

## Lesson 57 Hebrews

### STUDY QUESTIONS:

1. After reading through all the letters of St. Paul, we have come to recognize his style. Contrast that style to the writing in Hebrews. We have come to know something about Paul's theology, too; are there new or different ideas in Hebrews? Do your Bible notes suggest a possible author? How is he influenced by Peter's first letter? Note similarities of themes.
2. What is meant by "God's rest?" How does one enter that rest? What difference does entering "God's rest" make in our lives?
3. Note the strong appeals to the Old Testament. The author contrasts the Old Covenant to the New - the high priest, the sacrifices, the Temple or tent. What was the result of the Old Covenant; what is the result of the New?
4. What is the penalty for accepting faith in Jesus and then turning away? And how does the author look on the discipline of endurance?
5. How does the writer explain the communion of the saints? 1:39-12:1 What are angels missioned to do? 1:4

**Joshua 21 :43-22:6 and prayer.** This reading presents "the rest" that Moses had promised the people once they were settled in the Promised Land. Because of unbelief those who followed Moses out of Egypt could not enter that rest, and the rest that was given through Joshua was inferior to the rest that comes through Christ. The superiority of Christ to any foreshadowing of Him in the Old Testament is consistently presented throughout Hebrews.

**The declaration of Christ's superiority is a clue to Hebrews' purpose.** Written for Jewish Christians under persecution, Hebrews is an exhortation and theological treatise rather than a letter, it has a letter form only at the end, and it means to inspire devoted clinging to Christ Jesus despite all suffering. Jesus is worth suffering for because He far surpasses any religious reality in history that has claimed men's devotion. The arguments sustained throughout are based on multitudes of quotes from the Old Testament, more than any other New Testament

book. All the concepts and comparisons are taken from the heart of Judaism: covenant, high priesthood, sacrifice, Abraham, Moses, the Law, Levitical Aaronic priesthood versus Melchizedek priesthood, angels and their roles, purification, the heroes and heroines of faith of the Old Testament. These last men and women were faithful to the end through all kinds of horrors, and we are being watched by them as we meet our tests of faith.

**The priesthood of Jesus is of great importance both because of its similarity and its difference to the Aaronic priesthood.** First, His is a priesthood that lies prior to every other priesthood. He is begotten of God, the exact counterpart of the Father with the very stamp of His nature, and He sits at the right hand of the Majesty on high, His name more excellent than any angel's. In such words the writer establishes the Godhead of Jesus. The High Priest of Judaism was the person who mediated between the people and God, and between God and the people. The meeting place of God and man, he was chosen from among men and acted on behalf of men by offering gifts and sacrifices to God daily for them and for himself, a sinner. However, he was prevented by death from continuing. He was just a shadow of the real priest, Jesus, who because of who He is has the power to truly mediate between God and men. Yet, Jesus as High Priest is of the human lineage of Judah, not of Aaron. Why? Because His priesthood is far superior to and beyond the Aaronic priesthood. Aaron (and Levi, head of his tribe) was merely a seed in the loins of Abraham when Abraham offered sacrifice and tithes to the priest Melchizedek. Therefore Levi and his descendants themselves were dependent on another priesthood signified by Melchizedek but personified in Jesus. Melchizedek was a mysterious person with no known lineage whose name means King of Righteousness and whose locale, Salem, means peace. Clearly then, he was a mysterious foreshadowing of the one true High Priesthood borne sovereignly by the Son of God. Jesus lives forever, and forever has entered into the inner shrine on our behalf (6:20). With his own blood he has secured eternal redemption by putting away the sins of the people. Our sacrifice now is a sacrifice of praise, offered through Him. Surely, then, the covenant established by this High Priest is far better and is enacted on better promises than the Old, and is ratified by a blood beyond price, not mere animal blood which cannot wash away

sins. Therefore, we had best be very careful never to renege from our part of this covenant despite the pain and the cost required.

**This Divine High Priesthood establishes the Final Covenant in the Blood of Christ**, who is both sacrificial victim and priest. So Hebrews becomes for us in the end, a Eucharistic theology of the highest order. We are instructed that the sacrifice of Calvary occurred once for all; there is no further sacrifice for sins 10:26. So if we turn our backs on this eternal sacrifice, there is nothing that can be offered to relieve us of the condemnation that accompanies our sin. No blood of animals was ever sufficient to reconcile us to God; only the offering of the body of Jesus, once for all. 10:10. in light of this repeated truth, why is the mass being offered in every hour of every day around the world? “For by a single offering He has perfected for all time those who are sanctified.” 10:15. There is the further insight to be added to this: “Do this in remembrance of me.” (St. Paul records this statement in First Cor.1 1:24, and his is the earliest record; direct from Jesus Himself). The Church then teaches consistently from the earliest record that the one sacrifice is “re-membered” in a bloodless manner on the altars around the world in all places and at all times. Everywhere, till the end of time, the one sacrifice of Jesus on the Cross of Calvary is offered for the forgiveness of sins, and after that sacrifice the feast of that Body and Blood is consumed by the penitents who, in turn, offer to God the “sacrifice of praise.” 13:1 5

