

One Year Through the Bible

Week 50: December 8th through 14th

Daily Scripture Reading:	
Dec 8	Eph. 4-6
Dec 9	Phil. 1-4
Dec 10	Col. 1-4
Dec 11	Heb. 1-4
Dec 12	Heb. 5-7
Dec 13	Heb. 8-10
Dec 14	Heb. 11-13

Bible Chapter Titles

Ephesians

- 5-6. The Warfare of the Christian

Philippians

1. The Mind of Paul
2. The Mind of Christ
3. That I May Know Him
4. What Believers Should Think

Colossians

1. 7 Superiorities of Christ
2. God is Complete
3. Fruit of Union With Christ
4. Godly Examples—Tychicus, Onesimus, Epaphras

Hebrews

1. Angelic Conflict: Christ is Better than the Angels
2. Angelic Conflict: Christ Made Lower than the Angels
3. Christ is Better than Moses
4. The Faith-Rest Technique
5. Christ Our High Priest
6. On to Maturity
7. Melchizedek vs. Aaronic Priesthood
8. New Covenant vs. Mosaic Covenant
9. The Blood of Christ
10. In the Holiest
11. The Hall of Faith
12. Chastisement Chapter
13. Bearing His Reproach

Ephesians 4

1. Eph. 4-6 is practical application for the deep Paterological theology of Eph. 1-3.
2. We are expected to walk in a worthy manner—summarized by the principle of Christian unity (Eph. 4:1-6).
3. We are expected to walk according to the grace gift the Lord supplied, for the edification of the entire body (Eph. 4:7-16).

- a. Christ the Victorious One is pleased to bestow gifts to His bride (Eph. 4:7,8).
- b. The Holy Spirit provides believers with spiritual gifts (Rom. 12; 1st Cor. 12), but the Lord Jesus Christ provides local churches with spiritually gifted believers (Eph. 4:11,12).
 - 1) In the Apostolic Age, Apostles, prophets, evangelists, and pastor-teachers were the spiritually gifted believers that the Lord provided to particular local churches for their equipping and building up.
 - 2) In the Local Church Age, evangelists and pastor-teachers carry on that primary work-assignment.
- c. The function of the local church assembly is to equip and build up believers for the work of service, as we grow together to spiritual maturity.
4. We are to lay aside our old manner of life as unbelievers (Eph. 4:17-24), and live the new manner of life as recipients of God's forgiveness (Eph. 4:25-32).

Ephesians 5

1. The summary statement for our walk is to be imitators of God, and walk in love (Eph. 5:1,2). This is the unconditional, sacrificial, integrity love of God.
2. The walk of love, as children of light, means that believers are to have no participation in the unfruitful deeds of darkness (Eph. 5:3-7,11-14).
 - a. The walk of love, as children of light, is a simple walk for the pleasure of God the Father (Eph. 5:8-10).
 - b. The walk of love, as children of light, is a careful walk, redeeming the time and remaining sober-minded (Eph. 5:15-18).
 - c. The walk of love, as children of light, is a thankful walk, praising the Lord from the heart (Eph. 5:19,20).
 - d. The walk of love, as children of light, is a submissive walk, fearing the Lord and serving one another (Eph. 5:21-6:9).
 - 1) The submissive walk of wives (Eph. 5:22-24,32,33) and husbands (Eph. 5:25-33).
 - 2) The submissive walk of children (Eph. 6:1-3) and parents (Eph. 6:4).
 - 3) The submissive walk of slaves (Eph. 6:5-8) and masters (Eph. 6:9).

Ephesians 6

1. Submission to the Lord (Eph. 5:21-6:9) is essential for victory in the angelic conflict (Eph. 6:10-17; cf. 1st Pet. 5:6&7,8&9).
2. Believers in the Dispensation of the Church have the privilege of putting on and taking up the full armor of God (Eph. 6:10,13).
 - a. ἐνδύω #¹⁷⁴⁶: *get into, put on.*
 - b. ἀναλαμβάνω #³⁵³: *take up.* In this sense, “taking” signifies undertaking the duties of an office or position: i.e. *take a job, take office, take command.*
3. Believers in the Dispensation of the Church that have put on, and taken up the full armor are equipped to do battle against the Satanic forces of darkness (Eph. 6:11,12).

