

Chinese Martyrs Catholic Church
Bible Sharing Program 2017-18
Hebrews #3: Christ in Blood and Flesh Is The High Priest
That We Trust

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

A	Overview of the Passage – Heb 2 -3	
B	<p><u>Christ is Truly Human</u></p> <ul style="list-style-type: none"> • Heb 1 establishes the divinity of Christ while Heb 2 reveals the humanity of Christ who is made “for a little while lower than the angels”. With the exception of sin, Christ shares our humanity; He is the High Priest who is worthy to be the Mediator between Heaven and humanity. • Teachings against Israel’s rejection of OT – “ the message declared by angels was valid and every transgression or disobedience received a just retribution” – we shall not escape if we neglect such a great salvation. “It was declared at first by the Lord” and “was attested to us by those who heard him”, God also bears witness by “signs and wonders and various miracles”. • Humanity and Christ who is truly human are the same, both are made “lower than the angels”; however, through Christ, the New Adam who brings about new creation, God’s original plan will finally be fulfilled so that humanity will be “crowned with glory and honor”, exalted above the angels, and rule over the new creation. • The Son of God became man to bring “many sons to glory” and make “the pioneer of their salvation perfect through suffering”. Firstly, this is “fitting” as it is unfit for humanity to continue living in sin. Secondly, He must “suffer these things and enter into his glory”. Becoming human is only part of His suffering; his ultimate sacrifice is the Paschal Mystery. Christ becomes perfect when he bears humanity’s suffering and becomes the perfect offering to • God through His ultimate sacrifice on the cross. Thirdly, this is not only the Son’s offering but also that of the Mystical Body of Christ, the sacrificial offering of the whole Church, “for he who sanctifies and those who are sanctified have all one origin”. • Three quotations from OT prove Christ’s true humanity; He empathizes with humanity and is a “brethren”. Ps 22 portrays Christ’s humanity: the cries for deliverance and insistence of being innocent have become a prayer of praise and trust to God, and after the promise of salvation, He “proclaim your name to my brethren, in the midst of the congregation I will praise you”. This has been fulfilled after Christ’s resurrection. • The Son of God became man because of death! “... Through death he might destroy him who has the power of death”. This is not avoidance 	<p>Heb 2</p> <p>CCSS 51</p> <p>Heb 2:1-4, CSB CCSS 52-57</p> <p>Acts 2:43, 4:30</p> <p>Heb 2:5-9, CSB CCSS 57-60</p> <p>Heb 2:10-11, CSB CCSS 61-63 Lk 24:26 SN1</p> <p>2Thess 4:3, 1 Pt 2:9 Ex 19:6, Col 1:24</p> <p>Heb 2:12-13, CSB CCSS 63-64</p> <p>Mt 28:10, Jn 20:17</p> <p>Heb 2:14-18 CSB CCSS 64-69</p>

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	<p>but is being proactive. The cross has become a decisive battleground between God and Satan. Humanity is delivered, once and for all, from the shackle of the devil. Christ's Calvary on the cross is the sacrifice through which the "merciful and faithful high priest ... to make expiation for the sins of the people". This is what OT's Yom Kippur points towards and anticipates.</p>	
C	<p><u>Moses' Household Foreshadows Christ</u></p> <ul style="list-style-type: none"> The Law established by Moses and the Leviticus Priesthood form the foundation of Israel's faith and worship. Moses, a faithful servant who looks after the "house" of Israel on behalf of God, testifies "to the things that were to be spoken later". He testifies to Christ. Jesus is not only God's faithful servant but "Christ was faithful over God's house as a son. And we are his house", that is, the Church. "If we hold fast our confidence and pride in our hope" - "pride" in Greek "exaggeration" => evangelization 	<p>Heb 3:1-6</p> <p>CCSS 71-74</p> <p>Ph 2:7-8 2Sam 7:12-13 1Pt 2:5</p>
D	<p><u>Warning Against Unbelief</u></p> <ul style="list-style-type: none"> Citing Psalm 95 to warn believers against the unbelief of their Israelite fathers, whom despite of God's protection, their hearts hardened and turned away from God in the wilderness, thus, "shall never enter my rest". "Rest" means the Promised Land, explained in Heb 4. "Take care, brethren, lest there be in any of you an evil, unbelieving heart" – "brethren" implies believers; that's us! Turning away from our faith is worst than unbelief. The Israelites were made an example. "As long as it is called 'today'" compared to "the Day" (10:25); the end of life and final judgment. We, like the fathers of Israel, wonder in the wilderness of the world, and like them, our hearts are hardened. We turn away from God, which leads to the horrific result of "never enter my rest". However, we should never give up, "for we share in Christ". The grace of salvation comes from our baptism in Christ (not through our own effort), "if only we hold our first confidence firm to the end", we are already dwelling in God's Kingdom. 	<p>Heb 3:7-19</p> <p>Heb 3:7-11, CSB</p> <p>Heb 3:12, CCSS 80, 6:4-6, 10:26-27 2Pt 2:20-21</p> <p>Heb 3:13-19 CCSS 80</p>

SPECIAL NOTES

- As "leader", the Son brings "many children to glory" and leads the Church in our worship (2:10): When we speak to God in prayer, we do not separate the Son from God; and when the body of the Son prays, it does not separate its head from itself. The one sole savior of his body is our Lord Jesus Christ, the Son of God, who prays for us, prays in us, and is prayed to by us. He prays for us as our priest, he prays in us as our head, and he is prayed to by us as our God. (St. Augustine on Psalm 85.1, quoted in CCSS p. 64)