Instructor: Dr. Awilda González
Feb 18-21 (Thursday to Sunday) 8:30-4:30 PM
469-999-4303 Monday-Friday 10:00 am-4:00 pm
email: awildag3@gmail.com

COURSE DESCRIPTION
This course is an exegetical and theological analysis of the Epistle to the Hebrews. The course aims at improving and advancing the student’s exegetical and interpretative skills learned in OT/NT 517—Interpreting the Bible. This is a hands-on course, and it is expected that the students would have read through the Epistle to the Hebrews prior to the course [see below] and that each student will have read the introduction to the textbooks assigned.

In particular our study of Hebrews will emphasize:

1. The Rhetorical argument of the Epistle
2. The Use of Hebrew Scriptures (O.T.) in the Epistle
3. The place of Hebrews in the development of Christian self-identity
4. The epistle’s role in Christian understanding of Soteriology

The aim of this course is two-fold: (a) We will seek to provide the student the hermeneutical and Exegetical tools to enable him/her to discern its message in its original setting; (b) the student will be introduced to the essentials of expository preaching and the development of biblically based sermons that speak to post moderns.

COURSE OBJECTIVES
Throughout the course the student shall:

- Familiarize him/herself with the basic English language tools that are necessary for sound biblical interpretation (mission goal 2)
- Learn a basic methodology for doing biblical exegesis (mission goal 1 and 2)
- Demonstrate an ability to read, analyze and interpret the Epistle to the Hebrews (mission goal 1 and 2)
- Demonstrate an ability to understand and communicate the message of Hebrews to a 21st century audience (mission goal 1). This will contribute to the student’s ability to become skilled in ministry (mission goal 3)
- Demonstrate knowledge of and critical evaluation of the various theological and exegetical issues raised in the Epistle to the Hebrews (mission goal 2)
REQUIRED TEXTS:


RECOMMENDED TEXTS:
5. F.F. Bruce, *The Epistle to the Hebrews (NICNT).* Grand Rapids: Eerdmans.

COURSE REQUIREMENTS AND EVALUATION:

1. In preparation for each class the student should read, study and analyze the assigned passages.

2. Read the secondary literature (the commentaries) that corresponds to the assigned passage.

3. Exegetical Notebook (First Assignment): The student shall prepare an “Exegetical Notebook” on the Epistle to the Hebrews in which he/she will record his/her analysis and interpretation of each assigned passage on the schedule, along with other relevant exegetical and theological notes gathered from the reading, class lectures and the exegetical task. In effect this notebook will evolve as you engage requirements 1 and 2 above. It is understood that this is a work in progress, but my desire is that the student develops the habit of using exegetical notebooks that will serve him/her throughout decades of service on behalf of God’s people. The exegetical notebook will be turned in on Sunday the 21st of February 2016. The student must start working with the exegetical notebook prior to the first class meeting; as a work in process the students will incorporate notes from class lectures and discussion. Sample pages from exegetical notebooks are attached to this syllabus.
4. **Exegesis paper**: The student will prepare an exegesis paper dealing with a passage in Hebrews. The paper will discuss the meanings of key words and concepts, grammatical issues (as mentioned in the grammars and commentaries), the structure of the passage, and the author’s purpose in writing the passage. In other words, employ all the skills and steps learned in hermeneutics or biblical interpretation. A number of exegetical guides are highly recommended for this exercise but I would recommend that you choose one of the following:

1. J.S. Duvall and J.D. Hays, *Grasping God’s Word.* (Zondervan)
2. D. Stuart and G. Fee, *How to Read the Bible for All Its Worth.* (Zondervan)

It is most important that the exegetical paper include an application (What does this text say to the Church today?) component. This, of course, would have to be based on the exegetical analysis of the passage.

The exegesis paper should be 12 pages long (excluding the title page), typed, double spaced, Times New Roman, letter size 12, with a bibliography (about 8 to 10 sources) and footnotes.

Main idea and outline (1 page)
Introduction (½ to 1 page)
Content (8 pages)
Aplication (1 page)
Bibliography (1 page)


As I evaluate and grade your exegesis paper I will be looking for

- A well written exegetical essay that though following the commentary style that the student prefers (There are numerous styles for writing a commentary, pick one that is suitable to your style) clearly communicates the main themes of the pericope to a 21st century setting.
- An examination of the key interpretative issues raised by the text. Approach the text with an inquisitive mind, ask questions, seek answers and consult the answers given by others, etc.
- Awareness on the part of the student of the various interpretations of the text in question.

**The exegesis paper is due Monday, April 4, 2016.**

5. The final grade will evaluated as follows:

   a. Exegetical notebook . . . . . . . . 30%
   b. Exegesis paper . . . . . . . . . . . 50%
   c. Class participation . . . . . . . . . 20%
6. The student may submit his/her written work electronically. If you choose this option you must include your last name in the document name and the course title on the subject line of the email.
   - For example the electronic submission of the exegetical notebook should look like this: Studies in Hebrews González notebook. [Please note that instead of “González” your work should have your name]
   - An exegesis paper: Studies in Hebrews González exegesis Hebrews10. [ditto from above, it should have your last name.]

Note: Normally, no electronic recording devices are permitted.
PROPOSED SCHEDULE  
(subject to change)

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<thead>
<tr>
<th>Date</th>
<th>Topic/text</th>
<th>Reading Assignment / Suggested reading</th>
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<tbody>
<tr>
<td>Thursday</td>
<td>Introduction to the Course</td>
<td>If possible, read through Hebrews in Greek, and in modern vernacular(s).</td>
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<td>Introduction to Hebrews</td>
<td>Develop your own “rough” outline of Hebrews</td>
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<td>Read/study 13:1-25</td>
<td>Read Introductory material in commentaries</td>
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<td>1:1-14</td>
<td>Read and interpret; read commentaries, take notes in exegetical notebook.</td>
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<td>2:1-4</td>
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<td>2:5-18</td>
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<td>Friday</td>
<td>3:1-6</td>
<td>Interpretation and theological analysis. Read relevant sections in commentaries; take notes in exegetical notebook.</td>
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<td>3:7-4:13</td>
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<td>4:14-5:14</td>
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<td>6:1-20</td>
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<td>Saturday</td>
<td>7:1-28</td>
<td>Interpretation and theological analysis; read relevant sections in commentaries; take notes in exegetical notebook</td>
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<td>8:1-9:28</td>
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<td>10:1-39</td>
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<td>Sunday</td>
<td>11:1-12:29</td>
<td>Interpretation and theological analysis; read relevant sections in commentaries; take notes in exegetical notebook.</td>
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<td>Hebrews</td>
<td>The theology of Hebrews</td>
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Exegetical notebook due today!!!
Exegesis paper due April 4, 2016
BIBLIOGRAPHY

This is a basic bibliography; for a more thorough bibliography the student should consult the required textbooks.

Commentaries


**Articles and studies related to the Book of Hebrews**


Exegetical notebook samples:

Exegetical Notebook

Class Notes = Black
Student’s translation = Green
Reading notes from DeSilva = Blue
Reading notes from Lane = Red

Hebrews 1
1:1-2:18

Breaks it from 1:1 – 2:18 = The Revelation of God through His Son
Jesus superior to the angels
“Writer prepared to lead readers in new direction” p.2
identifies the relationship of the son to the God who speaks
“characterization of the divine Son as the one through whom God has spoken his ultimate word” p. 3

1:1-4
1:1--- many times and ways long ago God spoke to the forefathers by the prophets
v.1—many times/many ways suggest diversity (and progression/little by little) in the way that
God spoke – God spoke (aorist participle, not main verb)(punctiliar—over a long time) (what
kind of action implied)---it is done with – he has spoken , forefathers- affirms identity, prophets-
men who have been given by God a message to speak to his people, not the books themselves

1a “he surveys the revelation granted through the prophets in its variety and fullness but implies
that until the coming of the Son the revelation of God remained incomplete” p.10

1:2---in these last days he spoke to us by his son, whom he appointed heir of all, through whom
also he made the whole age/world
v.2--- grammatical → should be “a son”, (qualitative, as opposed to the prophets, a singular son,
wants to establish a contrast, many vs. one) but translations adds the article – to make sure the
readers get the right theology, cultic practices require multiple sacrifices but only Jesus is
required, “elalesen”—indicative/finite—only once,
in these last days→ eschatological phrase, jewish readers understand this as the final days
^contrast with the end of it all = the son appointed heir of everything, author begins with the end
in mind , the one who is the heir is actually the one who created all things

1b-2a – focus on eschatology
“the conviction that God cares for people and relates himself to them through his spoken word is
developed as a major motif by the writer” p.11

the word is active and living in human experience
Son = ultimate expression of God
“What God said through the son clarified the intention of the word spoken to the fathers” p.11
2b reference to the Son = core of paragraph
Son = “universal heir of all creation” p. 12 (not just all nations)
Jesus is the divine son, but has attributes like those of the wisdom of God
Jesus = pre-existent Son of God

