
EXCERPTA E DISSERTATIONIBUS IN SACRA THEOLOGIA

CUADERNOS
DOCTORALES
DE LA FACULTAD DE TEOLOGÍA

PUBLICACIÓN PERIÓDICA DE LA FACULTAD DE TEOLOGÍA
UNIVERSIDAD DE NAVARRA / PAMPLONA / ESPAÑA



Universidad
de Navarra

ISWADI PRAYIDNO

The New and Greater
Exodus: an Implication of
Unaccomplished Exodus
in Hebrews 4:8

VOLUMEN 71 / 2022

SEPARATA

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PUBLICACIÓN PERIÓDICA DE LA FACULTAD DE TEOLOGÍA / UNIVERSIDAD DE NAVARRA
PAMPLONA / ESPAÑA / ISSN: 0214-6827
VOLUMEN 71 / 2022

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Esta publicación recoge los extractos de las tesis doctorales defendidas en la Facultad de Teología de la Universidad de Navarra.

La labor científica desarrollada y recogida en esta publicación ha sido posible gracias a la ayuda prestada por el Centro Académico Romano Fundación (CARF)

Redacción, administración, intercambios y suscripciones:
Excerpta e Dissertationibus in Sacra Theologia.
Facultad de Teología.
Universidad de Navarra.
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Edita:
Servicio de Publicaciones de la Universidad de Navarra, S.A.
Campus Universitario
31080 Pamplona (España)
T. 948 425 600

Precios 2022:
Suscripciones 1 año: 30 €
Extranjero: 43 €

Fotocomposición:
pretexto@pretexto.es

Imprime:
Ulzama Digital

Tamaño: 170 x 240 mm

DL: NA 1067-1984
SP ISSN: 0214-6827

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Universidad de Navarra
Facultad de Teología

Iswadi PRAYIDNO

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Extracto de la Tesis Doctoral presentada en la
Facultad de Teología de la Universidad de Navarra

Pamplona
2022

Ad normam Statutorum Facultatis Theologiae Universitatis Navarrensis,
perlegimus et adprobavimus

Pampilonae, die 12 mensis ianuarii anni 2022

Dr. Ioannes Aloisius CABALLERO

Dr. Paulus EDO

Coram tribunali, die 24 mensis iunii anni 2020, hanc
dissertationem ad Lauream Candidatus palam defendit

Secretarius Facultatis
D. nus Eduardus FLANDES

Cuadernos doctorales de la Facultad de Teología
Excerpta e Dissertationibus in Sacra Theologia

Vol. LXXI, n. 1

Presentation

Abstract: The starting point of this study is Hebrews' statement: «For if Joshua had given them rest, God would not speak later about another day» (Heb. 4:8). The addressed audience who know the exodus story might question this claim since it indicates an unaccomplished exodus, whereas Joshua did accomplish the exodus mission (Josh. 21:43-44). Concerning this problem, this dissertation argues that the author is having in mind the new and greater exodus and situating his readers in the continuing exodus accomplished by Jesus Christ. In order to justify the hypothesis, this study proposes some possible reasons.

Firstly, from the exegetical perspective, the author's claim is valid. In Heb. 3:7-4:11, he applies a Jewish exegetical method called *gezerah shawah* or verbal analogy to interpret the «rest» of Ps. 95 [94 LXX]:11, linking it with the «rest» of Gen. 2:2. What is more, although this biblical interpretation is well-founded, the author seems to have another solid foundation. He reads the exodus narrative *typologically*. He believes that what had once happened will happen again, more splendor than the old. The view is based on the confidence about the living God, one who can and does and did act decisively to assist his people. With this idea in mind, it is possible to speak about the new and greater exodus.

Secondly, the author of Hebrews is not the first who reads the exodus account in this way. Because of the exodus' paradigmatic character, the exilic and post-exilic writers have announced the liberation from exile and expect the coming of the new exodus. Not only that, *thirdly*, the New Testament writers also apply the exodus motifs in their theology. All these theological milieus indeed give the author «grammar and vocabulary» to elaborate his theology. *Fourthly*, when the community is in a crisis and needs the «word of exhortation», situating the community in a more significant exodus accomplished in death and resurrection of Jesus Christ might be relevant.

Keywords: new exodus, paradigm, Jesus Christ.

Resumen: El punto de partida de este estudio es la afirmación de Hebreos: «Porque si Josué les hubiera proporcionado un descanso, no habría hablado Dios más tarde de otro día» (Heb. 4:8). Los oyentes de la carta probablemente ponen en duda estas palabras, porque esta expresión apunta a un éxodo no cumplido, cuando, en realidad, Josué había cumplido con la misión del éxodo (Jos. 21:43-44). Acerca de esta cuestión, este estudio argumenta que el autor está pensando en un nuevo éxodo y que sitúa a sus lectores en un éxodo continuo realizado por Jesucristo. Para justificar esta hipótesis, se proponen en el trabajo algunas razones posibles.

Primero, la afirmación del autor es exegéticamente válida. In Heb. 3:7-4:11, el autor aplica un método exegético judío llamado *gezerah shawah* o analogía verbal: interpreta el «descanso» de Sal. 95 [94 LXX]:11 y lo vincula con el «descanso» de Gen. 2:2. Aun así, aunque exegéticamente legítimo, el autor tiene todavía otro fundamento sólido. Es decir, él lee el acontecimiento del éxodo tipológicamente. Él cree que lo que sucedió una vez volverá a suceder, con más esplendor que antes. Con esta idea en la cabeza es posible hablar de un nuevo y mayor éxodo.

Segundo, el autor no es el primero que interpreta el éxodo de esta manera. Debido a que el éxodo tiene carácter paradigmático, muchos siglos antes, los profetas del exilio y los escritores post-exílicos habían anunciado la liberación del exilio y esperaban un nuevo éxodo. Y más aún, *tercero*, los escritores del Nuevo Testamento lo aplican en su teología. Este ambiente teológico seguramente da al autor de Hebreos «gramática y vocabulario» para elaborar su teología. En *cuarto* lugar, cuando la comunidad se encuentra en crisis y necesita la «palabra de exhortación», podría ser relevante situar a la comunidad en un éxodo más significativo, cumplido en la muerte y resurrección de Jesucristo.

Palabras claves: nuevo éxodo, paradigma, Jesucristo.

After enjoying security in Egypt for many years, the people of Israel fell under the power of an oppressive Pharaoh. This new Pharaoh attempted to make himself their «god,» interfering with God's blessing of land and progeny promised to the ancestors (cf. Gen. 1:28 and 12:1-3). Pharaoh kept them from taking their land (Exod. 1:10) and limited their progeny by imposing dispir-

iting labor and killing their male children. Confronting this malicious king, Yahweh demonstrated his salvific works for his people by sending the Egyptian ten plagues. God's saving action reached its climax in crossing the sea, whereas the Egyptian army sunk in the waters.

The liberation of the Israelites from the Egyptian servitude was not the final plan of God. He purposed to bring his people safely into the Promised Land (Exod. 13:11). This plan was accomplished, not under Moses' command since he was not allowed to lead the people into the land (Num. 20:12; cf. Deut. 31 and 34), but under Joshua's leadership. Regarding this fulfillment, Joshua explicitly testified: «So the Lord gave Israel all the land he had sworn to give their ancestors, and they took possession of it and settled there. The Lord gave them rest on every side, just as he had sworn to their ancestors» (Josh. 21:43-44). *Mission accomplished!*

Undoubtedly, the story about the Promised Land settlement was well-known for the Jews and Christians. What the author of Hebrews stated might be shocking to his audience. He said, «For if Joshua had given them rest, God would not speak later about another day» (Heb. 4:8). His use of the second class condition clause in this verse implies the unfulfilled condition. It means that the Israelites had not reached the rest, and Joshua had not succeeded. *Mission unaccomplished!* Hebrews' audience might question this reinterpretation of Israel's history. They might frown since this assertion seems to contradict the biblical story about the exodus event. *The question is, why did the author of Hebrews seemingly challenge the truth about exodus?*

This dissertation, defended in the School of Theology of the University of Navarra, studies Hebrews' line of reasoning and purpose. After the initial chapter about the community's historical background and rhetorical-exegetical strategies, this thesis focuses on Heb. 4:8 and interprets it in its immediate context (3:7-4:11). It studies the author's line of thought, especially his interpretation of the exodus event applying the Jewish biblical exegesis and typological reading. After showing that the exodus motif is archetypal, both in OT and NT, this study investigates a series of exodus motifs that seemingly create a new exodus's metanarrative in Hebrews. The final step examines the continuing exodus function to respond to the community's crisis.

This present work is an extract of the dissertation mentioned before. In this case, the attention is given to Heb. 4:8 that probably contemplates a different exodus realized by a different Joshua. The study is extended, examining the exodus motif in the Letter to the Hebrews, to reason the idea of the ongoing journey. Finally, based on the letter's historical context, it focuses on the new exodus and ongoing journey's relevance for the addressed community.

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Abbreviations of the Thesis

A. THE OLD TESTAMENT

Gen.	The Book of Genesis
Exod.	The Book of Exodus
Lev.	The Book of Leviticus
Num.	The Book of Numbers
Deut.	The Book of Deuteronomy
Josh.	The Book of Joshua
Judg.	The Book of Judges
1-2 Kings	First-Second Kings
1-2 Sam.	First-Second Samuel
1-2 Chron.	First-Second Chronicles
Ezra	The Book of Ezra
Neh.	The Book of Nehemiah
Tob.	The Book of Tobit
1-2 Macc.	First-Second Maccabees
Ps.	The Book of Psalms
Isa.	The Book of Isaiah
Jer.	The Book of Jeremiah
Lam.	The Book of Lamentations
Bar.	The Book of Baruch
Ezek.	The Book of Ezekiel
Dan.	The Book of Daniel
Hos.	The Book of Hosea
Mic.	The Book of Micah
Hab.	The Book of Habakkuk
Zeph.	The Book of Zephaniah
Hag.	The Book of Haggai
Zech.	The Book of Zechariah
Mal.	The Book of Malachi

B. THE NEW TESTAMENT

Matt.	Gospel of Matthew
Mark	Gospel of Mark
Luke	Gospel of Luke
John	Gospel of John
Acts	Acts of the Apostles
Rom.	Letter to the Romans
1-2 Cor.	First-Second Letter to the Corinthians
Gal.	Letter to the Galatians
Eph.	Letter to the Ephesians
1-2 Tim.	First-Second Letter to Timothy
Heb.	Letter to the Hebrews
1-2 Pet.	First-Second Letter of Peter
Rev	Revelation

C. THE OLD TESTAMENT PSEUDOEPICRAPHIA

Ps. Sol.	Psalms of Solomon
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D. BOOKS AND JOURNALS

AB	Anchor Bible
AJEC	Ancient Judaism and Early Christianity
<i>AsTJ</i>	<i>The Asbury Theological Journal</i>
AUSS	<i>Andrews University Seminary Studies</i>
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
<i>Bib</i>	<i>Biblica</i>
<i>BR</i>	<i>Biblical Research</i>
<i>BBR</i>	<i>Bulletin for Biblical Research</i>
BIS	Biblical Interpretation Series
<i>BJRL</i>	<i>Bulletin of the John Rylands University Library</i>
<i>BSac</i>	<i>Bibliotheca Sacra</i>
<i>BTB</i>	<i>Biblical Theology Bulletin</i>
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CB	Cuadernos Bíblicos
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
<i>CQ</i>	<i>Covenant Quarterly</i>

ABBREVIATIONS OF THE THESIS

<i>CRR</i>	<i>Critical Research on Religion</i>
<i>CurBR</i>	<i>Currents in Biblical Research</i>
<i>DENT</i>	<i>Diccionario Exegético del Nuevo Testamento</i>
<i>DTNT</i>	<i>Diccionario Teológico del Nuevo Testamento</i>
<i>Ej</i>	<i>Encyclopedia Judaica</i>
<i>ET</i>	<i>The Expository Times</i>
<i>HTR</i>	<i>The Harvard Theological Review</i>
<i>IBS</i>	<i>Irish Biblical Studies</i>
<i>Int</i>	<i>Interpretation</i>
<i>JB</i>	Jerusalem Bible
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JNST</i>	<i>Journal for the Study of the New Testament</i>
<i>JSNTSup</i>	Journal for the Study of the New Testament Supplement Series
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
<i>JSOTSup</i>	Journal for the Study of the Old Testament Supplement Series
<i>JSS</i>	<i>Journal of Semitic Studies</i>
<i>JSSM</i>	Journal of Semitic Studies Monograph
<i>JTI</i>	<i>Journal of Theological Interpretation</i>
<i>LNTS</i>	Library of New Testament Studies
<i>NAC</i>	The New American Commentary
<i>NAS</i>	New American Standard Bible
<i>NB</i>	The Navarre Bible
<i>NCBCS</i>	New Century Bible Commentary Series
<i>NCBC</i>	The New Cambridge Bible Commentary
<i>NDBT</i>	<i>New Dictionary of Biblical Theology</i>
<i>NDicTB</i>	<i>Nuevo Diccionario de Teología Bíblica</i>
<i>Neot</i>	<i>Neotestamentica</i>
<i>NIB</i>	<i>The New Interpreter's Bible</i>
<i>NICNT</i>	New International Commentary on the New Testament
<i>NICOT</i>	New International Commentary on the Old Testament
<i>NovT</i>	<i>Novum Testamentum</i>
<i>NovTSup</i>	Novum Testamentum Supplements
<i>NRSV</i>	New Revised Standard Version
<i>NTS</i>	<i>New Testament Studies</i>
<i>OTL</i>	Old Testament Library
<i>RB</i>	<i>Revue Biblique</i>
<i>RE</i>	<i>Review and Expositor</i>
<i>RQ</i>	<i>Restoration Quarterly</i>
<i>SBjT</i>	<i>The Southern Baptist Journal of Theology</i>
<i>SBL</i>	Society of Biblical Literature
<i>SBLDS</i>	Society of Biblical Literature Dissertation Series
<i>Scr.Theol</i>	<i>Scripta Theologica</i>

SNTSMS	Society for New Testament Studies Monograph Series
SP	Sacra Pagina
STDJ	Studies on the Texts of the Desert of Judah
<i>SWJT</i>	<i>Southwestern Journal of Theology</i>
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i>
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i>
<i>Tj</i>	<i>Trinity Journal</i>
<i>TS</i>	<i>Theological Studies</i>
<i>TT</i>	<i>Theology Today</i>
<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>VT</i>	<i>Vetus Testamentum</i>
VTSup	Vetus Testamentum Supplements
WBC	Word Biblical Commentary
WTJ	<i>Westminster Theological Journal</i>
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>ZAW</i>	<i>Zeitschrift für die Alttestamentliche Wissenschaft</i>

E. TECHNICAL ABBREVIATIONS

A.D.	anno domini (the year of the Lord)
B.C.	before Christ
ca.	circa
CD	Cairo Damascus document
cf.	<i>confer</i> (compare)
chap(s).	chapter(s)
ed.	edition
f(f).	and the following one(s)
ibid.	<i>ibidem</i> (in the same place)
LXX	Septuagint (the Greek OT)
NT	New Testament
OT	Old Testament
p(p).	page(s)
pos.	position (page in electronic book edition)
QS	Qumran Scrolls
v(v).	verse(s)

The new and Greater Exodus: an implication of unaccomplished Exodus in Hebrews 4:8

Heb. 4:8 seems to contradict the exodus account, especially the settlement in the promised land. It seems that the author imagines a different exodus, which has been realized by Jesus Christ, and situates his fellow Christians in an ongoing journey. The first part of the present study shows the line of thought of this verse and its theological basis to justify the idea. The second section focuses on the exodus motifs in Hebrews. It demonstrates the interrelated events found here that creates a «metanarrative» of the new exodus. The third part deals with the community's current situation and the new exodus' function in responding to the crisis. This crisis seemingly urges the author to develop this new exodus theology.

1. THE REMAINING REST AND CONTINUING EXODUS IN HEB. 4:8

This section examines the idea behind the verse: εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας, «for if Joshua had given them rest, God would not speak later about another day» (Heb. 4:8).¹ It analyses the verse in its immediate context (Heb. 3:7-4:11). Because the tone of 3:7-19 is different from 4:1-11, this survey explores this exhortation in two segments.² The first part focuses on the exodus generation's failure to enter the «rest» caused by their unfaithfulness, as reiterated in Ps. 95 [94 LXX]. Meanwhile, the second unit pays particular attention to the reinterpretation of the same psalm and its relevance for Christians.

