

That Christ is seen in this characteristic role is indicated in a lot of ways...the following data:

Expressions in Hebrews honoring Christ's Person.

- 2:3, the Lord (13:20)
- 2:10, captain of their salvation
- 2:17, a merciful and faithful high priest
- 3:1, the Apostle and highpriest
- 4:12 the Word of God (some question on LXX use)
- 4:14 the Son of God
- 5:9, author of eternal salvation
- 6:20, the forerunner
- 8:2, minister of the sanctuary
- 8:6, mediator (9:15, 12:24)
- 12:2, author and finisher
- 13:20, great shepherd of the sheep

The list is not exhaustive by any means and if put together with the works Christ supplies in agreement with the title, it is a very powerful argument for His superiority and necessity. This along with the concept that faith is the principle whereby God is apprehended in every age force the reader to either commit or deny the redemptive work.

Some questions of note:

If Paul were the author why is the familiar greeting overlooked? Why do some of the Old Testament citations seem to come from the Greek Old Testament rather than the Hebrew? What is the force of the warning passages and do they seem to indicate a potential apostasy for believers and a loss of eternal life? How could the "Gentile Christians" understand the message of Hebrews without a stronger background in Old Testament type and symbol? In what way is Christ after the order of Melchizadek?

Archaeology:

I am not aware of anything specific in this line. There is plenty of evidence of the scattered Jewish community and some of the persecution the new converts endured. Otherwise the book is not committed to an historic site or geographic detail.

Key passages:

The introductory section of 1:1-4 is a key passage in that it contrasts the old and the new (revelatory material) and stresses the finality of the work of Christ. Calling it the record of revelation it offers an analytical breakdown on structure in this mold: