

OUTLINE OF HEBREWS
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Introductory matters

1. Readers--A local group of Jewish Christians in Palestine or possibly in Rome (13:24).
2. Author--Unknown to us but well known to his readers.
3. Date-- A.D. 61-67.
4. Key words--perfection (13 times)
 heavenly
 better than
5. Value--Read the epistle for its literary value.
 Read the epistle for its historical value.
 Read the epistle for its theological value.
 Read the epistle for its spiritual value.
 Read. Read. Read.

INTRODUCTION 1:1-3

GOD HAS SPOKEN

- A. God has spoken through His prophets, 1.
- B. God has spoken through His Son, 2-3.
 Who is this One? He is:
 1. Heir.
 2. Creator.
 3. Revealer.
 4. Sustainer.
 5. Saviour.
 6. Ruler.

Section One--THE SUPERIORITY OF THE PERSON OF CHRIST, 1:1-4:16. "Thou art my Son."

I. Christ Superior to the Prophets, 1:1-3.

- A. Prophets spoke in many periods--Christ is the final revelation.
- B. Prophets spoke in many portions--Christ is the effulgence of God's glory.

II. Christ Superior to the Angels, 1:4-2:18.

- A. He is superior in His Person, 1:4-14.
- B. He is superior in His Proclamation, 2:1-4.
- C. He is superior in His Provision, 2:5-18.
 Because of His manhood He provides a new relationship, a new release, and a new result.

III. Christ Superior to Moses, 3:1-6.

- A. Moses the building; Christ the builder, 3-4.
- B. Moses the servant; Christ the Son, 5-6.
- C. Moses the member; Christ the Master, 5-6.
- D. Moses provisional; Christ permanent, 5b

IV. Conclusion: Christ the supreme object of faith, 3:7-4:16.

- A. The catastrophe of unbelief, 3:7-19.
- B. The consequences of unbelief, 4:1-10.
- C. The cure for unbelief, 4:11-16.

Section Two--THE SUPERIORITY OF THE PRIESTHOOD OF CHRIST, 5:1-10:39.

"Thou art a priest forever after the order of Melchisedec."

I. Christ Superior in His Qualifications, 5:1-10.

II. Christ Superior in His Order of Priesthood, 7:1-8:13.

- A. The Point of the Melchisedec priesthood.
- B. The Portrait of Melchisedec, 7:1-3.
- C. The Preeminence of the Melchisedec priesthood, 7:4-28.
 - 1. Demonstrated by tithing, 7:4-10.
 - 2. Detailed in the following ways:
 - It brings perfection, 11-12.
 - It is indissoluble, 16.
 - It is eternal, 20-28.
 - It is inviolable, 24.
 - It is heavenly, 8:1-5.
 - It is based on a better covenant, 8:6-13.

III. Christ Superior in His Ministry, 9:1-10:25.

- A. The Background of His Ministry, 9:1-10. The Day of Atonement.
- B. The Basis of His Ministry, 9:11-10:9.
 - 1. His death, 9:11-28.
 - 2. His willingness, 10:1-9.
- C. The Benefits of His Ministry, 10:10-25.

IV. Conclusion: Two Warnings, 10:26-39; 5:11-6:20.

- A. Don't despise Christ, for there is no other foundation for Christianity, 10:26-39.
- B. Don't degenerate, for there is no possibility of starting the Christian life over, 5:11-6:20.

Section Three--THE SUPERIORITY OF THE POWER OF CHRIST, 11:1-13:25.

I. The Power of Faith in Christ, 11:1-40.

- A. The Description of Faith, 1.
- B. The Different Kinds of Faith, 2-40.
 - 1. Intellectual faith, 3, 6.
 - 2. Saving faith.
 - 3. Ethical faith.

II. The Power of Hope in Christ, 12:1-29.

- A. Hope that affects the debatable things in life, 1-2.
- B. Hope that affects the disciplines of life, 3-13.
- C. Hope that affects the direction of life, 14-17.
- D. Hope that affects the drive of life, 18-24.
- E. Hope that affects the duty of life, 25-29.

III. The Power of Love of Christ, 13:1-19.

- A. Love in relation to social duties, 1-6.
- B. Love in relation to spiritual duties, 7-19.

IV. Conclusion, 13:20-25

HEBREWS

Intro material

Readers--Italian Jews, 13:24. Were tempted to return to Judaism because of persecution. Severe warnings

Date--c. 70 A.D.

Writer--not anonymous bec. author well known to readers. Apollos suggested. Not Paul bec. so many Pauline characteristics missing.

Key words--Perfect, perfection, 13x.
Heavenly, esp 5-10
Better than

Key thoughts--Thou art my Son--Person
Thou art a priest forever--Work

Introduction, 1:1-3. God Speaks

A. Through creation, Psa. 19, Rom. 1:18ff.

B. Through His prophets, 1:1
Many parts--not thru one man. *Plan of Is's history.* Contributes to study of all O.T. *points*
Many ways--visions, institutions, ceremonies, warnings etc.

C. Through His Son. Who is this One? *a Son.* *persecution*

- 1. Heir--Psa. 2, Rom. 8:17.
- 2. Creator, Jn. 1:3.
- 3. Revealer, Jn. 1:1. *- brightness not just reflection. Effort image 2:4-9*
- 4. Sustainer, Heb. 1:3, Col. 1:17
- 5. Saviour *- middle voice speaks X did it Himself*
- 6. Ruler--sat down when work finished
- 7. Supreme--better than angels, 4a.

Section One--THE SUPERIORITY OF THE PERSON OF CHRIST, 1:1-4:13.

I. Superior to the Angels, 1:4-2:18

A. Because He is the Son of God, 1:4-14. *Better 13x in book*

- Why? *Name*
- 1. Sonship, 4,5 *- When? Acts 13:33 res. How information. Ps 2:7 stated.*
 - 2. Worship, 6 *- 2nd coming to occupy. XEROGRAPHY 47*
 - 3. Heirship, 7-9 *fellows = men 2:14*
 - 4. Kingship, 10-12 *old = worn out.*
 - 5. Rulership, 13-14. *on acct of man who shall be here.*

Angels are not only inferior to the Son of God but also to the people of God. How ought I to live?

Christ upholds the whole universe by His power. What fools we are not to let Him run our lives.

Contract v2
v3-4
Conclusion v1
Confirmation v3-4

Parenthesis--Warning #1, 2:1-4.

Warning is don't drift. It is to believers who neglect their great salvation. Won't escape bec. 2 Cor. 5:10. Part of our neglect is in not spreading it. Four witnesses to salvation-- Lord, US, God, Holy Spirit. We are important.

B. As the Son of Man, 2:5-18.

1. The Proof that X is better than the angels by becoming the Son of Man, 2-8.
Proof lies in fact that men in their representative Man will have dominion over the millennial world. Psa. 8 not especially of X but redeemed man in X.
2. The Person of this Son of Man, 9, 10.
 - a. Lower in station than angels bec. He came to man's place.
 - b. Tasted death.
 - c. Made perfect. Doesn't imply imperfection on part of X, but a maturing (like orange) or growth thru sufferings into His eventual priestly work. Captain means file-leader --predecessor (looks to types Moses, Aaron) and example.
3. The Provision that this Son of Man made. 11-18.
Did any angel ever do this?
 - a. A new relationship, 11-13.
Psa. 22:22; Isa. 8:17, 18. X speaking in all three. On the basis of X's work of sanctification (10:10) a new race of sanctified people are brot into being. Positional sanct. Jn. 17:17.
 - b. A new release, 14-16.
Power of death destroyed. Here death (not res) is associated with the destruction of death. Also fear of death gone for us. Because He became man (16) and not an angel.
 - c. A new result, 17-18.
A High Priest.
 - (1) Made reconciliation for sin.
 - (2) Makes (no vacations) succoring for those tempted.

II. Superior to Moses, 3:1-4:13.

A. The Truth of it, 3:1-6.

Moses in a house; X over one. *Moses = dispenser* X built it
 Moses work a testimony of future things; X, revealer of God. *Moses discharged it*
 Moses a servant; X, a Son.
 Moses characterized by what He did; X, by what He is. So with us.
 Conclusion--consider Him--lit. fasten your mind down upon,
 Rom. 4:19

B. The Warning concerning it, 3:7-4:13.

Don't disbelieve bec. will not enter into rest.

1. The Seriousness of Unbelief, 7-11.

Time

- a. Because it applies Today. 5x--7,13,15; 4;7. *Contemporary*
- b. Place--affects the heart. Not head. *Central*
- c. Result--Grieves God and robs us of rest. Rest for *Conscience* conscience thru Cross, for heart, thru *W*bedience to Word.