1.1. *The Failure of the Exodus Generation (Heb. 3:7-19)*

In the first place, the author quotes Ps. 95:7-11 (Heb. 3:7-11), which is considered as one of the longest citations from the OT.³ He concentrates not

on all parts but only on some verses. He accentuates the first two lines of the quotation: «Today, if you hear his voice, do not harden your hearts as in the rebellion» (Heb. 3:7b-8.15; 4:7). He also emphasizes the last two lines: «As in my anger, I swore, ‘They will not enter my rest’» (Heb. 3:11; 4:3). In general, his quotation follows the Septuagint (LXX) instead of the Hebrew text, but, at the same time, is not entirely consistent with that Greek version. After quoting the psalm at length, the author moves to the main point of his exhortation in the second place. He insists the audience to «take care» so that none of them «be hardened,» as the psalm says, and he adds, «by the deceitfulness of sin» (3:13; cf. 4:1). He reminds them of their dignity as the «sharers of Christ» that requires a task to hold the faith in Christ (3:14). In this case, he urges them to take a lesson from the faithlessness of the wilderness generation.

1.1.1. Kadesh as the Climax of Rebellion

As stated earlier, the author of Hebrews keeps his eyes on this verse: «Today if you hear his voice, do not harden your heart as in the trial» (Heb. 3:15; cf. Ps. 94:7b-8a LXX). His quotation follows the Greek version. Interestingly, the LXX is different from the Hebrew text concerning the place of the rebellion. What is the difference? What is the purpose of the LXX translator? What does the author of Hebrews have in mind by choosing this particular version?

In the *Pentateuch*, the first rebellious incident occurred at Rephidim (Exod. 17:1-7 and Num. 20:2-13).⁴ Soon after the liberation from Egyptian slavery, the people quarreled with Moses over the lack of water and threatened to revolt against him. Moses then asked them why they rebelled against him and put God to the test (Exod. 17:2). This background explains the utterance of Massah («testing») and Meribah («contentiousness»), which underlines the people doubting the presence of God among them (Exod. 17:7). Thus, Massah and Meribah’s designation points to when the Israelites first «tested» the Lord once they left Egypt.⁵

The next incident took place at Kadesh-Barnea (Num. 14). Dealing with the nearness of the destination, it becomes the culmination of the people’s unbelief. They had arrived at the threshold of the promised land, and their journey had almost reached its end. Ironically, when the spies brought back awful news of Canaan’s land, they revolted against Moses and Aaron and wanted a new leader who would take them back to Egypt (v. 4). They preferred returning to Egypt (vv. 2-3). What is more, the Kadesh rebellion is the climax since

they had tested God «ten times» (v. 22). The expression indicates a series of disobedience, again and again.

The *Septuagint* recounts a somewhat different story. It does not record the whole story of the wilderness rebellion. The LXX translator (Ps. 94) designates ὁ παραπικρασμός («the rebellion») and ὁ πειρασμός («the testing») and obscures the specific reference to Massah and Meribah. He deliberately omits the earlier rebellions and recalls only the incident at Kadesh. Perhaps the translator attempts to move from a mere geographical localization to a more spiritual outlook. He emphasizes the rebellion and testing as the root of God's conflict with his people in the desert.⁶ The people had forgotten God's past redemption, and the divine promise no longer urged them to obedience.⁷ Although they had seen the miraculous works of God and were on the threshold of the promised land, they doubted God's plan, refused to enter into the land, and preferred back to Egypt. If that is the case, the LXX seems to mark the culmination and seriousness of Israel's uprising.

The fact that the author of *Hebrews* entirely follows the LXX version is remarkable. He makes the incident of Kadesh as the backdrop for his thought.⁸ In his rhetorical questions and answers called *subiectio* (Heb. 3:15-18), he reaffirms the culmination of the Israelites' disobedience. Recalling the proof from Ps. 94 LXX, he learns from the exodus generation's failure and its catastrophic result. The terms of the psalm are taken up in verses 16a, 17a, and 18a. The incident at Kadesh in Num. 14, meanwhile, formulates the response.⁹ By this assertion, he reminds the believers that their situation is too critical if they follow the behavior of the ancient Israelites.¹⁰ In the following verse, he asserts that the consequence of the wilderness generation's failure was fatal.

1.1.2. The Exclusion from the Rest

The second emphasis is the last two lines: «As in my anger, I swore, 'They will not enter my rest'» (Heb. 3:11; 4:3). The wilderness generation could rebel, but they could not escape the consequences of their rebellion. Their behavior provoked God's accusation. God criticized them since they had gone astray in their hearts and not known his ways (Heb. 3:10; Ps. 95:10). They refused to believe that God was actually among them. They did not trust the promise of God. This rebellious position made God swear that they would not enter into *his rest* (cf. Heb. 3:11.18). The consequence of their ἀπιστία, «unbelief,» «they were unable to enter» God's promised rest (3:19).

At this point, the promised rest of God needs further explanation. For the exodus generation, the rest is initially a place, the destination of their jour-

ney.¹¹ Joshua considered the «place of rest» as the «land» that God provided for them (Josh. 1:13). This land was Canaan. It corresponds to the total fatigue of human life and is closely related to the deepest of their existence.¹² It was also a condition of life in safety from enemies (Deut. 12:9-10), a peace and «rest» after slavery and affliction in Egypt and the desert-wandering.¹³ It was an independent existence under the rule of God.¹⁴ Therefore, with the wilderness generation in the background, «entering God's rest» is another way to say «entering into the promised land» (cf. Num. 14:30).¹⁵

The rebellious Israelites realized their folly and sought to repent. Despite the divine oath, they decided to enter Canaan: «Here we are. We will go up to the place that the Lord has promised, for we have sinned» (Num. 14:40). However, they failed; they were defeated (Num. 14:39-45; cf. Deut. 1:41-44). The Lord was not with them. The vow of God was conclusive. Just as Esau could not regain his blessing after having rejected it (Heb. 12:17), the wilderness generation could not enter the land even though they wanted to do so, for God's oath barred the way.¹⁶

1.2. *Entering a Different Rest (Heb. 4:1-11)*

The preacher continues his sermon. Once again, he interprets Ps. 95 [94 LXX]:7-11 and makes it as a «two-edged sword.»¹⁷ That is to say, previously, the words of the psalm resounded the wilderness generation's failure, and they came into being as a *warning* for the Christians (Heb. 3:12-19). In the present unit (4:1-11), he allows the same psalm to work in the other direction. It becomes a word of *promise* to give Christians hope and encouragement.¹⁸ That is why, Theodoret of Cyr says, «After making this digression to scare them [in Heb. 3:7-19] and to cause them to look forward to the hope given them, he [the author] then gives attention to the 'rest.'»¹⁹

1.2.1. The Remaining Rest

The first two verses of chap. 4 are bridging the Israelites' failure (3:7-11) to the proclamation of the continuing promise of rest for the new-covenant people of God (4:3-11). In this transition unit, the author forewarns that there is a «rest» that some of the hearers will miss if they do not respond appropriately (v. 1). At this point, he reiterates the analogy between the community addressed and those who fell in the wilderness (v. 2).²⁰ However, in these two verses, he brings some surprising novelties.

The author begins the section with a hortatory invocation, «Let us be afraid, therefore, so that none from among you seem to be left behind» (4:1). He commences with a subjunctive *Φοβηθῶμεν*, «let us be afraid» (4:1a).²¹ By this term, he might recall God's wrath and the desert generation who died in the wilderness.²² Even so, the verse itself demonstrates that the plausible reason to be afraid is the possibility of «to be left behind,» of not reaching the remaining promise of rest.²³

To make sense of his invocation, our author makes confident that the promise is still in effect: the «promise of entering into his [God's] rest remains» (4:1b). This statement is unusual and unexpected. Since, according to the Hebrew text of the psalm, God swore that «never will they enter into his rest» (Ps. 95:11). How should one understand this novelty? According to Vanhoye, this expression is possible because the author bases his idea utilizing the LXX translation that reads, «I swore in my anger *if* they enter into my rest» (Heb. 3:11; cf. Ps. 94:11b LXX). He might also refer to a promise that God lets Israel's grandchildren enter the rest (Num. 14:31).²⁴ Whatever reference might be, the author intends to assure the audience about the remaining rest for them.

To strengthen his persuasion, the author states another surprising novelty, *καὶ γὰρ ἔσμεν εὐηγγελισμένοι καθάπερ αὐτοὶ*, «for indeed the good news came to us just as to them» (4:2a). This statement leaves a question: do both Christians and Israelites in the desert received the same good news? Buchanan supposes the content of the «gospel» for the Israelites was the sabbath and jubilee releases.²⁵ Lane and Vanhoye connect it with the land possession announcement (Deut. 1:21; 1:8).²⁶ Bruce thinks that this good news was not only about bringing them safely to the promised land and giving it as the possession, but also the promise to make them «a kingdom of priests, and a holy nation,» as summarized in Exod. 19:3-6; 23:20-33.²⁷ Despite the diverse opinions, the immediate context of Heb. 3-4 indicates that the content of good news for the wilderness generation is the promise of rest in the land.

If that is the case, what is the good news for the Christians? With the Israelites' failure in mind, the author seemingly talks about better good news, which is given «at another time and in another situation.»²⁸ That is why, for instance, he distinguishes the promise made to Abraham (Heb. 6:12.15.17; 11:9.13.17.33) and the 'better promise' of entering God's life (8:6; 9:15; 10:36; 11:39).²⁹ This better promise has to do with the announcement of Christ's enthronement (1:1-4) and his victory over Satan (2:14-16), which was a message of «salvation» (2:3-4).³⁰ In this view, the Israelites' good news «foreshadowed the gospel» of the coming of God's Kingdom.³¹

By stating that «the good news came to us just as to them,» the author underlines that his readers have something in common with the ancient generation. Both have heard the word of God. As a continuation, the most crucial point is that each must make the appropriate response to that word.³² Evangelized like the exodus Israelites – and better than them – Christians must take care not to adopt the same attitude.³³ They must realize that hearing a good news message does not guarantee that the promise will be received. Only faith as a confident expectation for the future can secure the promised reality.³⁴ It is a quality of response that appropriates the divine promise and recognizes the reliability of God.³⁵ In short, this transition section affirms that the promise remains in force, and its fulfillment will occur in the future.

1.2.2. The Rest of God

After listening to the assertion about the remaining rest, the audience might ask: does God's rest indeed remain for them?³⁶ They have a strong reason for this question, since, although the exodus generation died in the desert (cf. Num. 26:62, 65), the Israelites could still hope for the promise of God because they had not yet come into the rest that the Lord would give (Deut. 12:9). Even more, at due time, God eventually fulfilled his promise. Joshua, Caleb, and the second generation of exodus did enter Canaan's land (cf. Num. 26:62-65). Just as he had pledged to their ancestors, God gave them rest on every side (Josh. 21:44; 22:4), and the people enjoyed rest in the land (1 Chron. 23:25; 2 Chron. 14:6-7; 15:15; 20:30). As a response to the audience's doubt, the author describes the rest's nature prepared for the believers (Heb. 4:3). He surely knows that Deuteronomy, Joshua, and Chronicles speak of the earthly rest in Canaan. Nevertheless, by the term *κατάπαυσις*, he means a different rest.

A. *The Nature of God's Rest*

Reciting Ps. 95 [94 LXX]:11, the author of Hebrews enunciates that believing people are entering the rest, that is, God's rest (Heb. 4:3). What is that? For years scholars have debated the meaning of «God's rest» in Hebrews. Weiss surveys this concept and finds four main options. On a left-to-right scale, Käsemann's argument that the rest refers to the Gnostic Pleroma, out of which the human soul originated and to which it wishes to return, is at far left. At the left of the center, God's rest has to do with the Platonic realm of being, contrasted with the realm of becoming. To the right of center, God's rest is conceived in the apocalyptic visions of inheriting the new heaven and

the new earth, or of entering God's temple in heaven, as Hofius argues. Finally, to the right, Buchanan identifies God's rest with some early Christians' political dreams strongly influenced by the Qumran covenanters.³⁷

In respect to the diverse interpretations, DeSilva offers an understanding from the eschatology of Hebrews: the kingdom of God already exists beyond the material and visible creation and will simply «remain» after the removal of the temporary, secondary created order.³⁸ In this vision, from God's point of view, the rest is the realm that has already been. It is the «heaven itself» (Heb. 9:24). It is the eternal and abiding realm. Nevertheless, for the believers, this divine realm is also the «the world to come» (οἰκουμένην τὴν μέλλουσαν) of Heb. 2:5.³⁹

Considering DeSilva's suggestion, the author's line of reasoning about the *κατάπαυσις* of God can be grasped. He brings forward an argument derived from the literal meaning of 'rest' in the Psalm (cf. Heb. 4:3). In other words, while the primary referent of God's rest in Heb. 3 was Canaan's land, now God is leading the Christians, not to the same land, but the glory (cf. 2:10). «The promised land has faded into the background, and God's rest has a different connotation.»⁴⁰ It is an inheritance in the future heavenly city of God.⁴¹

B. *Existed since the Beginning of Time*

The author makes clear the precise meaning of *κατάπαυσις* in Ps. 95 by associating it with the essential OT text that speaks about God's rest. In this case, he points to Gen. 2:2: «And God rested on the seventh day from all his works.» Here, he argues using the *gezerah shawah* or verbal analogy method.⁴² He links the rest of the psalm with the rest of God after the creation of the world: *καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ*, «and God rested on the seventh day from all his works» (Heb. 4:4).

The verbal analogy between the rest in Ps. 95 and Gen. 2:2 generates new meaning. As widely known, Genesis begins with two creation stories: Gen. 1:1-2:4a steaming from the Priestly or P source and Gen. 2:4b-2:25 authored by the Yahwist or J source. Priestly theocentric creation represents Israel's God as a transcendent creator. Alternatively, Yahwist's creation story is remarkable for its natural language and its anthropocentric viewpoint. In this narrative, Yahwist tradition portrays God as much less transcendent but even as somewhat fallible, as he learns through experimentation. By those two sources, Genesis likely proclaims that «God is transcendent but also interacts with humans in a personal and relational fashion.»⁴³

The fact that our author cites Gen. 2:2 and follows the P source is noteworthy. After finishing his works, God saw that everything he created was

perfect (Gen. 1:31). An affirmation about God as the creator is ventured. The rest of God, after the creation, means that the world is no longer in becoming; God has already established it. God has already been there from the beginning. At this point, according to von Rad, the author of Hebrews has fused both the earthly rest (of Deuteronomy, Joshua, and Chronicles) and God's rest (of Gen. 2:2).⁴⁴ By following the P source and fusing the earthly rest and God's rest, the author of Hebrews demonstrates that *God's rest has existed since the beginning of the world and transcends any earthly rest.*

C. Culminated at the End of Time

The author describes further the rest of God by linking *κατάπαυσις* with *σαββατισμός*, «Sabbath» (Heb. 4:9). Here he employs the term *σαββατισμός* to describe the characteristic of *κατάπαυσις*. According to Lane, this formal parallelism defines the character of God's rest promised to his people. The author chooses the word *σαββατισμός* deliberately to give a nuance not found in *κατάπαυσις*.⁴⁵ If that is the case, what are the Sabbath's prominent characteristics, which will be significant for Hebrews?

Koester notes the common word in Greek for the Jewish Sabbath was *σάββατον* («Sabbath»). However, Hebrews draws upon *σαββατισμός* («keeping of days of rest»). The noun *σαββατισμός* comes from the verb *σαββατίζειν* («to keep Sabbath»), which has to do with Sabbath observances that include both rest and celebration. In this case, the notion of *rest* reverberates the seventh day as a day of rest (Exod. 35:2; 2 Macc. 15:1) for slaves and free people (Deut. 5:12-15). Meanwhile, the *celebration* aspect deals with the instruction to praise the Lord in the elders' assembly.⁴⁶ All these references highlight *joy and festivity, adoration, and praise of God.*

With the Sabbatical nuance in the background, the link of *κατάπαυσις* and *σαββατισμός* allows the author of Hebrews to assert that the God's «rest» spoken about by the psalm is a «Sabbath rest,» a divine reality, which God entered upon the completion of creation.⁴⁷ If God's creating work culminated in a Sabbath rest at *the dawn of time*, Hebrews assumes that the work of God will culminate in a Sabbath rest at *the end of time*.⁴⁸ In Heb. 4:9, «this nuance defines the character of the promised rest awaiting the people of God in the consummation.»⁴⁹ God's eternal «rest,» which has been around since the beginning of time, will be fully revealed at the end of time.

History has witnessed too much un-«rest» and lack of peace at this terrestrial period. The Sabbatical character of God's rest brings to mind the religious yearning in man ever since his fall and his un-«rest»-ful life outside Paradise.⁵⁰ In this vision, the true rest has not been realized in Canaan after

Egyptian captivity and the Babylonian exile. Accordingly, the Sabbatical nuance of the rest invites the people to look forward to the glory and honor for which God created them (Ps. 8:8:4-6; Heb. 2:5-9). In other words, «God rested and [he] invites others into that rest with all the blessings attendant to the presence of God.»⁵¹

1.2.3. The Contemporaneity of God's Rest

Thus far, the author of Hebrews has described the nature and characteristic of God's rest. It is no longer an earthly Canaan, but the «glory,» the «unshakeable kingdom,» the «abiding» and «coming city.» It has existed from the beginning of time, and its fullness will be revealed at the end of time. It is an eschatological reality, a promise to have part with him in a peaceful state, peace, and joy.⁵² The author's next task is to explain that this divine rest is available for Christians in the present time, showing several reasons to demonstrate God's rest contemporaneity.