- a. The battle is primarily defensive (1st Pet. 5:9), resisting (Eph. 6:13), standing firm (Eph. 6:11,13,14), and withstanding the flaming arrows (Eph. 6:16).
- b. The believer’s primary offensive weapon is the sword of the Spirit, the (spoken/preached) Word (ὁλμα #⁴⁴⁸⁷) of God (Eph. 6:17).
4. Believers in the Dispensation of the Church support one another’s spiritual combat operations through the communications network of prayer (Eph. 6:18-20).
5. The epistle closes with a recommendation of Tychicus and an appeal to peace, love, faith, and grace (Eph. 6:21-24).

Philippians

Πρὸς Φιλίππησίους

Philippians is the Book of thanksgiving and joy, rejoicing in the Lord and being content in every circumstance. Elsewhere, Paul teaches these doctrines; in Philippians he exemplifies them.

The church at Philippi sent a grace gift to Paul in Rome by the hand of Epaphroditus. The gift was profitable for Paul, but eternally profitable for the Philippians as a fragrant aroma sacrifice to God the Father.

Rejoicing is the repeated theme, reflected by the Greek words used. χαίρω #⁵⁴⁶³: rejoice (1:18_{x2}; 2:17,18,28; 3:1; 4:4_{x2},10); συγχαίρω #⁴⁷⁹⁶: rejoice together (2:17,18); χαρά #⁵⁴⁷⁹: joy (1:4,25; 2:2,29; 4:1); καυχάομαι #²⁷⁴⁴: boast, glory

Focus	Account of Circumstances 1:1 1:30	Appeal to Have the Mind of Christ 2:1	Appeal to Have the Knowledge of Christ 2:30	Appeal to Have the Peace of Christ 3:1 3:21 4:1 4:23	(3:3); <i>and καύ χημ α #²⁷⁴⁵ : boas t, glor y (1:26; 2:16) are featu red exte nsive ly thro ugho ut this epist le.</i>			
Divisions	Partakers of Christ	People of Christ	Pursuit of Christ	Power of Christ				
	1:1 1:30	2:1	2:30	3:1 3:21	4:1 4:23			
Topics	Suffering	Submission	Salvation	Sanctification				
	Experience	Examples	Exhortation					
Place	Rome							
Time	c.AD62							

Title: “To the Philippians” is named for the recipients of the epistle. Along with Ephesians, Colossians, & Philemon, this book is one of the prison epistles.

Author: Paul (the Apostle, but not calling himself as such) is the primary author,

with the scribal assistance and courier

Philippians 1

1. Phil. 1:1 defines the local church.
 - a. A body of believers (saints) in Christ, assembled together at a defined locality.
 - b. Overseers & deacons provide the examples of leadership and service for the body.
2. Paul offered thanksgiving and rejoicing to God the Father in appreciation for His work on their behalf (Phil. 1:3-5). Even as he is thankful for what the Philippians have done, Paul is excited about what is yet to come (Phil. 1:6-11).
3. Paul rejoiced with double-portion capacity because his imprisonment was working to promote a greater progress of the gospel (Phil. 1:12-18).
4. Because of his mental attitude of joy, Paul was not worried over the issue of physical life or death (Phil. 1:19-26).
5. As in the Ephesian epistle, Paul urged his readers to live their Christian life in a manner worthy of the gospel of Christ (Phil. 1:27-30).
 - a. Again, the summary is Christian unity (v.27; Eph. 4:1-3).
 - b. Local churches stand together by means of Christian unity in order to withstand the anti-Christian unity (v.28).
 - c. Local churches experience conflict "for Christ's sake" (vv.29,30).

