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GENRE AND OUTLINE: THE KEY TO THE LITERARY STRUCTURE OF HEBREWS

A Dissertation Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfilment of the
requirements for the degree of
Doctor of Theology

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by

Harald Tomesch

1996

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TABLE OF CONTENTS

LIST OF FIGURES iv

Chapter/Addendum

1. PROPOSED OUTLINES FOR THE EPISTLE TO THE HEBREWS 1

Introduction

2. HEBREWS' GENRE: A WORD OF EXHORTATION 9

2A. THE OCCASION FOR THE EXHORTATION IN HEBREWS 22

3. THE INTENT AND SCOPE OF THE INVESTIGATION 37

The Three Themes of the Address

Summary

3A. THE LITERARY ARTISTRY OF HEBREWS 51

4. THE PERIODIC SENTENCE: HEBREWS 1:1-4 64

The Theology of Hebrews 1:1-4

The Introductory Formulas in Hebrews

The Grammar of Hebrews 1:1-4

5. THE RELATIONSHIP BETWEEN THE PERIODIC SENTENCE AND THE PSALM CITATIONS 94

Use of an inclusio (κληρονόμον – inheritance)

God's Past Communiqué and the Details of that Communiqué in the Catena

Numerical Symmetry

Proof of Jesus' Superiority - His Titles

Grammatical Symmetry Between the Verb of the Period and the Catena

Suitability of the Key Words in the Period for the Choice of Psalm Citations

Psalm 2:7

1 Chronicles 17:13

Psalm 97:7

Psalm 104:4

Psalm 45:6a

Psalm 45:6b-7

Psalm 102:25-27

Psalm 110:1

Initial Concluding Observations

6. THE KEY WORDS AND THE STRUCTURE OF THE EPISTLE. 172

The Outline to Hebrews' Exhortation

7. CONCLUSIONS 205

BIBLIOGRAPHY 211

LIST OF FIGURES

Figure		Page
1.1	Outline of Thomas Aquinas	2
1.2	Outline of Wolfgang Nauck	3
1.3	Outline of Philip Edgcumbe Hughes	3
1.4	Outline of Steve Stanley Based Upon G. W. Buchanan's Proposal	4
1.5	Outline of Walter G. Überlacker	4
1.6	Outline of Albert Vanhoye	5
1.7	Outline of Linda Neely's Discourse Analysis	6
3.1	The Foundation of Hebrews	38
3.2	The First Section of the Address and its Themes	40
3.3	The First Section of the Address and the Key Words	43
3.4	The Sermon Outline	47
4.1	Structural Key to Hebrews--Hebrews 1:1-4	67
4.2	Hebrews' Outline According to Theme A	92
5.1	Grammatical Symmetry Between the Verbs of the Periodic Sentence and the Catena	107
5.2	The Pattern Between the Periodic Sentence and the Catena	112
5.3	The Symmetry Between the Christological Affirmations and the Psalm Citations of Hebrews 1	119
5.4	The Summary of Part A^1 and B^1 of the Sermon Outline	165
6.1	The Recapitulation of Hebrews 10:19-23	185

6.2 George H. Guthrie's Inclusion for Hebrews 5:1-3 and 7:26-28 188

6.3 The Parallel Introductions Used in Heb. 5:1 and 8:3 191

6.4 Hebrews' Outline According to Theme A. 198

6.5 The Outline of Rafael Gyllenberg 198

6.6 Hebrews' Outline According to Theme B. 199

6.7 Hebrews' Outline According to Theme C. 201

6.8 Hebrews' Homiletical Outline 203

6.9 Hebrews' Auditory and Visual Outline Based Upon the Period. 204

CHAPTER 1

PROPOSED OUTLINES FOR THE EPISTLE TO THE HEBREWS

Introduction

At the present time there is no scholarly consensus regarding the literary structure of the book of Hebrews. Any proposed outline is complicated by the fact that the book begins without any kind of introduction common to most books of the New Testament. Any agreement is still further complicated by the fact that, while

> the author has without a doubt carefully planned the structure of his writing, the arrangement that he had in mind is not readily to be perceived, and as a result there are a multitude of proposed outlines for the writing.[1]

D. A. Black makes a similar observation,

> if the writer had a carefully planned structure in mind for the development of the discourse, his arrangement is not easily perceived by those who have made Hebrews an object of intensive study.[2]

Since well before A.D. 1878, Hebrews has proved problematic. J. Biesenthal was the first scholar to apply the term Rätsel "riddle" to the structural and biblical problems in Hebrews.[3] As recently as 1987, D. Aune stated categorically, "The structure to the Hebrews remains an unsolved problem."[4] A simple survey of the suggested outlines to the book's

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[1] Werner G. Kümmel, Introduction to the New Testament, Translated by Howard Clark Kee, 17th ed., (Nashville: Abingdon Press, 1975), 390.

[2]William L. Lane, Hebrews 1-8, Bible Word Commentary Series, no. 47, (Dallas: Word Books, 1991), lxxxv.

[3] Walter Überlacker, Der Hebräerbrief als Appell: Untersuchungen zu exordium, narratio und postscriptum (Hebr 1-2 und 13, 22-25), (Stockholm: Almqvist & Wiksell, 1989), 11.

[4] Lane, Hebrews 1-8, lxxxv.

structure demonstrates the accuracy of Aune's observation. The various outlines are numerous and may be sampled in representative groups as follows,[5]

1. Simple Division Outline - (Biblical Exposition/Paraenesis)[6]

I. Excellentia Christi (cc. 1-10,18)
  1. excellentia Christi quantum ad angelos (cc. 1-2)
    a. Christus angelis praefertur (c.1)
    b. qualis reverentia exhibenda novae legi (c. 2)
  2. excellentia Christi quantum ad Moysen (cc. 3-4)
  3. excellentia Christi quantum ad sacerdotium Vetawis Testamenti (cc. 5-10,18)
II. Fides (cc.10,19-13)
  1. fideles debent coniungi Christo per fidem (10,19-39)
  2. commendatio fidei (c. 11)
  3. moralis monitio (cc. 12-13)

FIGURE 1.1: Outline of Thomas Aquinas

2. Liturgical Outline (Evokes apostolic liturgy)[7]

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[5]Walter Überlacker also has compiled a list of outlines - "verschiedene Structuranalysen und Grundgedanken," Hebräerbrief als Appell, 47. He has diagrammed the various thematic statements which scholars have used to identify the overall outline, 40-46. It is my conviction too, that there is an intimate relationship between the thematic statements believed to lie at the core of Hebrews and the corresponding grid or matrix which each scholar places over the entire work. Any definitive solution to the outline (structure) must come to terms with those major themes identified by so many witnesses who have examined the structure before. Without their witness this presentation could not have taken place, the significant historical markers, sign-posts, treatments of those who have blazed the trail will be duly noted in the footnotes. Even at present new proposals for the structure of Hebrews are being advanced. George H. Guthrie, for example, has offered his text-linguistic analysis to the structure of Hebrews. In his investigation he has looked at the history of the problem of structure and has catalogued the various approaches to the structure of the epistle. George H. Guthrie, The Structure of Hebrews: A Text-Linguistic Analysis, Supplements to Novum Testamentum, vol. 73, (Leiden: E. J. Brill, 1994). In my own survey which follows, a representative outline will be offered for each representative group where possible.

[6]Helmut Feld, "Der Hebräerbrief: Literarische Form, religionsgeschichtlicher Hintergrund, theologische Fragen," Aufstieg und Niedergang der römischen Welt 2.25.4. (1987): 3527. Feld gives the outline seen above in his comprehensive survey of outlines for the book of Hebrews. Others who advocate this kind of outline include John Brown, An Exposition of the Epistle of the Apostle Paul to the Hebrews, (New York: Carter and Brothers, 1892), 1, 8; Homer A. Kent, Jr. The Epistle to the Hebrews, (Grand Rapids: Baker Book House, 1972), 197; Edmond D. Hiebert, An Introduction to the New Testament, vol. 3, (Chicago: Moody, 1977), 3, 92-100; Donald Guthrie, The Letter to the Hebrews, Tyndale New Testament Commentary, (Grand Rapids: W. B. Eerdmans, 1983), 58-59.

[7]J. E. Field, The Apostolic Liturgy and the Epistle to the Hebrews, (London: Rivingtons, 1882). In his book Field advocates a twofold division of Hebrews, divided at Hebrews 4:15-16. The first section reflects the *Service of the Word*, with emphasis upon Baptism and the confession of the

3. Homiletical Outline (Early church sermon is key)[8]

I. 1,1-4,13	*Hört aufmerksam, glaubend auf das Wort Gottes, das an uns in dem einzigartigen Sohn Jesus Christus ergangen ist, der über die Repräsentanten des Kosmos und des alten Bundes erhaben ist!"*
II. 4,14-10,31	*Tretet herzu zu Gott und haltet fest am Bekenntnis, denn Jesus Christus hat diesen Weg eröffnet!*
III. 10,32-13,17	*Steht fest und folget Jesus nach, der der Anfänger und Vollender des Glaubens ist.*

FIGURE 1.2: Outline of Wolfgang Nauck

4. Antithetical and/or Dialogical Outline (Supremacy of Christ)[9]

I. Christ is superior to the prophets	*1:1-3*
II. Christ is superior to the angels	*1:4-2:18*
III. Christ is superior to Moses	*3:1-4:13*
IV. Christ is superior to Aaron	*4:14-10:18*
V. Christ superior as the new and living way	*10:19-12:29*
VI. Concluding exhortations, requests and greetings	*13:1-25*

FIGURE 1.3: Outline of Philip Edgcumbe Hughes

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faith. The second section is the *Service for the Mature*, ie. those who attend the sacrament of the altar. Field writes, "Commentators generally allow that St. Paul intends to remind his readers of the Eucharistic Formula when he introduces the words of Moses, "This is the blood of the covenant"; and a few other allusions of the same kind have sometimes been recognized. I have attempted to trace out a very large number of such allusions, and to use them as a key by which the whole Epistle is to be interpreted," ix.

[8]Feld, "Form, Hintergrund, Fragen," 3532. Nauck's outline is also taken from Feld's survey of Hebrews and its structure. Two individuals figure prominently in the development of the homiletical outline. Otto Michel, on the one hand, insisted "dass die urchristliche Predigt der Schlüssel zum Verständnis des lit. Charakters des Hebr ist." On the other hand, Wolfgang Nauck, working from a similar position, gave a clear, workable outline of the paraenetic material as it related to the Word, the Confession, and the Faith. Others who hold to a similar position include E. Grässer, W. G. Kümmel, W. L. Lane. For a more extensive outline of W. Nauck see his discussion, Wolfgang Nauck, "Zum Aufbau des Hebräerbriefes," in Judentum, Urchristentum, Kirch, Festschrift für Joachim Jeremias. Beihefte zur Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der Älteren Kirche, vol. 26, (Berlin: Alfred Töpelmann, 1960), 199-206.

[9]Philip Edgcumbe Hughes, A Commentary on the Epistle to the Hebrews, (Grand Rapids: W. B. Eerdmanns, 1977), 2-3. Hughes writes, "The comprehensive theme to the epistle to the Hebrews is that of the absolute supremacy of Christ - a supremacy which allows no challenge, whether from human or angelic beings." Others to use this type of outline include F. J. Schierse, Verheissung und Vollendung. Zur theologische Grundfrage des Hebäerbriefes, Munich, 1955, also William G. Johnsson, "Issues in the Interpretation of Hebrews," Andrews University Seminary Studies 14-15, (1976-77), 169-187.

5. Homiletical Midrash Outline (Midrashic method is key)[10]

I. Jesus' fulfilment of Psalm 110:1 and 110:4	*1:5-7:28*
A. Jesus' qualifications as a Son (1:5-4:16)	
(Development of Psalm 110:1)	
B. Jesus' dual role as Son/Priest (5:1-10)	
(Connection of Ps. 2:7 and Psalm 110:1 with Psalm 110:45)	
C. Jesus' qualifications as Priest (5:11-7:28)	
(Development of Psalm 110:4)	
II. Theological implications of Jesus' fulfilment of Ps. 110:1 and 110:4	*8:1-10:39*
III. Practical implications of Jesus' fulfilment of Ps. 110:1 and 110:4	*11:1-13:25*

FIGURE 1.4: Outline of Steve Stanley based upon G.W. Buchanan's proposal

6. Rhetorical Outline[11]

1,1-4	*Prooemium (=Exordium)*
1,5-2,18	*Narratio mit*
	Propositio in 2,17f
3,1-12,29	*Argumentatio mit probatio und refutatio*
13, 1-21	*Peroratio*
13,22-25	*Postcriptum mit Charakterisierung des literarischen Charakters von 1,1-13,21 als* λόγου τῆς παρακλήσεως.

FIGURE 1.5: Outline of Walter G. Überlacker

7. Time Sequence Outline (Yesterday, today, and forever)[12]

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[10]George W. Buchanan, To the Hebrews: Translation, Comment and Conclusions, The Anchor Bible, (Garden City, New York: Doubleday & Company, 1985), xix. Buchanan believes that Hebrews is a homiletical midrash based upon Psalm 110. He writes, "Midrashic composers were resourceful apologists with amazing skill in manipulating words, phrases, and passages to suit their own needs," xxi; also Steve Stanley, "The Structure of Hebrews from Three Perspectives," Tyndale Bulletin, 45.2 (1994), 254. The outline here belongs to S. Stanley following G. W. Buchanan's proposal.

[11]Those who hold to a Rhetorical outline using classical models include W. Überlacker, K. Nissilä, D. Aune, W. Lane. Walter Überlacker and Keijo Nissilä have agreed on much the same outline. Harold W. Attridge, The Epistle to the Hebrews, (Philadelphia: Fortress Press, 1989), 16; Überlacker, Hebräerbrief als Appell, 224.

[12]Willibord Hillmann, "Einführung in die Grundgedanken des Hebräerbriefes," Bibel und Leben 1 (1960): 17-27, 87-99, 157-178, 237-252. Hillmann concludes, "Auf die kürzeste Form gebracht, ist der Grundgedanke des Hebräerbriefes dies: Jesus Christus gestern und heute, er auch in Ewigkeit (13,8)," 252. In addition to Hillmann one could add F. V. Filson, Yesterday: A Study of Hebrews in the Light of Chapter 13, Studies in Biblical Theology, 2nd series, no. 4 (Naperville: Alec R. Allenson, 1967). Filson writes, "Perhaps no word expresses the thought framework of Hebrews so

8. Chiastic Outline[13]

a Introduction (1:1-4)
1. The name above that of angels (1:5-2:18)
2a Jesus the faithful one (3:1-4:14)
2b Jesus, the compassionate high priest (4:15-5:10)
- Preliminary exhortation (5:11-6:20)
3a Jesus and Melchizedek (7:1-28)
3b Jesus attained fulfilment (8:19-9:28)
3c Jesus, cause of salvation (10:1-18)
- Final exhortation (10:19-39)
4a The faith of men of old (11:1-40)
4b Endurance is necessary (12:1-13)
5. The fruit of righteousness (12:14-13:19)
z Conclusion (13:20-25)

FIGURE 1.6: Outline of Albert Vanhoye[14]

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well as "yesterday" (ἐχθές); no word serves better to prevent a false understanding of the author's viewpoint," 30. It must be noted that Filson sees Hebrews 13:8 in a different manner than Hillmann. Filson writes, "But 'yesterday' does not mean 'from all eternity' or 'throughout all the vast vistas of preceding time.' It points to Jesus as one who just recently became what he now is and what he always will be in all the endless succession of future ages. This does not imply that quite recently Jesus Christ became completely other than what he had been before. He was and will remain the divine Son. But he was not until recently the qualified high priest who could make the one-for-all and fully effective sacrifice," 33.

[13]L. Vaganay, A. Vanhoye, and L. Dussaut are well known for their detailed examination of the chiastic structure in Hebrews. The system elaborated by Albert Vanhoye, the principal figure among the three, consists of:

1. the announcement of the subject,
2. "inclusion" or verbal correspondence between the beginning and the end of a passage or development,
3. *mote-crochets* or link-words,
4. characteristic terms,
5. *genre*, either exposition or paraenesis,
6. symmetrical arrangements or patterns formed by many striking details.

Albert Vanhoye, A Structured Translation of the Epistle to the Hebrews, translated by J. Swetnam, (Rome: Pontifical Biblical Institute, 1964), 3-4.

[14]Vanhoye's chiastic analysis moves from *eschatology* to *ecclesiology* to *sacrifice* which lies at the center of the chiasm (Louis Dussaut even went so far as to note that the name "Christos" is at the center of Hebrews 9:11) and then the chiasm moves from sacrifice back to eschatology again in a nice neat fashion. A number of scholars have more recently advocated a closer appraisal of Vanhoye's work in attempting to solve the enigma of Hebrews' riddle. They include, John Bligh, "The Structure of Hebrews," Heythrop Journal 5 (1964): 170-177; David Alan Black, "The Problem of the Literary Structure of Hebrews: An Evaluation and a Proposal," Grace Theological Journal 7.2 (1986): 163-77; D. J. MacLeod, "The Literary Structure of the Book of Hebrews," Bibliotheca Sacra 146 (1989): 185-

9. Promise-Fulfilment Outline[15]

10. Embedded Discourse Outlines[16]

1:1-4 Thematic Introduction to the Book
Embedded Discourse 1 (1:1-4:13): God has Spoken to Us in His Son
Introduction (1:1-4)
ED 1a (1:1-2:18) The Divinity and Humanity of Christ
ED 1b (3:1-4:13) Do Not Harden Your Hearts

Embedded Discourse 2 (4:14-10:18): [The Son] as Our High Priest Has Offered a Complete Sacrifice for Sins and by this Obtained Salvation for Us.
ED 2a (4:14-6:20) Introduction
ED 2b (7:1-7:28) Christ as Superior Priest
ED 2c (8:1-10:18) Christ's Superior Ministry

Embedded Discourse 3 (10:19-13:21): Therefore Let us Draw Near to God With a True Heart in Full Assurance of Faith...Let Us Hold Fast Our Confession... and Let Us Consider Each Other to Stir Up Love and Good Works.
ED 3a (10:19-39) Introduction
ED 3b (11:1-40) By Faith Endure
ED 3c (12:1-29) Run the Race
ED 3d (13:1-21) Practical Exhortations
13:20-21 Conclusion
13:22-25 Finis (Formalized Closing)

FIGURE 1.7: Outline of Linda Neely's Discourse Analysis

197; Stanley, "Structure of Hebrews," 245-271. Of these, D. A. Black has noted that the two twin enemies of Vanhoye's contribution are neglect and temerarious opinion. Others have also noted how the imposing structure or form had a negative effect upon the text, i.e. "unwarranted deletions to secure perfect symmetry" or the conjecture that 13:19, 22-25 were later added to the work, Black, "Problem of Literary Structure," 175.

[15]Friedrich von Schröger, Der Verfasser Des Hebräerbriefes als Schriftausleger, (Regensburg: Verlag Friedrich Pustet, 1968); also L. D. Hurst, The Epistle to the Hebrews, (Cambridge: Cambridge University Press, 1990), 69.

[16]George H. Guthrie, Structure of Hebrews, 39. Linda Neeley's outline is presented by Guthrie. Guthrie writes, "The strength of discourse analysis lies in its attempt to analyze a text as an act of coherent communication built on the basis of identifiable principles of communication found in the languages throughout the world. It takes into consideration the use of literary devices, the author's use of various genres, semantic cohesion of individual sections, the roles of subsections of material and the overall development of the discourse," 39; Linda Lloyd Neeley, "A Discourse Analysis of Hebrews," in Occasional Papers in Translation and Textlinguistics 3-4 (1987): 1-146.

11. Spatial Outline[17]

12. Topical Outlines

Pastoral thrust is clear[18]
Exhortation to be faithful[19]
Privileges and responsibilities of Christian Life[20]
God's promise as the object of faith[21]

13. No Outlines[22]

The wide range of outlines for the book of Hebrews exposes two dissimilar points of view as to the role of structure in Hebrews, either structure is key or structure is largely ignored. On the one hand, there are those scholars who would agree with Louis Dussaut, who maintains that the author of the epistle to the Hebrews was "an architect, a genius, a master craftsman on the calibre of an artist."[23] To them, the structure is of extreme importance even to the point where the structure itself may be communicating the author's theology. On the other hand, there are those scholars who state that "it is artificial to divide up a writing of this

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[17]Überlacker, Hebräerbrief als Appell, 47. Überlacker discusses F. Schierse and A. Cody as having a "*Spatial orientation (outline), which to some extent determines the individual sections: below-above, now-then, earthly-heavenly, shadowlike-clear, replica-original,*"[translation mine], 47.

[18]Attridge, Epistle to the Hebrews, 21, citing Otto Kuss, "Der Verfasser des Hebräerbriefes als Seelsorger," Trierer Theologische Zeitschrift 67 (1958): 1-12, 65-80.

[19]Attridge, Epistle to the Hebrews, 22. See footnote for bibliographical material. H. Attridge himself holds to this view as he writes on page one: "It (the epistle) attempts to revitalize that commitment by exhortation to faithful endurance that is grounded in renewed understanding of traditions about the significance of Christ."

[20]Black, "Problem of Literary Structure," 167.

[21]Victor C. Pfitzner, Hebrews, Chi Rho Commentary, (Adelaide: Lutheran Publishing House, 1979), 16.

[22]Among those who largely ignore any outline to Hebrews are M. Luther, J. Calvin, and more recently F. F. Bruce, Leon Morris, and J. Moffatt. See Feld, "Form, Hintergrund, Fragen," 3526, also Black, "Problem of Literary Structure," 175.

[23]Feld, "Form, Hintergrund, Fragen," 3534.

kind"[24] and thus refuse to comment upon Hebrews' framework (structure is largely ignored). Many commentators, after reviewing the current research on the structure of Hebrews, simply state that there is an "open verdict"[25] and just as many scholars have decided in these last days to abandon the quest for any unifying structure and move towards the study of Hebrews without any comment upon the whole.

But how did our author go about framing his address? Why should the author be so careful as to arrange every word, sentence and thought regarding such a weighty matter as "Christ crucified" without disclosing the key to such a mysterious and evasive structure? This is puzzling. It adds to a list of puzzles associated with the book. Who is the author? To whom was the epistle addressed? When was it written? What kind of presentation[26] is used by the author? What was the occasion of the address?

This dissertation will therefore address the question, "How did our writer go about framing his address?" In order to answer the enigma of Hebrews, I shall offer a clear and simple solution to this "riddle." This simple solution may very well unlock some of the other perplexities of the epistle.

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[24]Black, "Problem of Literary Structure," 175.

[25]Black, "Problem of Literary Structure," 175.

[26]Überlacker, Hebräerbrief als Appell, 17; also Victor C. Pfitzner, "The Rhetoric of Hebrews: Paradigm for Preaching," Lutheran Theological Journal 27 (1993): 4; also Feld, "Form, Hintergrund, Fragen," 3536-3538.

CHAPTER 2

HEBREWS' GENRE: A WORD OF EXHORTATION

What literary form does the book of Hebrews exemplify?[1] Indeed, only when a genre has been determined can an outline be attempted. Floyd Filson has examined this issue with some clarity. Many one word solutions for the work's genre have been suggested:

1. Admonition[2];
2. Apology[3];
3. Biblical Exposition[4];
4. Essay/Treatise[5];
5. Epistle/Letter[6];

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[1]F. V. Filson, Yesterday: A Study of Hebrews in the Light of Chapter 13, Studies in Biblical Theology, 2nd series, no. 4 (Naperville: Alec R. Allenson, 1967), 16-21; also Otto Michel, Der Brief an die Hebräer, (Göttingen: Vandenhoeck and Ruprecht, 1949), 1-9.

[2]F. F. Bruce, The Epistle to the Hebrews, The New International Commentary on the New Testament, (Grand Rapids: W. B. Eerdmans, 1990), 25; here Bruce refers to Vermes' position.

[3]Bruce, Epistle to the Hebrews, 25.

[4]Ceslas Spicq, L'Épître aux Hébreux, vol. 1, (Paris: n.p., 1952), 330-350.

[5]W. Wrede, Das literarische Rätsel des Hebräerbriefes, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 8 (Göttingen, 1908), 4 "abhandlungsmässig" in content and form.

[6]O. J. F. Seitz The Interpreters Dictionary of the Bible, vol. 3 K-Q (New York: Abingdon Press, 1962), 113-115; Leon Morris, Hebrews (Grand Rapids: W. B. Eerdmans, 1983), 12-13; also more recently Paul Ellingworth, Commentary on Hebrews, New International Greek Testament Commentary, (Grand Rapids: W. B. Eerdmans, 1993), 59, 60, 62. There he writes "the semantic components of ἐπιστολὴ may be analyzed as follows:

1) Medium: primarily written*, not oral,
2) Language Level: either common ("letter") or literary ("epistle")*,
3) Composition: either stereotyped or creative*,
4) Addressees: either specific* or general; if specific, either an individual or a group*,
5) Recognized patterns of opening (protocol) and closing (eschatocol)*."

Ellingworth continues, "On a first reading it may be that Hebrews satisfies most of the criteria marked

6. Exhortation[7];
7. Oration[8];
8. Proem[9];
9. Sermon/Homily.[10]

Filson's contribution to the discussion is his insistence that the work not be characterized by a one word identity. Instead such words "need to be qualified" and he proposes that the following is more accurate:

> Hebrews is a written message, which sets forth vital aspects of the Christian gospel on the basis of Scripture (which to the writer was of course the Old Testament); it was sent from a distance to be read aloud to a Christian congregation assembled for worship, fellowship and instruction; and it was the work of a leader who was known to these Christians and could speak to them concerning their current situation with a note of authority and urgent exhortation and deep pastoral concern for the total Christian life.[11]

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by the asterisk*." He concludes, however, upon closer examination, "while fully recognizing the oral features which have led the majority of scholars to describe the body of Hebrews as a sermon, Hebrews in its present form may be considered as a letter or epistle, in which the author displays skill in both written and (indirectly) oral communication."

[7]Filson, Yesterday, 21 states, "This is probably the most widely accepted description of Hebrews among scholars today."

[8]C. C. Torrey, "The Authorship and Character of the So-Called 'Epistle to the Hebrews'," Journal of Biblical Literature 30 (1911): 137-156.

[9]Joseph Heinemann, "The Proem in the Aggadic Midrashim: A Form Critical Study," in Studies in Aggadah and Folk Literature, Scripta Hierosolymitana XXII, (Jerusalem: Magnes Press, 1971), 100-122; also William Richard Stegner, "The Ancient Jewish Synagogue Homily," in Greco-Roman Literature and the New Testament, ed. D. E. Aune, 51-69, Sources for Biblical Studies 21 (1988): 51.

[10]Otto Michel, Der Brief an die Hebräer, (Gottingen: Vandenhoeck and Ruprecht, 1949), 5; also Wolfgang Nauck, "Zum Aufbau des Hebräerbriefes," in Judentum, Urchristentum, Kirch, Festschrift für Joachim Jeremias. Beihefte zur Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der Älteren Kirche, vol. 26, (Berlin: Alfred Töpelmann, 1960), 200, states that "we have O. Michel to thank in two regards. He must be commended for his conclusion that the Book of Hebrews is the first Early Church sermon that Christianity has in its entirety. Secondly, he is to be commended in his suggestion, that the theme of Hebrews is to be formulated from the paraenetic sections of Hebrews."

For clarification of the terms sermon/homily, see page 20, footnote 33; page 53, footnote 8, page 174, footnote 1.

[11]Filson, Yesterday, 21.

To what may such a discourse of deep pastoral concern and urgent exhortation be compared? There is an interesting parallel between Hebrews' exhortation and the message given to the synagogue at Pisidia in Antioch by Paul and Barnabas. These two apostles were asked if they had any "word of exhortation [λόγος παρακλήσεως] for the people" (Acts 13:15). We then read:

> And Paul stood up, and motioning with his hand, he said,
> Men of Israel, and you who fear God, listen:
>
> The God of this people Israel chose our fathers, and made the people great during their stay in the land of Egypt and with an uplifted arm He led them out from it. And for a period of about forty years He put up with them in the wilderness. And when He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance -all of which took about four hundred and fifty years.
>
> And after these things He gave them judges until Samuel the prophet. And then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. And after He had removed him, He raised up David to be their king, concerning whom He also testified and said, I have found David the son of Jesse, a man after My heart, who will do all My will.
>
> From the offspring of this man, according to promise, God has brought to Israel a Savior, Jesus after John had proclaimed before His coming a baptism of repentance to all the people of Israel. And while John was completing his course, he kept saying, What do you suppose that I am? I am not He. But behold, one is coming after me the sandals of whose feet I am not worthy to untie.
>
> Brethren, sons of Abraham's family and those among you who fear God, to us the word of this salvation is sent out. For those who live in Jerusalem, and their rulers recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled these by condemning Him. And though they found no ground for putting Him to death, they asked Pilate that He be executed. And when they had carried out all that was written concerning Him, they took Him down from the cross and laid Him in a tomb. But God raised Him from the dead and for many days He appeared to those who came with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people. And we preach to you the good news of the promise made to the fathers, that God has fulfilled this promise to our children in that He raised up Jesus,
>
> *as it is also written in the second Psalm,*
>
> **You are my son - today I have begotten you:** (Psalm 2:7; Hebrews 1:5)
>
> And as for the fact that He raised Him up from the dead, no more to return to decay, *He has spoken in this way*:
>
> **I will give you the holy and sure blessings of David.** (Isaiah 55:3)
>
> *Therefore He also says in another Psalm,*

You will not allow Your Holy One to undergo decay. (Psalm 16:10; Acts 2:27)

> For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers, and underwent decay; but He whom God raised did not undergo decay. Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses. *Take heed therefore, so that the thing spoken of in the prophets may not come upon you*:
>
> > **Behold, you scoffers, and marvel, and perish; for I am accomplishing a work in your days, a work which you will never believe, though someone should describe it to you.** (Habakkuk 1:5)

Two items are especially noteworthy:

1. Each is called a "word of exhortation" / λόγος παρακλήσεως (cf. Heb. 13:22).
2. Each uses the Old Testament extensively and in a similar manner.

Is there, then, a basic parallel between the book of Hebrews and such synagogue preaching?[12]

A number of recently published articles would at least lend some support in making this association.[13] These articles recognize that previous "attempts to compare synagogue homiletical forms with New Testament accounts have been roundly criticized."[14] Lawrence

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[12]For a further discussion on a variety of sermons, see pp. 14-16 below.

[13]William R. Stegner notes that "the origins and character of the synagogue homily are debated issues," though one may also note that the apostles did not embark on a radically different manner of presenting their good news than Jesus did Himself. As a result, the expectation that research on ancient Jewish homilies may provide some answers to the question of genre presented here seems reasonable. Stegner, "Ancient Homily," 51; For additional types of synagogue sermons see Joseph Heinemann, "Preaching: In the Talmudic Period," Encyclopaedia Judaica, vol. 13, 994-998 (Jerusalem: MacMillan Company, 1971); also Heinemann, "Proem," 100-122.

[14]Lawrence Wills, "The Form of the Sermon in Hellenistic Judaism and Early Christianity," Harvard Theological Review 77 (1984): 277-278. Here he writes, "Helmut Koester, for instance, questions the common categorization of Hebrews as a sermon, on the grounds that the genre has not been defined. Karl Paul Donfried also rejects the form critical designations of sermon and homily as hopelessly vague and speculative, 'We know virtually nothing about the contours of such a genre in the first century A.D.,'" 278. Wills gives the prominent literature on this discussion. The following studies attempt to link the New Testament with Jewish homiletical studies: John W. Bowker, "Speeches in Acts: A Study in Proem and Yelammedenu Form," New Testament Studies 14 (1967): 96-111; Peder Borgen, Bread From Heaven, (Leiden: E. J. Brill, 1974); taking a position against are: Karl Donfried, The Setting of Second Clement in Early Christianity, (Leiden: E. J. Brill, 1974), 17-48; also W. D. Davies, The Setting of the Sermon on the Mount, (Cambridge: Cambridge University

Wills has not only addressed these concerns but has successfully demonstrated that links between Hebrews and the synagogue homily *do*, in fact, exist. C. Clifton Black II gives his support to Wills and has summarized his position as follows.[15] The ancient Christian sermon has a common preaching pattern. After a presentation of *exempla*, scriptural quotations or other authoritative material, the preacher moves to a conclusion inferred from these examples. At the same time he points out the conclusions' significance for the listening congregation. These conclusions are then the basis for the preacher's exhortation. This pattern may then repeat itself within the sermon. On the basis of this preaching pattern, L. Wills offers the following analysis of Acts 13:14-41 (cf. above),

> The first part begins with a recounting of salvation history from the Exodus and the Conquest through Jesus and the proclamation of the good news (13:16b-33a). It continues with several scriptural quotations and a comparison of the raised messiah to David (vss 33b-37). All of this taken together can be considered "exempla," authoritative evidence adduced to commend the points that follow.
>
> At 13:38-39 Paul draws a conclusion which, as a result of what has gone before, carries the weight of a demonstrated truth: "Let it be known to you therefore (γνωστὸν οὖν ἔστω ὑμῖν) that through this man forgiveness of sins is proclaimed to you." The particle οὖν marks the quasi-logical step implied here.
>
> A final exhortation follows (vss 40 - 41) which although somewhat indirect, nevertheless carries an unmistakable hortatory tone: "Beware, therefore (βλέπετε οὖν), lest there come upon you what is said in the prophets, 'Behold, you scoffers, and marvel, and perish.' "The particle οὖν appears in the final exhortation as well. Paul's "word of exhortation" to the synagogue exhibits an identifiable threepart pattern which can be found in many early Christian and Hellenistic Jewish writings. It is significant that most of these same writings are often considered to be "homiletical." The pattern generally consists of:
>
> 1) an indicative or exemplary section "exempla," in the form of scriptural quotations, authoritative examples from past or present, or reasoned exposition of theological points;
> 2) a conclusion, based on the exempla and indicating their significance for the addressed (often expressed with a participle and οὖν, διό, διὰ τοῦτο, or some such particle or conjunction); and
> 3) exhortation (usually expressed with an imperative or hortatory subjunctive, often

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Press, 1977), 5-9.

[15]C. Clifton Black II, "The Rhetorical Form of the Hellenistic Jewish and Early Christian Sermon: A Response To Lawrence Wills," Harvard Theological Review 81 (1988): 1-2.

accompanied by οὖν).[16]

Seeing a similar preaching pattern, J. Wood had already come upon a similar division *statement- quotation - comment - application* for the book of Hebrews.[17] Though he did not relate his proposal for Hebrews to the synagogue, Wood was remarkably perceptive and is able to apply this pattern to the extent that his outline for Hebrews comes closest to the presentation made in this dissertation. Wood writes,

> Hebrews is a preacher's book. . . Hebrews uses a fairly uniform method of exposition throughout the book. After making a general statement of principle, he usually goes on to provide a number of quotations from the Old Testament, on which he then comments. And he concludes his exposition, like all good preachers, with a brief exhortation or appeal. In fact the "epistle" to the Hebrews reads *more like a summarized series of sermons* on the superiority of the new covenant, than an occasional letter. Following the chart, though only approximate, shows how consistently this pattern of statement-quotation-comment-application, is followed throughout the book.

Hebrews

Statement	1:1-4	2:5	3:1-6	4:14-5:4	8:1-7	10:1-4	12:1-5
Quotation	1:5-13	2:6-8	3:7-11	5:5,6	8:8-12	10:5-7	12:5,6
Comment	1:14	2:9-17	3:12-19	5:7-7:28	8:13-9:26	10:8-18	12:7-11
Application	2:1-4	2:18	4:1-13	7:25	9:27,28	10:19-25	12:12ff.[18]

Such preaching patterns clearly call upon us to consider synagogue homilies in greater detail. The recently published material by William Stegner has identified a wide range of Jewish synagogue homilies. With C. Clifton Black II and Lawrence Wills one may argue that, "the word *exhortation* may define a point on a larger rhetorical trajectory within Greco-Roman Hellenism, and that 'we can perhaps go further and note actual compositional techniques that have passed over from Greek rhetoric into Jewish and Christian oratory.'"[19]

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[16]Wills, "Form of the Sermon," 278-279.

[17]John Wood, "A New Testament Pattern for Preachers," Evangelical Quarterly 47 (1975): 216.

[18]Wood, "New Testament Pattern for Preachers," 215-216 [emphasis mine].

[19]Black, "Rhetorical Form", 1; here Black cites Lawrence Wills, "Form of the Sermon," 277-299.

Stegner has noted that the most common sermon type in the golden age of synagogue preaching (A.D. 200-500) is a type known as *proem*".[20] "There is sufficient evidence to point to the Tannaitic era as being the time, when the first proem appeared.[21]" Stegner argues that in order to understand what a proem is, one must understand the Jewish Lectionary and the liturgical format of the synagogue worship of that period. The focal point,

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[20]Here the word "proem" may be defined as a synagogue sermon. On another more technical level it may refer specifically to the "opening" (petihah) of the sermon over against the completion of the sermon known as the hatimah. Stegner says approximately 2000 proems have been found and catalogued by Bacher including some which have their origin in the period dating 70-200 A.D. (Tannaitic Period). Stegner, "Ancient Homily," 51-52. I must acknowledge thankfully that much of what I summarize about the form of the "proem" comes from the work of Joseph Heinemann; for a more technical analysis of the proem which will be used to argue the form of Hebrews 1 below, see Martin S. Jaffee, "The 'Midrashic' Proem: Towards the Description of Rabbinic Exegesis," in Approaches to Ancient Judaism, vol. 4, ed. by W. S. Green, 95-112, (Chico, California: Scholars Press, 1983).

Different types of homiletic material may be found among the rabbinic expositors. In addition to the proem genre, one also finds the '*yelammedenu rabbenu*' (let our master teach us) homily. While the '*yelammedenu rabbenu*' genre initially had the same general structure as the proem, the '*yelammedenu rabbenu*' had an interrogative opening in which a question or problem is posed that the preacher seeks to answer. E. E. Ellis writes,

> As might be expected, the NT exegetical patterns display a number of differences from the rabbis. They represent an earlier stage in the development of the art as well as a divergent theological orientation . . . Among the more notable differences, the NT midrashim
>
> 1. do not appear to be related to a (Pentateuchal) lectionary cycle,
> 2. often lack a second, proem text and,
> 3. use a final text that does not correspond or allude to the initial text. Occasionally,
> 4. they have lost their catchword connections. More importantly,
> 5. they consistently have an escatological orientation.
>
> Nevertheless, the NT patterns show an unmistakable resemblance to rabbinic midrash that cannot be coincidental and that permits a qualified label or 'proem' and '*yelammedenu rabbenu*,' E. E. Ellis, "Biblical Interpretation in the New Testament Church," in Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity, 691-725, (Philadelphia: Fortress, 1988): 706-707. In light of the following discussion, it is possible that E. E. Ellis will have to alter some of the differences that he notes between the exposition of scripture between Judaism and Christianity. It may also be good to note with J. Heinemann (see page 18, footnote 28) that in this "formative stage no rigorous rules had been applied to proem for its form and structure."

[21]Heinemann, "Proem," 112, although first used in the tannaitic era, Heinemann states that the proem form is used "on comparatively rare occasions." He also notes that the proem "is a masterpiece of rhetorical art," 114.

as it is also in the New Testament, is the reading from the Torah.[22] This reading is followed by the "Haftarah" which means "completion," a reading from one of the prophets after which comes the word of exhortation. Stegner notes that in the New Testament period this completion may come either after the first reading or the second reading as in the case of Luke 4:16-21. While this may seem to be an insignificant detail, we shall discover that it plays a large role in the letter written to the Hebrews. I postulate for the moment that the writer to the Hebrews may have at least envisioned the following question, "From which of the two readings (Torah and/or Haftarah) will I draw my exhortation?"[23] Since the epistle to

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[22]For the earliest evidence of a Sabbath-day reading of the Law see Larrimore Crockett, "Luke iv.16-30 and the Jewish Lectionary Cycle: A Word of Caution," Journal of Jewish Studies 17, 1 & 2 (1966): 13-46. Here Crockett not only cites the sources for study into the lectionary (15-17), but he lists the sources for study of the lectionary in the 1st Century, (17-18). In his conclusions, Crockett lists three phenomena (which look similar) within the New Testament which must be understood in order to disturb as little as possible the delicate historical context of the passage (sermon - lectionary) he is trying to understand. These are,

> "1. an interweaving and development of themes which arise out of the conjunction of certain Old Testament passages which were read during the Jewish festivals;
> 2. a knowledge on the part of Jesus and His disciples, those who anonymously preserved and transmitted his teachings . . . of Jewish midrashic traditions, some of which are known to us through Jewish sources;
> 3. Christian exegesis of the Old Testament which uses rabbinic techniques, . . . but which is not necessarily dependent upon rabbinic sources," 45.

Crockett is responding to a book by Aileen Guilding who suggests that Jesus' sermon in Luke 4 takes place at the end of the month of Tishri and reflects the contents of those Old Testament passages which were read according to the Palestinian triennial Cycle and that Luke and his listeners were familiar with this same lectionary, Aileen Guilding, The Fourth Gospel and Jewish Worship, (Oxford: The Clarendon Press, 1960), 125-126, 230-231.

[23]Crockett, "Jewish Lectionary," 19. Here Crockett reviews the evidence for the reading of the Law and the Prophets in the 1st century A.D. Concerning the reading of the Law, the evidence is "unquestionable" that "the Law was read in the synagogue on the Sabbath." The lectionary cycle is certain only for the reading of some "fixed days," usually feasts (Migillah iii. 4-6). As to the regular reading of the prophets, there does seem to be evidence for the practice. Crockett says, however, "the question of the degree to which prophetical lessons were fixed at this time . . . is too ambiguous to decide anything," 27. Crockett's comments were no doubt directed at Jacob Mann who died before his monumental but unfinished work, "*The Bible as Read and Preached in the Old Synagogue*" could be completed. In this work Mann proposed that there were "linguistic tallies" between the weekly Torah readings of the triennial cycle (Sedarim) and the Haftarot. J. Heinemann "could not help applying to Mann's hypothesis his own dictum referring to Büchler's no less brilliant reconstruction of a triennial

the Hebrews may well be meant for synagogue worship, the readings during the course of the service could prove to be significant factors in composition.

The following characteristics of a proem homily may help understand the process of writing an exhortation. The characteristics of a proem may be described as follows[24]:

1. The proem homily demands that the preacher begin or open his homily with a verse from outside the Torah (usually the Hagiographa);
2. The proem homily concludes with the first verse for the lesson prescribed for the day (either the Torah or prophetic division);
3. Many proems move from a remote verse to add the element of suspense, drama, and surprise;
4. There may be more than one proem in the course of a sermon with hidden links between the proem;
5. The proem quite frequently allowed the preacher to change the intonation of his voice and play with "key" words from his initial text (rhetorical devices are most welcome) and apply these words to contemporary life (even as in drama);
6. These "key" words often formed inclusions which helped structure the sermon;[25]
7. All proems consist of two parts, the opening (petihah) and closing (hatimah), are rhetorical masterpieces;
8. Proem sermons fall into two categories: proems based on the readings for special occasions, such as Passover, and proems which are based upon the weekly readings from the Torah;
9. Many proems also begin with references to Genesis 1.
10. The closing of the proem type (hatimah) ends with words of comfort, "God often appears as the speaker who contrasts this world with the world to come, thus leading

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lectionary cycle beginning in Nisan - that he -'brilliantly became involved in an untenable theory'" in Joseph Heinemann, "The Triennial Lectionary Cycle," Journal of Jewish Studies 19, 1-4 (1968): 48. More recently, and partially in response to Heinemann, Marc Bregman has tried to salvage some of the efforts of Mann. In his work, "The Triennial Haftarot and the Perorations of the Midrashic Homilies," Journal of Jewish Studies 32, (1981): 74-84, Marc Bregman concludes in reviewing actual cases from the Tannaitic Period that "there is a reasonably sound basis for hypothesizing that the Haftarot was known to the author" who was preparing his homily, 84.

[24]The following description comes largely from the two works of Joseph Heinemann who has so well defined this genre. Heinemann, "Proem," 100-122; also Heinemann, "Preaching," 996; J. Heinemann's work is also summarized in Stegner, "Ancient Homily," 52-53; again in H. L. Strack and G. Stemberger, Introduction to the Talmud and Midrash, (Edinburgh: T & T Clark, 1991), 265-268. There Strack and Stemberger review the literature on the synagogue sermon, dividing the sermon into two parts, the Petihah and the Hatimah. They detail the aspects of the Hatimah outlined above.

[25]Stegner, "Ancient Homily," 62. For a definition of an inclusion see page 60, point 8.

the listener from the imperfect to the perfect."[26]

11. Following the Old Testament verse which marks the sermon text the preacher summarizes the basic thrust of his homily.

With this description we come to one major intersection between the proposal of this dissertation and the whole question of Hebrews' genre. The intersection occurs in the following ways:

1. Hebrews has as its opening Old Testament reference a passage from Psalm 2:7 (Hebrews 1:5; also 5:5);[27]
2. Hebrews concludes with two citations, one verse each in the last section of Hebrews which are drawn from the Torah -Deuteronomy 31:6/8 and the Psalms - Psalm 118:6)[28];
3. Hebrews employs a chain of rhetorical questions followed by Old Testament citations which produce elements of suspense, drama and surprise;
4. Hebrews, being much lengthier than most proem type sermons, may contain more than one kind of proem[29];
5. Hebrews, it will be demonstrated, uses eight "key words" to lay out the segments of the homily which are not always readily apparent;

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[26]Strack and Stemberger, Talmud and Midrash, 268. It has long been recognized that Hebrews has a distinct eschatological character. With Hebrews' references to "salvation" (2:3) in the "age to come" (2:5), its argument about divine "rest" (4:1-11), even its powerful image of the general assembly (12) and the illustration of the runner's reward, these passages lend themselves to the contrast between this world and the age to come. A good number of scholars have focused upon this eschatological aspect of Hebrews alone. C. K. Barrett, "The Eschatology of the Epistle to the Hebrews," in The Background of the New Testament and its Eschatology: Studies in Honour of C. H. Dodd, eds. W. D. Davies and D. Daube, (Cambridge: Cambridge University Press, 1956): 363-393; William Robinson, "The Eschatology of the Epistle of Hebrews: A Study in the Doctrine of Hope," Encounter 22 (1961): 37-51; Mathias Rissi, Die Theologie des Hebräerbriefs, Wissenschaftliche Untersuchungen zum Neuen Testament 41, (Tübingen: J. C. B. Mohr (Paul Siebeck), 1987), 125-129.

[27]I also note that St. Paul begins his homily to the synagogue at Pisidia in Antioch (Acts 13 printed above) with the same Psalm 2 citation. Is this the author's signature? He concludes his exhortation with a reference from Habakkuk. Was this the prophetic reading for the day? After all, it is within the context of this same sermon that St. Paul writes, " For those who live in Jerusalem, and their rulers recognizing neither Him *nor the utterances of the prophets which are read every Sabbath,* fulfilled these by condemning Him.

[28]We should not be overly concerned with the fact that the response given by the worshippers to Jesus is not from the Torah. J. Heinemann, in examining the homilies from the Tannaitic period, notes that a verse from the Hagiographa will conclude the proem, and "cannot be considered to break the pattern," "Proem," 118. He also notes that the proem sermon type was still in "its formative stage" of use and "no rigorous rules had been applied to its form and structure," 119.

[29]Lawrence Wills speaks to this matter, "the pattern mentioned above . . . the exempla/conclusion/exhortation schema are repeated several times," "Form of the Sermon," 280.

6. These key words use the rhetorical device known as inclusions to help structure the sermon and there are finally seven divisions in Hebrews;
7. Hebrews is considered by many to be a rhetorical masterpiece[30];
8. Hebrews as a proem falls into the category of sermons which are based upon the readings for special occasions. It will be demonstrated in Addendum 2-A that Hebrews is a sermon for the Sukkot festival;
9. We propose that the heavy emphasis in Hebrews 1, on a God who speaks (Theme=A) may not be accidental but a device used in the delivery of an early Jewish homily after the pattern of Genesis 1.
10. The closing (hatimah) ends with words of comfort spoken by Jesus - "I will never desert you, nor forsake you" and the response from the congregation is "The Lord is my helper, I will not be afraid. What can man do to me?" (13:5-6)
11. Hebrews has a summary the homily (Themes=A, B, C) in Hebrews 13:7-9.

These connections are significant in that they suggest that the synagogue was, indeed, the place where this homily was first delivered and that "to the Hebrews" is, in fact, a more accurate heading for the epistle than this present age could imagine. Joseph Heinemann notes,

> this pattern clearly reflects the live sermon. It is self evident that the proem is basically a rhetorical not a literary form; it was intended for an actual audience and presupposed an auditory impact.[31]

This rhetorical form is, as a result, unique to the Hebrew and Christian preaching.

Why, then, had this specific rhetorical form not been recognized within the book of Hebrews in the past? Even though there has been a "general consensus on the literary genre of the epistle"[32] at least a few reasons may now be cited for the paralysis regarding any final assessment of Hebrews' genre. These reasons include:

1. There does not seem to be an introduction to the work;

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[30]The opening periodic sentence is considered to be one of the finest Greek sentences ever written. The craftsmanship and artistry are compared to Michelangelo.

[31]Heinemann, "Proem," 101.

[32]James Swetnam, "On the Literary Genre of the 'Epistle' To the Hebrews," Novum Testamentum 11 (1969): 261.

2. The shape of the sermon[33] does not seem readily apparent;
3. The artistic features seem to be intertwined but its purpose is not altogether clear;
4. The question of the authorship arises repeatedly because of the author's apparent familiarity with the classic rhetorical features of the Greek language on the one hand and his familiarity with the faith, practices and expressions of Judaism on the other hand;
5. No identifiable pericope can readily be ascertained as the basis of the sermon;
6. The make-up of this assembly and their particular relationship to their Hellenistic/Jewish world is not fully understood.

James Swetnam had, indeed, briefly entertained the notion that the opening *period* of Hebrews was a homily of the proem type. Swetnam writes,

> Hebrews is noted for the rhetorical period with which it opens. Could this period not be explained as the proem in its earlier, primitive form? Thus Hebrews would date from before the end of the first century A.D. or would be modeled on homilies before the end of the first century.[34]

Swetnam too, was affected by the apparent paralysis, and, in the final analysis, was content only to raise the question. It seems as if the "Palestinian" question which Swetnam raised had been eclipsed by the classic study done by Hartwig Thyen entitled, Der Stil der Jüdisch-Hellenistischen Homilie.[35] This eclipse might have been expected given the kinds of appraisals that the Greek of the New Testament had received since the days of Adolf

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[33]From this point on, the terms *sermon* and *homily* are used interchangeably, if any distinction can be made between the two words in modern usage, it could be said that a homily is shorter in length than a sermon, perhaps also more devotional or meditative in character. Many scholars have lamented that the terms are presently hopelessly muddled and this disseration will not attempt to defend one term over the other. It was noted, however, that there were different types of sermons or homilies employed in the first century A. D. and the distinctions between them were clearly noted on page 15 above.

[34]Swetnam, "Literary Genre," 268.

[35]Hartwig Thyen, Der Stil der Jüdisch-Hellenistischen Homilie, (Göttingen: Vandenhoeck & Ruprecht, 1955); his dissertation dated 1953 demonstrates the need to examine the question of Hebrews genre on "a larger rhetorical trajectory within the Greco-Roman world (Wills)" and determine what aspects of the "kynisch-stoische Diatribe" have passed over to the oratory within the Christian synagogue/church. The work of Thyen has been effectively summarized by William L. Lane, "Hebrews: A Sermon in Search of a Setting," Southwestern Journal of Theology 28 (1985): 14-15; Lane, Hebrews 1-8, lxx-lxxi; Swetnam, "Literary Genre," 262-265.

Deissmann.[36]

Fortunately, the identification of Hebrews' rhetorical form offers an explanation for the perplexing and paralyzing issues within Hebrews. These issues will be examined in the following chapters. For the present, however, the genre of Hebrews may be defined. Following Filson's example and using a balanced approach which has emerged since Deissmann in research concerning Hellenistic Judaism, I would define Hebrews' genre in the following manner:

Hebrews is a written message, prepared as a live sermon for a bilingual (Greek/Hebrew speaking) congregation familiar with proem homily and who would similarly appreciate the eloquence of Greek rhetorical forms. The voice and authority of this preacher was familiar to them and thus he appeals to the vivid details of their priestly king's good news. He writes his homily from some distance, and employs a special festival pericope known also to the congregation. By employing the familiar pattern of a direct speech delivered from the mouth of Christ, (Old Testament Scripture) he has them repeatedly consider the confession given in baptism. In Christ's name, he nourishes both memory and heart through instruction and example, bidding the congregation assembled for worship to hold fast until their Jesus-Joshua would lead them through untold hardships to the promised land.

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[36]James W. Voelz, "The Language of the New Testament," Aufstieg und Niedergang Der Römischen Welt, 2.25.2 (1984): 893-977. J. Voelz has traced the history of the language of the New Testament and specifically describes the dynamics of scholarship regarding the Hellenistic/Jewish influence upon Koine Greek. It seems the consensus and balance Voelz describes and advocates for present studies of New Testament Greek could well be applied to the genre of Hebrews as well - a Greek epistle.

ADDENDUM 2A

THE OCCASION FOR THE EXHORTATION IN HEBREWS

Fortunately for modern scholarship, the ancient proem tells us something about the occasion on which this sermon was first delivered. The details of the proem disclose which Old Testament text was used by the preacher of Hebrews. The text is cited in the final Old Testament reference(s) of the sermon. These indicators are most significant and may be used to identify the preacher's text. More difficult, however, is any correlation between the Jewish lectionary of the first century A.D. and Hebrews. If such a correspondence could be established, then one might be confident to assert not only the occasion for the sermon but much more about the nature and purpose of Hebrews specifically. If no match between the ancient Jewish lectionary and the indicators is found, one might at least entertain the notion that Deuteronomy 31:6,8 (Joshua 1:6/9) and Psalm 118:6 play a predominant role on the worship day in question. These references, therefore, would establish the direction and emphasis of thought within the sermon according to the rules which govern the proem homily. This discovery alone would no doubt deepen our understanding of Hebrews significantly.

