

One Another, Teacher's Guide

Lesson 11: Stir Up One Another; Do Not Forsake the Assembly

Hebrews 10:19–25

Teaching Aim (Teacher Orientation)

This lesson asks you to teach a passage that is both gloriously gospel-rich and pastorally pointed, so handle it with care and confidence. What is doctrinally at stake first is the access we now have to God through Christ. The writer of Hebrews has spent chapters showing that Jesus is our great High Priest, superior to every priest before him, who entered the Most Holy Place not with the blood of animals but with his own blood, opening a new and living way through the curtain of his torn flesh. Make sure students grasp that the curtain is torn, the way is open, and a sinner can now draw near to a holy God only through the once-for-all sacrifice and ongoing priesthood of Jesus Christ. This is the ground on which everything else stands.

The second doctrinal weight, and the heart of this lesson, falls on verses 24 and 25. The writer turns the gospel of access into a command about how we treat one another: consider how to stir up one another to love and good works, not forsaking the assembling of ourselves together, but encouraging one another. Teach this plainly. Faithful assembling with the saints is not optional, sentimental, or merely traditional. It is commanded, and it is an essential expression of love for the brethren and of covenant faithfulness to Christ. Some were already in the habit of giving it up, and the inspired writer will not permit it. This connects naturally to the apostolic pattern of gathering on the first day of the week to break bread and worship (Acts 20:7; 1 Corinthians 11:23–26), the Lord's Day assembly the Lord's people are not to forsake. Two further points need careful handling. Verse 22, with hearts sprinkled and bodies washed with pure water, alludes to our cleansing in Christ and points to baptism, where we were washed and our consciences cleansed by his blood (Acts 22:16; 1 Peter 3:21). And "the Day" in verse 25 is the certain return of Christ and the coming judgment, not any premillennial scheme; Christ reigns now, and his appearing draws nearer with every passing day.

But this passage was never meant only to be analyzed. It was written to weary, drifting believers tempted to slip away from Christ and from one another, to hold them fast in faith and in fellowship. So aim past information toward transformation. Your students do not merely need to understand the open curtain and the command to assemble. They need to draw near to God with real confidence, hold their hope without wavering, and become people who deliberately stir up specific brothers and sisters and who guard their gathering with the saints as an act of love. The warning that follows in verses 26 and 27, that those who deliberately keep on sinning after receiving the knowledge of the truth face judgment, stands behind all of this and reminds us soberly that those who have been washed must remain faithful. Keep the lesson's main weight, though, on the warm and positive call: because the way to God is open, let us draw near, hold fast, and stir one another up, all the more as the Day approaches.

Question 1

Student Question:

The writer says we have “confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body.” What does this teach us about Christ as our great High Priest, and about how a sinner can now come near to a holy God?

Commentary and Teaching Notes

Begin by setting the scene the writer assumes his readers know. Under the old covenant, the Most Holy Place was sealed off by a thick curtain. Only the high priest entered, only once a year, only with blood, and only after careful preparation, and even then he came trembling. The whole arrangement preached one sobering truth: a holy God cannot simply be approached by sinful people. The way was barred.

Now show what Christ has done. The writer says we have confidence to enter that very place, the presence of God, by the blood of Jesus, through a new and living way he opened for us through the curtain, that is, his body. When Jesus died, the temple curtain was torn from top to bottom (Matthew 27:51), a sign from God that the barrier was removed. The way is new because it never existed before, and living because the One who opened it lives forever to keep it open. Christ is our great High Priest who entered the heavenly sanctuary once for all with his own blood (Hebrews 9:11–12).

Press the exclusivity and sufficiency of this access. We come near not by our own merit, not through any other priest or mediator, and not through repeated animal sacrifices, but only by the blood of Jesus and his ongoing priesthood. There is one mediator between God and men, the man Christ Jesus (1 Timothy 2:5). This guards students against thinking we approach God on the strength of our own goodness or through any human go-between. The door is Christ, and Christ alone.

Bring it to the heart. Because of what Jesus has done, the sinner who comes to him is welcomed into the presence of God, not at arm’s length but truly near. The trembling, once-a-year, barred-out worship of the old covenant has given way to confident, continual access. Help students feel the wonder of this. The curtain that said stop now lies in ruins, and the voice of God says draw near.