1:3---who being the brightness of glory and the exact likeness of his being, and sustaining all
things by his word and power, cleansing our sins by himself sat down on the right of the majesty
on high
v.3--- from 2b = a series of participles that act as qualifiers for the son (identifying participles) –
adds to definition of person already mentioned,
3a personification of wisdom, representation of the glory of God,
“apaugasma”--- radiance of the glory—this son reflects God’s glory,
“xarakter”—stamp used to represent exact likeness
“hupostaseos” ---- exact nature/being – hard core evidence (making the son = with God)
3b and sustaining all things by his powerful word(sustains just by the utterance of his speech) ---
-OT, who sustains = Yahweh (still has not named the son yet)
creator and sustainer , usually sustains by angels!!!
3c---- participles = never main idea,
having made purification(participle) (expurgate/cast out sins)---this is how the reader can be
pure/holy before God, assurance (easy to become sinful/difficult to go other way---only God can
provide the way) then after having made this---- he sat(indicative, finite) ---there is nothing else
to be done--- it is finished (having accomplished purification---- which the readers so long
for/desire) , now the rest of the book he will explain this
he sat down at the right hand( of the majesty – into the greatness/magnificence →creates
beautiful picture (another example pushing readers to try and understand who Jesus really is, no
one would ever sit in the presence of God)

EXEGETICAL NOTEBOOK SAMPLE 2:

DeSilva: 1:1-2:4
1:1-4: Hebrews does not break down evenly into the 5 parts of a classical oration, but this form is instructive.
“The purpose of an exordium was to gain the attention and goodwill of the hearers, to establish oneself as an
expert and honorable speaker, and to introduce the leading ideas…” (85). Hebrews begins by contrasting God’s
earlier oracles through the OT and His speech through Jesus. Wisdom traditions bear on the relationship
between Father and Son. The Wisdom of Solomon talks of Wisdom as partnering with God in creation.
Christology of the early church uses wisdom literature traditions and portrays Jesus as God’s mediator (in affecting creation) incarnate. In 1:3, the author provides a foretaste of a central theme of the sermon, namely, the proximity of the Son to the fount of favor and his efficacy as a mediator of God’s benefits. 1:3 character – “the reflect radiance of God’s glory.” Another major theme “having made purification for sins, sat down at the right hand of the majesty in the highest places” (1:3). 1:4 the comparison with angels is begun – synkrisis = argumentation by comparison – is a major approach of this epistle.

1:5-14: OT scriptural witness to the exaltedness of the Son. The rhetorical questions of verses 5 and 13 are an inclusio based on the synkrisis that the author employs. Discussion of the use of gh verse oikoumenh 1:6. 1:13 The quote from Psalm 110 is an important marker of Jesus identity as divine, the idea of which is seen also in 1:3; 8:1; 10:12; 12:2. 1:14 – Salvation in Hebrews is conceived as a future deliverance (9:28; 11:7). The author will be interested throughout his sermon in highlighting the different destinies of the friends or partners of the Son and those who remain, or become once more, his enemies.

2:1-4: Begins with dia touto based on the argumentation of the previous verses. Syllogism: God spoke to us by a Son, The Son is greater than angels, Therefore we had better attend to that message, knowing what befell those who transgressed the earlier message that God spoke through angels. He ends by using the qal wahomer approach again – if the word from the angels was important, how much more the word of the Son. In these verses, “The author has arrived at his primary agenda item. He wants his audience to consider holding fast to the message that constituted the community, which gave them tehir hope of inheritance, as the most necessary thing.” (106).

Hebrews 1:1-2:4 Translation

1) God having spoken in many portions and various ways to the fathers by the prophets, 2) concerning these last days he spoke to us by his Son, whom he appointed as the heir of all things, through whom also he made the world. 3) Who being the radiance and the impression of his nature, bearing all things by the word of His power. Having made the cleansing of sins he sat down at the right hand of the majesty in exaltation (heaven). 4) Being so much better than the angels having inherited a more excellent name. 5) For to which of the angels did he say, “You are my son, today I have begotten you? And again, I will be to him a father, and he will be to me a son?” 6) And when He brought the first born into the world, He said, and all the angels of God must worship Him. 7) And indeed concerning the angels He said, the one making His angels spirits and His ministers fiery flames. 8) But to His Son, “Your throne God, is forever and ever, and the scepter of righteousness is the scepter of your kingdom. 9) You have loved righteousness and hated lawlessness; on account of this God has anointed you with the oil of gladness above all your companions 10) and You from the beginning, Lord, laid the foundations of the earth, and the heavens are the works of your hands. 11) They will be destroyed, but you will remain, and everything as a garment will become old, 12) And as a mantle you will roll them up, as a garment also the will be changed, by you are the same and your years will not come to an end. 13) But to which of the angels has He said once, “Sit at my right hand, until I put your enemies as a footstool under your feet? 14) Are they not all ministering servants sent out for service on account of those about to inherit salvation?