Philippians 2

1. The four "ifs" of Phil. 2:1 are all 1st class conditions—assumed to be true. The words "if" can be rendered "since."
2. Like-mindedness in a local church assembly requires genuine humility for one another (Phil. 2:2-4).
3. The greatest example of genuine humility is found in the κένωσις of Jesus Christ (Phil. 2:5-11).
4. Believers are expected to carry out their salvation to its ultimate conclusion (Wuest) with fear and trembling (Phil. 2:12) as they allow God the Father to be at work within them (Phil. 2:13).

service of Timothy.

Not slavish terror, but wholesome, serious caution. "This fear is self-distrust; it is tenderness of conscience; it is vigilance against temptation; it is the fear which inspiration opposes to high-mindedness in the admonition 'be not high-minded but fear.' It is taking heed lest we fall; it is a constant apprehension of the deceitfulness of the heart, and of the insidiousness and power of inward corruption. It is the caution and circumspection which timidly shrinks from whatever would offend and dishonor God and the Saviour."¹

5. Like-mindedness in the local assembly requires individual believers to set aside all grumbling & disputing (Phil. 2:14-16).
 - a. This allows believers to maintain personal holiness in the κόσμος.
 - b. This allows believers to hold fast to Truth.
6. Paul encouraged the Philippians to rejoice with him, joining their sacrifice to his own (Phil. 2:17,18).
7. In order to share these sufferings and their celebrations, Paul delegated Timothy (Phil. 2:19-24) and Epaphroditus (Phil. 2:25-30) to journey to Philippi and offer spiritual encouragement.

Philippians 3

1. Paul had previously urged the Philippians to rejoice in the Lord (Phil. 2:18), but doesn't mind doing so again (Phil. 3:1), and again (Phil. 4:4a), and again (Phil. 4:4b).
2. Paul warns the Philippians to "beware of the dogs" (the Judaistic legalists, and their continued observance of Old Testament ritual) (Phil. 3:2,3).
3. If anyone can place confidence in their own human ability, or earthly qualifications, it would be Paul (Phil. 3:4-6).
 - a. Paul considered all of these temporal-life benefits to be worthless write-offs in spiritual-life (Phil. 3:7).
 - b. The true confidence for the believer is a growing intimacy with the power of Christ's resurrection (Phil. 3:8-10a).
 - 1) The resurrection is powerful for the believer who has fellowship with Christ's sufferings.

¹Vincent, M. R. *Word studies in the New Testament* (Vol. 3, Page 437). Quoting Wardlaw, "On Proverbs" (28:14).

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- 2) The resurrection is powerful for the believer who is conformed to His death.
4. Anticipation of eternal reward is a motivation for temporal faithfulness (Phil. 3:12-14).
- a. We can trust the Lord to adjust our mental attitude properly as He renews us in the spirit of our mind (Phil. 3:15,16; Rom. 12:2).
 - b. We can discern the right examples from the wrong examples (Phil. 3:17-19).
 - c. We can orient ourselves to the present reality of our heavenly citizenship as we anticipate the future realization of that heavenly citizenship (Phil. 3:20,21).

Philippians 4

1. When a local assembly is focused on their heavenly citizenship, earthly disputes can be settled (Phil. 4:1-3).
2. Paul closes the epistle with clear instructions for a faithful flock to continue in the faith (Phil. 4:4-19).
 - a. Rejoice in the Lord (v.4).
 - b. Relate your gentle spirit to all men (v.5).
 - c. Request whatever you desire (Phil. 4:6).
 - d. Relax in the peace your father provides (Phil. 4:6,7).
 - e. Reflect on the glories of Christ (Phil. 4:8).
 - f. Rehearse the Christian walk according to the example of your faithful spiritual leaders (Phil. 4:9).
 - g. Rely on the all-sufficient provision of the Father to sustain you in every circumstance (Phil. 4:10-14,19).
 - h. Relish the privilege of offering spiritual sacrifices through temporal activity (Phil. 4:15-18).
3. The Father is eternally glorified as the grace of the Son is realized (Phil. 4:20-23).

