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JARED COMPTON

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Jared Compton

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*For Charisse*

*my cherished companion along the way (Heb. 2.10)*



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## ABBREVIATIONS

*Note that abbreviated journal and series titles appear in full in the Bibliography.*

ABD	David Noel Freedman, ed., <i>The Anchor Bible Dictionary</i> (New York, 1992)
ANRW	Hildegard Temporini and Wolfgang Haase, eds., <i>Aufstieg und Niedergang der römischen Welt: Geschichte und Kultur Roms im Spiegel der neueren Forschung</i> (Berlin, 1972–)
BDAG	Bauer, W., F. W. Danker, W. F. Arndt and F. W. Gingrich, <i>A Greek English–Lexicon of the New Testament and Other Early Christian Literature</i> (Chicago, 3rd edn, 2000)
BDF	Friedrich Blass, A. Debrunner and Robert W. Funk, <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> (Cambridge, 1961)
BHS	K. Elliger and W. Rudolph, eds., <i>Biblia Hebraica Stuttgartensia</i> (Stuttgart, 1983)
CHJ	W. D. Davies and Louis Finkelstein, eds., <i>Cambridge History of Judaism</i> (Cambridge, 1984–)
DJBP	Jacob Neusner and William Scott Green, eds., <i>Dictionary of Judaism in the Biblical Period</i> (Peabody, 1996)
DOTP	T. Desmond Alexander and David W. Baker, eds., <i>Dictionary of the Old Testament Pentateuch</i> (Downers Grove, 2003)
EDEJ	John J. Collins and Daniel C. Harlow, eds., <i>The Eerdmans Dictionary of Early Judaism</i> (Grand Rapids, 2010)
EDSS	Lawrence H. Schiffman and James C. VanderKam, eds., <i>Encyclopedia of the Dead Sea Scrolls</i> (2 vols.; New York, 2000)
EJ	Jacob Neusner, Alan J. Avery-Peck, and William Scott Green, eds., <i>The Encyclopaedia of Judaism</i> (4 vols.; Boston, 2nd edn, 2005)
Epicr. Graec.	Georg Kaibel, <i>Epigrammata graeca ex lapidibus conlecta</i> (Berlin, 1878)
ESV	English Standard Version
HALOT	Ludwig Koehler and Walter Baumgartner, <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> (rev. Walter Baumgartner and Johann Jacob Stamm; trans. M. E. J. Richardson; 5 vols.; Leiden, 1994–99)
HCSB	Holman Christian Standard Bible
HRCS	Edwin Hatch and Henry A. Redpath, <i>A Concordance to the Septuagint and the Other Greek Versions of the Old Testament (including the Apocryphal Books)</i> (2 vols.; repr., Graz, 1975)
JE	Isidore Singer, ed., <i>The Jewish Encyclopedia</i> (12 vols.; New York, 1901–1906)
KJV	King James Version

LEH	J. Lust, E. Eynikel, and K. Hauspie, <i>A Greek–English Lexicon of the Septuagint</i> (2 vols.; Stuttgart, 1992–96)
LXX	Septuagint
MM	J. H. Moulton and G. Milligan, <i>The Vocabulary of the Greek Testament</i> (repr., Grand Rapids, 1974)
MT	Masoretic text
Muraoka	T. Muraoka, <i>A Greek–English Lexicon of the Septuagint</i> (Louvain, 2009)
NASB	New American Standard Bible
NETS	New English Translation of the Septuagint
NIDB	Katharine Doob Sakenfeld et al., eds., <i>The New Interpreter’s Dictionary of the Bible</i> (5 vols.; Nashville, 2006–2009)
NIDNTT	Colin Brown, ed., <i>The New International Dictionary of New Testament Theology</i> (3 vols.; Exeter, 1975)
NIDOTTE	Willem A. VanGemeren, ed., <i>New International Dictionary of Old Testament Theology and Exegesis</i> (5 vols.; Grand Rapids, 1997)
NIV	New International Version
NPNF	Nicene and Post-Nicene Fathers
NRSV	New Revised Standard Version
ODJR	R. J. Zwi Werblowsky and Geoffrey Wigoder, eds., <i>The Oxford Dictionary of the Jewish Religion</i> (New York, 1997)
OTP	James Charlesworth, ed., <i>Old Testament Pseudepigrapha</i>
Str-B	Hermann L. Strack and Paul Billerbeck, <i>Kommentar zum Neuen Testament aus Talmud und Midrasch</i> (7 vols.; Munich, 1922–61)
STDJ	<i>Studies on the Texts of the Desert of Judah</i>
TDNT	Gerhard Kittel and Gerhard Friedrich, eds., <i>Theological Dictionary of the New Testament</i> (trans. Geoffrey W. Bromiley; 10 vols.; Grand Rapids, 1964–76)

## Chapter 1

### INTRODUCTION

#### **I. A Neglected Area in Hebrews' Research: Use of the Old Testament in Hebrews' Structure**

Recent years have witnessed a flurry of renewed interest in the letter to the Hebrews.<sup>1</sup> Yet, for all this, fundamental questions and, surprisingly, unexplored territory remain. One of these neglected areas of research is the function of the Old Testament in the structure and, thus, logic of Hebrews.<sup>2</sup> This is, of course, somewhat curious considering nearly everyone recognizes the importance of the Old Testament in Hebrews'

1. In the 1980s Hebrews scholarship exploded. See the account in George H. Guthrie, 'Hebrews in Its First-Century Contexts: Recent Research', in *The Face of New Testament Studies: A Survey of Recent Research* (ed. Scot McKnight and Grant R. Osborne; Grand Rapids: Baker, 2004), pp. 414–43 (414–19); and the brief survey of recent research in Jon C. Laansma, 'Hebrews: Yesterday, Today, and Future; An Illustrative Survey, Diagnosis, Prescription', in *Christology, Hermeneutics, and Hebrews: Profiles from the History of Interpretation* (ed. Jon C. Laansma and Daniel J. Treier; LNTS, 423; London: T&T Clark International, 2012), pp. 1–32 (6–14, esp. 10–14). Surveying this literature and period, J. C. McCullough notes that between the years 1980 and 1993 at least forty commentaries and about the same number of monographs were written on Hebrews, compared with fewer than twenty commentaries and only ten monographs in the period between 1960 and 1979 ('Hebrews in Recent Scholarship', *IBS* 16 [1994], pp. 66–86, 108–20). A similar observation could be made about the last two decades as well. See, e.g., P. T. O'Brien's observation in the preface to his recent commentary, *The Letter to the Hebrews* (PNTC; Grand Rapids: Eerdmans, 2010), p. xiii.

2. See, e.g., George H. Guthrie, *The Structure of Hebrews: A Text-Linguistic Analysis* (Grand Rapids: Baker, 1998), p. 45 n. 1; cf. p. 7 n. 11. On the close relationship between structure and logic, Harold Attridge notes, 'Analysis of the surface structure of a work, as is often the case in commentaries, can simply be a device for offering a synopsis of its contents, but it can and should serve the more important function of articulating the system of internal relations of the parts of the discourse [i.e., the work's logic]' (*The Epistle to the Hebrews: A Commentary on the Epistle to the Hebrews* [Hermeneia; Philadelphia: Fortress, 1989], p. 14).

argument and, moreover, the intrinsic difficulty of its structure. I suspect one possible explanation for the neglect is that the idea falls somewhere on the boundaries of these two larger domains of research—Hebrews’ use of the Old Testament and structure—and attention in both places has to this point, at least, been directed elsewhere,<sup>3</sup> whether to the author’s exegetical method and hermeneutic or to his use of rhetorical devices and classical rhetoric.<sup>4</sup>

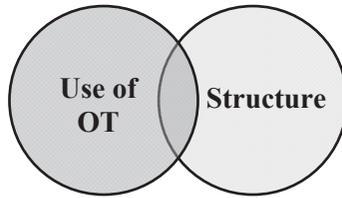


Figure 1. Overlapping Domains of Hebrews’ Research

## II. A Fresh Way into the Conversation: The Use of Psalm 110 in Hebrews’ Exposition

One way into this conversation is by giving attention to two ideas, which have themselves received too little attention to this point. The first is the observation, recently made by George Guthrie, that Hebrews’ two

3. See a similar conclusion in Ronald Eugene Davis, ‘The Function of Old Testament Texts in the Structure of Hebrews: A Rhetorical Analysis’ (Ph.D. diss., The Southern Baptist Theological Seminary, 1994), p. 45; also p. 52.

4. Cf. the recent survey(s) on the use of the Old Testament in Hebrews by George H. Guthrie, ‘Hebrews’ Use of the Old Testament: Recent Trends in Research’, *CBR* 1 (2003), pp. 271–94; idem, ‘Hebrews in Its First-Century Contexts’, esp. p. 423 n. 27; also pp. 430, 431; and idem, ‘Old Testament in Hebrews’, *DNTLD*, p. 842, which mentions but does not develop the significance of the Old Testament for the author’s structure. See also, e.g., Susan E. Docherty, *The Use of the Old Testament in Hebrews: A Case Study in Early Jewish Bible Interpretation* (WUNT, 2/260; Tübingen: Mohr Siebeck, 2009), esp. pp. 57, 58, 59, 65, 66, 79, 81; Dana Harris, ‘The Eternal Inheritance in Hebrews: The Appropriation of the Old Testament Inheritance Motif by the Author of Hebrews’ (Ph.D. diss., Trinity Evangelical Divinity School, 2009), pp. 8–22 and, specifically, pp. 9–10; and Davis, ‘Function’, pp. 4–49, specifically, pp. 45–9. Cf. also the recent surveys on the structure of Hebrews by Barry C. Joslin, ‘Can Hebrews Be Structured? An Assessment of Eight Approaches’, *CBR* 6 (2007), pp. 99–129; Cynthia Long Westfall, *A Discourse Analysis of the Letter to the Hebrews: The Relationship Between Form and Meaning* (LNTS, 297; London: T&T Clark International, 2005), pp. 1–21; and Gabriella Gelardini, ‘*Verhärtet eure Herzen nicht*’: *Der Hebräer, eine Synagogenhomilie zu Tischa be-Aw* (BIS, 83; Boston: Brill, 2007), pp. 11–77.

genres—exposition and exhortation—can be separately considered.<sup>5</sup> Hebrews, after all, alternates between these two genres and the divisions are usually pretty easy to discern,<sup>6</sup> signaled as they are, for example, by the author's change in language or, more subtly, by his differing use of the Old Testament.<sup>7</sup> Moreover, while the exact nature of Hebrews' discourse has been debated—Is it fundamentally theological or practical?—the modern consensus has rightly judged Hebrews to be essentially pastoral (see, esp., 13.22).<sup>8</sup> This, however, does not rule out focusing on either the expositions or exhortations; rather, it suggests that one must recognize that the author's theology, his exposition, serves a parenetic purpose or, alternately, that his exhortation draws its energy from the

5. Guthrie talks about the 'potential benefit in considering the unique semantic program of each genre in Hebrews before trying to discern their joint venture' (*Structure*, p. 115; see, similarly, idem, 'The Structure of Hebrews Revisited' [paper presented at the annual meeting of the SBL 2006, Washington, D.C.], p. 6). Joslin calls this idea one of Guthrie's 'two major contributions to the ongoing discussion of [Hebrews'] structure'. 'The recognition of a shift in genre within Hebrews', Joslin notes, moreover, 'was articulated by Büchsel, Gyllenberg and Vanhoye, but Guthrie has brought it to the fore' ('Can Hebrews Be Structured?', p. 116). For another earlier pointer in this direction, see L. Goppelt, *Theology of the New Testament* (ed. Jürgen Roloff; trans. John E. Alsup; 2 vols.; Grand Rapids: Eerdmans, 1981), vol. 2, p. 257.

6. Guthrie, *Structure*, p. 115; also p. 50; see also Albert Vanhoye, *Structure and Message of the Epistle to the Hebrews* (SubBi, 12; Rome: Pontifical Biblical Institute, 1989), esp. pp. 25, 28–9, 30, 76.

7. On the former (i.e., the author's change in language), see, e.g., his use of the hortatory subjunctive in 2.1; 3.6, 14; 4.1, 11, 14, 16; 6.1, 18; 10.22, 23, 24; 12.1, 28; 13.13 and 15. Cf. Scott D. Mackie, *Eschatology and Exhortation in the Epistle to the Hebrews* (WUNT, 2/223; Tübingen: Mohr Siebeck, 2007), pp. 22–5. On the latter (i.e., the author's differing use of the Old Testament), see the accent on discontinuity (or fulfillment) in the expositions and on continuity (or promise) in the exhortations. Cf. Graham Hughes, *Hebrews and Hermeneutics: The Epistle to the Hebrews as a New Testament Example of Biblical Interpretation* (SNTSMS, 36; Cambridge: Cambridge University Press, 1979), pp. 66–70; Andrew T. Lincoln, *Hebrews: A Guide* (London: T&T Clark International, 2006), pp. 79–81; and Robert W. Wall and William L. Lane, 'Polemical in Hebrews and the Catholic Epistles', in *Anti-Semitism and Early Christianity: Issues of Polemic and Faith* (ed. Craig A. Evans and Donald A. Hagner; Minneapolis: Fortress, 1993), pp. 166–98 (173).

8. See William L. Lane, *Hebrews* (WBC, 47; Dallas: Word, 1991), p. cxxvii; Guthrie, *Structure*, pp. 143–5; Edgar V. McKnight, 'Literary and Rhetorical Form and Structure in the "Epistle to the Hebrews"', *RevExp* 102 (2005), pp. 255–79 (268); Otto Michel, *Der Brief an die Hebräer* (KEK, 13; Göttingen: Vandenhoeck & Ruprecht, 12th edn, 1966), p. 59; Davis, 'Function', pp. 135–6; and J. R. Walters, 'The Rhetorical Arrangement of Hebrews', *AsTJ* 51 (1996), pp. 59–70 (64).

exposition.<sup>9</sup> It also implies that, as elsewhere in the New Testament, theology is logically fundamental, logically prior to practice, which is to say, that the indicative of the Christian confession grounds its imperative.

This interplay is seen most clearly in the two transitional summaries that bracket Heb. 5.1–10.18.<sup>10</sup> In both 4.14–16 and 10.19–25, the author explicitly grounds his exhortation in brief summaries of his exposition:

- ‘Therefore, since we have a great high priest...[summary of exposition], let us [exhortation]’ (4.14a; cf. also v. 15 with vv. 14b and 16).
- ‘Therefore...since we have confidence...[summary of exposition], let us [exhortation]’ (10.19–22).

Alongside of this, the author gives us some evidence that he wants his exposition to be read synthetically—as all of one piece—even though the exposition, when considered comprehensively, is frequently punctuated with exhortations. As we shall see in the exegesis that follows, the author links each of his expositional units together, including those separated by exhortatory ones (i.e., 1.5–14 with 2.5–9; 2.10–18 with 5.1–10; and 5.1–10 with 7.1–10).<sup>11</sup>

One conclusion all this suggests is that the author’s argument, comprising both exposition and exhortation, is nevertheless carried forward *at a fundamental level* by his exposition. Thus, if we were to explore the author’s exposition by itself and trace his logic there, this should go a long way toward a comprehensive, if still preliminary, understanding of the author’s discourse. It will not be the final word, but it should provide a significant way forward.<sup>12</sup>

9. Paul Ellingworth likewise notes, ‘Among scholars who have specially examined the relation between doctrine [i.e., exposition] and exhortation in Hebrews, something approaching a consensus has grown up that the two are closely related, and that the doctrinal teaching is a means to the end of meeting what the writer considers to be his first readers’ deepest needs (*The Epistle to the Hebrews* [NIGTC; Grand Rapids: Eerdmans, 1993], p. 58).

10. On the inclusio between 4.14–16 and 10.19–25, see, e.g., Wolfgang Nauck, ‘Zum Aufbau des Hebräerbriefes’, in *Judentum, Urchristentum, Kirche: Festschrift für Joachim Jeremias* (ed. Walther Eltester; BZNW, 26; Berlin: Töpelmann, 1960), pp. 199–206 (203–4).

11. See Guthrie, *Structure*, pp. 96–9.

12. N.B.: What follows is an *admittedly* preliminary step toward an understanding of Hebrews’ logic, which is to say, Hebrews’ argument. A full-scale treatment, as I also note later on, would require a handful of additional considerations, including, e.g., sustained reflection on the internal logic of Hebrews’ exhortations and, in fact, some attention to Hebrews’ genre. Still, while preliminary, what follows is also a potentially significant step forward, considering, once more, the recognized fundamental role played by the exposition in Hebrews’ overall argument.

The second observation, this one famously made some years ago by G. W. Buchanan, is that the letter's argument turns, fundamentally, on the author's use of Psalm 110. I find it remarkable that Buchanan could call Hebrews a 'homiletical midrash on Ps 110', that he could find warm—if not complete—support among a host of his colleagues and, yet, there still not be *any* full-scale monograph giving sustained attention to the place of the psalm in the letter's logic.<sup>13</sup> The data, in any case, lend initial credibility to Buchanan's claim and, moreover, underscore the curiousness of this lacuna. The psalm is used, whether through citation or allusion, more than a dozen times (see Ps. 110.1 in 1.3, 13; 8.1; 10.12; 12.2 and Ps. 110.4 in 5.6, 10; 6.20; 7.3, 11, 15, 17, 21; cf. also 2.17; 3.1; 7.8, 24-25, 28; 10.21),<sup>14</sup> with a handful of these occurring at rhetorically significant places in the letter's exposition.<sup>15</sup> The first citation, for example, occurs at the climax of the author's first exposition (1.13) and a second is placed at the introduction to the author's argument about Jesus'

13. For Buchanan's claim, see *To the Hebrews* (AB, 36; Garden City: Doubleday, 2nd edn, 1976), p. xix, also p. xxii. For its reception, see, e.g., Attridge, *Hebrews*, p. 23; idem, 'The Psalms in Hebrews', in *The Psalms in the New Testament* (ed. Steve Moyise and Maarten J. J. Menken; NTSI; New York: T&T Clark International, 2004), pp. 197–212 (197–9); Luke Timothy Johnson, *The Writings of the New Testament: An Interpretation* (Minneapolis: Fortress, rev. edn, 1999), p. 462; Steven K. Stanley, 'A New Covenant Hermeneutic: The Use of Scripture in Hebrews 8–10' (Ph.D. diss., University of Sheffield, 1994), p. 20; A. T. Lincoln, *Hebrews*, p. 13; R. T. France, 'The Writer of Hebrews as a Biblical Expositor', *TynBul* 47 (1996), pp. 245–76 (261); Gareth Lee Cockerill, *The Epistle to the Hebrews* (NICNT; Grand Rapids: Eerdmans, 2012), pp. 72–6, esp. p. 73 n. 278.

14. Cf. NA<sup>27</sup> (the list is slightly revised in NA<sup>28</sup>); David M. Hay, *Glory at the Right Hand: Psalm 110 in Early Christianity* (SBLMS, 18; Nashville: Abingdon, 1973), pp. 164–6; Gerhard Dautzenberg, 'Psalm 110 im Neuen Testament', in *Studien zur Theologie der Jesustradition* (SBAB, 19; Stuttgart: Katholisches Bibelwerk, 1995), pp. 63–93 (88); also the slightly fuller list in Gert J. C. Jordaan and Pieter Nel, 'From Priest-King to King-Priest: Psalm 110 and the Basic Structure of Hebrews', in *Psalms and Hebrews: Studies in Reception* (ed. Dirk J. Human and Gert J. Steyn; LHBOTS, 527; New York: T&T Clark International, 2010), pp. 229–40 (229 n. 5). Other potential references include (1) the use of *κύριος* (Ps. 109.1 LXX) for the son in 1.10 (via Ps. 101.26 LXX); 2.3; 7.14, and 13.20. While these may simply reflect common Christian tradition, it is interesting how seldom the author uses this title (cf., e.g., 43 occurrences in Romans) and how, except for 2.3, he clearly prefers to use it of the *risen/exalted* Jesus (cf. Phil. 2.9–11); (2) the reference to the son's ruling staff (*ῥάβδος*, Ps. 109.2 LXX) in 1.8 (via Ps. 44.7 LXX; perhaps its use in 9.4 in reference to Aaron's staff suggests its double-reference to kingship and priesthood; its use in 11.21 is, however, unrelated); and (3) the note about the son's 'begetting' (*γεννάω*, Ps. 109.3 LXX) in 1.5 and 5.5 (both via Ps. 2.7 LXX).

15. Similarly Attridge, 'The Psalms in Hebrews', pp. 197–8.

priesthood (5.6). The author, in fact, alludes to the psalm in the announcement of his main point (8.1)<sup>16</sup> and, once more, near the conclusion of his exposition (10.12).

This suggests, along with the previous observation, that if we can trace the author's use of Psalm 110 in his exposition, this should go quite a long way toward redressing the strangely neglected topic of the role of the Old Testament in the author's argument, which is also to say, toward unravelling the author's admittedly difficult-to-follow train of thought—something that has too often led interpreters (and too many ministers) either to neglect Hebrews entirely or to treat its text atomistically, often in the service of other agendas.<sup>17</sup> Beyond this, this line of inquiry will serve other ends as well. It will shed light on the early Christian use of Psalm 110, arguably the single-most important text in the early Christian reflection on Jesus' death and resurrection.<sup>18</sup> And, if we are able, in fact, to determine what the author argues in his exposition, this should also go a long way toward answering *why* he has written and, therefore, *what problem(s)* he addresses,<sup>19</sup> which, as any observer knows, is one of the lingering riddles in Hebrews' scholarship.

16. Cf. Stanley, who observes, 'Finally, in the one place where the author offers a clear and straightforward statement of his thesis, 8:1, he relies on allusion to both Ps. 110:1 and 110:4' ('New Covenant Hermeneutic', p. 20; similarly A. T. Lincoln, *Hebrews*, p. 13).

17. See, e.g., Donald A. Hagner, 'Hebrews: A Book for Today—A Biblical Scholar's Response', in Laansma and Treier, eds., *Christology, Hermeneutics, and Hebrews*, pp. 213–24 (213–17); and, in the same volume, Daniel J. Treier and Christopher Atwood, 'The Living Word Versus the Proof Text? Hebrews in Modern Systematic Theology', pp. 173–201 (173–87). Similarly, A. T. Lincoln, *Hebrews*, pp. 5–8, and Charles A. Anderson, 'The Challenge and Opportunity of Preaching Hebrews', in *Preaching the New Testament* (ed. Ian Paul and David Wenham; Downers Grove: InterVarsity, 2013), pp. 126–41 (127).

18. See esp. Acts 2.35–36; 7.55; cf. also Rom. 8.34; Mk 12.36 and par.; 14.62 and par.; 16.19; Eph. 1.20; Col. 3.1; 1 Pet. 3.22. See, similarly, e.g., Timo Eskola, *Messiah and the Throne: Jewish Merkabah Mysticism and Early Christian Exaltation Discourse* (WUNT, 142; Tübingen: Mohr Siebeck, 2001), p. 366; Attridge, 'The Psalms in Hebrews', p. 198; Barnabas Lindars, *New Testament Apologetic: The Doctrinal Significance of the Old Testament Quotations* (Philadelphia: Westminster, 1961), pp. 45–51; cf. Hay, *Glory at the Right Hand*, p. 47.

19. See, similarly, Lane, *Hebrews*, p. cxxvii: 'The failure of nerve on the part of the community addressed, evidenced by the parenetic warning sections, occurred because of an inadequate christology, an inadequacy the writer is endeavoring to address in the expository sections of the discourse... The laxity against which the writer is striving in the series of exhortations he directs to his audience results at least partly from a deficiency he attempts to remedy in the development of his theology'; cf. Fred B. Craddock, *The Letter to the Hebrews* (NIB, 12; Nashville:

### III. A Survey of Previous Work in This Direction

While there has not yet been any full-scale treatment of the psalm's use in Hebrews, three promising starts have been made and each deserves to be sketched here. (For a broader survey of work done on the Old Testament in Hebrews' structure, see the Appendix below.)

#### a. *Steven K. Stanley (1994)*

The first of these is a short piece by Steven K. Stanley,<sup>20</sup> titled 'The Structure of Hebrews from Three Perspectives'. In it, Stanley explores how the letter's literary genre, rhetorical character (i.e., its use of rhetorical devices, e.g., characteristic words, chiasm and inclusions) and content contribute to its structure, concluding that it is the letter's content that is of fundamental importance in tracing its logic (see, e.g., pp. 245, 256–7, 258, 270; cf. also p. 261 [incl. pp. 256–7] with pp. 270–1).

Based on this, Stanley goes on to suggest that Hebrews is a pastorally focused homily on Psalm 110 (pp. 247–54), organized, between a prologue (1.1–4) and a benediction/closing (13.20–21, 22–25), into three main divisions (1.5–7.28; 8.1–10.39; 11.1–13.19; see pp. 245, 254, and pp. 270–1), which, together, argue that 'Christ's priestly ministry demands fidelity to the new relationship with God that he mediates' (p. 263). The author, he argues, (1) uses Ps. 110.1 and 4 in 1.5–7.28 to establish a connection between Jesus' sonship and his priesthood (see, e.g., Ps. 110.1 in 1.13 and Ps. 110.4 in 5.6), (2) reflects on Jesus' priestly ministry as described in Ps. 110.4 in 8.1–10.39 (see, especially, Ps. 110.1 and 4 in 8.1–2),<sup>21</sup> and, finally, (3) draws out the practical implications of Jesus' priesthood and ministry in 11.1–13.19 (see pp. 251–4; cf. his fuller analysis on pp. 263–70).

Abingdon, 1994), p. 10; Alexander C. Purdy, 'The Purpose of the Epistle to the Hebrews in the Light of Recent Studies in Judaism', in *Amicitiae Corolla* (ed. Herbert G. Wood; London: University of London Press, 1933), pp. 253–64 (254); David Peterson, 'Situation of the "Hebrews" (5:11–6:12)', *RTR* 35 (1976), pp. 14–21 (20); Donald A. Hagner, *Hebrews* (NIBCNT; Peabody: Hendrickson, 1990), pp. 11–12; Craig R. Koester, *Hebrews: A New Translation with Introduction and Commentary* (AB, 36; New York: Doubleday, 2001), p. 130; Kenneth L. Schenck, *Cosmology and Eschatology in Hebrews: The Settings of the Sacrifice* (SNTSMS, 143; Cambridge: Cambridge University Press, 2007), pp. 40–1.

20. Steve Stanley, 'The Structure of Hebrews from Three Perspectives', *TynBul* 45 (1994), pp. 245–71, which represents the first chapter of Stanley's dissertation, completed earlier that year ('New Covenant Hermeneutic').

21. Cf., e.g., James Kurianal, who makes a similar note in passing (*Jesus Our High Priest: Ps. 110,4 as the Substructure of Heb 5,1–7,28* [EUS, 23; New York: Lang, 2000], p. 12).

Table 1. Steve Stanley and the Logic of Hebrews

Hebrews	Logic	Psalm 110
<i>1.1-4: prologue</i>		
1.5–7.28	Jesus is son and priest	Ps. 110.1 (messiah/son) and Ps. 110.4 (priest)
8.1–10.39	Jesus as priest	Ps. 110.4 (priest)
11.1–13.19	Implications	
<i>13.20-21: benediction/closing</i>		

Among other reasons, Stanley’s piece is useful simply because it argues for the centrality of Psalm 110 in Hebrews. Right alongside of this, it is useful because it acknowledges the possibility of a controlling citation in Hebrews’ structure, a citation that itself explains the presence of the author’s other citations and, to a great extent, the course of the author’s argument.<sup>22</sup> Stanley, moreover, rightly insists that one cannot hope to unlock Hebrews’ agenda, Hebrews’ logic, without paying sufficient attention to the letter’s formal features—whether Old Testament citations or rhetorical devices—and, above all, to its content, through careful line-by-line exegesis.

### **b. James Kurianal (2000)**

The second and fullest entry is James Kurianal’s dissertation on the use of Ps. 110.4 in Heb. 5.1–7.28.<sup>23</sup> Kurianal’s thesis is that Ps. 110.4 forms the ‘substructure’ of Hebrews 5–7 and its discussion of Jesus’ priesthood (see, e.g., pp. 12, 16, 263, 268), which he suggests, advances Hebrews’ scholarship in two ways: it demonstrates (1) the importance of the author’s Old Testament citations to Hebrews’ structure (specifically, in this case, Ps. 110.4 in Heb. 5–7; see, e.g., pp. 23–4, 28, 263)<sup>24</sup> and, more specifically, (2) that 5.1–10 and 7.1–28 comprise a single, embedded discourse unit (see p. 28; also p. 263; on the place of 5.11–6.20, see, e.g., pp. 12, 47, 77, 85, 248).

22. On this, see ‘Structure of Hebrews’, pp. 253–4.

23. *Jesus Our High Priest*. Kurianal’s is one of two monographs devoted to the psalm’s use in Hebrews. The other is David R. Anderson, *The King-Priest of Psalm 110 in Hebrews* (Studies in Biblical Literature, 21; New York: P. Lang, 2001). Anderson’s contribution, however, is only marginally relevant for our present purposes, since its focus is not on the role of Ps. 110 in Hebrews but, rather, on whether or not Hebrews affirms Jesus’ present *Davidic* rule. See, e.g., pp. 1–12, esp. pp. 1–6. For a useful entrée into his argument, see pp. 277–301, along with, e.g., pp. 27, 47–8, 61, 101–2, 113–15, 171–2, incl. n. 133 [198], 173–4, 210, 212, 217, 218, 223, 224, 230, 232, 235–9. For specifically relevant conclusions, especially those made in Chapters 4–5 (pp. 137–275), see the exegesis below.

24. Kurianal’s only contrary example is Bengel’s work (p. 19; see also p. 246). For others, see Appendix.

After a brief bit of prolegomena and a chapter on Psalm 110's original context, Kurianal proves his thesis in the (ostensible) body of his piece (Chapters 3–5, 8 [pp. 47–160; pp. 235–61]; cf. also his conclusion [pp. 263–8]),<sup>25</sup> arguing that (1) 5.1-10, with its citation of Ps. 110.4 in 5.6 (and allusion in 5.10), introduces the subject of Jesus' new, Melchizedekian priesthood and, thus, a new discourse unit (see, e.g., pp. 47, 82–3); (2) 7.1-25 explores the significance of this priesthood, focusing successively on 'Melchizedek' (7.1-10; i.e., a *superior* priesthood, pp. 106, 137), 'according to the order' (7.11-19; i.e., a *different* priesthood, see, e.g., pp. 106, 127–8, 137–8), and 'forever' (and, related, 'oath', 7.20-25; i.e., an *eternal* priest, see, e.g., pp. 128, 133–4, 138), and, finally, (3) 7.26-28 summarizes the discussion of Jesus' priesthood in 5.1-10 and 7.1-25, thus concluding the discourse unit (see, e.g., pp. 139–40, 140–1, 148, 149, 152, 153, 159–60). Kurianal then further underscores the unity of this discourse by noting, in a following chapter (Chapter 8), a handful of other links binding 5.1-10 with 7.1-28, especially the major inclusion between 5.1-3 and 7.26-28 (pp. 242–3). Together, he concludes, 5.1-10 and 7.1-28 insist that

Jesus the Son of God[,] who had been perfected through suffering[,] has been declared High Priest by God[,] saying[,] 'You are a priest according to the order of Melchizedek'. The new High Priest according to the order of Melchizedek is different from, and superior to, the Levitical High Priest (p. 260; see, similarly, p. 268).

Table 2. James Kurianal and the Logic of Hebrews 5–7

Hebrews	Logic	Psalm 110
5.1-10	Jesus is a Melchizedekian priest	Ps. 110.4 (priest)
7.1-25	Significance of Jesus' Melchizedekian priesthood	Ps. 110.4 (Melchizedek, order, forever/oath)
7.26-28	Summary	

Kurianal's piece, like Stanley's, illustrates the possibility of a controlling citation in Hebrews' discourse, though he does this in a more limited—if also more thorough—way than Stanley. Related, Kurianal's approach, once more, illustrates the importance of exegesis for unlocking Hebrews' agenda. It simply is not possible to trace Hebrews' logic without thoroughly probing below the surface of his text. Finally, Kurianal

25. Kurianal's other chapters (i.e., Chapters 6–7 [pp. 161–97]), including his second on Ps. 110 (pp. 29–45), are not thoroughly integrated into his thesis, as evident, e.g., in the scope of his literature review (i.e., structure and use of the Old Testament) and elsewhere (see p. 235; and his concluding summary, esp., p. 268).

convincingly demonstrates that Hebrews 5–7 comprises a series of successive inferences from Ps. 110.4. On this point, he is surely right and we shall have opportunity to return to his specific conclusions in our exegesis of that discourse unit below.<sup>26</sup>

**c. Gert J. C. Jordaan and Pieter Nel (2010)**

The third and final entry into this all-too-brief conversation is a short and insightful piece by Gert J. C. Jordaan and Pieter Nel.<sup>27</sup> They take up G. W. Buchanan's suggestion and argue that Hebrews is, indeed, a 'homiletical midrash' on Psalm 110.<sup>28</sup> That is, they argue that the fundamental logic of Hebrews is organized around the exposition of one text (midrash) and, moreover, that this exposition leads to exhortation (homily; pp. 229–31). They assume the latter point and argue for the former along two lines.

First, they note that citations and allusions to the psalm are found in rhetorically significant places in the letter, specifically, at the beginning and ending of each of the five pericopae they discern (pp. 231–5; see, especially, the table on pp. 234–5). Thus, (1) 1.1–14 begins with an allusion to Ps. 110.1 (1.3) and ends with an actual citation of the same psalm (1.13); (2) 2.1–4.16 begins with an allusion to Ps. 110.1 (2.9) and ends with an allusion to Ps. 110.1 and 4 (4.14–15; cf. also 2.17; 3.1); (3) 5.1–7.28 begins (5.6) and ends (7.21) with a citation of Ps. 110.4 (cf. also 5.10; 6.20; 7.11, 17); (4) 8.1–10.18 begins with an allusion to Ps. 110.1 and 4 (8.1) and ends with an allusion to Ps. 110.1 (10.12–13); and, finally, (5) 10.19–12.29 begins with an allusion to Ps. 110.1 and 4 (10.19) and concludes with an allusion to Ps. 110.1 (12.2 and 12.22–23).<sup>29</sup>

Second, Jordaan and Nel also note that Hebrews' structure—these five pericopae—deliberately mirrors the chiasmic structure of Psalm 110 (pp. 236–40). Both (1) begin with the exaltation of the Lord/Jesus to God's right hand (Ps. 110.1//Heb. 1.1–14); (2) continue with a discussion

26. We shall also have opportunity in the exegesis that follows to return to Stanley's larger work on Heb. 8–10, which pays less attention to the psalm's role in Hebrews' structure than his initial chapter (separately published and reviewed above) might lead one to expect (see his 'New Covenant Hermeneutic', esp., pp. 38–53).

27. Jordaan and Nel, 'From Priest-King to King-Priest', pp. 229–40.

28. The article develops Nel's earlier master's thesis, Pieter Nel, 'Die Rol van Psalm 110 in Hebreërs' (Ph.D. diss., South Africa: North-West University, Potchefstroom Campus, 2004), see, esp., pp. 65–101.

29. See, similarly, Cockerill, *Hebrews*, p. 75, incl. n. 285 and p. 76, incl. n. 289. See also Cockerill's brief discussion of the influence of Ps. 110 in Hebrews (*ibid.*, pp. 72–6, esp. the table on pp. 75–6).

about this exalted one's victory over his enemies (Ps. 110.2-3//Heb. 2.1–4.16); (3) center on the exalted one's priestly appointment (Ps. 110.4//Heb. 5.1–7.28); (4) return to a discussion about the exalted one's victory over his enemies, this time a victory won on the day of God's wrath (Ps. 110.5-6//Heb. 8.1–10.18); and (5) end with another note focused on the king's exaltation, in this case, on his *completed* victory (Ps. 110.7//Heb. 10.19–12.29).

Table 3. Jordaan and Nel and the Logic of Hebrews

Hebrews	Logic	Psalms 110
1.1-14	Jesus is exalted king	Ps. 110.1
2.1-4.16	Jesus' conquest through suffering	Ps. 110.1 and 4
5.1-7.28	Jesus is both king and priest	Ps. 110.4
8.1-10.18	Jesus' conquest through suffering	Ps. 110.1 and 4
10.19-12.29	Jesus is the victorious king-priest	Ps. 110.1 and 4
<i>13.1-25: conclusion</i>		

As in Stanley and Kurian's work, Jordaan and Nel's piece usefully highlights and develops the idea of a controlling citation in Hebrews' structure. Jordaan and Nel, moreover, also draw attention to the psalm's placement in the discourse, not simply to its use, which underscores the appropriateness of our present focus on Hebrews' exposition.

#### d. Summary

This is, unfortunately, where the conversation ends. It trails off with a possibility—Psalm 110 as a controlling citation—that begs to be picked up and explored. The conversation also highlights why any attempt to explore the psalm's use in Hebrews requires fresh exegesis, exegesis that draws attention to the text's surface features—to its citations and allusions to the psalm—and to its internal logic—to its *use* of these citations and allusions. Both of these points suggest, once more, the suitability of taking a long look at the author's exposition and, for the moment, holding at bay his exhortations, which is to say, that part of the author's discourse that builds on the exposition.

### IV. Plan and Preview

In what follows, I will offer a fresh reading of Hebrews' exposition,<sup>30</sup> divided into three chapters, according to the recognized shifts in content

30. This exposition, as we shall see, comprises ten distinct units (1.5-14; 2.5-9; 2.10-18; 5.1-10; 7.1-10; 7.11-28; 8.1-13; 9.1-10; 9.11-28; 10.1-18). My analysis relies, in large part, on Guthrie's text-linguistic work (see, e.g., *Structure*, p. 89),

that occur between Hebrews 1–2, 5–7, and 8–10 (on these, see Kurian and Nel and Jordaan’s conclusions above). Each of these chapters will trace the author’s logic and use of Psalm 110 by identifying the main idea in each embedded discourse unit and then by reflecting on Psalm 110’s function in the unit’s main idea. To serve this agenda, I have tried, as much as possible, to keep the text free from scholarly debate. After all, there is no reigning paradigm, much less consensus, we are overturning here. This means, however, that quite a lot of relevant, if still secondary, non-mainline discussion takes place below the footnote separator line or, on occasion, in brief excursions. The benefits gained by this approach—a clear line of sight to the author’s logic—will offset, I trust, the frustration caused by having, here and there, to follow more than one conversation at a time. Additionally, each chapter will conclude with a brief overview of the author’s argument, which will attempt to suggest, in a preliminary way, the relationship between the author’s individual discourse units and, thus, a preliminary sketch of the author’s logic. Finally, in a concluding chapter I will offer a comprehensive overview of the author’s argument, drawing from and extending the preliminary overviews found at the end of each chapter. In this final chapter, I will also reflect on one of the related and significant questions my analysis touches, there suggesting a couple of implications, which is to say, invitations for future work.

Here, as well, let me preview the argument that follows by giving an aerial sketch, which the following pages will progressively enlarge and fill in. In what follows we will observe that Hebrews’ exposition—its *theological* argument—turns, in large part, on successive inferences drawn from Ps. 110.1 and 4. The author uses the psalm in the first part of his exposition to (1) interpret Jesus’ resurrection as his messianic enthronement, (2) connect Jesus’ enthronement with his fulfillment of Psalm 8’s vision for humanity and, thus, (3) begin to explain *why* Jesus was enthroned through suffering (1.5–2.18; see Chapter 2 below). In the second and third parts of his exposition, the author uses the text to corroborate the narrative initially sketched. Thus, he uses the text to (1) show that messiah was expected to be a superior priest and, moreover, (2) show that this messianic priest was expected to solve the human problem through death (5.1–7.28; 8.1–10.18; see Chapters 3 and 4 below).

though it differs from his in a handful of places. Guthrie, e.g., treats 8.1-2, 3-6 and 7-13 as three separate expositional units (see, e.g., pp. 89 and 144; cf. the evidence adduced on pp. 84–6, 104, and 106–8) and, moreover, treats 9.1–10.18 as one expositional unit (p. 144), even while recognizing internal divisions at 9.1-10, 11-28, 10.1-14 and 15-18 (p. 89; cf. the evidence for the latter two divisions on p. 87; though see also his alternate division of 9.1–10.18 into three units—9.1-10, 11-28 and 10.1-18 on p. 121).

## V. Presuppositions

Finally, a note about two presuppositions present in the analysis that follows. The first is that the author's exegesis of the Old Testament is meant to be persuasive. The second is that he cannot assume every element of his own Christian confession. First, the author's exegesis. The exegesis that follows will hold at bay the traditional assumption—however plausible—that Hebrews addresses a Jewish-Christian audience, since this conclusion and those that normally accompany it—especially that Hebrews warns against returning to Judaism—are strictly inferential in nature. The text, in other words, nowhere requires them.

\* \* \*

### Excursus 1: Hebrews' Audience and Situation

Some of the more plausible arguments for the traditional view that Hebrews addresses an ethnically Jewish audience include the author's assumption about the angelic mediation of the Mosaic law, the authority of the Old Testament, a detailed knowledge of the Levitical cult and priesthood, the heuristic value of the heroes referenced in ch. 11 (esp. 11.36-38; cf. 2 Macc. 5.27; 6.1-7.42; 10.6), and the persuasiveness of common Jewish exegetical techniques, i.e., *gezērah šāwāh*, *argumentum ab silencio*, et al. The author, moreover, calls the wilderness generation 'your fathers' (3.9), implies the readers are Abraham's descendants (2.16) and urges them to follow Jesus outside the, presumably Jewish, camp (13.9-14).<sup>31</sup> A number of

31. For one or two other arguments, see August Strobel, *Der Brief an die Hebräer* (NTD, 9/2; Göttingen: Vandenhoeck & Ruprecht, 4th edn, 1991), pp. 10, 11; Stephen Motyer, 'The Temple in Hebrews: Is It There?', in *Heaven on Earth: The Temple in Biblical Theology* (ed. T. D. Alexander and Simon J. Gathercole; Carlisle: Paternoster, 2004), pp. 177-89. Supporters of this reading include, e.g., Alexander Nairne, *The Epistle of Priesthood: Studies in the Epistle to the Hebrews* (Edinburgh: T. & T. Clark, 2nd edn, 1915), pp. 20-1; F. F. Bruce, *The Epistle to the Hebrews* (NICNT; Grand Rapids: Eerdmans, rev. edn, 1990), pp. 3-9; Hagner, *Hebrews*, pp. 2-7; Lane, *Hebrews*, pp. 544-6; Lindars, *Theology*, pp. 4-15; Wall and Lane, 'Polemical in Hebrews and the Catholic Epistles', pp. 173, 184-5; Peter Walker, 'A Place for Hebrews? Contexts for a First-Century Sermon', in *The New Testament in Its First Century Setting: Essays on Context and Background* (ed. P. J. Williams et al.; Grand Rapids: Eerdmans, 2004), pp. 231-49 (235-6); D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament* (Grand Rapids: Zondervan, 2nd edn, 2005), pp. 609-12; R. T. France, *Hebrews* (EBC, 13; Grand Rapids: Zondervan, rev. edn, 2006), pp. 22-5; Ben Witherington, III, *Letters and Homilies for Jewish Christians: A Socio-Rhetorical Commentary on Hebrews, James and Jude* (Downers Grove: InterVarsity, 2007), pp. 26-33, 363; O'Brien, *Hebrews*, pp. 9-13; Iutisone Salevao, *Legitimation in the Letter to the Hebrews: The Construction and Maintenance of a Symbolic Universe* (JSNTSup, 219; London: Sheffield Academic, 2002), p. 117.

scholars take this view, moreover, while still admitting that the audience was likely mixed, if still predominately Jewish.<sup>32</sup> A slight variation of this traditional reading is that Hebrews warns against a too-conservative form of Christianity (i.e., ‘Jewish-Christianity’).<sup>33</sup> Among supporters of the traditional view there is, however, no consensus on the reason for the return. Some suggest that Hebrews addresses an audience attracted to the Jewish cult.<sup>34</sup> Others suggest the community’s problems were less overtly theological, insisting that it was attracted to Judaism’s secure political status (i.e., as a *religio licita*).<sup>35</sup> Still others argue that Jews may have

32. See, e.g., Hugh Montefiore, *A Commentary on the Epistle to the Hebrews* (HNTC; New York: Harper & Row, 1964), pp. 16, 41; Ellingworth, *Hebrews*, pp. 21–7, 78–80; Raymond E. Brown, *An Introduction to the New Testament* (ABRL; New York: Doubleday, 1997), pp. 697–8. Moreover, on the place of the letter’s title in this discussion, see Brooke Foss Westcott, *The Epistle to the Hebrews* (London: Macmillan, 3rd edn, 1909), pp. xxvii–xxx, xxxv; Koester, *Hebrews*, pp. 171–3.

33. For this proposal, see esp. William Manson, *The Epistle to the Hebrews: An Historical and Theological Reconsideration* (London: Hodder & Stoughton, 1951), pp. 14–16, 24, 44; also Thomas Hewitt, *The Epistle to the Hebrews: An Introduction and Commentary* (TNTC; Grand Rapids: Eerdmans, 1960), pp. 37, 38, 40; John V. Dahms, ‘The First Readers of Hebrews’, *JETS* 20 (1977), pp. 365–75; Norman H. Young, ‘“Bearing His Reproach” (Heb 13.9–14)’, *NTS* 48 (2002), pp. 243–61 (253); Morna D. Hooker, ‘Christ, the “End” of the Cult’, in *The Epistle to the Hebrews and Christian Theology* (ed. Richard Bauckham et al.; Grand Rapids: Eerdmans, 2009), pp. 189–212 (197 n. 17); cf. Westcott, *Hebrews*, p. xxxviii. For a response, see Carson and Moo, *Introduction*, pp. 611–12. Moreover, whether or not the traditional reading of such warnings is anachronistic is another question altogether. On this, see, e.g., the suggestion in Pamela M. Eisenbaum, ‘Locating Hebrews within the Literary Landscape of Christian Origins’, in *Hebrews: Contemporary Methods—New Insights* (ed. Gabriella Gelardini; BIS, 75; Boston: Brill, 2005), pp. 213–37 (233).

34. See, e.g., Manson, *Hebrews*, pp. 133, 165; Ceslas Spicq, *L’Épître aux Hébreux* (2 vols.; Paris: Gabalda, 1952), vol. 1, p. 226; Robert P. Gordon, *Hebrews* (RNBC; Sheffield: Sheffield Academic, 2000), p. 20; Carson and Moo, *Introduction*, p. 612; Michael D. Morrison, *Who Needs a New Covenant? Rhetorical Function of the Covenant Motif in the Argument of Hebrews* (PTMS, 85; Eugene: Pickwick, 2008); O’Brien, *Hebrews*, p. 13. This proposal is extensively developed by Lindars, *Theology*, esp. pp. 4–15, 19, 59; who is followed by James D. G. Dunn, *The Partings of the Ways: Between Christianity and Judaism and Their Significance for the Character of Christianity* (London: SCM, 2nd edn, 2006), p. 117. Marie Isaacs takes the proposal in a slightly different direction (*Sacred Space: An Approach to the Theology of the Epistle to the Hebrews* [JSNTSup, 73; Sheffield: JSOT, 1992], e.g., p. 67). See also the other proposals Isaacs notes (pp. 24–6), along with Richard Longenecker’s suggestion, *Biblical Exegesis in the Apostolic Period* (Grand Rapids: Eerdmans, 2nd edn, 1999), pp. 142–5.

35. On this, see, e.g., Manson, *Hebrews*, p. 164, though see pp. 133, 165; Bruce, *Hebrews*, p. 9; Witherington, *Letters and Homilies*, pp. 26–33, 363; Bart D. Ehrman, *The New Testament: A Historical Introduction to the Early Christian Writings* (New

needed to hear of Christianity's value for reasons other than a lingering attraction for their ancestral faith.<sup>36</sup>

The traditional view has not gone unchallenged.<sup>37</sup> Some suggest, in fact, that Hebrews addresses an *entirely* Gentile audience.<sup>38</sup> Support for this reading turns, primarily, on the letter's warning against falling away from the living God (3.12), its description of the community's pre-Christian status as characterized by dead works (6.1; cf. 9.14), its description of their conversion involving belief in God (6.2) and enlightenment (6.4; 10.32), and, moreover, its utter failure to warn unambiguously against a relapse to Judaism.<sup>39</sup>

York: Oxford University Press, 4th edn, 2008), p. 420; O'Brien, *Hebrews*, p. 13; cf. also Lane, *Hebrews*, p. 546.

36. See, e.g., R. McL. Wilson, *Hebrews* (NCBC; Grand Rapids: Eerdmans, 1987), pp. 14–16; Samuel Bénétreau, *L'épître aux Hébreux* (CEB, 10; Vaux-sur-Seine: Edifac, 1990), p. 28; Luke Timothy Johnson, *Hebrews: A Commentary* (NTL; Louisville: Westminster John Knox, 2006), p. 36.

37. See, e.g., E. F. Scott, *The Epistle to the Hebrews: Its Doctrine and Significance* (Edinburgh: T. & T. Clark, 1922), pp. 14–21, 22–45, 193–203; James Moffatt, *A Critical and Exegetical Commentary on the Epistle to the Hebrews* (ICC; New York: Scribner, 1924), pp. xvi–xvii; Ernst Käsemann, *The Wandering People of God: An Investigation of the Letter to the Hebrews* (trans. Roy A. Harrisville and Irving L. Sandberg; Minneapolis: Augsburg, 1984), pp. 23–5; Erich Grässer, *An die Hebräer* (EKKNT, 17; 3 vols.; Zurich: Neukirchener Verlag, 1990), vol. 1, p. 24; Eric F. Mason, 'The Epistle (Not Necessarily) to the "Hebrews": A Call to Renunciation of Judaism or Encouragement to Christian Commitment?', *PRSt* 37 (2010), pp. 7–20.

38. The idea was first proposed by Eduard Maximilian Röth, *Epistolam vulgo 'ad Hebraeos' inscriptam non ad Hebraeos, id est christianos genere judaeos* (Frankfurt: Schmerber, 1836). More recent proponents include Herbert Braun, *An die Hebräer* (HNT, 14; Tübingen: Mohr, 1984), p. 2; Harald Hegermann, *Der Brief an die Hebräer* (THKNT, 16; Berlin: Evangelische Verlagsanstalt, 1988), p. 10; Hans-Friedrich Weiss, *Der Brief an die Hebräer: übersetzt und erklärt* (KEK, 13; Göttingen: Vandenhoeck & Ruprecht, 15th edn, 1991), pp. 71–72; and Delbert Burkett, *An Introduction to the New Testament and the Origins of Christianity* (New York: Cambridge University Press, 2002), p. 471. See the arguments for this position noted in Moffatt, *Hebrews*, p. xxvii; Ellingworth, *Hebrews*, p. 26; Koester, *Hebrews*, p. 48; and Knut Backhaus, *Der Hebräerbrief: übersetzt und erklärt* (RNT; Regensburg: F. Pustet, 2009), p. 24.

39. See, e.g., Scott, *Hebrews*, pp. 16, 17–18; Moffatt, *Hebrews*, p. xvi; Burkett, *Introduction*, p. 471; James W. Thompson, *Hebrews* (PCNT; Grand Rapids: Baker, 2008), p. 8; Kevin B. McCrudden, *Solidarity Perfected: Beneficent Christology in the Epistle to the Hebrews* (BZNW, 159; New York: de Gruyter, 2008), p. 123; Alan C. Mitchell, *Hebrews* (SP, 13; Collegeville: Liturgical, 2009), p. 13; Mason, 'The Epistle (Not Necessarily) to the "Hebrews"', p. 9. Also, for arguments against the traditional reading of 13.9–14, see Käsemann, *The Wandering People of God*, p. 25; Koester, *Hebrews*, p. 72; Gerd Schunack, *Der Hebräerbrief* (ZBK, 14; Zurich: Theologischer Verlag, 2002), pp. 10–11; and Mason, 'The Epistle (Not Necessarily)

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Nevertheless, for some, the exegesis may still seem to usher this conclusion in through the backdoor, considering the energy it expends showing the plausibility of the author's exegesis, not least with reference to (arguably) antecedent *Jewish* interpretive traditions.<sup>40</sup> All this, however, is not based on an *a priori* conclusion about the audience's ethnicity, considering, for example, what Paul does with the Old Testament in so many of his letters to largely *Gentile* audiences (see, e.g., Galatians, Romans, 1 Corinthians)<sup>41</sup> or, for that matter, considering the existence in first-century Christianity of converted Gentile proselytes and God-fearers.<sup>42</sup> It is based, rather, on the way the author everywhere

to the "Hebrews", pp. 18–20. Moreover, for arguments specifically against the traditional inference from the comparison between Christianity and Judaism, see Scott, *Hebrews*, pp. 16, 28; Moffatt, *Hebrews*, p. xxvi; Purdy, 'The Purpose of the Epistle', p. 264; Käsemann, *The Wandering People of God*, p. 59; and, esp., Mason, 'The Epistle (Not Necessarily) to the "Hebrews"', p. 15, who argues that Hebrews presents a double encomium, not an encomium with an invective. For a potential response to this last point, see Manson, *Hebrews*, pp. 18ff., 147; William Klassen, 'To the Hebrews or Against the Hebrews? Anti-Judaism and the Epistle to the Hebrews', in *Anti-Judaism in Early Christianity* (ed. Stephen G. Wilson; Studies in Christianity and Judaism, 2; 2 vols.; Waterloo: Wilfrid Laurier University Press, 1986), vol. 2, pp. 1–16 (7–8, 11ff.); Donald Guthrie, *New Testament Introduction* (Downers Grove: InterVarsity, 4th rev. edn, 1990), p. 694; Lane, *Hebrews*, pp. cxxix–xxx; and Kenneth L. Schenck, *Understanding the Book of Hebrews: The Story Behind the Sermon* (Louisville: Westminster John Knox, 2003), pp. 98–103.

40. Cf. G. K. Beale's common-sense approach: '[I]t is possible that notions found in post-first century Jewish references existed in earlier oral sources or traditions with which a New Testament author [or his audience] could have been familiar' (*Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* [Grand Rapids: Baker, 2012], p. 48; see a similar note on p. 47).

41. Moffatt, *Hebrews*, p. xvi; Scott, *Hebrews*, p. 16; Weiss, *Der Brief an die Hebräer*, p. 71; David A. deSilva, *Perseverance in Gratitude: A Socio-Rhetorical Commentary on the Epistle 'to the Hebrews'* (Grand Rapids: Eerdmans, 2000), p. 4; Schunack, *Der Hebräerbrief*, p. 11. Scott, in fact, further underscores the ambiguity of this evidence when he uses it to argue that the author was Jewish (*Hebrews*, p. 19). Whether or not one can make such opposite inferences from the same data is an open question. At the very least, it is unsound to do this based on an author's exegetical technique, since such evidence says something both about the author and about the audience (or, at least, what the author thought his audience would find persuasive). See a similar point in Ellingworth, *Hebrews*, pp. 22–3; and deSilva, *Perseverance in Gratitude*, p. 5 n. 15.

42. See the suggestions in Ellingworth, *Hebrews*, p. 26 n. 78; France, *Hebrews*, p. 22. On Gentile attraction to Judaism, see Schenck, *Understanding*, pp. 88–105; Ehrman, *Historical Introduction*, p. 420.

grounds his argument in the Old Testament. That is, unless we are prepared to suggest that the author of this extraordinary letter was fundamentally incompetent, then we must assume that his audience, whatever their other problems, still considered the Old Testament to be divinely revealed and, therefore, required exegetical proofs that were persuasive, which is to say, contextually sensitive.<sup>43</sup> (This also means that the sustained attention given to the plausibility of the author's exegesis is not based, at least primarily, on dogmatic notions about what the author can and cannot do with the Old Testament.<sup>44</sup>)

Second, his Christian confession. In an effort to preserve the exclusive focus on the author's exposition, inferences drawn about the audience from the exhortations will also be held at bay,<sup>45</sup> with one exception, though in this case the assumption depends on clear statements drawn from the exhortations, not questionable inferences. It is clear from the exhortations that the audience's grip on their Christian confession was slackening (see, e.g., Heb. 3.1; 4.14; 10.23).<sup>46</sup> What this means,

43. Justification for the equation of 'persuasive' with 'contextually sensitive' can be inferred from the author's care, obvious throughout, to show how the old covenant and its scriptures anticipated the new (see, e.g., Heb. 8.13) or, as G. B. Caird put it, how the 'old order' confessed its own inadequacy ('Exegetical Method of the Epistle to the Hebrews', *CJT* 5 [1959], pp. 44–51; see, similarly, Stephen Motyer, 'The Psalm Quotations of Hebrews 1: A Hermeneutic-Free Zone?', *TynBul* 50 [1999], pp. 3–22 [8–9, 11, 12–13, 14, et al.]; also Dale F. Leschert, *Hermeneutical Foundations of Hebrews: A Study in the Validity of the Epistle's Interpretation of Some Core Citations from the Psalms* [NABPRDS, 10; Lewiston: Edwin Mellen, 1994], p. 347). Broader support for this equation may be found in David Instone-Brewer's conclusion that at least some first-century Jewish exegetes (i.e., those following a Nomological approach) were committed to—if not always successful at—contextual exegesis (*Techniques and Assumptions in Jewish Exegesis Before 70 CE* [TSAJ, 30; Tübingen: Mohr, 1992], e.g., pp. 163–74, 215–25; see, similarly, Beale, *Handbook*, pp. 1–5).

44. For a related reflection along these lines, see Jared Compton, 'Shared Intentions? Reflections on Inspiration and Interpretation in Light of Scripture's Dual Authorship', *Them* 33, no. 3 (2008), pp. 23–33.

45. For the exact opposite approach, see Lindars, *Theology*.

46. Lane, *Hebrews*, p. cxxxviii. Moreover, it is equally likely that persecution (see 6.10; 10.32–34; 12.4), both violent and non-violent, played a role here as well. On the role of the former, see Manson, *Hebrews*, p. 80; Philip Edgcumbe Hughes, *A Commentary on the Epistle to the Hebrews* (Grand Rapids: Eerdmans, 1977), pp. 10, 18; Käsemann, *The Wandering People of God*, pp. 25, 46–8; Attridge, *Hebrews*, p. 13; Bruce, *Hebrews*, p. 9; Hagner, *Hebrews*, pp. 4, 7–8; Lane, *Hebrews*, esp. p. lvii, also pp. lxi, c; Schenck, *Understanding*, p. 107; Witherington, *Letters and Homilies*, pp. 26–33; Ehrman, *Historical Introduction*, p. 420; Mitchell, *Hebrews*,

therefore, is that we must keep a careful eye on elements of the common Christian tradition the author could assume and those he appears to need to prove.

p. 12; Mason, “The Epistle (Not Necessarily) to the “Hebrews””, p. 20; O’Brien, *Hebrews*, p. 13. On the role of the latter, see esp. David A. deSilva, *Despising Shame: Honor Discourse and Community Maintenance in the Epistle to the Hebrews* (SBLDS, 152; Atlanta: Scholars, 1995); idem, *Perseverance in Gratitude*, pp. 2–20; Koester, *Hebrews*, pp. 72, 87; Thompson, *Hebrews*, pp. 8–10. Cf., moreover, Johnson, *Hebrews*, p. 37, on the close relationship between the two in Hebrews.

## Chapter 2

### MESSIANIC ENTHRONEMENT AND DEATH IN HEBREWS 1–2

This first section of Hebrews' exposition comprises three distinct units. We will take each in turn, first identifying the author's main point and then reflecting on his use of Psalm 110. The chapter, moreover, will conclude with a brief sketch of the author's argument thus far. To preview, what we will see here in this first section is that the author uses Psalm 110 in three primary ways. He uses the psalm (1) to interpret Jesus' resurrection and, thus, to establish the *fact* of Jesus' messianic enthronement (1.5-14), (2) to connect Jesus' messianic enthronement with his fulfillment of Psalm 8's vision for human flourishing (2.5-9) and, finally, (3) to begin to explain the necessity of Jesus' enthronement *through* suffering (2.10-18).

#### **I. Jesus Is the Enthroned Messiah (1.5-14)**

In his first exposition, 1.5-14, the author explains why the son's resurrection makes him greater than angels. The sum: with his resurrection, the son has received the status that was reserved for David's true heir, Israel's long-awaited messiah, a status that far outstrips anything angels had ever received.<sup>1</sup> Rather than prove that the son rose—much less identify who the son is (2.9; cf. 2.3)<sup>2</sup>—the author instead explains, with seven citations from the Hebrew Scriptures (see table 4), what it would mean for the son's relationship with angels were his resurrection (1.3d; cf. Ps. 109.1 LXX) interpreted as his enthronement as Israel's messiah.<sup>3</sup>

1. See similarly Motyer, 'The Psalm Quotations of Hebrews 1', pp. 3–22.

2. On this, see Barnabas Lindars' suggestion, 'The Rhetorical Structure of Hebrews', *NTS* 35 (1989), pp. 382–406 (387).

3. Cf. Martin Hengel, who notes, 'The author presupposes the resurrection, but avoids it, however, presumably because it is christologically not unequivocal enough... [A] real understanding of the salvific event comes only through the interpretation of the resurrection as exaltation and enthronement' ('"Sit at My Right

Table 4. The Catena of Hebrews 1.5-13

1.5a	Ps. 2.7
1.5b	2 Sam. 7.14/1 Chron. 17.13
1.6	Deut. 32.43/Odes 2.43/Ps. 97.7 (96.7 LXX)
1.7	Ps. 104.4 (103.4 LXX)
1.8-9	Ps. 45.6-7 (44.7-8 LXX)
1.10-12	Ps. 102.25-27 (101.26-28 LXX)
1.13	Ps. 110.1 (109.1 LXX)

### a. *The Logic of Hebrews 1.5-14*

First, if the son is the messiah, then he shares in God's rule, since he has been enthroned as God's son (vv. 5, 6a, 13).<sup>4</sup> The inclusio of Ps. 2.7 in v. 5a and Ps. 110.1 in v. 13,<sup>5</sup> along with 2 Sam. 7.14 (cf. 1 Chron. 17.13) in v. 5b and the allusion to Ps. 89.27 (88.28 LXX: τὸν πρωτότοκον) in v. 6a, are cited to establish this point. No angel, however exalted, was ever promised nor had ever received this status, this name (1.4; cf. Rom. 1.4).<sup>6</sup>

Second, the contrast is then underscored in v. 6b, when the author cites Deut. 32.43 (cf. Ps. 97.7) to suggest that the entire angelic community owes this exalted son their worship. It is, of course, possible that the introductory formula in v. 6a refers to some other event than the son's exaltation, whether his incarnation (i.e., either Jesus' birth or baptism) or, perhaps, to his parousia. Neither alternative, however, is likely. The first, that v. 6a refers to Jesus' incarnation, is unlikely considering, for example, 1.3, where atonement and, thus, incarnation are *antecedent* to exaltation: 'After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven'. Further, the description of the 'world' (οἰκουμένην) in 2.5 as 'to come' (τὴν μέλλουσαν) and, simultaneously, 'about which we are speaking' (περὶ ἧς λαλοῦμεν), also points in

Hand!" The Enthronement of Christ at the Right Hand of God and Psalm 110:1', in *Studies in Early Christology* [Edinburgh: T. & T. Clark, 1995], pp. 119–225 [153; see also 172]; cf. also Barnabas Lindars, *The Theology of the Letter to the Hebrews* [NTT; Cambridge: Cambridge University Press, 1991], p. 37).

4. Cf. Gäbel, who notes that v. 5 'expresses that [the son's] relationship with God is without analogy' (Georg Gäbel, 'Rivals in Heaven: Angels in the Epistle to the Hebrews', in *Angels: The Concept of Celestial Beings—Origins, Developments and Reception* [ed. Friedrich Vinzenz Reiterer, Tobias Nicklas, and Karin Schöpflin; DCLY; New York: de Gruyter, 2007], pp. 357–76 [360]).

5. Τίτι...εἶπεν ποτε τῶν ἀγγέλων + Ps. 2.7 (a royal psalm)//[II]ρὸς τίτι...τῶν ἀγγέλων εἶρηκέν ποτε + Ps. 110.1 (a royal psalm). Cf. Guthrie, *Structure*, p. 77.

6. See, similarly, Jacques Dupont, "'Assis à la Droite de Dieu": L'interprétation du Ps 110, 1 dans le Nouveau Testament', in *Resurrexit* (ed. Édouard Dhanis; Vatican City: Vatican, 1974), pp. 340–422 (393).

this direction, as does the argument in 2.5-9 that suggests that prior to his exaltation, the son was ‘lower than’ not exalted over ‘angels’ (2.9).<sup>7</sup> What makes the second option unlikely, that is, that v. 6a refers to Jesus’ parousia, are the author’s other uses of *πάλιν* in introductory formulae (1.5; 2.13; 4.5; 10.30), which imply that when the adverb is used in v. 6a, it more likely modifies *λέγει* than *εἰσαγάγει*.<sup>8</sup>

Third, were the son the messiah, it would also mean that his royal inheritance is permanent and, thus, unrivaled,<sup>9</sup> something the author establishes by citing Ps. 45.6-7 in vv. 8-9 and Ps. 102.25-27 in vv. 10-12.<sup>10</sup> Once again, nothing like this could be said of angels. Rather,

7. Contra, e.g., Attridge, *Hebrews*, pp. 55–6; Montefiore, *Hebrews*, pp. 45–6; Herbert W. Bateman, *Early Jewish Hermeneutics and Hebrews 1:5–13: The Impact of Early Jewish Exegesis on the Interpretation of a Significant New Testament Passage* (AUS, VII/193; New York: Lang, 1997), p. 222; G. B. Caird, ‘Son by Appointment’, in *The New Testament Age: Essays in Honor of Bo Reicke* (ed. William C. Weinrich; 2 vols.; Macon: Mercer University Press, 1984), vol. 1, pp. 73–81 (75–6).

8. Contra, e.g., Ellingworth, *Hebrews*, p. 117; C. A. Gieschen, *Angelomorphic Christology: Antecedents and Early Evidence* (AGJU, 42; Boston: Brill, 1998), pp. 298–9; Michel, *Brief an die Hebräer*, p. 113. For a similar reading of the phrase, see David R. Anderson, *The King-Priest of Psalm 110 in Hebrews* (Studies in Biblical Literature, 21; New York: Lang, 2001), pp. 151–4; Michel Gourgues, *A la Droite de Dieu: Résurrection de Jésus et Actualisation du Psaume 110, 1 dans le Nouveau Testament* (Paris: Gabalda, 1978), p. 100, incl. n. 44; Kenneth L. Schenck, ‘A Celebration of the Enthroned Son: The Catena of Hebrews 1’, *JBL* 120 (2001), pp. 469–85 (478); idem, *Cosmology and Eschatology*, pp. 51–77; Weiss, *Brief an die Hebräer*, pp. 163–4; John P. Meier, ‘Symmetry and Theology in the Old Testament Citations of Heb 1:5–14’, *Bib* 66 (1985), pp. 507–10; Lane, *Hebrews*, p. 27; Koester, *Hebrews*, p. 193; Joshua W. Jipp, ‘The Son’s Entrance into the Heavenly World: The Soteriological Necessity of the Scriptural Catena in Hebrews 1.5–14’, *NTS* 56 (2010), pp. 557–75 (562–3); and, esp., Ardel Caneday, ‘The Eschatological World Already Subjected to the Son: The Οἰκουμένην of Hebrews 1:6 and the Son’s Enthronement’, in *A Cloud of Witnesses: The Theology of Hebrews in Its Ancient Contexts* (ed. Richard Bauckham et al.; LNTS, 387; New York: T&T Clark International, 2008), pp. 28–39; and Cockerill, *Hebrews*, pp. 104–5, incl. nn. 22–5.

9. On the permanence of the inheritance, see, e.g., εἰς τὸν αἰῶνος, σὺ... διαμένεις and σὺ... ὁ αὐτὸς εἶ και τὰ ἔτη σου οὐκ ἐκλείψουσιν. On its being without rival, see *παρὰ τοὺς μετόχους*; also ὁ θεός and κύριε.

10. Gleason, however, thinks Ps. 102 was cited not only to prove the son’s permanence but, more specifically, to ‘assure [the audience] of the stability of Christ as they witness the demise of the Herodian temple’, since in its original context, the psalm assured exiles that ‘[e]ven though “earth” [i.e., the land] and “heaven (i.e., the Temple)...perish...(and) wear out”, yet “Thou [God] dost endure”’ (Randall C. Gleason, ‘Angels and Eschatology of Heb 1–2’, *NTS* 49 [2003], pp. 90–107 [97 n. 35]).

according to the citation of Ps. 104.4 in 1.7 (cf. v. 14), angels had been given temporary, ministerial roles.<sup>11</sup>

In setting things up this way, the author is able to prove not only that the son—this one through whom God’s new revelation has come (v. 2)—is greater than angels, but also that this is what his audience should have expected all along. The son’s exaltation, in other words, fulfills promises made in the Jewish Scriptures to David and his heirs. What else are we to make of the author’s use of so many Royal Psalms (Pss. 2; 45; 89; 110)<sup>12</sup> and the *locus classicus* on the Davidic covenant (2 Sam. 7//1 Chron. 17)?<sup>13</sup>

11. Ps. 103.4 LXX, rather than being a text addressed by God to the son is addressed by God to angels (πρὸς... τοὺς ἀγγέλους λέγει). As such, it is unnecessary to conclude that the subject of the participle ὁ ποιῶν is anyone other than God, who is clearly the subject in the psalm’s original context. Contra, e.g., Meier, ‘Symmetry and Theology’, p. 512, followed, e.g., by Anderson, *King-Priest*, pp. 154–5. While anomalous, in the sense that all the other citations are addressed by God to the son, this text serves a distinct purpose, one of highlighting the specific contrast the author will make in this next two citations. It begins the author’s new contrast on the ephemerality of angels vis-à-vis the eternity of the son. Motyer, e.g., calls 103.4 a foil for what follows (‘Psalm Quotations’, p. 15 n. 42); similarly Cockerill, *Hebrews*, p. 108. Moreover, see Schenck, ‘Celebration’, p. 473, and David L. Allen, *Hebrews* (NAC, 35; Nashville: B&H, 2010), p. 176, on the often-overlooked grammatical connection between v. 7 and vv. 8-12 (i.e., μὲν... δέ).

12. On this identification, see, e.g., Scott R. A. Starbuck, *Court Oracles in the Psalms: The So-Called Royal Psalms in their Ancient Near Eastern Context* (SBLMS, 172; Atlanta: Scholars, 1999), p. 2, also p. 66 n. 102; Hans-Joachim Kraus, *Theology of the Psalms* (trans. Keith R. Crim; Minneapolis: Augsburg, 1986), pp. 107–8; Gerhard von Rad, *Old Testament Theology* (2 vols. in 1; repr., Peabody: Prince, 2005), vol. 1, p. 319 n. 1. On their part in early Jewish messianism, see, e.g., 4QFlor, which cites both 2 Sam. 7.14 and Ps. 2.7; on which, see Cockerill, *Hebrews*, pp. 101–2 n. 9; Douglas J. Moo, *The Old Testament in the Gospel Passion Narratives* (Sheffield: Almond, 1983), p. 300 n. 5; cf. also Jipp, ‘The Son’s Entrance’, p. 565. Moreover, on the psalms’ development from historical description to future hope (via the exile), see, esp., Tremper Longman III, ‘The Messiah: Explorations in the Law and Writings’, in *The Messiah in the Old and New Testaments* (ed. Stanley E. Porter; McMNTS; Grand Rapids: Eerdmans, 2007), pp. 13–34 (19–20); Sigmund Mowinckel, *He That Cometh: The Messiah Concept in the Old Testament and Later Judaism* (trans. G. W. Anderson; BRS; repr., Grand Rapids: Eerdmans, 2005), p. 158; cf. Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress, 1997), p. 621; and Jamie A. Grant, ‘The Psalms and the King’, in *Interpreting the Psalms: Issues and Approaches* (ed. David G. Firth and Philip S. Johnston; Downers Grove: InterVarsity, 2005), pp. 101–18 (114, 116).

13. Cf. Philip J. Nel, who says, ‘the most explicit religious legitimization of the Davidic kingship is found in 2 Sam 7; 23:1-7, and the Royal Psalms’ (‘מלך’, *NIDOTTE*, vol. 2, p. 958); Cf. also Keith W. Whitelam, ‘King and Kingship’, *ABD*, vol. 4, p. 44.

In all of this, therefore, the author gives concrete proof for the claim implicit in the prologue: with Jesus' exaltation as messiah there is a fundamental continuity between the past and present revelation precisely because both come from the same God (1.1-2).<sup>14</sup>

1. *Complication: Deuteronomy 32.43 and Psalm 102.25-27.* There are, however, difficulties with this way of reading vv. 5-14. Principally, two of the texts used to establish the messiah's expected superiority to angels—Deut. 32.43 in v. 6 and Ps. 102.25-27 in vv. 10-12—do not appear to be addressing a messianic figure at all.<sup>15</sup> Both, in fact, appear to address *God* instead.<sup>16</sup> This suggests to many that the author is not only showing that the son is greater than angels because he is the enthroned messiah but also because he is *divine*.<sup>17</sup> The argument, therefore, requires Christian presuppositions, not least a belief that one can take a text originally referring to God and apply it to someone else without further ado.<sup>18</sup> The author—so this line of thought goes—is then simply affirming

14. Lindars, *Theology*, p. 30.

15. See, e.g., France, who specifically draws attention to these two texts in *Hebrews*, p. 45; idem, 'Writer of Hebrews', pp. 273–4. See also Lincoln D. Hurst, 'The Christology of Hebrews 1 and 2', in *The Glory of Christ in the New Testament: Studies in Christology in Memory of George Bradford Caird* (ed. L. D. Hurst and N. T. Wright; Oxford: Clarendon, 1987), pp. 151–64 (157, 160); Motyer, 'Psalm Quotations', p. 14; Angela Rascher, *Schriftauslegung und Christologie im Hebräerbrief* (BZNW, 153; New York: de Gruyter, 2007), pp. 78–9; and I. Howard Marshall, *New Testament Theology: Many Witnesses, One Gospel* (Downers Grove: InterVarsity, 2004), pp. 606–7, incl. n. 5.