Firstly, the author points out that God «sets a certain day – 'today'» (4:7a). It is «another day» of rest (4:8b). The Hebrew מִיּוֹם, «today,» gives a greater sense of immediacy, not merely «today,» but «right now.»⁵³ It refers to an era of opportunity rather than to a twenty-four-hour period.⁵⁴ For instance, in Moses' speeches, the people are told repeatedly about the demands of the covenant on them «today» (cf. Deut. 4:1, 2, 26; 5:3; 6:2). The expression stresses the urgency of hearing the message and also *links the past with the present.*⁵⁵

The author of Hebrews elaborates the considerable term σήμερον, «today,» taken from Ps. 94 LXX.⁵⁶ He shares the urgency of the word «today» with the LXX as he actualizes the psalm text for his readers.⁵⁷ In other words, the «today» of the psalm is the «today» of his listeners.⁵⁸ He believes that God decides to give his people «today» to be obedient and able to enter into his rest. There is a limited chance but, at the same time, a hope. Therefore, the expression «it can still be called today» means that *the rest is still available.*⁵⁹

Secondly, the author emphasizes that God still speaks about «another day,» after «saying through David much later» (4:7). At this point, his statement contains two fundamental ideas. The first point is that God has spoken through David. Traditionally, Ps. 95 is considered to be written by David,⁶⁰ who lived «so long time» after the land conquest. It means almost 390 years after the settlement at Canaan, David was still talking about the entrance into God's rest. It reveals that, up until David's day, God had not fulfilled his promise to bring his people into his rest.⁶¹

The second point is that «a long time later,» after David's day (almost 1,000 years), God is still talking about «today» to the Christians.⁶² How is it possible? The author seems to be ready for this question. He begins his citation of the psalm by introducing that the text is a message which *is* (not «was») spoken by the Spirit: Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, «Therefore, as the Holy Spirit says» (Heb. 3:7a). Here, the Holy Spirit is speaking in the present: λέγει. What is more, not the psalmist, the Holy Spirit plays a role as the subject who says the prophetic words.⁶³

The use of present tense is not a stylistic variant, for the subsequent interpretation of the psalm stresses its voice contemporaneity. The formula directs the psalm's words as if it were the Holy Spirit's words spoken to the readers.⁶⁴ This expression supposes that the distance between the past and present is removed. It assumes the correspondence between the wilderness generation's situation and the Church as the pilgrim people of God.⁶⁵ Hence, the words of the psalm are always relevant.

At the same time, the Spirit's authoritative role guarantees the immediate relevance of the psalm for all the time. The author believes God's Spirit inspires the Scripture and continues to speak through the Scriptures. Because of the Spirit's inspiration, the Scripture is not only sacred but also directly revelatory.⁶⁶ Scripture is not a dead letter remaining in the past but a living word by which the Spirit of God addresses the present readers.⁶⁷

In the context of Heb. 4:7, the fact that God speaks day after day through the Scripture is crucial: «Today, if you hear his voice, do not harden your hearts.» It is no longer the today of the past, but today of the present.⁶⁸ If the «today» rest remains, the time has come now. The final period of redemptive history has been at hand, which has begun with the speaking of God through his Son (Heb. 1:1-2a). It is the present time of salvation for the Christian community, for whom *the issue of entrance into God's rest remains alive*.⁶⁹

Thirdly, as a consequence of God's rest contemporaneity, the rest in Canaan is temporary. It is at this point that the author makes a statement, which is considered ambiguous in this thesis: «If Joshua had given them rest, God would not speak later about another day» (4:8). This utterance presupposes the temporary rest given by Joshua. In this matter, the author is right since the subsequent history of Israel has proven it. Although the Israelites had invaded the land, the conquest soon gave way to war. There was rest under some kings (1 Kings 8:56; 1 Chron. 22:9; 2 Chron. 15:15; 20:30), but there were periods of instability, conflict, and bloodshed.

1.3. *A Typological Reading of the Exodus*

The previous section has examined the line of thought of Heb. 3:7-4:11 as the immediate context of 4:8. The preacher encourages his listeners to remain faithful. For this aim, he strongly reminds them not to follow the unfaithful attitude of the exodus generation. At this point, in 3:7-19, he interprets Ps. 95 [94 LXX]:7-11, especially vv. 7-8.11, and links it with the rebellion story of Num. 14. As a continuation, he convinces them that the «rest» is still available for them. In this case, in 4:1-11, he reads the same psalm, especially v. 11, and interprets it based on Gen. 2:2 to describe the remaining rest. This reasoning line is valid from the Jewish exegetical point of view. However, it seems not enough. The author needs a theological foundation for his exhortation. What is that?

The typological reading of the exodus event seems to be the key.⁷⁰ Typology refers to the historical correspondence in the Scripture between certain OT persons, events, or things (types) and the similar NT persons, events, or things (antitypes), which they prefigure. The NT authors do not look upon history, especially Israel's history, as something that happened once long ago with no further relevance.⁷¹ In other words, the Bible is permeated with reinterpretations of tradition in the light of a new experience so that it is relevant to the contemporary situation.⁷²

Typology acknowledges the factuality of the past event and presupposes a genuine relation between God's saving and judging action in the past and the present. It is based not on superficial resemblances but the divine work's consistency within the reference frame established by revelation.⁷³ The theological principle underlying this view is the belief of «God as a living God, one who can and does and did act decisively in time for the assistance of the people he made his own.»⁷⁴ He has and does intervene in history that begins with the creation.⁷⁵

The most significant intervention in history by the God of Israel was the exodus from Egypt. Along with the wilderness wandering, the exodus formed the most meaningful part of the OT religion's historical basis. Israel remembered it as a particular historical event in which God manifested his power and protection. Meanwhile, the NT views history progresses from the beginning toward Christ. The NT authors take over OT history and make it part of their redemptive history. It is in this perspective that the NT writers read the exodus event.⁷⁶

If that is the case, this principle also applies to the author of Hebrews. In 3:7-4:11, he reinterprets the exodus event typologically.⁷⁷ He believes in the

continuing of God's saving action. What happened once will happen again, more magnificence than the old. He intends to actualize the primitive relation between God and his people. Accordingly, when he says that the end of this exodus is the rest of God, namely, the heavenly promised land, he might have the transcendental exodus in mind.

Moreover, this typological reading of the exodus has an ecclesiological dimension.⁷⁸ At this point, the author connects the exodus generations with his fellow Christians. He begins with the first exodus generation's failure to enter the land (Heb. 3:19; Num. 14). Not only that, the second exodus generation, led by Joshua and Caleb, also failed to enter the promised rest (Heb. 4:8).⁷⁹ However, «the failure of the exodus generation to enter the promised rest in the past did not abrogate the reality and accessibility of the rest.»⁸⁰ This inaccessible rest is now open for the Christians (Heb. 4:1). In this particular situation, the author clarifies that the rest is not the earthly promised land but God's rest.

One can perceive a connection and disconnection between the past and the present. There are a continuation and discontinuation between the exodus generation and the Christians. Both of them have received good news, but the content is distinct. Although they are in the same situation on the verge of the promised land, their destination is different. There are similarities and dissimilarities between the earthly promised land of Canaan and the heavenly Jerusalem.

The author accentuates the situation of the people on the way. He «places the situation of Christians in parallel with that of the Israelites at the Exodus.»⁸¹ By stressing the Kadesh incident as a warning, he underlines that the Christians have not reached their destination final. They are still on the way, so that they have to «make every effort to enter that rest» (Heb. 4:11). If they are careless in this pilgrimage, they can be left behind and fail (4:1). That is why they have to journey the distinct desert, that is, a spiritual journey in «a social wilderness.»⁸²

Finally, this typological reading of the exodus has a Christocentric dimension. This dimension reminds the interpreter that typology is not only an exegetical method but also the result of the conviction that salvation had taken place at the end of time through Jesus Christ.⁸³ In this view, the author can talk about the decisive person who accomplished the transcendental exodus. This person is not Ἰησοῦς υἱὸς Ναυῆ, «Joshua, the son of Nun» (cf. Josh. 1:1 LXX). The reference to Joshua in Heb. 4:8, whose name in Greek (Ἰησοῦς) is the same as that of Jesus, suggests a typological comparison between the leader of the ancient liberation and that of the new.⁸⁴ As Joshua was instrumental

in leading some people of the exodus generation to the rest, not in a final way, Jesus makes possible the offer of the completion of that rest.⁸⁵

In short, in this typological reading of the exodus narratives, the author contemplates a transcendental exodus. The exodus that happened once will happen again, with more magnificence than the old. This theology is convincing based on the belief that God, who acted in ancient times, is still working in the present. Both Jews and Christians agree about it. However, the novelty and decisive point in Hebrews is the presence of Jesus Christ, who accomplished God's ultimate plan. God acts in him. Because of this transcendental exodus, God's new people are now on the journey to the heavenly God's rest.

2. THE EXODUS MOTIFS IN HEBREWS

The previous section has examined the logic of Heb. 4:8 and the theological foundation behind this verse. Applying *gezerah shawah* and connecting Ps. 95 [94 LXX]:11 with Gen. 2:2, the author demonstrates that the «rest» is not the promised land given by Joshua, but God's celestial rest. The newness of God's divine rest for the believers is emphasized. What is more, applying the typological reading, he talks about a different exodus, namely a transcendental exodus. He also situates his fellow Christians in an ongoing exodus, which has been realized by Jesus Christ. Accordingly, the Christians are the new people of God, who have experienced a spiritual exodus, and are now on the way to the eschatological promised land, that is, the rest of God. If this conclusion is convincing, this present section explores the exodus motifs in the whole of the Letter in order to justify this finding.

2.1. *God's Salvific Plan*

In the exodus narrative, God seemingly fulfilled his promises to the ancestors of Israel. It took place when the Israelites were multiplied and had a dominant position in Egypt (Exod. 1:1-7). God's will for creation became embodied and enacted. The same Creator, in Hebrews, has been working to accomplish his final plan for humankind. Instead of giving the land and multiplying the descendants, God ultimate salvific plan is πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, «bringing many sons (or children) to glory» (Heb. 2:10). In this case, although πολλοί, «many,» could suggest a limitation, implying that not «all» will receive the promises (4:1.6; 6:4-8; 10:26-31.39; 12:17), the emphasis

here is on the expansive scope of God's action: God intends glory for many, not only for a few.⁸⁶ The term «many» thus is inclusive.⁸⁷ It points to the great host of those for whom Jesus secured the accomplishment of the divine intention.⁸⁸

However, what kind of «glory» does the author mean? The word δόξα, «glory,» is less prominent in the usage of Hebrews than in the Pauline corpus.⁸⁹ Koester notes, this word has two essential points. First, glory is frequently related to the honor that people receive from others. In this matter, God is understood as the source of genuine honor. Second, glory is used to describe divine power and presence (cf. Isa. 60:19; Tob. 13:14-17; Bar. 5:7-9). Entering glory would mean life everlasting in the presence of God (Rom. 2:7; 5:2; 1 Cor. 15:42-43).⁹⁰ Based on those characteristics, the glory the author means is the consummation of salvation (cf. Heb. 1:14; 2:3). It is the heritage reserved for the redeemed in the world to come.⁹¹

The glory and honor God planned are «christological»⁹² and «eschatological.»⁹³ If Christ is «heir» of all things and «inherited» a name superior to the name of angels (Heb. 1:2.4), his followers will «inherit» salvation (1:14),⁹⁴ a share in the eschatological world. The children of God have not experienced such glory, but they will go through it when the glory of Christ is fully revealed for them. In this case, what matters is that *God has planned human beings to enjoy eschatological glory, eternal salvation.*

2.2. *The Servitude of Sin and Death*

As a continuation, the author speaks of humankind's current situation. Although God indeed created human beings for glory and honor, subjecting all things under their feet (Heb. 2:6-7; cf. Ps. 104:4), for the time being, everything has not been subjugated to them (Heb. 2:8b). Even worse, instead of bringing all things under their control, «all their lives were held in slavery» (2:15). They are in a state of perdition and need a guide to help them get out of that situation.⁹⁵ They need deliverance like the *exodus liberation from Egypt.*⁹⁶

By stating that human beings are in slavery, the author might refer to the immediate context that impedes the Christians from reaching an honor. In the social circumstances, the believers suffer and do not experience such glory.⁹⁷ Should this suffering becomes the possible background, the letter itself testifies that human beings are under the subjugation of «the one who has the power of death, that is, the devil» (Heb. 2:14). Accordingly, «all their lives were held in slavery by the fear of death» (2:15). Elsewhere in the letter, the

author speaks about «the deceitfulness of sin» (cf. 3:12-19; 12:15-17; 13:4). In short, the triad of devil, sin, and fear of death conspire to thwart God's purpose for human beings.

How do they work? The devil impedes some of the «sons and daughters» from coming to glory. It utilizes death as a weapon that intimidates and enslaves people. It is a terrible servitude in which humankind is forced to go on, day after day, towards a fatal outcome.⁹⁸ It is the most potent fear and can be a tyrannous instrument of coercion. Death is, indeed, the king of terrors.⁹⁹ The dominion of death that began with Adam comes to an end. Therefore, human beings, as somehow incorporated in Adam, share in his condemnation to death.¹⁰⁰

Meanwhile, the sin snares weak and sinful people, brings them in the distance, and separates them from the holiest God. In such a circumstance, the people realize that they can draw near God only when sin is removed through purification, sanctification, and atonement.¹⁰¹ For the time being, nevertheless, they are isolated from God. In this displaced condition, they may remember the expelling of Adam and Eve from Eden. In short, being enslaved by the fear of death and being separated from God are indeed a profound affliction to those intended to experience God's glory.

2.3 *The New Exodus Liberation*

After the falling of the first ancestors, the devil, sin, and death tyrannize people and seem unstoppable. In front of this tyrant, the oppressed people obviously cannot save themselves. They need a stronger power, a divine power to aid. Against that background, in our author's viewpoint, it is only God through Jesus Christ, who can release them (cf. Heb. 2:14-16). Jesus plays a crucial role in this process. How did Jesus carry out this mission? Unlike others who were slaves of death, Jesus did not confront death as a slave; he came as a destroyer. Although he had not been tyrannized, he descended into the abyss and invaded death's domain. He came up to destroy the death by «tasting death» (Heb. 2:9). This expression points to the cruel reality of the violent death on the cross that Jesus endured for the benefit of others.¹⁰²

However, it is logical then when one questions: if death had had the last word with Christ too, how would anyone have supposed that through death, he had disabled the prince of death?¹⁰³ According to Vanhoye, the victory source is not death itself but the way Jesus has confronted it. Jesus has made it the occasion of a perfect offering of filial obedience to God.¹⁰⁴ As the response

and «reward,» God made a decisive intervention by raising Jesus from the world of death (Heb. 13:20).¹⁰⁵ This resurrection proves that death is subject to the power of God. By his death, Jesus has broken the chains of fear. By being raised, he shows that death is not the final word.¹⁰⁶

The death of Jesus does not bring a glorious outcome for himself since it also has an importance «for every human being.» His resurrection has made the death impotent, so it will never separate the children of God again from his love. Because of Christ's victory, death can no longer be held over the people's heads by the devil or any other malign power as a means of intimidation.¹⁰⁷ Under the light of the resurrection, his death has transformed the meaning of his brother's and sisters' death. In other words, Christ's exaltation is the ultimate way that enables the believers to reach their resurrection (Heb. 2:14-15; 6:2; 11:19.35).¹⁰⁸

The liberating action of God through Jesus Christ echoes the deliverance of the Israelites from Egypt and Babylon. Concerning the first resonance, Andriessen points to Christ's role as the redeemer. Observing the rabbinic literature, he says that the last redeemer (i.e., Messiah) will act as well as the first redeemer (i.e., Moses). In this viewpoint, Christ's redemption brings to mind the deliverance from Egypt accomplished under Moses' leadership.¹⁰⁹ Meanwhile, Koester considers that the resurrection of Jesus from the dead was a genuine act of divine deliverance for the people, just as parting the sea had been for ancient Israel.¹¹⁰ Concerning the salvation from Babylon, God's salvific action through Jesus Christ reminisces the prophet's oracle about the coming of the divine warrior in the new exodus for the exiles (Isa. 42:13; 49:24-26; 59:15b-20).

Thus far, the relation between the new exodus and Christ's redemption becomes clear. When the Israelites could not save themselves and cried out to God, God intervened and demonstrated his power over the wicked Pharaoh. God's salvific work had occurred once again when he brought back the Israelites from the Babylonian exile. Eventually, God's ultimate redemption has taken place in Jesus Christ. The enemy is not wicked kings any more but the power of death. Of course, a different way was needed to defeat this type of enslavement. It was indeed the *new exodus*.

2.4. *The People of God on the Journey*

In Hebrews, the 40 years of the journey towards the promised land perform a particular role, at least, in two spheres. In the first place, the author mentions the event directly. As already studied, Heb. 3:7-11 quotes Ps. 95

[94 LXX]:7b-11, which recounts the rebellion of the wilderness generation that culminated at Kadesh. After citing almost entirely the passage of Ps. 95, the author interprets it, recites, and emphasizes some verses in various places (cf. Heb. 3:15.16-18; 4:3.7). The reading of this psalm indicates that the wilderness wandering resistance becomes one of the prominent references in his epistle.

In the second place, the author portrays his readers as a pilgrim. Taking a lesson from the wilderness generation story, he realizes that Christians endure a tension of an «already» and a «not yet.»¹¹¹ As the Israelites seeing the promised land while standing in the desert, Christians have to live through the tensions of an interim existence: between redemption and rest, promise and fulfillment.¹¹² From Hebrews' standpoint, the living between «already but not yet» situates the believers on the journey. Accordingly, they are already a holy community but still on the move to the final destination.

The depiction of Christians as a pilgrim is observable in Heb. 3-4. That is true that these passages do not explicitly mention people of Israel or Christians as wanderers. The author does not use a specific term about pilgrimage likewise. However, according to Johnson, the entire passages' *tone* is one of waiting, expectancy, first in terms of Israel (chap. 3), and then the Christians (chap. 4). The overall setting suggests the idea of an *implied* pilgrimage motif, a movement toward a goal.¹¹³

Elsewhere in the letter, the languages utilized justify the notion of Christians as a pilgrim. Hebrews uses a set of imageries to provide for the audience a vivid picture regarding their journey. For instance, they should not «drift away» like a drifting ship in its sailing to port (Heb. 2:1). In this wavy life, they should hold firmly to the confidence and hope (3:6; 3:14; 4:14). Like those journeying a road until the end, they should not fall short of their goal (4:1.11). They must throw off all hindrances, run the race with perseverance (12:1), and keep their eyes fixed on Jesus (12:2). They should continue their journey with strengthened arms and knees (12:12) and on level paths (12:13).

The author's terminologies demonstrate that Christians' journey needs efforts. The status as heirs of the promise does not prevent them from the strains. There is always a risk of turning their backs on their commitment to the message of «salvation» that they earlier embraced (Heb. 2:2-3; 4:2). The indication of drifting is tangible since their commitment to faith begins to fade away. To put things differently, although they have accepted the gospel, they have to encounter hostility from non-Christians, just as Moses' generation faced a journey through a hostile wilderness.¹¹⁴

2.5. *The Perfect Covenant*

One crucial moment of the exodus events was the inauguration of the covenant. It was the assurance that God would be the Lord of Israel, and the Israelites would be the people that always keep his laws (cf. Deut. 26:17-18). Unfortunately, the Israelites disobeyed and broke it. Years later, Jeremiah prophesied a new covenant in which the law would be written on the heart (cf. 31:31-34). He delivered this oracle to the Babylonian exiles. However, after God delivered them from bondage and brought them to the homeland, they were as rebellious as the Israelites before the exile. They were too far from God's covenant formula: «I will be your God and you will be my people» (Jer. 31:33; Deut. 29:12.13). The new covenant thus was unfulfilled yet.¹¹⁵

Keeping in mind the previous covenants, the author develops his exposition of the covenant in chaps. 8-9. These two passages contain no less than fifteen explicit usages of the word διαθήκη, «covenant.»¹¹⁶ He begins with a contrary-to-fact conditional expression about the Sinai covenant: «If the first covenant [ἡ πρώτη ἐκείνη] had been faultless, there would have been no need to look for a second one [δευτέρας]» (8:7). By saying this, our author affirms that the Sinaitic covenant has failed.¹¹⁷

At the historical level, the broken covenant does not necessarily require a new and completely different institution. The people's failure to keep a covenant does not condemn the covenant term or require a new relationship framework. Perhaps a restoration, such as at Sinai, would be *sufficient*. God ordered Moses to cut two tablets of stone and write on the tablets, «the words that were on the former tablets» (Exod. 34:1). It was a restoration and not a new type of institution. The tablets would be carved or sculpted in the same way as the previous ones, and the same words would be written.

However, from the eschatological outlook, a mere restoration of the Sinaitic covenant *could not be enough*. In our author's viewpoint, the people's failure to keep the covenant reveals the first covenant's inadequacy. The criterion of a covenant's worth is its efficacy in perfecting persons. The people's failure to be perfected means damage to the covenant as well.¹¹⁸ Therefore, when a new unfolding of God's redemptive purpose has taken place, a better covenant is needed.¹¹⁹

As a continuation, the author speaks of «a better covenant, which has been enacted through better promises» (Heb. 8:6). In this case, he refers to Jeremiah's oracle concerning the διαθήκη καινή, «new covenant» (8:8-12; 10:16-17; cf. Jer 31:31-34). It is necessary to note that there are two adjec-

tives to express the novelty: νέος and καινός.¹²⁰ While many Jews understood Jeremiah's new covenant as a renewed covenant (νέος),¹²¹ our author reverse-ly asserts that the new covenant is different from that of the Sinai (καινός). It is established not according to God's covenant with the Israelites in the first exodus (Heb. 8:8; cf. Jer 31:31-32). The first has become obsolete, «and what is obsolete and growing old will soon disappear» (Heb. 8:13).

To delineate further the new covenant characteristic, the author touches on the inauguration of the first covenant. Moses took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the scroll of law and the people. This blood signed the covenant and brought purification and forgiveness of sin (Heb. 9:20-22). However, by describing regulations for worship and an earthly sanctuary of the first covenant, the author just wants to say that all is «a mere copy of the true one» (9:24).

So far, what is the purpose of Hebrews' exposition of the covenant? Instead of degrading the first covenant, the author intends to insist on the importance of a better covenant based on Jeremiah's oracle. What is more, he underlines the one who fulfills this new covenant, «a high priest, one who is seated at the right hand of the throne of the Majesty in the heavens» (Heb. 8:1). He is Christ that has come as «the mediator of a new covenant» (9:15). In this case, the author brings Moses to mind, and at the same time, shows the one that surpasses this first covenant mediator.

2.6. *The End of the Exodus*

As already seen, the destination of the liberation both from Egyptian and Babylonian bondage is the land of Canaan. However, to the NT writers, the exodus' end is something superior to this earthly land. It is heaven, a new Jerusalem (cf. Rev 21). This kind of belief is also observable in the Letter to the Hebrews. The preacher implements the term that signifies the journey's culmination and combines it with the Sinaitic motif and the new Jerusalem (Heb. 12:18-24).

A. *Arriving at the Destination*

Scholars consider that Heb. 12:18-24 is the «grand finale» of Hebrews.¹²² This pericope as unity is the letter's climax because it answers a difficult question about access to God.¹²³ The key term used here is προσεληλύθατε, «you have arrived/approached/come» (12:18.22). It portrays the culmination of the statement series concerning «approaching the throne of grace» (4:6), the

presence of God (cf. 7:25; 10:1.22; 11:6).¹²⁴ The term also corresponds to Hebrews' common word for coming to a relationship with God. It indicates access to God and can mean come into the presence of a deity.¹²⁵

The verb tense of *προσεληλύθατε* used is also notable. It is in a perfect tense and supposes that the action and the relationship it symbolizes have begun and are still in effect.¹²⁶ It suggests a lasting condition.¹²⁷ In this case, the phrase «you have come» denotes that Christians have reached *the goal of their pilgrimage*. It might have taken place at the conversion to Christianity. It is to say, by their accepting the gospel, the readers of this epistle have come to the spiritual realm (cf. Heb. 6:4-5).¹²⁸

This vision, however, is proleptic. Since, if they had literally «arrived,» then there would have been no need for the exhortation to endurance, no longer necessary for warnings against falling away. The author still provides his hearers with an imaginative sense of what their inheritance and reward might be.¹²⁹ To put another way, Christians have obtained the «position in heaven» but have to take care of it while they are in the world. They are indeed in a close relationship with heaven and have become its citizens (cf. Phil. 3:20), but need to be faithful until everything is revealed in the world to come.

B. *A Frightful Sinai*

After delineating that Christians have reached the end of their pilgrimage while they are in the world, the author describes the final destination's character. For this purpose, he illustrates the end of the journey with evocative Mt. Sinai and Mt. Zion images and then compares both. In general, while Mt. Sinai is frightening,¹³⁰ Mt. Zion is the city of the living God, a heavenly Jerusalem, filled with life, and life of a more powerful than that is available on earth.

The author starts the comparison by saying: «You have not come to something...» (Heb. 12:18). He does not name any specific place. He just pictures this «something» as a terrific place with «a blazing fire, and darkness, and gloom, and a tempest» (12:18). It seems to allude the happening when Moses talked to the Israelites, as they approached the foot of Sinai, while «the mountain was blazing up to the very heavens, shrouded in dark clouds» (Deut. 4:11). It may also refer to God revealing the Decalogue «out of the fire, the cloud, and the thick darkness» (Deut. 5:22).

In that place, there is «the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them» (Heb. 12:19). It brings to mind the events recorded in Exod. 20:18-19 and Deut. 5:23-26.

In both texts, what the Israelites ask is not to hear the voice of God directly. Moreover, there is the prohibition to touch Mt. Sinai (Heb. 12:20; cf. Exod. 19:19; 20:18), which was motivated by the announcement of God's coming over that mountain (Exod. 19:11). Finally, Moses is mentioned to say that even the supreme authority leader was «terrifying and trembling» (Heb. 12:21). This confession of Moses becomes the height of the negative impression provoked by this description.¹³¹

All the features concerning Sinai show that it was not a comfortable place to be. Although this place was a holy site since God met his people there, it was indeed a terrific place. By this illustration, as said before, the author undoubtedly does not intend to degrade Sinai's importance for the Israelites; he just wants to underscore that this kind of place is not the destination of the believers' journey.

C. *A Joyful Heavenly Zion*

The author continues his illustration, saying ἀλλὰ προσελήλυθατε σιών ὄρει, «but you have come to Mount Zion» (Heb. 12:22). Although the site is scarcely a «mountain» in geographers' term, for the Israelites, it was a mountain, even *the* mountain, because God had chosen it as his earthly home (Ps. 132:13-14).¹³² Zion was God's holy mountain (Ps. 48:1-2) and became the earthly dwelling-place of God, Yahweh's chosen city (1 Kings 14:21). He loved it above all other places (Ps. 87:1-3). From Zion, God's light shone over the whole earth (Ps. 50:2). One day, so the prophets believed, it would attain a physical height as «the highest of the mountains» (Isa. 2:2; Mic. 4:1). In short, Sinai was a mountain of fear and menace, but Zion, a mountain of joy and security in the presence of God.¹³³

What is more, they have come to «a God who is the judge of all.» Christians have not only approached a city built by God but have approached God himself. That is, obviously, the most impressive point about their situation.¹³⁴ At this heavenly Zion, they also have come to «Jesus, the mediator of a new covenant.» He is *the reason* for this festal gathering on Mt. Zion.¹³⁵ The old covenant has been antiquated and surpassed by the new one, of which Jesus is the Mediator. It means those who come to God to the heavenly Zion must «approach God through him» (Heb. 7:25).¹³⁶

All these pictures present the end of Christians' exodus. Instead of the awful and horrific meeting point like Sinai, it is heavenly Zion, filled with life and joy, where God reveals his splendor in its fullness. It should be the source of hope of the believers since they have become the citizen of this eternal Zion thanks to the mediatory of Jesus Christ. If the first exodus end-

ed in the promised land, the new exodus ends in the new Jerusalem. Therefore, Mitchell concludes:

«The reader encounters in this passage one of the most remarkable teachings of Hebrews: that Christians have already ‘come to’ their final destination. All the wonderful things associated with the city of the living God are present to them as a result of Christ’s self-offering, which inaugurated the new covenant. These things they now possess, even before the ultimate realization of them in the final time.»¹³⁷

To sum up, this section has witnessed the abundant use of the exodus motifs in Hebrews. The author applies almost all features of the exodus and the events surrounding it. Surprisingly, there are interrelated events found here: God’s plan for human beings, the servitude and the act of liberation, the new covenant, the believers’ journey, and the end of the pilgrimage. This interrelation creates a «metanarrative» of the new exodus.¹³⁸ If that is the case, this «metanarrative» indicates that the author speaks of the greater exodus and places the believers in the continuing exodus.

3. THE RELEVANCE OF THE CONTINUING EXODUS IN HEBREWS

The author sends his readers λόγου τῆς παρακλήσεως, «word of exhortation» (Heb. 13:22). Although this document lacks the epistolary elements,¹³⁹ the author composes it to respond to the audience’s urgent needs.¹⁴⁰ Hence there are a series of smaller or larger sections of exhortations in the body of the letter.¹⁴¹ What is more, a careful reading of the exodus motifs in Hebrews reveals the combination of christological teaching and pastoral exhortation.¹⁴² The author’s manner of arranging his epistle denotes ecclesiological and christological problems in the community. This present section aims to see the function of the continuing exodus idea in responding to the crisis.

3.1. *The Community in the Crisis*

The audience of Hebrews was probably Jewish-Christians, lived in Rome around 60-90 AD. Initially, their situation was perfect: being enlightened, experiencing the heavenly gift, sharing in the Holy Spirit, and perceiving the goodness of the word of God and the powers of the age to come (Heb. 6:4-5).

The experience of the «gifts of the Spirit» (2:4) had significantly changed their lives.¹⁴³ Although they endured a hard struggle with sufferings (10:32), they had demonstrated their fidelity to God, shown both labor and love in serving the saints, that is, the community member (6:10). As good Christians, they had compassion for those in prison and cheerfully accepted their possessions' plunder (10:34). In short, their good works, cheerfulness, generosity, and caring under hardship were apparent.

As time went by, the situation was changed. Some members had grown lax and neglected to meet together in the assemblies (Heb. 10:25). Their confession was tenuous (cf. 4:14). As the author pictured them, their hands were dropped, and knees were weak (cf. 12:12-13). Some members even might be in danger of apostasy (cf. 6:6-8; 10:26-31; 12:15-17), although they had not already fallen away (6:4-8) and not yet been in the condition of Esau, who «found no chance to repent» (cf. 12:17). They were in a crisis, caused by not one but several factors.¹⁴⁴ Their threats can be classified into two interrelated types: external pressures (the separation from Judaism and persecution) and an internal declining commitment to faith.¹⁴⁵

Outward pressure was an element in the believers' situation, but the author did not place resistance to persecution at the center of his appeal. Reversely, it was an inner weakness that might have been a chronic condition provoking some of the readers to abandon, at some critical point, their faith in Christ.¹⁴⁶ This process of «de-confession» of Christ and his work¹⁴⁷ was indeed more dangerous than persecution. The author noticed this christological problem as the «ringleader,» so he insisted the believers persevere in faith.¹⁴⁸ If that was the case, how did the author respond to the crisis?

3.2. *A New Exodus Community*

In the first place, the author emphasizes the Christians as a new exodus community. It deals with ecclesiology. However, is it possible to find an ecclesiology in this letter? The question emerges since, as Westfall notices, most NT theologians find very little to say about the ecclesiology in Hebrews.¹⁴⁹ Lindars and Bockmuehl, for example, perceive that Hebrews does not have a developed theology of the church.¹⁵⁰ The text itself uses the customary Christian technical term ἐκκλησία, «church,» only in a quotation from Ps. 22:23 (cf. Heb. 2:12) and concerning the *heavenly* assembly (Heb. 12:23). Here the community is pictured as God's house (Heb. 3:6), but the «familiar» metaphor such as the body of Christ as in 1 Cor. 12 is missing. At

this juncture, Westfall suggests that the approach to identify the ecclesiology of Hebrews must begin with the community's circumstances, primarily found in the commands.¹⁵¹

A. *The Christians as a Holy Community*

As already known, the hearers of Hebrews suffered persecution and harshness. Some members of the community might feel that the status as «Christian» was disgraceful and dangerous. It is logical then that there was a constant temptation to deemphasize, conceal, neglect, abandon, reject, and deny their faith in Christ. As most readers came from Judaism, the current difficulties might stimulate them to wish to return to their previous faith. In such circumstances, the author spoke of the «Christian» nobleness.