**All the multitudinous quotes from the Old Testament which are used to proof text this argument** are taken from the Septuagint, the Greek version of the Hebrew scriptures, which originated in Alexandria, Egypt, and which, at the writing of this epistle, is about 300 years old. Also the concepts interwoven into these Old Testament illustrations lean toward the Philonic; the vocabulary, figures of speech, and manner of argument are influenced by Philo, an Alexandrian Jew 20BC-AD50 who incorporated Greek philosophy into Judaism. We recognized the Wisdom of Solomon to be such a Greek-influenced Old Testament writing. This book was written at the center of Philonic influence, Alexandria, where the writer of this letter also undoubtedly received his

formation. The writer gives himself away as a thoroughly Hellenized Jew. The Greek of the book is highly polished, that of a master rhetorician. It is not Pauline in style, in form of argument, or in language.

**Considering all this evidence, who might the author be?** The man who fits these criteria, was also close to the apostles and received his inspiration as a Christian directly from them, as evidenced in the text - 2:3 “it was attested to us by those who heard Him, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to His own will.” Besides hearing the apostles themselves, the writer was well acquainted with the charismatic dimension of the Holy Spirit. We recall that Apollos was an Alexandrian, and that the first flush of his own Holy Spirit baptism experience fired the conflagration at Corinth. We last heard about Apollos from Paul at the end of his first letter when he is explaining to the Corinthians that he has invited Apollos to go back to visit them, but that he isn’t anxious to do that.

**Acts 18:24f lends credence to Apollos’ authorship.** In almost every sentence Apollos fits the bill as the author of this remarkable book. He is a Jewish believer, an Alexandrian; he is eloquent, well versed in the Scriptures, fervent in spirit, speaking accurately concerning Jesus; he is a bold speaker in the synagogue, a great source of strength to believers, powerful at confuting the Jews by use of the Old Testament to prove Jesus was the Christ. In each case the description fits the content and form of Hebrews uniquely. A strong missionary figure in the early church with experience and friends in many places, it would be hard to find another New Testament personality that would seem so well suited to authorship of the letter to the Hebrews. We judge from the context that he is writing to Rome (Italians - expatriates send greetings at the end of the letter. The NAB does not have the reference to Italy that the RSV does). Apollos, the traveling preacher, last known to be in Ephesus, is still there when he writes this letter. He seems to have the First Letter of Peter, which was sent to Asia Minor, in front of him. He amplifies and uses many of its particulars concerning maturity (go on from the milk given to the immature), hospitality, priesthood, and hope for those who died under the old covenant. He also leans heavily on the familiar

words signifying endurance and suffering, pascho, hupomeno and hupotasso.

**The time of writing can almost certainly be pinpointed as well.**

With the ultra-Jewishness of this book, had the Temple in Jerusalem already fallen, and the sacrifices there ended, certainly there would be a reference to this in the writing. The ending of the Jerusalem rituals of sacrifice would be too relevant to Apollos' argument to overlook. Therefore the writing took place before AD70. However, it is also written after the deaths of Peter and Paul which occurred during the Neronian persecution - see 13:7 "Remember your leaders, those who spoke to you the word of God; consider the outcome of their life and imitate their faith." The imitation that is asked for throughout is to suffer even to the shedding of the Christian's blood. This refers to Peter and Paul though their names are omitted for an obvious reason - it would be unsafe to include them in a document sent to the persecuted that might fall into the persecutors hands. At first these Jewish Christians in Rome rose to meet their suffering well (10:32) "Recall the former days when after you were enlightened you endured a hard struggle with sufferings etc. . . . This might refer to the exiling of Christians Under Claudius. But under the present persecution the years have dragged on, and they are weakening. The writer is afraid they are ready to cave in; (12:13) "Therefore lift your drooping hands and strengthen your weak knees - and don't get bitter." The time must, therefore, be several years after the beginning of the persecution but not after 70; we can almost say, AD68 or 69. Because of the possible charge of treason in having such a letter in their possession, there are no references to the emperor, nor names of anybody. The only name mentioned is Timothy's who is reported to be freed from prison. It was in Ephesus that we left him just before Paul's last letter to him; he'd been installed there as Bishop. Likely, that position brought him imprisonment during a local persecution spawned off of Nero's.

**To the persecuted, Hebrews offers Jesus as their model.** The letter, in affirming that Jesus' salvation is the only one, and in comparing it to all that the Old Testament has to offer, shows Jesus to be the Pioneer,

otherwise translated Author or Leader. He exhorts these suffering ones to endure following this Pioneer who also suffered. The Greek term pascho, suffering, is prevalent, and it is in suffering that Jesus is seen to be perfect, and offers His brothers (those who for Jesus' sake suffer, too) perfection. It is a strange idea. We believe that Jesus was perfect without any act that He did. But this writer to encourage the readers to possible martyrdom, emphasizes the truth that had He avoided suffering He would not have been perfect.. So He is the Pioneer we follow in order to be made perfect and complete through a suffering completeness. One should not shrink from death; Jesus has made death into life, chapter 2 and following. We Christians are to endure (12:iff), looking to Jesus as the pioneer and perfecter of our faith. He endured the cross, despising the shame; "Consider Him who endured from sinners such hostility against Himself, so that you may not grow weary or faint-hearted. In your struggle against sin you have not yet resisted to the point of shedding your blood." Then the exhortation continues recalling how God disciplines those whom He loves, even as He perfected Jesus through suffering. This endurance is the final test, and to persevere through it is the will of God.

