

December 6

Lesson 1 (NIV)

HEBREWS 1:1-5

CALLED TO BE HEIR

DEVOTIONAL READING: Psalm 102:12-22

BACKGROUND SCRIPTURE: Matthew 1:1-17;
Hebrews 1

MATTHEW 1:1-6, 16-17

¹ This is the genealogy of Jesus the Messiah the son of David, the son of Abraham: ² Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, ³ Judah the father of Perez and Zerah, whose mother was Tamar, Perez the father of Hezron, Hezron the father of Ram, ⁴ Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, ⁵ Salmon the father of Boaz, whose mother was Rahab, Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse, ⁶ and Jesse the father of King David.

David was the father of Solomon, whose mother had been Uriah's wife.

.....

¹⁶ And Jacob the father of Joseph, the husband of Mary, and Mary was the mother of Jesus who is called the Messiah.

¹⁷ Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Messiah.

¹ In the past God spoke to our ancestors through the prophets at many times and in various ways, ² but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe. ³ The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. ⁴ So he became as much superior to the angels as the name he has inherited is superior to theirs.

⁵ For to which of the angels did God ever say, "You are my Son; today I have become your Father"?

Or again, "I will be his Father, and he will be my Son"?



Illustration © Getty Images

KEY VERSE

In these last days [God] has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe.

—Hebrews 1:2

CALL IN THE NEW TESTAMENT

Unit 1: The Beginning of a Call

LESSONS 1–4

LESSON AIMS

After participating in this lesson, each learner will be able to:

1. Recall key names in the lineage of Jesus.
2. Explain why Jesus' heritage was central to his mission on earth.
3. State a way to improve acknowledgement of his or her spiritual heritage in Jesus.

LESSON OUTLINE

Introduction

- A. Who Am I?
 - B. Lesson Context: Matthew's Gospel
 - C. Lesson Context: The Book of Hebrews
- I. Wanderers to Kings (Matthew 1:1–6)
 - A. Abraham to Jesse (vv. 1–5)
The More You Know
 - B. Jesse to Solomon (v. 6)
 - II. Captives to the King (Matthew 1:16–17)
 - A. Jacob to Jesus (v. 16)
 - B. The Generations (v. 17)
 - III. The King as the Son (Hebrews 1:1–5)
 - A. Greater than Prophets (vv. 1–2)
 - B. Seated in Heaven (v. 3)
Image

C. Over the Angels (vv. 4–5)

Conclusion

A. Heritage of the King

B. Prayer

C. Thought to Remember

HOW TO SAY IT

Aminadab	Uh- <i>min</i> -uh-dab.
Bathsheba	Bath- <i>she</i> -buh.
Caesarea Maritima	Sess-uh- <i>ree</i> -uh Mar-uh- <i>tee</i> - muh.
Judas	<i>Joo</i> -dus.
Moriah	Mo- <i>rye</i> -uh.
Obed	O-bed.
patriarch	pay-tree-ark.
Phares (Pharez)	<i>Fair</i> -ezz.
Rahab	<i>Ray</i> -hab.
Salmon	<i>Sal</i> -mun.
Thamar	<i>Thay</i> -mer.
Urias	Yu- <i>rye</i> -uhs.
Zara (Zarah)	<i>Zair</i> -uh.

Introduction

A. Who Am I?

Heritage connects people to the past and provides roots for understanding themselves in the larger world. In my case, my “Italian-ness” was always an important part of my self-identity. Growing up, it helped me understand that I shared a history with millions of other people, a history that began long before I was born. I felt this connection despite being adopted by a non-Italian fam-

ily with no discernible Italian influences.

Both Matthew and the writer of Hebrews concerned themselves with Jesus’ heritage. In that regard, the focus remained on God’s work in a specific family to bring about his purposes. Also, Jesus’ divine superiority to every created being was of utmost importance to emphasize. These two writers remind us that Jesus’ beginnings are both humble and unimaginably glorious.

B. Lesson Context: Matthew’s Gospel

From the exile in Babylon of 586 BC onward, Judea was rarely free of foreign powers that imposed their will on the nation. After Babylon came Persia, then Greece, and finally Rome. In about 38 BC, Rome declared Herod to be king of Judea.

