

**DIGGING DEEPER: A STUDY OF HEBREWS  
NORTH RIVER CHURCH OF CHRIST (D. A. JACOBY)**

**CLASS 1**

**I. Introduction**

- A. Author?
  - a. Paul, Luke, Clement, Barnabas, Apollos, Priscilla, Philip, Peter, Silas, Aristion, Jude?
  - b. Not originally anonymous, since the writer is known to the readers (13:19)
- B. Sermon. Brief word of exhortation (13:22). Consensus of scholars that this is a sermon converted to an epistle.
- C. Audience? Jewish background.
  - a. "Forefathers."
  - b. > 35 OT quotations— detailed knowledge assumed.
  - c. >100 quotations and allusions in all
- D. Greek (Hellenistic) – Hebrews quotes from Greek Old Testament (Septuagint, or LXX).
- E. Evidence points to Rome as location of the Christian community: expulsion by Claudius 49 AD (10:32-34), use of *hegoumenoi*, use by Clement of Rome (96 AD), reference to fellow Christians from Italy (chapter 13).
- F. Urban congregation: *city*, sexual mores, greed.
- G. Date: during later part of Nero's reign, between 64 and 68 AD. Not after 70, since failure to mention the destruction of the Jewish temple would make no sense. Possibly early '60s.
- H. Situation: 2<sup>nd</sup> generation church flirting with apostasy, drifting
- I. Main idea of Hebrews : Jesus, as the priest of new covenant, by his self-sacrifice, will bring us to the end of the Christian race. The new covenant is superior to the old covenant. Jesus fulfills the Law. Therefore we will lose our salvation if we turn our backs on Jesus. Despite our sufferings, the fight is worth it. Don't give up!

**II. Flow**

- Prologue—Revelation through Son (1:1-4)
  - Jesus superior to the angels (1:5-2:18)
    - Jesus superior to Moses (3:1-19)
      - Jesus [Joshua] superior to Joshua (4:1-13)
        - Jesus superior to OT priests (4:14-9:14)
          - Jesus our mediator (9:15-10:18)
            - Exhortation (10:19-39)
              - Faith (11:1-40)
                - Discipline (12:1-29)
                  - Further exhortation (13:1-25)

**III. Structure**

Exposition of seven main O.T. citations:

- Psalm 8:4-6 (in Hebrews 2:5-18)
- Psalm 95:7-11 (in Hebrews 3:7-4:13)
- Psalm 110:4 (in Hebrews 4:16-7:28)
- Jeremiah 31:31-34 (in Hebrews 8:1-10:18)
- Psalm 40:6-8 (in Hebrews 10:1-18)
- Habakkuk 2:3-4 (in Hebrews 10:32-12:3)
- Proverbs 3:30-31 (in Hebrews 12:4-13)

**IV. Prologue**

- 7-fold description of ministry of Christ (heir, role in creation, radiance, representation, sustainer, purification, ruling). Themes set stage for rest of Hebrews.
- “Superior” / “better” – 15x
- Deep – not obscure, but profound.
- Jesus will meet our needs.

## V. Conclusion

- A. Hebrews is extremely appropriate for our “spiritual” generation
  1. Written to 2<sup>nd</sup> generation Christians. Suffering and spiritual dullness were wearing them down.
  2. The “old system” was beginning to look attractive again.
  3. They were forgetting valuable lessons of faith (biblical figures, their own leaders, personal experience)
- B. This is a “bridge” book between the testaments. Along with Romans and perhaps 1 or 2 other N.T. documents, Hebrews helps us make sense of the two testaments, and how Jesus Christ spans them both.