Note inspiration--HS said, 2Pet. 1:21. This applies to Gentiles, 1 Cor. 10:6 ff.

2. The Solution for Unbelief, 12-15.

- a. Take heed that you do not depart, 12. Depart means back off from, cf. Numb. 14:3,4.
- b. Exhort one another that you do not delay, 13. Deceit of sin may take form of saying no judgment, or take chance with judgment, or sin too great to be forgiven, of plenty of time.
- c. Hold steadfast unto the end that you do not desist but continue to fellowship with X.

3. The Stages of Unbelief, 16-19.

Read JND translation. Three questions.

- a. Provoking Lord--this was true of all who came out of Egypt.
- b. Sinning against Lord. Those who fell in the wilderness. 1 Cor. 10, 11 where death is result of sin sometimes. 40 years to make an 11 days journey.
- c. Not entering in. Bec. of unbelief. True today of us. Make b objective and c subjective.

4. The Consequences of unbelief, 4:1-13.

The Rest of God.

- a. The present rest, 4:1-8.
Rest of heart based on yieldedness. Question is not of the blood but peril of falling short of entering into fulness of divine blessing. There is a promise, vs. 1. Don't enter in bec. of unbelief. Creation rest is a type bec. when creation finished God could rest be. sin had not entered in. Sin is what keeps us from rest in present life. Cf. Jas. 4.
- b. The ^{*new creation*} future rest. vs 9,10.
Different rest. Sabbath rest. This is rest of new creation never fully entered until body redeemed. Note it is based on no works. Sabbath day denoted finished creation. This rest for believer denotes finished new creation.
- c. The basis of rest, 11-13.
Labor vs. 11. How? to believe. On basis of what? Word. It is quick (living) and active. Sharp. Divides soul and spirit. Trichotomy. Also on basis of all-seeing God.

in all points - only 3 - 1 Pt 2:15 - Points of temptation of X + us same
Particulars quite different 4

Conclusion. Since X better than Moses and since we need help to enter into this present rest, let us come to the only one who can help.
This is transitional--could be taken with next section.

Theme of book is in 14--we have; let us hold. What do we have? A sympathizing high Priest who has passed thru the lower heavens. Apart from sin nature. Explain temptations of X. Same phrase in 9:28. Tempted bec. of His likeness to us--not in like temptations. What shall we hold? Our privilege to come to the throne of grace.

SECTION TWO: THE SUPERIORITY OF THE PRIESTHOOD OF CHRIST, 5:1-10:18.

I. Christ's qualifications as priest, 5:1-10. *Superior in Qualification*

1. Must be a man, vs. 1. Ex. 28:1. Gifts (bloodless); sac (Blood)
2. Must be compassionate, vs. 2. Lit. of gentle consideration. Ignorant and erring is one group. Bec. of deceitfulness of sin. No OT offering for presumptuous sins.
3. Must be able to do something about sins. X did and does.
4. Must have authority. Gal. 1:15-6.
5. Must be (*based on sonship* appointed by God) 5,6. Psa. 2, 110.
6. Must suffer, 6-8.
 - a. In life. 3 occasions of X's weeping. Lk 19:41
Jn. 11:35; Mt. 26:36 in Garden referred to here.
BUT He proved (learned) obedience. in these tests esp. in the garden. No record of X's laughing.
 - b. In death, vs. 9. Priest offers Himself. No man took His life from Him.

II. The Third Warning, 5:11-6:20. Don't degenerate.

A. The people involved, 5:11-6:20, Carnal Christianity.

1. Babes, 5:11-14.

Characteristics--can't understand deep truth. In this case it concerned Mel. Not teacher's fault. Study ABC's. Ought to be teachers--30 years after heard gospel. Needs milk. Inexperienced in Xn life. Talks baby-talk, cf. 1 Cor. 3. Inactive. Don't use their senses. Feed 'em and they'll sleep. No discernment.

2. In Christ, 6:1-5.

- a. Bec. they are exhorted to go on. Rudiments not despised, but are to be left for better things. What is left? Dead works, baptism, hands, even intellectual truth of res. and judgment. These aren't even the rudiments of Xnty. *cf. 1 Pt 3:21 with sac. No 403 p 206*
- b. Bec. they were saved, 4,5. Taste same as 2:9. Partakers same as 3:14 and 12:8. *10:32 in*

B. The warning given, 6-8. Catastrophe
 No second cross if could be that you could be unsaved after being saved. Are you saved? Proved by works, vs. 7,8, but curse is on person not on works (ground not fruit). Not Jewish professors bec. language too strong. Not Arminian bec. teaches too much. If backslide then no hope acc. to this passage. Strong warning for faith shown by works. Hypothetical case. Cf. monkeys typing encyclopaedia

C. Application made, 9-12. This is not the case.
 Note change from they to you. They proved sal by works, but still exhortation to go on.

D. Basis stated, 13-20. Cure.

Prombse of God confirmed by oath two things on which to base faith, and patience. We have the example of Abraham and the confidence (hope) bec. X our anchor has entered into the veil. Anchor is thing out of sight but which you feel in time of storm. So with hope. Dependence on Him will enable us to go on to maturity for by Him we are sanctified (10:10) tho thru Spirit. And this is what he said in vs. 1. "Let us go on" is pherometha--"let us be borne along" by Someone else. 1 Pet 1:3-9

God initiated - formal
God mediated - 0252
X assumes it - formal

Text - v12
7-11 - manner of work
13-20 - hope

III. Christ was superior in His Person, 7:1-10.

Order Background

Gen. 14--the historical picture.

Psa. 110--the prophetic picture.

Heb. 7--the doctrinal picture.

A. The uniqueness of Mel., 1-3.

Back to subj. of 5:10. Stresses eternal duration of M's priesthood and special character as king-priest, Zech. 6:11. Not a theophany but statements made solely in light of Gen. record (a book with endless genealogies, but not M's) Likened is a ptc. not adj. as would be the case if he actually possessed these characteristics.

Key of Righteousness & Peace
- Characteristic of M. & X is
ky-priest in M.

B. The superiority of Mel's over Levitical priests, 4-10.

Tithe used 10 times in N^l. 7 in this chpt. 3 in gospels. Doesn't say why Abr. tithed, but fact that he did shows his inferiority to Mel. Therefore, his great-grandson, Levi and all the Levitical priesthood in inferior to Mel. And therefore to X's priesthood bec. He is after order of Mel. Couldn't be after Levi bec. was of tribe of Judah. Levites took tithes acc. to law, from brethren, died.

IV. Christ's was a perfect priesthood, 7:11-19.

Effect

A. The need, 11-14.

Levitical priesthood did not bring perfection, and X wouldn't have qualified under it bec. He was from Judah.

B. The proof, 15-19.

X's priesthood is endless (no vacations) and no death and it brings perfection.

*18' dismantling is = 9:26.
of X put away sin, Lev is put away.*

IV. X's is an eternal priesthood, 7:20-28.

A. Bec. of divine oath. ²¹⁻²² Levites came by natural birth; He by divine oath.

B. Bec. not subject to death. ²³⁻²⁴ Lev. priesthood could not continue bec. of death, but X's began after death.

Note on vs. 25-- The ability--He is able to save; the activity, to keep on saving to the uttermost; the assurance, He ever liveth to make intercession, 1 Jn. 2:1.

In Heb. note: He is able to succor, 2:18 (Means aid to the extent of actually doing something); He is able to sympathize, 4:15; able to save (7:25).

Ability of Lord--

Rom 14:1--make you stand. Tome. 16:25--establish you. Jude 24--able to keep from stumbling. 2 Cor. 8:9--able to make all grace abound toward you. 2 Tim. 1:12--able to keep. Acts 20:32--able to build you up. Phil. 3:21--able to subdue. Eph. 3:20--able to do abundantly.

WHGT.

On vs. 26 - "In those things of X's humanity where He seems to be closest to us He is actually farthest from us. In things of Deity where He is farthest from us He is actually closest eg Son of God loved us." Morgan.

C. Because of His character, 26.

D. Bec. of His sacrifice, 27.

E. Bec. of His perfection, 28.

Result of all this is in 25 as far as we're concerned.

V. X's is an heavenly priesthood. 8:1-5.

A. Place of this priesthood, 1-2. Heaven.

Not a material tabernacle in heaven bec. against spiritual char. bec. True in vs. 2 means the ideal and not showing that earthly is exact copy of heavenly. True sanctuary is not in heaven but is heaven itself.