At first glance the two Old Testament texts which would seem to govern this sermon would be Deuteronomy 31:6 and Psalm 118:6 taken from Hebrews 13:5-6 which read,

[5]Ἀφιλάργυρος ὁ τρόπος· ἀρκούμενοι τοῖς παροῦσιν· αὐτὸς γὰρ εἴρηκεν,
Οὐ μή σε ἀνῶ οὐδ' οὐ μή σε ἐγκαταλίπω· (Deuteronomy 31:6)
[6]ὥστε θαρροῦντας ἡμᾶς λέγειν,
Κύριος ἐμοὶ βοηθός, [καὶ] οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος;
(Psalm 118:6)

When one examines the Old Testament citation in Hebrews 13:5 with the Septuagint (LXX), the craft of the writer becomes evident. William Lane notes that there are close parallels in the LXX to Hebrews 13:5 but there is no exact match to the verse.[1] This fact, is in itself, not atypical, since many existing proem homilies from this period have deliberate affinities to prophetic pericopes though they are based upon a text from the Torah.[2] Marc Bregman writes,

> Most of the scholars . . . grant that some homeletical units, such as proems, do exhibit a conscious process of midrashically linking the seder with its respective Haftarah. . . . The purpose of this present study is to demonstrate one way in which midrashic homilies, frequently, though not consistently, make use of the triennial Haftarot.[3]

The following passages from the Torah and/or Haftarah are candidates for the sermon text. Indeed, two parallels also exist between Hebrews 13:5 and passages from the writings, though these may be discounted based upon the known rules of synagogue homiletics. [4]

Parallels to the Torah and/or Haftarah

1. Genesis 28:15 - καὶ ἰδοὺ ἐγὼ μετὰ σοῦ διαφυλάσσων σε ἐν τῇ ὁδῷ πάσῃ, οὗ ἐὰν πορευθῇς, καὶ ἀποστρέψω σε εἰς τὴν γῆν ταύτην, ὅτι οὐ μή σε ἐγκαταλίπω ἕως τοῦ ποιῆσαί με πάντα, ὅσα ἐλάλησά σοι.

2. Deuteronomy 31:6 - ἀνδρίζου καὶ ἴσχυε, μὴ φοβοῦ μηδὲ δειλίαν μηδὲ πτοηθῇς ἀπὸ προσώπου αὐτῶν, ὅτι κύριος ὁ θεός σου ὁ προπορευόμενος μεθ' ὑμῶν ἐν ὑμῖν οὐ μή σε ἀνῇ οὔτε μή σε ἐγκαταλίπῃ.

   Deuteronomy 31:8 - καὶ κύριος ὁ συμπορευόμενος μετὰ σοῦ οὐκ ἀνήσει σε οὐδὲ μὴ ἐγκαταλίπῃ σε· μὴ φοβοῦ μηδὲ δειλίαν.

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[1]Lane, Hebrews 1-8, 519.

[2]Bregman, "Triennial Haftarot," 74-84.

[3]Bregman, "Triennial Haftarot," 75.

[4]The eleven characteristics or rules which govern the proem homily were enumerated on page 17.

3. Joshua 1:5,6 - οὐκ ἀντιστήσεται ἄνθρωπος κατενώπιον ὑμῶν πάσας τὰς ἡμέρας τῆς ζωῆς σου, καὶ ὥσπερ ἦμην μετὰ Μωυσῆ, οὕτως ἔσομαι καὶ μετὰ σοῦ καὶ οὐκ ἐγκαταλείψω σε οὐδὲ ὑπερόψομαί σε. ἴσχυε καὶ ἀνδρίζου· σὺ γὰρ ἀποδιαστελεῖς τῷ λαῷ τούτῳ τὴν γῆν, ἣν ὤμοσα τοῖς πατράσιν ὑμῶν δοῦναι αὐτοῖς.

   Joshua 1:9 - ἰδοὺ ἐντέταλμαί σοι· ἴσχυε καὶ ἀνδρίζου, μὴ δειλιάσῃς μηδὲ φοβηθῇς, ὅτι μετὰ σοῦ κύριος ὁ θεός σου εἰς πάντα, οὗ ἐὰν πορεύῃ.

Parallels to the Writings

4. Psalm 37:28 - ὅτι κύριος ἀγαπᾷ κρίσιν καὶ οὐκ ἐγκαταλείψει τοὺς ὁσίους αὐτοῦ, εἰς τὸν αἰῶνα φυλαχθήσονται. ἄνομοι δὲ ἐκδιωχθήσονται, καὶ σπέρμα ἀσεβῶν ἐξολεθρευθήσεται·

5. 1 Chronicles 28:20 - καὶ εἶπεν Δαυιδ Σαλωμων τῷ υἱῷ αὐτοῦ Ἴσχυε καὶ ἀνδρίζου καὶ ποίει, μὴ φοβοῦ μηδὲ πτοηθῇς, ὅτι κύριος ὁ θεός μου μετὰ σοῦ, οὐκ ἀνήσει σε καὶ οὐ μή σε ἐγκαταλίπῃ ἕως τοῦ συντελέσαι σε πᾶσαν ἐργασίαν λειτουργίας οἴκου κυρίου.

All these passages are similar to the passage found in Hebrews 13:5. Of the possible texts which might be candidates for the sermon text, Psalm 37 and 1 Chronicles 28 do not meet the criteria of the syngogue homily. Their similarity to Hebrews 13:5 is also only an allusion. Three pericopes are, however, possible indicators of the sermon text. Of these three, Deuteronomy 31:6/8 is the closest match. We note also the close relationship between Deuteronomy 31:6 and Joshua 1:5,6/9. Is this association deliberate or could there be another possible explanation?

It is important to keep in mind that only two Old Testament quotations are found in the last section of Hebrews, as the writer formally divides his sermon. The first quotation is placed into the mouth of Jesus and the second is a response by the congregation to the words of Jesus. The first quotation, Hebrews 13:5, is a word (passage) which is placed into Jesus' mouth and it has the following introductory formula, "for he himself has said . . ." While the closest Old Testament parallel lies in the reference from Deuteronomy 31:6 (Deuteronomy 31:8 and Joshua 1:5,6,9 are related pericopes), W. Lane failed to note one further parallel, which may also help to account for the lack of precision on the part of the writer. What has

gone unnoticed is an allusion to Jesus' own words, "καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος" which were just spoken "yesterday" - Matthew 28:20. With deliberate precision the author refers to words spoken just yesterday to be of benefit today. The preacher has met the expectations of the proem set at the beginning of the delivery. He has come to a conclusion which every member of his synagogue can readily identify as the end (Deuteronomy 31) and in his own artistic way he points to the words spoken by Jesus himself in the New Testament. One might muse whether the New Testament Gospel read for the festival day was not also known to the congregation?

A preliminary match between the Torah/Haftarah and the sermon text indicators (Hebrews 13:5-6) does exist in the present Jewish Lectionary.[5] R. G. Finch has placed the modern readings for the synagogue into table form. The indicators for Hebrews match the following,[6]

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[5]Proponents of the one year and three year lectionary series will maintain that the roots of their pericopal system date back as far as Ezra. Larrimore Crockett has listed the sources which may be used to reconstruct a triennial cycle for the first century A.D. These include:

1. Tractate Megillah in the Mishnah, Tosefta and the Babylonian and Jersualem Talmuds;
2. Midrashim.
3. Homiletical Midrashim.
4. Lectionary Lists.
5. Other Sources. i.e. New Testament, Josephus, Philo.

Crockett, "Jewish Lectionary," 15-17.

[6]R. G. Finch, The Synagogue Lectionary and the New Testament: A Study of the Three-Year Cycle of Readings From the Law and the Prophets as a Contribution To New Testament Chronology, (London: Society For Promoting Christian Knowledge, 1939), 37. Finch also notes that by his chronology Jesus' "baptism" as well as "tranfiguration" occurred close to the Feast of Tabernacles, an interesting point since the first Old Testament citation is meant to remind the congregation of Jesus' own baptism. Others who have seen the Feast of Tabernacles behind Jesus' Transfiguration include Walter R. Roehrs', "God's Tabernacles Among Men," Concordia Theological Monthly 35, (1964): 1-6; also Duncan M. Derrett, "Peter and the Tabernacles, (Mark 9, 5-7)," The Downside Review 108, (1990): 37-48. A most helpful history of the festival of Tabernacles is presented by Norman Hillyer, "First Peter and the Feast of Tabernacles," Tyndale Bulletin 20-21 (1969-1970): 39-70. There Hillyer makes a case for the fact that the Transfiguration occurred during the Feast of Tabernacles. He argues with T. W. Manson that Jesus' subsequent entrance into Jerusalem also occurred during the same feast and hence the palm branches and messianic praises. Along with the synoptic gospels, Manson argues

1. *Genesis 28:15* is a verse from a pericope named Vayeitzei read on Week 7.

Law->	Genesis 28:10-32:3
Prophets->	Hosea 12:13-14:10

2. *Deuteronomy 31:6/8* are single verses from a pericope named Valeilech read on Week 52. (Note: This pericope is read in a lectionary cycle which places it in close relationship to the readings for Rosh Hashana, Yom Kippur even Sukkot.)

Law->	Deuteronomy 31:1-30
Prophets->	Isaiah 55:6-56:8; or Hosea 14:2-10; or Micah 7:18-20

3. *Joshua 1:5-6/9* are single verses for a festival pericope Shemini Atzeret.

The 8th day of the Festival of Tabernacles (Joy of the Law)

Law->	Deuteronomy 33:1 - Deuteronomy 34:12; or Genesis 1:1-2:3; or Numbers 29:35-30:1;
Prophets->	Joshua 1:1-10

Oddly enough, the Deuteronomy 31:6 pericope itself suggests the occasion for the sermon. Moreover, the reading gives the details of a festival pericope to be observed within Judaism. Deuteronomy 31:10-11 reads,

> Then Moses commanded them: "At the end of every seven years, in the year for canceling debts, during the Feast of Tabernacles, when all Israel comes to appear before the LORD your God at the place he will choose, you shall read this law before them in their hearing."

The festival indicated by Deuteronomy is identified as Sukkot, but is there any evidence that this festival pericope was observed in the first century A.D.?

This pericope is known more formally in Judaism as the "Pericope of the King" because every eighth year the king would publicly read the book of Deuteronomy to the people of Israel assembled for the festival of Tabernacles (Sukkot). Fortunately for the study of Hebrews, the first verse of the preaching text (Deut. 31:6) is also included in the ancient

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"that the period between Jesus' entry into Jerusalem and the crucifixion is (consequently) six months rather than six days," 54.

Jewish (Tannaitic) lectionary for the Festival of Sukkot. Deuteronomy 31 is cited as the basis of the septennial reading of the king in Sotah 7:8,[7]

A. *The pericope of the king* [M. 7:2A5] - how so?
B. At the end of the first festival day of the Festival [of Sukkot],
C. on the Eighth Year, [that is] at the end of the Seventh Year,
D. they make him a platform of wood, set in the courtyard.
E. And he sits on it,
F. as it is said, *At the end of every seven years in the set time* **(Dt. 31:10).**
G. The minister of the assembly takes a scroll of the Torah and hands it to the head of the assembly, and the head of the assembly hands it to the prefect, and the prefect hands it to the high priest, and the high priest hands it to the king, and the king stands and receives it.
H. But he reads sitting down . . . (I.J.K. printed on page 32 below)
L. He reads from the beginning of *These are the words* (Dt. 1:1) to *Hear O Israel* (Dt. 6:4), *Hear O Israel* (Dt. 6:4), *And it will come to pass, if you hearken* (Dt. 11:13), and *You shall surely tithe* (Dt. 14:22), and *When you have made an end of tithing* (Dt. 26:12-15), and the pericope of the king (Dt. 17:14-20), and the blessings and the curses (Dt. 27:15-26), and he completes the whole pericope.
M. With the same blessings with which the high priest blesses them [M. 7:7F], the king blesses them.
N. But he says the blessing for the festivals instead of the blessing for the forgiveness of sin.

Even though Hebrews 13:5 may be regarded as dealing with the Festival of Sukkot, what may be said about Psalm 118, the second Old Testament verse and indicator found in Hebrews 13:6? All of the Hallel Psalms (Psalms 113-118) were regularly part of festival worship, however, Psalm 118 is particularly associated with Sukkot, as is recorded in Sukkah 3:9,[8]

A. And at what point [in the Hallel Psalms, 113-118] did they shake [the lulab = (willow branches)]?
B. "At *O give thanks unto the Lord* (Ps. 118), beginning and end; and at, *Save now, we beseech thee O Lord* (Ps. 118:25)," the words of the House of Hillel.
C. And the House of Shammai say, "Also: At, *O Lord, we beseech, thee, send now prosperity* (Ps. 118:25)."
D. Said R. Aqiba, "I was watching Rabban Gamaliel and R. Joshua, for all the people waved their palm branches, but they waved their palm branches only at, *Save now, we beseech thee, O Lord* (Ps. 118:25)."
E. He who was on a trip and had no lulab to carry-
F. when he reaches home, should carry the lulab at his own table.

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[7]Jacob Neusner, trans., The Mishnah: A New Translation, (New Haven and London: Yale University Press, 1988), 459.

[8]Neusner, Mishnah, 285.

G. [If] he did not carry his lulab in the morning, he should carry it at dusk,
H. for the entire day is a suitable time for the palm branch.

The festival rubrics which identify Psalm 118 with the Feast of Tabernacles are mostly concerned with the shaking of the *lulab* at the beginning and at the end of the Psalm. Hebrews also makes five indirect references to a "shaking" brought about by the Lord's voice in Hebrews 12:26-29,

> See to it that you do not refuse him who speaks. If they did not escape when they refused him who warned them on earth, how much less will we, if we turn away from him who warns us from heaven? At that time his voice *shook* the earth, but now he has promised, "Once more I will *shake* not only the earth but also the heavens." The words "once more" indicate the removing of what can be *shaken*--that is, created things--so that what cannot be *shaken* may remain. Therefore, since we are receiving a kingdom that cannot be *shaken*, let us be thankful, and so **worship** God acceptably with reverence and awe, for our "God is a consuming fire."

Since both quotations from the end of Hebrews are cited in the Mishna in connection with the Festival of Booths, one can be somewhat certain that the epistle to the Hebrews was read during the festival of Sukkot, and more specifically, on a given year when the king would be expected to read his pericope, known as "The Pericope of the King" (Sotah 7:8).

From a simple reading of Deuteronomy 31, one sees that Moses established this septennial rite in the presence of Joshua. On the occasion of its institution and in the presence of Israel the LORD spoke these words to Joshua, "Do not be afraid or tremble" (Deut. 31:6), and again in Deuteronomy 31:8, "Do not fear, or be dismayed," and once more in Joshua 1:9, "Do not tremble or be dismayed." Each time the reason for Joshua's confidence is clear, "I (LORD God) will be with you and never fail you" (Deuteronomy 31:6,8; Joshua 1:5,9). In Hebrews we come across these words of comfort once again, only this time it is Jesus–Joshua who is speaking. It is Jesus who has the authority to speak, first because he is the high priest (after Melchizedek's lineage) and he is also king (after Judah's lineage). It is thus Jesus, the one enthroned in heaven who establishes the New Covenant and reads the

festival gospel for the Christian Church (New Israel). Therefore, the epistle makes the great contrast between Sinai and Mount Zion. The text of Hebrews clearly makes this point,

> But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly, to the church of the firstborn, whose names are written in heaven. You have come to God, the judge of all men, to the spirits of righteous men made perfect, to Jesus the mediator of a new covenant, and to the sprinkled blood that *speaks* a better word than the blood of Abel. See to it that you do not refuse *him who speaks*. If they did not escape when they refused him who warned them on earth, how much less will we, if we turn away from *him who warns us from heaven*? (Hebrews 12:22-25)

The scene depicted here, prepares the worshipper (reader/listener) for their public affirmation based upon Psalm 118. This liturgical kind of exchange is also a response to Jesus' word from the throne. The occasion for the King's speaking is clearly parallel to the precedent set by Joshua himself in the Old Testament books of Deuteronomy and Joshua. We are reminded then, how the first Joshua completed his mission, which was actually incomplete, and gathered the people at Shechem (Joshua 24) and in response to the people stated, "We will serve the Lord our God and we will listen to His voice." Jesus Christ, on the other hand, has completed our salvation and we listen to the blood *that speaks*, and do not refuse *him who is speaking*. William L. Lane notes that "the term 'joyful assembly' (πανήγυρις,) which occurs only here in the New Testament, has the reference to a joyful gathering in order to celebrate a festival."[9]

The Mishna recounts at least one account of the *septennial reading* during the reign of Herod Agrippa I (A.D. 37) and consequently the period of the Early Church (see page 32).[10]

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[9]Lane, Hebrews 1-8, 467; also Ceslas Spicq, "La Panégyrie de Hébr 12,22," Studia Theologica, 6-7 (1952-1953): 30-38. Lane also notes that "the cognate verb, πανηγυπίζειν, is synonymous with ἑορτάζειν to celebrate a religious festival," 467.

[10]Scholarship has not pronouced a final verdict on whether the reference is meant to designate Agrippa I or II. See discussion in Daniel I. Schwartz, Agrippa I, (Tübingen: Mohr, 1990). I am convinced that it is Herod Agrippa I for the following reasons outlined in Schwartz's book: 1) the matrilineal principle would have led to serious doubt over his being a Jew, whereas with Agrippa II the

The reference attests to the regular practice of reading the scroll of Deuteronomy before the great festive assembly every seven years in the New Testament era. Understanding the "many problems" that face those who "would recite rabbinic literature for historical purposes,"[11] the account has some significance for Hebrews since it ties the pericope indicated in the closing references in Hebrews to the Feast of Tabernacles.[12] Håkan Ulfgard has gathered the evidence which forms the basis of any discussion regarding the regular celebration of Tabernacles in the New Testament era in his welcomed book Feast and Future.[13] Unfortunately, he does not refer to the "King's Pericope" which certainly would

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matrilineal principle would identify him as Jew and perhaps a "select" Jew, 221; 2) there is a significant Tannaitic tradition which gives the reason for the Temple destruction as the inappropriate flattery given to Herod during the course of this septennial reading, 160; 3) see Agrippa I, with whom Josephus had an association, states that he knew "the language of the Hebrews (*Ant.* 18.228)," 159.

[11]Schwartz, Agrippa I, 158.

[12]The pericope of the King is established in Sotah 7:8 and explicitly makes reference to Deuteronomy 31:10.

[13]Håkan Ulfgard, Feast and Future, Revelation 7:9-17 and the Feast of Tabernacles, New Testament Series 22 Coniectanea Biblica, (Stockholm: Almqvist & Wiksell International, 1989), 108-147. In this book he examines the "general assembly" recorded in Revelation 7:9-17 (parallel to Hebrews 12:22-24) and he concludes that Revelation 7 is an allusion to the Feast of Tabernacles. Ulfgard notes the "remarkable lack of scholarly literature on the Feast of Tabernacles," footnote 451, 108. The fact that Ulfgard only makes two references to Hebrews shows that the well argued Day of Atonement motif in Hebrews has overshadowed the prospect that Hebrews itself is a document in which the Feast of Tabernacles is highlighted. Ulfgard says this about Hebrews 12:22-24, "The idea of the Church as a spiritual temple and neo-Levitical community is common in the New Testament, cf. 1 Cor. 3:16f; 2 Cor. 6:16-7:1; Eph. 2:18-22; 1 Tim. 3:15; Heb. 12:18-24; 1 Pet. 2:5," 88; Ulfgard also says, "through Christ's victory ("blood of the Lamb") an Israel of God has been established, consisting of people from all nations. Just as Israel κατὰ σάρκα, came into existence as God's people as a result of the Exodus and Sinai events, Israel κατὰ πνεῦμα, has emerged as the Church as a result of Christ's saving death and resurrection," 150. There is a "similar concept in Heb. 3:7-4:13 and especially, 12:18-24.)," 150. J. A. Draper has stated that the Feast of Tabernacles is arguably the most important of the great Jewish feasts. "It would be surprising if a feast which played such a major role in the lives of the Jewish people had left no trace on the literature of the Early Church" and one might add the New Testament itself, J. A. Draper, "The Heavenly Feast of Tabernacles: Revelation 7.1-17," Journal for the Study of the New Testament, 17-19 (1983): 133. The few scholarly resources which exist for the study of the Feast and its influence on the New Testament include, A.V. Henry Plantin, "Deuteronomium och lövhyddofestens psalmer i bSukka 55a," Svensk exegetisk arsbok 53-55 (1988-90): 7-38; N. Wieder, "'Sanctuary' as a Metaphor for Scripture," Journal of Jewish Studies 8 (1957): 165-175; also J. Massyngberde Ford, "You Are God's 'Sukkah' (I Cor. III. 10-17)," New

have added to his convincing case. It is precisely this septennial reading of the King which I believe lies at the heart of both Hebrews 12 (above) and Revelation 7 printed here,

> After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding **palm branches** in their hands.
>
> *And they cried out in a loud voice:*
> **"Salvation belongs to our God, who sits on the throne, and to the Lamb."**
> *All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshiped God, saying:*
> **"Amen! Praise and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen!"**
>
> Then one of the elders asked me, "These in white robes--who are they, and where did they come from?"
> I answered, "Sir, you know."
> And he said, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. Therefore, "they are before the throne of God and serve him day and night in his temple; and he who sits on the throne will spread **his tent** over them. Never again will they hunger; never again will they thirst. The sun will not beat upon them, nor any scorching heat. For the Lamb at the center of the throne will be their shepherd; he will lead them to springs of living water. And God will wipe away every tear from their eyes."

In both "gatherings" it is the word and voice of the Messiah which the festival gathering awaits to hear. Jesus is king in both gatherings; he is mediator in both gatherings. Angels, worshippers, even palm branches, tents and tabernacles are part of the joyful worship depicted before the throne. In both Revelation 7 and Hebrews 12 Jesus is seated on the throne and comes to speak the pericope of the king, as it were, in the eighth (eschatological) year. Herod Agrippa's reading, therefore, provides us with a first century comparison which may help us understand the discussion of Hebrews. I suggest there may even be an allusion to Herod's reading in Hebrews 2:11-13. Although technically this section is only an allusion to the day in question, it could play a factor in dating the book of Hebrews as well as an

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Testament Studies 20 (1974-75): 139-142. An excellent study of the only explicit reference to the Sukkot in John is found in an article by Bruce H. Grisby, "'If Any Man Thirsts . . .': Observation on the Rabbinic Background of John 7,37-39," Biblica 67 (1986): 101-108; George W. MacRae, "The Meaning and Evolution of the Feast of Tabernacles," The Catholic Biblical Quarterly 22 (1960): 251-276; Sister Marie Philip, "Christ, Candlestick of Three Tabernacles," Worship (Orate Fratres) 24 (1949-50): 542-552.

understanding of the writer's arguments. Since Agrippa's septennial reading was witnessed by the general public on a rather rare occasion, the various details of Herod's reading, crying, and consolation which are preserved suggest that the Jewish public 'well those sentiments read which yet remain.' The details for the eighth year of the Sukkot in Herod Agrippa's reign are recorded in the Mishna as follows,

F. as it is said, *At the end of every seven years in the set time* (Dt 31:10)
G. The minister of the assembly takes the scroll of the Torah and hands it to the head of the assembly, and the head of the assembly hands it to the prefect, and the prefect hands it to the high priest, and the high priest hands it to the king, and the king stands and receives it.
H. But he reads sitting down.
I. Agrippa the king stood up and received it and read it standing up, and the sages praised him on that account.
J. And when he came to the verse, "*You may not put a foreigner over you, who is not your brother*" (Dt. 17:15), his tears ran down from his eyes.
K. They said to him, "Do not be afraid, Agrippa, you are our brother, you are our brother, you are our brother!"[14]

The details of Agrippa's reading are rather touching. More interesting are the words of comfort (flattery) directed towards him. Amidst his shame, he is reassured three times "you are our brother, you are our brother, you are our brother!" It is obvious that Herod's lineage was in question. Other Tannaitic sources examined by A. Büchler and S. Safrai blame the flattery that Herod received on this historic day as the direct reason for the Temple's destruction.[15] The perception was that the authorities (both high priest and king) had overstepped their God-given boundaries. The contrast in Hebrews to this public event is seen in the following account,

> Both the one who makes men holy and those who are made holy are of the same family (lineage). So Jesus is not **ashamed** to call them brothers.
> He says *(once)*,"I will declare your name to **my brothers**;
> in the presence of the *festival* congregation I will sing your praises."

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[14]Neusner, Mishnah, 285.

[15]Schwartz, Agrippa I, footnote 53, 160.

> And again *(second time)*,
> "I will put my trust in him."
> And again he says *(third time)*,
> "Here am I, and the children God has given me." (Hebrews 2:11-13)

The reference seems clearly to be an allusion to the occasion of the septennial reading by Herod. The fact that Jesus is not ashamed of his lineage, is placed in stark contrast to Herod's shame. He is not ashamed to call them brothers (three times) in the midst of the congregation (ἐν μέσῳ ἐκκλησίας), because Jesus is of the same lineage. Herod clearly was not, despite the threefold effort on the part of the high priest to declare him as such. The Greek word for the congregation is ἐκκλησία. The only other reference in Hebrews to the ἐκκλησία comes later amidst the speech in the general festival assembly already cited above in Hebrews 12:22-25. The comparison between Jesus and Herod, is a comparison which only a Jewish congregation familiar with Tabernacles could appreciate. The book of Hebrews consequently emphasizes Jesus' own lineage as born from an Israelitess (virgin woman), and similarly, a high priest after the lineage of Melchizedek (of no human parentage). This comparison would heighten the contrast between Jesus and his human counterparts.

Given the above, the occasion for the preaching of this sermon to the Hebrews could be described as follows:

1. As the bilingual (Greek/Hebrew) Christian congregation met for regular worship (λειτουργία, Heb. 8:6; 9:21) following the guidelines prescribed for the synagogue, the *septennial reading* of the Festival of Sukkot presented an opportunity to preach Christ crucified. Since it was the most popular festival of the Jewish calendar, it presented a welcome opportunity to demonstrate from scripture that in Jesus Christ their Sukkot has its fulfilment. Being aware of the historical precedents for both the high priest's reading and the king's pericope allowed the writer of the sermon to present Jesus as the Messiah who speaks, yesterday, today and forever. Jesus has this privilege to address the Church triumphant and

Church militant in worship, since he was the great and final high priest, who was both priest and sacrifice in his once-and-for-all sacrifice upon the cross. Jesus accomplished this after the pattern of the Day of Atonement, the feast which immediately precedes "Sukkot" by five days on the Jewish calander. The preparations for the Feast of Sukkot began at the conclusion of the Day of Atonement, according to Jewish custom (Lev. 23:27,34). Hence, the references to the Day of Atonement are no intrusion to the message of Hebrews but help underscore the mercy and forgiveness given through the Messiah who brings himself to speak in Hebrews.

2. Since the Festival of Sukkot is associated with the exodus from Egypt, it is assumed that the festival and its constituent elements are an intregal part of the listeners' mindset. The Exodus, along with its established route and history, allows the writer to speak to the congregation's present needs. The timeframe presented in Deuteronomy allows the writer to assure this congregation of their own certain hope. Using the institution of the Septennial Reading ceremony associated with Joshua's entrance into the promised land allows the writer to interpret those events typologically and give the congregation a sure and present word from the pioneer and author of their salvation - Jesus–Yeshua.

3. With the Jewish Feast of Sukkot as the joyous historic backdrop, the congregational members know that their personal salvation is fully realized in their ascended Lord. Meanwhile, for the believer who remains in this age, his salvation is inaugurated, but is at the same time yet to be fully realized. Their own historical situation then, may be placed in time at the brink of the parousia (promised land) and not at the beginning of the exodus. Their promise lies before them and gives them the certain hope that their Jesus would soon lead them to heaven even as their own fathers had been led before into Israel by Joshua. Hence, Jesus' words given in honor of that first septennial reading at the entrance to the tabernacle as they were about to enter the promised land (Heb. 13:5, Deut. 31:13), provides the author the

means of letting Jesus speak directly in order that his sheep hear his voice (Heb. 13:20), and follow him in this late hour!

4. Despite the joy that is evident at Sukkot, the trials of this present age still remain for the faithful to whom the writer thus gives some encouragement. Jonathan Grothe has detailed what seem to be their present hardships.[16] The growing animosity and division first evident within the book of Joshua, leads one to suspect that the growing public abuse and exposure directed against the Jewish Christians on account of their public profession (baptismal confession, Heb. 2:1-4, 3:1-2, 4:13-14) in the Jewish community was leading to division within the Jewish community over Jesus' leadership. This particular congregation had not yet suffered to the point of shedding blood. Here, too, the allusion to Agrippa I may figure prominently. "Agrippa is mentioned in the New Testament . . . only as one who persecuted the Church and died shortly thereafter (Acts 12): we are apparently expected to understand that there was a causal relationship between these two events."[17] His obituary is also detailed in Acts 12, "The people kept crying out, 'The *voice* of God and not of a man!' And immediately an angel of the Lord struck him because he did not give God the glory, and he was eaten by worms and died."

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[16]Jonathan Grothe, "Was Jesus the Priestly Messiah? A Study of the New Testament's Teaching of Jesus' Priestly Office Against the Background of Jewish Hopes for a Priestly Messiah," Th. D. diss., (Concordia Theological Seminary, St. Louis, 1981), 148-149. Here Grothe "hints about their situation: they came to faith by hearing the message from eye-witness (2:3); they endured persecution, but not yet to the point of shedding blood (10:32; 12:4); they joyfully accepted the plundering of their property (10:34); they had served and were serving fellow-Christians in a ministry of love and good works (6:10); they had become "dull of hearing" and "sluggish" (5:11; 6:12); they were wavering in their confession (10:23); they were neglecting τὴν ἐπισυναγωγὴν ἑαυτῶν (10:25); they needed a better attitude toward their "leader" (13:17; compare verse 7); they were "timid," in danger of shrinking back into destruction (10:38-39); they were personally known to the author (13:18-19); they would have had an interest in knowing the news of the release of "our brother" Timothy (13:23); they were some group for whom it would have been appropriate to send a special greeting (the only one in the letter) from οἱ ἀπὸ τῆς Ἰταλίας (13:24)."

[17]Schwartz, Agrippa I, 153-154.

Given such a scenario, the hypothesis which best corresponds with all the known details surrounding Hebrews would place the congregation to which the epistle was sent to in Palestine, after Herod's septennial reading in A.D. 37, the *terminus a quo*. The composition of the sermon written in the style of the Jewish synagogue homily (proem) may well have been written to address the next septennial reading in A.D. 44 shortly after Herod's own death which modern historians place at A.D. 43.

CHAPTER 3

THE INTENT AND SCOPE OF THE INVESTIGATION

This dissertation will seek to bring together issues of outline and genre. Understanding Hebrews as a proem homily, the rules which govern the proem homily would see Hebrews 1:1-4 as the foundation of the entire sermon. More specifically, Hebrews 1:1-4, may be seen as the key to Hebrews 1:1-2:4. This section of Hebrews may be described as the Sermon in Miniature.

In order to demonstrate the role this sentence plays in the building of the address, a number of diagrams have been drafted to present its design. These diagrams will help acquaint us with the narrow scope of this dissertation. The detail of these schematic drawings will be defended in the course of this dissertation. In fact, with this initial synopsis there will be the temptation to evaluate the proposal without any of the detail supplied later in the course of the dissertation. The reader must be aware that while the basics of the argument are summarized in advance, so as to see the overall picture, the technical aspects which accompany these drawings will be examined and verified beginning with chapter 4. It is safe to say, however, that everything in the homily begins with this key containing 73 words found at the entrance to Hebrews. Hence, the schematic drawings will move from simple to complex. The last of the diagrams is intended to overwhelm, delight and give us a taste of the author of Hebrews' skill. The final drawing is not easily understood, but neither are the working drawings of any modern architect. When Hebrews' design is finally evaluated in architectural terms, the threefold qualities of "firmness," "utility," and "delight" will

demonstrate the author's genius.[1]

Figure 3.1 outlines this periodic sentence[2] for us. Upon the foundation of this periodic sentence I will show that the writer frames the Sermon in Miniature (Hebrews 1:1-2:4) and finally the entire address. The key is remarkably simple yet multifaceted. It needed to be simple so that the one speaking would not lose his audience during the course of the address. It was also designed multifaceted in order to reinforce the basic confession made in the opening sentence. The blueprint as it develops is three-dimensional.

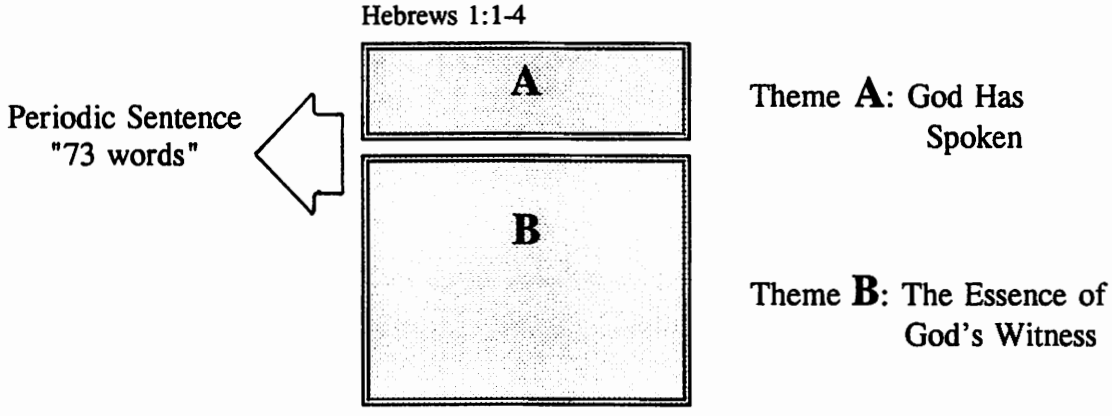

FIGURE 3.1: The Foundation of Hebrews

The Three Themes of the Address

With the **first theme** the author introduces us to a God who speaks. This feature of the address is diagrammed as **Theme A** in the figures above and following. The opening words of this periodic sentence raise grand expectations,

In various and many ways *God spoke* to our forefathers through the prophets in times

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[1]J. C. Taylor, Learning to Look: A Handbook For The Visual Arts, 2nd ed., (Chicago: University of Chicago Press, 1981), 90.

[2]See pages 54-58, 101 for definition and further details concerning periodic sentences.

past, but in these last days *he has spoken* to us by his Son. (1:1-2a)

Those listening could well have expected the Son to be given a voice, but Hebrews contains no direct quotations of Jesus, as are found most often in the gospels. The writer of the book develops this theme in a different manner. The writer uses a chain of verbs beginning in Hebrews 1:1 to introduce the fact that God is the father (Heb. 12:9) and framer of this address. The construction of the sermon will, as a result, see the various aspects of the verb "to speak" used with some precision. This is striking, since the writer of the sermon is most reluctant to use the name of God.[3]

G. W. Buchanan has made the following observation about the author's use of Scripture,

> The author of Hebrews never referred to the Old Testament as something written. Even when he referred to a quotation "in David" (ie., the Psalter), he said, "Just as it is prophesied," rather than saying, "David wrote" or "David said." He understood that all scripture, even that which he believed had been written by David or Moses, was the word of God, spoken by either God or the Holy Spirit (3:7). By using the passive voice, he avoided the use of the divine name. The usual introduction is "just as the Holy Spirit says" (3:7); "just as he said" (4:3); "just as it also says" (5:6); "it says" (1:7,8); "he says" (10:5); "he said" (1:5; 4:3, 4; 8:14), or "saying" (2:12). In these cases *the subject was understood* to have been God or the Holy Spirit, although the author never used the expression "God said." Like other Jews and Christians who avoided the use of the divine name, he used such terms as "the one who says to him" (7:21), "the one who said" (5:5; 10:30), or he used passive verbs (3:15; 7:13; 11:18). Sometimes introductions conclude with the repetitious word "saying" (2:6,12; 6:13; 12:26). These reflect introductions similar to those found numerous times in rabbinic literature.[4]

In Figure 3.2, we can see the chain of verb forms, related to the verb λέγω. They are ordered in such a fashion as to remind us of the creation account in Genesis 1. This feature,

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[3]Paul Ellingworth and Eugene A. Nida, A Translator's Handbook on the Letter to the Hebrews (London, New York, Stuttgart: United Bible Societies, 1983), 1. Here "One of the general translation problems which arise out of the writer's Jewish background is his reluctance to use the name of God, even in Greek."

[4]George W. Buchanan, To the Hebrews: Translation, Comment and Conclusions, The Anchor Bible, (Garden City, New York: Doubleday & Company, 1985), xxii [emphasis mine].

as was noted, is a common characteristic of a proem sermon. Each of the Old Testament citations of Hebrews is written with an introductory formula. Imbedded in these formulas is the repeated refrain, "And [God] said . . . and [God] said . . ." This theme continues throughout the sermon.

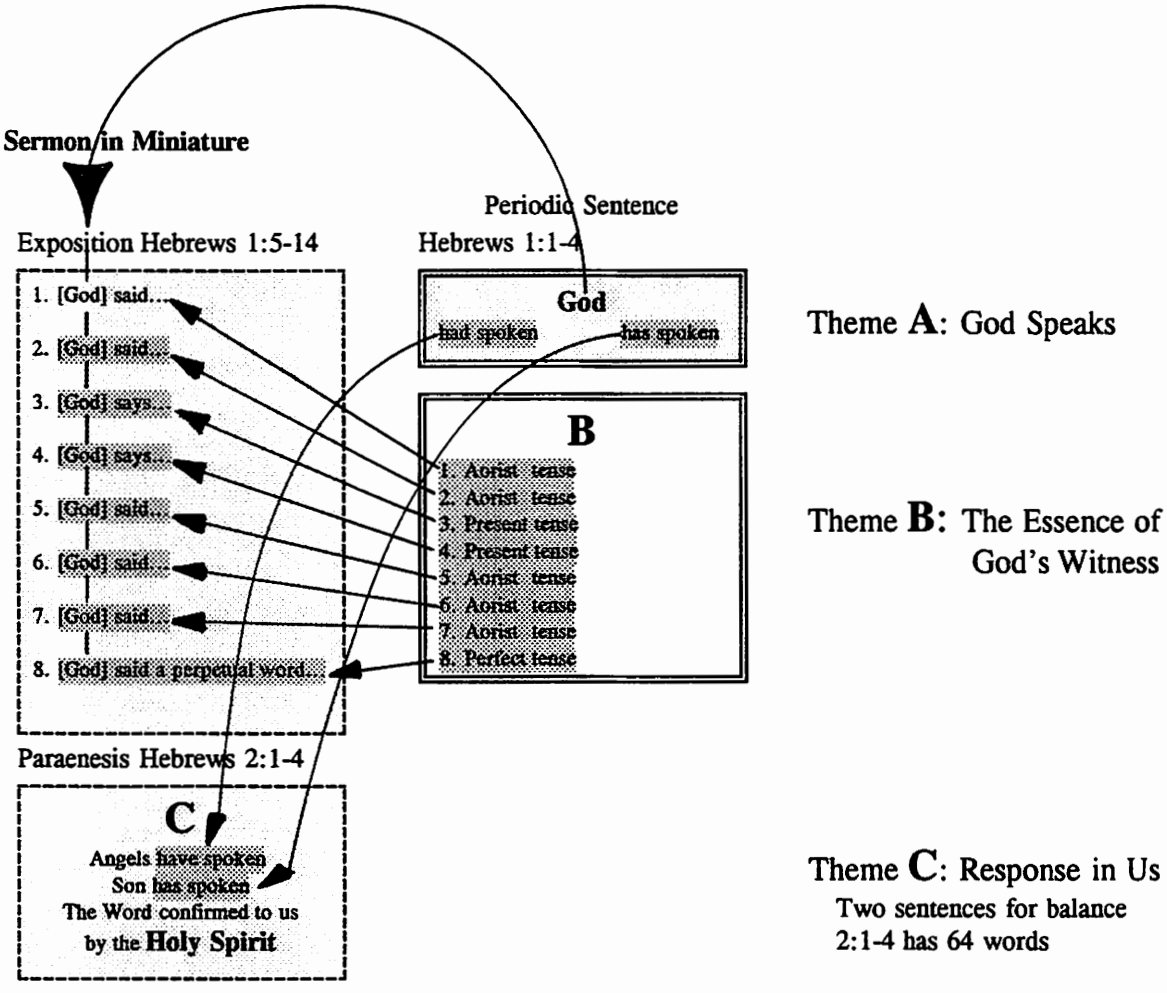

FIGURE 3.2: The First Section of the Address and its Themes

Once the whole outline of the book becomes visible, these introductory formulas are used with such precision that the reader may identify whether the Father, the Son or the Holy Spirit is/are speaking, either individually or collectively. This, too, is a feature of the proem

sermon. For example, in the first three sections of the address, as the writer formally divides it (Figure 3.4), the Father *has spoken* (1:1-2:4), in the second section of the address (2:5-3:2) the Son *speaks*, in the third section (3:3-4:14) the Holy Spirit *is speaking*.[5] As a result, the author has given the doctrine of the Trinity special attention and God comes to speak in a most dramatic fashion.

In the **second theme** of the address the author introduces us to "The Essence of God's Witness." In this second dimension of the address we discover that the God who speaks has given His own witness to Jesus Christ in a brief confession. This feature of the address is identified as **Theme B** in the diagrams. The opening sentence makes the following eight christological statements about the Son,

> God has spoken to us by his Son:
> 1. whom he *appointed* **heir** of all things,
> 2. and through whom he *made* the **ages**,
> 3. *being* the radiance of God's **glory** and the exact representation of his being,
> 4. *sustaining* **all things** by his powerful word,
> 5. after he *had provided* **purification for sins**,
> 6. he *sat down* at the **right hand** of the Majesty in heaven,
> 7. So he *became* as much superior to the **angels**,
> 8. as the **name** he *has inherited* is superior to theirs.

Note first of all that there are eight christological statements even as there are eight distinct Psalm citations in Hebrews 1:5-14.[6] Each christological statement contains one verb (italic)

---

[5]How exactly does one translate the perfect tense associated most frequently with the Holy Spirit in Hebrews? I am inclined to translate it by a present tense as in an intensive perfect - in essence it is saying that a certain thing is - 1 Cor. 15:20: "And now Christ **is raised** from the dead (and still is alive)." It may also be seen as a kind of iterative perfect - that is, a completed action may have occurred at repeated points of time - John 5:37: "And the Father who has sent me, that one **has witnessed** concerning me." In the case of the work of the Holy Spirit, His witness may be characterized as having occurred in the past repeatedly (i.e. in Scripture). The witness, however, may not be limited to that scope. Thus, His speaking is presently effectual as in the past but also will give voice repeatedly to the future as in the dramatic perfect, i.e. Matt. 13:46.

[6]The eight scripture quotations are not immediately apparent in the Nestle text, and in part may explain why the key presented here was not discovered sooner. It is my contention that the visual form, that is, the introductory formulas and citations contained in the Nestle text, is betrayed by one

and it is noteworthy that the verbs of each sentence are not of the same tense. As we compare the tenses in each christological statement with the verbs employed in the introductory formulas of the Sermon in Miniature we recognize a verbal pattern. Thus Figure 3.2 demonstrates how God's witness in the Periodic Sentence is joined to the Sermon in Miniature. The previous diagram points out the parallel relationship between these series of verbs by means of straight arrows. The grammar, therefore, allows the preacher to formulate a most memorable sermon. As the first section to the sermon unfolds, the reader is drawn into the heart of Hebrews' theology: "Jesus Christ [*no verb*] the same yesterday [aoristically speaking], today [presently speaking], and forever [perfectly speaking]" (Hebrews 13:8).

It is critical at this point also to note the author's sense of balance in this first section of his sermon. The periodic sentence of Hebrews 1:1-4 has 73 words—168 syllables [7x24] and is followed by eight Psalm citations (Hebrews 1:5-14).[7] Hebrews 2:1-4 on the other hand, follows the Psalm citations and has 64 words but an equivalent number of syllables-167 [7x 24] less 2 syllables. These two sections act much like bookends for the *catena* of Psalms or Sermon in Miniature in the middle.

---

simple καί in Hebrews 1:8. While the editors did not notice the introductory formula wrapped up in the one word καί in 1:8, they quite correctly perceived it in 1:10, where the καί is visually set apart from the Old Testament quotation. This may also explain the textual difficulties associated with verse 8 in the Greek.

[7]Walter Überlacker, Der Hebräerbrief als Appell: Untersuchungen zu exordium, narratio und postscriptum (Hebr 1-2 und 13, 22-25), (Stockholm: Almqvist & Wiksell, 1989), 94. Überlacker develops an elaborate argument built upon counting syllables. He counts 169 *Silben* [24 x 7] +1 for Hebrews 1:1-4 and he counts 167 *Silben* [24 x 7] -1 for Hebrews 2:1-4. The Psalm citations which come between these two periodic sections have a syllable count of 377 *Silben* [54 x 7] -1.

Sermon in Miniature

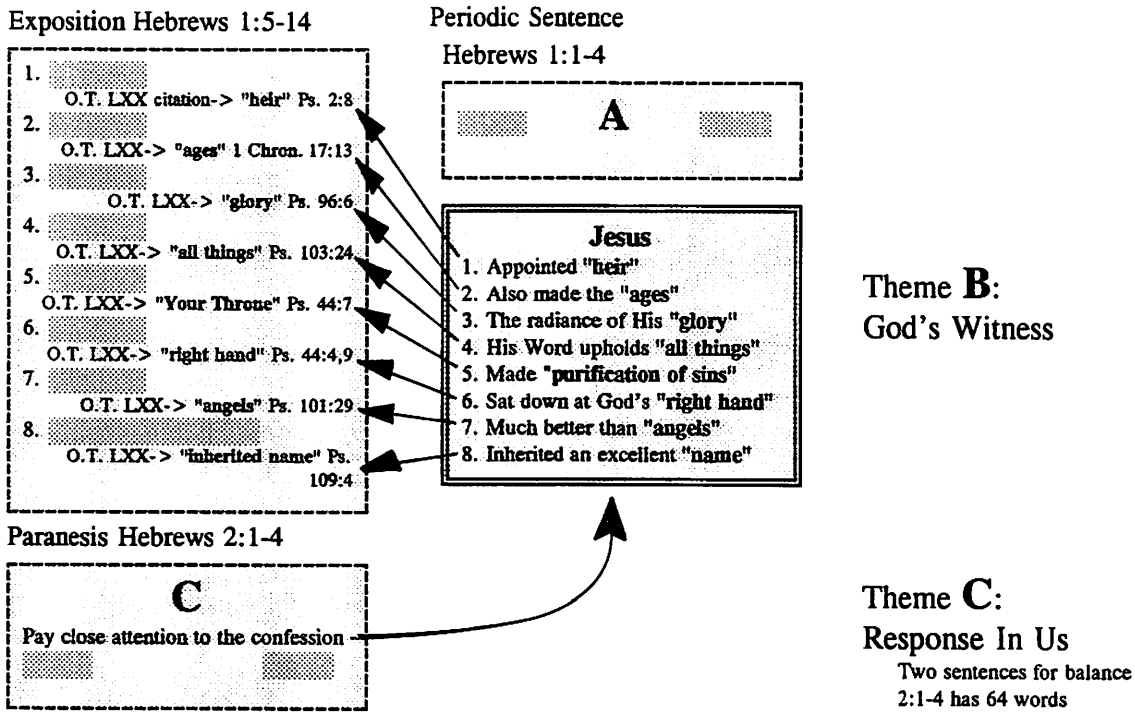

FIGURE 3.3: The First Section of the Address and the Key Words

The essence of God's witness is fastened to the Sermon in Miniature in yet a second manner. One "word" in each of the christological statements identified earlier by bold type also fastens the Periodic Sentence to the Sermon in Miniature. These key "words" establish the context for the eight Old Testament citations found in Hebrews 1:5-14. For example, κληρονομον "heir" found in the first Christological statement - "Whom he appointed *heir* of all things" may be found in the Psalm used by the writer of Hebrews. Hence, the quotation from Psalm 2:7 used by the writer reads,

> Thou art My Son,
> Today I have begotten Thee (Psalm 2:7; Hebrews 1:5)

but the context is derived from the next verse (Psalm 2:8) where we read,

Ask of Me, and I will surely give the nations as Thine *inheritance* . . .[8]

As key words, they are used with some skill. The author uses these words to form the blueprint for the Sermon in Miniature as well as the whole sermon as we shall see below. As the three themes of Figure 3.3 are overlaid by the connecting devices, the diagrams become more complex. Although the design is complicated, it shows the writer's sense of balance and care for his subject. The periodic sentence of Hebrews 1:1-4, the balance, and the choice of words may very well show that the author was following the advice of such rhetoricians as Isocrates or Aristotle (detailed below), since he pays close attention to the verbs and nouns in his presentation. The author of Hebrews works as an artist (See Addendum 3A - The Literary Artistry of Hebrews). He crafts words, words giving perspective, value, tone, and rhythm after the style of his mentors, the Hellenistic rhetoricians. C. F. Evans states, "For Isocrates, who was the founder-father of the

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[8]Note that Figure 3.3 gives the Old Testament citations from the LXX, and that the key word in each christological statement may not be seen in the actual quotation found in Hebrews 1. Context is paramount to the author as he chooses the proof texts. I am thankful to Dr. Voelz, who has on more than one occasion pointed out to me that the reasons for the author's choice of the Old Testament passages may not be so neat as I hope to demonstrate. This presentation will at least be open to the fact that the choice of Old Testament citations may very well also be based upon,

1. Old Testament passages (contexts) which are conversational in nature, i.e. Psalm 2:7, " I shall surely tell of the decree of the LORD, He said to me."
2. Old Testament passages which depict the "state of exaltation" that is the position where Jesus is and from where He comes to speak, i.e. the holy of holies. Note for example the key words - "glory," "Your Throne," or "angels."
3. Old Testament passages where more than one key word may be present in order to underscore the importance of such words (frequency) for the listeners' consideration,
4. The Old Testament text for the particular preaching day in question.

I might also point out that if the writer does expect his listeners to follow his choice of Old Testament citations, then it would require the kind of familiarity that comes from the memorization of such Psalms, a feature still common in Judaism. The last explanation for the choice of key words may prove to be the most fruitful. The objective criteria for making Deuteronomy 31:6/8 the basis of the sermon were given in chapters 2 and 2A. It is helpful to note that Deuteronomy 31:7 (LXX) ends with the word "inheritance" - "Then Moses called Joshua and said to him in the sight of all Israel, 'Be courageous, for you shall go with this people into the land which the LORD has sworn to their fathers to give them, and you shall give it to them as an *inheritance*.'"

Hellenistic rhetorical culture, and for whom *philosophia* was a synonym for oratory, form and content went close together."[9] Isocrates taught that,

> the dignity of speech required the choice of a deep and lofty subject matter, and that the search for the *right words* in accordance with the rules itself deepened and refined thought, and affected life and morals.[10]

Aristotle's dictum is similar,

> Aristotle states that the virtue of style is clarity. As a kind of corollary he adds that style must not be mean, nor above the dignity of the subject, but appropriate; clarity is to be obtained by using *nouns* and *verbs* in their literal meanings; ornamentation appropriate to the subject (Ars Rhetorica 3,2,1404).[11]

As God speaks (Theme A) His word and witness (Theme B), Christ is confirmed to us. As a result of God's speaking we move into the **third theme** of the address marked as **Theme C: Response in Us.** God's Word has not only refined our thoughts but now also affects us (cf. Isocrates). As the address moves through its seven sections (Figure 3.4), the paraenetic thrust is also an arresting feature to "pay close attention to" (Hebrews 2:1). For example, note how neatly the first three proposed sections of Hebrews come to a close,

> "For this reason we must pay much closer attention to what we have heard." (the confession just considered) Hebrews 2:1-4 ends Section 1;
>
> "Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our **confession** (τῆς ὁμολογίας ἡμῶν)." Hebrews 3:1-2 ends Section 2;
>
> "Since then we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast to our **confession** (τῆς ὁμολογίας.") Hebrews 4:14 ends Section 3.

Once the author finishes outlining the first portion of the sermon, the reader/hearer is certain

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[9]C. F. Evans, The Theology of Rhetoric: The Epistle to the Hebrews, (Inverness: Bookmag, 1988), 4.

[10]Evans, Theology of Rhetoric, 4 [emphasis added].

[11]G. Kennedy, The Art of Persuasion in Greece, (Princeton: Princeton University Press, 1963), 104 [emphasis added].

of one important thing, "Were not our hearts burning within us. . .while He was explaining the Scriptures to us" (Luke 24:32). The three themes in Hebrews are developed in a rather quiet manner. Not unlike the Emmaus disciples, Jesus is speaking to them here, too, though at first they do not perceive it. These disciples, too, are given the basic witness which comes to them also from the Scriptures. And by these same Scriptures, they are brought to confess Christ, a response brought out by the very speaking of Jesus. As God speaks indirectly in Hebrews, the three themes are woven together to form the backbone to the sermon. To exploit this analogy even further, the backbone has seven sections or vertabrae through which these three themes move and have their being. Such a spine is not easily broken.[12] The sermon has an encouraging message for those who are gathered for worship in the name of Jesus (Heb. 13:22). The expectations are clear. One could expect to have God Speak–**Theme A;** one could also expect to hear a clear proclamation and witness of Christ–**Theme B**; and finally, one could expect that this "word" would strike a response in us–**Theme C**. These three themes, therefore, are found in each of the seven sections of Hebrews. Both the key words and the major themes help produce the following outline for Hebrews.

---

[12]Ecclesiastes 4:12; In this respect we must acknowledge the clear thinking on the part of Wolfgang Nauck, "Zum Aufbau des Hebräerbriefes," in Judentum, Urchristentum, Kirch, Festschrift für Joachim Jeremias, Beihefte zur Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der Älteren Kirche, vol. 26, (Berlin: Alfred Töpelmann, 1960), 199-206. Here he argues convincingly that if a theme is to develop within a sermon, it must be reflected in the paraenesis sections. In light of our argument, that the theme is three stranded, woven into the fabric of Hebrews, no such assumption shall be adopted from the outset. A close look at the outline leads me to believe that the Trinitarian division of the first half of the sermon was meant to remind those worshipping of their baptisms. The emphasis of the latter half of the sermon seems most certainly to be a witness to the Lord's Supper. My own proposal is not the first to suggest that "more than a discourse can run, as it were simultaneously," George H. Guthrie, The Structure of Hebrews: A Text-Linguistic Analysis, Supplements to Novum Testamentum, vol. 73, (Leiden: E. J. Brill, 1994), xii. In the preface to Guthrie's book, J. P. Louw writes, "The proposed structure presented, introduces a new feature to discourse analysis in that it opens a way for recognizing that careful text linguistics need not reveal a linear division of connected units that eventually may reveal some overall pattern. . . . Two major semantic discourse notions defined as expository and hortatory respectively, are proposed." The work by Guthrie shall, therefore, cover the same ground as my proposed Theme=C without the benefit of a defined genre, outline and sermon text. His work will be vital to the presentation made here.