**"Be careful lest you fall away."** Alongside this emphasis on pascho, and the necessity and redemptive quality of suffering for our souls, is the dire warning repeated over again of what apostasy - leaving the faith will mean. 2:1 is the first warning; retribution against those who fall away. Then 3:7, "Today, when you hear His voice harden not your hearts - or you will not enter His rest." For we share in Christ, if only we hold our first confidence firm to the end." In this regard, the Word of God, like a two edged sword will open up the intentions of the heart, exposing the true and the false. God's Word is two edged because on the one side it condemns those who disobey, even while the same Word affirms those who obey - a similar idea to dikaiosune- the righteousness we discussed in Romans. Even stronger, the warning comes in 6:4. The apostate who denies Christ falls under a terrible condemnation with no chance for repentance. The apostate is, under these circumstances, crucifying Jesus all over again. There is a fearful prospect of judgment reserved for the man who "has spurned the Son of God and profaned the blood of the covenant by which He was sanctified." At the end of 10 is described what happens to the one who shrinks back; he is lost, while those who keep faith will keep their souls. 12:25 begs, "see that you do not refuse . . . our God is a consuming fire."

# Lesson 57 Hebrews

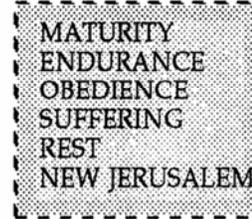
## HISTORICAL SITUATION

THE DEATHS OF PETER AND PAUL  
 PERSECUTION IN ROME  
 TEMPTATIONS TO GIVE UP  
 EXHORTATION TO KEEP THE FAITH



JEWISH AND GENTILE  
 CHRISTIANS SUFFERING  
 UNDER NERO

FAITH EQUALS  
 ENDURANCE



APOLLOS  
 WRITES FROM



Roman Expatriates in Ephesus

TIMOTHY HAS JUST BEEN RELEASED  
 FROM PRISON

Gnostic  
 Influences  
 "KNOWLEDGE"

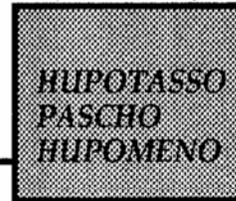
## REFUTING GNOSTICS

WHO JESUS IS: FAR SUPERIOR  
 TO ANGELS  
 REFUTING JEWISH SYNCRETISM  
 FAR SUPERIOR TO ALL  
 JEWISH FORMS  
 HE IS WORTH SUFFERING FOR  
 AND HE SUFFERED TO SHOW YOU  
 THE WAY

## ABOUT THE AUTHOR, THE TEXT REVEALS:

A PLATONIC INFLUENCE (PHILO OF ALEXANDRIA)  
 A SEPTUAGINT SOURCE FOR OLD TESTAMENT QUOTES (ALEXANDRIA)  
 A WRITER IN THE SECOND GENERATION  
 A HEBREW BACKGROUND  
 STRONG ARGUMENTATION FROM JEWISH RELIGIOUS UNDERSTANDINGS  
 ACQUAINTANCE WITH THE POWER OF THE HOLY SPIRIT

See Acts 18:24 for description of Apollos's character  
 that makes him the most likely candidate as author



REST EVERLASTING  
 LIFE

GOD SENDS HIS WORD  
 IN HUMAN FLESH

JESUS CHRIST



OBEDIENCE  
 ENDURANCE

SUBMISSION

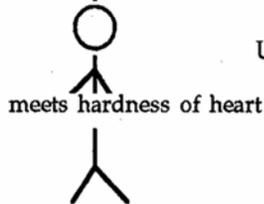
BELIEF/FAITH

FORGIVENESS

UNDER THE NEW COVENANT  
 IN CHRIST'S BLOOD.