Focus	Supremacy of Christ				Submission to Christ								
	1:1	2:23	3:1	4:18	1:1	2:3	3:1	4:18					
Divisions	Introduction	Preeminence of Christ	Freedom in Christ	Position of the Believer	Practice of the Believer	Conclusion							
Topics	Doctrinal			Practical									
	What Christ Did for Us			What Christ Does through Us									
Place	Rome												
Time	c.AD60-61												

Colossians

Πρὸς Κολοσσαῖς

Colossians is the Book of the Glory of Christ. A sister-book to Ephesians, the eternal plan of God is seen from the perspective of the eternal Son of God.

Like Ephesians, the latter half of Colossians consists of a series of practical applications for Believers in the Dispensation of the Church.

Title: “To the Colossians” is named for the recipients of this prison epistle.

Author: The Apostle Paul is the primary author, with the scribal assistance and courier service of Timothy.

Colossians 1

1. The letter opens with a note of thankfulness for the work of Epaphras in establishing the Colossian church (Col. 1:1-6).
 - a. Paul had never been to Colossae, but was engaged in a fervent prayer ministry on their behalf (Col. 2:1).
 - b. Like Thessalonica, Colossae Bible Church was grounded in faith, hope, and love (Col. 1:4,5).
2. Paul outlines the Christian Way of Life (Col. 1:9-14). A faithful believer will:
 - a. Pray for the ἐπίγνωσις #¹⁹²² full knowledge of God’s will (v.9).
 - b. Walk worthy of the Lord (v.10a).
 - c. Please the Father (v.10b).
 - d. Bear fruit in every good work (v.10c).
 - e. Increase in the knowledge of God (v.10d).
 - f. Receive Divine power for endurance (v.11).
 - g. Joyously give thanks to the Father for His work in saving us through Christ (vv.12-14).
3. The eternal glory of Christ is then described (Col. 1:15-20).
 - a. The visible image of the invisible God the Father (v.15a).
 - b. The firstborn of all creation (v.15b).
 - 1) The Deity of Christ is (of course) eternal (Jn. 1:1,2), but the humanity of Christ and therefore the hypostatic union of Christ was the first creative act of the Father (Prov. 8:22).
 - 2) The humanity of God the Son was a source for Divine delight prior to the creation of man

(Prov. 8:31), and the very cause for man’s creation to be in the image and likeness of God (Gen. 1:26,27).

- c. The delegated Creator and Sustainer of all things according to the will of the Father (v.16,17; Jn. 1:3; Prov. 8:30; Heb. 1:3).
 - d. The Head of the Church (v.18a; Eph. 1:22).
 - e. The Firstborn from the Dead (v.18b; 1st Cor. 15:23).
 - f. The Fulness of the Father’s plan manifest through Him (v.19).
 - g. The Reconciler of all things to the Father (v.20), including the Colossian believers that Paul is writing to (vv.21-23).
4. The privilege of sacrificial intercessory sufferings is then outlined, as Paul rejoices in the Lord’s ministry to the Colossians (Col. 1:24-29).

Colossians 2

1. Paul prayed for the Colossian and Laodicean believers as those whom he had never personally taught (Col. 2:1-7).
 - a. That these local churches would have hearts knit together in love.
 - b. That these local churches would understand their grace blessings as the Bride of Christ.
 - c. That these local churches would be equipped to handle false teaching.
2. Paul gets to the chief corrective matter of the epistle when he addresses the false teaching that had crept into the Colossian church (Col. 2:8,16-23).
 - a. False teaching is enslaving (Col. 2:8), whereas the Truth sets us free (Jn. 8:32).
 - b. Human philosophy & tradition are snares to believers’ proper worship in the local church (Col. 2:8).
 - c. False teaching makes issues out of non-issues, as the κόσμος wisdom of demonic teaching achieves its purpose (Col. 2:16-23; Jms. 3:15).
 - 1) Dietary issues.
 - 2) Calendar issues.
 - 3) Shadow ritual issues.
 - 4) Asceticism issues.
 - 5) Crusader issues.
 - d. False teaching is the work of fallen angels promoting the worship of angels (Col. 2:18; 1st Tim. 4:1).

