

CHAPTER 1

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4. Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for

them who shall be heirs of salvation?

CHAPTER 2

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5. For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through

death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

CHAPTER 3

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by

some *man*; but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7. Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I swear in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

CHAPTER 4

LET us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the

foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the

thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAPTER 5

FOR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is

called of God, as *was* Aaron.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10. Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to

them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

DEVOTIONAL COMMENTS

It is important to study the Book of Hebrews in the light of all Scripture, and not as an isolated book. Even though the author is not directly named, it is generally believed that Paul was the writer of this great book.

The main message of Hebrews is summarized in chapter 6:1, "...let us go on unto perfection" (spiritual maturity). In chapter 1 we see Christ's superiority over the prophets and the angels, those who delivered God's Word in the old dispensation. As you read the Book of Hebrews, note how often the writer related to the word of the Old Testament. He uses many quotations from the Book of Psalms; yet few of us ever look for Christ in the Psalms.

Chapter 2 continues the argument of chapter 1, that Christ is better than the angels. In chapter 3 we move into the third argument for the superiority of Christ: Christ is better than Moses. Of course, Moses was the great hero of the Jewish nation, and for Paul to prove Christ's superiority over Moses was for him to prove the superiority of the Christian faith over Judaism. Paul's motive here was to prevent the people from going back to Judaism, when Christ offered so much more.

The warning in chapter 3:12 applies not only to the Hebrews, but also to believers today. Unbelief is the one besetting sin of Christians, and this unbelief comes from an evil heart. It is one thing to trust God for salvation, and quite another to surrender our wills and lives to Him for daily guidance and service. Many, many Christians are still wandering in the wilderness of defeat and unbelief. They have been saved out of Egypt, so to speak, but they have never crossed into the Promised Land to claim their inheritance in Christ. Sin in the life of the believer is deceptive. It begins small, but continues to grow until it affects our entire outlook on living. Doubting God in one point can lead to unbelief in many points. Those who doubt and disobey are inviting God's chastisement and possible judgment in this life. Unbelief is a serious thing. For a Christian to live a life of unbelief is to live a defeated life, never knowing the joy of a surrendered life of trust in the Son of God, who gave His life to save us eternally, but who also gives us life more abundantly now.

PROVERB FOR TODAY

"The heart of the prudent getteth knowledge: and the ear of the wise seeketh knowledge" (Proverbs 18:15).

TREASURE PATH TO SOUL WINNING

Spend this month reviewing the previous 13 lessons. For today, review Memory Verse Assignment 32 (found on page 10).

HYMN FOR THE DAY

THERE'S A SONG IN THE AIR!

Josiah G. Holland, 1819-1881

What a beautiful scene is drawn for us in this joyful Christmas hymn! As we visualize once more the glorious chorus of angels, the brilliant star, and Mary watching over her babe in the lowly manger, we feel like joining the "heavenly throng" in their "tumult of joy" to greet our Savior and King!

Josiah G. Holland created one of the most thoughtful and thrilling of all the carols that we sing during this season. It is no wonder that the angels' song rang out so jubilantly: They knew it was the King of heaven and earth they serenade. How little did those who followed the brilliant light of the star realize that through the ages the whole earth would be illumined by Christ the Lord (Revelation 22:16). Like those who saw the star, we "rejoice in the light, and we echo the song"

Born in Belchertown, Massachusetts, Josiah Gilbert Holland began his professional career as a medical doctor. But soon he became involved in writing and editorial work and eventually helped establish Scribner's Magazine. "There's a Song in the Air" first appeared in a Sunday school collection in 1874 and five years later in Holland's Complete Poetical Writings.

The present tune, "Christmas Song," was composed for these words by Karl P. Harrington approximately 25 years later. The composer was a recognized church musician, serving in various Methodist churches as organist and choir director. He was also one of the musical editors for the Methodist Hymnal of 1905, when the present version of the carol first appeared.

There's a song in the air!

*There's a star in the sky!
There's a mother's deep prayer
and a baby's low cry!
And the star rains its fire
while the beautiful sing,
for the manger of Bethlehem
cradles a King!*

*There's a tumult of joy
o'er the wonderful birth,
for the Virgin's sweet Boy
is the Lord of the earth.
Ay! the star rains its fire
while the beautiful sing,
for the manger of Bethlehem
cradles a King!*

*In the light of that star
lie the ages impearled,
and that song from afar
has swept over the world.
Ev'ry hearth is aflame
and the beautiful sing
in the homes of the nations
that Jesus is King!*

*We rejoice in the light,
and we echo the song
that comes down thru the night
from the heavenly throng.
Ay! we shout to the lovely
evangel they bring,
and we greet in His cradle
our Savior and King!*

ON THIS DATE IN HISTORY

1787

NEW JERSEY WAS ADMITTED TO THE UNION.

Let us pray for our Christian friends in New Jersey and for those who labor in the vineyard there.

1853

THE DATE OF CHARLES H. SPURGEON'S FIRST SERMON.

Charles H. Spurgeon has been called the "Prince of Preachers." In his early twenties, he was pastor of the largest Baptist church in London. It was during this pastorate that he was married to one of his parishioners. For many years he thrilled the hearts of the people of England who came by the thousands to hear his great messages. He certainly influenced not only England, but the entire world and his influence

is felt today in his writings. A young preacher came to Spurgeon one time and voiced discontent because he was having so few conversions. Spurgeon said, "Young man, you don't expect to have conversions every time you preach, do you?"