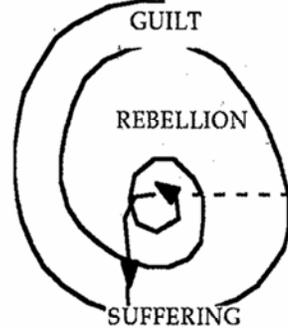
## GOD'S WORD

THRU THE PROPHETS



UNDER THE LAW OF MOSES  
 THE OLD COVENANT

UNBELIEF → DISOBEDIENCE



REPENTANCE

FAITH

## Lesson 57 Hebrews Synopsis

1. God spoke through the prophets  
He now speaks through His Son  
Jesus is heir of all things  
thru whom He created the world  
He reflects the glory of God  
and bears the stamp of His nature  
He upholds the universe  
He made purification for sins  
and sits on the right hand of God  
superior to the angels  
earth and heavens will perish  
God will not end or change  
angels are merely ministering spirits

2. beware of drifting away from truth  
don't neglect message of salvation it  
was declared by the Lord  
attested by first hand witnesses  
attested by signs, wonders and  
Holy Spirit gifts  
the world is not subjected to angels  
but to man, we don't see man ruling  
only Jesus, so far  
Jesus crowned with glory  
because of the suffering of death  
Jesus who made all things  
God made the pioneer of salvation  
perfect through suffering  
He who makes holy  
and those made holy have one origin  
that is why He calls them brethren  
He and they share flesh and blood  
that through death He might destroy  
the devil who has its power  
delivering those afraid of death  
from its bondage  
He is made like us in every way  
to be a merciful High Priest

3. to make expiation for sins  
He has suffered and been tempted  
and is able help the tempted Jesus,  
apostle and High Priest faithful to Him  
who appointed Him worthy of more  
glory than Moses the Spirit says, "if  
today you hear His voice, harden not  
your heart" Israel hardened its heart  
with Moses therefore they did not  
enter rest unbelief will lead you to fall  
from God we share in Christ only if we  
endure  
they were rebellious under Moses  
unable to rest because of unbelief

4. rest has been promised  
don't fail to reach it by lack of faith  
God rested on the seventh day  
Joshua unable to give people rest  
there remains a Sabbath rest  
for the people of God  
whoever enters God's rest  
rests from his labors  
don't fall by disobedience  
God's word is a two-edged sword  
dividing soul and spirit; discerning  
thoughts and intentions of heart  
everything is open and laid bare  
hold fast to our High Priest  
He sympathizes with our weakness  
tempted like we, but without sin  
draw near to the throne of grace  
receive mercy, grace for every need

5. the human High Priest appointed  
on behalf of men offers gifts  
and sacrifices for sins  
he is beset with weakness  
he is called by God, like Aaron Christ was  
appointed by God He offered up prayer with  
cries

and was heard for His godly fear  
He learned obedience by suffering  
made perfect, source of salvation  
for all who obey Him  
a High Priest after the order  
of Melchizedek  
you don't understand  
because you have grown dull  
you still need milk not solid food  
you are unskilled in the word of God  
the mature are trained  
to distinguish good from evil

6. leave behind elementary doctrine  
go on to maturity, elementary things:  
repentance from dead works  
and faith toward God  
ablutions, laying on of hands  
the resurrection of the dead  
and eternal judgment  
warning: not possible to be restored  
if you commit apostasy  
that crucifies the Son of God again  
if this belief fails you, you are near  
to being cursed  
however, your work and love  
won't be overlooked  
show earnestness to the end  
be imitators of those who thru faith  
with patience inherit the promises  
Abraham patiently endured  
he obtained the promise  
seize the hope that is given you  
Jesus has gone to the Holy of Holies  
a High Priest forever  
in the order of Melchizedek  
Melchizedek blessed Abraham  
Abraham tithed to him  
his name, King of Righteousness  
and King of Peace -Salem

without father or mother  
neither beginning of days  
nor end of life  
he resembles the Son of God  
he is a priest forever - not like Aaron  
Jesus is a priest in the same way  
Abraham blessed by Melchizedek  
the greater blessed the lesser  
Abraham tithed to him  
Levi (Aaron's father) was still  
in Abraham's loins, so Levi also  
tithed to Melchizedek  
who was not a Levitical priest  
but greater than them  
Jesus also is from "another tribe"  
in the power of an indestructible life  
a priest forever after  
the order of Melchizedek  
setting aside the Law  
a better hope is introduced  
from Psalm 10, the Lord has sworn  
and will not change His mind  
Jesus is surety of a better covenant  
we have a High Priest holy,  
blameless, exalted above heavens  
no need to offer sacrifice daily  
He offered sacrifice once for all

8. our High Priest seated at right hand  
of the Majesty on High  
on earth He would not be a priest  
because there are priests  
who offer gifts according to the Law  
their's is just a copy  
of the heavenly sanctuary  
everything was made according  
to a heavenly pattern  
Christ's covenant is better  
it has better promises  
Jeremiah promised this covenant