## 40 Useful Passages

- 1:8—divinity of Christ
- 1:14—angels
- 2:4—marks of an apostle (2 Cor 12:12)
- 2:18—sinlessness of Christ
- 3:7, 3:15, 4:7, 4:12—God’s voice/God’s word
- 3:12, 4:12, 5:12, 6:12, 12:12—“discipling”
- 4:9—our Sabbath rest is heaven
- 4:15-16—Jesus can relate
- 5:2—dispel the executive air!
- 5:7—fervent prayer
- 5:9—learning obedience; it’s a process
- 5:11-14—learning and teaching; feed the flock!
- 6:4—falling away
- 7:27—one-time sacrifice (no Mass)
- 8:7-8—problem with the first covenant
- 8:8-12—new covenant
- 8:13—obsolescence
- 9:8-10—direct access to God (Eph 2:18, 22)
- 9:13—Red Heifer sacrifice (Num 19)
- 9:15-17—death of Christ validates new covenant / testament / will
- 9:22—shedding of blood → forgiveness
- 9:27—no reincarnation
- 10:1—law a shadow (Col 2:17)
- 10:19-23—confidence! (Rom 5:1, 1 John 2:28)
- 10:22—baptism passage (6:2 questionable)
- 10:24-25—one-another religion
- 11:1—a definition of faith
- 11:6—seeking God
- 11:13, 39—faith > instant gratification.
- 12:1ff.—motivation
- 12:11—discipline!
- 12:14-17—holiness
- 12:28—worship God with reverence and awe
- 13:2—hospitality
- 13:4—adultery
- 13:5—materialism
- 13:7—example of earlier leaders
- 13:8—Jesus the same
- 13:9—avoid bizarre teachings
- 13:17—obedience to leadership

## CLASS 2

### A. Quiz

1. Where might this congregation have lived – in which major city?
  2. In the prologue, how many things are ascribed to Christ?
  3. How many chapters are there in Hebrews?
  4. Scholars believe Heb is a
    - i. Letter
    - ii. Epistle
    - iii. Sermon
    - iv. Poem
  5. Which word best describes the congregation which received Hebrews?
    - i. Determined
    - ii. Drifting
    - iii. Dramatic
    - iv. dilapidated
- B. Hebrews is extremely appropriate for our “spiritual” generation
1. Written to 2<sup>nd</sup> generation Christians. Suffering and spiritual dullness were wearing them down.
  2. The “old system” was beginning to look attractive again.
  3. They were forgetting valuable lessons of faith (biblical figures, their own leaders, personal experience)
- C. This is a “bridge” book between the testaments. Along with Romans and perhaps 1 or 2 other N.T. documents (Matthew, Galatians), Hebrews helps us make sense of the two testaments, and how Jesus Christ spans them both. **AIM: Help us see connection between testaments, and see how Jesus will keep us going all the way to the end.**
- D. How’s the reading going? I am reading along with you. As I clarify my own understanding, I am hoping you will benefit from new things I have learned. We never arrive; always new stuff to discover.

## Chapter 1

### 1:1-4

7 things said of Jesus –all are further developed throughout the course of Heb

Jesus sustains universe, and he can sustain us!

Jews – forefathers...

– Wisdom 7:26 -- For she is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness.

### 1:1-10:18 = superiority of Xn faith

### 1:5-6

**Ps 2** a very important Messianic text for Jews and Christians alike

- Coupled with **2 Sam 7:14**
- V5: Ps 2 7 and 2 Sam 7 14 viewed messianically
- In DSS 4QFlor 10:11, 18-19
- Firstborn – Ps 89:27, Col 1:15
- “The world” => incarnation? There is another possibility. Hold that thought...
- **Deut 32:43** LXX – “sons of God.” Also Odes 2:43

### 1:7-14

- **7 citations in 1:5-14 -- Superior to angels**

- Fire: ephemeral, mutable.
  - Rabbis taught angels could appear as flames of fire.
  - **Ps 104**
- **Ps 45** – divinity of Christ. Oil of joy.
- Creator. **Ps 102** – perish/remain
- **“Sit at my right hand” – Ps 110:1**
- Angels only servants.
  - Emphasis of v.14 – *Christological*
  - Readers who don’t get the sense and flow of the passage make it *sensational*.

## Chapter 2

Hebrews 2:1 “Therefore” – why? What is the connection between the need to focus and the previous chapter?

- Drifting away
  - Nautical term
  - When we stop realizing how awesome and powerful Christ is, and start feeling sorry for ourselves, we are in a dangerous place....
- Jesus can help us when we are drifting. We will circle back round to this in verse 18.

2:2-3

Law mediated through angels –

- Ac 7 38-39,53 , Gal 3:19
- *Jub* 1.29, *Jos Ant* 15.5.3, Mek. on Exod 20.18, Sipre 102 on Num 12.5, Pesiq R 21
- Ignoring this salvation is punishable.

