

In verse 2 and the beginning of verse 3 we learn that Jesus is more than a prophet—he is also a king. **What do you think of when you think of a king?**

What sort of king is Jesus according to verses 2–3?

Many of our ideas about kings come from the flawed human royalty we see today or in history. Many of them weren't men we would want to serve, much less worship. But Jesus is different. As Derwin taught in the video, Jesus is a king who is holy and glorious but also loving and kind.

What kind of person do you think of when you think of a king?

We don't often think of a king as someone nearby or empathetic. But if we assume God is like a distant human king, locked away in his castle, we will struggle in the tough times of life. **When does it feel like King Jesus is far away from you or not listening to your prayers?**

When Jesus gave his disciples the Great Commission in Matthew 28, he promised to be with them until the end of the age. **What could it look like to spend time with him in your current circumstances?**

The final sentence in verse 3 shows us that Jesus is not only the ultimate prophet and our good king, but he is also our great priest. There is nothing we have done that cannot be forgiven or washed clean by the work of Jesus. But the voices of our sin and shame often tell us we cannot *really* be fully forgiven. **What are your initial reactions or challenges to the full forgiveness of Jesus?**

Is there anything in your life that you think Jesus is disappointed by or cannot forgive? Why do you think that is?

At the end of the video, Derwin reminded us that in seasons of hardship, Jesus is with us, protecting, shaping, and loving us. If you have placed your faith in Jesus, there is nothing that can separate you from him. **What anxieties and difficulties are affecting you today?**

What would it look like to trust King Jesus with those anxieties and circumstances?

2. Who wrote Hebrews?

Most New Testament books start with some sort of introduction or preface, but not Hebrews. The author never bothers to give a name. But he or she was not anonymous. Whoever wrote Hebrews was known to the church and apostles. So, who wrote this letter?

The truth is, we don't know for sure. Even theologians like Origen, a third-century leader of the church, couldn't identify its author. "But who it was that really wrote the epistle, God only knows."^[1] Commentators and researchers have suggested a wide range of potential writers: Paul, Barnabas, Silas, Luke, Epaphras, Clement of Rome, Apollos, Priscilla, and Mary mother of Jesus, for example. But the text does give us some clues that can help narrow the field for us:

- When the author refers to himself or herself in verse 11:32, the author uses a masculine participle, implying that the author was a man.
- The author was most likely born a Greek speaker or was highly educated in Greek. The author's creative use of the language and large vocabulary are unmatched in the rest of the New Testament.
- The author regularly quotes from the Greek translations of the Old Testament, suggesting that the author was more familiar with that translation than the original Hebrew Old Testament.
- The author had come to faith through the teaching of the apostles (Heb. 2:3–4).
- The author was well known by the audience of this letter, the church in Jerusalem, enough to skip introducing himself or herself at the start of the letter and well enough to talk about mutual friends and church issues at the end of the letter.
- The author was a spiritual authority to his audience and had a close relationship with Timothy (Heb. 13:23).

Most likely, the author could have been Apollos, Barnabas, Silas, or Epaphras, but we cannot know for sure. Despite not knowing who the author was, God inspired him or her to write this letter, helping both an ancient church in need and us today.

How has this background changed your view of the book of Hebrews?

What could you do to remind yourself of the context of Hebrews as you walk through this study?

^[1] Eusebius, *The Ecclesiastical History of Eusebius Pamphilus*, p. 247.