- new one will make the old obsolete  
the old is about to vanish
9. old had regulations for worship  
an earthly sanctuary, lampstand  
table, bread of Presence and all the  
Temple accoutrements the work of  
the earthly High Priest his gifts  
cannot perfect conscience but deal  
only with regulations when Christ  
appeared with a greater and more  
perfect tent  
He took His own blood  
how much more the blood of Christ  
purifies through the eternal Spirit  
offered without blemish to God to  
purify your conscience  
therefore He is the mediator of a  
new covenant ratified in blood  
Moses ratified with animal blood  
everything purified with shed blood  
without it there's no forgiveness  
before there were mere copies  
of the heavenly realities  
now, not a copy but the true one  
Jesus has appeared  
once for all to put away sin  
by the sacrifice of Himself  
He will save those who wait for Him
10. sacrifices made year after year  
can never make perfect  
those who draw near  
just a shadow of the real thing  
impossible for animal blood  
to take away sin  
by God's will we are sanctified  
through the offering of the body  
of Jesus Christ once for all  
by a single offering  
He has perfected for all time
- those who are sanctified  
the Holy Spirit bears witness  
therefore draw near with true heart  
full assurance of faith  
hold fast to the confession of hope  
if we sin deliberately  
there is no longer a sacrifice for sins  
only judgment, worse punishment  
will be deserved by him who spurned  
the Son of God  
it is a fearful thing to fall  
into the hands of the Living God  
earlier you endured a hard struggle  
being publicly exposed to abuse  
you had compassion on prisoners  
accepted the plundering of property  
endure for He is coming  
don't shrink back but keep the faith
11. faith is the assurance  
of things hoped for  
the conviction of things unseen  
by faith Abel offered to God  
an acceptable sacrifice  
by faith Enoch was taken up  
and did not see death  
to please God  
impossible without faith  
by faith Noah heeded  
built the ark  
by faith Abraham obeyed  
and went out, looking for a city  
whose builder is God  
by faith Sarah conceived  
these all died in faith  
not having received the promise  
God has prepared for them a city  
by faith Abraham offered up Isaac  
by faith Isaac blessed Jacob, Isaac  
and Jacob blessed sons and Joseph
- by faith Joseph directed his burial  
by faith Moses' parents hid him  
he chose ill treatment with the people  
of God by faith he left Egypt and  
endured by faith he kept the  
Passover by faith he crossed the Red  
Sea by faith the walls of Jericho fell  
down by faith Rehab did not perish  
but welcomed the spies  
through faith Old Testament heroes  
did God's will; tortured, suffered were  
stoned, killed, and destitute afflicted,  
ill-treated  
though well attested by their faith  
they did not receive the promise
12. we are surrounded by them  
as a great cloud of witnesses  
so we must persevere  
looking to Jesus, pioneer of our faith  
He endured the cross  
consider His endurance  
and don't grow weary  
you have not yet resisted  
to the point of shedding blood  
God disciplines those He loves  
discipline seems painful  
but it yields peace  
strengthen yourselves  
strive for peace, don't become bitter  
don't sell your birthright like Esau  
he couldn't repent afterward  
you've not come to Moses' mountain  
but to Mount Zion  
the city of the living God  
and to Jesus whose blood speaks  
more graciously than blood of Abel  
we are receiving a kingdom  
that cannot be shaken
13. refusal can't escape judgment  
God is a consuming fire  
let brotherly love continue  
show hospitality to strangers  
some of these are angels  
remember those in prison, ill-treated  
let marriage be held in honor  
the marriage bed undefiled  
keep free from love of money  
be content with what you have  
remember your leaders  
those who spoke the word of truth  
consider the outcome of their life  
imitate their faith  
don't be led astray by false teaching  
Jesus suffered outside the gate  
to sanctify through His blood  
we seek the city which is to come  
do not neglect to do good  
share, sacrifices please God  
obey your leaders, submit to them  
joyfully and not sadly, pray for us  
may God equip you to do His will  
Timothy has been released  
with whom I shall see you  
if He comes soon  
all from Italy send greetings

## Lesson 57 Hebrews Outline

### I. Background of the Letter to the Hebrews

- A. Destination probably Rome
  - 1. first known in Rome, mentioned in I Clement, AD95
  - 2. ex-patriate Italians, escapees of Nero's persecution, send greetings 13:24 (only in the RSV Bible)
- B. Affinity to Alexandrian thought and expression
  - 1. Philonic 20B.C.- AD50-60 (neo-Platonic) thought popular in Alexandria
    - 8:5, 9:23, 10:1, a touch of Plato combined with the Law and Prophets a, Plato - things on earth were mere shadows of the real
    - b. Plato - the ideal is in heaven, the copies of the ideal on earth
      - 1) Moses made everything to a pattern shown him on mountain 8:5
      - 2) Christ entered, not into a copy of the Temple but the real one 9:24
      - 3) the Law is the shadow of the true form of reality 10:1
    - c. also put language of Stoics into language of Judaism
  - 2. Old Testament references are from the Septuagint
    - a. the Greek Old Testament translation done in Alexandria 280's B.C.
    - b. Jews of the diaspora had never seen a Hebrew scripture
- C. Author of Hebrews was uncertain since the First Century
  - 1. candidates include Barnabus and Paul
  - 2. most likely person is Apollos
    - a. Acts 18:24 ff states his qualities
      - 1) a believing Jew, an Alexandrian
      - 2) eloquent, well versed in Scripture, fervent in spirit
      - 3) spoke accurately concerning Jesus
      - 4) bold speaker in the synagogues
      - 5) great help to believers
      - 6) powerful at confuting the Jews by use of the O.T.
      - 7) proving that Jesus is the Christ
      - 8) a second generation believer see 2:3
    - b. other scriptural backup
      - 1) Holy Spirit gifts known by Apollos 2:4 (overdone in Corinth)
      - 2) a strong missionary figure with experience and friends in many places. Acts 18:14-18, 19:1; I Cor 1:12, 3:4-6, 22; 4:6, 16:12; Titus 3:13 (Written before AD70, not many would be qualified)
    - c. his qualities match those of this letter
      - 1) a polished Greek style like a master rhetorician, unlike Paul
      - 2) quotes the Old Testament differently than Paul
      - 3) quotes the Old Testament profusely (seven times in chapter one)

