

1. Opening Prayer

2. Intro: Creedal Christology

a. Arius vs. Athanasius

Arius (250?-336)

The nature of Logos is similar to God (*Homoiousios*).

Logos is essentially different from God the Father.

Logos is not eternal (has origin), and only God the Father is eternal (has no origin).

Logos is created but different from other (humans).

“The Son of God” is just a title.

He could be called as god as a mediator, but essentially different from God the Father.

Jesus was just a human, limited with hunger, thirst, tears, ignorance, and pain. Thus, he would have sinned. However, because he did not sin, God chose him as the Son of God.

The Son does not have direct communion with the Father God.

Logos is not God but just the word and wisdom of God.

Christ has the human body but has no soul. Instead of human soul, Christ has Logos.

The Holy Spirit is created by Logos.

Athanasius (296?-373)

The nature of Logos is the nature of God (*Homoousios*).

God the Father is eternal, because God the Son is also eternal.

Thus, the Father and Son relationship is essential.

The Logos is eternal (John 1:1, Revelation 1:4)

Christ didn't say “I have become the truth” but “I am the truth” (John 14:6).

Calling God “having no origin” is not biblical. Calling God the Father is more biblical, because Jesus said, “Father and I are one.” (John 10:30)

Mediator has no power to save. Thus, Christ is not a mediator but God who came into being to save the humanity.

b. Council of Nicea (325)

We believe in one God, the Father, the Almighty, maker of heaven and earth... We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man... We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified...

3. Background of Melchizedek

In the Dead Sea Scrolls, an eschatological writing called, *11 Q*, Melchizedek indicates that “the inheritance of Melchizedek” assures that the Jews that they will be able to return to their homeland and that he will bring them liberty from ravages of the evil one... In 2 Enoch 72, he is said to have been protected as a child by the archangel Gabriel and was designated by God to become “the originator of the priests.”...Philo (13 B.C – 50 A.D)...carefully develops the allegorical implications of Melchizedek’s place as the high priest of God, emphasizing his righteousness and the fact that his thoughts about God were high, vast, and sublime... – Interpretation Bible Studies

4. Let us read 4:14 – 5:13

- a. What would be the roles of the high priest at the New Testament time?
- b. How does this chapter describe Jesus as the High Priest?
- c. All of sudden, this letter mentions Melchizedek. Why? Read Genesis 14:18-20 and Psalm 110:4. And how do you see the letter tries to relate Jesus with Melchizedek?

5. Let us read Ch. 6:1-12

- a. What does “not laying again the foundation” mean in verse 1?
- b. What possible cases of losing faith can we imagine in the time of the New Testament?
- c. What is impossible according to verse 4?
- d. How shall we understand the parable in verses 7-8?

6. Closing Prayer