

Faith Comes by Hearing Bible Study – 1.21.26 (For 1.25.26)

First Reading: Daniel 7:9-10, 13-14

⁹“As I looked,
thrones were placed,
and the Ancient of Days took his seat;
his clothing was white as snow,
and the hair of his head like pure wool;
his throne was fiery flames;
its wheels were burning fire.

¹⁰A stream of fire issued
and came out from before him;
a thousand thousands served him,
and ten thousand times ten thousand
stood before him;
the court sat in judgment,
and the books were opened.

¹³“I saw in the night visions,
and behold, with the clouds of heaven
there came one like a son of man,
and he came to the Ancient of Days
and was presented before him.

¹⁴And to him was given dominion
and glory and a kingdom,
that all peoples, nations, and languages
should serve him;
his dominion is an everlasting dominion,
which shall not pass away,
and his kingdom one
that shall not be destroyed.

1. Daniel has a great vision of the “Ancient of Days” coming to reign and rule. What is that title meant to tell us about this one?
2. What do the white garments, woolly hair, fiery throne, and wheels of fire symbolize about God's nature, holiness, and judgment?
3. How does the presentation of the Son of Man to the Ancient of Days show the fulfillment of God's plan?

Second Reading: Hebrews 1:1-4, 8-12

¹Long ago, at many times and in many ways, God spoke to our fathers by the prophets, ²but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. ³He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, ⁴having become as much superior to angels as the name he has inherited is

more excellent than theirs.

⁸But of the Son he says,
“Your throne, O God, is forever and ever,
the scepter of uprightness is the scepter
of your kingdom.

⁹You have loved righteousness and hated
wickedness;
therefore God, your God, has anointed
you
with the oil of gladness beyond your
companions.”

¹⁰And,
“You, Lord, laid the foundation of the earth
in the beginning,
and the heavens are the work of your
hands;
¹¹they will perish, but you remain;

they will all wear out like a garment,
¹²like a robe you will roll them up,
like a garment they will be changed.
But you are the same,
and your years will have no end.”

1. As the author of Hebrews shows us the work of Jesus, it is indicated that Jesus fulfills three major roles regarding the universe. What are those three roles?
2. What did the Son do before sitting down at the right hand of Majesty? Why is the act of "sitting down" significant in this context?
3. In verse 8, the Father addresses the Son as "God." How is this direct affirmation of deity meant to shape our understanding of who Jesus is?

Gospel: John 18:33-38

³³So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” ³⁴Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” ³⁵Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” ³⁶Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my

kingdom is not from the world.” ³⁷Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.” ³⁸Pilate said to him, “What is truth?”

After he had said this, he went back outside to the Jews and told them, “I find no guilt in him.

1. Why do you think Pilate asked Jesus, "Are you the King of the Jews?" Why did Jesus answer Pilate in response if the question was his own or from others?
2. Jesus stated, "My kingdom is not of this world." How does this challenge Pilate's expectations of how Jesus should exercise power?
3. What does it mean to "belong to the truth" or "listen to [Jesus'] voice"? Do you think Pilate's question/answer was sincere, cynical, or dismissive?