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3. Occupation with Christ, and the blessings of His work on our behalf, serve to put all false teaching into the proper perspective of emptiness (Col. 2:9-15).
 - a. The cancellation of our certificate of debt, having nailed it to the cross (v.14).
 - b. The disarming of our enemies, and His triumph over them by the cross (v.15).

Colossians 3

1. Human philosophy and tradition is empty for the heavenly-minded believer (Col. 3:1-4).
2. The heavenly-minded believer conducts his life according to seven principles of our new life in Christ (Col. 3:5-17).
 - a. We are to consider ourselves to be dead to sin (v.5; Rom. 8:13).
 - b. We are no longer among the sons of disobedience (vv.6,7; Eph. 2:1-3).
 - c. We lay aside the old self, and put on the new self (vv.8-11; Eph. 4:22-25).
 - d. We are to clothe ourselves with a compassionate & forgiving heart (vv.12,13), and most especially love (v.14).
 - e. We are to submit to the peace of Christ, as it rules in our heart (v.15).
 - f. We are to learn from the word of Christ, as it dwells richly in our heart (v.16).
 - g. We are to dedicate every action in the name of Christ in thankfulness to the Father (v.17).
3. These principles of the Christian Way of Life have practical application in temporal-life relationships as well (Col. 3:18-4:1; Eph. 5:22-6:9).

Colossians 4

1. Paul's final two exhortations focus on the importance of corporate prayer within the assembly (Col. 4:2-4), and the critical importance of maintaining an outreach ministry outside the assembly (Col. 4:5,6).
2. The Book ends with personal words of encouragement (Col. 4:7-18).
 - a. Tychicus was the courier for the Ephesians epistle as well as the Colossian epistle (Col. 4:7; Eph. 6:21).
 - b. Onesimus traveled with Tychicus, and carried the epistle to Philemon (Col. 4:9; Philem. 10).
 - c. Archippus evidently pastored the Colossian church in Epaphras' absence (Col. 1:7; 4:17; Philem. 2).

d.

Hebrews

Πρὸς Ἑβραιοὺς

Hebrews is the Book of the Priesthood of the Church. The superiorities of Christ introduce the superiorities of His sacrifice, and the superiorities of His priesthood. Hebrews is the Leviticus of the New Testament, describing the principles for our approach to the holiness of God.

Because of Jesus Christ, the Apostle & High Priest of our confession, believers in the Dispensation of the Church approach a throne of grace in the heavenly temple rather than a mercy seat in an earthly replica.

Title: “To the Hebrews” is named for the recipients of the Book. Not strictly an epistle to a particular local church, but rather an essay on Old Testament rituals

Hebrews 1

1. Hebrews begins with a prologue comparable to Genesis and John for depth of meaning (Heb. 1:1-3a).
 - a. Long ago, God had a message to the fathers. This message came through the prophets in many portions and in many ways.
 - b. Just recently, God had a message to us. This message came through His Son. This Son is described as:
 - 1) The Heir of All Things.
 - 2) The Creator of the Ages

versus New Testament realities. This Book has particular meaning to the Jewish converts to The Way.

Author: The Book of Hebrews is anonymous. Many traditions about authorship, mainly in support of Paul, but also supposing Barnabas, Apollos, Luke, Clement, and even Priscilla to be possibilities. The Levitical material in Hebrews supports a Levitical Jewish author such as Barnabas or Apollos. The repeated Apostolic authority ascribed to Barnabas in the New