FIGURE 3.4: The Sermon Outline

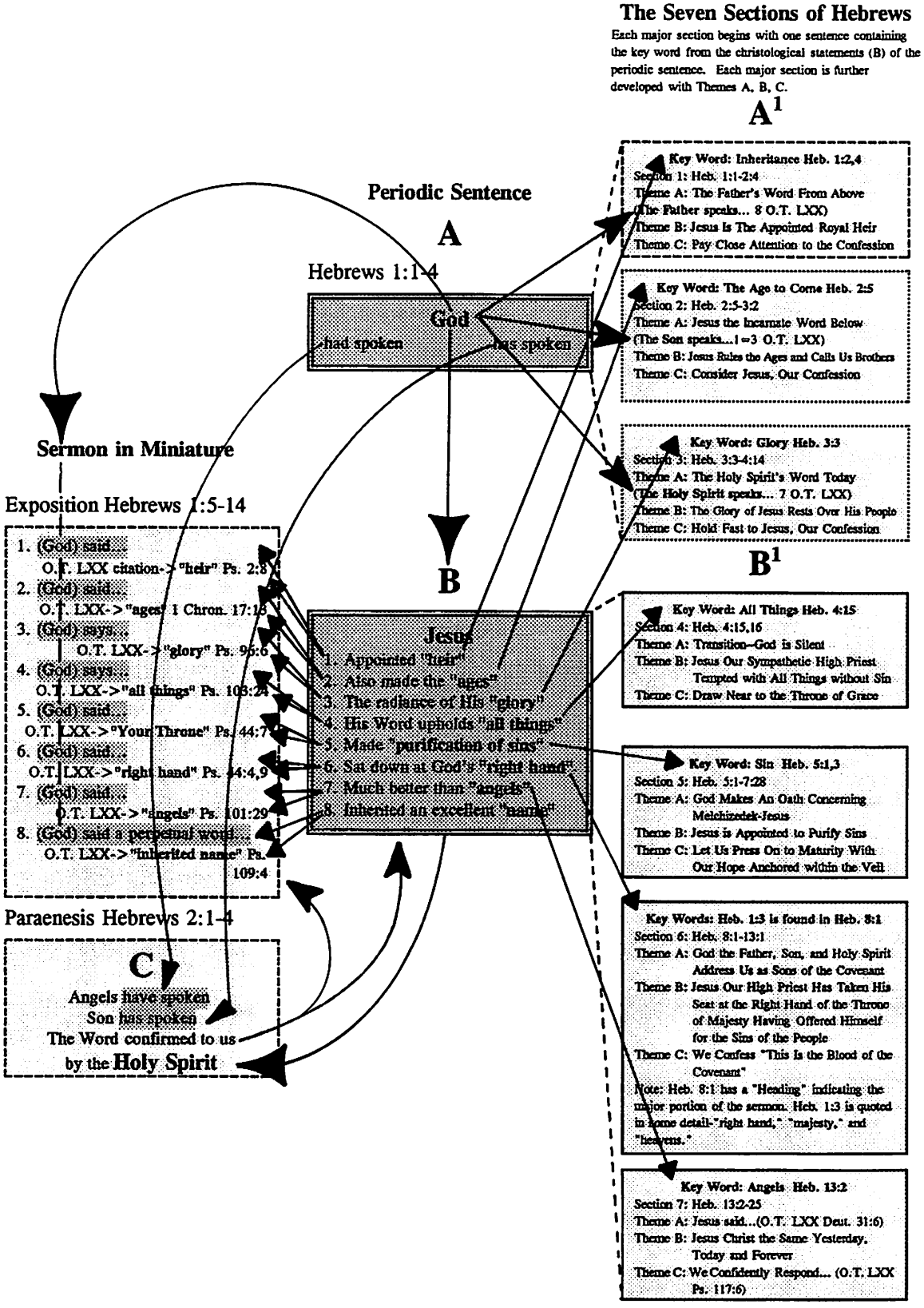

Figure 3.4 may now be further clarified. Figure 3.4 demonstrates the full seven-part schematic for the sermon as built upon the opening sentence. A careful examination of Figure 3.4 will show that even the overall shape of the book is similar in appearance to the periodic sentence. Compare **A** to $\mathbf{A}^1$ and **B** to $\mathbf{B}^1$. The key used to outline the major sections of the sermon is the same key used to unlock the Sermon in Miniature. When this key was used for the first time we saw that there were eight key words. These key words are, however, also used to divide the entire epistle, but this time only seven words are used. Since *inheritance* was used twice the first time the key was used, to mark off the first section of the sermon, the eighth word is no longer needed the second time the key is used. As a result, there are seven sections in the address. The division of the sermon as a whole uses, however, the same sequence of key words to unlock the book. The following divisions within Hebrews emerges,

Section 1	Hebrews 1:1-4	". . . for He has *inherited* a more excellent name than they."
Section 2	Hebrews 2:5	"For He did not subject to angels the world *(age)* to come."
Section 3	Hebrews 3:3	"For He has been counted worthy of more *glory* than Moses, by just so much as the builder of the house has more *honor* than the house."
Section 4	Hebrews 4:15	"For We do not have a High Priest who cannot sympathize with our weaknesses, but one who has been tempted in *all things* as we are, yet without sin."
Section 5	Hebrews 5:1	"For every High Priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and *sacrifices for sins* . . ."
Section 6	Hebrews 8:1	"Now the main point in what has been said is this: we have such a High Priest, who has *taken His seat at the right hand of the throne of the majesty in the heavens* . . ."
Section 7	Hebrews 13:2	"Do not neglect to show hospitality to strangers, for by this some have entertained *angels*, without knowing it."

Here may be the proof needed to assert that the definitive key to the structure (outline) of the book of Hebrews has been found. The key is replicated, you could even say self-authenticating. For example, when a key word like *inheritance* is used to identify the perimeters of the first section of the address it also becomes the word used to connect the

christological statement to the Old Testament citation. Since the author uses each key word of the christological statements the same way and in the same order, the repeating pattern indicates that the writer had formal divisions in mind as he wrote the address. The author does not always use an *inclusio* to mark off the subsequent sections of the address. Sometimes he is simply content to use the key word(s) to head each section. At other times the writer not only heads each section with "key" words, but also indicates plainly that a new section is about to begin. For example, in Section 2 the opening sentence is Hebrews 2:5. There the author writes, "For He did not subject to angels the world (age) to come, *concerning which we are speaking.*" Again, in Section 6 he writes, "*Now the main point in what is being said is this . . .*" In both cases, the writer is directing his listeners to a new section of his work.

Once the sections of the sermon are laid bare, the writer delivers his exhortation by weaving the three major themes through the homily. As the ornamentation of the author's architecture slowly emerges, a new appreciation ensues for the inspiration of Scripture on the one hand, and the appreciation for clarity proposed by such rhetoricians as Isocrates on the other. A consequent purpose for this dissertation is to demonstrate that the writer to the Hebrews uses rhetorical devices to impress his message upon the minds of his people. Hebrews has a rhetorical, albeit a "baptized" rhetorical dimension. The rhetorical devices outlined in the body of this dissertation (Addendum 3A -The Literary Artistry of Hebrews) are especially fascinating since they are used to highlight the proclamation of the gospel of Jesus Christ. Since the opening sentence is programmatic for the outline of the entire sermon, the letter to the Hebrews is constructed in a way inconceivable to most of today's generation.

The preacher's words and outline are orderly. As the preacher, he moves though an outline based upon the following words: *inheritance*; *ages*; *glory*; *all things*; *cleansing of sin*;

the right hand; and *angels*. He thus moves the mature Christian from the concerns of the here and now towards eternity. This is the very nature of worship even to this day. In this fashion, the worshipper comes to read, mark and inwardly digest the A, B, C themes of this sermon in a much more fruitful manner.

Summary

In summary then, since this dissertation has countless repercussions for the study of Hebrews, its thesis needs to be narrowly delineated. The focus, as a result, will be confined to the first section of the address, that which I call the Sermon in Miniature—Hebrews 1:1—2:4. The primary purpose of this dissertation is to outline the relationship of the opening periodic sentence (Figure 3.1) and its syntactical, grammatical, semantic, exegetical and hermeneutical relationship to the Sermon in Miniature found in Figures 3.2 and 3.3. With this as the primary focus the ground will have been laid for the ongoing appraisal of the sermon as a whole (Figure 3.4). The overall outline of the sermon will be examined briefly so that the reader may understand that the schematic does function in a simple fashion for the rest of the epistle. As we move through the veil of this periodic sentence, it will be discovered that a number of hitherto unresolved questions surrounding Hebrews are also elucidated.

ADDENDUM 3A

THE LITERARY ARTISTRY OF HEBREWS

D. A. Black recently concluded in his own article on the literary artistry in Hebrews that New Testament rhetoric is experiencing a kind of rebirth these days. Further he writes,

> *This rebirth is,* in part a result of the renaissance in hermeneutics of a synthesis of interpretation and behavioral methodology in the human sciences, and in part because of a healthy shift in New Testament studies away from an atomistic application of the historical-critical method to the NT writings. My purpose in exploring the literary artistry of Hebrews is to demonstrate the principle stated at the outset of the article: that form and content, syntax and meaning, are inseparable, and that a sound and serious investigation of one will inevitably shed light on the other. That form and content are related may seem self-evident, but our western approach to literature presupposes that written works are conceived and executed- therefore to be read- simply as narrative prose. However, once we recognize the principles of literary composition that govern much of writing in antiquity - the use of *inclusio*, for example - we can glean fresh insights into these works, since our reading of them will correspond both to the method and to the intention of the original author.
>
> There are at least two other reasons for applying the principles of literary analysis to Hebrews. The first is the historical fact that this revolutionary epistle is largely *rätselhaft* in terms of its author, genre, destination, date, theme and purpose. Thus an inquiry into the style of the letter may be helpful in shedding additional light on these perplexing issues. Second, it is widely acknowledged that Hebrews has as its keystone the concept of *homo loquens*, so that "rhetoric" seems an appropriate paradigm for interpreting its expressions and meaning. If it is true that the letters of the NT are better understood if we keep in mind the primal role of oral speech in the early church, how much more is this true of Christian discourse that especially calls itself "a word of exhortation" (13:22). Thus it would seem that a study of the rhetoric of Hebrews is not a superficial matter in a writing in which form and content are inseparably wedded together.[1]

Louis Dussaut once called the author of the epistle to the Hebrews "an architect, a genius, a

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[1]See footnote 27, David Alan Black, "Literary Artistry in the Epistle to the Hebrews," Filologia Neutestamentaria, 13, vol. 7, (May 1994), 50-51. D. A. Black is cited at length because he, perhaps like no other scholar, has contributed to this presentation. He is aware of the benefits of a synchronic interpretation of Hebrews, and in his own work underscores the rhetorical elements included in my solution to the riddle of Hebrews.

master craftsman on the calibre of an artist."[2] But if Dussaut is correct, that makes Hebrews a work of art. But what exactly is art? Albert E. Elsen notes the difficulty in definition. "When it comes to defining art, the historian has as much difficulty as the biologist who must define life."[3] More critical is how art is to be analyzed. In the words of Joshua C. Taylor,

> "What is it?" or "What is it about?" No matter how *advanced* our views, the subject matter of a painting or a piece of sculpture always in some measure engages our attention. In fact, too often it is with the recognition of the subject matter that our consideration of the work stops.[4]

There are always those distinctive characteristics within the visual arts that cause us to stop and think, but it is usually the "*expressive content* that causes us to do so, that is, the fusion of a subject matter to a particular medium."[5] In the mind of the brilliant craftsman, shape and proportion, texture and color may be mixed with crayon, charcoal, oil, iron, brick, stone, even marble to express his portentous thoughts.

Too often, the prominent "subject" of Christ crucified is considered within Hebrews, but the book is not appraised with an eye to the rhetorical medium through which Christ's forgiveness is communicated. For example, the author of Hebrews has been noted to have the "instincts of an orator" and the "style of a trained speaker,"[6] and yet the rhetorical medium itself has not had sufficient weight in and of itself for scholars to conclude, once and

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[2]Louis Dussaut is quoted by Helmut Feld. Helmut Feld, "Der Hebräerbrief: Literarische Form, religionsgeschichtlicher Hintergrund, theologische Fragen," Aufstieg und Niedergang der römischen Welt 2.25.4. (1987): 3534.

[3]Albert E. Elsen, Purposes of Art, 4th ed., (New York: Holt, Rinehart and Winston, 1981), v.

[4]Taylor, Visual Arts, 51 [emphasis added]. He adds, "'What is it?' is not an impertinent question, since the recognition of objects and incidents is usually an important ingredient of artistic experience. Much of the history of art is concerned with the reclarification of the subject matter that has become obscure with time."

[5]Taylor, Visual Arts, 51 [emphasis added].

[6]Black, "Literary Artistry," 43.

for all, that the epistle was meant to be delivered in a live setting, to be heard as it were, orally (See Chapter 2 - Hebrews' Genre: A Word of Exhortation).

It is becoming increasingly clear that the author of Hebrews employs select devices within the Greek language to impress a message upon the hearts of God's people. It is particularly an artist, even a master craftsman, who can at one and the same time "nourish both memory and heart."[7] To the writer of this address[8] the shape of his address is of particular importance. While many writers acknowledge the use of various tailored rhetorical devices beginning with the first verse of Hebrews, the key to this "word of exhortation" (Hebrews 13:22) has remained a "riddle." Since our solution to this riddle depends in part upon the author's skill in using rhetorical devices, it will be necessary to outline at least a few of the many rhetorical devices that are part of the author's equipment and horizon.[9]

The preacher to the Hebrews, indeed, uses rhetorical skills and these skills play a

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[7]Commission on Worship of The Lutheran Church--Missouri Synod, Lutheran Worship (St. Louis: Concordia Publishing House, 1982), 7.

[8]It should be noted that for the initial stages of this discussion the words "sermon/homily/address" are used interchangeably as a "spoken message to be delivered during the course of a worship service." For an initial introduction to those scholars who have defined what the term "sermon" means for the book of Hebrews see Feld, "Form, Hintergrund, Fragen," 3524-3535. In particular, one may note Wolfgang Nauck's three part sermon outline to Hebrews, 3532.

[9]David Alan Black, "Hebrews 1:1-4: A Study in Discourse Analysis," Westminster Theological Journal 49 (1987): 175-194, has shown these distinctive rhetorical features for the first periodic sentence; also Victor C. Pfitzner, "The Rhetoric of Hebrews: Paradigm for Preaching," Lutheran Theological Journal 27 (1993): 3, Pfitzner says this of the preaching office, "We proclaim the living Word so that, by the Spirit's power, lives are ordered. . . . Preaching employs rhetorical devices. Whether this happens consciously or not is another matter," 3; also W. A. Jennrich, "Rhetoric in the New Testament," Concordia Theological Monthly 19, 4 (1948): 336, "Granting the undoubted literary background of the New Testament, does this necessarily mean its writers were conscious artists of the refined Koine of their day? Or did they write simply and plainly in the vulgar dialect while completely oblivious of the intricate beauties of the Greek Language?"

large role in the composition of the epistle.[10] He employs these devices with some frequency and the frequency with which he uses them is critical to our task. If we are to understand the "expressive content" of this epistle then we must understand the medium he used to express his subject. V. C. Pfitzner, D. A. Black and M. R. Cosby are but a few of the scholars who examined and catalogued the literary devices which serve as an introduction to the author's medium.[11] Listed here are but a few examples which are found in what I have termed the Sermon in Miniature (Hebrews 1:1-2:4).

1. Period

A *period* may be described as a lengthy sentence in which a large number of weighty thoughts are neatly packaged and tightly unified.[12] Of the numerous examples which may be cited throughout Hebrews, there are two important periodic sentences found in the first section of Hebrews, Hebrews 1:1-4 and Hebrews 2:1-4. Hebrews 1:1-4 is a single sentence of 168 syllables that "seeks to obtain the attention of the audience and goodwill towards the

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[10]Pfitzner, "Rhetoric of Hebrews," 3, "While the polished Greek of the writer to the Hebrews has long been acknowledged, there is a growing appreciation for his rhetorical skills." Harold W. Attridge, The Epistle to the Hebrews, (Philadelphia: Fortress Press, 1989), 15, 37, says, "The most elaborate set of purely formal criteria for analyzing the structure of Hebrews has been developed by Albert Vanhoye, who utilizes catchwords, announcements of themes, inclusions, and vocabulary characteristic of particular sections of the text, and alternations of genre"; William L. Lane, Hebrews 1-8, Bible Word Commentary Series, no. 47, (Dallas: Word Books, 1991), lxxvi; also Daniel J. Ebert IV, "The Chiastic Structure of the Prologue to Hebrews," Trinity Journal 13 NS (1992): 163-179.

[11]Pfitzner, "Rhetoric of Hebrews," 3. For another excellent introduction to rhetoric composition see Black, "Discourse Analysis," 181-192. There he describes the rhetorical features of Hebrews 1:1-4 under the headings of periodism, effectiveness, compactness, contrast, cohesion, poetic and hymnic structure, omissions, figures, repetition, rhythm, semitisms, announcements and hook words; also M. R. Cosby, "The Rhetorical Composition and Function of Hebrews 11", Journal of Biblical Literature 107 (1988): 257-273.

[12]For a further discussion, see page 101.

speaker."[13] Hebrews 2:1-4 is a paragraph consisting of two sentences but more importantly 167 syllables, which seeks to move the hearer to respond to the exhortation. In Hebrews 2:1-4, the first sentence is a direct statement, the second is a lengthy period "replete with alliteration and assonance".[14] Both periods demonstrate the artistic craft of the writer.

Hebrews 1:1-4

As already noted in Chapter 2, the expectation is raised that God the Son would come to speak. Yet the Son does not speak as in the gospels, that is directly, but through Old Testament scriptures, that is indirectly, as, we may conclude, speaker of those scriptures - Theme=A. There is some evidence in the opening periodic sentence that the name of that author is foremost on the writer's mind.[15] Most scholars lament that the epistle is missing an introduction common to the many other epistles of the New Testament. The author's choice of sounds, words, and positions of words, known as *euphony*, however, indicates that

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[13]Black, "Literary Artistry," 46; also Friedrich Blass, Grammatik des neutestamentlichen Griechisch, (Göttingen: Vandenhoeck & Ruprecht, 1913), 272-273. Later editions remove some of Blass' more detailed discussion of Hebrews 1:1-4.

[14]Attridge, Epistle to the Hebrews, 64; Lane, Hebrews 1-8, 35. See page 58 for alliteration and assonance.

[15]At this point it is necessary to be perfectly clear as to what is meant by the terms "writer" and "author." Various words have already been used to describe "the human author who actually penned this epistle" in the 1st century A.D. Terms like *author, framer, writer*, have been employed in the course of this dissertation to describe the action of writing an epistle known as Hebrews. Rhetorically (artistically) speaking, however, that actual author, framer and writer of the epistle could utilize a sequence of scripture passages in such a manner, and with such frequency, so that it would become apparent that he, the actual author, framer and writer of Hebrews is becoming less and less, and that Christ would, so to speak, come to speak more and more. This is so that the confession could be made clear -"Jesus is the author and perfecter of our faith!" Although I might use the term "author" in a number of ways and in a number of contexts of both the human author and of Christ, the term "writer" will be limited in the course of this dissertation to the work of the human author who actually penned this epistle.

the question of authorship, may in fact, be inconspicuously present.[16] Note how the word order raises the expectation of the listeners as they come to the last word of the opening periodic sentence:

ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

The name **ὄνομα** - Jesus - was so self-evident that the writer did not have to speak his name. And when the writer finally does spell it out, those listening would be delighted in the word order, which positioned "Jesus" in Hebrews 2:9 in the same position as "name" in Hebrews 1:4. Hence, Hebrews 2:9,

τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν.

This confirmed their expectations, as did also the play on words. The **ὄνομα**, which they only *heard* spoken (**λαλήσας**) before, now they *see* (**βλέπομεν**) plainly.

What the writer of Hebrews is doing in this initial periodic sentence and what I shall argue in subsequent chapters, is this, that the writer is establishing the Ethos,[17] the "character of the speaker to prove his credibility."[18] As a result, we may observe another purpose for the eight statements regarding the Son in this *period*.

Although the *period* is a rhetorical device which is used less frequently than others, D. A. Black states, the arrangement of the words in this sentence is "more likely to arouse

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[16]D. A. Black states, "To appreciate the message of Hebrews, therefore, one must consider the letter in its literary setting and not (as is too often the case) merely as a historical and theological island. Indeed, it is only through an integrated study of historical, theological, and *literary* aspects of meaning that a balanced picture of the letter can emerge. The purpose of this essay, then is to "send the reader back to the work itself." Attention will center on matters of (1) euphony, (2) diction, (3) syntax and phraseology, and (4) composition and argumentation," Black, "Literary Artistry," 44.

[17]Aristotle, Ars Rhetorica 1.2.1356.

[18]Pfitzner, "Rhetoric of Hebrews," 4. Pfitzner does not argue the case that Jesus is the author, and makes the statement of the human author, that "Hebrews lacks explicit claims to authority which would support the writer's ethos," 5. If, however, one were to see Jesus as the rhetorical author, then his credibility is established in a very concrete fashion.

aesthetic pleasure," especially since it "forecasts the whole argument of the letter and introduces the first major section (Hebrews 1:1-2:18). The exquisite symmetry of these seventy-two words finds nothing to rival it in the NT."[19]

Hebrews 2:1-4

The second periodic sentence in Hebrews is not unrelated to the first, since, as will be argued, they act as bookends to the catena of psalms between them. Paul Ellingworth writes,

> The points of contact between Hebrews 2:1-4 and 1:1-4 are clear. If God's word πάλαι was effective, we should be still more attentive (*a fortiori* arguement; the rabbinic *qal wahomer*) to what God has said ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων. In both passages, statements about what God has said in Christ (1:2-4; 2:3f.) are more fully developed than those about the OT revelation (1:1; 2:2). In both, the language of speaking, hearing, and witnessing predominates over the language of sight.[20]

In Hebrews 2:1-4 the writer is moving his hearers to respond, and in the art of rhetoric this is termed Pathos (Ars Rhetorica 1.2.1356). William Lane writes,

> The number of unusual words and idioms and, the avoidance of the vocabulary of the LXX suggest that in this paragraph it was the writers intention to confront the thought and life of his hearers in a more arresting way than reliance upon familiar words and phrases would foster.[21]

As with the opening period, Hebrews 2:1-4 demonstrates that a definite sequence of words

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[19]Black, "Literary Artistry," 49. Black does not advance the case presented here, that the first verse is key to the literary structure of Hebrews. However, he does note that "the opening of Hebrews must not only be examined as epistolographic convention, but as a rhetorical feature," 46; H. W. Attridge also writes, "Hebrews also displays many of the characteristics of Hellenistic rhetorical embellishment. In conformity with the classical principles of Thrasymachus and Isocrates, principles often advocated in Hellenistic rhetorical treatises, Hebrews' elegant prose is often rhythmical. Periods begin or end with repeated cadences (1:1; 3:1; 7:10 -beginning; 1:3; 2:18; 11:3; 11:4; 11:23; 12:24 -ending), there are occasional cases of rhythmic balance in clauses. The primary rule for using rhythm in prose is, however, negative. Monotony should be avoided and variety cultivated, and Hebrews clearly abides by that prescription," Attridge, Epistle to the Hebrews, 20.

[20]Paul Ellingworth, Commentary on Hebrews, New International Greek Testament Commentary, (Grand Rapids: W. B. Eerdmans, 1993), 134.

[21]Lane, Hebrews 1-8, 35.

are employed to maximize the rhetorical effect. Pierre Auffret diagrams this sequence,[22]

we.....to us
have heard.....who heard him
the message.....confirmed by those
spoken.....announced
by angels....by the Lord
salvation

Just as the opening period forecasts the entire argument of the epistle in advance, Hebrews 2:1-4 forecasts the entire thrust of the paraenesis of the epistle in advance.

2. Assonance

Assonance is the repetition of word-internal vowels or consonants. Notice the verbal endings of the finite verbs in the opening periodic sentence of Hebrews and the nouns in the second periodic sentence;

ἐλάλησεν. . . ἔθηκεν. . . ἐποίησεν. . . ἐκάθισεν. . . κεκληρονόμηκεν (Hebrews 1:1-4)
τέρασιν. . . δυνάμεσιν. . . θέλησιν (Hebrews 2:1-4)

3. Alliteration

Notice the repetition of the initial "pi" sounds in both Hebrews 1:1-4 and in the balanced *period* of Hebrews 2:1-4;

Hebrews 1 **Πολυμερῶς καὶ πολυτρόπως πάλαι**
ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις. . .

Hebrews 2 **Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν,**
μήποτε παραρυῶμεν. . .
καὶ πᾶσα παράβασις καὶ παρακοὴ. . .

4. Hendiadys and Paronomasia

Hendiadys is the expression of a single notion by two words and *Paronomasia* is an etymological play on words. Both interpretations have been given for Hebrews 2:2;

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[22]Pierre Auffret, "Note sure la structure littéraire d'Hb II 1-4." New Testament Studies 25 (1979), 177; also Simon J. Kistemaker, Hebrews, New Testament Commentary, (Grand Rapids: Baker Book House, 1984), 61; also Überlacker, Hebräerbrief als Appell, 152. The diagram produced by Überlacker is more developed and is diagrammed in Greek.

Hebrews 2:2 - παράβασις καὶ παρακοὴ
transgression and disobedience

5. Balance

Equal attention is given to sections on the basis of sounds,[23] syllables, and content for balance purposes;[24]

Periodic Sentence Heb. 1:1-4	**—>**	**Psalm Citations**	**<— Periodic Sentence Heb. 2:1-4**
168 syllables (73 words)	**->**	**Psalm Citations**	**<- 167 syllables (64 words)**
Time/Manner/Audience/Preacher	**->**	**Psalm Citations**	**<- Time/Manner/Audience/Preacher**

6. Brachylogy

Brachylogy is a simple shorthand expression (an omission) as evident in the introductory formulas to the eight Psalm citations;

5 Τίνι γὰρ **(θεὸς) εἶπέν** ποτε τῶν ἀγγέλων·
1st Citation
καὶ πάλιν **(Τίνι γὰρ θεὸς εἶπέν ποτε τῶν ἀγγέλων)**·
2nd Citation
6 ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, **(θεὸς) λέγει**·
3rd Citation
7 καὶ πρὸς μὲν τοὺς ἀγγέλους **(θεὸς) λέγει**·
4th Citation
[Note: if me must return to the subject of the son, then we must use the tense implied by the association with the son.)
8 πρὸς δὲ τὸν υἱόν **(θεὸς εἶπέν)**·
5th Citation
καὶ **(πρὸς τὸν υἱόν θεὸς εἶπέν)**·
6th Citation
10 καί **(πρὸς τὸν υἱόν θεὸς εἶπέν)**·
7th Citation
13 πρὸς τίνα δὲ τῶν ἀγγέλων **(θεὸς) εἴρηκέν** ποτε·
8th Citation

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[23]Syllables seem to be more important to Greeks than words, especially when an oral presentation is the focus. As such the difference in the number of words is not very relevant. James W. Voelz, What Does This Mean?: Principles of Biblical Interpretation in the Post-Modern World, St. Louis: Concordia, 1995, Addendum 4-A, 105-114.

[24]Charles H. Talbert, Literary Patterns, Theological Themes, and the Genre of Luke-Acts, (Missoula: Scholars Press, 1974). Talbert defines "architecture analysis" as the discipline concerned with formal patterns or architectonic designs that control the arrangement of the material in its larger units. He gives special attention to those scholars who have shown architectonic designs in Homer, Herodotos, Virgil and others. Only a culture which treasured balance in art. sculpture, architecture and literature could grasp Luke's conscientious emphasis on the "ascension" of the Lord. The fact that the "ascension" is balanced in the center of the scale in such a work as Luke-Acts is no accident. This feature is a christological emphasis used not only for aesthetic purposes but also for didactic purposes. In this way the author used the medium of balance and repetition to highlight the Lord Jesus Christ. Only a few scholars have acknowledged this fact, 1-10.

7. Anaphora

Anaphora is the "frequent repetition of a phrase" as in "he said" in the previous illustration.

8. Synkrisis / Comparatio

Synkrisis is an amplification by means of comparison as in Hebrews 1:4;

τοσούτῳ **κρείττων** γενόμενος τῶν ἀγγέλων
ὅσῳ **διαφορώτερον** παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

9. Qal wa-homer / A minore ad maius

Qal wa-homer is an argument moving from "light to heavy" as in Hebrews 2:2-3;

εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος,
καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν,
πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις,
ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς
ἐβεβαιώθη

10. Hyperbaton

Hyperbaton is the separation of words which naturally belong together;

Hebrews 1:4b - **διαφορώτερον** (παρ' αὐτοὺς κεκληρονόμηκεν) **ὄνομα.**
a superior (than theirs he has inherited) name.

11. Inclusio

Inclusion is the repetition of a theme or phrase to bracket a section;

Hebrews 1:[2– 4] κληρονόμον. . . κεκληρονόμηκεν	[8 Christological Statements]
Hebrews 1:[4–14] κεκληρονόμηκεν. . . κληρονομεῖν	[8 Old Testament Citations]

Note also how the eight Psalm citations alternate between neat clusters or words, between themes designed around the son or about the angels in Hebrews 1:5-14;

(The 1st cluster might be thought to be about angels, but this cluster is about the son! Note the position of the word "son," first and last word in the citations.)

5 Τίνι γὰρ εἶπέν ποτε τῶν **ἀγγέλων**·
υἱός μου εἶ σύ,
ἐγὼ σήμερον γεγέννηκά σε;
καὶ πάλιν (τίνι γὰρ εἶπέν ποτε τῶν **ἀγγέλων**·)
ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,
καὶ αὐτὸς ἔσται μοι εἰς **υἱόν**;

(The 2nd cluster looks as if the son will be the subject of the verses, but these verses are surprisingly about the angels! So as not to confuse the listener, the writer uses a synonym for son, "firstborn." He also finds a synonym for angels- his ministers.)

[5] ὅταν δὲ πάλιν εἰσαγάγῃ τὸν **πρωτότοκον** εἰς τὴν οἰκουμένην, λέγει·
καὶ προσκυνησάτωσαν αὐτῷ πάντες **ἄγγελοι** θεοῦ.
[7] καὶ πρὸς μὲν τοὺς **ἀγγέλους** λέγει·
ὁ ποιῶν τοὺς **ἀγγέλους** αὐτοῦ πνεύματα
καὶ τοὺς **λειτουργοὺς αὐτοῦ** πυρὸς φλόγα,

(The writer moves back to the subject of the son, the μὲν...δὲ construction also makes this change of subject matter clear.)[25]

[8] πρὸς δὲ τὸν **υἱόν**·
ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος,
καὶ
ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου.
[9] ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν·
διὰ τοῦτο ἔχρισέν σε ὁ θεὸς ὁ θεός
σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς **μετόχους σου.**
[10] καί
σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας,
καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί·
[11] αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις,
καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,
[12] καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς,
ὡς ἱμάτιον καὶ ἀλλαγήσονται·
σὺ δὲ ὁ αὐτὸς εἶ
καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

(Once again the rhetorical question might suggest citations would cluster around angels, but again the subject is the son.)

[13] πρὸς τίνα δὲ τῶν **ἀγγέλων** εἴρηκέν ποτε·
κάθου ἐκ δεξιῶν μου,
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;

(The subject returns to the angels who are ministering spirits, a semantic equivalent introduced in 1:7)

[14] οὐχὶ πάντες εἰσὶν **λειτουργικὰ πνεύματα**
εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

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[25]The writer clearly has a love also of antithesis, which is indicated by the frequency of the μὲν. . . δὲ construction (1:7,8; 3:5; 7:5,8,18,19,20,21,23; 9:6,23; 10:13,33; 11:15; 12:10,11). Evans writes, "Another stylistic feature is the explication of the thesis of the superiority of one person over another by a series of antithetical statements introduced by the particles *men* and *de*--'This man on the one hand. . .that man on the other hand'. This strict use of these particles is rare in the New Testament, even in Paul, despite his antithetical cast of mind. In Hebrews it is relatively frequent and plays an important part. It serves to introduce some of the introductory string of Old Testament quotations as having been uttered with reference either on the one hand to the angels or on the other hand to the Son (1.5-13). It serves also to compare and contrast the faithfulness of Moses with that of Christ (3.5-6), and it governs the extended comparison and contrast in chs. 7-10 between, on the one hand, the priesthood of the sons of Levi, which is plural, transient and mortal, is concerned with the copies of heavenly things, and needs to offer repeated sacrifices, and on the other hand, the priesthood of Christ, which is without human descent, is single, permanent and immortal, which is concerned with the heavenly things themselves, and needs to offer a single sacrifice once for all. Evans, Theology of Rhetoric, 8.

12. Chiasm / Commutatio

While some scholars have suggested a crude or loose chiasm in Hebrews 1:1-4,[26] the best example of a chiasm, the a.b.c.b.a. form, is found in Hebrews 9:2-5;[27]

a. "contents of the outer tabernacle" (v. 2a)
b. "name of the outer tabernacle" (v. 2b)
c. "curtain between the two (v. 3a)
b. "name of the inner tabernacle" (v. 3b)
a. "contents of the inner tabernacle" (vv. 4-5)

13. Dramatic Questions

Dramatic questions both begin and end the eight Psalm citations and in their own way form another inclusio. Both questions are to be answered in the negative, that is, these citations do not affirm the status of any angel as son. However, these citations do quite properly fit the description of Jesus as outlined in the Gospel accounts. See Hebrews 1:5 and Hebrews 1:13;

1 Τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων,
Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε; (Hebrews 1:5)

8 πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε·
κάθου ἐκ δεξιῶν μου,
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου; (Hebrews 1:13)

14. Rich Vocabulary / Simpellex Verborum

The Epistle of Hebrews has a rich vocabulary. H. W. Attridge states,

> A large number of terms, some 150, excluding proper names, are not found anywhere else in the New Testament, among which (according to C. Spicq) 10 are absolute *hapaxes*.[28]

As to the diction and rich vocabulary, D. A. Black states,

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[26]Ellingworth, Hebrews, 95-96.

[27]Kennedy, Art of Persuasion, 65; Kennedy adds to our list other types of structural devices including antithesis, parison, homoioteleuton, isocolon, 65.

[28]Attridge, Epistle to the Hebrews, 21.

> Diction means simply a writer's choice of words. The author of Hebrews has a larger vocabulary than any other NT letter of equal or greater length. . . . The author also displays an extraordinary sensitivity to the choice of individual words. He selects words that best express both what he feels or thinks and what he wishes his readers' response to be. . . . This involves, in addition to discovering the denotative meaning of words, the emotive and contextual meaning of words.[29]

The artist who wrote Hebrews crafted words, words giving perspective, value, tone, and rhythm after the style of his mentors, the Hellenistic rhetoricians (Aristotle, Ars Rhetorica 3,2,1404; Cicero, Orator, 79, De Oratore 1.165). This short list of rhetorical devices by no means exhausts our author's medium, nor does it begin to enumerate the frequency with which he employs these techniques, however, it may be sufficient to demonstrate his skill. Not a word is placed within the confines of Hebrews which has not been carefully considered. In Hebrews the scene of our atonement is painted with select devices. By employing eight words *inheritance*, *ages*, *glory*, *all things*, *cleansing of sin*, *the right hand*, *angels* and, once again, *inheritance* within his medium (rhetoric) the writer of Hebrews sought out especially to highlight the greatest of all subjects the "Lord Jesus Christ" as he pens his epistle. As these rather select words are placed into the periodic sentence, the writer of the book of Hebrews, as it will be demonstrated, places the weight of the entire structure of the epistle (sermon) onto these select words. This dissertation will demonstrate that the entire sermon is built upon one single sentence. In it, the author speaks by using eight distinct words so that the now-exalted Jesus might be known.

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[29]Black, "Literary Artistry," 46.

CHAPTER 4

THE PERIODIC SENTENCE: HEBREWS 1:1-4

Hebrews 1:1-4 has been diagrammed as the cornerstone to the entire epistle. As a cornerstone it is "as impressive and artful" as the opening preface to Luke's gospel.[1] In its length it is similar to the opening of Romans, which begins with a periodic sentence containing 203 syllables (71 words). The first sentence of Hebrews is wisely orchestrated and is, as Ceslas Spicq has stated, "a periodic sentence which constitutes one of the most beautiful of the entire New Testament."[2] Of this sentence Simon J. Kistemaker says,

> In sonorous tones and in a somewhat musical setting, the author begins his epistle with an introductory sentence that is elegant in style, diction, and word choice. Some translators have tried to convey the dignity and alliteration of the original.[3]

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[1]R. H. Smith, Hebrews, Augsburg Commentary on the New Testament, (Minneapolis: Augsburg Publishing House, 1984), 27.

[2]Ceslas Spicq, L'Épître aux Hébreux: Traduction, notes critiques, commentaire, Sources Bibliques, (Paris: Gabalda, 1977), 56; also John P. Meier, "Structure and Theology in Heb. 1, 1-21", Biblica 66 (1985): 170. It may very well be crafted after the manner prescribed by Aristotle in Rhetoric 3.9, 1409a or more likely that of Isocrates - see J. Moffatt, A Critical and Exegetical Commentary on the Epistle to the Hebrews, International Critical Commentary, (Edinburgh: Clark, 1924), lvi-lix. The most valuable article is written by David Alan Black, "Literary Artistry in the Epistle to the Hebrews," Filologia Neutestamentaria, 13, vol. 7, (May 1994), 43-51. There Black writes, "Note also the beauty of the linear continuity of the entire opening sentence (1:1-4), which completely avoids hiatus and is therefore capable of clear articulation together with a flowing continuity. It compares nicely to a sentence that both ancient and modern scholars alike have considered to be one of the most melodious in Greek (Homer, *Iliad* 18, 576): πὰρ ποταμὸν κελάδοντα παρὰ ῥοδανὸν δονακῆα. Thus we can see in Hebrews 1:1-4 a writer who at the very beginning of his work is consciously and deliberately choosing his words or rearranging them for euphonic effect, much like (according to Dionysios) the care that Plato gave to the opening line of his *Republic*," 45.

[3]Simon J. Kistemaker, Hebrews, New Testament Commentary, (Grand Rapids: Baker Book House, 1984), 26. A footnote continues, "Among the translations that most successfully reflect the emphasis and the alliteration are the Dutch translation of 1637, Staten Vertaling ("God, voortijds

Indeed, the confession made there is basic to the entire Christian faith. For that reason John Meier writes,

> What E. Grässer has written about Hebrews 1,1-4 could be applied to almost the whole of the Epistle: "For the exegesis it is of the greatest importance that one understand that the stylistic care and meticulously composed structure are a factor in the author's intention".[4]

One of Hebrews' best-preserved manuscripts, p^{46} (A.D. 200), gives its witness to the opening periodic sentence in Hebrews.[5] It can be transcribed as seen below.

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

ΠΟΛΥΜΕΡΩΣΚΑΙΠΟΛΥΤΡΟΠΩΣ
ΠΑΛΑΙΟΘΣΛΑΛΗΣΑΣΤΟΙΣΠΑΤΡΑΣΙΝ$^{\text{ΗΜΩΝ}}$ΕΝ
ΤΟΙΣΠΡΟΦΗΤΑΙΣ ΕΠΕΣΧΑΤΟΥΤΩΝΗΜΕ
ΡΩΝΤΟΥΤΩΝΕΛΑΛΗΣΕΝΗΜΙΝΕΝ
ΥΙΩ ΟΝΕΘΗΚΕΝΚΛΗΡΟΝΟΜΟΝΠΑΝΤΩΝ
ΔΙΟΥΚΑΙΕΠΟΙΗΣΕΝΤΟΥΣΑΙΩΝΑΣ ΟΣΩΝ
ΑΠΑΥΓΑΣΜΑΤΗΣΔΟΞΗΣΚΑΙΧΑΡΑ
ΚΤΗΡΤΗΣΥΠΟΣΤΑΣΕΩΣΑΥΤΟΥΦΕΡΩΝΤΕ
ΤΑΠΑΝΤΑΤΩΡΗΜΑΤΙΤΗΣΔΥΝΑΜΕΩΣ
ΔΙΑΥΤΟΥΚΑΘΑΡΙΣΜΟΝΤΩΝΑΜΑΡΤΙΩΝ
ΠΟΙΗΣΑΜΕΝΟΣΕΚΑΘΙΣΕΝΕΝΔΕΞΙΑΤΗΣ
ΜΕΓΑΛΩΣΥΝΗΣΕΝΥΨΗΛΟΙΣΤΟΣΟΥΤΩΝ
ΚΡΙΤΤΩΝΓΕΝΟΜΕΝΟΣΤΩΝΑΓΓΕΛΩΝΟΣ
ΩΔΙΑΦΟΡΩΤΕΡΟΝΠΑΡΑΥΤΟΥΣΚΕΚΛΗ
ΡΟΝΟΜΗΚΕΝΟΝΟΜΑ.

One of the purposes of this dissertation is to demonstrate that Hebrews 1:1-2:4, the Sermon in Miniature, is built upon this one single sentence which is the key. In this *period* the author has chosen eight distinct words to accent his subject–the now-exalted Jesus. These words

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veelmaal en op velerlei wijze tot de vaderen gesproken hebbende door de profeten, heeft in deze laatste dagen gesproken door de Zoon") and the Spanish translation of 1602 ("Dios, habiendo hablado muchas veces y en muchas maneras en otro tiempo á los padres por los profetas, en estos postreros días nos ha hablado por el Hijo").

[4]Meier, "Structure and Theology," 169.

[5]Frederic G. Kenyon, The Chester Beatty Biblical Papyri Descriptions and Texts of Twelve Manuscripts on Papyrus of the Greek Bible, Supplement Number 3, Volume 7, Text, Pauline Epistles, (London: Emery Walker Limited, 1936), 21.

have been underlined for emphasis, though p^{46} certainly did not treat them in a special manner. In fact, the last of these key words **KEKAHPONOMHKEN** even spans two lines.[6]

This mysterious periodic sentence of Hebrews is just one of a number of highly stylized sentences in the book.[7] Since it is at the head of the book, it requires an examination on a number of levels. In this chapter we will examine the periodic sentence in Hebrews 1:1-4 theologically. In the following chapter the periodic sentence will be studied grammatically and linguistically as it pertains to other vital sections of the epistle.

The Theology of Hebrews 1:1-4

Theologically, the sentence is understandably complex. Such a carefully composed and complex sentence also "asks that certain care be taken" as it is unveiled.[8] Figure 4.1 depicts an outline of Hebrews 1:1-4. There, the author is first and foremost formulating Trinitarian and Christological affirmations. It is of special interest to note that the author moves from the work of the Father to the Son - Hebrews 1:1-4. Then the writer defends these statements with an examination of the biblical foundations for such affirmations - Hebrews 1:5-14. Finally, the author moves from the work of the Son to the Spirit - Hebrews

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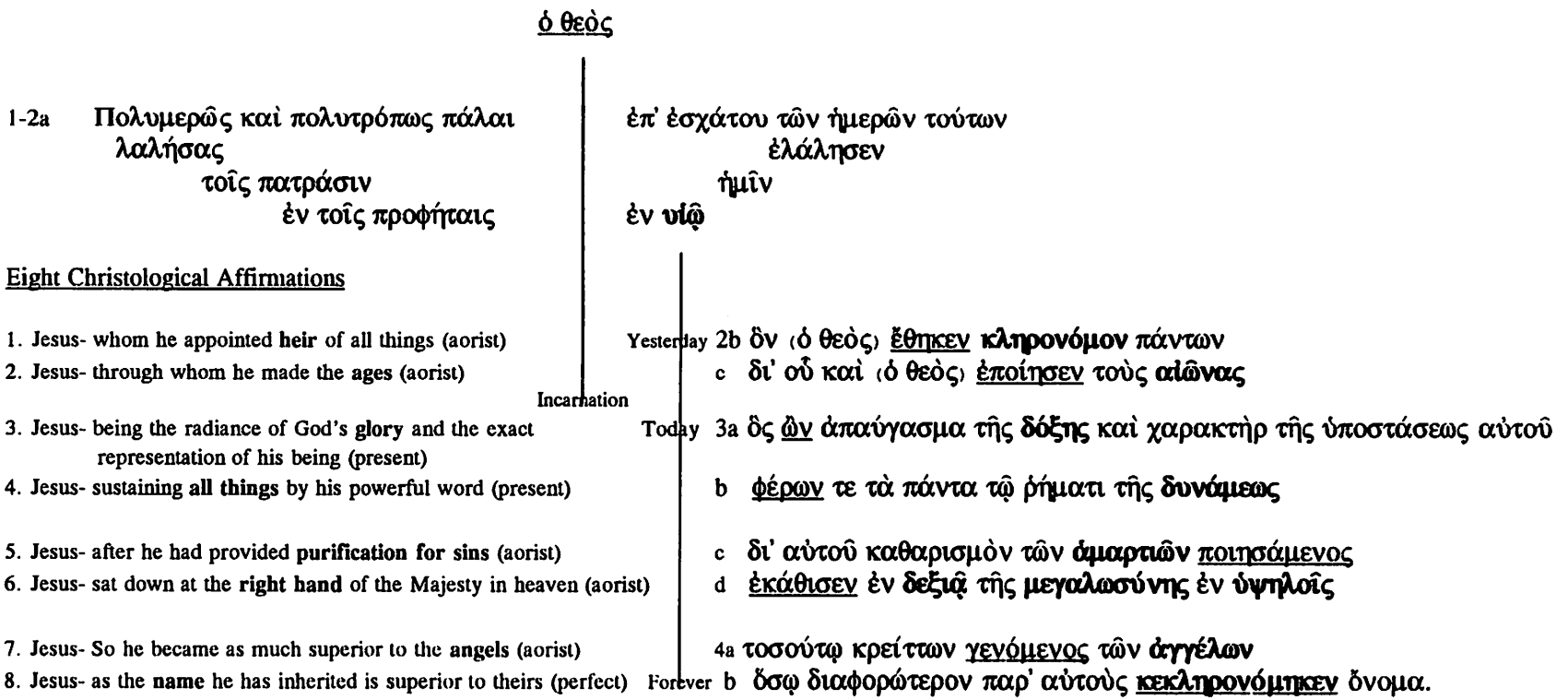
[6]One question that will haunt the disclosure of the structural key will be, "Why did the early church lose sight of the key so functional for the interpretation of Hebrews?" One could speculate that the sermon was written for auditory impact (auditory answer), and that the Jewish congregation and synagogue to which it was sent understood the principles of rhetorical composition and that later Gentile Christians did not know the particulars of the synagogue homily. Another possible answer would speculate that the autograph to the Hebrews was arranged with an eye (visual answer) to the basic units of thought, i.e. the colon. All it would take to lose sight of the key would be an assumption on the part of one scribe, who knew the key and thought it was self-evident, to then record the book without regard to its visual form. As a result, subsequent generations who were not so inclined to understand the principles of rhetoric (auditory form), or perhaps were not interested in its artistry (visual form), would let the key disappear.

[7]See 2:2-4; 2:14-15; 3:12-15; 4:14-13; 5:1-3; 5:7-10; 6:4-6; 7:1-3; 9:3-5; 9:6-10; 9:11-12; 9:13-14; 10:11-13; 10:19-22; 11:32-34; 12:1-2; 13:20-21.

[8]Graham Hughes, Hebrews and Hermeneutics, (Sydney: Cambridge University Press, 1979): 5.

FIGURE 4.1: Structural Key to Hebrews--Hebrews 1:1-4



2:1-4. This would seem to be a Trinitarian invocation. This Trinitarian invocation which comes to a conclusion in Hebrews 2:4 ends the first major section of the book as proposed in this study. Both Hebrews 1:1-4 (Father to Son) and Hebrews 2:1-4 (Son to Holy Spirit) form a kind of sandwich structure around the Old Testament citations.[9] As noted already, both of these periodic sentences (equal in syllables) act as bookends about the citations and, as a result, the emphasis upon the Father, Son and Holy Spirit is not contrived.

The periodic sentence also contains christological affirmations. One possible explanation for the inclusion of the christological affirmations in Hebrews 1:1-4 has been proposed by D. M. Hay who believes that the opening verses are a liturgical confession.[10] This follows the earlier suggestion by a number of scholars who have seen here a "Bekenntnis" (Creed), or "Christus Hymn."[11] This proposition is rather subjective and in the opinion of W. L. Lane, inconclusive. He says,

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[9]The term "sandwich structures" is found in the work of L. Neeley on discourse analysis. Linda Lloyd Neeley, "A Discourse Analysis of Hebrews," in Occasional Papers in Translation and Textlinguistics 3-4 (1987): 6-18.

[10]D. M. Hay, "Glory at the Right Hand: Psalm 110 in Early Christianity," Society of Biblical Literature Monograph Series 18, (Nashville: Abingdon, 1973) 41, 43.

[11]Here we are following the research of William L. Lane, Hebrews 1-8, Bible Word Commentary Series, no. 47, (Dallas: Word Books, 1991). He lists the following works in this area: G. Bornkamm, "Das Bekenntnis im Hebräerbrief," in Studien zu Antike und Urchristentum: Gesammelte Aufsätze 2, (Munich: C. Kaiser, 1963): 188-203; G. Gottfried Schille, Frühchristliche Hymnen, (Berlin: Akademie, 1962), 42; R. Deichgräber, "Gotteshymnus und Christushymnus in der frühen Christenheit: Untersuchungen zu Form, Sprache, und Stil der frühchristlichen Hymnen," in Studien zur Umwelt des Neuen Testaments 5, (Göttingen: Vandennoeck & Ruprecht, 1967) 137-138; J. T. Sanders, "The New Testament Christological Hymns," Society for New Testament Studies Monograph Series 15, (Cambridge: Cambridge University Press, 1971) 19-20; K. Wengst, "Christliche Formeln und Lieder des Urchristentums," Studien zum Neuen Testament 7, (Gütersloh: Bertelsmann, 1972) 179, 208.

> "In the absence of any collection of early Christian creeds or hymns, the formal criteria proposed for recognizing liturgical fragments are necessarily inconclusive."[12]

What is theologically certain, however, is the relationship between the Father and the Son. In Figure 4.1, there is a change in both tense and subject where the work of God moves into the realm of human intervention. Thus, the christological affirmations do, in part, turn on the theology of the incarnation. The first two christological statements equate the work of the Son to the Father, and both are seen as active agents from the standpoint of eternity and this is remarkably similar to the later Nicene Creed,

> "I believe in one God,
> the Father Almighty,
> *maker of heaven and earth*
> *and all things visible and invisible.*"
>
> ". . . "Son of God --->
> *Begotten of his Father before all worlds,*
> God of God, Light of Light, very God of very God,
> begotten not made,
> being of one substance with the Father,
> *by whom all things are made.*"[13]

Lane is absolutely correct when he writes,

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[12]Lane, Hebrews 1-8, 7. Although it may appear that the proposal of D. M. Hay and others, connecting Hebrews with a liturgical confession, creed or hymn, have been viewed rather dismissively by W. L. Lane, evidence presented in this dissertation, (see pages 19, 68-70, 98, 99, 165-166) would seem to support a connection between Hebrews and these kinds of proposals. And while one may concede that there are presently no formal criteria for recognizing or assessing liturgical confessions, creeds, or hymns, this study would advance the following points in support of such an assertion for Hebrews 1:1-4,

1. Hebrews 1:1-4 contains eight christological statements which form the outline for the entire sermon (Chapter 6),
2. The outline provided by Hebrews 1:1-4 for the entire sermon is Trinitarian in its divisions (see page 197),
3. The christological statements are supported by proof-texts in Hebrews 1:5-14, the sermon in miniature (see Chapter 5),
4. Since Hebrews 2:1-4, 3:1-2, 4:14 play an important role in the outline of the sermon and refer to a confession, Hebrews 1:1-4 best serves as that confession (see page 44, 180).

[13]Commission on Worship, Lutheran Worship, 185.

> "The writer's perspective is distinctly theocentric, he confronts his readers immediately with the God who intervened into human history with his sovereign word addressed to humankind.[14]

These initial christological affirmations in Figure 4.1 also turn upon the theme of "all things" as does the Nicene creed. "All things" is included in both the statements made concerning the Father and of statements about the Son. "All things" does appear to be a generic statement, yet the inclusion of the phrase "all things" by Irenaeus in his definition of the "rule of faith" indicates that it was not at all generic.[15] This may explain the emphasis upon the phrase in Hebrews 2:10-11 and Colossians 1:16-20.[16]

Christologically speaking, the author of Hebrews has carefully crafted eight christological affirmations. These affirmations diagrammed in Figure 4.1 are the equivalent to the "Great Shema" of Hebrews 13:8, "Jesus Christ is the same yesterday, and today, yes and forever."[17] Based solely upon the strength of the verbs found in these eight christological statements the following pattern emerges. The affirmations move from eternity (1 & 2 are timeless affirmations) to the theological present (3 & 4). The theological present includes two aspects of Jesus' present status, He is the son in the "flesh"(3) and He is the Son

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[14]Lane, Hebrews 1-8, 9.

[15]Saint Irenaeus, Proof of the Apostolic Preaching, trans. by Joseph P. Smith, (New York: Newman Press, 1952), 49-50, "First of all, [faith] admonishes us to remember that we have received baptism for the remission of sins in the name of God the Father, and in the name of Jesus Christ, the Son of God, who became incarnate and died and was raised, and in the Holy Spirit of God; and that this baptism is the seal of eternal life and is rebirth unto God; that we be no more children of mortal men, but of the eternal and everlasting God; and that the eternal and everlasting One is God, and is above **all** creatures; and that **all things** whatsoever are subject to Him; and what was subject to Him was **all** made by Him, so that God is not ruler and Lord of what is another's, but of His own, and **all things** are God's; that God therefore is the almighty, and **all things** whatsoever are from God."

[16]These passages will be examined in Chapter 5, when the "key words" which include the key words "all things" are examined in detail.