- 4) very Jesus centered
  - 5) reinterprets Jewish experience in light of Christ, distinctly Hebrew
  - 6) a fervent, bold, encouragement to believers
  - 7) obvious Alexandrian influence
  - 8) knew synagogue worship, not Temple worship
  - 9) infers he knows The Wisdom of Solomon - also Alexandrian work
- D. Time of writing
- 1. just after the Neronian persecution AD65-67, or during it a, people encouraged to hold on despite all - they're tired **+z 3**
    - b. written without names, except Timothy's at the end
      - 1) time of stress is not over
      - 2) names would be incriminating in the wrong hands
    - c. leaders killed? are mentioned - no doubt Peter and Paul
      - 1) remember your leaders 13:7
      - 2) past tense, those who spoke to you the word of God
      - 3) consider the outcome of their life, imitate their faith 13:7
      - 4) Jesus does not change regardless of circumstances 13:8
    - d. probably written in Ephesus where expatriates were - and Timothy, temporarily imprisoned, was bishop
  - 2. though sacrifice, Temple, etc. are used as inferior to Jesus, Temple's end (AD70) not mentioned, though it would verify the thesis lb
  - 3. therefore the date can be pinpointed to AD68-69
- E. purpose is to hearten Roman Jewish and Gentile Christians not to give up
- 1. to warn them against apostasy under trial
  - 2. to guard against Gnostic errors
  - 3. to put Jesus into a complete Jewish perspective, worthy of suffering for

### II. Major Themes

- A. Who Jesus is - He is worth all suffering
  - 1. God's Son, heir of all things
    - a. through whom all things were created 1:2, 2:10
    - b. begotten of God 1:5
    - c. everything in subjection to Him will be true of redeemed man 2:8
  - 2. the exact counterpart of the Father 1:3 reflects His glory
    - a. the very stamp of His nature
    - b. upholds the universe by His word of power.
    - c. at the right hand of the Majesty on high
  - 3. His name more excellent than the angels 1:4
  - 4. eldest of brothers who we are 2:11-13 (heirs)
    - a. partook of their same nature
    - b. made like them in every respect to be their High Priest 2:17