Focus	Superiority of Christ's Person			Superiority of Christ's Work			Superiority of the Christian's Walk								
	1:1	4:13	4:14	10:18	10:19	13:25									
Divisions	Christ over the Prophets 1:1 1:3	Christ over the Angels 1:4 2:18	Christ over Moses 3:1 4:13	Christ's Priesthood 4:14	Christ's Covenant 7:28	Christ's Sanctuary and Sacrifice 8:1 8:13 9:1 10:18	Full Assurance of Faith 10:19	Endurance of Faith 11:40	Exhortation to Love 12:1 12:29 13:1 13:25						
Topics	Majesty of Christ			Ministry of Christ			Ministers for Christ								
				Doctrine			Discipline								
Place	Place of Writing Unknown														
Time	c.AD64-68														

- ible representation of the Father's invisible glory.
- 4) The sustainer of all things according to the will of God the Father.
 2. Following His work on Earth, God the Son obtained the greatest title of all creation in all the ages (Heb. 1:3b,4).

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3. The superiority of Jesus Christ to angels is an undeniable witness at the right hand of God the Father (Heb. 1:5-14).
4. Hebrews quotes the Old Testament (Septuagint translation) throughout the Book, especially here with reference to the Son's glory over the angels (Ps. 2:7; 2nd Sam. 7:14; Ps. 97:7; 104:4; 45:6,7; 102:25-27; 110:1).

Hebrews 2

1. Christ's superiority to the angels demonstrates the superiority of His incarnation message to the Church, compared to the Mosaic Covenant which was delivered through angelic mediation (Heb. 2:1-4; Gal. 3:19; Acts 7:38,53).
2. The plan of God the Father exalts the race of man over the realm of angelic creation, and therefore the Christ came to identify with fallen man (Heb. 2:5-18; Ps. 8:4-6; 22:22; Isa. 8:17,18).
 - a. It was fitting for the Son to be made complete in his human experience by enduring the sufferings of His brethren (Heb. 2:10).
 - b. It was necessary for the Son to identify with man, in order to become a merciful and faithful high priest, satisfying God the Father on behalf of man (Heb. 2:17,18).

Hebrews 4

1. Believers in the Dispensation of the Church are required to actively direct their minds entirely upon the Apostle and High Priest of their confession—Jesus (Heb. 3:1).
 - a. κατανοέω ^{#2657}: *to consider attentively, fix one's eyes or mind upon.*
 - b. ὁμολογία ^{#3671}: *profession, confession* (Heb. 3:1; 4:14; 10:23).
2. Christ is superior to Moses, even as a son is superior to a servant (Heb. 3:2-6).
3. Even as the followers of Moses had a promised reward for faithfulness, so do the followers of Christ (Heb. 3:7-11; Ps. 95:9-11).
4. The Church faces the same test that Israel faced in the wilderness—the unbelief of the believer as the manifestation of a hardened heart (Heb. 3:12-19).

Hebrews 1

1. Believers no longer fear falling short of the glory of God (Rom. 3:23). Our concern is falling short of the Sabbath rest He supplies on a daily basis (Heb. 4:1-11; Ps. 95:11,7).
2. Believers fall short of the daily Sabbath rest by failing to unite the Word of God with faith (Heb. 4:2).
3. The Word of God is the living and active agent that pierces the believer's soul & spirit, convicting us daily in our walk and rest (Heb. 4:12,13).
4. Believers will only attain to that daily rest as we submit to the Word's judgment in our soul, and maintain a diligent priesthood function of prayer before the Throne of Grace (Heb. 4:14-16).
 - a. We have confidence to engage in this priesthood function because of our victorious & sympathetic high priest—Jesus the Son of God.
 - b. In this priesthood function of prayer, we receive all the daily grace & mercy needed to hold fast our confession.

Hebrews 5

1. The priesthood of Jesus Christ is similar to that of Aaron, but eternally greater (Heb. 5:1-10).
 - a. Aaronic (Levitical) priests can faithfully minister to weak people because they themselves are also weak (vv.2,3).
 - b. Aaronic (Levitical) priests serve in their position of honor because God the Father has graciously placed them in service (vv.1,4).
 - c. So it is with Christ, Who can faithfully minister to weak people because He was instructed in our weaknesses through His own personal sufferings (vv.7-9).
 - d. Christ's appointment as high priest was likewise a matter of God the Father's gracious appointment (vv.5,6,10).
2. The author of Hebrews is eager to expand upon the priesthood of Christ according to the order of Melchizedek (Heb. 5:6,10; Ps. 110:4), but he is limited by his audience's immaturity & inability to partake of solid food (Heb. 5:11-14).