The author greets «solemnly»¹⁵² his audience as «brothers and sisters, holy partners in a heavenly calling» (Heb. 3:1). They are «holy brothers and sisters» because Christ has sanctified them and is not ashamed to call them brothers and sisters (cf. 2:11). Christ has opened the way to heaven and given them «a heavenly vocation.» This designation underscores their heavenly calling character and marks them out as citizens of a realm not circumscribed by earthly life conditions. They are set apart by God for himself, made family members, and called to share in his eternal rest.¹⁵³ Christians thus are those called into the presence of God, where they enjoy privileged access to him.¹⁵⁴

The author also designates the community as οἶκον αὐτοῦ, «his house» (Heb. 3:6). In *Jewish tradition*, «house of God» could refer to sanctuary and temple (Exod. 23:19; 34:26; Ps. 27:4). It also referred to Israel (Num. 12:7; Exod. 16:31; Hos. 8:1), especially a dynasty for David (2 Sam. 7:12-14). *Jesus* often spoke of «my Father's house.» Sometimes he had in view the earthly temple (Luke 2:49; John 2:16), sometimes the heavenly home (John 14:2). The «house» can imply God's kingdom (John 8:35). The *NT writers* identify the noun οἶκος, «house,» as a Christian community, the household of faith (Gal. 6:10; cf. Eph. 2:19; 1 Tim. 3:15; 1 Pet. 2:5; 4:17). Eventually, the «house of God» becomes a primitive Christian image for the community.¹⁵⁵

In Hebrews, according to Vanhoye, the possessive adjective αὐτοῦ («his») which qualifies οἶκον («house») may refer to God, but may also refer to Christ, as the house-builder.¹⁵⁶ If so, firstly, the author addresses his community as the «house of God.» As Israel had long been considered God's house, the author identifies the Church as God's new house. They participate in the new covenant made with Israel's and Judah's house (Heb. 8:8.10). They are heirs of the promise to Israel.¹⁵⁷ Secondly, the Church can also be considered the «house of Christ because built for Christ by God who raised Christ from the dead.»¹⁵⁸

In the exodus term, the predicate of Christians as «holy people» and «God's house» corresponds to the Mosaic covenant: God promises to make the Israelites his treasured possession among all the nations (cf. Exod. 19-24; Deut. 14:2). If the first covenant people were established after the liberation from the Egyptian bondage, the new ones were built after the liberation from the servitude of devil, sin, and death (cf. Heb. 2:15). This status as God's people is essential since it gives the Christians a sense of identity as a chosen people.

How significant is the title as a chosen people for those who intend to relinquish the faith? This expression indeed reasserts the dignity with which God has invested them, a dignity that would be insulting to God for them to treat lightly.¹⁵⁹ If Christians realize God's gift of greatness and blessedness, they will know that they are greater than those who, for the time, have power over them. If they perceive their nobleness, they will be calm and collected under all circumstances. They will be fearless, as fearing God more than man. They will be firm in faith and consistent, not impatient, not soon disappointed, not anxious.¹⁶⁰

B. *The Christians on the Journey*

The establishment of the Sinaitic covenant was not the end; the people had to continue the journey to the final destination. The Israelites had become God's people, but they had to cross a harsh desert. It had created tension and provoked several rebellions. Keeping in mind this particular event, Hebrews acknowledges Christians, including those who wish to relinquish their faith, experience a similar strain, a situation of salvation between an «already» and a «not yet.»¹⁶¹ Like the exodus generation in the wilderness, they encounter the tensions of an interim existence between redemption and rest, promise and fulfillment.¹⁶²

The author sends a constant message that faith is a journey that culminates in God's promises fulfillment. To this end, he depicts the listeners are like the wilderness generation entering God's rest (Heb. 3:7-4:11), the worshipers who have the prospect of entering the inner sanctuary (10:19-25), and the sojourners who are on the journey to Zion, the city of God (12:22-24). He shows an apparent contradiction between the glories that God has promised to the people and the fact that they do not see this promise realized in their experience.

The author's depictions corroborate that «the virtue of faith is not merely a matter of loyalty to a position once taken up, but the essential response from the heart which actually solves the whole problem.»¹⁶³ To put things

differently, although, by their conversion, Christians *are* God's people, even now, they are still on the move. Although already consecrated and separated, they have to seek the very (actually realized) presence of God. They are on the march with a definite goal.¹⁶⁴

As a continuation, on many occasions, the author admonishes the audience that their way is long, beset with hazards; the possibility of failure is real. Christians may neglect or «drift away» the «so great salvation» already received (Heb. 2:1-4). They may fail to «hold fast» and fail to attain the promised «rest» (3:6b-4:11) because of the unbelief and the deceitfulness of sin. They may turn in deliberate rejection of the sacrifice of Christ (6:4-6; 10:26-31; 12:16-17). They may grow «sluggish» (6:12), neglectful of the fellowship of the community (10:22-25). They may lack endurance and shrink back to the world out of which they have come (10:32-39), grow weary and fainthearted in the face of hard times (12:3-15). This particular awareness of perils in the present is crucial so that they may not lose the destination.¹⁶⁵

How significant is this journey motif? The community members were not willfully and defiantly disobedient but failed to understand the full implications of the faith which they profess. So the journey motif gives a broad view of the Christian life. They live in between the deliverance accomplished by Christ's death and resurrection (cf. Heb. 2:10-18) and entry into their eternal inheritance. They encounter the issue of whether they should trust God to be faithful and to bring them into glory and rest, or whether they should trust other perceptions and give up hope.¹⁶⁶ In such a circumstance, the journey notion awakens a renewed confidence in the promise of God.

To sum up, the well-known metaphors such as the body of Christ, the temple of God, the flock of God, the community of God's elect, the community of believers are absent in Hebrews' diction. However, the most distinctive feature of Hebrews' ecclesiology is the responsibility of the community to be vigilant as «they move forward spiritually in response to their crisis.»¹⁶⁷ The Church's moving forward may impress the believers of their identity as a new exodus community on the march to the eschatological destination.

3.3. *A New Exodus Christology*

After presenting the Church as the new exodus community, the author then focuses on the christological issue. He used the basic kerygma as the basis of his teaching. He presented the Jesus of the primitive kerygma as the answer to the audience's difficult situation.¹⁶⁸ On several occasions, he took

the fundamental doctrines of Christology, such as the pre-existence of the Son of God, the exaltation of Jesus, his humanity, and his saving death. However, as time went by, the current situation of the community demanded a more developed Christology. Against this background, the new elements in his Christology arose naturally from what had already been before.

The scholarly literature on the theology of Hebrews is voluminous.¹⁶⁹ Numerous studies also have concentrated upon the christological topic in general, while others to a narrowed themes such as the divinity of Jesus, his pre-existence, his incarnation and humanity, his death, resurrection and exaltation, his role as high priest, his titles, and various aspects related to the Christology of Hebrews.¹⁷⁰ Based on this fact, this section aims to find the new elements of Hebrews' Christology. It surveys some titles given to Jesus and relates them to his role in the new exodus of salvation.

3.3.1. Jesus the Ἀρχηγός

In Greek literature, the term ἀρχηγός has several meanings: (a) the «hero» of a city, that is, the one who founded it, often gave it his name and became its protector; (b) the «originator» or «author»; (c) «captain.» However, the biblical meaning almost always denotes *leadership*. In the LXX, the ἀρχηγός is usually the political or military «leader» of the whole people or a part of it. Sometimes, the writers use it more figuratively: the ἀρχηγός is the leader and example in action (including adverse action).¹⁷¹ The NT writers apply ἀρχηγός for Christ with a particular meaning. Christ is the exalted leader and savior who might give Israel repentance and forgiveness of sins (Acts 5:31). He is the author of life, whom God raised from the dead (Acts 3:15). In this context, Christ enjoys a prominent position as a leader or ruler or one noted for beginning something as founder and originator.¹⁷²

Although the word ἀρχηγός appears only twice in Hebrews, it is indeed essential. In Heb. 2:10, Jesus is called τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν, «the pioneer of their salvation.» This expression resembles the Hellenistic «divine hero,» such as Heracles, who descended from heaven to earth to rescue humankind. With this term, the author may present Jesus as the divine hero. That is to say, although Jesus comes from divine origin, he accepts human nature in order to serve humanity. Through his death and resurrection, he achieves his perfection, is exalted to heaven, and receives a new name and marks his achievement in the sphere of redemption. This proposal finds strong support in the development of the paragraph. Jesus is the combat protagonist to aid God's oppressed people (Heb 2:14-16).¹⁷³

However, although the Hellenistic culture might have influenced the author's vocabulary, the biblical tradition plausibly provides a significant thought. The depiction of Jesus as the ἀρχηγός is compatible with the older prophetic tradition of God as the redeemer of his people (Isa. 49:24-26):

Can the prey be taken from the mighty,
 or the captives of a tyrant be rescued?
 But thus says the Lord:
 Even the captives of the mighty shall be taken,
 and the prey of the tyrant be rescued;
 for I will contend with those who contend with you,
 and I will save your children...
 Then all flesh shall know that I am the Lord your Savior,
 and your Redeemer, the Mighty One of Jacob.

In this passage, Isaiah's oracle envisages Yahweh as the leader of the nations. The kings and queens of the earth release, carry, attend, and bring Jews back to Jerusalem. The nations know Yahweh is the commander, and they know Jews are treasured by Yahweh and belong in Jerusalem. The imagery of Isa. 49:24 speaks of the attempt to rescue a lamb from the mouth of a ferocious lion, that is, Babylon. It seems like an impossible rescue, but Yahweh will do it. He will intervene and contest on behalf of Israel. The great homecoming to the emptied city is the supreme evidence of Yahweh's full sovereignty.¹⁷⁴

Lane suggests, the christological perspective in Heb. 2:10-16 anticipates the prophecy of Isaiah. Jesus continues the redemptive action of God, who rescues the captives of an evil tyrant. In Hebrews' viewpoint, what God had pledged to do as Israel's redeemer, Jesus has accomplished. Jesus is the protagonist who broke the devil's power and so secured deliverance for the people of God.¹⁷⁵ He brought «many sons» to glory, which previously was prevented by sin from attaining that glory.¹⁷⁶ He is the one who leads people forward, like the Israelites' leaders who led them through the wilderness toward the promised land or a battle to victory.¹⁷⁷

As mentioned earlier, Christ brought salvation, not by avoiding conflict with hostile powers, but by overcoming them and making way for others to move into the future that God promised them. His death destroyed the devil, who had the power of death (Heb. 2:14). This idea resounds the cornerstone of the primitive kerygma that Christ's death formed part of God's purpose (Acts 2:23; 10:27; 1 Cor. 15:3). Since death came into the world because of sin (Rom. 5:12; 1 Cor. 15:56; 1 John 3:12), «Christ died for our sins» (Gal. 1:4;

1 Cor. 15:3).¹⁷⁸ On the grounds of this, his resurrection ἀπαλλάξει, «removes, releases, liberates»¹⁷⁹ humanity from the fear of death (cf. Heb. 2:15).

The author uses the same designation in Heb. 12:2: Jesus is τῆς πίστεως ἀρχηγόν, «the pioneer of our faith.» In the light of the athletic metaphor, Lane recognizes in term ἀρχηγός the nuance of «champion.»¹⁸⁰ Hebrews represents that after winning a particular race in the life of faith, Jesus is the «author,» «initiator,» or «founder» of Christian faith. He has opened his followers' way since he has run ahead of others and finished the race that is the life of faith.¹⁸¹ His earthly life and perseverance in the face of crucifixion, shame, and humiliation are the supreme example for the believers.¹⁸² By bringing faith to complete expression, Jesus enables others to follow his example. In short, as the ἀρχηγός, «Jesus is the first to attain faith's goal – the presence of God – and he is the one who makes it possible for others to have access.»¹⁸³

What is the relevance of Jesus as the ἀρχηγός? The author is speaking to those who doubt the salvation previously announced (cf. Heb. 2:2-3) and experience contradiction in society. In such circumstances, he affirms the early kerygma that «Christ's death was a liberating event.» At the same time, he presents this kerygma in a new way «based in part on the myth of deliverance from 'Hades' and in part on exodus typology.»¹⁸⁴ This «ἀρχηγός Christology» convinces the believers that Jesus has rescued them from the slavery of the prince of death (cf. Isa. 49:24-26; Luke 11:21-22) and leads them to the σωτηρία, «salvation.» He is the prince of life who promises eternal life, the life of God's kingdom.¹⁸⁵ He also partakes in their battle against the devil and encourages them in crisis.¹⁸⁶

3.3.2. Jesus' Superiority over Moses

Moses is one of the most influential figures in the Scripture.¹⁸⁷ He was protected by God, provided with privilege during his formative years (Exod. 2:1-10), and chosen as the recipient of God's self-revelation at the bush (3:1-4:17). He was appointed as the commander to lead the people out of Egypt (3:10). He was the central character of the receiving the Law (Exod. 19-23), the covenant establishment (24:1-11), and tabernacle building (Exod. 25-30).¹⁸⁸ All his roles in those decisive exodus moments made him the great deliverer, the giver of God's Law, and a unique prophet.

The recognition of the prominent role of Moses is also observable in Hebrews. He is an example of endurance, choosing to leave Egypt because of his faith in the Unseen (Heb. 11:23-27). His unique place concerning the Sinaitic Law is remarkable in the paradigmatic phrase νόμος Μωϊσέως, «the Law

of Moses» (10:28). His assignment was not limited to the Law's reception; he also promulgated it among the people (9:19). His words and instructions for the people were, indeed, God's words and instructions for them (cf. 7:14). He was the mediator of the Sinaitic covenant (cf. 9:19-21).

Even so, Hebrews moves further, comparing Jesus to Moses. While Moses delivered the Israelites from slavery in Egypt, Jesus releases all believers from the servitude of sin and damnation (cf. Heb. 2:14-15). While God constituted the Israelites as his people through Moses, Jesus constitutes all believers as the sons of God (cf. Heb 2:10). While Moses brought the Israelites the Old Covenant, Jesus brings all believers into the New Covenant, establishing more significant access to God for them (cf. Heb. 4:14-16).¹⁸⁹ While Moses knew God face to face and was faithful in God's house as a servant (cf. Deut. 31:10; Num. 12:7), Jesus is the Son of God (Heb. 3:3-6). In his superiority, Jesus replaces – and exceeds – all Moses did.

Furthermore, the OT testifies that Moses was the greatest prophet. There was no one greater than Moses in the first covenant's salvation economy (cf. Deut. 31:10) because God demonstrated all the mighty deeds and all the terrifying displays of power through him (cf. Deut. 31:11-12). However, in Hebrews' standpoint, Christ supersedes the role of Moses for the ultimate salvation. Although Moses was excellent in their view, his status was inferior to Jesus. At this point, it does not mean this comparison is polemical in purpose. Hebrews does not intend to worsen Moses to exalt Jesus; instead, it emphasizes the salvation carried out by Jesus in his relation to God.

