

# Bible Study # 30

5 24 16

# Hebrews 10

- **Heb 10:1-19** *“For since the law has but a shadow of good things to come instead of the true form of those realities, ...Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus,”*
  - He keeps repeating this concept since his listeners are Jewish Christians who appear to still be circumcising their sons, practicing the kosher laws and going to the temple and offering sacrifices “just in case”
  - The author reminds them that there is no “just in case” because the old is all gone, it is all over \*

# Hebrews 10 (Cont)

- **Heb 10:20-24** *“by the new and living way which he opened for us through the curtain, ... and let us consider how to stir up one another to love and good works,”*
  - Earlier we heard about “good works” that came about after baptism
  - Here he was calling his audience to “love” and do other “Christian good works” \*

# Hebrews 10 (Cont)

- **Heb 10:25-34** *“not neglecting to meet together,’... since you knew that you yourselves had a better possession and an abiding one.”*
  - Think about all of the persecutions that the Jewish Christians in Palestine have experienced since the time of Christ to the present \*

# Hebrews 10 (Cont)

- **Heb 10:35-39** *“Therefore do not throw away your confidence, ... but of those who have faith and keep their souls.”*
  - This section contains one of Father Sebastian’s favorite passages in the entire Bible
  - There are many passages in the Old Testament that talk about salvation history from Adam to Christ to include Sirach, Proverbs, Wisdom
  - Here we find it being told within the theme of “faith” \*

# Hebrews 11

- **Heb 11:1-7** *“Now faith is the assurance of things hoped for, the conviction of things not seen.... by this he condemned the world and became an heir of the righteous which comes by faith.”*
  - Notice the theme and definition of Faith in these examples
  - The author was stating that by Faith:
    - One could see something that could not be seen with the physical eye
    - One could know and have confidence in without relying on their present situation
  - This was something that his Jewish Christian audience needed to hear at that moment \*

# Hebrew 11 (Cont)

- **Heb 11: 8-16** *“By faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance; .....for he had prepared for them a city.”*
  - By this the author was implying that he did not care about Jerusalem, the temple, or the Promised Land because he was speaking about a new Promised Land that the new *Joshua* would lead them into \*

# Hebrew 11 (Cont)

- **Heb 11:17-19** *“By faith Abraham when he was tested, ... Hence he did receive him back and this was a symbol.”*
  - This was about the great faith of *Abraham* who was offered only this one option
  - Some speculated that *Sarah* could have had another child
  - But this was not so, since God told *Abraham* that it was through *Isaac* that all of his descendants would be named
  - *Abraham* was able, through Faith, to make this offering because he believed that God was able to raise men from the dead



# Hebrew 11 (Cont)

- The return of Isaac to Abraham was a symbol which prefigured the sacrifice of Christ
- *Abraham*:
  - Brought Isaac to the place of sacrifice
  - Placed the wood of the sacrifice on his shoulders
  - Traveled on a three day journey to get to the mountain
  - Rode on a donkey
- This was typological imagery for the for the sacrifice of Christ\*

# Hebrew 11 (Cont)

- **Heb 11:20- 26** *“By faith Isaac invoked future blessings on Jacob and Esau..... for he looked to the reward.”*
  - Once again, the author was speaking typologically
  - This passage must be seen as being Christocentric
  - The New Testament authors read that in the Old Testament every action and verse as in some way pointing to Christ
    - When *Moses* suffered, he suffered for the coming Christ \*

# Hebrew 11 (Cont)

- **Heb 11:27-30** *“By faith he left Egypt, .... By faith walls of Jericho fell down after they had been encircled for seven days.”*
  - Think of the “faith” that was required:
    - For them to execute the battle plan for the destruction of Jericho
    - To march around that city for three days! \*

# Hebrew 11 (Cont)

- **Heb 11:31 -35** *“By faith Rahab the harlot did not perish with those who were disobedient, ....that they might rise again to a better life.”*
  - Look at the Faith of *Rahab* who proclaimed that she knew that the God of Israel was greater than all the other gods!
  - He was calling them to stand firm and not be apostatized because there was a greater inheritance to come
  - *Jerusalem* and the Promised Land were not their inheritance, for a greater inheritance was yet to come \*