Herod imposed Greek and Roman culture onto the Jews, even erecting a temple to the goddess Roma in Caesarea Maritima. The Jews despised Herod not only for these acts but also because he wasn’t Jewish by heritage and thus not a rightful king. Matthew wrote against this background, which makes his genealogy more than a list of names. It is a link to a time when David’s line held the throne, saying something important about Jesus’ birthright.

C. Lesson Context: The Book of Hebrews

Hebrews is a bit unusual. It ends with greetings like an epistle ([Hebrews 13:20–25](#)), yet the beginning is unlike that of a normal letter (contrast its opening verses with those

of Colossians, etc.). Its original readers were likely Christians of Jewish background who had been undergoing some persecution, which tempted them to give up on Christianity for old ways that had been superseded (10:32–39; etc.). We can almost hear the original readers’ questions that prompt our author to write chapter 1: “We know about angels; is Jesus as strong as they?” “He died; is he powerful enough to save?” The author of Hebrews has clear answers.

I. Wanderers to Kings

(MATTHEW 1:1–6)

A. Abraham to Jesse (vv. 1–5)

1. This is the genealogy of Jesus the Messiah the son of David, the son of Abraham:

The names *Jesus*, *David*, and *Abraham* all represent turning points in Israel’s history. Only by looking at the covenants associated with David and Abraham can a person properly understand Jesus’ importance as the fulfillment of those promises. Connecting Jesus to David foreshadows the rest of Matthew’s Gospel, where we learn that Jesus fulfilled the promises to David (examples: [Matthew 2:20–21](#); [21:5](#); see commentary on [1:6](#), below).

What Do You Think?

What guardrails can we erect to ensure that we do not misuse biblical genealogies?

Digging Deeper

How do [Matthew 3:9](#); [1 Timothy 1:4](#); and [Titus 3:9](#) help you answer this question?

THE MORE YOU KNOW

Several years ago, my father was shaken when he found out that the man he believed to be his biological father wasn’t. Sadly, the answers to his questions were buried with the few people who could have answered them. He believed he would never have a clear picture of his heritage.

Today, with the help of DNA testing and hours and hours of research, my father has identified his biological family *and* traced his lineage back nearly 1,000 years, to William the Conqueror. He even established his legitimate claim to gain admittance into his Scottish clan.

Matthew’s genealogy establishes Jesus as the fulfillment of both the Abrahamic and Davidic covenants. Jesus’ lineage proves his earthly identity and supports his rightful place as heir to the throne of David and, therefore, the means by which the whole world can be blessed. How can you ensure that you won’t miss out?

—L. G.

2a. Abraham was the father of Isaac,

Abraham received the covenant that ultimately established the people of Israel. The story of Abraham is one of faithfulness—from both the patriarch and God ([Genesis 12:1–7](#); [15](#); [17](#)).

Despite Isaac’s being the only son of

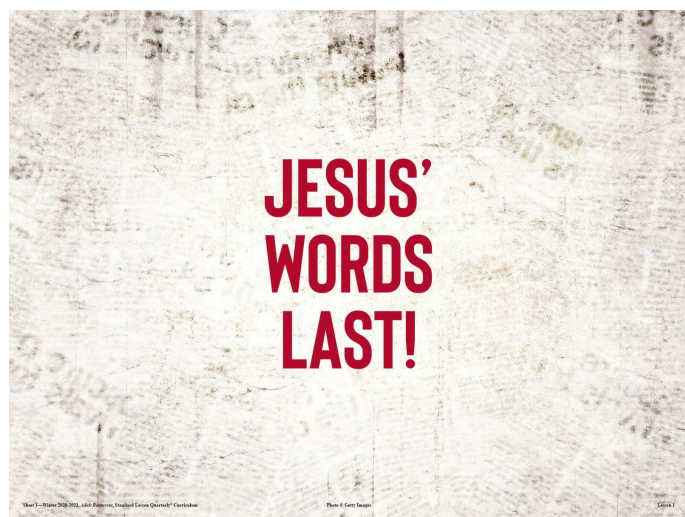
Despite Isaac's being the only son of promise ([Genesis 17:19–21](#)), Abraham was faithful in preparing to sacrifice him on Mount Moriah ([22:1–10](#)). God showed his faithfulness to Abraham again by sending a ram to replace Isaac on the altar and then renewing the covenant ([22:11–18](#)).

2b. Isaac the father of Jacob,

After Abraham's death, the covenant promise passed to *Isaac*. Little is said about Isaac, but his and Rebekah's parenting style of playing favorites ([Genesis 25:28](#)) blighted his sons ([27:19–41](#)).

2c. Jacob the father of Judah and his brothers,

God met *Jacob* at Bethel and promised him land and children ([Genesis 28:13–15](#)), echoing promises made to Abraham (see [Matthew 1:2a](#), above). Of Jacob's 12 sons, *Judah* ([Genesis 49:8–10](#)) unexpectedly inherited the promise of a royal line (see [Matthew 1:6](#), below); he wasn't the first-, second-, or even third-born son ([Genesis 29:32–35](#)). Further, he was born to Leah, who was "not loved" by her husband ([29:31](#)).



Visual for Lesson 1. Use this visual to begin a discussion about how students can further Jesus' lasting impact.

3a. Judah the father of Perez and Zerah, whose mother was Tamar,

The rarity of women in this genealogy should draw attention to all five who *are* mentioned, as each was uniquely notable. *Tamar* ([Genesis 38:6](#)) is the first woman listed. She was widowed before bearing children for her husband, so *Judah*, her father-in-law, told her to wait until that man's brother was old enough to become wed to her. But detecting deception on the part of Judah, she tricked him into impregnating her ([38:13–25](#)). On learning the truth, he declared, "She is more righteous than I" ([38:26](#)).

Perez and Zerah ([Genesis 38:29–30](#)) were twins. During their births, Zerah put out his hand first and thus had a scarlet thread tied to him to mark him as firstborn. But Perez (meaning "he who bursts forth") was actually born first, thus his inclusion in the next verse.

3b. Perez the father of Hezron,

Little is known of *Perez* outside of his birth story other than the fact that his house maintained a good reputation ([Ruth 4:12](#)). *Hezron* ([Genesis 46:12](#)) was born in Canaan and journeyed to Egypt with Jacob and the rest of the family ([46:7–9](#)). His name establishes a link between the beginnings of the 12 tribes in Genesis and their fertility and subsequent struggle in described in Exodus (compare [Numbers 26:21](#)).

3d. Hezron the father of Ram,

Ram ([Ruth 4:19](#)) was one of the children born in Egypt, part of the evidence of Israel's fruitfulness in that land ([Exodus 1:7](#)).

4-5a. Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, Salmon the father of Boaz, whose mother was Rahab,

The male names in this segment match those in [1 Chronicles 2:10-11](#). These loosely represent the period of the judges (about 1380-1050 BC), and therein lies a bit of a problem: there are not enough names in either record to cover that 330-year period of time. Instead, the names represent all that time. This drives the narrative represented by the genealogy closer to David (see also on [Matthew 1:6, 17](#), below).

Not mentioned in the genealogy in [1 Chronicles 2](#) is *Rahab* ([Joshua 6:17](#)), second of four women mentioned in Matthew's genealogy. She hid the Israelite spies in Jericho, thereby saving their lives ([Joshua 2:3-16](#); [Hebrews 11:31](#)). Her inclusion here points not only to the importance of women in Jesus' lineage but also to God's love for non-Israelites (compare [Matthew 12:20-21](#)). The way she honored God in speech and deed transcended both her deception and occupation ([Joshua 2:1-21](#)). For this reason, she was welcomed without question into Israel despite being born in an unfaithful nation ([Joshua 6:25](#); [James 2:25](#)).

Like his father *Salmon*, *Boaz* (in [Ruth 4:21](#)) is often overshadowed by the remarkable woman he married (see [Matthew 1:5b](#),

next).