What is the relevance of that juxtaposition? The author was sending a warning to those who deny or ignore Christ and the gospel (cf. Heb. 2:1-4). He asserted that the old order of salvation, introduced by Moses, is inferior to Christ's new salvation economy. If God issued a solemn warning to any who might venture «to speak against my servant Moses» (Num. 12:8), more solemn is the implicit warning against denying Christ and his message (cf. Heb. 2:2-3). Thus, neglecting the message of Christ brings more severe consequences than disregarding the Law of Moses. This emphasis is meaningful for the community, as expressed by Lane:

«The exegetical and theological demonstration that faithful sonship is superior to faithful servanthood is an apologetic and pastoral response to the confusion of a dispirited congregation. It is the beginning of a sustained effort to persuade the hearers to remain loyal to Christ in the presence of pressures that would encourage them to abandon their confession.»¹⁹⁰

3.3.3. Jesus the Μεσίτης

Based on Jeremiah's oracle, the author of Hebrews considers that the Sinaitic covenant is not valid anymore and must be superseded by the new one (καινός). The new covenant's particular characteristic prepares the exposition about Christ, «the mediator of a new covenant» (Heb. 9:15). This present section examines how Christ the mediator fulfills this kind of covenant. This topic is essential since, according to Ounsworth, the overall message of the letter «teaches the absolute pre-eminence of Jesus Christ as the mediator between God and humanity.»¹⁹¹

A. *The Mediatory Priesthood of Christ*

In the profane Greek, the term μεσίτης, «mediator,» has various meanings. The term refers to the «impartial» person who mediates in a process between two parties. This «mediating person» removes a disagreement between two parties to reach a common goal. The title also deals with a «witness» and «guarantor» in a legal action so that he would prevent one party from taking further actions against another. However, in the Hellenistic-Jewish context, the term is used somewhat figuratively and designates the «intermediary,» «mediator,» or also «intercessor» between persons and especially between God and human beings.¹⁹²

The OT testifies that Moses stood out from among the others on his assignment as a mediator between God and Israel (Exod. 19:7; 20:19; 24:3; Lev. 26:46; Deut. 4:14; 5:4-5). As a mediator of divine liberation, Moses made himself the interpreter of twofold anxiety. He was concerned about his people's future, and at the same time, he was worried about the honor due to the Lord.¹⁹³ When the people say, «You speak to us, and do not let God speak to us lest we die» (Exod. 20:19), Moses made himself a messenger of God's words and divine commands to the people. Therefore, Moses was considered as the μεσίτης *par excellence* since God gave his people Torah through him.¹⁹⁴

However, the NT considers the mediatory role of Moses is only a *pre-figuration of Christ*.¹⁹⁵ Paul clearly expresses this idea: «There is also one mediator between God and humankind, Christ Jesus» (1 Tim. 2:5). In Paul's vision, Christ is a universal mediator, in his solidarity with humanity and his status as God's representative. Christ carried out this mediatory role by giving himself as «ransom» for all (1 Tim. 2:6). The term «ransom» is similar to the basic formula of Christian belief that the redemption of Christ's self-offering results in universal salvation. It is an offering of life for life, by one like and kin to the captives.¹⁹⁶

The author of Hebrews also recognizes that Christ is the μεσίτης (Heb. 8:6; 9:15; 12:24), but he then develops this idea: *Christ is the mediator in his unique role as a high priest and victim*. This development brings to mind that, from its origin, the priesthood was related to the idea of mediation.¹⁹⁷ As expressed by De Vaux, the priesthood was an institution of mediation.¹⁹⁸ This concept places a priest in the middle between God and human beings, between the divine and the human realm. In this respect, the author of Hebrews strongly emphasizes this notion of Christ's priestly function. It can be deduced from various titles applied to Jesus. «High priest» (ἀρχιερεύς) is one of the most common designations for Jesus (2:17; 3:1; 4:14-15; 5:5.10; 6:20; 7:26; 8:1; 9:11). The term ἀρχιερεύς refers to high priests in general (5:1; 8:3; 9:25; 13:11), but some of the things also apply to Jesus. In 10:21, Jesus is ἱερέα μέγαν, «great priest,» while in 4:14, he is ἀρχιερέα μέγαν, «great high priest,» who has passed through the heavens. The simple term ἱερεύς, «priest,» taken from Ps. 109:4 LXX, is designated for him also (Heb 5:6; 7:17.21). Compared to Jesus, Melchizedek is never a high priest, but only a priest (7:1.3).¹⁹⁹

Jesus performs his role as a high priest by offering the blood of the victim. This offering reminisces the gifts and sacrifices offered by the OT high priests (cf. Heb. 5:1; cf. 8:3) because «without the shedding of blood, there is no forgiveness of sins» (9:22). It brings to mind the particular sin offerings, namely, the blood of goats and calves presented annually on the Day of Atonement (cf. Lev. 16:3.5-11.15-16).²⁰⁰ It also deals with the Levitical high priests' offering sacrifices day after day, for his sins, and those of the people (Heb. 7:27; cf. Lev. 4:6; 16:6). However, against this background, Jesus brought a novelty. He did not offer the blood of animals, but of his own (Heb. 9:12-14; 12:24).

The statement that Christ approached God, bringing his own blood, has specific reference to his death on the cross. It is true that during his lifetime, Christ had offered himself to complete the will of his Father (Heb. 10:6-7) and presented prayers and supplications «with loud cries and tears.» His life was his offerings (Heb. 5:7-8). Even so, the climax of his sacrifice was on Calvary.²⁰¹ This sacrifice was not exterior but interior.²⁰² His life and death are genuine sacrifices, not because of the effect produced by traditional rites, but because of the profound character.

From the author's standpoint, the blood of sacrificed animals did possess a particular value, but it was an exterior efficacy for removing ceremonial pollution (Heb. 9:13). The sins offerings presented on the Day of Atonement, or at any other time, did not restore the people's consciences (cf. Heb 9:14). They served merely symbolically to counteract the defilement of sin.²⁰³ As a

consequence, the benefit of an external purification did not restore the broken covenant. Because the priest and ancient sacrificial ritual could not bring an internal refinement, the people needed someone else to renew their relationship with God.

In such circumstances, Christ has come to remedy the ineffectual situation and inefficaciousness of the first covenant ritual. While the first covenant entailed the curse of death for those who broke it (Heb. 2:2; 10:28), Christ takes that curse upon himself on the sinners' behalf (2:9.14; 9:15.28). He frees those under the first covenant from the curse of death (Heb. 2:15; 10:14) and provides for them a new and better covenant (9:28; 10:15-17; 12:22-24).²⁰⁴ The death of Christ, transformed into a perfect sacrifice in his resurrection, is a death that *opens up a new life, a life in communion with God*.

Furthermore, the resurrection of Christ connotes spiritual transformation. His humanity is no longer that mortal flesh that bore the results of disobedience. It is humanity rebuilt through the filial obedience of the cross and in which nothing resists the God-life any longer. At this point, Vanhoye says,

«Because of this transformed humanity, the distance between God and man has been truly bridged. His risen body, ‘*a greater and more perfect tent, not made with hands*’ (9,11), allows Christ to enter into the true sanctuary, ‘*not made with hands*’ (9,24). His sacrifice is not restricted to an earthly level; it reaches ‘*to heaven itself*,’ where Christ has entered in, now ‘*to appear in the presence of God on our behalf*’ (9,24).»²⁰⁵

In short, Christ has manifested his covenantal-mediatory role in its fullness by presenting life and death on the cross as an offering. He underwent his passion in his real existence of a dual relationship: the Son of God and the brother of human beings. The first basis ensures union with God: Christ's sanity is efficacious because it comes from a perfect sacrifice. The second ensures union with human beings. In this context, his blood has established a relationship between two different parts and put the people in an authentic relationship with God.²⁰⁶ At this point, the new διαθήκη as the *locus* of the heavenly high-priesthood of Christ is *the true fulfillment of the first*, whose earthbound priesthood and sacrifices remained imperfect, σκιᾶ τῶν ἐπουρανίων (8:5).²⁰⁷

B. *The Significance of Jesus' Mediatory Role*

Heb. 5:11-6:12 detects that the community had become lazy and unresponsive to the gospel's truth. They were unwilling to accept the more profound implications of faith and obedience. Their behaviors signified a severe

erosion of faith and hope. Drifting from the commitment to the gospel, they might obviously and contemptuously reject the efficacy of Christ's sacrifice and withdraw from Christ in the act of apostasy.²⁰⁸ In Heb. 10:19-39, a similar problem reappears. The community doubted in the face of adversity and chose a lifestyle based on withdrawal and concealment. There was a disparagement of the blood of the covenant (cf. 10:29). They failed to appreciate the persistent need for the definitive sacrifice of Christ and the decisive purifying of the conscience. It caused apostates and perpetual defilement, which would prevent them from God's presence and lead to destruction.²⁰⁹

In such a situation, the author assures the community that Christ's intercession enables them to endure stringent testing and obtain the promised salvation.²¹⁰ It happens because the suffering of Christ has renewed the relationship between God and human beings. As a continuation, the covenant deriving from Christ's sacrifice brings benefits: authorization for access to God (Heb 10:19-20), the assurance of Christ's mediatorial rule over God's house (10:21), the decisive purifying of the heart of those who participate in the covenant (10:22), and the hope of salvation (10:23).

At the same time, he sharply reprimands them that a scornful disdain for Christ and a rejection of his sacrifice's efficacy leads to an inability to worship God (Heb 10:26-29). Those who have disparaged covenant sacrifice (10:26-31) not only forfeit the blessings of the new covenant but also experience the judgment of God. In short, by viewing Jesus as the high priest and mediator of the new covenant, the author makes aware his audience that Jesus is indeed the Savior they need and recalls them to their previous stance of confidence.

3.3.4. Jesus the Leader to the True Promised Land

According to Ounsworth, the word Ἰησοῦς appears 975 times in the NT. The term refers to Jesus of Nazareth (971 times), Jesus Justus (Col. 4:11), Jesus son of Eliezer (Luke 3:29); only two are to Joshua, who led the people of Israel into the promised land (Acts 7:45; Heb 4:8).²¹¹ Despite his infrequent appearance in NT, Joshua son of Nun is considered the prophetic anticipation of Jesus Christ.²¹² The first Christians took up and developed his figure as part of their reflection on the significance of Christ, which must have included the meaning of his name (יְהוָה שָׁלוֹם = God is salvation).²¹³

A. *Joshua and the Earthly Land*

Moraldi sums up the decisive moments of the life of Joshua in the first exodus as follows. Together with Moses, Joshua fought against and defeated

Amalek (Exod. 17:9-14). He accompanied Moses to the mountain of revelation (Exod. 23:13; 32:17). He led the mission to explore the land of Canaan (Num. 14:16-38). He overcame the discouragement that spread among the people after that exploration. Joshua's role becomes more significant when God chose him as his representative and then as the successor to Moses (Num. 27:15-23). He witnessed the last moments of the life of Moses in front of Jericho. At that moment, Moses laid his hands on him, and the Israelites obeyed him (Deut. 34:9). It means Joshua continued the mission of Moses. He led all the people to cross Jordan into the land God promised to the Israelites. He received the assurance that he would enter the promised land (Deut. 1:38; cf. Josh. 1:2-6), while the entire wilderness generation was excluded, except Caleb.²¹⁴ Later, other OT writers would refer to his name on diverse occasions (Judg. 2:21.23; 1 Kings 16:34; 1 Chron. 7:27; Neh. 8:17). The post-exilic writings saw him as «pre-eminent judge and prophet» (2 Esdras; Sir. 46:1; 1 Macc.).²¹⁵

Joshua has some dominant characteristics. According to Farber, there are at least five qualities of this figure. First, he is a warrior. This feature dominates the book of Joshua that narrates the fight against the Amalekites and the conquest of Canaan. Second, he is the leader of Israel. This quality is evident when he was conquering and then dividing the land. Third, he is the student and successor of Moses, so many of Joshua's acts as a leader are reminiscent of Moses. Fourth, he is a miracle worker, such as the collapse of Jericho's walls and stopping the sun. Fifth, he is a religious figure. As the promised land's conqueror, he set up stones and altars all around Israel and finishes his career with a covenant ceremony.²¹⁶ All these features attest to *Joshua's success in bringing the people of God to enter the land of promise.*

B. *Jesus and the Eschatological Land*

In the letter to the Hebrews, Joshua, the son of Nun, appears only in 4:8. Although his appearance seems to be «in passing»,²¹⁷ his existence is significant in understanding the letter. As Ounsworth suggests, a greater sense of Hebrews' unity can be achieved by inferring a typological relationship between Joshua and Jesus. Accordingly, a key to interpreting Hebrews is the name shared by Jesus of Nazareth and Joshua son of Nun.²¹⁸

Considering the essential function of the name «Joshua,» the claim at Heb 4:8 contains a profound meaning. The author plausibly has a christological intention in mind when he talks about the rest. He might say, in Ounsworth's words, that «what Jesus has achieved is what the first Jesus – i.e., Joshua, for the names are the same in Greek and in Aramaic – could not

achieve, namely... permanent entry into the heavenly resting place, the promised land.»²¹⁹ At this point, the author displays that Jesus acts not only based on the pattern of Joshua but also completes it transcendentally.

Elsewhere in the letter, other titles applied to Jesus have nuances of the «ultimate Joshua.» *First*, Jesus is the πρόδρομος, «forerunner» (Heb. 6:20). Lexically, this term has various connotations. In the hellenistic literary sources, the plural word πρόδρομοι designates advanced military scouts moving ahead of the main army, advance ships of a fleet, early ripened fruit (cf. Num. 13:20; Isa. 28:4), or heralds who announce the approach of the party. Meanwhile, the singular word πρόδρομος connotes an athletic sense, refers to the swiftest runner who breaks away from the group and wins the course. It implies a sequence of other runners who must follow the pace-setter to the completion of the course.²²⁰

When the author of Hebrews attributes πρόδρομος to Jesus,²²¹ the term has a new meaning since it depends on the high priestly ministry of Jesus (cf. Heb. 6:20). Jesus is the «forerunner,» since he has entered behind the curtain in his office as a high priest like Melchizedek. He prepared the way for others just as he said on another occasion: «I go to prepare a place for you» (John 4:2). His entering into the heavenly realm provides confidence for his followers.²²² Even more, as πρόδρομος, Jesus accomplished the work of redemption and brought the first fruit of a mighty after-crop.²²³ In short, «as high priest Jesus passed through the curtain to make atonement for others, while as the forerunner, *he opened a way for others to follow.*»²²⁴

Second, Jesus is the τελειωτής,²²⁵ «perfecter» of our faith (Heb. 12:2). Lexically, this word deals with the noun τέλος, «goal,» and the verb τελέω, «to carry out, to consummate.» The verb also has a meaning «to make perfect» or «to realize.» The τελειωτής is, thus, the one who brings the completion.²²⁶ What does it mean? Theologically, «completion» or «perfection» relates to the outcome of God's purposes. Instead of the moral ideal, this expression appertains to the *completion of the process of salvation*. Perfection is the completion of God's plan.²²⁷

In Heb. 2:10, the author says that God should make Christ «perfect.» Attridge suggests, Christ's perfection is certainly not a development of his moral capabilities, and he does not require to attain complete virtue, for he is presumed to have been sinless. Christ's perfecting may be understood as a vocational process by which he is made complete or fit for his office. This process begins with his suffering and is consummated in his exaltation, his entry into «honor and glory.»²²⁸ In other words, Christ's perfection means that through his death, God has started the process of salvation; and in his resurrection, God has completed his plan of salvation.²²⁹

As a continuation of his perfection, Christ becomes the «perfecter» of the believers' faith (Heb. 12:2). It signifies that through his suffering, Christ has embodied faith and then becomes the perfect model to follow, who has learned obedience (5:8), and the perfect intercessor, merciful and faithful (2:17).²³⁰ It also implies that his perfecting activity opens a new possibility of access to God (10:19) in a new covenantal relationship. He has made possible to all his disciples the «fullness of faith» (10:22), which gives them free access to the heavenly sanctuary (10:19).²³¹ In short, Christ attains «perfection» and makes it possible for his «perfected» followers to take the same route and to reach the same goal.²³²

It is God who leads humanity to glory;²³³ Jesus' task is to realize that purpose. God will accomplish the salvation, which has been accomplished first in Jesus, in all believers through him.²³⁴ This intervention of God echoes the exodus from Egypt (cf. Exod. 3:8.17; 6:6-7; 7:4-5), while *Jesus' mission to bring many children of God to the ultimate salvation resounds the assignment of Joshua to lead the Israelites into the promised land*. This mission is accomplished when the believers go where Jesus has gone. The journey is complete when they arrive at the presence of God, enjoying an eternal relationship with him, sharing Christ's glory (Heb. 2:10), entering God's rest (4:9-10), seeing the Lord (12:4), and joining in the festival gathering in the heavenly Jerusalem.²³⁵

What is the significance of Jesus as the leader to the eschatological promised land? The designation of Jesus as the «true Joshua» helps to heighten the audience's appreciation for what Jesus has done. When they began doubting the salvation of Jesus and were in the peril of spiritual immaturity (cf. Heb. 5:11-6:12), the author reaffirms that God is faithful to his promise; it is Jesus who secured God's promise of salvation through his death and exaltation. It is Jesus who completed and perfected God's plan of salvation for the sake of his people.

4. SUMMARY

The community of Hebrews was in a dangerous crisis of faith. The separation from Judaism, persecution, and doubt on Christ's salvation brought some of its members into neglecting the Church and peril of apostasy. Against this background, the author of Hebrews develops a new ecclesiology and christology. He bases his preaching on the basic teaching about Christ and the Church. Considering the audience's origin and situation, he creates and

enriches his theology utilizing the exodus and new exodus motifs. Concerning the shocking claim of Heb 4:8, he makes use of the Jewish exegetical method called *gezerah shawah* in chaps. 3-4 and typological reading of the exodus to talk about the transcendental exodus realized by Jesus Christ and situate his hearers in an ongoing journey. From this theology, he exhorts his fellow Christians to stand firm in their faith.