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Hebrews 6

1. Believers are expected to grow beyond the baby-food of basic doctrine, and press on to maturity (Heb. 6:1-3).
2. Believers who fail to grow become dull of hearing (Heb. 5:11), and are in danger of falling away from the faith in the hardness of their heart (Heb. 6:4-8).
 - a. The apostate believer, in effect, personally rejects and “crucifies” Jesus Christ all over again (v.6b).
 - b. It is impossible for the apostate believer to be renewed again to repentance (v.6a). Of course, this is in human terms, and not a limitation on Divine ability (Matt. 19:26).
 - c. Apostate believers that have come into such Divine judgment are burned, as God cleanses his field to bear good fruit (vv.7,8; Jn. 15:6).
3. The key to prevent such apostasy is diligence and endurance in ministering to the needs of others (Heb. 6:9-12).
4. Diligent, enduring believers are occupied with their high priest “according to the order of Melchizedek” (Heb. 6:13-20).
 - a. Our high priest is our living hope.
 - b. This living hope anchors our soul.

Hebrews 7

1. The author of Hebrews finally addresses his eager topic—Melchizedek (Heb. 7:1ff).
 - a. In the Old Testament, featured briefly in Gen. 14:18-20, and Ps. 110:4.
 - b. In Hebrews, featured extensively in 5:1-10; 6:20; 7:1-17.
2. Melchizedek, King of Salem, is identified as a type of Christ (Heb. 7:1-3).
 - a. Melchizedek, as the King of Righteousness & King of Peace, was a prophet/priest/king that pictured the Millennial glory of Christ.
 - b. Melchizedek had no father, mother, genealogy, birth, or death recorded in Scripture. His unknown life pictured the unknowable eternal life and eternal priesthood of God the Son.
 - c. Melchizedek’s priesthood was superior to the Levitical priesthood by virtue of Levi (in the loins of Abraham) paying tithes to Melchizedek (Heb. 7:4-10).
3. The Levitical priesthood’s inferiority and ineffectiveness demanded that another priesthood be instituted (Heb. 7:11-28).

- a. The Levitical priesthood was based on physical requirements, but Christ’s priesthood is based on the power of an indestructible life (v.16).
- b. The Law perfected nothing, but Christ’s priesthood brings us near to God (v.19).
- c. The Levitical priesthood had no eternal foundation, but the priesthood of Christ is grounded in a Divine oath (vv.20-22).
- d. The Levitical priesthood faced a continual succession of dying priests, but the priesthood of Christ is eternal (vv.23-25).
- e. The Law featured high priests who required sacrifices for their own sins before they could minister to others; Christ is the sinless, perfect high priest (vv.26-28).

Note: Christ still identifies with our weaknesses, not because He was sinful, but because He was made to learn obedience through the things which He suffered (Heb. 5:8), and He was made to be sin on our behalf (2nd Cor. 5:21).

Hebrews 8

1. The priesthood of Christ functions in the heavenly reality, and not in the earthly replica (Heb. 8:1-5).
2. The priesthood of Christ mediates a greater covenant (Heb. 8:6-13; Jer. 31:31-34).
3. The Mosaic covenant is ready to disappear (Heb. 8:13; Matt. 5:17,18).

Hebrews 9

1. The shadow ritual of the earthly replica (Heb. 9:1-10) served to preview the reality of the priestly ministry of Jesus Christ (Heb. 9:11,12).
2. The cleansing power of sprinkled blood was understood in the shadows of Old Testament ritual (Heb. 9:13,18-22), but manifest in the reality of New Testament fulfillment (Heb. 9:14,15,23-28).