2:3b-4

This is the *next* generation

- 2:4 – 2 Cor 12:12, Acts 2:22
- Distributions of the Holy Spirit. Not “gifts” in the Greek. BTW most gifts still here...

2:5-6-9

V5 – world to come – see 1:6. It’s probably not the incarnation in 1:6.

Ps 8 – Messianic.

- FIRST MAIN TEXT around which Heb is structured
- 2:6 = Jesus’ preferred term
- Heb poetry – repetition. *Man = son of man*.
- Whereas humans fell short, Jesus fulfills original idea. Rescues us from the humiliation of failure and fear of death.

2:10

Perfect: priestly term.

Consecration, full preparation.

We too can be brought to glory, be perfected.

Perfection = fully equipped for his office.

2:11-13

2:11 – not ashamed – 11:16, Mk 8, Lk 9

Elaborate on Ps 22!

Psalm of confidence amidst suffering

2:12 – in midst of *ekklesia*

2:13 – quote from Isa 8:18. || here as Jesus is leader of the faithful remnant

2:13 – children? All in the same family. Seems to be an older brother.

-Jesus stands not just over us, but beside us.  
-God understands what we are going through.  
Incarnation

2:14-16

2:16 – seed of Abraham from Isa 41:8-10. MANY ALLUSIONS TO ISAIAH

2:17-18

2:17 --- Jesus = high priest 10x in Hebrews

*What do priests do?*

2:18 – perfectly suited to be our representative

Next time:

- Reread Heb 3-4.
- Memorize any 2+ consecutive vv in Heb 1 or 2

### **CLASS 3**

#### **Chapter 3**

##### **Hebrews 3:1-6**

- Whereas chapter 2 emphasizes that Jesus is on our level – an older brother – here it is emphasized that he stands on an entirely different level.
- Apostle – sent from heaven
- High priest – important theme in Hebrews
- V4 – Jesus as God
- 3:2 – Num 12:7 LXX – Moses faithful in God’s house
- 1 Ch 17:14 + 1 Sam 2:35 LXX – faithful in God’s house
- Moses as priest – Ps 99 + his priestly origin and actions

##### **Hebrews 3:7-11**

- Parallel with desert generation – Numbers 14
- Psalm 95: instead of joy, security, worship—obstinate rebellion, forfeiting of blessings. We must learn from history!
- Voice
- “Hearts” – connects with v.12

##### **Hebrews 3:12-14**

- The familiar 3:12 now has a context!
- Daily ← “today.” The point is more that we are living in this Day—hence the urgency – than that daily encouragement is needed, though that is true, too.
- Hardening || ? Can you find other verses in Hebrews that speak of a process whereby we move away from our secure position in the Lord?

##### **Hebrews 3:14-19**

- Parallel
- Learning from history
- Did Moses’ successor do any better?

#### **Chapter 4**

- Having shown failure of Moses to bring people to the Rest – where they should have been spiritually – we ask whether his successor did any better

Hebrews 4:1-5

- God’s rest – Genesis 2:3, although that is rest from his work of creation. He is still working – John 5:17.

- Rest – see Matthew 11:28-30.
- We have a Sabbath
  - Not just heaven (v.9), though this is not wholly untrue
  - We are *entering* that rest!
- OT promises not annulled... God is still faithful....
- Joshua = Jesus

#### Hebrews 4:6-11

- Ancient Jews received the “good news.” They were “evangelized.”
- Unbelief = disobedience...
- V.11 – it is possible to fall. No “once saved, always saved”

#### Hebrews 4:12-13

- Bible speaks today!
  - Not that author and date are unimportant, but even more important is what we do with the points the Spirit was making.
  - Voice ~ word

#### Hebrews 4:14-16

- High priest – even more important in the chapters that follow....
- 4:15 – example > inspiration
- Psalm 110:4 (in Hebrews 4:16-7:28) – only NT author to work with these texts!
  - 3 quotations, 8 allusions.
  - 110:1 – only Bible text with anyone enthroned in heaven besides God