Doctrinal / Christian Living Issues

- Christ as our great High Priest who entered the heavenly sanctuary once for all by his own blood (Hebrews 9:11–12; Hebrews 4:14–16)
- The torn curtain as a sign that the way into God’s presence is now open through Christ’s death (Matthew 27:50–51)
- The new and living way opened through the flesh of Jesus, superior to and fulfilling the old covenant system (Hebrews 10:19–20)

- Christ as the one mediator between God and men, the only way of access to the Father (1 Timothy 2:5; John 14:6)
- The Old Law and its priesthood fulfilled and replaced in Christ under the new covenant (Hebrews 8:6–13)

Discussion Prompts

- What did the old curtain teach about approaching a holy God, and what does its tearing now declare?
- Why is it essential that we come near only by the blood of Jesus and not by our own merit?
- How should the wonder of confident access to God shape the way you pray and worship?

Question 2

Student Question:

The passage urges us to “draw near to God with a sincere heart and with the full assurance that faith brings.” Honestly, do you draw near to God with that kind of confident assurance, or do you still approach him as if the curtain were intact? What holds you back?

Commentary and Teaching Notes

This is the first self-examining question, and the goal is honesty rather than guilt. Many sincere Christians believe the curtain is torn yet still live and pray as if it were intact, approaching God hesitantly, as if they must earn a hearing or as if their failures have shut the door again. Help students notice the gap between what they believe about Christ’s work and how they actually come to God.

Name what often holds us back. Sometimes it is a guilty conscience that keeps whispering we are not welcome. Sometimes it is a quiet works-righteousness that makes our access feel dependent on how well we have done lately. Sometimes it is simply forgetfulness of the gospel. The writer answers all of these with the blood of Jesus and the full assurance that faith brings. Our confidence rests not on our performance but on what Christ has accomplished.

Move toward hope and concreteness. The aim is not to shame students for timid prayers but to invite them into the boldness the gospel has won for them. Encourage them to identify what specifically makes them hold back, and to bring that very thing to God on the strength of Christ’s blood rather than away from God in shame. The cure for a distant heart is to draw near, trusting the One who opened the way.

Doctrinal / Christian Living Issues

- The believer’s invitation to approach God with confidence and full assurance through Christ (Hebrews 10:22; Hebrews 4:16)
- Assurance grounded in Christ’s finished work, not in our own performance (Ephesians 3:12)

- A cleansed conscience as the basis for bold approach to God (Hebrews 9:14; Hebrews 10:22)
- Self-examination of our prayer and worship as a path to deeper trust (2 Corinthians 13:5)

Discussion Prompts

- Do your prayers sound more like someone with confident access or someone still barred out? Why?
- What specifically tends to make you feel unwelcome before God, and how does the blood of Jesus answer it?
- What would change in your prayer life this week if you truly believed the curtain is torn?

Question 3

Student Question:

Verse 22 speaks of “having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.” How does this language point us to what God did for us when we came to Christ, and to our cleansing in baptism?

Commentary and Teaching Notes

Slow down on the rich imagery of this verse, because it is doing careful theological work. The writer uses two pictures of cleansing drawn from the old covenant and now fulfilled in Christ: hearts sprinkled clean, and bodies washed with pure water. The sprinkling of the heart recalls the blood of sacrifice applied to the worshiper, now fulfilled in the blood of Jesus that cleanses the conscience from guilt (Hebrews 9:13–14). The washing of the body with pure water points to an outward washing that accompanies this inward cleansing.

Help students see the natural connection to baptism. When the New Testament speaks of being washed in connection with coming to Christ, it consistently points to baptism. Ananias told Saul, “Get up, be baptized and wash your sins away, calling on his name” (Acts 22:16). Peter writes that baptism now saves us, not as a removal of dirt from the body, but as the pledge of a clear conscience toward God, through the resurrection of Jesus Christ (1 Peter 3:21). Notice how closely that matches Hebrews 10:22: a cleansed conscience and a washed body, held together. The inward sprinkling of the heart by Christ’s blood and the outward washing of the body in baptism belong together as the moment we drew near to God in Christ.

Set this in the larger pattern of how one comes to Christ. The gospel calls a person to hear the good news, to believe that Jesus is Lord and Christ, to repent of sin, to confess Christ, and to be baptized into him for the forgiveness of sins (Acts 2:38; Romans 6:3–4; Galatians 3:26–27). In that washing we are united with Christ in his death, burial, and resurrection, our sins are forgiven, and our conscience is cleansed. Hebrews 10:22 looks back on that cleansing as the basis for our confident approach to God now. Be clear and unhurried here, because this is a place where the passage and the plan of salvation meet.