Hebrews 10

1. The shadows of Old Testament ritual served as a year by year reminder of sin (Heb. 10:1-4), but the reality of New Testament fulfillment does away with sin for eternity (Heb. 10:5-10).
2. The time after time nature of the Old Testament ritual and the once & for all nature of the New Testament reality are reflected in Old Testament prophecy (Heb. 10:11-18; Ps. 110:1; Jer. 31:33,34).

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3. In the Levitical priesthood, only the high priest could approach God's presence, but our high priest (Christ) takes each of us into the heavenly holy place (Heb. 10:19-22).
 - a. In chapter four, holding fast to our confession means maintaining a confident prayer life before the throne of grace (Heb. 4:14-16).
 - b. In chapter ten, holding fast to our confession means assembling together with the saints, encouraging and stimulating one another (Heb. 10:23-25).
4. The priestly functions of encouragement and works stimulation are vital for believers to help avoid willful sinning and defilement of the priesthood (Heb. 10:26-31).
 - a. The judgment of willful sin under the Levitical priesthood was a serious matter (v.28; Num. 15:30,31).
 - b. How much more severe is the judgment of willful sin under the priesthood of Christ! (v.29)
5. The author of Hebrews reminds his readers to think back to the first love of their first deeds, and remain steadfast to the Lord (Heb. 10:32-39 cf. Rev. 2:5).

Hebrews 11

1. Hebrews 11 is the Hall of Fame of faith.
2. Faith is the means by which physical, temporal creatures function in the spiritual, eternal realm (Heb. 11:1).
3. Many other things may have changed between the old dispensation and the new, but faith is the same in every age (Heb. 11:2).
4. The heroes of faith in the Old Testament are then detailed (Heb. 11:4-38).
5. Old Testament faith looked ahead to New Testament faith (Heb. 11:39,40).

Hebrews 12

1. The Hall of Fame of faith pales in the glory of the leader and completer of faith—Jesus Christ (Heb. 12:1,2). Occupation with Christ empowers believers to endure any earthly affliction (Heb. 12:3; 3:1).
2. Focusing on the obedience of Christ to God the Father empowers believers to submit to our Father's Divine discipline (Heb. 12:4-11).

3. With the Father's discipline in mind, believers can serve one another in peace & grace (Heb. 12:12-17).
4. Israel approached an earthly mountain of fear, but the Church approaches the heavenly mountain of God (Heb. 12:18-24). The message of the first mountain was crucial to obey, but how much more the message of the second mountain! (Heb. 12:25-29)

Hebrews 13

1. Chapter 13 is the practical application for the priesthood of the Church to function in peace and grace with one another.
2. The priesthood of the Church is characterized by:
 - a. φιλαδελφία love (v.1).
 - b. φιλοξενία hospitality (v.2).
 - c. Bodily unity (v.3).
 - d. Sexual fidelity (v.4).
 - e. Financial generosity (v.5).
3. The priesthood of the Church imitates faithful teachers and rejects false teachers.
4. The priesthood of the Church ministers spiritual sacrifices that are far beyond the shadow ministry of the Old Testament.
 - a. Our priesthood offers up continual sacrifices of praise and thanksgiving (Heb. 13:15).
 - b. Our priesthood offers up continual sacrifices of doing good and sharing (Heb. 13:16).
5. The priesthood of the Church imitates Christ, bearing His reproach outside the camp, and seeking the city which is to come (Heb. 13:12-14).
6. The priesthood of the Church functions in obedience to their leaders (Heb. 13:17).
7. The priesthood of the Church engages in prayer for their leaders' ministry and freedom (Heb. 13:18,19).
8. The priesthood of the Church is perfectly equipped for every good work according to His will (Heb. 13:20,21).
9. The author of Hebrews concludes with an appeal to heed his brief word of exhortation, a call to anticipate his arrival with Timothy, and a grace greetings from believers in Italy (Heb. 13:22-25).