

### **Jan 18/26 – Small Group Questions - Hebrews 3:1-14 “Come into His Story”**

1. Our culture is deeply suspicious of meta narratives - those big all-encompassing stories that tell us who we are, where meaning is to be found, what is wrong with the world and how to fix it. Why is that? What are some of the common meta narratives that have been used to shape western culture?
2. The biblical meta narrative is one of exodus. Humanity created as God's vice regents, stewarding God's good creation by reflecting his goodness and glory to bring life and flourishing. Humanity however turns to worship other things (sex, money, status, ethnicity, self etc) and reflecting those realities brings death and becomes enslaved to those things. God comes to rescue us from slavery to sin and false worship that he might live in our midst shaping us to reflect his goodness and glory, so that we might come to anticipate his coming again to make everything new. Discuss

The original listeners to Hebrews had entered into this story in Jesus but in the face of persecution were thinking to return to living into the story with Moses as guide. And the writer is imploring them – don't do it, you will lose so much.

#### **Read Hebrews 3:1-6**

3. What similarities does the author want us to see between Moses and Jesus? Differences?

#### **Read Hebrews 3:7-14**

4. In light of how the author presents Jesus, what do they desire to communicate by quoting from Psalm 95 here?

We are in the same place in the biblical metanarrative as the people of Israel, and the original hearers of this letter. We are in the desert learning what it is the trust and worship God alone. So the authors primary concern is that we would hold fast, that is persevere in our calling. Toward that end he gives us two practices, an individual and a communal practice.

5. The individual practice is that we would consider Jesus. 'Consider' is a Greek word that means to look at something, contemplate it, with a desire to learn something from it. How can considering Jesus enable us to persevere in our calling?
6. The communal practice is that we would exhort one another. To exhort is the Greek word *parakaleo* – it is made up of a soft word (*para*) and a hard word (*kaleo*). It means to come alongside another to listen, understand, empathize and then call the other to see, behold, consider Jesus. How might this help us persevere in the calling and what might it look like?