

**CAN'T STOP**  
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**WON'T STOP**  
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An Introduction  
to the Book  
of Hebrews



VINTAGE PRESS

Can't Stop. Won't Stop.: An Introduction to the Book of Hebrews

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## AUTHORSHIP

The Letter to the Hebrews is one of the most enigmatic letters in the New Testament. Many Scholars agree that the content of Hebrews provides little to no evidence as to who wrote it, when it was written, to whom it was written, and why it was written. The literature regarding the authorship of Hebrews is largely conjecture with varying degrees of acceptability.<sup>1</sup> We are left to echo the sentiment of the Ancient Christian writer, Origen, in saying that only God knows who wrote the Letter to the Hebrews.<sup>2</sup>

While we cannot know who the author is, Hebrews does offer some clues as to what kind of writer he was. For one, the letter has some of the best Greek of any book in the New Testament. The Greek that is used in Hebrews is matched only by the material written by Luke, the author of the Gospel of Luke and the book of Acts. From its quality and style, many scholars believe the author of Hebrews was formally trained in rhetoric at the best of Greek schools.<sup>3</sup>

Because of its unique style, content, as well as theology, many scholars through the centuries have made guesses as to the identity of the author. From the Early Church to the Protestant Reformation, many Christians have believed that the author must have been one of the apostles. Traditionally, Hebrews has been attributed to Paul, which is why older translations such as the King James Version might list Paul as the author. The material supporting Pauline authorship includes similar vocabulary, some similar points of theology, and the testimony of the church fathers.<sup>4</sup> Pauline authorship is often associated with the church of Alexandria. Clement of Alexandria proposed that Paul originally wrote the book in Hebrew and then Luke translated it for him into Greek. This would, theoretically, account for the similarity to some of Paul's writings while recognizing the superior Greek found in Hebrews as

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compared to the rest of Paul's letters.<sup>5</sup> However, beginning in the twentieth century, scholars have almost universally abandoned the position that Paul wrote Hebrews.<sup>6</sup>

Another popular option for the author of Hebrews is Barnabas, who traveled with Paul. Barnabas was put forward as an option by Tertullian of Carthage, another Ancient Christian writer.<sup>7</sup> Barnabas's idea was pretty popular in the Western Christianity, but not in the East.<sup>8</sup> The Barnabas position is supported by evidence such as the reference to Timothy, "our brother," in 13:23 which shows that the author was likely within Paul's traveling circle.<sup>9</sup> David Allen supports the idea that Luke was the author of Hebrews. Allen proposes that Luke wrote Hebrews from Rome following the death of Paul but before the destruction of the Jerusalem temple.<sup>10</sup> Other proposed authors include Clement of Rome, the Apostle Peter, Jude, Stephen, Philip the Deacon (Acts 6:5), Aristion, Priscilla and Aquilla, Mary, Apaphras, and Apollos.

Ultimately, when discussing the authorship of Hebrews, we must ask, "does it belong in Scripture?" We might be tempted to think that we must know who wrote the letter in order to consider it as Scripture. But while authorship is an important question, it doesn't determine whether it belongs in the Bible or not. Within church history, authorship was only one element considered in the debates about the New Testament canon. Ultimately, Hebrews has been considered as part of the canon since an early point in Christian history. Just because the text has some mysteries does not mean that the Holy Spirit has not preserved the book and maintained it in the Christian canon.

## **AUDIENCE**

The title of a book/letter in the New Testament usually provides some information as to the intended audience. In

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the case of Hebrews, the title, “to the Hebrews” was likely added to the text in the second century, so it does not help as much as we might want it to.<sup>11</sup> Even though some think the title was added in the second century, the title is universally attested to in the Greek manuscripts and the ancient versions.<sup>12</sup>

Most scholars today believe the recipients were predominantly Jewish, though there were probably some Gentiles.<sup>13</sup> Some Gentiles known as “God-fearers” often affiliated themselves with synagogues so it is very probable that this house church was composed of both Jews and Gentiles.<sup>14</sup> The author gives a variety of clues that help us identify the people he wrote to. In 13:14 the author insists that his audience does not live in “a permanent city” and encourages his audience to show hospitality to strangers they do not know. The author tells his audience to identify with those in prison and cautions them to avoid greed and materialism. This leads some to think that the audience is in an urban setting which would be consistent with the idea that the recipients worshipped in a house church setting.<sup>15</sup>

