

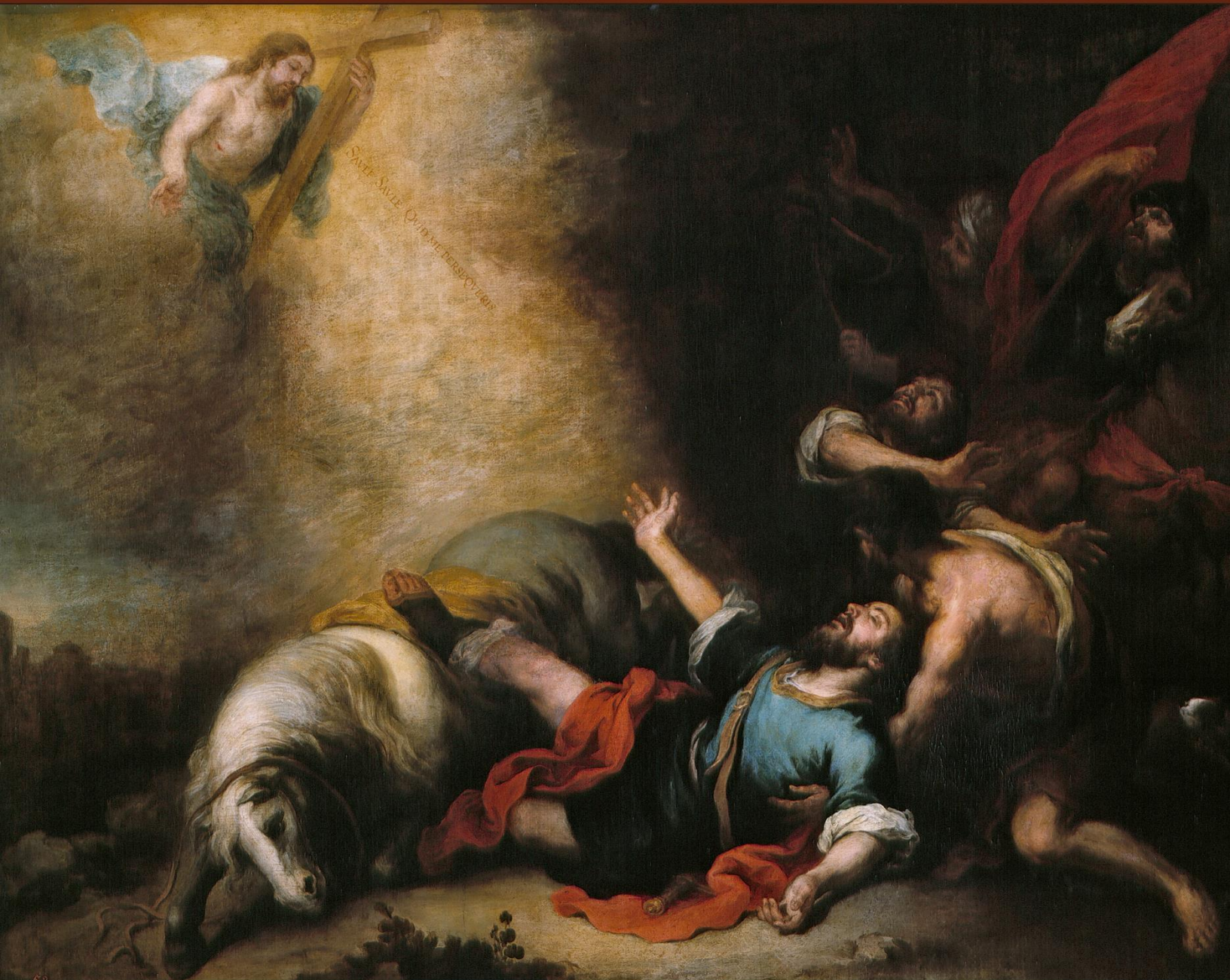


Annotated Scripture Series



The Sacred Epistle to  
*the Hebrews*

By Saint Paul



CHRIST THE KING BOOKS

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Cover Art: St. Paul is knocked off his horse, and converted by the One he had been persecuting.

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have sworn in my wrath: If they shall enter into my rest; and this indeed when the works from the foundation of the world were finished.

4:4 For in a certain place he spoke of the seventh day thus: And God rested the seventh day from all his works.

Gen. 2:2-3

4:5 And in this place again: If they shall enter into my rest.

4:6 Seeing then it remaineth that some are to enter into it, and they to whom it was first preached did not enter because of unbelief:

4:7 Again he limiteth a certain day, saying in David; To day, after so long a time as it is above said: To day if you shall hear his voice, harden not your hearts.

4:8 For if Jesus had given them rest he would never have afterwards spoken of another day.

"Jesus"...Here Saint Paul means *Joshua* who in Greek is called *Jesus* (Iesous)

4:9 There remaineth therefore a day of rest for the people of God.

4:10 For he that is entered into his rest, the same also hath rested from his works, as God did from his.