16. The *καί* at the beginning of v. 10 signals that the author thinks God is the speaker of the citation that follows (Bruce, *Hebrews*, p. 63), which is why Buchanan's claim will not work (Buchanan, *Hebrews*, pp. 21–2).

17. Meier calls the (supposed) claim of divinity 'the supreme argument for the superiority of the Son over the angels' ('Symmetry and Theology', pp. 516–17). See also, e.g., Steyn: 'With [Deut. 32.43 the author] indicated that God himself acknowledged the divinity of Christ. The quoted text is taken out of its context and applied to Christ' (Gert J. Steyn, 'Deuteronomy in Hebrews', in *Deuteronomy in the New Testament* [ed. Steve Moyise and Maarten J. J. Menken; NTSI; New York: T&T Clark International, 2007], pp. 152–68 [157]); and Cockerill, *Hebrews*, pp. 102, 111–14. See the similar comment on Deut. 32.43 in Attridge, *Hebrews*, p. 57; P. E. Hughes, *Hebrews*, p. 60; Craddock, *Hebrews*, p. 29. For a similar view of the use of Ps. 102.25-27, see Johnson, *Hebrews*, p. 81; France, *Hebrews*, p. 45; O'Brien, *Hebrews*, p. 75.

18. Spicq, among others, argues it was the Christian equation of *κύριος* with Jesus that explains the author's hermeneutical warrant here (*L'Épître aux Hébreux*, vol. 2, p. 20); similarly Friedrich Schröger, *Der Verfasser des Hebräerbriefes als Schriftausleger* (BU, 4; Regensburg: F. Pustet, 1968), p. 71; Longenecker, *Biblical Exegesis*,

what his readers already believe—Jesus is God—and is using traditional descriptions of God to fill out what this means for the son’s relationship to angels.<sup>19</sup> For corroborating evidence, many point to what is said about the son in the prologue. Surely only Christians could talk about someone other than God having a hand in creation (1.2c, 3b) or of someone reflecting God’s glory/being (v. 3a).<sup>20</sup>

2. *Resolution: messianism in Deuteronomy 32.43 and Psalm 102.25-27.* This conclusion, though routinely made, is not as inevitable as it may first appear and this for at least three reasons. First, it is out of step with the author’s immediate and larger argument. The citations in vv. 5-13 are adduced to show ways the son *became* greater than angels, not ways in which he has always been greater. In v. 4, the author says that the son became (γενόμενος) greater than angels, since he inherited (κεκληρονόμηκεν) a name far superior to theirs.<sup>21</sup> In v. 5 and following, the author provides evidence for this claim, connecting the assertion in v. 4 to the evidence in vv. 5ff. with the conjunction γάρ.<sup>22</sup> It would be slightly odd, therefore, for the author to suggest that one quality that makes the son superior is that he is *now* divine. One does not *become* divine, at least in any authentically Judeo-Christian sense—which is precisely what those arguing for this position intend (i.e., uncreated, unchanging, et al.).<sup>23</sup>

p. 159. France, moreover, notes, ‘As an argument addressed to non-Christian Jews[,] who rightly understood these words as a description of the creative power of Yahweh[,] it would have no credibility’ (‘Biblical Expositor’, pp. 255–6 n. 22).

19. See C. F. D. Moule’s summary of this position, along with his own, slightly different take, in *The Birth of the New Testament* (BNTC; London: Continuum, 3rd edn, 2002), pp. 99–100.

20. See, e.g., Sean M. McDonough, *Christ as Creator: Origins of a New Testament Doctrine* (Oxford: Oxford University Press, 2009), p. 206.

21. Cf. v. 9, διὰ τοῦτο ἔχρισέν σε ὁ θεός... παρὰ τοὺς μετόχους σου. On the importance of v. 4 for understanding vv. 5-13, see, e.g., Caird, ‘Son by Appointment’, p. 76; Kenneth L. Schenck, ‘Keeping His Appointment: Creation and Enthronement in Hebrews’, *JSNT* 66 (1997), pp. 91–117 (93–4). On the different but complementary uses of ‘son’ in Hebrews (e.g., as a reference to the earthly *and* exalted Jesus [e.g., 5.8]), see *ibid.*, pp. 95–100.

22. See the similar note about the relationship of vv. 4 and 5 in Meier, ‘Symmetry and Theology’, p. 505. The inclusion of vv. 5 and 13 would suggest vv. 6-13 are likewise related to v. 4. Meier sees the inclusion but still thinks vv. 6, 7, 8-12 argue for Jesus’ deity, which, as noted above, seems a rather strange fit with the logic of v. 4.

23. See, e.g., Josephus, *Ag. Ap.* 2.167-68; cf. also 169, with its note on others (e.g., Pythagoras, Anaxagoras, Plato, et al.) who held similar views. Moreover, if the author is interested in proving that the son is greater than angels because he is equal

Added to this, if there is any sense in which the author is trying to convince his audience of the son's superiority to angels so that they will not abandon their Christian commitments (cf. 2.1-4;<sup>24</sup> see also 3.1; 4.14), it would not make much sense for him to propose a line of argumentation that requires these same commitments (i.e., the son's divinity) in order to be persuasive.<sup>25</sup> Transparently, the author's argument does rely on one premise that may appear, on first glance, to be distinctly Christian: the son has been exalted, which is to say, resurrected.<sup>26</sup> This belief, however, is hardly distinctly Christian, considering the handful of people in Israel's history who were brought back from the dead or translated to heaven (11.35; cf. 11.19).<sup>27</sup> The belief becomes Christian only when

with God, one wonders about the effectiveness of citing two texts where, though divine language is used of the messiah, the messiah is still clearly distinguished from God (cf. Pss. 44.8; 109.1a [not cited]). On this, see Adela Yarbro Collins and John Joseph Collins, *King and Messiah as Son of God: Divine, Human, and Angelic Messianic Figures in Biblical and Related Literature* (Grand Rapids: Eerdmans, 2008), pp. 15, 22, also 204 and 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. Harold H. Rowdon; Downers Grove: InterVarsity, 1982), pp. 220–42 (230). See also Hurst's comments on the commonplace nature of such exalted descriptions of royal figures in antiquity ('Christology', p. 161), along with James D. G. Dunn, *Christology in the Making: A New Testament Inquiry into the Origins of the Doctrine of the Incarnation* (Grand Rapids: Eerdmans, 2nd edn, 1996), pp. 17–19.

24. On this connection, see, e.g., G. Hughes, *Hebrews and Hermeneutics*, p. 60; similarly, Lindars, *Theology*, p. 38; Meier, 'Symmetry and Theology', p. 522, incl. the literature he cites in n. 57; and Cockerill, *Hebrews*, pp. 100–101.

25. See, e.g., Motyer's similar observation, 'Psalm Quotations', p. 6; also p. 14; also S. Lewis Johnson, *The Old Testament in the New: An Argument for Biblical Inspiration* (CEP; Grand Rapids: Zondervan, 1980), p. 91.

26. Cf. Lindars, *Theology*, pp. 35–7. On the importance of the son's resurrection in Hebrews, see, esp., David M. Moffitt, *Atonement and the Logic of Resurrection in the Epistle to the Hebrews* (NovTSup, 141; Boston: Brill, 2011); and his earlier essay, "'If another priest arises": Jesus' Resurrection and the High Priestly Christology of Hebrews', in Bauckham et al., eds., *A Cloud of Witnesses*, pp. 68–79. Contra, e.g., Georg Strecker, *Theology of the New Testament* (ed. Friedrich Wilhelm Horn; trans. M. Eugene Boring; New York: de Gruyter; Louisville: Westminster John Knox, 2000), p. 609, who asserts, 'The Letter to the Hebrews does not know the idea of the rising or resurrection of Jesus from the dead'. Cf. also Marshall, who asserts that 'the resurrection of Jesus plays no significant role in [Hebrews'] theology', even while he (rightly) admits that 'it is implicit...in references to his entry into heaven and exaltation' (*New Testament Theology*, p. 626, incl. n. 21).

27. For a similar observation, see Hengel, 'Sit at My Right Hand', p. 134; also pp. 217–18.

coupled with an awareness of and belief in who Jesus claimed to be,<sup>28</sup> along with, perhaps, the exact nature and timing of his resurrection (i.e., not revivification and not at the end of time).<sup>29</sup> When coupled with the attention the author pays to messianic expectation, all this could imply that the audience had at one time identified the son with the messiah but were now in danger of abandoning this belief based on an inadequate understanding of what that identification would entail. Perhaps the attention the author gives to the still-unrealized aspects of the messiah's rule in his citation of Ps. 109.1 LXX in 1.13 and of Ps. 8.5-7 LXX in 2.5-9 or, further, to the fittingness and necessity of messiah's death in 2.10-18 (specifically vv. 10 and 17) suggest the specific areas where the audience required clarification.

Moreover, if the exhortation of 2.1-4 depends on the argument of 1.5-14 (cf. 2.1, *Διὰ τοῦτο δεῖ*), one may wonder how the distinctly Christian readings proposed for Deut. 32.43 in 1.6 and Ps. 101.26-28 LXX in 1.10-12 support the inherent authority (*βέβαιος*) of the former revelation (*ὁ δι' ἀγγέλων λαληθεὶς λόγος*, 2.2), which is asserted in order to provide the basis for the author's *a fortiori* argument (*περισσοτέρως*, 2.1; cf. *τηλικαύτης*, v. 3) that the new revelation (*λαλεῖσθαι διὰ τοῦ κυρίου*, 2.3; cf. 1.2) is *even more authoritative*—due, at least in part, to its finality (cf. 1.1-2, *πάλαι... ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων*). In other words, the point of 1.5-14 and 2.1-4 seems to be that the previous revelation was authoritative on its own, even while it was admittedly incomplete: a messiah was promised but not yet revealed. And it is the new revelation's continuity with the old, its fulfillment of the old, that gives it a superior authority. This, in any case, seems to be the only way one might talk about two words from the same God as having differing authority: one stands in relation to the other as promise (incomplete) to fulfillment (complete).<sup>30</sup> The author's attention elsewhere to precisely these issues

28. Hengel notes, 'Because Jewish hopes about the future nowhere include the enthronement in messianic-eschatological honour through resurrection from the dead, the origin of christology appears unthinkable *without the assumption of a messianic claim of Jesus*. Christology cannot be based *alone* upon the resurrection appearances' ('Sit at My Right Hand', p. 217).

29. Cf. N. T. Wright, *The Resurrection of the Son of God* (Christian Origins and the Question of God, vol. 3; Philadelphia: Fortress, 2003).

30. This is why, it seems, the son's superiority—viewed by itself—is not as much of an issue in 1.5-14 as the authority that comes from the fact that his revelation (i.e., himself) fulfills promises made in the former word. This runs slightly contrary to Hurst, who claims that '[i]t would be necessary, in mounting any case that the old order was obsolete, to show the inferior status of these mediators to one who mediates the superior covenant' ('Christology', p. 156).

suggests that it would not be out of the ordinary were this first *a fortiori* argument to turn on continuity of the promise-fulfillment variety (see, e.g., 2.8-9; 4.8-9; 7.12; 8.13).<sup>31</sup>

Second, it simply is not the case that only Christians could talk about creation as the work of God *and* an intermediate agent or of someone or something reflecting God's image.<sup>32</sup> There were long-standing traditions within Judaism that predicated of God's *wisdom* and *word* precisely what Hebrews does of the son (see Excursus 2 below).<sup>33</sup> The lines connecting these traditions with Hebrews extend beyond the prologue (i.e., 1.2c, 3a-b), including the idea that someone—Israel's king—could *embody* these divine qualities.<sup>34</sup> In fact, a strong case can be made that it was these traditions—but not only these traditions<sup>35</sup>—that helped early Christians—perhaps the author and audience of Hebrews—to understand or, at the least, begin to express what they had come to believe about Jesus of Nazareth.<sup>36</sup>

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31. On the author's hermeneutic, see, esp., Caird, 'Exegetical Method', p. 49; also Guthrie, 'Hebrews' Use of the Old Testament', p. 289; idem, 'Hebrews in Its First-Century Contexts', p. 436; Motyer, 'Psalm Quotations', pp. 12–13, 17, 20–1; L. Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New* (trans. Donald H. Madvig; Grand Rapids: Eerdmans, 1982), p. 199. G. Hughes's category of 'permission' seems to be, in the end, too much governed by his conclusions about the discourse's purpose (not apologetic) than by the 'self-confessing' nature of the Old Testament (*Hebrews and Hermeneutics*, pp. 98–9).

32. The precise nature of this agency is an open question (i.e., hypostasis, personification, et al.). For a nuanced discussion, see Gieschen, *Angelomorphic Christology*, pp. 36–45; also Schenck, 'Keeping His Appointment', pp. 106–10.

33. Lindars, e.g., notes, 'There is nothing un-Hebraic in this' (*Theology*, p. 32); similarly Frank Thielman, *Theology of the New Testament: A Canonical and Synthetic Approach* (Grand Rapids: Zondervan, 2005), p. 591; Ronald H. Nash, 'Notion of Mediator in Alexandrian Judaism and the Epistle to the Hebrews', *WTJ* 40 (1977), pp. 89–115 (92–5); and Gourgues, *A la Droite de Dieu*, pp. 109–10.

34. For instance, in Wis. 9 the author reflects on Solomon's request in 1 Kgs 3 (vv. 5-9), restating it this way: 'Give me the wisdom that sits by you on your throne' (9.4), the same wisdom just described as playing a role in creation (9.1-2). See Hurst, 'Christology', pp. 161–2; Schenck, 'Keeping His Appointment', p. 107 and, esp., pp. 111–15.

35. See, e.g., Collins and Collins, *King and Messiah*, p. 206; also John J. Collins, *The Scepter and the Star: Messianism in Light of the Dead Sea Scrolls* (Grand Rapids: Eerdmans, 2nd edn, 2010), esp. pp. 235–7.

36. Cf. Andrew Chester, *Messiah and Exaltation: Jewish Messianic and Visionary Traditions and New Testament Christology* (WUNT, 2/207; Tübingen: Mohr Siebeck, 2007), e.g., pp. 25–6.

## Excursus 2: Σοφία and Λόγος Traditions in Early Judaism and in Hebrews

The description of the son in Hebrews' prologue mirrors descriptions made in early Jewish literature of wisdom (σοφία) and word (λόγος). So, for example,

1. Both played a role in creation. On wisdom's role in creation (cf. Heb. 1.2c, 3b), see esp. Wis. 9.2 (τῆ σοφία σου κατασκευάσας ἄνθρωπον), along with Wis. 7.22, 27; 8.1; Sir. 42.21; Prov. 3.19 (cf. 8.22). On the word's role in creation, see Philo, *Op. Mund.* 20; also 24, 36; *Sacr.* 8; *Fug.* 95, 97; *Leg. All.* 3.96 (ὀργάνω); *Migr. Abr.* 6; *Cher.* 125, 127; *Deus Imm.* 57 (perhaps also *Conf. Ling.* 41; *Plant.* 8-10; *Rer. Div. Her.* 188; perhaps 130; *Fug.* 112; *Migr. Abr.* 6; cf. *Fug.* 101—though the syntax here is difficult; *Somn.* 1.241).
2. Both reflect God's image. On wisdom's reflection of God's image (cf. Heb. 1.3a), see Wis. 7.25 (ἀπαύγασμα; εἰκόν; cf. Col. 1.15; 2 Cor. 4.4); cf. v. 26. On the word's reflection of God's image, see Philo, *Det. Pot. Ins.* 83 (χαρακτῆρα); *Leg. All.* 3.95 (χαρακτῆρ); *Spec. Leg.* 1.81 (εἰκόν); cf. 3.207; *Conf. Ling.* 147; *Fug.* 101; *Op. Mund.* 31, 146; *Praem. Poen.* 163; *Somn.* 1.239.
3. Both, moreover, enjoy special intimacy with Yhwh. Wisdom, e.g., is conversant with, loved by (Wis. 8.3; Prov. 8.30; cf. Heb. 10.6, 8) and with God (Wis. 9.9). She knows his secrets (lit. *mysteries*, Wis. 8.4) and sits by his throne (Wis. 9.4, 10; Sir. 24.4 [ἐν ὑψηλοῖς], 13-14; cf. Heb. 1.3 [ἐν ὑψηλοῖς]). Likewise, the word enjoys special access to God (Philo, *Fug.* 101; cf. *Migr. Abr.* 4, where the word is God's dwelling place [οἶκον]), is God's interpreter (Philo, *Leg. All.* 3.207, ἐρμηνέως; cf. *Mut. Nom.* 18, ὑποφήτης) and, in a handful of places, is equated with God's name (*Leg. All.* 3.207; cf. *Mut. Nom.* 15).

These parallels, as noted, extend beyond Hebrews' prologue and include wisdom and the word's role in human salvation. Wisdom is described as the means (δι' αὐτήν) whereby one gains immortality (Wis. 8.13; also 7.27; cf., however, 15.3). And the word, in fact, plays an explicitly priestly role. It is a suppliant (ἰκέτης) for afflicted men before God and an ambassador (πρεσβευτής) from God (Philo, *Rer. Div. Her.* 205, 206). In other places the word is even said to be a sinless high priest, one who wears both a priest's mitre and a king's diadem (*Fug.* 108-11; *Somn.* 1.215). Here it is interesting to note that the word is also described as God's offspring (*Fug.* 109), begotten (γεννᾶ, Prov. 8.25), firstborn (πρωτόγονον, Philo, *Conf. Ling.* 146) and anointed (*Fug.* 110). Though the language clearly refers to origin (see, esp., Prov. 8.22; cf. vv. 23-25, 27-30; Sir. 24.9; and, perhaps, Philo, *Leg. All.* 2.86), it is easy to see how it could be used to speak of exaltation, in the light of Pss. 2.7 (γεγεννηκά), 44.8 (ἔχρισεν), 88.28 (πρωτότοκον), and 109.3 (ἐξεγέννησα).

Beyond these specific parallels between descriptions of wisdom/word and the son, this same literature contains other lines of continuity with Hebrews. For example, Wisdom of Solomon describes the suffering of the righteous as God's fatherly discipline (Wis. 11.9: τούτους [δίκαιοι, 10.20] μὲν γὰρ ὡς πατὴρ νοουθετῶν ἐδοκίμασας; also 3.5-6; cf. Heb. 12.4-11) and the end of the righteous as *rest* (Wis. 4.7: Δίκαιος... ἐν ἀναπαύσει ἔσται; cf. Heb. 4.1, 6, 9; et al.). Other parallels include

1. God's laughing at the wicked (Wis. 4.18: αὐτοὺς [ἀσεβεῖς, v. 16] δὲ ὁ κύριος ἐκγελάσεται; cf., e.g., Ps. 2.4: ὁ κατοικῶν ἐν οὐρανοῖς [τοῦ κυρίου, v. 2] ἐκγελάσεται αὐτούς; among other parallels, e.g., κληρονομίαν, v. 8; cf., e.g., Heb. 1.2; also Wis. 8.14 [ἔθνη ὑποταγήσεται μοι]; Ps. 2.7 is cited in Heb. 1.5; 5.5);
2. God's exaltation of the righteous (i.e., the righteous are crowned by God; Wis. 5.16: [Δίκαιοι, v. 15] λήμψονται τὸ βασιλεῖον τῆς εὐπρεπείας καὶ τὸ διάδημα τοῦ κάλλους; cf. the use of Ps. 8 in Heb. 2, esp. vv. 7, 9; cf. v. 10; cf. other potential allusions to Ps. 8 in Wis. 8.14 [possibly also Ps. 2.8]; also 9.2; 3.8; 10.14 [δόξαν αἰώνιον]);
3. mention of a 'place of repentance' (Wis. 12.10: τόπον μετανοίας; cf. Heb. 12.17 [μετανοίας...τόπον]);
4. the idea of God's children putting their trust in him (Wis. 16.26: τοὺς [υἱοὶ σου] σοὶ πιστεύοντας; cf. Heb. 2.13, citing Isa. 8.17: ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ); and
5. the typology of the earthly temple (ναὸν), which is said to copy (μίμημα) a holy tabernacle (σκηνῆς ἁγίας), one which God had prepared from the beginning (ἦν προητοίμασας ἀπ' ἀρχῆς) (Wis. 9.8; cf. Heb. 8.1, 5, esp. ὑποδείγματι; cf. 9.23; also ἀντίτυπα in 9.24).

Further, as in Hebrews, wisdom and word traditions overlap in this literature so that what is said of one is, at times, also said of the other. This overlap is seen, e.g., in Wis. 9.1-2a: 'God of the fathers and Lord of mercy, who made all things by your word and by your wisdom formed human beings' (cf. Philo, *Cher.* 127 with *Res. Div. Her.* 199, where the word and wisdom are also described as agents of creation). In addition to this, both wisdom and the word are identified with angels (for wisdom, cf. Wis. 18.5, 19, 10, and esp. 13; for the word, see *Somn.* 1.239; *Leg. All.* 3.177; *Conf. Ling.* 146; *Migr. Abr.* 174; *Res. Div. Her.* 205; *Mut. Nom.* 87; *Somn.* 1.115, 148, cf. 1.157).<sup>37</sup>

Finally, despite all this, some still question whether any of these traditions influenced early Christian reflection on the son, which is to say, *Christology*. Gordon Fee, for example, recently dismisses the sort of argument suggested here and, considering my present argument, his brief reply deserves a few lines of response.<sup>38</sup> First, it simply is not the case that *κατασκευάζω* is 'nowhere in the Septuagint...

37. William Horbury reflects on what this implies for Richard Bauckham's distinction between wisdom and the word, on the one hand, and angels and exalted patriarchs on the other: '[T]he intermediary figures of wisdom and word on the one hand, and great angels and patriarchs on the other, are not always clearly distinguished as, respectively, included within and excluded from the divine identity... This influential line of thought thus tended to modify the absoluteness of a distinction between the divine word and wisdom, on the one hand, and an angelic servant of God, on the other, and accordingly it made less sharp the distinction between God and all other reality' (*Messianism Among Jews and Christians: Twelve Biblical and Historical Studies* [New York: T&T Clark International, 2003], p. 17).

38. *Pauline Christology: An Exegetical-Theological Study* (Peabody: Hendrickson, 2007), pp. 617–18.

[connected] with creation itself'.<sup>39</sup> It is used to describe the creation of humankind in *4 Macc.* 2.21 and *Wis.* 13.4 and it is used to describe the creation of the ends of the earth in *Isa.* 40.28.<sup>40</sup> Second, his attempt to distinguish between humanity's creation and humanity's divinely given role is artificial, at least as far as *Gen.* 1.26-27 is concerned, which underlies *Wis.* 9.2.<sup>41</sup> Moreover, it misreads the second colon of *v.* 2 as an event different from instead of parallel to the first colon. Fee's third point that wisdom is *not* personified in *Wisdom* 9 and, as such, that this rules out associating a personified wisdom with creation does not follow. If wisdom is personified elsewhere, especially in the same book (cf. *Wis.* 6.12, including, e.g., 9.10), there is nothing which prevents a systematic presentation that includes descriptions of wisdom from (presumably) non-personification texts with descriptions from texts where wisdom is clearly personified. Moreover, if the grammar itself 'shows that the author has clearly abandoned personification' since he uses neither *διὰ* or *ἐν* and instead uses *τῆ σοφίᾳ σου*, one wonders about the cases in the New Testament where the Holy Spirit's agency is likewise described with only the dative (cf. *Acts* 10.23; 20.22; *Rom.* 8.13, 14; 2 *Cor.* 3.3; 1 *Pet.* 1.12 [in some MSS]). Would these suggest the New Testament authors were trying to do something less than refer to the Spirit as a person? And, finally, the fact that the author of *Wisdom* describes creation as simultaneously the work of wisdom and of God no more counts against the personified agency of wisdom in 9.2 than does a tendency in, say, *Hebrews* to attribute creative functions to God (cf. 2.10; 3.4; 11.3) and the Son suggest the author of *Hebrews* viewed the Son as any less involved in creation, much less as any less of a person.<sup>42</sup>

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39. *Pauline Christology*, p. 617.

40. Cf. LEH.

41. Cf. Michael Kolarcik, S.J., *The Book of Wisdom* (NIB, 5; Nashville: Abingdon, 1997), p. 516.

42. Cf. Fee, *Pauline Christology*, p. 618. Moreover, as Douglas Moo notes, Fee fails to interact with Philo's development of the wisdom/word tradition, which, Moo adds, 'renders the strength of his conclusion questionable' (*The Letters to the Colossians and to Philemon* [PNTC; Grand Rapids: Eerdmans, 2008], p. 113 n. 116). For a less polemical analysis of wisdom Christology in Paul, see Eckhard J. Schnabel, *Law and Wisdom from Ben Sira to Paul: A Tradition Historical Enquiry into the Relation of Law, Wisdom, and Ethics* (WUNT, 2/16; Tübingen: Mohr Siebeck, 1985), pp. 236–64. For a nuanced presentation of early Christian use of these traditions, see Chester, *Messiah and Exaltation*, pp. 13–121; and Horbury, *Messianism*, pp. 1–21, esp. pp. 12–19. For a minority report, see Richard Bauckham, *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament's Christology of Divine Identity* (Grand Rapids: Eerdmans, 2008); followed by Aquila Lee, *From Messiah to Preexistent Son: Jesus' Self-Consciousness and Early Christian Exegesis of Messianic Psalms* (WUNT, 2/192; Tübingen: Mohr Siebeck, 2005), esp. pp. 1–34. See also the reviews of literature in Gieschen, *Angelomorphic Christology*, pp. 7–25; and Loren T. Stuckenbruck, *Angel Veneration and Christology: A Study in Early Judaism and in the Christology of the Apocalypse of John* (WUNT, 2/70; Tübingen: Mohr Siebeck, 1995), pp. 5–14.

Third, Deut. 32.43 and Ps. 101.26-28 LXX are not so obviously non-messianic, as is often supposed. Rather, both texts are open to a messianic interpretation, especially when one realizes the extent to which the rule of Israel's king and Yhwh overlapped (see, e.g., 1 Chron. 28.5; 29.23; 2 Chron. 9.8; 13.8).<sup>43</sup> The king was, after all, God's *son* (Ps. 2.7; 2 Sam. 7.14/1 Chron. 13.17; Ps. 88.28 LXX; cf. 109.1 [κύριος]). His rule was the visible expression of Yhwh's rule.<sup>44</sup>

In Psalm 101 LXX, a messianic reading is facilitated by the new speaker introduced in the first colon of v. 24.<sup>45</sup> The text reads ἀπεκρίθη αὐτῷ ἐν ὁδῷ ἰσχύος αὐτοῦ, which implies a Hebrew *Vorlage* slightly different from that found in the MT (see table 5).

Table 5. Ps. 102.23 in the LXX and MT

LXX	MT
ἀπεκρίθη αὐτῷ ἐν ὁδῷ ἰσχύος αὐτοῦ <sup>a</sup>	עָנָה בְּדַרְךְ בָּהוּ
He answered him in the way of his strength (NETS)	He has broken my strength in midcourse (NRSV)

<sup>a</sup>The implied Hebrew *Vorlage* would approximate עָנָה בְּדַרְךְ בָּהוּ.

The difference owes simply to an alternate vocalization of the consonants עָנָה (עָנָה = 'answered'; BHS: עָנָה = 'broke') and of the consonants בָּהוּ

43. Cf. Kraus, *Theology*, p. 115; Eskola, *Messiah and the Throne*, pp. 59, 62. These texts are absent from Bauckham's argument that Jesus' exaltation to Yhwh's throne clearly implies his deity (*Jesus and the God of Israel*, pp. 165ff.).

44. An interesting example of this phenomenon is found in 11QMelchizedek (l. 10, citing Ps. 82.1 and ll. 24-25, citing Isa. 52.7), where the author transfers what was originally said of Yhwh to Melchizedek. Eric Mason thus talks about Melchizedek as 'the agent of God's judgment' (*You Are a Priest Forever: Second Temple Jewish Messianism and the Priestly Christology of the Epistle to the Hebrews* [STDJ, 74; Boston: Brill, 2008], p. 180). For a discussion of these lines, see Mason, *You Are a Priest Forever*, pp. 177-83; and Martin Hengel, *The Son of God: The Origin of Christology and the History of Jewish-Hellenistic Religion* (trans. John Bowden; Philadelphia: Fortress, 1976), pp. 80-1.

45. Hurst thus talks about the author's interpretation of Ps. 101.26-28 LXX as an 'idea [that] was already built into his Bible' ('Christology', p. 160); cf. also Radu Gheorghita: 'The justification for extending this description of God to the Son, however, is found exclusively in the LXX context' (*The Role of the Septuagint in Hebrews: An Investigation of Its Influence with Special Consideration to the Use of Hab 2:3-4 in Heb 10:37-38* [WUNT, 2/160; Tübingen: Mohr Siebeck, 2003], pp. 60-1); similarly, Simon Kistemaker, *The Psalm Citations in the Epistle to the Hebrews* (Amsterdam: Van Soest, 1961), p. 80; and Lane, *Hebrews*, p. 30, who notes, 'In the LXX, a mistranslation of the unpointed Hebrew text opened the door for the christological appropriation of the passage'.

(כֹּחִי = ‘his strength’; *BHS*: כֹּחִי = ‘my strength’) and to the insertion of the object of ἀπεκρίθη, viz. αὐτῷ.<sup>46</sup> The reading, therefore, whether or not original,<sup>47</sup> opens the way to seeing vv. 26-28 as words spoken by Yhwh.<sup>48</sup> The psalm’s eschatological tenor,<sup>49</sup> in fact, suggests this one might just be the messiah, especially if the referent of αὐτῷ in v. 24 is the κυρίῳ of v. 23 (cf. v. 16; also v. 26) to whom the kingdoms of the earth render obeisance.<sup>50</sup> A similar idea is, of course, already present in Hebrews’ other citations (cf. Pss. 2.8-12; 44.4-6, 13 LXX; 88.23-24, 28 LXX; cf. vv. 43-44; 109.2, 5-6 LXX). Moreover, while it would be out of the ordinary in the Psalter for the king to be assigned a role in creation, much the same could be said for the exalted language used of the king in Ps. 44.7 LXX (θεός) and in Ps. 109.1 LXX (κύριος).<sup>51</sup> What is instructive

46. There is one more place where the Greek text differs from *BHS*. The Greek text renders אֱמַר אֱלֹהִים with ἀναγγεῖλον μοι and connects the phrase with v. 24, whereas in *BHS* the phrase is rendered אֱמַר אֱלֹהִים (‘I say, my God...’) and begins v. 25.

47. The alternate readings given in *BHS* suggest B. W. Bacon’s conclusion—the Greek text is a mistranslation—is probably premature (‘Heb 1, 10-12 and the Septuagint Rendering of Ps 102, 23’, *ZNW* 3 [1902], pp. 280-5 [282]).

48. Bacon, e.g., suggests vv. 24b-29 are the words of Yhwh (‘Heb 1, 10-12’, pp. 282-3); cf. Bruce, *Hebrews*, p. 62, esp. n. 102; Hurst, ‘Christology’, p. 160; Lane, *Hebrews*, p. 30. Bacon supports the unusual reading he proposes for vv. 24b-25 by noting a handful of places with similar references to God’s reducing the length of Messiah’s delay (cf. *Barn.* 4.3 [citing an earlier author]; Mk 13.20/Mt. 24.22). He suggests that in each of these, dependence on Ps. 102 is probable (e.g., cf. מִי יֵמִי with συντέμμηκεν in Barnabas, ἐκολόβωσεν in Mark, and κολοβωθήσονται in Matthew). He also suggests that these other authors read Ps. 102 slightly differently than Hebrews, since they read the suffix of מִי as a reference not to God but to the Messiah (‘Heb 1, 10-12’, p. 284). See the slightly different proposal suggested by T. F. Glasson, who thinks only vv. 26-28 are Yhwh’s words (‘Plurality of Divine Persons and the Quotations in Hebrews 1:6ff.’, *NTS* 12 [1966], pp. 270-2).

49. Cf. *Gen. Rab.* 56.10-11, where the psalm is applied to the messianic age; see also Bacon, ‘Heb 1, 10-12’, p. 282; and Leslie C. Allen, *Psalms 101-150* (WBC, 21; Nashville: Thomas Nelson, 2002), pp. 14-16.

50. Motyer, ‘Psalm Quotations’, p. 20; cf. Glasson, who thinks the referent of κύριε in v. 26 is given in vv. 20-22, where the Lord is described as ‘look[ing] upon the earth from heaven...to proclaim in Zion the name of the Lord’ (‘Plurality of Divine Persons’, p. 271).

51. Glasson argues that it was the presence of a ‘plurality of divine persons’ in Ps. 101.26-28 LXX that caught the author’s attention, not its messianism. ‘[T]here is no need to bring the messianic office into the argument’, Glasson suggests, since ‘[t]he main concern of Heb. 1 is to show that Jesus is the Son, Lord, God, and as such superior to angels. The messianic emphasis comes elsewhere in the letter’ (‘Plurality of Divine Persons’, p. 271). He is clearly wrong, since Heb. 1, as we have already noted, is thoroughly messianic.

about these texts is that in both cases Yhwh and the king are nevertheless clearly distinguished (cf. Pss. 44.8 LXX; 109.1 LXX).<sup>52</sup>

Alongside of this, the idea that the messiah preceded—if not also facilitated—creation was itself not unprecedented.<sup>53</sup> The idea is arguably present in Ps. 109.3 LXX,<sup>54</sup> Mic. 5.2 LXX,<sup>55</sup> and in the descriptions of the messianic ‘son of man’ from Dan. 7.13 in *1 En.* 48.2 and 69.27,<sup>56</sup> in whom dwells ‘the spirit of wisdom’ (49.3; cf. 48.2; 51.3).<sup>57</sup>

A messianic reading of Deut. 32.43, moreover, is possible when the text’s eschatological vision is placed in a Davidic setting, which the song’s relationship with the Psalter (i.e., *Odes* 2.43) and, especially, with Psalm 96 LXX facilitates. The citation in Heb. 1.6 has no exact equivalent in the Greek Old Testament (see table 6).<sup>58</sup>

52. Mowinckel, e.g., insists that ‘nowhere are [the king’s] status and power so emphasized that they threaten the exclusive domain of Yahweh or the monotheism of the Old Testament’ (*He That Cometh*, p. 172). Dunn makes a similar point, noting that ‘only in the probably later text of III Enoch’ is monotheism ‘threatened’ (*Christology in the Making*, p. 19). For a discussion of the similarities and, importantly, dissimilarities between Israel’s view of her king and her neighbor’s (e.g., Babylon, Assyria, and Egypt), see Collins and Collins, *King and Messiah*, pp. 6–7, 22, and esp. p. 204; John Baines, ‘Ancient Egyptian Kingship: Official Forms, Rhetoric, Context’, in *King and Messiah in Israel and the Ancient Near East: Proceedings of the Oxford Old Testament Seminar* (ed. John Day; JSOTSup, 270; Sheffield: Sheffield Academic, 1998), pp. 16–53; Marc Zvi Brettler, ‘King, Kingship’, *NIDB*, vol. 3, p. 510; and Eskola, *Messiah and the Throne*, p. 60.

53. Cf. *Pesiq. Rab.* 36 (161a), cited by Bruce, *Hebrews*, p. 85 n. 77.

54. Cf. Joachim Schaper, *Eschatology in the Greek Psalter* (WUNT, 2/76; Tübingen: Mohr Siebeck, 1995), pp. 104, 129, 140, 169, et al.

55. Cf. Hengel, *Son of God*, p. 69.

56. A messianic understanding of Daniel’s ‘son of man’ is based on the connections drawn in *1 Enoch* between this figure and other clearly messianic texts: e.g., cf. (1) *1 En.* 49.3 with Isa. 11.2; 48.10, ‘messiah’; (2) *1 En.* 46.3 with Isa. 11.4, also with 4Q252 and Tg. Jer. 33.15; (3) *1 En.* 62.2 with Isa. 11.2–4; (4) *1 En.* 45.3; 46.3–6; 62.1–3 with Ps. 110 and, perhaps, Pss. 2 and 48.4–6. Cf. also 2 Esd. 13.3 with Dan. 7.13; Isa. 11.4; Jn 12.34; and Justin, *Dial.* 32 (cf. with Dan. 7.9–28). See Horbury, *Messianism*, pp. 125–6, 129, and, esp., pp. 132–44.

57. On the son of man’s pre-existence, see Mowinckel, *He that Cometh*, pp. 370–3. On his connection with wisdom, see Hengel, *Son of God*, pp. 74–5, which runs contrary to, e.g., Bacon’s (‘Heb 1, 10–12’, pp. 284–5) and Manson’s (*Hebrews*, pp. 94–5) suggestions that the author of Hebrews was the first to connect messiah with wisdom. (Manson adds in Paul and the author of the Johannine literature as well.)

58. Cf. Gareth Cockerill, ‘Hebrews 1:6: Source and Significance’, *BBR* 9 (1999), pp. 51–64; Buchanan, *Hebrews*, pp. 15–16; and Gert J. Steyn, ‘A Quest for the Assumed LXX *Vorlage* of the Explicit Quotations in Hebrews’ (Ph.D. diss., Stellenbosch University, 2009), pp. 60, 61, 63.

Table 6. The Source of the Citation in Heb. 1.6

Heb. 1.6	καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ
Deut. 32.43	εὐφράνθητε, οὐρανοί, ἅμα αὐτῷ, καὶ προσκυνησάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ, εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ, καὶ ἐνισχυσάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ
<i>Odes</i> 2.43	καὶ προσκυνησάτωσαν αὐτῷ πάντες οἱ ἄγγελοι θεοῦ
Ps. 96.7 (LXX)	προσκυνησατε αὐτῷ, πάντες οἱ ἄγγελοι αὐτοῦ

In Deut. 32.43 LXX, the text reads, ‘rejoice, O heavens with him and let all the *sons of God* (υἱοὶ θεοῦ) worship him’. The MT, we should note, has nothing equivalent to the Greek text here. Of course, the step from ‘sons of God’ (LXX) to ‘angels’ (Hebrews) is not far, considering, for example, the several places in the LXX where ἄγγελοι renders אֱלֹהִים בְּנֵי (Job 1.6; 2.1; 38.7; et al.).<sup>59</sup> In fact, the Greek text was perhaps already moving in this direction if its *Vorlage* contained אֱלֹהִים כָּל (4QDeut<sup>a</sup> = 4Q44).<sup>60</sup> In any case, angels are mentioned two cola later in what is probably a parallel expression (‘let all the angels of God prevail [ἐνισχυσάτωσαν] for him’ [NETS]).<sup>61</sup> Perhaps the author has deliberately conflated the lines to serve his present interests.<sup>62</sup>

Equally likely is that the author’s *Vorlage* more closely approximated the *Vorlage* underlying the form of Deut. 32.43 preserved in *Odes* 2.43 (cf. Justin, *Dial.* 130.1): ‘and let all the angels of God [οἱ ἄγγελοι θεοῦ] worship him’.<sup>63</sup> The only remaining difference would be that ἄγγελος is anarthrous in Hebrews (as in the LXX).<sup>64</sup> It could also be that the author

59. Cf. Buchanan, *Hebrews*, p. 16.

60. See M. Broshi et al., *Qumran Cave 4.XIV: Parabiblical Texts, Part 2* (DJD, 14; Oxford: Clarendon, 1995), p. 141; cf. Patrick W. Skehan, ‘A Fragment of the “Song of Moses” (Deut. 32) from Qumran’, *BASOR* 136 (1954), pp. 12–15; Frank Moore Cross, *The Ancient Library of Qumran* (BSem, 30; Sheffield: Sheffield Academic, 3rd edn, 1995), p. 133, esp. n. 4 (133–35); Gourgues, *A la Droite de Dieu*, p. 102, incl. n. 50.

61. Cf. LEH.

62. See, e.g., Bruce, *Hebrews*, p. 57 n. 4; Susan Docherty, ‘The Text Form of the OT Citations in Hebrews Chapter 1 and the Implications for the Study of the Septuagint’, *NTS* 55 (2009), pp. 355–65 (361); and Steyn, ‘Quest’, p. 64.

63. Cf. Lane, *Hebrews*, p. 28; deSilva, *Perseverance in Gratitude*, p. 98; and Steyn, ‘Quest’, pp. 55–69. In fact, like Deut. 32.43 LXX, the fourth line of the text preserved in *Odes* reads υἱοὶ θεοῦ. See also the discussion in the apparatus of v. 43, ll. 6–7 in *Qumran Cave 4.XIV*, p. 141.

64. Strangely, this dissimilarity is often missed. See, e.g., Gheorghita, *Septuagint in Hebrews*, p. 42.

borrowed from Ps. 96.7 LXX, which says, ‘worship him [προσκυνήσατε αὐτῷ], all his angels’.<sup>65</sup> The difficulty with this suggestion, however, is that the imperative is in the wrong person—second not third—and ἄγγελοι is articular and modified not by θεοῦ but by αὐτοῦ. Moreover, and tellingly, the psalm text lacks the initial καί, a clue that unambiguously points to the primary influence of Deut. 32.43,<sup>66</sup> whether directly or via *Odes* 2.43.

What Deuteronomy 32 lacks, however, is any reference to a messianic figure. The text is eschatological (especially vv. 41–43),<sup>67</sup> but the one who intervenes for Israel is none other than God himself, something v. 43 certainly attests.<sup>68</sup> Psalm 96 LXX tells a different story. Here God’s intervention for Israel is explicitly tied to Davidic rule and, thus, messianism. The psalm’s superscription reads, ‘to David [τῷ Δαυιδῷ], when his land was established [καθίσταται]’ (cf. 2 Sam. 7.10; also τῇ οἰκουμένῃ in Ps. 96.4)<sup>69</sup> and then proceeds to talk about ‘the Lord [κύριος] bec[oming] king’ (v. 1 LXX) and about his being ‘exalted far above the gods [τοὺς θεούς/οἱ ἄγγελοι in v. 7). One already hears echoes of Heb. 1.4 and the potential ambivalence of the title κύριος (vv. 1, 5, 8, 9, 10, 12) has already been noted (cf. Ps. 109.1 LXX; also 101.26 LXX).<sup>70</sup> And the language of establishment (καθίσταται) in the superscription recalls Ps. 2.6, which uses identical language to describe the son’s—David’s—enthronement (κατεστάθην), and Ps. 109.1 LXX, which uses synonymous language to describe the same event (κάθου).<sup>71</sup> In fact, it also recalls Ps. 8.6–7 LXX, where humanity is ‘crowned’ with ‘glory and honor... and set [or appointed, κατέστησας] over the works of [God’s] hands’ (NETS;

65. See, e.g., the list of authors noted in Steyn, ‘Quest’, p. 63 n. 54.

66. Cf. David M. Allen, *Deuteronomy and Exhortation in Hebrews: A Study in Narrative Re-Presentation* (WUNT, 2/238; Tübingen: Mohr Siebeck, 2008), p. 46; also Cockerill, ‘Hebrews 1:6’, p. 52.

67. Cf., e.g., Peter C. Craigie, *The Book of Deuteronomy* (NICOT; Grand Rapids: Eerdmans, 1976), p. 389.

68. See, e.g., Witherington, *Letters and Homilies*, p. 129. Contra, e.g., Ellingworth, *Hebrews*, p. 120; O’Brien, *Hebrews*, p. 71 n. 160; and Docherty, *Use of the Old Testament in Hebrews*, p. 157; and, in a slightly different (and less convincing) form of the argument, Glasson, ‘Plurality of Divine Persons’, p. 271.

69. See deSilva, *Perseverance in Gratitude*, p. 97, incl. n. 27.

70. On the potential echo of Ps. 109.1 LXX in 101.26 LXX, cited in Heb. 1.10, see Gourgues, *A la Droite de Dieu*, p. 104.

71. Cf. the use of καθίστημι for the appointment of priests in Heb. 5.1; 7.28; 8.3 and the relationship between this idea and the son’s enthronement in 5.5–6.

see Heb. 2.5-9, incl. v. 7 v.l.).<sup>72</sup> In other words, the language of the superscription is—or is not far from—the language of enthronement.<sup>73</sup>

What makes a merging of Deut. 32.43 and Ps. 96.7 LXX plausible is the apparent prominence of the former text (via the second Ode) in the first century. For example, Philo calls it Moses' *ᾠδὴ μεγάλη* (*Det. Pot. Ins.* 114; *Leg. All.* 3.105). Added to this are the many themes both texts share. Both, for example, address those who worship idols (Ps. 96.7 LXX; Deut. 32.16-17, 21, 37-38), compare Yhwh with these gods (Ps. 97.9 LXX; Deut. 32.12, 31, 39), presage the destruction of Israel's enemies (Ps. 97.3, 10 LXX; Deut. 32.36, 41-43), and foretell the restoration/establishment of the righteous (Ps. 97.10-12 LXX; Deut. 32.36, 43). Moreover, the idea that angels would worship someone besides God—Israel's king—is, as we shall see in our discussion of 2.5-9, a traditional piece of Jewish anthropology. To preview, in the *Life of Adam and Eve*, Michael, the archangel, orders the angelic host to worship Adam, a command Satan disobeys—precipitating his own demise (13-16).<sup>74</sup> Considering the solidarity between the son and humans described in 2.9, 10-18, this tradition is perhaps relevant here.<sup>75</sup> The messianic king, the representative of his people (as a second Adam?), receives angelic worship, at God's command (cf. Heb. 1.6, *λέγει*), when his kingdom is established, which is to say, when he enters the remade *οἰκουμένην*.

These points are sufficient to show why the original summary provided above remains the most plausible explanation of vv. 5-14, despite the fact that it represents a minority report.

72. If Ps. 96.1 LXX echoes Ps. 8.7 LXX, talk of God's coming rule could then be seen to be, at the same time, talk of (a second) Adam's—a *vice-regent's*—restored dominion (cf. Schenck, 'Celebration', pp. 475-7). Perhaps the reference to the son as the *πρωτότοκον* in 1.6a points in this direction, especially when the observation is set alongside what the author does with Ps. 8 in 2.10, with its reference to Jesus as τὸν ἀρχηγόν who leads πολλοὺς υἱούς (cf. *πρωτότοκον ἐν πολλοῖς ἀδελφοῖς*, Rom. 8.29; cf. also 1 Cor. 15.23). Here it is also tempting to read the note about the son's role in creation in 1.10-12 along a similar line. That is, if 2.5-9 does present Jesus as a 'second Adam', then to talk about the son's role in creation could be at the same time to talk about his role in establishing the world to come. See, similarly, McDonough, *Christ as Creator*, pp. 200-204.

73. Cf. Motyer, 'Psalm Quotations', pp. 18-19.

74. Cf. *Gen. Rab.* 8.10; also Tertullian, *Of Patience* 5.

75. So Wilson, *Hebrews*, p. 40; Bruce, *Hebrews*, p. 57.

### **b. The Role of Psalm 110.1 in Hebrews 1.5-14**

If the author here argues that Jesus is the enthroned messiah, what role does he give to Psalm 110 in this argument? The psalm contributes to the author's logic in this first unit in at least three ways. First, Ps. 110.1 provides the climax to this first exposition (1.13) and, thus, the foundation for the author's argument which follows: Jesus has been enthroned as the promised messiah.<sup>76</sup> Second, and related to the first, Ps. 110.1 and the Davidic catena it concludes establishes the framework for the author's entire argument, the promise–fulfillment axis along which it will turn.<sup>77</sup> This sort of framework will allow the author to underscore simultaneously the continuity between God's past and present words (i.e., a fulfilled *promise*) and the superiority of his new word (i.e., a *fulfilled promise*). Thus, it will allow him, for example, to use Ps. 110.1b, with its note of a delayed messianic victory, to emphasize elsewhere the continuity between his readers and the Wilderness generation of the Exodus (3.7–4.13).<sup>78</sup> After all, both experienced what it meant to live in the liminal period between an initial salvation experience (see, e.g., 10.22d-e) and the consummation of that experience (see, e.g., 9.28). Likewise, it will allow him to use this very same psalm's promise of a new priest (Ps. 110.4; cf. Heb. 5.5-6) to argue that the Levitical cult was self-confessedly provisional, something especially evident in the limited access to God's presence it provided, even on its highest day (see 9.8-10). Finally, and, indeed, more immediately, Psalm 110 explains the author's curious case for the son's superiority over angels. The reason for this claim becomes clearer in the exhortation of 2.1-4 and, especially, in the exposition of 2.5-18, where Jesus' enthronement, based on Ps. 110.1, will be interpreted as his fulfillment of Psalm 8. That is, with his exaltation above the angelic host—and every other created being—Jesus, the author will argue, secured the destiny originally intended for all humanity, for every *son* (see, especially, 2.7, 10). It is this latter argument that begins to explain why the author uses the angelic benchmark

76. For a similar note on the psalm's climactic role, see Hay, *Glory at the Right Hand*, p. 85, incl. n. 138; cf. Gourgues, *A la Droite de Dieu*, pp. 93, 104 (summarizes catena); and Cockerill, who notes, '[T]his last introductory phrase [πρὸς τίνα δέ...] is more emphatic than its counterpart [in v. 5], thus betokening the climactic importance of Ps. 110:1. The pastor uses the perfect tense and locates both the verb and the adverb "ever" in the final, emphatic position of the Greek sentence' (*Hebrews*, p. 114; similarly O'Brien, *Hebrews*, p. 77). Cockerill also suggests that since

Ps. 110.1 is the seventh citation, this further signals its importance (p. 115 n. 83).

77. Schenck, 'Celebration', p. 480; also Jipp, 'The Son's Entrance', pp. 557–75.

78. Cf., e.g., Cockerill, *Hebrews*, pp. 73–4.

here in 1.5-14 (and, moreover, it will explain the author's use of the traditional bit about the angelic—not, e.g., Mosaic—mediation of the law in 2.1-4).<sup>79</sup> While God nowhere promised angels what he promised messiah in Ps. 110.1 (cf. the introductory formulae in vv. 5, 13), he has, according to the author's reading of Psalm 8, made similar promises to humanity (cf. 1.2, *ὃν ἔθηκεν κληρονόμον πάντων*, with v. 14 and *τὰ πάντα* in 2.8).<sup>80</sup> Angels, therefore, play the foil in the first exposition precisely because Moses (cf., especially, Num. 12 in Heb. 3.1-6) or another human (cf. *τοῖς προφήταις*, 1.1) could not.<sup>81</sup>

## II. The Enthroned Messiah Solves the Human Problem (2.5-9)

After a brief exhortatory interlude (2.1-4), the author begins the second unit of this section, 2.5-9,<sup>82</sup> indicating that he has still more to say about angels. As before in 1.5 and 13,<sup>83</sup> he declares what is *not* true of them:

79. See, e.g., Deut. 32.2-3 LXX; *Jub.* 1.29; Philo, *Somn.* 1.141; Josephus, *Ant.* 15.136; Acts 7.53; cf. v. 38; Gal. 3.19.

80. Cf. Jipp, 'The Son's Entrance', p. 560; Schenck, 'Keeping His Appointment', p. 102; John P. Meier, 'Structure and Theology in Heb 1,1-14', *Bib* 66 (1985), pp. 168-89 (177).

81. This runs contrary to Hamerton-Kelly, who says nothing of the relationship between 1.5-14 and 2.1-4 and instead thinks the author is 'combat[ing] an "angel-Christology"'. He goes on to argue that '[t]his Christology was probably a reflection of a tradition, like that in 11 Q. Melch., which identified Melchizedek as an angel. The author of Hebrews wished to use the name of Melchizedek to interpret Christ, and made sure in chapter 1, before he began the argument, that Christ would not be confused with the angel Melchizedek. This opening argument—that Christ is the Son and therefore superior to all angels—is part of the author's creative appropriation of Ps. 110:4 and the Melchizedek tradition for Christology' (Robert Hamerton-Kelly, *Pre-Existence, Wisdom, and the Son of Man: A Study of the Idea of Pre-Existence in the New Testament* [SNTSMS, 21; Cambridge: Cambridge University Press, 1973], p. 245). One wonders, however, about the author's non-polemical treatment of Melchizedek in ch. 7. In that discussion, there is no sense that the son is greater than Melchizedek, only that the two are similar (cf. 7.3); one would expect something different were the author combating the sort of christology Hamerton-Kelly supposes.

82. For a reading similar to what follows, see, esp., Schenck, *Cosmology and Eschatology*, pp. 58-9. Moreover, on the connection between 1.5-14 and 2.5-9, see Guthrie, *Structure*, p. 97; and Cockerill, who notes, 'The pastor extends the argument of 1:5-14 by contrasting the "angels" with the "man"/"son of man" described in Ps 8:4-6' (*Hebrews*, p. 126).

83. Cf. Thielman, *Theology of the New Testament*, p. 592.

‘It is not to angels that [God]<sup>84</sup> subjected the world to come’. The reference to the ‘world to come’ (τὴν οἰκουμένην τὴν μέλλουσαν) recalls (περὶ ἧς λαλοῦμεν) the world the son triumphantly entered in 1.6 (τὴν οἰκουμένην).<sup>85</sup> Rather than simply asserting who will rule in the coming world and then proving the assertion with scriptural citation(s), as in 1.5–14, the author now uses Scripture to provide the assertion itself. Who will rule in the coming world if not angels? The author expects his audience to find the answer in Ps. 8.5–7 LXX (4–6 ET), which he cites in full, save for the first colon of Ps. 8.7.<sup>86</sup> As in his first exposition, the author shows no interest in a text’s human author. Part of the reason for this is, once again, to maintain an emphasis on Scripture as *divine* speech (cf. 1.1–2: ὁ θεὸς λαλήσας τοῖς πατράσιν).<sup>87</sup> Unlike 1.5, 6, 7, and 13, however, the author does not make this emphasis explicit here. Instead, he uses an introductory formula that implies the readers will know the text’s location—as he surely does (διεμαρτύρατο... πού τις λέγων, v. 6).<sup>88</sup>

84. See 2.4 (συνεπιμαρτυροῦντος τοῦ θεοῦ), along with the explicit subject of 1.1, 2, and the introductory formulae in 1.5, 6, 7, and 13.

85. Contra Craig Blomberg, who argues that since ὑπέταξεν is an aorist verb, it is ‘most naturally interpreted as a simple past event’, which leads him to the implausible conclusion that τὴν οἰκουμένην τὴν μέλλουσαν refers to the original creation and, thus, that for Adam and Eve in Gen. 1.26–30, the world was still, in some sense, μέλλουσαν. He seems to recognize the tension and, therefore, continues, ‘the world... that [was] only just beginning to open up before them’. Moreover, his take on ὑπέταξεν also leads him to suggest that ἧς in v. 5b refers no further back than v. 5a (“‘But We See Jesus’”: The Relationship Between the Son of Man in Hebrews 2.6 and 2.9 and the Implications for English Translations’, in Bauckham et al., eds., *A Cloud of Witnesses*, pp. 88–99 [92–3]).

86. I.e., καὶ κατέστησας αὐτον ἐπὶ τὰ ἔργα τῶν χειρῶν σου. Cf.  $\Phi^{46}$ , B, D<sup>2</sup>, et al.; on which, see Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (Stuttgart: German Bible Society, 2nd edn, 1994), p. 594; contra, e.g., NASB, KJV. The phrase, therefore, was probably omitted to highlight the parallelism between Ps. 8.6b, 7b LXX (Heb. 2.7b–8a) and Ps. 109.1 LXX (Heb. 1.13). Contra, e.g., Moffatt (*Hebrews*, p. 22), who thinks the author ‘probably left [the phrase] out as incompatible with 1:10’. The tension is easily solved by noting God’s use of secondary agency in creation (e.g., δι’ οὗ in 1.2). See, similarly, Ellingworth, *Hebrews*, pp. 148–9.

87. Cf. George H. Guthrie, ‘Hebrews’, in *Commentary on the New Testament Use of the Old Testament* (ed. D. A. Carson and G. K. Beale; Grand Rapids: Baker, 2007), pp. 919–95 (944).

88. Cf. Philo, *Deus Imm.* 74: ὁ ὑμνωδὸς εἶπέ που [Ps. 100.1]; *Plant.* 90: εἶπε [Jacob] γὰρ που; *Ebr.* 61: εἶπε γὰρ πού τις [Moses; cf. Gen. 20.12]. It is unlikely that the introductory formula was used because the author was unaware of the text’s location, considering his use of a similar formula in Heb. 4.3–4 to refer to the

The change in approach is likely due to the fact that unlike the other texts cited in the opening exposition, this one contains a direct address to God.<sup>89</sup>

### a. *The Logic of Hebrews 2.5-9*

What answer does the author expect his readers to find in Psalm 8? The indication from 2.5 is that he has returned to the angel/son comparison of the first chapter. One expects—and many argue<sup>90</sup>—that the author will demonstrate from the citation that *the son* rules the coming world. After all, at least four of the citations in the author's first exposition describe the son's enthronement (1.5a, 5b, 8-9, 13). The expectation is only encouraged by the catch-word association between the last enthronement text, Ps. 109.1 LXX (1.13), and Ps. 8.7 LXX (2.8). In both places God is described as subduing something under someone's feet (see table 7).<sup>91</sup>

well-known opening chapters of Genesis (see, e.g., Attridge, *Hebrews*, pp. 70–1; Koester, *Hebrews*, pp. 213–14). The rationale proposed here probably also accounts for its use in 4.4, where the text contains not a direct address to God but a narrative description of his actions. For other Christian and Jewish parallels, see Gert J. Steyn, 'Some Observations About the *Vorlage* of Ps 8:5-7 in Heb 2:6-8', *VEcll* 24 (2003), pp. 493–514 (500).

89. Tate notes that Ps. 8 is the only hymn in the Old Testament that is entirely given to such direct address to God (Marvin E. Tate, 'An Exposition of Psalm 8', *PRSt* 28 [2001], pp. 343–59 [344]).

90. C. K. Barrett is representative, noting, 'It has not been subjected to angels; if not to them, to whom? The answer sometimes given, based upon the quotation of Psalm 8 that follows in 2.6-8, is, It is subjected to man, to the human race. This answer is, I think, mistaken. The figure who stands over against angels is, as ch. 1 makes unmistakably clear, not man in general but the Son of God; it is to him that the world to come is made subject' (*On Paul: Aspects of His Life, Work and Influence in the Early Church* [London: T&T Clark International, 2003], p. 202); similarly, Moffatt, *Hebrews*, p. 21; along with, e.g., the representative list tallied by Hurst, *Hebrews*, p. 110 n. 18 (173). Blomberg says, moreover, that this view has 'captured the majority vote' presently, as it did, in fact, in the early Church ('But We See Jesus', p. 88).

91. Cf. Gleason, 'Angels and Eschatology', p. 101. The connection between the language of Pss. 2 and 8 is also noteworthy, not least considering the author's allusive reference to the former psalm in 1.2: *ὃν ἔθηκεν κληρονόμον πάντων*; see Ps. 2.8 *αἰτήσαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς*. On this, see, e.g., Leschert, *Hermeneutical Foundations*, p. 97; also George H. Guthrie and Russell D. Quinn, 'A Discourse Analysis of the Use of Psalm 8:4-6 in Hebrews 2:5-9', *JETS* 49 (2006), pp. 235–46 (240).

Table 7. Verbal Correspondence between Pss. 109.1b LXX and 8.7b LXX

Ps. 109.1b	Ps. 8.7b
θῶ	ὑπέταξας <sup>a</sup>
τοὺς ἐχθρούς	πάντα <sup>b</sup>
ὑποπόδιον τῶν ποδῶν	ὑποκάτω τῶν ποδῶν

<sup>a</sup>Cf. ὑπέταξεν in Heb. 2.5; also the participle κατέστησας (from καθίστημι; cf. Ps. 109.1b) in Ps. 8.7a.

<sup>b</sup>Cf. τῶν ἐχθρῶν in Ps. 8.3.

In fact, the extent of the ruler's power is well-nigh limitless (2.8b-c), which was a commonplace notion in early Christology (cf. Col. 1.15-20; Eph. 1.10).<sup>92</sup> Moreover, that the one crowned in the psalm is a 'son of man' further points in this direction, since in its articular form, the phrase was well-known within early Christianity as one of Jesus' forms of self-reference.<sup>93</sup> The *coup de grâce* for this reading, however, is found in 2.9, when the one crowned in Ps. 8.6 LXX is specifically identified as *Jesus*.

1. *Proposal: Psalm 8 and the exaltation of humanity in Judaism and Hebrews.* Despite the apparent givenness of this reading and its currency in the secondary literature, it has one significant drawback: Psalm 8 appears to address *humanity*.<sup>94</sup> In its original context, the psalm celebrates

92. Leschert, e.g., thinks 2.8 could suggest the author is referring *only* to Jesus (*Hermeneutical Foundations*, p. 110; cf. also Buchanan, *Hebrews*, p. 28; Cockerill, *Hebrews*, p. 130; also p. 131). Similarly, Richard Bauckham thinks this language (specifically, ruling over 'all things') put Jesus on the divine side of the ledger, since it was 'the way Jewish monotheism distinguish[ed] God from all other reality' (*Jesus and the God of Israel*, pp. 176–7). The fact that the language comes *from* Ps. 8, however, seems to point decidedly against this.

93. Cf. the anarthrous form in Jn 5.27 (cf. Rev. 1.13; 14.14; also Dan. 7.13 LXX). For the audience's connection with traditions about the historical Jesus, see Heb. 2.3; 5.7-9. As Pauline Giles notes, 'It would...appear almost inconceivable that they would fail to see in Psalm 8 a reference to Jesus as the Son of Man or the Second Adam' ('The Son of Man in the Epistle to the Hebrews', *ExpTim* 86 [1975], pp. 328–32 [329]; so also France, 'Biblical Expositor', p. 262; Hagner, *Hebrews*, p. 45; Bruce, *Hebrews*, p. 73; Guthrie and Quinn, 'Discourse Analysis', p. 244). Blomberg disagrees, however, arguing implausibly, esp. in light of what 2.3 implies (cf. also 5.7-9; 7.13-14), that since 'Hebrews elsewhere betrays little or no dependence...on the oral traditions of Jesus' sayings...' that '[i]t considerably outruns the evidence...to assume that Jesus' exalted use of the title [i.e., his use of the title as a self-description] must have immediately come to Hebrews' audience's minds' ('But We See Jesus', p. 94).

94. This observation is routinely made. See, e.g., Leschert, *Hermeneutical Foundations*, p. 92, and the literature he cites; Hurst, 'Christology', p. 153; Martin

God's creative majesty (vv. 2, 10) and marvels at the unexpected glory invested in humanity (vv. 5-9). What is man when set alongside the splendor of the night sky—a sparkling tapestry created by God's fingers! To the psalmist's evident surprise,<sup>95</sup> God not only watches over (v. 5a) and cares for (v. 5b) humanity,<sup>96</sup> but he has created him just slightly lower than himself (v. 6a)<sup>97</sup> and invested him with god-like sovereignty (vv. 6b-9). All of creation lies under his direction. The psalm's anthropology clearly reflects the creation narrative in Gen. 1.26-30,<sup>98</sup> which likewise speaks of humanity's dignity—made in God's image (vv. 26, 27)<sup>99</sup>—and dominion (vv. 26, 28).<sup>100</sup> In fact, the delineation of humanity's domain in Ps. 8.7-9 nearly mirrors Gen. 1.26, 28.

Later reflection on the psalm confirms this reading, especially with its accent on the insignificance of humanity. In the *Community Rule*, for example, the author asks,

Karrer, *Der Brief an die Hebräer* (ÖTK, 20/1-2; Gütersloh: Gütersloher Verlagshaus, 2002), vol. 1, p. 169. Thus, it is puzzling that Cockerill thinks the anthropological reading of  $\alpha\upsilon\tau\omega\iota$  in 2.8c lacks 'clear contextual evidence... the kind of unambiguous substantiation provided by v. 9 for the identification of the "son of man" with Jesus' (*Hebrews*, p. 130), esp. considering the fact that he thinks the audience would not, at least initially, have read 'son of man' in the psalm messianically (p. 128 n. 21).

95. Traditionally *David*. See v. 1. The relevance of this superscription to the reading given the psalm in Hebrews is difficult to establish. Perhaps it, along with the regal language in v. 6 and the movement in v. 5 from humanity generally (אָנֹשׁ) to the individual (מֶלֶךְ), suggest the king should be seen as a representative of humanity (Leschert, *Hermeneutical Foundations*, p. 93). The final form of the Psalter, with its apparent democratization of Davidic ideology brought about by its introduction, may provide more evidence for this suggestion. On this, see, esp., Patrick D. Miller, 'Books I-III and the Editorial Purpose of the Hebrew Psalter', in *The Shape and Shaping of the Psalter* (ed. J. Clinton McCann, Jr.; JSOTSup, 159; Sheffield: Sheffield Academic, 1993), pp. 83-92.

96. Cf. Ps. 143.3-4; contrast Job 7.17.

97. N.B.: אֱלֹהִים = יהוה in Pss. 3.7; 4.1; 5.2; 7.1, 2, 9, 11.

98. See, e.g., John Goldingay, *Psalms 1-41* (BCOTWP; Grand Rapids: Baker, 2006), p. 159; James Luther Mays, *Psalms* (IBC; Louisville: John Knox, 1994), p. 69; cf., also Steyn, 'Some Observations', p. 496; and Guthrie, 'Hebrews', p. 945.

99. Cf. Tate, 'Psalm 8', p. 356. On whether אֱלֹהִים = יהוה in Gen. 1.26, see *Gen. Rab.* 8.8-9; *b. Sanh.* 38b (v. 9); cf. *Midr. Ps.* 8.7 ('Jacob was less than God only in that he had not the power to put the breath of life into [his flocks; cf. Gen. 30.39]').

100. In this way, the psalm's vision of creation parallels other early Jewish reflections: (1) on humanity's original dignity, see Sir. 17.3; 4Q504, fr. 8 recto [I, 4-5]; Philo, *Op. Mund.* 51.146; (2) on humanity's dominion, see Sir. 17.2; 4Q504, fr. 8 recto [I, 6-7]; 4Q422, fr. 1 [I, 9-10]; *Jub.* 2.13-16; Philo, *Op. Mund.* 52.148; *4 Ezra* 6.54.

Who can endure Thy glory, and *what is the son of man* in the midst of Thy wonderful deeds? What shall one born of woman be accounted before Thee? Kneaded from the dust, his abode is the nourishment of worms. He is but a shape, but moulded clay, and inclines towards dust. What shall hand-moulded clay reply? What counsel shall it understand? (1QS XI, 20–22, emphasis added)

A similar tendency is preserved in *Genesis Rabbah*. Here angels ask the Lord why he created man: ‘*What is man, that Thou art mindful of him, and the son of man that Thou thinkest of him?*’ This trouble, for what has it been created’ (8.6, emphasis added). Likewise, in *b. Šabbat* angels object to God’s entrusting Moses, ‘one born of woman’, with Torah: ‘This secret treasure...are you now planning to give to a mortal?’ ‘*What is man, that you are mindful of him, and the son of man, that you think of him?*’ (88b, emphasis added).

The author of Hebrews implies a similar reading of the psalm. In the first place, the syntax of vv. 8c–9a suggests the author applied the psalm to humans *generically*. There he says, ‘we do not presently see all things submitted to him [8c], *but* we do see Jesus crowned [9a]’. If he thought Psalm 8 applied to Jesus exclusively, then one would expect the ‘him’ (αὐτῷ) of 2.8c and ‘Jesus’ (Ἰησοῦν) of 2.9a to be in the reverse order: ‘We do not presently see all things submitted to Jesus, but we do see him—at the least—crowned’.<sup>101</sup> In any case, were this latter reading correct, the point would be identical to the one already made in 1.13—the son *is* exalted and has yet to have full rule.<sup>102</sup> It appears, therefore, that the author thinks of Jesus as *one* example—*par excellence*—of a human who presently experiences what Psalm 8 promised (διαμαρτύρατο, 2.5).<sup>103</sup> Further, the fact that 2.9 speaks of Jesus’ *vicarious* suffering also

101. Cf. Mitchell, *Hebrews*, p. 66.

102. Cf., e.g., Leschert, who notes, ‘[T]here could well be a weaker contrast here between the present lack of total subjection and the one to whom all things eventually will be subject’ (*Hermeneutical Foundations*, p. 110).

103. See, similarly, Marshall, *New Testament Theology*, p. 623; also Dan G. McCartney, ‘Ecce Homo: The Coming of the Kingdom as the Restoration of Human Viceregency’, *WTJ* 56 (1994), pp. 1–21 (3, 7); Kevin B. McCrudden, ‘Christ’s Perfection in Hebrews: Divine Beneficence as an Exegetical Key to Hebrews 2:10’, *BibRes* 47 (2002), pp. 40–62 (43–4); Dupont, ‘Assis à la Droite de Dieu’, pp. 393–5, incl. n. 180; Karrer, *Der Brief an die Hebräer*, vol. 1, p. 171; A. T. Lincoln, *Hebrews*, pp. 61–2; Lindars, *Theology*, pp. 38–41, 52; and Blomberg, who summarizes the author’s point nicely: ‘God gave humanity a commission which it failed to exercise. Thus we do not see all creation in subjection to humankind. *But*, miracle of miracles, we see Jesus, who remained sinless where we sinned and, thus, as a

points in this direction,<sup>104</sup> or, at the least, requires a purely Christological reading to begin talking about representation. The mention, however, of his leading many *sons* (υἱούς; cf. υἱός in Ps. 8.5b LXX) to glory (δόξαν)—ostensibly the glory promised in Ps. 8.6 LXX<sup>105</sup>—establishes the generic reading even further,<sup>106</sup> as does the emphasis in 2.10-18 on Jesus' humanity and resultant representative status (ἀρχιερέως, 2.17).<sup>107</sup>

2. *Complication: Psalm 8 and the temporary humiliation of humanity in Hebrews.* The real *crux*, however, is 2.9 and the author's apparent temporal use of βραχύ τι. Many scholars suggest this proves beyond doubt that the author is not concerned with the psalm's original meaning.<sup>108</sup> Rather, in 2.9, the author simply uses a statement originally describing humanity's dignity to describe now Jesus' humiliation. Thus, the author sets Ps. 8.6a in antithetical parallelism to Ps. 8.6b.

Evidence for this assertion is not hard to find. After all, the author links Jesus' lowering and death with his state *prior to* his exaltation. By doing this, the author makes the two cola of Ps. 8.6 once more express

fully human representative of humanity, accomplished what we were intended to have done, and more—making possible our redemption despite our sinful failures' ('But We See Jesus', p. 96).

104. Hurst, *Hebrews*, p. 111; idem, 'Christology', pp. 153f.

105. Hurst, *Hebrews*, p. 111. Cf. also σωτηρίαν, Heb. 1.14.

106. Rightly, e.g., Blomberg, 'But We See Jesus', p. 97, though, if the son's exaltation in 2.9 (via Ps. 8) restates his exaltation in, e.g., 1.13 (via Ps. 110), then the author of Hebrews must be reading the parallelism in Ps. 8.6 LXX as antithetical (contra Blomberg, 'But We See Jesus', pp. 95, 96), as I will argue below; otherwise, Jesus would be simultaneously lower than (Ps. 8.6a) and greater than (Ps. 110.1) than angels.

107. Cf. v. 14 (αὐτός παραπλησίως μετέσχεν [αἵματος καὶ σαρκός]), and v. 17 (κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι).

108. Among those who think the author introduced the temporal sequence, see Giles, 'Son of Man', p. 328; Buchanan, *Hebrews*, p. 27; Mitchell, *Hebrews*, p. 65; Montefiore, *Hebrews*, p. 57; Attridge, *Hebrews*, pp. 75–6; idem, 'Psalms in Hebrews', pp. 204–5; Gerda de Villiers, 'Reflections on Creation and Humankind in Psalm 8, the Septuagint and Hebrews', in Human and Steyn, eds., *Psalms and Hebrews*, pp. 69–82 (81); Kistemaker, *Psalm Citations*, pp. 105–6; Moffatt, *Hebrews*, pp. 22–3; Lee, *From Messiah to Preexistent Son*, p. 222; Käsemann, *Wandering People of God*, p. 124; Leschert, *Hermeneutical Foundations*, p. 117; Steyn, 'Some Observations', p. 507. Some demur. E.g., Westcott, thinks the phrase denotes degree in the Hebrew and Greek Old Testament and in Hebrews (Westcott, *Hebrews*, p. 44). O'Brien, on the other hand, thinks the Greek Old Testament was responsible for the temporal reading (*Hebrews*, p. 98).

the sort of progression already noted in 1.4 (γενόμενος) and 6 (ὅταν... εἰσαγάγη... εἰς τὴν οἰκουμένην) and implied in 1.9 and 13.<sup>109</sup> Added to this, were the author to assert in 2.5-9 that the son—now identified as *Jesus*—is presently lower than angels, which would follow if Ps. 8.6a-b LXX were read as synonymously parallel,<sup>110</sup> he would turn his first argument on its head.<sup>111</sup> The son cannot presently be *both* lower *and* greater than the angels.<sup>112</sup>

When these observations are combined with the others noted initially—e.g., the catch-word association between 1.13 and 2.8 and υἱὸς ἀνθρώπου in 2.6—the oft-made conclusion about the author's (lack of) concern for the psalm's original context and, therefore, about his Christological reading would seem to be a rather short step away.<sup>113</sup>

The trouble with this way of putting things, however, is that it not only fails to take on board the contextual evidence adduced above but it also assumes only Christian exegesis could be responsible for (1) the temporal and, thus, eschatological reading given of Ps. 8.6 LXX in 2.9 and, as a result, (2) what this reading would then imply about humanity's relationship to angels. That is to say, it assumes only Christians could speak of humans as only temporarily lower than angels on the basis of Psalm 8.