[17]C. Spicq was the first to identify Hebrews 13:8 as the great schema "creed" of the Christian faith.

who presently upholds all things with his "word."(4)[18] The affirmations then move from the present realities initiated by the "incarnation" to specific actions in the midst of Jesus' ministry. Since Jesus' "sacrifice for sin is complete" and never to be repeated (5), and since Jesus has seated himself "at the right of the Father"(6), and since Jesus' revelation has surpassed that of the angels (prophets), His name continues now to be a more excellent name (perfect). "Jesus" is now a name at which every knee shall bow and worship. When we examine these same eight christological statements for a pattern based upon the overall content, the following chiasm becomes apparent,[19]

God has spoken to us by his Son ↓

A Inheritance 1. whom he appointed heir of all things, 2. and through whom he made the ages,
B Being 3. being the radiance of God's glory and the exact representation of his being,
C Ruling 4. sustaining all things by his powerful word,
Center - Redemption 5. after he had provided purification for sins,
C¹ Ruling 6. he sat down at the right hand of the Majesty in heaven,
B¹ Being 7. So he became as much superior to the angels,
A¹ Inheritance 8. as the name he has inherited is superior to theirs.

How can we be sure that the affirmations number eight? What is the reason and purpose for proposing eight christological statements? These questions will be discussed in

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[18]Meier, "Structure and Theology", 180, 189. Meier understands this progression in a different manner. He sees the language of the affirmations as "mythical language." He writes, "In the mythic language and thought-modes of the author, all the actions of God and the Son can be placed on a time-line reaching from creation to exaltation and all refer either to unique past events determining the flow of salvation history (the aorists) or the present triumphant state of Christ flowing from the past event of being exalted (the perfect)." As a result, his seven Christological designations are placed in a "ring structure" and may be written as follows:

1. Exaltation
2. Creation
3. Eternal Existence
4. Conservation of Creation
5. Death and Entrance into the Heavenly Sanctuary
6. Exaltation
7. Result of Exaltation

[19]This chiasm was proposed by Dr. James W. Voelz of Concordia Seminary, St. Louis, who observed that this chiasm placed redemption as central to the son's christological affirmations.

Chapter 5 when the numerical symmetry between the eight christological statements and the eight Old Testament citations is examined. For the present, however, this paper proposes that there are eight christological affirmations.

What is perhaps more unusual to note at this point, is the absence of any name whatsoever in the opening sentence. Every single commentary has noted the absence of an author. Even more conspicuous is the absence of Jesus' name amidst the christological affirmations. In this regard it is similar to the opening of John's Gospel where the name of Jesus is not mentioned until 1:17, although the opening sentence in John speaks of Jesus as the creating word. The omission of a name has also made this opening similar to that of 1 John. This curious absence is complicated still further by the fact that Hebrews **does** conclude in a similar manner to the other New Testament epistles.

The position that this paper will advance is just the opposite of those who deny that an author is mentioned. The name is foremost on the writer's mind. Lane has noted,

> The two units of the period have been artistically unified so that the first concludes with the word υἱῷ "Son," which in turn prepares for the second unit, which concludes with the corresponding noun ὄνομα "name."[20]

In fact, though the definite article is regularly omitted in Greek prepositional phrases, the suspense is nonetheless heightened, as Meier points out because,

> the author to the Hebrews purposely omits the definite article before υἱῷ in 2a, so as to raise questions and expectations that are answered in the relative and participial clauses that follow.[21]

The identity of the speaker is left in this tension until Heb. 2:9, when Jesus is finally

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[20]Lane, Hebrews 1-8, 9; also Hughes, Hermeneutics, 7, "We may note therefore that this piling up of words and phrases, all of which are in themselves heightened or exalted language, is by way of establishing a title (ὄνομα) or dignity of the Son who is the bearer of the eschatological Word."

[21]Meier, "Structure and Theology," 171.

mentioned by name. The question still remains as to why? The answer is quite simple. Jesus himself is the **preacher** of the sermon and may be viewed as the **author** of those scripture passages attributed to Him and placed into His mouth! That Jesus is the preacher and author of the "sermon"[22] is clear also from the internal evidence of Hebrews. Heb. 2:1-4; 2:10; 12:2; and 12:25 make it abundantly clear that Jesus "began the preaching in their midst," that He is the "author of their salvation" that He is the "author and perfecter of their faith" and most importantly, Jesus is the One who is still "speaking!" Once again we note the importance of identifying the genre of the exhortation as a proem sermon. Often in the ancient synagogue sermon God dramatically appears as speaker, especially at the end of the homily with words of eschatological comfort. Therefore, "God's Speaking" (**Theme=A**) may be followed by examining each of the Old Testament introductory formulas in the epistle to determine who within the sermon, whether Father, Son, or Holy Spirit, is speaking to the congregation. When the suggested outline presented in Chapter 6 is combined with the investigation of the introductory formulas of this chapter, we will discover that the author divided his sermon on Trinitarian grounds. Others have suggested that in Hebrews "God is speaking to the audience *at that very moment*,"[23] but had no formal divisions with which to assert that a Trinitarian structure to the epistle was followed. Lane writes,

> The writer is persuaded that God continues to speak today in the biblical passages that are cited. What was said in the past continues to be said now as well (G. Hughes, Hebrews and Hermeneutics, 35). Although λέγειν is used in introductory formulae by other NT writers, it is usually combined with either a name of the prophetic speaker or with "Scripture" (e.g., Rom 4:3; 9:15,17,25; 10:16,19,20,21; 11:9). In striking contrast, the writer of Hebrews usually introduces the words of the OT as directly speaking of God, for which he prefers the present tense and the active voice (Barth, "The Old Testament in Hebrews," 58-59). Although the representation of a biblical quotation as the word that God is speaking to the audience *at that moment* can be documented from other Jewish-

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[22]Here we have adopted the word "address" from the work of Hughes, Hermeneutics, 5.

[23]Lane, Hebrews 1-8, cxvii.

> hellenistic homilies (see Thyen, Stil, 69-74), this manner of presenting the OT text is without parallel elsewhere in the NT.[24]

It is not surprising given the nature of Hebrew's genre that no other New Testament writer employs the introductory formulas in the same manner. In this way I believe Hebrews is unique and makes a unique contribution to christology and theology. This, in part, may also explain the historic responses in the Christian liturgy, "This is the Word of the Lord," or "Praise to You O Christ" which follow the various scripture readings in the liturgy.

"According to Aristotle, (Ars Rhetorica 1.2.1356), there are three components to artistic proof, regardless of speaker, audience, or type of discourse."[25] These three components include the "Ethos" which is the "character of the speaker which established his credibility," secondly, it includes "Logos" which is "the probative force of the argument itself," and thirdly, it includes "Pathos" which "describes the reaction of the hearers."[26]

These three components match rather neatly Themes A, B, C outlined as defining the backbone of the sermon. Therefore, one should expect that Hebrews will focus upon three things. First, Hebrews will focus upon the character and work of Jesus, that is his Ethos, so that the congregation would accept his personal word to them. According to Aristotle this is the "most effective means of persuasion that a speaker has" (Ars Rhetoric 1.2.1356). Secondly, one should expect that the congregation will be placed into a certain frame of mind, that is through pathos, to prepare them to be persuaded. According to Aristotle, the speaking, or paraenesis "stirs the emotions" (Ars Rhetorica 1.2.1356). Apparently, in Aristotle's day, it was to this end that "present-day writers direct their efforts" (Ars Rhetorica 1.2.1356). Thirdly, the actual proof will be given by the witnesses, their words and the

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[24]Lane, Hebrews 1-8, cxvii.

[25]Pfitzner, "Rhetoric of Hebrews," 4.

[26]Pfitzner, "Rhetoric of Hebrews," 4.

apparent truth of their witness. This is the Logos. As a result, the writer to the Hebrews has allowed Jesus himself to be the speaker by placing into His mouth those words already credited to Him in the scriptures. This is a technique which the writer uses throughout Hebrews. Technically, Jesus has an Ethos (character) compared with no other.[27] His Ethos is characterized in Hebrews 1:1-4 for the first time. Note the *synkrisis* (amplification by means of comparison) involved in the final two Christological affirmations. It is precisely because Jesus finally will read a word from the throne (the pericope of the King) that the writer utilizes the *catena*, the "chain" of Old Testament references found in Heb. 1:5-14. There we have the "call" of Jesus within the confines of the Old Testament Holy of Holies itself. Like the call of Isaiah (Isaiah 6) in the days past, so now Jesus (God Himself) comes to speak and "tabernacle" among men. He is the One whom angels worship and minister, the One seated upon the throne "high and lifted up" (Is. 6:1). Although Isaiah himself is a "sinner dwelling among sinners" (Is. 6:6), he is ruined and in need of mercy because he has "seen the Lord" (Is. 6:5). In contrast, Jesus is the one who "comes from above" and "is above all" (John 3:31), "he testifies to what he has seen and heard" (John 3:32).[28]

The Logos (the probative force of the argument itself) is found in Hebrews 1:5-14. That it should include eight Old Testament references in a *catena*, each of which is qualified with a phrase such as "he said," (aorist) "he says" (present) or "he continues to say" (perfect)

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[27]Some scholars who have read Aristotle may presuppose that the Ethos is a quality which the speaker brings to his public speaking on any occasion, therefore, one would not need to verbalize the Ethos as I believe Hebrews does. One may note, however, that both in legal cases and at funeral orations in the Greek world the Ethos may very well be verbalized by a representative, for anyone, who, for whatever reason, is unable to speak for himself. In Hebrews, this Ethos is communicated to the congregation and clearly established from the outset by a pastor who will allow Jesus to speak directly (Hebrews 13:5) a present word of comfort.

[28]Note how neatly the final outline for Theme=A parallels concepts found in John regarding Jesus.

is also noteworthy, for these two components, the "Ethos" and the "Logos" lead to the heart and purpose of the entire letter - the "Pathos." In Hebrews 2:1-4, the reader encounters the "Pathos" for the first time, that is the reaction within the hearers, and the question arises,

> For if the message spoken by angels was binding, and every violation and disobedience received its just punishment, how shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. (Hebrews 2:2-3)

When one sees the rhetorical skills of the author, then the purpose of the writer is not simply to attract attention to the matter of authorship, but to Jesus, whose revelation did not come piecemeal.[29]

The Introductory Formulas in Hebrews

To observe that Hebrews' argument is based upon the witness of scripture is nothing new. William Lane has traced those scholars who have advocated an approach to the structure of Hebrews which treats the function of the Old Testament in the epistle seriously.[30] Lane describes how J. A. Bengel observed that Psalm 2, 8, and 110 played a

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[29]Theologically this introduction to Hebrews is similar to 1 Corinthians where the congregation was divided between one preacher and another, the word of one shepherd over against the preaching of another. As a result, Paul reminds them,

> "I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought. My brothers, some from Chloe's household have informed me that there are quarrels among you. What I mean is this: One of you says, 'I follow Paul'; another, 'I follow Apollos'; another, 'I follow Cephas'; still another, 'I follow Christ.' Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul?" (1 Cor 1:10-13)

Therefore, as strange as Hebrews' introduction might be, it certainly would have been a fruitful "sermon" for a congregation like Corinth. No doubt this is why Hebrews was read regularly in Corinth's Hebrew congregation (Acts 18:1-17), perhaps more than any other place in the Roman world through A.D. 150. Lane, Hebrews 1-8, lxii: "In light of the fact that Hegesippus was shown the letter in Corinth *c.* A.D. 150 (Eusebius, *Church History* 3.16; 4.22) and that a few years later Dionysius, the Bishop of Corinth, noted that the letter continued to be read publicly in the assembly from time to time (Eusebius, *Church History* 4:12; cf Irenaeus, *Against Heresies* 3.3.3; Clement of Alexandria, *Stromata* 1.38.5; 4.105.1; 5.80.1)."

[30]Lane, Hebrews 1-8, cxiii-cxv.

predominant role in the arrangement of Hebrews.[31] Moreover, G. B. Caird maintained that the sections of Hebrews were arranged around four Old Testament texts, Psalm 110:1-4; Psalm 8:4-6; Psalm 95:7-11; and Jeremiah 31:31-34.[32] Still more recently, J. Walters follows Caird's lead, arguing that no less than six passages from the Old Testament lie at the heart of Hebrews: Psalm 8, 95, 110, Jeremiah 31, Habakkuk 2 and Proverbs 3. In his unpublished paper, Walters proposed,

> that the writer arranged his argument as a series of six scriptural explications, each framed with an exhortation. The writer introduces a key text from the OT, clarifies its eschatological significance, and draws the paraenetic implications for the community. This rhetorical strategy accounts for the arrangement of the whole discourse from 2:5 to 13:19. The argument in Hebrews is directed to the eschatological appeal for unqualified faithfulness in light of the fact that Christ's high priestly ministry has now secured the promised "good things" (9:11). Once this is recognized, Walter argues, "the entire document falls readily into a structure organized according to scriptural quotations and directed towards exhortation, a structure eminently suitable for homiletical discourse and not simply doctrinal formulation.[33]

Walters' observations are a vital confirmation of sorts to the objective outline presented in this dissertation. Since each Old Testament citation in Hebrews often has a running commentary associated with it, the various Old Testament references which are treated seriously by the writer of the epistle should not cross the boundaries of the writer's own outline established by the key words. As such, the Old Testament references are a kind of secondary confirmation of the outline. Thus, as we endeavor to examine each introductory formula, an eye will be given to the Old Testament texts which help frame the epistle and the other eye will be given to the outline based upon key words in the text as governed by the proem form.

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[31]John A. Bengel, Gnomon Novi Testamenti, trans. James Bryce, 6th ed. (Edinburgh: T & T Clark, 1866), 335.

[32]George B. Caird, "The Exegetical Method of the Epistle to the Hebrews," Canadian Journal of Theology, 5, (1959): 44-51.

[33]Lane, Hebrews 1-8, cxiv.

Unfortunately, J. Walters did not uncover the sermon text. Had Walters known the sermon text, it would have given him a rationale for the writer's inclusion of such eschatological texts in the sermon and would have given his eschatological insights more strength. Following J. Walter's example, the Old Testament texts in each section of the epistle shall be highlighted as we examine the introductory formulas below. Only those introductory formulas in which the speaker cannot be identified will be given special consideration in the footnotes.

Section 1: Hebrews 1:1-2:4
Theme=A The Father Has Spoken From Above

Section 1 of Hebrews includes eight Old Testament citations, each of which is introduced by a formula which is attributed to the Father. Hebrews 1:5 confirms that the one speaking is the Father, "I will be a Father to Him." God the Father, is clearly the subject from Hebrews 1:1 onwards. God the Father is subject for the entire chapter and the catena included in it. On account of his Jewish background, the writer is most reluctant to explicitly name the Father in each formula attributed to the divine speaker. The first and the last formulas form an inclusion which sandwich this section of Hebrews. All the citations from the Old Testament come exclusively from the wisdom books and also reflect God's past speaking as will be established in Chapter 5. The eight formulas are listed as follows:

Hebrews 1:5a Τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων,
To which of the angels has (the Father) ever said,
Introduces: Psalm 2:7

Hebrews 1:5b καὶ πάλιν,
And again, (to which of the angels has the Father ever said)
Introduces: 1 Chronicles 17:13

Hebrews 1:6 ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει,
But when (the Father) introduced the firstborn into the inhabited world, he says,
Introduces: Psalm 97:7

Hebrews 1:7 καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει,
And to the angels (the Father) says,
Introduces: Psalm 104:4

Hebrews 1:8a πρὸς δὲ τὸν υἱόν,
But to the Son (the Father said),
Introduces: Psalm 45:6a

Hebrews 1:8b καὶ,
And (to the son the Father said),
Introduces: Psalm 45:6b-7

Hebrews 1:10 καί,
And (to the son the Father said),
Introduces: Psalm 102:25-27

Hebrews 1:13 πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε,
But to which of the angels has (the Father) ever said,
Introduces: Psalm 110:1

Section 2: Hebrews 2:5-3:2
Theme=A The Son Speaks Here Below

Section 2 contains four citations from the Old Testament. The first is from Psalm 8 and the rest are from Psalm 22, Isaiah 8:17; and Isaiah 8:18. Each Old Testament reference is introduced by a formula in the present tense. J. Walters proposed that Psalm 8 cited in Hebrews 2:6-8 governed this section of Hebrews and he applied the title "You Crowned Him" to Psalm 8 and the exposition and exhortation which follows.[34] Given the historical allusion to the septennial reading of Deuteronomy by King Aggripa I as outlined in Addendum 2A, this title seems appropriate. Similarly, just as Aggripa I, the king, spoke in the past to the festival congregation at Tabernacles, so now Jesus also speaks (present tense) and declares us brothers in this second section of the epistle. Jesus repeats three times that we are His brothers. The fact that the first of three Old Testament passages which declare us brothers comes from Psalm 22, bears further witness to Jesus who died as King and recited the words of Psalm 22 at his crucifixion, "Eli, Eli, lama sabachthani?" (Matthew 27:46; Psalm 22:1). Given also the writer's attention to symmetry, one might ask, "Why are there not eight Old

[34]Lane, Hebrews 1-8, cxiv.

Testament citations cited as in Section 1, or seven Old Testament references, as in Section 3?" This question may be given a theological answer based upon the triplicate statement made by the Son in Hebrews 2:12-13. "For He who is Holy and all who are made holy are from one (family, lineage)." Therefore, He is not ashamed to call them brothers. . ." (Hebrews 2:12-13). Here too, we are reminded of the christological formulation expressed by John's Gospel. John 17:19-23 reads,

> For them I sanctify myself, that they too may be truly sanctified. My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.

The witness that the Son is one with his brothers (Hebrews 2:11) which is followed by a threefold expression of that brotherhood is not altogether different from the witness of Jesus in John 17. In John, Jesus and the Father are one, similarly, those found in Christ are also one with him. This is christology of the highest order.

As to the identity of the speaker for each introductory formula, it is clear that the last three citations from Psalm 22 and Isaiah 8:17,18 are attributed to the Son. Since Hebrews 2:9 is the first verse in Hebrews to name the Son as Jesus, the pronoun "he" which follows, belongs to the Son even though the referent is two verses away. More problematic is the first Old Testament introductory formula in Hebrews 2:6, where the "speaker remains indefinite."[35] The deliberate ambiguity here can only rightly be understood when one notices that the writer is adopting an approach to his structure which sees the Father speak in

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[35]Harold W. Attridge, The Epistle to the Hebrews, (Philadelphia: Fortress Press, 1989), 70-71; "The introduction begins on a rather solomn note, indicating that the speaker "bore testimony." The identity of the speaker remains indefinite, perhaps because, unlike some of the citations used in chapter 1, God cannot be construed as the speaker."

one section, the Son in another, and the Holy Spirit in yet a third section. The change in tense in these introductory formulas, from the aorist (Section 1) to the present (Section 2) and finally to the perfect (Section 3) indicates that theologically the author has something vested in the formal divisions I have noted. The introductory formulas for the second section are listed below.

Hebrews 2:6 διεμαρτύρατο δέ πού τις λέγων,
Someone bore witness somewhere saying,
Introduces: Psalm 8: 4-6
Speaker: Anonymous

Hebrews 2:11-12
ὁ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι ἐξ ἑνὸς πάντες·
δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν,
λέγων,
For He who is Holy and all who are made holy are one (family),
therefore, Jesus is not ashamed to call them brothers,
saying,
Introduces: Psalm 22:23
Speaker: Jesus (referent 2:9)

Hebrews 2:13a
καὶ πάλιν,
And again (Jesus says),
Introduces: Isaiah 8:17 (possibly 2 Sam. 22:3; Is 12:2)
Speaker: Jesus (referent 2:9)

Hebrews 2:13b
καὶ πάλιν,
And again (Jesus says),
Introduces: Isaiah 8:18
Speaker: Jesus (referent 2:9)

Section 3 Hebrews 3:3-4:14
Theme=A The Holy Spirit Spoke Today

Section 3 of Hebrews' outline deals almost entirely with Psalm 95. In this section seven references are attributed to the Holy Spirit. The Holy Spirit clearly is the speaker and is introduced plainly with the first introductory formula in this section. Since all but one reference hereafter refer back to Hebrews 3:7, the identity of the speaker is clear. Since the

writer of Hebrews repeatedly moves back to this initial citation of Psalm 95 in Hebrews 3:7, this allows him to use considerable shorthand to frame the rest of his introductory formulas. This practice complements the shorthand also used in Hebrews 1. As for the single reference to Genesis 2:2 which clarifies the preacher's use of the word "rest" found in Hebrews 4:4, one can still maintain that the Holy Spirit is speaking. Some scholars have suggested, however, that this reference is ambiguous and note a similar construction in the Greek to the reference found in Hebrews 2:6 where the speaker is also considered anonymous.[36] This similarity would indicate that the writer does not wish us to be swayed from considering the Holy Spirit as speaker and therefore couches this reference in terms that would not hinder a declaration that the Holy Spirit is speaking. Given my outline, and the pattern that is emerging, it seems that the writer to the Hebrews is saying something more with his introductory formulas than simply that he has a high regard for scripture as the ultimate authority. No doubt he has a high view of scripture, but he is also stating something important about the work and witness of the third person of the Trinity, the Holy Spirit. Even though the first introductory formula (Hebrews 3:7) is in the present tense, the perfect tense dominates the section. As noted before, the writer of the epistle uses verbal aspect with some precision.[37] William Lane writes,

> The formula of introduction is found elsewhere in Jewish sources (cf. *m. Sota* 9:6, "The Holy Spirit proclaims to them," followed by a quotation from scripture). It is characteristic of the writer's high conception of Scripture. In 9:8 details of cultic procedure are cited as the means by which "the Holy Spirit indicates"; in 10:15 a

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[36]Attridge, Epistle to the Hebrews, 129; Paul Ellingworth, Commentary on Hebrews, New International Greek Testament Commentary, (Grand Rapids: W. B. Eerdmans, 1993), 247; "Exegetes generally, having taken "God" to be the implied subject of εἴρηκεν in v.3, make the same decision here (see especially Schröger 109, so NIV). Teodorico less probably takes the subject to be "the Spirit," as in 3:7. However, many translations take the subject to be "scripture" (so [N]JB, REB, TEV, TNT), and this is more natural. . . cf. indefinite "somewhere" in 2:6."

[37]See page 41.

> quotation from Jeremiah 31 is introduced with the formula, "The Holy Spirit also bears witness to us." The writer never names the person through whom Scripture was recorded but relates it to the gracious activity of God (cf. Schröger, Verfasser, 101, n.3). The present tense of the verb λέγει is important; through the quotation of scripture the Holy Spirit *is speaking* now. Consequently, the witness of Scripture is brought from the past into the present, contemporary with the experience of the readers. What was spoken or written concerning the desert generation centuries before has immediate relevance to the community addressed (P. E. Hughes, 141).[38]

The movement to the perfect tense in Hebrews 4:3 indicates the validity of the Holy Spirit's activity and witness to the saving work of Jesus. The introductory formulas for Section 3 are presented in the following manner:

Hebrews 3:7 Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον,
Therefore, just as the Holy Spirit says,
Introduces: Psalm 95:7-11
Speaker: The Holy Spirit is explicitly mentioned

Hebrews 3:15 ἐν τῷ λέγεσθαι,
While it is said (by the Holy Spirit),
Introduces: Psalm 95:7
Speaker: Holy Spirit (referent 3:7)

Hebrews 4:3 εἰσερχόμεθα γὰρ εἰς [τὴν] κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν,
For we who have believed enter that rest, just as (the Holy Spirit) has said,
Introduces: Psalm 95:11
Speaker: Holy Spirit (referent 3:7)

Hebrews 4:4 εἴρηκεν γάρ που περὶ τῆς ἑβδόμης οὕτως,
For thus (the Holy Spirit) said somewhere concerning the seventh day,
Introduces: Genesis 2:2
Speaker: Holy Spirit / Ambiguous

Hebrews 4:5 καὶ ἐν τούτῳ πάλιν,
And again in this (the Holy Spirit) says,
Introduces: Psalm 95:11
Speaker: Holy Spirit (referent 3:7)

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[38]Lane, Hebrews 1-8, 85-86.

Hebrews 4:7a πάλιν τινὰ ὁρίζει ἡμέραν, Σήμερον,
ἐν Δαυὶδ λέγων μετὰ τοσοῦτον χρόνον,
Again (the Holy Spirit) fixes another day, "Today"
saying through David after so long a time.
Introduces: Psalm 95:7
Speaker: Holy Spirit (referent 3:7)

Hebrews 4:7b καθὼς προείρηται,
just as (the Holy Spirit) has said,
Introduces: Psalm 95:7
Speaker: Holy Spirit (referent 3:7)

Section 4 Hebrews 4:15-16
Theme=A God is Silent

Section 4 contains only two verses and does not contain any Old Testament citations. Thus, neither the Father, nor the Son, nor the Holy Spirit speak.

These verses form an interlude between two major portions of Hebrews. Part A contains the first three sections where the Father, Son and Holy Spirit speak in turn. Their speaking bolsters the confession Theme=B related to Jesus' kingship and underscores the exhortation, Theme=C. In my estimation, Part A is meant to support the Christian's baptismal confession, hence the emphasis upon the Triune God and the term "confession." Part B, which follows Part A, and includes Section 4, also contains a discernable pattern with regard to the Trinity. Lengthier than Part A, it emphasizes the mature Christian's confession of the Lord's Supper, the confession which they are encouraged to keep though pressures exist to abandon the New Covenant in Christ's blood.

Section 5 Hebrews 5:1-7:28
Theme=A God the Father makes an Oath

Section 5 deals almost entirely with Psalm 110 and the oath which the LORD God has made. This section contains five quotations from the Old Testament. The quotation from Psalm 22 which is also attributed to the Father deals with a parallel account in Genesis 22 where He Himself swears an oath to Abraham. Thus, the quotation really serves to illustrate

one vital aspect of the Old Testament passage which governs this section of Hebrews, namely, Psalm 110. There can be no debate over the identity of the speaker in this section of the sermon. Since Section 5 of the sermon is introduced by a catena of two Old Testament citations (Psalm 2:7 and 110:4), which retrace the ground covered by the catena in Hebrews 1:5-13 (Psalm 2:7 -> 110:1), the speaker, the Father, does not come into question. The introductory formulas for Hebrews 5:5 and 5:6 make this connection clear. It is an interesting feature of both the major catena and the minor one, that each catena ends on two different verses from Psalm 110. Hebrews 1:13 ends with a verse which focuses upon Jesus' kingship, whereas Hebrews 5:6 ends on the subject of Jesus' priesthood. The somewhat indirect quotation of Psalm 110:4 in Hebrews 7:17, which may be regarded as anonymous, does not affect our observation that God the Father is once again addressing the congregation and declaring His oath to those listening. The introductory formulas for section 5 are listed below.

Hebrews 5:5 Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γενηθῆναι ἀρχιερέα,
ἀλλ' ὁ λαλήσας πρὸς αὐτόν,
So also Christ did not glorify Himself so as to become the High Priest,
but the One who said to Him,
Introduces: Psalm 2:7 (parallel to the first OT citation in Hebrews 1)
Speaker: The One / The Father (referent Hebrews 1:5)

Hebrews 5:6 καθὼς καὶ ἐν ἑτέρῳ λέγει,
Just as (the Father) says in another place,
Introduces: Psalm 110:4 (parallel to the last OT citation in Hebrews 1)
Speaker: Father (referent Hebrews 1:13)

Hebrews 6:13-14 Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ θεός,
ἐπεὶ κατ' οὐδενὸς εἶχεν μείζονος ὀμόσαι, ὤμοσεν καθ' ἑαυτοῦ,
λέγων,
When God made his promise to Abraham,
since there was no one greater for him to swear by, he swore by himself,
saying,
Introduces: Genesis 22:16
Speaker: God the Father (referent Hebrews 6:13)

Hebrews 7:17 μαρτυρεῖται γὰρ ὅτι
For it is witnessed,
Introduces: Psalm 110:4
Speaker: Father / Anonymous

Hebrews 7:21 ὁ δὲ μετὰ ὁρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν,
But Jesus through an oath by (the Father) speaking to Him,
Introduces: Psalm 110:4
Speaker: The Father

Section 6 Hebrews 8:1-12:29
Theme=A The Father, Son and Holy Spirit Speak
Moses Speaks

Section 6 is the longest section of the epistle and by its own admission brings the epistle's argument to a head (Hebrews 8:1). The section includes 16 introductory formulas attributed to the Lord God (4), Jesus (6), the Holy Spirit (2), Moses (3) and the scriptures (1). No single Old Testament pericope seems to dominate this section from beginning to end, though Jeremiah 31 is certainly the most significant passage cited. The quotation of Jeremiah 31:31-34 helps bring the question of "Who is speaking?" into focus. By now we can see that the writer of the epistle formulated his sermon much like a dialogue between certain voices who speak in turn. No one voice predominates in this section as in all the previous five sections of the epistle. In Section 6 all the persons of the Trinity are given a voice. It may be postulated that Jeremiah's quotation is cited precisely for that reason. Jeremiah 31:31-34, which is the longest Old Testament quotation of the New Testament and cited in Hebrews 8:8-12, allows the writer to cite a passage of scripture stressing, "Thus says the LORD" three times (Hebrews 8:8, 9, 10). The Greek here λέγει κύριος moves away from the wording of the LXX because the writer is once again making a Trinitarian assertion.[39] The phrase

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[39]Friedrich von Schröger, Der Verfasser Des Hebräerbriefes als Schriftausleger, (Regensburg: Verlag Friedrich Pustet, 1968), 163-164; "Der Verfasser zittert fast wörtlich nach der LXX. In V. 8 schreibt er λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα, in der LXX aber heisst es φησὶν κύριος, καὶ διαθήσομαι τῷ οἴκῳ

λέγει κύριος gives Him the opportunity to emphasize what he has already emphasized in the previous sections of the epistle, namely, that each person of the Trinity has a voice and speaks. Proof of this comes from Hebrews 10:15 where a portion of the Jeremiah citation (Jeremiah 31:34), inclusive of the phrase, "Thus says the Lord," is attributed to the witness of the Holy Spirit. The theological impact is such that each person of the Trinity has been involved in communicating, ratifying, and witnessing the New Covenant made by Christ Jesus.

As this covenant is explained, an extended comparison is drawn between Moses and Jesus. Moses, the mediator of his people, even comes to speak to the congregation and speaks three times in this section (Hebrews 9:19; 21:20, 21). Jesus, Himself, is also given many things to say. Particularily helpful are the two curious introductory formulas found in Hebrews 10:30. We are expected to know the voice of Him who speaks. Given the force of the writer's argument, I would assert that this reference speaks of Christ and confirms that Jesus is the one who will "judge the living and the dead." The expectation is that the readers will understand that Christ as the mediator of the New Covenant is also the one who will return in glory at the right hand of the Father. Listed below are the introductory formulas found in this section.

Hebrews 8:5 καθὼς κεχρημάτισται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὅρα γάρ, φησίν, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει·
Just as Moses was warned when he was about to build the tabernacle: "See to it," (the Lord) said, that you make everything according to the pattern shown you on the mountain."
Introduces: Exodus 25:40
Speaker: LORD

Ἰσραὴλ καὶ τῷ οἴκῳ Ἰούδα; in V. 9, 10 wieder λέγει κύριος statt LXX φησὶν κύριος.·

Hebrews 8:8 μεμφόμενος γὰρ αὐτοὺς λέγει,
For (the Lord) finding fault with them, said,
Introduces: Jeremiah 31:31-34
Speaker: LORD (Threefold expression - Thus says the Lord)

Hebrews 8:8 λέγει κύριος
Hebrews 8:9 λέγει κύριος
Hebrews 8:10 λέγει κύριος

Hebrews 8:13 ἐν τῷ λέγειν
When (the Lord) said,
Introduces: Jeremiah 31:31
Speaker: LORD

Hebrews 9:19 λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων [καὶ τῶν τράγων] μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρράντισεν, λέγων,
When Moses had proclaimed every commandment of the law to all the people, he took the blood of calves, together with water, scarlet wool and branches of hyssop, and sprinkled the scroll and all the people. (Moses) said, "This is the blood of the covenant, which God has commanded you to keep."
Introduces: Exodus 24:8
Speaker: Moses

Hebrews 10:5 Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει,
Therefore, when (Jesus) comes into the world He says,
Introduces: Psalm 40:6-7
Speaker: Christ Jesus[40]

Hebrews 10:8 ἀνώτερον λέγων ὅτι
after saying anew
Introduces: Psalm 40:7
Speaker: Christ Jesus

Hebrews 10:9 τότε εἴρηκεν,
then (Jesus) said,
Introduces: 40:7
Speaker: Christ Jesus

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[40]William L. Lane, Hebrews 9-13, Bible Word Commentary Series, no. 47a, (Dallas: Word Books, 1991), 262; "The words of Psalm 40:6-8 are envisaged as being in the mouth of Christ. The statement Ἰδοὺ ἥκω "See, I have come," furnishes the basis for attributing these verses of the Psalm to Jesus at the moment he entered the world. The temporal expression "when he comes into the world," is distinctly "incarnational" language.

Hebrews 10:15 Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον·
μετὰ γὰρ τὸ εἰρηκέναι,
The Holy Spirit also testifies to us about this. First (the Holy Spirit) has said,
Introduces: Jeremiah 31:33
Speaker: Holy Spirit

Hebrews 10:16 καὶ,
and (the Holy Spirit) says,
Introduces: Jeremiah 31:34
Speaker: Holy Spirit

Hebrews 10:30a οἴδαμεν γὰρ τὸν εἰπόντα,
For we know (Jesus) who said,
Introduces: Deuteronomy 32:35
Speaker: Jesus Christ

Hebrews 10:30b καὶ πάλιν,
And again (Jesus says),
Introduces: Deuteronomy 32:36
Speaker: Jesus Christ

Hebrews 11:18 πρὸς ὃν ἐλαλήθη ὅτι
to who it was said,
Introduces: Genesis 21:12
Speaker: God the Father

Hebrews 12:5 καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται,
And you have forgotten that word of encouragement
that addresses you as sons:
Introduces: Proverbs 3:11
Speaker: Word of Exhortation[41]

Hebrews 12:20 οὐκ ἔφερον γὰρ τὸ διαστελλόμενον,
for they could not bear the command,
Introduces: Exodus 19:12
Speaker: Moses

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[41]It is remarkable that here we are reminded of a previous exhortation, which dialogues with us as sons. Is this an attempt to remind them of an earlier address given to them under a different theme and text (Hebrews 13:22)? The term παρακλήσεως is also used effectively to remind them also that the "paraclete" is a comforter, who in scripture, if not directly, comforts them in need. H. Attridge writes, "As elsewhere in Hebrews, the written word is to be understood as a spoken address, although here not God or the Spirit who "speaks" διαλέγεται, but scripture itself," Attridge, Epistle to the Hebrews, 361.

Hebrews 12:21 καί, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωϋσῆς εἶπεν,
and, so terrible was that sight that Moses said,
Introduces: Deuteronomy 9:19
Speaker: Moses

Hebrews 12:26 οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελται λέγων,
At that time his voice shook the earth, but now he has promised saying,
Introduces: Haggai 2:6
Speaker: Jesus

Section 7 Hebrews 13:2
Theme=A The Son Speaks and His People Respond

In Section 7 of the exhortation only two verses from the Old Testament are cited (Deuteronomy 31:6; Psalm 118:6). The first, found in Hebrews 13:5, is placed into the mouth of Jesus and the second, found in Hebrews 13:6, is given as a response by the covenant people of God. Each of these verses is highly significant as was noted in detail in Addendum 2A, for they set the stage for the entire exhortation. Hebrews 13:5 is the sermon text for the Feast of Tabernacles, upon the eighth year, when the King of Israel reads the Book of Deuteronomy publicly (Septennial Pericope of the King). Hence the text itself revolves around the great word of their leader. No doubt this is why the verses which immediately follow Hebrews 13:5-6 include the following,

> Remember your leaders,
> who spoke the word of God to you.
> Consider the outcome of their way of life
> and imitate their faith.
> Jesus Christ is the same yesterday and today and forever. (Hebrews 13:7-8)

It is apparent that the congregation recognized the sermon text (Deuteronomy 31:6) for the festival day and they also knew the significance of the words. "Remember your leaders" was to remind them of the typological framework of this epistle. They were reminded of their leaders, Moses, Joshua, the mighty men of faith, and others, who approached the imminent promised land in the Old Testament, but more importantly they are to remember Jesus their

present leader, "who spoke the word of God to you," and is leading them. This phrase was to remind them of the divine drama and the words of God directed to them through their leaders, especially God Himself who came into the world in the person of Jesus. As we "consider the outcome of their way of life and imitate their faith," we note especially Joshua, about whom the text of the day revolves. More importantly, we consider Jesus-Joshua, "Jesus who is the same yesterday and today, yes and forever."

God's covenant people speak, too. They respond with confidence, "The Lord is My helper, I will not be afraid, what shall man do to me?" The incarnation, the word made flesh, the Lord as helper, has given the people of God confidence. Jesus is described in Hebrews, in its high christology as one who became incarnate **and** was the very voice of God **and** the LORD in their midst. The emphatic "He Himself has spoken" reminds the congregation that our faith and confidence is not founded upon ill-conceived grounds but upon the words of Jesus. It is Jesus who has given the new covenant in His blood. It is not without purpose that the writer concludes his homily with the benediction framed in shepherd's terms,

> May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen.

Hence, even in the final breath of the exhortation, God's people are to focus upon Jesus. The fact that the seventh section of the epistle includes only one verse from Jesus Himself is theologically very significant. God, who in various places and at various times past has spoken, has in these last days spoken to us, that is, God has spoken, God of God has spoken, very God of very God, Jesus, has spoken to us. This christological assertion is quite evident as we follow the outline of God's speaking which follows the listed introductory formulas

for this seventh and concluding section of the epistle.

Hebrews 13:5 αὐτὸς γὰρ εἴρηκεν,
For He Himself has said,
Introduces: Deuteronomy 31:6/8
Speaker: Jesus

Hebrews 13:6 ὥστε θαρροῦντας ἡμᾶς λέγειν,
So that we confidently say,
Introduces: Psalm 118:6
Speaker: People of God

The outline which emerges for Theme=A God speaks, may be diagrammed as follows in Figure 4.2.

Section 1	Hebrews 1:1-2:4	The Father's Word From Above
Section 2	Hebrews 2:5-3:2	Jesus the Incarnate Word
Section 3	Hebrews 3:3-4:14	The Holy Spirit's Word Today
Section 4	Hebrews 4:15-16	God is Silent
Section 5	Hebrews 5:1-7:28	God Makes An Oath Concerning Mechizedek-Jesus
Section 6	Hebrews 8:1-12:29	God the Father, Son and Holy Spirit Address Us As Sons of the New Covenant
Section 7	Hebrews 13:2-25	Jesus Himself Speaks and His People Respond

FIGURE 4.2: Hebrews Outline According to Theme A.

The Grammar of Hebrews 1:1-4

Some important grammatical observations have already been made on the basis of introductory formulas above and the outline of the periodic sentence found in Figure 4.1. There is a subtle shift of tenses from the aorist, to the present, to the perfect tense, for example. This shift also occurs in the periodic sentence and the introductory formulas which follow in Hebrews 1:5-14. A change in the subject of the sentence may also be observed in the period when the writer moves through the eight christological affirmations. The Father is the subject in the first two christological statements (1-2) but the Son is the subject of the remaining six statements (3-8). Moreover, the writer couples the verbs in pairs in these affirmations. In the christological statements the writer moves from the aorist stem (1 & 2),

to the present stem (3 & 4), to the aorist stem (5 & 6), and finally from an aorist stem (7) to a perfect stem (8). The careful placement of the tenses has already been noted by Meier who writes,

> "The present tense of the participle ὢν is striking. With one exception (φέρων) it is surrounded in 1:1-4 by verbs in the aorist and perfect tenses: λαλήσας, ἐλάλησεν, ἔθηκεν, ἐποίησεν, ποιησάμενος, ἐκάθισεν, γενόμενος and κεκληρονόμηκεν."[42]

What Meier failed to see in his attempt to link his seven christological designations to the seven Old Testament references is the extent of the symmetry between the periodic sentence and the Old Testament citations which follow. This will be the focus of the next chapter. We note in advance, however, **that the grammatical structure within the christological affirmations is programmatic for the Old Testament passages which follow, and at least one word following the verb in each christological affirmation is programmatic for the choice of the Psalm in the Psalm selections which follow. I also propose that the pattern of tenses found in the periodic sentence is programmatic for the tenses of the introductory formulas in Hebrews 1 and that each of these christological statements contains key words which will allow us to establish an objective outline for the epistle.**

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[42]Meier, "Structure and Theology," 180.

CHAPTER 5

THE RELATIONSHIP BETWEEN THE PERIODIC SENTENCE AND THE PSALM CITATIONS

The purpose of the catena of scripture found in Hebrews 1:5-14 is certainly related to the periodic sentence which inaugurates the message of the epistle. But how exactly does the sermon in miniature (Heb. 1:5-14) link with the affirmations made in Hebrews 1:1-4? This question will be the focus of this chapter. While there is general consensus that certain elements of the period and the catena are linked in some fashion to the "son" who is comparatively superior to angels, more difficult has been any attempt to unlock the structure and the purpose of the catena of Psalms.[1] J. W. Thompson has stated that the catena continues to present exegetical difficulties. He writes,

> H. Windisch saw in the catena a polemic against some type of Gnosticizing angelic worship. Otto Michel argues that the catena is an expanded commentary on the exaltation presenting successive stages in the enthronement. Similarly, E. Käsemann saw here a description of successive stages of the enthronement drama. According to Käsemann, Hebrews 1 exhibits a fixed Christological scheme, in which the revelation of the son

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[1]Two scholars have worked extensively with the symmetry or pattern of Hebrews 1:1-4 and Hebrews 1:5-14. E. Grässer saw that the "close literary and material dovetailing of 1,1-4 and 1,5-14 was so articulated that both sections relate to each other as thesis to interpretation," Erich Grässer, "Hebräer 1,1-4. Ein exegetischer Versuch," in Texte und Situation. Gesammelte Aufsätze, ed. E. Grässer, 182-228, (Gütersloh: Mohn, 1973), 175-176 (footnote 33); also John P. Meier, "Structure and Theology in Heb. 1, 1-21", Biblica 66 (1985). He sought to understand the numerical symmetry and theological symmetry of these same two sections of Hebrews. J. P. Meier, explains that there is a ring structure that starts and finishes with Jesus' state of exaltation in both 1:1-4 and 1:5-14. Several scholars have seen in Hebrews 1:5-14 a traditional testimony collection or scriptural florilegium (Käsemann, Synge, Theissen, Hay) and have maintained that the content of this section of Hebrews does not "relate closely to the rest of the epistle" and therefore must have been an independent unit, William L. Lane, Hebrews 1-8, Bible Word Commentary Series, no. 47, (Dallas: Word Books, 1991), 23.

continually enlarges its horizon to include various stages.[2]

Ernst Käsemann determined that the crucifixion of Jesus marked the historic point at which the veil was torn from the holy of holies and the divine court was able to see Jesus and His divine glory, for the angels are not named as *son* but Jesus is named *son*. Hebrews 1 exhibits a fixed christological scheme where the firstborn is not merely a companion (Hebrews 1:9) to the angels but clearly he is head of the entire house οἰκουμένην (Heb. 1:6, 2:5), both during His earthly visitation and the final visitation (parousia).[3] This suggestion by E. Käsemann is interesting because his proposal brings us very close to the topic of the Old Testament preaching text which is demonstrably the foundation for the entire epistle's thought and direction. Deuteronomy 31 depicts the wandering people of God, not at the beginning of their travels, but at the brink of their entrance to the promised land under the leadership of Joshua. Hebrews presents Jesus as the son and ascended king who comes to speak to all those who approach the promised land and His heavenly throne. Admittedly, the purpose and structure is more complex. With Deuteronomy 31 as an ever-present partner in this exhortation, however, the king's pericope may very well illuminate some directions for our study of the relationship of the period and the catena.

In Chapter 3, the intent and scope of this investigation were described and a number of suggestions were given as to how the eight christological statements (Hebrews 1:1-4) are related to the equal number of Psalm citations which follow. Some objective criteria for such

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[2]James W. Thompson, "The Structure and the Purpose of the Catena in Hebrews 1:5-13," Catholic Biblical Quarterly 38 (1976): 352; also H. Windisch, Der Hebräerbrief, (Tübingen: J. C. B. Mohr, 1931), 14-15; Otto Michel, Hebräerbrief, 13th ed., (Göttingen: Vandenhoeck and Ruprecht, 1966), 109; Ernst Käsemann, Das Wandernde Gottesvolk: Eine Untersuchung zum Hebräerbrief, 4th ed. (Göttingen: Vandenhoeck and Ruprecht, 1961), 59.

[3]Ernst Käsemann, The Wandering People of God: An Investigation of the Letter to the Hebrews, trans. by R. A. Harrisville and I. L. Sandberg, (Minneapolis: Augsburg Publishing House, 1984), 100-101.

a linkage may be established. These include,

1. The use of an inclusion using the word "inheritance,"
2. Harmony between God's past communiqué and the Old Testament details of that communiqué in the catena,
3. Numerical symmetry,
4. Proof of Jesus' superiority 1:4 over the angels due to His name (titles),
5. Grammatical symmetry between the verb stems of the period and the catena,
6. Suitability of the key words in the period for the choice of Psalm citations,
7. Old Testament passages which depict the "state of exaltation," that is, the position where Jesus is and from where He comes to speak, i.e. the holy of holies.

There may also be some rationale as to why each particular Old Testament citation is included in the chain. Since the writer utilizes so little of his own thoughts and the string of psalms come largely from the language of the LXX, he leaves little material from which to ascertain his own rationale for the choice of one psalm over against another to be included in the chain. An analysis, therefore, of each citation within its original setting may produce other criteria which the writer used to shape the catena and link it with the period which precedes it. These criteria include,

1. Old Testament passages where more than one key word may be present so as to underscore the importance of such words (frequency) for the listeners' consideration,
2. The Old Testament text for the particular preaching day in question,
3. The conversational nature of the Old Testament passages themselves as an inner-trinitarian conversation,
4. Old Testament passages which relate to special names or titles for the son,
5. Old Testament passages which create a network with other subjects brought forth in the course of the exhortation,
6. Old Testament passages which deal with the subject of creation (moving back in time) or eschatology (moving forward in time).

Indeed, either list may not be exhaustive.[4] If a structure and pattern within this witness can be established, which to this point has been overlooked, then the data collected may very well help in the larger questions of the epistle, whether they be structural problems, christological

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[4]Some scholars have suggested liturgical or confessional reasons for the insertion of one psalm over against another in the catena.

dilemmas, or theological questions. The criteria for establishing a symmetry between the catena and the period may begin with the examination of the inclusion.

Use of an *inclusio* (κληρονόμον - inheritance)

Many scholars who have made careful study of the periodic sentence have noticed one major piece of evidence - an *inclusio* (the repetition of a theme or phrase to bracket a section) which is made from the word κληρονόμον - inheritance. Most scholars do notice the first *inclusio* using the word "inheritance" which is found in the first and last christological statements, however, they fail to see how this word "inheritance" in the last christological phrase (1:4b) plays double-duty role with the word "inheritance" found at the end of the *catena* of Psalms (Heb 1:14).

Hebrews 1:[2– 4] κληρονόμον
[8 Christological Statements]
κεκληρονόμηκεν

Hebrews 1:[4–14] κεκληρονόμηκεν
[8 Old Testament Citations]
κληρονομεῖν

Here is the first piece of concrete evidence that the structure and purpose of the period and the catena are related. Since the writer to the Hebrews uses the *inclusio* device so frequently, more so than any other New Testament writer, it becomes evident that the materials are related. It would be easy to suggest that the association is strictly a matter of numerical symmetry (below) but the evidence suggests the relationship is much more complex.

God's Past Communiqué and the Details of that Communiqué in the Catena

In Hebrews 1:1 we are introduced to a God who personally addresses his people. This revelation moves in two directions. First, God's revelation moves towards creation, with the expression "in various and many ways God spoke in times past," and secondly it moves

towards the eschaton as the writer of Hebrews uses the expression "but in these last days God has spoken to us in His Son."

Genesis itself is a message which introduces a God who speaks His word. The seven days of creation are a symphony of words which give expression to God's will. There each creative command of God consists of,

1. an introductory announcement, "God said. . . " (1:3,6,9,11,14,20,24,26)
2. a creative word of command, "let there be" (1:3,6,9,11,14ff,20,24,25)
3. a summary word of accomplishment, "and it was so" (1:3,7,9,11,15,24,30)
4. a descriptive word of accomplishment, "God made. . . the earth brought forth" (1:4,7,12,16-18,21,25,27)
5. a descriptive word of naming or blessing, "God called. . . God blessed. . . " (1:5,8,10,22,28-30)
6. an evaluative word of approval, "God saw that it was good" (1:4,10,12,18,21,25,31)
7. a concluding word of temporal framework,"it was evening, it was morning, day. . . " (1:5,8,13,19,23,31)[5]

Hebrews 1 has certain affinities to a portion of scripture which itself has a prescribed symmetry to it. Hebrews 1 gives expression to the doctrine that Jesus himself was "Lord," who "in the beginning laid the foundations" (Hebrews 1:10) of the "heavens and the earth" (Genesis 1:1; Heb. 1:10). It is not surprising to see, therefore, that there is a sequence of psalms, each with an introductory formula, which may also remind the listeners of the days of creation. The symphonic introductory announcement "and (God) said" found in Hebrews 1:5a,5b,6,7,8a,8b,10,13, is a parallel presentation to Genesis. God also commands the angels, "and *let all the angels of God worship Him*" (Hebrews 1:6). And Him whom they worship has not only a good *name* but has "inherited a far more excellent name than they (Hebrews 1:4). It is also important to note that some allusion to Genesis 1 is a key element of a proem homily. To build interest in the hearers/worshippers, there is not only the

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[5]F. W. Bush, D. A. Hubbard, W. S. Lasor, Old Testament Survey, (Grand Rapids: W. B. Eerdmans, 1982), 70-71.

expectation that the homily begin with a quotation from the Hagiographa and some reference to Genesis, but also that the homily conclude with the first verse of the reading from the Torah. As a result, the first of many quotations and words to be spoken by the Father in Hebrews is cited from Psalm 2:7. This is but the first of a series of varied and wondrous words in Hebrews 1 from the past (πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν- Ps. 2:7, 1 Chron. 17:13, Ps. 97:7, Ps. 104:4, Ps. 45:6, Ps. 45:6-7, Ps. 102:25-28, Ps. 110:1), but the exhortation in Hebrews comes to an end with another word from God, namely Jesus, who himself said, "Never will I leave you; never will I forsake you" (Heb.13:5). This is a word spoken by Jesus (ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ) in these last days to those who live in the last days and who approach His throne. Hebrews gives expression to the truth that Jesus is the Alpha and the Omega. It also gives expression to the fact that besides the days of creation which number 7, God has spoken again through His Son in these last days. The eighth day is, as a result, also significant, one might say a concluding word of a temporal framework, "it was the dawn of the eighth (eschaton) day. . . " (Hebrews 1:1) If this seems as though the comparison to Genesis is being pushed beyond the scope of plausibility, then note also the context of Psalm 110 which was God's word for the eighth day,

> The LORD says to my Lord:
> "Sit at my right hand
> until I make your enemies
> a footstool for your feet."
> [2]The LORD will extend your mighty scepter from Zion;
> you will rule in the midst of your enemies.
> [3]Your troops will be willing **on your day of Thy power**,
> Arrayed in holy majesty from the **womb of the dawn**
> you will receive the dew of your youth.

Numerical Symmetry

It is striking that the affirmations and number of psalms should number eight, for it is

well known that the Christians worshipped as they did on the eighth day.[6] J. Daniélou writes,

> The position of the day of the Resurrection in relation to the Jewish week and to the planetary week could thus lend itself to different kinds of symbolism. But among these, this symbolism of the eighth day took a predominent place and this is why we must dwell on it. The seven days, figure of time, followed by the eighth day, figure of eternity, appeared to the Fathers of the fourth century as being the symbol of the Christian vision of history.[7]

Among the Cappadocian Fathers, St. Basil the Great outlined how the Church had been given the traditions handed to them by the apostles, *en mysterio*. Specifically, he mentions,

> We make our prayers standing on the first day of the week, (mia tou sabbatou) but all do not know the reason for this. For it is not only because we are risen with Christ and that we should seek the things which are above, that on the day of the resurrection (anastasimo) we recall the grace that has been given to us by standing to pray; but also, I think, because this day is in some way the image of the future age (eikon tou prosdochomenou aionos). This is why also, being the principle (arche) of days, it is not called the first by Moses, but 'one.' There was he says, an evening and a morning, one (mia) day, as though it returned regularly upon itself. This is why it is at once one and the eighth (ogdoe) that which is really one and truely the eighth, of which the Psalmist speaks in titles of certain Psalms, signifying by this the state that will follow the ages, the day without end, the other aeon which will have neither evening, nor succession, nor cessation, nor old age.[8]

Not all scholars who have examined the number of christological statements arrive at the same number, and none have given a total of eight. F. F. Bruce,[9] and J. P. Meier have concluded that there are seven designations relating to the son in the periodic sentence. W. Überlacker[10] and J. H. Davies[11] have counted only six. Only John P. Meier tries to

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[6] Here J. Daniélou, The Bible and the Liturgy, (Notre Dame, Indiana: University of Notre Dame Press, 1956), 262-286 devotes an entire chapter to the subject of the eighth day. In particular, we note that Basil states that the teaching on the eighth day was handed down from the apostles, 263.

[7]Daniélou, Bible and the Liturgy, 262.

[8]Daniélou, Bible and the Liturgy, 263.

[9]Bruce, Epistle to the Hebrews, 46-50.