# Hebrew 11 (Cont)

- **Heb 11:36-40** *“Others suffered mocking and scourging, .... that apart from us they should not be made perfect.”*
  - He reminded them that although these Old Testament figures were examples of great faith, God had planned something better for his audience that would eventually become perfect\*

# Hebrew 12

- **Heb 12:1-11** *“Therefore, since we are surrounded by so great a cloud of witness, .... Later it yields the peaceful fruit of righteousness to those who have been trained by it.”*
  - We find the analogy of salvation as a race in *1<sup>st</sup> Corinthians* and *2<sup>nd</sup> Timothy 4*
  - Just as *Joshua* led the people of Israel into the Promised Land by crossing the Jordan, so *Jesus* would lead his listeners into the Promised Land by the waters of baptism
  - This understanding can be found in many Old and New Testament passages \*

# Hebrew 12 (Cont)

- **Heb 12:12-16** *“Therefore lift your drooping hands and strengthen your weak knees, .... like Esau, who sold his birthright for a single meal.”*
  - By pointing out the foolishness of *Esau*, who sold his birthright for a bowl of lentils, the author was asking his listeners what they were willing to trade for their birthright and salvation
  - Were they willing to give up the resurrection of Christ in exchange for participation in some sort of sacrificial meal? \*

# Hebrew 12 (Cont)

- **Heb 12:17** *“For you know that afterward, when he desired to inherit a blessing, he was rejected, for he found no chance to repent, though he sought it with tears.”*
  - The author was dealing with “intent” at this point
  - Did they really believe that they could repent of their sins by offering an animal sacrifice even though they knew that it would not save them?
  - Did they think that they could commit the sin of apostasy to avoid persecution?
  - He reminded them that *Esau* never had a chance to repent and never regained his birthright \*



# Hebrew 12 (Cont)

- **Heb 12:18-21** *“For you have not come to what may be touched, .... the site that Moses said, ‘I tremble with fear.’”*
  - The author was saying to his listeners that they were not being called to the foot of God’s holy mountain filled with fire, darkness and gloom
  - Again, he was contrasting the Old vs the New Covenants\*

# Hebrew 12 (Cont)

- **Heb 12:22-29** *“But you have come to Mount Zion and to the city of the living God, .... **for our God is a consuming fire.**”*
  - Paul said the same thing in **1<sup>st</sup> Cor 2:8**

# Hebrew 13

- **Heb 13:1-10** *“Let brotherly love continue... We have an altar from which those who serve the tent have no right to eat.”*
  - The idea of “not by foods” was a reference to sacrificial foods from the temple
  - He was reminding his audience not to eat foods that had been offered in sacrifice according to the Old Testament for they now have new food (the Eucharist) in the New Testament\*

# Hebrew 13 (Cont)

- **Heb 13:11-13** *“For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp.... Therefore let us go forth to him **outside the camp**, bearing abuse for him.”*
  - He was calling on his followers to follow Jesus, who suffered outside the city as *Golgotha* was outside the city walls
  - He was calling them to get out of Jerusalem as they were no longer of those people \*

# Hebrew 13 (Cont)

- **Heb 13:14-25** *“For here we have a lasting city, .... Grace be with all of you. Amen.”*
  - This is a very beautiful epistle
  - If we understand the Old Testament and are able to contrast it with the New Testament, it all makes great sense \*

# Review of Acts and the Epistles of Paul

5 24 16

# Early Christian Time Line

- 63 BC Roman General Pompey captures *Jerusalem*
- 37 – 4 AD Herod the Great – Roman puppet
  - Archelaus 4 BC-6 AD Banished by *Rome*
  - Herod Philip 4 BC-34 AD - Died
  - Herod Antipas 4 BC-39 AD – Banished
- 0-6 AD Birth of Jesus the Christ
- 1-5 AD Birth of Saul of Tarsus
- 13 -18 AD Beginning of Saul's studies in Jerusalem

