

**Chinese Martyrs Catholic Church
Bible Sharing Program 2017-18
Hebrews #10: Walking the Straight Path of Charity,
Chastity, and Contentment**

*CSB – Ignatius Catholic Study Bible – Daniel
CCSS – Cath Commentary on Sacred Scriptures on
Hebrews, Mary Healy
NJBC – New Jerome Biblical Commentary
SN = Special Notes / NAB = New American Bible
SK = Chinese Bible / CCC = Catholic Catechism*

<p>A</p>	<p><u>Overview – Heb 12 - 13</u></p> <ul style="list-style-type: none"> “Since we are surrounded by so great a cloud of witnesses”, we should fix our gaze on Jesus as we endeavour to struggle against sins, so that we may “run with perseverance the race that is set before us”. We suffer because “the Lord disciplines him whom he loves”; we must “obey”. God “disciplines us for our good, that we may share his holiness”. “Strive peace with all men, and for the holiness”; “no root of bitterness spring up and cause trouble”. Our relationship with God, due to Christ, is different from that during the time of Moses; “terrifying was the sight that Moses [trembled] with fear”. Today, we have “come to Mount Zion and to ... the heavenly Jerusalem”. Do not reject “Jesus, the mediator of a new covenant”. “His voice then shook the earth ... yet once more I will shake not only the earth but also the heaven”; so that we may receive “a kingdom that cannot be shaken”. Urging believers to be fervent in doing works of charity; to show hospitality to strangers”, “remember those who are in prison”, honour marriage, be content, and remember “those who spoke ... the word of God”. “Do not be led away by diverse and strange teachings”. Just as Christ who had “suffered outside the gate”, Christians have left behind the OT tabernacle but “seek the city which is to come”, “continually offer up a sacrifice of praise to God”, “such sacrifices” of our good deeds and works of charity “are pleasing to God”. 	<p>12:1-13</p> <p>12:14-29</p> <p>13:1-24</p>
<p>B</p>	<p><u>Completing the Spiritual Race with Faith and Perseverance</u></p> <ul style="list-style-type: none"> Faith is like a race. If “we are surrounded by so great a cloud of witnesses” who are cheering us on by their faith, like athletes, we must “lay aside every weight” so that we may complete the race swiftly with discipline . We must lay aside “works of darkness” (Rm 13:12), the corrupted old self (Eph 4:22), “falsehood” (Eph 4:25), and “all filthiness and rank growth of wickedness” (James 1:21). “Looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame”. At the end, we will share His glory. Our struggle against sin is indeed nothing, since we “have not yet resisted to the point of shedding [our] blood”. “For the Lord disciplines him whom he loves, and chastises every son whom he receives” – today’s parents who don’t discipline their children are not acting in accordance to the teachings of Scripture. Life’s difficulties are God’s means of training us in righteousness and nurturing us to mature into spiritual adulthood. Discipline rooted in love (not hatred or anger) and appropriate punishments are necessary. 	<p>12:1-13</p> <p>12:1-4, CSB CCSS 258-260</p> <p>2Tim 2:12, Rev 3:21</p> <p>12:5-13, Proverbs 3:11-12 CSB, CCSS 262-7 Ps 119:67, 71, Pr 13:24</p>

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<p>C</p>	<p><u>Persevere in Faith; the Difference between Mount Sinai and Mount Zion</u></p> <ul style="list-style-type: none"> • “Strive for peace with all men, and for the holiness”: do not return evil for evil like Esau. • Mount Sinai and Mount Zion reflect the mystical connections between OT and NT (connecting the theme of this book): 1. “Terrifying” ⇔ “But you have come to Mount Zion and to the city of the living God”; 2. God meets the crowd on Mount Sinai ⇔ “innumerable angels in festal gathering, and to the assembly of the firstborn who enrolled in heaven”; 3. Jesus’ “blood ... speaks more graciously than the blood of Abel” ⇔ To be shaken “once more” so that we may receive “a kingdom that cannot be shaken”. • “God is a consuming fire” – a purifying fire that removes sins => Purgatory. 	<p>12:14-29</p> <p>12:14-17, Rm 12:17-18, CSB, CCSS</p> <p>12:18-28, CSB CCSS 272-8 Dt 9:10 Lk 10:20, Rev 21:27 Ex 19:18, Ps 68:9 Haggai 2:6, 7, 21-22</p> <p>12:29, Ps 50:3, Dt 4:24, Ex 3:2, Lk 3:12-15, Lk 12:49 CCSS 282</p>
<p>D</p>	<p><u>Urging Believers to be Fervent in Charitable Works of Mercy</u></p> <ul style="list-style-type: none"> • Following the call of offering “to God acceptable worship with reverence and awe” at the end of Chapter 12, the author reminds Christians in the conclusion of the book that through Christ’s sacrifice we have become “a holy priesthood”, we must fulfill all works of charity (welcoming strangers, remembering prisoners, honouring marriage, be content, and remembering those who spoke about God), “continually offer up a sacrifice of praise to God” => loving each other is loving God. • “Jesus Christ is the same yesterday and today and for ever” – a key phrase in this book. Though this has already been mentioned in chapters 7 and 9, the author aims to emphasize that the Jesus discussed here is not only the one proclaimed by past leaders, but also the Way through which believers must follow in order to avoid strange teachings. Time changes but Jesus is eternal and constant. • “We have an altar” (Jesus’ crucifix) far surpasses “those who serve the tent” (OT sacrifice); if Jesus, who was considered as an impure criminal, “also suffered outside the gate in order to sanctify the people”, we, too, must “go forth to him outside the camp (earthly temple, the world), bearing abuse for him”; “for here we have no lasting city, but we see the city which is to come”. • Indeed, Christians should “continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name”. The final section consists of exhortations and greetings. 	<p>13:1-25</p> <p>13:1-7, CCSS, CSB</p> <p>1Pt 2:5, 9, Ex 19:6</p> <p>Mt 22:37-40</p> <p>13:8-9, CCSS</p> <p>13:10-14, CCSS CSB, Ex 29:14, Lv 14:40-45</p> <p>13: 15-24</p>