3. *Resolution: Psalm 8 and Jewish eschatology.* Several lines of evidence, however, begin to tell a different story. First, the language of Ps. 8.6 in both the Hebrew and Greek texts is intrinsically ambiguous.<sup>114</sup> The collocation βραχύ τι, for example, can denote degree (amount; i.e., 'a little') or temporality (i.e., 'a little while').<sup>115</sup> The same could be said for

109. See also, e.g., the progression implied in 2.10.

110. Cockerill, e.g., recognizes the apparent contradiction, but, nevertheless, suggests it is 'nothing other than the paradox inherent in the incarnation' (*Hebrews*, p. 133).

111. This is one more reason ὅταν δὲ πάλιν εἰσαγάγη τὸν πρωτότοκον εἰς τὴν οἰκουμένην in 1.6 does not refer to Jesus' incarnation; cf. Meier, 'Symmetry and Theology', p. 508 n. 11; also D. L. Allen, *Hebrews*, p. 232.

112. Ellingworth thinks a temporal reading also 'fits better with the other temporal expressions in the context (cf. οὐδὲν... οὐπω, v. 8) (*Hebrews*, p. 154). Radu Gheorghita makes a similar point (*Septuagint in Hebrews*, p. 106).

113. Spicq's comment is representative, *L'Épître aux Hébreux*, vol. 2, p. 31.

114. Cf. BDAG, LEH, Muraoka, *HALOT*.

115. For degree, see Jn 6.7 in  $\mathfrak{P}^{66}$ ,  $\mathfrak{s}$ , A, L, W,  $\Theta$ ,  $\Psi$ , f<sup>1-13</sup>, 33, M, et al., and for temporality, see Isa. 57.17 and Acts 5.34 in 18, 33, 323, 424, 1241, 1505. Cf. Maurice A. Robinson and William G. Pierpont, eds., *The New Testament in the Original Greek: Byzantine Textform* (Southborough: Chilton, 2005).

the Hebrew term it renders, *קָטַט*.<sup>116</sup> And, while a temporal sequence would be impossible were *אלהים* referring to the God of Israel in Ps. 8.6, it is much less difficult if the term refers to ‘heavenly beings’ or ‘angels’, as in the LXX.<sup>117</sup> What makes such a translation plausible is the extravagant nature of the description were *אלהים* referring to Yhwh: humans are only *slightly* lower than Israel’s covenant God! The description might seem to go beyond the ostensibly parallel notion of man as an image-bearer in Genesis 1, which may explain the translation value assigned in the LXX by early Jewish translators,<sup>118</sup> whose protective instincts are already on display in v. 2’s substitution of *κύριος* for *יהוה*.<sup>119</sup>

Second, there was a tendency within Jewish literature to read Genesis 1 in the light of Genesis 3 and to turn the ideal of Genesis 1 into an eschatological expectation.<sup>120</sup> For instance, in 4Q422, a description of humanity’s ideal origin is immediately followed by one describing the fall into sin. Due to an ‘evil inclination’ man chose to ‘r[i]se against

116. For degree, see 2 Kgs 10.18; 2 Sam. 16.1, and for temporality, see Job 24.24; Ruth 2.7. Also, for *βραχύς* = *טָמַט*, see HRCS [p. 230]; also Gheorghita, who says that for *קָטַט* ‘to be construed temporally...other contextual clues such as the temporal adverb *עַד* are needed’ (*Septuagint in Hebrews*, p. 105).

117. This equivalence is found three times in the LXX, Pss. 8.6; 96.7; and 137.1. It is interesting that Hebrews cites two of these texts (Ps. 8.5 in 2.5 and Ps. 96.7 in 1.6). There are, moreover, five places where *ἄγγελοι* renders *בְּנֵי אֱלֹהִים* (Gen. 6.2; Deut. 32.8; Job 1.6; 2.1; 38.7). Cf. HRCS; also Gheorghita, *Septuagint in Hebrews*, p. 53. The equivalence, especially when expanded to include *אלים*, is found more often in the DSS. See, e.g., Takaaki Haraguchi, ‘Hebrews 1–2 in the Light of *Songs of the Sabbath Sacrifice* (4QShirShabb; 11QShirShabb; MasShirShabb)’, *Theological Forum* 46 (2006), pp. 81–98. Haraguchi, moreover, suggests it was ‘a conception of...angels as the princes surrounding the throne of God in the heavenly court (cf. *אל אלים* [God of gods] 4Q403 l.ii.26; 4Q405 14.i.3)’ that explains this tendency (p. 91).

118. Peter C. Craigie, *Psalms 1–50* (WBC, 19; Waco: Word, 1983), p. 108; Gordon, *Hebrews*, p. 66; Leschert, *Hermeneutical Foundations*, p. 90.

119. See Gerald H. Wilson, *Psalms—Volume 1* (NIVAC; Grand Rapids: Zondervan, 2002), pp. 199–200, incl. n. 2; cf. also *Tg. Ps.* 8.6; and Stec’s note on the text’s tendency to explicitly refer to angels where the MT does not (David M. Stec, *The Targum of Psalms* [ArBib, 16; Collegeville: Liturgical, 2004], p. 6). Moreover, the application of this tendency to protect divine transcendence was not universally applied to Ps. 8.6; cf. Aquila, Symmachus, and Theodotion.

120. Urassa, e.g., notes, ‘[T]he subjection of mankind to sin and death through Adam’s fall is always at the background of the re-interpretations of the “Dominion texts”’ (Wenceslaus Mkeni Urassa, *Psalm 8 and Its Christological Re-Interpretations in the New Testament Context: An Inter-Contextual Study in Biblical Hermeneutics* [EUS, 23, Theology, 577; New York: Lang, 1998], p. 212).

[God]’ (fr. 1[I, 11-12]).<sup>121</sup> In the *Community Rule*, the author combines the ideas of cleansing from impurity with regaining ‘all the glory of Adam’ (1QS IV, 23; cf. CD-A III, 20). 2 *Enoch* describes Adam as originally a ‘second angel, honored and great and glorious’ (30.11), one made in God’s ‘image’ (30.10), a ‘king to reign [on] the earth’ (30.12). This status, however, was lost when Adam sinned (32.1), but will be regained once more when God ‘take[s] [Adam] once again’ to heaven at his ‘second coming’—a time alternately described as ‘the age to come’. In 4 *Ezra* humanity’s—now Israel’s<sup>122</sup>—original splendor included ‘rul[ing] over all the works which [God] had made’ (6.54; cf. Ps. 8.7a LXX). Israel’s reality, once again the result of Adam’s sin, falls far short of this ideal: ‘If the world has indeed been created for us, why do we not possess our world as an inheritance? How long will this be so?’ (6.59). The inheritance, however, has not been revoked; rather, Israel will inherit what has been promised after she perseveres (7.9; cf. vv. 3-8, 12-15).<sup>123</sup>

Whether these tendencies were already present in Psalm 8, in either the Hebrew or Greek Psalter, is difficult to say. Perhaps the Greek translator read the psalm as already eschatological and thus rendered טַמֵּא with βραχύ τι or ὠνήξ and דַּתְּא־בְּנֵי with ἄνθρωπος and υἱὸς ἀνθρώπου.<sup>124</sup> There is good evidence that the latter equivalencies had established eschatological (and, importantly, *representative*) connotations,<sup>125</sup> whether or not they were deliberately inserted for this reason by the

121. Cf. Daniel J. Harrington, ‘Creation’, *EDSS*, vol. 1, pp. 155–7.

122. See ‘us’ in 6.55; cf. ‘other nations’ in 6.56; also 7.11. The descriptions of Israel are similar to those of the son in Hebrews: e.g., ‘first-born’, ‘only begotten’, and ‘most dear’ (6.58; cf. Heb. 1.6; also 1.5 and Ps. 110.3). Moreover, on Israel’s receipt of Adam’s role, see N. T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Minneapolis: Fortress, 1992), pp. 21–6.

123. She must pass ‘through the danger set before h[er]’ if she is to receive ‘that city’ given her for an ‘inheritance’ (7.9). This difficult path is necessary because ‘Adam transgressed [God’s] statutes’, and, as a result, all creation (‘what has been made’) ‘was judged’ (7.11; cf. vv. 21-24). For an alternative account of humanity’s diminished dominion, see Philo, *Op. Mund.* 52.148: ‘[T]he race[’s dominion] is becoming weakened by reason of the long intervals of time that have elapsed since the beginning of the world’ (cf. also 29.87; 49.140).

124. On the latter equivalencies, see Schaper, *Eschatology*, pp. 76–8, 97–9; cf. *Tg. Ps.* 80.16, 18 (‘king messiah’). Aquila’s rendering of the piel imperfect עַטַּר (‘to crown’) with the future indicative στεψεις may provide one more possible example. Granted, he, along with Symmachus and Theodotion, renders הַסֵּר (‘to make lower’) similarly (ἐλαττώσεις). However, the presence of θεόν (not ἀγγέλου) may suggest an alternate route to an eschatological reading of Ps. 8 than what is found in Hebrews.

125. Horbury, *Messianism*, pp. 125–55.

translator. In any case, the psalm's reference to 'enemies' in 8.3 suggests the presence of a post-Fall reality, even if this originally may not have clouded the vision of vv. 5-9.<sup>126</sup> This, coupled with the Psalter's final form, with its mention of the 'wicked' and enemy 'nations' in its introduction (Pss. 1-2), shows just how close the psalm already was to a post-Fall and eschatological perspective.<sup>127</sup>

All this helps to explain what the author of Hebrews is doing in 2.8c. In 2.8c he notes that the vision of the psalm is incongruous with present reality: '[W]e do not presently see all things submitted to him' (cf. *4 Ezra* 6.59). This notion of things unsubmitted—especially after the double-negative affirmation in 2.8b (οὐδὲν...ἀνυπότακτον)—directs the audience to connect the vision—now promise—of Psalm 8 with the note of delayed fulfillment sounded in the author's undeveloped citation of Ps. 109.1b LXX in 1.13. There the author stated that while the son had been enthroned as the Davidic messiah (κάθου ἐκ δεξιῶν μου), not all of his enemies *yet* recognized his rule. Everywhere, in fact, that Ps. 8.7 LXX (8.6 ET) is discussed in the New Testament it is combined with Ps. 110.1 (see table 8).<sup>128</sup>

Table 8. Pss. 8.7 LXX and 109.1 LXX in Early Christianity

I Cor. 15.25, 27	θῆ ἅπαντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ (Ps. 109.1b)	πάντα...ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ (Ps. 8.7b)
Eph. 1.20, 22	καθίσας ἐν δεξιᾷ αὐτοῦ (Ps. 109.1a)	πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ (Ps. 8.7b)
Heb. 1.13; 2.7	θῶ τοὺς ἐχθροὺς ὑποπόδιον τῶν ποδῶν (Ps. 109.1b)	ὑπέταξας πάντα ὑποκάτω τῶν ποδῶν (Ps. 8.7b)

What is interesting about the Christian application of this tradition, however, is not only the close association between Psalms 8 and 110 but also the tendency to identify the enemies of Ps. 110.1 as death and/or the

126. See, e.g., Kistemaker, *Psalm Citations*, p. 103; Leschert, *Hermeneutical Foundations*, pp. 86-7; cf. Hans-Joachim Kraus, *Psalms 1-59* (trans. Hilton C. Oswald; Minneapolis: Augsburg, 1989), p. 185.

127. On the interpretive potential of the Psalter's final form, see J. Clinton McCann, Jr. (ed.), *The Shape and Shaping of the Psalter* (JSOTSup, 159; Sheffield: Sheffield Academic, 1993).

128. Cf. Lindars, *New Testament Apologetic*, p. 50; Giles, 'Son of Man', p. 331. Moreover, on the collocation of Pss. 8 and 110.1 in Mk 12.36 par., see Hay, *Glory at the Right Hand*, p. 35; and on their collocation in Phil. 3.17-21 and 1 Pet. 3.22, see Lindars, *New Testament Apologetic*, p. 50. Cf. also, e.g., *1 Clem.* 36.4-5 and Polycarp, *Letter to the Philippians*, e.g., 2.1; on the latter, see Hengel, 'Sit at My Right Hand', pp. 167-8.

devil (cf. Heb. 2.14-16; 1 Cor. 15.26; see also Eph. 1.10, 21; 2.2; 3.10; 6.10-18).<sup>129</sup> Like his Jewish contemporaries, the author was unable to disconnect protology from hamartiology and, thus, eschatology.

Third, the idea that humans were only temporarily lower than angels is common in Jewish literature.<sup>130</sup> Several midrashic texts, in fact, assert quite plainly that angels will be subject to the righteous in the age to come. ‘In the future’, *y. Šabb.* 6.9 says, ‘the Holy One, blessed be he, is going to set the place of the righteous closer [to his throne] than the place of the ministering angels’ (cf. *Exod. Rab.* 20.10; *Lev. Rab.* 27.2; *Deut. Rab.* 1.12; *Song Rab.* 7.9, 1).<sup>131</sup> Related, several other texts—one or two already cited above—indicate that there was a rivalry between angels and humans based on humanity’s original, superior status.<sup>132</sup> Some describe how angels balked at God’s decision to create humans (*b. Sanh.* 38b; cf. *Gen. Rab.* 8.4-6; *t. Soṭa* 6.5), while others describe a similar reaction to God’s decision to entrust humanity with Torah (*b. Šabb.* 88b; cf. *Pes. Rab.* 96b; *3 En.* 1.3, 7; 2.1-4; 4.6-10; 5.10-14; 6.2-3; 15B.2-5; *Midr. Ps.* 8).<sup>133</sup> In a few places, this rivalry is credited with playing the leading role in humanity’s fall. In *2 Enoch*, for instance, the devil (*Satanail*) admits that he was envious of humanity’s original status and, as a result, decided to incite them to sin (31.3-8). The text goes on to record God’s promise

129. See Moffitt’s note about the presence of a similar tradition in *b. Šabb.* 88b-89a (David M. Moffitt, ‘Unveiling Jesus’ Flesh: A Fresh Assessment of the Relationship between the Veil and Jesus’ Flesh in Hebrews 10:20’, *PRSt* 37 [2010], pp. 71–84 [79–80]).

130. For a minority report, see Philo, *Op. Mund.* 28.84, where he says that heavenly beings are not included in humanity’s domain. Perhaps Hebrews intentionally contradicts Philo here. See Moffatt’s similar note, *Hebrews*, p. 25.

131. Cf. Archie T. Wright, ‘Angels’, *EDEJ*, p. 331. It may be that this tradition explains what Paul means in 1 Cor. 6.3 when he says that Christians ‘will judge angels’. This (almost) throw-away statement might stem from the following logic: (1) angels rule the nations (*Deut.* 32.8; *Dan.* 10.13, 20-21; *Sir.* 17.17; *1 En.* 60.15-21; 89.59, 70-76; *Jub.* 35.17; Philo, *Somn.* 1.22; *Herm. Vis.* 3.4.1; cf. Attridge, *Hebrews*, p. 70; Kaufmann Kohler, ‘Angelology’, *JE*, vol. 1, p. 594); (2) humans will judge these nations (*Dan.* 7.22 LXX; *Wis.* 3.7-8; 1QpHab V, 4; cf. *Mt.* 19.28// *Lk.* 20.30; *Rev.* 2.26; 20.4); therefore, (3) humans will judge angels (cf. *2 Pet.* 2.4; *Jude* 6; *1 En.* 10.11-14). Whether or not Heb. 2.5 supports the first premise is an open question. See, e.g., Hewitt’s negative judgment (Hewitt, *Hebrews*, p. 65).

132. Cf. Gäbel, ‘Rivals in Heaven’, pp. 357–76, esp. the literature cited in p. 362 n. 23. Rebigier says, moreover, that the idea of humanity’s superiority to angels ‘is a central point of rabbinic angelology’ (Bill Rebigier, ‘Angels in Rabbinic Literature’, in Reiterer, Nicklas, and Schöpflin, eds., *Angels*, pp. 629–44 [640]).

133. For other references, see P. Alexander, ‘3 (Hebrew Apocalypse of) Enoch’, *OTP*, vol. 1, p. 303 n. e.

that he will one day intervene and ‘take [humans] once again [to heaven] at [his] second coming’ (32.1). In *Life of Adam and Eve*, the devil’s fall from heaven and antipathy toward humanity is explained in greater detail. The devil admits that when Michael, the archangel, ordered the angelic host to worship humanity, he objected, claiming that humanity should rather worship him; after all, he was ‘prior to him in creation’ (13-14).<sup>134</sup> When this led to the devil’s expulsion from heaven, he decided he would exact revenge on humanity and inflict on them a similar grief. ‘So with deceit’, he says, ‘I assailed your wife [Eve] and made you to be expelled through her from the joys of your bliss, as I have been expelled from my glory’ (16).<sup>135</sup> The rivalry motif takes an interesting turn in a handful of other texts, where Moses’ reception of Torah is equated with his regaining humanity’s original splendor. In *Memar Marqah*, for example, Moses is ‘vested with the Form [צלמה] which Adam cast off in the Garden of Eden’ (5, § 4; cf. צלם, Gen. 1.26).<sup>136</sup> And in *Midr. Ps.* 8, the Torah, which God planned to give to Moses, is equated by angels with the ‘tree of life’. A bit later, in fact, the ‘glory and honor’ of Ps. 8.6 is said to refer to Moses’ skin, which, in Exod. 34.29, ‘sent forth beams by reason of [God’s] speaking with him’.<sup>137</sup> Moses, in other words, is portrayed as a second-Adam figure, similar to the way Jesus was in early Christianity (cf. 1 Cor. 15.45, along with vv. 20, 22, 23).<sup>138</sup>

All of this helps explain what the author does with βραχὺ τι in 2.9 and, especially, what this then suggests about humanity’s relationship with angels. The rivalry motif, moreover, with its focus on Moses, along with

134. Cf. *Gen. Rab.* 8.10, which talks of angels worshipping Adam.

135. This tradition is found in early Christian authors outside of the New Testament. Cf. Tertullian, *Of Patience* 5.

136. *Memar Marqah: The Teaching of Marqah* (ed. J. Macdonald; 2 vols.; BZAW, 84; Berlin: Töpelmann, 1963), vol. 1, p. 128, vol. 2., p. 209. On this tradition, see *b. Šabb.* 88b-89a; Gäbel, ‘Rivals in Heaven’, pp. 369–71; and Moffitt, ‘Unveiling Jesus’ Flesh’, p. 79. The tradition may underlie the comments about Moses in *b. Ned.* 38a and *b. Roš Haš.* 21b, where Moses is depicted as outdoing all other humans in wisdom. The connection between these comments and a ‘second Adam’ tradition is established by the fact that in both places Moses is said to fulfill the vision of Ps. 8.5: ‘Fifty gates of understanding were created in the world, and all but one of them were given to Moses: “For you have made Moses a little lower than God” (Ps. 8.6)’.

137. On the reference to Ps. 8.6, see Gäbel, ‘Rivals in Heaven’, p. 369.

138. Hurst connects ἀρχηγόν in 2.10 to this tradition (*Hebrews*, p. 113). On Adam Christology in Hebrews generally, see Dunn, *Christology in The Making*, pp. 110ff.

the presence of υἱὸς ἀνθρώπου in 2.6, helps explain the author's notion of a representative figure who would reclaim for humanity what Adam had originally lost.

In sum, the author answers the question 'Who will rule?' with 'humans'. The Fall, however, complicated matters, turning protology into eschatology, and thus necessitating the author's fresh—though not unwarranted—reading of Psalm 8. He insists that with the Fall humans lost their original splendor ('made lower than the angels'), becoming subject to death (implied 2.9; cf. 2.14-16). Only a second-Adam, a representative 'son of man', could reverse the curse and regain what Adam had lost. To do this, he too had to die (2.9) and vicariously taste death for the race (ὕπὲρ παντός). Only then could he or any of the rest of us be 'crowned' once more 'with glory and honor' (2.9; cf. 2.10)<sup>139</sup> and rule the 'world to come' (2.5).<sup>140</sup>

The argument to this point probably indicates that before the author introduces the Levitical cult or Melchizedek, he wants to establish the larger context in which these items find their place. Priests, covenants, sacrifices and sacred spaces were established with a larger story in mind. They were introduced to solve—or, at least, prepare for the solution of—the Adam-problem (cf. 7.11-12, 18-19; 8.8; 10.1; et al.). They were introduced for the purpose of regaining protological 'glory' (2.10) or 'perfection' (7.11; cf. 2.10-11; 9.14; 10.14). Thus, before Jesus is the better priest, the author wants us to see that he is *first* the better or true Adam.

### **b. The Role of Psalm 110 in Hebrews 2.5-9**

Once more we must pause to ask about the role Psalm 110 plays in the present argument. What, if anything at all, does Psalm 110 have to do with the author's claim that messiah has solved humanity's problem? As we saw, it turns out the author's debt to the psalm is once more explicit (for its linguistic presence, see table 7 above). We see its influence in four primary ways. First, and most fundamentally, Ps. 110.1a establishes that the son has been exalted, which allows for the author's claim in 2.9

139. Cf. διὰ τὸ πάθημα τοῦ θανάτου δόξη καὶ τιμῇ ἐστεφανωμένον. Michel thus talks about Jesus' death as the 'prerequisite' for Jesus' enthronement with glory and honor (*Der Brief an die Hebräer*, p. 141; similarly, Lindars, *Theology*, p. 45).

140. Cf. Schenck: '[H]umanity's status will then [i.e., in the coming world]... exceed that of the angels. Christ will have led them to the glory originally intended for them (2:10; cf. Rom 3:23)' ('Celebration', p. 475). For Paul's similar use of a second-Adam motif, see Wright, *Climax*, pp. 26–40.

that ‘we see Jesus crowned’.<sup>141</sup> The fact that the logic of 2.5-9 turns, as we saw, on the contrasting claims in 2.8c and 2.9 suggests just how important the argument of 1.5-14 and, thus, Ps. 110.1, was. If Jesus was not exalted (1.13), then we would not see him crowned (2.9), which would spoil the vision of Psalm 8 (2.8c) and, worse, call into question God’s faithfulness and Jesus’ status.

Second, Ps. 110.1b facilitates the author’s eschatological reading of Psalm 8.<sup>142</sup> Its talk of subjecting enemies probably helped expand the vision of Ps. 8.7 to include a post-Fall reality, unless, as we noted, this sort of reality was already presupposed by the reference to enemies in the psalm’s third verse. Further, Ps. 110.1b also helps explain why the readers present reality does not contradict Psalm 8 or, to put it another way, call into question the presence of the eschatological era it describes (cf. τὴν οἰκουμένην τὴν μέλλουσαν, Heb. 2.5).<sup>143</sup> Jesus has been exalted—‘we *do* see Jesus crowned’; however, we do not see all things yet re-submitted to human rule (2.8). The author acknowledges, based on his anthropological and eschatological reading of Psalm 8, that the audience had every reason to expect their present circumstances would be different. How else, to say it again, are we to understand v. 8c? This suggests that the paragraph then is not only about *who* will rule the eschatological age but also *why* the audience’s experience of suffering does not call into question the presence of that age and, therefore, Jesus’ messianic status.

Third, the way the paragraph ends implies that the author wants his readers to see that Jesus’ death, Jesus’ *own* suffering, does not call into question the presence of the eschatological age. In fact, far from acting as the ultimate defeater of his messianic claim, Jesus’ death actually secured the vision of Psalm 8/Ps. 110.1a, even though, as Ps. 110.1b informs us, this vision will roll out progressively. Jesus’ death answered the question implicit in the author’s eschatological reading of Psalm 8: how can humans regain the glory (8.6b) they lost in the Fall (8.6a)? Jesus’ death was not a contradiction of his messianic claim;<sup>144</sup> rather, it was the means by which he fulfilled his necessary messianic role.

141. See, similarly, Gourgues, *A la Droite de Dieu*, p. 97; also Jordaan and Nel, ‘From Priest-King to King-Priest’, pp. 232.

142. See, similarly, Dupont, ‘Assis à la Droite de Dieu’, p. 395; Gourgues, *A la Droite de Dieu*, p. 93; also p. 105.

143. For a similar reading, see Guthrie, ‘Hebrews’, pp. 946–7; and Hengel, *Son of God*, pp. 223–4.

144. Cf. Marshall, who notes, ‘the writer...proceeds to accommodate the suffering and death of Jesus, which might appear to be an argument against his superiority to the angels’ (*New Testament Theology*, p. 607), which, according to 1.5-14, would imply an argument against his messianic status.

Finally, Ps. 110.4 probably plays a subtle, implicit role here as well. Alluded to in 1.3,<sup>145</sup> the text likely funds the present notion of a messianic representative (see, e.g., ὑπὲρ παντὸς γεύσῃται θανάτου, v. 9c; cf. ὑπὲρ... τῶν [ἁμαρτιῶν] τοῦ λαοῦ, 7.27; ὑπὲρ ἡμῶν, 9.24).<sup>146</sup> The motif, writ large in 5.1–10.18, will become explicit for the first time in the author’s next exposition, when he describes Jesus’ representation as *high-priestly* (2.17).

### III. The Necessity of the Enthroned Messiah’s Death for Solving the Human Problem (2.10-18)

In the final unit in this section (2.10-18),<sup>147</sup> the author makes the narrative implied in 2.9 explicit: Jesus tasted death for humanity *because* death (vv. 14-15) and sin (v. 17) stood in the way of God’s purposes for them (v. 11a).<sup>148</sup> Or, to put it another way, the author insists that if the sons were to rule the coming world (v. 5), then God’s actions in Jesus were not only gracious (v. 9) but fitting (v. 10), even necessary (v. 17).<sup>149</sup>

#### a. The Logic of Hebrews 2.10-18

The author states this thesis in v. 10,<sup>150</sup> before adducing support for it in vv. 11-18, with four closely related points (γάρ, v. 11a; δι’ ἣν αἰτίαν, v. 11b; οὖν, v. 14; ὅθεν, v. 17).

1. *God’s fitting plan* (vv. 10-11a). The author begins in vv. 10-11a by insisting that God’s actions in Jesus (i.e., τελειῶσαι)<sup>151</sup> were fitting

145. So, e.g., Hay, *Glory at the Right Hand*, p. 143; cf. also Spicq, *L’Épître aux Hébreux*, vol. 2, p. 30.

146. See, e.g., Kistemaker, *Psalms Citations*, pp. 106–7.

147. Cockerill, *Hebrews*, p. 135 n. 52: ‘Thus vv. 10-18 are the logical development of “the grace of God” in 2:9’.

148. Cf., e.g., Koester, *Hebrews*, p. 123: ‘For God’s purposes to be made complete...two barriers must be overcome: sin and death’.

149. The similarity of the terms helps mark off 2.10-18 as a distinct exposition. On this, see Guthrie, *Structure*, p. 77; cf. p. 102; also Weiss, *Der Brief an die Hebräer*, p. 203, who points to the coherence implied in the paragraph’s use of conjunctions (see table 10 below).

150. Cf. Koester, *Hebrews*, p. 234 (‘thesis’).

151. The verb τελειῶσαι denotes ‘completion’ and implies both Jesus’ qualification as humanity’s representative (i.e., priest; 2.17-18; also 5.8-9) and his entrance into humanity’s intended glory (2.10; 12.22-23; cf. 5.9-10; 12.14). Cf. Koester, *Hebrews*, pp. 122–5; Attridge, *Hebrews*, pp. 83–7.

because (γάρ)<sup>152</sup> Jesus and those God leads to glory (ἀγαγόντα)<sup>153</sup> share a connection (ἕξ ἑνός) rooted in God's (re)creative purposes (δι' ὧν, v. 10).<sup>154</sup> The γάρ in v. 11a, moreover, suggests that without Jesus' death (παθημάτων, v. 10),<sup>155</sup> the purpose of this connection, this solidarity, would have gone unrealized,<sup>156</sup> which, the author implies, would have been *in*-appropriate.

It is, of course, not immediately obvious that ἕξ ἑνός refers to this sort of spiritual solidarity. The term is ambiguous,<sup>157</sup> not least since its referent could be either neuter or masculine. If the former, then the adjective might denote 'one' in an absolute sense (cf. κτν),<sup>158</sup> or it could anticipate, for example, αἵματος in v. 14 (cf. Acts 17.26 in D, E, **π**, et al.) or σπέρματος in v. 16. If masculine, it could refer to God (implied in αὐτῷ, v. 10),<sup>159</sup> Adam (cf. vv. 5-9) or Abraham (v. 16).<sup>160</sup> The fact that either of the two main interpretive options for ἕξ ἑνός<sup>161</sup>—spiritual and

152. Cf. J. W. Thompson, *Hebrews*, p. 74; also Ellingworth, *Hebrews*, p. 163, who notes, 'V. 11a states that it was appropriate that it should be by suffering death that Jesus should accomplish God's purpose, because both Jesus and the "sons" share a common humanity'. See also D. L. Allen, *Hebrews*, p. 215; and O'Brien, *Hebrews*, p. 108 ('for the fact is that').

153. Cf. Lane, *Hebrews*, p. 56; Attridge, *Hebrews*, p. 82; Cockerill, *Hebrews*, p. 136, incl. n. 54; contra, e.g., deSilva, *Perseverance in Gratitude*, p. 112 n. 56 (Jesus). For a list of authors taking each position, see Mitchell, *Hebrews*, p. 73.

154. Geerhardus Vos, *The Teaching of the Epistle to the Hebrews* (Phillipsburg: Presbyterian & Reformed, 1956), p. 96: 'It is a oneness in the spiritual sphere and in the exercise of faith... The oneness is a oneness in relation to God, as a covenantal standing.' Cf. also Cockerill, *Hebrews*, p. 137; Bruce, *Hebrews*, p. 81, incl. n. 64; Lane, *Hebrews*, pp. 58-9; Franz Delitzsch, *Commentary on the Epistle to the Hebrews* (trans. Thomas L. Kingsbury; 2 vols.; CFThL, 4; Edinburgh: T. & T. Clark, 1871), vol. 1, p. 122.

155. Cf. Ellingworth, *Hebrews*, p. 161 (παθημάτων 'implies τοῦ θανάτου', v. 9).

156. Bruce talks about the 'solidarity...[becoming] real' (*Hebrews*, p. 84).

157. Swetnam opens his article on the phrase with this line: 'The phrase ἕξ ἑνός in Hebrews 2,11 is interpreted in ways which are as varied as they are perdurable' (James Swetnam, 'Ἐξ ἑνός in Hebrews 2,11', *Bib* 88 [2007], pp. 517-25 [517; also 525 n. 25]).

158. Cf., e.g., ἕν in Jn 10.30.

159. See, e.g., Karrer, *Der Brief an die Hebräer*, vol. 1, p. 176, who sees an allusion to Deut. 6.4.

160. It could also refer to some other, unidentified ἄνθρωπος. See, e.g., Ellingworth, *Hebrews*, p. 163.

161. Cf. Koester, *Hebrews*, pp. 229-30 ('theological' and 'anthropological'); Weiss, *Der Brief an die Hebräer*, p. 212; also Cockerill, who notes, 'The fundamental question is whether the unity of the sanctifier... and the sanctified... is based on their common humanity or on the saving purposes of God' (*Hebrews*, p. 140).

human solidarity—could be designated by either gender, underscores the point.<sup>162</sup> What then points to a spiritual or redemptive solidarity is the relationship between vv. 11 and 14. If, as is likely, the particle (οὖν) beginning v. 14 is used inferentially,<sup>163</sup> then v. 14 draws an inference from the solidarity introduced in vv. 11a,<sup>164</sup> in much the same way that vv. 11b-13 and vv. 17-18 also do (see below). This would then suggest that ἐξ ἑνός probably does not refer to human solidarity, as this would make his human solidarity (μετέσχευ τῶν αὐτῶν, v. 14) a consequence of his human solidarity (v. 11a).<sup>165</sup> The solidarity in v. 11a, therefore, likely

162. I.e., both the neuter αἵματος or the masculine Ἀδάμ could support human solidarity; on the other hand, the neuter σπέρματος and the masculine θεός or Ἀβραάμ could support spiritual solidarity.

163. The paragraph is full of just this sort of lexeme: see, e.g., ἔπρεπεν, γάρ [4×], δι' ἣν αἰτίαν, ἐπεὶ, ἴνα [2×], δήπου, ὅθεν, ὠφείλεν, εἰς τὸ, ἐν ᾧ. Attridge, however, argues that '[t]he sentence is introduced by the particle οὖν, 'therefore', not to indicate that an inference is being drawn, but to introduce a new phase in the argument' (*Hebrews*, p. 91; see also n. 142). Thus, he translates the particle 'now' (p. 78; though cf. his comments on 9.23 [p. 260, incl. n. 5, which references 2.14], where οὖν = 'because'). While οὖν can be used non-inferentially (non-illatively), such uses are predominately found in explicitly narrative contexts (see, e.g., John's gospel; cf. BDF §451 [pp. 234–35]; A. T. Robertson, *Grammar of the Greek New Testament in the Light of Historical Research* [London: Hodder & Stoughton, 3rd edn, 1919], p. 1191; MM [pp. 465–66]; Daniel B. Wallace, *Greek Grammar Beyond the Basics* [Grand Rapids: Zondervan, 1996], p. 674; J. D. Denniston, *The Greek Particles* [Oxford: Clarendon, 2nd edn, 1978], pp. 425–6; cf. also BDAG [pp. 736–7]). For a similar reading, therefore, see Lane, *Hebrews*, p. 60: vv. 14-15 develop '[t]he implications of the solidarity affirmed in vv. 11–13'; also Ellingworth, *Hebrews*, pp. 170–1; O'Brien, *Hebrews*, p. 113; D. L. Allen, *Hebrews*, p. 218.

164. What suggests the relationship between vv. 11 and 14 is so crucial is the fact that most authors who argue for an illative (or inferential) use of οὖν in v. 14 also argue for some sort of spiritual meaning for ἐξ ἑνός in v. 11. See, e.g., Bruce, *Hebrews*, pp. 81, 84; Lane, *Hebrews*, pp. 58, 60 (also p. 53); O'Brien, *Hebrews*, pp. 109, 113, esp. n. 155; Moffatt, *Hebrews*, p. 32; Delitzsch, *Hebrews*, vol. 1, pp. 122, 130; Cockerill, *Hebrews*, p. 147. Ellingworth is an exception. While he sees οὖν functioning inferentially, he also thinks ἐξ ἑνός refers to human solidarity. Still, the grammatical relationship between vv. 11 and 14 leads him to suggest two different kinds of human solidarity: one of human origin (*Hebrews*, pp. 164–5) and the other of human nature (p. 172).

165. Again, Ellingworth is the exception here. While acknowledging the inferential force of οὖν, he nevertheless says ἐξ ἑνός in v. 11 equals a common humanity or human origin (v. 11; *Hebrews*, pp. 163–5) and that v. 14 describes Jesus' assuming a common human nature (v. 14 [p. 172]). If the solidarity were purely human, this would mean Jesus shares the solidarity of v. 11a with humanity generally. The parallelism of v. 11a with v. 16, however, seems to point softly against (ἐξ ἑνός// σπέρματος Ἀβραάμ).

refers to something that existed prior to v. 14 and, thus, at some point prior to Jesus' incarnation<sup>166</sup>—whenever God decided to help many sons reclaim their lost glory.

It is possible, however, that this spiritual solidarity describes Jesus' and the sons' shared *faith*, not simply God's antecedent redemptive purpose, as, for example, James Swetnam recently argues,

The quality which Jesus is taking in hand of the children which God has given him is their quality as members of Abraham's seed. It is their faith-trust which links Jesus and the 'children'... The phrase 'from one' in Heb 2,11, implies that to the faith-trust of the children of Abraham which they enjoyed *before* the coming of Jesus must now be added the faith-trust of Jesus which they enjoy *after* the perfecting of Jesus... This unity which serves as the common denominator between Jesus and his brothers is precisely a unity consisting of faith-trust.<sup>167</sup>

What this means, in other words, is that both citations in vv. 11-12 would describe Jesus' solidarity with already-believing communities (see, especially, Ps. 21.23-27 LXX; Isa. 8.16-18), which, therefore, would correspond with the way the author describes the sons in vv. 10 and 11a (*ἀγαγόντα* [implicit]; *οἱ ἀγιαζόμενοι*).<sup>168</sup> This would suggest, moreover, that in vv. 14-15 and vv. 17-18 Jesus came to save *believing* sons. Such an idea is, in any case, within the realm of the author's theology, especially in the light of what he says in 9.15 about Jesus' work for believing Israel (cf. 11.39-40).

What points slightly away from this reading, however, is that vv. 14-15 suggest the sons were in slavery to death prior to Jesus' work on their behalf (*ὅσοι φόβῳ θανάτου... ἔνοχοι ἦσαν δουλείας*). Such a description seems out of step with the way the author talks about pre-Christian believers elsewhere (see, especially, 11.17-19, 35-38). The focus on the sons' faith in vv. 12-13, therefore, is not meant here to define the solidarity described in v. 11a as much as it is meant, probably, to illustrate its effects (and, perhaps, limit its scope; cf. *πολλούς*, v. 10 with *παντός*, v. 9).

166. Cf. Moffatt, *Hebrews*, p. 32; see also Bruce, *Hebrews*, p. 85; Lane, *Hebrews*, p. 60; Delitzsch, *Hebrews*, vol. 1, pp. 122, 130; and Cockerill, *Hebrews*, p. 141.

167. Cf. Swetnam, "Eξ Ἐνός", pp. 521, 523; similarly, Cockerill, *Hebrews*, p. 141: "God's people, both before and after the incarnation, have always been God's "sons and daughters" because they responded to the divine word" (also pp. 145 n. 90; 445, incl. n. 55).

168. Cf. the implication in Cockerill, *Hebrews*, p. 142.

2. *Messiah's anticipated response* (vv. 11b-13). As noted above, it is in vv. 11b-13 that the author draws his first inference from the solidarity described in v. 11a. He notes that because Jesus and the sons are ἐξ ἑνός (δι' ἣν αἰτίαν, v. 11b),<sup>169</sup> Jesus is not ashamed, presently, to identify with the sons, a point the author supports, not by a reference to the Jesus tradition (e.g., Jn 20.17; Mt. 28.10)<sup>170</sup> but, rather, with another Old Testament citation, this time placing Ps. 21.23 LXX and Isa. 8.17-18 on Jesus' lips (vv. 12-13).<sup>171</sup>

Table 9. The Old Testament Citations in Heb. 2.12-13

Ps. 21.23: διηγῆσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε	Heb. 2.12: ἀπαγγεῶ <sup>a</sup> τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε
Isa. 8.17: πεποιθῶς ἔσομαι ἐπ' αὐτῷ	Heb. 2.13a: ἐγὼ ἔσομαι πεποιθῶς <sup>b</sup> ἐπ' αὐτῷ
Isa. 8.18: ἰδοὺ ἐγὼ καὶ τὰ παιδιά, ἃ μοι ἔδωκεν ὁ θεός	Heb. 2.13b: ἰδοὺ ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ θεός

<sup>a</sup>The substitution of ἀπαγγεῶ for διηγῆσομαι may indicate the author was using a different Greek *Vorlage*. A similar rendering of the MT is present in, e.g., Ps. 77.3-6. Or, perhaps, the author simply substituted what he found in Ps. 21.32.<sup>172</sup>

<sup>b</sup>Gert Steyn thinks ἐγὼ may have been added simply to emphasize that the citation was direct speech and, moreover, that its addition may also explain the transposition of πεποιθῶς and ἔσομαι.<sup>173</sup>

The psalm, once more in the Davidic orbit,<sup>174</sup> tells of the rescued king's resolution to proclaim Yhwh's salvation to his brothers,<sup>175</sup> so that their

169. Cf. Ellingworth, *Hebrews*, pp. 166–7 ('this explains why').

170. See the similar note in Henry Alford, *The Greek Testament* (ed. Everett F. Harrison; 4 vols.; Chicago: Moody, rev. edn, 1958), vol. 4, p. 46.

171. Attridge shrewdly observes, 'The dialogue begun by God [in 1.5-14] finds a response [here]' ('God in Hebrews', in Bauckham et al., eds., *The Epistle to the Hebrews*, pp. 95–110 [104]). Cf. Rascher, *Schriftauslegung und Christologie*, p. 95, who talks about 2.12-13 as Jesus' consent to God's plan outlined in 2.5-9.

172. For this and one or two other options, see Ellingworth, *Hebrews*, p. 168; also Gert J. Steyn, *A Quest for the Assumed LXX Vorlage of the Explicit Quotations in Hebrews* (FRLANT, 235; Göttingen: Vandenhoeck & Ruprecht, 2011), pp. 152–5.

173. *Quest*, p. 165; similarly Lane, *Hebrews*, pp. 59–60.

174. See ψαλμὸς τῷ Δαυίδ, Ps. 21.1 LXX; cf. *μονογενῆ*, v. 21, with, e.g., Ps. 2.7; Ps. 109.3 LXX.

175. See σῶσον, v. 22; also σωτηρίας, v. 2; σωσάτω, v. 9; cf. ἐσώθησαν, v. 6; cf. σῶζειν in Heb. 5.7.

experience would mirror his own.<sup>176</sup> The parallel notion in Isaiah 8 probably explains the author's association of these two texts. There, it is Isaiah who encourages his children, his disciples (vv. 16-18), to, along with him, put their hope in Yhwh alone for deliverance, for help.<sup>177</sup> In fact, it is the king's and Isaiah's willingness to trust in Yhwh that probably explains what the author is doing with his introductory formula in v. 11b: δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφούς αὐτοὺς καλεῖν. It is because of Jesus' confidence in Yhwh's faithfulness that he willingly identifies with God's people and proclaims the gospel (Ps. 21.12 LXX).<sup>178</sup> He, like God's people of old, put his hope in Yhwh and was not put to shame (Ps. 21.6 LXX).<sup>179</sup> Now he confidently encourages others to do the same. The emphasis in both texts, therefore, is not simply on Jesus' willingness to call the sons *brothers* but also on his willingness to identify with those ostensibly chosen, as he was (cf. Ps. 21.10-11 LXX), by Yhwh (cf. ἃ μοι ἔδωκεν ὁ θεός and, perhaps, ἐκκλησίας) and declare to them that Yhwh is faithful (cf. Heb. 6.17-18; 10.23).<sup>180</sup> He will *not* disappoint.

176. As in 10.5-10, the author's citation is drawn from the thanksgiving section of a lament psalm. On this, see Lane, *Hebrews*, p. 59; Erhard S. Gerstenberger, *Psalms: Part I* (FOTL, 14; Grand Rapids: Eerdmans, 1988), pp. 108-13; and Claus Westermann, *The Living Psalms* (trans. J. R. Porter; Grand Rapids: Eerdmans, 1989), pp. 79-91.

177. Cf. βοήθειαν in Isa. 8.20; also βοηθῶν in Ps. 21.11 LXX and βοήθειαν in v. 19. See also βοηθῆσαι in Heb. 2.18. For a similar reading, see Christopher R. Seitz, *Isaiah 1-39* (IBC; Louisville: John Knox, 1993), pp. 82-3; and John Oswalt, *The Book of Isaiah: Chapters 1-39* (NICOT; Grand Rapids: Eerdmans, 1986), p. 236: 'Isaiah... is reaffirming his dependence on God... and challenging those who follow him to do the same (cf. Josh. 24:14, 15)'. Oswalt adds, moreover, that '[p]art of the ground of Isaiah's ability to depend on God... was Isaiah's own experience', which shows, even more, the logic behind Hebrews' association of the two texts (p. 236). Watts, moreover, draws attention to the similarities between the genre of 'prophetic confession'—how he describes Isa. 8.16-18—and lament psalms (John D. W. Watts, *Isaiah 1-33* [WBC, 24; Waco: Word, 1985], pp. 122-3).

178. I.e., ἀπαγγεῶ τὸ ὄνομά σου/ὑμνήσω σε, v. 12; cf. Heb. 2.3; cf. 4.2, 6. See, e.g., P. E. Hughes, *Hebrews*, p. 108; Delitzsch, *Hebrews*, vol. 1, p. 126.

179. This 'use' of the fathers (Ps. 21.6 LXX) parallels the idea implicit in Heb. 12.1-2, where Jesus' confident suffering takes place in light of what Yhwh had already done for the 'cloud of witnesses' that preceded him.

180. The language of shame, moreover, also suggests that any reluctance the audience felt in identifying with Jesus must take into account not only his willingness to identify with them but, even more, his own *confidence* in God's faithfulness (see, e.g., 13.13; also 11.26; cf. Cockerill, *Hebrews*, p. 142; also J. Ross Wagner, 'Faithfulness and Fear, Stumbling and Salvation: Receptions of LXX Isaiah 8:11-18 in the New Testament', in *The Word Leaps the Gap: Essays on Scripture and*

The texts, as such, appear to address an exalted Jesus.<sup>181</sup> This is clearly the case with Psalm 21, where the king’s resolution to proclaim Yhwh’s name comes after his own deliverance (see, e.g., v. 25).<sup>182</sup> And the psalm probably establishes the perspective from which we are to read the Isaiah text, though in the latter case, the emphasis is not only on Jesus as exalted but also on his confident waiting—along with his people (see, e.g., *μενω*, Isa. 8.17; cf. *εως*, Ps. 110.1b in Heb. 1.13; also *νυν... ουπω ορωμεν*, Heb. 2.8c-9).

It is, moreover, the psalm’s eschatological perspective that may suggest why the author placed both texts on *Jesus’* lips (e.g., Ps. 21.30-31; also v. 27; cf. also, e.g., the use of Ps. 21 LXX in Mk 15.34 and par.; Mt. 27.35, 43, and Jn 19.23-24, 31-37; Justin, *Dial.* 106).<sup>183</sup> The potential

*Theology in Honor of Richard B. Hays* [ed. J. Ross Wagner, C. Kavin Rowe, and A. Katherine Grieb; Grand Rapids: Eerdmans, 2008], pp. 76–106 [100 n. 81]). Thus, despite the contrary testimony of their peers (see Isa. 8.6, 11-15, 19-22; also, perhaps, Ps. 21.9 LXX) and, above all, empirical reality (Isa. 8.4-8; also v. 17; cf. Heb. 2.8c-9; also 1.13; on this, see, e.g., Delitzsch, *Hebrews*, vol. 1, p. 129; also Rascher, *Schriftauslegung und Christologie*, p. 94 [‘It is not about the normal trust in God, but confidence in the face of...the *non-perceptibility* of God’ (emphasis added)]), the author wants the audience to know that God will fulfill his purposes for them, just as he did for their representative, their leader.

181. See, e.g., Alford, *Greek Testament*, vol. 4, p. 46; cf. Hewitt, *Hebrews*, p. 72; Bruce, *Hebrews*, p. 82; Ellingworth, *Hebrews*, pp. 167–68; Swetnam, ‘*Εξ Ενος*’, p. 523; Cockerill, *Hebrews*, p. 143, incl. n. 83; contra, e.g., Moo, *Gospel Passion Narratives*, p. 294, esp. n. 2. How appropriate it is for the author to use the thanksgiving section of Ps. 22 to describe Jesus’ exaltation, when Jesus had used the lament section to describe the very suffering and death the author will describe in vv. 14-15 and 17-18 (cf. Mk 15.34 and par.).

182. See, e.g., J. H. Eaton, *The Psalms: A Historical and Spiritual Commentary* (New York: Continuum, 2005), p. 121; cf. Goldingay, *Psalms 1–41*, pp. 335–6.

183. While Isa. 8 follows and precedes passages read as direct prophecies in early Christianity (see, e.g., Isa. 7.14 in Mt. 1.23 and Isa. 9.6 in Lk. 1.32-33; cf. also Isa. 8.14 in Rom. 9.33; 1 Pet. 2.8; also 1 Cor. 1.23), the author here need not imply something quite so direct. Perhaps he is simply pointing out that in Isaiah’s remnant one might see a typological anticipation of Jesus’ own *ἐκκλησία* (so, e.g., Delitzsch, *Hebrews*, vol. 1, pp. 129–30; Hewitt, *Hebrews*, p. 72; Bruce, *Hebrews*, p. 83; Guthrie, ‘Hebrews’, pp. 950–1). Something similar, in fact, is probably at play in the author’s appropriation of the slightly-more-explicitly-eschatological Ps. 21. On this, see, e.g., Moo, *Gospel Passion Narratives*, pp. 225–300, esp. pp. 285–300; cf. Westcott, *Hebrews*, p. 51; Ellingworth, *Hebrews*, p. 167; Vos, *Hebrews*, p. 60; Guthrie, ‘Hebrews’, p. 949, and, esp., the discussion of Ps. 39.7-9 in Heb. 10.5-10 below; contra, e.g., Schröger, who is probably too dismissive of the psalm’s potential messianism, considering its concluding verses (*Schriftausleger*, p. 91). Moreover, while it is true that the believing communities in both citations are predominately Jewish (see, e.g., Ps. 21.23 LXX; also 21.4-5; and Isa. 8.18; also 8.1, 4; and, e.g.,

assimilation, moreover, of Isa. 8.17 with 2 Sam. 22.3 (πεποιθῶς ἔσομαι ἐπ' αὐτῷ)<sup>184</sup> in Heb. 2.13a may further point in this direction, since this would bring the Isaiah text within a Davidic and, thus, messianic orbit (cf., e.g., Δαυίδ, 22.1; τῷ χριστῷ αὐτοῦ τῷ Δαυίδ, καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος, v. 51).<sup>185</sup> All this would, in any case, fall in line with the way the author reads Scripture in his earlier expositions. And it is probably suggested, as well, by the way the author understands God's end-time revelation through his son (1.1-2), a revelation that here, and elsewhere (see, especially, 10.5-10), is expressed by Jesus with words spoken in

Isa. 7.3) and that this may, with σπέρματος Ἀβραάμ in Heb. 2.16 (cf. Isa. 41.8-10 LXX; also Ps. 104.6 LXX; *Pss. Sol.* 9.9; 18.3; cf. *4 Macc.* 6.17, 22; Lk. 1.55) and τοῦ λαοῦ in v. 17 (cf. Deut. 7.6-8; 14.2; 21.8; Isa. 43.21; cf. Lane, *Hebrews*, p. 66; also, perhaps, πολλούς in 2.10, in light of Isa. 53.12 [cf. Heb. 9.28]), suggest that the author's application of these texts to his own community implies an ethnically Jewish audience (so, e.g., Buchanan, *Hebrews*, p. 36; Alford, *Greek Testament*, vol. 4, pp. 51, 54; George Milligan, *The Theology of the Epistle to the Hebrews* [Edinburgh: T&T Clark, 1899], pp. 36-7), such a reading is not required. After all, similar language was used of Gentile Christians elsewhere in early Christianity (on σπέρματος Ἀβραάμ, see Gal. 3.29; cf. 3.8; Rom. 4.16-17; for τοῦ λαοῦ, see 1 Pet. 2.9-10; Rom. 9.24-25; see, e.g., O'Brien, *Hebrews*, pp. 117, 122; Koester, *Hebrews*, pp. 232, 240), probably as a result of anticipations already present in the Hebrew Scriptures (cf. Ps. 21.28-29 LXX; Gen. 22.17 [cf. Heb. 6.13]; also Jer. 12.14-17; Ps. 87.4-6; Isa. 56.3-8; on these latter three texts, see Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* [Wheaton: Crossway, 2012], pp. 447-9, 450-4, 488).

184. Cf. also (1) πεσοῦνται ὑπὸ τοὺς πόδας μου (2 Sam. 22.39) and ὑποκάτω μου (22.48) with ὑποπόδιον τῶν ποδῶν σου in Heb. 1.13, citing Ps. 109.1 LXX, and ὑποκάτω τῶν ποδῶν αὐτοῦ in Heb. 2.8, citing Ps. 8.7 LXX; (2) βοήσονται, καὶ οὐκ ἔστιν βοηθός (2 Sam. 22.42) with σπέρματος Ἀβραάμ ἐπιλαμβάνεται (//βοηθῆσαι, Heb. 2.18) in Heb. 2.16; (3) 2 Sam. 22.21-25 with, e.g., χωρὶς ἁμαρτίας in Heb. 4.15 and ἄμωμον in 9.15 (also ἡγάπησας δικαιοσύνην καὶ ἐμισήσας ἀνομίαν in 1.9, citing Ps. 44.8 LXX); et al. While the influence of 2 Sam. 22.3 is possible, it is unlikely the primary text here, considering the obvious proximity between the citations in Heb. 2.13a and 13b and, therefore, the likelihood that they both came from the same context (cf. Steyn, *Quest*, p. 165; Gheorghita, *Septuagint in Hebrews*, p. 64; Rascher, *Schriftauslegung und Christologie*, p. 94). The repetition of καὶ πάλιν in Heb. 2.13 does not, at least necessarily, point against this (cf., e.g., a similar phenomenon in Heb. 10.30), since it may simply be the author's way of underscoring Isaiah's willingness to declare Yhwh's faithfulness. That is, the second καὶ πάλιν does not suggest what follows comes from another source, but, rather, that the prophet's trust, explicitly noted in Heb. 2.13a, is to be highlighted once more (i.e., ἐγώ), though now with a view to the example he sets for his disciples (καὶ...).

185. Schröger strangely overlooks the messianic potential of 2 Sam. 22, concluding that only Isa. 8.17 occurs in a messianic context (*Schriftausleger*, p. 92).

times past.<sup>186</sup> If this is the case, then to the necessity denoted by ‘fitting’ (ἔπρεπεν, v. 11) and ‘obligation’ (ὀφείλεν, v. 17) we should add ‘expectation’.<sup>187</sup>

3. *Messiah’s necessary activity* (vv. 14–18). In vv. 14–18 the author draws two more inferences from v. 11a, both meant to explain the necessity of Jesus’ death and, thus, both directed at the suffering that preceded the rescue and thanksgiving described in vv. 12–13. He notes in vv. 14–15 that it was Jesus’ solidarity with the sons that led him to take on the human condition (οὓν). Only in this way could he restore it, through his own death, to its original, intended glory.<sup>188</sup> Only in this way, in other words, could he fulfill the purpose implicit in ἐξ ἑνός. Portraying Jesus, once more, as humanity’s champion (cf. ἀρχηγόν), the author insists that Jesus took on mortality (αἵματος καὶ σαρκός)<sup>189</sup> and experienced death so that he might disarm his sons’ chief enemy (καταργήση,<sup>190</sup> cf. ἐχθρούς, Ps. 110.1) and, thus, free them from his power.<sup>191</sup> This is precisely what

186. See, e.g., deSilva, *Perseverance in Gratitude*, p. 116; also Wagner, ‘Faithfulness and Fear’, p. 103.

187. This would suggest, therefore, that Thompson’s conclusion is off the mark: ‘The argument rests, not on Scripture, but on self-evident principles which the author assumes that his readers share. Both divine deed and human response, therefore, are determined by necessity’ (James W. Thompson, ‘The Appropriate, the Necessary, and the Impossible: Faith and Reason in Hebrews’, in *The Early Church in Context: Essays in Honor of Everett Ferguson* [ed. Abraham J. Malherbe, Frederick W. Norris, and James Thompson; NovTSup, 90; Boston: Brill, 1998], pp. 302–17 [304]).

188. Cf. Cockerill, *Hebrews*, p. 147.

189. Cf. Attridge, *Hebrews*, pp. 92, 147 (‘the weakness and frailty of humankind’); deSilva, *Perseverance in Gratitude*, p. 118 (‘subject to mortality’), also Weiss, *Der Brief an die Hebräer*, p. 217 (‘Schwachheit, Vergänglichkeit, ja Todesverfallenheit...’).

190. G. Dellings, ‘καταργέω’, *TDNT*, vol. 1, p. 452: ‘condemn to inactivity or ineffectiveness’.

191. Attridge adds, ‘Hebrews does not explain precisely how it is that Christ’s death frees human beings from such fear’ (*Hebrews*, p. 93), even though he does note that Jesus’ death provides access to God that ‘renders death and the fear of death irrelevant’ (p. 94). Cf. similar comments by Mitchell, *Hebrews*, p. 75. Ellingworth notes that ‘[later], but not here, the author will relate Christ’s death to sin’ (*Hebrews*, p. 173), which, he adds, may explain the author’s preference here for *devil* (δίαβολον) over against *satan* (σατάν; σατανᾶς; lit. ‘accuser’; p. 173). Swetnam, however, rightly thinks the connection with sin is already present in vv. 14–15: ‘[B]ecause the son involved the sons and their goals of entering into honor and glory, God had Jesus suffer death because they had to suffer death, given that death had entered their world through sin’ (‘Ἐξ ἑνός’, p. 521). For a similar reading, see Cockerill,

we would expect (γάρ, v. 16): Jesus frees or takes hold of (ἐπιλαμβάνεται)<sup>192</sup> those sons to whom God has subjected the world to come (v. 5;

*Hebrews*, p. 148, incl. n. 112, noting Wis. 1.13; 2.23-24; also Bruce, *Hebrews*, p. 86. There is, perhaps, a similar implicit connection between sin and death in 7.23, 27 and 9.16-22.

192. Cf. Sir. 4.11: ἡ σοφία υἱούς αὐτῆς ἀνύψωσεν καὶ ἐπιλαμβάνεται τῶν ζητοῦντων αὐτήν (emphasis added). Sebastian Fuhrmann argues in a recent study that the devil, not Jesus, is the subject of ἐπιλαμβάνεται (2×) in Heb. 2.16 because the verb, with a genitive object, more often means something like ‘attack’ not ‘help’ (contra, e.g., NIV, ESV, NRSV) (‘The Son, the Angels and the Odd: Psalm 8 in Hebrews 1 and 2’, in Human and Steyn, eds., *Psalms and Hebrews*, pp. 83–98 [90–4]). Fuhrmann thinks the syntax of 2.14-17a also supports this reading. He suggests that 2.16’s δῆπου (‘surely’ or ‘it is clear’) refers to previous knowledge the audience had and assumes the reference is to the known fact that the devil only attacks humans, not angels. Further, since Jesus’ actions in 2.14-17a are described in the aorist tense (*sic*; ὤφειλεν in 2.17 is imperfect), ἐπιλαμβάνεται, a present tense verb, must have a different subject. Otherwise, the consistent presentation of Jesus’ actions as ‘related to an exact point of time’ would be disrupted by an action that is apparently ‘commonplace or ongoing’. Finally, Fuhrmann suggests this reading better explains the mention of angels in 2.16 than the traditional view does: ‘The question pending from the psalm quotation was not, “is Jesus taking care of the angels or on [*sic*; of?] anybody else?”, but rather “why was the Son required to be humiliated?”’ Fuhrmann’s proposal is interesting; however, it also overcooks the data. The lexical evidence he relies on is ambiguous at best; most often ἐπιλαμβάνομαι simply denotes taking hold of something (it would be worthwhile to double-check the references he lists on p. 92 nn. 34–5). That someone could take hold of something or someone for violent ends is not disputed; it just is not the case that such ends imply that the verb itself denotes *violent* seizure. And, even if it did have this meaning, could it not denote *Jesus*’ violent seizure of Abraham’s seed from the devil’s clutches (cf. ἐπιλαβομένου in Heb. 8.9)? Furthermore, it is true that δῆπου implies a given fact. However, whether the given fact is what Fuhrmann assumes or is what the traditional view suggests (i.e., Jesus helps humans not angels) is the issue under discussion. It cannot be settled, as Fuhrmann appears to do, by simple assertion. Much the same could be said of Fuhrmann’s final argument. I do not see why the question ‘is Jesus taking care of angels or...[humans]?’ could not also imply the additional question Fuhrmann sees underlying 2.5-18: ‘why was the Son required to be humiliated?’ Finally, the fact that Jesus is the subject of four aorist verbs in 2.14-17a does not make it any less likely for him to be the subject of a verb of another tense—something already proven by ὤφειλεν in v. 17. Perhaps the author of Hebrews wanted to portray Jesus as continuously helping Abraham’s descendants based on other actions he portrays as completed. In any case, Jesus is the subject of a present participle and two present tense verbs in 2.11 (cf. δύναται in 2.18). Could he not be the subject of ἐπιλαμβάνεται as well?

Gudorf’s alternate proposal falters for a related reason (Michael E. Gudorf, ‘Through a Classical Lens: Hebrews 2:16’, *JBL* 119 [2000], pp. 105–8). He argues that φόβῳ θανάτου is the implied subject of ἐπιλαμβάνεται, considering its proximity

cf. ἐξ ἑνός, v. 11a), which is to say, those sons of Abraham (σπέρματος Ἀβραάμ) not angels, he is leading to glory (v. 10).<sup>193</sup>

This then leads the author to draw a parallel inference to the one just noted in vv. 14–15 (ᾄθεν, v. 17).<sup>194</sup> This time, however, the author’s imagery is not of conquest but of the cult, the ἀρχηγόν has become an ἀρχιερεύς (Ps. 110.4)—something he will remain for the rest of the author’s exposition. Jesus’ solidarity with Abraham’s sons, with God’s sons (ἐξ ἑνός), led him to identify fully with their plight, to suffer,<sup>195</sup> so that he could become the sort of high priest needed to bring about the solidarity’s intended result (cf. τὸ ἰλάσκεσθαι, v. 17 with δόξαν, v. 10).<sup>196</sup> In short, the author concludes, God’s actions in Jesus (i.e., πέπονθεν αὐτὸς πειρασθεῖς, v. 18; cf. 2.9, 10, 14) were fitting because (ἐν ᾧ)<sup>197</sup> he is now able to help those who are suffering (v. 18), not least from the effects of the condition from which God is presently setting them free (v. 10).

and the currency of this sort of idea elsewhere (e.g., Plato, *Laws* 3.699b). Gudorf, however, fails to appreciate the fact that the son is the subject of every mainline third-person singular verb (ἐπαισχύνεται, v. 11; μετέσχεν, v. 14) and nearly every other non-mainline indicative verb, whether third-person or not from v. 11 onward (ἀπαγγελῶ, v. 12a; ὑμνήσω, v. 12b; ἔσομαι, v. 13a; [ἔσομαι (implied), v. 13b;] καταργήσῃ, v. 14; ἀπαλλάξῃ; cf. ἔδωκεν, v. 13b [ὁ θεός]; ἔστιν [τὸν τὸ κράτος ἔχοντα τοῦ θανάτου = τὸν διάβολον]), which suggests Jesus is most likely the subject of the mainline verb in v. 16 (as he is, as well, in vv. 17–18; Cockerill raises a similar complaint, *Hebrews*, p. 146 n. 94).

193. The passing reference to angels is largely rhetorical, adding to the overall cohesion of 1.5–2.18: cf. ἄγγελος in 1.5 (also v. 4), 6, 7 [2×], 13; 2.2, 5, 7, 9, 16; elsewhere only in 12.22 and 13.2. So, e.g., Attridge, *Hebrews*, p. 94 n. 172; Lane, *Hebrews*, p. 44; cf. also Weiss’s note about the probable inclusio between ἀγγέλοις//ἀγγέλων in 2.5, 16 (*Der Brief an die Hebräer*, p. 191).

194. Attridge, *Hebrews*, pp. 94–5; cf. Lane, *Hebrews*, p. 64 (‘looks back on the argument developed in vv. 10–16’); similarly Ellingworth, *Hebrews*, p. 179; O’Brien, *Hebrews*, p. 118.

195. I.e., ὠφείλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι; cf. ἐν ᾧ, v. 18; cf. διὰ παθημάτων τελειῶσαι, v. 10; see, similarly, Spicq, *L’Épître aux Hébreux*, vol. 2, p. 46.

196. Both expiation and propitiation are probably in view with ἰλάσκεσθαι in v. 17, in the light of, e.g., καθαρισμόν in 1.3 (cf. also 9.11–14) and, e.g., ὀργή in 3.11 and 4.3. See a similar note in Cockerill, *Hebrews*, p. 151.

197. Cf. Ellingworth, *Hebrews*, p. 190; D. L. Allen, *Hebrews*, p. 225 (‘reason’).

Table 10. Snapshot of the Logic of Heb. 2.10-18

Function	Summary	Marker
10 Assertion	Jesus' death was fitting	γάρ
11-13 Basis	<i>because</i> he and the sons are ἐξ ἐνόσ,	γάρ
12-13 Inference	<i>which is why</i> , presently, he is not ashamed to identify with them.	δι' ἣν αἰτίαν
14-15 Inference	<i>Which is why, therefore</i> , he became human and died.	ἐπεί, οὖν
16 Basis (restated)	Jesus helps Abraham's sons,	γάρ
17 Inference	<i>which is why</i> he had to suffer	ὅθεν
18 Summary	<i>Because</i> Jesus suffered, he is able to help the sons.	ἐν ᾧ

In sum, by making the narrative of 2.5-9 explicit, the author is able to explain *how* Jesus' death solved humanity's problem, which is, at the same time, to explain *why* Jesus' death was necessary. If humanity was to regain its lost glory and rule, something had to be done about death and, therefore, sin. Once again, Jesus' mediation, which is first described as priestly in this paragraph, is placed in the largest context possible. Later, of course, the author will have something to say about Jesus' relationship to the Mosaic law and Levitical priesthood. That discussion, however, cannot be divorced from this larger story—the story of humanity's way back to Paradise.

### b. *The Role of Psalm 110 in Hebrews 2.10-18*

Transparently, Psalm 110 is not cited in the present exposition; nevertheless, while the psalm is not cited, its influence can still be felt in at least five ways. First, Jesus' description as the sons' ἀρχηγόν and his defeat of the devil likely draw on the imagery noted in 1.13 of the exalted Davidic king,<sup>198</sup> whose enemies are being progressively subdued. Second, the final description of Jesus as the sons' ἀρχιερεύς clearly anticipates the author's use of Ps. 110.4 in his next exposition—his interpretation of the son's exaltation as his priestly installation (5.6; cf. γενηθῆναι in 5.5 with γένηται in 2.17)—and, as well, makes explicit what was implicit in the descriptions of the son offered in 1.3 and, probably,

198. On the messianic potential of ἀρχηγός, see Johnston, who notes the equivalence of the term with מָשִׁיחַ (Num. 13.2 and 16.2) and, then, the use of מָשִׁיחַ for the messiah in, e.g., Ezekiel (34.24; 37.25; 44.3; et al.), Qumran, and elsewhere (George Johnston, 'Christ as Archegos', *NTS* 27 [1981], pp. 381–5). Cf. also its similar use elsewhere in early Christianity, e.g., Acts 5.31. See also Lindars, 'Rhetorical Structure', p. 391 n. 2.

2.9 (ὕπὲρ παντός). Third, it is just possible that the citations in vv. 12-13 correspond, implicitly, to the dual perspective in Ps. 110.1a and Ps. 110.1b/4. Psalm 21.23 LXX, as noted, emphasizes Jesus' exaltation and his consequent triumphant declaration to the community, a perspective that easily aligns with what we find in the son's exaltation in Ps. 110.1a. Isaiah 8, on the other hand, with its reference to a waiting remnant and to the prophet's role in calling this remnant to faithfulness, suggests a similar perspective to what we find in Ps. 110.1b and 110.4, especially in light of way the author describes Jesus' priestly activity in v. 18: he helps sons *awaiting* glory. Fourth, what is more, Jesus' victory over death *through death* (vv. 14-15; cf. the implication in 10, 17-18) implies the narrative described in 2.9 and implied by 2.12 (via Ps. 21.23 LXX), which was itself based on the citation of Ps. 110.1 and the presupposition of Jesus' resurrection in Heb. 1.13. Finally, the author's suggestion of a close relationship between Jesus' priesthood and suffering (v. 17; also v. 18), when read alongside the last point, probably prepares the way for the author's fuller justification of Jesus' anticipated death. After all, priests, he will argue, must suffer and must bring sacrifices.

#### IV. Summary

The author begins his exposition in 1.5-14 arguing that Jesus is the enthroned messiah, the one anticipated in the Hebrew scriptures, especially in its Royal Psalms and principally in Ps. 110.1. The importance of this first claim is then underscored in the author's first warning-text, which follows in 2.1-4 and sets the first expositional unit slightly off from those that follow in 2.5-18. In the author's second exposition in 2.5-9, he argues that the enthroned messiah of Ps. 110.1 (1.13) solves humanity's problem through his own death. Messiah is crowned and humanity is restored *through suffering*. Thus, messiah's exaltation through death brings about the initial fulfillment of Psalm 8's vision for all of humanity—or, at the least, the *new* humanity implied in, for example, 2.11 and 2.16. Finally, in the author's third unit in this section of his exposition, 2.10-18, he justifies his interpretation of messiah's death and resurrection. That is to say, he justifies his interpretation of Psalm 8 in the light of Psalm 110. Here he explains that Jesus' death was the *only* way to solve the human problem. There was no other way back to the glory humanity lost in the Fall. Messiah's death was, he insists, both fitting (v. 10) and necessary (v. 17). How else could death and, fundamentally, sin be placed under messiah's—and, therefore, humanity's—feet?

## Chapter 3

### MESSIANIC PRIESTHOOD IN HEBREWS 5–7

This second section of Hebrews' exposition once more comprises three distinct units. As we shall see, the author's logic turns, as before, on his use of Psalm 110. He uses the psalm (1) to establish that the enthroned messiah is a priestly messiah (5.1-10), (2) to argue that messiah's priesthood is superior to Levi's, because it is permanent (7.1-10), and (3) to explain that its permanence implies its ability to perfect (7.11-28).

#### **I. The Enthroned Messiah Is a Priestly Messiah (5.1-10)**

Following a second extended exhortation (3.1–4.13) and a brief transitional summary (4.14-16), the author, as in 2.5-9, returns in this fourth expositional unit to where his previous argument left off: the son is a *high priest* (2.17; cf. 3.1; 4.14, 15; also table 11 below). Here the author will justify this assertion by demonstrating that the son exhibits two essential characteristics required of every high priest.<sup>1</sup>

##### **a. The Logic of Hebrews 5.1-10**

The exposition in 5.1-10 divides into two paragraphs.<sup>2</sup> In the first, the author identifies the qualities one must possess to be a high priest and, in

1. Cockerill suggests a similar role (among others) for 5.1-10 (Cockerill, *Hebrews*, p. 229).

2. The coherence of the exposition is bound up with the mention of priestly appointment in vv. 1, 4, 5-6, and 10 and the adverbial phrase *οὕτως καί*, which signals the beginning of its second paragraph, a division further suggested by the recurrence of *λαμβάνω* in vv. 1, 4 and *Μελεχισέδεκ* in vv. 6 and 10. In fact, it is the attention given to appointment in vv. 1 and 10—and not simply vv. 4-6—that pushes against the common claim that the two paragraphs are chiasmically related (see, e.g., Bruce, *Hebrews*, p. 123; Delitzsch, *Hebrews*, vol. 1, p. 237; Michel, *Brief an die Hebräer*, pp. 214–15; Moffatt, *Hebrews*, p. 61; Weiss, *Brief an die Hebräer*, pp. 302–3; D. R. Anderson, *King-Priest*, p. 205; D. L. Allen, *Hebrews*, p. 314; O'Brien, *Hebrews*, p. 189; Lindars, *Theology*, p. 61; Mason, 'You Are a

the second, he shows how each applies to Jesus. A high priest must (1) be appointed by God (vv. 1, 4, 5-6, 10) and (2) mediate salvation (vv. 1, 9). The author's emphasis on divine appointment and the mediation of salvation recalls, of course, the initial description of the son's priesthood in 2.17. There the son was made (*ὁμοιωθῆναι*) like his brothers so that he might become (*γένηται*) a high priest; the voice in each case implies the sort of appointment described presently (see, e.g., *ὑπὸ τοῦ θεοῦ*, 5.4, 10). And he was appointed a priest so that he could take care of his people's sins, which is to say, so that he might lead them to salvation (cf. *σωτηρίας*, 2.10). Here the author will also underscore, once more (2.17-18; and, especially, 4.15), that it is the priest's common experience of humanity and, thus, suffering (*πέπονθεν*, 2.18)<sup>3</sup> that ensures he will recognize the importance of his post (*ἐλεήμων*, 2.17; *ἔλεος*, 4.16) and, thus, carry out its responsibilities (*πιστός*, 2.17).<sup>4</sup>

*Priest Forever*, p. 23; Michael Bachmann, 'Hohepriesterliches Leiden: Beobachtungen zu Heb 5:1-10', *ZNW* 78 [1987], pp. 244–66 [251; cf. 254]; Davis, 'Function of Old Testament Texts', p. 198; Cockerill, *Hebrews*, pp. 230–2; cf. also Westcott, *Hebrews*, p. 124; Alford, *Greek Testament*, vol. 4, pp. 90–1; Hewitt, *Hebrews*, p. 95; Attridge, *Hebrews*, p. 138; cf. p. 144; and Thompson, *Hebrews*, p. 114).