Notes

1. All of the biblical citation in this dissertation is taken from the New Revised Standard Version (NRSV), unless otherwise stated. The Greek version is quoted from Lembaga Alkitab Indonesia, *Perjanjian Baru. Indonesia-Yunani*, Jakarta: LAI, 2010.
2. Heb. 3:7-11 is considered as a discrete literary unit, consisting of the primary text (vv. 7-11) and the initial commentary upon it (vv. 12-19). The first section of the commentary is framed by the repetition of the verb «See to it» (v. 12) and «So we see» (v. 19). Heb. 4:1-11 is a unit, beginning and ending with strong imperatives («let us be careful,» «let us make every effort») and strong warnings («that none of you should seem to have failed to reach it,» «that no one may fall»). Cf. LANE, W. L., *Hebrews 1-8* (WBC 47A, Dallas: Word Books, 1991), 83; CRADDOCK, F. B., «The Letter to the Hebrews,» in *NIB* 12, ed. Leander E. Keck *et al.* (Nashville: Abingdon Press, 1998), 51-52.
3. STEYN, G. J., «The Reception of Psalm 95(94):7-11 in Hebrews 3-4», in *Psalm and Hebrews: Studies in Reception*, ed. Dirk J. Human and Gert J. Steyn (Library of Hebrew Bible / Old Testament Studies 527, New York: T&T Clark, 2010), 195, views that one of the occurrences in Hebrews where a psalm is quoted and fairly extensively interpreted and commented upon is of Ps. 95(94):7-11 in Heb. 3-4. The quotation from Ps. 95(94):7-11 in Heb. 3:7b-11 is the second longest in Hebrews and probably the third longest in the New Testament.
4. ENNS, P. E., «Creation and Re-creation: Psalm 95 and Its Interpretation in Hebrews 3:7-4:13», in *WTJ* 55 (1993): 264-265, suggests that in Exodus 17, the emphasis is on the disobedience of the people. On the other hand, Num. 20 provides a different perspective on the incident. There the people grumble as they do in Exod. 17, but the emphasis of guilt is clearly on Moses.
5. GLEASON, R. C., «The Old Testament Background of Rest in Hebrews 3:7-4:11,» in *BSac* 157 (2000): 290.
6. GHEORGHITA, R., *The Role of the Septuagint in Hebrews* (WUNT 2/160, Tübingen: Mohr Siebeck, 2003), 47.
7. LANE, *Hebrews 1-8*, 85.
8. OUNSWORTH, R. J., *Joshua Typology in the New Testament* (WUNT 2/328, Tübingen: Mohr Siebeck, 2012), 56-57, summarizes Hofius' work and presents some pieces of evidence to build up a cumulative case for Kadesh-Barnea as the principal reference of Hebrews.
9. CRADDOCK, «Hebrews,» 50.
10. GUTHRIE, G. H., «Hebrews,» in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academics, Nottingham: Apollos, 2007), 955, thinks that the *subiectio* of 3:16-19 is an example of Hillel's *banyan ab mikathum 'ebad* (building up a family from a single text). This appropriation principle said that when the same phrase is found in several passages, a consideration in one applies to all. In 3:16-19, the wilderness passages speak with a single voice on the nature of the wanderers' situation.

11. CRADDOCK, «Hebrews,» 52.
12. VON RAD, G., *Estudios sobre el Antiguo Testamento*, trans. Fernando-Carlos Vevia Romero and Carlos del Valle Rodríguez (Salamanca: Ediciones Sígueme, 1976), 95-102.
13. LOMBARD, H. A., «Katápausis in the Letter to the Hebrews», in *Neot* 5 (1971): 65.
14. BUCHANAN, G. W., *To the Hebrews: Translation, Comment and Conclusions* (AB 36, New York: Doubleday, 1972), 71. He sees that this kind of God's rest also provided a basis for understanding national «rest» in sabbatical terms (see Isa. 58:13-14). He also understands the rest in Hebrews in this term.
15. Cf. VANHOYE, A., *The Letter to the Hebrews: A New Commentary*, trans. Leo Arnold (New York: Paulist Press, 2015), 92.
16. KOESTER, C. R., *Hebrews: A New Translation with Introduction and Commentary* (AB 36, New York: Doubleday, 2001), 267.
17. Tertullian wrote about «the divine word of God, doubly sharpened with the two Testaments of the ancient law and the new law» (*Adversus Judaeos* 9), and Augustine wrote that «Scripture says that the word of God is a doubly sharp sword, on account of the two edges, the two Testaments» (*The City of God* 20.21). The quotation is taken from KOESTER, *Hebrews*, 275, n. 130.
18. KOESTER, *Hebrews*, 275; LANE, *Hebrews 1-8*, 97; ELLINGWORTH, P., *The Epistle to the Hebrews: A Commentary on the Greek Text* (Michigan: Eerdmans, 1993), 237.
19. Erik M. HEEN, E. M. & KREY, P. D. W. (eds.), *Hebrews: Ancient Christian Commentary on Scripture* (Downers Grove: InterVarsity Press, 2005), 59.
20. GUTHRIE, «Hebrews,» 953, 956.
21. JOHNSON, L. T., *Hebrews: A Commentary* (Louisville: Westminster John Knox Press, 2012), 124, says that summoning a fear of falling short is a classic example of a *pathos* argument: the author uses emotion as well as reason to persuade his readers. In the Old Testament, «fear» connotes the respectful distance separating a creature before God (Gen 3:10; 28:17) and the disposition of creature before the creator (Gen 18:15; Exod 3:6; Deut 5:5). Fear is also a motivating force that guards against sin (Gen 20:8; Exod 20:20; Num 12:8; Deut 13:11); cf. MITCHELL, A. C., *Hebrews* (SP 13, Collegeville: Liturgical Press, 2007), 95.
22. KOESTER, *Hebrews*, 277; cf. BRUCE, F. F., *The Epistle to the Hebrews*, rev. ed. (Grand Rapids: Eerdmans, 1990), 105. According to ELLINGWORTH, *Hebrews*, 238, here the fear does not have object, so this silence may be related to the general avoidance of the theme of God's wrath.
23. JOHNSON, *Hebrews*, 124.
24. VANHOYE, *Hebrews*, 91.
25. BUCHANAN, *To the Hebrews*, 69.
26. LANE, *Hebrews 1-8*, 98; VANHOYE, *Hebrews*, 91.
27. BRUCE, *Hebrews*, 105.
28. GUTHRIE, «Hebrews,» 955.
29. JOHNSON, *Hebrews*, 124-125.
30. KOESTER, *Hebrews*, 269.
31. VANHOYE, A., *A Different Priest: The Letter to the Hebrews*, trans. Leo Arnold (Miami: Convivium, 2011), 139.
32. MITCHELL, *Hebrews*, 104.
33. VANHOYE, *A Different Priest*, 139.
34. LANE, *Hebrews 1-8*, 98; BRUCE, *Hebrews*, 105-106.
35. LANE, *Hebrews 1-8*, 98.
36. SCHÖKEL, L. A. & CARNITI, C., *Salmos II: Salmos 73-150* (Estella: Editorial Verbo Divino, 1996), 1224, says that the rest in the psalm 95 can be understood in two ways: the rest of the people and the rest of God.

37. WEISS, H., «*Sabbatismos* in the Epistle to the Hebrews,» in *CBQ* 58 (1996): 674-675. CHURCH, P., *Hebrews and the Temple: Attitudes to the Temple in Second Temple Judaism* (NovTSup 171, Leiden: Brill, 2017), 318, opines that the interpretation of God's rest is dominated by two streams, represented by Ernst Käsemann and Otfried Hofius.
38. DESILVA, D. A., «Entering God's Rest: Eschatology and the Socio-Rhetorical Strategy of Hebrews,» in *TJ* 21 (2000): 29.
39. *Ibid.*, 25-43.
40. CHURCH, *Hebrews and the Temple*, 326-327.
41. KOESTER, *Hebrews*, 268, finds the similar understanding from the extra-biblical texts. It is said that «the saints shall rest in Eden; the righteous shall rejoice in the New Jerusalem» (*T. Dan* 5:12). Another text says, «For you a paradise is opened... a city is built, a rest is furnished» (*4 Ezra* 8:52).
42. ATTRIDGE, H. W., «'Let Us Strive to Enter That Rest': The Logic of Rest of Hebrews 4:1-11», in *HTR* 73 (1980): 282. David H. Wenkel, «*Gezerah Shawah* as Analogy in the Epistle to the Hebrews,» in *BTB* 37 (2007): 62.
43. KAMINSKY, J. S., «The Theology of Genesis», in *The Book of Genesis: Composition, Reception, and Interpretation*, ed. Craig A. Evans, Joel N. Lohr & David L. Petersen (VTSup 152, Leiden: Brill, 2012), 639.
44. VON RAD, *Estudios sobre el Antiguo Testamento*, 95-102.
45. LANE, *Hebrews* 1-8, 101.
46. KOESTER, *Hebrews*, 272.
47. MOYISE, S., *The Later New Testament Writings and Scripture: The Old Testaments in Acts, Hebrews, the Catholic Epistles and Revelation* (Grand Rapids: Baker Academic, 2012), 91.
48. KOESTER, *Hebrews*, 279.
49. LANE, *Hebrews* 1-8, 102.
50. LOMBARD, «*Katápausis*,» 67-68.
51. CRADDOCK, «*Hebrews*,» 53.
52. Cf. VANHOYE, *Hebrews*, 92-93.
53. SAVRAN, G. W., «The Contrasting Voices of Psalm 95,» in *RB* 110 (2003): 22.
54. GUTHRIE, «*Hebrews*,» 956.
55. TUCKER, Jr, W. D., «Psalm 95: Text, Context, and Intertext,» in *Bib* 81 (2000): 538.
56. JOHNSON, *Hebrews*, 114, notes that in the Psalms, the term occurs twice: in Ps. 2:7 (which Hebrews quoted in 1:5) and in Ps. 94:7 LXX (cited in 4:7).
57. MITCHELL, *Hebrews*, 87; ATTRIDGE, H. W., *The Epistle to the Hebrews: A Commentary on the Epistle to the Hebrews* (Philadelphia: Fortress Press, 1989), 114.
58. KOESTER, *Hebrews*, 263.
59. Cf. THIESSEN, M., «*Hebrews and the End of the Exodus*,» in *NovT* 49 (2007): 357-358.
60. BRUCE, *Hebrews*, 107, considers that Ps 95 is anonymous in the Masoretic text, but the LXX assigns it to David.
61. THIESSEN, «*Hebrews and the End of the Exodus*,» 357. He concludes that the exodus continued at least until the days of David.
62. At least, he does not refer to the period of David (in which the psalm was in Hebrew), since the psalm referred here is in Greek (probably composed in the first century before Christ); cf. VAN DER KOOIJ, A., «On the Place of Origin of the Old Greek of Psalms», in *VT* 33 (1983): 73.
63. Elsewhere in Hebrews, scriptural citations are speeches of God (Heb 1:5-9, 13) or Jesus (Heb 2:12-13).
64. MITCHELL, *Hebrews*, 92; LANE, *Hebrews* 1-8, 85; PFTZNER, V. C., *Hebrews* (Nashville: Abingdon Press, 1997), 76.
65. CRADDOCK, «*Hebrews*,» 47.
66. JOHNSON, *Hebrews*, 113.

67. Mary Healy, «Spiritual Interpretation in the Letter to the Hebrews,» in *Crux* 48 (2012): 32.
68. LANE, *Hebrews 1-8*, 87.
69. *Ibid.*, 100-101.
70. LANE, *Hebrews 1-8*, 90-91; JOHNSON, *Hebrews*, 128; ATTRIDGE, *Hebrews*, 130.
71. REITER, R. E., «On Biblical Typology and the Interpretation of Literature,» in *College English* 30 (1969): 563.
72. CAHILL, J., «Hermeneutical Implications of Typology,» in *CBQ* 44 (1982): 276.
73. LANE, *Hebrews 1-18*, 90-91.
74. REITER, «On Biblical Typology,» 563.
75. CAHILL, «Hermeneutical Implications of Typology,» 266-267.
76. REITER, «On Biblical Typology,» 563.
77. BRUCE, *Hebrews*, 96-97, asserts that the NT bears witness to a primitive and widespread Christian interpretation of the redemptive work of Christ in terms of a new exodus.
78. Cf. OUNSWORTH, *Joshua Typology*, 5.
79. As noted before, in this matter, to some extent, our author is right, due to the fact that after the invasion and settlement in the land of Canaan, there were periods of instability, conflict, and bloodshed. There were no true rest in this land.
80. Cf. LANE, *Hebrews 1-8*, 104.
81. VANHOYE, *Hebrews*, 91.
82. KOESTER, *Hebrews*, 277.
83. CAHILL, «Hermeneutical Implications of Typology,» 274.
84. ATTRIDGE, *Hebrews*, 130.
85. MITCHELL, *Hebrews*, 104.
86. KOESTER, *Hebrews*, 227.
87. VANHOYE, *Hebrews*, 75, assumes the author does not specify those children, but his hearers know that they are part of that multitude.
88. LANE, *Hebrews 1-8*, 55.
89. ELLINGWORTH, *Hebrews*, 99.
90. KOESTER, *Hebrews*, 228.
91. LANE, *Hebrews 1-8*, 56.
92. Cf. MITCHELL, *Hebrews*, 73.
93. ATTRIDGE, *Hebrews*, 83.
94. VANHOYE, *A Different Priest*, 290-291, notes that in the perspective of the Old Testament, the action of «saving» and of «redeeming» corresponds to the departure from Egypt, obtaining «the inheritance» corresponds to the entry into «the land of promise» (11:9).
95. Cf. VANHOYE, *A Different Priest*, 110.
96. Cf. LANE, *Hebrews 1-8*, 56.
97. Cf. KOESTER, *Hebrews*, 235.
98. VANHOYE, *A Different Priest*, 112.
99. BRUCE, *Hebrews*, 86.
100. FITZMYER, J. A., *First Corinthians* (AB 32, New Haven: The Anchor Yale Bible, 2008), 570.
101. KOESTER, C. R., «God's Purpose and Christ's Saving Work according to Hebrews,» in *Salvation in the New Testament: Perspectives on Soteriology*, ed. Jan G. van der Watt (NovTSup 121, Atlanta: SBL, 2005), 362.
102. LANE, *Hebrews 1-8*, 49.
103. BRUCE, *Hebrews*, 86.
104. VANHOYE, *Hebrews*, 76.
105. SMALL, B. C., *The Characterization of Jesus in the Book of Hebrews* (Leiden: Brill, 2014), 238, notices that although it is the only explicit reference to the resurrection of Jesus, our author uses the term ἀνάγω. Outside Hebrews, the only other place where ἀνάγω is used of resurrection is in Rom. 10:7. Besides, ATTRIDGE, *Hebrews*, 406, says that this verb conforms

- to the tendency of the letter that has used the language of exaltation, not resurrection. So, in the language of exaltation, the resurrection is inherent.
106. CRADDOCK, «Hebrews,» 40.
 107. BRUCE, *Hebrews*, 86-87.
 108. Our author seemingly shares the NT theology of redemption. The Son of Man must suffer (cf. Mark 9:12; Luke 9:22; 17:25). This suffering competes with the fact that «the Son of Man came... to give his life a ransom for many» (Mark 10:45). The term λύτρος, «ransom,» refers to the price for releasing a captive or for a slave to buy his or her freedom (cf. 2 Macc. 7). The related Greek word ἀπολύτρωσις, «redemption,» frequently appears in the NT epistles (cf. Rom. 3:24; 8:23; 1 Cor. 1:30; Eph. 1:7, 14; 4:30) as one way of describing the effects of Jesus' death and resurrection. See John R. DONAHUE, J. R. & HARRINGTON, D. J., *The Gospel of Mark* (SP 2, Collegeville: Liturgical Press, 2002), 313.
 109. ANDRIESEN, P.C.B. «La Teneur Judéo-Chrétienne de He 1:6 et 2:14b – 3:2,» in *NT 18* (1976): 306.
 110. KOESTER, «God's Purpose and Christ's Saving Work,» 367-368; KOESTER, *Hebrews*, 240. See also Michael Kibbe, *Godly Fear or Ungodly Failure? Hebrews 12 and the Sinai Theophanies* (Berlin: De Gruyter, 2016), 158; MOFFIT, D. M., «Hebrews and the General Epistles,» in *T & T Clark Companion to the Doctrine of Sin*, ed. Keith L. Johnson and David Lauber (Boston: Bloomsbury T & T Clark, 2016), 116.
 111. MANZI, F., *Carta a los Hebreos: Comentarios a la Nueva Biblia de Jerusalén* (Henao: Desclée De Brouwer, 2005), 68.
 112. Cf. LANE, *Hebrews 1-8*, 89.
 113. JOHNSON, W. G., «The Pilgrimage Motif in the Book of Hebrews,» in *JBL* 97 (1978): 240.
 114. Cf. DESILVA, D. A., *Perseverance in Gratitude: A Socio-Rhetorical Commentary on the Epistle to the Hebrews* (Grand Rapids: Eerdmans, 2000), 16-20.
 115. However, it is curious that according to LEHNE, S., *The New Covenant in Hebrews* (JSNTSup 44, Sheffield: Sheffield Academic Press, 1990), 35, with the exception of the Dead Sea Scrolls document, the idea of the new covenant is absent in the second temple period.
 116. GHEORGHITA, «Echoes of Exodus in Hebrews,» 171. According to Susanne Lehne, *The New Covenant in Hebrews*, 63, the mention of διαθήκη in the NT is not frequent; it occurs only 33 times. Apart from Hebrews, moreover, the occurrences of the phrase καινή διαθήκη or the simple use of διαθήκη are few. At this point, BEHM, J., «διαθήκη,» *TDNT* 2:124-134, finds that there are nine in Paul, four in the synoptic gospels, two in Acts, and one in Revelation. The seventeen of the others are in Hebrews.
 117. According to BONORA, A., «Alianza,» in *NDicTB*, 57, Hebrews considers that there was only a single covenant before Jesus Christ, that is, the Sinaitic covenant. Hebrews does not challenge the covenant made with Abraham (cf. 2:16-18; 6:13-20). See also VANHOYE, *A Different Priest*, 246.
 118. JOHNSON, *Hebrews*, 205; cf. VANHOYE, *A Different Priest*, 246.
 119. LANE, *Hebrews 1-8*, 208-209; KOESTER, *Hebrews*, 389.
 120. The word νέος is «new» in correlation with time. It has a temporary character and pertains to the present moment. The nuance is «recent time.» Something is new when it has not existed before but comes to light now. The word καινός, on the other hand, means new according to the *way of being*. If νέος points to what temporarily had not existed until now or what has recently appeared, καινός is new in comparison with what has been until now. The adjective καινός has a sense of «better than the old one.» It is *new-in-nature*. In LXX, καινός appears principally in the eschatological message of the prophets, who question the history of Israel's salvation until then and announce a new saving intervention of God for the future. Regarding this topic, see HAARBECK, H., «νέος,» *DTNT* 3:181-182; OEPKE, A., «νέος,» *TDNT* 4:896-899; J. Behm, «καινός,» *TDNT* 3:447-450.