1) On account of this it is necessary for us to hold more earnestly to what we have heard lest we drift away. 2) for if through angels the word which was spoken was reliable and every transgression and disobedience received a just reward, how will we escape s if we neglect so great a salvation? Which was first received through the Lord by those having heard and was dependable for us. 4) God bearing witness both with signs and wonders and various miracles and gifts of the Holy Spirit according to His will.
Two main thoughts:

1) The Epistle to the Hebrews is following Alexandrian Judaism – this is why Luther thought Apollos wrote the letter. Philo is the most well known example of Alexandrian Judaism. Hebrews is thought to have some Philonic elements. But, this is a difficult position to maintain, because the only representative Jewish writings that we have from this time are from Alexandria. Pseudopigrapha – Hebrews Chapter 1 is thought to have some similarities with the Wisdom of Solomon. Antitupos = “copy” (traditional definition) – presupposition is Philo’s platonized Judaism. Plato – what you see is only a replica of the real world. Skia = “shadow” – this works with Platonic thought in that the shadow is the replica of the real world. When the author says that the tent is a copy of the original – this is like Platonic thought. Plato’s Republic has the illustration of shadows in the cave. Philo only uses the word antitupos three times. Skia is rarely used by Philo. It seems that the Philonic connection is circular – we need to take a larger look at the overall Greek context for these words.

2) Palestinian Judaism – the problem with comparisons with Palestinian Judaism is that the only literature we have from Palestinian Jews is the NT.

3) Some say what is going on in Hebrews is a Hellenistic background – much like Stephen. Chapter 8 the wide spread persecution is of the Hellenistic Christians – not the Hebraic Christians. The Hellenists have gone very far and said that the Temple cultus is no longer necessary – therefore they are persecuted and dispersed and spread the gospel.

Hebrews Structure – Discourse Analysis

Chapters 1-4 – exordium I Thematic Introduction

Embedded discourse 1 1:1-4:13 How God has spoken to us through His son.

1a 1:1-2:18
1ba 1:1-14 Divine
1bb 2:1-18 Human
1b 3:1-4:13

Discourse 2 4:14-10:18 Jesus is the High Priest who has offered the complete/final sacrifice – the final yom kippur. Catholic Church continues to see the eucharist as a sacrifice which is a major difference from protestant (and Biblical) theology.

2a 4:14-6:20
2b 7:1-28 Jesus as High Priest
2c 8:1-10:18 – Jesus’ sacrifice is superior to all

Discourse 3 10:19-13:21 – Now that we believe the preceding stuff this is how we live.

3a 10:19-39
3b 11:1-40 – the examples of faithful people from the OT
3c 12:1-29 – run the race
3d 13:1-21 – final exhortation

Hebrews Chapter 1 – Padilla Notes

1:1-10:18
1:1-4 Contrast between how God spoke in previous times (through prophets) and how God spoke to them (through His Son). Diverse ways and manners – ways = Law, prophets and writings; manners – the manner in which revelation was transmitted to the individual = dreams, visions, angel of the Lord. Multiplicity is an emphasis contrasted to the once and for all revelation of Jesus Christ. Palai formerly – the OT writings, or some say that this includes everything up through John the Baptist (including the Pseudapigrapha and Apocrypha). The aorist participle is before the time of the main verb which is also aorist. By the prophets – dative of means or is it locative? Probably dative of means. “In these last days” – sounds amillenial. This is another contrast palai with esxatous – formerly with these last days. Also contrast with “fathers” and “to us.” “Many ways and manners” contrasted with “a Son.”

Verse 3: apaugasma “radiance” or “reflection” The nuance is different – does He come from god actively or does He reflect passively the glory of God. ***Words that end in ma in Greek are often passive, but in this case it is most likely the active use. Xaracter this word indicates high christology – “impress.” The use of the word wn indicates that Jesus nature is the radiance and impress of God. ***Hebraism “The word of his power” The noun “power” used basically as an adjective in the genitive. Pherwn a way of saying that God was almighty is to refer to Him as sustaining or bearing all things. Having made purification for sins – the big theme hear is that the Jews are worried about ongoing sin verses the idea of the day of the atonement needs to be repeated each year. The word sins is plural where as it is usually used in the singular in the NT to express this idea, but this probably indicates the problem that Jews had with the idea of cleansing of ongoing sin verse the perennial Day of Atonement. In Greek culture to sit at the right hand of God means that you are an extension of His power – basically on equal terms with God.