3. Also *κατὰ πάντα*, v. 17; cf. *ἀσθενεῖαις/κατὰ πάντα*, 4.15.

4. Verses 1-3 and 7-10 do not clearly advance the comparison so obviously present in vv. 4-6. Not only is the syntax not precisely parallel (e.g., vv. 7-10 comprise a dependent clause vis-à-vis vv. 1-3's independent clause), the ideas are not either. There is, e.g., no explicitly parallel note about the son's ability to moderate his emotions in vv. 7-10 (*μετριοπαθεῖν*, v. 2; for this gloss, see, e.g., Philo, *Abr.* 257; Josephus, *Ant.* 12.128; so, e.g., W. Michaelis, *πάσχω, κτλ*, *TDNT*, vol. 5, p. 938; Attridge, *Hebrews*, p. 143; McCrudden, *Solidarity Perfected*, p. 108; Koester, *Hebrews*, p. 286; cf. Moffatt, *Hebrews*, p. 62 ['gentleness and forbearance']; on the relationship of 5.2 with 4.15, see, e.g., Westcott's proposal, *Hebrews*, p. 119), nor, in fact, are the sacrifices offered in vv. 1-3 parallel with those found in vv. 7-10—despite what we might expect with the recurrence of *προσφέρω* in v. 7. After all, instead of sacrifices for his own and others' sins, the son offers prayers and petitions, ostensibly for himself *alone* (see, e.g., Ellingworth, *Hebrews*, p. 292; O'Brien, *Hebrews*, p. 199; contra, e.g., Cockerill, *Hebrews*, p. 236, incl. n. 36 and pp. 241–42 n. 58; though cf. his note about a sacrifice of priestly consecration on p. 239 n. 51; also p. 240), though this is not stated anywhere explicitly. Moreover, only in vv. 7-10 do we find an emphasis on obedience. All this has led some to suggest that the two sections are, in fact, *not* parallel (see, e.g., Lane, *Hebrews*, p. 114) or, related, that the author focuses *exclusively* on priestly appointment in vv. 5-10 (Göttlieb Lünemann, *Critical and Exegetical Handbook to the Epistle to the Hebrews* [New York: Funk & Wagnalls, 1884], p. 505; Kurianal, *Jesus Our High Priest*, p. 62; see also pp. 78, 201; cf. Milligan, *Theology*, pp. 104–5). The fact that the two paragraphs are not chiasmatically related, as is often assumed (see n. 2 above), could, of course, further point in this direction. As we shall see, however, there is sufficient evidence

Table 11. Parallel Vocabulary in Hebrews 5.1-10 and Hebrews 2.10-18

5.1-10	2.10-18
ἀρχιερεύς, vv. 1, 5, 10	ἀρχιερεύς, v. 17
ἐξ ἀνθρώπων, v. 1; also ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, v. 7	κατὰ πάντα τοῖς ὁμοιωθῆναι, v. 17; also μετέσχεν τῶν αὐτῶν, v. 14
τὰ πρὸς τὸν θεόν, v. 1	τὰ πρὸς θεόν, v. 17
ὑπὲρ ἀνθρώπων, v. 1; also περὶ ἁμαρτιῶν, v. 3	εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας, v. 17
ὀφείλεν, v. 3	ὤφειλεν, v. 17
τοῦ λαοῦ, v. 3	τοῦ λαοῦ, v. 17
λαμβάνομενος, v. 1; λαμβάνει, v. 4	ἐπιλαμβάνεται, v. 16
ἐδόξασεν, v. 5 (cf. also τιμῆν, v. 4 with 2.7, 9)	δόξαν, v. 10
σαρκός, v. 7	σαρκός, v. 14
θανάτου, v. 7	θανάτου, vv. 14, 15
εὐλαβείας, v. 7	φόβω, v. 15
ἔπαθεν, v. 8	πέπονθεν, v. 18
τελειωθείς, v. 9	τελειῶσαι, v. 10
ἐγένετο, v. 9	γένηται, v. 17
σωτηρίας, v. 9	σωτηρίας, v. 10

1. *Two essential qualities for every high priest (5.1-4)*. In the first paragraph, both characteristics are identified in the first verse, with the subject and main verb of a sentence that continues all the way to the end of v. 3. Every high priest is appointed (*καθίσταται*) to the service of God (*τὰ πρὸς τὸν θεόν*).<sup>5</sup> The author, moreover, will clarify in v. 4 what is here only implicit in the priest's appointment.<sup>6</sup> There he will note that the reason *καθίσταται* is in the passive voice is that priesthood is divinely bestowed (*ὑπὸ τοῦ θεοῦ*). It is not an honor (*τὴν τιμῆν*) one takes for himself (*οὐχ ἑαυτῷ τις λαμβάνει*).<sup>7</sup> Rather, it is an office one receives

to suggest that vv. 1-3 and 7-9 are intentionally parallel, though in a much more subtle way than vv. 4-6—perhaps owing to differences (cf. *χωρὶς ἁμαρτίας*, 4.15; cf. 9.14), emphasized later (contra, e.g., Kurianal, whose slightly idiosyncratic exegesis here is too much influenced by these later contrasts [*Jesus Our High Priest*, pp. 47–83]), between the two priestly orders mentioned here (see *Ἀαρών*, v. 4; *Μελχισέδεκ*, vv. 6, 10).

5. The reference to *Ἀαρών* in v. 4 probably limits the purview of *πᾶς ἀρχιερεύς* to Judaism. See a similar note in Cockerill, *Hebrews*, p. 232.

6. Cf. Ellingworth, *Hebrews*, p. 271: 'V. 1 and especially v. 4 emphasize the levitical high priest's divine call'. See also Cockerill, who calls *καθίσταται* a 'divine passive' (*Hebrews*, p. 237 n. 38).

7. On the danger of this sort of presumption, particularly by non-Levites (cf. 7.13-14), see Num. 3.10; 16.40; cf. 1 Kgs 12.31 and, esp., 2 Chron. 26.16-21.

(λαμβάνει), something, the author notes, that was true of the Levitical priest *par excellence*: Aaron (Exod. 28.1).<sup>8</sup>

The second characteristic is identified by the purpose-clause following καθίσταται. High priests are appointed...to bring sacrifices for sins (ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν; cf. 8.3).<sup>9</sup> Priests, of course, did other things (see, e.g., 7.4-10; also 7.25), but none, according to our author, as important as this.<sup>10</sup>

The main line of the first sentence is augmented by two additional adverbial phrases, which precede καθίσταται. In these the author notes that priests are taken from among their peers (ἐξ ἀνθρώπων λαμβανόμενος; cf. 2.17; also the parallel λαμβάνει in 5.4)<sup>11</sup> and appointed on their behalf (ὑπὲρ ἀνθρώπων). The latter clause clearly anticipates the purpose-clause that follows καθίσταται and both emphasize the priest's solidarity with those he represents. He is taken *from* them and appointed *for* them.

This solidarity is further described in a second participle phrase that concludes the sentence. The priest is selected from among his peers, the author notes, precisely because this ensures he will be sufficiently

8. Cf. Lev. 8.2; Num. 18.1; Ps. 105.26; also Num. 16.5; 17.5; and 20.26 (Eleazar's divine appointment). Moreover, on the honor associated with Aaron's appointment, see Josephus, *Ant.* 3.188 (τῆς τιμῆς); and on the honor of priesthood generally, see *Ant.* 20.224 (τῆς τιμῆς).

9. The prepositional phrase ὑπὲρ ἁμαρτιῶν (cf. εἰς τὸ ἰλάσκεσθαι, 2.17; Alford, *Greek Testament*, vol. 4, p. 91) modifies both nouns (i.e., δῶρα and θυσίας), which together refer to what a priest offers to give humans access to God (cf. 9.9; also 8.3-4; 11.4; 12.24; cf. *Let. Aris.* 234; cf. Lane, who notes, '[I]n later statements in the Old Testament all sacrifices pertain to the procuring of atonement and the removal of sin (cf. Ezek 45:15-17)' [*Hebrews*, p. 116]; see also Ellingworth, *Hebrews*, pp. 274-75; Bruce, *Hebrews*, p. 119; Koester, *Hebrews*, p. 285; Delitzsch, *Hebrews*, vol. 1, pp. 227-8; Moffatt, *Hebrews*, p. 62; P. E. Hughes, *Hebrews*, p. 175; Attridge, *Hebrews*, p. 143; Cockerill, *Hebrews*, p. 233 n. 18). These sin offerings, given according to v. 3 both for the priest himself and his people, probably recall those offered on the Day of Atonement, not least considering the importance of this day in the author's later expositions (see, e.g., 7.27; 9.7; cf. *περὶ τῆς ἁμαρτίας* in, e.g., Lev. 16.6, 15; so, e.g., Buchanan, *Hebrews*, p. 94; Attridge, *Hebrews*, p. 144; Bruce, *Hebrews*, p. 121; Delitzsch, *Hebrews*, vol. 1, p. 232; Westcott, *Hebrews*, p. 120; Manson, *Hebrews*, p. 107). On τοῖς ἀγνοοῦσιν καὶ πλανωμένοις—probably a hendiadys (so, e.g., Bruce, *Hebrews*, p. 120; Moffatt, *Hebrews*, p. 62)—see the discussion of 9.7 below.

10. See, similarly, Albert Vanhoye, *Old Testament Priests and the New Priest: According to the New Testament* (trans. Bernard Orchard; SIS, 2; Petersham: St. Bede's, 1986), p. 118; and cf. Sir. 45.16-17, which lists the priest's duties, beginning with his sacrificial ones.

11. Cf. λαμβάνω in Lev. 8.2; Num. 8.6.

sympathetic (μετριοπαθεῖν δυνάμενος) and, therefore,<sup>12</sup> fulfill the purpose of his appointment (cf. ἵνα προσφέρῃ, v. 1, with δι' αὐτὴν ὀφείλει... προσφέρειν, v. 3).<sup>13</sup> The high priest, himself a human, knows what it is to be surrounded by weakness (περίκειται ἀσθένειαν, v. 2)<sup>14</sup> and, therefore, by experience why his post is so necessary (cf. ὀφείλει, v. 3). As in 2.17-18, humanity needs the sort of representation that only one of their own could provide (cf. 4.14-15).

2. *The enthroned messiah is a high priest (5.5-10)*. In the second paragraph both characteristics are then applied to (the) Christ (ὁ Χριστός; cf. 9.28). The author applies the first in vv. 5-6, in a description closely parallel with v. 4. Christ too was appointed by God as priest (οὕτως καί, v. 5). To prove the validity of the assertion, the author returns to the divine speech of the opening catena, specifically to Ps. 2.7 (ὁ λαλήσας, v. 5; cf. 1.1-2), noting that the same one who appointed the son messiah also (καθὼς καί) appointed him priest, according to Ps. 110.4 (lit. ἐν

12. The subordinate role played by the priest's humanity here (and in v. 1: ἐξ ἀνθρώπων λαμβανόμενος)—i.e., it ensures he will fulfill the purpose of his post (cf., e.g., Milligan, *Theology*, pp. 104–5)—softly pushes against those who see vv. 2-3 raising an independent qualification for priesthood (i.e., sympathy; see, e.g., Lünemann, *Hebrews*, p. 505; Westcott, *Hebrews*, p. 124; Alford, *Greek Testament*, vol. 4, pp. 90–1; Moffatt, *Hebrews*, p. 61 [‘This, although a participial clause, contains the leading idea of the sentence’]; Hewitt, *Hebrews*, p. 95; Ellingworth, *Hebrews*, p. 271; cf. also p. 281; D. L. Allen, *Hebrews*, p. 314; O’Brien, *Hebrews*, p. 188; Mikeal C. Parsons, ‘Son and High Priest: A Study in the Christology of Hebrews’, *EvQ* 60 [1988], pp. 195–215 [209–10]). Something similar could be said about the logically subordinate role of the son's humanity in vv. 7-9, where it (ἐν ταῖς ἡμέραις ...) and the suffering it implies (ἀφ' ὧν ἔπαθεν; cf., e.g., Milligan, *Theology*, p. 107), were a necessary *prerequisite* to the son's appointment as high priest (τελειωθείς → προσαγορευθείς → ἐγένετο..., vv. 9-10; on the syntax, see, e.g., Alexander Nairne, *The Epistle to the Hebrews* [CGTSC; repr., New York: Cambridge University Press, 1922], p. 63).

13. Vanhoye thinks all this is out of step with the Old Testament: ‘[A]n attitude of compassion towards sinners appear[s] to be incompatible with the priesthood (*New Priest*, p. 115; cf. Exod. 32.29; Deut. 33.8-11; cf. Num. 25.6-13; Ps. 106.30; 1 Macc. 2.26). Horbury, however, rightly disagrees, pointing to several texts that describe Levi's/Aaron's deeds of mercy (Num. 17.11-15; *Jos. Azen*. 23.8-10; 29.3-5) and to the characterization of his role as one of ministering ‘peace’ (Num. 6.26; cf. Philo, *Mut. Nom.* 108; Mal. 2.5; et al.) (‘The Aaronic Priesthood in the Epistle to the Hebrews’, *JNST* 19 [1983], pp. 43–71 [59–66]). What Hebrews appears to be doing, in fact, is simply making explicit what a priest's humanity *should* have implied (Westcott, *Hebrews*, p. 119).

14. Cf. also ἀμαρτιῶν, vv. 2, 3; also τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, v. 2.

ἐτέρω).<sup>15</sup> Thus, were the audience ready to admit the former, the latter was but a short step away.<sup>16</sup> It is true, of course, that the author might have used Ps. 110.1, instead of Ps. 2.7, to make the first point, considering its parallel function with Ps. 2.7 in 1.5–14 and, especially, its proximity to the citation that follows in 5.6.<sup>17</sup> Beyond the fact, however, that Ps. 2.7 opened the catena in the author's initial exposition,<sup>18</sup> it was probably its syntax that drew the author's attention here, for, as in Ps. 110.4, Ps. 2.7 describes the recipient of Yhwh's grant in the second person: υἱός... εἶ σύ//σὺ ἱερεὺς.<sup>19</sup> The author, moreover, simply cites the proof from Psalm 110 and refrains from drawing any implications from it, saving these, as we shall see, for subsequent expositions. The summary line in v. 10, which once more applies this first characteristic to Christ, foreshadows these later developments, with its recitation of Ps. 110.4's final, enigmatic phrase (κατὰ τὴν τάξιν Μελχισέδεκ).

The author applies the second characteristics to the son in v. 9.<sup>20</sup> He insists that the son as priest has become the source of eternal salvation (σωτηρίας αἰωνίου), which, it seems, is implicitly parallel with the way he

15. For a similar note on the role of Ps. 2.7, see Lünemann, *Hebrews*, p. 506; Vanhoye, *New Priest*, pp. 122–3; and Cockerill, *Hebrews*, p. 238.

16. Whether the author was the first to make this step, however, is an open question. See, esp., the use of Ps. 110 in Acts 5.31 and Rom. 8.34. On this question, see also Bruce, *Hebrews*, p. 125 n. 35; John M. Scholer, *Proleptic Priests: Priesthood in the Epistle to the Hebrews* (JSNTSup, 49; Sheffield: JSOT, 1991), p. 82; Lindars, *Theology*, p. 64; also p. 1 n. 1; Montefiore, *Hebrews*, p. 96; Oscar Cullmann, *The Christology of the New Testament* (trans. Shirley C. Guthrie, Jr. and Charles A. M. Hall; London: SCM, 1963), pp. 83–107; Ferdinand Hahn, *The Titles of Jesus in Christology: Their History in Early Christianity* (New York: World, 1969), pp. 229–39; Richard N. Longenecker, *The Christology of Early Jewish Christianity* (Grand Rapids: Baker, 1981), pp. 113–19; William R. G. Loader, *Sohn und Hoherpriester: Eine traditions-geschichtliche Untersuchung zur Christologie des Hebräerbriefes* (WMANT, 53; Neukirchen-Vluyn: Neukirchener Verlag, 1981), pp. 203–22; Vanhoye, *New Priest*, pp. 52–6; Michael Keenan Jones, *Toward a Christology of Christ the High Priest* (TGST, 135; Rome: Gregorian University Press, 2006), pp. 21–62; Mason, *You Are a Priest Forever*, pp. 40–63; cf. also Roy A. Stewart, 'Sinless High-Priest', *NTS* 14 (1967), pp. 126–35.

17. Koester makes a similar observation (*Hebrews*, p. 298). Cf. D. R. Anderson's additional suggestions, *King-Priest*, p. 206.

18. So, e.g., Kistemaker, *Psalm Citations*, p. 116.

19. See, e.g., Guthrie, 'Old Testament in Hebrews', p. 844.

20. Cf. O'Brien, who notes the parallel between vv. 1 and 9 (*Hebrews*, p. 189; also p. 202); also Bachmann, 'Hohepriesterliches Leiden', pp. 251, 254; Attridge, *Hebrews*, pp. 138, 144; and Victor C. Pfitzner, *Hebrews* (ANTC; Nashville: Abingdon, 1997), p. 89.

talks about the purpose of priestly appointment in v. 1, especially in the light of 2.10-18, where the author also draws a close connection between *σωτηρίας* (2.10) and *ἁμαρτίας* (2.17-18). Before noting this, however, the author describes the suffering that qualified the son for such an appointment (cf. *τελειωθείς*, v. 9), doing this with two parallel descriptions in vv. 7 and 8-9.

The first is dependent on two participles, which, like *καλούμενος* in v. 4, appear to be acting as independent verbals. The first participle describes the son's offering (*προσενέγκας*), which consisted not of gifts and sacrifices, but, rather, of prayers and petitions. These were offered, the author adds, with loud cries and tears, a description probably recalling, once more (2.12), the lament tradition in the Psalter, perhaps Psalm 21 LXX in particular (cf. *τῇ δεήσει, ἐν τῷ κεκραγένοι*, and *εἰσήκουσέν* in v. 25 with *δεήσεις, μετὰ κραυγῆς ἰσχυρᾶς*, and *εἰσακουσθεῖς*, in Heb. 5.7).<sup>21</sup> It is likely, moreover, that the description of the son's prayer here recalls other traditions as well, including other pious sufferers in Jewish history (see, e.g., 2 Macc. 11.6 [*δακρῶν ἰκέτευον*]; 3 Macc. 1.16 [*κραυγῆς τε μετὰ δακρῶν*]; 3 Macc. 5.7 [*μετὰ δακρῶν ἐπεκαλέσαντο*]; 5.25 [*πολύδακρυν ἰκετεῖαν*])<sup>22</sup> and, especially, the Jesus tradition itself (cf. 2.3), particularly Jesus' prayer in Gethsemane (Mk 13.32-42 and par.)<sup>23</sup> and cry of dereliction from the cross (Mk 15.34 and par., which, of course, explicitly recalls Ps. 21.2 LXX).<sup>24</sup>

These prayers, moreover, were offered to the one who was able to save him from death (*πρὸς τὸν δυνάμενον σῶζειν αὐτὸν ἐκ θανάτου*, v. 7),<sup>25</sup> a reference which tells us not only who the son prayed to but, likely,

21. See, similarly, James Swetnam, 'The Crux at Hebrews 5, 7-8', *Bib* 81 (2000), pp. 347-61 (354-6).

22. Cf. Harold W. Attridge, 'Heard Because of His Reverence (Heb 5:7)', *JBL* 98 (1979), pp. 90-3; also deSilva, *Perseverance in Gratitude*, p. 191.

23. Cf. O'Brien, *Hebrews*, p. 198; Cullmann, *Christology*, p. 96; Anthony Thiselton, 'Hebrews', in *Eerdmans Commentary on the Bible* [ed. James D. G. Dunn and John W. Rogerson; Grand Rapids: Eerdmans, 2003], pp. 1451-82 [1462]; Delitzsch, *Hebrews*, vol. 1, pp. 243, 248; Nairne, *Hebrews*, p. 62; Alford, *Greek Testament*, vol. 4, p. 96; D. L. Allen, *Hebrews*, p. 324; also Claire Clivaz's version of this reading in 'Hebrews 5.7, Jesus' Prayer on the Mount of Olives and Jewish Christianity: Hearing Early Christian Voices in Canonical and Apocryphal Texts', in Bauckham et al., eds., *A Cloud of Witnesses*, pp. 187-209).

24. Cf. Westcott, *Hebrews*, p. 128. See also Cockerill's judicious treatment, *Hebrews*, pp. 243-4, along with Ellingworth, *Hebrews*, p. 284, and Christopher Richardson, 'The Passion: Reconsidering Hebrews 5.7-8', in Bauckham et al., eds., *A Cloud of Witnesses*, pp. 51-67 (52-60).

25. Cf. Ps. 21.5-6, also vv. 9, 20-22, 32 LXX.

what he prayed for.<sup>26</sup> The fact that the son died, as 2.10-18 said and 5.8 implies (ἀφ' ὧν ἔπαθεν; cf. 13.12), and that his prayer was heard, as the second participle states (εἰσακουσθεῖς, v. 7), suggests σώζειν... ἐκ θανάτου probably refers to the son's resurrection-exaltation.<sup>27</sup> That the author, moreover, describes the son's subsequent priestly appointment in the same exaltation-language used in 2.9 seems to point further in this direction (ἐδόξασεν, v. 5; cf. also τιμῆν, v. 4).<sup>28</sup> And, he was heard, the author notes, as a result of his pious character (ἀπὸ τῆς εὐλαβείας, v. 7).<sup>29</sup> It is an open question whether the author intends for us to see an implicit contrast here with περι αὐτοῦ in v. 3 (especially in light of Ἀαρῶν, v. 4 and Μελχισέδεκ, vv. 5, 10). This sort of contrast, in any case, will play a subtle role in later expositions (e.g., 7.23-25; 9.14).

The author gathers up v. 7 with the assertion in v. 8 that the one who is exalted as son (καίπερ ὧν υἱός)<sup>30</sup> learned obedience as a result of all this

26. So, e.g., Lünemann, *Hebrews*, p. 509; though note Cockerill's appropriate caution, *Hebrews*, pp. 244–5.

27. Cf. Jude 5; Jas 5.20; on these texts, see Attridge, *Hebrews*, p. 150; similarly Johnson, *Hebrews*, p. 146; O'Brien, *Hebrews*, p. 199; Koester, *Hebrews*, p. 288; Milligan, *Theology*, p. 108; Wilson, *Hebrews*, pp. 99–100; P. E. Hughes, *Hebrews*, p. 184; and Richardson, 'Reconsidering Hebrews 5.7-8', pp. 61–2.

28. Cf. Cockerill's note: 'The conjunction of these terms [i.e., glory and honor] may anticipate the fact that Christ enters into the full exercise of his high priesthood when he sits down 'at the right hand of the throne of the majesty in heaven' (8:1; cf. 1:3)' (*Hebrews*, p. 237).

29. For a similar use of εὐλάβεια, see Heb. 11.7; 12.28; also Lk. 2.25; Acts 8.2; 22.12; cf. Prov. 28.14 (where it is antithetical to ὁ... σκληρὸς τὴν καρδίαν; cf. Ps. 94.8 LXX in Heb. 3.8, 15); also Polycarp, *Phil.* 6.3. See also, e.g., BDAG [p. 407]; Johnson, *Hebrews*, p. 146; Thompson, *Hebrews*, p. 116; Weiss, *Brief an die Hebräer*, p. 315, incl. n. 48; Vanhoye, *New Priest*, p. 127; Cockerill, *Hebrews*, pp. 246–7, incl. n. 81; Richardson, 'Reconsidering Hebrews 5.7-8', pp. 62–6; contra, e.g., P. Andriessen and A. Lengiet, 'Quelques passages difficiles de l'épître aux Hébreux: 5:7-11; 10:20; 12:2', *Bib* 51 [1970], pp. 207–20 [208–12]). For a similar gloss for ἀπό (i.e., because), see Lk. 19.3 (cf. διὰ τὸν ὄχλον in Mk 2.4); 24.41; Acts 12.14; 20.9; 22.11; Exod. 6.9; Jdt. 2.20; *Mart. Ascen. Isa.* 3.13; Josephus, *Ant.* 9.56; and, perhaps, Heb. 5.8. See also, e.g., Attridge, *Hebrews*, p. 151; BDAG [p. 105]; Delitzsch, *Hebrews*, vol. 1, p. 247, who notes, '[A]ll the Greek expositors agree in this interpretation'; Lünemann, *Hebrews*, pp. 509–10; Westcott, *Hebrews*, p. 127; Moffatt, *Hebrews*, p. 65; Weiss, *Der Brief and die Hebräer*, p. 315, incl. n. 49; Ellingworth, *Hebrews*, p. 290; and Richardson, 'Reconsidering Hebrews 5.7-8', p. 62. For a survey of the most common alternatives—along with his own unlikely proposal (i.e., that Jesus prayed to be allowed to die)—see Swetnam, 'Crux'.

30. If ἀπὸ τῆς εὐλαβείας explains why the son was heard (see above), then it is unlikely καίπερ ὧν υἱός also modifies εἰσακουσθεῖς. The fact that καίπερ is backward-looking in its two other uses in Hebrews (7.5; 12.17) does not tell against this

suffering (ἀφ' ὧν ἔπαθεν//v. 7).<sup>31</sup> And it was his faithfulness through it all that qualified him (τελειωθεὶς)<sup>32</sup> to be designated (προσαγορευθεὶς)<sup>33</sup> by God a high priest (v. 10; cf. vv. 5-6) and, thus, to become the source of eternal salvation for those following his example of piety (τοῖς ὑπακούουσιν αὐτῷ, v. 9).<sup>34</sup> Once more, while it is an open question whether the accent on the son's obedience is meant to contrast subtly with v. 3,<sup>35</sup> it is clearly the case that it is the son's suffering, like the priest's weaknesses in vv. 1-3, that qualifies him to represent others.<sup>36</sup> How else, the author implies, could he be sufficiently empathetic toward those under his charge and, thus, faithfully carry out his duties? What else would we expect from a priest chosen from among his peers?<sup>37</sup>

In summary, the author here not only demonstrates why it is that he is able to call the son a priest but he does this, as before, by showing that his claim rests on an expectation already present in the Old Testament.

(contra, e.g., Swetnam, 'Crux', p. 349 n. 10) since in both places the following verse begins with a postpositive conjunction (see δέ in 7.6 and γάρ in 12.18) and, thus, a *transition*, something, of course, which is not the case in 5.8. For a similar, forward-looking use of καίπερ, see Wis. 11.9; 2 Macc. 4.34; 4 Macc. 3.10 (cited by Richardson, 'Reconsidering Hebrews 5.7-8', p. 51 n. 1). The point of the concession is that sonship is not incompatible with suffering; rather, it requires it and, moreover, according to 12.4-13, *proves* it (via Prov. 3.11-12 LXX). What is true of Jesus, therefore, is true of those υἱός here he leads to glory (2.10), which may suggest that the pre-exaltation use of υἱός here is simply proleptic (via ἐξ ἐνός, 2.11; contra, e.g., Gourgues, *A la Droite de Dieu*, p. 102; also Kurianal, *Jesus Our High Priest*, p. 73).

31. Obedience here seems to take the place of the author's earlier emphasis on Jesus' (learned) trust (2.13), though it is probably the case that the author considers the ideas virtually synonymous in light of their use in 3.2, 6, 12, 18, 19; 4.2, 6, 11. Something similar could be said for τοῖς ὑπακούουσιν in v. 9 (cf. Westcott, *Hebrews*, p. 129). Moreover, it is this emphasis on Jesus' obedience that points away from Vanhoye's suggestion that the two characteristics identified in 2.17 are developed in reverse order: faithfulness in 3.1-6 and mercy in 4.14-5.10 (*New Priest*, pp. 94-5).

32. Cf. 2.10. See, similarly, Thiselton, 'Hebrews', p. 1462; Lane, *Hebrews*, p. 122; Vanhoye, *New Priest*, p. 83; and Cockerill, *Hebrews*, p. 249.

33. Cockerill rightly notes the parallel between προσαγορευθεὶς here and καλούμενος in v. 4 (*Hebrews*, p. 250 n. 101), even though he limits the author's discussion of the son's divine appointment to vv. 4-6 (pp. 230-1).

34. Cf. ἀπὸ τῆς εὐλαβείας, v. 7; τὴν ὑπακοήν, v. 8. On the relationship between ἀπὸ τῆς εὐλαβείας and τὴν ὑπακοήν, see P. E. Hughes, *Hebrews*, p. 186.

35. Cockerill thinks the contrast is explicit here ('clear contrast', *Hebrews*, p. 246; see also p. 247).

36. See Vanhoye, *New Priest*, pp. 138-42, esp. 135.

37. Cf. ἐξ ἀνθρώπων λαμβανόμενος, v. 1, with ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, v. 7.

To say it again, if the audience was willing to interpret Jesus' resurrection as the enthronement of the long-awaited Davidic son (1.5, 13, citing Pss. 2.7 and 110.1), then it would be a short step to their acknowledging that this son was also a priest (Ps. 110.4) and, further, to their expectation that this priest would have something to offer (cf., especially, 5.1). Related to all this, the author further underscores here that one cannot represent humanity without suffering, which here seems to be simply an inference from what it means to be human.<sup>38</sup> Whether this necessary suffering is related in any way to the priest's necessary offering is, presently, an open question, though in light of the author's later developments (see, e.g., 7.27), one suspects 2.9 probably opens ἐκ θανάτου in 5.7 up to this sort of interpretation.<sup>39</sup> And, we must not miss the fact that it was the son's suffering that qualified him for his present post, which is to say, that qualified him to be the source of eternal salvation (5.9), to lead many sons to glory (2.10).<sup>40</sup> Thus, his sufferings may not be explicitly connected with his sacrifices here (though, cf. προσενέγκας, v. 7), but they are certainly related to the salvation he now provides.<sup>41</sup>

#### **b. The Role of Psalm 110 in Hebrews 5.1-10**

Psalm 110 clearly plays a central role in the present exposition. We see this in at least two ways. First, if Jesus was not the one addressed by Ps. 2.7 and, therefore, by Ps. 110.1 (Heb. 1.5//13) as *messiah*, then he could not be the one addressed by Ps. 110.4 as *a priest*. Or, to put it another way, if Jesus was the promised messiah, then it was *expected* he would also be a priest.<sup>42</sup> As before, the author's argument turns on a promise–fulfillment axis: God's present word fulfills what his previous words promised (cf. 1.1-2).<sup>43</sup> Second, the author suggests that suffering *qua* weakness and, thus, humanity is necessary for priesthood. Thus, he demonstrates that Ps. 110.4 implies a human and, thus in some sense, a

38. Cf. κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, 2.17.

39. Cf. Milligan's differing conclusion (*Theology*, p. 107): 'There is no thought of their [Jesus' sufferings] vicariousness, or of their direct influence upon the sins of men'.

40. See a similar connection in Spicq, *L'Épître aux Hébreux*, vol. 2, p. 118; also Kurianal, *Jesus Our High Priest*, pp. 74 and 82.

41. Koester adds, 'Here the author reminds the listeners that the source of salvation is the Christ who suffered. Suffering does not negate salvation, but is the way that God brings about salvation' (*Hebrews*, p. 299).

42. See, similarly, F. F. Bruce, 'Kerygma of Hebrews', *Int* 23 (1969), pp. 3–19 (7).

43. See, similarly, Schröger, *Schriftausleger*, p. 119.

suffering messiah (cf., e.g., 2.9, 10, 14, 17).<sup>44</sup> Additionally, as we shall see in what follows, with the citation of Ps. 110.4 here, the author introduces a text that will stand at the center of his remaining expositions, expositions in which he will reflect both on this new priesthood itself and, especially, on the necessarily superior sacrifices this new priest brings.<sup>45</sup>

## II. The Superiority of the Messiah's Priesthood: Permanence (7.1-10)

In the author's second unit in this section (7.1-10), he returns to where his previous exposition left off:<sup>46</sup> with Melchizedek (cf. 5.6, 10; also 6.20).<sup>47</sup> There, as we saw, he emphasized that the son had been designated by God a priest, according to the order not of Aaron (5.4; cf. 7.5, 10) but of Melchizedek. This assertion, therefore, required some explaining,<sup>48</sup> especially a few lines concerning the relationship between these two priestly orders. Here, then, the author takes this task upon himself.

### a. *The Logic of Hebrews 7.1-10*

The author begins, in the first of two paragraphs, with a short reflection on Gen. 14.17-20 (vv. 1-3), the only other place in the Old Testament, besides Ps. 110.4, that mentions Melchizedek. And in the second paragraph (vv. 4-10), he draws upon these observations to show that Melchizedek's (and, thus, Jesus')<sup>49</sup> priestly order is superior to Levi's.<sup>50</sup>

1. *Melchizedek's priesthood (7.1-3)*. The first paragraph contains one periodic sentence (cf. 1.1-4; 5.1-3, 5-10; et al.), whose subject ('This

44. See Kurianal's similar note, *Jesus Our High Priest*, p. 77.

45. See, e.g., Hay, *Glory at the Right Hand*, p. 144.

46. The recurrence of *Μελχισέδεκ* and *συναντάω* in vv. 1 and 10, along with the scattered references to *εὐλογέω* (vv. 1, 6, 7) and *δέκατος* (vv. 2, 4, 8, 9)/*δεκατόω* (vv. 6, 9; cf. also *ἀποδεκατόω*, v. 5), suggest these two paragraphs comprise a distinct unit.

47. *Οὗτος γὰρ ὁ Μελχισέδεκ* in 7.1 (cf. *οὗτος*, v. 4). See, e.g., Kurianal, *Jesus Our High Priest*, p. 85; also pp. 246 n. 834, 248-9. Moreover, on the shift from exhortation to exposition in 7.1, see Guthrie, *Structure*, p. 71.

48. Cf. Caird, 'Exegetical Method', p. 48: The author 'wishes to answer the very modern question: "What did the words 'priest for ever after the order of Melchizedek' mean to the psalmist who wrote them?"' Similarly, Hay, *Glory at the Right Hand*, p. 146.

49. Cf. 2.17; 3.1; and 5.5-6, 10 in light of 2.9; also 6.20.

50. Cf. Kurianal, *Jesus Our High Priest*, p. 97.

Melchizedek’, v. 1a) is separated from its predicate (‘remains a priest forever’, v. 3c) by a handful of dependent clauses (see table 12), drawn one way or another from the narrative found in Gen. 14.17-20.<sup>51</sup>

Table 12. Melchizedek in Hebrews 7.1-3

1b-2a	βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου ὁ συναντήσας Ἀβραάμ...καὶ εὐλογήσας αὐτόν καὶ ᾧ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ
2b-c	[Μελχισέδεκ] ἐρμηνευόμενος βασιλεὺς δικαιοσύνης καὶ βασιλεὺς Σαλήμ, ὃ ἐστὶν βασιλεὺς εἰρήνης,
3a-b	ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων,
3c	ἀφωμοιωμένος τῷ υἱῷ τοῦ θεοῦ

In vv. 1b-2a, the author makes a handful of observations about Melchizedek from his brief appearance in the narrative of Genesis 14: he is (1) king of Salem (Gen. 14.18a), (2) priest of the most high God (Gen. 14.18b), (3) the one who met and blessed Abraham (Gen. 14.18a [implied; cf. *συνάντησιν* in v. 17], 19a), and (4) the one who received a tithe from Abraham (Gen. 14.20b). In v. 2b-c, the author notes two more, this time from the etymology of two items in the narrative: Melchizedek’s name—Μελχι-σέδεκ (Gen. 14.18a), ‘king of righteousness’—and the city he governed—βασιλεὺς Σαλήμ, ‘king of peace’.<sup>52</sup> In v. 3a-b, the author tallies three further descriptions of Melchizedek. Unlike the

51. This structure, moreover, suggests the appropriateness of the paragraph divisions suggested above (and in, e.g., NA<sup>27</sup>, NIV, NRSV, NASB), as does the recurrence of Ἀβραάμ...ὁ πατριάρχης//τοῦ πατρός in vv. 4, 9-10; ὁσφῦς in vv. 5, 10; Λευί in vv. 5, 9; and λαμβάνω in vv. 5, 9.

52. As many note, this sort of etymological exegesis was commonly employed by Jewish and Greco-Roman authors (cf. Philo, *Leg. All.* 3.79; also 3.25; *Cong.* 44; Josephus, *War* 6.436; *Ant.* 1.180; Cicero, *Nat. d.* 2.25-28 [§§ 64-75]). After all, names in ancient cultures, not least in ancient Judaism, were often chosen for their meaning (see, e.g., Gen. 21.31; 28.17-19; cf. Kurianal, *Jesus Our High Priest*, p. 88 n. 258). Moreover, while it is undoubtedly true that this lexical analysis has distinctly messianic connotations (cf., e.g., βασιλεὺς [5×] in vv. 1-2 [4× in reference to Melchizedek]; cf. also δικαιοσύνην in 1.9 [Ps. 44.8 LXX]; and δικαιοσύνη and εἰρήνης in Ps. 71.7 LXX, et al.; Deborah W. Rooke, ‘Jesus as Royal Priest: Reflections on the Interpretation of the Melchizedek Tradition in Heb 7’, *Bib* 81 [2000], pp. 81–94 [85–6]; Delitzsch, *Hebrews*, vol. 1, p. 330; Lünemann, *Hebrews*, p. 558; Westcott, *Hebrews*, p. 172), these—at least presently (cf. 7.2 with vv. 23-28; also ἄμωμον in 9.14)—remain undeveloped (so Lane, *Hebrews*, p. 164; contra D. R. Anderson, *King-Priest*, p. 220 [‘a significant role’]; cf., however, Rooke, ‘Jesus as Royal Priest’, pp. 86, 88).

previous characteristics, these are not based on what the text says, but on what it *does not* say.<sup>53</sup> That is, the author finds significance in the fact that nothing is said in the Genesis narrative about Melchizedek's genealogy (ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος)<sup>54</sup> or about his birth and death (μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων). Considering the antecedent narratives (cf. especially Gen. 5.1-32; 10.1-32; 11.10-32), these are peculiar omissions indeed.<sup>55</sup> Moreover, these points, as we will see, foreshadow the elements that set Melchizedek's priesthood apart (vv. 5-8):<sup>56</sup> it is a

53. The exegesis follows the principle *quod non in thora non in mundo* ('what is not in the Torah is not in the world [i.e., does not exist]'; see, e.g., Str-B, vol. 3, p. 694; also Günter Stemberger and H. L. Strack, *Introduction to the Talmud and Midrash* [trans. Markus Bockmuehl; Minneapolis: Fortress, 1992], p. 260). This technique was employed by the rabbis and by Philo, among others (see, e.g., Philo, *Det. Pot. Ins.* 177-78 [cf. *Fug.* 60-61]; also *Leg. All.* 2.55; cf. Schröger, *Schriftausleger*, p. 136; Montefiore, *Hebrews*, p. 119; Attridge, *Hebrews*, p. 191; Lane, *Hebrews*, p. 159; Lindars, *Theology*, p. 73; cf., also, Heb. 7.14, 20-21, contra M. J. Paul, 'The Order of Melchizedek [Ps 110:4 and Heb 7:3]', *WTJ* 49 [1987], pp. 195-211 [205]).

54. The Syriac Peshitta instructively translates the phrase, 'whose father and mother were not entered in genealogies' (cf. Lane, *Hebrews*, p. 158). On the importance of ancestry for Levitical priests, see Ezra 2.62; Neh. 7.64; Sir. 45.15; also Josephus, *Ant.* 13.292 (cf. *b. Qidd* 66a). In fact, as Joseph Fitzmyer notes, 'this problem gets a solution' in later Jewish tradition, when Melchizedek is equated with Shem, Noah's son (cf. *Tg. Ps.-J.* and *Tg. Neof.* Gen. 14.18; see 'Melchizedek in the MT, LXX, and the NT', *Bib* 81 [2000], pp. 63-9 [66 n. 19]). On the origin and extent of the identification of Melchizedek with Shem, see Martin McNamara, 'Melchizedek: Gen 14,17-20 in the Targums, in Rabbinic and Early Christian Literature', *Bib* 81 (2000), pp. 1-31 (10-16).

55. Cf. P. E. Hughes, *Hebrews*, p. 248: in the early chapters of Genesis, Melchizedek 'is the only personage among the worshippers of the one true God whose ancestry and descendants receive no mention'. (Cf. also the detailed description of Aaron's death in Num. 20.22-29.) Horton, in fact, suggests that Melchizedek's placement in these early chapters of Genesis (i.e., the first priest mentioned) is precisely why he comes in for the sort of treatment he receives in v. 3. After all, he points out, Melchizedek was not the only priest in Scripture without recorded genealogy (i.e., Reuel/Jethro; see Fred L. Horton, *The Melchizedek Tradition: A Critical Examination of the Sources to the Fifth Century A.D. and in the Epistle to the Hebrews* [SNTMS, 30; Cambridge: Cambridge University Press, 1976], pp. 152-60).

56. Cf. Lane, *Hebrews*, p. 167; also Craddock, *Hebrews*, pp. 86-7. The correspondence between the paragraphs could tell against the suggestion that vv. 1-3 contain pre-formulated material (i.e., a hymn; so, e.g., Gareth Lee Cockerill, 'Melchizedek without Speculation: Hebrews 7.1-25 and Genesis 14.17-24', in Bauckham et al., eds., *A Cloud of Witnesses*, pp. 128-44 [130]), though I cannot see

priesthood based not on ancestry (v. 3a)<sup>57</sup> but quality of life (vv. 3b, d; cf. vv. 13-16). In all of these ways, the author concludes, Melchizedek has been made to resemble (ἀφωμοιωμένος)<sup>58</sup> the son described in 5.6, 10 via Ps. 110.4, a resemblance summarized by the sentence’s kernel: This Melchizedek remains a priest forever (μένει ἱερεὺς εἰς τὸ διηνεκές).

\* \* \*

### Excursus 3: Melchizedek’s Identity

It is unlikely that Heb. 7.3b (μήτε ἀρχὴν ἡμερῶν...) implies the pre-existence of Melchizedek, considering the use of this inference in v. 3d (μένει ἱερεὺς εἰς τὸ διηνεκές) and v. 8 (ζῆ).<sup>59</sup> The accent, it seems, falls on the *duration* of Melchizedek’s life and, thus, priestly service, not his pre-existence. He serves, unlike the Levitical priests (cf. vv. 5, 8a), without interruption, which is to say, without succession. The fact that the author bases Jesus’ qualification for this order on his *moral* character and not—at least explicitly—on his pre-existence (qua divine nature) further points in this direction.<sup>60</sup> Still, it is an open question why the author includes the inference in v. 3b about Melchizedek’s ἀρχὴν ἡμερῶν. Perhaps the entire phrase emphasizes not only Melchizedek’s lack of succession (i.e., μήτε ζωῆς τέλος)—thus anticipating

why it must (see, e.g., Kurialan’s observation, *Jesus Our High Priest*, pp. 104–5). Such proposals, on the whole, tend to be rather subjective, as, e.g., Ellingworth’s nuanced suggestion implies, “‘Like the Son of God’: Form and Content in Hebrews 7:1-10”, *Bib* 64 (1983), pp. 255–62.

57. Cf. vv. 5-6a; also v. 14. Paul, ‘Order of Melchizedek’, pp. 204–8; Delitzsch, *Hebrews*, vol. 1, p. 333; Michel, *Der Brief an die Hebräer*, p. 262; O’Brien, *Hebrews*, pp. 248–9; D. L. Allen, *Hebrews*, p. 412; Milligan, *Theology*, pp. 114–15; David Peterson, *Hebrews and Perfection: An Examination of the Concept of Perfection in the ‘Epistle to the Hebrews’* (SNTSMS, 47; Cambridge: Cambridge University Press, 1982), p. 107; Ellingworth, *Hebrews*, p. 358; Hurst, *Hebrews*, pp. 57–8. Donald A. Hagner says much the same, but thinks, strangely, that the contrast is with ‘typical kings’ (*Encountering the Book of Hebrews: An Exposition* [Grand Rapids: Baker, 2002], pp. 99–100). Contra, e.g., Jerome H. Neyrey, ‘“Without Beginning of Days or End of Life” (Hebrews 7:3): Topos for a True Deity’, *CBQ* 53 (1991), pp. 439–55 (446–8), who thinks these descriptions are Greco-Roman topoi for deity, though he fails to produce an exact parallel.

58. The verb’s passive voice probably implies divine activity (so, e.g., Lane, *Hebrews*, p. 166; cf. Koester, *Hebrews*, p. 343; cf. μαρτυρούμενος, in v. 8), of the sort on display in, e.g., Heb. 8.5 (citing Exod. 25.9, 40). The key difference in this case is that the correspondence is implicit in the narrative (not least in view of Heb. 7.3a-b) and, therefore, probably escaped the attention of the narrator (though cf. 11.26; also 3.5).

59. Contra, e.g., Neyrey, ‘Topos’, pp. 446–8.

60. See 7.23-28 and, esp., 9.14; cf. also 1.8-9, with 1.10-12, σὺ... διαμένεις; see also 4.15 and 7.2 (‘king of righteousness’).

vv. 3d, 8—but also, with this note, his lack of predecessor, which is to say, his lack of Levitical qualification—thus recalling v. 3a and anticipating v. 6a.<sup>61</sup>

Related to this, it is also unlikely that v. 3b, d (cf. v. 8) suggests the author thought Melchizedek *actually* remained a priest forever—i.e., that these exegetical inferences were true *ontologically* (and not simply literarily), as this would imply the existence of *two* eternal priests.<sup>62</sup> The lack of contrast between the son and Melchizedek makes the suggestion *a priori* unlikely.<sup>63</sup> In fact, it is this lack of contrast that probably rules out the suggestion that the author's presentation here was influenced by traditions about Melchizedek found in 11QMelchizedek (11Q13, col. 2 [frgs. 1, 2i, 3i, 4]),<sup>64</sup> where Melchizedek is described in many ways similar to the way Hebrews presents Jesus: he is, e.g.,

1. distinguished from the prophets (ll. 17-18; cf. Heb. 1.1-2),
2. closely associated with Yhwh (e.g., ll. 10 [Ps. 82.1], 16, 23 [Isa. 52.7]; also ll. 24-25; and l. 11 [*el*; via Ps. 82.7]; cf., e.g., Heb. 1.8-9, 10-12; also v. 3), and
3. described in messianic language (i.e., 'anointed of the spir[it]' in l. 18; cf. also 'anointed' in the allusion to Dan. 9.25 that follows; '*Melchizedek*' in ll. 5, 8, 9, 13 [, 25], 'king' in l. 23 [also, perhaps, l. 16; also, perhaps, 'prince' in l. 18]; et al.; cf., e.g., Heb. 1.5-13).

In fact, his 'work' is similar to the son's, as well. Thus, e.g., the captives (l. 4),<sup>65</sup> who are Melchizedek's 'inheritance' (l. 5; cf. Heb. 1.2, et al.) will be declared free ('liberty shall be proclaimed to them', l. 6)<sup>66</sup> from their debts or 'iniquities' (l. 6) and their debtor Belial (l. 13; cf. ll. 22-23) by means of an 'atonement made for' them (l. 8) by Melchizedek ('the year of grace of Melchizedek' in l. 9 [?]; cf. Heb. 2.10-18; cf. also the use of the 'Day of Atonement' in l. 7 with, e.g., Heb. 9.1-18).<sup>67</sup>

61. See Hurst's slightly different take, particularly as it relates to v. 8, *Hebrews*, pp. 56-7, incl. nn. 124-5.

62. Contra, e.g., Richard Longenecker, who suggests: '[H]e acknowledges the legitimacy of considering Melchizedek a heavenly figure of continuing priestly significance' ('The Melchizedek Argument of Hebrews: A Study in the Development and Circumstantial Expression of New Testament Thought', in *Unity and Diversity in New Testament Theology: Essays in Honor of G. E. Ladd* [ed. R. A. Guelich; Grand Rapids: Eerdmans, 1978], pp. 161-85 [177]); cf. Loader, *Sohn und Hoherpriester*, pp. 214-15; also, apparently, Kurianal, *Jesus Our High Priest*, pp. 205-7.

63. Contra, e.g., Kistemaker, who thinks the two are contrasted in vv. 3 and 15 (Simon J. Kistemaker, 'Psalm 110 in the Epistle to the Hebrews', in *The Hope Fulfilled: Essays in Honor of O. Palmer Robertson* [ed. Robert L. Penny; Phillipsburg: Presbyterian & Reformed, 2008], pp. 138-49 [146]).

64. See García Martínez et al., *Manuscripts from Qumran Cave 11 (11Q2-18, 11Q20-30)* (DJD, 23; Oxford: Clarendon, 1997), pp. 229-32.

65. Cf. 'them' in ll. 6, 13 (and 25); 'sons of [light]' and 'men [of] the lot of Mel[chi]zedek' in l. 8; possibly 'sons of God' in l. 14; possibly 'zion' in ll. 16, 23; '[afflicted]' in l. 20; possibly '[sons of justice]' in l. 24.

66. Cf. '[an]nounces peace' in l. 16.

67. For a similar conclusion, see, e.g., Horton, *Melchizedek Tradition*, pp. 169-70; Hurst, *Hebrews*, pp. 55, 58-60; Leschert, *Hermeneutical Foundations*, pp. 208-9;

It was, moreover, precisely this lack of contrast that led earlier interpreters to suggest that Melchizedek was a pre-incarnate manifestation of the son.<sup>68</sup> This reading, however, fails to differentiate between literary and ontological observations and, additionally, fails to reckon with the fact that the son's priesthood began at a later point in history (cf. 1.4, γενόμενος; 2.17, γένηται; 5.10, προσαγορευθείς [cf. 5.6]; et al.). On the whole, Andrei Orlov is probably correct when he notes: '[E]ven though the comparison between Christ and Melchizedek is clear in the epistle, the precise nature of that comparison and the status it assigns to Melchizedek himself remains obscure'.<sup>69</sup>

\* \* \*

2. *Melchizedek's superiority (7.4-10)*. All this leads to the author's summative comment in v. 4, which begins the second paragraph: Just think (θεωρεῖτε) how great this one was, to whom Abraham, the patriarch, gave a tithe of his spoils (v. 4).<sup>70</sup> The author follows this by suggesting, from the characteristics adduced from the narrative (see table 13), what it was that made Melchizedek great (i.e., a priest) and, specifically, *greater* than Levi (i.e., a non-Levitical priest).

The key to tracing the argument in this second paragraph is found in identifying the two unstated and, apparently, uncontroversial assumptions (cf. χωρὶς...πάσης ἀντιλογίας, v. 7) that underlie its logic. First, receiving tithes *and* giving blessings are priestly activities,<sup>71</sup> according to

Cockerill, 'Melchizedek', p. 132; Theo de Kruijf, 'The Priest-King Melchizedek: The Reception of Gen 14,18–20 in Hebrews Mediated by Psalm 110', *Bijdr* 54 (1993), pp. 393–406 (402–3). Contrast, however, Marinus de Jonge and A. S. van der Woude, '11Q Melchizedek and the New Testament', *NTS* 12 (1966), pp. 301–26 (321–2); and, esp., Mason, *You Are a Priest Forever*, pp. 201–2—though, for a survey of these traditions, few sources are more valuable than Mason's. See also his more recent, 'The Identification of MLKY ŠDQ in 11QMelchizedek: A Survey of Recent Scholarship', *QC* 17 (2009), pp. 51–61.

68. See, e.g., Delitzsch, *Hebrews*, vol. 1, p. 331, incl. n. 4; Attridge, *Hebrews*, p. 195 n. 113; cf. also Bruce A. Demarest, *A History of Interpretation of Hebrews 7, 1–10 from the Reformation to the Present* (BGBE, 19; Tübingen: Mohr, 1976), e.g., pp. 38–9, 40–1.

69. 'Melchizedek', *EDEJ*, p. 932.

70. The use of an imperative within an expository unit is slightly unusual, considering the author's practice elsewhere, where this mood is reserved for his exhortatory material (see, e.g., 3.12, 13; 10.32; 12.3, 5, 12, 13, 14, 25; 13.1, 2, 3, 7, 9, 16, 17, 18, 22, 24). There are, in fact, only four other places where imperatives occur in expository material; in each case, the imperative occurs in the author's citation of the Old Testament (1.6 [Deut. 32.43], 13 [Ps. 110.1]; 8.5 [Exod. 25.9, 40], 11 [Jer. 31.34]).

71. Cf. Hewitt, *Hebrews*, p. 116; Pfitzner, *Hebrews*, p. 106 (N.B.: 'but not exclusively so'); Johnson, *Hebrews*, pp. 179–80; see also deSilva, *Perseverance in*

the law (see Num. 18.20-32 and Deut. 21.5 respectively; for the latter, see also Num. 6.24-26), even though only tithing is explicitly described this way in the present paragraph (κατὰ τὸν νόμον in v. 5). Both activities, in any case, appear to be interchangeable in the exposition: εὐλογήσας, v. 1; δεκάτην, v. 2; δεκάτην, v. 4; ἀποδεκατοῦν, v. 5; δεδεκάτωκεν and εὐλόγηκεν, v. 6; εὐλογεῖται, v. 7; δεκάτας, v. 8; δεκάτας and δεδεκάτῳται, v. 9.

Table 13. Hebrews 7.1-3 in 7.4-10

	7.1-3	7.4-10
<b>Melchizedek's priesthood</b>	ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου (v. 1); εὐλογήσας αὐτόν (Ἀβραάμ) (v. 1); ὦ...δεκάτην... ἐμέρισεν Ἀβραάμ (v. 2); μένει ἱερεὺς (v. 3)	ὦ δεκάτην Ἀβραάμ ἔδωκεν (v. 4); δεδεκάτωκεν Ἀβραάμ (v. 6); εὐλόγηκεν [Ἀβραάμ] (v. 6); τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται (v. 7); μὲν δεκάτας...ἄνθρωποι λαμβάνουσιν... (v. 8); Λευὶ...δεδεκάτῳται (v. 9)
<b>Melchizedek's greater priesthood</b>	απάτωρ, ἀμήτωρ, ἀγενεαλόγητος (v. 3)	ὁ...μὴ γενεαλογούμενος ἐξ αὐτῶν (v. 6; i.e., οἱ...ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατεῖαν λαμβάνοντες, v. 5)
	μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς ἔχων (v. 3); μένει ἱερεὺς εἰς τὸ διηνεκές (v. 3)	ζῆ (v. 8)

This then leads to the second assumption: priests are superior to those they serve. This should not come as any surprise, considering the way the author talked about the priesthood in his previous exposition. One did not simply take this ‘honor’ upon himself (τὴν τιμὴν, v. 4; cf. ἐδόξασεν, v. 5). The author’s passing reference to the appointment of priests in v. 5 explicitly recalls this earlier point (cf. λαμβάνοντες, v. 5; cf. λαμβονόμενος, 5.1; λαμβάνει, v. 4). The assumption is most clearly present in 7.7, when the author notes: the lesser is blessed by the greater.<sup>72</sup> If blessing

*Gratitude*, p. 267: ‘For Abraham to give a tithe to Melchizedek was...for Abraham to acknowledge the legitimacy and necessity of Melchizedek’s priesthood as a channel for securing God’s favor’.

72. Cf. Michel, who notes, ‘We are likely dealing with a specific cult-principle [Kultregel]’ (*Der Brief an die Hebräer*, p. 267). Without this assumption, v. 7 would claim too much (cf., 2 Sam. 14.22; 1 Kgs 1.47; et al.) and would indeed be a ‘fallacious argument’ (deSilva, *Perseverance in Gratitude*, p. 267; see also Str-B,

and tithing are *both* priestly activities, then the author might just as well have said ‘the lesser is tithed by the greater’ or ‘priests are superior to those they serve’.<sup>73</sup> The assumption, moreover, helps explain the concession clause in v. 5. There the author notes that the Levites, who serve as priests, collect tithes from the people, *even though* (καίπερ) they all descend from the same father. In other words, the only right they had to exercise this sort of prerogative, this sort of honor, was bound up with their divine appointment (again, τὴν ἱερατείαν λαμβάνοντες). It was not due to anything they possessed inherently (contrast, therefore, v. 8).<sup>74</sup>

The point of vv. 4–10, therefore, is not simply to prove that Melchizedek was greater than Abraham—as, e.g., v. 7 *alone* might suggest—but, rather, to demonstrate why his priesthood is superior to Abraham’s ancestor Levi’s priesthood.<sup>75</sup> The author wants his readers to see just *how* great (πηλίκοις, v. 4) this Melchizedek was *in comparison to Abraham’s descendant Levi’s* (assumed) *greatness*.

This means, moreover, that the *καί* in v. 4 need not suggest Abraham’s superiority and, by comparison, Melchizedek’s; as, for example, in the NIV: ‘*even... Abraham*’ (cf. NRSV, KJV). After all, the *καί* does not have this function in the original citation in v. 2 (cf. Gen. 14.20b). In fact, it is entirely possible that *καί* was inserted by a later copyist, precisely to align it with this earlier use.<sup>76</sup> It is, in any case, not present in a handful of important manuscripts (P<sup>46</sup>, B, D\*; et al.; cf. NA<sup>26</sup>). Additionally, δ πατριάρχης probably prepares the way for the author’s comments in vv. 9–10 (cf. τοῦ πατρὸς) and, therefore, is meant to underscore Abraham’s representative status and, related, his place in redemptive history, not, at least at first, his greatness.<sup>77</sup> Something similar is probably at play in the

vol. 3, p. 695: ‘This sentence does not correspond to the Jewish view’). Cf. also Kurianal, *Jesus Our High Priest*, p. 102, incl. n. 320; and O’Brien, *Hebrews*, p. 253, who avoid the problem by distinguishing between ‘blessing’ and ‘praising’, and, e.g., Grässer, who thinks the point stands, even while there are exceptions (*An die Hebräer*, vol. 2, p. 30).

73. On the first option, see Kurianal’s similar note, *Jesus Our High Priest*, p. 105.

74. Buchanan, *Hebrews*, p. 120; Delitzsch, *Hebrews*, vol. 1, p. 342; Lünemann, *Hebrews*, p. 562 (‘*primi inter pares*’); Westcott, *Hebrews*, p. 175 (‘priority in the same family’); also Kurianal, *Jesus Our High Priest*, pp. 99–100.

75. Paul is, therefore, nearly right when he says, ‘The main question in Hebrews 7 is, how [is it] possible that Christ became a priest while not belonging to the tribe of Levi?’ (‘Order of Melchizedek’, p. 208). He misses the fact that the author is not only interested in the basis of Melchizedek’s priesthood but in what this basis says about the relationship between Melchizedek and Levi’s respective priestly orders.

76. Cf. Ellingworth, *Hebrews*, p. 361.

77. Contrast, e.g., Delitzsch, *Hebrews*, vol. 1, p. 338.

description of Abraham in v. 6, where the author calls him τὸν ἔχοντα τὰς ἐπαγγελίας, which likely also adds a bit of variety, since he has already used Abraham as the object of his first verb.<sup>78</sup>

In short, Abraham is useful, as we will see below, not so much to establish Melchizedek's greatness, but rather his *pre-* and, therefore, *non-*Levitical priesthood (vv. 9-10).<sup>79</sup> Melchizedek's superiority, then, is established in relation to the *basis* for his non-Levitical priesthood; it is not succession but permanence (v. 8).

The argument begins in v. 5 by noting that the Levites, who served as priests, did so on the basis of ancestry and, fundamentally, law (v. 5).<sup>80</sup> Melchizedek, however, served as a priest, tithing and blessing Abraham, on some other basis (ὁ... μὴ γενεαλογούμενος ἐξ αὐτῶν), not least considering the relative chronology of the Genesis narrative (cf. ἔτι, v. 10). This leads the author to make an important inference: the law of lineal succession *presupposes* that the priest it designates will die: δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν (v. 8a; cf. vv. 23-25).<sup>81</sup> The inference, however, is also based on the explicit, converse affirmation of Ps. 110.4, which corroborates (controls?) the author's deduction from the silence of Gen. 14.17-20 (cf. μαρτυρούμενος, v. 8b):<sup>82</sup> Melchizedekian priests serve forever, which is to say, they live (ζῆ).<sup>83</sup>

All this leads to the main point of the argument in vv. 4-10, the main application of the characteristics adduced in vv. 1-3: a priesthood based on an enduring life is superior to a priesthood based on lineage (vv. 9-10).<sup>84</sup> The author makes this point by claiming that Abraham's recognition

78. Contrast, e.g., Kurianal, *Jesus Our High Priest*, p. 101; also p. 105.

79. Cf. Craddock, *Hebrews*, p. 84, who notes Paul's similar appeal to historical sequence in Gal. 3.17.

80. This is the author's first explicit mention of the Mosaic law (cf. 2.2). As in earlier expositions (cf., e.g., θῶ... ὑποπόδιαν τῶν ποδῶν in 1.13 with ὑπέταξεν in 2.5 and, esp., ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ in 2.8; θανάτου in 2.9 with, et al., διὰ τοῦ θανάτου in 2.14; ἀρχιερεὺς in 2.17 with 5.1, 4 and 10; Μελχισέδεξ in 5.6, 10 with 7.1, 10), so here, the author foreshadows a later argument (cf., esp., 7.11-12, 18-19).

81. The inference will play a leading role in succeeding expositions (cf. vv. 23-25; also 26-28—weakness *qua* sin leads to death and requires succession and, also, repetition, cf. 9.6-10; see also 9.14).

82. The verb refers to Scripture's (and, thus, God's) testimony, specifically Ps. 110.4, as it does in 7.17. See, e.g., Ellingworth, *Hebrews*, p. 368; Weiss, *Der Brief an die Hebräer*, p. 391; cf. also Lane, *Hebrews*, p. 170; D. L. Allen, *Hebrews*, p. 417.

83. Cf. μένει ἱερεὺς εἰς τὸ διηνεκές, v. 3; cf. Σὺ εἶ ἱερεὺς εἰς τὸν αἰῶνα, Ps. 109.4 LXX.

84. Contra Johnson, *Hebrews*, p. 180, who calls vv. 9-10 'something of a throwaway line'.

of Melchizedek's priesthood (via tithe) was, at the same time, the subordination of his ancestor Levi's priesthood, observing (ὡς ἕπος εἰπεῖν; playfully?)<sup>85</sup> that *even* Levi (ὁ δεκάτας λαμβάνων, v. 9; cf. v. 5), through Abraham, paid tithes to Melchizedek. Levi, the one exalted above his own peers (v. 5), recognized, via Abraham's tithe, Melchizedek's priesthood and superiority.

In this exposition, the author demonstrates the basis of Melchizedek's priesthood and, thus, its superiority to Levi's. What this means for Jesus—which is, ultimately, what motivates these observations—will become clear in the next exposition (7.11–28; see, especially, v. 13). With this exposition, moreover, the usefulness of Melchizedek and, along with him, the narrative of Genesis 14 is exhausted. Melchizedek's appearance in Gen. 14.17–20 establishes the presence of a pre-/non-Levitical and, ultimately, superior priesthood and, thus, explains his presence in Ps. 110.4. Genesis 14 is left behind in the following expositions and Melchizedek will appear only in citations and allusions to the psalm (cf. 7.11, 15, 17).

### **b. The Role of Psalm 110 in Hebrews 7.1–10**

As noted above, the present argument turns on observations drawn from Gen. 14.17–20, specifically in the light of Ps. 110.4.<sup>86</sup> This is explicit in the main clause of vv. 1–3 (οὗτος...ὁ Μελχισέδεκ μένει) and, moreover, in the reference to Scripture's testimony in v. 8 (ζῆν).<sup>87</sup> The author's main point, therefore, is simply to show that Gen. 14.17–20 implies both a pre- and, thus, *non*-Levitical priest and, fundamentally, a greater-than-Levitical priest. If Jesus is messiah, he is, therefore, a Melchizedekian and, therefore, *permanent* priest. In the next exposition, he will show what such permanence implies. As we will see there, the accent on

85. Cf. Attridge, *Hebrews*, p. 197; see Lindars' different suggestion, *Theology*, p. 76.

86. So, e.g., Hay, *Glory at the Right Hand*, pp. 147–8; also Loader, *Sohn und Hoherpriester*, p. 212; Kistemaker, *Psalm Citations*, pp. 119–24; Kurianal, *Jesus Our High Priest*, e.g., pp. 241, 249. The fundamental priority of the psalm over the Genesis narrative probably explains the author's failure to comment on Gen. 14.18a.

87. Cf. Attridge's slightly different conclusion: "[T]he exegetical argument [of vv. 1–3] has now clarified the function of the phrase "according to the order of Melchizedek" in Ps. 110:4. It is now seen to reinforce "forever", because to be a priest in this fashion or order is to be, as Gen. 14:17–20 shows, an eternal priest" (*Hebrews*, p. 191; similarly Moffatt, *Hebrews*, p. 90). As noted above, it seems, rather, that Melchizedek's order is connected with eternity already in Ps. 110.4 and that the psalm, alluded to in v. 3d is, therefore, what provides the impetus for the inferences drawn in v. 3b and assertion in v. 8.

permanence here is the author's first step toward proving the assertion made in 5.9. It is the first step toward showing that Jesus provides eternal salvation (αἴτιος σωτηρίας) or, in the language of 2.5-18, *glory*.

### III. The Superiority of the Messiah's Priesthood: Perfection (7.11-28)

In his previous exposition, the author demonstrated the superiority of Melchizedek's priesthood to Levi's: one is based on an unending life and the other on lineage (vv. 5-8). What he did not do, however, was to show *why* this sort of priest—one like Melchizedek—was promised in Ps. 110.4 (cf. Heb. 5.5-6, 10; 6.20) and, therefore, needed (τίς ἔτι χρεία, 7.11;<sup>88</sup> cf. ἔπρεπεν, v. 26; also 2.10); or, related, *what* it is about a priesthood based on an unending life that makes it superior to one based on heredity. In the present and final exposition in this section, 7.11-28,<sup>89</sup> the author addresses both issues.

#### a. The Logic of Hebrews 7.11-28

The present expositional unit divides into three paragraphs. The author begins by proving that Jesus' priesthood is non-Levitical and, thus, Melchizedekian and by demonstrating what all this implies about the Levitical priesthood (vv. 11-19). He then explains why a priesthood based on an unending life is superior to one based on heredity (vv. 20-25). And the exposition concludes with a summary of the argument and a hint about what is to come (vv. 26-28).

1. *The necessity of a Melchizedekian priest (7.11-19)*. In the first verse of the first paragraph (vv. 11-19) the author introduces the major and minor premise of a syllogism that underlies his exposition:<sup>90</sup>

88. The author's note that this new priesthood is not *said* (λέγεσθαι) to be after the order of Aaron probably recalls God's speech in Ps. 110.4 (cf., e.g., λέγει in 5.6), not least considering the parallel between what is (κατὰ τὴν τάξιν Μελχισέδεκ) and is not said (οὐ κατὰ τὴν τάξιν Ἀαρών). See, e.g., Ellingworth, *Hebrews*, p. 373; also Kurianal, *Jesus Our High Priest*, p. 114.

89. On the coherence of 7.11-28, see the inclusio of τελείωσις//τετελειωμένον in vv. 11 and 28 and, moreover, the reference to the Levitical priests/priesthood (vv. 11, 12 [implied], 13 [implied], 14 [implied], 20, 23, 27, 28) and Mosaic law (vv. 11, 12, 14 [implied], 16, 18, 19, 28; cf. 7.1-10 [only in v. 4] and 8.1-13 [only in v. 4]) throughout.

90. The coherence of this unit is seen, e.g., in its handful of references to law(s)/commands (cf. νενομοθέτηται, v. 11; νόμου, v. 12; Μωϋσῆς ἐλάλησεν, v. 14; κατὰ νόμον ἐντολῆς σαρκίνης, v. 16; προαγούσης ἐντολῆς, v. 18; ὁ νόμος, v. 19) and the

- *Major premise*: Priesthoods are established to provide perfection.<sup>91</sup>
- *Minor premise*: The Levitical priesthood has been replaced.<sup>92</sup>

The conclusion of the syllogism is temporarily withheld, since the author feels it is necessary, first, to prove his minor premise, which he does along two lines in vv. 13–17. This reading stands, moreover, whether the condition of v. 11 (εἰ...) is first—which seems likely (i.e., ‘let’s assume you’re right and it could provide perfection, then why does the Old Testament promise another priesthood?’)<sup>93</sup>—or second class,<sup>94</sup> since there is no necessary correspondence between an author’s rhetorical presentation (i.e., his choice of condition-class) and his own beliefs or subsequent conclusion (see, e.g., 1 Cor. 15.13, where Paul assumes for the sake of his argument that there is no resurrection).<sup>95</sup>

The author’s first argument is that Jesus’ priesthood is non-Levitical since Jesus was from the tribe of Judah, not Levi (vv. 13–14).<sup>96</sup> The assertion itself assumes quite a bit, namely that the audience needed no proof for the claim about Jesus’ lineage (πρόδηλον, v. 14) or that Jesus was the priest promised in Ps. 110.4.<sup>97</sup> The latter is, of course, squarely

inclusions of τελείωσις//ἔτελείωσεν in vv. 11 and 19 (cf. also δι’ ἧς ἐγγίζομεν τῷ θεῷ, v. 19), μετατιθεμένης//ἀθέτησις in vv. 12 and 18, and ἕτερον//κρείττονος in vv. 11 and 19.

91. Cf. v. 19. See, e.g., Kurianal, *Jesus Our High Priest*, p. 106; Westcott, *Hebrews*, p. 180; Ellingworth, *Hebrews*, p. 379.

92. I.e., a different (ἕτερον) priest has arisen (v. 11). ἕτερον in v. 11, therefore, implies not simply that Jesus is another Melchizedekian priest, but rather that Jesus is a different (non-levitical) priest. So, e.g., Koester, *Hebrews*, p. 359 n. 238: ‘in the place of’.

93. See R. C. H. Lenski, *The Interpretation of The Epistle to the Hebrews and The Epistle of James* (Columbus: Wartburg, 1946), p. 222; also Homer A. Kent, Jr., *The Epistle to the Hebrews* (Grand Rapids: Baker, 1972), p. 132.

94. For those taking the condition as second class, see, e.g., Cockerill, *Hebrews*, p. 315 n. 4; Weiss, *Der Brief an die Hebräer*, p. 394, incl. n. 81. Moreover, on the omission of ἔν in some second-class constructions, see BDF §360 (p. 182).

95. Thus, if the author concludes that the Levitical priesthood could not provide perfection, this does not necessarily mean the condition in v. 11a is second class. Contra, e.g., Kurianal, *Jesus Our High Priest*, pp. 107–8, incl. n. 334; also p. 118 n. 379. On Paul’s condition in 1 Cor. 15, see Wallace, *Greek Grammar*, p. 692.

96. Cf. Moffatt, *Hebrews*, p. 96; Mitchell, *Hebrews*, p. 150; Kurianal, *Jesus Our High Priest*, p. 113. The unit’s coherence is underscored by the use of φυλή in vv. 13 and 14 and by the virtually parallel lines in vv. 13 and 14 (see, e.g., οὐδεὶς//οὐδέν).

97. The implied subject of λέγεται is, as with λέγεσθαι, Scripture and, specifically, Ps. 110.4 (so, e.g., Delitzsch, *Hebrews*, vol. 1, p. 352; Ellingworth, *Hebrews*, p. 375; Kurianal, *Jesus Our High Priest*, p. 114), which, considering, e.g., 5.6, suggests that ὄν refers to Jesus (see, e.g., Lane, *Hebrews*, p. 182).

based on the author's previous assertion that Jesus was the messiah of Ps. 110.1 and, therefore, that he was the messianic priest of Ps. 110.4 (cf. Heb. 1.5, 13 and 5.5-6). As noted in the discussion of 1.5-14 and 5.1-10, it appears the audience was willing to accept—at least for the sake of argument—the fact of Jesus' resurrection and the author's interpretation of this fact as his messianic enthronement. The assertion about Jesus' tribal lineage may, in fact, be based on this messianic interpretation of Jesus' resurrection, considering the specifically Davidic (i.e., Judahite) texts adduced in the opening catena.<sup>98</sup> Beyond this, it appears Jesus' tribal descent was a common piece of the early Christian tradition, something, for example, Matthew and Luke's independent testimony corroborates (cf. Mt. 1.1-17; Lk. 2.4; 3.23-38; cf. also Rom. 1.3).

His second argument (vv. 15-17) is that Jesus' priesthood is non-Levitical,<sup>99</sup> since its basis has nothing at all to do with heredity (οὐ κατὰ νόμον ἐντολῆς σαρκίνης, v. 16; cf. v. 6). It is based, rather, on the quality of Jesus' life (v. 16b) and on the witness of Ps. 110.4 (v. 17; cf. vv. 3, 8). This seems to be the best reading, even though the referent of *κατάδηλον* ('more clear') is not immediately clear. After all, the use of *περισσότερον* and the similarity between *πρόδηλον* and *κατάδηλον* could suggest that v. 15 adds to the transparency of Jesus' lineage: i.e., 'It is even more clear that Jesus [= ὁ κύριος ἡμῶν, v. 14] came from the tribe of Judah since he is a priest according to Melchizedek's order' (cf., perhaps, 7.6). This reading, however, will not work, considering the relative chronology of the Melchizedek account (cf. vv. 9-10)—pre-Levi and, therefore, pre-Judah—and considering the author's note, in v. 14b, that Moses nowhere said anything about a priest from Judah, which this reading would contradict. What is 'more clear', therefore, is the minor premise implied in v. 11, namely *that* the Levitical priesthood had been replaced.<sup>100</sup>

98. It is probably the case, moreover, that the author's use of *ἀνατέταλκεν* intentionally recalls the messianic ideas associated with the term (a rising star, Num. 24.17; Mal. 3.20 LXX; a branch, Jer. 23.5; Zech. 3.8; 6.12; cf. P. E. Hughes, *Hebrews*, p. 259; Spicq, *L'Épître aux Hébreux*, vol. 2, p. 190; Delitzsch, *Hebrews*, vol. 1, p. 354; Westcott, *Hebrews*, p. 183; Buchanan, *Hebrews*, p. 124; Ellingworth, *Hebrews*, p. 373). Perhaps the title ὁ κύριος, which follows *ἀνατέταλκεν*, points to Ps. 109.1 LXX and, thus, in a messianic direction as well (cf. Pfitzner, *Hebrews*, p. 110; Koester, *Hebrews*, p. 354).