[10]Walter Überlacker, Der Hebräerbrief als Appell: Untersuchungen zu exordium, narratio und postscriptum (Hebr 1-2 und 13, 22-25), (Stockholm: Almqvist & Wiksell, 1989), 78, 92.

give objective criteria for a numerical symmetry numbering seven and only Meier has investigated the symmetry between the opening period and the catena which follows it. Meier tries to place his count of seven on a firmer foundation by asking the following questions,

> The further question, which must now be raised, is whether this symmetry (a relationship between the seven Psalms which follow in Hebrews 1:5-14) is merely numerical. Does the correspondence of the two groups of seven simply aim at rhetorical neatness and aesthetic satisfaction, perhaps conjuring up a sense of Christ's perfection (teleiotes) by uses of seven's? Or is there also theological symmetry in the two groups of seven, a correspondence in the movement of Christological thought-patterns?[12]

How does one establish numerical symmetry between the period and the catena? George A. Kennedy has stated that periodicity has generally been misunderstood as a long sentence with subordinate clauses. He writes that a periodic sentence should be understood in light of the colon. A colon is "not a clause in our sense, since it is not necessarily an independent grammatical unit, but simply a group of words balanced by some other group."[13] On this basis it was determined in the last chapter that the opening period contained eight colons of thought following the word son. The word son acts as the pivotal point for the period and the epistle. It is noteworthy that each colon has within it one verb, be it a finite (F) verb or participle (P). These verbs are important to the symmetry too, and will be included in the discussion below. The number of statements (colons) made about the Son may be listed and totaled as eight.

God has spoken to us by his Son:
1. whom he *appointed* (F) **heir** of all things,
2. and through whom he *made* (F) the **ages**,
3. *being* (P) the radiance of God's **glory** and the exact representation of his being,

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[11]J. H. Davies, A Letter to Hebrews, Cambridge Bible Commentary, (Cambridge: Cambridge University Press, 1967), 19-20.

[12]Meier, "Structure and Theology," 176.

[13]G. Kennedy, The Art of Persuasion in Greece, (Princeton: Princeton University Press, 1963), 110. See the discussion surrounding periodic sentences on pages 54-57.

4. *sustaining* (P) **all things** by his powerful word,
5. after he *had provided* (P) **purification for sins,**
6. he *sat down* (F) at the **right hand** of the Majesty in heaven,
7. So he *became* (P) as much superior to the **angels,**
8. as the **name** he *has inherited* (F) is superior to theirs.

The Psalm citations in Hebrews 1:5-14 also total eight in number. Each of the citations has its own introductory formula, therefore, to establish the number should be quite simple. The numbering is complicated, however, by the shorthand used by the writer of the epistle. Brachylogy, a simple shorthand expression, makes the numbering of the Old Testament citations more difficult. The introductory formulas may be listed as follows,

5 Τίνι γὰρ (θεὸς) εἶπέν ποτε τῶν ἀγγέλων·
1st Citation
καὶ πάλιν (**Τίνι γὰρ θεὸς εἶπέν ποτε τῶν ἀγγέλων**)·
2nd Citation
6 ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, (θεὸς) **λέγει**·
3rd Citation
7 καὶ πρὸς μὲν τοὺς ἀγγέλους (θεὸς) **λέγει**·
4th Citation
8 πρὸς δὲ τὸν υἱόν (**θεὸς εἶπέν**)·
5th Citation
καὶ (**πρὸς τὸν υἱόν θεὸς εἶπέν**)·
6th Citation
10καί (**πρὸς τὸν υἱόν θεὸς εἶπέν**)·
7th Citation
13πρὸς τίνα δὲ τῶν ἀγγέλων (θεὸς) **εἴρηκέν** ποτε·
8th Citation

The introductory formulas also total eight in number, but the number is not established without some special attention paid to the 6th citation. The eight scripture quotations are not immediately apparent in the Nestle[26] text, and in part may explain why the symmetry presented here was not more apparent. It is my contention that the visual form, that is introductory formulas and citations contained in the Nestle text, is betrayed by one simple καί in Hebrews 1:8. While the editors did not notice the introductory formula wrapped up in the one word καί in 1:8, they quite correctly perceived it in 1:10, where the καί is visually set apart from the Old Testament quotation. Some of the textual difficulties associated with verse

8 in the Greek revolve around the καί since the LXX does not contain the word.[14] The best manuscripts of the New Testament including p^{46} do, however, include the καί precisely because it is a separate point about the Son. It is perhaps even a more important point about the Son than the citation in 8a.[15] Given the nature of the evidence, it seems right to establish a numerical symmetry between the periodic sentence and the catena of psalms, and that they, too, number eight.

Proof of Jesus' Superiority - His Titles

That there is an emphasis upon titles for Jesus is clearly seen in the word order adopted by the writer for each pair of eight scripture citations which are constructed in close symmetry with the eight christological statements in the period. Hebrews 1:5, therefore, includes two citations from the Old Testament which stress the title "son" υἱός. . . υἱόν. This same pair of citations also demonstrates the importance of pronouns for the writer,

Υἱός μου εἶ σύ,
ἐγὼ σήμερον γεγέννηκά σε· (Psalm 2:7)
Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,
καὶ αὐτὸς ἔσται μοι εἰς υἱόν. (1 Chronicles 17:13)

Similarly, in the next pair of Old Testament citations found in Hebrews 1:6-7, the stress is placed upon the titles "Lord and God." Hebrews 1:6-7 is directed at the angels and describes their function as ministering to "Him" αὐτῷ. . . αὐτοῦ. . . αὐτοῦ. The context of both Psalm 97 and 104 would require that the "him, his" in the following quotations be a

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[14]The καί is found in LXX 39 142 by assimilation to Hebrews.

[15]Paul Ellingworth, Commentary on Hebrews, New International Greek Testament Commentary, (Grand Rapids: W. B. Eerdmans, 1993), 122. Ellingworth states that the writer of the epistle uses the abbreviated introductory formula καί in other places in Hebrews (10:17,38). "8a expresses briefly the eternity of the son, a theme developed in vv. 10-13. The point of v. 8b, for the author of Hebrews seems to be that the son exercises royal power, whereas the angels are mere λειτουργοί (v.7).

referent to the LORD God (Psalm 97:1; Psalm 104:1),[16]

> ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει,
> Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. (Psalm 97:7)

> καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει,
> Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα,
> καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα· (Psalm 104:4)

The third pair of Old Testament citations, taken from Psalm 45, most certainly stress Jesus' title as God (Elohim). Graham Hughes writes,

> To address the royal messianic personage as God is not without parallel in the Old Testament. Isaiah, for example, proclaims the coming one who will rule the throne of David will be called "Mighty God" (Is. 9:6), a designation used elsewhere of the Most High (cf. Dt. 10:17; Neh. 9:32; Ps. 24:8; Jer. 32:18); and Jeremiah prophesies that the "righteous branch" who is to be raised up for David, who will reign as king, and who will execute justice and righteousness, will be called by the name "The Lord [Yahweh] is our righteousness" Jer. 23:5f.

Hebrews 1:8-9 describes the Son as very "God" ὁ θεός. . . ὁ θεός, ὁ θεός. The position of the pronoun σου in both citations is remarkably similar to the special placement of the pronoun "you" in the last two citations in the catena,

> πρὸς δὲ τὸν υἱόν,
> Ὁ θρόνος σου, ὁ θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος, (Psalm 45:6a)
> καὶ
> ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου.
> ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν·
> διὰ τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου,
> ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου· (Psalm 45:6b-7)

In the final pair of Old Testament citations, recorded in Hebrews 1:10-13, the writer stresses Jesus' title as LORD (Yahweh). Here the writer applies the title LORD to Jesus but equally important is his stress upon the pronoun "you" which has as its referent "LORD." As in the first pair of Old Testament citations which places υἱός as the first and last word in the citations, now in the last pair of Old Testament citations the clear emphasis upon *you* (συ) as

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[16]Philip Edgcumbe Hughes, A Commentary on the Epistle to the Hebrews, (Grand Rapids: W. B. Eerdmanns, 1977), 64.

the first and last word of the citations is equally clear. Here the word order may in itself say something about the theology of the writer. Thus, Hebrews 1:10-13 may visually present Jesus as Lord by the position accorded to the first and last word.[17] Visually the last two Old Testament passages in the chain may be depicted in the following way,

καί,
σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας,
καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί· αὐτοὶ ἀπολοῦνται,
σὺ δὲ διαμένεις·
καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,
καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς, ὡς ἱμάτιον
καὶ ἀλλαγήσονται·
σὺ δὲ ὁ αὐτὸς εἶ
καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν. (Psalm 102:25-27)

πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε,
Κάθου ἐκ δεξιῶν μου
ἕως ἂν θῶ τοὺς ἐχθρούς σου
ὑποπόδιον τῶν ποδῶν σου. (Psalm 110:13)

This pairing of Old Testament citations is another proof that the total number of citations in the catena number eight, since there are four pairs, each of which stresses different titles for Jesus.

Grammatical Symmetry between the Verb of the Period and the Catena

The author's design does not simply end with numerical harmony. A closer look at the author's use of verbal aspect, that is "the focus the speaker/writer has when considering an activity,"[18] will demonstrate that the design was not only used to produce a structure

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[17]O. Cullmann, The Christology of the New Testament, (London, SCM Press, 1963), 234-235, Cullmann writes, "it is just those New Testament writings which most strongly emphasize the deity of Christ which also take his humanity seriously. Thus we find in Hebrews the boldest of all assertions of Christ's deity: it could not be asserted more strongly than in Heb. 1:10, in which the Son is addressed directly as Creator of heaven and earth."

[18]James W. Voelz, Fundamental Greek Grammar, 2nd ed., (St. Louis: Concordia Publishing House, 1993), 66; also Buist M. Fanning, Verbal Aspect in the New Testament Greek, (Oxford: University Press, 1990); also Stanley E. Porter, Verbal Aspect in the Greek New Testament: With

"alongside of exegesis, but precisely as exegesis."[19] In other words, what theological (communicative) purpose does the writer have in moving through a chain of verbs within one single sentence? Similarly, what benefit is there in reproducing the identical order of verbs in the introductory formulas of the Old Testament citations? Structure, grammar, and word order produce, it will be demonstrated, a work which resonates within the ears of its hearers. It may be asserted that the "intricate structure and dense theology are so tightly interwoven that an investigation into the heart of Hebrews' literary design inevitably draws one into the heart of its theology."[20]

The writer to the Hebrews uses grammar not simply as the medium to express ideas, but grammar as exegesis. As a result, the author uses the periodic sentence as programmatic for the structure of the catena. What John P. Meier failed to see in his attempt to link his seven christological designations to the seven Old Testament references is the twofold purpose of the verbal aspect. Although Meier observed the careful placement of the tenses he failed to see the duplication of the tenses within the catena. He writes,

> The present tense of the participle ὢν is striking. With one exception (φέρων) it is surrounded in 1:1-4 by verbs in the aorist and perfect tenses: λαλήσας, ἐλάλησεν, ἔθηκεν, ἐποίησεν, ποιησάμενος, ἐκάθισεν, γενόμενος and κεκληρονόμηκεν. All these verbs speak of particular events within (or in the case of epoiêsen, at the beginning of) the historical drama of salvation.[21]

Reference to Tense and Mood, (New York: Peter Lang, 1989).

[19]Meier, "Structure and Theology," 169. Also, Grässer, "Hebräer 1,1-4," 183.

[20]Meier, "Structure and Theology," 168.

[21]Meier, "Structure and Theology," 180.

FIGURE 5.1:
Grammatical Symmetry Between the Verbs of the Periodic Sentence and the Catena

Christological Affirmations	**Tense**	**Introductory Formula to Each Psalm**
1. Jesus - whom he appointed heir of all things ὃν ἔθηκεν κληρονόμον πάντων Hebrews 1:2b	<--aorist-->	For to which of the angels has he ever said Τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων Hebrews 1:5a
2. Jesus - through whom he made the ages δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας Hebrews 1:2c	<--aorist--> (understood)	And again, (He said) καὶ πάλιν (εἶπέν), Hebrews 1:5b
3. Jesus - being the radiance of God's glory and the exact representation of his being ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ Hebrews 1:3a	<-present->	And again when he brings the firstborn into the world, He says, ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, Hebrews 1:6
4. Jesus - sustaining all things by his powerful word φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως Hebrews 1:3b	<-present->	And of the angels He says, καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει, Hebrews 1:7
5. Jesus - after he had provided purification for sins δι' αὐτοῦ καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος Hebrews 1:3c	<--aorist--> (understood)	But of the Son*, (He said) πρὸς δὲ τὸν υἱόν*, (εἶπέν), Hebrews 1:8a
6. Jesus - sat down at the right hand of the Majesty in heaven ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς Hebrews 1:3d	<--aorist--> (understood)	and (He said), καὶ (εἶπέν), Hebrews 1:8b
7. Jesus - So he became as much superior to the angels τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων Hebrews 1:4a	<--aorist--> (understood)	and (He said), καί (εἶπέν), Hebrews 1:10
8. Jesus - as the name he has inherited is superior to theirs ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα Hebrews 1:4b	<-perfect-->	but to which of the angels has He ever said, πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε Hebrews 1:13

Figure 5.1 demonstrates that the grammatical structure within the christological affirmations is programmatic for the Old Testament introductory formulas which follow.

Figure 5.1 lists the christological affirmations contained in the period once again. Figure 5.1 also underlines all the verbs of the period. The tense of these verbs move from the aorist to the perfect tense. Within the periodic sentence itself, the tense of the verbs can be established without question and they number eight. In the catena the subtle shift of tenses of the introductory formulas can also be established but not without some explanation, since the writer is fond of using shorthand.

In the first intoductory formula Τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων, the preacher's question is dramatically advanced. The only element in the question that does not seem clear is "Who is speaking?" That God the Father Himself is speaking, however, is evident by the context of Hebrews 1:1-15. God is undoubtedly the subject of the sentence and chapter! While the aorist root εἶπέν "he said" is clear in the first introductory formula, the second introductory formula καὶ πάλιν, leaves the subject, verb and the context clear but unspoken. "These words are unexpressed on the page, but they come 'in, with and under' the words which are being read, and they convey these additional concepts."[22] Fully translated, the sentence would read, "And again, to which of the angels has God ever said . . ." In other words, the congregation to which the exhortation is addressed is asked a second time, if in their recollection God had spoken these very words to angels. They were apparently expected to know both the history of God's revelation and the revelation given recently in the life and words of His Son. Thus, the answers to these two probing questions are, "None! God did certainly not speak these words to angels, but we do know that God spoke them to His Son!"

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[22]James W. Voelz, What Does This Mean?: Principles of Biblical Interpretation in the Post-Modern World, St. Louis: Concordia, 1995, Addendum 4-A, 189.

The pattern can clearly be extended to the use of present tense which binds the next few pairs together. Both the third and fourth introductory formulas, ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, **λέγει**, and καὶ πρὸς μὲν τοὺς ἀγγέλους **λέγει**, end with the present tense "God says." It is of interest to note that even though the writer introduced his homily with questions which seemed to speak about angels, he was, in fact, detailing God's word spoken to the Son. Then, finally, when it seems as if he is going to address the firstborn (introductory formula 3) he instead commands words to the angels. A pattern has evolved which sees the Son addressed by the aorist tense and the angels by the present tense. The overall congruity works neatly through to the fourth christological affirmation and the fourth introductory formula.

There is a strategic shift from present tense φέρων to aorist tense ποιησάμενος in the fourth and the fifth christological affirmations. I maintain that a similar shift occurs in the introductory formulas between the fourth and fifth citation. There, the writer shifts from the present tense λέγει of the previous introductory formula to the series of aorist tenses which are understood (εἶπέν).[23] This strategic shift in tenses occurs in the midst of a μὲν. . . δὲ construction, a construction which the author employs with some frequency (1:7-8; 3:5-6; 7:5-6; 7:8; 7:18-19; 7:20-21; 7:23-24; 9:6-7; 9:23; 10:11-12, 10:33; 11:15-16; 12:10; 12:11 also μὲν solitarium 7:11; 8:4, 9:1, 12:9). The μὲν. . . δὲ construction is very common in Greek. Μὲν is a participle serving to indicate that the term or clause with which it is used stands distinguished from another, or its sequel, and most frequently has δὲ as a

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[23]Many commentaries make a note that the καὶ found in Heb 1:8 which comes in the middle of a lengthy citation of Psalm 45 has no basis. It is a curious insertion which has no place in the middle of a quotation from the LXX, unless our proposal is correct, namely, the καὶ introduces yet another proof-text which supports the author's eight Christological affirmations. The author's grammatical parallelism with the Christological statements explains the otherwise needless insertion.

correspondent.[24] This writer's love of antithesis demonstates that he is comparing the Son in the first and second Old Testament citations (aorist tense introduction) with the angels in the third and fourth Old Testament citations (present tense introduction). Now that the writer is returning to the subject of the Son in what can rightly be called a series adopted to preserve the symmetry,[25] I maintain also that the tense associated with the Son, namely the aorist tense, must be inserted. This may seem to go against common practice. Generally speaking, Greek grammars would expect a present tense "he says" to be the understood shorthand for the next three Old Testament citations which are introduced by πρὸς δὲ τὸν υἱόν, and two quotations introduced by a simple καὶ, however, the writer wishes to reach back to the aorist tense of the first two introductory formulas which spoke of the Son. This is because he wishes to distinguish the word spoken to the Son over against the word to angels.[26]

The last christological affirmation and the last introductory formula complete the symmetry between the period and the catena, each employing the perfect tense. The last Old Testament citation of the catena is introduced, as was the first, with a rhetorical question, πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε. Once again the answer to the question, "To which of the angels has God ever said. . . " must be answered in the negative - None!

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[24]Analytical Greek Lexicon, The, (Grand Rapids: Zondervan Publishing House, [1975]), 263. See page 61, footnote 25.

[25]Herbert W. Smyth, Greek Grammar, (Cambridge: Harvard University Press, 1959), 657 item 2915.

[26]Remarkably, the word "Son" is strategically placed at this point (See Figure 5.1). This same shift of subject (from Father to Son) occurred in the periodic sentence (Heb 1:2a) when the author prepared the readers for the list of eight christological affirmations to follow. A shift of subject matter might have been expected with the introduction of the term "firstborn" in the 3rd introductory formula, yet the writer avoids the use of the term "son" because the subject matter is really one of "angels." The angels are the main emphasis of the 2nd and 3rd Old Testament citations. The writer has already anticipated any confusion by employing the semantically equivalent term πρωτότοκον "firstborn" at this point, so that his comparison between the son and the angels can continue uninterrupted in verse 8 (Old Testament citation 5).

With this question the series of quotations comes to an end. One large question looms: "Why employ the present tense at all when a simple aorist tense would have sufficed throughout the catena?" The answer lies with those Greek writers who understand the full intricacies of the Greek language. This shift of tense, and the use of the present tense, seems to be a common device used by Greek writers of some skill. The function of the present tense is to alert us to the symmetry. The function of the "root of the present tense" is to draw attention to the subject at hand, in this case, Jesus--The Incarnate Son![27] In both instances the present tense is used technically as a 'present moment in an ongoing scope of occurrence.'[28] In each instance, the context in which the present tense is used, allows us to identify a historical moment, the incarnation, in the cross-section of time, in the past but ongoing activity of the Triune God. Hebrews 1:6 therefore, alerts us to the incarnation,

> When He introduces the firstborn into the inhabited world, He again says,
> 'Let all God's angels worship him.'
>
> In speaking of the angels he says,
> 'He makes his angels winds,
> his servants flames of fire.'

The christological statements also alert us to the incarnation. Hebrews 1:3 says,

> . . . Son,
> whom he appointed heir of all things, (aorist - eternity)
> and through whom he made the ages (aorist - creation)

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[27]For this insight, I must thank Dr. James Voelz of Concordia Seminary, St. Louis, who brought this to my attention. Here, the δὲ is used as if the sentence were co-ordinate and not subordinate to the earlier sentence. This construction which is rare in attic Greek, occurs frequently in Homer. James Hadley, A Greek Grammar, (New York: American Book Company, 1912), 326-327.

[28]Fanning, Verbal Aspect, 208-219. Two explanations may very well account for the present tense, the *Gnomic Present* or the *Present of a Past Action Still in Progress*. "The latter category is typical of the present indicative in denoting a present action or state which is viewed from within, and thus as continuing or repeated," 218. John P. Meier makes a similar observation about the christological statements, "Everything that follows is grammatically dependent (directly or indirectly) on 'Son' and forms a chain of varied descriptions of the son, referring either to His character (nature) or His action (creative and redemptive work)," Meier, "Structure and Theology," 171.

FIGURE 5.2: The Pattern Between the Periodic Sentence and the Catena

Eight Christological Statements form the Confession (C.S. 1-8)

Yesterday - aorist tense shows the Father and Son active from eternity

1 ὃν (θεὸς) ἔθηκεν [κληρονόμον] πάντων, **[inclusio 1:2,4,14]**

2 δι' οὗ καὶ (θεὸς) ἐποίησεν τοὺς αἰῶνας·

Today - present tense indicates durative nature of his "being" and "bearing" since His incarnation

3 [3]ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ,

4 φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως

Yesterday - aorist tense indicates ministry completed during his incarnation

5 δι' αὐτοῦ καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος

6 ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,

7 [4]τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων

Forever - perfect tense shows Jesus inherited a name and still has it!

8 ὅσῳ διαφορώτερον παρ' αὐτοὺς [κεκληρονόμηκεν] ὄνομα. **[inclusio 1:2,4,14]**

Summary -Jesus Christ the same Yesterday, Today and Forever (Hebrews 13:8)

Patterned after Eight Christological Statements (C.S. 1-8)

First contrast clustered around aorist tense in the introductory formulas and the subject of the [son].

1 [5] Τίνι γὰρ (θεὸς) εἶπέν ποτε τῶν ἀγγέλων·
[υἱός] μου εἶ σύ,
ἐγὼ σήμερον γεγέννηκά σε;

2 καὶ πάλιν (Τίνι γὰρ θεὸς εἶπέν ποτε τῶν ἀγγέλων)·
ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,
καὶ αὐτὸς ἔσται μοι εἰς [υἱόν;]

Second contrast clustered around present tense in the introductory formulas and the subject of [angels] worshipping the son from birth,

3 [6] ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, (θεὸς) λέγει·
καὶ προσκυνησάτωσαν αὐτῷ πάντες [ἄγγελοι] θεοῦ.

4 [7] καὶ πρὸς μὲν τοὺς ἀγγέλους (θεὸς) λέγει·
ὁ ποιῶν τοὺς [ἀγγέλους] αὐτοῦ πνεύματα
καὶ τοὺς [λειτουργοὺς αὐτοῦ] πυρὸς φλόγα,

Third contrast clustered around the aorist tense (the tense is understood, the μὲν. . . δὲ construction requires that we return to the subject of the son but the tense associated with the son Hebrews 1:5) and the subject of the son as God and Lord.

5 [8] πρὸς δὲ τὸν υἱόν (θεὸς εἶπέν)·
ὁ θρόνος σου [ὁ θεὸς] εἰς τὸν αἰῶνα τοῦ αἰῶνος,

6 καὶ (πρὸς τὸν υἱόν θεὸς εἶπέν)·
ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου.
[9] ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν·
διὰ τοῦτο ἔχρισέν σε [ὁ θεὸς] [ὁ θεός]
σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

7 [10] καί (πρὸς τὸν υἱόν θεὸς εἶπέν)·
σὺ κατ' ἀρχάς, [κύριε], τὴν γῆν ἐθεμελίωσας,
καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί·
[11] αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις,
καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,
[12] καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς,
ὡς ἱμάτιον καὶ ἀλλαγήσονται·
σὺ δὲ ὁ αὐτὸς εἶ
καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

Final contrast of the first section is clustered around the perfect tense and the subject is the name of the son over against the angels. Not only does the word inheritance bracket the section but also the dramatic questions posed at the beginning and the end of this amplified confession.

8 [13]πρὸς τίνα δὲ τῶν [ἀγγέλων] εἴρηκέν ποτε·
κάθου ἐκ δεξιῶν μου,
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;
[14]οὐχὶ πάντες εἰσὶν [λειτουργικὰ πνεύματα]
εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας [κληρονομεῖν] σωτηρίαν; **[inclusio 1:2,4,14]**

the Son is the radiance of God's glory and the exact representation of his being, (present - incarnation)
and upholds all things by his powerful word. (present - demonstrated in earthly ministry)
After he had provided purification for sins, (aorist - earthly ministry)
he sat down at the right hand of the Majesty in heaven. (aorist - state)

This special use of the present tense is another but entirely different argument which calls for a return to the aorist tense in introductory formula 5.

Figure 5.2 lends perspective to the symmetry developed thus far. The impressive symmetry between the periodic sentence and the catena of Psalms includes an *inclusio*, the subject of God's communiqué, numerical symmetry and now also verbal symmetry.

Suitability of the Key Words in the Period for the Choice of Psalm Citations

A main thesis in this dissertation suggests that a key word in each of the christological affirmations is crucial for the overall structure of Hebrews, and more importantly for the discussion of this chapter, the key word is crucial to the design of the catena in Hebrews 1:5-15. In some respects the importance of the first key word κληρονόμον has already been advanced in verifying the symmetry between the period and catena by means of an inclusio "inheritance." **Only when it was recognized that 'inheritance' plays such a crucial role:**

1) in the christological statement,
2) in the structure of the first section of Hebrews,
3) in Psalm 2 itself, and
4) in the preaching text identified by the proem form (Deuteronomy 31),

was it possible to postulate that the writer was using one key word in each christological affirmation to structure his book.[29] This innovative approach to the structure of Hebrews and to the catena (Sermon in Miniature) brings a fresh and perhaps conclusive answer to the

[29]Indeed, the writer may also further structure each of the seven sections of his homily with Themes A, B, C identified earlier. These three themes will also be the subject of our inquiry in Chapter 6.

riddle presented by the epistle.

Obviously, if any theological symmetry exists between the eight Old Testament citations themselves and the eight christological statements found in the periodic sentence, then the following steps of inquiry must take place. First, each individual Old Testament citation must be identified. Secondly, the citation must be understood within its original historical context before it can be considered in relationship to its matching christological statement. Only once these steps have been completed may any further theological symmetry or relationship be established. To assist this investigation a chart will be adopted to identify any possible links between the catena and the christological statements and any patterns which may surface between the psalm citations themselves. Each item in the chart was listed earlier as a possible linking tool.

Christological Affirmation:		From Hebrews 1:1-4 (1-8)
Catena:		From Hebrews 1:5-14 (1-8)
Key Word:		Which key word links the christological affirmation to the catena? One of 8 key words
Key Word Appears in Psalm:	Yes/No	Does the key word appear in the Old Testament citation? Where?
Right Hand/Holy of Holies:	Yes/No	Is there a reference to the Right Hand/Holy of Holies/Throne in the citation? Where?
Inner-trinitarian Conversation:	Yes/No	Does any inner-trinitatian conversation occur in the Old Testament citation? Where?
Preaching Text:	Yes/No	Does the key word appear in the pericope of Deuteronomy 31:6ff?
Messianic Text:	Yes/No	Was the Old Testament citation considered Messianic by Early Judaism (Church)?
Titles/Names:	Yes/No	Do any other titles/names appear in the context of the Old Testament citation?
Use of Additional Key Words:	Yes/No	Do any more of the eight key words appear in the Old Testament citations?
Network to the Epistle:	Yes/No	Are major themes and motifs in the citations networked to Hebrews?
Eschatological:	Yes/No	Does the key word have an eschatological component to its meaning as used in the discourse of Hebrews?

Psalm 2:7

It has long been suggested that Psalm 2 belongs to a class of Psalms known as Enthronement Psalms. The adoption formula apparently evident in 2:7 was originally addressed to the king upon his coronation or enthronement. Some scholars have argued so far as to assert that Psalm 2 reflects the coronation liturgy belonging to King David himself.[27] What is the purpose of citing this Psalm as the first of eight biblical texts? The king's pericope which is the basis of Hebrews' proem homily may very well lend an explanation to the choice of psalms which head the epistle. The commission of Joshua at the tent and the septennial reading of the book of Deuteronomy during the festival of Tabernacles would certainly be in harmony with God's commission of Jesus-Joshua in Hebrews. Parallels between Psalm 2 and Deuteronomy 31 include the following features: God speaks (Ps. 2:7; Deut. 31:14), the commissioning of a leader at the holy of holies (Ps. 2:4,6; Deut. 31:14), and the promise that the land would be given as an **inheritance** (Ps. 2:8; Deut. 31:7). The selection of this Psalm would be no foreign illustration within the homily given the nature and purpose of the festival day in question. The congregation for which Hebrews was prepared would naturally follow the motif and progression in the biblical texts chosen.

Hebrews 1:5 quotes a verse from the LXX exactly, which itself does not diverge from the Masoretic Text (MT).

διαγγέλλων τὸ πρόσταγμα κυρίου Κύριος εἶπεν πρός με
Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε· (LXX Psalm 2:7)
אֲסַפְּרָה אֶל חֹק יְהוָה אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ: (MT)

The effective combination of both Psalm 2:7 and 1 Chronicles 17 (the next Old Testament

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[27]F. F. Bruce, The Epistle to the Hebrews, The New International Commentary on the New Testament, (Grand Rapids: W. B. Eerdmans, 1990), 53; also E. Voegelin, Order and History I (Baton Rouge: Louisiana State University, 1956), 306; A. Bentzen, King and Messiah, (Oxford: B. Blackwell, 1956), 11, 64; A. R. Johnson, Sacral Kingship in Ancient Israel, (Cardiff: Wales U. P., 1955), 118-120.

citation) highlights the title "Son" by virtue of word order alone,

A Υἱός μου εἶ σύ,
B ἐγὼ σήμερον γεγέννηκά σε·
B' Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,
A' καὶ αὐτός ἔσται μοι εἰς υἱόν.

These two Psalms which are also cited together at Qumran (4QFlor 10:11,18-19), carry such historic freight that by the "first century B.C. they are quoted in the Psalms of Solomon (Ps. Sol. 17:26) with reference to the Davidic Messiah whose advent is ardently prayed for."[28] Quotations from this Messianic Psalm are scattered through the New Testament, most frequently in connection with Jesus' baptism and transfiguration - Matt. 3:17; 17:5; Mark 1:11, 9:7; Luke 3:22; 9:35 (often conflated with Is. 42:1); John 1:49; Acts 4:25-26 (conflated with Ps. 88:21-22 and Is. 42:1); 13:33; 2 Peter 1:17; Heb. 1:5; 5:5; 7:28; Rev. 2:26-27; 6:15; 11:15,18; 12:5; 17:18; 19:15 - and demonstrate that Psalm 2 was considered Messianic within Early Judaism and among Christians.

As a proof text to the christological confession about Jesus, the use of Psalm 2 is also quite effective. Hebrews 1:2 contends that Jesus is a son "whom God appointed *heir* of all things." That God calls this one "son" in Psalm 2:5 is quite evident by the inner-trinitarian conversation which also marks this Psalm as unusual.[29] For the Lord and His annointed are

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[28]Bruce, Epistle to the Hebrews, 53; J. Dupont, "'Filius meus es tu': L'interprétation du Ps 2,7, dans le N. T.," Revue des Sciences Religieuses 35 (1948): 522-543; D. Goldsmith, "Acts 13:33-37, a pesher on II Samuel 7, Journal of Biblical Literature 87 (1968), 321-23; for a discussion on the use of these citations at Qumran read, J. M. Allegro, "Further Messianic References in the Qumran Literature," Journal of Biblical Literature 75 (1956), 174-87; Herbert Braun, Qumran und das Neue Testament, Band I, (Tübingen: J. C. B. Mohr (Paul Siebeck), 1966), 242.

[29]Markus Barth, "The Old Testament in Hebrews, An Essay in Biblical Hermeneutics," in Current Issues in New Testament Interpretation, Essays in Honor of Otto A Piper, eds. William Klassen, Graydon F. Snyder, (New York: Harper & Brothers, 1962), 62. Barth writes, "to listen to the Old Testament means 'to listen in' on a dialogue between God and the Son. It is a privilege to be given an opportunity to do so. For God speaks about what He is doing and will do 'for men' (cf. 5:1) and ' in the midst of the congregation' (2:12). By what other means could a king or priest acceptable to God be installed except by God's election and calling (5:1-5)? The great royal psalms of the Old

said in this Psalm to "laugh, scoff, say, proclaim" as "He says to Me." This kind of dialogue is a feature to note in a number of psalm citations arranged in the collection. Another possible criterion, therefore, for the inclusion of a psalm within the collection would be a stipulation on the part of the writer of the epistle to place no words into the mouth of God (God said. . .), that did not originate within a Psalm which was conversational in nature.

Psalm 2 also acts as a proof text to the christological confession in another way. The Psalm itself confirms not only the title of Jesus as *Son*, *Christ* and *King* along with His appointment or commission by God but the Psalm also furnishes the scriptural proof that He is **heir**. The preaching text had promised an **inheritance** to Joshua. Deuteronomy 31:7, (the second verse of the festival pericope) states,

> Then Moses summoned Joshua and said to him in the presence of all Israel, "Be strong and courageous, for you must go with this people into the land that the LORD swore to their forefathers to give them, and you must divide it among them as their **inheritance**.

Psalm 2 also refers to an inheritance belonging to the God's anointed. In Psalm 2:8 we read,

> I will make the nations your **inheritance**,
> and the ends of the earth your possession.

The term "magnet" has been applied to the manner in which Old Testament texts are drawn to Christ in Hebrews.[30] W. Lane states that "the occurrence of a key word in a messianic text could function like a magnet drawing other Old Testament texts that contained the same

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Testament are all referring to 'oracles' of God (Ps.2; 89; 110; 132; 2 Sam. 7). To listen to the words of the inauguration means to participate in the revelation of a mystery of God. Even what God says to himself shall not be hidden from man."

[30]Ellingworth, Hebrews, 110; this quotation comes from Albert Vanhoye, Situation du Christ. Hébreux 1-2, (Paris: n.p., 1969), 123. Other scholars have taken up the same imagery, R. W. Thurston, "Midrash and 'Magnet' Words in the New Testament," Evangelical Quarterly 51 (1979), 22-39; S. Kistemaker, The Psalm Citations in the Epistle of Hebrews, (Amsterdam: G. van Soest, 1961), 61-64, 78.

word."[31] Herein lies a dilemma, for the key word "inheritance" is present,

1. in the 1st christological affirmation of Christ (Hebrews 1:2),
2. in the 1st Psalm selected to be included in the catena (Psalm 2:8),
3. in the second verse of the preaching text for the day (Deuteronomy 31:7),
4. and in the inclusio which defines the outline for the first section of Hebrews (Hebrews 1:2,4,14).

Which location, therefore, is the primary host for the term heir? Which passage determines that inheritance is a key word? Is it the sermon text? Is it the christological confession? Or is it the Messianic importance of Psalm 2 itself? It seems that the periodic sentence is the source of eight key words which unlock the structure of the eight biblical texts which follow the periodic sentence in close symmetry. Since a pattern which uses one key word in each christological statement to define the location of each proof text can be proven (below), one has confidence to assert that a definable structure to the catena has been found. In addition, the pivotal importance of the term *inheritance* in providing the structural framework for the first section of the epistle, leads to the question as to whether the key words in each christological statements may solve the riddle of the structure of the epistle of Hebrews as a whole! This investigation will be the focus of Chapter 6. Figure 5.3 shows the pattern of the key words as it pertains to the catena. As each Old Testament quotation is discussed in detail, the neccessary proof will be detailed to verify Figure 5.3.

As for the term *heir*, it is an important New Testament term which is distinctly prominent in Hebrews.[32] Of the 47 occurrences of the terms (inherit, heir and inheritance),

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[31]Lane, Hebrews 1-8, 25.

[32]The theological importance of the term can be demonstrated by the parable of the wicked husbandmen in Mark 12:1-12. There the "heir is the Son, and the inheritance is God's kingdom. G. Foerster, "κληρονόμος" in Theological Dictionary of the New Testament, Gerhard Kittel, ed. (Grand Rapids: W. B. Eerdmans, 1964), 782.

FIGURE 5.3: The Symmetry Between the Christological Affirmations and the Psalm Citations of Hebrews 1

Christological Affirmations	Tense	Introductory Formula to Each Psalm	Key Word	O.T. Context Imported	O.T. Citation
1. Jesus - heir from eternity ὃν ἔθηκεν κληρονόμον πάντων Hebrews 1:2b	<--aorist-->	For to which of the angels has he ever said Τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων Hebrews 1:5a	heir κληρονόμον	κληρονομίαν Psalm 2:8	Psalm 2:7 in Hebrews 1:5a
2. Jesus - creator of the ages δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας Hebrews 1:2c	<--aorist--> (understood)	And again, (He said) καὶ πάλιν (εἶπέν), Hebrews 1:5b	ages αἰῶνας	αἰῶνος, αἰῶνος 1 Chronicles 17:12,14	1 Chronicles 17:13 in Hebrews 1:5b
3. Jesus - is the incarnate glory ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ Hebrews 1:3a	<-present->	And again when he brings the firstborn into the world, He says, ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, Hebrews 1:6	glory δόξης	δόξαν Psalm 97:6	Psalm 97:7 in Hebrews 1:6b
4. Jesus - is the incarnate word of power φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως Hebrews 1:3b	<-present->	And of the angels He says, καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει, Hebrews 1:7	all things τὰ πάντα	all things πάντα Psalm 104:24	Psalm 104:4 in Hebrews 1:7b
5. Jesus - was the final sacrifice for sin δι' αὐτοῦ καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος Hebrews 1:3c	<--aorist--> (understood)	But of the Son, (He said) πρὸς δὲ τὸν υἱόν*, (εἶπέν), Hebrews 1:8a	cleansing from sin καθαρισμὸν τῶν ἁμαρτιῶν	your throne θρόνος σου Psalm 45:8	Psalm 45:6a in Hebrews 1:8a
6. Jesus - exalted at the right of the Father ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς Hebrews 1:3d	<--aorist--> (understood)	and (He said), καὶ (εἶπέν), Hebrews 1:8b	right δεξιᾷ	δεξιά, δεξιῶν Psalm 45:4,9	Psalm 45:6b-7 in Hebrews 1:8b,9
7. Jesus - surpassed the angels τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων Hebrews 1:4a	<--aorist--> (understood)	and (He said), καί (εἶπέν), Hebrews 1:10	angels ἀγγέλων	the sons of your servants οἱ υἱοὶ τῶν δούλων σου Psalm 102:28	Psalm 102:25-28 in Hebrews 1:10-12
8. Jesus is His name continuously ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα Hebrews 1:4b	<-perfect-->	but to which of the angels has He ever said, πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε Hebrews 1:13	name ὄνομα	Melchizedek Μελχισεδεκ Psalm 110:4	Psalm 110:1 in Hebrews 1:13b

the treatment of these terms by Hebrews (9x) is so pronounced that commentaries give special attention to its meaning in Hebrews. Already in the Old Testament (period of the Exile) the promises of a permanent possession had expanded in an eschatological direction.[33] Ezekiel 47:21-23 says,

> "You are to distribute this land among yourselves according to the tribes of Israel. You are to allot it as an inheritance for yourselves and for the aliens who have settled among you and who have children. You are to consider them as native-born Israelites; along with you they are to be allotted an inheritance among the tribes of Israel. In whatever tribe the alien settles, there you are to give him his inheritance," declares the Sovereign LORD.

In Hebrews this word group (inherit, heir and inheritance) is used to underscore the eschatological word mentioned in the opening line of the homily. This fits in well with the eschatological direction of the sermon text in Deuteronomy. Since the sermon text and sermon have a strong eschatological component, the choice of κληρονόμον as the first key word of the exhortation would make sense to those who are to receive "salvation as inheritance" (Heb. 1:14). As in the preaching of St. Paul, the congregation's eternal inheritance,

> could not be attained by the Old Covenant but only through the sacrificial mediation of the New Covenant (9:15) or on the basis of faith (11:7-9; 6:12; cf. 1 Peter 1:4). The juxtaposition of the "not yet" and the "already" is to be noticed in Hebrews.[34]

To prove that Jesus is "heir" and that he will receive the nations as an "inheritance," Psalm 2 is employed with exacting care. H. Langkammer writes that the idea of an expanding inherited empire was,

> especially prominent during the Exile (cf. Ezek. 47:21-23). It was associated with the idea of a political empire of Israel (cf. Psalm 2:8 from before the Exile). In this period the person of the inheritance, the Messiah who will bring in this final empire, is closely

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[33]J. H. Friedrich, "κληρονόμος" in Exegetical Dictionary of the New Testament, Horst Balz, and Gerhard Schneider, eds., (Grand Rapids: W. B. Eerdmans, 1990), 298.

[34]Friedrich, "κληρονόμος," 299.

associated with this motif.[35]

"In Hebrews, Christ's status as heir is manifested in his exaltation to the 'right hand,' a position that guarantees his brethren their inheritance and a share in the 'heavenly calling.'"[36]

P. Ellingworth has noted how influential the content of Psalm 2 is to the network[37] of ideas and motifs which develop within Hebrews. He writes,

> The Psalm contains various elements which do recur elsewhere in Hebrews: an implied contrast between earth (v.2) and heaven (v.4; cf Heb. 8:1-6); a reference to Zion (Ps. 2:6), probably understood as the heavenly Jerusalem (cf. Heb. 12:22); Χριστός (Ps. 2:2), almost certainly understood as a reference to Jesus (cf. Heb. 3:6; 9:11, 23); the son's κληρονομία (Ps. 2:8; cf. Heb. 1:2-4); God's παιδεία (Ps. 2:10;12; cf. Heb. 5:8; 12:5-11); the phrase πεποιθότες ἐπ' αὐτῷ (v. 12; cf. Heb. 2:13=Is. 8:17); and perhaps most significantly the theme of a dialogue between two heavenly beings, which will recur throughout the quotations in Heb. 1 (Barth 62-65; Glasson).[38]

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[35]H. Langkammer, "Der er zum erben von allem engesetzt hat (Heb. 1:2)," Biblische Zeitschrift 10 (1966), 272-280, H. Langkammer, "Die Verheissung vom Erbe," Biblisches Leben 8 (1967): 164.

[36]Attridge, Epistle to the Hebrews, 40.

[37]That Hebrews is a kind of network has long been acknowledged. Albert Vanhoye once proposed that Hebrews should be outlined using structuring techniques such as inclusions, hook-words, symmetrical arrangements, announcements of a subject, and characteristic words and phrases. For a historical appraisal of Vanhoye's accomplishments see George H. Guthrie, The Structure of Hebrews: A Text-Linguistic Analysis, Supplements to Novum Testamentum, vol. 73, (Leiden: E. J. Brill, 1994), 14. As Vanhoye presented the English text of Hebrews in a typographic presentation he wrote, "Characteristic words and phrases and the various correspondences in detail are not indicated (in the typographical presentation). The latter are so numerous that the text would be confusingly complicated to indicate them." Vanhoye, Structured Translation, 6. Vanhoye's observation is indeed true. Our key words may supply some insight into Vanhoye's observations. The numerous relationships which develop between the Psalm citations and the specific content of Hebrews' homily may indicate a real tendency on the part of the writer to network illustrations and motifs to the sermon from those same psalms which contain the critical key words. The writer also seems to utilize psalms in the opening catena which were well known to the congregation through its corporate worship, to highlight and support specific points within his homily, so that this association could be made. As a result, P. Ellingworth's illustration of Psalm 2 and its network to the Epistle should not be minimized.

[38]Ellingworth, Hebrews, 113; also Barth, "Old Testament in Hebrews," 62; see T. F. Glasson, "'Plurality of Divine Persons' and the quotations in Hebrews 1:6ff," New Testament Studies 12 (1965-66), 270-272.

To this comparison we may also note a link between Psalm 2:11, "serve the Lord with fear and rejoice with trembling" and Hebrews 12:22-29. There the author writes, "therefore since we have received a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; for our God is a consuming fire."

The tightly woven material is precisely that because the writer tied together a homily which was constructed on a loom of eight christological statements, which included eight key words, which are proven by eight psalm citations, which develop a pattern of some complexity.

Christological Affirmation:		Jesus - whom God appointed *heir* of all things (1:2)
Catena:		For to which of the angels did God ever say, "You are my Son; today I have become your Father"? (1:5)
Key Word:		heir κληρονόμον
Key Word Appears in Psalm:	Yes	Psalm 2:8 "I will make the nations your *inheritance*"
Right Hand/Holy of Holies:	Yes	Psalm 2:4 "enthroned"
Inner-trinitarian Conversation:	Yes	Psalm 2:7 "I will proclaim the decree of the LORD, He said to me..."
Preaching Text:	Yes	Deuteronomy 31:7 Then Moses summoned Joshua and said to him in the presence of all Israel, "Be strong and courageous, for you must go with this people into the land that the LORD swore to their forefathers to give them, and you must divide it among them as their *inheritance*."
Messianic Text:	Yes	
Titles/Names:	Yes	Annointed, Son, King
Use of Additional Key Words:	No	
Network to the Epistle:	Yes	"Serve the Lord with fear and rejoice with trembling" (Ps 2:11, Heb. 12:22ff)
Eschatological:	Yes	

1 Chronicles 17:13

In the second citation from the Old Testament, the writer of Hebrews chooses a text which also emphasizes that Jesus is "Son." The verse helps form the internal chiasm with Psalm 2 illustrated in the previous section. The citation is also adopted word for word from the LXX,

ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,
καὶ αὐτὸς ἔσται μοι εἰς υἱόν· (LXX 1 Chron. 17:13/ 2 Sam. 7:14)
אֲנִי אֶהְיֶה־לּוֹ לְאָב וְהוּא יִהְיֶה־לִּי לְבֵן (MT)

Whether the citation comes from 1 Chronicles 17 or 2 Samuel 7:14 has been a matter of some debate.[39] Fortunately, the historical circumstances which lie behind both 1 Chronicles 17 and 2 Samuel 7 are known. The context of the verse quoted is as follows: King David happens upon the notion, that he should build a temple for the Lord. The prophet Nathan, who first suggests, "Go and do all that is in your mind," is confronted with a revelation of God of a different sort. To Nathan it was revealed by the LORD that David should not build the Temple. As in the first Psalm, the Lord addresses and speaks to his anointed and the conversational nature of the passage is quite apparent. The vision and words which Nathan then speaks to David form a unit of their own. 1 Chronicles 17:1-15 forms a clear unit which contains the quotation found in Hebrews. The central theme of this pericope can easily be perceived and it deals with 'temple and dynasty.' The unit reads as follows,

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[39]P. Ellingworth sees this citation in Hebrews as related to 1 Chronicles 17. He gives the following reasons for his judgement: 1) 1 Chronicles 17 omits the reference to the offspring's (heir) sin making it much more fruitful to the argument in Hebrews; 2) the interpretation of Davidic descent in 1 Chronicles 17 stands in both continuity and tension with Jewish and Christian interpretation; 3) the writer of Hebrews' indirect and selective use of the context of 1 Chron. 17:13 within Hebrews is more appropriate than 2 Samuel. He gives the following examples: the understanding of worship and obedience to God's will in 1 Chronicles 15:2; cf.12:32 has a counterpart in Hebrews 10:10; 12:18-24; (negative examples of Israel's worship are found in Heb. 9:1-10); 1 Chron. 16:40 presents liturgical regulations, including sacrifice as an absolute law of the Lord in contrast to Hebrews 3:1-6; 10:8. Ellingworth, Hebrews, 115-116. On the other hand, we find most other commentaries see the second citation in the catena in Hebrews as coming from 2 Samuel 7.

[1]After David was settled in his palace,
he said to Nathan the prophet,
"Here I am, living in a palace of cedar,
while the ark of the covenant of the LORD is under a tent."
[2]Nathan replied to David,
"Whatever you have in mind, do it, for God is with you."
[3]That night the word of God came to Nathan, saying:
[4]"Go and tell my servant David, 'This is what the LORD says:
You are not the one to build me a house to dwell in.
[5]I have not dwelt in a house from the day I brought Israel up out of Egypt to this day.
I have moved from one tent site to another, from one dwelling place to another.
[6]Wherever I have moved with all the Israelites, did I ever say to any of their leaders
whom I commanded to shepherd my people,
"Why have you not built me a house of cedar?"'
[7]"Now then, tell my servant David,
'This is what the LORD Almighty says:
I took you from the pasture and from following the flock,
to be ruler over my people Israel.
[8]I have been with you wherever you have gone,
and I have cut off all your enemies from before you.
Now I will make your name like the names of the greatest men of the earth.
[9]And I will provide a place for my people Israel
and will plant them so that they can have a home of their own
and no longer be disturbed.
Wicked people will not oppress them anymore,
as they did at the beginning
[10]and have done ever since the time I appointed leaders over my people Israel.
I will also subdue all your enemies.
"'I declare to you that the LORD will build a house for you:
[11]When your days are over and you go to be with your fathers,
I will raise up your offspring to succeed you,
one of your own sons, and I will establish his kingdom.
[12]He is the one who will build a house for me,
and I will establish his throne forever.
[13]I will be his father, and he will be my son.
I will never take my love away from him,
as I took it away from your predecessor.
[14]I will set him over my house and my kingdom forever;
his throne will be established forever.'"
[15]Nathan reported to David all the words of this entire revelation.

What is the purpose of citing 1 Chron. 17:13 as the second of eight biblical texts? How is it linked to the catena? Which passage of the Old Testament is quoted in Hebrews 1:5? Is it 1 Chronicles 17:13, a passage from within the Hagiagrapha or is it 2 Samuel 7:14, a passage

from the historical books? The answers to these and other questions are supplied by the key word found in the second christological formula which gives witness to Jesus, "through whom God made the *ages*."

1 Chronicles 17 is an effective proof text for the christological affirmation with which it is also connected. The word *ages* (plural) αἰῶνας is used with theological precision in Hebrews 1:2 "through whom God made the *ages*." Simon J. Kistemaker tries to define the boundaries of this word,

> The word *universe* signifies primarily the cosmos, the created world in all its fullness, and secondarily all the stars and planets God has created. But the meaning is much more comprehensive than this, because it involves all the events that have happened since the creation of the world. It concerns the earth and its history throughout the ages. The word has been interpreted as "the sum of the 'periods of time' including all that is manifested in and through them." It refers not only to the world as a whole but to the entire created order that continued to develop in the course of time.[40]

It is significant that the word is plural because it mirrors the New Testament's language of two ages. The talk of two ages is encountered as a New Testament phenomenon where temporal and spatial ideas are intermingled.[41] The second key word **ages** also has a definite eschatological component to it, as did **inheritance**, our first key word. How then may 1 Chronicles 17 be used as a proof text for the confession that *God made the ages through Jesus*?

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[40]Kistemaker, Hebrews, 29.

[41]Herman Sasse writes, "In its view of the two aeons the NT is in essential agreement with 1st century apocalyptic. The framework of eschatological notions is broken only by the factor that the αἰὼν μέλλων is no longer merely in the future. Believers are already redeemed from this present evil αἰὼν (Gal. 1:4) and having tasted the powers of the future αἰὼν (Heb. 6:5). If according to the teachings of Jewish and early Christian eschatology the resurrection of the dead implies the transition form one aeon to the other and the beginning of a new and eternal creation, the new aeon has begun already, though as yet concealed from the eyes of men, in and with the resurrection of Christ, inasmuch as this is the beginning of the general resurrection (1 Cor. 15:20,23)." H. Sasse, "αἰὼν" in Theological Dictionary of the New Testament, Gerhard Kittel, ed. (Grand Rapids: W. B. Eerdmans, 1964), 207; also T. Holtz, "αἰὼν" in Exegetical Dictionary of the New Testament, Horst Balz and Gerhard Schneider, eds., (Grand Rapids: W. B. Eerdmans, 1990), 44-45.

First of all, it must be noted that the terms αἰῶνα and αἰῶνος are used in the verse immediately prior to and immediately following verse 13 which comes to be cited in Hebrews 1:5. Those verses may be highlighted as follows from the LXX,

> αὐτὸς οἰκοδομήσει μοι οἶκον,
> καὶ ἀνορθώσω τὸν θρόνον αὐτοῦ ἕως **αἰῶνος**. (1 Chron. 17:12)

and

> καὶ πιστώσω αὐτὸν ἐν οἴκῳ μου καὶ ἐν βασιλείᾳ αὐτοῦ ἕως **αἰῶνος**,
> καὶ ὁ θρόνος αὐτοῦ ἔσται ἀνωρθωμένος ἕως **αἰῶνος**. (1 Chron. 17:14)

The key word forms an *inclusio* around verse 13, which certainly would not go unnoticed by the writer of Hebrews who admires inclusions and uses the word group (αἰών, αἰώνιος) nineteen times in his epistle (1:2,8; 5:6,9; 6:2,5,20; 7:17,21,24,28; 9:12,14,15,26; 11:3; 13:8,20,21).[42] The writer of Hebrews uses this key word not only in his christological affirmation but he also uses the key word to select a proof text for the theological nuance he wishes to underscore there.

Just how 1 Chroinicles 17 comes to underscore that Jesus is the one *through whom God made the ages* may be explained as follows. The two principle themes in Nathan's oracle are "temple and dynasty."[43] P. Kyle McCarter has stated that,

> The prospect of a central sanctuary arises first in Deuteronomy 12, where it is linked to a promise of security for Israel in the land. Moses assures the people that one day they will be safe from their enemies - Yahweh will give them "rest" (Deut. 12:9,10) - and that they will then worship only at "the place that Yahweh will choose" (Deut. 12:5,11,14). Until that time there will be no central, unifying sanctuary; "every Israelite will do what is right to him" (Deut. 12:8). At the beginning of the conquest Joshua reminds the people of the

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[42]This pattern and *inclusio* does not work well in 2 Samuel 7 which introduces another verse after the quotation in question. This additional verse also introduces another subject matter, namely, the son's sinfulness which does not apply well to Jesus who is considered "holy and makes men holy" in Hebrews. Hence, I maintain that 1 Chronicles 17 works best by its form and context with the citation used in Hebrews 1:5. It also does not break from the author's pattern of citing the Hagiagrapha in the catena.

[43]P. Kyle McCarter, Jr., II Samuel, The Anchor Bible, (New York: Doubleday, 1984), 217.

> promise of rest (Josh. 1:13,15), and when the victory is won the time of fulfilment seems to be at hand (Josh. 21:43-45; 22:4; 23:1). As in Deuteronomy, however, security is linked finally, to the proper worship of Yahweh. The gift of "rest" requires obedience in response (Josh. 22:4-5). Therefore, the age that follows is a tumultuous one (Judges). . . . Clearly the time of "rest" envisioned in Deuteronomy 12 has not yet arrived. The land is not fully secure, and the people have not begun to worship in the one place Yahweh will choose. Instead each of them does "what is right to him" (Judg. 17:6; 21:25). . . . Moreoever, it now becomes linked to another saying, viz. "In those days there was no king in Israel" (Judg. 17:6, 21:25; cf. 18:1, 19:1). This is our first clue that the central sanctuary theme is going to be joined in the end to the theme of kingship."[44]

In the book of Hebrews this *eternal inheritance* and *rest* are prominent and very much connected to the Christ. Hebrews even places the first key word *inheritance* and the second key word *ages* together, to reinforce these words as outlining tools within the sermon. Hebrews 9:15 says, "For this reason **Christ** is the mediator of a new covenant, that those who are called may receive the promised **eternal inheritance** (αἰωνίου κληρονομίας) -- now that he has died as a ransom to set them free from the sins committed under the first covenant." Behind all this is certainly the theological truth, that God made the ages, directs the ages, and God is Lord of the ages. God tabernacles among men within his tent in the past and future, in the heavens above and on the earth below. God moves within his tent (1 Chron. 17:5-6), as it were, throughout the ages.