B. Proof of this heavenly priesthood, 3-~~4~~ 5.

To meet objection that X too far removed. If He were on earth He couldn't be true priest bec. not of family and there aren't 2 divinely appt. orders of earthly priests. X never entered holiest during earthly life. Sacrifice on earth but ministry is in heaven.

VII. X's is a superior covenant, 8:6-13.
 Old covenant of law (vs. 9) insufficient. Church has better covenant and even Jewish nation has better cov. and this is one which is quoted. This is not cov. for church. Why introduced? Bec. X's sac. is for both covenants and writer is saying that they should have known that even under Judiasm they had something better than the law. Jer. 31 and fulfillment in M.

VIII. X's is a superior ministry, 9:1-14.

In Ministry

A. The old ministry, 1-10.

1. Inadequate arrangement, 1-5.

Access
 Bec. there was a veil which shut God in and people out. Furniture had to do with X in present glory. Looking at tab. from outside only see badger skin, but inside see His glory. 1 Cor. 2:14. Candle stick--no room for natural light in holy place. Oil of HS to illuminate truth. Table of shewbread where priests met for fellowship-- X maintains and sustains His people. Golden censer may be censor high priest used on day of Atonement--Lev. 16:12--but prob altar of incense which was in holy place but associated by significance and use with holiest. 1 Kg. 6:22, Ex. 40:5--it stood right before ark. Ark which speaks of blood of X which transferred throne of judgment into grace. But point is not the furniture but the veil which separated. Limitation of access.

2. Inadequate service, 6-8.

Priest could only go into first. High priest only into second, only once year, thru power of another (blood), and only under same protection for self as for people. Significance? Way not made manifest yet.

3. Inadequate sacrifice, 9,10.

Time present and reformation are from tab. to X. Could not perfect, could not satisfy conscience.

B. The new ministry, 11-14.

1. Better priesthood, 11.

Better priest and better sanctuary.

2. Better sacrifice, 12.

His own blood, once for all. Having obtained is middle--
 obtained by himself. What man couldn't do in 4000 yrs, she did in one act.

3. Better guarantee, 13-14.

Offering of animals, Num. 19:9 removed ceremonial defilement, thus X's will remove defilement of sin. Conscience not merely flesh not cleansed by X. Dead works. Proof and result is service of living God.

*1. Process of death 11-12
 2. Effusion 12
 3. Blood 13-15
 4. Access 16-17*

- IX
VIII. X's a superior sacrifice, 9:15-10:18.
- A. Brings an efficacious ministry, 15-22.
B.c. it confirms the covenant.
 1. The statement, 15.
 2. The illustration from life, 16-17. Read testament in these two verses only.
 3. The illustration from Moses. *18-22 Confirmation*
Three things indispensable for Xn life--blood (9:22); faith (11:6); holiness (12:14).
 - B. Brings a complete ministry, 23-28.
 1. His past work for us--23, 26, 25.
 2. His present work for us, 24
 3. His future work for us, 27-28.
Apart from sin question--He's already done that.
Appear same word as used in 1 Cor. 15 for post-res. appear.
Look same word as commonly used in connection with second advent--no partial rapture.
 - C. Has a better sacrifice, 10:1-18.
 1. Proved by contrast with ineffective OT sacrifices, 1-4.
 - a. Had to be repeated, 1.
 - b. Could not cleanse from sin, 2.
 - c. Remembered, did not remove, sin, 3,4.
 2. Proved by X's sacrifice, 5-10.
 - a. Based on obedience, Psa. 40. Ears digged. Deut. 15:17 and Isa. 50:4,5.
 - b. Brings sanctification, 10. Perfect periphrastic--have been and cont. to be sanctified.
 3. Proved by His present exaltation, 11-14.
Seated as sign of finished work. One element lacking--subjection of enemies. Second time (9:28).
 4. Proved by HS, 15-18.

Note in 1-18 no more offering for sin, 18; remembrance of sin, 17; conscience of sin, 2.

SECTION THREE**EXHORTATION, *Importance of the Power of X* Practical application of truths of epistle. 10:19-13:19.

- I. Exhortations and warning based on sacrifice of X, 10:19-25.
 - A. Privileges possessed, 19-21.
 1. Perpetual access, 19-20. Assoc. flesh with way. Incarnation. $\frac{1}{2}$
 2. Perfect assurance, 22.

- B. Privileges used, 22-25.
1. The exercise of faith, 22. Sprinkled is total cleansing of bel.
 2. The exercise of hope, 23. See correct reading.
 3. The exercise of love, 24, 25. Provoke only in Acts 15:39. Means exasperation. Consider Him, 3:1; others here; and ourselves, Gal. 6:1. Do this in particular by fellowship with saints. Gatherings on earth prerequisite to final gathering. Union is strength.

The Fourth warning. Don't drift, disbelieve, degenerate, now despise. 10:26-39.

- A. The warning, 26-31.
Against despising all the truth of the Xn life. Note they have knowledge of the truth. Under law we saw how this displeased God. No less under grace. God is still holy. Ananias.
- B. The reminder, 32-24.
Past privilege and past persecutions successfully endured.
- C. The counsel, 35-39.
1. Cast not away, 35.
 2. Endure to receive promise and that is of Lord's return, 36, 37.
 3. Do not draw back but live by faith, 38-9. Draw in as of a sail. Put out all the sails of faith to catch everything God has for you.

Ch. 11 deals with faith; 12 with hope; 13 with love.

The Assurance of faith, 11:1-40. Hab. 2:4 3x in NT

- A. The definition of faith, 1-3.
Vs. 1 is a description. Assurance and conviction.
vs. 2 is testimony of life of patriarchs.
vs. 3. is example of perception of faith. Ages may mean creation and also include providence
- B. The manifestations of faith, 4-16. Heroes of faith.
1. Faith's worship, 4. Sacrifice of faith
Cf. Mt. 6:25. Difference lay in men before offerings.
Speaketh--cf. 9:22. God had spoken about means of sacrifice in Gen. 3:21. Gen. ~~5:21-24~~ 4:3-5.
 2. Faith's witness, 5-6. Walk of faith. Gen. 5:21-24.
Vs. 6 to Xns bec. of "cometh" which is used of worshippers.
 3. Faith's work, 7. Gen. 6-8. *witness*
His faith made notable bec. of wicked surroundings. His faith condemned unbelieving world. 2 Pet. 2:5.

4. Faith's ^{way} walk, 8. The obedience of faith. Gen. 12. Didn't know where but knew with whom. Left everything at Word of God.
5. Faith's waiting, 9, 10. Still Abraham. Plenty of stones in Canaan. Harder to wait than to work, yet he waited even after he got the land.
6. Faith's willingness, 11, 12. Gen. 17-21. Their lack of faith not remembered in NT. Heavenly and earthly seed. Gal. 3:29. *led to separation from world.*
7. Faith's welcome, 13-16. Anticipation of faith. *Refused to settle in world*
Faith was essential in the world
Seen, persuaded, embraced, confessed. They could have returned but didn't. God not ashamed of us even though we are of Him, cf. 2:11.
- C. The action (work) of faith, 11:17-~~21~~28.
In face of improbabilities, 17-22, perils, 23-28.
1. Abraham, 17-19. *Faith that offered next precious possession.*
Waited 25 years for son, now test. Expected to bring Isaac back with him, Gen. 22:5. Didn't doubt that he would have to put him to death but knew God could raise and that's what happened metaphorically. Only begotten only here other than X. Isaac to Abraham as X to God, as Christians and Ishmael.
2. Isaac, 20.
End of life not concerned with past recollections but with future. Order of names shows God's recognition of election.
3. Jacob, 21.
Still looking to future promise. This is definition of faith.
4. Joseph, 22.
Scene in Egypt but even though out of promised land never lost sight of promise. Need special faith at end of life and God gave it in these 3 cases.
5. Moses, 23-28.
- a. Faith of parents, 23. 2 Tim. 1:5.
- b. Aorist in refused. Definite decision Rom. 12, make in full knowledge.
- c. Continued life of dedication. Reproach of X belongs to him who is an envoy to a rebellious world. Gal. 5:11. Faith's vision 26. Faith's value, 26. Faith's victory, 27.
- D. The exploits ^{endurance} of faith, 11:29-34.