From the authors’ heavy use of Scripture, as well as his assumption that his audience knows his references (for you know...e.g., 12:17), the audience is very familiar with the Old Testament and is probably Jewish.<sup>16</sup> The writer expects his readers to be familiar with Old Testament persons, institutions, texts, the Mosaic law, and to accept the divine authority of the Old Testament. The text of Hebrews also exhibits a rabbinic way of writing and features familiarity with the literature associated with Second Temple Judaism (i.e., the period of Israelite history following their return from exile).<sup>17</sup> Also, the writer’s opening of Hebrews talks about Jesus in terms of divine wisdom, showing that he is very aware of Wisdom literature.<sup>18</sup> It appears that the audience was influenced by the Greek culture. In Hebrews. 2:2 the author talks about angels mediating the old covenant, an idea that was prevalent in Hellenistic Judaism.<sup>19</sup>

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The evidence supports the claim that the audience was a small house church in an urban setting. The people of this small church were influenced by Hellenistic Judaism.<sup>20</sup> Hebrews was most likely written to the church in Rome. In Hebrews 13:24 the author referred to people from Italy, making Rome a probable destination.<sup>21</sup>

## DATE

Discerning an accurate date for Hebrews is another difficult exercise. There is little evidence within the text itself that lets us know when the letter was written, and many of the decisions that we make in other areas determine where we set the date of the letter. One solid conjecture is that Hebrews was written somewhere around 64–68 A.D.<sup>22</sup> The Christian writer, Clement of Rome, read and quoted from Hebrews when he wrote his epistle in 96 A.D.<sup>23</sup> This tells us that we need to be looking for a date before 90 A.D. most likely. Hebrews 2:3 further emphasizes this by putting the readers within the lifetime of those who witnessed the ministry of Christ.

Hebrews 12:4 points to a potentially non-violent persecution. This could mean that Hebrews was written before the persecution by Nero in Rome in 64, but this really only strongly says that it was written before the persecution under Domitian between 81–96.<sup>24</sup> There is also the strong likelihood that Hebrews was written before the fall of the temple in 70 A.D.<sup>25</sup> We are left without any real certainty as to the dating of the Epistle to the Hebrews, but our best reckoning is somewhere between 64–70.

## GENRE

The Letter to the Hebrews is unlike any other book of the Bible. Much of the New Testament is composed of letters where one individual writes either to another individual or a church. Typically, these letters follow standard letter writing practices of the first century. For example, when Paul wrote to the Roman church, he wrote, “Paul, a servant of Christ Jesus, called to be an apostle...To all those in Rome who are loved by God and called to be saints” (Romans 1:1, 7). In Romans 16 at the conclusion of his letter, Paul greeted several individuals who were there in Rome.

Hebrews, however, is very different. Hebrews does not begin with any sort of customary greeting. Still, the letter ends with a benediction and final greetings, typical elements of a first-century letter. The final greeting reads as follows: “Greet all your leaders and all the saints. Those who come from Italy send you greetings. Grace be with all of you” (Hebrews 13:24–25).

So, Hebrews is obviously a letter but certainly more than a letter. Interestingly, in Hebrews 13:22, the author wrote, “I appeal to you, brothers, bear with my word of exhortation.” The word “exhortation” is also used in Acts 13:15 when Paul delivered a sermon in Pisidian Antioch.<sup>26</sup> Not only does the author use the word “exhortation,” but Hebrews is full of exhortation. According to one commentator, the book of Hebrews contains two distinct types of literature: “namely, *exposition*, in which the author expounds the person and work of Christ, and *exhortation*, in which he seeks to motivate the congregation to a positive response.”<sup>27</sup>

Think about listening to a sermon on a Sunday morning. A sermon always combines exposition and exhortation. The preacher will take moments throughout the sermon to explain whatever he is reading. This is exposition. Similarly, the preacher will move from explaining to challenging and



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encouraging. This is exhortation.

Another commentator clarifies the genre of Hebrews:

*Hebrews, then is a sermon, an exhortation, in epistolary form. The author urgently exhorts the readers to hold fast to their faith, to persevere to the end. The letter was read orally to the congregation; hence we should attend to the letter's oral character. The oral character of the discourse is buttressed particularly by two features: (1) the emphasis on speaking and hearing that pervades the letter; (2) the alternation between exposition and exhortation, where the exhortations take precedence.<sup>28</sup>*

Thus, while the genre of Hebrews is complicated, we can at least say that Hebrews is a sermon in letter form.

