



# The Canadian *Lord's Day* Association

**Bible Course**

**Acts to Revelation**

**Lesson 55**

Name: \_\_\_\_\_

*Read Hebrews 13*

**Chapter 13 --** What is service that is well pleasing to God? It is described in this chapter.

1. Many of these things are like the fruit of the Spirit in Galatians 5.
  - a. The first description has to do with respect to our fellow man..."let \_\_\_\_\_ love continue.
  - b. Secondly, the church of God should entertain \_\_\_\_\_ (be hospitable) because some have entertained angels unawares.
  - c. Thirdly, the church is to remember those in \_\_\_\_\_ as bound with them.
  - d. Fourthly, we are to honor \_\_\_\_\_.
  - e. Fifthly, our conversation should be without \_\_\_\_\_; we are to be content with such things as ye \_\_\_\_\_.
  - f. Paul then pull a quote from Deut. 31: 6,8 that God has promised His Church that he will never leave her nor \_\_\_\_\_ her. Therefore the Church should have no \_\_\_\_\_ of man.
  - g. The sixth one is mentioned twice. First in v. 7 and then again in v. 17. Remember those that have the \_\_\_\_\_ over you. There are so many places... husband is the head of his \_\_\_\_\_, parents are over their \_\_\_\_\_, police over society, elders rule in the \_\_\_\_\_, etc. These heads must all give an \_\_\_\_\_ to God. Be sure to make their responsibility a \_\_\_\_\_ one and not a grievous one.

- h. In the midst of talking about the fruits well-pleasing to God, Paul takes time to remind us that true holiness is only a result of a solid foundation on: Jesus Christ who is the same \_\_\_\_\_, and \_\_\_\_\_ and forever.
  - i. Seventhly, the heart should be established with \_\_\_\_\_ so as not to be carried away with \_\_\_\_\_ and \_\_\_\_\_ doctrines.
  - j. Eighthly, Paul speaks more directly to his Jewish friends who didn't understand why the Christian church did not have an altar. Paul says that we have one! Not a material altar, but a personal one. In the Old Testament times (Lev. 16: 27), after the sacrifice was offered, the beast was to be \_\_\_\_\_ outside the camp. So Jesus suffered outside \_\_\_\_\_ (of the city) and so the Church is called to go without the camp (cast out from the world), and bear His \_\_\_\_\_. The Church doesn't offer sacrifices like that of the Old Testament but rather the sacrifices of \_\_\_\_\_.
  - k. Ninthly, the Church is told to do \_\_\_\_\_ and to \_\_\_\_\_ (v. 16) This word not only takes on a type of fellowship with one another, but in this case, it is more of alms giving and distribution.
  - l. Lastly, believers are to live in good conscience and in all things to live \_\_\_\_\_.
2. Paul now closes with a very special benediction: "Now the God of \_\_\_\_\_, that brought again from the dead our Lord Jesus, that great \_\_\_\_\_ of the sheep, through the blood of the \_\_\_\_\_ covenant, make you \_\_\_\_\_ in every good work to do his will, working in you that which is well-pleasing in his sight through Jesus Christ; to whom be \_\_\_\_\_ for ever and ever. Amen."

**Evaluator:** \_\_\_\_\_

*Now follows a rather lengthy meditation on faith by J.C. Philpot. After reading it and considering in your heart, can you agree with it? Why or why not? There is some space provided for some personal thoughts.*

**Meditation: “Faith is the substance of things hoped for, the evidence of things not seen.” Hebrews 11:1**

What an eminent grace is the grace of faith! I call it, sometimes, the Queen of graces; for faith seems to lead the van, though hope and love follow almost side by side. But still, faith, as the Queen, seems to go in the foremost rank, and to claim the most eminent place. Now, what is faith? That is a question of questions, for on it hangs heaven or hell. God Himself has given us a clear definition of it, where He says, “faith is the *substance* of things hoped for.” In other words faith in the soul gives a realization to the things in which we are brought to hope, takes what to most men are airy shadows, mere words and names, and gives them a substantial existence, a firm abiding place in the heart and conscience. The Apostle calls it also “*the evidence of things not seen.*” That is, faith, by believing the testimony of God, is to us an internal eye, whereby we see those things, which to the natural eye are invisible. Thus adopting the Apostle’s definition, we may call faith the eye of the soul, as we read, “By faith he endured, seeing him who is invisible.” For it is only by faith that we see either God, or the precious things of God. It is only by faith that we know they have a real subsistence, or that we ourselves have a substantial interest in them. But this faith is the special gift of God. It is not the exercise of any intellectual faculty. It is not the result of reasoning or argument. Nor does it spring from any historical proof. It is a special gift of God, a grace of the Spirit raised up by the power of God in the soul, and acting upon the truth of God as the blessed Spirit draws it forth. Jesus is the Author; Jesus is the finisher of it; and we have no more, and I believe no less faith than He Himself, by His almighty power is pleased to grant and to sustain. But, looking at faith and some of its properties, we may branch out a little in describing how faith acts. There is an expression of the Apostle’s that casts a sweet light upon the work of faith, where he says, “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.” Here he brings forward a special operation of faith, in that it mixes with the word of truth. And it does it thus. God the Holy Ghost applies God’s word to the conscience. He thus raised up the grace of faith; this grace of faith embraces God’s testimony, and so intermingles itself with this testimony that it enters into it, appropriates it, and gives a substantial

realization and personal indwelling. See how this was done in the instance of Abram. God comes to him in the night visions, and says to him, "Fear not, I am thy shield and exceeding great reward." But Abram, in a fit of unbelief, says, "What wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" The Lord then takes him abroad into the air, shows him the stars of the sky, and tells him, "So shall thy seed be." Now here was the testimony of God in a certain promise to Abram's conscience; upon this, faith immediately sprang up in his soul; for we read, "Abram believed God, and it was counted unto him for righteousness." When God spake to his soul, Abram believed it by the operation of God's Spirit on his heart. So it is with every child of God. He believes what God speaks to him, he inwardly, spiritually credits it, because he feels what God the Spirit applies to his soul with power; for the same Spirit that applies God's word to his heart raises up the faith in his soul that mixes with the word applied, and thus gives the word a substantial realization, a firm abiding place in his conscience.

*Taken from: "Through Baca's Vale" by J.C. Philpot*