## 557 Lesson 57 Hebrews Outline

5. through death destroyed the Devil who has the power of death
  6. He will come again to save those eagerly waiting for Him 9:28
- B. Perfection is through suffering and endurance (*hupomeno*, "remained under" translated "endured," "perseverance," "suffer") *hupotasso*, "submission"
1. even Jesus was made perfect through suffering
    - a. crowned with glory and honor because of the suffering of death 2:9
    - b. Pioneer (Author, Leader) perfected through suffering 2:10, 5:9, 12:2
    - c. he has suffered and been tempted, can help those tempted 2:18
    - d. prayed with loud cries and tears to be saved from death 5:7
    - e. He learned obedience through suffering 5:8
      1. endured the cross for the joy set before Him 12:2, despised the shame is now seated at God's right hand
      - g. endured hostility from sinners 12:3
  2. those who follow this leader do the same 5:9
    - a. you have need of endurance to receive the promise 10:36
    - b. consider Jesus and don't grow faint-hearted 12:3
    - c. you have not yet resisted to the point of shedding blood 12:4
  3. endurance of suffering is discipline 12:5 a. discipline is God treating you as sons 12:7 b, be subject to the Father and live
    - c. discipline is meant for holiness 12:10
    - d. it seems painful rather than pleasant
    - e. it will yield peaceful fruit of righteousness to those trained by it 12:11
- C. Entering rest after faithful work is done
1. not for the disobedient 3:11, 3:18, 4:5-6, 4:11
  2. not for those of unbelief 3:19, 4:2-3
  3. the promise of entering rest remains; those who believe enter that rest 4:3
  4. God's rest began when His work was finished 4:3 on the seventh day
  5. the day for entering rest is "today" 4:7 cease from our labors
- D. What faith is and those who faithfully endured
1. faith is: assurance of things hoped for, conviction of things not seen 11:1ff
    - a. it receives divine approval 11:2, pleases God 11:5
      - 1) Abel's gift 11:4
      - 2) Enoch's not seeing death 11:5
    - b. by faith the world was created by the word of God
    - c. without faith it is impossible to please God 11:6
  2. Old Testament heroes of faith
    - a. Noah constructed an ark by faith 11:7
    - b. by faith Abraham obeyed, sought a new land 11:8, offered Isaac 11:17
    - c. Sarah conceived a child 11:11 by faith
    - d. Isaac blessed Jacob and Esau 11:20 by faith
    - e. Jacob blessed Joseph's sons 11:21 by faith
    - f. Moses was hid by his parents by faith 11:23
      - 1) Moses shared ill treatment of his people by faith 11:24
      - 2) suffered abuse 11:27
      - 3) left Egypt - he endured
      - 4) kept the Sabbath 11:28
      - 5) the people crossed the Red Sea
    - g. the walls of Jericho fell down by faith 11:30
    - h. by faith Rahab did not perish 11:31
    - i. other heroes listed 11:32- 38 with all their trials, tribulations, torments
    - j. they did not receive what was promised - died in faith 11:11, 11: 39
      - 1) they were strangers and exiles on the earth 11:13
      - 2) they were seeking a homeland, a better country
      - 3) the world is not worthy of them 11:38
      - 4) God had foreseen something better
        - a) apart from us they should not be made perfect 11:40
        - b) we are surrounded by this cloud of witnesses 12:1
- E. Warnings about apostasy
1. disobedience receives a just retribution 2:2
  2. don't harden your hearts as people did under Moses 3:7, 3:15
    - a. they tested God and rebelled
    - b. therefore God swore, they shall not enter my rest 3:11, 3:18, 4:1
    - c. their bodies fell in the wilderness 3:17
    - d. they received good news but did not obey 4:6
  3. be careful about an evil, unbelieving heart
    - a. leads to falling away from the living God
    - b. don't be hardened by the deceitfulness of sin 3:13
  4. we will share in Christ if only we hold firm to the end 3:14
    - a. hold fast our confession 4:14
    - b. don't be sluggish, imitate faith, patience, inherit promises 6:12, 10:39
    - c. be like Abraham who patiently endured 6:15
    - d. hold fast without wavering 10:23
      - 1) consider how to stir one another to love and good work
      - 2) don't neglect to meet together 10:25
      - 3) encourage one another as the Day draws near
    - e. don't shrink back to destruction 10:39
    - f. run the race with perseverance, lay aside every weight 12:1
      - 1) lift your drooping hands, strengthen your weak knees 12:12
      - 2) make straight paths for your feet 12:13
      - 3) if you are lame and out of joint, be healed 12:13
    - g. don't let a root of bitterness develop 12:15

- h, don't sell your inheritance, your birthright like Esau 12:16 i. do not refuse God who warns from heaven 12:25
  - 1) He will shake the earth and the heaven 12:27
  - 2) offer acceptable worship with reverence and awe 12:28
  - 3) God is a consuming fire 12:29
- 5. apostates cannot repent and be restored 6:4
  - a. they have been enlightened and tasted the Holy Spirit
  - b. if they then commit apostasy, they crucify the Son of God, hold Him up to contempt 6:6
  - c. if deliberate sin there is no longer a sacrifice for sins 10:26
    - 1) only a fearful prospect of judgment
    - 2) fury of fire consumes adversaries 10:27
    - 3) violate the Law and a man dies at testimony of witnesses 10:28
    - 4) worse punishment deserved by those who have spurned the Son of God. 10:29 outraged the Spirit of grace
      - (a) God will judge; vengeance is mine 10:31
      - (b) it is a fearful thing to fall into hands of the living God. 10:31
- F. Reinterpretation of Jewish themes
  - 1. High priest 2:17 where God and man meet - Jesus
    - a. human High Priest 5:1 if
      - 1) chosen from among men acts on behalf of men
      - 2) offers gifts, sacrifices 5:1 ff daily repeating same sacrifices 10:11
      - 3) deals gently with ignorant and wayward 5:2 he too is weak 7:28
      - 4) must also offer offerings for his own sins
      - 5) such a one is called by God like Aaron
      - 6) prevented by death from continuing 7:23
      - 7) serves a copy of the heavenly sanctuary 8:5
      - 8) in Holy of Holies offers blood once a year for sins of people 9:7
        - a) cannot perfect the people 9:9, 10:2-8, 10:11
        - b) God takes no pleasure in these sacrifices and offerings 10:8
    - b. Christ as High Priest
      - 1) appointed by God 5:5
        - a) appointed to offer gifts and sacrifices 8:3
        - b) purifies consciences to serve the living God 9:14
        - c) apostle and High Priest of our confession 3:1
      - 2) of the order of Melchizedek 5:10, 6:20 a priest forever after the order of Melchizedek Psalm 110. 7:24
        - a) Melchizedek (Gen 14:7-20) king of Salem 7:14
        - b) name means King of Righteousness
        - c) Salem means peace
        - d) without father or mother or genealogy
  - e) without beginning of days or end of life
  - f) resembling the Son of God a priest forever
  - g) Abraham gave tithes to him
    - (1) Levi, Abraham's descendant, head of line of priests receives tithes from people 7:4
    - (2) Melchizedek receives tithes from Levi (Abraham)
    - (3) Melchizedek's priesthood the more honorable
    - (4) the Lord descended from Judah, not a priestly order
    - (5) his priesthood is then of the order of Melchizedek
  - h) established by an oath of God 7:21
  - i) always lives to make intercession 7:25
- 3) has entered into the inner shrine on our behalf 6:20
  - a) passed through the heavens 4:14
  - b) entered once for all in the Holy Place
  - c) with His own blood securing eternal redemption 9:12
  - d) made expiation for the sins of the people perfected for all time those who are sanctified 10:14
  - e) once for all His blood put away sin by sacrifice of Himself 9:25 ff, 10:10, 10:12
    - (1) then sat at down at the right hand of God 10:12
    - (2) waiting for His enemies to be a stool for His feet 10:13
    - (3) through Him continually offer sacrifice of praise 13:15
  - f) thru the curtain of His flesh we confidently enter 10:19 washed with pure water 10:22
- 4) surety of a better covenant 7:22
  - a) enacted on better promises 8:6
  - b) mediator of new covenant 9:15, 10:16 ratified in blood 9:18 ff
    - (1) under the law everything purified with blood
    - (2) without shed blood no forgiveness of sin 9:22
- 5) holy, blameless, unstained, separated from sinners, exalted above the heavens 7:26 perfect forever 7:28
- 6) seated at the right hand of Majesty in heaven 8:1
- 7) sympathizes with our weakness for He too was tempted 4:15
- 2. faithful like Moses 2:3-6 He is worthy of more glory than Moses
  - a. He is the builder of a house; Moses only a faithful servant in the house
  - b. Jesus over God's house as a Son
- 3. the Jewish Law made nothing perfect 7:19, 10:1ff
  - a. if sacrifices could, they would have ceased 10:2 people would have been made perfect
  - b. they are just a reminder of sin year after year 10:3
  - c. first covenant was not faultless 8:7