99. On the coherence of this unit, see the repetition of *Μελχισέδεκ* in vv. 15 and 17 and the parallel *κατά*-clauses in vv. 16 and 17 (*κατὰ δύναμιν ζωῆς ἀκαταλύτου// κατὰ τὴν τάξιν Μελχισέδεκ*). Moreover, v. 15 is set off from v. 14 by *καί* and v. 17 is set off from vv. 18-19 by the *μὲν...δέ* construction in vv. 18 and 19.

100. See, e.g., Spicq, *L'Épître aux Hébreux*, vol. 2, p. 192; Attridge, *Hebrews*, pp. 201-2. This runs slightly contrary to the claim, made by some, that what is

Verses 13-14 make this point by proving Jesus' Judahite lineage; vv. 15-17, on the other hand, make this point by proving the Melchizedekian basis (*κατὰ δύναμιν ζωῆς ἀκαταλύου*) of his priesthood.

Once more, the author's argument turns on the unargued assumption that Jesus rose from the dead—his life is *ἀκατάλυτος*<sup>101</sup>—and that he is the one addressed by Ps. 110.4.<sup>102</sup> Again, if the former could be assumed and if it could be interpreted as Jesus' messianic exaltation, the latter was but a short step away. It is at this point that the author finally draws the conclusion to the syllogism begun in v. 11:<sup>103</sup>

- *Major premise*: Priesthoods are established to provide perfection (v. 11).
- *Minor premise*: The Levitical priesthood has been replaced (v. 11).
- *Conclusion*: [Therefore] The Levitical priesthood did not provide perfection (vv. 18-19).<sup>104</sup>

clearer is the insufficiency of the Levitical priesthood (e.g., Delitzsch, *Hebrews*, vol. 1, p. 355; Westcott, *Hebrews*, p. 183; Ellingworth, *Hebrews*, p. 377; O'Brien, *Hebrews*, p. 262). This reading often depends on an overreading of the (supposed) assumption of v. 11a (see discussion above) and the lexeme *σαρκίνης* in v. 16, which need not indicate an assignment of value—here, at least (cf. 8.10; 9.9-10, 12-14; 10.4; et al.)—but could simply denote, once more, hereditary succession (i.e., *κατὰ νόμον ἐντολῆς σαρκίνης* = *κατὰ τὴν τάξιν Ἀαρών*, v. 11). See, e.g., NRSV; cf. deSilva, *Perseverance in Gratitude*, p. 271; Kurianal, *Jesus Our High Priest*, pp. 119–20; Barry Joslin, *Hebrews, Christ, and the Law: The Theology of the Mosaic Law in Hebrews 7:1–10:18* (PBTM; Colorado Springs: Paternoster, 2008), p. 104; Michel, *Der Brief an die Hebräer*, p. 272; cf. also Attridge's note about the meaning in the immediate context, *Hebrews*, p. 202; contra, e.g., Buchanan, *Hebrews*, p. 125; Koester, *Hebrews*, pp. 355, 361; France, *Hebrews*, p. 97.

101. Mitchell, *Hebrews*, p. 150; Koester, *Hebrews*, p. 355; Lane, *Hebrews*, pp. 184, 197; Moffitt, *Atonement*, p. 203; Kurianal, *Jesus Our High Priest*, p. 121 n. 388.

102. Hay draws the same conclusion: 'Everything turns on the yoked premises of the resurrection-ascension and the application of Ps 110:4 to Jesus' (*Glory at the Right Hand*, p. 148).

103. Ellingworth, e.g., talks about 'the unreal condition of v. 11a...becom[ing] a clear negative: the Law [and priesthood] did not bring *τελείωσις*' (*Hebrews*, p. 381).

104. This corresponds to France's note on v. 11: 'The essential argument is that you only replace something if it is faulty' (*Hebrews*, p. 95). Moreover, as noted above, the coherence of vv. 18-19 is suggested by the *μὲν...δέ* construction in vv. 18 and 19. Beyond this, the structure of vv. 18 and 19b-c is closely parallel: predicate nominative + *γίνομαι* (implied in 19b) + two-part genitive modifier + *διά* clause. In fact, the main kernel of each verse (i.e., PN + vb. + genitive modifier) has 14 syllables.

Why was a Melchizedekian priest needed (v. 11)? The author answers the question by stating, now forthrightly, that a different priesthood (ἔτερον...ἱερέα) was needed because the Levitical priesthood was weak (ἀσθενές) and, therefore, useless (ἀνωφελές). It was not able to perfect, which, as we saw in v. 11, was the reason priesthoods exist. And, this is why a new priesthood, one the author calls a ‘better hope’, was introduced in its place.<sup>105</sup>

2. *The superiority of a Melchizedekian priest (7.20-25)*. The author’s argument thus far raises the obvious question: What is it about Jesus’ priesthood that made it necessary (cf. χρεία, v. 11), which is to say, that associates it with a *better* hope? Or, taking on board the conclusion of vv. 4-10: what is it that makes a perpetual priest better than a string of dying ones? The author begins to answer these questions in vv. 20-25 by

105. Since this κρείττονος ἐλπίδος in v. 19 is the means (δι’ ἧς) of access to God and since access to God is another way of talking about the goal of the priesthood (i.e., τελείωσις, v. 11), the parallel term προαγωγῆς ἐντολῆς in v. 18 probably refers specifically to hereditary regulations and, thus, to the Levitical priesthood, though this priesthood and, thus, ἐντολῆς, cannot be cleanly separated from the Mosaic law, as, e.g., v. 19a and v. 16, along with v. 11 (ἐπ’ αὐτῆς [= τῆς Λευιτικῆς ἱερωσύνης] νενομοθέτηται), suggest. On v. 16, see Kurianal, *Jesus Our High Priest*, p. 119; Mary Schmitt, ‘Restructuring Views on Law in Hebrews 7:12’, *JBL* 128 (2009), pp. 189–201 (194). On ἐπί in v. 11, see Lane, *Hebrews*, p. 174 n. b; also Koester, *Hebrews*, p. 353; Schmitt, ‘Restructuring’, p. 196; cf. Ellingworth, *Hebrews*, p. 372. Whether ὁ νόμος (v. 19a), in fact, extends beyond cultic regulations, is an open question as well. On this, see, e.g., Joslin, *Hebrews, Christ, and the Law*, pp. 132–72, esp. pp. 164–71; cf. also Douglas Moo, ‘The Law of Christ as the Fulfillment of the Law of Moses: A Modified Lutheran View’, in *Five Views on Law and Gospel* (ed. Wayne G. Strickland; Counterpoints; Grand Rapids: Zondervan, 1996), pp. 319–76 (374). The ambiguities are multiplied in v. 22 with the author’s reference to a κρείττονος διαθήκης, since it is not at all clear whether he thinks the contrasting term is *priesthood* or *law* or, if the latter, whether and to what extent he thinks *law* and *covenant* are related (cf. 8.6; 10.16). Susanne Lehne, e.g., thinks νόμος in ch. 7 ‘has become virtually synonymous with the old covenant’ (*The New Covenant in Hebrews* [JSNTSup, 44; Sheffield: JSOT, 1990], p. 75). A similar question is raised by the contrast of ὁ λόγος τῆς ὀρκωμοσίας with ὁ νόμος in v. 28 (cf. also vv. 20, 21). Resolving these matters is not of any immediate consequence to the author’s main point. Still, these ambiguities prevent us from suggesting, presently, what, if anything, has replaced the law, which was attached to the now-replaced Levitical priesthood (v. 12; though cf. 8.10), and what relationship the law’s (ostensible) replacement has with the newly introduced hope (v. 19) and covenant (v. 22). On the implications of this question for 10.28, see Schmitt, ‘Restructuring’, pp. 196–7, and Koester, *Hebrews*, pp. 355–6.

doing two things.<sup>106</sup> First, he returns to the idea of Jesus' permanence (vv. 15-17) and draws a line under it (vv. 20-22),<sup>107</sup> noting that God's promise to Jesus in Ps. 110.4 was prefaced with a divine oath. If Jesus is the priest promised in Ps. 110.4, then his priesthood is underwritten—like God's covenant with Abraham (cf. 6.13-18)<sup>108</sup>—by 'two unchangeable things': a divine promise ('you are a priest forever')—predicated on the quality of Jesus' life—and a divine oath ('the Lord has sworn and will not change his mind'). It is this oath that makes Jesus the guarantee of a *better* covenant (v. 22b).<sup>109</sup> As elsewhere (see, e.g., ἀρχιερέυς, 2.17), the author briefly passes over a new idea that will be central in later expositions. The assertion, nevertheless, simply raises once more the question of *why* a permanent priest is superior.

The author, therefore, answers this question head-on in vv. 23-25.<sup>110</sup> A permanent priest, like Jesus,<sup>111</sup> is superior because such a priest is able to save completely (εἰς τὸ παντελές, v. 25),<sup>112</sup> which is to say, such a priest

106. Verses 20-25 comprise two, essentially parallel, comparisons: cf. μὲν...δέ in vv. 20 and 21 and in vv. 23 and 24. See also the repetition of οἱ ἱερεῖς in vv. 20 and 23.

107. The coherence of this unit is suggested by its three-fold use of ὀρκωμοσία, along with the fact that καί separates v. 20 from v. 19 and the coordinating μὲν...δέ separates v. 22, which expands on μετὰ ὀρκωμοσίας in v. 21, from v. 23.

108. Cf. Thielman, *Theology of the New Testament*, p. 598; also Hay, *Glory at the Right Hand*, p. 148.

109. Cf. O'Brien, *Hebrews*, p. 272, who notes that it is Jesus' 'position as high priest...[that is] assured by God's oath' (emphasis added). See also Kurianal, who adds: 'This being *priest forever* makes him the ἔγγυος. Because he is a 'priest forever', he is a pledge of the new covenant assuring the effectiveness of this eternal covenant' (*Jesus Our High Priest*, p. 132, emphasis original).

110. The coherence of this unit is bound up with the coordinating μὲν...δέ in vv. 23 and 24, from which v. 25 draws an inference (ἔθεν), and by the repetition of μένω in vv. 23-24 (specifically παραμένειν, v. 23; μένειν, v. 24), which, in fact, is conceptually parallel to πάντοτε ζῶν in v. 25 (cf. μένει in 7.3 with ζῆ in v. 8).

111. Cf. ἀπαράβατον...τὴν ἱερωσύνην, v. 24; also πάντοτε ζῶν, v. 25.

112. To ask about the nature of Jesus' intercession (τὸ ἐντυχάνειν, v. 25)—especially its relationship to his sacrifice in v. 27—seems to miss the point of this phrase in its context. For a survey, see O'Brien, *Hebrews*, pp. 275–8. It is, at first, simply another way of talking about Jesus' priesthood—priest's intercede (cf. also δι' αὐτοῦ; cf. Exod. 32.11-14, 30-32; also 28.29; *m. Yoma* 4.2; 6.2; 7.1; cf. Attridge, *Hebrews*, p. 211: 'intercession was a primary function of the priest'; also Lane, *Hebrews*, p. 191: 'it was the task of the high priest to intercede')—and, moreover, about the fact that his priesthood is permanent (πάντοτε ζῶν, v. 25; cf. τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, v. 24) and, thus, successful (σώζειν εἰς τὸ παντελές δύναιται, v. 25), in contrast to the transience and inability of the Levitical priesthood (cf. κωλύεσθαι παραμένειν, v. 23). Still, the reference to Jesus' present priestly activity

provides *perfection*.<sup>113</sup> The answer, it turns out, is nothing more than an inference drawn from the syllogism of the first paragraph: i.e., if a priesthood is changed because it fails to provide perfection, then its replacement remains because it is able to provide perfection. It, however, leaves open the question of *why* the continuity provided by a permanent priest outstrips the one provided by a string of dying ones.<sup>114</sup>

3. *Conclusion and transition (7.26-28)*. The author's conclusion is also a transition (vv. 26-28);<sup>115</sup> thus, it simultaneously summarizes the argument (including material beyond vv. 11-25) and foreshadows later developments.<sup>116</sup> The summary takes the form of a contrast: the former law

surely recalls antecedent references to Jesus' present activity (*βοηθῆσαι*, 2.17; *συμπαθῆσαι*, 4.15; cf. *ἀΐτιος σωτηρίας αἰωνίου*, 5.9; cf. also the later references to this activity in 9.24 and 10.21), which probably suggests that Hay is wrong in calling Jesus' intercession here a 'foreign element' (*Glory at the Right Hand*, p. 150).

113. Cf. Ellingworth, *Hebrews*, pp. 379, 391, who notes the equivalence of perfection (vv. 11, 19), access to God (v. 19b), and salvation (v. 25); also Westcott, *Hebrews*, p. 191. It is, as we shall see, the completeness of the salvation or perfection that this priesthood brings (*εἰς τὸ παντελές*, v. 25) that makes all the difference (cf. vv. 27-28).

114. Montefiore, e.g., suggests the contrast here must be between eternal succession and an eternal life (*Hebrews*, p. 126), which would correspond with others who suggest the inferiority of a hereditary priesthood was bound up with the potential unevenness of quality between successive priests (see, e.g., deSilva, *Perseverance in Gratitude*, p. 273; Bruce, *Hebrews*, p. 173). The other question that remains, however, is how the Levitical priesthood could be replaced, considering the number of places where its perpetuity is underscored. See, e.g., Exod. 29.9; 40.15; Num. 18.19; 25.12-13; 1 Sam. 2.30, 35; Jer. 33.17-22; 1 Macc. 2.54, see also v. 26; cf. also Mal. 2.1-9; Neh. 13.29; et al. On this question, see the suggestion in, e.g., Derek Kidner, *The Message of Jeremiah: Against Wind and Tide* (BST; Downers Grove: InterVarsity, 1987), p. 115; and, similarly, Gentry and Wellum, *Kingdom through Covenant*, pp. 526-8; J. A. Thompson, *The Book of Jeremiah* (NICOT; Grand Rapids: Eerdmans, 1980), pp. 602-3; and Hetty Lalleman-de Winkel, *Jeremiah and Lamentations* (TOTC, 21; Downers Grove: InterVarsity, 2013), p. 243. Cf. also the minority report in Michael L. Brown, *Jeremiah* (EBC, 7; Grand Rapids: Zondervan, rev. edn, 2010), pp. 423-7.

115. The coherence of this final unit is suggested by the coherence of vv. 23-25 (see above) and by the way 8.1 begins: *κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις*.

116. The unit's summary likely looks beyond v. 11, which is suggested by (1) *τοιούτος...ἀρχιερεύς*: cf. *ἀρχιερεύς* in, esp., 2.17; 5.1, 5, 10; cf. also 4.14-15 and 6.20; also 3.1; (2) *ἔπρεπεν* (v. 26): cf. *ἔπρεπεν*, 2.10; also, probably, *χρεία*, 7.11; (3) *ὑψηλός*, which specifically recalls 1.3 and, therefore, 1.5-13; 2.9; 4.14; 5.5; 6.19-20; cf. also, 2.10; and, e.g., *ἀνίστασθαι*, 7.11; *ἀνατέταλκεν*, v. 14; *ἀνίσταται*, v. 15; and, probably, *ζωῆς ἀκαταλύτου*, v. 16; (4) *ἀναφέρειν*, *θυσίας*, etc., which recalls 5.1, 9

appoints men who need to requalify continually for their post (ἔχει καθ' ἡμέραν ἀνάγκην, v. 27).<sup>117</sup> They are, in other words, weak (v. 28). Or, to use the language of vv. 24-25: they are unable to *remain* in God's presence and, thus, unable to provide complete salvation (cf. vv. 23-25). The oath, on the contrary, appoints the son who has permanently qualified for his post (τοῦτο... ἐποίησεν ἐφάπαξ, v. 27): he has been perfected forever (εἰς τὸν αἰῶνα τετελειωμένον, v. 28; cf. v. 26) and, therefore, remains a priest forever, able to provide permanent perfection (v. 27; also v. 25; cf. 5.9).<sup>118</sup>

#### Levitical Priesthood

Daily necessity to qualify for service (v. 27)

Weak (v. 28; cf. 4.15; also 5.2-3, 7-9)

#### Melchizedekian Priesthood

One-time qualification (v. 27)

Perfected forever (v. 28; cf. v. 26b-d)

\* \* \*

and, probably, 2.9 and 14; (5) τετελειωμένον: cf. 5.9; also 2.10; and (6) the author's attention to the new priest's character, which is a theme not explicitly present in 7.11-25 but is present elsewhere: see, e.g., 5.7, 8-9; also 4.15; cf. also, perhaps, 1.8-9 and 7.2. On the connection between 5.1-10 (specifically vv. 1-3) and 7.11-28, see Kurianal, *Jesus Our High Priest*, p. 153; also p. 242.

117. So Lane, *Hebrews*, p. 193; Delitzsch, *Hebrews*, vol. 2, p. 11; Moffatt, *Hebrews*, p. 102. Contra Thompson, *Hebrews*, p. 163, who thinks the author refers only to the priest's daily sacrifices (i.e., the tamid), though he does not comment on the author's choice of ἀρχιερεῖς or the fact that the priest's daily sacrifice does not distinguish between an offering for the priest and for the people, as does the Day of Atonement ritual. Cf. also Attridge, *Hebrews*, p. 214.

118. If the high priest's offering for himself can be interpreted as a qualifying sacrifice, then τοῦτο... ἐποίησεν can refer both to Jesus' vicarious offering ὑπὲρ [τῶν ἰδίων ἁμαρτιῶν]... τῶν τοῦ λαοῦ (v. 27) and to Jesus' offering for himself. The author, after all, has created non-exact parallels elsewhere (cf. 4.15; 5.2-3//7-9). This interpretation also best accounts for the paragraph's emphasis on permanent qualification, something signaled by (1) the pronoun τοιοῦτος in v. 26a, which refers, at first, to the previous two paragraph's emphasis on Jesus' permanent priesthood, (2) the inclusio between the asyndetic descriptions of v. 26b—which is parallel to the participial descriptions of v. 26c—and the participle τετελειωμένον in v. 28 (on the meaning of v. 26b-c, see Lindars, *Theology*, p. 79; contra, e.g., Peterson, *Hebrews and Perfection*, p. 116) and (3) the contrast in v. 28 between weakness and permanent perfection. It may be, further, that the reference to Jesus' entrance into heaven—a claim that reinterprets Jesus' exaltation (based on Ps. 110.1) as priestly access (cf. 8.1-2)—also points to the permanence of Jesus' access to God, especially if combined with the fact that Jesus sits in God's presence (cf. 10.12) and, perhaps, by the fact that where Jesus sits 'cannot be shaken' (12.28).

#### Excursus 4: The High Priest's Daily Sacrifice

The reference to the 'high priest' and the description of his two-fold offering in 7.27 suggest the author is, once more (cf. 5.3), referring to the Day of Atonement ritual (cf. Lev. 16.6-10). The purpose of the first offering—ὑπερ τῶν ἰδίων ἁμαρτιῶν—was, as J. E. Hartley notes, 'so that the priest might be able effectively to present the congregation's purification offering'.<sup>119</sup> The trouble with all this, however, is in the stated frequency of this offering, i.e., every day instead of once a year on the Day of Atonement.<sup>120</sup> The fact that the author later shows awareness of the precise nature of the high priest's responsibilities on the Day of Atonement (ἅπαξ τοῦ ἑνιαυτοῦ, 9.7; κατ' ἑνιαυτόν, 9.25; cf. also his reference to the daily responsibilities of ordinary priests, 10.11) suggests he could have put things more precisely had he wanted to.<sup>121</sup> From the way he has stated things here, it appears he wants to make the *theological* point that the high priest's responsibilities, though having a legislated frequency of once per year, could have been performed every day (cf. ἔχει... ἀνάγκην, 7.27).<sup>122</sup> The ritual of removing Israel's sin and its effects from her sanctuary, though observed annually on the Day of Atonement, was, in actuality, necessary daily. After all, sin, of any type, polluted Israel's sacred space and certain sins, stored-up throughout Israel's calendar year, could only be removed by applying blood to the mercy seat (i.e., 'blatant sins'),<sup>123</sup> an action which took place only on the Day of Atonement. Israel and her sanctuary thus stood in constant—daily—need of the ritual the high priest performed only once a year.<sup>124</sup> Certainly, the fact that the law mandates a daily sacrifice for (some) sins (i.e., the tamid) only further underscores Israel's perpetual liability. It is certainly possible, in fact, that the author thinks of the Day of Atonement ritual as of a piece with the tamid, considering the similar purposes—if not extent of the effects—of the sacrifices offered<sup>125</sup> and considering the close connection between the high priest's consecration on the Day of Atonement and the consecration of all other priests (cf. Lev. 16.6, 11, where 'household' means 'other priests').<sup>126</sup>

\* \* \*

119. 'Atonement, Day of', *DOTP*, p. 57.

120. For a summary of views, see Buchanan, *Hebrews*, pp. 129–30; Lane, *Hebrews*, p. 194.

121. P. E. Hughes, *Hebrews*, p. 276.

122. Cf. O'Brien, *Hebrews*, p. 282; Kurianal, *Jesus Our High Priest*, pp. 150–1.

123. See Hartley, 'Atonement, Day of', pp. 55–6; *m. Yoma* 8.8-9.

124. Cf. Delitzsch, *Hebrews*, vol. 2, p. 11: '[I]f needing to be repeated at all, [the high priest's sacrifice] must be repeated continually every day, in order to effect a complete atonement for continually emergent cases of sin'; Lane, *Hebrews*, p. 194: 'continual obligation'.

125. Cf. P. E. Hughes, *Hebrews*, p. 277; Attridge, *Hebrews*, p. 213; Ellingworth, *Hebrews*, p. 395; Craddock, *Hebrews*, p. 94; Pfitzner, *Hebrews*, p. 114; Koester, *Hebrews*, p. 368; Witherington, *Letters and Homilies*, p. 249 n. 467.

126. Cf. John E. Hartley, *Leviticus* (WBC, 4; Dallas: Word, 1992), p. 236; Gordon J. Wenham, *Leviticus* (NICOT; Grand Rapids: Eerdmans, 1979), pp. 230–2.

The advance in the argument is related to this idea of perfection. Whereas the previous two paragraphs tie the permanence of Jesus' priesthood to the evidence of Jesus' indestructible life (vv. 16, 24) and to the divine promise and oath of Ps. 110.4 (vv. 17, 20-22), here it is tied to the quality of Jesus' qualifying-sacrifice (cf. 5.8-9). Further, in the previous two paragraphs, perfection was something priests provided for others (v. 11; cf. v. 19a); here it is something a priest also provides for himself (v. 27). This idea, moreover, of a one-off sacrifice, one that obviates the need for continual sacrifices—either for the priest or for those he represents—foreshadows the author's later expositions.<sup>127</sup> It also leaves open, presently, the question of why Jesus' sacrifice had such power or, for that matter, why Jesus' life is indestructible (v. 16b) and, thus, why God's promise in Ps. 110.4 could be applied to him (v. 17a-b).<sup>128</sup> Whether, in fact, these two questions are related is itself an open question, as is their relationship to the question of what makes the continuity provided by Jesus' priesthood superior to that provided by Levi's (cf. vv. 23-25). It is possible that the author's contrast between Jesus' perfection and the sinful weakness of the Levitical priests (ὕπερ τῶν ἰδίων ἁμαρτιῶν, v. 27; cf. 5.2-3) may signal a way forward here;<sup>129</sup> however, the author does not draw any explicit connections between sin and death/impermanence or, conversely, between righteousness and life/permanence (cf., especially, 9.14).<sup>130</sup>

### **b. The Role of Psalm 110 in Hebrews 7.11-28**

Once again, Psalm 110 plays a central role in the author's argument. First, and fundamentally, since Jesus' priesthood is, according to Ps. 110.4,

127. Cf. ἐφάπαξ in 9.12; 10.10; also ἅπαξ in 9.26, 28; cf. also 9.7, 27; 10.2; and εἶς in 10.12, 14.

128. Thielman, e.g., makes a similar point (*Theology of the New Testament*, p. 601 n. 43).

129. Esp. in the light of 4.15; cf. also 1.8-9; 5.2-3//7-8; 7.2.

130. There is, it seems, a link that can be made between the Levitical priest's weakness (v. 28) and sin (v. 27) and, therefore, a link between the priest's moral imperfections and his impermanence (i.e., his καθ' ἡμέραν ἀνάγκην, v. 27)—whether one that could be remedied with a sacrifice (v. 27) or one underscored by death (v. 23). The author, it should be noted, does not make this latter connection between the priest's sin and his own liability to death, nor is the primary point of v. 27 the moral imperfections of the Levitical priests but rather their impermanence (cf. καθ' ἡμέραν vis-à-vis ἐφάπαξ). Again, the paragraph's main emphasis is that Jesus is permanently qualified, whereas the Levitical priests were only temporarily qualified. Neither the difference itself (i.e., the priests' relative morality) nor its relationship to the main contrast (i.e., permanence vis-à-vis impermanence) is developed at this point.

*Melchizedekian*, it is, therefore, eternal (7.3, 8; cf. v. 17).<sup>131</sup> And, if it is eternal, this means, the author insists, that it is able to provide what Levi's could not—perfection (v. 25).<sup>132</sup> In other words, the present exposition explains why the permanence highlighted in 7.1-10 is so important and, as such, proves the author's earlier assertion in 5.9. All this implies, therefore, that if Jesus is the exalted messiah, then he is a Melchizedekian priest, which means he solves the human problem sketched in 2.5-18. Second, in a passing note, the author suggests that the oath of permanence announced in Ps. 110.4 also makes Jesus the guarantor of a better covenant. The logic of this connection is, however, not explicit, though the relationship between permanence and perfection noted in vv. 23-25 probably implies the way forward—something made especially clear, for example, in 9.11-28. Third, the permanence of Jesus' priesthood, based on the author's reading of Ps. 110.4, also implies that Jesus' qualifying sacrifice qualified him permanently for his post (7.27-28) and, moreover, that Jesus' sacrifice saves absolutely (7.27; cf. v. 25).<sup>133</sup> The connection between priesthood and sacrifice will be the primary focus of the author's remaining expositions. Fourth, the psalm is also used to suggest that Jesus' exaltation to God's right hand (Ps. 110.1) is at the same time a statement about Jesus' priestly access to God's very presence (Ps. 110.4; cf. Heb. 7.26 with 1.3 [ἐν ὑψηλοῖς] and 1.4 [γενόμενος]; cf. 4.14; 6.19-20). This connection, as we shall see, plays an important role in the author's later argument, where he will demonstrate the relationship between Jesus' priesthood and sacrifice.

#### IV. Summary

This expositional section begins, as noted, in 5.1-10 after an extended exhortatory pause and transitional summary (3.1-4.13; 4.14-16). The author first proves that the enthroned messiah of 1.5-14 was expected to be a priest (cf. 2.17; also 1.3; 2.9) and, as such, he asserts, the source of *eternal* salvation—the kind of salvation, in other words, required to

131. See, similarly, Kurianal, *Jesus Our High Priest*, p. 133.

132. See a similar concluding summary in Kurianal, *Jesus Our High Priest*, p. 138; see also pp. 215-19.

133. It is, at this point, an open question whether the author thinks Ps. 110 anticipates a messianic self-sacrifice. See, e.g., the dissenting opinion in O'Brien, *Hebrews*, p. 269: 'This short section [i.e., vv. 26-28] moves beyond the psalm to prepare for the subsequent discussion of Christ's self-sacrifice' (also p. 281 n. 211); and, similarly, Lane, who thinks vv. 26-28 emphasizes the 'perfection and definitiveness of [Jesus'] sacrifice' and, thus, 'proceeds not from Ps 110:4 but from the cross' (*Hebrews*, pp. 197-8).

restore humanity to the glory promised in Psalm 8. If, therefore, the audience was willing to apply Ps. 110.1 to Jesus—which the largely traditional assertions of 1.5-14 implies they were—then Ps. 110.4 should easily follow, which the author here asserts, would corroborate the narrative sketched in 2.5-18. Before proving this assertion by unpacking Ps. 110.1 and 4, the author pauses, once more, to exhort his audience (5.11–6.20). What he has to say is slightly more difficult than what he has already said, especially if his audience was to persist in their moral lethargy (see, e.g., *νωθρός* in 5.11 and 6.12). Then, in his next exposition, 7.1-10, the author argues that if Jesus is indeed the priest anticipated in Ps. 110.4, then he has a non-Levitical and, in fact, *greater* priesthood. Its essential superiority is bound up with its permanence. This priest *remains* (vv. 3, 8). The author follows this in the final unit in this section, 7.11-28, with an explanation of what makes a permanent priest superior. Permanence implies the ability to perfect or, in the words of his initial claim, the ability to provide eternal salvation (5.9; cf. 2.5-18). Otherwise, his priesthood would be replaced, just like the Levitical priesthood had been. According to our author, therefore, Ps. 110.4 directly confirms his opening narrative. The messianic priest promised in Ps. 110.4 was expected to be able to solve humanity's problem, to restore the vision of Psalm 8.

## Chapter 4

### MESSIANIC SACRIFICE IN HEBREWS 8–10

This third and final section of the author's exposition comprises four distinct units. As we shall see, Psalm 110, once again, plays an integral role in the author's argument. To preview, the author uses Psalm 110 to (1) explain the connection between the messianic priest's permanence and his ability to perfect asserted in 7.11-28 (8.1-13), (2) connect the ideas of covenant and cult and, thus, introduce the self-confessed inadequacy of the old covenant's cult (9.1-10), (3) explain why Jesus' priesthood required superior sacrifices (9.11-28) and, related, (4) support his argument about the superiority of Jesus' sacrifice (10.1-18).

#### I. The Messianic Priest's Cult and Covenant (8.1-13)

In the author's first exposition in this third section, comprising 8.1-13,<sup>1</sup> he introduces the main point of his entire argument: Jesus is the exalted son (1.5-14) and Melchizedekian priest (5.5-6), which is to say, therefore, that he is a *heavenly* priest who ministers in the true sanctuary.<sup>2</sup> The author's bit of metadiscourse (κεφάλαιον, 8.1) indicates that everything in his previous expositions was ultimately working up to this point. The author wants to do more than establish the point, however. As the present and final expositions will show, he also wants to draw and develop an

1. The coherence of 8.1-13 is bound up with (1) the coherence of vv. 1-6a (see λειτουργός, v. 2a//λειτουργίας, v. 6a; also ἀρχιερέα, v. 1a; ἀρχιερεύς, v. 3a; ἱερεύς, v. 4a [and, thus, μέν, v. 4, ...δέ, v. 6]) and vv. 6b-13 (see κρείττονος... διαθήκης, v. 6b vis-à-vis πρώτην [διαθήκην], v. 13b) and (2) the connection between these two paragraphs indicated by the correlative ὅσω in v. 6b.

2. This move from exalted sonship to *heavenly* priesthood was probably facilitated, first, by Ps. 110.1, 4 and, second, by the fact that God's throne is located within the heavenly temple. See, e.g., Ps. 10.3 LXX; Isa. 6.1. So, e.g., Attridge, *Hebrews*, p. 222.

implication from it.<sup>3</sup> Specifically, he will show that Jesus' heavenly ministry required *superior* sacrifices and, therefore, required his own sacrifice-ending, *self-sacrifice*.<sup>4</sup> After all, were it not for the hint in 7.27, we might think Jesus was able to provide perfection simply by offering Levitical sacrifices eternally. Nothing in his argument for Jesus' superior priesthood (7.1-10, 11-28), including the parenthetical notes about the law in vv. 12, 18-19, clearly suggested otherwise.<sup>5</sup>

### a. *The Logic of Hebrews 8.1-13*

In this present exposition, the author will establish the connection, hinted in 7.27, between Jesus' priesthood and the necessity of different and, thus, superior sacrifices. He will also return to and develop another theme mentioned almost in passing in the previous exposition, namely that Jesus' new priesthood brings with it a better covenant (7.22). In later expositions, this theme too will be used to prove the necessity of the new priest's better sacrifices; however, for the present, the author is content simply to show his audience that the covenant guaranteed and mediated by Jesus was, like Jesus' priesthood, both required and anticipated.

1. *From superior priest to superior sacrifice (8.1-6a)*. The author's main point (κεφάλαιον)<sup>6</sup> is, once more, that Jesus is a heavenly priest (ἐν τοῖς

3. On the identification of 8.1–10.18 as a unit, see Koester, *Hebrews*, pp. 335–7; Guthrie, *Structure*, pp. 117, 120–1, 144; Westcott, *Hebrews*, p. 211; Joslin, *Hebrews, Christ, and the Law*, pp. 178–9; and Attridge ('The Uses of Antithesis in Hebrews 8–10', *HTR* 79 [1986], pp. 1–9), who also sees 8.1-13 developed in the subsequent and final expositions (cf., e.g., p. 5); similarly, France, *Hebrews*, p. 106, who identifies v. 3 as an implication drawn from Jesus' heavenly priesthood and suggests chs. 9–10 develop this implication (i.e., 'Christ's sacrificial work'); and Cockerill ('Structure and Interpretation in Hebrews 8:1–10:18: A Symphony in Three Movements', *BBR* 11 [2011], pp. 179–201), who sees sacrifice as the 'central' concept developed in 8.1–10.18 and who sees it as an inference from Jesus' heavenly priesthood.

4. Cf. Cockerill, *Hebrews*, p. 351; also p. 346.

5. Cf., however, the potential hints in 2.9, 17; also 5.9 and, on a second reading, at least (cf. 9.13), the reference to ἐντολῆς σαρκίνης in 7.16.

6. While κεφάλαιον could mean *summary*, it can also mean *main point* (see BDAG [p. 541]; cf. Hermut Löhr, 'Reflections of Rhetorical Terminology in Hebrews', in Gelardini, ed., *Hebrews*, pp. 199–210 [202–3]). The fact that 8.2 introduces new material suggests the former definition will not do (so, e.g., Koester, *Hebrews*, p. 375; Lane, *Hebrews*, p. 200 n. a; Lindars, *Theology*, p. 79 n. 79; Alford, *Greek Testament*, vol. 4, p. 146; Delitzsch, *Hebrews*, vol. 2, p. 16; Manson, *Hebrews*, pp. 122–3; though cf. the hints in 4.14, 16; 6.19-20; 7.26). This is the case

οὐρανοῖς, v. 1),<sup>7</sup> which, he now adds, means Jesus serves in a different sacred space than the priests described in, e.g., 5.1-4.<sup>8</sup> He serves in a holy place set up by divine, not human, agency (v. 2; cf. οὐ χειροποιήτου, 9.11; also 9.24). The importance of this latter antithesis (and the one implied by ἀληθινῆς)—and, thus, the significance of the author's argument up until this point—is then explained. Since (γάρ) every high priest is appointed to offer sacrifices (δῶρά...καὶ θυσίας, 8.3; so also 5.1; cf. 2.17) and since Jesus carries out his service in the heavenly, which is to say, (arche)typical, tabernacle (τον τύπον, v. 5),<sup>9</sup> then the service he has

even though the main clause of 8.1 (i.e., τοιοῦτον ἔχομεν ἀρχιερέα; cf., esp., τοιοῦτος in 7.26) suggests κεφάλαιον (and, thus, *main point*) assumes and, thus, depends upon the author's previous argument (Lane, *Hebrews*, p. 200 nn. a-b; also pp. 204-5; Attridge, *Hebrews*, p. 217 n. 10; cf. Cockerill, *Hebrews*, p. 349, incl. n. 2; contra Westcott, *Hebrews*, pp. 212-13; Alford, *Greek Testament*, vol. 4, 146). How much of the author's previous argument is assumed depends on how much of the author's previous argument one sees underlying the content in the relative clause of 8.1 (ὅς...). The fact that it alludes to Ps. 110.1 (ὅς ἐκάθισεν ἐν τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς) and, moreover, that the author's main clause refers to Ps. 110.4 (τοιοῦτον ἔχομεν ἀρχιερέα; cf. Heb. 7.26, also vv. 15, 17, 21, et al.) suggests that while the author may have, say, 5.1 and what follows directly in mind, he would not have cleanly separated these expositions from his earlier ones (cf. 1.5, 13 and 5.5-6; cf. also 4.14, 16 and 6.19-20). This runs slightly contrary, e.g., to Koester, *Hebrews*, p. 375.

7. Cf. τῶν ἐπουρανίων, v. 5; cf. also 4.14; 7.26.

8. The precise relationship between τῶν ἀγίων and τῆς σκηνῆς is, at this point at least, not yet clear or, yet, terribly important (so, e.g., Johnson, *Hebrews*, p. 199). The καὶ that joins the two terms could be exegetical: i.e., 'the holy place, *that is*, the true tent' (see, e.g., NIV; Koester, *Hebrews*, p. 376; Ellingworth, *Hebrews*, p. 402; P. E. Hughes, *Hebrews*, p. 289; cf. Lane's similar suggestion, *Hebrews*, pp. 200-201). Or it could simply be coordinate: i.e., 'the holy place *and* the true tent' (so, e.g., NASB; NRSV; Attridge, *Hebrews*, pp. 217-18). Much depends on the extent of the analogy between the earthly tabernacle, with its two-fold division, and the heavenly tent (cf. 8.5; also 9.1-10, 11, 23-25). The apparent equation of heaven (τὸν οὐρανόν, 9.24//τοῖς οὐρανοῖς in v. 23; BDAG [p. 738]) with the place where the high priest entered once a year (τὰ ἅγια, 9.25) seems to suggest that the earthly tabernacle alone had this two-fold division (though see *I En.* 14.10-20; *T. Levi* 3.2-4—however cf. also Heb. 1.10-12 and 9.11 [specifically, τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως]) and, therefore, that τῶν ἀγίων is probably synonymous with τῆς σκηνῆς in 8.2, which itself is synonymous with τοῖς οὐρανοῖς in v. 1. On this, see, esp., Schenck, *Understanding*, pp. 85-6; also Westcott, *Hebrews*, p. 214; Cockerill, *Hebrews*, p. 356, incl. his observation on the author's other dual-descriptions, p. 355 n. 25.

9. Cf. Exod. 25.40; also v. 9; see also Wis. 9.8; 2 Bar. 4.3-7; on which, cf. Heb. 12.22 (Johnson, *Hebrews*, p. 230). On the reception-history of Exod. 25.40, see, esp., Steyn, *Quest*, pp. 237-40; Guthrie, 'Hebrews', pp. 968-9; cf. also Cockerill's

received (τέτυχεν λειτουργίας, v. 6; cf. καθίσταται, v. 3) is not only different from (v. 4)<sup>10</sup> but better than (διαφορωτέρας, v. 6; cf. 1.4)<sup>11</sup> the Levitical priests' law-ordered service (cf. κατὰ νόμον, v. 4).<sup>12</sup> Reality, after all, is superior to the shadow it casts (σκιᾶ)—and, it seems, the step from *shadow* to *foreshadow* is quite small, even though here this is only

note comparing its reception by Philo, *Hebrews*, pp. 361–2. Moreover, on the equation of *type* (τύπος) and *archetype* (or, *example*), see BDAG (p. 1020). What is slightly confusing is that in biblical criticism such *types* are called *antitypes* and their symbolic (pre-)figurations *types*. See, e.g., David Aune, *The Westminster Dictionary of New Testament and Early Christian Literature and Rhetoric* (Louisville: Westminster John Knox, 2003), p. 479; see also M. H. Abrams, *A Glossary of Literary Terms* (Fort Worth: Harcourt Brace Jovanovich, 6th edn, 1993), p. 95. Hebrews, however, reverses this, using *antitype* (ἀντίτυπα) for these figurations and *type* for the thing figured or symbolized (cf. 9.24). See a similar note in Mary Rose D'Angelo, *Moses in the Letter to the Hebrews* (SBLDS, 42; Missoula: Scholars, 1979), pp. 224–5.

10. Cf. Attridge, *Hebrews*, p. 218: 'The heavenly character of Christ's priesthood is now reaffirmed negatively, with a contra-factual condition': i.e., 'if he were on earth, he would not be a priest [...]' = 'he is a priest, therefore, he must be a heavenly one'. The contra-factual condition appears to assume the argument of 7.13-14. See, similarly, Lane, *Hebrews*, p. 206; P. E. Hughes, *Hebrews*, p. 291; Lünemann, *Hebrews*, p. 589; Hewitt, *Hebrews*, p. 131; deSilva, *Perseverance in Gratitude*, p. 281; Pfitzner, *Hebrews*, p. 118; France, *Hebrews*, p. 106; Johnson, *Hebrews*, p. 200; cf. Ellingworth, *Hebrews*, p. 405; Moffatt, *Hebrews*, p. 105; Mitchell, *Hebrews*, p. 161. Buchanan, however, sees a slightly different logic underlying v. 4: '[s]ince God creates nothing unnecessarily, it follows that he would not have created a duplicate[; t]herefore, his function was not "on earth" as the Levites' ministry was' (Buchanan, *Hebrews*, p. 134).

11. Ellingworth, *Hebrews*, p. 408: 'It is assumed that the copy is inferior to the original (v. 6)'.

12. Λειτουργίας in v. 6a implies the activity described in vv. 3-4 (specifically τὸ προσφέρειν and ὁ προσενέγκη, v. 3; also προσφερόντων, v. 4), esp. in light of the coordination of vv. 4 and 6 via μὲν...δέ. Cf., e.g., Ellingworth, *Hebrews*, p. 408, who also notes the connection between an archetypal sacred space and an archetypal service (including priesthood, sacrifices, etc.): 'The point of the quotation is to show from scripture itself that the Mosaic tabernacle, and by implication the whole OT cultus, was only a copy of the heavenly reality' (emphasis added). The implication is easily supported, moreover, by the context of the citation, which suggests the cult was bound up with the tabernacle (e.g., see Exod. 25.1-9, including πάντα in v. 9; cf. πάντα in Heb. 8.5; D'Angelo, *Moses*, pp. 208, 226, 231; cf. also Moffatt's comments on το τέ in 9.1, *Hebrews*, p. 112). Thus, Lindars notes that in v. 5, the author 'describes the sacrificial regulations as 'a copy and shadow of the heavenly sanctuary' (*Theology*, p. 82, emphasis added; cf. also Walter C. Kaiser, Jr., 'The Old Promise and the New Covenant: Jeremiah 31:31-34', *JETS* 15 [1972], pp. 11–23 [21]: 'ceremonies and civil institutions').

implicit (cf. 10.1; also  $\nu\nu\lambda\ \delta\acute{\epsilon}$  in 8.6).<sup>13</sup> The author, moreover, does not yet say what these better sacrifices are ( $\tau\iota$ , 8.3),<sup>14</sup> though 7.27 allows us a pretty confident guess.

2. *The superior priest mediates a superior covenant (8.6b-13)*. The author enhances the comparison by introducing another one: Jesus' service ( $\lambda\epsilon\iota\tau\upsilon\rho\gamma\acute{\iota}\alpha\varsigma$ , v. 6a) is as much superior to the Levitical priests' as ( $\acute{\omicron}\sigma\omega$ ) the covenant he mediates is superior to the one under which the Levitical priests ostensibly ministered (v. 6b).<sup>15</sup> What makes this covenant better, the author implies, is that it is established on ( $\nu\epsilon\nu\omicron\mu\omicron\theta\acute{\epsilon}\tau\eta\tau\alpha\iota$ ) better promises.<sup>16</sup> Considering the logic of vv. 1-6a (and what follows in 9.11), one would expect v. 6b to be introduced by, for example,  $\omicron\upsilon\acute{\nu}$ , not  $\acute{\omicron}\sigma\omega$ , and for the author to explicitly connect these better promises to some expectation of better sacrifices. All this, however, must

13. Cf. Beale who makes the eschatology (too) explicit here (G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God* [NSBT, 17; Downers Grove: InterVarsity, 2004], p. 295; also Peterson, *Hebrews and Perfection*, pp. 131–2). Also, on 10.1, see Bruce, *Hebrews*, p. 184. This temporal contrast is, moreover, what sets the author's metaphysic on a slightly different plane than Philo's (and Middle Platonism) and puts him more in line with Jewish apocalypticism. So, e.g., C. K. Barrett, 'The Eschatology of the Epistle to the Hebrews', in *The Background of the New Testament and Its Eschatology* (ed. W. D. Davies and D. Daube; Cambridge: Cambridge University Press, 1956), pp. 363–93; Scott D. Mackie, *Eschatology and Exhortation in the Epistle to the Hebrews* (WUNT, 2/223; Tübingen: Mohr Siebeck, 2007); and esp. Stefan Nordgaard Svendsen, *Allegory Transformed: The Appropriation of Philonic Hermeneutics in the Letter to the Hebrews* (WUNT, 2/269; Tübingen: Mohr Siebeck, 2009); cf. also Kenneth L. Schenck, 'Philo and the Epistle to the Hebrews: Ronald Williamson's Study after Thirty Years', *SPhA* 14 (2002), pp. 112–35; and the still-useful studies of Ronald Williamson, *Philo and the Epistle to the Hebrews* (ALGHJ, 4; Leiden: Brill, 1970); and Hurst, *Hebrews*, pp. 7–42. The correspondence with Jewish apocalypticism, however, is not exact, as the author's apparently 'simplistic' view of the heavenly realm suggests. See the discussion of 8.2 above; see also Schenck, *Understanding*, pp. 65–6; and Jared M. Compton, 'Review of Stefan Nordgaard Svendsen, *Allegory Transformed: The Appropriation of Philonic Hermeneutics in the Letter to the Hebrews*', *Them* 35 (2010), pp. 276–8 (277–8).

14. Cf. 9.14; 10.10. See, e.g., Ellingworth, *Hebrews*, p. 404, who thinks '[ $\tau\iota$ ] de-emphasizes Christ's sacrifice of himself because it has just been mentioned in 7.27 and is too important to be mentioned here in passing'. See also Cockerill, *Hebrews*, p. 349; and p. 358, incl. n. 3.

15.  $\text{Κρείττονος}$  in 7.22 (also 8.6b) implies that the priests described in, e.g., 7.23 served under a covenant; something confirmed, as well, by  $\tau\eta\grave{\nu}\ \pi\rho\acute{\omega}\tau\eta\eta\eta\upsilon$  in 8.13 (cf. also v. 9; 9.1).

16. On this reading of  $\acute{\epsilon}\pi\acute{\iota}$  + the dative, see BDF §235 (p. 123).

await further expositions (cf. 9.15-24; 10.15-18).<sup>17</sup> Presently, the author is content simply to cite Jeremiah's promise of a new covenant (38.31-34 LXX) and to draw two preliminary observations based on the citation.<sup>18</sup>

First, in logic familiar from 7.11,<sup>19</sup> the author suggests that covenants, like priesthoods, are replaced only if they are faulty ([ἄ]μεμπτos, v. 7; cf. μεμφόμενος, v. 8). There is, of course, some question about the original text of v. 8, with some manuscripts reading αὐτούς (κ\*, A, D\*, I, K, P, Ψ, et al.) and others reading αὐτοῖς (P<sup>46</sup>, κ<sup>2</sup>, B, D<sup>2</sup>, 0278, 1739, et al.). Either could be the object of the participle μεμφόμενος and the latter (αὐτοῖς) could be taken with λέγει as its indirect object.<sup>20</sup> What this means is that the meaning of the phrase is only altered if αὐτοῖς is taken with λέγει, instead of with μεμφόμενος—since, in that case, the object of μεμφόμενος would be left undefined: i.e., 'finding fault [with *them* or with *the first covenant*], he said to them (αὐτοῖς)'. It is unlikely, however, that the author intended αὐτοῖς, if original, to be the indirect object of λέγει, considering he only twice introduces a citation with a form of λέγω + an indirect object (1.7; 7.21)<sup>21</sup> and in both cases the indirect object takes the form of πρὸς + the accusative. Moreover, in only one of these is λέγω in the indicative (1.7). In fact, in the author's other uses of λέγω, there is only one instance where it occurs with a dative indirect object and, in this case, the object is embedded in an infinitive clause (5.11). Thus, while the logic of v. 7 might suggest αὐτοῖς is original and that it is the indirect object of λέγει,<sup>22</sup> the author's idiolect points against this.<sup>23</sup> And, Jer. 38.32 LXX (Heb. 8.9)<sup>24</sup> suggests just how appropriate it would be for the author to give μεμφόμενος an object here.<sup>25</sup> And it was perhaps

17. See, similarly, Attridge, *Hebrews*, p. 226; also France, *Hebrews*, p. 110.

18. So, e.g., Ellingworth, *Hebrews*, pp. 412–13; cf. also Thiselton's summary of the essential logic of vv. 8-13 (Thiselton, 'Hebrews', p. 1467; and Lehne, *New Covenant*, p. 31).

19. So, e.g., Attridge, *Hebrews*, p. 226; Cockerill, *Hebrews*, p. 365.

20. BDAG (p. 588 [γ]); also Metzger, *Textual Commentary*, p. 597.

21. Cf. 1.6; 2.6, 12; 3.7, 15; 5.6; 6.14; 9.20; 10.5, 8; 12.26; 13.6.

22. So, e.g., Lane, *Hebrews*, p. 202 n. s.; Rodney J. Decker, 'The Law, the New Covenant, and the Christian: Studies in Hebrews 7–10' (paper presented at the Council on Dispensational Hermeneutics, 2009, Clarks Summit, Penn.), pp. 13–14; P. E. Hughes, *Hebrews*, p. 298.

23. So, e.g., Koester, *Hebrews*, p. 385; cf. Attridge, *Hebrews*, p. 227.

24. Cf., similarly, 2.2; 3.7-19 (esp. in light of ἐν ἡμέρα ἐπιλαβομένου...in 8.9); et al.

25. Contra, e.g., Johannes L. P. Wolmarans, 'The Text and Translation of Hebrews 8:8', *ZNW* 75 (1984), pp. 139–44 (143), who simply overlooks this possibility; cf. Attridge, *Hebrews*, p. 227, who thinks αὐτοῖς is original, even though

the fact that *μεμφόμενος* could take its object in either case that led a scribe to inadvertently switch an υ to a ι or vice versa.<sup>26</sup>

In any case, Jeremiah's promise, which the author cites in full (vv. 8b-12), like the psalmist's (cf. Psalm 110 in 7.11-19), suggested the status quo was insufficient (see, e.g., οὐ κατὰ τὴν διαθήκην, v. 9, citing Jer. 38.31 LXX).<sup>27</sup> The wilderness generation had made this all-too-clear.<sup>28</sup>

Second, following the citation, the author also notes that Jeremiah's use of *new* (*καινήν*) signals that what Jesus mediates (v. 6b; and guarantees, 7.22)<sup>29</sup> is nothing short of what the Old Testament expected.<sup>30</sup> The first covenant, in fact, had been on the decline for some time (cf. 9.8-10).<sup>31</sup>

### b. The Role of Psalm 110 in Hebrews 8.1-13

In the present exposition, the author identifies his main point and the critical implication he wants to draw from it: all talk of Jesus' priesthood was aimed to support the author's argument for the necessity of better sacrifices. The author's introduction of Jeremiah's new covenant, while

'what follows [in ch. 9ff.] does not exploit that criticism'; also Johnson, *Hebrews*, p. 205, who points out the relationship between blameworthy people and covenants; so also, e.g., John Fischer, 'Covenant, Fulfilment and Judaism in Hebrews', *ERT* 13 [1989], pp. 175-87 [184]; Richard B. Hays, "'Here We Have No Lasting City": New Covenantalism in Hebrews', in Bauckham et al., eds., *The Epistle to the Hebrews*, pp. 151-73 (160).

26. See, e.g., Ellingworth's alternative suggestion (*Hebrews*, p. 415). Similar instances like this occur elsewhere in Hebrews' textual history. See Tischendorf's apparatus, e.g., on 10.3, 34; 12.11 (Constantin von Tischendorf, *Novum Testamentum Graeca: Editio octava critica maior* [2 vols.; Leipzig: Giesecke & Devrient, 1869]).

27. Decker, e.g., says this is '[t]he primary purpose of the quotation at this point in the argument' ('New Covenant', pp. 13-14; see, similarly, R. Bruce Compton, 'An Examination of the New Covenant in the Old and New Testaments' [Th.D. diss., Grace Theological Seminary, 1986], pp. 225-6).

28. Cf. Jer. 31.32 (Heb. 8.9) with Ps. 95.8-11 (Heb. 3.8-11), especially καρδιά in Ps. 94.8, 10 LXX and Jer. 38.33 LXX. See, e.g., Cockerill, *Hebrews*, p. 366.

29. On the essential synonymy of ἔγγυος (7.22) and μεσίτης (8.6), see O. Becker, 'μεσίτης', *NIDNTT*, vol. 1, p. 375; cf. A. Oepke, 'μεσίτης', *TDNT*, vol. 4, p. 620.

30. Cf. Caird, 'Exegetical Method', pp. 44-51; Craddock, *Hebrews*, p. 100; Joslin, *Hebrews, Christ, and the Law*, pp. 183-4; and, esp., Hays, 'New Covenantalism', p. 165.

31. Cf. Cockerill, *Hebrews*, p. 370; also Westcott, who notes, 'Even in the days of Jeremiah this sentence stands already written' (*Hebrews*, p. 225). This means that the author's statements here probably cannot be used to say anything about the status of the temple and cult in the author's own day. So, e.g., O'Brien, *Hebrews*, pp. 302-3.

not explicitly tied to this argument here (similarly, 7.22), will, nevertheless, prove essential in subsequent expositions (especially 9.1-28).<sup>32</sup> What we see at once, however, in the present exposition is the continuing and, now, fundamental influence of Ps. 110.1 and 4 on the author's argument. The author's main point in the exposition, along with the implication he draws from it, turns on the connection he has already established between Jesus and Ps. 110.1 and 4. Only because Jesus is the exalted son can he be the heavenly priest (8.1-2).<sup>33</sup> And, since he is the heavenly priest, the one promised in the psalm (and, as the present exposition suggests, foreshadowed in Exod. 25), he must and *was expected to* bring a superior sacrifice to those required by the law (8.3-6a; cf. 5.1-3).

One further inference from the author's use of Ps. 110.1 and 4 may be possible here. It could be that without the psalm's promise of a heavenly and, thus, new priesthood and, thus, an altered law (cf. 7.11-12; also vv. 18-19), Jeremiah could be read as promising Israel that Yhwh would renew the *existing* covenant and simply guarantee its fulfillment by giving Israel a new ability to keep its law (or *laws*, νόμους).<sup>34</sup> After all, the problem with the old covenant, here at least (8.8; cf., however, 9.1-10, esp. vv. 8-10), is with its human partner.<sup>35</sup> This reading would, in any

32. Cf., e.g., Morrison's slightly different emphasis: 'The prophecy of a new covenant in Jeremiah 31 gave the author a crucial, almost indispensable, step in the argument—rather than arguing law by law, he was able to argue more comprehensively, considering the entire package of laws together... Covenant provides the crucial link between the priesthood and the rituals that involved the laity; covenant provides the umbrella term by which all the laws could be undercut simultaneously' (*New Covenant*, pp. 157–8; also p. 155; similarly Bruce, *Hebrews*, p. 195).

33. Cf. Buchanan, *Hebrews*, p. 132: 'Here it [κεφάλαιον] refers not only to the discussion in chapter seven, but to the very beginning of the book. The author's reintroduction of a passage from Ps 110 reminds the reader that this Psalm is the main text of the entire book'. See similarly Craddock, *Hebrews*, p. 97; Lane, *Hebrews*, p. 210; also pp. 204–5; Lindars, *Theology*, p. 80; Koester, *Hebrews*, p. 380; deSilva, *Perseverance in Gratitude*, p. 280; Johnson, *Hebrews*, p. 197; France, *Hebrews*, pp. 105–6; Peterson, *Hebrews and Perfection*, p. 131; cf. also Gourgues, *A la Droite de Dieu*, p. 115; Mitchell, *Hebrews*, p. 163; Hay, *Glory at the Right Hand*, pp. 87, 151; Cockerill, *Hebrews*, p. 350, incl. n. 7; also p. 370; and Stanley, 'New Covenant Hermeneutic', p. 44.

34. N.B.: the differentiation between *covenant* and *law* implied here. On this, see Joslin, *Hebrews, Christ, and the Law*, p. 188 n. 54.

35. On the question of a new vis-à-vis renewed covenant, see, e.g., Kaiser, 'New Covenant'; Fischer, 'Covenant'; Joslin, *Hebrews, Christ, and the Law*, p. 195 n. 86; and David Noel Freedman and David Miano, 'People of the New Covenant', in *The*

case, correspond with Jewish reflection on the promised new covenant elsewhere.<sup>36</sup> Perhaps, therefore, it was only after proving that Jesus' priesthood brings a change in law—and, here, a *different* and *better* sacrifice—that the author could appeal to Jeremiah's promise of forgiveness (see, e.g., 10.16) and expect his readers to see in it a *critique* of the Levitical cult. Something like this occurs, as we shall see, in the author's reading of Psalm 40 in 10.5-10. Again, perhaps without the inferences drawn from Ps. 110.1 and 4, the author would not have felt at liberty to suggest *via Jeremiah 31* that the Levitical cult's sacrifices were deficient or that the solution to what one's conscience declared (e.g., 10.2; cf. also 9.9) necessarily involved a replacement of the cult.<sup>37</sup>

## II. The Self-confessed Inadequacy of the Old Covenant's Cult (9.1-10)

In his next expositional unit, comprising 9.1-10, the author returns to the sacrifices and tabernacle described in 8.1-5. Here he will further

*Concept of the Covenant in the Second Temple Period* (JSJSup, 71; Boston: Brill, 2003), pp. 7–26 (21–6).

36. See, e.g., Lindars, who notes that the *Damascus Document* (CD) 'does not think of the new covenant as abrogating the Sinai covenant but as carrying it forward for a more faithful observance of it according to the precepts of the Teacher of Righteousness... Hence the readers of Hebrews may well have retained a sense of the continuing validity of the Sinai covenant, and their present need for atonement will encourage them to rely on it as they resume Jewish practices and Jewish fellowship' (*Theology*, p. 83; for a similar view of the new covenant in the Dead Sea Scrolls, see, e.g., E. P. Sanders, *Paul and Palestinian Judaism: A Comparison of Patterns of Religion* [Philadelphia: Fortress, 1977], pp. 240–2; Scott Hahn, 'Covenant in the Old and New Testaments: Some Recent Research [1994–2004]', *CBR* 3 [2005], pp. 263–92 [280]; James M. Scott, 'Covenant', *EDEJ*, p. 493).

37. Of course, one does wonder, with Bruce Ware and others, about Jeremiah's *lack* of reference to 'a mechanism for the ongoing removal of continuing sin' (i.e., a 'present need for atonement'; Bruce A. Ware, 'The New Covenant and the People[s] of God', in *Dispensationalism, Israel and the Church: The Search for Definition* [ed. Craig A. Blaising and Darrell L. Bock; Grand Rapids: Zondervan, 1992], pp. 68–97 [81–2]; see also Morrison, *New Covenant*, p. 107; Witherington, *Letters and Homilies*, p. 262 n. 498; Jack R. Lundbom, 'New Covenant', *ABD*, vol. 4, p. 1089—though Lundbom's conclusion depends on seeing Deut. 4.29-31 and Lev. 26.40-45 as later additions; cf. the closely similar note in Craig R. Koester, 'God's Purposes and Christ's Saving Work According to Hebrews', in *Salvation in the New Testament: Perspectives on Soteriology* [ed. Jan G. van der Watt; NovTSup, 121; Boston: Brill, 2005], pp. 361–87 [374]; Albert Vanhoye, *A Different Priest: The Letter to the Hebrews* [trans. Leo Arnold, S.J.; Rs.En; Miami: Convivium, 2011], p. 289; Attridge, *Hebrews*, p. 253).

show their typological significance and, thus, confessed provisionality by explicitly corroborating his reading of Exod. 25.9, 40 (cf. Heb. 8.5). The author, moreover, will link the provisionality of the tabernacle and its cultic worship with the first covenant (εἶχε... ἡ πρώτη),<sup>38</sup> which, of course, helps explain the otherwise abrupt shift between 8.1-6a and vv. 6b-13<sup>39</sup> and, in fact, gives one more reason why the new covenant was needed in the first place (cf. 8.7-8). This latter point will also begin to clarify the other puzzle left unresolved by the previous exposition, specifically, what it is that makes the new covenant *better* (i.e., the κρείττοσιν ἐπαγγελίαις, 8.6; cf. 7.22). The full answer is given in 9.11-28; however, the author here implies, probably with logic similar to that in play in 7.11-12, that the deficiencies of the first covenant's cult anticipate the replacement of the covenant and, moreover, the specific sort of provisions that will make its replacement superior.<sup>40</sup>

#### a. *The Logic of Hebrews 9.1-10*

The exposition divides neatly into two paragraphs, according to the topics announced in v. 1 (δικαιώματα λατρείας and τό... ἄγιον κοσμικόν), though in reverse order. In the first paragraph (vv. 2-5), the author describes the first covenant's sacred space (σκηνή... ἡ πρώτη, v. 1; σκηνή,

38. The antecedent of ἡ πρώτη is τὴν πρώτην in 8.13, clearly a reference to the first covenant. For example, it is set in contrast to καινήν, which refers to the διαθήκην καινήν in 8.8 [Jer. 38.31 LXX] (cf. also ἡ πρώτη vis-à-vis δευτέρα in 8.7). On this, see, e.g., Lane, *Hebrews*, p. 214; Koester, *Hebrews*, p. 393; Westcott, *Hebrews*, p. 243; Gourgues, *A la Droite de Dieu*, p. 112; Johnson, *Hebrews*, p. 216 n. a.; contra, e.g., Buchanan, *Hebrews*, pp. 139–40, along with several minor witnesses (6<sup>mg</sup>, 81, 104, 326, et al.). The ambiguity, in any case, anticipates the author's slightly ambiguous use of πρώτης σκηνης in vv. 8-10.

39. On the shift, see Alford, who notes in his comments on 9.1: 'The chief train of thought and argument, although in the main forwarded, has been for the present somewhat broken, by the long citation in the last chapter. It is now resumed' (*Greek Testament*, vol. 4, p. 155; also Johnson, *Hebrews*, p. 215; cf. Moffatt, *Hebrews*, p. 116, who makes a similar comment following the return to the idea of sacrifices in 9.6). This probably explains the οὖν in 9.1 (see, e.g., Ellingworth, *Hebrews*, p. 420).

40. Cf., e.g., Moffatt who says, rightly, 'the antithesis of the entire passage is between ἡ πρώτη διαθήκη (vv. 1-10) and ἡ καινή διαθήκη (vv. 11-22), as is explicitly stated in v. 15' (*Hebrews*, p. 112). This, then, would suggest that μέν in v. 1 corresponds to δέ, not in, say, v. 3 (as, e.g., Buchanan, *Hebrews*, pp. 139–40) but in v. 11 (so, e.g., Nairne, *Hebrews*, p. 86; Johnson, *Hebrews*, p. 218; cf., however, Ellingworth, *Hebrews*, p. 420, who thinks the δέ in v. 11 is 'probably too far'). The καί, if original, would point in a similar direction: i.e., 'on the one hand, the first covenant *also* had...' (see, e.g., Westcott, *Hebrews*, p. 243; and, once more, Ellingworth, *Hebrews*, p. 420).

v. 3; ὦν, v. 5; cf. also τούτων, v. 6)<sup>41</sup> and, in the second (vv. 6-10), the cultic regulations governing its use (εἰς... διὰ... εἰσίσασιν οἱ ιερεῖς, v. 6// εἰς... ἅπαξ... ὁ ἀρχιερεὺς [implied: εἰσῆγει], v. 7; cf. μὲν, v. 6b, ...δέ, v. 7).<sup>42</sup>

1. *The first covenant's sacred space (9.1-5)*. In vv. 1-5 the author describes the sacred space (τό ἅγιον κοσμικόν, v. 1)<sup>43</sup> of the first covenant. That tabernacle consisted of two tents, divided by a curtain (μετὰ... τὸ δεύτερον καταπέτασμα, v. 3; cf. 6.19; 10.20),<sup>44</sup> and each contained various sacred objects. The first tent (σκηνή... ἡ πρώτη;<sup>45</sup> cf. τὴν πρώτην σκηνήν, v. 6), called the 'Holy Place' (Ἁγία),<sup>46</sup> contained the lampstand and a table with the bread of the presence (v. 2).<sup>47</sup> The second tent, called

41. If Moses' tent was a *shadow* (σκιᾶ), then the author needs to briefly sketch it, so that we can see his (and its) point.

42. The entire unit is bound together by the inclusion of δικαιώματα//δικαιώματα in vv. 1 and 10.

43. The lexeme ἅγιος can refer to the entire sanctuary (as here) or to one of its constituent parts (see, e.g., vv. 2, 3, 8). Everywhere else in the letter where it is used thusly (and, not, e.g., as in 2.4; et al.), it occurs not in the singular (as here) but in the neuter plural (see, e.g., 8.2; 9.2, 3, 8, 12, 24 [agrees with ἀντίτυπα, which is neuter plural], 25; 10.19; 13.11). Both the singular and plural, however, are used in other places outside of Hebrews, both for the sanctuary itself (see, e.g., Num. 3.28 [pl.], 38 [sg.] LXX) and its constituent parts (see, e.g., Exod. 26.33 [sg.]; 3 Kgdms 8.8 [pl.]). Also, the adjective κοσμικόν recalls the distinction the author made in 8.5 (also v. 2) between the wilderness tabernacle and the heavenly tabernacle. The description also probably anticipates the discussion in vv. 8-10, where the author associates the old covenant's regulations for worship (δικαιώματα λατρείας, v. 1) with incompleteness or externality (δικαιώματα σαρκός, v. 10; cf. v. 9; cf., perhaps, ἐντολῆς σαρκίνης in 7.16; see Attridge, *Hebrews*, p. 232, incl. n. 23; also p. 242; Johnson, *Hebrews*, p. 225; and χειροποίητος in 9.24; cf. Ellingworth, *Hebrews*, p. 421).

44. Cf. Exod. 26.31-37. The first curtain described in Exodus and implied by τὸ δεύτερον in v. 3 was hung at the entrance to the first tent and was called alternatively the ἐπίσπαστρον (Exod. 26.36) and the καταπέτασματι (v. 37; cf. κάλυμμα in Philo, *Vit. Mos.* 2.101; καταπέτασματα in 1 Macc. 4.51).

45. See, e.g., Westcott, *Hebrews*, pp. 244-5, esp. his note, 'The two parts of the Tabernacle are regarded as two Tabernacles', which Cockerill adds, highlights the author's point of the 'impenetrable barrier between the two' (*Hebrews*, p. 374). Cf. 'a tent/tabernacle... the outer/first one' in, e.g., NET, NASB, NRSV.

46. The description of the two compartments in Exod. 26.33 (i.e., τοῦ ἁγίου καὶ... τοῦ ἁγίου τῶν ἁγίων), esp. with its mention of the dividing curtain (cf. Heb. 9.3), may help explain the otherwise anomalous designation of the holy place in Heb. 9.2 as the ἅγια (neut. pl.; cf., e.g., the v.l. in B [τα αγια]) and not the ἁγία (fem. sg.; cf. e.g., 365, 629; et al.; see, e.g., Mitchell, *Hebrews*, pp. 174, 178).

47. On the lampstand, see Exod. 25.31-40; Lev. 24.1-4. And, on the table, see Exod. 25.23-30; 39.17 LXX; 40.22-23; 1 Chron. 28.16; 29.18; 2 Chron. 13.11; 1 Macc. 1.22; cf. Lev. 24.5-9. Lane suggests ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων is a

the ‘Holiest Place’ (Ἁγία Ἁγίων, v. 3),<sup>48</sup> contained a golden incense altar (θυμιατήριον) and the ark of the covenant, itself comprising a handful of significant artifacts from Israel’s formative period:<sup>49</sup> a golden jar of manna,<sup>50</sup> Aaron’s staff, and the tablets of the covenant (v. 4). The ark, moreover, as the author’s final description implies, also represented the place where God manifested his presence (τῆς...δόξης, v. 5a).<sup>51</sup> The author concludes with a piece of metadiscourse (περὶ ὧν..., v. 5b; cf. καφάλαιον, 8.1), indicating he has said presently all that needs to be said, though, perhaps, not all that could be said.<sup>52</sup>

\* \* \*

hendiadys, considering the latter was placed on the former (*Hebrews*, p. 215 n. e.; cf. also P. E. Hughes, *Hebrews*, p. 308; Moffatt, *Hebrews*, p. 113; though see Ellingworth, *Hebrews*, p. 422).

48. Cf. Exod. 26.33-34: τοῦ ἁγίου καὶ...τοῦ ἁγίου τῶν ἁγίων; cf. 3 Kgdms 8.6; 2 Chron. 4.22; 5.7

49. Cf. Hagner, *Encountering*, p. 119; also, Chrysostom’s similar comment in Westcott, *Hebrews*, pp. 248–49 (‘monuments of the rebellious spirit of Israel’). In the LXX, however, the ark contains only the tablets (1 Kgs 8.5; 2 Chron. 5.10; cf. Philo, *Vit. Mos.* 2.97; *Mut. Nom.* 43; Josephus, *Ant.* 3.138; 8.104), with the jar of manna and Aaron’s rod placed outside, if still nearby (cf. ἐναντίον in Exod. 16.33 and ἐνώπιον in Num. 17.25 LXX). In one or two other places, however, there is the hint that the ark contained more than the tablets, see *Liv. Pro.* 2.11 (*OTP*, vol. 2, p. 388; 2.9 in Greek text; τὰ ἐν αὐτῇ); *L.A.B.* 26.12-15; and *b. B. Bat.* 14a-b. P. E. Hughes wonders whether ‘for the sake of convenience (for example, when carrying the ark from one place to another), [these items] were placed inside it’ (*Hebrews*, p. 315).

50. The LXX (and the MT, for that matter) lacks the adjective (χρυσοῦς; cf. Exod. 16.33-34); however, there appears to have been an alternate tradition (cf. Philo, *Congr.* 100).

51. The relation between God’s presence and glory has already been established (see Heb. 2.10; cf. vv. 6-8, 9; also 1.3; cf. Koester, *Hebrews*, p. 396; Nairne, *Hebrews*, p. 87). On Yhwh’s presence above the ark, see, e.g., Exod. 25.22; Lev. 16.2; Num. 7.89; also cf. those texts that speak of Yhwh enthroned on the cherubim (see, e.g., 1 Sam. 4.4; 2 Sam. 6.2; Ps. 80.1 [79.2 LXX]). Moreover, as noted, the fact that covenants *had* regulations for worship (v. 1) makes a connection between covenant and cult explicit. In fact, the details of the sacred space further support the connection. The lid to the ark *of the covenant* (τῆς διαθήκης) is called τὸ ἱλαστήριον, a term used with cultic connotations elsewhere (cf. τὸ ἱλάσκεσθαι in 2.17; cf. Lev. 16.14-15). We might note, as well, that once more covenants are related to laws (cf. 8.10): the tablets of the law are called the tablets *of the covenant* (τῆς διαθήκης; cf. Exod. 32.28; Deut. 5.11; 3 Kgdms 8.9).

52. The author here is like ‘the one who recasts the narrative’ in 2 Macc. 2.28-32. Cf. also Philo, *Rer. Div. Her.* 221.

### Excursus 5: The Incense Altar in Hebrews and in Judaism

In the LXX the incense altar is called a *θυσιαστήριον θυμιάματος* (Exod. 30.1; cf. 2 Macc. 2.5); elsewhere in early Judaism, however, a simplified form, like that found in Hebrews, occurs (see *θυμιατήριον* in, e.g., Philo, *Rer. Div. Her.* 226-27; *Vit. Mos.* 2.94, 101, 105, 146).<sup>53</sup> Moreover, on most accounts, the altar was in the holy place, not the holiest place (Exod. 30.6; 40.26; Lev. 16.18; also Philo, *Vit. Mos.* 2.94-95, 101-4; Josephus, *Ant.* 3.147; Lk. 8.8-10). There is, however, an alternate tradition that, like Hebrews, puts this altar *inside* the holiest place (2 Bar. 6.7; cf. 1 Kgs 6.20 MT; also 2 Macc. 2.4-8), a tradition which may have arisen as a result of the ambiguity of the preposition (*ἀπέναντι/ἔμπρῳ*) used in Exod. 30.6; 40.26; Lev. 16.18 and, perhaps, as well, as a result of the altar's association with the rituals on the Day of Atonement (see, e.g., Exod. 30.10).<sup>54</sup> How this alternate tradition accounted for the priest's daily care for this altar is, however, nowhere explained (cf. *διὰ παντός* in Exod. 30.7; also *τὸ πρωὶ πρωὶ* in v. 6 ['every morning']).<sup>55</sup>

Harold Attridge suggests, alternatively, that the incense altar was associated with the 'holy place' (*ἅγια*) and, according to Numbers 4 (see, specifically, vv. 4, 20), that the holy place could be equivalent to the second or inner tent and the holiest place (*Ἄγια Ἄγιων*) with the first or outer tent.<sup>56</sup> Attridge's view has the advantage of preserving the traditional association of the altar with the holy place and of explaining the reading of  $\text{P}^{46}$  (*αγια* [lit. *ανα*] in v. 3 and *αγια αγιων* in v. 2; cf. also the tradition preserved in D\*). Still, without any *explicit* corroboration that the outer tent was elsewhere called the *holiest* place, his view remains interesting but implausible.<sup>57</sup>

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2. *The first covenant's cult (9.6-10)*. In vv. 6-10, the author then describes the regulations governing access to this sacred space and, moreover, what these regulations imply (*τοῦτο*, v. 8).<sup>58</sup> Access into the first tent was granted to all priests; these entered continually (*διὰ*

53. Cf. also BDAG [p. 461] and Attridge, *Hebrews*, p. 234 n. 54, for additional references.

54. Cf., e.g., O'Brien, *Hebrews*, p. 309; Bruce, *Hebrews*, pp. 201-2; Westcott, *Hebrews*, pp. 247-48; Delitzsch, *Hebrews*, vol. 2, pp. 55-6; and, esp., P. E. Hughes, *Hebrews*, pp. 312-13.