## PURPOSE AND PLAN

The purpose and plan of Hebrews flows from its genre. Because Hebrews is a sermon, the author wrote to make a point. The recipients of Hebrews were beginning to experience pressures in life. As previously noted, they were probably Jewish Christians and “the community is facing external pressures to follow the wisdom and culture of the day, to desire wealth and prestige. The steady assault on their status is wearing away at their steadfastness. The promises of God are growing dim in their minds.”<sup>29</sup> This church might have even begun to experience persecution for their faith. The easiest answer for many of them was simply to return to Judaism.

For the author of Hebrews, leaving Christianity and returning to Judaism posed a serious problem. Why? To leave Christianity is to leave Christ and to leave Christ is

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ultimately to leave salvation. Jesus is superior to the angels. He's superior to Moses. He's superior to the sacrificial system of Judaism. If Jesus is superior to all these things, then these Christians should not neglect or reject Jesus. Therefore the author sought "to strengthen, encourage, and exhort the tired and weary members of a house church to respond with courage and vitality to the prospect of renewed suffering in view of the gifts and resources God has lavished upon them." Another commentator explains the purpose this way: "To encourage a group of discouraged believers drifting from real Christianity by bolstering their commitment to draw near to God and to endure in commitment to Christ."<sup>31</sup>

## OUTLINE

As we think about the purpose of Hebrews, understanding the structure and outline of the book is important. The structure and outline of the book helps the author state his purpose. Here is an outline to understand Hebrews:

- I. Prologue: Definitive and Final Revelation in the Son (1:1-4)
- II. Don't Abandon the Son Since He Is Greater than Angels (1:5-2:18)
  - A. The Son's Nature and Reign Show He Is Greater than Angels (1:5-14)
  - B. Warning: Don't Drift Away (2:1-4)
  - C. The Coming World Subjected to the Son (2:5-18)
- III. Don't Harden Your Hearts Since You Have a Son and High Priest Greater than Moses and Joshua (3:1-4:13)
  - A. The Faithful Son Greater than the Servant Moses (3:1-6)
  - B. Warning: Continue Believing and Obeying to Enter Rest (3:7-4:13)

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- IV. Don't Fall Away from Jesus' Priesthood Since It Is Greater than the Levitical Priesthood (4:14-10:18)
  - A. Exhortation in Light of Jesus' Priestly Status (4:14-5:10)
  - B. Warning and Assurance (5:11-6:20)
  - C. Jesus' Greater Priesthood (7:1-28)
  - D. New Covenant Better than the Old (8:1-13)
  - E. A Better Sacrifice Under the New Covenant (9:1-10:18)
- V. Concluding Exhortations and Warnings (10:19-12:29)
  - A. Exhortation to Draw Near, Hold Fast, and Help Others (10:19-25)
  - B. Warning: No Hope of Forgiveness for Those Who Turn from Christ (10:26-31)
  - C. Call to Persevere in Faith (10:32-12:3)
  - D. Exhortations to Readers to Endure (12:4-29)
- VI. Epilogue: Final Exhortations (13:1-25)<sup>32</sup>

## AUTHOR'S USE OF THE OLD TESTAMENT

One of the most prominent features of the letter to the Hebrews is the author's use of the Old Testament. Most of the New Testament utilizes the Old Testament, but few rival Hebrews. One author goes as far to say, "Hebrews is impregnated with the OT."<sup>33</sup> Scholars debate exactly how often Hebrews uses the Old Testament, but one commentator claims that "there are thirty-one explicit quotations and four more implicit quotations, a minimum of thirty-seven allusions, nineteen instances where OT material is summarized, and thirteen more where a biblical name or topic is cited without reference to a specific context."<sup>34</sup> Most the references come from the Psalms and the Pentateuch (i.e., Genesis-Deuteronomy).

While the author utilized the Old Testament, the version used is not the Hebrew but rather the Greek translation (i.e., Septuagint, LXX), utilized by many Jews and Christians throughout the Greco-Roman world. The author's use of the

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Old Testament, however, expands beyond the mere use of words. The author utilizes many images, including angels, Moses, the tabernacle, and others. The use of these images function as a way to point to Jesus. The author's use of the Old Testament reminds us that

*the OT remains a valid and significant witness to God's redemptive word and deed. Christians must grasp this witness in the light of God's decisive act of speaking through the Son (1:1-2a). The words of the OT are quoted not for their significance in the past but rather for their significance in the present. All of Scripture remains a revelation of God's unalterable plan of salvation for the human family.<sup>35</sup>*

## THEOLOGY

What does the Letter to the Hebrews teach us about God, and how do we apply it to our lives? Several theological ideas appear in Hebrews, but below are ideas worth noting.