Bring it to the heart. The point is not merely to win an argument about baptism but to help students rest in the cleansing God has given them. The same blood that opened the curtain has sprinkled their hearts clean; the same Lord who welcomes them has washed them. Those who have been so cleansed have every reason to draw near with full assurance, and every reason to hold fast. Encourage students who have been baptized into Christ to live in the freedom of a cleansed conscience, and any who have not yet obeyed the gospel to consider what it would mean to come and be washed.

Doctrinal / Christian Living Issues

- The blood of Christ cleansing the conscience, fulfilling the old covenant sprinklings (Hebrews 9:13–14; Hebrews 10:22)
- Baptism as the washing in which sins are washed away and the conscience cleansed (Acts 22:16; 1 Peter 3:21)
- Baptism into Christ uniting us with his death, burial, and resurrection (Romans 6:3–4; Galatians 3:26–27)
- The gospel response of faith, repentance, confession, and baptism for the forgiveness of sins (Acts 2:38; Mark 16:16)
- The cleansed heart and washed body together as the ground of our confident access to God

Discussion Prompts

- How do the sprinkled heart and the washed body together point both inward and outward in our coming to Christ?
- Why does the New Testament so consistently tie being washed and cleansed to baptism?
- How does remembering your cleansing in Christ give you confidence to draw near to God today?

Question 4

Student Question:

The writer commands, “Let us hold unswervingly to the hope we profess.” Where in your life are you tempted to loosen your grip on that hope, and what would holding fast look like for you this week?

Commentary and Teaching Notes

This self-examining question presses the second “let us” of the passage into the student’s own struggle. The original readers of Hebrews were tempted to let go, to drift back, to loosen their grip on their confession of Christ under pressure and weariness. The command to hold unswervingly assumes that holding on takes effort and that letting go is a real danger. Help students take that danger seriously in their own lives.

Name the things that loosen our grip. Sometimes it is suffering or disappointment that makes the promises feel distant. Sometimes it is the slow erosion of neglect, when prayer, the word, and the assembly quietly fade. Sometimes it is the pull of the world's competing hopes. The writer anchors our holding fast in a single rock: "for he who promised is faithful." Our grip is steadied not by our own strength but by the trustworthiness of the God who made the promise.

Move toward concreteness and hope. Holding fast is not gritting our teeth in isolation; it is leaning hard on a faithful God and, as the very next verses show, leaning on one another in the assembly. Encourage students to name the specific place where their grip is loosening and one concrete way they will hold fast this week, whether through renewed prayer, returning to faithful gathering, or seeking out a brother or sister for support.

Doctrinal / Christian Living Issues

- The call to hold fast our confession of hope without wavering (Hebrews 10:23; Hebrews 4:14)
- The faithfulness of God as the ground of our perseverance (Hebrews 10:23; 1 Corinthians 1:9)
- The real danger of drifting and falling away, and the call to endure to the end (Hebrews 3:12–14; Hebrews 6:11–12)
- Hope in Christ as an anchor for the soul, firm and secure (Hebrews 6:18–19)

Discussion Prompts

- Where is your grip on the hope you profess loosening right now, and why?
- How does "he who promised is faithful" steady your hold when your own strength fails?
- What is one concrete way you will hold fast this week?

Question 5

Student Question:

Paul, or the writer of Hebrews, tells us to "consider how we may spur one another on toward love and good deeds." What does it mean that we are to consider, to actually think carefully about, how to stir up our brothers and sisters, and why does love need stirring?

Commentary and Teaching Notes

Draw attention to the striking little word "consider." The writer does not say merely, "encourage one another," as if it might happen by accident. He says to consider how to do it, to give it thought, attention, and planning. We are to study one another the way a friend studies how to bless someone, asking what would actually stir this particular brother or sister toward love and good works. Spurring one another on is deliberate, not incidental.

Explore why love and good works need stirring at all. Left to ourselves, even believers cool and settle and drift. The word translated “spur on” can carry the sense of provoking or stirring up; it is an active, intentional nudge. Just as a fire left untended dies down to embers, love and zeal for good works grow cold without the steady stirring of fellow Christians. God did not design the Christian life to be sustained in isolation but in the warmth of a stirred-up community.

Connect this to the corporate, gathered nature of the passage. Notice that the very next phrase ties this stirring to not forsaking the assembly. We consider how to spur one another on precisely by gathering, where we can see one another, know one another, and provoke one another toward love. The stirring up Hebrews has in mind is not an abstract good wish from a distance; it happens among people who are present to each other.

Bring it home. This means every member has a job: to think about how to stir up specific others toward love and good works. It is not the preacher’s task alone or the elders’ task alone; it belongs to the whole body. Press students to see that they are called to be active stokers of the fire in others’ lives, not passive observers, and to begin actually considering how.

Doctrinal / Christian Living Issues

- The deliberate, considered nature of mutual encouragement toward love and good works (Hebrews 10:24)
- The tendency of believers to grow cold apart from the stirring of the body (Hebrews 3:12–13; Revelation 2:4–5)
- Good works as the fruit God prepared his people to walk in (Ephesians 2:10; Titus 2:14)
- The whole body, not only its leaders, charged with stirring up one another (1 Thessalonians 5:11)
- The assembly as the natural setting in which such stirring takes place

Discussion Prompts

- What is the difference between hoping others grow and actually considering how to stir them?
- Why does love grow cold without the deliberate stirring of fellow Christians?
- Who is one person whose fire you could help stoke, and what would stir them specifically?

Question 6

Student Question:

Be specific: whom has God placed in your life that you could deliberately spur on toward love and good deeds, and what is one way you could do that this week?

Commentary and Teaching Notes

This self-examining question turns the command of verse 24 into a particular name and a particular action. It is easy to affirm in the abstract that we should stir one another up; it is harder, and far more fruitful, to name an actual person and an actual step. Help students resist the vague answer and move to the specific.

Help them widen the field of who this might be. The person God has placed near them might be a discouraged member who has stopped serving, a younger Christian who needs to be drawn into good works, a brother who has begun missing the assembly, or a friend whose zeal has cooled. Spurring someone on might look like inviting them to serve alongside you, speaking specific encouragement about a gift you see in them, or simply showing up in their life with intention.

Keep it warm and doable. The aim is not to manufacture a grand project but to take one real, considered step toward one real person. Encourage students to name the person silently or aloud, to name the step, and to commit to doing it this week. Remind them that the stirring up of a whole congregation is simply many members each doing this for someone.

Doctrinal / Christian Living Issues

- Personal, specific responsibility for stirring up particular brothers and sisters (Hebrews 10:24)
- Good works as the goal toward which we stir one another (Galatians 6:9–10)
- The mutual upbuilding of the body as each member does its part (Ephesians 4:16)
- Intentionality, rather than passivity, as the mark of one who loves the brethren

Discussion Prompts

- Who is one specific person God has placed near you to stir up, and what does that person need?
- What concrete step could you take this week to spur them toward love and good deeds?
- What tends to keep you passive instead of intentional in stirring others up?

Question 7

Student Question:

The command is “not giving up meeting together, as some are in the habit of doing.” Why does the writer treat faithful assembling not as an optional preference but as a binding part of how Christians love one another?

Commentary and Teaching Notes

Teach this question plainly and warmly, because it carries the central practical weight of the lesson. Notice first that this is not a suggestion or a cultural preference; it stands in the flow of inspired commands, right alongside drawing near and holding fast. The writer observes that

some had already fallen into the habit of giving up the assembly, drifting from the gathered life of the church, and he refuses to let that pass as acceptable. Faithful assembling is commanded, not merely recommended.

Show why this is so deeply tied to loving one another. The whole point of the surrounding verses is mutual care: stirring one another up, encouraging one another. But you cannot stir up, encourage, or be encouraged by people you are not with. To forsake the assembly is therefore not a private matter of personal preference; it is a withdrawal of love from the brethren. When we absent ourselves, we rob others of our encouragement and rob ourselves of theirs. Faithful gathering is one of the chief ways the command to love one another actually takes flesh.

Connect this to the apostolic pattern of worship. The early Christians gathered on the first day of the week to break bread (Acts 20:7), eating the Lord's Supper in remembrance of him and proclaiming his death until he comes (1 Corinthians 11:23–26). The Lord's Day assembly is where the people of God draw near together, remember the Lord at his table, and stir one another up. To forsake it is to forsake the very table and fellowship Christ gave his people. This is not a Christian Sabbath imposed as law for its own sake; it is the glad, commanded gathering of a redeemed people around their Lord.