1 Chronicles 17 becomes a proof text of this very notion as it looks retrospectively towards all those events (past) which saw David rise as king (1 Chron. 17:5-8), but also "prospectively, preparing the people for the kingship of David's offspring, and the age of peace that is to ensue."[45] In this future age a number of promises will be realized,

1. God will appoint a "place" where the faithful may worship (1 Chron. 17:9 - Heb. 3:2-6),
2. God's promised "rest" will be given to his people (1 Chron. 17:9-Heb. 4:1-10),
3. God will establish the dynasty of David for eternity (1 Chron. 17:12,14 - Heb. 9:11-15).

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[44]McCarter, II Samuel, 217-218.

[45]McCarter, II Samuel, 218.

Attention is given to each of these items within Hebrews. The writer splices these and other details from 1 Chronicles 17 into his network of ideas. Also closely associated with 1 Chronicles 17 is Hebrews' emphasis upon God's name, the great name of his appointed one (1 Chron. 17:8 - Heb. 1:4). There is an emphasis upon those men who have great names upon the earth (1 Chron. 17:8 - Hebrews 11). There is even an emphasis upon those God appointed as leaders (1 Chron. 17:7,11 - Heb. 1:2; 3:2; 13:7). Most appropriate for the Feast of Tabernacles is this choice of a portion of the Hagiagrapha which points to how constantly God tabernacled among men (1 Chron. 17:5) and how Jesus ministers in the tent which the Lord Himself pitched (Heb. 8:2).

1 Chronicles 17 is quoted and applied to the Messiah in the New Testament itself in Luke 1:32-33; 1:68-79; Rom. 3:1 and John 7:42. The messianic titles which also are apparent in 1 Chronicles 17 such as 'son, ruler, leader, shepherd' also bind this Old Testament citation to the catena where Jesus' name is of importance.

Christological Affirmation:		Jesus - through whom God made the *ages*.
Catena:		Or again, "I will be his Father, and he will be my Son?"
Key Word:		ages αἰῶνας
Key Word Appears in OT:	Yes	1 Chron. 17:12 "He is the one who will build a house for me, and I will establish his throne *forever*." 1 Chron. 17:14 I will set him over my house and my kingdom *forever*; his throne will be established *forever*.'"
Right Hand/Holy of Holies:	Yes	1 Chron. 17:14 "throne"
Inner-trinitarian Conversation:	Yes	1 Chron. 17:4 "Thus says the LORD..." 1 Chron. 17:7 "Now then, tell my servant David, 'This is what the LORD Almighty says..."
Preaching Text:	No	
Messianic Text:	Yes	
Titles/Names:	Yes	"I will make you a name..." son, ruler, leader
Use of Additional Key Words:	No	
Network to the Epistle:	Yes	great names, 1 Chron 17:8; Heb 11 I set up leaders, 1 Chron. 17:11; Heb 1:2,3:2;13:7 I will plant "Israel" (rest) 1 Chron. 17:9; Heb. 4 He will build a house 1 Chron. 17:12,14; Heb. 3:2-6
Eschatological:	Yes	

Psalm 97:7

The third citation from the Old Testament to be linked in the catena comes from any number of five roots according to P. Ellingworth. He lists the source of Hebrews 1:6 "and let all the angels worship him" as one of the following,

a) Dt. 32:43b: καὶ προσκυνησάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ,
b) Dt. 32:43d: καὶ ἐνισχυσάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ,
c) Ps. 97 (LXX 96):7: προσκυνήσατε αὐτῷ πάντες οἱ ἄγγελοι αὐτοῦ,
d) *Odes* 2:43b: καὶ προσκυνησάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ,
e) 2QDt. 32:43b: "and prostrate yourselves before him, all gods."[46]

Likewise many scholars have championed different reasons for choosing one passage over another.[47] Most scholars side with Deuteronomy 32:43 as the root of Hebrews 1:6. There is a basis, however, for choosing a mediating position, namely, that the author is well aware of different quotations from the LXX which would make his case, and as a result consciously uses one text to make his case while he adopts a derivative text as the grounds for his sermon. Is this an intentional ambiguity? No, not really. It is, however, good textual preaching! Imagine preparing a sermon based upon Deuteronomy 31:6, as the writer of Hebrews did. Imagine the setting and occasion of the sermon, namely, the Feast of Tabernacles on the occasion of the king's septennial reading, as the writer of Hebrews must. Imagine also that

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[46]Ellingworth, Hebrews, 118; the Hebrew text lacks two clauses in Deuteronomy 32:43 and reads as follows, הַרְנִינוּ גוֹיִם עַמּוֹ כִּי דַם־עֲבָדָיו יִקּוֹם וְנָקָם יָשִׁיב לְצָרָיו וְכִפֶּר אַדְמָתוֹ עַמּוֹ׃ Deut. 32:43 and the Hebrew text of Psalm 97:7 refers to all the Gods rather than angels, הִשְׁתַּחֲווּ־לוֹ כָּל־אֱלֹהִים׃ יֵבֹשׁוּ כָּל־עֹבְדֵי פֶסֶל הַמִּתְהַלְלִים בָּאֱלִילִים Psalm 97:7. Patrick W. Skehan has found that there may be an underlying Hebrew textual tradition which supports the text of Hebrews from Qumran and may have been used as the basis of the LXX. It is, however, evidence for Deuteronomy 32:43, Patrick W. Skehan, "A Fragment of the 'Song of Moses' (Deut. 32) from Qumran," Bulletin of the American Schools of Oriental Research 136 (1954), 12-15; also Attridge, Epistle to the Hebrews, 57; F. M. Cross, The Ancient Library of Qumran and Modern Biblical Studies, (Grand Rapids: Baker Book House, 1980), 182.

[47]Friedrich von Schröger, Der Verfasser Des Hebräerbriefes als Schriftausleger, (Regensburg: Verlag Friedrich Pustet, 1968), 47-48. Schröger lists those scholars who have adopted one passage over another. Many scholars favor the position that Deuteronomy 32 is the source of the citation in Hebrews 1:6 but contend that Psalm 97 is more appropriate to Hebrews' reasoning.

your text describes Israel listening to the Song of Moses (Deuteronomy 32) in preparation for their entrance into the promised land. You also note that the Song of Moses is well known[48] to your congregation, the later verses of which are considered Messianic.[49] You know that Deuteronomy describes this entrance into the promised land as,

> Καὶ ἔσται **ὅταν εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν**, ἣν ὤμοσεν τοῖς πατράσιν σου τῷ Αβρααμ καὶ Ισαακ καὶ Ιακωβ δοῦναί σοι, πόλεις μεγάλας καὶ καλάς, ἃς οὐκ ᾠκοδόμησας, (LXX Deut. 6:10)
> When the Lord your God brings you into the land he swore to your fathers, to Abraham, Isaac and Jacob, to give you--a land with large, flourishing cities you did not build.

> καὶ ἔσται **ὅταν εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν**, εἰς ἣν διαβαίνεις ἐκεῖ κληρονομῆσαι αὐτήν, καὶ δώσεις τὴν εὐλογίαν ἐπ' ὄρος Γαριζιν καὶ τὴν κατάραν ἐπ' ὄρος Γαιβαλ. (LXX Deut. 11:29)
> When the Lord your God has brought you into the land you are entering to possess, you are to proclaim on Mount Gerizim the blessings, and on Mount Ebal the curses.

Why then introduce your Old Testament citation in Hebrews 1:6 with the words,

> **ὅταν** δὲ πάλιν **εἰσαγάγῃ** τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει,
> And again, when God brings his firstborn into the world, he says,

unless you wished to tie the quotation which follows, to the text which is the basis for the sermon? The matrix which the writer employs uses the context of a synoptic parallel

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[48]Lane, Hebrews 1-8, 28. Lane writes, "This well-known passage was subsequently removed from its context in Deuteronomy and adopted for liturgical use in the Temple, synagogue and Church (cf. Elbogen, Gottesdienst, 169; H. Schneider, "Die biblischen Oden im christlichen Altertum," Biblica, 30 (1949), 28-65). Its popularity among Greek-speaking Jews is attested by its inclusion among the Odes appended to the Greek Psalter as well as by specific references to these verses in the writers from the first century A.D. (4 Macc 18:6,9,18,19; Philo, The Worse Attacks the Better, 114; Allegorical Interpretation 3.105; On Noah's Work as a Planter, 59). The reference to the singing of the Hymn of Moses in heaven in Rev. 15:3 may reflect its early adoption of liturgical use in the Church. At a later time it was sung as part of the Easter vigil (Schneider, Biblica 30, (1949), 35)."

[49]According to Simon J. Kistemaker, the concluding verses of this hymn are considered to be messianic. Kistemaker cites as evidence, F. W. Grosheide, De Brief aan de Hebreeën en de Brief van Jakobus (Kampen: Kok, 1955), 69; P. Ellingworth states on the other hand, that there is no messianic interpretation of Psalm 97, even though the author does apply it to Christ, Ellingworth, Hebrews, 119; Quotations and allusions to the Song of Moses are numerous in the New Testament and demonstrate that it was well known --> quotations Heb. 1:6; 10:30; Rom. 10:19; 12:19; 15:10; allusions Rom. 11:11; 1 Cor. 10:20,22; Phil. 2:15; Luke 21:22; Rev. 6:10; 10:15; 15:3 (Song of Moses sung in heaven); 18:20; 19:2.

(Psalm 97) to edify the text. This would not only be a legitimate use of a parallel text but an expected use of a parallel text by a good exegete. This does not imply that the meaning of the quotation along with its introduction is a simple matter. To surmise that Psalm 97 is host to the passage quoted in Hebrew 1:6 and that it is the context to which the writer refers, is only a start. What exactly is he saying? Our key word may lead us to an answer to this question.

The key word in the third christological affirmation is **glory** (δόξης) taken from Hebrews 1:3,

> ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ.
> who is the radiance of God's glory and the exact representation of his being.

The word *glory* is found in the immediate context of Psalm 97 but not in Deuteronomy 32, its predecessor. This in itself confirms Psalm 97 as the location from which the quotation is taken. Psalm 97:6 says,

> The heavens proclaim his righteousness,
> and all the peoples see his *glory* (δόξαν).

Both passages speak of *glory* as "heavenly divine radiance" or as the "divine mode of being." H. Hegermann writes,

> In comparison with nonbiblical Greek, the usage is surprising. The most frequent meaning of δόξα outside the Bible, "view, opinion," is missing in the New Testament. The other basic meaning *reputation, value, honor* (Luke 14:10; 1 Thess. 2:6; 20; 1 Cor. 11:15; 2 Cor. 6:8) goes back to a religious usage which is unknown outside biblical Greek: divine radiance, divine glory (Luke 2:9; Matt. 16:27; Acts 7:55, etc). . . This remarkable new connotation of a word goes back to the selection of δόξα as the word to translate the Hebrew כבוד in the LXX. . . . It is used especially in reference to the deity as an expression of the manifestation of his sovereign rule over nature and history, on the one hand in the powerful form of divine radiance in theophanies, but even more in the majesty of his historical acts of salvation and judgement, perceptible only to the eye of faith.[50]

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[50]H. Hegermann, "δόξα" in Exegetical Dictionary of the New Testament, Horst Balz, and Gerhard Schneider, eds., (Grand Rapids: W. B. Eerdmans, 1990), 345.

Gerhard Kittel writes,

> In the New Testament, as in the LXX, the meanings "divine honour," divine splendor." "divine power," and "visible divine radiance" are fluid, and can only be distinguished artificially. In content, however, there is always expressed the divine mode of being, though with varying emphasis on the element of visibility (cf. the Christmas story in Luke 2:9; the account of the transfiguration in Lk. 9:31f; 2 Pt. 1:17; the Damascus experience in Ac. 22:11; the heavenly temple and the heavenly city in Rev. 15:8; 21:32).[51]

In Hebrews the term *glory* is used seven times (1:3; 2:7,9,10; 3:3; 9:5; 13:21), and the author advances virtually all the nuances of the term. He uses the term to express the nature of Christ (Hebrews 1:3; 3:3), who in this epistle comes to pitch his own tabernacle. It is used synonymously to convey a sense of esteem and honour with which the term is coupled frequently in Hebrews (2:7,9; 3:3). It is also applied to angels (Heb. 9:5) and to the elect who are brought to glory (Heb. 2:10).

In Hebrews 2:9-10 the word *glory* is applied to believers. *Glory* is used in an eschatological manner of the eternal age. In Hebrews 2:9-10 this δόξα is given to believers as a gift of God's grace. What is also fascinating about Hebrews 2:10 is this: the verse virtually repeats the first three christological statements made in the opening periodic sentence about Jesus. One must also understand that the name Jesus is used for the first time in Hebrews 2:9. Hence, the repetition of certain christological affirmations comes at a timely point in the epistle and leads the reader to reconsider the confession made in the opening lines of the epistle one more time. In addition, the repetition helps us understand that the christological statements are important not only for the writer's line of argumentation but also as a kind of structuring device. The parallel has not been noticed by other scholars because the author is once again using shorthand. The Greek text, however, makes the parallel clear

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[51]Gerhard Kittel, "δόξα" in Theological Dictionary of the New Testament, Gerhard Kittel, ed. (Grand Rapids: W. B. Eerdmans, 1964), 247-248.

and the shorthand can be revealed by the complete phrases in the opening period. Hebrews 2:9-10 reads,

> τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν
> διὰ τὸ πάθημα τοῦ θανάτου **δόξῃ** καὶ τιμῇ ἐστεφανωμένον,
> ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου.
> Ἔπρεπεν γὰρ αὐτῷ, (Jesus the Son)
> δι' **ὃν** τὰ πάντα (christological affirmation #1)
> καὶ **δι' οὗ** τὰ πάντα, (christological affirmation #2)
> πολλοὺς υἱοὺς εἰς **δόξαν** ἀγαγόντα (key word #3)
> τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.

In summary, the key word *glory*, acts like a magnet. It is used to underscore the nature of Jesus in both the christological statement and the psalm citation with which it is linked. Psalm 97:6 is therefore also a proof text for the christological statement. The parallel in Hebrews 2:10 to the periodic sentence also demonstrates that glory is a key word in the writer's mind. This key word also is eschatological in nature as are the first key words which we have examined.

Knowing how the writer uses this key word may help us to interpret Psalm 97 when coupled with its introductory formula in Hebrews 1:6. We know that it must speak to Christ's nature, but what is being said about His nature?

By using an introductory formula (1:6a) which ties the quotation (Psalm 97) to a historical type or parallel (Deut. 31-32) and coupling it to a confession about Christ, the writer to the book of Hebrews is giving witness to some helpful doctrinal truths. H. Attridge calls this a "three-stage" christology.[52] By using Psalm 97 with an introductory formula which helps clarify the writer's beliefs, the writer of Hebrews can speak of Christ's pre-existence, incarnation, and exaltation simultaneously. Since the writer uses terms in Hebrews 1:6 (firstborn, introduces, inhabited world) for which multiple referents exist within the

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[52]Attridge, Epistle to the Hebrews, 56.

scriptures, the preacher of Hebrews gives special attention to:

1. Jesus' pre-existence,
2. Jesus' humiliation, and,
3. Jesus' exaltation.

That the Epistle of Hebrews as a whole should also give attention to these christological doctrines should, therefore, not be unexpected.

The **pre-existence** of Christ has already been introduced to the congregation by the first two Christological statements and their proof texts (Psalm 2; 1 Chronicles 17). By using an introductory formula which clarifies the point of the Old Testament quotation, the writer begins to elaborate upon his christology. The formula, "and again when he introduces the firstborn into the inhabited world, he says. . ." lies in close proximity to verse 5 where the text speaks of the (only)-begotten son of God. Prototokos (πρωτότοκος) used elsewhere in the New Testament,[53] especially Colossians 1:8 and Romans 8:29, appears in verses which themselves echo the christological affirmation with which this verse is coupled. The third christological statement of Hebrews 1:3 states,

The Son is the radiance of God's glory and the exact representation of his being,

Colossians 1:15 says,

> He is the image of the invisible God,
> the *firstborn* over all creation.

And Romans 8:29 says,

> For those God foreknew he also predestined
> to be conformed to the likeness of his Son,
> that he might be the *firstborn* among many brothers.

Already in the introductory formula, the words within the formula link the material with the

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[53]Prototokos is used in Rom. 8:29, Col. 1:18 by Paul and in Rev. 1:5 by John and describes Jesus as heir and also as firstborn of all creation.

third christological statement and to themes echoed centuries later in the christological controversies dealing with the nature of God and the two natures of Christ.

The incarnation of Jesus which inaugurates **Jesus' humiliation** is also implied by the introduction of Jesus to the inhabited world (Luke 2:13-14), by means of the 'firstborn' to Mary in Bethlehem. To 'introduce into the world' is a common Hebrew idiom (הביא לעולם) for giving birth."[54] The birth of Jesus also confirms the promise made to King David in the previous quotation, that his offspring would build a house which would be established forever. In Heb 1:6 Jesus is introduced to the inhabited world οἰκουμένην. This is no accidental use of a term which has a normal meaning of "inhabited human world" but is a continuation of a proof begun with the previous Old Testament quotation which saw a discussion revolve around building a house, καὶ οἶκον οἰκοδομήσει σοι κύριος. (LXX 1 Chron. 17:10). This concrete reference to the humilation of Jesus at his incarnation was certainly perceived by a congregation who were led into a dialogue with the preacher as these psalm citations began, "To which angel has God ever said." The answer to this question is, None! God however, did speak these words to Jesus during his humiliation (baptism) and exaltation (transfiguration). Likewise, as with Jesus' birth, the congregation is expected to understand that God did command the angels to worship his Son which they do according to Luke 2:13-14,

> Suddenly a great company of the heavenly host appeared with the angel, praising God and saying, "**Glory** to God in the highest, and on earth peace to men on whom his favor rests."

The writer also refers to **Jesus' exaltation** by means of the extended analogy of Joshua to Jesus in his sermon. "It would be natural for the author to see a typological

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[54]Attridge, Epistle to the Hebrews, 56, footnote 67; Attridge also maintains that the same can be said of this Greek expression.

relation between Israel's entry into the promised land and Christ's exaltation to the heavenly realm."[55] Harold Attridge maintains that the focus of the catenas upon the exaltation means that 'world' (οἰκουμένην) necessitates that the term be used in a special sense, not meaning the inhabited human world, its normal sense, but rather, as a reference to the heavenly realm."[56] This more difficult view is, however, bolstered by the context of Psalm 97 and the fact that the contexts of each Old Testament quotation incorporated into the catena includes a reference to Jesus' exaltation, (See charts which conclude the discussion of each Old Testament selection).

The setting of Psalm 97:1-2 places the Lord upon his throne. God is in the midst of speaking judgements which Zion hears. Yet Psalm 97 is not only networked to Hebrews with reference to the exaltation. Psalm 97 is also conversational in nature. "Zion hears and rejoices" gives evidence of the conversational nature of this Old Testament selection. Psalm 97 as a whole begins with God's throne and ends with thanksgiving to God's holy name (97:12) which is a focus of Hebrews 1:4. Psalm 97 may be translated in the following fashion,

[1]The LORD reigns, let the earth be glad;
let the distant shores rejoice.
[2]Clouds and thick darkness surround him;
righteousness and justice are the foundation of his throne.
[3]Fire goes before him
and consumes his foes on every side.
[4]His lightning lights up the world;
the earth sees and trembles.
[5]The mountains melt like wax before the LORD,
before the Lord of all the earth.
[6]The heavens proclaim his righteousness,

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[55]Ellingworth, Hebrews, 119.

[56]Attridge, Epistle to the Hebrews, 56. In a footnote H. Attridge lists the scholars who take such a view as A. Vanhoye and J. P. Meier.

and all the peoples see his **glory**.
[7]All who worship images are put to shame,
those who boast in idols--
worship him, all you his angels!
[8]Zion hears and rejoices
and the villages of Judah are glad
because of your judgments, O LORD.
[9]For you, O LORD, are the Most High over all the earth;
you are exalted far above all gods.
[10]Let those who love the LORD hate evil,
for he guards the lives of his faithful ones
and delivers them from the hand of the wicked.
[11]Light is shed upon the righteous
and joy on the upright in heart.
[12]Rejoice in the LORD, you who are righteous,
and praise his holy name.

In embryonic terms the inspired writer of Hebrews formulated the doctrines which will only be clarified, retraced and also confessed by the church in the following two centuries using some of the words found also in the third christological affirmation, "The Son is the radiance of God's glory and the exact representation of his being," a statement for which Psalm 97 becomes an excellent proof text.

Christological Affirmation:		Jesus - is the radiance of God's *glory* and the exact representation of his being
Catena:		And again, when God brings his firstborn into the world, he says, "Let all God's angels worship him."
Key Word:		glory δόξα
Key Word Appears in OT:	Yes	Ps. 97:6 The heavens proclaim his righteousness, and all the peoples see his *glory*.
Right Hand/Holy of Holies:	Yes	Ps. 97:1 "the Lord reigns"; 97:2 "foundation of his throne"; Ps. 97:5 "presence of the LORD"; 97:6 "glory"; 97:9 "Lord Most High. . . exalted"
Inner-trinitarian Conversation:	Yes	Ps. 97:7,8 "let all the angels worship him, Zion hears this"
Preaching Text:	No	
Messianic Text:	Yes	(due to its parallel in Deut. 32:43)
Titles/Names:	Yes	Ps. 97:12 "Give thanks to His holy name," "Lord," or "Lord Most High" (7x)
Use of Additional Key Words:	No	
Network to the Epistle:	Yes	lives of his faithful ones, Ps. 97:10; Heb. 11 his holy name Ps. 97;12; Heb 1:4 most high over all the earth, Ps. 97:9; Heb. 8:1 exalted Ps. 97:9; Heb. 7:26
Eschatological:	Yes	

Psalm 104:4

The fourth Old Testament selection in the catena is taken from Psalm 104. If one could ever suggest a proof text for the fourth christological statement for the Son who "sustains all things by a powerful word" it would come from Psalm 104. Hans-Joachim Kraus writes,

> Psalm 104 shows that the entire world is supported and ruled by the activity of Yahweh. His activity involves all the elements and creatures of the created world. Like the father of a family, Yahweh stretched out the tent of the heavens (Psalm 104:2). Like a master builder he "laid the beams" of his chamber (v.3). Like a wise manager he takes the fertility-bringing, life-giving water to the fields (Ps. 104:13-15). Like the head of the family he portions out the goods and gifts needed in daily life (vv.27f.). Therefore, all creation turns expectantly to Yahweh. It is dependent on him and dies without him (v. 29). It lives by his creative acts that continue their work of renewal (v. 30).[57]

Psalm 104 is immersed in a distinctively Hebrew cosmology because it also patterns Genesis 1.[58] A number of scholars have pointed to the fact that the sequence in the days of creation overlap, as does the distinctive vocabulary.[59] If ever a Psalm could be condensed into one Greek phrase, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως, it would be Psalm 104. Psalm 104 restates much the same thing in verse 24,

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[57]Hans-Joachim Kraus, Theology of the Psalms, trans. by Kieth Crim, (Minneapolis: Augsburg Publishing House, 1986), 164.

[58]Leslie C. Allen, Psalms 101-150, Vol. 21 Word Biblical Commentary, (Waco, Texas: Word Books, 1983), 30-31. This Psalm does not contain an inner-trinitarian conversation. While it is not conversational in nature, as are the previous Old Testament citations, the similarity between Psalm 104 and Genesis 1 could be construed as indirect support for an innertrinitarian conversation. It could be argued that the spoken word, 'God's rebuke of the waters. . . and the sound of his thunder' in Psalm 104:7 during the third day of creation, would be indirect evidence that God spoke and all things in nature listened.

[59]P. Humbert, "La relation de Genèse 1 et du Psaume 104 avec la liturgie du Nouvel-An israëlite," Revue d'historie et de philosophie religieses 15 (1935), 19-21; also A. Van der Voort, "Genèse 1:1 à 2:4a et la Psaume 104" Revue Biblique 58 (1951), 321-347. "The sequences are the same: light, the concept of the heavenly waters, the draining of the waters from the earth, vegetation, sun and moon as time-keepers, sea creatures and the provision of food. Moreover, the overlap in vocabulary is remarkable, especially - vs. 19 = Gen. 1:14; vs. 11= Gen. 1:24; vs. 12= Gen 1:26,28,30; vs. 14= Gen. 1:11-12; 29-30; vs. 8= Gen 1:9)," Allen, Psalm 101-150, 31.

ὡς ἐμεγαλύνθη τὰ ἔργα σου, κύριε·
πάντα ἐν σοφίᾳ ἐποίησας,
ἐπληρώθη ἡ γῆ τῆς κτήσεώς σου. (LXX 103:24)

To demonstrate that Jesus bears *all things* τὰ πάντα including angels in heaven by his powerful word, Psalm 104:4 is cited,

ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα
καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον (LXX 103:4)

Hebrews 1:7 is identical to the LXX except for the substitution of πυρὸς φλόγα for πῦρ φλέγον in the last line. The minor variation does reflect the same variation found in other New Testament quotations of Psalm 104:4 (Rev. 2:18; cf. Dan. 7:9 LXX; Acts 7:30; 2 Thes. 1:8; Rev. 1:14; 19:12).[60] These many references employ the use of Psalm 104:4 to underscore Jesus' authority over angels and indicate that the Psalm was considered Messianic in the Early Church. Although S. Kistemaker calls Psalm 104 a nature psalm, he cites evidence that it was "well known to Jewish worshippers," who sang the psalm in synagogues and church liturgies "Friday evenings and Saturday mornings."[61] Even though the Psalm is also quoted by other New Testament writers (Ps. 104:12 - Matt. 13:32; Mark 4:32; Luke 13:19), there is, however, a difficulty in translating Psalm 104:4 as used in Hebrews 1:7. The verse is susceptible to a two-fold interpretation. William Lane writes,

> The MT speaks only of wind and fire as instruments of God's sovereign will: "who makes the winds his messengers, flames of fire his servants." Frequently in the Old Testament wind and fire are the divine instruments for theophany. In this form the text was cited in the rabbinic tradition as evidence of the transcendence of God who executes his will through the angels (cf. *Exod. Rab.* 25.86a: "they sit and stand at his will, and appear in the form of a man or a woman, or even as wind and fire") or as a commentary on the superior powers of angels (cf. *Tg.* Ps 104:4: "who makes his angels as swift as the wind, his servants as mighty as flaming fire"). In the LXX, however, the angels are not

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[60]Ellingworth, Hebrews, 121; also Kistemaker, Hebrews, 45.

[61]Kistemaker, Hebrews, 41; as specific reference he cites Ernst Werner, The Sacred Bridge, (London: D. Dobson, 1959), 150.

> exalted. The objects in the text were reversed, with the result that it now speaks of the unstable nature of angels who receive from God their respective form, rank and task: "who makes his angels wind, his servants flames of fire." As those who belong to the created order, angels are subject to God's creative activity and may be transformed into the elemental forces of wind and fire. The writer to the Hebrews draws upon this interpretative tradition [as shown in 1:14, emphasis mine]. The ephemeral, mutable form of the angels underscores their inferiority to the Son, who stands above the created order and is not subject to change or decay.[62]

As a key word τὰ πάντα – *all things* does not appear that striking. Τὰ πάντα was, however, a major theological heading in the Early Church according to Irenaeus. Already in St. Irenaeus' day the question as to "what constituted proof of apostolic preaching" was pursued. Irenaeus writes,

> the "Rule of Faith". . . is a faith that maintains salvation, one must take great care of this sustenance, to have a true perception of reality. Now this is what faith does for us, as the elders, the disciples of the apostles, have handed down to us. For of all, it admonishes us to remember that we have received baptism for the remission of sins in the name of the Father, and in the name of Jesus Christ, the Son of God, who became incarnate and died and was raised, and in the Holy Spirit of God; and that this baptism is the seal of eternal life and its rebirth unto God. . . and that the eternal and everlasting One is God, and is above **all** creatures, and that **all things** whatsoever are subject to Him, and that what is subject to Him was **all** made by Him. . .[63]

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[62]Lane, Hebrews 1-8, 28-29; F. F. Bruce notes, as do other commentators, that there is considerable evidence in Early Judaism to the interpretation of this passage. He writes, "There is a parallel in the Latin version of 4 Ezra (2 Esdras) 8:21ff, where Ezra addresses God as one 'before whom the hosts of angels stand trembling, they whose service takes the form of wind and fire.' But another interpretation is indicated by the Syriac and other eastern versions of this passage in 4 Ezra, according to which God is the one 'before whom the hosts of angels stand trembling and at whose command they are changed to wind and fire.'

'The Angels of the Wind and Fire
Chant only one hymn and expire
With the song's irresistible stress;
Expire in their rapture and wonder,
As harp-strings are broken asunder
By music they throb to express!' (H. W. Longfellow)"

Bruce, Epistle to the Hebrews, 58-59.

[63]Irenaeus, Apostolic Preaching, 49. It seems evident, from the quotation that Irenaeus is familiar with Hebrews. His "rule of faith" is similar in content to the opening periodic sentence of Hebrews. More interesting is the revelation within this paper that Hebrews' "sermon in miniature" contains a Trinitarian formula. Moreover, the first three sections of Hebrews' outline are based on pericopies spoken in turn by the Father, Son, and Holy Spirit, reminding the congregation of their baptisms.

The term "all things" embodied a christology which taught that all things were not only created through (*dia*) Christ but also for (*eis*) him.[64] This "all things" christology had taken a concrete form in early Christian preaching as the twenty-four "all things" expressions of the New Testament prove.[65] Among the clearest parallels to Hebrews are,

Romans 11:36

ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν **τὰ πάντα**·
αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.
For from him and through him and to him are **all things**.
To him be the glory forever! Amen.

1 Corinthians 8:6

ἀλλ' ἡμῖν εἷς θεὸς ὁ πατήρ,
ἐξ οὗ **τὰ πάντα** καὶ ἡμεῖς εἰς αὐτόν,
καὶ εἷς κύριος Ἰησοῦς Χριστός,
δι' οὗ **τὰ πάντα** καὶ ἡμεῖς δι' αὐτοῦ.
Yet for us there is but one God, the Father,
from whom **all things** came and for whom we live;
and there is but one Lord, Jesus Christ,
through whom **all things** came and through whom we live.

Colossians 1:16-20

ὅτι ἐν αὐτῷ ἐκτίσθη **τὰ πάντα** ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς,
τὰ ὁρατὰ καὶ **τὰ** ἀόρατα,
εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι·
τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται,
καὶ αὐτός ἐστιν πρὸ πάντων καὶ **τὰ πάντα** ἐν αὐτῷ συνέστηκεν.
καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας·
ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν,
ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων,
ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι
καὶ δι' αὐτοῦ ἀποκαταλλάξαι **τὰ πάντα** εἰς αὐτόν,
εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ,
[δι· αὐτοῦ] εἴτε **τὰ** ἐπὶ τῆς γῆς εἴτε **τὰ** ἐν τοῖς οὐρανοῖς.

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[64]Donald Guthrie, New Testament Theology, (Downer's Grove: Inter-Varsity Press, 1981), 79.

[65]Acts 17:25; Romans 8:32; 11:36; 1 Corinthians 8:6; 12:6; 15:27,28; Galatians 3:22; Ephesians 1:10,11,23; 3:9; 4:10,15; Philippians 3:21; Colossians 1:16,17,20; 3:11; 1 Timothy 6:13; Hebrews 1:3; 2:8,10; Rev. 4:10.

For by him **all things** were created:
things in heaven and on earth,
visible and invisible,
whether thrones or powers or rulers or authorities;
all things were created by him and for him.
He is before **all things**, and in him **all things** hold together.
And he is the head of the body, the church;
he is the beginning and the firstborn from among the dead,
so that in everything he might have the supremacy.
For God was pleased to have all his fullness dwell in him,
and through him to reconcile to himself **all things**,
whether **things** on earth or **things** in heaven,
by making peace through his blood, shed on the cross.

As a key word most scholars would overlook this key phrase. They would rather determine what or who is meant by the words τὰ πάντα. F. Mussner would suggest, however, that *all things* is used in a technical manner.[66] The primary question is not who or what Christ upholds with his word of power, although the specific use of Psalm 104 is to demonstrate that even heavenly angels are subject to Christ's word. The primary question is, however, "Who bears the powerful word?" The answer is given in the words "Christ alone."[67] The secondary question remains, does the "all things" formula, upon closer examination, pertain to things in heaven or on earth, or things present or things to come? Hebrews explores this question in some detail in Hebrews 2 when it tries to answer the eschatological question, "Why does it appear that all things are not yet in subjection to Christ?" The affirmation which is defended in Hebrews 2 is first advanced at the head of the epistle. The periodic sentence presents Christ as one who bears all things by his powerful word as he did (aorist) in eternity and at creation but also now (present tense is employed in the third and fourth

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[66]F. Mussner, "Christus, das All und die Kirche. Studien des Epheserbriefes," Trierer Theologische Studien 5 (Trier: Paulinus, 1955), 71.

[67]Peter T. O'Brien, Colossians, Philemon, vol. 44, Word Biblical Commentary, (Waco, Texas: Word Books, 1982), 55.

christological affirmations) that he was born into the world of human flesh. The comparison which follows between the angels and Christ in Hebrews 1 shows that Jesus not only upholds the created things on earth by his powerful word but also the angels in the heavens who are subject to him both now and forever. As a result τὰ πάντα also has an eschatological element to it. Psalm 104 as well as Psalm 8 (Hebrews 2) affirm that things in heaven and on earth (past, present, future) beckon to His word.

Other reasons may also have led the writer to include Psalm 104 in the catena. The Lord is addressed in the same manner at the beginning and the end of this hymn of praise (Ps. 1:35) which underscores Jesus' title as "Lord" in Hebrews (1:10; 2:3; 7:14; 8:2; 12:5,6,14; 13:6,20). He also resides in the holy of holies "clothed with splendor and majesty" (Ps. 104:1) "in the upper chambers of his tent" (Ps. 104:2,13). The reference to the tent is a strong motif in Hebrews as in the Psalm. It may be networked to the Psalm in this fashion. P. Cragie has suggested that the Psalm had a specific setting, namely, "the dedication of Solomon's temple."[68] Even if we are not persuaded by Cragie's argument, there can be little doubt that on the occasion of the septennial reading of the king during the Feast of Tabernacles this Psalm could serve to complement the sermon text of Deuteronomy 31 with its references to the king and his tent.

As in each of the previous Old Testament citations in Hebrews 1, this Psalm, too, is networked with various features which emerge later in the epistle. These include the work of the Holy Spirit, God's presence and fire at Sinai, the tent which the Lord Himself has pitched and God's work as architect of the city of God. Indeed, it is only in the fourth Psalm citation

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[68]Peter C. Cragie, "The Comparison of Hebrew Poetry: Psalm 104 in the light of Eygptian and Ugaritic Poetry," Semitics 4, (1974), 19-21. "He appealed to the poem preserved in its fuller form in the LXX text of 1 Kings 8:12,13 (3 Kgdms 8:53). . . the Psalm has to do with the relationship between God and his temple (Psalm 104:1-4)." Allen, Psalms 101-150, 28-29.

in the catena that we begin to see other key words which are part of the argument of Hebrews (glory, ages, your hand), yet none of the verses where these words appear may be deemed scriptural proof to the christological statement "Jesus upholds all things with his powerful word as does Psalm 104:24, "In wisdom you made all things."

Christological Affirmation:		Jesus -sustains *all things* by his powerful word.
Catena:		In speaking of the angels he says, "He makes his angels winds, his servants flames of fire."
Key Word:		all things τὰ πάντα
Key Word Appears in Psalm:	Yes	Ps. 104:24 How many are your works, O LORD! In wisdom you made *all things*; the earth is full of your creatures.
Right Hand/Holy of Holies:	Yes	Ps. 104:1 "clothed with splendor and majesty"; 104:2 "tent and upper chambers" Ps 104:13 "his upper chambers";
Inner-trinitarian Conversation:	Yes	(indirectly) as a parallel to Gen. 1; also "at your rebuke" Ps. 104:7
Preaching Text:	No	
Messianic Text:	Yes	Evidence is taken from the N.T. i.e. 2 Thes. 1:8
Titles/Names:	Yes	"Lord"
Use of Additional Key Words:	Yes	"forever and forever" Ps. 104:5,31 "your hand" Ps. 104:28 "glory" Ps. 104:31
Network to the Epistle:	Yes	"Stretching out heaven like a tent curtain" Ps. 104:2, Heb. 8:2ff. "like a garment" Ps. 104:2; Heb. 1:12 "πῦρ" (fire of Sinai, God as fire) Ps. 104:4; Heb. 10:27,11:34;12:8;12:29 "λειτουργοί" Ps. 104:4; Heb. 1:14 "set earth on foundations" Ps. 104:5; Heb. 11:10 "when you send Your Spirit" Ps. 104:30; Heb. 2:4; 3:7; 4:12; 6:4; 9:8,14; 10:15,29
Eschatological:	Yes	

Psalm 45:6a

The fifth citation from the Old Testament comes from Psalm 45:6a. Psalm 45 is another royal psalm, specifically a love song (compare this to Song of Solomon Procession - Song of Songs 3:6-11) describing the ceremony of the bride and groom on their wedding day. It can be demonstrated already before the Christian era that Psalm 45 is a superb example of a messianic psalm which describes future generations in an escatological kingdom.[69]

According to the Greek μὲν. . . δὲ construction found in the introductory formula we return to Old Testament passages which speak of the Son, his rule and his kingdom. Hebrews 1:8a reads,

> But about the Son (God said),
> Your throne, O God, will last forever and ever.

When combined with the sixth citation from Psalm 45:6b-7 (next section), there is evidence that the writer wished to highlight another title for Jesus, namely, the title ὁ θεός. The Greek makes this clear in Hebrews 1:8-9,

> πρὸς δὲ τὸν υἱόν,
> Ὁ θρόνος σου, ὁ θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος,
> καὶ
> ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου.
> ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν·
> διὰ τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου,
> ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου·

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[69]Peter C. Craigie, Psalms 1-50, vol. 19, Word Biblical Commentary, (Waco, Texas: Word Books, 1983), 340-341. Craigie in his explanation to the psalm cites C. S. Lewis who has called attention to the "second meaning in the Psalms." This second meaning extends not only to those verses quoted in Hebrews 1:8-9 but to the entire psalm. The psalm is an allegory of Christ and His marriage to the church, the Groom and the Bride. "Thus Psalm 45 supplements the positive allegory of the Song of Songs and the negative allegory of Hosea 1-3; it is closer to the parable of Ezekiel 16, though it goes beyond that, too. For Psalm 45, in its second meaning, develops not only the allegory of love, but also that of royalty. Christ, the King, has been enthroned by God (v.7) and rules in righteousness. The Church, the Bride, is called upon to leave home and worship the King (v. 12) but the ultimate blessing of the marriage is that of the children (v.17), the future generations through whom the kingdom would flourish," 341.

The writer of Hebrews' keen sense of word order demonstrates that the title of Jesus as God is of some importance. Even as the first two Old Testament citations saw a dramatic placement of the term "son," now in the fifth and sixth citations the title "God" is the focal point.[70] The very emphasis upon Jesus' titles as "Son" and as "God" serves to identify the persons of the trinity as the inner-trinitarian conversation takes place.[71] Such a conversation also takes place in Psalm 45 where the pronoun "I" may be interpreted as referring to God,

> My heart is stirred by a noble theme as I recite my verses for the king. (Ps. 45:1)
> I will perpetuate your name through all generations;
> therefore the nations will praise you forever and ever. (Ps 45:17)[72]

The interest in Psalm 45 by the writer of Hebrews, however, does not rest in the title

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[70]Leslie C. Allen, "Psalm 45:7-8 (6-7) In Old and New Testament Settings," in Christ the Lord: Studies in Christology presented to Donald Guthrie, ed. H. H. Rowdon, 220-242, (Leicester: Inter-Varsity Press, 1982), 235. Allen writes, "The Old Testament quotations related to Christ as the Son of God in Hebrews 1 have been shown to be tied together closely in wording and/or motifs. The content of verses 8-9 may now be examined in greater detail. Vanhoye has noted the device inclusion employed in these verses: the two linked by the author with the conjunction *kai* begin and almost end with *ho theos*. Since a similar phenomenon occurs in verse 5 with *huios/huion* 'Son' as the inclusive element, and the device is used there to include a key term, it is likely that the double *ho theos* has a similar importance, and so to be rendered in both cases as a vocative referring to Christ." The most forceful argument in favor of a vocative reading is made by Murray J. Harris, "The Translation and Significance of ὁ θεός in Hebrews 1:8-9," Tyndale Bulletin 36 (1985), 129-162. He writes, "The strength of the case for taking ὁ θεός as vocative certainly does not rest solely in the weakness of the alternative," 142. Harris maintains the support includes, 1. An explanation of the LXX; 2. Word Order; 3. Meaning of the λέγειν πρός and the structure of vv. 8-13; and 4. Context.

[71]Schröger, Der Verfasser als Schriftausleger, 61 (footnote 1). Schröger writes, "Gunkel hält es für möglich, dass der König an dieser Stelle als Gott angespochen wird;" also Attridge, Epistle to the Hebrews, 58. The author stands on exegetical tradition which "takes the psalm as an address to the Son as God."

[72]Kistemaker, Hebrews, 42; Kistemaker states that "this Psalm is typological of the Messiah. Only in the advent of the Son of God is the description of the king's wedding completely fulfilled. The Jewish rabbis understood this psalm as a nuptial hymn composed for the occasion of the marriage of the king of Israel. An Aramaic translation or paraphrase Targum Jonathan (which dates from the first centuries of the Christian era), gives this rendition of Psalm 45:2: "Your beauty, O king Messiah, is greater than the sons of men." In addition, Kistemaker has a footnote regarding Franz Delitzsch, Commentary on the Epistle to the Hebrews, 2 vols., (Edinburgh: T & T Clark, 1877), vol. 1, 76-77, "Delitzsch regards the forty-fifth Psalm as not merely typico-Messianic, but directly as a prophetico-Messianic."

"O God" alone, nor with the selection of Old Testament passages which focus on conversational material. The writer is intent upon supporting the christological affirmations of the periodic sentence which number eight with eight Old Testament citations which come from the Hagiagrapha. As a proof text for the fifth and sixth christological statements concerning Jesus, Psalm 45 is employed two times in Hebrews. First in Hebrews 1:8a and then in Hebrews 1:8b-9. The two christological statements which affirm Jesus as one who,

> after he *had provided* **purification for sins**, (5th affirmation Hebrews 1:3)
> *sat down* at the **right hand** of majesty in heaven (6th affirmation Hebrews 1:3)

are thus supported by the following proof texts,

> But about the Son he says,
> "Your throne, O God, will last forever and ever,
> and
> righteousness will be the scepter of your kingdom.
> You have loved righteousness and hated wickedness;
> therefore God, your God, has set you above your companions
> by anointing you with the oil of joy."

How then does Psalm 45:7a found in Hebrews 1:8a become a scriptural proof for the 5th affirmation "after he provided purification for sins" in the opening periodic sentence? The answer to this question may well be supplied by the book of Hebrews itself. Hebrews claims that the high priest appointed among men "serves a copy and a shadow of the heavenly things" (Hebrews 8:3-5). While the high priests approached a movable tabernacle with an ark in the midst of the holy of holies behind the second veil (Heb. 9:3-7), there to approach the altar or mercy seat of God himself (Hebrews 9:5), Jesus entered the holy of holies and comes to the *ark, mercy seat, altar, throne of God* and cleanses us. Hebrews 9:13-15 puts it plainly,

> The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse (καθαριεῖ) our consciences from acts that lead to death, so that we may serve the living God!

The central section of the epistle (8:1) tells us that this is the main point of Hebrews. We may now approach the throne of grace on account of Jesus. While Hebrews 1:8 tells us Jesus' mediation on behalf of mankind is eternal and permanent, the Old Testament high priest had no eternal nor permanent mandate. His work was accomplished before God by sacrifices in a movable tent and on a regular repetitive basis. Jesus, on the other hand, entered the greater, more perfect, tabernacle. "Your throne, O God is eternal" sums up the very work of Jesus making *purification for sins*. God's throne, altar, mercy seat, ark of the covenant are one and the same; a place where Jesus offered himself without blemish to God. The throne of God is therefore, permanent, no longer to be moved about and eternal. No longer is the high priestly office to be passed down through a lineage of transitory men but through the office of one in the order of Melchizedek, namely Jesus. This typological portrait of Jesus is consistent with the sermon text which placed Israel, dwelling in tents, at the plains of Moab, about to enter the promised land under their Joshua. The sermon text of Hebrews, Deuteronomy 31, which would lend itself to this typological interpretation, has Jesus speak from his throne. His gospel message, which is established historically by His *purification of sin*, is delivered from the very mercy seat which Jesus now occupies eternally on man's behalf. In Hebrews the word *throne* is also identified with Jesus' ascension and kingship. This promise is already apparent in the citation from 1 Chronicles 17, "Your house and your kingdom will endure forever before me; your throne will be established forever." The word *throne* is employed four times (below) but on each occasion God's righteousness, mercy and grace, servanthood, and faithfulness are encountered.

Hebrews 1:8 But about the Son he says,
Your throne, O God, will last for ever and ever,
and **righteousness** will be the scepter of your kingdom.

Hebrews 4:16 Let us then approach the throne of **grace** with confidence,
so that we may **receive mercy and find grace to help us** in our time of need.

Hebrews 8:1 The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, and **who serves** in the sanctuary, the true tabernacle set up by the Lord, not by man.

Hebrews 12:2 Let us fix our eyes on Jesus,
the **author and perfecter of our faith,**
who for the joy set before him endured the cross,
scorning its shame, and sat down at the right hand of the throne of God.

As a key word, *throne* in Psalm 45:6a manages to embody the phrase *purification of sin*, and is an adequate semantic equivalent.[73] The key words of the christological statement *purification of sin* καθαρισμὸν τῶν ἁμαρτιῶν is therefore to be seen in the word *throne* in Psalm 45. H. Thyen makes the following observation about the word καθαρισμὸν,

> The ideas of purity in Hebrews and John (including 1-3 John) are deeply rooted in the Jewish heritage: Christ who is introduced immediately as exalted above all angels (Heb. 1:4ff) is installed in the heavenly sanctuary as high priest after the order of Melchizedek on the basis of self-sacrifice. He now effects divine cleansing, which the earthly cult was capable of doing only in a preliminary and shadowy way (cf. 7:26ff; 9:13ff; 10:2, etc).[74]

In comparison to the key word *all things* τὰ πάντα of the previous Psalm, things which are subject "to time and tide, change and decay," this throne, endures forever.[75] According to the sermon text for the day this eschatological note is no accident and in fact may be said to

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[73]This kind of matrixing may not be convincing. It could be argued that with this type of reasoning that - altar, faithfulness, eternity, sacrifice, temple, etc. could be matrixed with *purification of sin*. Our case would be lacking except for one other important piece of evidence to be supplied in Chapter 6. Evidence given there will demonstrate that the key word ἁμαρτιῶν occurs two times in the opening sentence of the fifth section (Hebrews 5:1,4) of Hebrews. Interestingly enough, though "throne" is used only four times in Hebrews, it is used in the verses immediately before and following the fifth section of Hebrews. Thus Hebrews 4:16 and 8:1 (printed above) appear to form an inclusion for the very section which is marked by the key word "sin!" Thus what is claimed to be a semantic equivalent in Psalm 45 is given some validity by the writer as he structures the epistle as a whole.

[74]Hartwig Thyen, "καθαρός" in Exegetical Dictionary of the New Testament, Horst Balz and Gerhard Schneider, eds., (Grand Rapids: W. B. Eerdmans, 1990), 220.

[75]Bruce, Epistle to the Hebrews, 60.

be a dominant element in the author's christology. Psalm 45 as used in Hebrews 1, sees Jesus establish his kingdom upon "the forgiveness of sins." The covenant described in Hebrews extends to all nations, declares men righteous, proclaims Christ's presence, offers Christ's body and blood, and establishes a worshipping community who anticipate the full revelation of his kingdom (Hebrews 9:13,14).

Psalm 45, like all the Old Testament citations examined so far, may also be networked to the language utilized within the epistle. His kingdom τῆς βασιλείας σου (Hebrews 1:9) which Christ established is described in Hebrews as an "unshakable realm" (Hebrews 12:28). His companions τοὺς μετόχους σου, which in fact may be an allusion to the angels, is certainly networked to Hebrews (2:10,11; 3;14) as reference to the sons and companions of Jesus in the church. Even the claim that Jesus is the new Melchizedek points to a network of words which may be found in the body of Psalm 45.[76] Melchizedek is

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[76]As the writer of the sermon moves from one Old Testament citation to another, the skeleton of his sermon in miniature is ordered upon eight terms: *inheritance, ages, glory, all things, throne, right hand, angels, and name.* How frequently do these terms appear within the pericopes which are cited by a single verse in the catena found in the beginning of the sermon? It seems the writer is cautious to avoid using any pericope at the beginning of his catena which includes more than one key word in order that his pattern for the sermon outline might be clearly visible and discernable. For example, Psalm 2 has within its confines only one of the key words, "inheritance," and it alone establishes the direction of the sermon. The second citation from 1 Chronicles which has within its pericope only the term "ages," and that term is used twice (note the inclusion) establishes a sequence for the key terms in the catena and this sequence follows the order of key words found in the periodic sentence. However, as the chain is linked from one Old Testament passage to another, the eight key words begin to appear more frequently within the psalms chosen. The question is why? I would support that the congregation to which this typical proem homily was sent understood that key words for the sermon outline were always inserted into the opening periodic sentence. These indicate the structure of the sermon. Aware of these eight key words, the congregation could retain some order to the homily, though perhaps not fully. As a kind of recapitulation, or memory technique, the author consequently employs Old Testament citations towards the end of the catena, in order to remind those listeners/readers who looked at the homily more closely, of the importance of such words for the writer's message. That repetition is at the heart of all learning. Though our present age is perhaps not conscious of this linkage, the writer, aware of his own design, could utilize such texts which upon closer examination by the congregational member, could serve to underscore the rich confession which he does confess. A strategic term for Hebrews is the term "right hand" which appears in Psalm 45 numerous times. As Psalm 45 is actually used twice as a proof text in Hebrews 1, (Hebrews 1:8a and in Hebrews 1:8b-9), an observation at this point should underscore that each of the Old Testament

called the "king of righteousness" in Hebrews 7:2 no doubt because the historical king of Salem is described in light of messianic qualities found in the Messiah of Psalm 45.

Christological Affirmation:		Jesus- after he had made *purification for sins*
Catena:		But about the Son he says, "Your throne, O God, will last forever and ever."
Key Word:		cleansing from sin καθαρισμὸν τῶν ἁμαρτιῶν
Key Word Appears in Psalm:	Yes	(semantic equivalent) Your Throne Ὁ θρόνος σου
Right Hand/Holy of Holies:	Yes	Ps. 45:4 "let your right hand display awesome deeds" Ps. 45:9 "at your right hand is your royal bride in gold of Ophir"
Inner-trinitarian Conversation:	Yes	My heart is stirred by a noble theme as I recite my verses for the king; my tongue is the pen of a skillful writer. Ps. 45:1 I will perpetuate your memory through all generations; therefore the nations will praise you forever and ever. Ps. 45:17
Preaching Text:	No	
Messianic Text:	Yes	
Titles/Names:	Yes	ὁ θεός Oh God, anointed, king
Use of Additional Key Words:	Yes	Ps. 45:2,6,17 forever Ps. 45:13 glorious Ps. 45:4,9 right hand Ps. 45:7 your companions (angels) Ps. 45:17 your name
Network to the Epistle:	Yes	"the most excellent of men" Ps. 45:2; Hebrews 11 "your companions" Ps. 45:7; Hebrews 2:10,11; 3:14 "your name I will perpetuate through all generations" Ps 45:17; Hebrews 1:4 "your kingdom" Psalm 45:6; Hebrews 1:8; 12:28
Eschatological:	Yes	

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citations may be seen to reflect an address from God to his people from the confines of the right hand, holy of holies, throne of God. This would no doubt help support the king's pericope, the sermon text for the day. That Psalm 45 is employed to underscore the ascension of Jesus to the right hand of the Father is of course the focus of the sixth Old Testament citation to be included in the catena, namely, Psalm 45:6 in Hebrews 1:8b-9.