55. Cf. Moffatt, *Hebrews*, p. 114.

56. Attridge, *Hebrews*, pp. 236-8.

57. Much the same, it seems, could be said for Cockerill's view (*Hebrews*, p. 377, incl. n. 27), which relies on an overly subtle reading of *ἐν ᾗ* and *ἔχουσα* in vv. 2 and 4 respectively. Perhaps *ἔχουσα* was used simply for variety, considering the *ἐν ᾗ* following the participle in v. 4.

58. On the regulations, cf. *δικαιώματα λατρείας*, v. 1; and *τὰς λατρείας*, v. 6, *τὸν λατρεύοντα*, v. 9, and *δικαιώματα*, v. 10. And, for a similar reading of their function, see Attridge, *Hebrews*, p. 231. Moreover, the author's repetition of *κατασκευάζω* (v. 6; cf. v. 2)—an *inclusio*—further connects the two paragraphs.

παντός)<sup>59</sup> to fulfill their obligations (τὰς λατρείας ἐπιτελοῦντες, v. 6).<sup>60</sup> Access into the second tent, however, was granted *only* to the high priest and, then, *only* once a year (ἅπαξ τοῦ ἐνιαυτοῦ, v. 7; cf. Exod. 30.10; Lev. 16.34) and *only* with a bloody sacrifice (cf. Lev. 16.3, 14–15) which he offered (προσφέρει)<sup>61</sup> both for himself and for the sins of the people; i.e., those properly described as ἀγνοημάτων (‘committed in ignorance’, NIV; cf. 5.3; 7.27).

The author’s use of ἀγνοημάτων here raises a handful of difficult questions. The first is whether the author intends to call to mind the distinction between *kinds* of sin found in Num. 15.22–31 (cf. Lev. 4). If so, his use of ἀγνοημάτων as the antithesis to sins committed ἐν χειρὶ ὑπερηφανίας is unusual; one would expect ἀκούσιος (see Num. 15.25 [2×], 26; cf. also ἀκουσίως in Lev. 4.2, 13, 22, 27; also 5.15, et al.). Second, if we assume the author does have Numbers 15 in mind, then this raises the question of whether or not Numbers 15 qualifies the extent of the atonement provided on the Day of Atonement, which, of course, the author of Hebrews clearly has in mind. In the description of that day in Leviticus 16, there are no fewer than four references to the fact that the atonement provided extended to *all* sins (see περὶ πασῶν τῶν ἁμαρτιῶν in v. 16; cf. also vv. 21, 30, 34).<sup>62</sup> Third, and related, is the question of how best to translate the term. If it is translated ‘committed in ignorance’ (NIV),<sup>63</sup> this gives the impression that atonement was unavailable for *intentional* sins, which was, of course, not the case generally (cf., e.g., Lev. 5.20–26 LXX)<sup>64</sup> nor, for that matter, on the day of Atonement (cf. ὕψθ/τῶν ἀδικημάτων in Lev. 16.16).<sup>65</sup> It could be,

59. Cf. Exod. 25.30; 27.20 (cf. Lev. 24.1); 30.8; cf. ἐνδελεχῶς (‘continuously’) in Exod. 29.38.

60. Cf. 5.1–3; 8.3–5; also 2.17.

61. The author’s use of προσφέρω to describe what the high priest did with the blood brought into the holiest place is unusual. When the ceremony is described in the LXX, the word used is ραίνειν or ἐπιτιθέναι (see, e.g., Lev. 16.14, 18 respectively). The author, therefore, may be intentionally heightening the parallel between the old and new priests’ activity (cf. 9.14, 25, 28; 10.12). Cf., e.g., O’Brien, *Hebrews*, p. 312; Lane, *Hebrews*, p. 223; and Norman H. Young, ‘The Gospel According to Hebrews 9’, *NTS* 27 (1981), pp. 198–210 (207–10).

62. Cf. Hartley, *Leviticus*, p. 240; also Philo, *Special Laws* 2.196 (ἁμαρτημάτων ἐκουσίων τε καὶ ἀκουσίων).

63. Cf. ‘sins committed in ignorance/unintentionally’ (BDAG [p. 13]).

64. See Ellingworth, *Hebrews*, p. 435.

65. Cf., e.g., Jacob Milgrom, *Leviticus 1–16* (AB, 3; New York: Doubleday, 1991), p. 1034.

therefore, that the term is used here, as elsewhere, simply as a synonym for sin *generally* (as, e.g., in Sir. 23.2; Tob. 3.3; Jdt. 5.20; 1 Macc. 13.39).<sup>66</sup> What appears to point away from this, however, are the author's other appeals to the kind of distinction made in Numbers 15 (see *ἐκουσίως* in 10.26; also *ἀγνοοῦσιν* in 5.2).<sup>67</sup> Moreover, if the author does see Numbers 15 qualifying the extent of the atonement described in Leviticus 16, he would not be alone. Precedent for this is found in early Jewish literature. The Mishnah, for example, insists that an individual who has not sought forgiveness (lit. 'regained the good will') from an offended party would not be forgiven, even on the Day of Atonement (*m. Yoma* 8.9; cf. *Jub.* 5.17-19). Other rabbinic texts show how this limitation relates to Numbers 15. In *Sifre*, Aḥare 2.6 we are told that repentance is what transforms 'deliberate sins and acts of rebellion' (cf., *עֲשׂוּ/טוֹן אֲדִיכָהֳמָאֵת* in Lev. 16.16 with *רָמַד בְּיַד* / *ἐν χειρὶ ὑπερηφανίας* in Num. 15.30) into 'acts of inadvertence' (cf. also *t. Yoma* 86b, which cites Ezek. 33.19).<sup>68</sup> In other words, the only kind of sin unatoned on the Day of Atonement were those for which repentance had not been sought, which is apparently to say, for sins committed *ἐν χειρὶ ὑπερηφανίας*. It was, then, not so much the *sin* but the *sinner* that limited the extent of the atonement provided. What this means presently is that the author's use of the term does not contribute to his polemic against the old age, as many have imagined,<sup>69</sup> since non-repentance *still* limits the extent of atonement in the new age (see, e.g., 10.26ff.).<sup>70</sup> Still, while the author does not here imply any limit on the *kind* of sins that could be atoned for, he will later conclude that the atonement provided for all sins by the Levitical cult was inherently limited (see Heb. 9.8-10, 13-14; 10.1-4, 11).<sup>71</sup>

66. So Koester, *Hebrews*, p. 397; also Weiss, *Brief an die Hebräer*, p. 455 n. 28.

67. See also, though less likely, the collocation of *νεκρῶν ἔργων* in 6.1 and 9.14 (i.e., works that lead to death). For this suggestion, see Robert P. Gordon, 'Better Promises: Two Passages in Hebrews against the Background of the Old Testament Cultus', in *Templum Amicitiae: Essays on the Second Temple Presented to Ernst Bammel* (ed. William Horbury; JSNTSup, 48; Sheffield: JSOT, 1991), pp. 434-9 (443-7).

68. On this, see also Milgrom, *Leviticus 1-16*, pp. 373-8, and 1034, 1042, et al.; also Alan J. Avery-Peck, 'Sin in Judaism', *EJ*, vol. 4, pp. 2482-3.

69. See, e.g., Hagner, *Encountering*, p. 120; Attridge, *Hebrews*, p. 239; and Montefiore, *Hebrews*, p. 148.

70. Cf. Dumbrell, *Covenant and Creation*, p. 111.

71. For a slightly different reading, however, see Gane, *Cult and Character*, pp. 210-11, who posits three types of sins: expiable inadvertent, expiable nondefiant deliberate and non-expiable defiant. He thinks the first and third are discussed in Num. 15 and the second in Lev. 5.

In any case, what the author appears to be highlighting especially is the contrast (cf. *μὲν...δέ*, vv. 6-7) between the *continual* activity in the first tent and the *limited* activity in the second,<sup>72</sup> which is perhaps to say, the former leads *only* to the latter. What further supports this point—and highlights the contrast—is the centrality of v. 3a in the chiasmically arranged descriptions of vv. 2-5.<sup>73</sup> It is the *barrier* and distinction between the two tents to which the author wants all attention drawn. In fact, it is just possible that the author's unusual description of these two compartments as separate *σκηναί* is meant to further underscore this point.<sup>74</sup>

Having briefly described the former covenant's sacred space and the regulations governing its use, the author turns to make his main point (vv. 8-10).<sup>75</sup> These cultic regulations—and the sacred space that is implied by them<sup>76</sup>—point beyond themselves. And this time, at least, the ideal is clearly eschatological (cf. 8.5). The Holy Spirit reveals (*δηλώω*)<sup>77</sup> through these regulations (*τοῦτο*)<sup>78</sup> that the way into the 'Holiest Place' (*τῶν ἁγίων*)<sup>79</sup> had not yet been disclosed during the period when the first tent (*τῆς πρώτης σκηνῆς*; cf. *πρώτη*, v. 2)<sup>80</sup> was viable (*ἐχούσης*

72. Cf. Lane, *Hebrews*, p. 216 n. q.; also Young, 'Gospel', p. 199 n. 11; Johnson, *Hebrews*, p. 222; Ellingworth, *Hebrews*, p. 434.

73. See Ellingworth, *Hebrews*, p. 422.

74. Cf. Ellingworth, *Hebrews*, p. 424.

75. Cf. Young, 'Gospel', p. 200: 'the theological significance of the two-part sanctuary described...in the previous verses'.

76. Cf. the author's use of *τό τε* in v. 1; on this, see Westcott, *Hebrews*, p. 244.

77. Cf. the use of *δηλώω* in 1 Pet. 1.11; 1 Cor. 3.13; 2 Pet. 1.14. Johnson notes, '[I]f the worship of the first tent is a "copy and shadow" (8:5), it is necessarily obscure and requires interpretation. The interpretation...is available only "in light of" greater truth' (*Hebrews*, p. 223). The interpretation may have required 'greater truth' but the fact that the tent was derivative was both known—or, at least, available (cf. 8.5, citing Exod. 25.9, 40)—and felt (9.9 and, esp., 10.2). Both of these latter ideas raise questions about Lindars' reconstruction, which suggests worshippers wanted to return to *these very same* rituals to appease their consciences as a result of post-baptismal sins (*Theology*, p. 88). It is possible, of course, that the author's audience may have simply never drawn these sorts of conclusions quite so clearly before (cf. 5.11).

78. Cf. Ellingworth, *Hebrews*, p. 437, though he limits the antecedent to v. 7 only. The *μὲν...δέ* of vv. 6-7, however, points against this.

79. Cf. v. 3 and, especially 10.19-20, incl. *διὰ τοῦ καταπέτασματος* in 10.20. Cf. with *μετὰ...τὸ δεύτερον καταπέτασμα* in 9.3. On this, see Moffatt, *Hebrews*, p. 118.

80. The reference here, as in vv. 2 and 6, is to the first tent or *compartment*, the *Ἅγια*, not to the *previous* tent. Contra, e.g., D. L. Allen, *Hebrews*, p. 465; France, *Hebrews*, p. 115; Bruce, *Hebrews*, p. 208; P. E. Hughes, *Hebrews*, p. 323; Ellingworth, *Hebrews*, p. 438; cf. Steve Stanley's mediating position, 'Hebrews 9:6-10:

στάσιν, v. 8).<sup>81</sup> The first tent (ἡτίς, v. 9),<sup>82</sup> rather, pointed beyond itself (i.e., as a παραβολή) to another era (i.e., the present time; εἰς τὸν καιρὸν

The “Parable” of the Tabernacle’, *NovT* 37 (1995), pp. 385–99. As Young notes, ‘the daily ritual by its very functioning and repetition (10.11) was... sure testimony that the way into the Holy of Holies was blocked... [T]he “first tent”, symbolically, designates the place of cultic performances which are not only insufficient for salvation, but also conceal the true way into the inner sanctuary’ (‘Gospel’, pp. 200–201, also p. 209; cf., e.g., Cockerill, *Hebrews*, p. 381; Vanhoye, *Different Priest*, p. 254; Mitchell, *Hebrews*, pp. 176, 180; Buchanan, *Hebrews*, pp. 144–5; Westcott, *Hebrews*, pp. 250, 252; Alford, *Greek Testament*, vol. 4, p. 164, who wonders about the propriety of calling the heavenly tabernacle the *second* tabernacle, considering, e.g., Exod. 25.9, 40; Heb. 8.5; cf. also the slightly different take of Delitzsch, *Hebrews*, vol. 2, p. 67; ‘The access that the high priest has to that sacred realm’, Attridge, *Hebrews*, p. 240, notes, ‘does not signify its openness, but is only, as it were, the exception that proves the rule’; see, similarly, O’Brien, *Hebrews*, p. 313; Pfitzner, *Hebrews*, p. 125; Craddock, *Hebrews*, pp. 104–5; cf. also Mitchell’s note about *how* God was present in the first tabernacle, *Hebrews*, p. 196). Nairne masterfully paraphrases v. 8: ‘The Holy Spirit... makes it particularly clear that the way to the inner mysteries has not yet been revealed to the common gaze; the outer tent still stands to hide it’ (*Hebrews*, p. 85).

81. Koester translates the phrase ‘normative “standing”’ (*Hebrews*, p. 397; cf. *στήση* in Heb. 10.9; also Lane, *Hebrews*, p. 216 n. t.; Hewitt, *Hebrews*, p. 144; Westcott, *Hebrews*, p. 252), which means the phrase by itself does not answer the question of whether or not the Second Temple existed in the author’s day, which is to say, in τὸν καιρὸν τὸν ἐνεστηκότα (v. 9; cf. Josephus, *Ant.* 16.162; see MM [p. 215]; also, e.g., Polybius, *Histories* 1.60.9; 5.104.1; 18.36.8; see, e.g., Koester, *Hebrews*, pp. 397–98; Ellingworth, *Hebrews*, p. 440; Loader, *Sohn und Hoherpriester*, p. 165; and, more broadly, S. E. Porter, ‘The Date and Composition of Hebrews and Use of the Present Tense-Form’, in *Crossing the Boundaries: Essays in Biblical Interpretation in Honour of Michael D. Goulder* [ed. S. E. Porter, P. Joyce, and D. E. Orton; BIS, 8; Leiden: Brill, 1994], pp. 295–313; also Carson and Moo, *Introduction*, esp., pp. 606–7). After all, the temple’s viability and existence need not be coterminous. Something similar could be said for ἐπικείμενα in v. 10, considering its near-synonymy with στάσιν (lit. ‘have the force of obligation, be imposed, be incumbent’, BDAG [p. 373]).

Moreover, according to v. 10 (μέχρι) the arrival of the ‘time of correction’ (καιροῦ διορθώσεως) would spell an end to the viability of the first tent’s δικαιώματα (so, e.g., Lane, *Hebrews*, p. 225), which, according to the author’s argument throughout Hebrews (see, esp., the logic of 7.11–12 in the light of 7.13–17 [i.e., one does not replace something that is viable]; and 8.13 in light of 9.15; et al.) suggests καιροῦ διορθώσεως and τὸν καιρὸν τὸν ἐνεστηκότα (i.e., the author’s present—and ours) describe the same era (Ellingworth, *Hebrews*, p. 441; Weiss, *Brief an die Hebräer*, p. 459; Attridge, *Hebrews*, p. 241; Alford, *Greek Testament*, vol. 4, p. 167; cf. Delitzsch, *Hebrews*, vol. 2, pp. 68–9, 74; also Mackie, *Eschatology and Exhortation*, p. 87 [‘somewhat synonymous’]; not overlapping, contra, e.g., Vanhoye, *Different Priest*, p. 255; O’Brien, *Hebrews*, pp. 314–15; Witherington, *Letters and Homilies*,

τὸν ενεστηκότα) and, specifically (καθ' ἣν),<sup>83</sup> to the fact that it, along with the regulations that governed its use (δῶρά τε καὶ θυσίαι, v. 9),<sup>84</sup> was *provisional* (μέχρι καιροῦ διορθώσεως ἐπικείμενα, v. 10). They simply could not provide the sort of perfection (μὴ δυνάμεναι...τελειῶσαι, v. 9) and, thus, access (τὴν τῶν ἀγίων ὁδόν, v. 8),<sup>85</sup> worshippers sought (κατὰ συνείδησιν, v. 9)<sup>86</sup>—the kind, perhaps, implied in the promise just delineated in the previous chapter (8.10-12; cf. 10.14-18).<sup>87</sup>

p. 267; Koester, *Hebrews*, p. 398; Young, 'Gospel', pp. 201–2; Michel, *Brief an die Hebräer*, pp. 306–7; Montefiore, *Hebrews*, p. 149; [apparently] Westcott, *Hebrews*, p. 253; Lünemann, *Hebrews*, pp. 609–11; cf. also Craddock, *Hebrews*, p. 105; and certainly not completely distinct, contra, e.g., KJV; Chrysostom, *Hom. Heb.* 15.3 [NPNF<sup>1</sup>, vol., 14, p. 439]), even though the new age is not yet fully present (see, esp., Heb. 6.5).

82. Cf. Koester, *Hebrews*, p. 398; Lane, *Hebrews*, p. 224; Attridge, *Hebrews*, p. 241; Young, 'Gospel', p. 201; Mitchell, *Hebrews*, p. 177; Buchanan, *Hebrews*, p. 145; Gordon, *Hebrews*, p. 118; Alford, *Greek Testament*, vol. 4, p. 165; Delitzsch, *Hebrews*, vol. 2, p. 68; Ellingworth, *Hebrews*, p. 439. This runs slightly contrary, e.g., to Johnson, who suggests the antecedent of ἥτις is all that the Holy Spirit revealed through the first tent—which he thinks has both a spatial and a temporal meaning (*Hebrews*, pp. 224–5).

83. The referent of ἣν is either τῆς πρώτης σκηנῆς, as was the case with ἥτις (so, e.g., Young, 'Gospel', p. 201; deSilva, *Perseverance in Gratitude*, pp. 300 n. 14; 302 n. 18), or παραβολῆ (so, e.g., Vanhoye, *Different Priest*, p. 255). The difference is negligible (so, e.g., Cockerill, *Hebrews*, p. 384 n. 61), considering the latter word describes the former and, therefore, could stand in its place (e.g., 'the first tent is a symbol and, accordingly, the symbol symbolizes X or the first tent symbolizes X').

84. Cf. 5.1; 8.3-4. See, e.g., Johnson, who suggests δικαιώματα in v. 10 stands in apposition to δῶρά and θυσίαι in v. 9 (*Hebrews*, p. 217).

85. Once more the author associates perfection with access (cf. 2.10-11, 17; see, e.g., Ellingworth, *Hebrews*, p. 442). This connection, moreover, suggests Johnson's distinction between the cult's original purpose and Hebrews' summary of its purpose is artificial (i.e., corporate 'at-one-ness' with Yhwh vis-à-vis individual perfection; *Hebrews*, p. 226).

86. Cf. μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς = δικαιώματα σαρκός, v. 10. On the equivalence between these latter terms, see Lane, *Hebrews*, p. 225. Moreover, as Attridge notes, 'no special significance can be attached to the term [πόμασιν], since Jewish apologetic literature was accustomed to explaining the concern for the Mosaic law with "food and drinks"' (*Hebrews*, p. 243; so also Ellingworth, *Hebrews*, p. 443; cf. *Ep. Arist.* 128, 142, 158; Montefiore, *Hebrews*, p. 150).

87. Cf. Ellingworth, who thinks μέχρι καιροῦ διορθώσεως ἐπικείμενα 'could serve as a convenient summary of Je. 31:31–34' (*Hebrews*, p. 444).

### **b. The Role of Psalm 110 in Hebrews 9.1-10**

As in 2.10-18, the author completes an expositional unit without any reference—whether explicit or allusive—to Ps. 110.1 or 4. Still, as in 2.10-18, the influence of the psalm can be felt, particularly in the connection the author draws between covenant and cult and, therefore, law, since law contains regulations for the cult (cf. 7.5, 28; 8.4) and cult and, thus, law are here subsumed under covenant (see, especially, 9.1, 4-5). The fact that the old covenant delineates (εἶχε, v. 1) the cult, moreover, probably suggested to our author, in light of his argument in 7.11-12, that were the cult found inadequate, the covenant would need to be replaced. In other words, Jesus' priesthood appears to signal—and, therefore, Ps. 110.1, 4 *anticipated*—not only a change in the law—at least those concerning the priesthood—and not only a change in sacred space and sacrifice (8.3-6a), but also a change in *covenant*, since the latter is so closely bound up with its cult and various laws. This would, in any case, nicely correspond with the author's previous note about Jesus' priesthood and better/new covenant (8.6b-13; also 7.22 [cf. Ps. 110.4 in 7.21]). Thus, the present exposition highlights the typological value and, thus, confessed provisional nature of the old covenant's cult (see, especially, 9.8-10), corroborating the author's reading of Exodus 25 and, especially Jeremiah 31. In fact, the key point of confessed deficiency—*access*—is at the very heart of the author's next exposition.

### **III. The Messianic Priest's Necessarily Superior Sacrifice (9.11-28)**

If the old covenant's cult could not provide access into God's presence (9.8), the fact that messiah ministers in heaven (9.11-12) suggests he oversees a cult that can. In other words, it suggests that messiah oversees a cult that can solve the human problem (death and sin) and, thus, can lead others to the glory he has earned for himself (2.9-10). He can fulfill the promise inherent in Psalm 8. What this implies is that messiah's cult operates with different sacrifices, considering the severe limitations already admitted by the Levitical cult (cf. 9.9-10). This, then, recalls the author's note in 8.1-6a, which said that because messiah ministers in heaven, in the archetypal tent (Exod. 25.9, 40), he necessarily offers different and better sacrifices.

In the present exposition, comprising 9.11-28, the author returns to messiah's heavenly status and explains in greater detail than in 8.1-6a *why* it is that a heavenly priesthood (Ps. 110.4) requires and, thus, anticipates better sacrifices. It is not simply because a paradigm is necessarily

superior to a copy; rather, it is because the access to God implied by the paradigm—heaven—requires complete forgiveness, a level of cleansing unavailable under the former administration. This is what messiah's heavenly status—messiah's cult—provides and, therefore, what makes him the mediator of the new covenant. After all, cults serve covenants and it is this covenant and, thus, cult, that was required by the deficiencies of the old covenant. It was this covenant, in other words, that promised full forgiveness and, thus, promised full access to God.

#### a. *The Logic of Hebrews 9.11-28*

The argument in the present exposition is complex, but its general lines are easily discerned. First, the author states what messiah has accomplished. He has provided access to God by providing complete forgiveness through his own superior sacrifice (vv. 11-14).<sup>88</sup> Second, the author explains why such access required this sort of sacrifice and that messiah's sacrifice was the sort of sacrifice required (vv. 15-28).<sup>89</sup> It is because access to God—something implied in Psalm 8 (via, e.g., δόξη; cf. Heb. 2.10) and promised in Jeremiah 31 (specifically 'I will be their God', v. 33)—requires forgiveness and forgiveness requires sacrifices (vv. 15-24).<sup>90</sup> This is another way of saying that covenants required cults, both for their realization and for their maintenance. Moreover, the level of access promised (i.e., the sort of benefit promised by the covenant) and, thus, forgiveness required is directly related to the quality of sacrifice needed. The author thus concludes in vv. 25-28 by asserting that

88. On the coherence of vv. 11-14, see, e.g., the inclusion Χριστός/Χριστοῦ in vv. 11 and 14, the focus on place in vv. 11 (σκηνης), 12 (ἄγια) and 14 (implicit τῷ θεῷ and θεῷ; cf. ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ, v. 24), the repetition of αἷμα in vv. 12 (2×), 13 and 14, and the logical connection between vv. 11-12 (Χριστός... εἰσῆλθεν) and 13-14 (γάρ, which prefaces an *a fortiori* argument explaining the superiority of Christ's accomplishment in vv. 11-12). Beyond this, v. 15 introduces a new topic (διαθήκη).

89. For a similar two-fold division of the exposition, see Lane, *Hebrews*, pp. 233–35.

90. On the coherence of vv. 15-24, see, e.g., the inclusion ἀνάγκη//ἀνάγκη and ἀνάκην in vv. 16 and 23, the logical connection between vv. 15 and 16 (γάρ), not least corroborated by the repetition of διαθήκη and, likewise, the logical (γάρ) and thematic (i.e., place; see, e.g., τοῖς οὐρανοῖς and ἄγια, et al.) connections between vv. 23 and 24. What is more, the author's use of the Old Testament in vv. 16-24 is slightly different than in vv. 25-28. The former emphasizes continuity much more strongly (see, e.g., οὐδέ, v. 18 and the *a fortiori* argument in v. 23), while the latter's accent is on discontinuity (see, e.g., πολλάκις vis-à-vis ἅπαξ in vv. 25 and 26).

messiah's sacrifice was precisely the sort of sacrifice required. After all, it was unrepeatable and, thus, unrepeated, unlike the *yearly* sacrifices required by the Levitical cult (vv. 25-28).<sup>91</sup>

1. *Messiah's accomplishment (9.11-14)*. In vv. 11-14 the author states what messiah, as heavenly high priest (cf. 8.1-2), has accomplished, completing the comparison begun in 9.1 (μὲν...δέ, v. 1, 11).<sup>92</sup> At first, however, the comparison appears slightly unparallel, since it fails to begin with a line about the new covenant's own liturgy and sacred space (i.e., ἔχει δὲ ἡ δεύτερα...). Instead, the author begins with a summary of messiah's (Χριστός) accomplishment,<sup>93</sup> which he puts in a participle phrase: arriving (παραγενόμενος) as high priest of the good things (ἀγαθῶν) that have come (γενομένων, v. 11).<sup>94</sup> These 'good things' were precisely those things the old covenant anticipated but could not

91. On the coherence of vv. 25-28, see above, along with the inclusion (πολλάκις προσφέρη/(ἅπαξ) προσενεχθείς in vv. 25 and 28, and the repetition of πολλάκις or ἅπαξ in vv. 25, 26, 27 and 28 and ἁμαρτίας in vv. 26 and 28 (2×). For a similar division between vv. 24 and 25, see Cockerill, *Hebrews*, pp. 419–20.

92. Cockerill, *Hebrews*, p. 387 n. 1; Koester, *Hebrews*, p. 412, incl. n. 287; O'Brien, *Hebrews*, p. 318 n. 68. Ellingworth, however, is uncertain (*Hebrews*, p. 448).

93. Χριστός is positioned first in the sentence for emphasis: this is something *messiah* did. The title, which was last used in 6.1 (and before then in 3.6, 14; 5.5) is used four times in the present exposition (9.11, 14, 24, 28). On Χριστός as a title here, see Ellingworth, *Hebrews*, p. 448.

94. The external evidence for γενομένων is not clearly stronger than that for μελλοντων (cf., e.g., Ellingworth, *Hebrews*, p. 449), though the latter's use in 10.1 seems to suggest a scribe introduced the variant as an assimilation to that later context (Metzger, *Textual Commentary*, p. 599). And, in any case, while the author's eschatological outlook comprises a forward look (see, e.g., 9.28; also 3.7–4.11; 10.36; 13.14), it also has a decidedly present element (see, e.g., 1.2, 6; 2.8; also 6.5), which the availability of (the anticipated, 9.9-10) cleansed consciences and other new covenant benefits (see, e.g., 7.25) suggests is the author's present emphasis (so, e.g., Cockerill, *Hebrews*, p. 390; D. L. Allen, *Hebrews*, p. 469; contra, e.g., Vanhoye, *Different Priest*, pp. 272–3). Ellingworth (*Hebrews*, p. 450) makes the interesting suggestion that the author might be using ἀγαθῶν comparatively here, since it has 'no regular comparative', unlike μέγας (μείζονος) and τέλειος (τελειοτέρας), and, therefore, that it may imply messiah has secured something better than the promised land, since the LXX often refers to the latter with ἀγαθά (cf. Exod. 3.8; 10.12; Num. 14.7; Deut. 1.25; 8.1). This reading, he notes, would correspond nicely with the author's emphasis on such exodus themes as liberation and inheritance elsewhere in the present exposition (cf., respectively, λύτρωσιν, ἀπολύτρωσιν in vv. 12, 15 and κληρονομίας in v. 15).

provide,<sup>95</sup> even at its best (i.e., on the Day of Atonement, v. 7),<sup>96</sup> due—here, at least (cf. 7.23-25 and 8.7-8)—to the inadequate nature of its sacrifices (cf. v. 9). This summary of messiah’s work is followed by three prepositional phrases and these explicitly provide the corresponding antitheses to the first covenant’s cult—both its liturgy (9.6-7) and sacred space (9.1-5; see table 14).

Table 14. The New Covenant’s Cult v. the Old Covenant’s Cult

Old Covenant Cult		New Covenant Cult	
v. 1; cf. vv. 6-7	δικαιώματα λατρείας	v. 12a	οὐδὲ δι’ αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος
v. 1; cf. vv. 2-5	τό ἅγιον κοσμικόν	v. 11b	διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς

\* \* \*

### Excursus 6: ‘Through (διὰ) the greater and more perfect tabernacle’

A decision about the use of διὰ in 9.11b is bound up with how extensive one imagines the parallel between the earthly and heavenly tabernacles to be (cf. 8.5: ποιήσεις πάντα κατὰ τὸν τύπον), a point mentioned earlier in the discussion of τῶν ἁγίων and τῆς σκηνῆς in 8.2. On the whole, it seems unlikely that the author envisioned any sort of heavenly parallel to the earthly first tent described in 9.2, 6, 8, since that tent symbolized the lack of access into God’s presence (τῶν ἁγίων, v. 8) provided by the earthly tabernacle (ἅγιον κοσμικόν, v. 1).<sup>97</sup> What use, in other words, would there be for such a provisional compartment—barrier—in heaven, either before (cf. 8.5) or after the ‘time of reformation’ (9.10).<sup>98</sup> What, in any case, would it mean to have a ‘greater and more perfect’ provisional compartment?

In fact, the less-than-exact parallel drawn between the earthly second tent (9.3-5, 7, 8) and its heavenly counterpart (cf. ἅγια [2×] and αὐτὸν τὸν οὐρανόν, vv. 24-25) suggests we need not look for precise one-to-one correspondence between the ὑποδείγματι/σκιᾶ and its τύπον (8.5), something 8.2 (i.e., with its probable equation of σκηνῆς with τῶν ἁγίων), 9.1/11 (μὲν...τὸ...ἅγιον κοσμικόν...δε...τῆς...σκηνῆς), and, even, 10.20 may suggest as well (esp., if τοῦτ’ ἔστιν... modifies τοῦ καταπετάσματος in v. 20). This all would seem to rule out most of the suggestions associated with a locative-reading of διὰ (i.e., ‘through’), including not only the mystical or horizontal reading of σκηνῆς as a literal heavenly tabernacle but also the cosmological or vertical reading based on the otherwise plausible equation of σκηνῆς with

95. O’Brien, *Hebrews*, p. 319.

96. Cf. τράγων καὶ μόσχων, v. 12; τράγων καὶ ταύρων, v. 13; also vv. 24-25.

97. Schenck, *Cosmology and Eschatology*, pp. 149–63; P. E. Hughes, *Hebrews*, p. 289; cf. Koester, *Hebrews*, p. 408.

98. Cf. τῶν γενομένων ἀγαθῶν, v. 11; also cf. vv. 9 and 14.

the οὐρανοί in 4.14 and 7.26 (cf. also 6.19; 8.1; 10.20).<sup>99</sup> It would also rule out one of the more plausible instrumental readings, which suggests that messiah entered the holiest place (τὰ ἅγια, v. 12) *by means of* the greater and more perfect first compartment (σκηνοῦς, v. 11; cf. the similar use of διά in v. 12). Moreover, the subsequent phrase in v. 11—τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως—also puts the lie to the metaphorical alternative to this reading that suggest σκηνοῦς equals messiah's body, considering, esp., 2.14. The suggestion that σκηνοῦς is messiah's *glorified* body is an advance, though probably a bit subtle even for the author of Hebrews.<sup>100</sup>

In the end, three alternatives, two locative and one instrumental, seem equally plausible. First, it may be that διά is locative. The imagery in v. 11, however, may owe not to heavenly realities but simply to the terms of comparison established in v. 1 by the earthly tabernacle, perhaps facilitated by the fact of messiah's heavenly journey (4.14; 7.26; cf. 8.1; et al.).<sup>101</sup> The author, in other words, is simply pressing the analogy, much like what we find him doing in 9.23-24.<sup>102</sup> Or, the movement implied may refer simply to messiah's passage through the *one* compartment into God's presence.<sup>103</sup> Second, it may be that διά is instrumental or modal. While the action described by the prepositional phrase and the verb it modifies (εἰσῆλθεν) would, therefore, be identical, the emphasis would not. The prepositional phrase serves to highlight the antithesis between messiah and the Levitical priests' sacred spaces: one is earthly (κοσμικόν, v. 1) and the other is greater and more perfect, as well as, not of this creation (v. 11; cf. μὲν...δέ, vv. 1, 11; also σκηνοῦς//τὸ...κοσμικόν, in light of 8.2). The verb, on the other hand, emphasizes what messiah's entrance into this superior sacred space accomplished. Thus, 'by means/way of the *greater* and *more perfect* sacred space—one that is *not* earthly—messiah entered the holiest place *obtaining eternal redemption*'.<sup>104</sup>

99. See, e.g., O'Brien, *Hebrews*, p. 320; Pfitzner, *Hebrews*, p. 128; Bruce, *Hebrews*, p. 212.

100. For this interpretation, see Vanhoye, *Different Priest*, pp. 276–80, which reprises idem, *New Priest*, p. 193; cf. P. E. Hughes, *Hebrews*, pp. 285–6; Aelred Cody, *Heavenly Sanctuary and Liturgy in the Epistle to the Hebrews: The Achievement of Salvation in the Epistle's Perspective* (St. Meinrad: Grail, 1960), pp. 156–65. Moreover, for a similar critique, see Koester, *Hebrews*, p. 409.

101. See, e.g., P. E. Hughes, *Hebrews*, pp. 289–90: 'If there is a suggestion of a distinction in [9.11], it is no more than this, that, in conformity with the imagery of the wilderness tabernacle, Christ is envisaged as entering the true tent [of heaven] which contains the true sanctuary [of God's presence]' (p. 290); cf. Wilson's 'more...instrumental than...local' reading (*Hebrews*, p. 150); see also Moffatt, *Hebrews*, p. 120: '[T]he author carries on the thought by an imaginative description of him passing through the upper heavens...into the innermost presence'.

102. Schenck, *Cosmology and Eschatology*, p. 168.

103. So Ellingworth, *Hebrews*, p. 448; cf. Attridge, *Hebrews*, pp. 246–8, who argues for a locative reading and equates σκηνοῦς (8.2; 9.11) with αὐτὸν τὸν οὐρανόν (9.24).

104. So, e.g., Schenck, *Cosmology and Eschatology*, pp. 163–4 (emphasis added); cf. Young, 'Gospel', pp. 204–5. For a thorough overview, see, esp., Schenck, *Cosmology and Eschatology*, pp. 144–81.

\* \* \*

Each phrase, moreover, depends on the main verb clause in v. 12 (εἰσῆλθεν),<sup>105</sup> which states for a second time messiah's accomplishment: he entered once into the holiest place, obtaining (εὐράμενος)<sup>106</sup> eternal redemption (v. 12b). This time, however, the summary is clearly stated as the antithesis to the accomplishment of the old covenant's cult: (1) messiah entered *once*, compared with the yearly entrances of the old covenant's priests (v. 7; cf. v. 25); (2) messiah secured *eternal* redemption, compared, once more, with the temporary redemption signaled in the old covenant priests' yearly work (v. 7) and, further, compared to the superficiality of that yearly work (vv. 9-10; cf. also v. 14); and (3) messiah entered *the* holiest place (τὰ ἅγια; cf. v. 24), compared with the old covenant priest's entrance into its earthly, typological counterpart (v. 8; cf. 8.2).

The paragraph ends in vv. 13-14 with an *a fortiori* argument in which the author explains (γάρ, v. 13) why messiah's sacrifice and, thus, cult was able to accomplish what the Levitical cult could not. Whereas in

105. The action here is probably coincidental with that described by the participle παραγενόμενος in v. 11: messiah arrived, which is to say, messiah entered into the holiest place (cf. O'Brien, *Hebrews*, p. 381 n. 72; Koester, *Hebrews*, p. 407). It thus makes little difference whether the three prepositional phrases depend on the participle in v. 11 (so, e.g., Cockerill, *Hebrews*, p. 390) or the main verb in v. 12 (O'Brien, *Hebrews*, p. 318; Schenck, *Cosmology and Eschatology*, p. 161, incl. n. 62; France, *Hebrews*, p. 117; Westcott, *Hebrews*, p. 256; Delitzsch, *Hebrews*, vol. 2, pp. 77–80; Lünemann, *Hebrews*, pp. 611–12; cf. Koester, *Hebrews*, p. 407, who includes the participle phrase following εἰσῆλθεν)—though, I suspect, Cockerill's interpretation of διὰ in v. 11 would not work quite so well were he to follow the majority here (*Hebrews*, pp. 390–3).

106. On the gloss 'obtain', cf. BDAG [p. 421]; also εὔρωμεν in 4.16. It is difficult to say whether the participle denotes an (1) antecedent (e.g., the means/cause of messiah's entrance; 'having obtained, he entered'; cf. Cockerill, *Hebrews*, pp. 394–5; P. E. Hughes, *Hebrews*, p. 328 n. 84), (2) subsequent (e.g., a result of messiah's entrance; 'he entered and, thus, obtained'; cf. O'Brien, *Hebrews*, p. 322; Lane, *Hebrews*, p. 230 n. f; cf. also Johnson, *Hebrews*, p. 237 [purpose]; on the subsequent use of the aorist participle, see, e.g., Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood* [SBG, 1; New York: Lang, 1989], pp. 385–7), or (3) (closely related) coincidental action (Attridge, *Hebrews*, p. 249; Ellingworth, *Hebrews*, p. 453). On the whole, a subsequent sense is most likely, considering messiah's work is the model for the Levitical Day of Atonement ritual, which described atonement taking place *after* the priest entered the holiest place and sprinkled blood from the sin offering on and before the mercy seat (Lev. 16.15-16).

vv. 9-10, he focused on the inferiority of the former cult, here he emphasizes the superiority of messiah's cult. The former cult had a certain efficacy: it was able to cleanse defilement of the flesh, a point the author underscores by linking its (bloody) sacrifices with the purification ritual prescribed for contact with dead bodies (Num. 19.13; cf. Heb. 9.19). In contrast, messiah's sacrifice goes even further and purges the conscience from dead works so that the worshipper might serve and, thus, have access to, the living God.<sup>107</sup> The idea is synonymous with the author's earlier emphasis on the perfection required to minister in or draw near to God's presence (v. 9; 7.19; cf. also 10.1, 14).

The author's conclusion here need not imply that old covenant sacrifices had only ritual or external—not moral—significance.<sup>108</sup> After all, this would contradict the very Scriptures the author appeals to in support of his argument (see, e.g., Lev. 4.32-36; 6.1-7; 16.30; cf. 17.11).<sup>109</sup> The

107. Cf. Cockerill, who notes, 'By cleansing God's people from sin the blood of Christ... enables them to enter the true Sanctuary of God's presence... and empowers them to walk in obedient fellowship with him' (*Hebrews*, p. 400). Vanhoye notes, '[T]hese "dead works" form an antithesis with the "living God", an antithesis full of meaning: the "dead works" make a positive relation with the "living God" impossible' (*Different Priest*, p. 287; cf. O'Brien, *Hebrews*, p. 325; Mitchell, *Hebrews*, p. 184). Perhaps the fact that *θεός* occurs twice in the second half of the sentence underscores the antithesis, considering its complete absence in the first half of the sentence, which describes the Levitical cult.

108. Contra, e.g., Cockerill, *Hebrews*, pp. 396-7; John C. Whitcomb, 'Christ's Atonement and Animal Sacrifices in Israel', *GTJ* 6 (1985), pp. 201-17 (209-10), who, tellingly, thinks such efficacy was unrelated to the offerer's disposition; Edwin Cook, "'Conscience" in the New Testament', *JATS* 15 (2004), pp. 142-58 (156, incl. n. 79). For others taking a similar line, see the useful taxonomies in Benjamin J. Ribbens, 'Levitical Sacrifices in Hebrews: Does Hebrews Violate the Literal Sense of Leviticus?' (paper presented at the annual meeting of the SBL 2012, Chicago, Ill.), pp. 3-5; Patrick Fairbairn, *Typology of Scripture* (repr., Grand Rapids: Kregel, 1989), vol. 2, pp. 286-90; and Hobart E. Freeman, 'The Problem of the Efficacy of Old Testament Sacrifices', *BETS* 5 (1962), pp. 73-9 (74). Moreover, on the validity of these distinctions (i.e., ritual and moral purity), see esp. Jonathan Klawans, *Impurity and Sin in Ancient Judaism* (New York: Oxford University Press, 2000); also Susan Haber, *They Shall Purify Themselves': Essays on Purity in Early Judaism* (ed. Adele Reinhartz; SBLEJL, 24; Atlanta: SBL, 2008), pp. 9-29.

109. Cf. N. Kiuchi, *The Purification Offering in the Priestly Literature: Its Meaning and Function* (JSOTSup, 56; Sheffield: JSOT, 1987), e.g., pp. 38, 66, 101, 109, 161; Philip Peter Jenson, *Graded Holiness: A Key to the Priestly Conception of the World* (JSOTSup, 106; Sheffield: JSOT, 1992), pp. 158-60; Richard E. Averbeck, 'הַחֲטָאִים', *NIDOTTE*, vol. 2, pp. 95-6; idem, 'Sacrifices and Offerings', *DOTP*, pp. 718-19; Gane, *Cult and Character*, pp. 49-52, 198-213; see also Charles H. H.

author's problem with the old covenant sacrifices, therefore, is not that they had ritual significance *only* but that they were unable to *perfect* the worshipper's conscience (9.9).<sup>110</sup> They were never meant to, as the author makes clear elsewhere.<sup>111</sup> The author's point here is that even the old covenant's most profound sacrifices (τράγων καὶ ταύρων = Day of Atonement)<sup>112</sup> were like merely ritual purification *when viewed in light of Christ's archetypical sacrifice* (9.14), which is to say, when viewed in light of their place in salvation-history (9.10).<sup>113</sup> In other words, the author here reduces all old covenant sacrifices to the category of ritual purification in an attempt to demonstrate the typological relationship between the old covenant cult and its new covenant counterpart: ritual purity (i.e., cleansing of the flesh) is to the Day of Atonement (i.e., moral purity) what the old covenant sacrifices (*type*) are to Christ's sacrifice (*antitype*). This probably means, therefore, that the author's argument here should not be used to define the specific nature of the old covenant cult's moral efficacy (e.g., was it intrinsic/objective, sacramental, etc.) nor, for that matter, to suggest whether or to what extent its sacrifices were necessary for salvation.<sup>114</sup> What we can say, however, is that the author, in agreement with the Old Testament, thinks that whatever their

Scobie, *The Ways of Our God: An Approach to Biblical Theology* (Grand Rapids: Eerdmans, 2003), p. 585; and Ribbens, 'Levitical Sacrifices', pp. 4–5.

110. Cf. 10.1; also 7.11–12, 18–19. See the analogous description of their limits in 10.4, 11, as well as in 9.15; 11.40.

111. See, esp. the author's use of Exod. 25.9, 40 in 8.5 and 10.1. Cf. also 8.6b–13, 9.6–7, 8–10; 10.2–3.

112. Cf. also Horbury's corroborating point (*Messianism*, p. 235) (i.e., Day of Atonement and heifer-ritual linked in the first-century).

113. See, similarly, John Calvin, *Hebrews and 1 and 2 Peter* (ed. David W. Torrance and Thomas F. Torrance; trans. William B. Johnston; Calvin's Commentaries; Edinburgh: Oliver & Boyd, 1963), p. 118; contra, Susan Haber ('From Priestly Torah to Christ Cultus: The Re-Vision of Covenant and Cult in Hebrews', *JSNT* 28 [2005], pp. 105–24 [120 n. 57]), who claims that the author 'deliberately misrepresents' the efficacy of the Day of Atonement ritual.

114. On the former question, see Fairbairn, *Typology*, vol. 2, pp. 290–2; Ribbens, 'Levitical Sacrifices', pp. 9–11; Marshall, *New Testament Theology*, pp. 612–13; cf. Lloyd Kim, *Polemic in the Book of Hebrews: Anti-Semitism, Anti-Judaism, Supersessionism?* (PTMS, 64; Eugene: Pickwick, 2006), pp. 179–80; Walter C. Kaiser, Jr., *Toward an Old Testament Theology* (Grand Rapids: Zondervan, 1978), p. 118; Jonathan F. Bayes, *The Weakness of the Law: God's Law and the Christian in New Testament Perspective* (PBTM; Carlisle: Paternoster, 2000), pp. 183–5; and, slightly differently, John Feinberg, 'Salvation in the Old Testament', in *Tradition & Testament: Essays Honor Charles Lee Feinberg* (ed. John S. Feinberg and Paul D. Feinberg; Chicago: Moody, 1981), pp. 39–77 (72, 74).

moral efficacy, it could not be separated from the disposition of the offerer (cf. 10.5-10).

What is more, the author goes on to note that the power of messiah's sacrifice rested both in its nature (τὸ αἷμα τοῦ Χριστοῦ; ἄμωμον<sup>115</sup>) and in the agency of its offering (διὰ πνεύματος αἰωνίου, v. 14). Here for the first time the author suggests why messiah's sacrifice had the power it had (cf. 2.14-15, 17; 5.9; 7.27; also 2.9). The author connects the power of messiah's death with his moral integrity and the corresponding enablement of the Holy Spirit, which probably also explains why (and how) he was raised and thus had the sort of life that qualified him to fulfill Ps. 110.4 (cf. 7.16; cf. 9.23) and, thus, to come again (9.28).

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### Excursus 7: Πνεῦμα in Hebrews 9.14

The noun πνεῦμα occurs 12 other times in Hebrews and refers either to angels (1.7, 14; 12.9[?]), the Holy Spirit (2.4; 3.7; 6.4; 9.8; 10.15, 29), or the human spirit (4.12; 12.9[?], 23). The two sure references to angels are unambiguous and, moreover, owe to a citation (1.7) and its exposition (v. 14). The references to the human spirit are, save for 12.9, likewise unambiguous. The first is syntactically parallel with the human soul and body (ψυχῆς, ...πνευματος, ἀρμῶν...μυελῶν, 4.12). The second describes the spirit(s) as δικαίων, an adjective elsewhere reserved for humans (10.38; 11.4). Further, five of the six references to the Holy Spirit are unambiguous, being accompanied by the adjective ἅγιος. The other reference, τὸ πνεῦμα τῆς χάριτος (10.29), refers to a personal spirit, one which humans can insult (ἐνυβρίσας), and probably recalls promises of an eschatological outpouring of the divine spirit (Zech. 12.10 [πνεῦμα χάριτος]; 1QSb 2.24; Joel 3.2 LXX [cf Acts 2.17-21]),<sup>116</sup> especially considering the associations of χάρις elsewhere (cf. 2.9; 4.16 [2×]; 12.15).

115. The term can denote the physical quality required of sacrifices (e.g., Exod. 29.1; Lev. 1.3, 10, et al.; Num. 6.14; 19.2; cf. Deut. 17.1 [οὐ θύσεις...μόσχον...ἐν ᾧ ἐν αὐτῷ μῶμος]; see also Philo, *Sacr.* 51]) and of priests (e.g., *Spec. Leg.* 1.166 [μῶμων]; cf. *Agr.* 130). It, however, can also refer to a moral virtue, possessed by humans (e.g., 2 Kgdms 22.24, where it parallels τῆς ἀνομίας) and, esp., by Yhwh (e.g., 2 Kgdms 22.31). Cf. BDAG (p. 56); Friedrich Hauck, 'μῶμος, κτλ', *TDNT*, vol. 4, pp. 830–1. Hebrews most likely uses it in this moral sense, considering the author's emphasis on Jesus/messiah's moral perfection (4.15; 7.26; cf. also 1.8-9; 5.2-3//7-8; 7.2 [βασιλεὺς δικαιοσύνης]). Thus, Hebrews adds the novel idea of a *morally* perfect sacrifice to the already-novel idea of a priest who is also a victim. Considering, however, the law's role (σκιάν, 10.1), the move from physical to moral should not be that surprising.

116. Cf. Attridge, *Hebrews*, p. 295; also Lindars, *Theology*, p. 57 n. 45.

In 9.14, πνεῦμα is the genitive object of διὰ and, thus, modifies προσήνεγκεν, the nearest verb, and signals the means—whether impersonal as in Exod. 15.8 (*Odes* 1.8) or personal, as in Acts 4.25; Rom. 5.5; et al.—through which the action described took place.<sup>117</sup> Moreover, πνεῦμα likely designates the Holy Spirit as the means by which messiah offered himself. The nearest use of πνεῦμα refers to the Holy Spirit (9.8; on the lack of the article in v. 14; cf. 2.4; 6.4) and the idea of a divinely enabled messiah was anticipated in the Old Testament (Isa. 11.2, esp. ἰσχύος; also εὐσεβείας [Heb. 5.7; cf. ἄμωμον, 9.14], 42.1 [cf. 53.12 in Heb. 9.28]; 61.1).<sup>118</sup> Such divine enablement/initiative is reflected throughout Hebrews: it is God, for example, who speaks through the son in these last days (1.2), seats him at his right hand (1.13), appoints him priest (5.5–6), perfects him (vv. 8–9), and brings him up from the dead (13.20).<sup>119</sup> Further, since the moral virtue (ἄμωμον) that gives messiah’s sacrifice its power was virtue necessarily earned during his lifetime (2.10 [i.e. διὰ παθημάτων τελειῶσαι], 17 [ἵνα... γένηται πιστὸς ἀρχιερεὺς... εἰς τὸ ἰλάσκειν τὰς ἁμαρτίας]; cf. 5.8–9 [ἔμαθεν ἀφ’ ὧν ἔπαθεν τῆς ὑπακοῆς, καὶ τελειωθείς ἐγένετο... αἴτιος σωτηρίας αἰωνίου]; also 7.27),<sup>120</sup> a reference to the empowerment of the spirit preserves this emphasis slightly better than one that sees a reference to the empowerment provided by his divine nature.<sup>121</sup> This reading, moreover, also corresponds with early Christian tradition (cf. *v.l.* in  $\aleph^2$ , D; also ar, vg, sa, bo; et al.; Mk 1.9–11

117. On διὰ, see Stanley E. Porter, *Idioms of the Greek New Testament* (BLG, 2; Sheffield: Sheffield Academic, 2nd edn, 1994), pp. 148–9; cf. also M. J. Harris, ‘Appendix’, *NIDNTT*, vol. 3, pp. 1181–4; Wallace, *Greek Grammar*, pp. 368–9; C. F. D. Moule, *An Idiom-Book of New Testament Greek* (New York: Cambridge, 2nd edn, 1975), pp. 55–8; BDF §223 (pp. 119–20). And, although προσφέρω denotes movement, a spatial sense here (i.e., *through*; cf. BDAG, 1b [p. 224]) is unlikely, considering the author’s other personal uses of πνεῦμα (excepting his citation in 1.7) and the adjective αἰωνίου. (For a clearly spatial sense, see, e.g., Soph., *Phil.* 1090; contra, e.g., Attridge, *Hebrews*, p. 251.)

118. It is, as Bruce notes, ‘in the power of the Divine Spirit, accordingly, that the Servant accomplishes every phase of his ministry, including the crowning phase in which he accepts death for the transgression of his people, filling the twofold rôle of priest and victim, as Christ does in this epistle’ (*Hebrews*, p. 217; cf. Peterson, *Hebrews and Perfection*, p. 138; Thiselton, ‘Hebrews’, p. 1468; Lane, *Hebrews*, p. 240; also Lindars, *Theology*, pp. 57–8).

119. In addition, Martin Emmrich (‘“Amtscharisma”: Through the Eternal Spirit [Hebrews 9:14]’, *BBR* 12 [2002], pp. 17–32) points to other texts that describe the divine-enablement of Israel’s (high) priests, an enablement especially directed toward preserving their holiness (e.g., 1QH<sup>a</sup> 15.6–7; cf. 8.15–16). Either or (probably) both may be in view in 9.14. The presence of Χριστός in 9.11, 14, esp. considering its use in 5.5–6, points against the sort of neat division Emmerich wants to maintain between royal and priestly ideology in Hebrews (see, e.g., p. 24).

120. Cf. Cockerill’s similar conclusion, *Hebrews*, p. 401.

121. Contra, e.g., P. E. Hughes, *Hebrews*, pp. 358–60; Montefiore, *Hebrews*, pp. 154–5; Hewitt, *Hebrews*, p. 148; Alford, *Greek Testament*, vol. 4, pp. 171–2; Spicq, *L’Épître aux Hébreux*, vol. 2, pp. 258–9; Moffatt, *Hebrews*, p. 124; Westcott, *Hebrews*, pp. 261–2. N.B.: had the author intended a reference to messiah’s own spirit, one would have expected something like πνεύματος αὐτοῦ.

and par.; Lk. 4.18-19 [citing Isa. 61.1-2]). Finally, αἰώνιος is used in lieu of ἀγίου probably for emphasis, as in the substitution of τῆς χάριτος in 10.29 (see, e.g., αἰωνίαν λύτρωσιν, v. 12; τῆς αἰωνίου κληρονομίας, v. 15). In fact, the language here may recall the fact that the promise of a divinely assisted messiah was made by the eternal God (θεὸς αἰώνιος ὁ θεός), the one who renews the strength not only of his messiah but of all those who wait on him (Isa. 40.28-31; cf. Isa. 57.15).

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2. *Messiah's accomplishment explained (9.15-28)*. In vv. 15-28, the author then explains *why* such access required this sort of sacrifice (vv. 15-24) and *that* messiah's sacrifice was the sort of sacrifice required (vv. 25-28). To explain the first connection, the author returns to the idea of a covenant, first noting that messiah's achievement makes him the mediator of the new covenant (v. 15) and, second, explaining this necessary relationship between covenant—and, especially, covenant *benefits*—and sacrifice (vv. 16-24).

In v. 15 the author notes that messiah's accomplishment makes him the mediator of the new covenant (διὰ τοῦτο, 'for this reason'),<sup>122</sup> since the benefit he secured was precisely what was promised by the new covenant and what was (admittedly) unavailable under the first covenant: access to God based on complete forgiveness (cf. vv. 12, 14).<sup>123</sup> The inference clarifies the author's earlier, slightly ambiguous assertion in 8.6 (ὄσω) about the relationship between messiah's priesthood and the new covenant. The author goes on to note that messiah did this specifically so that (ὄπως) the called (οἱ κεκλημένοι)<sup>124</sup> might receive the promised eternal inheritance (τῆς αἰωνίου κληρονομίας).<sup>125</sup> Were it not for messiah's

122. On the inferential force of διὰ τοῦτο, see, e.g., Jn 5.16, 18; 8.47; also BDAG (pp. 225–6; also p. 741); MM (p. 467).

123. Cf. 8.10-12; also 9.26. See Vanhoye, *Different Priest*, p. 289: 'Christ is the mediator of the new covenant, because his blood removes the obstacle of sins, "dead works", which oppose the relation with the "living God", and because he gives the ability to "pay worship" which brings with it a positive relation with God'.

124. Cf. ἐξ ἑνός, 2.11. The fact, moreover, that οἱ κεκλημένοι probably includes the readers, which likely contained at least some Gentiles, along with the old covenant faithful, probably suggests that the effects of messiah's death extend beyond those designated in the genitive absolute (i.e., γενομένου... τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων).

125. Cf. 1.14; also 2.5; 3.1; 13.14; also 4.9. The phrase τὴν ἐπαγγελίαν... τῆς αἰωνίου κληρονομίας, like τὰς ἐπαγγελίας in 11.13, refers to receiving what was promised, not simply to receiving the promise, in light of τῶν γενομένων ἀγαθῶν in v. 11 (cf. Ellingworth, *Hebrews*, pp. 461–2). The genitive τῆς αἰωνίου κληρονομίας is, thus, probably appositional/exegetical (Lane, *Hebrews*, p. 231 n. n; cf. also, e.g., Delitzsch, *Hebrews*, vol. 2, p. 102).

sacrifice, the human problem (νεκρῶν ἔργων, v. 14; [implied in λύτρωσιν, v. 12]), which is here described specifically in relation to the first covenant (εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων), could not have been solved.

In vv. 16–24 the author explains (γάρ, v. 16) the necessary relationship (διὰ τοῦτο, v. 15) between covenant benefits (cf. v. 15c) and the sacrifice messiah offered (v. 15b; cf. vv. 12, 14).<sup>126</sup> And he follows this explanation both with an analogy drawn from the inauguration (ἐγκαίνισται) of the first covenant (vv. 18–22),<sup>127</sup> which he adduces to support his explanation (ἔθεν, v. 18), and with another inference based on his explanation and illustration of vv. 16–22 (οὖν, vv. 23–24).

He begins, in v. 16, insisting that a covenant requires its ratifier's death if it is to be confirmed (βεβαία) and, thus, put in force (ισχύει). This refers not to the self-maledictory oath that often accompanied covenant inauguration nor, in fact, to the death of a testator but, rather, to the fact that the sort of covenant within the author's purview—the kind between humans and Yhwh (6.13–18; 11.17–19 [Abrahamic]; 9.18–22 [Sinaitic]; 7.22; 8.6, 7–13; 9.15; etc. [new])—required something to be done about the *human* condition before a covenant could be ratified and its benefits enjoyed. It is another way of stating the explanation given sacrifices in the Pentateuch (cf. v. 22b): the sinner's life had to be forfeited *representationally* if he was to live and, by implication, enjoy the benefits of the covenant (Lev. 17.11; also Deut. 12.23).<sup>128</sup> In fact, it

126. Lane, *Hebrews*, p. 242.

127. If the law foreshadowed the present era (10.1; cf. 8.5; 9.8–9; impl. in 9.10, 14), then the author's use of the law here—i.e., to illustrate the new age—is precisely in line with its intended function.

128. Cf. *b. Zebah*. 6a; *b. Menah*. 93b; *b. Yoma* 5a; Philo, *Spec. Leg.* 1.205. See France, *Hebrews*, p. 121: 'According to Leviticus 17:11, blood represents life, and its shedding thus represents life poured out; when an animal dies in a person's place its poured-out life is accepted in place of the death earned by the person's sins'; so also, e.g., Roland de Vaux, *Studies in Old Testament Sacrifice* (Cardiff: University of Wales Press, 1964), p. 93; Richard E. Averbeck, 'כִּפּוּר', *NIDOTTE*, vol. 2, pp. 695, 697–8 (cf. Exod. 30.11–16); Wenham, *Leviticus*, p. 245; also pp. 55–63; cf. Kiuchi, *Purification Offering*, pp. 101–9. There were exceptions to this general rule (see, e.g., Lev. 5.11 [flour], Num. 16.46 [incense]; 31.50 [gold]; also Sir. 3.3 [honoring one's father]; 3.30 [almsgiving; so also Tob. 12.9]), but these were rare (cf. Bruce, *Hebrews*, pp. 226–7; O'Brien, *Hebrews*, p. 334; cf. Hartley, *Leviticus*, pp. 65–6 and p. 274, where he notes that blood was 'the primary means of expiation given by God to his people').

On the relationship between sacrifices and covenant maintenance/benefits, esp. Yhwh's presence, cf., e.g., Exod. 24.1–2; 29.1; Lev. 9.6 with Exod. 24.9–11;

recalls the similar narrative invoked in 2.5-9 via Ps. 8.5-7 LXX, where the son regains through death what the sons lost in the Fall. Or, as he puts it here in v. 15: messiah died so that the called might be redeemed from their transgressions (v. 15b) and, thus, receive the inheritance promised them by the covenant (v. 15c).

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### Excursus 8: Διαθήκη in Heb. 9.16-17

It is routinely claimed that covenants did not require their maker's death and, thus, that v. 16 refers, with διαθήκη, to a testament or will and to the requirement of a testator's death for a will to be put in effect.<sup>129</sup> Everything in the text, however, points either toward reading διαθήκη as covenant or against this alternative. Thus, e.g., (1) the author everywhere else uses διαθήκη to refer either to the covenant Yhwh made with Israel at Sinai (8.6, 9 [2×], 10; 9.4 [2×], 20; 10.16; cf. 9.1) or to the eschatological covenant Yhwh promised Israel in Jer. 31.31-34 (7.22; 8.8; 9.15a; 12.24; cf. 13.20), including in the immediate context (see the reference to the Sinai covenant in vv. 15b and 18 [ἡ πρώτη] and to the new in v. 15a). Thus, if the author means testament in vv. 16-17, he is deliberately equivocating.<sup>130</sup> (2) The participle διαθέμενος is elsewhere used of covenant ratifiers (cf. Ps. 49.5 LXX, τοὺς διατίθεμένους), and its verbal root frequently has similar associations (e.g., διατίθημι renders כָּרַת some 74 times in the LXX [HRCS (313)] and διατίθημι διαθήκη renders

Lev. 9.23. Cf. also Paul R. Williamson, *Sealed with an Oath: Covenant in God's Unfolding Purpose* [NSBT, 23; Downers Grove: InterVarsity, 2007], p. 111: 'Sacrifice was the means of making the unholy pure again and restoring fellowship in the presence of a holy God who cannot tolerate the presence of sin and uncleanness. In other words, sacrifice was the means by which the central blessing of the covenant—communion between Yahweh and his people—was ensured and maintained'; also idem, 'Covenant', *DOTP*, pp. 151–2; see, similarly, Averbek, *DOTP*, p. 706; Dumbrell, *Covenant and Creation*, p. 113; cf. Cody, *Heavenly Sanctuary*, pp. 187–88; Milgrom, *Leviticus 1–16*, e.g., p. 258: '[W]hy the urgency to purge the sanctuary? The answer lies in this postulate: the God of Israel will not abide in a polluted sanctuary. The merciful God will tolerate a modicum of pollution. But there is a point of no return.'

129. See, e.g., NIV, NRSV, ESV, HCSB, KJV. See also Gheorghita, *Septuagint in Hebrews*, p. 121, incl. n. 89; France, *Hebrews*, p. 120; Thompson, *Hebrews*, pp. 189–90; Witherington, *Letters and Homilies*, p. 272: 'This verse clearly speaks of the death of the testator'; though, cf. (strangely), p. 273: '[E]ither [testament or covenant] could be in view here'; Johnson, *Hebrews*, pp. 240–1; Thiselton, 'Hebrews', p. 1468; Koester, *Hebrews*, pp. 418, 424–6; Attridge, *Hebrews*, pp. 255–6; Pfitzner, *Hebrews*, p. 131.

130. Cf. John J. Hughes, 'Hebrews 9:15ff and Galatians 3:15ff: A Study in Covenant Practice and Procedure', *NovT* 21 (1979), pp. 27–96 (32–3); Attridge, *Hebrews*, p. 256.

כָּרַת בְּרִית some 71 times). (3) The gloss necessary for φέρω—‘introduce’ or something like it—is a bit odd (though see, e.g., *1 Clem.* 55.1),<sup>131</sup> but much less so than what is required for the testament reading, where it must mean something like ‘establish’ (cf. BDAG [p. 1052]),<sup>132</sup> which is unprecedented.<sup>133</sup> Had the author intended a reference to the testament maker’s death, one might have expected to see γίνεσθαι or, as Scott Hahn suggests, διαθεμένου ἀνάγκη ἀποθανεῖν or φέρεσθαι τὸν λόγον τοῦ θανάτου.<sup>134</sup> (4) The fact that a διαθήκη is ‘valid’ or ‘in force’ ἐπὶ νεκροῖς (v. 17)<sup>135</sup> presents problems for reading the noun as a testament but corresponds easily with reading it as a covenant, since the latter takes the death in vv. 16–17 as representative. It is much easier to think of plural *representative* deaths (see, e.g., Gen. 15.9–10 and Ps. 50.5 [49.5 LXX, ἐπὶ θυσίαις]; though cf. Jer. 41.18 LXX), not least considering the way the paragraph ends in vv. 25–28 and, perhaps as well, considering the repetition described in those verses.<sup>136</sup> (5) The relationship between vv. 16–17 and vv. 18–22 points decidedly against reading διαθήκη as testament. The conjunction at the beginning of v. 18 (ὅθεν) indicates that what follows illustrates what was said in vv. 16–17. Thus, it is hard to see why the requirements of a covenant (cf. ἡ πρώτη in v. 18; also διαθήκης in v. 20) are cited to illustrate a point about a testament. In fact, if v. 18 is grammatically dependent on vv. 16–17, then its equation of blood (αἷματος, v. 18) with death (θάνατον, v. 16) makes a testament reading nearly impossible. Whether or not a testator’s blood was shed was irrelevant in the confirmation of his will; only his death mattered.<sup>137</sup> Much the same, in fact, could be said for the relationship the author subsequently posits between this death (vv. 16–17)—thus, blood (v. 18)—and forgiveness in vv. 22. (6) The relationship between vv. 15 and 16–17 points in a similar direction: if the latter verses are meant

131. N.B.: the more common ‘borne’ may be intended here. Cf. Scott Hahn’s ‘representative’ interpretation (‘A Broken Covenant and the Curse-of-Death: A Study of Hebrews 9:15–22’, *CBQ* 66 [2004], pp. 416–36 [432]). See also Isa. 53.4 LXX, in light of the author’s use of Isa. 53.12 LXX in 9.28.

132. See also Lane, *Hebrews*, p. 231.

133. N.B., e.g., Ellingworth’s admission to this effect (*Hebrews*, p. 464).

134. Hahn, ‘Broken Covenant’, p. 419.

135. On βεβαία, cf. J. J. Hughes, ‘Hebrews 9:15ff.’, p. 43. See also 44–45; cf. MM [p. 107]; BDAG [p. 172]; Johannes Behm, ‘διαθήκη’, *TDNT*, vol. 2, p. 131; also Heb. 2.2. On ἰσχύει, cf. J. J. Hughes, ‘Hebrews 9:15ff.’, p. 45; also MM (p. 308, citing P. Tebt. 2.286.7); BDAG (p. 484).

136. Admittedly, it is just possible that ἐπὶ νεκροῖς denotes something like ‘by death’ or, perhaps, ‘at death’ (cf. NRSV), without any necessary connotation of multiplicity: cf., e.g., Pausanias, *Descr.* 10.25.3 (Jones and Ormerod, *Perseus*): ὅσα ἐπὶ νεκροῖς... ἀξιόσπειε (‘to pay him the due rites of burial’); also Appian, *Mith.* 96 (White, *Perseus*): πολλοὶ κενοτάφια σφῶν κατέλαβον ὡς ἐπὶ νεκροῖς γενόμενα (‘Many of them there found their own cenotaphs, for they were supposed to be dead’). This runs contrary, e.g., to Hahn, ‘Broken Covenant’, pp. 419, 430, 433–4; O’Brien, *Hebrews*, p. 329 n. 121; and Lane, *Hebrews*, p. 232 n. t.

137. Cf. Lucy Lincoln, ‘Translating Hebrews 9:15–22 in Its Hebraic Context’, *JOTT* 12 (1999), pp. 1–29 (10).

to explain (γάρ) something about the covenant discussed in the former, then one wonders why the requirements of a testament would be cited to explain those of a covenant.<sup>138</sup>

For these reasons, some have continued to insist that *διαθήκη* refers to a covenant in vv. 16-17 and that the death required refers to a *drohritus*,<sup>139</sup> since covenants often did require their inaugurator's (or ratifier's) death in the sense that they required the inaugurator to swear a self-maledictory oath that was routinely symbolized by a sacrifice, i.e., a *drohritus*.<sup>140</sup> This reading, however, fits the context little better than the testament reading. A *drohritus* contemplates future sin; whereas the author connects the requisite death with forgiveness and, thus, to *past* sins (cf. v. 15; also vv. 18-22). Thus, one must again posit a slight change in emphasis between vv. 16-17 and vv. 18-22, which the grammar simply will not allow. What is more, if vv. 16-17 refer to a *drohritus*, then this would lead to the strange idea in v. 23 of a necessarily superior *drohritus*. The symbolism of the *drohritus* was not dependent on the quality of the symbol. As will be seen, it makes much more sense to talk about the quality of sacrifices in the context of forgiveness than it does self-malediction.

Hahn has recently offered a revision of this view, arguing that vv. 16-17 describe what had to be done for those who had broken the old covenant and, thus, brought its curse upon themselves.<sup>141</sup> A handful of recent commentators have followed his lead.<sup>142</sup> His proposal, however, like its traditional counterpart, fits awkwardly in the immediate context—to say nothing of the fact (see below) that it fails to solve any of the problems Hahn raises to justify the revision. Again, vv. 18-22 suggest that covenants require death to secure forgiveness. Thus, a *drohritus* is not in view, whether to prove that covenants are not inaugurated without them or, as Hahn suggests, that ‘the Sinaitic covenant was one that entailed the curse of death’.<sup>143</sup> In any case, the implied coordination between v. 15 and vv. 18-22—*neither* was the first covenant inaugurated (οὐδὲ ἡ πρώτη... ἐγκεκαίνισται)—points against Hahn's revision and toward the more traditional emphasis on inauguration. Hahn's reading, moreover, likewise cannot accommodate the inference drawn in v. 23 (οὖν).

138. Cf. J. J. Hughes, ‘Hebrews 9:15ff.’, pp. 33–4; Hahn, ‘Broken Covenant’, pp. 420–1.

139. See, e.g., J. J. Hughes, ‘Hebrews 9:15ff.’; Lane, *Hebrews*, pp. 242–3; cf. L. Lincoln, ‘Translating’; Craddock, *Hebrews*, pp. 109–10.

140. See, e.g., Jer. 34.8-22; cf. J. J. Hughes, ‘Hebrews 9:15ff.’, esp. p. 41, incl. nn. 39–40; Gordon P. Hugenberger, *Marriage as a Covenant: Biblical Law and Ethics as Developed from Malachi* (Grand Rapids: Baker, 1998), pp. 193–7; and Dennis J. McCarthy, *Treaty and Covenant: A Study in Form in the Ancient Oriental Documents and in the Old Testament* (AnBib, 21a; Rome: Biblical Institute, rev. edn, 1981), pp. 93–6.

141. Hahn, ‘Broken Covenant’; see also idem, ‘Covenant, Cult, and the Curse-of-Death: Διαθήκη in Heb 9:15-22’, in Gelardini, ed., *Hebrews*, pp. 65–88; idem, *Kinship by Covenant: A Canonical Approach to the Fulfillment of God's Saving Promises* (ABRL; New Haven: Yale University Press, 2009).

142. See, e.g., Cockerill, *Hebrews*, pp. 405–7; O'Brien, *Hebrews*, pp. 331–2.

143. Hahn, ‘Broken Covenant’, p. 435.

Hahn's proposal also requires an implausible reading of v. 15. If vv. 16-17 explain the genitive absolute in v. 15 (and, thus, 12b), and, therefore, if vv. 16-17 explain what must take place when a covenant is broken, as Hahn insists,<sup>144</sup> then this suggests that the old covenant elect (a subset of οἱ κεκλημένοι in v. 15)<sup>145</sup> were under the covenant's curse.<sup>146</sup> Hebrews, however, points against this reading. For example, in the immediate context, the author suggests that the problem with the old covenant was with its sacrifices (cf. vv. 9-10 and, esp., v. 14; though see also 8.8). The elect/faithful, in other words, needed to be redeemed not because they were covenant breakers—and, thus, under the covenant's curse—but because their sacrifices were inadequate. If, as Hahn implies, the elect were under the covenant's curse, then what are we to make of the positive way the author describes these (presumably) same individuals in ch. 11? Their 'problem', if we can call it that, was not their lack of faith but, rather, their place in redemptive history: their perfection required something available only in the present era (11.40; cf. 12.23).<sup>147</sup> In fact, when the author describes those who are under the old covenant's curse (cf. 3.18; 4.3; et al.), he describes them in antithetical fashion: they lack faith (cf. 4.2; cf. 3.19) and have 'rejected the law of Moses' (10.28).

Finally, Hahn's proposal does not solve any of the difficulties he raises with the traditional *drohritus* view. So, e.g., Hahn argues that since not all covenants were inaugurated with a *drohritus*, vv. 16-17 cannot refer to such a practice. After all, vv. 16-17 appear to describe what is true *in every case*.<sup>148</sup> Hahn's solution, however, is not to suggest something more universally true but, rather, to suggest that vv. 16-17 refer *only* to covenants 'that [have] been ratified by a bloody *Drohritus* (vv. 18-22)'.<sup>149</sup> One wonders why the traditional view could not assume a similar limitation was in play, not least considering the fact, as Hahn himself notes, that 'each of the biblical covenants that concern the author of Hebrews involves a *Drohritus*'.<sup>150</sup> Further, Hahn argues that the traditional view errs in taking the death in vv. 16-17 as the 'figurative' death of the covenant maker and not as his 'actual death'.<sup>151</sup> This, however, is precisely how Hahn himself ends up arguing in his alternative. He argues not for the actual death of the covenant makers (pl.)<sup>152</sup> but

144. Hahn, 'Broken Covenant', p. 431.

145. See above; also ἐξ ἑνός πάντες, 2.11. The use of καλέω in 11.18 (citing Gen. 21.12) further points in this direction. See Hahn's similar description ('Broken Covenant', p. 422).

146. On the curse as the result of the transgressions of v. 15, see Hahn, 'Broken Covenant', pp. 432, 433, incl. n. 77, 435. See also J. J. Hughes's similar note, 'Hebrews 9:15ff.', p. 48.