### THE SUFFICIENCY OF CHRIST

One of the most obvious theological themes found in Hebrews is the sufficiency of Christ. Jesus is God's final and definitive message—the capstone to God's revelation. Jesus is greater than angels, he's greater than Moses, he's a better high priest, and he is the mediator of a new and better covenant. These are not just facts about Jesus—these are truths that the author applied to his recipient's dire situation. The community of Hebrews had become spiritually lazy. One scholar writes, “The reader's lethargy derives from their failure to grasp the full significance of Christ. They were prepared to abandon their confession because they had lost

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the realization of its significance.”<sup>36</sup> The congregation failed to see Jesus as God’s ultimate word and the significance of the incarnation. The message of Hebrews is that Jesus is better than anything we can put our hope and trust in.

Hebrews has some of the highest statements about Jesus in the New Testament. Jesus is the agent of creation (1:2-3, 10-12), and is eternal (7:3, 23-25). This means that Jesus was pre-existent.<sup>37</sup> In some mysterious way, Jesus is both different from God the Father, and yet shares in God’s divinity. The author of Hebrews says that Jesus is “the exact imprint of God’s nature” (1:3). Jesus created all and is over all, so our lives ought to revolve around the one who is above all things. Nothing should, nor can take Jesus’ place.

Jesus is also our high priest (1:17, 8:1), as well as a sacrifice for our sins (1:14, 10:5), and he eternally intercedes for us in heaven (4:14; 8:1-5). This means that Jesus is the necessary and sufficient means to become a child of God. As enemies of God, nothing can reconcile us to God apart from Jesus. Once we are children of God, we need to trust nothing else to maintain God’s love for us. The author of Hebrews also wrote that Jesus was also tempted (2:18, 4:15; 12:2), which means that he can empathize with us. And while he was tempted, he never sinned (4:15; 7:26-28). Jesus accomplished our salvation by being obedient to death on the cross, and he never failed in that mission. Jesus successfully accomplished our salvation.

## **GOD**

In the Letter to the Hebrews, God is the God who speaks. The Letter begins, “Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son.” Elsewhere in Hebrews, the author uses the

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present-tense verb to express the idea that the Holy spirit “speaks;” “Therefore, as the Holy Spirit says...(3:7). According to the author of Hebrews, God still speaks, and does so through the reading and preaching of the Bible.<sup>38</sup> This is why the author of Hebrews emphasizes listening and obeying. This Hebrew Christian community needed to be reminded that God’s judgment was real. While God no longer spoke in the same way he did in the Old Covenant, this did not get them off the hook. God has spoken in an ultimate way through Jesus—Jesus is the capstone of God’s revelation; the final revelation. As such, it is much more important to listen to God now than ever before in revelation history.<sup>39</sup>

Since Jesus is the final expression of God’s word, this has major implications for how we read Scripture, and how we understand God. Just as we might better understand certain scenes in a movie differently once we have watched the entire film, the revelation of Jesus helps us understand the whole Bible in a different way. When the apostle John read Genesis 1, he understood God’s creation to have taken place through Jesus (John 1). When the author of Hebrews read the story of Melchizedek in Genesis 14:17-24, he saw things in that story differently because of Jesus (Hebrews 7:11-28). According to the author of Hebrews, the hindsight of the New Testament is better than the foresight of the Old Testament.

Because of Jesus, we can understand God in a deeper way than any person in the Old Testament ever did. This may seem like a radical claim, but this is the claim of the New Testament. The whole argument found in Hebrews is that Jesus is qualitatively better than anything that came before him, and that we now have access to God in a way that is exclusive to Christian believers. The apostle Paul said it best: “We have the mind of Christ” (1 Corinthians 2:16). In 1 Corinthians 2:6-16,

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Paul reasons that because the Spirit knows the depths of God, we can know what God freely gives us because we have God's Spirit. All of this is made possible, of course, because the Spirit of sonship we have through Jesus (Galatians 4:6-7). If you've been reading closely, you'll see that our relationship to God takes on a trinitarian shape. Because of Jesus, we have been invited into the depths of God's triune fellowship—something that no Old Testament character ever had.