Psalm 45:6b-7

The sixth citation in the catena comes from Psalm 45 as well. Once again, the visual layout of these verses from Psalm 45 in the Greek stresses that the Father is addressing Jesus as Lord and God! As noted in the previous section, Hebrews 1:8a has the single ὁ θεός whereas Hebrews 1:8b-9 has the double ὁ θεός. Hebrews 1:8a voices briefly the eternal mercy and grace which comes forth from the throne, whereas Hebrews 1:8b-9 shows the stability of the son's gracious and righteous rule.[77] "The son exercises royal power, whereas angels are mere λειτουργοί (Hebrews 1:7)."[78] What purpose may the writer have had to include two references from Psalm 45? Why did the author extend the quotation as far as he does? These and other questions do seem to be answered when the symmetry between the periodic sentence and the catena is emphasized. Not only is the writer able to move his listeners to consider the titles and name of the son who has spoken to us in these last days, but he is able to furnish proof texts from the Old Testament to affirm every part of the confession made in the periodic sentence. If Hebrews 1:8a, which is taken from Psalm 45:6a, is meant to affirm the forgiveness of sins expiated (Hebrews 2:17) once and for all (Hebrews 10:10) upon the throne of grace, then Hebrews 1:8b-9 taken from Psalm 45:6b-7,

> and (to the Son He said)
> righteousness will be the scepter of your kingdom.
> You have loved righteousness and hated wickedness;
> therefore God, your God, has set you above your companions
> by anointing you with the oil of joy,"

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[77]Kistemaker, Hebrews,43

[78]Ellingworth, Hebrews, 122. Paul Ellingworth cites the significant literature on the textual and exegetical issues raised by the verses cited from Psalm 45. His suggestion that Hebrews 1:8a is a separate point from Hebrews 1:8b is significant. He writes, "v.8b contains a separate point and perhaps one more important than v. 8a." The evidence suggests that the writer is attempting to stress different certainties of the faith, while on the one hand the title given to Jesus is unmistakably that of Son and God! The first citation stresses the mercy extended through the forgiveness of sin, the second citation his ministration of the mercy on behalf of the saints at the right hand of the Father.

is meant to affirm the confession that Jesus "sat down at the right hand of the majesty on high. (Hebrews 1:3)." The writer is certainly not unaware that the verses on either side of his rather lengthy quotation from Psalm 45 refer to the "right hand" of God (Psalm 45:4,9). This is the key word which binds this selection from Psalm 45 with the periodic sentence. Yet notice that it is the context of the entire psalm which bolsters the writer's argument. The reader/listener is expected, as is often the case in the New Testament, to bear in mind the words which precede and follow those explicity quoted. The "right hand" in this psalm is personified, "Let your right hand teach awesome deeds." He is clothed in splendor and majesty for the cause of truth and righteousness. Psalm 45:3-5 clearly depicts one who is seated at the right hand of the majesty on high,

> Gird your sword upon your side, O mighty one;
> clothe yourself with splendor and majesty.
> In your majesty ride forth victoriously
> on behalf of truth, humility and righteousness;
> let your right hand teach awesome deeds.
> Let your sharp arrows pierce the hearts of the king's enemies;
> let the nations fall beneath your feet.

When compared to the previous citations in the catena, once again, the theme encompasses the royal weaponry. Once more the nations comprise the royal son's inheritance. As in Psalm 2, the nations are under his dominion.

Leslie C. Allen, who has examined Psalm 45 in Old and New Testament settings, notes that Psalm 45:8 cited in Hebrews 1:9 has a triple use of "past tenses and the idea of an ordered, logical sequence."[79] There Christ is noted to have "loved righteousness, hated wickedness" and therefore God "has anointed Him." Allen writes,

> the author is approaching the text from a Christological perspective and the verbs describe the past activities of the Son, which lead causally to God's own action. I. de la Potterie has observed that the anointing constitutes a recompense for the work of justice

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[79]Allen, "Psalm 45:7-8 (6-7)," 236.

> accomplished by the Son in his earthly life, and refers to the accolade of celestial royalty granted at the time of his exaltation. Spicq has compared *dia touto* "therefore" with *dio* in Philippians 2:9, which is a hinge between Christ's earthly humiliation and the obedience on the one hand and the exaltation by God on the other. One does not need to go outside the context to find a pattern of passion and glorification: Vanhoye has called attention to 1:3b and noted that the pattern is a recurring feature of the Epistle (cf. 2:9; 4:7-10; 7:27-8:1; 10:12). The author evidently equated the honour of sitting at God's right hand with anointing, for which Acts 2:34-36 may be compared.[80]

In no part of the New Testament is the exaltation as basic to a portion of scripture as in Hebrews. In Hebrews exaltation is intimately connected with passion. This explains in part why two passages are drawn from the same psalm. The first citation from Psalm 45 underscores the atoning sacrifice of Jesus and the second citation underscores his subsequent seating at the right hand of God. Here the exegetical genius of the writer of the epistle is able to match both form and content to affirm the heart of his confession which heads the epistle.

Christological Affirmation:		Jesus- *he sat down* at the **right hand** of majesty in heaven (1:3)
Catena:		and (about the Son he said), righteousness will be the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy. (1:8b-9)
Key Word:		right hand δεξιᾷ
Key Word Appears in Psalm:	Yes	Ps. 45:4 "Let Thy right hand teach Thee awesome deeds" Ps. 45:9 "At Thy right hand stands the queen in gold from Ophir
Right Hand/Holy of Holies:	Yes	(same as key word)
Inner-trinitarian Conversation:	Yes	My heart is stirred by a noble theme as I recite my verses for the king; my tongue is the pen of a skillful writer. Ps. 45:1 I will perpetuate your memory through all generations; therefore the nations will praise you forever and ever. Ps. 45:17
Preaching Text:	No	
Messianic Text:	Yes	
Titles/Names:	Yes	ὁ θεός O God, anointed, king
Use of Additional Key Words:	Yes	Ps. 45:2,6,17 forever Ps. 45:13 glorious Ps. 45:4,9 right hand Ps. 45:7 your companions (angels) Ps. 45:17 your name
Network to the Epistle:	Yes	"the most excellent of men" Ps. 45:2; Hebrews 11 "you companions" Ps. 45:7; Hebrews 2:10,11; 3:14 "your name I will perpetuate through all generations" Ps 45:17; Hebrews 1:4 "your kingdom" Psalm 45:6; Hebrews 1:8; 12:28
Eschatological:	Yes	

[80]Allen, "Psalm 45:7-8 (6-7)," 236. In the footnotes Allen cites the following, I. de la Potterie, "L'onction du Christ," Nouvelle Revue Théologique 80, (1958), 249; also Spicq, L'Épître aux Hébreux, 19; Vanhoye, "Situation et signification," 187. See also Isaiah 53:12.

Psalm 102:25-27

The seventh Old Testament citation included in the catena is also introduced by the simple καὶ. These verses are drawn from Psalm 102:26-28, though not verbatim. In a dramatic fashion the word order shifts from that of the LXX to emphasize the christological assertions which are compounded with every Old Testament reference. "You, LORD, at the beginning, did away the foundations of the earth" is a well crafted assertion that Jesus is LORD. The contrast made here distinguishes the LORD (κύριε) and his enduring qualities of power, and eternity with the "frailty and transiency of creation."[81] In particular, the angels who have just been described as "winds" and temporary "flames of fire" make this comparison with the LORD more vivid. According to this quotation from the Old Testament, the angels are seen as belonging to the created order. The term "heavens" implies that their origin lies with Jesus. Their angelic authority, if any, comes from Him who spoke at the beginning.

The pre-existence of the Son at this creation is indicated by the phrase σύ κατ' ἀρχάς;[82] his presence by the phrase σὺ δὲ διαμένεις; his permanence by the phrase σὺ δὲ ὁ αὐτὸς εἶ; and his eternity by the words καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.[83] The length of this citation is tied to the very confession made within its borders, namely, that Jesus Christ is the same yesterday, today and forever (cf. Hebrews 13:8). Purposefully the writer of the epistle has drawn upon a quotation that reminds the reader that God spoke in times past, but also that the LORD has spoken in these last days. To do this the writer has

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[81]Jean Héring, The Epistle to the Hebrews, 1st ed., trans. by A. W. Heathcode and P. J. Allock, (London: Epworth Press, 1970), 10.

[82]Psalm 102 makes a clear reference to the creation account which is part and parcel of the form of a synagogue homily of the proem type.

[83]Kistemaker, Hebrews, 47.

changed the sequence of words in the LXX. The writer has relocated the "you" so that the referent is clearly the Lord. He has also relocated the "you" so that the three parallel phrases might be visually apparent.[84] The writer has changed the tenses from those of the LXX "you Lord will remain" to the present tense "you remain." This is clearly done to emphasize the past, present and future qualities of Jesus' Lordship.[85] Having said all this, the writer nonetheless has adopted the LXX quotation because it is conversational in nature just as the other psalm citations already included in the catena.[86]

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[84]J. C. McCullough, "The Old Testament Quotations in Hebrews," New Testament Studies, 26, (1979-1980), 372. McCullough writes, "All the variants, however, concern the words σὺ κύριε, which are not found in the MT (nor the LXX ℵ, which follows the MT at this point) but were added to the LXX. In Hebrews the words are inserted in such a way that σύ is put in a position of emphasis at the beginning. . . the Hebrews manuscripts also have ὡς ἱμάτιον. Some scholars see in this addition a deliberate change on the part of the author. Two reasons have been proposed for the change. Some think that the change emphasizes the contrast between the eternal nature of the son and the ephemeral nature of the angels. Others think that the words were added for the sake of rhythm. These views, however, ascribe a very inelegant attempt at changing the text to an author who in the rest of the book shows great skill in handling his vocabulary, and whose style is of a very high calibre. If he had wanted to add something to his quotation he would have found different words than those used in the previous line." On this last point I must disagree with McCullough. The writer is showing his skill in the placement of terms even here. The threefold placement of σύ and the symmetry he achieves with his terms demonstrates that the writer wished to build a balance and rhythm of words in this verse which would highlight the confession. Thus visually we see,

σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας,
καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί· αὐτοὶ ἀπολοῦνται,
σὺ δὲ διαμένεις·
καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,
καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς,
ὡς ἱμάτιον καὶ ἀλλαγήσονται·
σὺ δὲ ὁ αὐτὸς εἶ
καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

Albert Vanhoye has noted that these verses consist of a pattern contrasting the son and creation with καὶ and δὲ marking the transitions, Vanhoye, Situation du Christ, 197-199.

[85]By emphasizing the titles attributed to Jesus in the Septuaguint, the writer is permitted to apply all scriptures which speak of "Son," "God," or "LORD" as a reference to the divine Son in the rest of his exhortation. F. V. Filson Yesterday: A Study of Hebrews in the Light of Chapter 13, Studies in Biblical Theology, 2nd series, no. 4 (Naperville: Alec R. Allenson, 1967), 42.

[86]Ellingworth, Hebrews, 126. Ellingworth writes "As in v. 5a, God addresses the Son, using the second person. This interpretation is made possible by the LXX mistranslation ἀπεκρίθη in v. 23, where MT has *'nh* (v.24), "he afflicted." Hebrews heightens the dialogue between God and the Son by

More significant for this present discussion is how Psalm 102 is utilized as a proof text in support of the seventh christological statement with which it is aligned. The seventh Old Testament quotation provides a foundation and defence for the statement that Jesus has "become as far superior to the angels" (τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων). Harold Attridge writes,

> The language used of the son's superiority, "become" (γενόμενος) and "inherited" (κεκληονόμηκεν), appears somewhat odd, given the preceding remarks (Hebrews 1:3) about the son's primordial relationship with the Father. The tension, already noted in vs. 2, between what Christ is from all eternity and what he is at his exaltation, again surfaces. Yet the implication that Christ became the son at some point should not be pressed. The focus, here as regularly in Hebrews, is not the inauguration of the son's position, but the fact of its superiority. Christ within the supernal world has a higher position than any other member of that world because he is in possession of a special "name."[87]

Psalm 102:25-27 gives expression to Jesus' superiority over the angels. The key word "angels" (ἀγγέλων) establishes the link between the periodic sentence and the psalm. As in each of the previous Old Testament quotations cited in Hebrews 1, here, too, the key word is also found in the verse following the text cited. Psalm 102:28 reads,

> The sons of Your servants will continue,
> and their descendants will be established before Thee.

It would be a simple matter to infer from this passage that the "οἱ υἱοὶ τῶν δούλων σου" who are established in His presence are, indeed, the angels. True, this would be another semantic equivalent for angels, but Hebrews chapter 1 is filled with terms which may be applied to the angels. These include, "winds," "ministers," "flame and fire," "companions," "ministering spirits," and now "sons of Thy servants." This is not surprising since the comparison of Jesus with the angels was a major association in the catena. P. E. Hughes writes,

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placing σύ at the beginning of the clause, as in vv. 11a, 12c."

[87]Attridge, Epistle to the Hebrews, 47.

> How inescapable, once again, is the contrast between the Son and the angels! He is the LORD God; they offer Him worship and homage. He is the Creator; they are his creatures. He is infinite in being and power; they are finite and dependent. Though all else should pass away, he remains, "the same yesterday and today and forever."[88]

The eventual rolling up of the heavens like an old garment indicates that here, too, the writer has not lost his eschatological perspective.[89] For those who understand the pericope of the king (sermon text) and the Feast of Tabernacles for which the sermon was written, a final triumphant note is sounded in these verses from Psalm 102 (especially Ps. 102:28). "The community addressed can expect the 'day' of consummation and of judgement, confident in the assurance provided them by Christ who has already made eternity present."[90]

The networking of this Psalm into the framework of the epistle is also noteworthy. As in the case of each and every other Old Testament citation, this psalm also manages to shape the vocabulary of the sermon which follows. Psalm 102:12,21 has a similar stress upon the "name of the Lord" as does the periodic sentence (Hebrews 1:4). The "enthronement of Christ" in Psalm 102:13 is also reflected in Hebrews 1:3; 12:1-29 as is the "renewal of Zion" (Psalm 102:14; Hebrews 12). These images within the Psalm mirror closely the pericope of the king. It is no surprise, therefore, that the word from Jesus himself in Hebrews 13:5 (the sermon text) should speak of a liberation from "fear and death" (Psalm 102:21; Heb. 2:15; 13:5). Remarkably, these Psalms were first chosen because they contained the key words which undergirded the claims about Jesus, but these Psalms also become a treasury, pool and resource to adorn the rest of the homily. That the writer can utilize Psalm 102 to underscore

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[88]Hughes, Epistle to the Hebrews, 68. As a kind of extended note P. E. Hughes recognizes that the term κατ· ἀρχάς (principium) is also a New Testament title for Christ. It is plainly so in Rev. 21:6; 22:13; 1:8,17, and was applied to Christ by Augustine and Peter Lombard, 68-69.

[89]Attridge, Epistle to the Hebrews, 61.

[90]Attridge, Epistle to the Hebrews, 61. Also see Hebrews 10:27,37-38; 12:27-28.

his messianic interpretation of Jesus his leader is a unique interpretation of this psalm which is not normally seen as messianic. Having said that, it is clear that the verses included here do bear a messianic truth, namely Jesus - Yahweh is with us, who can stand against us?

Christological Affirmation:		Jesus- *having become* as far superior to the angels (1:4)
Catena:		and (about the Son he said), You, In the beginning, O Lord, laid the foundations of the earth, and the heavens are the work of your hands. They will perish, but you remain; they will all wear out like a garment. You will roll them up like a robe; like a garment they will be changed. But you remain the same, and your years will never end." (Hebrews 1:1-12)
Key Word:		angels ἀγγέλων
Key Word Appears in Psalm:	Yes	Psalm 102:28 "The children of your servants will live in your presence; their descendants will be established before you." (NIV)
Right Hand/Holy of Holies:	Yes	Psalm 102:25 "your hands" Psalm 102:28 "in your presence"
Inner-trinitarian Conversation:	Yes	Psalm 102:24 "I say..."
Preaching Text:	No	
Messianic Text:	Yes	
Titles/Names:	Yes	κύριε, σὺ, κατ' ἀρχάς "Lord" "You" "Beginning"
Use of Additional Key Words:	Yes	Ps. 102:12 ages Ps. 102:15,16 glory Ps. 102:25 your hands Ps. 102:28 sons of your servants (angels)
Network to the Epistle:	Yes	"the name of the Lord" Ps. 102:12,21; Hebrews 1:4 "the enthronement of Christ" Psalm 102:13; Hebrews 1:3 "the renewal of Zion" Psalm 102:14; Hebrews 12 "liberation from fear and death" Psalm 102:21; Heb. 2:15
Eschatological:	Yes	

Psalm 110:1

The eighth and final Psalm to be included in the catena is the most widely quoted Old Testament text in the New Testament.[91] It also brings our chain of Old Testament quotations to a climax. As mentioned previously, the focus of the catena has, to a certain extent, centered upon the titles for Jesus and expectedly so, since the opening period claims that the Son inherited a "more excellent name" (Hebrews 1:4) than the angels. This "more excellent name" is purposefully left unspoken at the head of the epistle yet it is a major preoccupation of the writer. This name is accorded the highest praise by the Father Himself who converses directly with the Son in each of the citations. Suspense is created by this conversation as the catena comes to a conclusion by citing Psalm 110. The Son's more excellent name may now be identified. It is "Melchizedek." The proof for this assertion comes from the key words imbedded in each christological affirmation of the opening period. The last key word to come

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[91]Kistemaker, Hebrews, 48; Kistemaker has noted that the doctrine of Jesus seated at the right hand of the Father is a preoccupation of Jesus before his death, a confession by Peter immediately after Jesus' death at Pentecost, a basic teaching by St. Paul to the Gentiles, and understandably occupied a prominent place in the writings of the early Church Fathers. Kistemaker writes,

> Of all the psalm quotations in the New Testament, Psalm 110:1 is quoted and alluded to most often. It is quoted in Matthew 22:44 and the parallel places Mark 12:36 and Luke 20:42-43, as well as Acts 2:34–35 and Hebrews 1:13. Writers allude to Psalm 110:1 in Matthew 26:64; Mark 14:62; 16:19; Luke 22:69; Romans 8:34; 1 Corinthians 15:25; Ephesians 1:20; Colossians 3:1; and Hebrews 1:3; 8:1; 10:12.
>
> a. Jesus Himself, in discourse with the Pharisees on the identity of Christ, the Son of David, quoted Psalm 110:1 and asked the revealing question, "If then David calls Him 'Lord,' how can he be his Son?" (Matt. 22:45). Obviously, Jesus is the Messiah.
>
> b. Peter, on the day of Pentecost, quoted Psalm 110:1 and, ruling out a possible reference to David, concluded, "Therefore let Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ" (Acts 2:36).
>
> c. And Paul, in the resurrection chapter of 1 Corinthians, applied Psalm 110:1 to Christ, who "has put everything under his feet" (1 Corinthians 15:27).
>
> d. The Psalm occupied a prominent place among the Fathers. Clement of Rome borrowed a passage from Heb. 1 and quoted Psalm 110:1 along with Ps. 2:7 (1 Clem. 36:5), the verse is also mentioned in the Epistle to Barnabas (12:10). Justin Martyr cited Psalm 110:1 many times (*Dial.* 32,33,56,82,127, *Apol.* 1:45), as did Irenaeus (*Heresies*, 2.28.7; 3.6.1; 3.10.6; 3.12.2; *Epid.* 48.85). During the first century, Ps. 110:1 was understood messianically in the ancient synagogues.

from the eighth and final christological affirmation makes the symmetry between the catena and the periodic sentence complete. The affirmation that Jesus "has inherited a more excellent *name* than theirs" (Hebrews 1:4) includes the final key word, which is, *name* ὄνομα. As each Old Testament passage has not been selected without due regard for the key words **and** the context of the Psalm, now also, Psalm 110 is cited. The real hope of the writer of Hebrews is that his argument and main point (which begins with Hebrews 5:1) may be identified. The listener/reader who is attentive and not sluggish may, in fact, solve the riddle, "What is the son's more excellent name?" Hebrews 1:13 answers this riddle by pointing to a solution. The answer is "Melchizedek." The Psalm which has the Son addressed as Lord by the Father has this special name imbedded in it.

> The LORD says to my Lord:
> "Sit at my right hand
> until I make your enemies
> a footstool for your feet."
> The LORD will extend your mighty scepter from Zion;
> you will rule in the midst of your enemies.
> Your troops will be willing
> on your day of battle.
> Arrayed in holy majesty,
> from the womb of the dawn
> you will receive the dew of your youth.
> The LORD has sworn
> and will not change his mind:
> "You are a priest forever,
> in the order of **Melchizedek.**"

Of particular interest is the introductory formula which mirrors the formula for the first quotation from Psalm 2. The two formulas at the beginning and the end of the catena form another *inclusio*. They demonstrate that the writer had a purpose in mind as he chained his material together. These introductory formulas presented here,

> Τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων, (Hebrews 1:5)
> 1st Old Testament Citation
> πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε, (Hebrews 1:13)
> 8th Old Testament Citation

give direction to the overall sermon, assembled upon the proem matrix. They differ largely by the tense of the verb "to speak" designated as part of the Father's conversation.[92] The first psalm (Psalm 2) was meant to set the sermon in motion and produce some excitement for those who know that the homily will finally center upon the sermon text for the Sabbath. Psalm 2 as well as Psalm 110 "extol the Israelite monarch while hymning his close relationship to Yahweh."[93] This installation of a king mirrors closely the sermon text from Deuteronomy 31 which depicts the installation of Joshua before the tent. Those following the sermon pericope know that Deuteronomy includes the commissioning of Joshua, a name first introduced in Hebrews 2:9. They have heard in Hebrews 1:1-4 that the Son has an "inherited" name. This expression (inherit, heir, inheritance) is stressed no less than three times in the first section of Hebrews. Some listeners may well have been satisfied to answer the riddle, "What is the more excellent name of the Son?" with the simple answer, Joshua. The exhortation gives, however, another possible answer. Both Psalm 2 and Psalm 110 suggest the name will be a royal name, as the king's pericope might presuppose. Hebrews 5:1 marks the beginning to Section 5 of Hebrews' formal structure as presented in this dissertation. Fortunately, the writer returns to the same two Psalms in Hebrews 5:5-6, only this time the writer makes his point without hesitation. Section 5 argues as its central thesis that Jesus is a high priest after the order of Melchizedek. Hebrews 5:5-6 reads,

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[92]Attridge, Epistle to the Hebrews, 61, "The change in tense may be of some significance. The perfect, "He has said" (εἴρηκέν), suggests that the act of installation to which the citation refers took place in the past but has a continuing effect." In footnote 134, further, "The perfect tense is frequently used by Hebrews with its proper nuance in referring to the decisive christological events. cf. 1:4; 2:18; 4:15; 7:28; 12:2" Vanhoye, Situation du Christ, 208 footnote 65.

[93]Attridge, Epistle to the Hebrews, 61.

So Christ also did not take upon himself the glory of becoming a high priest.
But God said to him,
"You are my Son;
today I have become your Father." (Psalm 2)
And he says in another place,
"You are a priest forever,
in the order of Melchizedek." (Psalm 110)

Here there is a clear recapitulation of the earlier material of Hebrews 1:5-14. Christ did not take upon himself the glory (note the allusion to tabernacles), but the Father did convey this glory upon the son. H. Attridge notes,

> The sentence expresses, through the vehicle of two key texts from the Psalms, the two foci of Hebrews christology. The first text is from Psalm 2:7, which is the initial text cited in the opening catena at 1:5. The passage thus forms an inclusion for the whole of Hebrews to this point. The inclusion is also strengthened by the reference to the one who did glory Christ, as the "one who said" ὁ λαλήσας which recalls the initial description of God (1:1). Most importantly, the verse recapitulates the theme of Christ's divine sonship that has been the leitmotif of the christological expression of the first four chapters. The second quotation, from Ps. 110:4, derives from the same Psalm that concluded the catena at 1:13. Unlike the vs. 1 of the Psalm, cited earlier, this verse is not attested anywhere in early Christian sources and its use in Hebrews is probably original. Like Psalm 2:7, this verse, which attributes a priestly status to the king, encapsulates another christological theme.[94]

The concluding verse of the catena, Psalm 110:1, helps the writer of the exhortation to preach the gospel. Psalm 110 is a kind of "gospel handle" because it includes two divine oracles.[95] The first is directed at the royal office and the second at the high priestly office. The quotation allows the writer to focus upon the Feast of Tabernacles and Pericope of the King, precisely because Jesus is the "king of righteousness" as was Melchizedek, but he is also Lord of the Tabernacle, present and able to mediate and minister on behalf of his people as a high priest, "in the order of Melchizedek." P. E. Hughes has written,

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[94]Attridge, Epistle to the Hebrews, 145. Attridge also notes that "the introductory phrase forges an intimate link between the two texts cited. The force of the conjunction "since" καθώς is not simply comparative and the two texts are not merely juxtaposed, 145.

[95]Allen, Psalms 101-150, 83.

> In the Epistle to the Hebrews Psalm 110 plays an important part, providing scriptural authentication of the uniqueness and supremacy of Christ, not only as son and Lord but also as High Priest and Redeemer. In addition to the quotation before us, the psalm is cited or echoed some dozen times (1:3, 5:6,10; 6:20; 7:3,11,17,21; 8:1; 10:12,13; 12:2). Indeed, the central doctrine section, chapters 7-10, is an extended development of the nature of the Son's high priesthood portended by this Psalm. It is evident, then, that Psalm 110:1 was seen by the apostolic authors and teachers as an Old Testament pillar supporting the doctrine of the exalted session and rule of Christ.[96]

The writer's exegesis of the Psalm reflects the true character of the Psalm itself. The two oracles have not gone unnoticed by the writer who has consciously included psalms into the catenas which are conversational in nature. As a result, one finds in the epistle a kind of thrust which focuses upon the two offices of Christ. This is also what my outline to the sermon affords. See Figure 5.4. This figure illustrates the two major sections in the opening periodic sentence, shown as **A** and **B**. Likewise, the two major parts of the homily are marked by Psalm 2 and Psalm 110. This sermon has two parts, shown as $\mathbf{A}^1$ and $\mathbf{B}^1$. Part $\mathbf{A}^1$ includes three sections of uniform length (Sections 1, 2 and 3) and makes a bold Trinitarian confession regarding the LORD. Part $\mathbf{B}^1$ includes the transitional section (Section 4). This transitional section is short and includes two key verses, but these are followed by the lengthier confession of Jesus' priesthood made in Sections 5, 6, 7. Therefore, these sections deal with the oath made concerning Melchizedek (Section 5), the work of Jesus our High Priest (Section 6) and the final eschatological word of Jesus (Section 7) who is our priest and king forever. The sections of Hebrews may be diagrammed as in Figure 5.4. Note especially the summary statements. We may conclude that the author is designing a symmetrical homily.

The outline is foremost Trinitarian, though in this chapter we have followed only the

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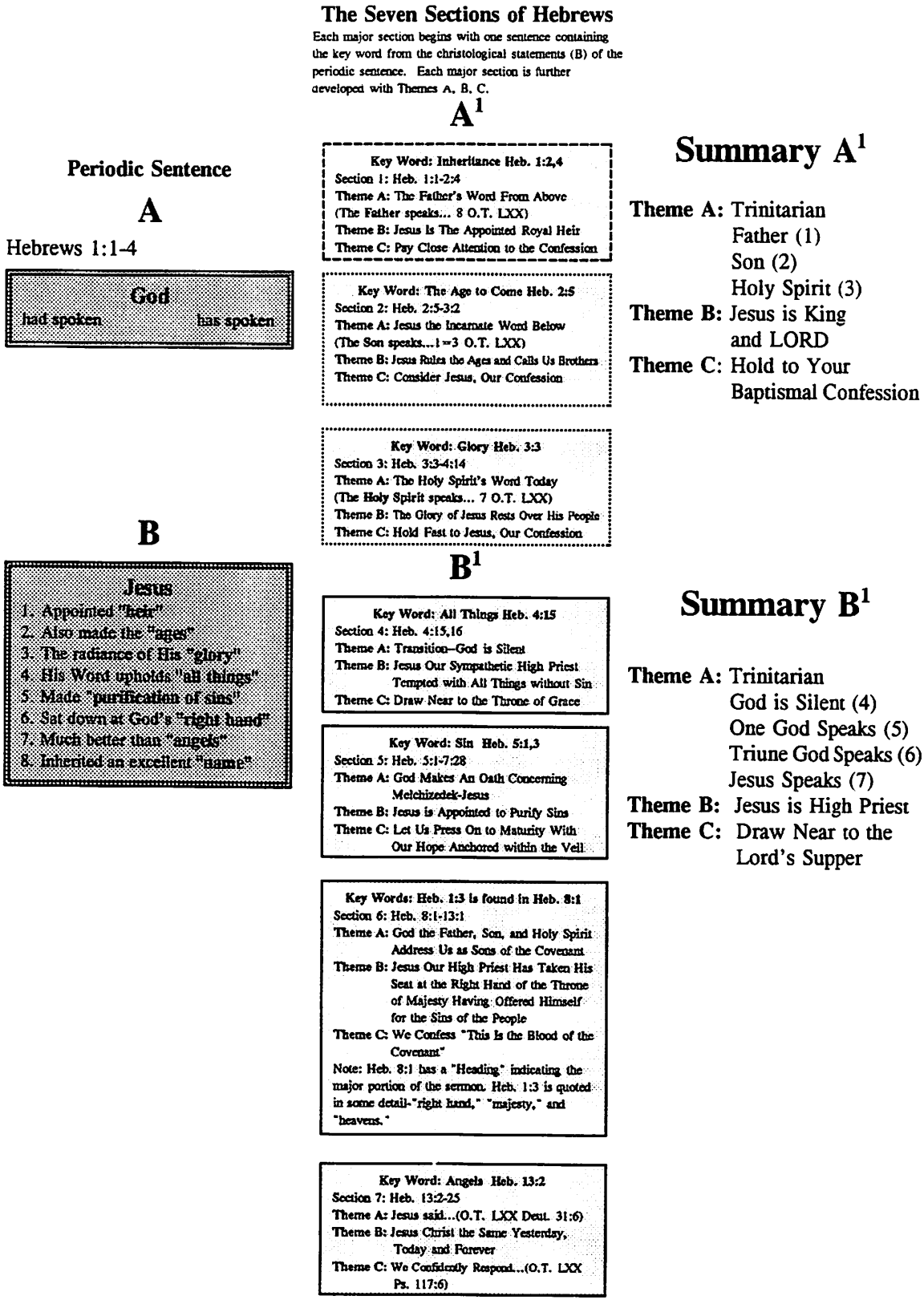
[96]Hughes, Epistle to the Hebrews, 69.

Figure 5.4: The Summary of Part A^1 and B^1 of the Sermon Outline



Father's words. Theme = A. The homily also makes a confession that Jesus is King and Priest having employed the "gospel handles" in Psalm 110. Theme = B. Psalm 110 was utilized on account of its two oracles.[97] Psalm 110:1 marks Theme = B in A^1 of the sermon, highlighting the confession, Jesus is King. Psalm 110:4 marks Theme = B in B^1 of the sermon, highlighting the High Priestly office of Jesus. The outline of the paraenesis, Theme =C, revolves around two important doctrines of the Early Church as well. Baptism and the Lord's Supper mark the nature of the Church already at Pentecost (Acts 2:38,41), and both sacraments are central to the synagogue to which the Hebrews homily was addressed. Hebrews' paraenesis revolves first around the confession made at the individual believer's baptism (Hebrews 2:1; 3:1; 4:14) and secondly around the expressed confession, "This is the Blood of the Covenant" (Hebrews 9:20). The paraenetic sections of the epistle mark this homily as sacramental. It is also important to note that the homily follows the basic order of the liturgy. The homily moves between the font and the altar, and one of the first applications of the sermon text of Deuteronomy 31 is sought in the liturgy. The scholar J. E. Field in his book The Apostolic Liturgy and the Epistle to the Hebrews noted that the epistle

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[97]Mark Saucy, "Exaltation Christology in Hebrews: What Kind of Reign?" Trinity Journal 14 (1993): 46. "The argument of the epistle builds from Psalm 110:1 and 110:4. Based on what follows, I would suggest this to be true no matter what the literary genre of Hebrews. Whether homiletic or confessional Christology, Psalm 110's dominance in Hebrews at key points cannot be denied. It is doubtful, if we would go so far as A. Strobel (Die Briefe an Timotheus und Titus. Der Brief an die Hebräer [NTD 9; with J. Jeremias; Göttingen: Vandenhoeck & Ruprecht, 1975] 80-81; cited by Dautzenberg, "Psalm 110," 163, n. 135), who sees Psalm 110:1,2, and 4 as paradigmatic for different sections of the epistle. Nevertheless, G. W. Buchanan does not hesitate to term Hebrews as "homiletic midrash" based upon Psalm 110 (To the Hebrews [AB; Garden City, New York: Doubleday, 1972] xxi), and M. Gourges (A la Droite de Dieu: Résurrection de Jésus et Actualisation du Psaum 110:1 dans le nouveau testament [Paris: Librarie Lecoffre, 1978] 89) calls Psalm 110 the "charter document" or sermonic center for the epistle commentary." I must agree with M. Saucy's primary observation, namely Hebrews is marked by the Psalm in its boundaries, and no matter what the genre, these boundaries must remain. I must disagree, however, with some of his other observations. Saucy maintains that Psalm 110 is just "an accolade of the Son and his redemptive work, the opening psalms do not suggest the activity of ruling, and the son is not characterized by the active reign or rule." This present study would finally declare a different verdict based upon genre and outline. Jesus does presently reign as king and speak and can do so on account of his redemptive work.

offers us the first glimpse at what the apostolic liturgy looked like. With his thesis I must agree. The nature of Part A of Hebrews seems to address those who worship Christ on account of God's work in their baptism. The Triune confession made at their inclusion into the Church is the focal point. Part B of Hebrews focuses upon that portion of the service for the mature (i.e. it is exclusive) where the mature make the confession that "This is the blood of the covenant." Hence, we should not be surprised to find that the "Service of the Word" is followed by the "Service of the Altar." The Pericope of the King which marks the character of the entire epistle, now leads us to explore the "Christ who speaks." To his word we listen in the service, we give "Glory to You, O Lord" and "Praise to You, O Christ." We draw near finally to the altar, where with angels, archangels, saints departed, the elders, and we of the general assembly (Hebrews 12) worship Him who is holy and makes men holy, Jesus. Hence, heaven comes to earth, on Sunday, the eighth day of our worship and the faithful receive Christ's body and blood. We declare his death and await His return in the full confidence that Jesus is with us (Hebrews 13:5) and we are confident that man can do nothing to interfere with His glorious promises to us (Hebrews 13:6).

This eschatological hope which is prominent in the sermon text is found also in the catena in Hebrews 5-14, but significantly also in Psalm 110. The Psalm is frequently associated with the parousia by direct reference or allusion (cf. Matt. 26:64; Mark 14:62; Luke 22:69) and associated with the exaltation of Jesus (cf. Acts 2:34; 1 Cor. 15:25; allusions Acts 5:31; Rom. 8:34; Eph. 1:20; Col. 3:1; 1 Pet. 3:22; Rev. 3:4).[98] That Jesus should be described as the fulfullment of an eschatological hope as seen in the "order of Mechizedek" is no accident. This Psalm is tied as in a network with the eschatological emphasis within the epistle. It is networked to such expressions as the "world to come" in Hebrews 2:5, the

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[98]Attridge, Epistle to the Hebrews, 62.

expectation of a "day drawing near" (Hebrews 10:25; Psalm 110:5), and the "evocative image of rest" in Hebrews 4:11.[99]

Christological Affirmation:		Jesus - the name he has inherited is superior to theirs. (Hebrews 1:4)
Catena:		To which of the angels did God ever say, "Sit at my right hand until I make your enemies a footstool for your feet"? (Hebrews 1:13)
Key Word:		name ὄνομα
Key Word Appears in Psalm:	Yes	Psalm 110:4 The LORD has sworn and will not change his mind: "You are a priest forever, in the order of **Melchizedek**."
Right Hand/Holy of Holies:	Yes	Psalm 110:1 "sit at my right hand" Psalm 102:5 "The Lord is at your right hand"
Innertrinitarian Conversation:	Yes	Psalm 110:1 "The Lord said to my Lord" Psalm 110:4 "The Lord has sworn and will not change His mind"
Preaching Text:	No	
Messianic Text:	Yes	
Titles/Names:	Yes	κύριε, σὺ, Melchizedek
Use of Additional Key Words:	Yes	Ps. 110:4 ages Ps. 110:1 my right hand Ps. 110:5 your right hand
Network to the Epistle:	Yes	"the order of Melchizedek" Ps. 110:4; Hebrews 5:1ff
Eschatological:	Yes	

[99]Attridge, Epistle to the Hebrews, 28. Attridge writes (28), "Like most other New Testament writers, Hebrews suggests that the salvation to be fully realized eschatologically is, to some degree, available in the present. The powers of the 'age to come' may already be tasted (6:5) and the 'time of correction,' a rough synonym of the 'age to come,' has already begun (9:9-10). The 'unshakeable kingdom' does not commence with the coming judgement, but is something that Christ's followers have already received (12:28). Above all, by his death Christ has performed the decisive eschatological act. He has obtained redemption (9:12), "perfected" his followers (10:14), and opened for them a means of access to God (10:19), by effectively cleansing the conscience from sin (9:14). The eschatological focal point in Hebrews is clearly in the past, at the death and exaltation of Christ."

Initial Concluding Observations

With Psalm 110 the catena of Old Testament citations comes to an end, only to be followed by one concluding rhetorical question to be interpreted in the affirmative, "Are not all angels ministering spirits sent to serve those who will inherit salvation?" (Hebrews 1:14). With this statement the linkage with the opening periodic sentence is complete. The inclusion using the words heir, inheritance and inherit comes full circle. The symmetry which has been outlined above may now be summarized. The symmetry has been established and includes,

1. The use of a two-fold inclusion using the word "inheritance,"
2. Harmony between God's past communiqué and the Old Testament details of that communiqué in the catena,
3. Numerical symmetry,
4. Proof of Jesus' superiority 1:4 over the angels due to His name and titles,
5. Grammatical symmetry between the verb stems of the period and the catena,
6. Suitability of the key words in the period for the choice of Psalm citations,
7. Old Testament passages which depict the "state of exaltation," that is, the position where Jesus is and from where He comes to speak, i.e. the holy of holies.

Even though the writer uses so little of his own thoughts to express himself, the strong links which have been observed above allow us to make some observations about the writer's selection of psalms within the catena.

First, one may note that all the Psalms come from the Kethubim (Writings): Psalm 2, 1 Chronicles 17, Psalm 97, Psalm 104, Psalm 45 (2x), Psalm 102, and Psalm 110. In particular, the charts which summarize each of our Old Testament investigations demonstrate that the Father was addressing His Son. Thus, even as Markus Barth has argued, we have been able "to listen in" on a conversation between the Father and the Son during his inauguration.[100]

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[100]Barth, "Old Testament in Hebrews," 62. "In all parts of his epistle, the author combines (as it were, dialectically) different texts, events, persons, (see especially 3:7-4:11). His argument is not based upon one Old Testament text only. But various texts are chosen, if possible, from the different parts of the Old Testament, i.e., from Torah, Prophets, Psalms," 64.

Secondly, one may note that the context of the sermon text has not been lost in the selection of the psalms included in the catena. Indeed, the proem form has been followed by the inclusion of one verse from the Hagiagrapha, which begins the sermon. However, the fact that these psalm citations form a parallel inaugural address to Joshua adds direction and clarity to the writer's sermon. Since each of these texts do seem to have both a messianic element and an eschatological frame of reference, the writer has not fabricated the typological parallel to the historical Joshua. Furthermore, by taking the biblical context of each Old Testament reference seriously, the writer has given weight to his testimony that Jesus is worthy of the titles ascribed to Him by the Father. Jesus is the "Son," "God" (Elohim), "Lord" (Yahweh), and comes to serve mankind both as King and Priest. In particular, the importance for Psalm 110 has been noted as a linking tool between the text and the sermon outline. That these key references to Psalm 110 (Hebrews 1:5) occur at strategic divisions of my outline for the homily based upon the key words offers further weight to the argument that a discernable outline to the homily has been uncovered.

Thirdly, it has been possible to demonstrate that the "key" words imbedded in the christological statements provided the author with the tools to organize the psalm citations. Each "key" word does furnish the basis for the inclusion of an Old Testament citation into the chain. Of the eight "key" words found in the opening period, κληρονόμον, αἰῶνας, δόξης, τὰ πάντα, and δεξιᾷ are found within the immediate verses of the Psalm citation, if, in fact, it was not used as an *inclusio* to mark the very boundaries of the citation. Two "key" words found in the opening period (καθαρισμὸν τῶν ἁμαρτιῶν, ἀγγέλων) have semantic equivalents within the psalms with which they are united. Only the key word "throne" may be deemed a "stretch," however, ample support was given for why it belonged in the semantic field of "cleansing from sin." The eighth "key" word ὄνομα played a larger role in the

dramatic riddle which is customarily found at the beginning of such a homily. What is the more excellent name? To the attentive listener the answer would already prescribe the latter portion of the homily, namely Melchizadek. That each citation is a scriptural proof for the christological statements is only first discovered when the texts and the christological statements are aligned properly. This alignment has not historically been presented in the visual form of the Greek text.

Fourthly, one may note that each psalm is included in the catena because of a reference to the right hand, throne, or holy presence of God. As pointed out in the concluding charts, the holy presence of God is presented in many ways referring to His throne, His right hand or the holy of holies. The selection of such psalms is consistent with the text where the historical Joshua is called to service in front of the Lord's tent. In Hebrews 1, Jesus hears an inaugural address. His calling, the calling of the "Son" in front of the tent seems also to have its parallel to the sermon text of Deuteronomy. Not unlike the "call" of those prophets who in various and many ways spoke in times past, now also, the Lord has called His son and even enthroned him in Zion, in these last days. From the right hand of God, Jesus will come to address us as his people. His exhortation will lead us to hold to our baptism and the confession made in accordance with that baptism, and his exhortation will invite us to draw near to the blood of His covenant. With these gifts, "What will man do to us?"

CHAPTER 6

THE KEY WORDS AND THE STRUCTURE OF THE EPISTLE

In Chapter 5, the symmetry of the "Periodic Sentence" and the "Sermon in Miniature" was established and illustrated. This demonstration was largely based upon the following key words: *inheritance*; *ages*; *glory*; *all things*; *cleansing of sin*; *the right hand*; and *angels* which were employed to structure the catena in Hebrews 1. It was largely the word "inheritance" which led me to believe that the epistle as a whole could be framed with these same words. **Only when it was recognized that 'inheritance' played such a crucial role:**

1) in the christological statement,
2) in the structure of the first section of Hebrews,
3) in Psalm 2 itself,
4) and in the preaching text identified by the proem form (Deuteronomy 31),

was it possible to postulate that the writer was using one key word in each christological affirmation to structure his book. This innovative approach to the structure of Hebrews and to the catena (Sermon in Miniature) brings a fresh and conclusive answer to the unsolved riddle presented by the epistle.

Since the key words do, in fact, function to align and structure the catena found in Hebrews 1, I have further reason for asserting that the definitive key to the structure (outline) of the book of Hebrews has been found, because these same key words may be found at critical points in the sermon as well. The sermon as a whole uses the same key words and the same order of words to unlock the book. The following divisions within Hebrews surfaces when the key terms are sought in the rest of the epistle,

Section 1	Hebrews 1:1-4	". . . for He has *inherited* a more excellent name than they."
Section 2	Hebrews 2:5	"For He did not subject to angels the world *(age)* to come."
Section 3	Hebrews 3:3	"For He has been counted worthy of more *glory* than Moses, by just so much as the builder of the house has more *honor* than the house."
Section 4	Hebrews 4:15	"For We do not have a High Priest who cannot sympathize with our weaknesses, but one who has been tempted in *all things* as we are, yet without sin."
Section 5	Hebrews 5:1	"For every High Priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and *sacrifices for sins*. . . "
Section 6	Hebrews 8:1	"Now the main point in what has been said is this: we have such a High Priest, who has *taken His seat at the right hand of the throne of the majesty in the heavens*. . . "
Section 7	Hebrews 13:2	"Do not neglect to show hospitality to strangers, for by this some have entertained *angels*, without knowing it."

I propose that the overall structure of Hebrews has seven sections.

Section 1	Hebrews 1:1-2:4
Section 2	Hebrews 2:5-3:2
Section 3	Hebrews 3:3-4:14
Section 4	Hebrews 4:15-16
Section 5	Hebrews 5:1-7:28
Section 6	Hebrews 8:1-13:1
Section 7	Hebrews 13:2-25

The key for this outline is based upon the same key words from the opening periodic sentence. This key is now replicated as the sermon is divided. One might say that the key is self-authenticating. For example, when a key word like *inheritance* is used to identify the parameters of the first section of the address, it also becomes the word used to connect the christological statement to the Old Testament citation. Since the author uses each key word found in the christological statements in the same way and in the same order, the repeating pattern indicates that the writer had formal divisions in mind as he wrote the address.

In addition, during the course of this study, we have noted other features which may

help authenticate the outline of the sermon. These include the following:[1]

Genre

The general rules for the proem homily propose that the sections (boundaries) in a sermon like this may be found. These rules suggest that the divisions of a proem homily are made based upon key words found in the opening sentence of the sermon.

Themes

The ordered transition between divine speakers uncovered in Chapter 4 supports the sections presented here. Since a discernable pattern was uncovered among the divine speakers throughout the sermon, the boundaries are further confirmed. This kind of drama, marked as Theme=A in this dissertation, is another prominent feature of the proem homily. If a concrete pattern between Theme=B and Theme=C can be found within these same parameters, additional support for the outline will be accorded.

Repetitions

The repeated use of Psalm 2 demonstrates a transition in the sermon. Since the first Old Testament verse of the homily is an important sign for the synagogue homily, it is highly improbable that the subsequent use of the same Psalm would be overlooked, especially since it is linked to Psalm 110, itself christologically important, in both occurrences.

Scriptural Boundaries

The broad use of Old Testament scriptures also helps confirm sections. No running commentary should cross the lines that demarcate the boundaries of a section. For example, Psalm 95 was introduced six times with various introductory formulas accorded to the Holy Spirit. If any Old Testament running commentary crosses the sections defended here, then that boundary could be deemed suspect. The

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[1]George H. Guthrie, The Structure of Hebrews: A Text-Linguistic Analysis, Supplements to Novum Testamentum, vol. 73, (Leiden: E. J. Brill, 1994), 50-55. Guthrie proposes the following as a method of analysis: 1. Genre, 2. Topic, 3. Connection, 4. Subject, "actor," verb tense, person and number, 5. Pronomial Reference, 6. Lexical Cohesion, 7. Temporal and spacial indicators, 8. "Cohesion Shift" Analysis, and 9. Identification of Inclusions. Since Guthrie and I use many of the same terms, it is essential that certain major distinctions be made between the two methodologies. By stressing *Genre*, I do not mean "exhortation or exposition" as Guthrie does, but the genre of the exhortation defined by the rules of the proem homily. By *Topic*, I do not mean a "Theme" or a "specific topic defined as a primary message communicated by a group of cola under consideration," but the Ethos, Logos or Pathos matrixed and manifest over an entire discourse, such as Theme=A "God Speaks," Theme=B "The Content of God's Witness," Theme=C "The Response in Us." An especially useful tool in Guthrie's discussion is what Guthrie calls *Cohesion Shift Analysis*. This may be defined as the linguistic and semantic dynamics which make paragraphs identifiable. The rest of Guthrie's tools are important in any grammatical, and exegetical enterprise that remembers it is working with a document which has roots in the literary and rhetorical conventions of the early Christian era. Many of these tools were already cited in Addendum 3A for the first chapter but these tools are equally important for the structure of the rest of the epistle.

One final distinction is necessary. While Guthrie was looking for divisions within the book of Hebrews, I will be defending objective boundaries within the sermon.

investigation of Chapter 4 demonstrated that no running commentaries breached the sections outlined above.

Rhetorical Features

Specific features within a given section will often defend a section, though not necessarily mark boundaries. Important features such as inclusions, recapitulations, or changes in the size of discourse units are signposts within a text.

Specific Markers

Some sections have markers indicating that the sermon is moving along a specific outline. These markers may be at the head of a given division, or at the end. For example, Hebrews 2:5 and Hebrews 8:1 announce movement in the sermon. In Section 2, the opening sentence which contains a key word reads, "For He did not subject to angels the world (age) to come, *concerning which we are speaking*" (Hebrews 2:5). Again, in Section 6 he writes, "*Now the main point in what is being said is this. . .*" In both cases, the writer is directing his listeners to the outline of his sermon.

Length of Section

The length of each section in the outline above indicates that not all sections of the sermon are uniform in size. The length of section, such as Section 4, which is composed of only two verses, may prove to be a transition within the outline.

These are some of the additional features which will help us "locate specific divisions in the sermon" or "confirm rough boundaries within the sections of the sermon" or "help locate transitions in the sermon" or even "defend certain sections of the sermon." It is the purpose of this chapter to prove that a defensible outline of Hebrews has been found. This outline will be defended in "broad terms." That means that the specific work of mapping out the structure of sections 2-7 still needs much more attention. Once the skeleton of the sermon has been displayed, Themes = A, B, C will be summarized and given special attention. As the architecture of the epistle is inspected, certain diagrams will be employed to help display the outline.

Section 1 Hebrews 1:1-2:4

Section 1 has a number of features that mark its boundaries. First and foremost, this section has a symmetry of its own. As diagrammed earlier, the writer's artistic sense of

balance motivated him to pay equal attention to the two segments on either side of the Psalm citations. This balance is created on the basis of sounds, syllables, and content.[2]

Periodic Sentence Heb. 1:1-4	**—>**	**Psalm Citations**	**<— Periodic Sentence Heb. 2:1-4**
168 syllables (73 words)	**->**	**Psalm Citations**	**<- 167 syllables (64 words)**
Time/Manner/Audience/Preacher	**->**	**Psalm Citations**	**<- Time/Manner/Audience/Preacher**

The diagram positions the periodic sentences in 1:1-4 and 2:1-4 as bookends around the Psalm citations which lie between them. To be more exact, Hebrews 2:1-4 has two lengthy sentences within its boundaries. One is a rhetorical question to which the other gives reply. This rhetorical question is the last in a series found at the beginning of the sermon. As we move into Section 2 the writer has no more need of them. During the course of this study we also noted the key term "inheritance" which is placed twice into the opening sentence of Hebrews. Not only is this key word at the head of this section, but it also helps frame Section 1 of the sermon by means of a double inclusion.

Hebrews 1:[2— 4] κληρονόμον. . . κεκληρονόμηκεν	[8 Christological Statements]
Hebrews 1:[4—14] κεκληρονόμηκεν. . . κληρονομεῖν	[8 Old Testament Citations]

These inclusions surround important and weighty materials. On the one hand, the catena sandwiches "The Father's Word From Above." In this section the Father alone speaks. The catena assigns all the Old Testament citations to the Father, **Theme=A**. On the other hand,

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[2]Charles H. Talbert, Literary Patterns, Theological Themes, and the Genre of Luke-Acts, (Missoula: Scholars Press, 1974), 1-10. Talbert defines "architecture analysis" as the discipline concerned with formal patterns or architectonic designs that control the arrangement of the material in its larger units. He gives special attention to those scholars who have shown architectonic designs in Homer, Herodotos, Virgil and others. Only a culture which treasured balance in art, sculpture, architecture and literature could grasp Luke's conscientious emphasis on the "ascension" of the Lord. The fact that the "ascension" is balanced in the center of the scale in such a work as Luke-Acts is no accident. This feature is a christological emphasis used not only for aesthetic purposes but also for didactic purposes. In this way the author used the medium of balance and repetition to highlight the Lord Jesus Christ. Only a few scholars have acknowledged this fact.

the inclusion surrounds the confession made of Jesus in Hebrews 1:1-4, **Theme=B**. Just as Theme=A may be found in Hebrews 1:5-14, so now Theme=B can be located in Hebrews 1:1-4, and may be summarized as "Jesus is the Appointed Royal Heir." Since Hebrews 2:1-4 is universally recognized as the first hortatory section of the epistle, the paraenesis, the conclusion to Section 1 of the sermon appeals to the hearers to listen and pay attention to the confession made by the Father concerning His Son, **Theme=C**. Briefly put, Hebrews 2:1-4 may be characterized as "Pay Close Attention to the Confession." As noted earlier, Section 1 is also Trinitarian. It is not that each person of the Trinity is given a voice, but rather, that the opening period moves from the Father to the Son and the closing periods move from the Son to the Holy Spirit. Section 1, therefore, includes all three major Themes which will run through the sermon.

Summary

Key Word:	Inheritance
Theme=A:	The Father's Word From Above
Theme=B:	Jesus is the Appointed Royal Heir
Theme=C:	Pay Close Attention to the Confession
Special Features:	Rhetorical Balance
	Inclusion - 1:2,4,14 inheritance
	Rhetorical Questions Not Found In Section 2
	Trinitarian Invocation in Hebrews 1:1-4 and Hebrews 2:1-4
Scriptural Boundaries:	Catena is confined to this section alone.
	Psalm 2 is the first Old Testament citation (following proem form)

Section 2 Hebrews 2:5-3:2

Section 2 is the only section of the sermon which does not begin with the same word as found in the corresponding christological statement in the opening periodic sentence. Section 2 does begin, however, with a more exact semantic equivalent to *ages*, which is the second key word. It begins with the Greek equivalent οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν, "the world to come, concerning which we are (presently) speaking." The

term *ages* (plural), as indicated earlier, carries the connotation that this present world belongs to two ages. The writer of the sermon wishes to indicate to us that we (the congregational members) are now hearing the term *ages* applied in its eschatological sense. Though not the same word, it still serves to frame the sermon. The use of this alternate word is in keeping with the eschatological nature of the sermon text, and therefore, indicates that a new section is beginning. The specific marker, found in the added words, "about which we are (presently) speaking" supports this sentence as the opening to Section 2, also. Later, in Hebrews, the writer will use the more direct phrase, μέλλοντος αἰῶνος, the coming age (Hebrews 6:5). For the moment, he does not want to sway us away from the eschatological hope of an incarnate king who will subject "all things" under his feet in the age to come. William Lane writes, "the most striking feature of the vocabulary is the turning away from the language sanctioned by the LXX towards an idiomatic hellenistic diction."[3] One might suggest that the final verse of Section 2 found in Hebrews 3:2 is a crude inclusion based upon the key word, "inhabited world to come," οἰκουμένην τὴν μέλλουσαν and ὅλῳ τῷ οἴκῳ αὐτοῦ "over all his house," which further blocks out Section 2 as I have proposed.

The scriptural boundaries do not cross the boundaries of Section 2. They do, however, have something vital to contribute. Each of the four scriptures are related to the "royal" office given to mankind. All the Old Testament scriptures in Section 2 are also surrounded by the important inclusion,

οὐ γὰρ ἀγγέλοις ὑπέταξεν. . . Hebrews 2:5
οὐ γὰρ δήπου ἀγγέλων. . . Hebrews 2:16.