Conscience
Pleasures of sin
Place
Penalty
Power

1. At the Red Sea, 29.
2. Walls of Jericho, 30. Encircling didn't cause them to collapse but that was an act of faith.
3. Rahab, 31. Josh. 2:9,10--whole nation had facts; Rahab believed.
4. Various examples from days of Judges and Kingdom, 32-40.
 - 33-David, Daniel.
 - 34-3 Hebrew children, David, Sarah, David.
 - 35-Shunamite woman, widow of Nain, Mary and Martha.
 - Martyrs.
 - 36-emphasis on passiveness of faith.
 - Lot of this is from Macabean period.
 - These verses are probably prophetic too of last days.
 - Still didn't obtain the promise bec. it wasn't God's time.
 - vs. 40 shows unity of saints of all ages.

The Confession of our Hope, 12+1-29.

A. The Race, 1-2.

- Hope that affects
Difficult Things 1-2*
1. The encouragements--witnesses of ch. 11. Not spectators of us but we learn from watching them.
 2. The entanglements--weights.
 - All result of readily besetting (like close fitting, entangling garment) sin of unbelief. No harm in weight if you don't want to win.
 3. The exhortation. Run with endurance. Not difficult to put forth special effort, but real test of life is the steady, normal progress of the soul.
 4. The example. Jesus. Author is captain, cf. 2:10. Leader and finisher, i.e. one who has manifested faith in its complete form. He who trod the path before us, and trod it perfectly to the end.
 - I look not behind me, Phil. 3:13,14, Lk. 9:62.
 - I look not ahead of me, Phil. 4:19.
 - I look not around me, Mt. 14:30.
 - I look not within me, Rom. 7:18.
 - I look unto Jesus. 2 Cor. 2:18.

B. The Discipline, 3-13.

1. The reason for it--Love of God. Fatherhood of God.
2. Our attitude toward it.
 - Do not despise, vs. 5. Do not faint under it for that's a poor example to the weak brother, 12-13. Endure and be exercised by it, 7,11.

3. The result of it, 11.

C. The responsibility. 12-17.

- Discipline in life 12-17*
1. Do not be discouraged toward self, 12-13. Make straight paths.
 2. Do not lead others astray, 13.
 3. Pursue peace and holiness. Never attain in this life but trend must be there or will never see the Lord. 9:22, 11:16.
 4. Be diligent. 3 lests.
 - Failure to go forward.

Failure to keep harmony by bitterness. Failure to live the life--would become like Esau. Profane--place outside temple or fane open to everyone, i.e. secular not blasphemous. Esau had no holy place in his life. He sought the blessing with tears--not repentance.

D. The inspiration or hope, 18-24.

1. In contrast with old covenant, 18-21.

2. In the new covenant, 22-24.

Mount Zion is eschatological in OT. Jerus. 1 Kg. 8:1. Here it is the heavenly Jerus. Cf. Gal. 4:26. Inhabitants are church, God, OT saints. cf. 11:39,40. Jesus--mediator of new (recent) covenant--perfecting of OT saints recent bec. just accomplished on cross.

The Fifth Warning, Do not depart. 12:25-29.

Duty to some X-29

1. The possibility of departing, 25.
2. The peril of departing, 26. God has spoken in His Son.
3. The purpose, 27. Sift the elements so permanent ones remain.
4. The exhortation, 28,29.
Our position--unshakeable kgd. Our need, hold grace.
Our service--priestly service in view, Rev. 1:6. Our reminder, 29.

The Exercise of Love, 13:1-9.

A. In relation to social duties, 1-6.

1. Brother love, 1.
2. Stranger love, 2. Gen. 19. Rom. 12:13; 1 Tim. 5:10; Tit 1:8. Prob. reference to fellow Xns.
3. Suffering love, 3. *Sympathetic*
4. Marry, cf. 1 Tim. 4:3. Love respecting rights of others.
5. Be content, 5,6. Love being content.

B. In relation to religious duties, 7-19.

7-9.

1. Love occupies self with person and work of Christ. Thru rulers.
2. Love follows X into place of separation, 10-14.
3. Love sacrifices. Person (Rom 12), praise, purse (vs. 16).
4. Love obeys, 17.
5. Love prays, 18-9. The request, the ground, the reason.

Conclusion, 13:20-25.

The doxology, 20-21.
Final words, 22-25.

THEOLOGY OF HEBREWS

Bibliography. Commentaries. Westcott, Delitzsch, Dods (Ex Grk), A.B. Davidson (Handbook for Bible Classes), Moffatt (ICC), Wm Manson, E.F. Scott. N.T. Theologies--Schmid, Sterens, Weidner, Weiss, Benzschlag, Sheldon.

Preliminary Considerations.

1. Read the epistle for its literary significance. Purest Greek of almost any part of N.T. Eloquent. Flow of language with ebb and flow of argument. Must have contents in mind before can even begin to think about Theology.
2. Understand historical angle in order to understand its significance. "we do in fact unconsciously clothe the first centuries in light. But in this letter the reality of imperfection meets us; and in the very sadness of the portraiture we feel with fresh force that Xnty is historical, entering into life and subject to the common influences of life." Westcott xxxvii. See this alongside P of Gal and Rom so see the varieties of that and doctrine present in ch as reflected in Heb which is same time as P. Remember what a complicated picture Jude presents of those present at Lord's Supper.
3. Note the ethical significance. Whatever obscurity may be over the local situation, the spiritual needs stand out clearly. First enthusiasm passed away and now reckoning gain and loss. Faith is described as loyalty and obedience to the will of God. Heb 11 esp.
4. Theological significance. Of course that's what we study. Will note esp impt to Xtology as see Person of Christ from angle of priesthood of X. Also impt view of worship and almost liturgical worship.
5. Spiritual significance. Deals with perennial prob of Xnty. What about first love. Note spiritual significance of entering within the veil.

Preliminary Problems,

- I. The Nature of the Book. Is it a treatise or a letter.
In favor of a treatise or essay.
 1. No address like P. No merit in suggestion that perhaps the opening was lost. Might conceivably be that the author's position in the ch not great enuf to allow him or those who read it to include his name.
 2. Body is more like a treatise. Very homiletical. Preacher, not writer is at work. Cf Heb 7--as if he gave out a text from Gen 14 and then went ahead. Writer says he's speaking not writing to the people, 2:5; 6:9; 11:32 (Purely classical quotation as in Demonsthenes).
- In favor of a letter.
 1. No address in 1 Jn bec there and here don't need it. Heb can be just as much an epistle as John. Heb does close with a salutation, 13:24f. So only have the irregularity of address which can be compared with 1 Jn.
 2. Tho body may be like a treatise the writer does have a definite community in mind. And tho he says he's talking to them, he is writing to a definite group. Not a theoretical essay to be published anywhere. 13:22. Note personal touches, 2:3; 5:10; 13:17; 5:12. Particular threat to definite group and not an essay to ch at large. While "the subjects themselves are of universal interest, the discussion is directed by special circumstances." BFW xxvii. Conclude it's a letter.

II. The Destination of the Letter.

1. Jerusalem. Westcott and Chrysostom. Bec there the cultus and attraction of Temple worship would be greatest. 3 serious arguments against this.
 - a. OT quotes are from LXX and not Hebrew as would expect if to Jerus.
 - b. Writer does not use temple as basis but tabernacle mutual. skene not naos.
 - c. Doesn't give any hint that readers were poor, 6:10; 10:34, as we know Jerus saints were at this time.
2. Alexandria. Some suggest bec say theol argument has this viewpoint, i.e. as in Philo. Doubtful.
3. Rome. In favor--a. Clement (95) of Rome is first to quote explicitly Heb.
 - b. 13:24--they of Italy. Could mean "those in Italy" which means that not written to but from Italy. Same trans in Lk 11:13; Matt 24:17; Col. 4:16. Or may mean the Xns from Italy--writer is speaking of small group of friends from Italy who were with him at that time. Thus not written from Italy but perhaps, tho not conclusive, to Italy. BFW xlv. Stewart suggests not to Roman ch as a whole but to a group in Rome. A house church with the particular characteristics as in the epistle.

III. The Character of the Recipients.

Jewish or Gentile Xns.

1. Gentile Xns. Scott, Moffatt. Supported by a. LXX was Bible of Gentile Church and since Heb full of OT quotes from LXX evidently Gentiles. True that Gentiles would know OT as witnessed by use P makes of it in his arguments.
 - b. 61-2 things that were taught (doctrines) and Jewish Xns wouldn't have needed to learn these. Gentiles would but Jews would have known.
 - c. 13:9 may indicate faults of Gentiles and not Jews as in Col.
 2. Mixed group of Jews and Gentiles. Manson and Stewart hold this. "Manson conclusively proves this." In widest sense the word Hebrew means "those people from across the river, i.e. Euphrates in Abraham's case." Eusebius speaks of Philo as Hebrew, H.E.2:4. So title of Epistle could include Gentiles. Doesn't seem that it could exclude Jews as l. has to make it. However, strange that there are no allusions to relations bet Jew and Gentile. Doubt if this is the case.
 3. Jewish Xns. Traditional theory. Title supports this and it's in both ^αaleph and B and in all existing copies. Tertullian also indicates it under that title. No evidence it ever had any other address.
- Λ Nature of argument supports this. References to prophets, angels as active in God's dealings with Israel, Moses, Joshua, high priest, sacrifices of Pentateuch all drawn from things vitally linked with first century Jews. "Not a word suggests any alternative to Xnty except the ancestral faith of Israel" Filson JBL. 22. "It is from the camp of Israel, 13:13, that readers are urged to go forth. Some suggest these are survivors of group driven from Jerus in persecution following death of Stephen. Spicq thinks they are the priests whose conversion in Acts 6:7. But note address is not to Heb Xns in general but to a definite group, for writer hoped to visit them, 13:23 and had been with them before, 13:19; spoke of them as brethren, 3:1 and beloved, 6:9. I bel Jewish Xns not Jewish professors.

Note some of the characteristics of this group. BFW xxxvi.

Small body, 5:12. Addressed separately from their leaders, 13:24. In a position to be generous, 6:10. But failed to grow and had degenerated, 5:11ff; 6:1; 10:25. In danger of apostasy, 2:1-3; 3:6; 4:1,3,11; 6:6; 10:25. In earlier days they had been exposed to reproach and hardship, 10:32ff, but not martyred, 12:4; tho some in bonds, 13:3; and perhaps their former leaders had suffered martyrdom, 13:7. Prob these were 2nd generation Xns, 2:3; 13:7.

IV. The Authorship of the Epistle.

History of discussion as to authorship.

Doubt as to authro is early. Eastern ch connected with P and this helped to get it into Canon. Not in Marcion's or Muratorian canon. 1st mention in Clement to Cor in 95. Quotes 1:3 yet doesn't hint that these words were written by P as might expect esp in writing to Cor. Not until 4th C was it recd by Western Ch and no attempt in W to connect with P.

In E. Clement Alex 2nd C thot P and Luke wrote. P the original in Heb or Aramaic and Lk trans to Grk. Accounts for resemblances bet Heb and Acts. Origen said the thot behind Heb was P. "Who wrote the Ep to Heb, the truth of the matter God only knowa."

1. Paul. In favor are resemblances bet theol of Heb and P. Both present exaltation of X, redemption by death etc, but there are very impt differences.

Heb presents the Xtology of X the High Priest. This is elaborated in way P never does (unless this be a Pauline writing). Only one mention of res, 13:20 in Heb. Great deal about exaltation but not res specifically.

In realm of soteriology P stresses del from law and flesh. None of that in Heb. sarx and pneuma not played against each other as in P. P uses dikaios Heb uses hagiazomai. P uses in XJ, Not in Heb. Theol diff.

Sytle diff. No intro. No en Xpristw. Name Jesus used more freq than P (tho X used most frequently in Heb as in P). Difficult to see how P could have written 2:3 after writing Gal 1. Heb more akin to classical Grk than any other NT.

Cf Heb 12:18-25--P would have used 2 or 3 anacaluthons.in such a passage.

Cf. Gordon in SSTimes and Newell who are basing much of argument on 2 Pet 3:15-16. Doubtful if it was P. 2 Thess 3:17.

2. Luke. Resemblances bet Acts and Heb. Acts 7-Heb 11. Acts 7:44; Heb 8:5;

Acts 7:53; Heb 2:24. Acts 3:15; 5:31 and Heb 2:10; 12:2. X as archehos. But you can also find close and even closer parallels bet ~~Heb~~ Lk and P, so this is hardly an argument. Cannot est sure conclusion on such resemblances.

3. Apollos. Suggested by Luther. Acts 18:24. Alexandrian Jew, learned, mighty in OT Script. All fit author of Heb. Apollos had close connection with P and yet was independent of him. All fits into theol of Heb. But no suggestion in early church of this.

4. Barnabas. Tertullian quotes Heb 6:1-6 as from a letter by Barnabas to the Heb. (de Pudic.20). He was a Levite (accounts for priestly interest); son of exhortation Acts 4:36, Heb 13:22. But if so, why was Heb not more readily accepted into canon. He is called an apostle, Acts 14:14 and this was test of canonicity. The tradition that Barnabas was author confined to African ch.

5. Silas. Colleague of Timothy. Secretary for writing of 1 Pet. But neither S nor Barnabas would have spoken of selves as 2nd generation Xns.
6. Priscilla and Aquilla. Harnack 1st suggested. Rendle Harris and Moulton too. Acts 18:24ff. They had a house ch in Rome. (This assumes that Rom 16 part of Roman letter and not Ephesus!) If Priscilla had major share in the letter would explain why name suppressed since woman's place not in doing such things. Writer is a prominent member of Xn community who is absent from home and wants to be back, 13:19. Aq and Pris expelled from Rome bec of edict of Claudius in 49. That's how met P in Cor. Then in Eph and back to Rome by Rom 16. Perhaps number of nautical terms in Heb suggests that author travelled a lot. 2:1 drift away. 6:18 anchor; 10:38--draw back. or lit shprten sail. 13:9--swept away as a ship. Also note that writer sometimes speaks in sing and sometimes in pl. Conclusive argument is 13:22--at end of one of longest letters in NT--I have written in a few words--only a woman could say that.

Conclusion--only God knows.

V/. The date of the Epistle.

Traditionally we support an early date, bet 64 and 67. BFW and more recent scholars like both Mansons. True these were 2nd gen Xns but that doesn't mean P had to be dead before book. Reference to Tim's imprisonment in 13:23 might indicate later date since no ref to it in P. Is quoted by Clement of Rome in 95 and by this time had attained a place of authority so couldn't be later than 80. No mention of destruction of Jer is significant. Stewart doesn't think so, but hardly seems possible that such a calamity as Jewish war could go unnoticed if in process or if decided. True that skene and not naos js used but seems clear that the influence which the ritual exercised is evident in the book. Interesting argument that ch 3 and Psa 95 about 40 years wandering may show that 40th anniversary of death of X was near which puts it near the traditional date of the letter.
64-67.

End of introductory material.

Doctrine of Rel. Drift.

Final introductory matter. The Theology of Heb is theol with a purpose.
(General prospectus of the type of theol in Heb.)

2 ways to approach the theol of Heb.

(1) can regard the book as an elaborate theil argument interrupted by passages of exhortation.

(2) Can regard it as a message of practical exhortation which brings in theol as its add.

If (1) the logizing is the reason for the letter and exhortations are interruptions.

If (2) practicality is primary and doctrinal arguments brot in to serve a practical purpose. Prob 2 bec this is a letter not a treatise with a very practical purpose.

Best way to undergird people facing the danger of slipping away is to face them with the magnificance of their Xnty. 13:22 is description of the theol of letter. Yet no hiatus between theol and life here ar anywhere in Bible. Bet rel and ethics.

1. The specific danger. Religious edrift. 2:1,3; 3:12; 6:6; 10:25,29.

Exhortations to hold fast, 3:6,14; 4:14; 10:23 (looking back to an historical confession).

Epistle full of nautical terms.

Παραρπείν --2:1--drift away--loose moorings and drift out to sea.

Κατέχειν --3:6--put into shore--safely moored--hold fast.

ἄγκυρα 6:19--anchor.

ὑποστρέψασθαι --10:38--draw back--lit. shorten sail.

καρτερεῖν --11:27--endured--hold upon course steadily.

Παραβέρεσθαι --13:9--swept about with current or tide.

When writer wrote the tide was going out away from X. See that your moorings (Stewart says baptismal vows) are secure.

2. Causes and cures for this religious drift.

a. 3 general causes inherent in life itself.

(1) Religious formalism. Danger of regarding rel as fulfillment of certain acts. 10:1--it gives the shadow not the substance., vs4.

Cure--Religion exists to bring men to God--past all shadows. Antedote to formalism is to see religion as real worship, 7:19; 4:16; 7:25; 12:18-24.

Essence of worship is a meeting with God and Heb is one of the vital documents on worship. Shows need to be conscious of the reality and characteristics of God.

(2) Familiarity. 2:3; 13:5--Xns of long standing. But 5:11 dull of hearing when ought to be teachers, vs12. 6:12--spiritually and intellectually sluggish.