## THE NEW COVENANT

One of the most dominant themes in the Letter to the Hebrews is that of the New Covenant.<sup>40</sup> What is the New Covenant? When the author of Hebrews used this term, he was referring to Jeremiah 31:31-33:

*<sup>31</sup>"Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah,*

*<sup>32</sup>not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt...*

*<sup>33</sup>For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.*

Jeremiah 31:31-33

The old covenant refers to the covenant instituted at Mount Sinai when God gave the law to Israel. This isn't just the "thou shall not..." laws but the entirety of the sacrificial system that comes with it. Israel broke this covenant when they decided to build the golden calf; a decision which was like marital infidelity. Throughout the story of the Old Testament, Israel repeatedly

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committed adultery against God, so the prophet Jeremiah foretold of a new covenant—a covenant that would be written on hearts and minds, not tablets of stone like the old covenant.

Jesus is greater than Moses and is the high priest of this new covenant. The old covenant could prescribe behavior, but it could never change hearts. Just like laws today can change behavior, they don't always make us *want* to obey. The desire to obey must occur in the heart and mind. This is why the new covenant is better—Jesus changes hearts and minds so that we want to obey.

## FAITH

According to Hebrews, faith “is the assurance of things hoped for, the conviction of things not seen” (11:1). This definition of faith is the opposite of what many believe about Christian faith: “faith is believin’ what you know ain’t so.”<sup>41</sup> On the contrary, faith is not irrational but is built upon entirely rational premises. Now a critic of Christianity might admit that perhaps faith is built upon rational premises, e.g., “that God exists.” There is nothing inherently irrational about belief in God, *per se*. Yet the critic might respond, “But the existence of God cannot be *proved*.” The problem with this response, however, is that the concept of “proof” is problematic. What is generally thought of when people use the word “proof” is “certainty,” and philosophers generally believe that such certainty is unobtainable outside the realms of mathematics and logic.<sup>42</sup>

In the philosophy of science, philosophers recognize that there are certain axiomatic beliefs that cannot be proved, yet without such beliefs the methodologies that undergird scientific knowledge would not be possible. For example, the laws of logic and mathematics are known *a priori*, that is, before any observation or sense perception, while scientific theories are known



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*a posteriori*, that is, only after observation has taken place. Said in another way, logic and mathematics are *presupposed* by science, not *proved* by science.<sup>43</sup>

There are other beliefs that cannot be proved by science yet are still presupposed by scientists before they ever begin to observe things. For one, science cannot prove there is a mind-independent world. For thousands of years there have been millions of people who have believed that our perception of reality is an illusion. We cannot prove that the world really exists outside our mind, yet science depends on this assumption.<sup>44</sup> So in summary, no, we can't *prove* God exists, but neither can we prove a whole host of other things.

The point of all this is simple—just because we don't have proof of something doesn't make it irrational to believe in. The beliefs that undergird scientific methodologies are unprovable, yet entirely reasonable to believe. This brings us back to our discussion of faith. Faith isn't a proof, but it is a reasonable conviction of what is not seen. The author of Hebrews does not set out to demonstrate the reasonableness of belief in God. Instead, he presupposes God's existence, and claims that faith is an assurance of things hoped for, and a conviction of things not seen. Why? Because God is trustworthy; and that is the author's point. Because God is trustworthy, we can trust him. This simple point should encourage us to listen to and obey the voice of God.

## RESOURCES FOR ADDITIONAL STUDY

Below we have included some resources for our series through the book of Hebrews. We encourage you to study the book yourself outside of our sermon series.

### TECHNICAL COMMENTARIES

Allen, David L. *Hebrews*. The New American Commentary. Nashville, TN: B & H Publishing Group, 2010.

Ellingsworth, Paul. *The Epistle to the Hebrews: A Commentary on the Greek Text*. New International Greek Testament Commentary. Grand Rapids, MI: W. B. Eerdmans, 1993.

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Lane, William. *Hebrews 9-13*, Word Biblical Commentary, vol. 47b, ed. David A. Hubbard and Glenn W. Barker. Grand Rapids: Zondervan, 1991.

Schreiner, Thomas R. *Commentary on Hebrews*, Biblical Theology for Christian Proclamation, ed. T. Desmond Alexander, Andreas J. Köstenberger, and Thomas R. Schreiner. Nashville: Holman Reference, 2015.

## NON-TECHNICAL COMMENTARIES

Guthrie, George H. *Hebrews*, NIV Application Commentary, ed. Terry C. Muck. Grand Rapids: Zondervan, 1998.