Psalm 8 does not primarily speak of Jesus' rule, but rather of any human king in royal office,

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[3]William L. Lane, Hebrews 1-8, Bible Word Commentary Series, no. 47, (Dallas: Word Books, 1991), 35.

though one day the messianic king would be enthroned. In Addendum 2A, the allusion of Herod Aggripa I reading the king's pericope was shown to be behind the image of Hebrews 2:5-16. Some commentaries note that Hebrews 2:5-16 has little or nothing to do with the age to come.[4] The contrary is perhaps more true. Hebrews 2:5 with its special marker brings our thoughts back to the sermon text, the king's pericope. If, as I suggest, the allusion in this chapter is related to Herod Aggripa I, our thoughts are temporarily turned to an earthly king. The writer is treating as important the historical framework of the sermon text. The anonymous speaker of Psalm 8 would have us think in terms of human kings for one purpose only. He wishes to point out that Jesus, the human king, was born of a virgin of Judah's line. He is the high priest who makes men holy. The illustration of Herod is used so that the eschatological truth would be heightened by the contrast. Then the further allusion to Jesus speaking (Theme=A) in the midst of the Tabernacles festival congregation is an affirmation that Jesus not only became man, but has fulfilled the eschatological promise of Psalm 8. **Theme=A** represented by Hebrews 2:8-16 is summarized by "Jesus the Incarnate Word speaks below." This Son of man was appointed (Hebrews 3:1) heir and human king, and in the age to come will subject all things under his feet, though for the moment it presently looks as if human rulers govern.

Our hope is fixed upon Jesus who is faithful over all his house (Hebrews 3:1-2). This is the paraenetic portion of Section 2. **Theme=C** is found in Hebrews 3:1-2. There, we are exhorted to "Consider Jesus, Our Confession." Hebrews 3:1-2 in the Greek may be presented as follows,

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[4]Harold W. Attridge, The Epistle to the Hebrews, (Philadelphia: Fortress Press, 1989), 72. "The text, on the surface, hardly says anything about the subjection of the world to come."

Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν, πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν ὡς καὶ Μωϋσῆς ἐν [ὅλῳ] τῷ οἴκῳ αὐτοῦ.

Therefore, holy brothers, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession, being faithful to Him who appointed Him, as Moses was in all his house.

The Greek text makes it clear that the reference points for this exhortation belong with the material previous to it rather than the material which follows. "Holy brothers" is a reference to Hebrews 2:11-13, for we are named brothers by Jesus who declares us brothers three times. We are "partakers of His heavenly calling," announced in Section 1, but ours because of Jesus' incarnation (Hebrews 2:14). We are to "consider Jesus," his name, which is used in Hebrews 2:9 for the first time, and we are to consider Jesus who was sent as "apostle" (a term appropriated from Psalm 22; Hebrews 2:12),[5] and "high priest" (Hebrews 2:17) of our confession. Jesus was "faithful" (Hebrews 2:17) to the One who appointed Him, as "Moses" (one-word link to Section 3) was over "all his house" (an inclusion with key word at 2:5).

Albert Vanhoye has long proposed that Hebrews 3:1-2 which I include in Section 2 belonged to an inclusion which "opened in Hebrews 3:1 and closed in 4:14."[6] One cannot deny that a connection between Hebrews 3:1 and Hebrews 4:14 exists, but one does not need to concur that it is an inclusion. Instead, it should be characterized as a repetition. This repetition will also appear in Section 3. This repeated portion of Hebrews is also paraenesis. As a result we will see that Sections 1, 2, 3 all end up on a note of exhortation, framed much the same way. Hebrews 3:1-2 and Hebrews 4:14 may be compared as follows,

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[5]Attridge, Epistle to the Hebrews, 107.

[6]Albert Vanhoye, La structure littéraire de l'Épître aux Hébreux, (Bruges, Belgium and Paris, France, 1963), 54.

> "For this reason we must pay much closer attention to what we have heard." (the **confession** just considered) Hebrews 2:1-4 ends Section 1;
>
> "Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our **confession** (τῆς ὁμολογίας ἡμῶν)." Hebrews 3:1-2 ends Section 2;
>
> "Since then we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast to our **confession** (τῆς ὁμολογίας)." Hebrews 4:14 ends Section 3.

The confession to which this concluding paraenesis refers, is found in the preceding two verses. Theme=B is found in Hebrews 2:17-18 where we have the confession related to Jesus and his royal and priestly incarnation. **Theme=B** may be characterized as "Jesus Rules the Ages and Calls Us Brothers." Hebrews 2:17-18 reads,

> For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. Because he himself suffered when he was tempted, he is able to help those who are being tempted.

Summary

Key word:	Semantic equivalent "The world (age) to come"
Theme=A	Jesus the Incarnate Word Below
Theme=B	Jesus Rules the Ages and Calls Us Brothers
Theme=C	Consider Jesus Our Confession
Special Marker:	"about which we are (presently) speaking"
Repetitions:	concluding paraenesis for Sections 1, 2, 3
Rhetorical Features:	inclusion around 4 OT passages (Hebrews 2:5,16)
	rough inclusion about Section 2 (Hebrews 2:5,3:1)

Section 3 Hebrews 3:3-4:14

Section 3 is headed by the key word *glory* (δόξης) and one of its semantic equivalents, honor (τιμὴν). Hebrews 3:3 reads,

> Jesus has been found worthy of more *glory* than Moses,
> just as the builder of a house has greater *honor* than the house itself.

The use of the semantic equivalent in the opening line of Section 3 also supports my

conviction that Section 2 begins with a semantic equivalent. The writer frequently utilizes the rhetorical feature of pairing semantic equivalents as demonstrated in the artistic analysis encountered in Addendum 2A.

Section 3 places emphasis upon Moses, so it is clear that we are again moving back to the sermon text as Section 3 begins. Now another example from Deuteronomy is introduced into the argument of Hebrews. After all, it was faithful Moses who was placing the mantle of authority on Joshua, who succeeded Moses. Jesus, we are told, has more glory and greater honor than the servant Moses. This typology is made extremely clear by the reference in Hebrews 3:5-6,

> καὶ Μωϋσῆς **μὲν** πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ **ὡς θεράπων**
> εἰς μαρτύριον τῶν λαληθησομένων,
> Χριστὸς **δὲ ὡς υἱὸς** ἐπὶ τὸν οἶκον αὐτοῦ·
> οὗ οἶκός ἐσμεν ἡμεῖς,
> ἐάν [περ] τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος κατάσχωμεν.
>
> Moses was faithful as a servant in all God's house,
> testifying to what would be said in the future.
> But Christ is faithful as a son over God's house.
> And we are his house,
> if we hold on to our courage and the hope of which we boast.

Hebrews 3:6 brings to a conclusion the confession made about Jesus in Hebrews 3:3-6. This portion of Section 3 represents **Theme=B**. Theme=B supports the following confession of Jesus, "The Glory of Jesus Rests Over His People." Jesus has greater glory, as our periodic sentence indicates, "Jesus is the radiance of God's glory" and the exact representation of his nature. (Hebrews 1:3)."

The scripture proofs which follow support this confession of Jesus. The writer now alternates between scripture quotation and explanation, between the Holy Spirit speaking and exegesis. The typology between Moses and Jesus allows the writer to introduce his scriptural proof from Psalm 95. The scriptural boundaries of Psalm 95 fit perfectly into the boundaries

of Section 3 and support the Holy Spirit who testifies to Jesus today. Hence. **Theme=A**, "The Holy Spirit's Word Today" is found in Section 3 in Hebrews 3:7-4:13. We have noted that **Theme=C** ends Section 3 and may be characterized by the phrase, "Hold Fast to Jesus Our Confession." Once the opening confession (Theme=B) is made, the exposition and scripture references alternate as the writer moves from Hebrews 3:7 to Hebrews 4:13. Hebrews 4:14, therefore, concludes with a piece of exhortation for Section 3 and, as noted, is a repetition of the paraenetical conclusion found at the end of Section 2.

Hebrews 4:14 is complicated by one other important fact. Wolfgang Nauck maintained that a dynamic parallel between Hebrews 4:14-16 and Hebrews 10:19-23 is "the most striking use of *inclusio* in Hebrews."[7] Following Nauck's insights, Guthrie was able to refine and expand the parallel between Hebrews 4:14-16 and Hebrews 10:19-23. Both Guthrie and Nauck would maintain that this inclusion is so significant that any definitive outline to Hebrews must address this parallelism. I maintain that this is not an inclusion so much as a repetition. Hebrews 4:14 marks the end of the paraenesis for Section 3, while paralleling the end of Section 2. It seems clear that this is a repetition and not a bracketing of materials. Hebrews 10:19-23 likewise is not an inclusion but a clear transition for Section 6, even as Hebrews 4:15-16 is for the sermon. A close look at Section 6 indicates that a transition occurs at 10:19 after the lengthy exposition. The largest paraenetical section of Hebrews follows. This is also **the** classic dividing point between exposition and paraenesis marked by those who followed the Simple Divison Outline characterized by Thomas Aquinas in the opening chapter. This resumption of paraenesis occurs only once the Father, the Son and the Holy Spirit have spoken in Section 6. Does the repeated refrain indicate a transition?

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[7]Guthrie, Structure of Hebrews, 79.

Does the repeated refrain mark the end of the Triune God's speaking in Section 6? Is it a signal that the sermon is now moving to an application of what was said, the paraenesis? I believe so. Guthries' diagram between Hebrews 4:14-16 and 10:19-23, as a result, must be redrawn. See Figure 6.1. We do not find at Hebrews 10:19-23 a mere inclusion but a major recapitulation of all the previous paraenetic sections which conclude Sections 2, 3, 4 and 5 of the address. This recapitulation demonstrates that the writer was consciously aware of the outline he was constructing.

One final observation may be made about the first three sections as they come to a close. Sections 1, 2, 3 are uniform in length. This may also be due to the writer's keen sense of balance noted throughout this study. As Section 4 is considerably shorter in length, and Sections 5, 6 are much longer, the balance noted in Sections 1, 2, 3 comes to an end, even as the third person of the Trinity finishes speaking.

Summary

Key Word:	Glory/Honor
Theme=A	The Holy Spirit's Word Today
Theme=B	The Glory of Jesus Rests Over His People
Theme=C	Hold fast to Jesus Our Confession
Scriptural Boundaries:	Psalm 95 found exclusively in this section.
Repetition:	Closing paraenesis for sections 1, 2, 3
Rhetorical Features:	Semantic equivalent for glory
Length of Section:	Sections 1, 2, 3 of equal length

FIGURE 6.1: The Recapitulation of Hebrews 10:19-23

Section 6 Hebrews 10:19-23	Section 2 Hebrews 3:1-2	Section 3 Hebrews 4:14	Section 4 Hebrews 4:15-16	Section 5 Heb.6:18-20
Ἔχοντες οὖν, ἀδελφοί, παρρησίαν	Ὅθεν, ἀδελφοὶ	Ἔχοντες οὖν...	οὐ γὰρ ἔχομεν..οὖν παρρησίας	ἔχομεν...
εἰς τὴν εἴσοδον τῶν ἁγίων...	ἅγιοι			εἰσερχομένην εἰς τὸ ἐσώτερον
Ἰησοῦ,...	Ἰησοῦν	Ἰησοῦν		Ἰησοῦς
...διὰ τοῦ καταπετάσματος τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ,		διεληλυθότα τοὺς οὐρανούς,		τοῦ καταπετάσματος
καὶ ἱερέα μέγαν	ἀρχιερέα	ἀρχιερέα μέγαν	ἀρχιερέα	ἀρχιερεὺς
ἐπὶ τὸν οἶκον τοῦ θεοῦ,	τῷ οἴκῳ αὐτοῦ	τὸν υἱὸν τοῦ θεοῦ		
προσερχώμεθα μετὰ...			προσερχώμεθα μετὰ...	
...ἐν πληροφορίᾳ πίστεως				
...κατέχωμεν		κρατῶμεν		κρατῆσαι
τὴν ὁμολογίαν...	τῆς ὁμολογίας ἡμῶν,	τῆς ὁμολογίας		

Section 4 Hebrews 4:15-16

Section 4 by its very length (2 verses) marks itself as transitional. Written out, Section 4 looks like this,

> οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν,
> πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας.
> προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος,
> ἵνα λάβωμεν ἔλεος καὶ χάριν εὕρωμεν εἰς εὔκαιρον βοήθειαν.
>
> For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in all things, just as we are -- yet was without sin.
> Let us then approach the throne of grace with confidence,
> so that we may receive mercy and find grace to help us in our time of need.

Despite this section's size it contains the same features as do the other sections. In fact, this section displays a great amount of individual autonomy. Section 4 begins, as do all the major sections of Hebrews with the key word, in this case *all things* - κατὰ πάντα. Even though the key word *all things* does appear in Hebrews 4:15-16, it does not have any theological connection to the christological statement, "Jesus sustains all things by his powerful word." That there is no congruity may alert the listener to the transition. Similarly, a careful analysis of the Greek in Hebrews 4:15 shows that a second word from the christological statement δυνάμεως is imbedded in Hebrews 4:15 δυνάμενον, though it, too, is used in an entirely different context. Guthrie has stated,

> The role of 4:14-16 has also been disputed. Wolfgang Nauck, F. F. Bruce, and Franz Joseph Schierse understand the passage to form the introduction to the following section of Hebrews. Alexander Nairne, Gyllenberg, and George Buchanan consider it the conclusion to the section which precedes it. Vaganay, Vanhoye, Spicq, and Harold Attridge, rejecting 4:14-16 as a primary dividing point, all place it at the middle of the book's second movement. These commentators variously understand the section on Christ's highpriesthood to begin at 3:1 (Vaganay, Vanhoye [1979] and Spicq), 4:14 (Nauck and Bruce), 5:1 (Gyllenberg and Buchanan), and 7:1 (Swetnam).[8]

The outline presented in this dissertation indicates that there is a reason for the split vote.

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[8]Guthrie, Structure of Hebrews, 23.

Hebrews 4:15-16 is an independent unit. In it neither the Father, the Son nor the Holy Spirit speak. **Theme=A** is therefore, "God is Silent." **Theme=B** is marked by verse 15 and may be summarized as "Jesus Our Sympathetic High Priest Who Was Tempted in All Things Without Sin." **Theme=C** is marked by verse 16, and may be characterized by the phrase "Draw Near to the Throne of Grace." Each Section of the sermon thus far has ended upon a note of paraenesis. Section 4 ends no differently.

This transition may signify that the second portion of the sermon may move in another direction in form, subject matter, even length from this point on. I maintain that Part A reflects in size and shape, the opening two clauses of the periodic statement found in Hebrews 1:1-2a. More importantly, I maintain that Part B reflects in both size and shape the christological statements in Hebrews 1:2b-4.

Summary

Key Word:	All Things
Theme=A:	God is Silent
Theme=B:	Jesus Our Sympathetic High Priest Who Was Tempted in All Things Without Sin
Theme=C:	Draw Near to the Throne of Grace
Length of Section:	2 verses
Rhetorical Features:	Repetition of paraenesis Section 1, 2, 3, 4

Section 5 Hebrews 5:1-7:28

Section 5 begins with a lengthy stylized sentence of 47 words. It contains the key word, *sin*. The last word in this sentence, *sin* (ἁμαρτιῶν), is carefully and deliberately placed as the last word in this sentence. Its grammatical form is identical in every way to the word found in the fifth christological statement, *sin* (ἁμαρτιῶν, Hebrews 1:3). In fact, the same form of the word sin is used twice in the opening sentence of Section 5.

The writer does, however, not want to frame this section with the word sin alone.

Guthrie has noted the important *inclusio* between Hebrews 5:1-3 and Hebrews 7:27-28. He writes,

> With Hebrews 5:1-3 the author begins his new section with a generalized statement concerning the *appointment* (καθίσταται) of a person to the office of high priest under the old covenant law. Although undetected by Albert Vanhoye, this statement finds an echo at 7:26-28. The parallels between these two passages may be displayed. Both passages deal with the concept of appointment to the office of the high priest. . . . Thus the author crafts an *inclusio* which brackets the section running from 5:1 through 7:28.[9]

The inclusion marks another comparison between the old order priesthood and Jesus after the order of Melchizedek. This *inclusio* was drawn by Guthrie in this fashion.

FIGURE 6.2: George H. Guthrie's Inclusion for Hebrews 5:1-3 and 7:26-28

Hebrews 5:1-3	**Hebrews 7:26-28**
Πᾶς γὰρ ἀρχιερεὺς...	Τοιοῦτος γὰρ... ἀρχιερεύς...
ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται...	ὁ νόμος γὰρ ἀνθρώπους καθίστησιν...
προσφέρῃ δῶρά τε καὶ θυσίας...	θυσίας
αὐτὸς περίκειται ἀσθένειαν...	ἔχοντας ἀσθένειαν...
καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ αὐτοῦ προσφέρειν περὶ ἁμαρτιῶν.	πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας τοῦ λαοῦ...

This is not the only inclusion around this section. Another significant parallel forms between Hebrews 4:16 and Hebrews 8:1. These two verses act as bookends to Section 5. The word "throne" is also found in both verses. This word was significant in demonstrating the

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[9]Guthrie, Structure of Hebrews, 82.

symmetry between the fifth christological statement and Psalm 45. I argued that a semantic equivalent to the phrase "cleansing from sin" was found in Psalm 45. When I tried to establish a link between the word "cleansing from sin" in the fifth christological statement I argued that "throne" helped align and cement the relationship between the period and the catena. Is this *inclusio* around Section 5 coincidental? I believe that the writer is confirming the connection made between "cleansing from sin" and "throne" which came to light earlier in this presentation.

We have already noted that Psalm 2 and Psalm 110 figure prominently in Section 5, too. Since Hebrews 4:15-16 indicated a transition, the writer makes certain that the new direction in the epistle is not missed. This recapitulation in the form of a small catena sets the stage for the entire discussion which follows. The scriptures which follow in this section come largely from Psalm 110:4 and the running commentary fits neatly into the boundaries of Section 5.

Each of the major Themes is found in Section 5. **Theme=A**, compressed into the phrase "God Makes An Oath Concerning Melchizedek-Jesus," (Hebrews 5:1-10) converges around Psalm 110:4. The Father underscores his basic confession that "Jesus is Appointed to Purify Sins," (Hebrews 7:1-28) **Theme=B**. This saving work of Jesus is highlighted by the comparison of Jesus, who is according to the order of Melchizedek, with the Old Testament institution of high priest. **Theme=C** is wedged right between this major contrast in Hebrews 5:11-6:20. Theme=C may be summarized as "Let Us Press On to Maturity With Our Hope Anchored Within the Veil," emphasized particularily in the last two verses of the paraenesis. Figure 6.1 demonstrates that words taken from the paraenesis are also used in the recapitulation found in Section 6. It is also interesting to note that in the first three sections the paraenesis came at the end of each section. Since the transition was established in

Hebrews 4:15-16, I noted that the pattern may shift. Indeed it does, for in Section 5 the paraenesis comes in the middle of the section and in Section 6 the main preaching thrust begins in the middle of the section. The center of Section 5 may be placed at 6:19-20 and for Section 6 the center may be placed at 10:19-20.

In his text-linguistic analysis of Hebrews, Guthrie details the various types of transitions that one finds in Hebrews. Particularly supportive of the outline presented here is his diagram of parallel introductions between Hebrews 5:1-7:28 and Hebrews 8:3-10:18. Lane summarizes Guthrie's findings,

> The writer makes use of roughly parallel statements at the beginning of two successive units of discourse to effect a transition. In 5:1, for example, he states that, "every high priest elected from among men is appointed to act on their behalf in the service of God to offer both gifts and sacrifices for the purging of sins." That statement is reiterated with only slight variations at 8:3. . . . The parallel introduction serves to alert the auditors to the flow of the argument and its development.[10]

This is an excellent confirmation of the outline presented here. An explanation may now be given as to why the author has a two verse interlude before the parallel introduction occurs. First, the writer wishes to assert in these two verses that a new section is beginning (see below) and secondly, he repeats the christological statement from Hebrews 1:3 virtually in its entirety to declare with these key words and heading that the major section of his epistle is about to begin. Guthrie diagrams the parallel introduction of Sections 5 and 6 in the following way,

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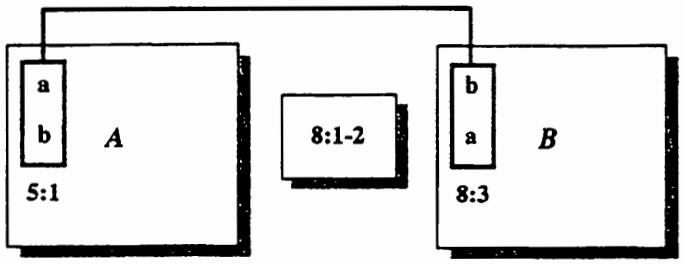
[10]Lane, Hebrews 1-8, xciv.

FIGURE 6.3: The Parallel Introductions Used in Heb. 5:1 and 8:3[11]



Summary

Key Word:	Sins (2x)
Theme=A:	God Makes a Covenant Oath With Melchizedek-Jesus
Theme=B:	Jesus is Appointed to Purify Sin
Theme=C:	Let Us Press On to Maturity With Our Hope Anchored In the Veil
Rhetorical Features:	repetition of paraenesis Section 1, 2, 3, 4, 5
	paraenesis in the middle of section
	inclusion 5:1-3 and 7:26-28
	inclusion the word "throne" (4:16; 8:1)
	parallel introductions 5:1 and 8:3

Section 6 Hebrews 8:1-13:1

Section 6 begins with the repetition of the sixth christological statement found in Hebrews 1:3. Hebrews 8:1 and Hebrews 1:3 may be paralleled in this fashion,

ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς Hebrews 8:1
ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς Hebrews 1:3

In chapter 5 I maintained that the expression "right hand" was the key word which was responsible for the symmetry between the period and the catena. The writer does not wish

[11]Guthrie, Structure of Hebrews, 104.

that the opening to his main section be missed. All the rhetorical tools are available to him, including a main heading, inclusion, key words, parallel structures and these are marshalled to formally identify Section 6.

Section 6 is also divided into two segments. It divides along the lines of exposition and exhortation. The dividing point is marked by the major recapitulation at Hebrews 10:19 where the writer makes his transition from exposition to paraenesis. Interesting features belong to both halves of Section 6. In the first half of Section 6, the Father, Son and Holy Spirit will have spoken by the time the transition occurs. They give their witness as persons of the Trinity to the new covenant (Jeremiah 31) established through the blood of Jesus. The scriptural boundaries of Jeremiah 31 are only found in this first half of Section 6. Moses also speaks in the first half of Section 6. His own expression, "This is the blood of the covenant" begs a comparison to Jesus' own words. If every covenant is established by blood, then the heart of the epistle recalls and expects the listener to follow Jesus' own words of institution, "This is the new covenant in my blood" (Matthew 26:26-29; Mark 14:22-25; Luke 22:14-23; 1 Cor. 11:25). While the Triune God ratifies the New Covenant in Jesus' blood in the first half of Section 6, in the second half of Section 6 the covenant people of God move toward God's throne to hear him speak and to taste the "good things."

The covenant people of God are not at the beginning of their desert wanderings but are, as the sermon text states, at the brink of the promised land and at that historic point where Jesus-Joshua leads them into the promised land. Thus, the scriptural boundaries of the second half deal with three things, as adopted from Rafael Gyllenberg.[12] These three things

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[12]Rafael Gyllenberg, "Die Komposition des Hebräerbriefs," Svensk Exegetisk Årsbok 22-23 (1957-1958): 145-146. It must also be noted that in the final outline we have adapted R. Gyllenberg's outline in this matter.

may be titled, "The Church's Way of Faith," and include the following,

1. The Trip of Heavenly Glory Approaches (Hebrews 10:19-39),
2. The Faith and Its Witnesses (Hebrews 11:1-40), and
3. The Continual Trip in Persistent Faith (Hebrews 12:1-29).

A number of scriptures are employed from every division of the Old Testament (Deuteronomy 32, Habbakuk 2, Proverbs 3, Exodus 19, Haggai 2). Some Old Testament scriptures are without introductory formulas (Habbakuk 2; Hebrews 10:37). Many witnesses give their testimony to the new covenant established in Jesus Christ. Moses and Jesus are given voice in a number of passages and the typology between Mount Sinai and the New Jerusalem is clear. The pilgrims of faith approach Jesus' throne. There they meet in the general assembly and await to hear the eschatological word from their leader, Jesus. The inference to the Lord's Supper is also clear. The believers eat bread and wine as Abraham did with Melchizedek and receive His true body and blood, the "good things" offered by Jesus' entrance into the Holy of Holies (Hebrews 9:11-14). This blood can cleanse their consciences and preserve them until they enter his presence permanently. Once again, the king's pericope comes to mind, as does the general nature of liturgical worship. Jesus, who has been given the scriptural titles of king and priest will speak. Even as Jesus spoke (speaks) the words of institution historically at his death, today, he will speak and does speak (in these last days) in the midst of the congregation. Jesus will speak the festival pericope. This pericope will be the focus of the scripture passages in the final, seventh section of Hebrews.

Each of the three major themes are also found in Section 6. **Theme=A** may be represented as "God the Father, Son and Holy Spirit Address Us as Sons of the Covenant" (Hebrews 8:3-10:18) **Theme=B** taken from Hebrews 8:1-2 may be capsulized as "Jesus Our High Priest Has Taken His Seat at the Right Hand of the Throne of God Having Offered Himself for the Sin of the People." **Theme=C** is clear by applying the proper analogy to

Moses' words. As God's people "We Confess This is the Blood of the New Covenant."

Summary

Key Word:	The entire sixth christological phrase is repeated
Theme=A:	God the Father, Son and Holy Spirit Address us as Sons of the Covenant
Theme=B:	Jesus Our High Priest Has Taken His Seat at the Right Hand of the Throne of God having offered Himself for the Sin of the people
Theme=C:	This is the Blood of the New Covenant
Rhetorical Features:	major recapitulation at Hebrews 10:19 of Sections 2, 3, 4, 5 recapitulation marks transition and two halves of Section 6 paraenesis in the middle of section parallel introductions 5:1 and 8:3
Special Markers:	section heading
Scriptural Boundaries:	Jeremiah 31 fits into the first half of section Father, Son and Holy Spirit witness new covenant in first half

Section 7 Hebrews 13:2-25

The final section of Hebrews returns again to the theme of angels ἀγγέλους. With this key word the epistle comes full circle. The final section is much the same length as sections 1, 2, 3. As the sermon comes to a close, the preacher meets the expectations of those who are assembled at the synagogue. As prescribed by the proem homiletical form, the writer introduces the final scriptures and prepares the listeners to hear the comforting eschatological word from God. The scriptures included in this section are taken from Deuteronomy 31 and Psalm 118 respectively and define the sermon text and the occasion of the sermon as outlined in Addendum 2A. As expected, the sermon text is cited with a single verse from Deuteronomy 31 (Torah), "Never will I leave you; never will I forsake you." These words, God's own words, are spoken by Jesus alone. As Jesus speaks, His holy ones respond. With Jesus the Lord, as their mediator, the new covenant people of God could respond confidently and directly to Him. Theologically, as well as historically, Jesus tore the veil (Mark 15:38; Luke 23:45) that separated them from the Father, and he secured the "good

things" by entering the holy of holies (Hebrews 9:11-22) with his own once-for-all sacrifice. As a result, God's people resound with faith, hope and confidence, "The Lord is my helper; I will not be afraid. What will man do to me?" This is a liturgical response to their savior.

The verses which immediately follow these scripture verses have some unexpected advice. Yet this advice is in keeping with the proem form.[13] It was a known practice within the synagogue to summarize the homily immediately following the Torah or Haftarah reading. The summary found in Hebrews 13:7-9 is in keeping with this practice and summarizes the three themes identified in the sermon. First, we are to "remember (and imitate) those who led you (God, Moses, Joshua, men of faith), who spoke the word of God to you" (Hebrews 13:7) - **Theme=A**. Secondly, we are reminded of the great confession, "Jesus Christ the same yesterday and today, yes and forever" (Hebrews 13:8) - **Theme=B**. Thirdly, "Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace" (Hebrews 13:9) - **Theme=C**. It is obvious with the words which follow, that Hebrews is an exhortation centered in the gospel. It is also an exhortation which is part and parcel of the liturgy. Section 7 maintains that the service of this synagogue ended with the Lord's supper (Hebrews 13:10), praise (Hebrews 13:15), prayer (Hebrews 13:18), and a benediction (Hebrews 13:20) followed by sundry announcements (Hebrews 13:22-25).

The three major themes of the exhortation are also expectedly present. They may be summarized as,

Theme=A	Jesus said. . . (Deuteronomy 31),
Theme=B	Jesus Christ the same yesterday, today and forever,
Theme=C	We confidently respond. . . (Psalm 118).

[13]See page 17 above for characteristic features of a proem homily.

Summary

Key Word:	Angels
Theme=A:	Jesus said. . . (Deuteronomy 31)
Theme=B:	Jesus Christ the same yesterday, today and forever
Theme=C:	We confidently respond. . . (Psalm 118)
Genre:	concludes with 1 verse from Torah
Length of Section:	equal to Section 1, 2, 3

The Outline to Hebrews' Exhortation

The key words: *inheritance*; *ages*; *glory*; *all things*; *cleansing of sin*; *the right hand*; and *angels* are the compass and rudder for the exhortation found in Hebrews. With the aid of these key words it has been possible to see the outline of Hebrews from its keel to its mast. The writer has assimilated edifying materials to build his sermon and, far from seeing his brothers be shipwrecked, he desires deeply to bring them safely to distant harbor. Van Oesterzee once said,

> The preacher of the word of God is likened to a vessel setting sail for distant harbor. The science of homiletics equips it with a rudder and compass, but the wind that swells the sails must come from above. No human art or science can take the place of God's spirit; nevertheless without the rudder and the compass **of art** the ship will [likely] never reach port.[14]

In the presentation to this point we have noted how the proem genre has given birth to the shape of Hebrews, both in its outline and its content. As we moved through the seven sections of Hebrews the structure was authenticated. This authentication was not established on mere word order alone, though the fact that the writer uses this same key twice is impressive, but it has been demonstrated that structure could be substantiated on a number of grounds. The individual sections were affirmed by the speaker, they were ratified by the span of the Old Testament running commentaries, and they were affirmed by the inclusions,

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[14]M. Reu, Homiletics: A Manual of the Theory and Practice of Preaching, (Minneapolis: Augsburg Publishing House, 1924), 19, [added comment].

repetitions, word order, recapitulations, and every other baptized rhetorical tool. The examination of the seven sections of the homily also demonstrated how the periodic sentence and to some degree the sermon text were ever-present partners to the writer's task. While the sermon text gave substance to the writer's argumentation, the periodic sentence gave direction to the sermon. Hence, holding the key to the outline and knowing the sermon text, has made it possible to demonstrate the relationship between structure and content. This relationship has already been diagrammed, but may now be presented in a more detailed manner.

Intregal to the writer's task was his basic theme. This he stated in his opening period. His 73 well-crafted words provided unity, order, and completeness.[15] The key words preserve Hebrews' *order* both for Section 1 and for the entire sermon. Its *unity* is centered in preaching Christ accompanied by the exhortation to remember the confession of Christ in baptism and in the Lord's Supper. The *completeness* is manifest in making the connection between old and new truths, expressed in Hebrews in a typological manner.

The writer wedded both form and content in the address. As a result, the three major themes identified in this sermon were woven together. Both the writer's trinitarian and christological, even liturgical assumptions, played a large role in giving voice to God in the sermon. **Theme=A** as demonstrated earlier, was not a contrived theme but one based upon a pericope which has the king speak to his assembled people. It is also based upon a common preaching form which gave God a concluding eschatological, even dramatic, voice. Theme=A therefore may once again be outlined in the following way,

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[15]Reu, Homiletics, 19; M. Reu maintained that unity, order and completeness are the three basic ingredients to a well-crafted sermon structure. These items correspond roughly to the threefold qualities "firmness, utility, and delight" which are used by architects to evaluate their structures.

FIGURE 6.4: Hebrews' Outline According to Theme A

Section 1	Hebrews 1:1-2:4	The Father's Word From Above
Section 2	Hebrews 2:5-3:2	Jesus the Incarnate Word Below
Section 3	Hebrews 3:3-4:14	The Holy Spirit's Word Today
Section 4	Hebrews 4:15-16	God is Silent
Section 5	Hebrews 5:1-7:28	God Makes An Oath Concerning Mechizedek-Jesus
Section 6	Hebrews 8:1-12:29	God the Father, Son and Holy Spirit Address Us As Sons of the New Covenant
Section 7	Hebrews 13:2-25	Jesus Himself Speaks and His People Respond

Theme=B The confession of Christ was also woven into the fabric of Hebrews. To understand the full significance of the christological themes within the outline one must be able to keep the periodic sentence in view. This is perhaps the single greatest influence upon the sermon's unity. Closely associated with the opening period is the sermon text for which the periodic sentence was written. Many proposed outlines for Hebrews' exhortation have been presented in the past, but are there any outlines which keep the basic sermon text in view? In the search for the elusive structure of Hebrews, some very interesting outlines have been advanced. Among them, is the outline of R. Gyllenberg. It is an outstanding outline in search of a text. Rafael Gyllenberg's outline is presented below in Figure 6.5:[16]

FIGURE 6.5: The Outline of Rafael Gyllenberg

I. Christ as our Guide to Salvation	1,1-2,18
A. The Definitive Revealer	1,1-4
B. The Enthronement of the Revealer	1,1-14
C. *Invitation to Receive the Revelation*	2,1-4
D. Incarnation and Conquest of the Revealer	2,5-18
II. The Wandering People of God	3,1-4,16
A. *Christ Superior to Moses*	3,1-6
B. *The Imitation of Christ*	3,7-4,13
C. *The Confidence to Achieve Salvation*	4,14-16

[16]Key: Exposition - Normal type Exhortation - Italics

III. Christ as Our High Priest	5:1-10:18
A. Christ as Our High Priest According to the Old System	5,1-10
B. *The Spiritual Backwardness of the Reader*	5,11-6,20
C. Christ as Our High Priest According to the order of Melchizedek	7,1-28
D. Christ our Heavenly High Priest	8,1-10,18
IV. The Church's Way of Faith	10,19-12,29
A. *The Trip of Heavenly Glory Approaches*	10,19-39
B. *The Faith and Its Witnesses*	11,1-40
C. *The Continual Trip in Persistent Faith*	12,1-29

V. Final Exhortation and Conclusion

If ever there was a sermon outline which begged for a sermon text, it is that of R. Gyllenberg who has anticipated the sermon text in Deuteronomy 31 with his astute outline. Remarkably, he was able to identify many of the same divisions within the sermon as presented here. Was this in part due to some sense that Deuteronomy held the underlying sermon text? Did his outline develop the way it did because of his attention to what was said about Jesus in the exposition? Or was it his attention to exhortation? Or both? In any case, Gyllenberg's outline (presented above) is remarkably similar to Theme=B presented here,

FIGURE 6.6: Hebrews' Outline According to Theme B

Section 1	Hebrews 1:1-2:4	Jesus is the Appointed Royal Heir
Section 2	Hebrews 2:5-3:2	Jesus Rules the Ages and Calls Us Brothers
Section 3	Hebrews 3:3-4:14	The Glory of Jesus Rests Over His People
Section 4	Hebrews 4:15-16	Jesus is Our Sympathetic High Priest Who Was Tempted in All Things Without Sin
Section 5	Hebrews 5:1-7:28	Jesus is Appointed to Purify Sins
Section 6	Hebrews 8:1-12:29	Jesus Our High Priest has Taken His Seat at the Right Hand of the Throne of Majesty Having Offered Himself For the Sins of the People
Section 7	Hebrews 13:2-25	Jesus Christ the same Yesterday, Today and Forever

Theme=C also is woven into the fabric of Hebrews. Scholars such as Wolfgang Nauck and George H. Guthrie have spent considerable energies outlining the sermon on the basis of paraenesis. Wolgang Nauck drew his outline from the paraenesis as illustrated in Chapter 1. His outline emphasized, rightly, the purpose and function of the exhortation. George H. Guthrie has articulated the purpose and function of paraenesis in Hebrews. The purpose of paraenesis he summarizes,

> Simply put, the purpose of the book of Hebrews is to exhort the hearers to endure in their pursuit of the promised reward, in obedience to the Word of God, and especially on the basis of their new covenant relationship with the Son. The overlap between the expositional and hortatory material in the book lies in the relationship of the community to whom God has spoken His word, with the Son, of whom and to whom, God has also spoken. In the expositional units the discourse deals with information about the Son. In the hortatory units the author turns to his hearers' relationship with the Son that they have a superior basis of taking the desired action.[17]

The function of paraenesis according to Guthrie is.

> Through the reiteration of central motifs - by encouraging words, warnings, and examples - the author hammers home repeatedly the reward of a right decision on the part of the community and the punishment awaiting those who make a bad decision. The primary function of the hortitory material is emotional rather than educational. Here he does not simply seek to build the hearer's knowledge of a particular topic. Rather, he attempts to challenge his hearers to right action, eliciting an emotional response from them.[18]

George Guthrie stated in his conclusions that he hoped discussions to the complex structure of Hebrews would move to clarify its discourse.[19] His specific discussion of the purpose and function of paraenesis strike a resounding chord with the sermon text and not unexpectedly with Theme=C. Theme=C may now be presented to underscore the writer's emphasis,

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[17]Guthrie, Structure of Hebrews, 143.

[18]Guthrie, Structure of Hebrews, 139.

[19]Guthrie, Structure of Hebrews, 146.

FIGURE 6.7: Hebrews' Outline According to Theme C

Section 1	Hebrews 1:1-2:4	Pay Close Attention to the Confession
Section 2	Hebrews 2:5-3:2	Consider Jesus Our Confession
Section 3	Hebrews 3:3-4:14	Hold Fast to Jesus Our Confession
Section 4	Hebrews 4:15-16	Draw Near to the Throne of Grace
Section 5	Hebrews 5:1-7:28	Let Us Press On to Maturity With Our Hope Anchored Within the Veil
Section 6	Hebrews 8:1-12:29	We Confess This Is the Blood of the New Covenant
Section 7	Hebrews 13:2-25	We Confidently Respond, The Lord is Our Helper! Of Whom Shall We be Afraid?

In the exhortation to the Hebrews these three themes converge and produce divisions within each major section first marked by the key words of the periodic sentence. The following Figures 6.8 and 6.9 present two outlines for Hebrews. These two figures demonstrate how the major themes are woven into Hebrews.

Figure 6.8 is outlined in a regular manner. The major themes have been incorporated into this first outline and are defined by the key at the bottom of the page. The key words are present, however, they have been subtly incorporated into the phrases marked by Theme=B. As a result, they rightly give witness to Jesus Christ. These key words have been marked by the square brackets. Even though they have been incorporated into Theme=B their inclusion in this outline is not meant to demonstrate their location in the leading verse of each section. Hence, Theme=B may not always lead each section.

Figure 6.9 gives both a visual and auditory outline to the homily. This outline demonstrates how fundamental the periodic sentence is to the sermon. The periodic sentence, which was originally written for auditory impact, delivers the keys words. These key words would be easily memorized to produce a listening outline. Though the **form** is important for the division of the sermon units (sections), the homily must be viewed in light of form and

content. As a result, the three themes which illustrate the divisions based upon content are added to the diagram to show the full outline. One could surmise that the synagogue assembly originally heard the sermon and perhaps also had the occasion to read it, but the homily was solely written for its auditory impact. Today's generation, however, is convinced of the structure (presented visually here), not so much by the auditory features within the Greek text but by the visual outline which gives shape to the sermon once delivered by mouth.

FIGURE 6.8: Hebrews's Homiletical Outline

PART A

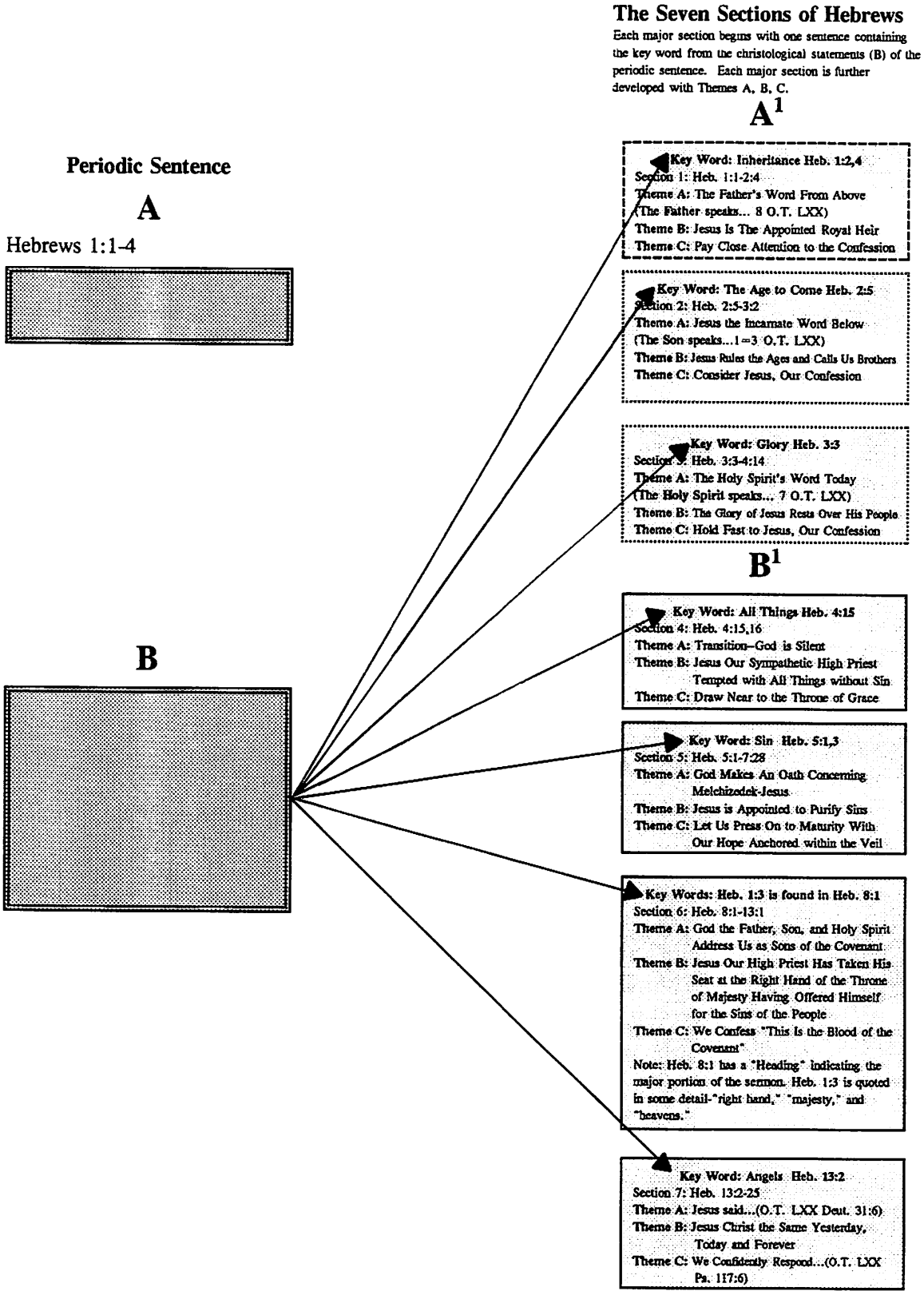
Section 1	**Hebrews 1:1-2:4**	
	1:1-4	**Jesus is the Appointed Royal [Heir]**
	1:5-14	The Father's Word From Above
	2:1-4	*Pay Close Attention to the Confession*
Section 2	**Hebrews 2:5-3:2**	
	2:5-16	**Jesus Rules the [Ages] and Calls Us Brothers**
	2:17-18	Jesus the Incarnate Word Below
	3:1-2	*Consider Jesus Our Confession*
Section 3	**Hebrews 3:3-4:14**	
	3:3-6	**The [Glory] of Jesus Rests Over His People**
	3:7-4:13	The Holy Spirit's Word Today
	4:14	*Hold Fast to Jesus Our Confession*

PART B

Section 4	**Hebrews 4:15-16**	
		God is Silent
	4:15	**Jesus is Our Sympathetic High Priest Who Was Tempted in [All Things] Without Sin**
	4:16	*Draw Near to the Throne of Grace*
Section 5	**Hebrews 5:1-7:28**	
	5:1-10	God Makes An Oath Concerning Melchizedek-Jesus
	5:11-6:20	*Let Us Press On to Maturity With Our Hope Anchored Within the Veil*
	7:1-28	**Jesus is Appointed to [Purify Sins]**
Section 6	**Hebrews 8:1-13:1**	
	8:1-2	**Jesus Our High Priest has Taken His Seat at the [Right Hand of the Throne of Majesty] Having Offered Himself For the Sins of the People**
	8:3-10:18	God the Father, Son and Holy Spirit Address Us As Sons of the New Covenant
	10:19-13:1	*We Confess This Is the Blood of the New Covenant*
	10:19-39	*As the Trip to Heavenly Glory Approaches*
	11:1-40	*As Did the Witnesses*
	12:1-13:1	*As We Approach the Altar in Persistent Faith*
Section 7	**Hebrews 13:2-25**	
	13:2-5a	Final Admonitions
	13:5 (Text)	Jesus Himself Speaks, I will never desert nor forsake you!
	13:6 (Response)	*We Confidently Respond, The Lord is our helper! Of Whom Shall We be Afraid?*
	13:8 (Confession)	**Jesus Christ the same Yesterday, Today and Forever**
	13:7,9-25	Closing Instructions

Key: Theme=A **Theme=B** *Theme=C*

FIGURE 6.9: Hebrews' Auditory And Visual Outline Based Upon The Period



CHAPTER 7

CONCLUSIONS

The fundamental aim of this present study has been to address the question, "How did our author go about framing his address?" How did he frame the "Sermon in Miniature?" How did he frame the whole? Questions like this abound, and invade every aspect of the epistle. Graham Hughes wrote,

> Why should such a 'word of exhortation' written to a concrete situation of urgency, demand such a massive structuring and working out of the salvation-historical purposes of God? And why this particular structure?[1]

The quest for such elusive answers have occupied the attention of many great minds and their intensive studies have not been without significant achievements, without which this present solution could not have been achieved. Within the field of New Testament exegesis most of what can be said about a text has already been said, unless a new discovery or method promises merit. Some pursuits, such as the quest for the literary shape of Hebrews, do invite fresh or promising proposals. The solutions presented here involved issues of genre and outline.

The key to the riddle of Hebrews is so rudimentary to his task that the writer has placed the key into the backbone of his sermon. He has placed the key into the heart of the opening periodic sentence. Unfortunately, this key has remained unseen and unused for three reasons. First, the specific identity of the genre was unknown, secondly, the hidden rules of

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[1]Graham Hughes, Hebrews and Hermeneutics, (Sydney: Cambridge University Press, 1979): 28.

Jewish synagogue homiletics were not applied to Hebrews. Thirdly, the rhetorical artistry of the writer himself was often misunderstood.

The identity of the genre of Hebrews is no longer a riddle. Based upon the evidence presented in the course of this dissertation, all the basic elements of a proem homily were encountered in Hebrews. From the opening psalm to the closing pericope, the epistle clearly reflects the pattern of a live sermon. This live sermon has its roots in the apostolic period. The synagogue was indeed the live setting in which this rhetorical form was spoken. The form itself was intended for an actual audience and presupposed an auditory impact. This form is unique to Hebrew and Christian preaching and Hebrews is the only complete example of its genre in the New Testament. Likewise, the ancient title, "To the Hebrews" may be asserted to be an accurate title of the epistle. Following Floyd V. Filson's lead,[2] the genre of Hebrews may be described more fully,

> Hebrews is a written message, prepared as a live sermon for a bilingual (Greek/Hebrew speaking) congregation familiar with proem homily and who would similarly appreciate the eloquence of Greek rhetorical forms. The voice and authority of this pastor was familiar to them and thus he appeals to the vivid details of their priestly king's good news. He writes his homily from some distance, and employs a special festival pericope known also to the congregation. By employing the familiar pattern of a direct speech delivered from the mouth of Christ, (Old Testament Scripture) he has them repeatedly consider the confession given in baptism. In Christ's name, he nourishes both memory and heart through instruction and example, bidding the congregation assembled for worship to hold fast until their Jesus-Joshua would lead them through untold hardships to the promised land.

The unique but hidden rules of the proem homily have also been unveiled. Each ingredient of rhetorical form was matched with its counterparts in the epistle of Hebrews. Using the rhetorical and oratorial conventions of his synagogue, the writer was able to lead the people through the sermon outline using the conventions familiar to them. Matching these eleven

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[2]F. V. Filson, Yesterday: A Study of Hebrews in the Light of Chapter 13, Studies in Biblical Theology, 2nd series, no. 4 (Naperville: Alec R. Allenson, 1967): 21.

rules with the materials in Hebrews has brought about countless repercussions for the study of Hebrews.

Some of these repercussions stem from a "rule" in the proem homily which includes a mechanism for identifying the sermon text. The sermon text of Hebrews is no longer hidden. This "word of exhortation" is based upon Deuteronomy 31:6. The research presented here has shown that Hebrews was a sermon for the most popular Festival of Tabernacles (Sukkot), which is also the assertion of the pericope itself (Deuteronomy 31:10). Further support for the identification of the sermon text came from Tannaitic sources within Judaism, including a vital historical allusion to Herod Aggripa I found in Hebrews 2:12-13. His prescribed reading of Deuteronomy, known in Judaism as the "king's pericope," helped to affirm the sermon text, but it also allowed us to suggest both the occasion and time-frame for Hebrews' first presentation.

The occasion of the sermon is inseparably bound together with Tabernacles and the *septennial reading* of the king. Our example from Hebrews 12, like Revelation 7, identifies Jesus as king and mediator. Angels, worshippers, palm branches, tents and tabernacles are part of the joyful worship depicted before his throne. Much of Hebrews is based upon paraenesis. This paraenesis, typical of apostolic sermons, moves the pilgrim and his community to approach the throne to hear their Savior speak. God's speaking is a feature which ties the opening periodic sentence to the festival of Tabernacles and the *septennial reading* of the king. The Exodus, along with its established route and history, allows the writer to speak to the congregation's present and urgent needs. The timeframe presented in Deuteronomy allows the writer to assure his congregation of their own certain hope. Using the institution of the *septennial reading* ceremony associated with Joshua's entrance into the promised land allows the writer to interpret those events typologically and give the

congregation a timely word from Jesus–Yeshua. With the Jewish Feast of Sukkot as the joyous historic backdrop, the congregational members know that their personal salvation is fully realized in their ascended Lord. Meanwhile, for believers who remain in this age, salvation is inaugurated but is at the same time yet to be fully realized. They stand at the brink of the parousia and promised land. Their promise lies before them and gives them the certain hope that their Jesus would soon lead them to heaven even as their own fathers had been lead before into Israel by Joshua. The hypothesis which best corresponds with all the known details surrounding Hebrews would place the congregation to which the epistle was sent to in Palestine, after Herod's septennial reading in A.D. 37, the *terminus a quo*. The composition of the sermon written in the style of the Jewish synagogue homily (proem) may well have been written to address the next septennial reading in A.D. 44 shortly after Herod's own death which modern historians place at A.D. 43.

More significant for this present investigation are the repercussions of genre identification upon outline. The actual rules of composition (techniques) adopted from Greek rhetoric produce in Hebrews an objective sermon outline. The literary artistry and the frequency with which the writer used his expertise was critical to our task. The premise established by proem form that an objective outline to a sermon may be uncovered was demonstrated conclusively within this investigation of Hebrews. Though the methodology was by neccesity eclectic, it was achieved on a number of grounds.

First, the study was able to show that the writer did not want to confuse the issue of authorship with his main objective, to have Jesus speak to the congregation. His inventive use of *ethos, logos, and pathos* produced a multifaceted approach to Hebrews. Beginning from his christological, trinitarian, and liturgical assumptions, the writer was able to let Jesus be the principle speaker of the address, (Section 7 - Hebrews 13:5). We have shown that

Theme=A "God speaks." has a pattern (outline) throughout the sermon. "God's speaking" is tied to three items. First, it is tied to the text's septennial reading of the king; secondly, it is tied to the the proem's rules which expected God's final eschatological word to be spoken in the course of a drama where God was given a voice; thirdly, it is tied to the opening period which tells us plainly that God has spoken. As a result, the general opening, which is written without a reference to an author is no longer a mystery.

Secondly, the writer makes Hebrews 1:1-4 the cornerstone of the Sermon in Miniature. This was the primary focus of this study. It was the strength of this symmetry supported by inclusion, content, number, paired titles, verbal aspect, and most importantly, the exegetical study of the Psalm citations, which helped to assert that the writer was using the key words to organize the psalm citations in the catena. These psalms were included into the catena for multiple reasons. These reasons can be divided into two groups. Some primary features, such as the conversational nature of the psalm itself, were prominent in binding the eight psalms *to* the eight periodic christological statements. On the other hand, secondary features, such as the use of a particular title, helped link one psalm *to* another. Each psalm included into the catena have primary and secondary foci. The psalms were all eschatological and served to elaborate the sermon text and the periodic sentence. Though the psalms came from one portion of the canon, they addressed Jesus as King. Many titles and names were applied to Jesus but none as convincingly as Melchizedek. Here again the rules of the proem homily utilized such a chain of psalms to create interest, dynamics and direction to the outline. The key words and outline of the Sermon in Miniature are orderly. The key words found there: *inheritance*; *ages*; *glory*; *all things*; *cleansing of sin*; *the right hand*; *angels* and *name* were proven to align and structure the catena.

Thirdly, Hebrews 1:1-4 was shown to be the conerstone of the entire sermon outline.

The survey of Chapter 5, revealed that *genre, themes, repetitions, scriptural boundaries, and other rhetorical features* confirmed an outline produced by the key words, even though a strong and convincing case for such an outline could have been advanced solely on the basis of the key words. The outline was strengthened further by additional features which located sections, confirmed rough boundaries, uncovered transitions or defended boundaries. In particular, the literary outline was presented in its visual form. The outline drew upon the sermon text and highlighted God's Speaking -- Theme=A, God's Witness -- Theme=B, and the Response Produced In Us -- Theme=C. While the outline offered solves the riddle associated with Hebrews, it is offered in the hope that it will act as a guide to its theology, as our own generation comes to hear the sermon anew.

Finally, it may be said that the key to the literary structure of Hebrews is a simple one, but involves complex relationships. These complex relationships appear in the text and they are prominent within the milieu of the first century A.D. when the exhortation was first delivered. The writer's use of the Old Testament attests to this complexity and to the complexity of his office within the church. Indeed, more work in Hebrews is needed, and much of that work has a new platform from which to work. If each individual section of the address received the same pastoral attention by the writer of the homily, as did the first section, then these individual sections of Hebrews shall produce more riveting questions and promising solutions. This interpretation requires a theological framework of which we are a part. What was first spoken to the Hebrews, has been spoken to us, indeed His word has seized us. It is this same Word which invaded our world decisively in the Old Testament and, especially in the New Testament exhortation of Hebrews.

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