147. On the salvation-historical shift, see, e.g., 1.1-2. Also, cf. 9.8-10 with 9.11. On the relevance of 11.40, see Attridge, *Hebrews*, p. 255; also p. 352.

148. See, e.g., 'Broken Covenant', pp. 430-1.

149. Hahn, 'Broken Covenant', p. 432; cf. also 'covenants of this sort' (ibid.).

150. Hahn, 'Broken Covenant', p. 429.

151. Hahn, 'Broken Covenant', p. 431.

152. On the plural, see 'Broken Covenant', p. 433 n. 78.

for their ‘representative’ death,<sup>153</sup> which is precisely the language the traditional view uses to describe the death in vv. 16-17<sup>154</sup>—something, in fact, Hahn earlier admits.<sup>155</sup>

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The observation in vv. 16-17 is then illustrated and, importantly, explained by the circumstances surrounding and commentary provided for the inauguration of the first covenant (vv. 18-22). In the case of the former covenant, blood and, thus, death, were involved as well: οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται (v. 18; see also τὸ αἷμα, vv. 19-20, τῷ αἵματι, v. 21). After all, blood/death effect cleansing, which is to say, forgiveness (καθαρίζεται//ἄφεσις, v. 22).<sup>156</sup> This is the way the author explains Moses’ sprinkling blood on the book of the covenant, the people of Israel, and the tent and its vessels (vv. 19-21). The ‘blood of the covenant’ (v. 20) was the means that secured the benefits promised by that covenant, particularly Yhwh’s symbolic presence in Israel’s midst, something implied by the reference to the tent’s cleansing in v. 21.<sup>157</sup>

153. Hahn, ‘Broken Covenant’, pp. 432–3.

154. Cf. J. J. Hughes, ‘Hebrews 9:15ff.’, pp. 42, 43, 46, 48, et al.

155. See his comment, ‘represented by sacrificial animals’ (‘Broken Covenant’, p. 430, emphasis added).

156. On the virtual equivalence of these terms here, see Koester, *Hebrews*, p. 420.

157. Cf. Exod. 24.1-2; 29.1; Lev. 9.6 with Exod. 24.9-11; Lev. 9.23. For the connection between Exod. 24 and forgiveness/atonement, see, e.g., the interpretation given the ordination or modified peace-offering (Richard E. Averbeck, ‘םָּשָׁפָּ’, *NIDOTTE*, vol. 4, p. 139) in Exod. 29.33 (‘by which atonement is made’). Cf., also, Averbeck, *DOTP*, p. 716; *NIDOTTE*, vol. 4, pp. 137–40; Bruce K. Waltke and Charles Yu, *An Old Testament Theology: An Exegetical, Canonical, and Thematic Approach* (Grand Rapids: Zondervan, 2007), p. 435; Brevard S. Childs, *The Book of Exodus* (OTL; Philadelphia: Westminster, 1974), p. 506; Delitzsch and Keil, *Commentary*, vol. 1, pp. 423–4; cf., as well, the slightly different reading of Ernest W. Nicholson, ‘The Covenant Ritual in Exodus XXIV 3–8’, *VT* 32 (1982), pp. 74–86, followed, e.g., by John I. Durham, *Exodus* (WBC, 3; Waco: Word, 1987), p. 344, with Delitzsch’s note about the relationship between consecration and expiation in *Hebrews*, vol. 2, p. 118. This reading runs contrary, e.g., to Haber, ‘Christ Cultus’, p. 109, incl. n. 13, who claims Hebrews is responsible for the connection between the ritual and purification/atonement. For additional corroboration, see *Tg. Ps.-J.* on Exod. 24.8: ‘Then Moses took the half of the blood that was in the dashing-basins and dashed [it] against the altar to make atonement for the people; and he said, “Behold, this is the blood of the covenant which the Lord has made with you in accordance with all these words”’ (Michael Maher, trans., *Targum Pseudo-Jonathan: Exodus* [ArBib, 2; Collegeville: Liturgical, 1994]); *Tg. Onq.* on Exod. 24.8: ‘Whereupon Moses took the blood and sprinkled it on the altar to atone for the

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### Excursus 9: The Inauguration of the First Covenant in Hebrews 9.18-22 and Exodus 24.3-8

In vv. 18-22, the author includes details not found in Exod. 24.3-8, which describes the inauguration of the first covenant. First, in the Exodus ritual only bulls were

*people*, and he said, “Here, this is the blood of the covenant which the Lord has established with you in accordance with all these words” (Bernard Grossfeld, trans., *The Targum Onqelos to Exodus* [ArBib, 7; Wilmington, Del.: Glazier, 1988]; cf. also p. 71 n. 5); and Philo, *Quaest. in Exod.* 2.33: ‘for sanctity and perfect purity’ (cf. *Rer. Div. Her.* 185). Hebrews’ interpretation also corresponds with early Christian tradition found elsewhere. See Mk 14.24 and par. (cf., perhaps, τοῦτο in Heb. 9.20; αἱματεκχυσίας [i.e., ἐγγέω] in 9.22; ἄφαισις in 9.22 with Mt. 26.28).

It is, in any case, probable that the blood-ritual was polyvalent (Ronald S. Hendel, ‘Sacrifice as a Cultural System: The Ritual Symbolism of Exodus 24:3-8’, *ZAW* 101 [1989], pp. 366–90 [388–9]; cf. William H. C. Propp, *Exodus 19–40* [AB, 2A; New York: Doubleday, 2006], pp. 308–9). The author, likely, simply passed over its other significances since these were extraneous to his present purposes. It is, therefore, likely that the blood dashed on the altar (v. 6) and the people (v. 8) also represented a kinship bond formed between Yhwh (represented by the altar) and Israel (cf. Victor P. Hamilton, *Exodus* [Grand Rapids: Baker, 2011], pp. 441–3; Martin Noth, *Exodus* [trans. J. S. Bowden; OTL; Philadelphia: Westminster, 1962], p. 198; Frank H. Polak, ‘The Covenant at Mount Sinai in the Light of Texts from Mari’, in *Sefer Moshe: The Moshe Weinfeld Jubilee Volume: Studies in the Bible and the Ancient Near East, Qumran, and Post-Biblical Judaism* [ed. Chaim Cohen, Avi Hurvitz, and Shalom M. Paul; Winona Lake: Eisenbrauns, 2004], pp. 119–34 [130–2]; McCarthy, *Treaty and Covenant*, p. 255 n. 22; G. Quell, ‘διαθήκη’, *TDNT*, vol. 2, p. 115; Scott R. Murray, ‘The Concept of Διαθήκη in the Letter to the Hebrews’, *CTQ* 66 [2002], pp. 41–60 [44–6]; Stephen G. Dempster, *Dominion and Dynasty: A Biblical Theology of the Hebrew Bible* [NSBT, 15; Downers Grove: InterVarsity, 2003], p. 102; D’Angelo, *Moses*, p. 246; Haber, ‘Christ Cultus’, p. 110; Richard E. Averbeck, ‘Sacrifices and Offerings’, *NIDOTTE*, vol. 4, p. 1003; Gentry and Wellum, *Kingdom Through Covenant*, pp. 350–4). It is also likely the ritual conveyed something of a self-maledictory pledge, whether offered by both parties (Propp, *Exodus 19–40*, p. 295; also pp. 308–9; cf., apparently, Stephen G. Dempster, ‘Exodus and Biblical Theology: On Moving into the Neighborhood with a New Name’, *SBJT* 12 [2008], pp. 4–23 [17]) or simply Israel (Hahn, ‘Broken Covenant’, p. 429; cf. Paul R. Williamson, ‘Covenant’, *DOTP*, p. 151; also Hugenerberger, *Marriage as a Covenant*, pp. 205–11, who shows that the meal itself [vv. 9-11] may have also been self-maledictory).

For the connection between the inauguratory sacrifice (and, thus, forgiveness) and Yhwh’s presence, see also Exod. 19.16-24 with 24.12-18; also Lev. 9.23-24; P. R. Williamson, *Sealed*, p. 109; Delitzsch and Keil, *Commentary*, vol. 1, pp. 423–4; Ellingworth, *Hebrews*, p. 474; Lane, *Hebrews*, p. 247; cf. Thomas B. Dozeman, *Exodus* (ECC; Grand Rapids: Eerdmans, 2009), p. 566; also Dempster, ‘Exodus’, p. 16.

slaughtered in the ritual. In Hebrews, however, the author says that bulls *and* goats were slaughtered. The addition's authenticity, however, is uncertain;<sup>158</sup> the external evidence is pretty evenly divided (e.g.,  $\mathfrak{P}^{46}$  and  $\mathfrak{N}^2$  omit it, while  $\mathfrak{N}$ , A and D include it). If it is original, then this may be one more way the author signals the close relationship between covenant inauguration and the Day of Atonement. Already in v. 15, the author has suggested that messiah's sacrifice, which was described in explicit antithesis to the sacrifices offered on the Day of Atonement (vv. 12-13; cf. vv. 6-10; see also 10.4), made him the mediator of the new covenant, a sacrifice he then explains in vv. 16-22 by talking about the necessity of covenant-ratifying sacrifices. Moreover, in v. 23 he links messiah's sacrifice with the ratification sacrifices described in vv. 18-22 (*ἀνάγκη οὖν*, v. 23) and in vv. 24-26 links this ratification sacrifice with the Day of Atonement sacrifice, which it outstrips (cf. οὐ...ἀλλ', v. 24; οὐδ'...δέ, vv. 25-26; cf. also v. 21 with Lev. 16.16). If it is not authentic, then a scribe may have added it based on similar logic.<sup>159</sup> Moreover, if it was original, it may have been omitted either by a careless scribe or by one attempting to bring the text closer in line with Exod. 24.5.<sup>160</sup> What points against this latter suggestion, however, is the textual certainty of Heb. 9.20, which departs from Exod. 24.8 in a handful of places (see below). On the whole, since the connection with the Day of Atonement is already implicit in the blood-ritual itself and, thus, in the interpretation given it in v. 22, the addition in v. 19 seems unnecessary to the author's argument and, therefore, more likely secondary.

Second, the Exodus ritual says nothing about Moses mixing the blood with water (cf. *μετὰ ὕδατος*) or of his using scarlet wool (*ἐρίου κοκκίνου*) or branches of a hyssop plant (*ὕσσώπου*). The latter two elements recall two rituals described elsewhere in the Pentateuch, namely the ritual described in Lev. 14.1-9 for the cleansing of lepers (though *ἐρίου* is, instead, *κεκλωσμένον*, a participle denoting 'spun'—thus 'scarlet spun thread' [NETS—and, with *κόκκινον*, translating *תולעת תנין*, lit. 'the red of a worm', which Milgrom notes was used to dye wool)<sup>161</sup> and the ritual, alluded to in v. 13, described in Num. 19.1-10 of the red heifer (though the material is only implied, thus *κόκκινον*, v. 6). In the former case (i.e., the leper ritual), water is mixed with sacrificial blood and the wool and hyssop are used to sprinkle both on the offerer (Lev. 14.6-7, also vv. 51-52).<sup>162</sup> In the immediate context of the latter (i.e., the heifer ritual), water is not mixed with blood, since there is no sacrificial blood to mix it with, and the wool and hyssop are simply burned, without any explanation given of their significance (Num. 19.6).<sup>163</sup> However, in the paragraphs that follow the heifer ritual, water is mixed not directly with blood but with the ashes of the heifer (lit. 'some ashes of the burnt purification offering', v. 17; cf. v. 9) and hyssop is used to sprinkle this water-ash mix on those who were contaminated as a result of

158. See Metzger, *Textual Commentary*, p. 599; Ellingworth, *Hebrews*, p. 468.

159. Cf. Steyn, *Quest*, p. 280 n. 40.

160. Metzger, *Textual Commentary*, p. 599.

161. Milgrom, *Leviticus 1–16*, p. 835; cf. Baruch A. Levine, *Numbers 1–20* (AB, 4A; New York: Doubleday, 1993), p. 463.

162. Cf. Milgrom, *Leviticus 1–16*, pp. 837–9.

163. The rabbis suggested these elements increased the amount of ash. See *Tg. Ps.-J.*; cf. *t. Parah* 4.10.

contact with a corpse (v. 18), which appears to be the reason behind the heifer ritual described in vv. 1-10 (cf., e.g., ‘purification offering’ in v. 9, with vv. 12-13 and v. 20). The association of water with purification and hyssop with the application of blood is made elsewhere in the Old Testament: on the former, see, e.g., Exod. 29.4-9; 30.17-21; 40.12-15, 30-32; Lev. 1.9, 13; 6.27-28 (MT vv. 20-21); 15.5-27; 16.26-28; 17.15; 22.6; Deut. 23.10-11; also Ezek. 16.4; on the latter, see, esp., Exod. 12.22; cf. Ps. 50.9 LXX. Thus, if the author has added these features to the Exodus account, a plausible explanation lies right on the surface. He wants to underscore the meaning he gives to the inauguration ritual in v. 22: nearly everything associated with the inauguratory ritual was *cleansed* (*καθαρίζεται*) with blood, since without such cleansing, such *αίματεκχυσίας*, there is no forgiveness.<sup>164</sup> It is, however, also possible that the author simply inferred these elements from the narrative itself, since Moses may have used hyssop, bound together with scarlet wool, to dip in the sacrificial blood, which he may have diluted with water.<sup>165</sup> Whether these elements underscore the superficiality and, thus, limitations of the Sinai cult as the heifer reference in v. 13 appears to do, is unclear.<sup>166</sup> The lesser-to-greater argument in v. 23 may point in this direction. However, the author’s immediate point, signaled by the coordinating conjunction *οὐδέ* in v. 18, seems to point against any polemic and simply toward the parallel necessity of sacrificial purification.

Third, while the Exodus ritual mentions the book of the covenant (24.7; cf. v. 4), it says nothing about sprinkling it with blood. In Exodus, blood is applied to the people (on *πάντα* in Heb. 9.19, see, perhaps, *πάντα* in Exod. 24.3) and to the altar, not the book: the *τε...καί* construction in Heb. 9.19 suggests that both *τὸ βιβλίον* and *πάντα τὸν λαὸν* are the direct objects of *ἐρράντισεν*.<sup>167</sup> It seems easiest to conclude that the author infers this from his principle in v. 21; however, this does not explain the substitution. Why mention the book instead of the altar? If the altar represented Yhwh, then perhaps the author has left off the altar because he wants to emphasize the purificatory elements of the ritual and not the kinship or mutuality signaled by the blood-sharing between covenant parties (i.e., blood on people and blood on Yhwh/altar). Perhaps the author’s use of *ῥαντίζω* (*ἐρράντισεν*, v. 19) instead of *ἐγγέω* (Exod. 24.6)<sup>168</sup> or *κατασκεδάσσει* (Exod. 24.8) further points in this direction, since the verb is used in Ps. 50.9 LXX, along with *ὑσσωπος*, in a context clearly referring to purification from sin, which the altar qua Yhwh certainly did not need. This sort of emphasis on purification would correspond well with the author’s other additions/changes. It still leaves open why the author mentions the purification of the book. Luke Timothy Johnson’s suggestion that its inclusion owes to its presence in

164. One wonders in this case, however, why he does not also mention cedarwood, which was also used in the purification rituals described in both texts: cf. Lev. 14.4, 6; cf. vv. 49, 51-52; Num. 19.6.

165. See, e.g., Lane, *Hebrews*, p. 244; Delitzsch, *Hebrews*, vol. 2, p. 115, incl. n. 1; cf. Bruce, *Hebrews*, pp. 225-6.

166. Cf. Attridge, *Hebrews*, p. 257.

167. Contra, e.g., the authors cited in Lünemann, *Hebrews*, p. 620 n. 1, who suggest *τὸ βιβλίον* is the object of *λαβών*.

168. Though see *αίματεκχυσίας* in Heb. 9.22. Cf. also *ἐκχέω* in Mk 14.24 and par.

Ps. 39.8 LXX, which the author cites in 10.7, is not quite an answer.<sup>169</sup> And Paul Ellingworth's suggestion that the author has conflated Exod. 24.6, 7, and 8 does little better.<sup>170</sup> The author's mention of the book, especially in light of the emphatic *αὐτό*, is likely meant to look forward to vv. 21-22 and suggest that *even* the book of the covenant needed to be purified during the inaugural ritual due to its contamination by the human partner.<sup>171</sup> It is true, of course, that the author could have used the altar from the Exodus ritual to make the same point, considering that altars too were necessarily consecrated (see, e.g., Exod. 29.12, 16, 36-37). So, either the author, once more, wanted to avoid the connection between Yhwh and the altar, or, perhaps, he simply wanted to emphasize the necessary consecration of the covenant document, the action that allowed the promises it contained to be realized.

Fourth, the citation of Exod. 24.8 differs slightly from the LXX, principally in its addition of *τοῦτο*, its substitution of *ἐνετείλατο* for *διέθετο*, and its substitution of *ὁ θεός* for *κύριος*. The first change may simply reflect an alternate textual tradition, one perhaps witnessed by Sa and Tg. Onq.<sup>172</sup> It is also possible that the author has added the pronoun to bring the citation in line with dominical tradition (Mk 14.24 and par.; cf. *τοῦτο ποιεῖτε*, 1 Cor. 11.25), though, if this is what the author has done, one does wonder why other distinctive parallels are not also present.<sup>173</sup> The substitution of *ἐνετείλατο* for *διέθετο* in v. 20 (Exod. 24.8 LXX) probably owes to the fact that the author has already called attention to the human partner or ratifier (*τοῦ διαθεμένου; ὁ διαθέμενος*) of the covenant in vv. 16-17 and that he wants to maintain this focus.<sup>174</sup> The substitution of *ὁ θεός* for *κύριος* may have been intended to dispel any confusion the latter title may have caused, considering the former is only once used of Jesus/messiah (1.8-9, citing Ps. 44.7-8 LXX), and the latter is used of him on several occasions (2.4; 7.14; cf. 1.10; also 13.20).<sup>175</sup>

Fifth, the Exodus ritual took place before the tabernacle had been constructed (Exod. 25.1-9, including *τῶν σκευῶν*, v. 9; 36.8-39.30)<sup>176</sup> and was consecrated with

169. Johnson, *Hebrews*, p. 242.

170. Ellingworth, *Hebrews*, p. 469.

171. Delitzsch, *Hebrews*, vol. 2, p. 120; also Moffatt, *Hebrews*, p. 129.

172. Cf. the apparatus in John William Wevers, ed., *Exodus* (Septuaginta: Vetus Testamentum Graecum, 2/1; Göttingen: Vandenhoeck & Ruprecht, 1991), p. 278.

173. See, esp., the note of substitution in Mk 14.24 (*ὑπὲρ πολλῶν*; cf. *περὶ πολλῶν*, Mt. 26.28; cf. *ὑπὲρ ὑμῶν*, Lk. 22.20), which recalls similar language in Heb. 9.28 (*εἰς τὸ πολλῶν*; cf. Isa. 53.12 LXX).

174. J. J. Hughes, 'Hebrews 9:15ff.', p. 47; cf. Hahn, 'Broken Covenant', pp. 433-4 n. 78; Lane, *Hebrews*, p. 242; cf., also, however, Spicq, *L'Épître aux Hébreux*, vol. 2, p. 264, who thinks the author also wants to emphasize the burden of the first covenant, and Attridge, *Hebrews*, p. 257 n. 48, who posits a link with *ἐντολή* in 7.16 (cf. also *ἐντολῆς* in 9.19).

175. Cf. Koester, *Hebrews*, p. 419; Ellingworth, *Hebrews*, p. 470; Lane, *Hebrews*, p. 242. Of course, *κύριος* is also frequently used of God; 7.21; 8.2, 8, 9, 10, 11; 10.16, 30; 12.5, 6, 14; 13.6.

176. On the inclusion of the priestly vestments, see Exod. 39.32-43; also 28.1-40 in light of 25.10-30.38.

oil not blood (Exod. 40.9; Lev. 8.10). In fact, everything associated with the tabernacle was consecrated with oil (Lev. 8.10-11; cf. also the consecration of its priests, Exod. 29.7, 21; Lev. 8.12, 30 and its altar, Lev. 8.11). Blood, however, was also used to consecrate its priests (Exod. 29.20; Lev. 8.23-24, 30) and its altar (Exod. 29.12, 16, 20, 36 [implied]; Lev. 8.15, 19, 24; also 9.7, 9, 12, 18). Probably the author inferred from this that the tabernacle too was consecrated with blood. After all, if the tent required yearly consecration with blood on the Day of Atonement (Lev. 16.15-19, 33; specifically, according to the summary in v. 20, the altar [courtyard], tent of meeting [outer tent] and altar [holiest place]),<sup>177</sup> is it any wonder it needed such consecration initially? Josephus makes a similar inference in his retelling of these events (*Ant.* 3.206; cf. 197-99, which describes the incense-infused oil mentioned in 206).<sup>178</sup> The conflation of the Exodus ritual with the consecration of the tabernacle is best explained by the fact that Moses consecrated both people (Exod. 24.8) and sacred space (Lev. 8.10-11; cf. Exod. 40.9; Num. 7.1) in rituals associated with the inauguration of the covenant, an event symbolized, in both cases, by Yhwh's subsequent presence in the community (cf. Exod. 24.1-2; 29.1; Lev. 9.6 with Exod. 24.9-11; Lev. 9.23). The fact that events in v. 21 are divided from those in v. 19 by the citation of Exod. 24.8, by the repetition of the verb, and by the use of *ῥημοίως* may signal that the author realized these events occurred on separate but, nevertheless, related occasions.<sup>179</sup>

\* \* \*

The author's observation in vv. 16-17 and analogy in vv. 18-22 explain why (οὖν) the heavenly sacred space required cleansing (*ἀνάγκη*) and why such cleansing required better sacrifices (*θυσίαις*, v. 23)<sup>180</sup>—which

177. Thus, Pfitzner's point about this ritual is slightly pedantic (*Hebrews*, p. 132).

178. Young's appeal to *b. Yoma* 4a ('Gospel', p. 205) works only if water equals oil, which is, at least, not obvious from the text itself. Also, Hugenberger's point (*Marriage as a Covenant*, pp. 199–200 n. 132) about oil signifying self-malediction is apropos, it seems, only if one is convinced the blood in 9.18-22 refers to a *drohritus*. Moreover, the Josephus tradition suggests the author has not avoided Exod. 40 and Lev. 8 in preference for Num. 7, as Haber suggests ('Christ Cultus', pp. 110–11), since the latter text omits any reference to oil.

179. For a similar reading, see Attridge, *Hebrews*, p. 258; O'Brien, *Hebrews*, p. 334, incl. n. 144; cf. also P. E. Hughes, *Hebrews*, p. 377; Lünemann, *Hebrews*, p. 620. Contra, e.g., Ellingworth, *Hebrews*, p. 470, who thinks this ruins the parallel between the old and new covenant inauguration ceremonies; and Johnson, *Hebrews*, p. 242, who simply thinks the author has made a mistake here; cf. similarly Wilson, *Hebrews*, p. 161.

180. Vanhoye wonders whether messiah's many acts of obedient suffering may be in view here with *θυσίας* (e.g., *παθημάτων*, 2.10; cf. also 5.7-8; *Different Priest*, p. 293). The author too often insists, however, on the singularity of messiah's sacrifice for Vanhoye's suggestion to be seriously considered (see, e.g., *ἐφάπαξ* in

is to say, better death or blood. It was because the benefits promised by the new covenant included access to this heavenly sacred space, this *true* holy place (v. 24).<sup>181</sup> This sort of access required and, thus, was explicitly predicated on *full* forgiveness (cf. ὅτι, 8.12).<sup>182</sup> Ratification—and mediation (v. 15)—of the new covenant, therefore, required superior cleansing (καθαρίζεσθαι, v. 23; cf. καθαρισμόν, 1.3)—superior death (vv. 16-17)—than that required to inaugurate the first covenant, with its limited cleansing (cf. v. 19, especially ἐρράντισεν, with vv. 13-14; also v. 10) and, thus, limited access to Yhwh (v. 24; cf. v. 8; see also, e.g., 6.19-20).

If the earthly tabernacle was patterned after a heavenly model (cf. 8.5, citing Exod. 25.9, 40), and if this earthly tabernacle was consecrated during its governing-covenant's inauguration (vv. 18-22),<sup>183</sup> then this explains why the author interprets messiah's exaltation (vv. 11-12)<sup>184</sup> as a necessary event in the ratification of the new covenant. The new covenant's sacred space, which messiah entered, had to be consecrated as well. The author's focus on this part of the ritual—the consecration of the covenant's sacred space—owes, therefore, to the priority of Ps. 110.1, with its affirmation of messiah's exaltation, and not to any idea that heaven itself, like its earthly symbol, had been polluted by human sin.<sup>185</sup> In other words, the analogy works to a point quite well. But it cannot be pressed in every place. (Recall, for example, the fact that heaven is not divided into separate compartments, that messiah is both priest and victim, and that messiah offers one sacrifice.)<sup>186</sup>

7.27; 9.12; 10.10, and ἅπαξ in 9.26, 28). The plural, therefore, is used simply because of the logic of the sentence: i.e., the copies need 'x', how much more the paradigm needs 'x' (a solution which Vanhoye also offers; cf. also O'Brien, *Hebrews*, p. 338).

181. Cf. vv. 11-12; also 8.1-2, 8, 11-12.

182. See similarly, e.g., 1QH<sup>a</sup> 19.9-14. On the relationship between new covenant benefits and forgiveness at Qumran, see Jintae Kim, 'The Concept of Atonement in the Qumran Literature and the New Covenant', *JGRChJ* 7 (2010), pp. 98-111 (104-8).

183. Cf. 9.1: εἴχε... ἢ πρώτη... τό... ἅγιον κοσμικόν.

184. Cf., esp., 8.1-2, via Ps. 110.1 and 4.

185. Contra, e.g., John Dunnill, *Covenant and Sacrifice in the Letter to the Hebrews* (Cambridge: Cambridge University Press, 1992), p. 232; Koester, *Hebrews*, p. 421; Lane, *Hebrews*, p. 248; Moffatt, *Hebrews*, p. 194; Westcott, *Hebrews*, p. 271; Alford, *Greek Testament*, vol. 4, pp. 179-80; Delitzsch, *Hebrews*, vol. 2, p. 125; and deSilva, *Perseverance in Gratitude*, pp. 312-13.

186. For a similar caution against pressing the analogy too far, see, e.g., Witherington, *Letters and Homilies*, p. 274. It is, in any case, probably incorrect to go further than this and deny that the author's language refers to purification (see,

In short, both covenants promised access and, thus, required forgiveness (v. 22) and, therefore, death (vv. 16-17). The new covenant, however, promised *better* access and, thus, required better forgiveness and, therefore, better death, which is to say, better sacrifices (v. 23).

This reading, therefore, explains the otherwise perplexing combination of rituals found in the exposition, chiefly the author's combination of the covenant-inauguratory ritual and the Day of Atonement ritual (cf. vv. 19-21 with vv. 7, 12, 13, 24-25).<sup>187</sup> The author wants his audience

e.g., Ellingworth, *Hebrews*, p. 477; Mitchell, *Hebrews*, p. 194; Lünemann, *Hebrews*, pp. 623–4; cf. Young, 'Gospel', p. 206; also Svendsen, *Allegory Transformed*, p. 181 n. 187), considering the equivalence the author draws in v. 23 (see, similarly, Attridge, *Hebrews*, p. 261; cf. Alford, *Greek Testament*, vol. 4, p. 179; Delitzsch, *Hebrews*, vol. 2, p. 124), or to deny that τὰ ἐπουράνια refers to heaven (e.g., those who see it as a symbol for the human conscience—O'Brien, *Hebrews*, p. 337; Attridge, *Hebrews*, p. 262; Wilson, *Hebrews*, p. 165; Montefiore, *Hebrews*, p. 160; Hewitt, *Hebrews*, p. 152; tentatively France, *Hebrews*, p. 123; or the church—Bruce, *Hebrews*, pp. 228–9; Cody, *Heavenly Sanctuary*, pp. 192–6), considering the equivalence drawn in v. 24 (γὰρ... εἰς αὐτὸν τὸν οὐρανόν). See, similarly, P. E. Hughes, *Hebrews*, p. 381; Alford, *Greek Testament*, vol. 4, p. 179; and Lünemann, *Hebrews*, pp. 622–3. Cf. also Delitzsch, *Hebrews*, vol. 2, p. 124, who notes the distinction between persons and sacred space in vv. 19 and 21.

187. Such a link was present in the narrative itself, as Averbeck (*DOTP*, p. 726) notes, 'The reference back to the inauguration day at the beginning of the instructions for the Day of Atonement binds Leviticus 8–10 to 16 (Lev. 16.1) [and, thus, to Exodus 29 and 40; see Averbeck, *DOTP*, p. 724]. The consecration of the tabernacle and the priests (Leviticus 8) leads directly into the inauguration of the tabernacle (Leviticus 9–10), which, in turn, leads to the regulations for the annual purging of both the tabernacle (with the blood of the slaughtered sin offerings, Lev. 16.11-19) and the community (with the scapegoat, Lev. 16.20-22) from all forms of sin and impurity on the Day of Atonement—a kind of reconsecration and re-inauguration of the tabernacle complex and priesthood for another year (cf. Leviticus 9). It is significant that on both the inauguration day and on the Day of Atonement the priests presented offerings first for themselves and then afterward for the people (cf. Lev. 9.8-21 with Lev. 16.11-19). This was not a common occurrence.' See also *ibid.*, p. 709, where Averbeck calls the consecration of the altar in Lev. 8.5 'the initial "day of atonement" for the tabernacle altar' and notes that '[t]he same basic consecration procedure was to be repeated each annual Day of Atonement thereafter'. See also *idem*, *NIDOTTE*, vol. 2, p. 704, where Averbeck calls the Day of Atonement 'an annual...reinauguration of the tabernacle system for the nation' (see, similarly *idem*, *NIDOTTE*, vol. 2, p. 99). Cf. D'Angelo, *Moses*, p. 245 n. 90, who thinks Hebrews, along with Josephus (*Ant.* 3.206), 'seem to testify that the contemporary halakah for Yom Kippur prescribed that the tent be sprinkled with blood and explained the ceremony as rededication'. See also Daniel Stökl Ben Ezra, *The Impact of Yom Kippur on Early Christianity: The Day of Atonement from Second Temple Judaism to the Fifth Century* (WUNT, 163; Tübingen: Mohr

to see both as of one piece, with the former securing something that the latter maintained—covenant benefits, especially Yhwh’s presence. The link is forged, most clearly, by the interpretation the author gives to the inauguratory rituals performed for the first covenant (v. 22) and, as well, by the reference to the consecration of the sacred space, which occurred both at the tabernacle’s initiation and yearly on the Day of Atonement (v. 21; also v. 23). Thus, the author wants the audience to see that the inauguratory ritual provided an initial consecration and the Day of Atonement subsequently provided annual consecration. One brought Yhwh into Israel’s midst, the other ‘kept’ him there.

Finally, in vv. 25-28 the author then proves that messiah’s sacrifice was indeed the sort of superior sacrifice required by messiah’s *heavenly* priesthood and, thus, by the new covenant (cf. οὐδ’, v. 25 with οὐ γάρ, v. 24). He does this in a slightly unusual way. We might expect him to prove this point by talking once more about the quality of messiah’s sacrifice or the agency through which it was offered (e.g., v. 14). Instead, he argues on the basis of a given fact (cf. 7.7, 12; also 9.16): since messiah’s covenant initiatory sacrifice was himself (ἑαυτόν, v. 25),<sup>188</sup> this suggests that his sacrifice has permanent effects—that it did away, finally, with sin (ἀθέτησιν [τῆς] ἁμαρτίας, v. 26).<sup>189</sup> Otherwise, he would have had to die (lit. ‘suffer’, παθεῖν)<sup>190</sup> more than once,<sup>191</sup> which did not happen (cf. ἔδει, v. 26)<sup>192</sup> and is, in any case, impossible, since all agree that humans die only once (v. 27a).<sup>193</sup> In other words, if the audience was

Siebeck, 2003), p. 123, who tallies similar links in the Talmudim (specifically *b. Mo’ed Qaṭ.* 9a; *y. Yoma* 1.1, 38a-c; *b. Yoma* 2a-6a).

On the relationship between the inauguratory sacrifices (and, thus, forgiveness) and Yhwh’s presence, see above. On a similar role for the Day of Atonement, see J. E. Hartley, ‘Atonement, Day of’, *DOTP*, pp. 55, 57 and esp. 58; Cody, *Heavenly Sanctuary*, p. 188; cf. deSilva, *Perseverance in Gratitude*, p. 312.

188. Cf. 7.27; 9.14.

189. Cf. 8.12, citing Jer. 38.34 LXX.

190. For this equivalence, see, e.g., the *v.l.* ἀποθανεῖν in 1908, sa, et al. Cf. Johnson, *Hebrews*, p. 244.

191. The phrase ἀπὸ καταβολῆς κόσμου is probably meant, as Attridge notes (*Hebrews*, p. 264), to underscore ‘the absurdity of the proposition’.

192. BDF §358 [p. 181]: ‘The imperfect (without ἄν) in expressions of necessity...denotes in classical [Greek] something which is or was actually necessary, etc., but which does not or did not take place’. Cf. France, *Hebrews*, p. 124: ‘The fact that historically Jesus died only once thus shows that no additional sacrifices were needed’. See also deSilva, *Perseverance in Gratitude*, p. 314.

193. See, e.g., *Epigr. Graec.* 416, 6: ὡς εἰδῶς, ὅτι πᾶσι βροτοῖς τὸ θανεῖν ἀπόκειται (‘knowing that death is appointed for all mortals’). Cf. Vanhoye, *Different*

willing to admit to some insufficiency in messiah's sacrifice, then they would run up against an impossibility—a multiply-dying human being.<sup>194</sup> Thus, in the face of this impossibility, the audience can be sure that messiah will come again, but he will not come again to die once more for sins—and, thus, to maintain the benefits of the new covenant—but to complete the salvation of those waiting for him (v. 28; cf. οἱ κεκλημένοι, v. 15). It seems, therefore, that the efficacy of messiah's death also assumes his resurrection. One who has died appears a second time only if he has been raised from the dead. In other words, messiah's death could only occur once; however, that alone does not suggest it had any more efficacy than any other human being's. What does, however, is the fact that the audience acknowledged, at least for the sake of argument, that the one who died was raised and, thus, his offering was accepted (cf. ἄμωμον, v. 14). Admit that and the sufficiency of messiah's death—based on the impossibility of the contrary—follows.

#### **b. The Role of Psalm 110 in Hebrews 9.11-28**

Once more Psalm 110 is not explicitly cited, but its influence is still present, something seen, especially, in the author's interpretation of messiah's exaltation (Ps. 110.1; cf. Heb. 8.1-2 with 9.11-12) as his consecration of the heavenly tabernacle that serves the new covenant (9.23).<sup>195</sup> The author, in fact, infers from Psalm 110 that messiah must consecrate this new sacred space with superior sacrifices, the kind that can provide the sort of perfection such heavenly access requires, which is to say, the kind that can ratify a covenant that promises full forgiveness and such access. He then explains, as we noted, that messiah's self-sacrifice was precisely the sort of sacrifice Ps. 110.1 and 4 required and, therefore, anticipated. After all, it was unrepeatable and, thus, unrepeatable, which suggests, in light of Jesus' resurrection (also implied in Ps. 110.4; cf. Heb. 7.16), that it thoroughly perfects.

The author's argument here appears, moreover, to rely more fundamentally on Psalm 110 than it does even on Jeremiah 31, since the necessity of a new covenant promising full forgiveness is already latent in the assertion that messiah is a heavenly, non-Levitical high priest.

*Priest*, pp. 295–6; France, *Hebrews*, pp. 124–5; Hagner, *Encountering*, p. 125; and Attridge, *Hebrews*, p. 265.

194. Cf. Thiselton, 'Hebrews', p. 1469.

195. See, similarly, Eric F. Mason, 'Sit at My Right Hand: Enthronement and the Heavenly Sanctuary in Hebrews', in *A Teacher for All Generations: Essays in Honor of James C. VanderKam: Volume Two* (JSJSup, 153/2; Leiden: Brill, 2012), pp. 901–16 (915).

This, of course, raises the question of why the author cites Jeremiah 31 in the first place, if all of these ideas were already present in Psalm 110. The answer, I suspect, lies along the following four lines. First, the covenantal framework helps the author explain the connection between messiah's heavenly status and the necessity of superior sacrifices (cf. 9.15-24). Related, this covenantal framework also helps explain why messiah is in heaven and, thus, absent (cf. 8.3-5):<sup>196</sup> the true tent needed to be consecrated so that the new covenant could be inaugurated. Second, the covenantal framework assures the elect that they will receive the benefits secured through messiah's sacrifice (ὄπως, 9.15), which is a point the author hinted at earlier when he connected the oath of Ps. 110.4 with the sure fulfillment of the new (lit. 'better', κρείττονος) covenant (7.22). Perhaps this assurance was needed as a result of messiah's absence, which, as just noted, the covenantal framework also helps to explain. Third, it was probably impossible for the author to talk about a cult, with its priesthood and sacred space, without at once thinking about the covenantal framework it served (see, esp., 9.1, εἶχε... ἡ πρώτη δικαιοῦματα λατρείας τό τε ἅγιον κοσμικόν).<sup>197</sup> Fourth, as already noted, Jeremiah 31 shows that the Old Testament already recognized the inadequacy of the Mosaic covenant (8.6b-13) and, therefore, of the cult that served it (see, esp., 9.8-10). The author, in other words, wants the audience to see that his argument is, as everywhere else, based on expectations present in the Hebrew Scriptures.

#### IV. The Self-confessed Inadequacy of the Old Covenant's Law (10.1-18)

In the final unit in this section (10.1-18), which is, in fact, the final piece of the author's exposition itself, the author makes one last attempt to prove that messiah's death and the replacement of the Levitical cult were anticipated in the Old Testament.

##### a. *The Logic of Hebrews 10.1-18*

The exposition comprises four movements.<sup>198</sup> First, the author proves that the Levitical cult—now the law itself—could not provide definitive

196. See, e.g., Koester, *Hebrews*, p. 428: 'His absence from view is not an absence of concern, but a part of his role as high priest'.

197. Cf. also 7.11-12. See, e.g., Cockerill, *Hebrews*, p. 403.

198. The coherence of vv. 1-18 is seen in the *inclusio* (1) in vv. 1//14 (cf. ταῖς αὐταῖς θυσίαις with μιᾷ...προσφορᾷ; and οὐδέποτε δύναται...τελειῶσαι with τετελείωκεν εἰς τὸ διηγεῖς; cf. Guthrie, *Structure*, p. 87); and (2) in vv. 3//17 (cf.

forgiveness. It was, he will argue, never meant to (vv. 1-4). Second, the author explains that the law's replacement and messiah's law-fulfilling/replacing sacrifice were anticipated in Psalm 40 (vv. 5-10). Third, the author shows that both themes were also present in his chief text, Ps. 110.1. And, fourth, the author shows that the new covenant's promise of full forgiveness required and, thus, anticipated better sacrifices.

1. *The self-confessed inadequacy of the law: Exodus 25.40 and experience (10.1-4).* In vv. 1-4,<sup>199</sup> the author shows that the law was not able (οὐδέποτε δύναται)<sup>200</sup> to perfect since it had (ἔχω)<sup>201</sup> only a shadow

ἀνάμνησις ἁμαρτιῶν with τῶν ἁμαρτιῶν...οὐ μὴ μνησθήσομαι ἔτι; cf. Koester, *Hebrews*, p. 436). See also the repetition of προσφορά in vv. 5, 8, 10, 14, 18; θυσία in vv. 1, 5, 8, 11, 12 and, esp., ἁμαρτία in vv. 2, 3, 4, 6, 8, 11, 12, 17, 18. On which, see Koester, *Hebrews*, p. 436. For the division of the unit into four subunits, see Westcott, *Hebrews*, p. 303; UBS<sup>4</sup> (specifically the paragraph divisions at vv. 4, 10, and 14); Ellingworth, *Hebrews*, pp. 488–89; and Westfall, *Discourse Analysis*, pp. 219–24.

199. The coherence of this unit is seen (1) in the (antithetically) coordinate assertions in vv. 1 and 3 (ὁ νόμος...ταῖς αὐταῖς θυσίαις...οὐδέποτε δύναται [-]//ἄλλ' ἐν αὐταῖς ἀνάμνησις [+]), (2) by an inclusion in vv. 1 and 4 (δύναται...τελειῶσαι//ἀδύνατον...ἀφαιρεῖν), and (3) by the reference to yearly sacrifices in vv. 1, 3 and 4 (κατ' ἐνιαυτόν; κατ' ἐνιαυτόν; ταύρων καὶ τράγων = Day of Atonement).

200. The external support for δύναται (thus, ὁ νόμος...δύναται; ℣<sup>46</sup>; D<sup>\*2</sup>, H, K, et al.) is slightly weaker than that for δύναται (thus, ταῖς...θυσίαις...δύναται; ⚭, A, C, D<sup>1</sup>, P, et al.; Ellingworth, *Hebrews*, p. 491). The decision, however, does not greatly affect the sense (cf. Moffatt, *Hebrews*, p. 135), considering the close interplay between law and cult suggested elsewhere (see, esp., 7.11-12, 18-19). The former reading makes for slightly better grammar, since were the latter accepted, ὁ νόμος, the sentence's ostensible subject, would be left without a corresponding predicate (a 'hanging nominative' [Bruce, *Hebrews*, p. 234 n. 3]; 'an awkward nominative absolute' [Attridge, *Hebrews*, p. 267]). Of course, on strictly text-critical grounds, this would make the latter reading more probable, as it would be the more difficult (i.e., *lectio difficilior*). What mitigates the force of this canon, however, is the possibility that the plural form arose accidentally under the influence of the plural προσφέρουσιν (see, e.g., Metzger, *Textual Commentary*, p. 600; Koester, *Hebrews*, p. 431; Lünemann, *Hebrews*, p. 635) or, perhaps, under the influence of the parallel phrase οὐδέποτε δύναται in v. 11 (for the suggestion, see Ellingworth, *Hebrews*, p. 491).

201. Considering the content of the participle phrase that follows it, the opening γάρ probably looks back to 8.5 via 9.23-24 and suggests the conclusion that follows is based on what is said about the tabernacle and now, by implication, the law in Exod. 25.9, 40 (Mitchell, *Hebrews*, p. 199; Lane, *Hebrews*, p. 259). The participle phrase, which makes the logic of the γάρ explicit, is, therefore, likewise explanatory or causal, as in the ESV, HCSB, NASB, and NRSV (cf. also the implication in the NIV: 'The law is only a shadow... For this reason...'). See Cockerill, *Hebrews*, p. 429,

of the coming good things (τῶν μελλόντων ἀγαθῶν; cf. 9.11), a shadow of the reality itself (τῆς εἰκόνα τῶν πραγμάτων, v. 1).<sup>202</sup> The author proves the limitations of the Levitical cult and now, by inference, its governing law,<sup>203</sup> by focusing again on its origin. The tabernacle and, thus, cult, was made to reflect a heavenly archetype (σκιάν, 10.1).<sup>204</sup> This much was uncontroversial, considering it was drawn from Exod. 25.9, 40. Here, however, the archetype is more clearly eschatological and not simply cosmological or ideal. And, thus, the law and its cult are not only derivative or representative but *provisional* (cf. 9.10).<sup>205</sup> As such, the author concludes, the law's sacrifices could not perfect those who offered them

incl. n. 50; D. L. Allen, *Hebrews*, p. 492; and Delitzsch, *Hebrews*, vol. 2, p. 142; cf. also Lünemann, *Hebrews*, p. 638.

202. The author's contrast (οὐκ αὐτήν...) between σκιά and εἰκῶν is unusual, considering the two are often used synonymously elsewhere. See, e.g., Plato, *Resp.* 509e-510a; also 510e; also Philo, *Leg. All.* 3.96 (contra Ellingworth, *Hebrews*, p. 490). Cf. also Plato, *Crat.* 439a, which equates ὀνόματα with εἰκόνας (contra, e.g., Johnson, *Hebrews*, p. 249; so, e.g., Svendsen, *Allegory Transformed*, p. 184; Hurst, *Hebrews*, p. 19; and, e.g., the v.l. in  $\mathfrak{P}^{46}$ , which substitutes καί for οὐκ αὐτήν). Much the same could be said for the author's implication that τὴν εἰκόνα τῶν πραγμάτων (= ἀγαθῶν; cf., e.g., P. E. Hughes, *Hebrews*, p. 390) was μελλόντων (from the law's perspective) and, according to 9.11, that it had come (παραγενόμενος and, esp., γενομένων, from the Christian perspective; see, e.g., Vanhoye, *Different Priest*, p. 309; deSilva, *Perseverance in Gratitude*, p. 317; contra, e.g., Moffatt, *Hebrews*, p. 135). For more on the author's metaphysic, see the discussion of 8.5 above. And, in any case, the fact that what the law foreshadowed has come, suggests that it is probably too subtle to see a distinction here between τὴν εἰκόνα and τῶν πραγμάτων (so, e.g., Peterson, *Hebrews and Perfection*, p. 145; contra, e.g., Oecumenius [cited in Erik M. Heen and Philip D. Krey, eds., *Hebrews* (ACCS: NT, 10; Downers Grove: InterVarsity, 2005), p. 149]). Εἰκόνα is, therefore, probably best translated *embodiment* or *manifestation* (cf. H. Kleinknecht, 'εἰκῶν', *TDNT*, vol. 2, pp. 388–90; also NRSV, 'the true form of these realities') and τῶν πραγμάτων is likely either a genitive of apposition (i.e., 'the substantial image and form, which is that of the realities themselves', Delitzsch, *Hebrews*, vol. 2, p. 144), a genitive of content/substance (i.e., 'the very setting forth and form of the heavenly realities themselves', Alford, *Greek Testament*, vol. 4, p. 185) or, if εἰκῶν can be conceived as implicitly verbal (i.e., to *embody* or *manifest*), then, perhaps, as an objective genitive. This is, however, not to suggest that these ἀγαθῶν//πραγμάτων have fully arrived, considering the author's perspective in 2.9, 10 or 9.28 (see Westcott, *Hebrews*, p. 305; also Koester, *Hebrews*, p. 430; Attridge, *Hebrews*, p. 269), only that the tension in the present age between already and not-yet is not to be found in the contrast between σκιά and εἰκῶν.

203. Cf. ἐντολῆς κατὰ τὸν νόμον, 9.19; also 7.11-12, 18-19; and αἵτινες κατὰ..., 10.8c.

204. Cf. 8.5; 9.23.

205. See, e.g., Lane, *Hebrews*, p. 259.

(v. 1).<sup>206</sup> They could not provide definitive cleansing (κεκαθαρισμένους, v. 2).<sup>207</sup>

To prove his claim about the law's inadequacy and, therefore, to prove his reading of Exodus 25, the author appeals to the audience's experience in an argument that recalls the similar logic in 9.6-10 (v. 2). The focus is, once more, on the effect of the Levitical cult on individual consciences.<sup>208</sup> Previously, it was the cult's failure to provide access to the holiest place that implied its inability to perfect worshipper's consciences (9.8-9). Here it is simply the repetition of the cult's sacrifices that implies the same inability. The author asks: if the cult was anything more than provisional, why were its sacrifices continually repeated year in and year out (v. 2; cf. κατ' ἐνιαυτὸν... εἰς τὸ διηγεκέες, v. 1)?<sup>209</sup> Repetition, in other words, implies ineffectiveness. Rather than doing away with sin, the Levitical cult's sacrifices, not least its Day of Atonement ritual, were a continual reminder of sin's presence (ἀνάμνησις, v. 3).<sup>210</sup> Based on all

206. Cf. 9.9; also 7.19. This reading, moreover, assumes the dative phrase ταῖς αὐταῖς θυσίαις... is instrumental (i.e., means; see, e.g., Alford, *Greek Testament*, vol. 4, p. 185).

207. Cf. καθαρίζεσθαι, 9.23. Cf. also Westcott, *Hebrews*, p. 306, who notes, 'Such permanent cleansing would have involved τελείωσις (v. 1)'.

208. Lit., on individual *consciousness* of sins (v. 2). Cf. Philo, *Det. Pot. Ins.* 146; BDAG [p. 967]; also ἀνάμνησις in v. 3. See, e.g., NRSV; also Cockerill, *Hebrews*, p. 431.

209. Both prepositional phrases are adverbial and probably modify προσφέρουσιν, emphasizing, along with the intensive adjective αὐταῖς, the repetitiveness of the Levitical cult's sacrifices, particularly the yearly Day of Atonement ritual, and thus recalling, once more, the context of 9.23-25 (e.g., θυσίαις, v. 23; κατ' ἐνιαυτὸν, v. 25; cf. τοῦ ἐνιαυτοῦ, v. 7; also ταύρων καὶ τράγων, 10.4). So, e.g., Cockerill, *Hebrews*, pp. 429-30, incl. n. 51; and Alford, *Greek Testament*, vol. 4, p. 186, citing Tholuck. Contra, e.g., Montefiore, *Hebrews*, p. 164; and Westcott, *Hebrews*, pp. 303-4, who think εἰς τὸ διηγεκέες modifies τελειῶσαι, and Delitzsch, who thinks κατ' ἐνιαυτὸν modifies δύναται—even while he too notes Tholuck's observation that all three descriptions (εἰς τὸ διηγεκέες, κατ' ἐνιαυτὸν, and αὐταῖς) 'represent almost pictorially the ever self-repeating cycle of those annual acts of atonement' (i.e., the annual Day of Atonement ritual; *Hebrews*, vol. 2, p. 145).

210. Cf. οὐ μὴ μνησθήσομαι, v. 17, citing Jer. 38.34 LXX. It is probably the worshipper (τοὺς προσερχομένους, v. 1; cf. 7.25; also Exod. 16.9; 34.32; Lev. 9.5) for whom the Day of Atonement ritual (κατ' ἐνιαυτὸν; also v. 1; cf. ταύρων καὶ τράγων, v. 4) served as an annual reminder of sin. The author, however, would probably not have made too much of a distinction between the sinner's remembrance of sin and God's, considering the interplay between a Christian's bold access (i.e., *not* remembering sin) and atonement (i.e., the means whereby God forgets sin) suggested in 2.16-18 and 4.14-16 and implied in the interplay here between defiled consciences and divine 'forgetfulness' (cf. v. 2 with v. 17; cf. 9.8-10; cf. P. E. Hughes, *Hebrews*, p. 392).

this, the author restates his conclusion from v. 1, this time making the connection between the law and its sacrifices even more explicit:<sup>211</sup> the law, with its sacrifices, is not able to perfect (v. 1) *because* (γάρ) these sacrifices,<sup>212</sup> including those offered on the highest day (ταύρων καὶ τράγων; cf., e.g., 9.13), cannot take away (ἀφαιρεῖν) sins (v. 4; cf. ἄφεσις, 9.22).

2. *The self-confessed inadequacy of the law: Psalm 40 (10.5-10)*. In vv. 5-10,<sup>213</sup> the author proves his negative evaluation of the cult by showing how his conclusions correspond to other expectations already present in the Hebrew scriptures, here Psalm 40.<sup>214</sup> He demonstrates, in other words, that the inadequacy of the law's cult explains (διό) why Psalm 40 was written and, therefore, why messiah took the psalm as his own mission statement.<sup>215</sup> The author cites three verses from the psalm (vv. 5-7, citing Ps. 39.7-9 LXX) and follows this with two observations (vv. 8-10).

The citation differs in a handful of ways from the Göttingen LXX (see table 15 below),<sup>216</sup> which itself differs in one or two places from the Hebrew text. The most significant difference is the replacement of  $\pi\acute{\nu}\nu\kappa\iota\varsigma/\acute{\omega}\tau\iota\alpha$  with  $\sigma\acute{\omega}\mu\alpha$ . It is probably the case that the author's Greek *Vorlage* was responsible for the substitution, considering the presence of  $\sigma\acute{\omega}\mu\alpha$  in the great uncials (B, S, A)<sup>217</sup> and in an even earlier papyrus

211. Lane, *Hebrews*, p. 261.

212. D. L. Allen, *Hebrews*, p. 495; cf. O'Brien, *Hebrews*, p. 347.

213. The coherence of this unit is seen in its new subject matter—Ps. 40 (i.e., cited in vv. 5-7 and reflected on in vv. 8-10; cf., e.g., προσφορά in vv. 5, 8, 10) and Jesus (i.e., he is the subject of λέγει, v. 5; λέγων, v. 8; εἶρηκεν, ἀναιρεῖ and στήση in v. 9; and is the actor behind the passive participle in v. 10, ἡγιασμένοι)—and, moreover, by the μὲν...δέ construction begun in v. 11.

214. Cf. Guthrie, 'Hebrews', p. 975; France, *Hebrews*, p. 128; also deSilva, *Perseverance in Gratitude*, p. 322: 'Scripture...provides the warrant for the strange sacrifice that the early Church believes Christ's death to be'.

215. Messiah is the implied subject of λέγει in v. 5b—and, e.g., λέγων (v. 8a), εἶρηκεν (v. 9a), ἀναιρεῖ (v. 9c), and στήση (v. 9d)—considering v. 10 implies that he is the one who says he has 'come to do [God's] will'.

216. Alfred Rahlfs, ed., *Psalmi cum Odis* (SVTG, 10; Göttingen: Vandenhoeck & Ruprecht, 3rd edn, 1979).

217. Some insist that the reading in these uncials owes to Christian copyists (Pierre Grelot, 'Le texte du Psaume 39,7 dans la Septante', *RB* 108 [2001], pp. 210–13 [212]; Guthrie, 'Hebrews', p. 977; J. J. Stewart Perowne, *Commentary on the Psalms* [repr., Grand Rapids: Kregel, 1989], p. 336; Karen H. Jobes and Moisés Silva, *Invitation to the Septuagint* [Grand Rapids: Baker, 2000], p. 197; Karen H.

(Papyrus Bodmer XXIV).<sup>218</sup> The substitution, however, did not greatly affect the meaning of the Psalm or, for that matter, the author's argument,<sup>219</sup> even though  $\sigma\tilde{\omega}\mu\alpha$  more immediately suggests messiah's incarnation and sacrifice (v. 10). The essential point remains the same: God had prepared the psalmist—whether by opening his ears (MT, LXX<sup>Rahlfs</sup>)<sup>220</sup> or preparing his body (B, S, A, et al.; Heb)—to do his will.<sup>221</sup>

Jobes, 'Rhetorical Achievement in Hebrews 10 "Misquote" of Psalm 40', *Bib* 72 [1991], pp. 387–96 [388]; eadem, 'The Function of Paronomasia in Hebrews 10:5-7', *TJ* 13 [1992], pp. 181–91 [184–5, 190 n. 17]; L. Venard, 'L'Utilisation des Psaumes dans l'Épître Hébreux', in *Mélanges E. Podechard* [ed. la Faculté de théologie de Lyon; Lyon: Facultés catholiques, 1945], pp. 253–64 [258]). This, however, does not explain the differences between the uncials and Hebrews' citation (e.g., B and S read  $\delta\lambda\omicron\kappa\alpha\upsilon\tau\omega\mu\alpha$  in Ps. 39.7; A and S read  $\xi\zeta\eta\tau\eta\sigma\alpha\varsigma$ ; B reads  $\eta\tau\eta\sigma\alpha\varsigma$ ), the failure of other Christian scribes to follow suit (e.g., the OL, specifically La<sup>G</sup>, and the Syr, specifically Syh, traditions attest  $\acute{\omega}\tau\iota\alpha$ ) or the fact that *no* surviving Greek text preserves  $\acute{\omega}\tau\iota\alpha$ .

218. See Ulrich Rösen-Weinhold, *Der Septuagintapsalter im Neuen Testament: Eine textgeschichtliche Untersuchung* (Neukirchen-Vluyn: Neukirchener Verlag, 2004), p. 201; Martin Karrer, 'LXX Psalm 39:7-10 in Hebrews 10:5-7', in Human and Steyn, eds., *Psalms and Hebrews*, pp. 126–46 (140). For a fuller account, see Jared Compton, 'The Origin of  $\Sigma\tilde{\omega}\mu\alpha$  in Heb 10:5: Another Look at a Recent Proposal', *TJ* 32 (2011), pp. 19–29; also Cockerill, *Hebrews*, pp. 435–6; and, esp., the internal evidence Moffitt adduces (*Atonement and the Logic of Resurrection*, pp. 236–7 n. 45).

219. Contra, e.g., Lindars, *Theology*, p. 16, incl. n. 17.

220. Cf. the Tg. of Ps. 40.7b: 'Ears to listen to your commandments you have dug for me' (Stec, *The Targum of Psalms*, p. 85, emphasis original). See also 'you have given me an open ear' and, v. 8b, 'your law is within my heart' (NRSV) (cf. also Isa. 50.4-5). It is an open question whether the psalmist alludes here to the ritual described in Exod. 21.6/Deut. 15.17 (see, e.g., the mg. note in the NIV 2011 [or the translation in the 1984 ed.: 'my ears you have pierced']; also Stanley, 'New Covenant Hermeneutic', pp. 170–1), considering that only one of the slave's ears was pierced during the ritual and the verb used on that occasion was  $\text{רצע}$  not  $\text{כרה}$  (so, e.g., Walter C. Kaiser, Jr., 'The Abolition of the Old Order and Establishment of the New: Psalm 40:6–8 and Hebrews 10:5–10', in *Tradition and Testament: Essays in Honor of Charles Lee Feinberg* (ed. John S. Feinberg and Paul D. Feinberg; Chicago: Moody, 1981), pp. 19–37 [28]).

221. So, e.g., F. F. Bruce, *The Time Is Fulfilled: Five Aspects of the Fulfilment of the Old Testament in the New* (Grand Rapids: Eerdmans, 1978), pp. 84–5; Cockerill, *Hebrews*, p. 436; Johnson, *Hebrews*, p. 251; deSilva, *Perseverance in Gratitude*, p. 320; Stanley, 'New Covenant Hermeneutic', p. 176; Kaiser, 'Abolition', pp. 31, 33; Fairbairn, *Typology*, p. 394. Goldingay, probably rightly, points out that God's will for the psalmist was that he 'should give especially open testimony to the act of deliverance that vv. 1–3 spoke of' (*Psalms 1–41*, p. 574; also p. 579).

Table 15. Psalm 40.6-8 (ET) in the LXX and Hebrews

LXX	Hebrews
θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας	θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας
<i>ἄτῃα δὲ κατηρτίσω μοι</i>	<i>σῶμα δὲ κατηρτίσω μοι</i>
<i>ὀλοκαύτωμα καὶ περὶ</i>	<i>ὀλοκαυτώματα καὶ περὶ</i>
<i>ἁμαρτίας οὐκ ᾔτησας</i>	<i>ἁμαρτίας οὐκ εὐδόκησας<sup>a</sup></i>
τότε εἶπον Ἰδοὺ ἦκω	τότε εἶπον ἰδοὺ ἦκω
ἐν κεφαλίδι βιβλίου	ἐν κεφαλίδι βιβλίου
γέγραπται περὶ ἐμοῦ	γέγραπται περὶ ἐμοῦ
τοῦ ποιῆσαι τὸ θέλημά σου, ὁ θεός μου,	τοῦ ποιῆσαι ὁ θεὸς τὸ θέλημά σου... <sup>b</sup>
<i>ἐβουλήθην</i>	

Note: *Italics* = places where Hebrews differs from the LXX

<sup>a</sup>It is possible that *ὀλοκαύτωμα* and *εὐδόκησας* were present in the author's *Vorlage*<sup>222</sup> or that the author has intentionally assimilated the citation with Ps. 50.18 LXX, something he probably does elsewhere.<sup>223</sup> This, and the fact that his *Vorlage* may have contained *ἠυδοχησας*,<sup>224</sup> suggests Jobes's proposal—that both variants were introduced to achieve assonance—is unlikely.<sup>225</sup>

<sup>b</sup>The omission of the final two words from Ps. 39.9a—*μου ἐβουλήθην*—and the transposition of *τὸ θέλημα σου* and *ὁ θεός* owe to the author's desire to highlight the purpose of the incarnation (cf. 'I have come... To do your will, my God, I desire' with 'I have come...to do your will), something suggested not only by the author's introductory formula (cf. *εἰσερχόμενος εἰς τὸν κόσμον*, v. 5a with *ἦκω*, v. 7; also v. 9) but also by the exposition in vv. 9-10.<sup>226</sup>

Following the citation, the author makes two observations, recalling his similar practice elsewhere (e.g., 2.6-9). Initially, he draws attention to the fact that the psalm says that God neither wants nor desires sacrifices, even though, he adds, these were stipulated by the law *he* gave (v. 8c;

222. So, e.g., Ronald H. van der Bergh, 'A Textual Comparison of Hebrews 10:5b-7 and LXX Psalm 39:7-9', *Neot* 42 (2008), pp. 353-82 (358); Rösen-Weinhold, *Septuagintapsalter*, p. 203.

223. See, e.g., the discussion of the citation in 1.6 by Motyer, 'Psalm Quotations', pp. 18-19; also Guthrie, 'Hebrews', pp. 930-3.

224. So, e.g., van der Bergh, 'Textual Comparison', p. 359; Karrer, 'LXX Psalm 39:7-10', p. 140.

225. Jobes, 'Paronomasia', pp. 187, 189; cf. Compton, 'Origin', pp. 22-5.

226. Mitchell's suggestion (*Hebrews*, p. 201; see also Koester, *Hebrews*, p. 433) that '[t]he alteration renders Christ's intention to do the will of God more forcefully than the LXX, where that intention is construed as a wish rather than as a purpose' overcooks the lexical support, considering *βούλομαι* is also used, quite often, to denote resolute purpose (both outside the New Testament and within it, including Hebrews itself [6.17; for other examples, see G. Schrenk, 'βούλομαι, κτλ', *TDNT*, vol. 1, pp. 629-33]).

cf. τὸν νόμον in Ps. 39.9 LXX). This link between law and cult, of course, reflects the exposition's first paragraph, where the author concluded that neither could do away with sin (cf. vv. 1, 4). They were, as he implies in the participle phrase in v. 1 (ἔχων...), never meant to in the first place. The author, second, draws attention to the psalmist's decision to do what he infers (σῶμα δὲ κατηργήσω μοι) God preferred in lieu of sacrifice: 'I have come to do your will' (v. 9a). It is this juxtaposition of a negative evaluation of the cult with a positive evaluation of obedience that suggests for the author that Psalm 40 anticipates the *replacement* of the law with the obedience of messiah (v. 9b: ἀναιρεῖ<sup>227</sup> τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ)<sup>228</sup>—obedience, he subsequently notes, that took the form of messiah's one-off self-sacrifice (v. 10).

The author's observations here are fairly easy to trace. What is not as transparent, however, is why the author thought he could draw them from Psalm 40.<sup>229</sup> After all, it is not entirely clear that the psalm predicts either the abrogation of sacrifices or their replacement with messiah's self-sacrifice. What is more, in the psalm, the citation occurs in the thanksgiving section of the poem (vv. 2-12/13 LXX),<sup>230</sup> where the author

227. The author notes that the only way to 'take away' (περιελεῖν, v. 11; cf. ἀφαιρεῖν, v. 4) sins was to 'take away' (ἀναιρεῖ, v. 9) the law. And, moreover, the way to make God's will take place—lit. 'stand' (στήσῃ, v. 9)—was, by replacing 'standing' (ἔστηκεν, v. 10) priests with a seated one (ἐκάθισεν, v. 12).

228. It is probably a mistake to see in τὸ πρῶτον and τὸ δεύτερον more than an indirect reference to the first and second (or *new*) covenants (contra, e.g., Käsemann, *Wandering People of God*, p. 57; Kistemaker, *Psalm Citations*, p. 128; so, e.g., Stanley, 'New Covenant Hermeneutic', pp. 173–6; O'Brien, *Hebrews*, p. 352, incl. n. 54). The ordinals refer, in the first instance, to the two items delineated in vv. 8-9 by ἀνώτερον (i.e., θυσίας, προσφοράς, ὀλοκαυτώματα, and περὶ ἁμαρτίας, v. 8) and τότε (i.e., τὸ θέλημα σου, v. 9; cf. v. 10: ἐν ᾧ θέληματι; see Ellingworth, *Hebrews*, p. 505).

229. See, e.g., Kaiser, who makes a similar note, while clearly laying out the various problems ('Abolition', p. 20). Cf. Steyn's negative evaluation: 'Hebrews' interpretations regularly depend on the fact that verses are taken out of context and imaginatively fitted into a new situation' (*Quest*, p. 296; see also p. 297; so also Karrer, 'LXX Psalm 39:7–10', p. 136). Moffitt's tally of the potential points of metalepsis between Heb. 10 and Ps. 40.6-8 (*Atonement and the Logic of Resurrection*, pp. 238–46; similarly, Johnson, *Hebrews*, pp. 250–1) and, especially, the author's use of the Old Testament elsewhere (e.g., 1.5-13; 8.13; et al.; see, summarily, Caird, 'Exegetical Method', pp. 44–51) suggest Steyn's conclusions are undoubtedly premature.

230. See, e.g., Wilson, *Psalms—Volume 1*, p. 636. It is not immediately clear whether the psalm should be divided between vv. 12 and 13 (13 and 14 LXX; so, e.g., Goldingay, *Psalms 1–41*, p. 568; also pp. 575–6; cf. also vv. 13-17 [14-18 LXX] in

responds to Yhwh's *past* deliverance (vv. 2-4 LXX); in Hebrews, the author has placed it on messiah's lips as he comes into the world (v. 5) and, thus, *prior* to his death and, therefore, his resurrection *qua* deliverance.<sup>231</sup> If, as seems likely (cf. διὸ...λέγει, v. 5; also vv. 8-10), he has used this psalm to prove that his negative evaluation of the law (vv. 1-4) was anticipated in the Scriptures, then one wonders why he has chosen a text so apparently unamenable to these purposes.<sup>232</sup>

The solution to all this likely lies along the following four lines. First, the psalm falls within the Davidic orbit (see, e.g., τῷ Δαυιδ ψαλμός, 39.1

Psalm 70 [69 LXX]) or between vv. 11 and 12 (12 and 13 LXX; so, e.g., Craigie, *Psalms 1-50*, p. 316; Kraus, *Psalms 1-59*, p. 423; et al.). In any case, the psalm's movement, from an opening thanksgiving to a lament, recalls, e.g., Pss. 9-10, 27 and 89.

231. This runs contrary to Moffitt's claim that messiah's offering took place *after* his deliverance/resurrection (*Atonement and the Logic of Resurrection*, pp. 229-56, esp. 240-57). This would certainly help bring the context of Heb. 10 into much closer alignment with Ps. 40; however, it is very unlikely that the author would have wanted to disassociate Jesus' offering from his death (see, e.g., Moffitt, *Atonement and the Logic of Resurrection*, pp. 247, 254). The author does just the opposite in the immediately preceding exposition (9.26-28). This association of messiah's offering with his death, in fact, nicely corresponds with the setting suggested by the introductory formula in v. 5 (i.e., incarnation or birth; see, e.g., b. *Qidd. 40a*; t. *'Ed. 1.15*; t. *Hag. 1.2*; *Sipre Deut. 311.1.1*; 312.1.1; 313.1.3; et al.; cf. Craig S. Keener, *The Gospel of John* [2 vols.; Peabody: Hendrickson, 2003], vol. 1, p. 394, incl. n. 295; Steyn, *Quest*, p. 294; Dunn, *Christology in the Making*, p. 54 n. 215 [pp. 288-89]) and with the sequence of offering-*then*-exaltation present in v. 12 (cf. also 1.3; 2.9). Moffitt, moreover, does not fully take on board the fact that the citation, which occurs in the psalm's thanksgiving, is prefatory to a final lament. The psalm, in other words, ends with the once-rescued psalmist awaiting *further* help. (For a fuller reflection on Moffitt's thesis, see my 'Review of David M. Moffitt, *Atonement and the Logic of Resurrection in the Epistle to the Hebrews*', *TJ* 37 [2015], pp. 133-5).

232. The author's use of the Old Testament in previous expositions further supports this assumption (see, esp., 8.13). See, once more, Caird, 'Exegetical Method', esp. pp. 46-9. Contra, e.g., Delitzsch, *Hebrews*, vol. 2, p. 149, who argues that the author's 'object is not so much to prove that already in the Old Testament itself we find the need expressed of a better sacrifice, but rather to describe in Old Testament language the self-determination of Christ to present Himself in sacrifice to God over against the sacrifices of the law, and so to become that oblation of the New Testament, accomplishing what they were unable to accomplish'. For this category of Old Testament use in the New Testament, see Beale, *Handbook*, pp. 78-9; Douglas Moo, 'The Problem of Sensus Plenior', in *Hermeneutics, Authority and Canon* (ed. D. A. Carson and J. D. Woodbridge; Grand Rapids: Zondervan, 1986), pp. 179-211, 397-405 (188-9).

LXX), which suggests that the author's reading was likely funded by the same sort of Davidic typology on display elsewhere in the letter.<sup>233</sup>

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### Excursus 10: The Psalms of Lament in Early Christianity

It is an open question why the early Christians thought they could draw the lament psalms into the Davidic/messianic orbit.<sup>234</sup> What warrant would they have provided for this hermeneutical move? It is possible that they were simply tapping into an expectation already present in Judaism. There are hints that suggest some of the lament psalms were read eschatologically (if not[-yet] messianically)<sup>235</sup> in the pre-Christian era (see, e.g., the interpretation of Ps. 37 in 4QpPs37 and Ps. 22 in 4Q88).<sup>236</sup> Whether the prepositional phrase εἰς τὸ τέλος, found in the superscriptions of many of these psalms (see, e.g., LXX Psalms 5, 6, 12, 21, 30, 38, 39, 50, 53, 54, 55, 56, 58, 60, 63, 68, 69, 108, 139), provides further evidence along these lines is difficult to say.<sup>237</sup> It is, at the least, suggestive that the phrase occurs slightly over

233. Cf., e.g., the author's use of 2 Sam. 7, along with several RPss, in his opening catena and, esp., his use of Ps. 22 in 2.12. A similar typological reading—where David's experiences, including his sufferings, are read *predictively*—is found in the passion narratives of the Gospels (see, esp., the introductory formulae in the citations in Jn 13.18; 15.25; 19.24, 28; cf. Moo, *The Gospel Passion Narratives*, pp. 225–300).

234. For a list of these psalms, see Hermann Gunkel and Joachim Begrich, *Introduction to Psalms: The Genres of the Religious Lyric of Israel* (trans. James D. Nogalski; MLBS; Macon: Mercer University Press, 1998), p. 121; also Gerstenberger, *Psalms*, p. 14 (on Ps. 40, see p. 169); also the useful index in Philip S. Johnston, 'Appendix 1: Index of Form-Critical Categorizations', in Firth and Johnston, eds., *Interpreting the Psalms*, pp. 295–300.

235. See A. Yarbro Collins, 'The Appropriation of the Psalms of Individual Lament by Mark', in *The Scriptures in the Gospels* (ed. C. M. Tuckett; BETL, 131; Leuven: Peeters, 1997), pp. 223–41 (237–9); cf. also Moo, *Gospel Passion Narratives*, p. 230, incl. n. 4; and Martin Hengel, 'Christological Titles in Early Christianity', in *Studies in Early Christology* (Edinburgh: T. & T. Clark, 1995), pp. 359–89 (385–6, incl. n. 67).

236. On these, see, e.g., Joel Marcus, *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark* (SNTW; Edinburgh: T. & T. Clark, 1993), pp. 177–9; Rikk E. Watts, 'Mark', in Beale and Carson, eds., *Commentary*, pp. 111–249 (235–6); Collins, 'Appropriation', pp. 226–7; also pp. 236–41. Cf. also the cautions noted in Stephen P. Ahearne-Kroll, *The Psalms of Lament in Mark's Passion: Jesus' Davidic Suffering* (SNTSMS, 142; Cambridge: Cambridge University Press, 2007), pp. 77–81, esp. his discussion of 'Trajectories of interpretation' on pp. 16–23.

237. See the contrasting evaluations in Albert Pietersma, 'Septuagintal Exegesis and the Superscriptions of the Greek Psalter', in *The Book of Psalms: Composition and Reception* (ed. Peter W. Flint and Patrick D. Miller; VTSup, 99; Boston: Brill,

seventy percent of the time in Davidic superscriptions, which is to say, in superscriptions that were already potentially eschatological (see LXX Pss. 4, 5, 6, 8, 9, 10, 11, 12, 13, 17, 18, 19, 20, 21, 29, 30, 35, 38, 39, 40, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 63, 64, 67, 68, 69, 108, 138, 139). Moreover, at least some later Jewish traditions read the Hebrew phrase itself this way (*b. Pesah* 117a).<sup>238</sup>

It is also possible that the early Christians simply extended a Davidic typology to include these psalms based on the fact that so many were already associated with David and shared many of the same themes found in other, more clearly messianic, psalms (see, e.g., the superscriptions in Pss. 3, 5, 6, 7, 13, 22, 25, 26, 27, 28, 31, 35, 38, 39, 40, 51, 54, 55, 56, 57, 59, 61, 63, 64, 69, 70, 86, 109, 140, 141, 142, 143).<sup>239</sup> Additional warrant for this extension, in fact, may have been provided not only by the (Greek) superscriptions given many of these psalms but by the fact that many contain ‘semi-predictive elements’.<sup>240</sup>

In the end, it is impossible to say whether or not the early Christians were the first to read these psalms messianically. What we can say, however, is that they were the

2005), pp. 443–75 (469–70), and G. Dellings, ‘τέλος, κτλ’, *TDNT*, vol. 8, p. 51. Cf. also Moffitt, *Atonement and the Logic of Resurrection*, pp. 234–5 n. 43; also p. 72 n. 64; Richard B. Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel’s Scripture* (Grand Rapids: Eerdmans, 2005), p. 107; Gheorghita, *Septuagint in Hebrews*, p. 134; Karrer, ‘LXX Psalm 39:7-10’, p. 134; Steyn, *Quest*, p. 283; and Ahearne-Kroll, *Psalms of Lament*, pp. 85–7.