# Early Christian Time Line (Cont)

- 6-15 Annas – Appointed as first High Priest of the Roman province of Judea by *Roman Authority*
- 18-37 Caiaphas – High Priest who was the son-in-law of Annas
- **30-33 The Public Life of Jesus Christ**
- 26-36 Pontius Pilate – 5<sup>th</sup> Prefect of *Rome* in Jerusalem



# Early Christian Time Line (Cont)

- **33 Jesus Christ was crucified, raised and ascended into Heaven**
- **33 The beginning of the Church**
  - Mathias selected by the 11 to replace Judas
  - Pentecost marked the birth of the Church
  - Peter and John healed a man lame from birth

# Early Christian Time Line (Cont)

- Peter and John were arrested and called before the Sanhedrin
- Church of Jerusalem decided to live in communion
- Peter and the Apostles were arrested by the Sanhedrin but spared by Gamaliel

**33 Steven was stoned and martyred in front of Saul**

# Early Christian Time Line (Cont)

- 33-34 Saul was converted on the Road to *Damascus*
- 34-36 Saul spent three years of meditation in *Arabia*
- 36-37 Saul returned to *Damascus* and was supported by Barnabas in *Jerusalem* and *Tarsus*
- 41-44 Herod Agrippa I reigns

# Early Christian Time Line (Cont)

42 Saul was sought by Barnabas and brought to *Antioch* where the center of Christianity settled

- Philip spread the Gospel in *Samaria and* baptized an Ethiopian official
- Peter healed the paralytic Aeneas in *Lydda*
- Peter raised Tabitha from the dead at *Joppa*
- Peter converted the Roman Centurion Cornelius at *Caesarea*
- James was killed by Herod Agrippa
- Peter was arrested by Herod Agrippa and freed by an angel
- 44 Famine in *Jerusalem*

# Early Christian Time Line (Cont)

- 45-49 Paul's 1<sup>st</sup> Missionary Journey

- Spring of 45 Barnabas, Paul and Mark sail for *Cyprus*
- Fall of 45 they sail for *Asia Minor* and arrive at *Antioch of Pisidia*
- Fall of 46 they arrive at *Iconian* where Paul was stoned
- They then travel on to *Derbe*
- They remained 1 year in *Derbe* before returning to Antioch in Syria where they ended the First Missionary Journey
- 48 Barnabas and Paul make a triumphal journey to *Jerusalem*
- 49 Council of *Jerusalem* resolves the question over the requirement for Gentiles to become Christians

# Early Christian Time Line (Cont)

- **49-52 Paul's 2<sup>nd</sup> Missionary Journey**
  - Autumn 49 Paul leaves Antioch and moves through the Churches of Galatia with the letter from the council
  - Spring 50 Paul arrives in *Thessalonica*
  - 51 Paul moves to *Beroea*
  - March 51 Paul arrives in *Athens*
  - Spring 51 to autumn of 52 Paul was in *Corinth*
  - **Winter 50-51 Paul writes the 2 Letters to the Thessalonians**
  - Paul returns to Antioch in Syria ending the second Missionary Journey

# First and Second Letter to the Thessalonians

- A pastoral letter to the new converts who were left alone to withstand a rising time of persecution for paganism
- Contains emphasis on eschatology (teaching concerning end times)
  - Focuses on the second coming of Christ
  - Discusses the fate of deceased relatives who died before becoming aware of this new faith
  - Challenges the faithful to remain vigilant for no one knows when Jesus will return

# Early Christian Time Line (Cont)

- **53-58 Paul's 3<sup>rd</sup> Missionary Journey**
- Paul began this journey from Antioch with a visit of encouragement to the Churches of **Galatia** (Acts 18:23)
  - Meanwhile, Apollos of Alexandria arrived in **Ephesus** and began preaching the Baptism of John (baptism of repentance)
  - Priscilla and Aquila corrected his error, and baptized him with the Holy Spirit, and sent him to **Corinth** where he strengthened the Church there with his great rhetoric (Acts 19:1-20)
  - Paul waited until he arrived at **Ephesus in April of 54** to write the **Letter to the Galatians** in response to the issues that arose during his journey through **Galatia**