5b. Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse,

Ruth is the third woman listed in the lineage. She was from Moab, a nation that Israel was to avoid or else risk being led astray (example: [Numbers 25](#)). *Ruth* represents an exception based on faithfulness: she took her mother-in-law Naomi's God and family as her own ([Ruth 1:16](#)). *Ruth* met and later married *Boaz* ([Ruth 2:1](#); [4:13](#)). Their son *Obed* became the father of *Jesse*, grandfather of David (see [Matthew 1:6](#), next).

B. Jesse to Solomon (v. 6)

6. And Jesse the father of King David. David was the father of Solomon, whose mother had been Uriah's wife.

This verse marks a transition from the period of the judges to the time of the united monarchy (about 1050-930 BC). *King David* comes with many stories of faithfulness to God (example: [1 Samuel 17](#)). However, the story line Matthew reminds his readers about was ultimately one of God's faithfulness in the midst of human sin: God kept his promise even after David's sin against *Uriah* ([2 Samuel 11](#)) and Bathsheba. She is the fourth woman listed, but referred to only as *Uriah's wife*. The full account and its consequences are recorded in [2 Samuel 11-12](#).

Bathsheba's second son was *Solomon*. As a result of intrigue and violence in the royal family, this son inherited the throne ([1 Kings 1:1-35](#)). He was a wise man (example: [10:1-5](#))

who nevertheless stumbled into faithlessness (11:1–13).

II. Captives to the King

(MATTHEW 1:16–17)

A. Jacob to Jesus (v. 16)

16. And Jacob the father of Joseph, the husband of Mary, and Mary was the mother of Jesus who is called the Messiah.

The final three names in the genealogy seem like history repeating itself as they remind us of others who bore the names before (see [Genesis 37:3](#); [45:8–11](#); [47:13–26](#)). *Jesus* is the Greek form of the Hebrew name Joshua. *Mary*, the fifth woman in this list, is a Greek form of the Hebrew name Miriam ([Exodus 15:20](#)).

B. The Generations (v. 17)

17. Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Messiah.

This verse highlights a pattern that Matthew wants the genealogy to portray, as the names are broken into three sections of *fourteen* names each. This may be a simple memory device since the three consonants of the name David occupy the fourth, sixth, and fourth places in the Hebrew alphabet, respectively—adding up to 14. If so, there's no mystical numerology involved, just a simple and useful memory device. This possibility gains strength when we realize that

Matthew chose not to include certain names in [Matthew 1:8](#), [11](#) that are included in [1 Chronicles 3:10–16](#). The result is that each of Matthew's three sections adds to 14.

What Do You Think?

What Scripture memorization techniques do you find most helpful personally?

Digging Deeper

How do passages such as [Psalm 119:105](#) and [Matthew 4:4](#) speak to this topic?

The phrase *fourteen from the exile to the Messiah* summarizes the story of God's leading his people home again. That began with the return from exile in about 538 BC.

III. The King as the Son

(HEBREWS 1:1–5)

A. Greater than Prophets (vv. 1–2)

1–2a. In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son,

In the past, God primarily communicated indirectly. Considering that the Old Testament is God's revelation through many writers over the course of many centuries, we understand what the author means by the phrase *at many times and in various ways*. Those diverse ways included a burning bush ([Exodus 3](#)), dreams ([1 Kings 3](#)), and visions ([Ezekiel 1](#)).

The phrase *to our ancestors* refers to Jewish ancestors, the recipients of God's

communication that resulted in Scripture. The instrument God used to communicate was *the prophets*. Unlike those prophets, however, Jesus is God's own *Son*. This equates Jesus with God ([John 1:1](#); [5:18](#)). Attention is now to turn away from the prophets to Jesus and his message. The phrase *these last days* refers to the time that began with Christ's first coming and continues through our own days (see [1 John 2:18](#)).

What Do You Think?

How would you respond to a fellow Christian who believes that [Hebrews 1:1–2](#), along with passages such as [Colossians 2:14](#), implies that the Old Testament can be disregarded?

Digging Deeper

In what circumstances would it be useful to introduce [Romans 15:4](#); [1 Corinthians 10:1–13](#); and/or [2 Timothy 3:16](#) into the dialogue?

2b. whom he appointed heir of all things, and through whom also he made the universe.

