

corrupted the faith ideal in many aspects. The real key of loyalty should have been to Jehovah, not to a system. So it was that an inner corps within Judaism talked of a Messiah but the peripheral corps worried about the system and not the spiritual importance of much of anything. You can see how the coming of Christianity brought both challenge and threat to these ideologies.

- b. The resultant problem may be summed up like this:
 - (1) the difficulty induced by a socio-religious change
 - (2) the temptation to allow varied pressures to either resist the new order or urge people of it to regress to the older form.
 - (3) the temptation to syncretize, or attempt to do so, the older and newer ideas and produce a "hybrid" faith that should mollify both but in actuality would please neither.
- c. The Apostolic solution was to see in Christ not a new revelation, but a perfect consummation of the previous existing order. As a Divine Person, the loyalty owed Jehovah must express itself in terms of loyalty to Christ and thereby the truth of the faith would continue while the accretions of tradition and culture would fall off. To establish this ideal the writer demonstrates:
 - (1) Christ's superiority to all known aspects of performance
 - (2) Christ's character of fulfillment
 - (3) The Lord perceived in all ages in the will by faith
 - (4) Christ as a necessity..for all..within and without the known community.
- d. To more fully grip the trauma of this we need a little fuller background in an understanding of the Old Testament and the Jewish culture of the Lord's time...and a better picture of the strife existing between Judaism and Christianity.
 - (1) Note the Messianic consciousness of Jewish sects
 - (2) Note the "last day" complex of the Jewish esoterics
 - (3) Note that both concepts were governed by political opportunism..a true Messiah in terms of the Old Testament was hardly wanted by anyone!

C. Particular considerations about the Book of Hebrews

1. Authorship.