Cure--show splendour of their faith. Show them the "romance of orthodoxy!" Grasp implications of your own theology and Xtology. 2:1 more earnest heed.

12:3--consider Ponder daily the wonders of the faith. Go often to Bethlehem, Calvary, Empty tomb.

(3) Complacency (Spiritual and intellectual stagnation). 5:12--1st principles is as far as they had got. Must advance in the faith.

Cure--press on to fuller development. Favorite word is τέλειος, 5:14; 6:1; 2:10; 10:1. No such things as a finished Xn. Knowing a friend like X is not like knowing a geometric theorem.

b. 3 specific causes in this particular community.

- (1) Persecution. Why had Rome changed her policy of toleration twds the Xns.
- (a) Hostility of orthodox Jews twds the Xns which led to riots, etc.
 - (b) The clarification of fact that circumcision not required of Gentile Xns and thus they could not have the protection of Judaism or toleration by Rome which Judaism enjoyed.
 - (c) Rumors concerning the doctrines and practices of Xns. Teaching that end of world thru fire. Eucharist behind closed doors. How did the Romans know that the Xns weren't doing a little fire-raising now? Exclusiveness of Xns brot charge that they hated the human race. Thousands perished under Nero. including Peter and Paul and Heb prob written just about this time. 10:32; 12:4 (not suffered unto blood bec Jewish Xns and were under some protection).

Cure--Need patience, 12:1,13. How get it?

- a. Remember your own noble past 6:9f; 10:32; 13:7.
- b. Remember the example of heroes of past, ch 11.
- c. Remember sufferings of Jesus, 12:2, 13:12.

- (2) Disillusionment (associated with delay of parousia).

Cure--reaffirms 2nd coming of X, 9:28, 6:11,15.

Says to live now in light of future. Actually this is the meaning of faith, 11:1--brings future into the present.

- (3) Compromise.

Retaining their faith but lowering the ethical standard, 10:33.

Some were dabbling in strange teachings, 13:9 bec it became monotonous to have only the truth of 13:8.

Ways of paganism also present, 3:12. Cf 12:16 profane person--something common, before the temple, secular, relieved from obligations of the temple.

Cure--Warning of ch 6 and ch 10.

Summons to a renewed committment, 13:13. Clean break with everything not X's. Outside camp may mean outside Judaism BFW. Or Stewart--camp was sacred to ~~xxx~~ Jews (so they burned outside). Exod says that the camp was safe and some wanted to keep camp at oasis instead of moving on into Canaan. So present application is to static camp in midst of secular world and Jesus going outside and calling others to follow Him as Lk 9:23. Call to a living and advancing faith out in the world of precarious life so that our attention won't be fixed here.

DOCTRINE OF GOD

I. The Idea of God.

Generally it is an OT idea or has OT color but full NT doctrine.

A. He is a living God.

3:12--theou zontos, anarthrous to emphasize His character rather than person.
9:14--same thing. in 3:12 we can back off from Him. Here we can do priestly service, latreuo.
10:31 and 12:22 both anarthrous. Fall into hands of one who is living.
Come to city of one living.

B. He is enthroned. 8:1; 1:3. Majesty a proper name and it's in highest. X also in heaven, 4:14; 7:26.

C. He is ^{active} holy energy. 12:29; 4:12-13 He burns up all that is base in those who serve Him. This is same in old or new cov. This is not a manifestation of God but what His very nature is in relation to man. 12:14.

D. Invisible and unapproachable. 11:27 however evidently means inasmuch as Moses saw. Moses saw God and that distinguishes him from other prophets. But in general God is invisible and in OT unapproachable until way opened, 9:8; 12:18.

E. He is Lord, kurios, 8:2, 11. OT idea is found in Adonai, a possessive plural. Plural for majesty and possessive for meaning of word--ownership and just claims made.

F. He is righteous. Includes idea of punishment, 2:2; reward, 6:6, 10; and based on His faithfulness, 10:23; 11:11.

G. He is God of peace. Author and giver of peace. Only reason man is able to find harmony in his relations to God and world. 13:20.

H. He is love, 12:5ff. In connection with chastening. Does it so we may have fellowship.

Concl. OT color and exalted idea of God with full NT development. *gr + h.*

II. The Names of X

A. ^{Epithets} Designations.

1. Christ. Most frequent as in P. 9x. 3:6, 14; 5:5; 6:1; 9:11, 14, 24, 28; 11:26. Checked ones are anarthrous and denotes proper name. Others with article and generally retain idea of office.

2. Jesus. 8x. More frequently than P uses. 2:9; 3:1; 6:20; 7:22; 10:19; 12:2, 24; 13:12. Points to his human nature. Furnishes key to argument of each passage. In 2:9--dominion will be regained in Jesus the Son of Man. Man lost and man regains. In 12:2 we are to fix our eyes on Manhood. 13:12 same idea. In all rest connected with priesthood and necessity for perfect and glorified humanity.

3. Lord Jesus, 1x, 13:20. Only ref to resurrection and cross experience.

4. Jesus Christ, 3x, 10:10; 13:8, 21. Comparatively rare in Heb. Compound appears more freq. in other writings. Formal and implicit Creed. In 10:10 emphasizes completeness of sacrifice--human and Divine. No reverse XJ as in P.

emphasis

5. Jesus the Son of God, 4:14. Esp ~~nature~~ on 2 natures. Esp in relatn to High Preist.
 6. Lord, 3x, 1:10; 2:3; 7:14. 1:10 prob of ^{Son} Father. Shows sovereignty over creation. 2:3 over church. 7:14--title used bec of mention of royal tribe.
 - 7-10 are peculiar ^{ities of} ~~to~~ Hebrews.
 7. Son, 1:2,5,5,8, 3:6; 5:5, 8; 7:28. 8x. Except 1:8 it is always anarthrous. Real grandeur in phrase. Fixes attention on nature not personality of Son. Trans--one whose character is a Son. In 1:2 cf with the~~x~~ prophets. Try reversing the articles.
 8. Son of God. 6:6; 7:3; 10:29. Title of 2nd person. Note esp 7:3--the son of God, not a son of God.
 9. High Priest. 2:17; 3:1; 4:14, 15; 5:10; 6:20; 7:25x26; 8:1; 9:11. 7x
 10. Priest, 5:6; 7:3, 11, 17, 21; 8:4; 10:21. 7x
- Partly (Soteriological)*
- Cond. Not Pauline exp. 6-10 distinction. Soteriological titles exp. unique to Heb.*
- B. Soteriological ~~titles~~ *designations*
1. Mediator of NC, 8:6; 9:15; 12:24. Bec of death.
 2. Ground of eternal salvation, 5:9. aitiōs, cause, 2:11 for which cause. Priest who offers self.
 3. Author of eternal salvation, 2:10. Leader, ruler, Eminence and leadership. In ch 2 X's sufferings viewed from Father's will. In 12:2 from Son's willingness. *X is big sicut in sal. President.*
 4. Forerunner, 6:20. Used only here. Used of man sent to explore before advance of army.
 5. Apostle and high priest of our confession, 3:1. Sent from Father as apostle and returns as high priest.
 6. Priest, cf 10 above.
 7. High Preist, cf 9 above.
 8. Great shepherd of the sheep, 13:20. Combination of ideas of Lord's sovereignty and humanity. Psa 23. Don't usually think of shepherd as sovereign but He is as He leads the sheep.
 9. Firstborn, 1:6. Monogenes describes unique relation of Son to Father in His divine nature. Prototokos the relatn of Risen X in His glorified humanity to other men. Only time in NT used absolutely of X (not connected with some others). Represents X in relatn to others who are united to Him. Includes OT idea of privileges and responsibilities of 1st born son. He was one who administered property after death of Father for benefit of others.

GII

III. The Holy Spirit.

7 occurrences.

A. His Work.

1. He is a gift and gives gifts, 2:4.
Distributions from the HS, subj gen. He divides gifts to individual believers, and He also is a gift or couldn't do that. No article emphasizes gift idea.
2. He is author of Scripture, 3:7, 9:8; 10:15.
Characteristic of Heb that Script ascribed to Divine Author and not human.
3. He indwells believers, 6:4. Person not power in view. Partake as 12:8.
metochous genethentas "marks more than the simple fact of participation. It brings out the fact of a personal character gained; and that gained in a vital development." BFW. cf 12:8; 3:14; 10:33; 11:6,7.
4. He gives grace, 10:29. Spirit of grace. Gen expresses that which finds expression thru the spirit. Spirit of grace is Spirit thru whom the grace of God is manifested.
5. He had a part in sacrifice of X, 9:14. Very doubtful. Prob ref to human spirit. His human spirit was eternal bec part of His Divine personality. Spirit "is to be regarded as the seat of His Divine Personality in His human nature." BFW. Point of passage is that His offering was by the action of the highest power in Himself whereby He stood in connexion with God and not a mere mechanical performance of a prescribed rite.

