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| <p>A</p> | <p><u>Overview – Heb 10:1-39</u></p> <ul style="list-style-type: none"> • The author begins the discussion of Priesthood in Chapter 7 with the comparison between the Levitical Priesthood with Christ as the High Priest; and between the Old and New Covenant, as well as the heavenly and earthly Temple, emphasizing Christ’s priesthood supersedes the animal sacrifice in OT. Chapter 10 concludes the discussion on Priesthood and reminds readers that after receiving and understanding these teachings, they must persevere in their faith. • The law is “but a shadow of the good things to come”, sacrifices and rituals according to the law cannot “make perfect those who draw near” but must be repeated as “a reminder of sin year after year”. • As the law is imperfect, the sacrifices and offerings under the law are not desired by God. When the Son of God became man and took the form of human, he has fulfilled God’s will. “He abolishes the first in order to establish the second” (10:9). “And by that will we have been sanctified through the offering of the body of Christ Jesus once for all” (10:10). • OT priests offer sacrifices year after year but can never take away sins; however, by Christ’s “single offering he has perfected for all time those who are sanctified” (10:14). • The teachings about Priesthood encourage us in two ways: faith, hope, and love must be the foundation of our life (10:19-25); one must live by faith (10:32-39). There’s a warning: Those who sin deliberately will face harsh judgment (10:26-31). | <p>10:1-39</p> <p>10:1-4</p> <p>10:5-10</p> <p>10:11-18</p> <p>10:19-31</p> |
| <p>B</p> | <p><u>OT Sacrifices Cannot Take Away Sins</u></p> <ul style="list-style-type: none"> • If the earthly Tabernacle made by human hands is only a model of God’s dwelling place (Heb 9), then the animal sacrifices according to the law is only a shadow of the heavenly sacrifice; it cannot fulfill humanity. This teaching consists of three stages: 1. The law during OT, priest, temple, sacrifice, are all “but a shadow of the good things to come”. 2. The grace during NT, the Church possesses the “true form of these realities”. “True form” means visible and sacramental signs; in rituals and sacraments, we have a foretaste of these “good things to come” through these visible and sacramental signs. 3. Period of glorification, God leads us into glory, we finally perfectly possess the “good things to come”. • OT sacrifices cannot take away sins; they are “continually offered” to remind people “of sin year after year”. If this were the “single offering ... for all time” that cleanses our sin, this would not have been repeated. | <p>10:1-4</p> <p>10:1, CSB CCSS 193-4</p> <p>6:4-5 2:10</p> <p>10:2-4, CSB CCSS 194-5 Ps 130</p> |

**Chinese Martyrs Catholic Church
Bible Sharing Program 2017-18
Hebrews #8: Perseverance in Faith**

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| | On the contrary, the sacrifice of the New Covenant takes away sins so God will not remember our sins. | |
| C | <p><u>Christ Becoming Man to Fulfill God's Will</u></p> <ul style="list-style-type: none"> In this book, Jesus speaks twice: 2:12 (Ps 22:23) => He is with us; 10:5-7 (Ps 40:7-9) => He is with God, doing God's will. This confirms His role as the mediator between God and humanity. The literary structure of ABAB emphasizes that the new surpasses the old. God does not desire "A" ("Sacrifices and offerings you have not desired" and "in burnt offerings and sin offerings you have taken no pleasure"); "B" is what God desires ("but a body you prepared for me" and "I have come to do your will"). The law requires sacrifices (see Lv 1-16; Num 16,28), through which humanity may express their reverence to God and faithfulness to the Covenant. Without a heart of love and obedience to God as sacrifice, not only does it render the offering meaningless, but also brings displeasure to God. Jesus uses his own body as the sacrifice, one that fulfills "I come to do your will". The author uses the phrase "but a body have you prepared for me" from the Septuagint instead of the Hebrew version "but you have given me an open ear" (Ps 40:6) to demonstrate that the sacrificing of the whole body in obedience is far more superior to just opening the ear. By Christ's perfect and wholehearted obedience in his humanity, the criteria that determined the NT have finally been fulfilled, "I will put my laws on their hearts, and write them on their minds" (10:16). God "abolishes the first": The sacrifices required by the law of Moses have already fulfilled their purpose of pointing towards and awaiting in hope, therefore, become useless. It's time "to establish the second", the New Covenant, new sacrifice. Four things to be considered with every sacrifice: to whom it is offered, by whom it is offered, what is offered, and for whom it is offered? Christ is both the one who offers and the offering, and through His divinity He fulfills everything with God. | <p>10:5-10</p> <p>10:5-7 CCSS 196 1Tim 2:5</p> <p>CCSS 196</p> <p>Ps 50:9-14 CCSS 199</p> <p>10:8-10, CCSS 199</p> <p>CSB (based on St. Augustine)</p> |
| D | <p><u>Christ's Single Offering Once for All Perfected us</u></p> <ul style="list-style-type: none"> The repeated sacrifices offered by the high priest in OT cannot take away sins; but Christ "by a single offering he has perfected for all time those who are sanctified". He has fulfilled what's foretold in Ps 110, "make your enemies your footstool"; and in Jeremiah, "I will put my law within them, and I will write it on their hearts". | <p>10:11-18</p> <p>Jer 31:33-34</p> |

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| E | <p><u>Persevere in Faith; The Sin of Turning Away After Receiving the Knowledge of the Truth</u></p> <ul style="list-style-type: none"> • 1st Encouragement – treasure the grace brought by Christ’s sacrifice: “by the new and living way which he opened for us through the curtain”; “let us draw near ... our bodies washed with pure water”; “hold fast the confession of our hope”; “not neglecting to meet together”, living out our faith in the communion of the Church. • “If we sin deliberately after receiving the knowledge of truth”, “a fearful prospect of judgment, and a fury of fire which will consume”. For the one “who has spurned the Son of God, and profaned the blood of the covenant by which he was sanctified, and outraged the Spirit of grace”, the judgment will be “fearful”! • 2nd Encouragement – Guard the virtue that comes from: “after you were enlightened, you endured a hard struggle with sufferings”; “live by faith”, “keep their souls”. | <p>10:19-39</p> <p>10:19-25, Mt 27:51 1Tim 2:5 Mt 10:322-33</p> <p>10:26:31 CCSS 216-9 2 Tim 4:3-4 2Pet 2:20-21 Mk 3:29</p> <p>10:32-39 CCSS 222-224 Acts 5:41, 13:52 1Pet 4:13-14</p> |
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