# Early Christian Time Line (Cont)

- 57 three Christians from Corinth deliver a letter to Paul at Ephesus asking for clarification
- 57 Paul writes his First Letter to the Corinthians from Ephesus
- 58 Paul writes his Second Letter to the Corinthians from Philippi
- Paul arrives at Corinth
- 58 Paul writes his Letter to the Romans
- 58 Paul leaves Corinth overland and then returns by sea to Caesarea

# The Letter to the Galatians

- A defense of the gospel against the challenge to the Judaizers to maintain the tenants of Judaism
- A defense of Paul's credential as an Apostle of Christ

# The First Letter to the Corinthians

- Responds to a report by a delegation of women who visited him in Ephesus
- The report addressed a number of vices that were beginning to fracture the five year old church to include:
  - Sexual immorality and incest
  - Multiplying lawsuits
  - Denial of the Resurrection
  - Careless celebration of the Eucharist
- This letter was designed to hold things together until he could visit the church in person

# The Second Letter to the Corinthians

- Strengthen his relationship with loyal supporters who were about to fall prey to the groundless claims of “false apostles”
- Defend his apostolic authority against those who doubted or denied it
- Resume his collection for the poor Christians in Jerusalem
- Confront the false apostles and Corinthian followers
- His planned visit to Corinth

# The Letter to the Romans

- Introduce himself and his teachings to the Roman Christians in preparation for his planned visit
- Hoped to establish the Roman Church as his missionary base for a new phase of evangelization in the eastern Mediterranean (Spain)
- Ease tensions that were straining the unity and fellowship of the Roman Church
  - Division between Jewish and Gentile Christians
  - Argued for unity within the church

# Early Christian Time Line (Cont)

- Paul spends seven days with Philip the Evangelist in *Caesarea*
- The Prophet Agabus from *Judea* prophesied that Paul would be bound by the Jews at *Jerusalem* and turned over to the Gentiles
- Paul leaves *Caesarea* and travels on to *Jerusalem*, ending his Third Missionary Journey
- Paul was received by James and the elders in *Jerusalem* where he related his ministry to the Gentiles
- James asked Paul to participate in a Nasserite vow of four men to demonstrate his Jewishness

# Early Christian Time Line (Cont)

- Jews from Asia (*Ephesus* ) started a riot against Paul in the Temple
- Paul was rescued from the Jews by the Roman tribune
- En route to the Roman barracks, Paul makes an appeal to the Jews ending in a riot
- Paul is taken before the Jewish council which he divided by appealing to the Pharisees over the Sadducees and was again rescued by the Roman soldiers
- Paul hears about a plot against his life and the tribune moves him under guard at night to *Caesarea*

# Early Christian Time Line (Cont)

- 59-60 Paul's imprisonment in Caesarea
  - Paul is tried before Felix, the 13<sup>th</sup> Roman Tribune (Governor)
  - Paul is tried before the 14<sup>th</sup> Roman Tribune Festus
  - Paul is tried before King Agrippa II
- **60-69 Luke's Gospel completed**



# Early Christian Time Line (Cont)

- **60-61 Paul's Fourth Journey (in chains) to Rome**
  - Paul traveled by sea to *Crete*
  - Paul was shipwrecked on the Island of *Malta*
  - Paul traveled over land from *Piteoli* to *Rome*
- **62 Luke completes the Book Acts**

# Early Christian Time Line (Cont)

61-63 Paul was placed under house arrest for three years awaiting trial (First Roman imprisonment) where Paul wrote the Captivity Epistles

- Letter to the Ephesians
- Letter to the Philippians
- Letter to the Colossians
- *Letter to Philemon*