"Why, no," replied the man. "Not every time."

"That is why you don't!" snapped Spurgeon.

May God revive the spirit and power of Spurgeon!

ON THIS DATE IN AFRICAN-AMERICAN HISTORY

1859

South Carolina was declared an "independent commonwealth."

BLACKS IN CONFEDERACY: Confederacy was the first to recognize that blacks were major factors in the war. South impressed slaves to work in mines, repair railroads and build fortifications, thereby releasing a disproportionately large percentage of able-bodied whites for direct war service. A handful of blacks enlisted in rebel army, but few, if any, fired guns in anger. Regiment of fourteen hundred free blacks received official recognition in New Orleans but was not called into service. It later became, by a strange mutation of history, the first black regiment officially recognized by the Union army.

BLACKS IN UNION ARMY: The 185,000 black soldiers in the Union army were organized into 166 all-black regiments (145 infantry, 7 cavalry, 12 heavy artillery, 1 light artillery, 1 engineer). Largest number of black soldiers came from Louisiana (24,052), followed by Kentucky (23,703) and Tennessee (20,133). Pennsylvania contributed more black soldiers than any other Northern state (8,612). Black soldiers participated in 449 battles, 39 of them major engagements. Sixteen black soldiers received Congressional Medals of Honor for gallantry in action. Some 37,638 black soldiers lost their lives during the war. Black soldiers generally received poor equipment and were forced to do a large amount of fatigue duty. Until 1864, black soldiers (from private to chaplain) received seven dollars a month whereas white soldiers received from thirteen to one hundred dollars a month. In 1863 black units, with four exceptions (Fifth Massachusetts Cavalry, Fifty-fourth and Fifty-fifth Massachusetts Volunteers and Twenty-Ninth Connecticut Volunteers), were officially designated United States Colored Troops (USCT). Since the War

Department discouraged applications from blacks, there were few commissioned officers. The highest ranking of the seventy-five to one hundred black officers was Lt. Col. Alexander T. Augustana, a surgeon. Some 200,000 black civilians were employed by Union army as laborers, cooks, teamsters and servants.

BLACKS IN UNION NAVY: One out of every four Union sailors was a black. Of the 118,044 sailors in the Union Navy, 29,511 were blacks. At least four black sailors won Congressional Medals of Honor.

1865

Thirteenth Amendment ratified.

1971

People United To Save Humanity (PUSH) founded at Chicago meeting by Rev Jesse Jackson.

Spingarn Medal presented to Rev. Leon H. Sullivan, founder of Opportunities Industrialization Centers of America (OIC) for his leadership.

A Christian Life . . .

WALTER LEWIS WILSON (1881-1969)

Walter L. Wilson was born May 27, 1881, in Aurora, Indiana, son of a Methodist minister. He was “the preacher” whenever neighborhood children played church, and later held evangelistic street meetings at the age of 16. After medical training, he began practice as a physician in Webb City, Missouri, in 1904. Everywhere he went, he told people how Jesus Christ could transform their lives. Soul-winning characterized his life, and he used every possible tool to accomplish it.

A pioneer in radio, he initiated his own program in 1924. He founded and for 40 years pastored Calvary Bible Church in Kansas City; founded and served as president of present-day Calvary Bible College; wrote 22 books; and traveled widely as a conference speaker.

He died May 24, 1969, but his heart pulse lives on. “The blessed privilege of winning souls for Christ is most interesting, profitable, and eternally blessed.”



The Story of the Psalms

PSALMS 141

AUTHOR: David

THE STORY BEHIND THE PSALM:

This is what some call a memorial Psalm. It was written perhaps years after the particular event in memory of that event. The event that David was calling to mind here was perhaps the one recorded in 1 Samuel 24 which should be read as Psalm 141 is read. David had opportunity to put Saul to death at the cave of Engedi, yet he spared the life of his bitter enemy, only cutting off his skirt and not allowing his friends to touch Saul.

The title says that this was a prayer composed

by David when he was in the cave. Perhaps more accurately the title could say, "This is a prayer composed by David about the time that he was in the cave, or concerning that experience." So the wise student will picture David as he sits with nostalgia and remembers this experience. David had been slandered. He had been censored. His life was endangered. In this Psalm he relives one of those experiences.

THE WAY IT WAS USED BY GOD'S PEOPLE:

It was used by the Israelites as they were remembering a great deliverance from their God, especially deliverance in battle.

MEMORY VERSE ASSIGNMENT 32 (for review):

Please spend time reviewing these memory verses. If you have been completing the assignments in the TREASURE PATH TO SOUL WINNING, then you already have spent a week memorizing the Scriptures below. Now it's time to review!

MEMORY VERSE TOPIC FOR THISWEEK:

EVIDENCE OF DIVINE INSPIRATION:

DIVINE INSPIRATION EVIDENT BY THE POWER OF GOD'S WORD

Power to convict of sin.

() Acts 2:37

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Power to produce faith.

() Romans 10:17

So then faith cometh by hearing, and hearing by the word of God.

Power to make wise.

() Psalms 19:7

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

Power to produce joy.

() Jeremiah 15:16

Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts.

Power to produce peace in the human heart.

() Psalms 85:8

I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.