Bring it to covenant faithfulness. Because gathering is commanded and is an expression of love for the brethren, guarding it is part of remaining faithful to Christ. The writer is pastorally urgent precisely because giving up the assembly is often the first step in drifting away from the Lord altogether, as the warning in the verses that follow makes clear. Help students see faithful assembling not as a box to check but as a loving, covenant-keeping habit that holds them and their brethren fast to Christ.

Doctrinal / Christian Living Issues

- The command not to forsake the assembling of the saints as binding, not optional (Hebrews 10:25)
- Faithful gathering as an essential expression of love for the brethren and covenant faithfulness to Christ
- The apostolic pattern of gathering on the first day of the week to break bread and worship (Acts 20:7)
- The Lord's Supper as the weekly remembrance proclaiming the Lord's death until he comes (1 Corinthians 11:23–26)
- Giving up the assembly as often the first step toward drifting from the Lord (Hebrews 3:12–13)
- Mutual encouragement as something that can only happen among those who are present to one another

Discussion Prompts

- Why is forsaking the assembly a withdrawal of love from your brothers and sisters, not just a personal choice?
- How does the Lord's Day gathering, with the Lord's table at its center, embody the "one another" life of this passage?
- How does giving up the assembly so often become the first step in drifting from the Lord?

Question 8

Student Question:

Examine your own habits of gathering with the church. Is faithful assembling something you guard and prioritize, or something that easily gives way to other things? What does your calendar reveal about what you truly treasure?

Commentary and Teaching Notes

This self-examining question presses verse 25 into the student's actual schedule. We reveal what we treasure not by what we say but by what we guard. The aim is to help students look honestly at how readily their gathering with the saints gives way to work, recreation, fatigue, travel, or simple drift, and to ask what that pattern reveals about their heart.

Be pastorally honest but not harsh. Many sincere believers have slowly let the assembly become one option among many, the first thing to go when the weekend fills up, rather than a fixed and treasured commitment. The point is not to load on guilt but to awaken honest awareness. Where our treasure is, there our hearts and our calendars tend to follow (Matthew 6:21). A drifting attendance is often a sign of a drifting heart, caught early enough to address.

Move toward renewed commitment and hope. Encourage students to consider not merely attending more but guarding the assembly as a priority, the way they would guard anything they truly love. Help them name one habit, one competing pull, or one excuse that has eroded their faithfulness, and one concrete step to reclaim the gathering as a treasured part of their walk. Remind them that they gather not only for their own sake but for the brethren who need them there.

Doctrinal / Christian Living Issues

- Our treasure revealed by what we actually prioritize and guard (Matthew 6:19–21)
- Faithful, prioritized assembling as a mark of love for Christ and his people (Hebrews 10:25)
- The joy and privilege of going to worship with God's people (Psalm 122:1)
- Honest self-examination of our habits as a path to renewed faithfulness (Haggai 1:5–7)

Discussion Prompts

- What does your calendar honestly reveal about how much you treasure gathering with the saints?

- What competing pull most often crowds out your faithful assembling?
- What is one concrete step you will take to guard the assembly as a priority?

Question 9

Student Question:

The writer urges all of this “all the more as you see the Day approaching.” What is “the Day,” why does its approach make faithful gathering and mutual encouragement more urgent, and how does the warning that follows in verses 26 and 27 underline the call to remain faithful?

Commentary and Teaching Notes

This is the doctrinal high point of the lesson, so give it room and handle it with care. Identify “the Day” clearly: it is the day of the Lord’s return and the judgment that accompanies it. Throughout the New Testament, “the Day” is the day of Christ’s coming, when he will appear, raise the dead, and judge the world (1 Thessalonians 5:2; 2 Peter 3:10; Acts 17:31). The writer says we should stir one another up and gather all the more as we see that Day drawing near.

Guard students against false ideas about that Day. The kingdom of Christ is not a future earthly reign waiting to be set up; it arrived with Jesus and was established when the church began at Pentecost, and Christ reigns now at the right hand of God (Acts 2:32–36; Colossians 1:13; 1 Corinthians 15:24–26). “The Day approaching” is not a timetable of premillennial events to decode; it is the certain, ever-nearer return of the reigning Christ to judge the living and the dead. Every day that passes brings it closer, and its very certainty is what gives urgency to the present.