*For next time: reread Heb 5-7. Memorize any 5 consecutive vv from Heb 3-4.*

### **Class 4**

#### **Chapter 5**

- Psalm 110:4 (in Hebrews 4:16-7:28) – only NT author to work with these texts!
  - 3 quotations, 8 allusions.
  - 110:1 – only Bible text with anyone enthroned in heaven besides God
  - 5:2 – insight on leadership
  - 5:10 resumed in 7:1
- About Melchizedek:
  - This righteous (and saved) individual was entirely “outside the system.” Studying his role, and how it illustrates Jesus’ own role, enables us to think “outside the box” and appreciate the deep arguments the Hebrew writer uses to educate and enrich his readers. Remember, he is striving to urge them not to be attracted to the old Jewish system. The case of Melchizedek furnishes evidence from within the Jewish Scriptures themselves in favor of the case for Christ.
  - Gen 14:18—M. was a figure greater than Abraham. (Abraham gave a tithe to Melchizedek!)
  - “M” literally means King of justice/rightness.
  - M. a very popular figure in contemporary Judaism.
    - i. Some Jews thought he was an angel
    - ii. Commented on in Dead Sea Scrolls

- Psalm 100:4—M. was a priest *not* of the order of Aaron. That is, he was not descended from Judah, since he was completely outside the Jewish system—thus making his priesthood a good analogy for that of Jesus Christ. His order was superior to the Levitical priesthood.
- Heb 5-7 (various)
  1. Jesus' righteous priesthood (5:6-10)
  2. Jesus' imperishable priesthood (6:20)
  3. Superior to Abraham (7:1-17)
  4. Melchizedek a model of godly living and kingship
    - i. King of Sodom—possess land through might
    - ii. King of Salem—possess land through faith
  5. Intrusion of M. into Abraham account foreshadows a novel intervention by God in human affairs

## Chapter 6

- The need for meat
- Apostasy || desert generation
- Apostasy – 7 verbs used to describe their spiritual condition, all with same prefix *para-*.
  - *Parapiptein* – fall away (6:6)
  - *Paradeigmatidzein* – expose to public humiliation (6:6)
  - *Pararrein* – drift away (2:1)
  - *Parapikrainein* – rebel (3:16)
  - *Parapikrasmos* – rebellion (3:8,15)
  - *Pareimenos* – be lazy (12:12)
  - *Parapherein* – be carried away – (13:9)

### Apostasy (“falling away,” a technical term in the NT)

Many verses warn of the possibility of losing one's salvation—*contra* the teaching of many Protestant groups. Hebrews was in fact declared an inferior document by Martin Luther because it rejects “once saved, always saved.” There are at least a dozen verses which warn of the perils of apostasy. 2:1, 3:12-14, 3:19, 4:1, 4:11, 6:4-8, 6:12, 10:26-31, 12:15, 12:25-29. (See if you can find more!)

### Four impossible things

- To bring back someone who has fallen away—6:4. (Note: “fall away” in NT normally means to reach a state of such hardness of heart—see Prov 29:1—that no return is possible. NT prefers terms like “drift away” [Heb 2:1] and “wander away” [James 5:19-20].)
- For God to lie—6:18
- For the blood of bulls and goats to take away sins—10:4
- To please God without faith—11:6

6:15 – “promise” 13x in Hebrews

2 unchangeable things: promise and oath

*Prodromos* – forerunner 6:20 –used for

- Advance scouts moving ahead of main army
- Advance ships of a fleet
- Early ripened fruit
- Heralds who announce the approach of a party
- Swiftest runner breaking away from the group and winning the race

## Chapter 7

- v.4 – original Greek: “to whom Abraham have a tenth of the choicest spoils of war – *the patriarch*”
- Melchizedek: combines dignity of priesthood with royal honors of monarchy
- Many high priests: 83 from Aaron to destruction of temple (Jos. Ant. 20.227)
- **Self-offering:** Nails could not have kept Jesus on the cross had love not held Him there.
- 7:11 – order of Melch b/c order of Aaron did not lead to perfection
- 7:12 – order of M precedes Abraham (Levi) || promise to Ab precedes law
- 7:20-22 one sentence in Greek. Final word *Jesus*. Here Jesus usually = earthly man, Christ = exalted God
- 7:25 -- 2.18, 4:15, 7:25 -- help, sympathize, save
- 7:26—a brother (earlier in Heb), here *separated* from his brothers (office, sinless character)

## CLASS 5

### Chapter 8

- 8:5 = Colossians 2
- Mountain = Sinai
- Four passages in Exodus suggest Moses saw a *pattern* – the heavenly temple (25:9,39-40; 26:30; 27:8; also Numbers 8:4)
- Better covenant, better promises, better ministry, better mediation
- Idea that law no longer valid || central assertion of Stephen (Acts 7)
- New covenant prophesied in Jeremiah 31:31-34
- Difference between covenants: *choice*. One normally became a Jew without his or her own choice. One is nor born a Christian, however. It is a decision, something we embrace willingly.
- Motivation – the Spirit within.
- Soon passed away (70 AD). Romans minted *Judaea Capta* coins to commemorate their victory in the First Jewish War.