Jesus, the *heir of all things*, has divine authority and ownership, far more than any created being since *all things* means everything that exists. It is he who fulfills the promises of the Old Testament covenants (see [Hebrew 1:5](#), below). These certainly include God's promise to Abraham to bless all the nations ([Genesis 12:3](#)). Jesus declares in [Matthew 28:18](#) that his authority is absolute.

Jesus is the one who brought *the universe*

into existence ([John 1:1–4](#)). The Greek word translated *universe* often refers to eternity in this epistle ([Hebrews 1:8](#); [5:6](#); [6:20](#); [7:17, 21, 24, 28](#); [13:8, 21](#)), but here the word *universe* fits better (as it also does in [11:3](#)). Think about how foolish it is not to trust Jesus to bring God's message into the existence that Jesus himself created!

B. Seated in Heaven (v. 3)

3a. The Son is the radiance of God's glory and the exact representation of his being,

The Father has *glory* of his own, of course. At the same time, the Son also has actual light — *radiance* or brightness. Thus the Son is not reflected light, as we see coming from the moon, but has light himself, as we see from the sun.

Moreover, the Son bears the image of God in ways we do not ([Genesis 1:26–27](#)). *Being* refers to God's real essence. These two terms make clear that the Son, though distinct as a person from the Father, is of the same divine nature as the Father. Whatever the “stuff” is that makes the Father to be God also makes the Son to be God. The relationship between the Father and Son is best summarized by Jesus: “Anyone who has seen me has seen the Father” ([John 14:9](#)).

IMAGE

As a child, I was the spitting image of my father, and I had precious little resemblance to my mother. Whenever the two of us went

to the store, strangers would proclaim how wonderful it was that my mother chose to adopt. Although she agrees that adoption is a praiseworthy choice, she was disappointed that I was not recognizable as her flesh and blood.

I am no longer the spitting image of my father. I have grown to look more and more like my mother. Today it would be impossible not to see how I am related to both of them.

In a similar vein, I am not an exact reflection of the image of God. His image in me is marred by sin. However, as I continue to grow into maturity, I can catch more and more glimpses of God in my reflection. I will never be the express image of God. Only Jesus is and can be. Praise God that by his grace you and I both can have enough resemblance to be identified as family!

—L. G.

3b. sustaining all things by his powerful word.

The Son sustains *all things*. [Deuteronomy 33:27](#) speaks of God's everlasting arms being Israel's refuge. [Isaiah 46:4](#) says God will carry his people and deliver them. The Son uses *his powerful word* to do this; this recalls the power of God's word revealed at the beginning in [Genesis 1](#). The Son's role as sustainer is that which only the divine one can fill.

3c. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

The Son brought about the purging, or

cleansing, from *sins* when he died on the cross. Jesus' ability to purge sins reinforces his deity, as only God can forgive sins ([Mark 2:7](#)).

To be seated at *the right hand* is a position of honor ([1 Kings 2:19](#); [Luke 20:42](#)) given for the Son's completed work on earth. This is a repeated theme in this epistle ([Hebrews 8:1](#); [10:12](#); [12:2](#)).

C. Over the Angels (vv. 4–5)

4. So he became as much superior to the angels as the name he has inherited is superior to theirs.

Jews of the first century AD had a pervasive fascination with *angels*. We see evidence of this in some of the nonbiblical writings that came into being in the time between the Old and New Testaments (the intertestamental writings). In all the ways already mentioned so far, the Son is as superior to the angels as his *name* is to theirs. What names? *Son* versus *angel*. Whereas an angel is a created messenger, the Son is the divine, uncreated Creator. The difference is infinite.

What Do You Think?

How can this text help you guard yourself against mistaken beliefs about angels?

Digging Deeper

What vital dimensions do [2 Corinthians 11:14](#) and [Colossians 2:18](#) add to that question?

5a. For to which of the angels did God ever say, "You are my Son; today I have

become your Father”?

The phrase *you are my Son; today I have become your Father?* is from [Psalm 2:7](#). It is used here to make a vital point: no angel is called *my Son*. That is a title reserved for the unique Son of God, as described in [Hebrews 1:1–4](#), above. Though the promises made by the Lord in [Psalm 2:8–9](#) apply in part to David, they can apply fully only to Jesus.