# The Letter to the Ephesians

- Focuses on the theme of the “mystery” of Jesus Christ once concealed but now revealed
- Emphasis on the mystery of Christ the Redeemer whose death was a vicarious sacrifice for the redemption of Jews and Gentiles alike
- Also, a presentation on Christ’s ecclesial body, the Church

# The Letter to the Philippians

- Does not address any doctrinal or disciplinary crisis
- A letter of thanks and encouragement to a congregation of dear friends
- The Philippians were supporting Paul in his imprisonment through gifts and prayer
- The two main issues to be resolved were the conflict between two Philippian women, and the dangers of possible Judaizer missionaries
- In preparation for the arrival of Timothy

# The Letter to the Colossians

- Responds to concerns expressed by the Church founder who visited in prison concerning certain agitators who were planting doubts about the new faith among the members of the Church
- Reassures the believing Gentile Christians of their Christian inheritance
- To address an early form of Christian Gnosticism along with certain philosophical elements for Jewish and Hellenistic thought

# The Letter to Philemon

- An impassioned appeal to Philemon, a friend and owner of the runaway slave Onesimus
- A request to welcome Onesimus back as a Christian brother, friend and equal
- In preparation for Paul's visit upon his imminent release from prison

# Early Christian Time Line (Cont)

63-66 Paul was released from house arrest and then visited the Orient

- Release from prison
- Journey to Spain

64-68 Christian persecution begins under Nero

66-67 Paul travels with Titus to *Crete*

- Paul spent the winter in *Nicopolis*
- Paul write the Epistle to Titus
- Paul wrote the First Epistle to Timothy

# Early Christian Time Line (Cont)

## Second Roman imprisonment

- Paul arrested in *Troas*
- Paul was imprisoned in a Roman prison
- Paul wrote Second Timothy from prison
- 64-67 St Peter and St Paul martyred in *Rome*



# The Letter to Titus

- To assist Titus (Bishop of Crete) in his efforts to organize the converts into communities with elders and presbyters to lead the flocks
- Encourage and authorize Titus in his spiritual and organizational efforts
- Place full confidence in his leadership abilities
- Ask him to meet Paul in *Nicopolis* for the winter

# The First Letter to Timothy

- To encourage Timothy (Bishop of Ephesus) to overcome a serious pastoral crisis in which teachers and shepherds were leading the flock away from the certainties of divine revelation into speculation
- Much of the letter addresses Timothy's pastoral responsibilities in stabilizing the church with sound doctrine and the appointment of reliable pastors

# The Second Letter to Timothy

- To encourage and summon Timothy to visit him in his final imprisonment in Rome
- Since the problems in the Church in Ephesus have continued to worsen, Paul urges Timothy to fulfill his teaching mission with zeal and endurance
- Challenges Timothy to overcome his youthfulness and timidity by being manly and strong in the grace of God
- Calls the loyal Timothy to come to him in Rome before it is too late

# The Letter to the Hebrews

- Though it may not have been written by Paul, most believe it contains his teachings
- Directed at Jewish Christians living in Palestine, who appear to be on the verge of apostatizing
- Presents a contrast between the Old and New Testaments and priesthood

# Early Christian Time Line (Cont)

- **66-69 Mark's Gospel completed**
- 66-70 War of the Jews
- **68 Acts of the Apostles completed**
- 70 Destruction of the Temple and Jerusalem
- **80-100 John's Gospel completed**
- 80-100 *Didache*, the first catechism produced
- 95-96 Christian persecution continues under Domitian

# Early Christian Time Line (Cont)

- 95 Paul's Epistles and Acts used in liturgy
- 95 (mid 90 ies) John completed the Book of Revelation to the seven churches of Asia
- 98-117 Christian persecution continues under Trajan
- 100 *Jamnia* Conference helped decide the Hebrew canon
- 105 John dies, ending Apostolic age

# Announcement

- Bible Study will resume Tuesday, September 13, 2016
- We will study the wonderful messages from God through His great Old Testament Prophets
- May you and yours have a safe and happy Summer