### Chapter 9

- Christianity has no rituals to rival those of Judaism. Making a return (apostasy) all the more tempting!
- 9:4 – golden urn in LXX. Described as *golden* by contemporaries.
- 9:6-7: first and second rooms || first and second covenants
- 9:7 – Leviticus 16:11ff – blood of bulls & goats at Yom Kippur
- Access to presence of God severely restricted – to one man, only one day a year.
- Consciences still not clear. In Christ we have a better sacrifice.
- *Diatheke* = covenant, testament, will. This is a word play that works in the Greek (though not so well in the English).
- 9:19-21 – Hyssop sprig tied to cedar branch by a scarlet thread (suggestion)
- 9:20 – Exodus 24:8. 9:22 – Leviticus 17:11.
- Heavenly tabernacle defiled by earthly (human) sin.
  - Requires purification.
  - Corresponds to entrance of high priest into Holy of Holies.
- 9:28 – Sirach 50 – joy among the people when the high priest emerges from the Holy of Holies on Yom Kippur.
- First coming, second coming.

## Chapter 10

- 10:4 – Often people ask how the Jews justify the lack of animal sacrifices. Interestingly, they began to do so by using the same verses Christians used to explain why the old rules were dispensed with: Psalms 40:6, 51:16; 1 Samuel 15:22; Isaiah 1:11; Hosea 6:5; Amos 5:21-22; Micah 6:6-8. Therefore the readers would have been familiar with this line of reasoning.
- 10:5 – world = *kosmos*, thus incarnation
- Psalm 40
- 10:11 – sitting => work done, unlike Levitical priests, always standing
- 10:13 – Ps 110:1
- Perfected: internalizing will of God.
- Jesus is our once-for-all-time sacrifice.
- In light of these truths – 1:1-10:18—we should boldly enter the presence of God
  - Not fearful like Esther in the throne room of Xerxes.
  - We do this because the way into the Holy of Holies has been opened up. Ephesians 2.
- “Let us”: “*draw near, hold on, be concerned...*”
- Verses 22,23,24: faith hope love
- Preoccupation with business affairs seems to have kept people from church (*Herm. Sim.* 8.8.1; 9.20.1).
- 10:26ff – no provision for deliberate sin in OT or the NT. Loss of salvation a possibility. 10:28 – Deuteronomy 17
- 10:29 – open antagonism! Not just apathy... though this will too eventually lead to contempt.
- Claudius Caesar tries to restore the old religions in 47-52 AD. In 48, expels the Jews from Rome. (Reference to “Chrestus” in Roman history.)
- Better possession – what patriarchs look forward to... More on this in chapters 11 and 12
- 10:37-38 = Habakkuk 2.3-4 + Isaiah 26.20 LXX.
- Habakkuk – complaint that oppressors are abusing people of God. Eventually God will deal with them!
- Am I shrinking back?

## Conclusion

- Keep reading, pondering, keeping eyes open to what the Lord may show you.
- Be sure to read Hebrews 11-13 for next week.
- For even more material on Hebrews, read the NT series at [jacobypremium.com](http://jacobypremium.com).

## CLASS 6 (Final class in Hebrews series)

### Chapter 11

- “Hall of Fame of Faith” of the Bible. See parallel in Sirach 44
- *Faith* used more often in Heb than in any other NT book, 33x
- 11:1 follows on 10:39 – This chapter illustrates the lives of those made it all the way, and were not destroyed.
- Faith = persistent steadfastness
- Among ancient intellectuals, faith regarded as characteristic of the uneducated – esp. faith without evidence.
- Remember triad the in 10:22-24? Faith: 11:1-40; hope (through perseverance) in 12:1-13; love: 12:14-13:21.