5b. Or again, “I will be his Father, and he will be my Son”

This quotation is from [2 Samuel 7:14](#). It comes from the passage that established the Davidic covenant. David wished to build a temple for the Lord. Through Nathan the prophet, the Lord explained that he did not need a special house. Instead, the Lord would establish a house for David.

In [2 Samuel 7:12–16](#), the Lord said he would raise up David’s “offspring” and establish his kingdom. It was that seed who would build his house; the seed, ultimately, is the Lord’s Son. His house, unlike Solomon’s temple, endures eternally. Solomon governed a nation in a golden age, but that kingdom did not endure. The Son’s kingdom, by contrast, will never end ([Isaiah 9:7](#); [Luke 1:33](#)).

What Do You Think?

How will Jesus’ absolute authority affect your service to him in the week ahead?

Digging Deeper

Which area of thoughts, actions, and speech need the most improvement in this regard?

Conclusion

A. Heritage of the King

Matthew told his readers about Jesus’ human heritage: Jesus is the king promised to bless all nations. The major theme is God’s faithfulness, which situates Jesus as the final step in God’s fulfillment of his old and new covenant promises. The theme of covenant promises prepares us for the message and mission.

The author of Hebrews, by comparison, focused on Jesus’ divine heritage. When Jesus finished his earthly ministry, he was honored by the Father, further indicating the importance of accepting his message.

Through these texts, the Holy Spirit directs us to pay attention to Jesus’ message. He is God’s Son, greater than any angel or prophet. But he is also God himself.

B. Prayer

Father, thank you for sending your Son to fulfill your promises! Help us to live each day remembering that our future is in him. In Jesus’ name we pray. Amen.

C. Thought to Remember

Our future is in Jesus Christ, the Son of God.

VISUALS FOR THESE LESSONS

The visual pictured in each lesson (example: page [124](#)) is a small reproduction of a large, full-color poster included in the *Adult Resources* packet for

the Winter Quarter. That packet also contains the very useful *Presentation Tools* CD for teacher use. Order No. 2629121 from your supplier.

INVOLVEMENT LEARNING

Enhance your lesson with NIV Bible Student (from your curriculum supplier) and the reproducible activity page (at www.standardlesson.com or in the back of the NIV Standard Lesson Commentary Deluxe Edition).

Into the Lesson

Have this statement displayed on the board as learners arrive:

Share with someone how far back you can trace your ancestry.

Give each student an index card. Ask students to record on it a few known facts about one of their ancestors (no names, and not Adam!). Collect the cards after a minute, shuffle them, then give each student one. Have the cards read aloud; allow class members to guess who they believe wrote the card. (For larger classes, have this done within groups of five or more to save time.)

Lead into Bible study by saying, “While knowing facts of one’s ancestors can be interesting, Jesus’ ancestry is more than that. Let’s see why.”

Into the Word

Announce a pretest as you distribute the

following list of names on identical handouts (you create): Abraham / Ai / Aminadab / Boaz / David / Esau / Gideon / Hezron / Isaac / Ishmael / Jacob / Jesse / Joseph / Judah / Nahshon / Obed / Perez / Rahab / Ram / Ruth / Salmon / Solomon.

Tell learners they have one minute, working individually with Bibles closed, to strike out the four names that are not in [Matthew 1:1–6, 16–17](#). Have learners check their results according to those verses. (*Alternatives*. Use this exercise at the end of the Into the Word segment instead, as a posttest; or create enough copies to do both.)

Follow by having a learner read aloud [Hebrews 1:1–5](#); then divide the class into three groups. Give each group a designation and handouts (you prepare) as follows.

Faithfulness Group: Create a poster based on [Matthew 1:1–6, 16–17](#) to answer these questions: 1—What were some prominent ways God showed faithfulness to certain of these people? 2—In what ways do we see God’s faithfulness today?

Female Gentiles Group: Create a poster based on [Matthew 1:1–6, 16–17](#) to answer these questions: 1—Which names are those of female Gentiles and which are female Israelites? 2—Why would Matthew have chosen to list Gentiles?