Show why the nearness of that Day intensifies, rather than relaxes, the call to gather and encourage. If Christ is coming and judgment is certain, then we cannot afford to let one another drift. We need each other more, not less, as the end draws near, because the temptations to fall away grow and the time to hold one another fast grows short. The approaching Day turns mutual encouragement from a pleasant habit into an urgent necessity. We stir one another up precisely so that we and our brethren will be found faithful when he comes.

Handle the warning that follows responsibly, for it stands directly behind these commands. In verses 26 and 27 the writer says that if we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment. This sober warning underlines everything that precedes it. It tells us that those who have been cleansed and welcomed must remain faithful, that a Christian who turns away and keeps on in willful sin faces judgment, and therefore that drawing near, holding fast, and not forsaking the assembly are not optional refinements but matters of eternal seriousness. This is why we cannot accept the idea that a believer is secure no matter how he lives; Scripture plainly warns the saved to take heed lest they fall away (Hebrews 3:12–14; Galatians 5:4). Keep the

warning in its place: it is meant not to terrify the faithful but to sober the drifting and to press all of us to hold one another fast until the Day. End on that note of urgent, hopeful faithfulness.

Doctrinal / Christian Living Issues

- “The Day” as the certain return of Christ and the coming judgment (1 Thessalonians 5:2; 2 Peter 3:10; Acts 17:31)
- The kingdom already established and Christ reigning now, not a future earthly reign awaiting setup (Acts 2:32–36; Colossians 1:13)
- The nearness of Christ’s return as a reason for greater urgency in gathering and encouraging (Romans 13:11–12)
- The warning that those who deliberately keep on sinning after knowing the truth face judgment (Hebrews 10:26–27)
- The real possibility that a Christian can fall away, and the call to remain faithful to the end (Hebrews 3:12–14; Galatians 5:4)
- Mutual encouragement and faithful assembling as means of helping one another endure to that Day

Discussion Prompts

- How does the certainty of Christ’s return change the urgency of gathering and encouraging one another?
- Why do we need each other more, not less, as the Day draws near?
- How does the sober warning of verses 26 and 27 deepen your sense of why faithfulness matters?

Question 10

Student Question:

Look back across Hebrews 10:19–25 as a whole: confident access through Christ’s blood, steadfast hope, hearts sprinkled and bodies washed, stirring one another up, and faithful gathering as the Day draws near. Name one specific way you sense Jesus forming you through this passage, and what you will do about it this week.

Commentary and Teaching Notes

This capstone question gathers the whole lesson into one concrete commitment. Resist letting it stay general. “I want to be more faithful” is a wish, not a step. Help students name a specific area, a specific person or habit, and a specific action drawn from what struck them most in the passage.

Encourage them to connect their answer to whatever pressed on their heart. For one student it may be the open curtain and a call to draw near with new confidence in prayer. For another it may be the washing of verse 22 and a renewed rest in their cleansing in Christ, or for someone

not yet baptized, a desire to obey the gospel. For another it may be the command not to forsake the assembly, and a recommitment to guard their gathering. For another it may be the call to stir up a specific brother or sister. Let the text drive the application, not a generic resolution.

Close by lifting their eyes back to Christ. The aim of this study is not behavior modification but becoming like Jesus and being held fast in him until the Day. Remind students that the same great High Priest who opened the way supplies the grace to draw near, hold fast, and love one another, through his Spirit and his ongoing work in them. Send them out with one clear step and a confident, sober hope: the way to God is open, the Day is approaching, and Christ is forming a faithful people who will not let one another drift.

Doctrinal / Christian Living Issues

- The goal of the Christian life as growing conformity to Christ and faithful endurance to the end (Romans 8:29; Hebrews 12:1-2)
- Christ our High Priest as both the way to God and the power to remain faithful (Hebrews 7:25)
- Personal, specific obedience as the proper response to Christ's word (James 1:22)
- The gathered, encouraging life of the church as God's design for helping us endure until the Day

Discussion Prompts

- Which part of this passage pressed on your heart most, and why?
- What is the one specific step you will take this week, and toward whom or what?
- How will you rely on Christ your High Priest, rather than your own willpower, as you take it?