Jobes, Karen. *Letter to the Church: A Survey of Hebrews and the General Epistles*. Grand Rapids: Zondervan, 2011.

Stedman, Ray C. *Hebrews*. The IVP New Testament Commentary Series. Downers Grove, IL: InterVarsity Press, 1992.

## INTERNET RESOURCES

The Bible Project

<https://thebibleproject.com/explore/hebrews>

Tim Keller

<https://gospelinlife.com/downloads/christ-our-treasury-the-book-of-hebrews>

John Piper

<https://www.desiringgod.org/scripture/hebrews>

David Platt

<https://radical.net/articles/scripture/hebrews>

The Village Church

<https://www.tvcrestresources.net/resource-library/sermons/by-series/hebrews>

The Summit Church

<https://summitchurch.com/series/hebrews-christ-is-better>

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<sup>1</sup>Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 1993), 3.

<sup>2</sup>David L. Allen, *Hebrews*, The New American Commentary (Nashville, TN: B&H Publishing Group, 2019), 24.

<sup>3</sup>William L. Lane, *Hebrews 1-8*, Word Biblical Commentary, vol. 47a, ed. David A. Hubbard and Glenn W. Barker (Grand Rapids: Zondervan, 1991), 1.

<sup>4</sup>Allen, 36.

<sup>5</sup>Ellingworth, 4.

<sup>6</sup>Allen, 34; Ellingworth, 3.

<sup>7</sup>Ellingworth, 14.

<sup>8</sup>Allen, 44.

<sup>9</sup>Lane, xlix.

<sup>10</sup>Allen, 48.

<sup>11</sup>*Ibid.*, 24.

<sup>12</sup>Ellingworth, 21.

<sup>13</sup>*Ibid.*, 27.

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<sup>14</sup>George H. Guthrie, *Hebrews*, NIV Application Commentary, ed. Terry C. Muck (Grand Rapids: Zondervan, 1998), 20.

<sup>15</sup>Lane, liii.

<sup>16</sup>*Ibid.*, liv.

<sup>17</sup>Ellingworth, 23.

<sup>18</sup>Lane, liv.

<sup>19</sup>*Ibid.*

<sup>20</sup>*Ibid.*, lv.

<sup>21</sup>Ellingworth, 28.

<sup>22</sup>Lane, lxvi.

<sup>23</sup>Ellingworth, 29.

<sup>24</sup>Ellingworth, 31.

<sup>25</sup>*Ibid.*, 32.

<sup>26</sup>Thomas R. Schreiner, *Commentary on Hebrews*, Biblical Theology for Christian Proclamation, ed. T. Desmond Alexander, Andreas J. Köstenberger, and Thomas R. Schreiner (Nashville: Holman Reference, 2015), 10.

<sup>27</sup>Guthrie, 27.

<sup>28</sup>Schreiner, *Commentary on Hebrews*, 10-11.

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<sup>29</sup>Gary M. Burge, Lynn H. Cohick, and Gene L. Green, *The New Testament in Antiquity: A Survey of the New Testament Within Its Cultural Contexts* (Grand Rapids: Zondervan, 2009), 388.

<sup>30</sup>Lane, c.

<sup>31</sup>Guthrie, 22.

<sup>32</sup>Taken from Schreiner, *Commentary on Hebrews*, 17-20.

<sup>33</sup>Lane, *Hebrews 1-8*, cxv.

<sup>34</sup>*Ibid.*, cxvi.

<sup>35</sup>*Ibid.*, cxxiv.

<sup>36</sup>Lane, cxxxviii

<sup>37</sup>Ellingworth, 72.

<sup>38</sup>R. T. France, "Hebrews," *The Expositors Bible Commentary*, ed. Tremper Longman III and David Garland (Grand Rapids: Zondervan, 2006), 31.

<sup>39</sup>Lane, cxxvii

<sup>40</sup>Karen Jobes, *Letter to the Church: A Survey of Hebrews and the General Epistles*, (Grand Rapids: Zondervan, 2011), 45.

<sup>41</sup>*Ibid.*, 48.

<sup>42</sup>Anthony Thiselton, *Doubt, Faith, and Certainty* (Grand Rapids: Eerdmans Publishing, 2017), 13-14.

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<sup>43</sup>J. P. Moreland, *Scientism and Secularism* (Wheaton: Crossway, 2018). 78.

<sup>44</sup>*Ibid.*, 58.