (race, building, nation)

For more suggested methods of study: <http://www.goodnotsafe.com/methodical-bible-study/>

For examples of inductive studies: <http://www.goodnotsafe.com/inductive-bible-study-examples-2/>

## Inductive Bible Study

(A few general ideas)

### **Observation** (What does it say?)

What facts do you **observe** about the passage that help bring out the writer’s thought process?

- Who are the people involved?
- What action takes place?
- What type of literature is it (poetry, history, didactic, etc.)?
- What details are included or left out?
- Are any unusual words used?
- Is there symbolic language?
- What is the grammar of the passage (pronouns, prepositions, verb tenses)?
- Are words or ideas repeated?
- Any comparisons or contrasts?
- Any cause and effect?
- Are there indications of purpose (“in order that...”)?
- Are there conclusions (“Therefore...”)?
- Are there explanations?
- Does the passage logically break into sections?
- How would you summarize the passage?
- What would be a good “headline” for the passage?

### **Interpretation** (What does it mean?)

What questions come to mind about the facts that would help you **interpret** the meaning?

- How would the original readers have understood the passage?
- What is the main emphasis?
- Why does the writer use repetition, or contrast, or unusual words?
- What does the grammar or structure of the passage reveal about the writer’s thought pattern?
- Is there a logical sequence in the passage?
- How are different ideas in the passage connected?
- Are there any new ideas or concepts presented?
- Are there difficulties in the passage?

### **Application** (What does it mean for me?)

What is the impact on your life? What **application** does the Holy Spirit want to show you?

- Is there a command to obey?
- Is there a promise to be thankful for?
- Is there an attribute of God to worship?
- Is there an example to follow?

**Read nothing into the Scriptures,  
but draw everything from them,  
and suffer nothing to remain  
hidden that is really in them.  
J.A. Bengel (1687-1752)**

For a much more detailed description of the methodology, see

Robert A. Traina, *Methodical Bible Study*. Wilmore, Kentucky: Asbury Theological Seminary, 1952.

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