Jesus as Heir Group: Create a poster based on [Hebrews 1:1–5](#) to answer these questions: 1—What preceded Jesus’ having the inheritance listed? 2—Why is that question important?

After no more than 15 minutes, allow

groups to share their posters with the class. Encourage whole-class discussion. Bring discussion to a climax by asking why it's important to know about both Jesus' human and divine heritages.

Option. Distribute copies of the "Jesus' Heritage" exercise from the activity page, which you can download. Have students work in pairs or small groups to complete as indicated. After no more than 15 minutes, have students share their conclusions. Use the commentary to fill in any gaps.

Make a transition to Into Life by saying, "While we *don't* have any control over our human heritage, we *do* have control over our spiritual heritage."

Into Life

Give each learner an index card. Say, "On a scale from 1 (rarely) to 10 (daily), write how often you acknowledge your spiritual heritage in Jesus." [Pause as they do so.] Continue: "Now jot some ideas on ways to improve that score in the week ahead."

Call time after one minute. Ask for volunteers to share responses, but don't put anyone on the spot.

Option. Close by distributing copies of the "Jesus, My Savior, Is All Things to Me" from the activity page. As someone reads aloud the words to the hymn, encourage students to remember and acknowledge that their spiritual heritage is in Jesus—and what a wonderful heritage it is!

To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print. [Activity Page \(December 6: Called to Be Heir\)](#)

CALLED TO BE HEIR

Lesson 1, Matthew 1-6, 16-17; Hebrews 1:1-5 NIV

JESUS' HERITAGE

The left column mentions a person from Jesus' human heritage. In the right column, tell something about each person or group of people that relates to Jesus.

1. Abraham	
2. Jacob	
3. Judas/Judah	
4. Rachab/Rahab and Ruth	
5. Booz/Boaz	
6. David	
7. Solomon	

JESUS, OUR SAVIOR

As you read the words of the following hymn, acknowledge that your spiritual heritage is in Jesus—and thank Him for that.

Jesus, My Savior, Is All Things to Me
by William James Kirkpatrick

Jesus, my Savior, is all things to me;
Oh, what a wonderful Savior is He,
Guiding, protecting, o'er life's rolling sea,
Mighty Deliv'rer—Jesus for me.

Jesus for me, Jesus for me,
All the time everywhere, Jesus for me.

He is my Refuge, my Rock, and my Tower,
He is my Fortress, my Strength and my Pow'r;
Life everlasting, my Daysman is He,
Blessed Redeemer—Jesus for me.

He is my Prophet, my Priest and my King,
He is my Bread of Life, Fountain and Spring;
Bright Sun of Righteousness, Daystar is He,
Horn of Salvation—Jesus for me.

How do you acknowledge that your
spiritual heritage is in Jesus?

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Reproducible Student Activity Page 467

A. Faith, Not Sight Revisited

With what spiritually mature person can
and will you discuss your misgivings?

Paul's world was not a safe place. Cities could be impersonal and nasty. Villages could be hostile and dangerous for outsiders. Roadways always harbored the threat of bandits. Ships could be swamped by storms or attacked by pirates. Even in a case of assault or robbery, justice in court was often unavailable or corrupt. People needed to be ever wary and alert for danger. It seemed prudent to live just day by day in a self-protecting manner.

Even today we hear of incidents that scare us: "Widow bilked out of life savings by online dating." "Ten-year-old girl in a cross-walk struck and killed by texting driver." "Super-infection detected that resists any known treatment." It is easy to despair.

For many, life lurches from one crisis to another. To look beyond one's present sufferings seems impossible. But that is what Paul calls us to do. We are not to fear death. We already enjoy the peace and comfort of the Holy Spirit. Rather than our succumbing to despair, Paul challenges us to walk by faith, not by sight. Yes, we must endure and manage life's crises as they come. But we do so knowing that God is in control and our future is sure. Take a minute to evaluate. Do you walk primarily by faith or by sight?

What Do You Think?

What concept in today's lesson is most difficult for you to see "faith walk" value in? Why?

Digging Deeper