Satisfaction can be defined as the “fulfillment of one's wishes, expectations, or needs, or the pleasure derived from this,” or “the payment of a debt or fulfillment of an obligation or claim.” In other words, it can describe my overall assessment with my life, or the status of my debt. And both of these “satisfactions” are often connected.

According to a debt counseling charity, “More than eight out of 10 people with debt problems say their financial difficulties are having a negative effect on their lives, jeopardizing their personal relationships, health and ability to carry out their jobs. . . . Nearly half of those questioned said their problems had a very negative impact on their health, with some suffering a nervous breakdown, loss of hair, palpitations and cessation of menstruation. Only 6% said it had no effect. Two-thirds said debt affected their ability to do their jobs—‘work has become difficult due to the constant worry about debt’, and that they ‘found it difficult to concentrate some days’ as they were ‘continually worrying about money.’”

And it’s not just debt that affects life—life may increase debt. According to Consumer Credit Counseling Service, "Only 15% of people had a debt problem because of overspending, almost half had a debt problem because of redundancy, a pay freeze or reduced working hours, while others were left over-indebted because of a relationship breakdown, illness or having children. This busts the myth that recklessness with credit is the main cause of debt problems. Rather it is life itself over which we often have no control." [Jill Insley, The Guardian, 21 July 2010]

So it would seem that if you are to have satisfaction in life, you must also have satisfaction of debt. When Jesus said, "I have come that they may have life, and have it to the full" (John 10:10b), did He also have in mind a connection between personal contentment and debt?

For Discussion

What is the difference between satisfaction and happiness?

Encounter

Read God’s word so He can speak to you.

Hebrews 9:6-15

6 When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry. 7 But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance. 8 The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still standing. 9 This is an illustra-
11 When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. 12 He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption. 13 The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. 14 How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God! 15 For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance--now that he has died as a ransom to set them free from the sins committed under the first
tion for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper. 10 They are only a matter of food and drink and various ceremonial washings--external regulations applying until the time of the new order.

Read it carefully **three** times.
Underline anything you see as important. Write any questions you have.

God's Word by asking questions of what you saw.
The notes that follow may help you think through these questions.

1) Read Leviticus 11 and make a general list of everything the High Priest had to do each year on the Day of Atonement—first for his own sin, then for the people.

2) The English word *atonement* means to make the two “at one”—to reunite God and the person. The Hebrew word *kipper* has the idea of removing the debt—what is between the two—by the payment of a ransom.

- What is the debt between you, the human, and God? Be as complete as possible.

- What is required to remove that debt—each part of it and all of it?
3) What does the Day of Atonement—with all of its complex ritual—tell you about the debt that separates us from God, and about what is necessary to remove it?

4) Obviously, the Day of Atonement didn’t actually remove the debt; otherwise it wouldn’t have to be repeated every year. So what did it do? See Romans 3:25-26.

5) Jesus removed the debt once and for all—"it is finished! Paid in full!” But what does that really mean for you? How have things changed for you in the satisfaction of life? See Hebrews 10:19-25.

- Really—how do you see yourself differently?
- What do you do differently because of this?—specifically
- How do you think of Jesus and your relationship to Him differently?
- How do you treat other people differently?
- What do you differently about temptations?
- What do you do differently when you fall?

Be holy—different—because I am holy
6-10 - The "regulations of divine service" (v. 1) in the Old Covenant are described to show its inferiority to the New Covenant. The "outer tabernacle" is the holy place (v. 6), and "the second" is the holy of holies (v. 7). The high priest entered the holy of holies only once a year on the Day of Atonement to offer the special sacrifices for that day (Lev. 16:2). His offering then covered those sins of the people that they committed ignorantly as opposed to those they committed in deliberate apostasy (cf. Lev. 4:1-2; 5:17-19). Some ignorance is culpable (blameworthy); sins of this kind do matter. In Israel the punishment for deliberate rebellion against the Mosaic Covenant was death. It is about this apostasy that the writer warned his audience. He also comforted them with the assurance that their High Priest would deal gently with the misguided who sin ignorantly (cf. 5:2).

The writer clarified that the Holy Spirit intended to communicate the fact that the Levitical system did not provide access into God's presence for the ordinary believer. The "holy place" is God's throne-room in heaven, and the "outer [lit. first] tabernacle" refers to the earthly tabernacle and its successors, namely, the temples in Israel (v. 8).

The Old Covenant system of worship did not meet the deepest need of God's people, namely, intimate personal relationship with God. Its rites and ceremonies extended mainly to external matters until God would provide a better system at "a time of reformation" (v. 10). This comparison helps us keep externals in their proper perspective as secondary to inward reality with God. Relationship with God purifies the conscience. It is possible to fulfill all the outward obligations of religion and still have a conscience that is not right with God (v. 9). This is one of the tragic inadequacies of religion that does not involve relationship with God.

11 - The writer now focused on the issue of sacrifice. A better translation might be, "He entered in connection with the greater . . . tabernacle." Jesus Christ did not pass through heaven in the sense of going on to some other place after He arrived there. He is there now.

12 - Blood is also a symbol of life (Lev. 17:11). The point is that the lives of innocent animal substitutes were sufficient only to atone for sin temporarily. However the life of Jesus Christ, because He was a perfect human substitute, adequately paid for the redemption of all people forever. Having died "once for all" (7:27; 10:10) He was able to enter God's presence "once for all."

13-14 - Old Covenant sacrifices for sin on the Day of Atonement only provided temporary cleansing, but the sacrifice of Jesus Christ provided permanent cleansing. The reference to "the eternal Spirit" is unique in Scripture. The Holy Spirit had empowered and sustained Jesus in His office. All three persons of the Trinity had a part in redemption (v. 14). The "dead works" in view are evidently those of the Mosaic Covenant (cf. 6:1). They are dead in that they did not impart spiritual life but only covered sin. Thus there is a contrast between ceremonial and conscience cleansing as well as between temporary and permanent cleansing in these verses. We should not feel conscience-
Notes on the Passage (con't)

bound to follow the Old Covenant in view of Jesus Christ's perfect sacrifice but should serve God under the terms of the New Covenant. A notice on a church marquee warned: "Most people want to serve God, but only in an advisory capacity."

15-16 - Since we have obtained "eternal redemption" (v. 12) through the death of our Mediator and the "eternal [Holy] Spirit" (v. 14), we can have hope in an "eternal inheritance." In contrast, believers under the Old Covenant enjoyed mainly temporary blessings and had comparatively little understanding of eschatological rewards. Appreciate the accomplishments of Jesus Christ's death. And turn your attention to obtaining what God had promised you as a future inheritance and continue to follow the Lord faithfully and patiently (6:12).

Going Further

One thing we can do to train ourselves to remember, is to memorize a part of what our Father has said to us. The Holy Spirit can use this to change our thinking so that our "heads" are more like Jesus.

This week, memorize Roman 3:23-24.