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| A | Overview of the Passage – Heb 4:1 – 5:10 | |
| B | <p><u>Entering The Rest That God Promised</u></p> <ul style="list-style-type: none"> • Hebrews offers an astute challenge for us living in a secular and materialistic world: the children of God must strive to enter God’s rest; to enter into God’s eternal, peaceful and harmonious happiness. Only those who persevere in faith may enter God’s rest. “God’s rest” is interpreted in a typological way. • “For the Good News came to us just as to them”, we are also invited to enter God’s rest. We must “fear” lest our hearts be “hardened” like our “fathers” who are “unable to enter because of unbelief”. • “For we who have believed enter that rest” – “enter” in the original writing is in present tense => not only those who will believe may enter but those are living now may enter, too. Sabbath is a reminder of this amazing reality, as well; it reminds us that the true meaning of life does not lie only in our daily living but also in living in communion with God. Days 1 to 6 (Monday to Saturday) have a beginning and ending; however, the 7th day is eternal. • God’s plan of allowing humanity to enter God’s rest has not completed, “today” our hearts may no longer be “hardened” but believe in God, so that God’s plan may be fulfilled. What Joshua cannot finish will be completed by the New Joshua. (In Hebrew, Jesus’ name is the abbreviated version of Joshua; in Greek, both are: <i>I e sous</i>) • “Whoever enters God’s rest also ceases from his labours as God did from his”; living in the joy of Heaven and the fullness of life. They no longer toil and labour in this world but live fully and joyfully. Whether it’s Heaven or earth, this “rest” must be earned through hard work (note how the author contrasts the two). | <p>Heb 4:1-11</p> <p>CCSS p 84 CSB 4:1-11 Ps 95:11, Gen 2:2</p> <p>Heb 4:1-2, CCSS 85-87 Gal 3:8</p> <p>Heb 4:3-5, 12:22 CCSS 87-89</p> <p>SN1</p> <p>Heb 4:6-9, CSB CCSS 88-89</p> <p>Heb 4:10-11, CCSS 89-90, Rev 21:1-4 Mt 11:28-30</p> |
| C | <p><u>God’s Word Sharper than Two-Edged Sword</u></p> <ul style="list-style-type: none"> • Characteristics: living and active; sharp • Reverence for the Body of Christ but not Holy Scripture is a contradiction. | <p>Heb 4:12-13</p> <p>Is 55:10-11, SN2 Ps 139, Rev 1:16, Eph 6:17, Acts 2:37</p> <p>SN3</p> |

Chinese Martyrs Catholic Church
Bible Sharing Program 2017-18
Hebrews #4: The Rest Promised by God, Jesus the Great
High Priest

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| D | <p><u>Jesus - the Great High Priest According to the Melchizedekian Priesthood</u></p> <ul style="list-style-type: none"> • Most of us believe that we are good people, though imperfect, should we be allowed into Heaven? No matter how good we are, we may not cleanse ourselves from the effects of sins. Therefore, we need one who can “sympathize with our weaknesses”, “one who in every respect has been tempted as we are, yet without sinning”, that is, Jesus as our high priest to redeem us. See Edmond’s blog: https://elodocuments.blogspot.ca/2017/12/blog-post.html • Why would Jesus, who is “without sinning”, accept temptations? Christ’s victory does not come from the fact that he does not have to be tempted or temptations have no effect on him, but his insistence on following God’s will and triumph over temptations out of His love for His Heavenly Father. • Jesus has fulfilled the characteristics of OT priesthood: “chosen from among” humanity, “appointed”, “act on behalf of men in relation to God”, “to offer gifts and sacrifices for sins”. • Jesus becomes the great high priest according to the Melchizedekian priesthood: Royal Priesthood, Jerusalem priesthood, family priesthood, offerings of bread and wine. • Gethsemane is the reversal of Eden. If Jesus’ prayers and supplications were heard by God, why did He have to die? After “being made perfect”, Jesus is proclaimed as the Great High Priest. His sacrifice has been “fulfilled”. | <p>Heb 4:14 – 5:10 CCSS 97</p> <p>Heb 4:15, CCSS 98</p> <p>Heb 5:1-5 CCSS 102-105</p> <p>Heb 5:6, CSB p 425-6 Article, CCSS 106</p> <p>Heb 5:7-10 CCSS 107-8 CSB Lv 2:2, 22:17ff Jn 19:30</p> |
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SPECIAL NOTES

1. O Lord God, grant us your peace...the peace of quietness, the peace of the sabbath, the peace without an evening. All this most beautiful array of things, all so very good, will pass away when all their courses are finished – for in them there is both morning and evening. But the seventh day is without an evening, and it has no setting, for you have sanctified it with an everlasting duration (St. Augustine, *Confessions*, 13.35-36).
2. Word of God, a Word who calls, who invites, who personally summons as happened to the apostles. When a person is touched by the Word, obedience is born, that is, the listening which changes life (JPII, *Orientalis Lumen, Churches of the East*, n.10.) I know no other book so destructive of pride, so potent a weapon to crush your enemies (St. Augustine, *Confessions*, 13.15.)
3. For me, the Gospel is the Body of Christ; for me, the holy Scriptures are his teaching. And when he says: whoever does not eat my flesh and drink my blood (Jn 6:53), even though these words can also be understood of the [Eucharistic] Mystery, Christ’s body and blood are really the word of Scripture, God’s teaching. When we approach the [Eucharistic] Mystery, if a crumb falls to the ground we are troubled. Yet when we are listening to the word of God, and God’s Word and Christ’s flesh and blood are being poured into our ears yet we pay no heed, what great peril should we not feel? (Jerome, *In Psalmum 147*, quoted in *Verbum Domini* 56)