

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 drift. 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.

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

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

ἀγκυρα --6:19--anchor.

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

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

Παραπνεύσθητε --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/Fonder 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 thing 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 commitment, 13:13. Clean break with everything not X's. Outside camp may mean outside Judaism BFW. Or Stewart--camp was sacred to ~~the~~ 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.