Eternal essence quality & everlasting time relationship. Eternal spirit = Divine Spirit in His Divine nature. Link with 10:5-7 - I come to do (Son of God speaking)

B. His Person.as God. Deity.

1. Proved by names. 3:7 and same words ascribed to God in 4:4ff. So HS is God.
2. Proved by works.
Giving of Scripture, 3:7; 9:8; 10:15.
In salvation, 6:4.
3. Proved by possibility of blaspheming, 10:29.

C. General observations.

1. HS is in background in Heb. Son is in foreground.
2. Conviction of sin is not primarily delegated to HS in Heb. It is related to relationship of person to living God. 3:12; 10:31 (lost); 9:14; 12:22 (saved).
3. Sanctification is primarily the separation to God by the death of X. Not primarily the work of the HS. 10:10, 14; 13:12.

THE CHRISTOLOGY OF HEBREWS

I. The Preexistence of Christ

Impt bec deity related to preexistence. All related to his work as Priest.

A. Proved by His works.

10-12
1. Creator, 1:2. Made the ages. Newell emphasizes the time aspect. Thus X is creator of those processes in each age by which God is bringing to pass His great purpose. But aion may include that which is included within time and thus means creator of sum of periods of time including all that is manifest in them. In 1:10-12 strictly are words of the Son to the Father but purpose of writer in quoting Psa 102:25-27 is to apply them to X. Vs 10 emphasizes the eternity and unchangeableness of the Son. The heavens may be destroyed (not annihilated) but thou remainest-- diameno-- thruout a period of crisis. They shall wear out but not X. In his person the Creator is unchangeable, and abiding. In His work he planned the ages and all that goes to make them up.

2. Preserver, 1:3. pheron. Support. Present tense has idea of continuous action. Support and carrying forward to their end all created things. All things is ta panta--ta shows unity. Agent is rhema of his power--word manifest. Expression of divine will, 11:3.

B. Proved by His eternal generation. 1:5,6; 5:5; 7:3. This is the really conclusive argument for preexistence. 1:5,6. No question that gegenneka speaks of generation. Question centers around semeion--today. Some say it refers to incarnation; others like Alford to eternity. This fits the context of the Psalm better. Prototokon is used absolutely (without qualifiers) only here. Really looks at res and isn't particularly an argument for preexistence. 5:5--Harrison says doesn't involve eternal generation but appointment by resurrection bec of connection with vs 6. But why connect? Vs 6 says it's unconnected--in another place. Emphasis is on the one who appointed and that's God. Proved that God appointed X priest by quoting fact of eternal generation. Only God could generate eternally and thus God is the one who apptd X priest. God-appointment is proved and wrapped up in eternal generation.

7:3--Without beginning of days. And X is pattern and for record Mel is made like. Ptc and not an adj. If adj would mean that likeness was in the person. Ptc shows it is in the Biblical statement. Comparison bet X and limited rev concn Mel.

C. Proved by His heavenly origin, 10:5-7.

Coming into the world assumes preexistence. Body which was prepared given to him. So He was existing before that time.

II. The Deity of Christ

A. Proved by Divine Names. See previous material. Esp names Son of God; 1st born; Lord; Author of eternal salvation; Great shepherd of sheep.

B. Proved by Divine attributes and characteristics ascribed to X.

1. Effulgence, 1:3. Being, on, His essential being. Guards against adoption idea. Effulgence. Not just a ray of light but all of it. Brightness given forth not reflected.

Andrian

Add to 1. Effulgence of glory--sum of all Dvne attributes.

2. Image, 1:3. karakter. First meant engraving tool than the mark it made.
Express image of God's hupostasis, lit that which stands beneath. Equals
essence, not Person.

3. Heir of all things, 1:2. Naturally follows from sonship. This was the original
purpose of creation.

4. Omnipotence, 1:3, 13. Upholding all things by word of His power.
vs. 13 is an open contrast bet X and angels. He reposes in victory by virtue
of sitting on right hand. Angels still serving.

5. Impeccable, 4:15. In that He did not have a sin nature He wasn't human.
No promptings to sin from within. Tested in all points and esp in the 3 of
the temptation. Like as we are means acc to His likeness to us, or bec of. Not
in every point in which we are tested.

7:26. Holy--personal holiness. ~~Harmless~~--unpracticed in evil, lit akakos.
 undefiled--Stainless. Separate from contact with sinners. "In the things of X's
humanity where He seems to be closest to us He is actually farthest from us.
In things of X's deity where He seems to be farthest from us, He is closest to us"
Morgan. Son of God loved us.

6. Immutability, 1:12; 13:8. All change but X. Same forever.

7. Eternity. Proved by same verses. Remainest. Forever is emphasis.
In 6--not changing and same is emphasis.

C. Proved by Divine Works.

1. Creator, 1:3, 10:1-3. Made the ages, poiew in 1:2. Founded in 1:10, thmelow.

2. Upholder, 1:3, 12.

3. Author of eternal salvation for men, 2:10; 5:9; 7:25; 9:12.

2:10. In bringing. Aorist ptc. Just simple event or fact. Neither antecedent or
contemporaneous to the perfecting. However, Vaughan says it is antecedent.

"No evasion of the aorist must be attempted."

9:12 brings out contrast bet eternal sal and limited, recurrent redemption of
Day of Atonement.

4. Deliverer from power of Death, 2:14-15. Necessitated the incarnation. Voluntary
acceptance of humanity. He katargeo--brings to nought renders inoperative the
Devil. Here it's the death that brings the victory, not the resurrection.
Also brings freedom (in papyrii deliver used of freedom of divorce) from bondage
bec of fear of death.

5. Overcomer of the devil, 2:14-15.

6. Sanctifier, 2:11; 9:13-14; 13:12. Sanctifies continuously--2:11--they that are
being sanctified. Are One iefrom one ie God. His blood is basis 9:13f and
and purpose of His death was to sanctify, 13:12.

D. Proved by ascribing worship to Him.

1. By angels, 1:6. When He again cometh into the world (inhabited world) during
Millennium, angels will worship Him. Hotan with subj only speaks of time of
event being uncertain, not the event itself.

2. By saints, 13:20-21. Strictly reference may be to God bec reference of relative
is to main subject of the sentence. But may also be of X.

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THE NEW COVENANT

The age of Jeremiah.

A decisive era in middle of 7th c B.C. Jer saw religion of Israel losing its grip. Judah had an impotent govt and foreign alliances were sought. In his day Jer was misunderstood--called a traitor, visionary, pessimist, but of course actually he was the voice of God. Record of ch 31 is showing that God was going to establish a new relationship. Odd way not enuf and God establishing a new way. Stresses 3 points : (1) Inwardness of Divine Word (2) Immediacy of Divine presence (3) Initiative of Divine forgiveness. These contrast sharply with 3 factors of old covenant with Moses.

(1) Law was external not internal. A legal statute could never remove evil. Man's very righteousness became his curse. In NC God will put word in heart.

(2) Priesthood. From Moses on the people had dealt with God thru intermediaries. Under NC this was to end and a new directness instituted. Coming to God 2nd hand to be replaced by coming 1st hand. No lustre to this, and generally people don't like.

(3) Instead of man coming and coming and doing and doing, God does it all.

Book of Heb stresses all this.

(1) Inwardness of rel. 10:1; 7:19; 9:14. God's sal must be taken for nothing or not at all and when taken it does everything.

(2) Immediacy of revelation, 4:16; 10:22; 12:22ff.

(3) Initiative of forgiveness. 12:24; 9:12; 2:9; 9:14; 10:10.

NC Promised:

1. deeper revelation--law in their hearts.
2. higher privilege--be to them a God.
3. ~~higher~~ ^{wider} knowledge--All shall know me.
4. greater blessing--merciful.

Usual premillennial interpretations of NC.

1. NC only and directly concerns Israel and no relation to church. Church had a covenant but not new--it is the only one. JND held this. Always ask what is church's old covenant. *"The NC is made also with the 2 houses of Is" Does not mean that the terms of the cov have been fulfilled, or that we are Is + Judah. Expected to not be cov. Ch has eternal relationship with God + covenants are for this + the last.*

2. Scofield view. One NC and 2 aspects. One to Is and 1 to ch. Realistic and spiritual aspects. But comprise 1 cov. *See note p 1297-8.*

3. 2 NCs. Both based on sac of X, but 2 separate cov. If so then better cov of 8:6 is church's. *Problem is: what is the specific content of the Ch's NC.*

O.T. teaching.