### Miscellaneous notes

- 11:5 – In Abel God speaks through a dead man, in Enoch through one who never died!
- Tents => temporary residents, and also that they did not intend to establish permanent residence in a culture devoid of God.
- 11:13 – We must die *in faith*.
- Death connection (self or family): 11:4,5,7,11-12,13,17-19,20,21,22,23,25-26,29,30,31,33-34,35-38.
- 11:15-16 – Abraham considered himself a stranger not because he missed Mesopotamia, but because he was looking forward to a heavenly place. This was contrary to the later desert generation, who longed to return to Egypt.
- 11:21 – staff = sign of pilgrimage
- From 11:35b, the tone changes, reflecting on those who received no reprieve from humiliation, suffering, and death
- 11:35b ref. to 2 Maccabees 6:18-7:42
- 11:35-36 – reminder of what happened under Flaccus (AD 32+) when he rounded up the Jews of Alexandria, arranged a spectacle in the theatre. Philo: “being scourged, hung up, bound to a wheel, brutally mauled and hauled off for their death march through the middle of the orchestra.” *Against Flaccus* 35.
- 11:37 – sawn in two: Ascension of Isaiah 5:11-14; Babylonian Talmud *Yebamoth* 49b, *Sanhedrin* 103b; Justin Martyr, *Dialogue with Trypho* 120; Tertullian, *On Patience*, 14. Such a practice was perpetuated by the Romans during the First Jewish War.
- 11:38 – Jeremiah, according to Jewish tradition, was stoned by Egyptian Jews.
- This chapter is meant to directly inspire the community to not be paralyzed in the face of fear, drift, or succumb to attraction to a “safer” religion.

### Chapter 12

- 12:1 Witnesses because *bore witness*, not because they are watching us!
- And yet they are pictured as being in a stadium, where Jesus has already finished the race.
- 12:3 – opposition *antilogia* => verbal
- Joy *anti* – instead of the joy...gave it up.
- Scorning shame: “Lictor, go bind his hands, veil his head, hang him on the tree of shame” (Cicero, *Pro Rabirio* 13; Livy 1.26.6-7).
- Image changes from race to boxing in v.4.
- 12:4— blood => martyrdom

- Proverbs 3:11-12 is main text from here to middle of chapter.
- Discipline is for a *legitimate* son, one who will receive the inheritance.
- From 12:14-13:21, Proverbs 4:26-27 LXX is the base scripture
- Pilgrimage!
- 12:24 – final occurrence of *better* in Heb
- 25 12:-1:2 – God spoke through Jesus. Listen to his voice (chs 3, 4)!

### Chapter 13

- This chapter tells them *how* practically to live the Christian life faithfully to the end.
- 13:2 – traveling Christian workers
- *Philadelphia* considered ludicrous! (Lucian)
- Prisoners are Christians.
- Certain Christians (2<sup>nd</sup> C) bribed guards to sleep with prisoners
- Sexual sin and greed often coupled in literature of antiquity. Even in Decalogue, follow one another.
- Re: v.4: Horace (*Odes* 3:6): “*Full of sin, our age has defiled first the marriage bed, then our children and our homes; springing from such a source, the stream of disaster has overflowed both people and nation. The young girl is eager to learn Ionian dances, and soon acquires the art of flirting; even in childhood she devises impure affairs. Soon she is looking for young lovers, even at her husband’s table, and does not even choose out those on whom she will quickly bestow illicit pleasures when the lights are low. When invited, she openly, and not without her husband’s knowledge, gets up and goes, whether it is some peddler who calls her or the owner of some Spanish ship, a lavish buyer of shame!*”
- 13:8 || 1:12 – divine changelessness. Christ’s atoning work yesterday (Cross), today (intercession in heaven), forever.
- Moses pitched a tent outside the camp (Exodus 33). Leave security and respectability of the sacred enclosure! Outside the camp = leave Judaism!
- 13:17 => tension with leaders.
- 13:20 – Great shepherd of the sheep – Isaiah 63:11 LXX
- 13:23 – Timothy only Christian mentioned by name in Hebrews
- 13:24 – read it since not all members would be present at the Christian meeting.

### Further study:

1. Notes for all 6 classes are at the North River website, [www.nrcoc.com](http://www.nrcoc.com), at “Digging Deeper.”
2. Please consider joining [jacobypremium.com](http://jacobypremium.com) for over 400 Bible studies and weekly podcasts.