1. Jeremiah prophesied a new covenant Jer 31:31ff
  2. the first one would become obsolete 8:13
  3. had regulations for worship and an earthly sanctuary 9:1
- d. contrast of two covenants
  1. Moses' in cataclysmic natural events. 12:18 totally fearful 12:21
  2. Mount Zion 12:22 ff
    - a. innumerable angels in festal gathering
    - b. assembly of the first-born enrolled in heaven
    - c. a judge who is God
    - d. the spirits of the just made perfect
    - e. Jesus the mediator of the new covenant
    - f. sprinkled blood more gracious than the blood of Abel
  4. Tent, sanctuary, Temple 8:2,9:1-7 priest into Holy of Holies once a year
- G. The Word of God 4:12
  1. living and active
  2. sharper than any two-edged sword
    - a. cuts both ways (dikaioma)
    - b. divides soul and spirit
    - c. discerns thoughts and intentions of heart
  3. need to grow in the principles of God's word 5:12
    - a. the milk-fed are unskilled in the word of righteousness
    - b. need faculties trained by practice to distinguish good from evil 5:14
    - c. leave elementary doctrines: 6:10f repentance from dead works, faith in God, instruction about ablutions, laying on of hands, resurrection of the dead, eternal judgment
- H. The Roman Jewish-Christian's good works
  1. love for His sake in serving the saints 6:10
  2. after you were enlightened 10:32
    - a. you endured a hard struggle with sufferings
    - b. publicly exposed to abuse and affliction 10:33 a. sometimes partners with those thus treated
  3. you had compassion on the prisoners
  4. you joyfully accepted the plundering of your property 10:34
  5. let brotherly love continue 13:1
    - a. show hospitality - it might be an angel 13:2
    - b. remember those in prison as though in prison with them 13:2
    - c. those ill-treated, one body with them 13:3
  6. keep marriage sacred 13:4
  7. keep free from love of money 13:5 God will take care of you.
  8. share what you have, sacrifices are pleasing to God 13:16
  9. obey your leaders (new ones) and submit to them 3:17 ( Linus the next

- pope mentioned If Tim 4)
    - a. they keep watch over your souls
    - b. they will have to give account joyfully 13:17
10. pray for us that I may be restored to you 13:18
11. may God equip you with everything to do His will 13:21
12. greet all your leaders and all the saints. 13:24
- I. The eternal City
  1. Abraham looked forward to the city 11:10
  2. God has prepared for the faithful a city 11:16
  3. called to the city of the Living God 12:22 Jerusalem
  4. the lasting city is not here 13:14
  5. we seek the city which is to come 3:14

## 111. Counter-Heretical teaching

- A. Gnostic influences
  1. angel worship refuted 1:5
    - a. they are merely ministering spirits 1:14
    - b. sent to serve those obtaining salvation
    - c. Jesus not concerned with angels, but sons of Abraham 2:16
  2. don't drift away from original message 2:1
  3. do not be led astray by strange teaching 13:9
- B. Judaizing influences
  1. go forth outside the camp - outside Judaism 13:12
  2. those who serve the tent cannot eat at our altar 13:10