1. People. Israel. Proved by
 - a. Words of establishment of cov. Jer 31:31. Isa 59:20-21; 61:8-9; Jer 32:37-40; 50:4-5; Ezek 16:60-63; 34:25; 37:21.

b.

Bec of contrast with old which is Mosaic and est with Israel. Rom 2:14. Lev 26:46; Deut 4:8.

c. In establishment of nc the restoration of Israel vitally connected. Jer 31:35-40. Ch never called a nation.

2. Period of NC. Hosea 7 BC, 2:18-20. Isa 55:3. Isa 59:20-21 makes it future and Rom 11:26-27 makes it still to be fulfilled when P on earth. Blessings will be in the land, Jer 32:37, 40-1.

As Jewish Xns the readers would have known all this.

3. Provisions of NC.

Unconditional. Everlasting. Regeneration. Restoration, Isa 61:9. Hos 2:19-20. Forgiveness of sin. Indwelling of HS. Jer 31:33; Ez 36:27. Teaching of HS, 31:34. Material blessing. Jer 32:41. Ezek 34:25-7. Sanctuary built in Jerus, Ezek 37:26-7. War ceases, Hos 2:18. Based on blood, Zech 9:11.

NT teaching.

1. X is mediator, Heb 9:15. Death of X nec to assure the provisions of NC which He made in His death. *Ch.*

2. Ch has regeneration, indwelling of HS, teaching of HS, forgiveness of sins which are blessings of NC with Israel. At Lord's supper blood shed for many. This is better cov of 8:6. = *Ch.*
Don't need an old cov bec NC is new in sense of new quality and don't need corresponding old quality. "Look at my new long trousers." Never had old ones.

3. Purpose of quoting in Heb.

*10:16 NC I,
13:20 - cor. red. on ch. aspect of 1 NC.*

a. Quotation does concern NC with Israel in 8:7-13 or else Israel and Judah mean nothing. Clearly national, vs 8, 10 and that's not church.

b. Quote is made for what purpose.

To show the Jews that they should have known from their own Script that old cov would be replaced. Point of argument is, Did OT in any way anticipate an end to the Mosaic cov and all sacrifices that went with it? In connection with this, it seems to that NC is introduced to emphasize that sacrifice of X would end the old and introduce a new. His sacrifice basis for both NCs. To highlight His work.

In 10:16-17 argument is same. Espec highlights the work of X and NC quoted to show that OT itself anticipated end of sacrifices.

2 purposes--better promises and better sacrifice.

In Hebrews:

Scripture

- (1) 9:15 - a. This is a nc. b. Death of X is basis. c. Purpose - inheritance. d. People - called - ch.
- (2) 8:6 - NB. ch bec v4 - Now He is a priest ∴ not millennial covenant in view.
- (3) 8:13 - Shows 1st was temporary. Any new arrangement will make the old temporary.
- (4) 10:16 - Clearly with IS.
- (5) 13:20 - everlasting covenant - either (a) Theol. cov. of redemption or (b) cov. with ch. or *ch.* aspect of 1 NC.

Teaching Could apply to either 1 cov. with 2 aspects or 2 NC.

Doctrine

- (1) Readers have a new religion which is basis of their present service. 9:15.
- (2) X is mediator of better arrangement & it is presently operative. 8:6
- (3) You should have known Mosaic was temporary & forgiveness in X shouldn't surprise you bec. God had already promised it to Israel.

III. The Humanity of Jesus.

A. References to facts of earthly life.

Esp interesting if not a witness of these events.

2:3-4--facts of earthly life in general. Possibly miracles esp.

12:3 persecution.

2:14, 17 incarnation.

7:14--tribe.

5:7--Gethsemene

13:12--Golgotha. 12:2.

1:2-3--ascension. ^{4:14.}

13:20--resurrection.

B. Human traits exhibited in X. Humanity real

1. Dependence on God, 2:13. Quote from Isa 8:17 and since Isa's children are typical our dependence on Father as being in X seen too.
2. Mercy and faithfulness, 2:17. Merciful here and Mt 5:7 only. Faithfulness also in 3:2.
3. Humility, 5:5
4. Reverence, 5:7. eulabeia--godly fear. Handle with care something fragile. Obedience and fellowship included in idea of word. Summed up in Thy will be done
5. Prayerful, 5:7. Ref to Gethsemene and other times not recorded in gospels. Offered deesis--petitions arising out of sense of need and iketepia--supplications, from olive branch which was badge of supplication. entreaty.
6. Obedience, 5:8; 10:7. Hupakoe--submissive hearing.
7. Development, 5:8. Learned thru process of maturing and growing and proving. No thot of failure. Like orange before fully ripe and developed.
8. Flesh and blood, 2:14. Like His brethren, 2:17.
9. Faith, 12:2. Greatest example of it and sum of it. Leader and consummator.

C. Things X especially shares with us. Humanity in common

1. Our human nature, ^{2:14, 2:15} 2:8, ¹⁶ 16. ~~Seed of Abraham, men and not angels.~~ ²⁴⁶ Why? GRACE.
2. Certain human virtues. Above ~~ix2, 15~~ all of them.
3. Our sufferings, 5:8; 12:3; 13:12. By sympathy only not suffering now. See below on 4:15.
4. Our sorrows, 5:7; 4:15; 12:2
5. Our temptations, 2:18; 4:15. 2:18-- He suffered (pf. showing permanent effect), being tempted (or completed), He aids (aor, each act of coming to help us in view) being tempted (pres--our need is always with us). 4:15.--He can symphatize--not suffer with us. Those days afe over. Tested in 3 points esp and this was complete test for Him. All points not in relation to us but to Him.
6. Death, 2:14,9. Taste death for every man (sing--for each). X died for all and for each.

D. Things X especially different from us. Humanity perfect.

7:26--hody (personal); unpracticed in evil, stainless, separate from contact with sinners. 7:28--He stands perfected for ever.

2:10; 5:7; 7:28 show He was made perfect thru suffering and discipline. No thot of failure but proving His essential nature.

E. Importance of this.

1. To stress example of X's life. Remind us of splendour of Saviour. Antedote. 12:2. In religious drift, consider Him. Only useful if He is truly man.
2. To atonement. If not man, then God didn't come all the way and no real atonement. 12:3; 3:12; 2:14 not true if no real humanity.
3. To emphasize sympathizing High Priest, 2:11; 4:15. For present comfort.
4. To avoid Docetism. One of church's first errors (denial of true humanity). This led to Mariolatry bec she was considered to be nearer to us.

IV

Kennia

2:9 - Ἀπαύρι (1) lower (2) little time. SA 57:17 LXX).

Lower as to station better in light of Psa 8. X bec. man & that's lower than angels. LXX has angels Νεχ 07725x. Not strictly mean higher person & applicable to angel. In Psa 82:6 word of judges (men) So LXX OK.

5:7 - learned.

V.

Offices
THE DEATH OF CHRIST

~~xxxParusxHant~~

A. Ato

I. Prophet.

1:2. At the end of these days means not that which follows present time, but final period of history. touton shows that readers' present time is the eschaton. Common to other periods of revelation of God is God and speaking but distinctive thing about this period is en Huio. In such a One as a son. Real grandeur in phrase. 213

II. Priest. Later

III. King.

1:6 refers to M reign and worship fo angels. 1:8-9 reference to kingship but not esp to earthly reign. Point of these vss is to contrast Son and angels. Kingly office also seen in antitype of Mel as king-priest.

VI. The Exaltation of X.

- A. The Resurrection, 13:20. Only 1 vs. Tho implied in all passages about exaltation. "The writer regards the work of X in its eternal aspects." BFW. 448. X is said to have been brot up, not again, anagagon. "The thot of restoration is made more emphatic by the addition of the thot of the depth of apparent defeat out of which X was raised." Ibid.
- B. The Ascension, 4:14; 6:20; 9:11,24.
4:14--passed thru-dia plus erchomai. Thru lower heavens into 3rd.
6:19. Forerunner. Means spy or scout--one sent before army to explore. Only here in NT. Within the veil. Anchor is out of sight. Don't see anchor or hope but feel strength esp in time of storm.
9:11. X into heaven itself.
- C. The Session at right hand of God. 1:3, 8:1; 10:12; 12:2.