4:11 Let us hasten therefore to enter into that rest: lest any man fall into the same example of unbelief.

Hasten to enter into the rest of Heaven, and the eternal certitude of never falling into unbelief.

4:12 For the word of God is living and effectual and more piercing than any two edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow: and is a discerner of the thoughts and intents of the heart.

4:13 Neither is there any creature invisible in his sight: but all things are naked and open to his eyes, to whom our speech is.

4:14 Having therefore a great high priest that hath passed into the heavens, Jesus the Son of God: let us hold fast our confession.

Our confession of Jesus, Who is our great High Priest.

4:15 For we have not a high priest who cannot have compassion on our infirmities: but one tempted in all things like as we are, without sin.

Christ was *tempted*, or "tested", and thereby participated in our condition, but He was never *inclined* to sin like we are.

4:16 Let us go therefore with confidence to the throne of grace: that we may obtain mercy and find grace in seasonable aid.

## Complete the Exercises for Lesson 1:

# Lesson 2: Hebrews Chapters 5 – 8 (Christ: Priest of the New Law)

## Hebrews Chapter 5

*The office of a high priest. Christ is our high priest.*

5:1 For every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins:

5:2 Who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity.

5:3 And therefore he ought, as for the people, so also for himself, to offer for sins.

5:4 Neither doth any man take the honour to himself, but he that is called by God, as Aaron was.

5:5 So Christ also did not glorify himself, that he might be made a high priest: but he that said unto him: Thou art my Son: this day have I begotten thee.

God the Father appointed Christ to be the great High Priest, as He appointed Aaron and Melchisedech as priests.

5:6 As he saith also in another place: Thou art a priest for ever, according to the order of Melchisedech.

5:7 Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence.

5:8 And whereas indeed he was the Son of God, he learned obedience by the things which he suffered.

5:9 And being consummated, he became, to all that obey him, the cause of eternal salvation:

5:10 Called by God a high priest, according to the order of Melchisedech.

5:11 Of whom we have much to say and hard to be intelligibly uttered: because you are become weak to hear.

5:12 For whereas for the time you ought to be masters, you have need to be taught again what are the first elements of the words of God: and you are become such as have need of milk and not of strong meat.

The Jewish Christians, to whom St Paul is writing, ought to be ahead of the other non-Jewish Christians, who have to learn both the Old and New Testament. The Hebrews should be at an advantage, but St Paul rebukes them for needing to be taught again the 'first elements.' They have reverted to needing the "easy food of milk," instead of being able to take solid meat. St Paul will speak similarly to the Corinthians: "And I, brethren, could not speak to you as unto spiritual, but as unto carnal. As unto little ones in Christ. I gave you milk to drink, not meat; for you were not able as yet. But neither indeed are you now able; for you are yet carnal." (1 Cor

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# Lesson 4: Hebrews Chapters 11 - 13 (Faith and Perseverance)

## Hebrews Chapter 11

*What faith is. Its wonderful fruits and efficacy demonstrated in the fathers.*

- 11:1** Now, faith is the substance of things to be hoped for, the evidence of things that appear not.
- 11:2** For by this the ancients obtained a testimony.
- 11:3** By faith we understand that the world was framed by the word of God: that from invisible things visible things might be made.
- 11:4** By faith Abel offered to God a sacrifice exceeding that of Cain, by which he obtained a testimony that he was just, God giving testimony to his gifts. And by it he being dead yet speaketh.
- 11:5** By faith Henoah was translated that he should not see death: and he was not found because God had translated him. For before his translation he had testimony that he pleased God.
- 11:6** But without faith it is impossible to please God. For he that cometh to God must believe that he is: and is a rewarder to them that seek him.
- 11:7** By faith Noe, having received an answer concerning those things which as yet were not seen, moved with fear, framed the ark for the saving of his house: by the which he condemned the world and was instituted heir of the justice which is by faith.
- 11:8** By faith he that is called Abraham obeyed to go out into a place which he was to receive for an inheritance. And he went out, not knowing whither he went.
- 11:9** By faith he abode in the land of promise, as in a strange country, dwelling in cottages, with Isaac and Jacob, the co-heirs of the same promise.
- 11:10** For he looked for a city that hath foundations: whose builder and maker is God.

Here we read the definition of faith: as that which is believed in, and hoped for, while yet unseen. When we see that which we believe, we no longer have faith but knowledge. While we yet do not see, we have faith in that which is to come.

Though Abel was slain, his blood cried out from the earth (cf. Genesis 4:10) as a testimony of his sacrifice, made with faith.

*Translated* means taken away to another place. "Henoah pleased God, and was translated into paradise, that he may give repentance to the nations." Ecclesiasticus (Sirach) 44:16. For this reason do the Fathers expect Henoah to be one of the "living witnesses" (with Elias) who returns in the end days to convert many.

"Without faith it is impossible to please God." We ought to meditate on this: of what faith does St. Paul speak? A generic type of "faith" in God according to various religions or philosophies, or does he mean *the Faith* that Jesus Christ revealed? The faith here spoken of is the Catholic Faith, without which it is *impossible to please God*.

- 11:11 By faith also Sara herself, being barren, received strength to conceive seed, even past the time of age: because she believed that he was faithful who had promised,
- 11:12 For which cause there sprung even from one (and him as good as dead) as the stars of heaven in multitude and as the sand which is by the sea shore innumerable.
- 11:13 All these died according to faith, not having received the promises but beholding them afar off and saluting them and confessing that they are pilgrims and strangers on the earth.
- 11:14 For they that say these things do signify that they seek a country.
- 11:15 And truly, if they had been mindful of that from whence they came out, they had doubtless, time to return.
- 11:16 But now they desire a better, that is to say, a heavenly country. Therefore, God is not ashamed to be called their God: for he hath prepared for them a city.
- 11:17 By faith Abraham, when he was tried, offered Isaac: and he that had received the promises offered up his only begotten son,
- 11:18 (To whom it was said: In Isaac shalt thy seed be called:)
- 11:19 Accounting that God is able to raise up even from the dead. Whereupon also he received him for a parable.
- 11:20 By faith also of things to come Isaac blessed Jacob and Esau.
- 11:21 By faith Jacob, dying, blessed each of the sons of Joseph and adored the top of his rod.
- 11:22 By faith Joseph, when he was dying, made mention of the going out of the children of Israel and gave commandment concerning his bones.
- 11:23 By faith Moses, when he was born, was hid three months by his parents: because they saw he was a comely<sup>7</sup> babe, and they feared not the king's edict.
- 11:24 By faith Moses, when he was grown up, denied himself to be the son of Pharaoh's daughter:
- 11:25 Rather choosing to be afflicted with the people of God than to have the pleasure of sin for a time:
- 11:26 Esteeming the reproach of Christ greater riches than the treasure of the Egyptians. For he looked unto the reward.

We are assured that the faithful men and women of Israel, although they did not live to see the fulfillment of the promises they were given on earth, saw Christ as from "afar off" and believed in Him, and were thus saved by their faith in Him.

Those with faith did not desire to return to their earthly home (having the world's vanity), but desire that eternal country, the heavenly Fatherland.

"As a parable" means as a figure of Christ, Who was slain and came to life again, to raise up children to Himself.

"Adored the top of his rod..." The apostle here follows the Septuagint, (cf. Genesis 47:31) and posits that Jacob, pays honor and veneration to the staff or sceptre of Joseph, which is a figure of Christ's sceptre and kingdom. Here Saint Paul is showing how this is an Old Testament expression of faith in Jesus, Who was yet "afar off".

Moses and the other just Hebrews "esteemed Christ", Who of course was not yet incarnate,

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<sup>7</sup> **comely**: pleurably conforming to notions of good appearance, suitability, or proportion; having a pleasing appearance, not homely or plain

by looking forward unto the reward of God, which Christ would merit for us.

- 11:27 By faith he left Egypt, not fearing the fierceness of the king: for he endured, as seeing him that is invisible.
- 11:28 By faith he celebrated the pasch and the shedding of the blood: that he who destroyed the firstborn might not touch them.
- 11:29 By faith they passed through the Red Sea, as by dry land: which the Egyptians attempting, were swallowed up.
- 11:30 By faith the walls of Jericho fell down, by the going round them seven days.
- 11:31 By faith Rahab the harlot perished not with the unbelievers, receiving the spies with peace.
- 11:32 And what shall I yet say? For the time would fail me to tell of Gedeon, Barac, Samson, Jephthe, David, Samuel, and the prophets:
- 11:33 Who by faith conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions,
- 11:34 Quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners.
- 11:35 Women received their dead raised to life again. But others were racked, not accepting deliverance, that they might find a better resurrection.
- 11:36 And others had trial of mockeries and stripes: moreover also of bands and prisons.
- 11:37 They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheepskins, in goatskins, being in want, distressed, afflicted:
- 11:38 Of whom the world was not worthy: wandering in deserts, in mountains and in dens and in caves of the earth.
- 11:39 And all these, being approved by the testimony of faith, received not the promise:
- 11:40 God providing some better thing for us, that they should not be perfected without us.

“Received not the promise”: For they received temporal things, but not spiritual: ‘They died, not having received the promises’ (Heb. 11:13).

## Hebrews Chapter 12

*Exhortation to constancy under their crosses. The danger of abusing the graces of the New Testament.*

- 12:1 And therefore we also having so great a cloud of witnesses over our head, laying aside every weight and sin which surrounds us, let us run by patience to the fight proposed to us:
- 12:2 Looking on Jesus, the author and finisher of faith, who, having joy set before him, endured the cross, despising the shame, and now sitteth on the right hand of the throne of God.
- 12:3 For think diligently upon him that endured such opposition from sinners against himself that you be not wearied, fainting in your

“Cloud of witnesses” refers to the good example of the saints who glorify God by their words and deeds.

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