121. JOHNSON, *Hebrews*, 213, finds that the Qumran community, for example, considered realization of the new covenant would take place when they return to the Law of Moses. They observed the law of Moses accurately under the guidance of the «Teacher of Righteousness.» They believed that there is no sort of fundamental break with the covenant made with Abraham or that made at Sinai. Their «covenant of conversion» was a covenant they made with each other and God to follow the law of Moses.
122. Cf. LINDARS, B., «The Rhetorical Structure of Hebrews», in *NTS* 35 (1989): 402, who says that the grand finale is Heb. 12:18-29 with its awesome picture of the coming cataclysm, when nothing will survive – but the kingdom.
123. Cf. CARRIÈRE, J.-M., «*Resistid!*» *Relectura de la carta a los Hebreos*, trans. Pedro Barrado and M. del Pilar Salas (CB 151, Estella: Editorial Verbo Divino, 2011), 58. According to BUCHANAN, *To the Hebrews*, 226-227, Heb 12 is the climax of the letter and v. 29 is the proper conclusion. The reason is that Heb 13 derives from later scribal activity.
124. Cf. JOHNSON, *Hebrews*, 328.
125. MITCHELL, *Hebrews*, 170.
126. ATTRIDGE, *Hebrews*, 372.
127. ELLINGWORTH, *Hebrews*, 670-671.
128. BRUCE, *Hebrews*, 355.
129. JOHNSON, *Hebrews*, 328.
130. The Sinaitic event is commonly related with the giving of the Law and the covenant. However, in this passage, it is employed for a different purpose.
131. VANHOYE, *Hebrews*, 210.
132. FRANCE, R. T., «A Tale of Two Mountains: Mountains in Biblical Spirituality,» in *Rural Theology* 6 (2008): 121.
133. Cf. *ibid.*, 121.
134. VANHOYE, *A Different Priest*, 393.
135. LANE, W. L., *Hebrews 9-13* (WBC 47B, Dallas: Word Books, 1991), 472.
136. BRUCE, *Hebrews*, 360.
137. MITCHELL, *Hebrews*, 186.
138. STEWART, A., «Cosmology, Eschatology, and Soteriology in Hebrews: A Synthetic Analysis,» in *BBR* 20 (2010): 547, notices the «metanarrative» in Hebrews as follows: God created humanity for glory and honor (2:6-7), which they failed to possess (2:8) and were subsequently enabled to possess (2:10) through Christ's accomplishment on their behalf (2:14-15).
139. Hebrews is not a letter in the normal sense of the term. The beginning lacks the epistolary elements familiar from Paul's letter (greeting, thanksgiving). The ending has only a few notes suggesting a letter: reference to the author's hope of being restored to the readers (13:19), news of «our brother Timothy» whom the author hopes to join in a visit to the readers (13:23), a brief exchange of greetings (13:24), and a final prayer (13:25). The author never says that he «writes» a letter, but only says «speaking» (2:5; 5:11; 6:9; 8:1; 9:5; 11:32). VANHOYE, *Hebrews*, 1, considers the letter to the Hebrews as a splendid homily, which is sent written, with a brief note, to the remote Christian community; cf. KOESTER, C. R., «Hebrews, Rhetoric, and the Future of Humanity», in *CBQ* 64 (2002): 103.
140. LINDARS, B., *The Theology of the Letter to the Hebrews* (Cambridge: Cambridge University Press, 1991), 2; MORA, G., *La Carta a Los Hebreos como Escrito Pastoral* (Barcelona: Facultad de Teología de Barcelona, Editorial Herder, 1974), 69. However, EISENBAUM, P. M., «Locating Hebrews within the Literary Landscape of Christian Origins,» in *Hebrews: Contemporary Methods – New Insights*, ed. Gabriella Gelardini (BIS 75, Leiden: Brill, 2005), 230, does not give importance the real-life circumstances. She suggests that the author composed a brilliant essay on Christology motivated by the very existence of other Christian literature that is in circulation. So, in her view, Hebrews is the quintessential example of the «theological essay.»

NOTES

141. Heb 2:1-4; 3:7-4:13; 5:11-6:12; 10:19-39; 12:14-29.
142. According to ATTRIDGE, *Hebrews*, 27, the creative heart of doctrinal reflection of Hebrews is clearly its Christology.
143. DE SILVA, *Perseverance in Gratitude*, 9-11.
144. Cf. CRADDOCK, «Hebrews,» 9.
145. ATTRIDGE, *Hebrews*, 13.
146. ELLINGWORTH, *Hebrews*, 80.
147. *Ibid.*, 42.
148. MCKNIGHT, S., «The Warning Passages of Hebrews: A Formal Analysis and Theological Conclusions,» in *Tj* 13 (1992): 31, says, in essence, the exhortation to the audience is «to persevere in faith»; put differently, the exhortation is «faithfulness.»
149. WESTFALL, C. L., «Left Behind? The Church in the Book of Hebrews,» in *The New Testament Church: The Challenge of Developing Ecclesiologies*, ed. John Harrison & James D. Dvorak (Eugene, OR: Pickwick, 2012), 189.
150. LINDARS, *Theology of Hebrews*, 127; Markus Bockmuehl, «The Church in Hebrews,» in *A Vision for the Church: Studies in Early Christian Ecclesiology in Honour of J.P.M. Sweet*, ed. Markus Bockmuehl and Michael B. Thompson (Edinburgh: T&T Clark, 1997), 137.
151. WESTFALL, «Left Behind?» 189-190.
152. VANHOYE, *Hebrews*, 84.
153. BRUCE, *Hebrews*, 91.
154. LANE, *Hebrews 1-8*, 74.
155. MICHEL, O., «οἶκος,» *TDNT* 5:121-122.
156. VANHOYE, *Hebrews*, 86.
157. KOESTER, *Hebrews*, 252-253.
158. VANHOYE, *A Different Priest*, 126.
159. BRUCE, *Hebrews*, 91.
160. NEWMAN, H., «Christian Nobleness,» in [http://www.newmanreader.org/works/ subjects/ sermon11.html](http://www.newmanreader.org/works/subjects/sermon11.html)
161. MANZI, *Carta a los Hebreos*, 68.
162. Cf. LANE, *Hebrews 1-8*, 89.
163. LINDARS, *Theology of Hebrews*, 43.
164. JOHNSON, «The Pilgrim Motif,» 249.
165. *Ibid.*, 249-250.
166. KOESTER, *Hebrews*, 262.
167. WESTFALL, «Left Behind?» 191.
168. Cf. LINDARS, *Theology of Hebrews*, 28.
169. SMALL, *Characterization of Jesus*, 2, n. 4, mentions some of the prominent treatments of the theology of Hebrews.
170. Listed here are only few examples. VANHOYE, A., *Our Priest is Christ: The Doctrine of the Epistle to the Hebrews*, trans. M. Innocentia Richards (Rome: P.I.B, 1977); MASON, E. F., «You Are a Priest Forever»: *Second Temple Jewish Messianism and the Priestly Christology of the Epistle to the Hebrews* (STDJ 74, Leiden: Brill, 2008); MCKELVEY, R. J., *Pioneer and Priest: Jesus Christ in the Epistle to the Hebrews* (Eugene, OR: Pickwick, 2013).
171. DELLING, G., «ἀρχηγός,» in *TDNT* 1:487.
172. DANKER F. W. & KRUG, K., *The Concise Greek-English Lexicon of the New Testament* (Chicago: The University of Chicago Press, 2009), 56.
173. LANE, *Hebrews 1-8*, 56-57.
174. BRUEGGEMANN, W., *Isaiah 40-66* (Louisville: Westminster John Knox, 1988), 118-119.
175. Cf. LANE, *Hebrews 1-8*, 63.
176. BRUCE, *Hebrews*, 80.
177. KOESTER, *Hebrews*, 236, 240.

178. ELLINGWORTH, *Hebrews*, 173.
179. DANKER and KRUG, *Greek-English Lexicon*, 39.
180. LANE, *Hebrews 9-13*, 411.
181. JOHNSON, *Hebrews*, 317.
182. Cf. DELLING, *TDNT* 1:487-488.
183. CRADDOCK, «Hebrews,» 149.
184. ATTRIDGE, *Hebrews*, 93.
185. JOHNSTON, G., «Christ as Archegos,» in *NTS* 27 (1981): 381-385. Retrieved from: <https://doi.org/10.1017/S0028688500006743>
186. LANE, *Hebrews 1-8*, 66-67.
187. NIGOSIAN, S. A., «Moses as They Saw Him,» in *VT* 43 (1993): 346-347, finds that Moses' name appears 767 times (Torah: 647; Prophets: 80; Writings: 40). There are also various titles ascribed to him. He is the «servant of Yahweh» (30 times), «servant or man of Elohim» (10 times), «the man who led us out of the land of Egypt» (4 times), «prophet» (3 times), «lord» (2 times), and «chosen one» (once). However, Brett R. Scott, «Jesus' Superiority over Moses in Hebrews 3:1-6,» in *BSac* 155 (1998): 203, suggests a little bit difference (Moses' name appears 762 times). Moreover, according to Scott, in first-century Jewish thought, Moses was held in almost God-like esteem, even higher than angels.
188. GHEORGHITA, R., «Echoes of Exodus in Hebrews,» in R. Michael Fox (ed.), *Reverberations of the Exodus in Scripture* (Oregon: Pickwick Publications, 2014), 182-185.
189. These three points taken from Scott, «Jesus' Superiority over Moses,» 206.
190. LANE, *Hebrews 1-8*, 80.
191. OUNSWORTH, R. J., «Joshua and the Pilgrim People of God in the New Testament,» in *New Blackfriars*, 48 (2003): 247.
192. SÄNGER, D., «μεσίτης,» *DENT* 2:233; KOESTER, *Hebrews*, 378-379.
193. BENEDICT XVI, «Moses: Mediator of Salvation for Israel,» in *General Audience Address* June 1, 2011.
194. SÄNGER, *DENT* 2:233.
195. BENEDICT XVI, «Moses: Mediator of Salvation for Israel.»
196. FIORE, B., *The Pastoral Epistles: First Timothy, Second Timothy, Titus*, SP 12 (Collegeville: Liturgical Press, 2007), 61.
197. According to W. Dommershausen, «כֹּהֵן», *TDOT* 7:66-70, there are four functions of the OT priesthood. First, when there was no explicit priesthood, the heads of the families or tribal elders performed ritual functions. When there were sanctuaries, a specific group of people was appointed to «guard» or «keep» the sanctuaries (Cf. Num 1:53; 3:28, 32). Second, the priest as an official mediator for a divine oracle dispense oracles (cf. Judge 18:5; 1 Sam 23:2; 30:7f). Third, from the time of the monarchy on, the priests function as teachers (cf. Hos 4:4ff; 8:12; Jer 18:18; Ezek 7:26). Fourth, during the monarchy, the cultic ministry of the priesthood took concrete shape. All sacral acts, brought into the presence of God, were reversed to the priesthood (cf. 2 Chron 26:18).
198. DE VAUX, R., *Instituciones del Antiguo Testamento* (Barcelona: Herder, 1976), 462.
199. SMALL, *Characterization of Jesus*, 183. VANHOYE, *Hebrews*, 2, notices that the designation of Christ as a «priest,» or «high priest» is a completely novelty. Such as statement is, in fact, found nowhere else in the New Testament. Therefore, Vanhoye claims that the author presents a real, carefully assembled *treatise on Christology*, a unique occurrence in the NT.
200. Cf. BRUCE, *Hebrews*, 119.
201. EBERHART, Ch. A., «Characteristics of Sacrificial Metaphors in Hebrews,» in *Hebrews: Contemporary Methods*, 63, argues that while initially stating that *Christ sacrifices prayer* (Heb. 5:7), Hebrews gradually develops the content of the metaphor. It is combined with the imagery of the Day of Atonement, which is governed by blood application rites that effect purification. The imagery then includes a reference to the crucifixion.

NOTES

202. WILLI-PLEIN, I., «Some Remarks on Hebrews from the Viewpoint of Old Testament Exegesis,» in *Hebrews: Contemporary Methods*, 33, seems to be minimizing the importance of the suffering of Christ when she says that Christ has entered the heavenly sanctuary not by slaughtering, not even by sacrificing himself, but by bringing uncontaminated life into the sanctuary – his own innocent suffering.
203. BRUCE, *Hebrews*, 214.
204. HAHN, S. H., «A Broken Covenant and the Curse of Death: A Study of Hebrews 9:15-22,» in *CBQ* 66 (2004): 435.
205. VANHOYE, *Our Priest is Christ*, 35. Emphasis original.
206. *Ibid.*, 38.
207. Behm, *TDNT* 2:132.
208. LANE, *Hebrews 1-8*, 145-146.
209. Cf. LANE, *Hebrews 9-13*, 307-311.
210. *Ibid.*, 235.
211. OUNSWORTH, «Joshua and the Pilgrim People of God,» 242-243.
212. VARO, F., *Pentateuco y Libros Históricos* (Navarra: EUNSA, 2016), 97-98.
213. OUNSWORTH, «Joshua and the Pilgrim People of God,» 245.
214. MORALDI, L., «Josué,» in *NDicTB*, 910-911.
215. OUNSWORTH, «Joshua and the Pilgrim People of God,» 245.
216. FARBER, Z., *Images of Joshua in the Bible and Their Reception* (BZAW 457, Berlin: De Gruyter, 2016), 86.
217. FARBER, *Images of Joshua*, 279, notes that the NT took little or no interest in Joshua.
218. OUNSWORTH, *Joshua Typology*, 1.
219. OUNSWORTH, *Joshua Typology*, 1. However, FARBER, *Images of Joshua*, 279, 281, also underlines the failure of Joshua, but he arrives at a different conclusion. He suspects that the failure of Joshua to give the Israelites rest causes his insignificance in the NT. Farber supports this idea by showing the absence of Joshua in the list of the OT heroes (Heb 11). This absence, combined with the fact that it is the only explicit mention of Joshua in Hebrews, describes him negatively as someone who failed to give the Israelites «rest.» As a consequence, this failure evokes that there is no essential connection between Jesus and Joshua.
220. LANE, *Hebrews 1-8*, 154.
221. VANHOYE, *A Different Priest*, 193, notes that this is the only use of this word in the New Testament.
222. Cf. SMALL, *Characterization of Jesus*, 192-193.
223. BRUCE, *Hebrews*, 155.
224. KOESTER, *Hebrews*, 335. Emphasis added.
225. CRADDOCK, «Hebrews,» 149, sees that although the idea of perfection is frequent in Hebrews (2:10; 5:9; 7:19, 28; 9:9; 10:1, 14), the noun *τελειωτής*, «perfecter,» occurs only here in the epistle and nowhere else in Scripture.
226. SCHIPPERS, R., «τέλος,» *DTNT* 3:79-84. It is necessary to note that Hebrews seems to talk about two kinds of perfection: the perfection of Christ and that of the believers.
227. LINDARS, *Theology of Hebrews*, 40.
228. ATTRIDGE, *Hebrews*, 86-87.
229. LINDARS, *Theology of Hebrews*, 40.
230. ATTRIDGE, *Hebrews*, 356-357.
231. VANHOYE, *Hebrews*, 197.
232. LINDARS, *Theology of Hebrews*, 45.
233. SMALL, *Characterization of Jesus*, 235.
234. LINDARS, *Theology of Hebrews*, 40.
235. KOESTER, *Hebrews*, 123-124.

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