238. Later Christian traditions read the Greek this way, as well: see, e.g., the note on Ps. 9.1 by Asterius the Sophist, cited in Pietersma, ‘Septuagintal Exegesis’, p. 470. Cf., though, Irenaeus’s non-Christological reading of Ps. 40 in *Haer.* 4.17.1.

239. Cf. Moo, *Gospel Passion Narratives*, p. 299; Adela Yarbro Collins, ‘From Noble Death to Crucified Messiah’, *NTS* 40 (1994), pp. 481–503 (494). For a specific proposal, see Donald Juel, *Messianic Exegesis: Christological Interpretation of the Old Testament in Early Christianity* (Philadelphia: Fortress, 1988), pp. 89–117; similarly, Robert D. Rowe, *God’s Kingdom and God’s Son: The Background to Mark’s Christology from Concepts of Kingship in the Psalms* (AGJU, 50; Boston: Brill, 2002), pp. 295–304, esp. pp. 302–3.

240. Moo, *Gospel Passion Narratives*, p. 299. Cf. J. Clinton McCann’s specific reflections on the ostensibly eschatological elements in Ps. 22 in *A Theological Introduction to the Book of Psalms: The Psalms as Torah* (Nashville: Abingdon, 1993), pp. 169–75. Psalm 39 LXX arguably contains a handful of these, particularly its statement about the internalization of the Law (v. 9), which recalls Jeremiah’s prophecy of the new covenant (Jer. 38.33 LXX; cf. 24.7; 39.39 LXX; cf. also λάκκου, v. 3 with Jer. 45.6 LXX; cf. also v. 5 with Jer. 17.7; also βιβλίου in v. 8 with Jer. 37.2; 43.2, 4, 11, 32; and vv. 7-9 with Jer. 7.21-23; on the potential of ἐν κεφαλίδι... in Ps. 39.8 LXX, see, e.g., Cockerill, *Hebrews*, pp. 437–8) and, the reference to the psalmist’s proclamation of glad news (v. 10), which recalls Isaiah’s prophecy about the messianic age (cf. εὐηγγελισάμην, v. 10, with Isa. 61.1; also 40.9; 52.7; 60.6; cf. also Ἴδοὺ ἤκω in v. 8 with Isa. 6.8; cf. Wilson, *Psalms—Volume 1*, p. 640; Samuel L. Terrien, *The Psalms: Strophic Structure and Theological Commentary* [ECC; Grand Rapids: Eerdmans, 2003], p. 342; Moffitt, *Atonement and the Logic of Resurrection*, p. 235, incl. n. 44; also Kaiser, ‘Abolition’, pp. 26–7).

first to see in them anticipations of messiah's ignominious death, which proved to be one of the chief points of controversy in the first century (and beyond; cf. Justin, *Dial.* 10.3; 90.1; also 1 Cor. 1.23).<sup>241</sup>

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Second, while the citation is, at first, simply a description of the psalmist's desire to respond to Yhwh's rescue in the way he prefers—i.e., by a renewed commitment to obedience (vv. 7b, 8-9), not least expressed in public testimony (vv. 10-11 LXX),<sup>242</sup> over against, for example, the usual thank-offerings<sup>243</sup>—it is more than this. The psalmist

241. Cf. Hengel, 'Christological Titles', pp. 359–65; Collins, *Scepter and the Star*, p. 234; Lindars, *New Testament Apologetic*, p. 76. See also the summary of early Jewish belief in N. T. Wright, *The New Testament and the People of God* (Christian Origins and the Question of God, 1; Minneapolis: Fortress, 1992), e.g., p. 320; idem, *Jesus and the Victory of God* (Christian Origins and the Question of God, 2; Minneapolis: Fortress, 1996), e.g., pp. 590–1.

242. Goldingay, *Psalms 1–41*, p. 574; also p. 579.

243. I.e., *θυσίαν αινέσεως*; cf. Ps. 106.22 LXX; 115.8 LXX. See, e.g., Mays, *Psalms*, pp. 167–8; also p. 169; Kraus, *Psalms 1–59*, pp. 424, 427; cf. Thompson, *Hebrews*, p. 196; also Kaiser, 'Abolition', p. 23, who talks about how 'God can best be thanked'. This probably explains why *θυσία* occurs first in the list of sacrifices, when the whole/burnt offering (*ὄλοκαύτωμα*) occurs first when these sacrifices are introduced in Leviticus. The mention of these other sacrifices suggests that Yhwh's preference for obedience extended beyond the particular situation in view to include the entire cult. Cf. Wilson, *Psalms—Volume 1*, p. 640; also p. 50, with his fuller definition of merism. See also Bruce's observation that the four terms refer to the four kinds of Old Testament sacrifices—the peace offering (*θυσίαν*), meal/cereal offering (*προσφοράν*), burnt offering (*ὄλοκαυτώματα*) and the sin/purification offering (*περὶ ἁμαρτίας—Time Is Fulfilled*, p. 83; idem, *Hebrews*, pp. 240–1, incl. n. 37; see also Witherington, *Letters and Homilies*, p. 278; Lane, *Hebrews*, p. 264; Wilson, *Hebrews*, p. 177; P. E. Hughes, *Hebrews*, p. 397, incl. n. 60; Westcott, *Hebrews*, p. 309; cf. Attridge, *Hebrews*, p. 274; Spicq, *L'Épître aux Hébreux*, vol. 2, p. 304; and the reservations noted in Ellingworth, *Hebrews*, p. 502). The suggestion is, at least, possible, considering (1) the frequent equivalence of *הָלֶֿבֶֿן* and *ὄλοκαύτωμα* (cf. HRCS [pp. 987ff.]) and *זָבַח* and *ἁμαρτία* (cf. HRCS [pp. 62ff.]), (2) the use of both *מִנְחָה* and *προσφορά* to refer to meal/cereal offerings elsewhere (on the former, see Isa. 43.23; 66.3; Jer. 17.26; Ezek. 42.13; 44.29; 45.13-17, 24-25; on the latter, see, e.g., Sir. 35.1-2; 38.9-11; cf. Richard E. Averbeck, 'מִנְחָה', *NIDOTTE*, vol. 2, pp. 978–90), and (3) the fact that *θυσία* often renders *זָבַח* in contexts denoting a communion (thus, peace) offering and the fact that *לֶֿחֶֿם/שֶֿׁלֶֿם*—peace offering—often occurs in construct with *זָבַח* (Lev. 3.1, 3, 6, 9; 4.10, 35, et al.; cf. Richard E. Averbeck, 'זָבַח', *NIDOTTE*, vol. 1, pp. 1066–73; Bruce says the two—*זָבַח* and *לֶֿחֶֿם/שֶֿׁלֶֿם*—are often synonymous [*Time Is Fulfilled*, p. 83]; cf. the slightly different summaries in Philo, *Spec. Leg.* 1.194 [τὸ...ὄλοκαυτον, τὸ...σωτήριον, τὸ...περὶ ἁμαρτίας] and Josephus, *Ant.* 3.224-32 [ὄλοκαυτῶν, τὰς...

appeals to his obedient response to Yhwh as the *basis* for his current appeal for help. He begs Yhwh to rescue him *once more* (vv. 14-18 LXX),<sup>244</sup> with the guarantee that what he did before (vv. 10-11 LXX) he would do again (implied in v. 17 LXX).<sup>245</sup> It is, in other words, the psalmist's past obedience and promise of future obedience that leverage Yhwh's future deliverance.<sup>246</sup> After all, it is obedience more than sacrifices that will lead many in the community to put their trust in Yhwh (v. 4 LXX).<sup>247</sup> Hebrews appears to capture all this in v. 10, when it implies that it is messiah's commitment to Yhwh's will (lit. ἐν ᾧ θελήματι)<sup>248</sup> that results in the community's sanctification (ἡγιασμένοι, v. 10; cf. τετελείωκεν, v. 14).<sup>249</sup> Like the psalmist's, messiah's obedience was bound up with the community's salvation.<sup>250</sup>

χαριστηρίους θυσίας, ὑπὲρ ἁμαρτᾶδων]). Still, whether or not the author means to imply that messiah's sacrifice perfectly provides what each sacrifice foreshadowed is difficult to say (see, e.g., Bruce, *Hebrews*, p. 241), especially since the author leaves these distinctions behind in his subsequent argument, using both θυσία and προσφορά to refer to sacrifices/offerings comprehensively (cf. vv. 10, 11, 12, 14, 18).

244. See, e.g., the use of the imperative (4×) and optative (6×) moods throughout vv. 14-17 LXX. Cf. Goldingay, *Psalms 1-41*, p. 576.

245. I.e., the people will say 'Let the Lord be magnified' when the psalmist, once more, publicly testifies to Yhwh's salvation, which is, as v. 4 LXX says, precisely the reason for Yhwh's deliverance in the first place. One is given a new song so that others may 'put their hope in the Lord'.

246. See Goldingay, *Psalms 1-41*, p. 574, and, especially, p. 575: 'Yhwh has no basis for acting as if the suppliant had given no proper response to the previous act of deliverance'; also J. H. Eaton, *Kingship and the Psalms* (BSem, 3; Sheffield: JSOT, 2nd edn, 1986), pp. 185-7 ('The role of witness as a plea in royal prayers'). Cf., also, the slightly different conclusions in Eaton, *Psalms*, p. 172; and Kaiser, 'Abolition', p. 22.

247. Cf. Goldingay, *Psalms 1-41*, p. 571: 'The event and the song [i.e., the psalmist's testimony] draw others into trust that this individual's experience could be repeated for them'.

248. The relative pronoun ᾧ probably looks back, first, to τὸ θέλημα σου in v. 9, where it refers to God's will (Ps. 39.7 LXX, τὸ θέλημα σου, ὁ θεός μου; cf. Heb. 10.7). It is possible, however, that the author also wants us to see a reference to messiah's will as well, considering messiah's assertion in v. 9 (cf. Ps. 39.7 LXX, ἰδοὺ ἤκω; cf. also Heb. 10.7). Lindars, e.g., puts it this way, 'His will to do the will of God obviously applies to his sacrifice of himself on the cross. So it is 'by that will', conformed to God's will...' (*Theology*, p. 100).

249. On the virtual synonymy of these terms, see Peterson, *Hebrews and Perfection*, pp. 147-53.

250. Cf. Moo, who thinks it is the implicit nature of this connection between the psalmist's suffering and the community's salvation that explains why there is a 'paucity of references to these psalms in the letters of the New Testament, where the meaning of Jesus' death is the focal point' (*Gospel Passion Narratives*, pp. 296-7).

Third, the author's presupposition about the role of the law, based on his reading of Exod. 25.9, 40, allows him to transform the prophetic critique of sacrifices into a prophecy about the replacement of sacrifices. The psalm's critique of sacrifices, echoed elsewhere in the Hebrew scriptures (1 Sam. 15.22; Pss. 50.8-9, 14; 51.16-17; 69.30-31; Prov. 15.8; 21.3; Isa. 1.10-14; 66.3; Jer. 6.20; 7.21-22; Hos. 6.6; Amos 5.21-25; Mic. 6.6-8), describes not what Yhwh wanted *instead* of sacrifices but, rather, what he valued *more* than sacrifices. After all, as the author of Hebrews himself notes, sacrifices were stipulated by the law (v. 8c; cf. Ps. 39.9 LXX).<sup>251</sup> Thus, the critique, where it occurs, was intended to remind Israel of Yhwh's priorities:<sup>252</sup> sacrifices *by themselves* were not enough; they must be accompanied by the right heart attitudes (e.g., submissiveness to Yhwh's will).<sup>253</sup> Hebrews goes beyond this, however, by suggesting that the critique's antithesis be read literally (10.9).<sup>254</sup> He does this, as noted,

251. Cf. Stanley, 'New Covenant Hermeneutic', pp. 170–2.

252. See Goldingay, *Psalms 1–41*, p. 573, who notes: 'Since the OT generally assumes that Yhwh did want these offerings, it seems likely that the contrast between what Yhwh wanted and did not want is expressed hyperbolically: the psalm means, "Yhwh was less concerned for that than for this"'. This would especially be the case if, as Craigie argues, the king had already offered sacrifices and is here simply acknowledging that 'offering [such] sacrifices alone was not enough' (*Psalms 1–50*, p. 315). See also Terrien, *Psalms*, p. 340; Eaton, *Psalms*, p. 173 ('advice on priorities'); Kaiser, 'Abolition', pp. 27–8 ('It is the language of priorities'); Lindars, *Theology*, p. 99; James Limburg, *Psalms* (WestBC; Louisville: Westminster John Knox, 2000), p. 134; and Roland de Vaux, *Ancient Israel: Its Life and Institutions* (New York: McGraw-Hill, 1961), vol. 2, p. 454.

253. Cf. Philo, *Spec. Leg.* 1.167. See, similarly, Konrad Schaefer, *Psalms* (BO; Collegeville: Liturgical, 1996), p. 101; Hartley, *Leviticus*, p. lxxi; Robert Davidson, *The Vitality of Worship: A Commentary on the Book of Psalms* (Grand Rapids: Eerdmans, 1998), p. 134; Kistemaker, *Psalms Citations*, p. 126; Everett Ferguson, 'Spiritual Sacrifice in Early Christianity and its Environment', *ANRW* 23.2, pp. 1156–7; Vanhoye, *New Priest*, p. 217; Craigie, *Psalms 1–50*, p. 315; O'Brien, *Hebrews*, p. 350 n. 42; Mitchell, *Hebrews*, pp. 201–2, also p. 206; France, *Hebrews*, p. 128; Thiselton, 'Hebrews', p. 1469; Koester, *Hebrews*, p. 439; cf. also Jacob Neusner, 'Sacrifice and Temple in Rabbinic Judaism', *EncJud*, vol. 4, pp. 2365–70, esp. 2370. The psalmist captures the inner disposition Yhwh desires in the parallel cola in 39.9 LXX (i.e., τοῦ ποιῆσαι τὸ θέλημα σου, ὁ θεός μου, ἐβουλήθη//τὸν νόμον σου ἐν μέσῳ τῆς κοιλίας μου), which probably explains the omission of the latter colon in Heb. 10.7. Contra, e.g., Vanhoye, *Different Priest*, p. 307; and Johnson, *Hebrews*, p. 251, esp. considering the use of νόμος in Heb. 8.10/10.16.

254. See, e.g., Lindars, *Theology*, p. 99; Stanley, 'New Covenant Hermeneutic', p. 173; Daniel E. Buck, 'The Rhetorical Arrangement and Function of OT Citations in the Book of Hebrews: Uncovering Their Role in the Paraenetic Discourse of Access' (Ph.D. diss., Dallas Theological Seminary, 2002), p. 200; Cockerill,

based on his understanding of the law's role (v. 1; cf. v. 4), which turned on his eschatological reading of Exod. 25.9, 40.<sup>255</sup> If, therefore, the law and its cult pointed forward, beyond itself to a reality yet to come, then it was but a short step toward concluding that a text talking about Yhwh's preference for something over the law's cult could become a text contrasting the coming antitype with its anticipatory type. It was but a short step to conclude that what God wanted *more* than the shadow is what, ultimately, he wanted *in its place*.

Fourth, this still leaves open the question of how the author inferred messiah's self-sacrifice from the psalmist's pledge of obedience (v. 10), especially when that pledge took the specific form of public testimony (Ps. 39.10-11 LXX).<sup>256</sup> The author's conclusion here is based once more on a presupposition formed by the Old Testament itself, this time Lev. 17.11. Not only did the author think that the Levitical cult foreshadowed something else (cf. Exod. 25.9, 40), but he was convinced the reality it pointed to necessarily included a bloody sacrifice; otherwise, how could forgiveness be attained (cf. Heb. 9.22). Thus, if Exod. 25.9, 40 led him to read the psalm's antithesis literally, Lev. 17.11 led him to interpret the psalmist's pledge of obedience as a prediction about messiah's obedient self-sacrifice.<sup>257</sup> On this reading, then, the author of Hebrews stays somewhat in the bounds of the psalm's prophetic critique, since he has messiah combining the requisite external ritual (sacrifice) with the right accompanying disposition (willing obedience).

It is possible, moreover, that the psalm's mention of the psalmist's sins further underscored for the author of Hebrews that the psalmist's obedience would necessarily take the form not simply of a public testimony but also of a bloody sacrifice. In other words, if the author thought

*Hebrews*, p. 439; Mitchell, *Hebrews*, p. 206. Cf., esp., Ps. 51.18-19, which indicates that even after the destruction of the temple (implied in, e.g., 'rebuild the walls of Jerusalem'), such critiques never went as far as Hebrews (Vanhoye, *Different Priest*, p. 308; idem, *New Priest*, p. 217). On the situation post-A.D. 70, including the persistent hope for a future renewal of sacrifices, see 'Sacrifices and Offerings' in *DJBP*, p. 540; Saul M. Olyan, 'Sacrifices and Offerings', *EDEJ*, p. 1178; Baruch J. Schwartz, 'Sacrifices', *ODJR*, pp. 599-600; Shaye J. D. Cohen, 'The Temple and the Synagogue', *CHJ*, vol. 3, pp. 298-325, esp. 313-19.

255. Cf. Heb. 8.5 with 10.1; i.e., what was heavenly was also *coming* (τῶν μελλόντων ἀγαθῶν); cf. also 9.11-28. On this, see, e.g., Kaiser, 'Abolition', p. 33.

256. Cf. Johnson, *Hebrews*, pp. 250-1.

257. The influence of Lev. 17.11 via Heb. 9.22 goes a long way toward solving the tension Wedderburn feels between Heb. 10.5, 8 and v. 4. See A. J. M. Wedderburn, 'Sawing Off the Branches: Theologizing Dangerously *Ad Hebraeos*', *JTS* 56 (2005), pp. 393-414 (406-9).

the psalmist's present plight owed not only to his enemies but also to his own sins, as his previous plight had (v. 13 LXX),<sup>258</sup> then he probably wondered how the psalmist's pledge of obedience could provide a sufficient basis for his deliverance, if this deliverance involved forgiveness. The author, therefore, may have seen in the link between the psalmist's promised obedience and his deliverance *from* sin—especially in a context where obedience is set over against the Levitical cult—a subtle hint that a *different* sort of sacrifice would provide a sufficient basis for Yhwh's forgiveness and, thus, play a part in the psalmist's deliverance. The fact that the author elsewhere affirms messiah's sinlessness does not rule out this reading (see, e.g., Heb. 4.15; 9.14); rather, it would suggest that the author understood that the sin ultimately in view was not the (antitypical) king's but his community's and, therefore, that the blameless king's requisite *and* non-Levitical sacrifice took the form of a vicarious, self-sacrifice (especially with  $\sigma\tilde{\omega}\mu\alpha$  in LXX), which would, in any case, correspond with the author's similar conclusions earlier in the letter (see, especially, 2.9; also 2.14-15).

One or two of the author's earlier observations about messiah's priesthood and sacrifice nicely corroborate this reading of Psalm 40. The author earlier suggested that messiah could be a Melchizedekian-priest only if he proved he had a permanent *qua* indestructible life (7.16), which probably implied to our author, as noted in the discussion of 7.11-28, the necessity of messiah's death and resurrection.<sup>259</sup> Also, as noted in the discussion of 5.1-10 (specifically vv. 2-3//7-9), it is probably the case that the author saw messiah's death or, at the least, his suffering implied in the notion that he was a high priest, since only a priest who had experienced the full-range of human suffering would be qualified to represent God's people in a sufficiently empathetic way. And, the fact of messiah's resurrection and exaltation to God's right hand—and future *parousia* (9.28)—suggests his death was a blameless one (cf. 9.14, 25-28), since only blameless people are raised to enter God's presence (cf. 2.10-18). The connection, therefore, between such a death and the implication of *self*-sacrifice was already only a short step away, since all priests had to have something to offer (5.1; 8.3) and since the sort of sacrifice required by the Levitical cult and first covenant was unable to inaugurate the heavenly sacred space (9.15-24; cf. 8.3-6a).<sup>260</sup>

258. See, e.g., Goldingay, *Psalms 1–41*, p. 576.

259. See, similarly, Thielman, *Theology of the New Testament*, p. 597; also p. 598; similarly Hay, *Glory at the Right Hand*, p. 146.

260. The author, as we have already seen, draws each of these observations, in one way or another, from Ps. 110.1 and 4, which suggests Ps. 40 was not the only

3. *The self-confessed inadequacy of the law: experience and Psalm 110.1 (10.11-14)*. In vv. 11-14,<sup>261</sup> the author provides one more proof that the Old Testament anticipated that messiah would do what the law admittedly could not do. The proof, in this case, is based on an inference drawn from his readers' everyday experience—or, at least one with which they would have been sufficiently familiar (v. 11; cf. vv. 1-4)—that is itself based on an implication drawn from the Old Testament, specifically his chief text, Psalm 110 (cf., e.g., 1.3, 13; and, especially, 8.1-2 [forming an *inclusio*]).<sup>262</sup> The focus, moreover, as in vv. 1-4 (cf. also 9.6-10), is on the repetition of the Levitical cult's sacrifices,<sup>263</sup> though the author's attention here turns away from the worshipper and his conscience (cf. v. 1; cf. 9.9, 13) and, once more, onto the officiating priest(s) (cf. 9.6-7).<sup>264</sup> He argues that the cult's provisionality is proven simply by the fact that its priests *stand*,<sup>265</sup> continually; whereas (μὲν... δέ) messiah, according to Ps. 110.1, forever *sits* (ἐκάθισεν, v. 12; cf.

place the he could have gone to make the expectation of a self-sacrificing messiah explicit. Cf., however, Hay, who notes, 'Obviously the single major christological idea which the author of Hebrews could not find in Ps 110 was that of the messiah's death. One can imagine his regret' (*Glory at the Right Hand*, p. 153).

261. The coherence of this paragraph is seen in the μὲν...δέ construction in vv. 11-12 and by the grammatically dependent v. 13 (i.e., ἐκδεχόμενος) and logically dependent v. 14, which, explains (γάρ) the assertion in v. 12c (i.e., ἐκάθισεν...). Beyond this, vv. 15-18 comprise another reflection on Jer. 31, which sets it and vv. 5-10's reflection on Ps. 40 off from the present section, with its note about Ps. 110.1.

262. See, e.g., Johnson, *Hebrews*, p. 253: 'The central thematic role of Ps 109 [LXX] reasserts itself'; cf. P. E. Hughes, *Hebrews*, p. 401.

263. See (1) αὐτάς, πολλάκις and καθ' ἡμέραν in v. 11 (cf. αὐταῖς, κατ' ἐνιαυτόν/εἰς τὸ διηνεκές in v. 1; διὰ παντός/τοῦ ἐνιαυτοῦ in 9.6-7; and πολλάκις προσφέρει...κατ' ἐνιαυτόν in 9.25); (2) ἐφάπαξ in v. 10 (cf. 7.27; 9.12; also ἅπαξ in 9.26, 28); and (3) μίαν in vv. 12, 14.

264. The author's (1) earlier note about the high priests' daily sacrifices (cf. ἔχει καθ' ἡμέραν ἀνάγκην in 7.27 with καθ' ἡμέραν here—which it seems, mitigates Bengel's canon here [contra, e.g., Alford, *Greek Testament*, vol. 4, p. 190]); (2) his twice-used collocation πᾶς...ἀρχιερεύς (5.1 and 8.3; cf. πᾶς...ἱερεύς here; see Metzger, *Textual Commentary*, p. 600); and (3) the contrast between *high* priests just made in his previous two expositions (see ἀρχιερεύς in 9.7, 11, 25) together probably explain the alternate—and slightly weaker—textual tradition at this point: i.e., ἀρχιερεύς in A, C, P; cf. with ἱερεύς in  $\mathfrak{P}^{46}$  (and, apparently,  $\mathfrak{P}^{13,79}$ ) and  $\mathfrak{K}$ ; et al.

265. The observation was commonplace (see, e.g., Deut. 10.8; 18.7; 1 Kgs [3 Kgdms] 8.11; 2 Chron. 29.11; 1 Esd. 1.2, 5, 10), even though the inference the author draws from it appears to have been unprecedented.

Ps. 109.1 LXX).<sup>266</sup> This, the author infers, proves that messiah's priestly work is finished and, therefore, that his sacrifice (*θυσίαν*, v. 12; also *προσφορᾶς*, v. 14; cf. *προσφορᾶς*, v. 10) did what the Levitical cult could not do: it took away his people's sins (cf. v. 11) and, thus, perfected their consciences (v. 14).<sup>267</sup> As in 1.13, the author here cites but fails to comment on Ps. 110.1b (v. 13), though the note of messiah's guaranteed but delayed victory (i.e., *ἐκδεχόμενος*; cf. *ἀπεκδεχομένοις*, 9.28; cf. 2.8-9) corresponds nicely with the tension the author describes in v. 14 between what the readers have received (*τετελείωκεν*; lit. 'he has perfected') and what they await (*ἀγιαζόμενους*; cf. *ἀγιαζόμενοι* in 2.11).<sup>268</sup>

4. *The self-confessed inadequacy of the law: Jeremiah 31.34 (10.15-18)*. Finally, in vv. 15-18,<sup>269</sup> the author shows that what messiah has done and what the Old Testament anticipated in Psalms 40 and 110 was required and, therefore, anticipated by the new covenant's promise of full and final forgiveness. This is what the author means when he introduces a citation of Jer. 31.33-34 with the phrase, 'the Holy Spirit *also* [καί]

266. The contrast in vv. 11-12, signaled by the correlative particles *μὲν...δέ*, arguably centers on the two main verbs in each clause: *ἔστηκεν* and *ἐκάθισεν* (see, e.g., Cockerill, *Hebrews*, pp. 447-48, incl. n. 5; Stanley, 'New Covenant Hermeneutic', p. 179). If this is the case, then it may suggest that *εἰς τὸ διηνεκές* has a similar function to *καθ' ἡμέραν* and, thus, that it too, despite its position (i.e., antecedent to the vb. it modifies; cf., e.g., 7.3 and 10.1, 14; though, cf. *εἰς τὸν αἰῶνα τετελειωμένον*, 7.28), modifies the main verb in its clause (i.e., *ἐκάθισεν*) rather than the participle *προσενέγκας* (contra, e.g., Peterson, *Hebrews and Perfection*, p. 149 n. 142 [267]; Lane, *Hebrews*, p. 255 n. g and p. 256 n. z; O'Brien, *Hebrews*, p. 355, incl. n. 72; so, e.g., Moffatt, *Hebrews*, p. 140; Attridge, *Hebrews*, p. 280; Ellingworth, *Hebrews*, pp. 509-10). The phrase, in any case, probably echoes the virtually synonymous *εἰς τὸν αἰῶνα* in Ps. 109.4 (cf., esp., *μένει ἱερεὺς εἰς τὸ διηνεκές* in 7.3 with *ἱερεὺς εἰς τὸν αἰῶνα* in 7.17 [also v. 24]). So, e.g., Hay, *Glory at the Right Hand*, pp. 151-52 n. 97; also Anderson, *King-Priest*, p. 234.

267. So, e.g., deSilva, *Perseverance in Gratitude*, p. 323: 'Since he does not need to rise repeatedly to perform this sacrifice, it must have achieved decisive effects for the relationship of human beings and the holy God'. See also Bruce, *Hebrews*, p. 245.

268. France, *Hebrews*, p. 131. Anderson's additional suggestion, moreover, is probably wrong (*King-Priest*, p. 235, incl. n. 197 [p. 274]; cf., e.g., Beale, *Temple*, pp. 335-54).

269. The coherence of this final paragraph is clearly evident by its subject matter—a recitation of and reflection on Jer. 31, including v. 18's inference: *ἄφεσις τούτων* (v. 18a) = *τῶν ἁμαρτιῶν καὶ τῶν ἀνομιῶν οὐ μὴ μνησθήσομαι* (v. 17b) *therefore* *οὐκέτι προσφορὰ περὶ ἁμαρτίας* (v. 18b).

testifies to us' (v. 15a).<sup>270</sup> The Holy Spirit also testifies, from the Hebrew Scriptures, about the anticipated provision of full forgiveness and, thus, the inadequacy of the Levitical cult and the need for better sacrifices. The prepositional phrase in v. 15b (μετὰ...τὸ εἰρηκέναι), therefore, highlights the promise from Jer. 31.34 in v. 17, a reading corroborated by various pluses in the manuscript tradition (see, e.g., ὕστερον λέγει in 104, 323, 945, 1739, 1881, *al*, vg<sup>ms</sup>, sy<sup>hmg</sup> and *sa*; also τότε εἶρηκεν in 1505, *pc*, sy<sup>h</sup>).<sup>271</sup>

Against this reading, some think the citation should be divided after ἐκείνας in v. 16 and, therefore, that λέγει κύριος is the complement to μετὰ...τὸ εἰρηκέναι.<sup>272</sup> This would suggest the author wants to highlight *both* the promise of an internalized law *and* full forgiveness of sin. Moreover, it would also help explain why, if the author wants to highlight v. 17, he departs from his normal practice and leaves the introductory formula implicit.<sup>273</sup> It would, however, also require taking τὸ πνεῦμα in a slightly unusual way, whether as (1) equivalent to κύριος in v. 16: i.e., the Spirit says v. 16a-b and the Lord, which is to say, the Spirit, says vv. 16c-17, (2) one of two speakers in Jeremiah 31: i.e., the Spirit says v. 16a-b and the Lord says vv. 16c-17, or (3) distinct from the implied subject of τὸ εἰρηκέναι in v. 15 and, thus, as, apparently, simply attesting to the audience about something κύριος had said through Jeremiah.

None of these options is impossible. The first could find support, for example, in the fact that the Lord is the implied speaker of Jeremiah 31 in Heb. 8.8 and, in fact, in the prophecy itself (φησὶν κύριος//λέγει κύριος). Thus, when this text is placed in the Spirit's mouth, the author means for his readers to see some level of overlap in their identities.<sup>274</sup> The author, however, nowhere explicitly identifies the Spirit with the

270. The author's introductory formula recalls the similar formula in 3.7 (cf. also 9.8) and, perhaps, complements what the author has said elsewhere about the other citations in this unit: Ps. 110 was spoken by the Father (1.13; cf. 5.5-6; also 7.21 [via 6.17-20]) and Ps. 40 was spoken by the son (10.5; also v. 9; see also Guthrie's note about the author's 'implicit Trinitarianism'—George H. Guthrie, *Hebrews* [NIVAC; Grand Rapids: Zondervan, 1998], p. 329 n. 12). Perhaps μαρτυρεῖ...καί is meant, moreover, to recall the requirements noted in Num. 35.30; Deut. 19.15 (see also Mt. 18.16; cf. Westcott's similar note, *Hebrews*, p. 316).

271. For a fuller apparatus, see Ellingworth, *Hebrews*, p. 512. Modern translations, in fact, do something similar; see, e.g., NIV, NRSV, ESV.

272. See, e.g., Attridge, *Hebrews*, p. 281; deSilva, *Perseverance in Gratitude*, p. 326.

273. See esp. 2.13a-b and 10.8-9 (cf. also, however, 1.5b and, esp. 1.10). For this reading, see Bruce, *Hebrews*, p. 244 n. 62.

274. So, e.g., P. E. Hughes, *Hebrews*, p. 403.

Lord in this way. The second, while technically possible, also fails, since it is not at all clear why the author would want to introduce this sort of distinction in the first place.<sup>275</sup> What is gained by attributing the first part of the citation to the Spirit and the second to the Lord? The third, moreover, could find support in 9.8, since the Spirit's activity there is tied to revelation not explicitly said to have been produced through his agency (cf., e.g., 3.7). The author elsewhere, however, uses μαρτυρέω in introductory formulae (see 7.17; also διαμαρτύρομαι in 2.6), which, along with 3.7, makes it equally likely that this is how he intends it here. In any case, the significance of this point is somewhat obviated by others who take a similar line on λέγει κύριος while still arguing for the centrality of v. 17.<sup>276</sup>

In light of all this, it is, perhaps, simply the author's addition of καὶ τῶν ἀνομιῶν αὐτῶν (v. 17) that, along with v. 18, plays the role of an introductory formula by drawing attention to the specific promise the author wanted to highlight. Or, perhaps, the initial καὶ in v. 17 itself plays this role.<sup>277</sup> Moreover, if the author's reference to the new covenant's promises in 8.6 specifically referred to those delineated in Jer. 31.33–34, then this may explain his citation of Jer. 31.33a–b. He states just enough of the promise list to call it to mind before highlighting the specific promise that is essential for his present argument.<sup>278</sup>

Yhwh's promise to forget Israel's sins meant,<sup>279</sup> according to vv. 1–4, 11 and the final explanatory note in v. 18, that forgiveness (ἄφεσις)

275. See, e.g., Michel's similar note, *Brief an die Hebräer*, p. 341; also Spicq, *L'Épître aux Hébreux*, vol. 2, p. 311.

276. See, e.g., Cockerill, *Hebrews*, pp. 455–56; Johnson, *Hebrews*, p. 254; Lünemann, *Hebrews*, p. 646. Still, France's critique of Attridge's reading misses the mark since it fails to consider the author's use of τότε εἶπον from Ps. 39.8 LXX in Heb. 10.9 and, strangely, France's own conclusion about the author's use of καὶ in v. 17 (*Hebrews*, pp. 132–33).

277. Ellingworth, *Hebrews*, p. 514; Alford, *Greek Testament*, vol. 4, p. 193.

278. Cf., similarly, the citation of Ps. 2.7—the first text in the catena of 1.5–14—in Heb. 5.5.

279. The change from τῶ ὄκω Ἰσραήλ in 8.10 to αὐτούς in 10.16 is probably not that significant, considering the equivalence of αὐτοί and Ἰσραήλ//Ἰούδα throughout the prophecy. This runs slightly contrary, e.g., to Thomas's claim that the substitution possibly owed to Gentiles in the author's audience (Kenneth J. Thomas, 'Old Testament Citations in Hebrews', *NTS* 11 [1965], pp. 303–25 [311]); similarly Guthrie, 'Hebrews', p. 979; Attridge, *Hebrews*, p. 281; Ellingworth, *Hebrews*, p. 513; D. L. Allen, *Hebrews*, p. 503; Mitchell, *Hebrews*, p. 204; Steyn, *Quest*, p. 263; Alford, *Greek Testament*, vol. 4, p. 192; Delitzsch, *Hebrews*, vol. 2, p. 164; cf. Pfitzner, who thinks πρὸς αὐτούς is less general [*Hebrews*, p. 139]). Whether the author would have considered all Christians—both Jew and Gentile—covenant

would be granted via a different sort of sacrifice and, consequently, that sacrifices, including Levitical, would one day cease (cf. 9.22).<sup>280</sup> Put another way, Jeremiah's anticipation of full forgiveness, like the psalmist's of a sitting priest, meant that a sacrifice-ending sacrifice—a non-Levitical sacrifice—was needed and would be provided.<sup>281</sup>

### **b. *The Role of Psalm 110 in Hebrews 10.1-18***

The present exposition, as noted, provides a second sustained argument that better sacrifices were anticipated in the Old Testament itself. And this one too relies, fundamentally, on messiah's heavenly priesthood and, therefore, Ps. 110.1 and 4. First, in 10.1-4, the author's earlier reading of Exodus 25 in the light of Ps. 110.1 (8.1-6a) here grounds his conclusion about the provisional nature of the law itself (*σκιάν*, 10.1). And this observation is further corroborated by the community's experience (vv. 2-3). Second, the author's reading of Exodus 25 and, therefore, of the cult's provisionality facilitates the author's reading of Psalm 40 in 10.5-10. That is, it allows him to read the antithesis in the psalm between Levitical sacrifices and God's will literally and, therefore, along with Lev. 17.11, to see in the psalm the replacement of the Levitical cult with messiah's own obedient self-sacrifice. Third, the author uses Ps. 110.1 and 4 in 10.11-14 to show that the need for better sacrifices was, once more, anticipated in the psalm itself. In fact, messiah's sacrifice would end all sacrifices, since, following it, he would *sit* in God's presence. Fourth, 10.15-18 recalls the connection between Ps. 110.1, 4 and Jeremiah 31 made in 9.11-28 (cf. also 8.1-13 and 7.22). There it was Jesus' heavenly priesthood—his inauguration of the new covenant—that explained why Jesus had to die. Here the author explicitly shows what such heavenly access means (cf. 9.24), which is to say, what the new covenant's inauguration implies about the nature of its inaugurating sacrifice—full forgiveness (9.22) and, therefore, no more need of sacrifices, which, of course, corresponds with the similarly focused observation in 9.25-28.

partners must be answered, therefore, in other ways, probably by beginning with a note about the way Jeremiah defines Israel in, e.g., Jer. 12.16 (see also, e.g., Ps. 87.4-6 and Isa. 56.3-8; see Gentry and Wellum, *Kingdom through Covenant*, pp. 447-9, 450-54, 488).

280. Cf. Westcott, *Hebrews*, p. 317: 'The prophetic words shew that under the New Covenant no place is left for the Levitical Sacrifices'.

281. Cf. Lane, *Hebrews*, p. 269: 'The assurance that God will certainly not remember the sins and transgressions of his people under the new covenant presupposes the provision of a definitive offering for sins' (see also p. 271; and Buchanan, *Hebrews*, p. 166).

## V. Summary

In conclusion, the author turns in these final four expositions from proving *that* messiah, according to Ps. 110.1 and 4, was expected to restore the vision of Psalm 8 to arguing that it also anticipated—or, at the very least, explained—*how* all this would take place. Here, in other words, the author begins to explain the inference he made in 7.11-28 from Jesus' permanence to his ability to perfect. He does this by returning to two items he mentioned there only briefly, namely (1) the relationship between a permanent priest and a better covenant (7.22) and (2) the relationship between a permanent priest and an entirely sufficient vicarious sacrifice (7.26-28). But, instead of explaining these connections by continuing the focus on the permanence of Jesus' priesthood, the author ties both questions together by focusing on one additional expectation found in Psalm 110, which too was mentioned in passing in 7.11-28 (7.26; cf. also 4.14): Jesus' *heavenly* position. This combination of Ps. 110.1 and 4, especially evident in the author's main point in 8.1-2, stands behind the author's subsequent exposition and, thus, provides the basis for the final proof of the narrative initially sketched in 2.5-18.

In the exposition of 8.1-13, the author argues that since Jesus is in heaven, this suggests he must offer different (8.4) and, ultimately, better sacrifices (8.6) and, moreover, his superior priesthood is said to have some relationship to his mediation of a better covenant. As before (7.22), however, the author does not yet explain the relationship between the two. What he does do is show that such a covenant was nevertheless anticipated in the Hebrew scriptures. As in his earlier expositions, this expectation plays a central role in the argument that follows.

Continuing this emphasis, the author demonstrates in 9.1-10 that the old covenant confessed its own inability to provide worshippers access into God's presence and, thus, confessed its own inability to perfect (9.8-10). It was, as the author has already shown in 8.3-5, only a shadow of the reality that was to come. Here the author also connects the old covenant's sacrifices and sacred space with the old covenant, further suggesting why a new covenant had been promised and, moreover, why Jesus' ministry and, thus, Ps. 110.1 and 4, necessarily connected him with a better one (7.22).

The author returns to Jesus' heavenly status in 9.11-28 and shows why it required the sort of death and, by implication, sacrifice described in 2.5-18. Jesus' heavenly status means he serves in a new sacred space associated with a new covenant (cf. 9.1-5). Moreover, since covenants, along with their sacred spaces, are inaugurated/consecrated with bloody sacrifices, Jesus' heavenly sacred space and the covenant it implied had

to be inaugurated/cleansed with better sacrifices. After all, *God* dwells in heaven and, as such, access to a heavenly sacred space requires *perfection* and, thus, full forgiveness. Jesus' sacrifice was, therefore, precisely the sort of sacrifice required by Ps. 110.1 and 4, since it is unrepeatable and, therefore, in light of his resurrection—implied, as noted, in Ps. 110.4 (cf. 7.16)—entirely sufficient.

The author returns to the self-confessed inadequacy of the old covenant in 10.1-18 arguing, on the basis of its provisional role, that its sacrifices were, admittedly, inadequate, something he is sure their own experience would confirm. What is more, if these sacrifices were provisional, then the prophetic critique of Psalm 40 could be read to anticipate not simply their abrogation but also, in the light of Lev. 17.11, their replacement by messiah's own self-sacrifice. The author's reading of Exodus 25 (cf. 8.3-5), based on his affirmation in 8.1-2, thus allows him to find direct anticipation of the original narrative in 2.5-18 in the Hebrew scriptures. The author here also returns to Psalm 110 and suggests, now from its expectation of a *sitting* priest, another anticipation of the sort of perfection he has already explored in 7.1-28 (permanent) and in 9.11-28 (heavenly). To this he adds a similar reflection, this one based on an inference drawn from Jeremiah 31: where there is full forgiveness—which is, as noted in 9.11-28, equivalent with *heavenly* access (Ps. 110.1, 4)—sacrifices are no longer necessary. Perfection has been provided.

## Chapter 5

### CONCLUSION

Having offered a fresh reading of the author's exposition and, moreover, of the place of Psalm 110 in his exposition, here then is the place to draw all this together and give an overview of the role of Psalm 110 in the logic of Hebrews. Following this, I want to conclude with one or two reflections on one of the broader implications of this study, which will, at the same time, offer a few ways forward for future work.

#### **I. Summary: The Logic of Hebrews**

First, a summary. The author's first series of expositional units (1.5-14, 2.5-9 and 2.10-18) begin with an argument for Jesus' enthronement as Israel's long-awaited messiah. This particular argument, moreover, climaxes in 1.13 with the author's first citation of Psalm 110. As we said previously, the author probably follows this initial argument with his first exhortatory unit (2.1-4) simply to underscore its importance and, as well, to set it slightly off from the expositions in 2.5-18, which together take the argument in a slightly different direction. Specifically, in the second exposition, the author argues that Jesus' enthronement through suffering fulfills the vision of human flourishing announced in Psalm 8. In other words, Jesus' enthronement, resting principally on his fulfillment of Ps. 110.1 (1.13), is, at the same time, the guarantee of humanity's enthronement, an idea the author nicely captures in 2.10 with ἀρχηγός. In the third and final exposition in this first section, the author justifies this reading of Psalm 8, insisting that Jesus' exaltation *through* suffering was both 'fitting' (2.10) and 'necessary' (2.17). There was, due to the Fall and, thus, sin and death, simply no other way back to Paradise. Jesus' death—*messiah's* death—was, paradoxically, the only way to defeat death and the devil and, therefore, to place both under his own and his brothers' feet.

The author's second series of expositional units (5.1-10, 7.1-10 and 7.11-28) follow an extended exhortatory pause and transitional summary (3.1-4.13; 4.14-16). Here the author begins to prove the scriptural plausibility of his opening expositional argument, specifically that the entire narrative sketched was anticipated in the dual claims of Ps. 110.1 and Ps. 110.4. He begins by proving that messiah was expected to be a priest (cf. 2.17; also 1.3; 2.9) and, therefore, he insists, that messiah would be the source of eternal salvation—the kind of salvation required to restore humanity to the glory and honor promised them in creation (Ps. 8). Again, as we noted there, if the audience was prepared to interpret Jesus' resurrection as his messianic enthronement (Ps. 110.1), what the author says about Jesus here should easily follow. It does, after all, come from the same psalm (Ps. 110.4). Before proving this connection between messiah's expected priesthood and salvation, the author pauses, once more, to exhort his audience (5.11-6.20). What he is about to say is slightly more difficult than what he has said already, not least if his hearers were to persist in their moral lethargy (again, see *νωθρός* in 5.11 and 6.12). In the second exposition, the author turns to this more difficult material and argues that the priest anticipated by Ps. 110.4 was greater than even Levi himself. He, unlike Levi, would hold his post permanently; after all he 'remains' (7.3, 8; cf. Ps. 110.4), which, the author goes on to explain in the third and final exposition in this section, means his priesthood, unlike Levi's, is able to perfect. Otherwise—and this is a clever bit of reasoning—it would not have come with assurances of permanence. Or to say it another way, it *too* would have been replaced. The messianic priest, therefore, is indeed able to provide eternal salvation (5.8); he is able to bring many sons to glory (2.5-18). In short, Ps. 110.4 *confirms* the author's opening narrative, suggesting, once more, that what God has done in Jesus was indeed 'fitting' (2.10).

In the author's final series of expositions (8.1-13, 9.1-10, 9.11-18, 10.1-18), he then demonstrates that Psalm 110 also proved *how* messiah would solve humanity's problem. Here, as we noted, he explains the inference made in 7.11-28 from messiah's permanent priesthood to his ability to perfect. And he does this by returning to two items already mentioned, though only in passing, in his previous expositions: (1) the messianic priest's better covenant (7.22) and (2) his sufficient sacrifice (7.26-28). Moreover, he suggests that both items were anticipated in Psalm 110, not, this time, as implications of the priest's *permanence* but, rather, of his *location*, which too was something the author mentioned in passing in his previous exposition (7.26; cf. also 4.14). It is this inference, therefore, that provides the foundation for the author's concluding

expositions. It is, in other words, this inference from Psalm 110 that gives the author his final proof for the narrative sketched in his opening exposition.

Thus, the author argues in the first exposition of this section, that Jesus' heavenly position implies he must offer different and, indeed, better sacrifices. It also means—though the logical connection is not yet clear—that he mediates a better covenant, one containing better promises and, importantly, anticipated in the Hebrew scriptures (Jer. 31.31-34).

In his next exposition, the author underscores the provisionality of the old covenant and its cult (see this connection in 9.1); it failed to give worshippers access to God's presence, which is to say, to heaven. Rather it confessed, via the Holy Spirit, its own inability to perfect (9.8-10). This is, in any case, what we would expect, not only considering Jesus' location (Ps. 110.1 and 4) but also considering what the Hebrew scriptures said about the old covenant and its cult (again, see Exod. 25 in Heb. 8.3-5 and Jer. 31 in Heb. 8.8-13). Shadows, after all, do not exist by, much less for, themselves.

In the third exposition in this section, the author explicitly reflects on Jesus' location and shows why it required the sort of death and, by implication, sacrifice described in his initial narrative (2.5-18; cf. also 5.8; 7.26-28; 8.3-5). Because Jesus serves in heaven, he serves in the new sacred space associated with the new covenant (cf. 9.1-5). And, since covenants and their sacred spaces are inaugurated/consecrated with bloody sacrifices, Jesus' heavenly location implied the necessity of *better* sacrifices. How else would we expect his new sacred space to be consecrated or his new covenant inaugurated? Or, for that matter, what else would we expect since heaven is where God himself dwells and, as such, access into his presence requires a new level of perfection—full forgiveness. Jesus' sacrifice, the author insists, was precisely the sort of sacrifice required by Jesus' heavenly priesthood, which is to say, by Ps. 110.1 and 4. It was, he argues, unrepeatable and, therefore, in light of his resurrection, entirely sufficient. This final point is fairly clear, even if the path is a bit unexpected.

In the author's final expositional unit, he returns to underscore, one final time, the self-confessed inadequacy of the old covenant. Again, if the covenant's cult was provisional, as the author's reading of Exodus 25 suggests (see 8.3-5), then its sacrifices were surely inadequate, which is something he expects their own consciences to confirm. Moreover, if these sacrifices were provisional and inadequate, then, the author insists, the prophetic critique of sacrifices in Psalm 40 could be read to anticipate both the abrogation of the old covenant's cult but also, in the light of

Lev. 17.11, their replacement by messiah's own self-sacrifice. Thus, as we noted, the author's reading of Exodus 25, based on his affirmation drawn from Ps. 110.1 and 4 in Heb. 8.1-2, allows him to find direct anticipation of—and, therefore, proof for—the original narrative he sketched in his opening exposition. In fact, to this, the author adds here that Psalm 110 suggests, in *one more way*, that the messianic priest would solve humanity's problem. It anticipates a *sitting* priest—one whose sacrificial work is complete, which, of course, is of a piece with his earlier notes about this same priest's permanence (Ps. 110.4) and heavenly location (Ps. 110.1). Finally, to all this, the author adds one final reflection, this one based once more on an inference drawn from Scripture, this time from Jeremiah 31. This text, he insists, anticipates a time when full forgiveness would be available, which means, it anticipates a time when sacrifices would cease and perfection would be provided. This is, of course, precisely what the heavenly high priest's inauguration of this covenant brought.

Table 16. Psalm 110 and the Logic of Hebrews

Exposition	Claim	Logic	Psalm 110
<i>1.1-4: prologue</i>			
<b>1.5-14</b>	Jesus is the enthroned messiah	Jesus' resurrection fulfills clear expectations in the Hebrew scriptures	Ps. 110.1 (enthroned)
<i>2.1-4: initial warning</i>			
<b>2.5-9</b>	the enthroned messiah solves the human problem through death	if Jesus is the enthroned messiah, then his exaltation- <i>through-death</i> fulfills the vision of Psalm 8	Ps. 110.1 (enthroned)
<b>2.10-18</b>	the necessity of the messiah's death	the author explains the necessity of the narrative in 2.5-9	
<i>3.1-4.16: exhortatory pause and transitional summary</i>			
<b>5.1-10</b>	the enthroned messiah is a Melchizedekian priest and, therefore, solves the human problem	the assertion the author will unpack to prove the claim announced and explained in 2.5-18	Ps. 110.4 (priest)

<i>5.11–6.20: warning, exhortatory pause and transitional summary</i>			
<b>7.1-10</b>	a Melchizedekian and, therefore, permanent priest	the author begins to explain what <i>Melchizedek</i> implies about Jesus' priesthood	Ps. 110.4 (permanent)
<b>7.11-28</b>	a permanent and, therefore, perfecting priest	the author concludes that a Melchizedekian priest perfects and, thus, provides eternal salvation (5.9), returning humans to the glory for which they were created (2.5-18)	Ps. 110.4 (permanent)
<b>8.1-13</b>	a heavenly priest brings better sacrifices and mediates a better covenant	the author begins to explain the inference from permanence (7.1-10) to perfection (7.11-28)	Ps. 110.1 and 4 (heavenly)
<b>9.1-10</b>	the self-confessed inadequacy of the old covenant's cult	the author supports his argument in the 8.1-13, specifically noting the confessed provisionality of the old covenant's cult and, therefore, its confessed inability to provide access to God	
<b>9.11-28</b>	the heavenly priest and his necessarily superior sacrifice	the author explains why Jesus' heavenly priesthood anticipates better sacrifices, the kind implied in 5.9 and, therefore, in the narrative of 2.5-18	Ps. 110.1 and 4 (heavenly)
<b>10.1-18</b>	the self-confessed inadequacy of the old covenant's cult and the expectation of its replacement	the author supports his argument in 8.1–9.28 with additional testimony drawn from the Hebrew scriptures	Ps. 110.1 and 4 (heavenly and seated)
<i>10.19–13.19: transitional summary, additional warnings and exhortations</i>			
<i>13.20-25: final benediction and greetings</i>			

## II. Implications: The Situation of Hebrews

In conclusion, the preceding argument should shed some light on one of the more interesting of Hebrews' lingering riddles, namely, the situation of its audience.<sup>1</sup> Let me here suggest a couple of hypotheses toward solving this riddle in the light of what we have seen of the author's logic.

The author's expository argument begins to suggest that at the heart of the community's problem were doubts about the plausibility—the *Scriptural* plausibility—of a suffering messiah. Thus, to meet this urgent need, the author first establishes the larger context in which this sort of messiah makes sense. This is, it seems, what we find him doing in his first three expository units, comprising 1.5–2.18. He asserts why it was that messiah was necessarily enthroned through suffering. This was the only way for humanity to regain what it had lost in the Fall. In this context, a suffering messiah is no embarrassment, certainly no defeater to Christianity; rather, it becomes simply one more evidence of Yhwh's kindness (2.9) and, in fact, of his faithfulness (2.11, 16). Then, having sketched this larger narrative, the author, in his second and third expository units (5.1–10.18), goes on to prove that his solution—a necessarily suffering messiah—was anticipated in the Hebrew Scriptures all along. It was anticipated in the very Scriptures the community treasured, not least in a text presumably standing at the center of their confession—Psalm 110. If the audience was willing to accept the fact of Jesus' resurrection and to interpret this fact as his messianic enthronement (Ps. 110.1), then the answer to their problem was just a few short lines away (Ps. 110.4). To put it one more way, what the author's response implies is that Psalm 110 contained Hebrews *in nuce*. Grace, therefore, was indeed available for any who would simply 'bear with [it]' (13.22).

The plausibility of this way of reading Hebrews turns, of course, on the strength of the exegesis marshaled above. It also turns on at least two other issues; both lie beyond our present purview. It turns, first, on whether or not this reconstruction fits with the author's exhortatory program. Do his exhortations, which are grounded in his exposition, naturally follow from the reading here proposed? And, alongside of this, its plausibility also turns on whether or not one can find any analogy to this reconstruction elsewhere in early Christianity. That is, is there any evidence that other Christians in the first century struggled to come to terms with a suffering messiah? Both, I am quite certain, can be answered positively, but all this remains to be proven with sufficient rigor and, thus, elsewhere.

1. For a sketch of the traditional proposals, see my Excursus 1, 'Hebrews' Audience and Situation' in Chapter 1.

Moreover, while the exegesis suggests this is likely the letter's main burden, it does not appear to be the letter's only burden. There are, in fact, at least two other possible inferences suggested. The first is found in the attention the author gives to Ps. 110.1b in the inclusio of 1.13//10.13 (see also, e.g., the Wilderness analogy drawn up in 3.7–4.13). In both places, it seems, the author responds to the problem of the community's *own* suffering. That is, not only did Jesus' suffering raise doubts about whether he was messiah—and, therefore, whether the audience was living in the messianic era—so too did their present suffering. What the author insists, however, is that while Jesus has indeed been enthroned as messiah, all of his enemies have yet to be subdued. In fact, God always intended for there to be a gap between messiah's installation and the full expression of his reign. And this gap, the author notes, was signaled all along in the preposition 'until' found in Ps. 110.1b: 'Sit at my right hand *until* I make your enemies a footstool for your feet'. Thus, the presence of suffering—of unsubdued enemies—did not call into question the presence of the messianic era.

A second possible inference is based on the author's attention to Jesus' absence in 8.1-6 (cf. also 9.11-28). Jesus' absence—messiah's absence—does not call into question the presence of the messianic era. After all, how else could messiah inaugurate the new covenant except by consecrating its heavenly sacred space? Added to this, moreover, is the author's one or two hints in his exposition about Jesus' present ministry (see, e.g., 2.18; 7.25)—hints which become explicit in the author's exhortations (see, esp., 4.14-16; cf. also 10.19-21). This emphasis, it seems, further addresses the problem of the community's suffering and Jesus' absence. The author insists that while Jesus was indeed absent and while their suffering persisted, none of this implies Jesus' lack of concern or, much less, activity. He is available and quite willing to help his sons now, during their liminal period of distress, which, we learn elsewhere, will not last for much longer (see 10.37).

Again, all this remains to be taken up and proven. So, in addition to offering an explanation of the author's logic and of Psalm 110's place in that logic, the present project ends with a couple hypotheses about the answer to a larger question—one that has bedeviled Hebrews' scholars throughout history. And, therein lies the invitation.

*Soli Deo gloria.*

## Appendix

### SURVEY OF LITERATURE ON THE USE OF THE OLD TESTAMENT IN HEBREWS' STRUCTURE

#### I. G. B. Caird

In 1959 G. B. Caird wrote a short article entitled 'The Exegetical Method of the Epistle to the Hebrews', whose significance has been decidedly out of proportion to its size (only eight pages).<sup>1</sup> In it Caird argued, in line with a (then slowly growing) handful of contemporary voices (e.g., C. K. Barrett<sup>2</sup>) that Hebrews' exegetical method was not Alexandrian and, as such, 'fantastic' and of little use for Christian theology but was, rather, one of Hebrews' most important contributions. It was, as he put it, '[O]ne of the earliest and most successful attempts to define the relation between the Old and New Testaments, and [therefore]... a large part of the value of the book is to be found in the method of exegesis which was formerly dismissed with contempt' (p. 45; for then-contemporary claims to the contrary, see p. 44, including nn. 1–4).<sup>3</sup> In the piece Caird focused on three aspects of the author's exegetical method ('The Validity of the Old Order', 'The Self-Confessed Inadequacy of the Old Order', and 'Christ, Aaron and Melchizedek' [here distinguishing between shadows (Aaron) and anticipations (Melchizedek)], pp. 46–50), before concluding

1. Caird, 'Exegetical Method', pp. 44–51. One or two earlier, though less-influential, contributions include, e.g., John Albrecht Bengel (*Gnomon of the New Testament* [trans. James Bryce; Edinburgh: T. & T. Clark, 4th edn, 1860]; see, e.g., his note about the role of Pss. 2, 8, 110 in vol. 4, pp. 335–6) and Robert Rendall ('Method of the Writer to the Hebrews in Using Old Testament Quotations', *EvQ* [1955], pp. 214–20, which reflects on the relationship between Old Testament citations and the Hebrews' argument).

2. Barrett, 'Eschatology', pp. 363–93.

3. The opinion, in any case, persists, despite Caird's efforts. See, e.g., Anthony Tyrrell Hanson, 'Hebrews', in *It Is Written: Scripture Citing Scripture: Essays in Honour of Barnabas Lindars* (ed. D. A. Carson and H. G. M. Williamson; Cambridge: Cambridge University Press, 1988), pp. 292–302 (esp. p. 300).

with some reflections on what Hebrews teaches us about the Old Testament's continuing relevance (pp. 50–1). It is Caird's second focus—'The Self-Confessed Inadequacy of the Old Order'—that, arguably, represents his most important contribution and the point of most relevance presently. Under this heading Caird argued that Hebrews' main argument turned not so much on proving the inferiority of the old order or the superiority of the new as it did on showing that the old order *anticipated* the new *by confessing its own inadequacy* (p. 47). Caird found proof for this in four bits of exegesis in the letter, which, he suggested, turned on just this sort of reasoning (pp. 47–9). Thus, the author follows Psalm 8 with a note about its presently unfulfilled vision of human flourishing (2.8), a vision, therefore, which the old order could not fulfill (p. 49). He follows a citation of Psalm 95 with a similar note, this time about unrealized rest, which, he explicitly says, the old order (Joshua) could not provide (4.8–10). The promise of a new priest in Psalm 110 is followed by the author's note that such a promise implies the older order—this time the Levitical priest—could not provide perfection (7.11–19). And, finally, the author cites Jeremiah 31 and its promise of a new covenant and concludes that this implies the old order—the old covenant—was faulty (8.6–13; see Caird's summary on p. 49). All this led Caird, moreover, to conclude that the author's argument turns on these four texts; they form the backbone of the author's logic, and, in fact, '[a]ll other scriptural references are ancillary to these four' (p. 47).

## II. Simon Kistemaker

Just two years after Caird's ground-breaking piece, Simon Kistemaker published a dissertation on the psalm citations in Hebrews and argued, like Caird, that Hebrews' message turned on its Old Testament citations (pp. 95–133).<sup>4</sup> Kistemaker, however, emended Caird's list of primary citations, arguing that Psalm 40 was more fundamental to chs. 8–10 than Jeremiah 31 was (see p. 132 n. 1) and, moreover, implied that the letter's message—which he saw summarized in 2.17 (see pp. 96–101, especially p. 101)—and, thus, criteria for citation selection only partially turned on the old order's *confessed-inadequacy* (i.e., on the note about unfulfilled conditions sounded in 4.8; 7.11 and 8.7; see p. 132 n. 1; also p. 133).<sup>5</sup>

4. Kistemaker, *Psalm Citations*. Kistemaker's more recent piece, 'Psalm 110 in the Epistle to the Hebrews', pp. 138–49), despite its promising title, is not immediately relevant here.

5. Thus, Kistemaker writes, 'The recurring unfulfilled condition (Heb. 4:8; 7:11; 8:7) forms a motif in the author's method of interpretation' (p. 133).

More fundamental yet was the author's conviction that Christ fulfilled the old covenant's promises and prophecies (i.e., the old order's inadequacy, when seen from a Christian perspective; pp. 132–3).<sup>6</sup> Kistemaker thus concludes that (1) chs. 1–2 turn on the exegesis of Psalm 8, which introduces Jesus' humanity and, thus, his solidarity with his brothers ('wherefore it behooved him in all things to be made like unto his brethren', 2.17a; pp. 102–8, also p. 130); (2) chs. 3–4 turn on the exegesis of Psalm 95, which develops the idea (and promise) of faith/fulness introduced in the opening paragraph of chapter 3 (vv. 1–6; 'that he might become a... faithful high priest', 2.17b; pp. 108–16, also pp. 130–1); (3) chs. 5–7 turn on the exegesis of Ps. 110.4, which grounds the idea of Jesus' priesthood ('that he might become a merciful... high priest', 2.17b; pp. 116–24; also p. 131);<sup>7</sup> and, finally, (4) chs. 8–10 turn not on the exegesis of Jer. 31.31–34, as Caird had argued, but on the exegesis of Psalm 40 (p. 132 n. 1), which fundamentally grounds the surrounding discussion of Jesus' priestly task ('to make propitiation for the sins of the people', 2.17c; pp. 124–30; also p. 131). The same structuring device, moreover, is evident in the 'practical part of the Epistle' (10.19–13.25), which, Kistemaker suggested, develops the ideas of faith/fulness introduced by the citation of Psalm 95 in Hebrews 3–4 (p. 131 n. 1).

### III. Richard Longenecker

Several years later, Richard Longenecker also followed up on Caird's suggestion in an influential book, now in its second edition, titled *Biblical Exegesis in the Apostolic Period* (1st edn 1975, see p. 175 n. 47; 2d ed. 1999).<sup>8</sup> After a handful of preliminary remarks on the author's use of Scripture (e.g., a discussion of his introductory formulae, *Vorlage*, affinities with Philo, etc., pp. 164–74), Longenecker turned to Hebrews'

6. This difference can be seen, e.g., in Kistemaker's note that 'the author to the Hebrews understood the OT passages differently than their original composers had done', which is, of course, slightly different than what Caird's proposal implies with its note about *self-confessed* inadequacy and *avowed* incompleteness (see Caird, 'Exegetical Method', pp. 47, 49).

7. Here Kistemaker makes the insightful note that 7.1–25 divides into four parts, each commenting on a different portion of Ps. 110.4. Thus, vv. 1–3 reflects on 'Melchizedek', vv. 4–13 on 'priest' (vv. 4–11) and 'order' (vv. 11–13), vv. 13–14 on 'thou', and vv. 15–25 on 'forever' (p. 118).

8. Richard N. Longenecker, *Biblical Exegesis in the Apostolic Period* (Grand Rapids: Eerdmans, 1975); idem, *Biblical Exegesis in the Apostolic Period* (Grand Rapids: Eerdmans, 2nd edn, 1999).

biblical argument (pp. 174–85) and insisted that it hinged, in its entirety, on what he called an ‘anticipation-consummation’ motif (p. 175) and, moreover, that this argument was structured around biblical citations selected for their messianic or eschatological outlook and their recognition of the old covenant’s inadequacy (p. 185). (Both points, of course, recall Caird’s similar conclusions.) Longenecker’s key contribution, therefore, is his claim, most certainly correct, that the letter’s opening argument depends not, as Caird insisted, on Psalm 8 in 2.5-9 but on the catena of citations found in 1.5-13. Less significance, but still helpful, is Longenecker’s more explicit discussion of which parts of Hebrews were dependent on which citations. Specifically, Longenecker suggested that (1) the catena of 1.5-13 governs 1.3–2.4 and focuses on messianic anticipations,<sup>9</sup> (2) Ps. 8.4-6 governs 2.5-18 and focuses on humanity’s promised but, as yet, not-fully-realized destiny, (3) Ps. 95.7-11 governs 3.1–4.14 and focuses on the promised, yet still-outstanding rest, (4) Ps. 110.4 governs 4.14–7.28 and focuses on messianic anticipations, specifically messianic *priestly* expectations, and, finally, (5) Jer. 31.31-34 governs 8.1–10.39 and focuses on the old covenant’s ‘built-in obsolescence’ and the new covenant’s anticipation. Hebrews’ remaining three chapters, moreover, depend on the author’s earlier exposition and, thus, on the five texts combined (p. 175). ‘All other verses quoted’, therefore, ‘are ancillary to these’ five (p. 175).<sup>10</sup>

#### IV. John R. Walters

A little over a decade later,<sup>11</sup> John R. Walters further extended Caird’s proposal—apparently without any knowledge of Longenecker’s contribution and with only a passing reference to Kistemaker’s (see p. 61 n. 15 [p. 69]). Walters insisted that any summary of Hebrews’ message had to reflect the letter’s fundamental exhortatory purpose, which meant Caird’s focus on the old order’s self-confessed inadequacy was simply too narrow. Not only did it fail to integrate the exhortatory material in

9. On this, see, esp., Motyer’s corroborative study, ‘Psalm Quotations’, pp. 3–22.

10. Cf. Caird, ‘Exegetical Method’, p. 47.

11. Walters, ‘Rhetorical Arrangement’, pp. 59–70 (59). Walters’ paper, though published in 1996, was almost entirely based on an earlier draft he read at the 1989 Christmas Conference of the John Wesley Fellowship (see ‘Author’s Note’, p. 59). Because that earlier paper had been cited in published literature, Walters chose to publish it largely unaltered, save for a two-page addendum at the end where he briefly interacts with George Guthrie’s then-recently published dissertation (1994).

1.1–10.18, it also failed to explain what the author was doing in 10.19–13.25, which, Walters claimed, represented the letter’s climax (p. 63). Walters, therefore, emended Caird’s summary, noting that the author was simultaneously arguing ‘that the good things to come and to which the Scriptures avowedly pointed [have come]’ *and* ‘that faithfulness is required to see them finally realized in the lives of those who would follow him’ (p. 65). Walters, moreover, agreed with Caird that the letter’s message turned on Scriptural exposition, though, in light of his more comprehensive summary of Hebrews’ message, he saw this structure extending to the author’s expositions of Hab. 2.3-4 in 10.37-38 and Prov. 3.11-12 in 12.5-6.<sup>12</sup> Walters also thought this led to a structure that corresponded with W. Nauck’s analysis,<sup>13</sup> which suggested that the author prefaced and concluded each section with paranesis (p. 62). Walters’ combination of Caird and Nauck’s insights thus led to the identification of six sections, each centered on a Scriptural exposition and beginning and ending with exhortation (see his table on p. 66):<sup>14</sup> (1) 2.5-18, which begins after the paranesis in 2.1-3, ends before the paranesis in 3.1, 12-14 and reflects on Psalm 8, (2) 3.1–4.13, which begins with the paranesis in 3.1, ends with the paranesis in 4.1, 11, and reflects on Psalm 95, (3) 4.14–7.28, which begins with the paranesis in 4.14-16, ends (?) with the paranesis in 5.11–6.12, and reflects on Psalm 110, (4) 8.1–10.31, which ends with the paranesis in 10.19-29 and reflects on Jeremiah 31, (5) 10.32–12.2, which begins with the paranesis in 10.32-36, ends with the paranesis in 12.1-2, and reflects on Habakkuk 2, (6) 12.3–13.19, which begins with the paranesis of 12.3-29, ends with the paranesis of 13.1-19, and cites Proverbs 3. The letter’s first (1.1–2.4) and last sections (13.20-21) comprise an introduction and conclusion.

12. Cf. ‘If...theology is the handmaiden of paranesis in this *λόγος τῆς παρακλήσεως* as the author himself describes it, then one should expect the employment of primary scriptural texts somehow to apply to the closing paranesis of the letter’ (p. 63).

13. Nauck, ‘Zum Aufbau des Hebräerbriefes’, pp. 199–206.

14. See, e.g., ‘Nauck’s insight that the major sections of the epistle begin and end in paranesis holds even when the book is divided along the lines of Caird’s analysis’ (p. 66); also ‘The author uses the additional rhetorical device of arranging his argument as a series of six scriptural explications, each framed with exhortation’ (p. 64); also the slightly more accurate claim, ‘It is significant that Nauck’s findings and Caird’s thesis, with the emendation proposed, correlate quite well together. The paranetic passages group themselves fairly uniformly in proximity to the six primary scriptural quotations’ (pp. 65–6).

### V. R. E. Davis

A few years later, Ronald Davis built on Walters' work in an unpublished dissertation written at The Southern Baptist Theological Seminary.<sup>15</sup> Davis, in agreement with Walters,<sup>16</sup> along with Caird and Kistemaker (though with only a sideways glance at Longenecker [p. 47 n. 143]), insisted that Hebrews' structure and, thus, agenda turned on key scriptural expositions (p. 51; also, e.g., pp. 139, 289). Davis, moreover, like Walters, insisted that these expositions can be found throughout Hebrews, not simply in its first ten chapters, as Caird had implied (pp. 48–9). Davis, however, identified seven such expositions (see, e.g., pp. 265–6; also p. 282), not six, as Walters had done, and, moreover, tried to show more thoroughly than Caird and Walters how each contributed to the author's overall agenda. After a lengthy bit of prolegomena (pp. 1–137), Davis worked through each exposition in the body of his paper (pp. 138–299), first identifying the boundaries of each expositionally controlled rhetorical unit before identifying its claim and function in the author's developing argument, concluding that (1) the catena in 1.5–14 supports the author's claim, found in 1.1–2.4, that the son is the only means of salvation (pp. 159–61, 269–71, 293–4; cf. also pp. 284 and 300);<sup>17</sup> (2) the citation of Ps. 8.5–7 in 2.6–8 moves the argument from the son's exaltation in 1.1–2.4 to his necessary humiliation, which the author explores in 2.5–18 (pp. 175–6, 271–2, 292; cf. also pp. 284 and 300); (3) the citation of Ps. 95.7–11 in 3.7–11 introduces the negative example of the Wilderness generation and the idea of 'rest', thus helping develop the author's larger claim, found in 3.1–4.16, that faith and endurance are necessary for receiving God's promises (pp. 190–2, 272–4, 293–4; cf. also pp. 284 and 300); (4) the citation of Ps. 110.4 in 5.6 introduces Jesus' priestly status, a claim the author explores in 4.14–7.28 (pp. 206–8, 274–6, 290; cf. also pp. 284 and 301); (5) the citation of Jer. 31.31–34 in 8.8–12 introduces Jesus' priestly work, which, according to the author's claim in 8.1–10.35, involved establishing the new covenant (pp. 208–9, 228–30, 276–8, 290–1; cf. also pp. 284 and 301); (6) the citation of Hab. 2.3–4 in 10.37–38 introduces the author's claim in 10.36–12.3 that the righteous live by faith (pp. 247, 278–80, 291; cf. also pp. 284 and 301); and, finally, (7) the citation of Prov. 3.11–12 in 12.5–6

15. Davis, 'Function of Old Testament Texts'.

16. Davis ('Function of Old Testament Texts', p. 45 n. 137 and, e.g., p. 48) also notes his dependence on William Lane's discussion in his 1991 commentary (*Hebrews*, pp. cxiii–cxv). Lane's comments, however, went little further than merely summarizing Walters' (and Caird's) proposal(s).

17. On this first unit, see Davis, 'Function of Old Testament Texts', p. 282.

introduces the idea of fatherly—Yhwh’s—discipline, which the author uses in 12.1–13.25 to explain the necessity of the sons’—the audience’s—suffering (pp. 248, 264–5, 280–1, 291–2; cf. also pp. 284 and 301). All this, Davis concluded, works to make Hebrews’ main point, a call for faith and endurance in the light of Jesus’ cross-work (pp. 284–5; see also, e.g., p. 288).

## VI. R. T. France

In the same year that Walters’ lecture was published, R. T. France weighed in on Caird’s proposal.<sup>18</sup> Like Walters, France also criticized Caird—and, now, Longenecker—for focusing too narrowly on the expositions contained in Hebrews’ first ten chapters, as if Hebrews, like Paul’s letters, neatly divided into an initial theological section followed by a practical one (p. 253; see also pp. 252, 256). This assumption, France insisted, prevented Caird and Longenecker from incorporating the author’s three final expositions into their proposals (p. 254). Thus, to Caird’s original four expositions (Pss. 8, 95, 110 and Jer. 31), France added Hab. 2.3c-4 in 10.32–12.3, Prov. 3.11-12 in 12.4-13 and the reflection on Mount Sinai (via Exod. 19) in 12.18-29 (pp. 256–9). France, moreover, disputed Longenecker’s revision to Caird’s original proposal, insisting that 1.3–2.4 is the letter’s introduction, not its initial exposition, since the author cites several texts without developing any one in particular, in distinction from his other expositions (pp. 255–6). Further, unlike Caird and Longenecker (and Walters), France did not think these major expositions *alone* carried the author’s argument, which led him to suggest that ‘[t]here are... a number of passages... which do not fit within any of the expository sections’ (e.g., 3.1-6; 4.14–5.4; 5.11–6.19; 10.19-31; 12.14-17; 13.1-23; p. 259).<sup>19</sup> And, related, France reflected only briefly on the connection between the author’s criteria for citation selection and his overall argument, which, as Walters rightly noted, was ‘the particular strength of Caird’s article’.<sup>20</sup> The criteria,

18. France, ‘Writer of Hebrews’, pp. 245–76. France, moreover, fails to incorporate Kistemaker’s contribution, making only a generic mention of his work (p. 261 n. 26).

19. See also his criticism of Walters’ piece, which he admits having had access to only via Lane’s commentary: ‘Where Walters apparently differs from my account is in his attempt to encompass the *whole* of Heb. 2:5–13:19 in an all-embracing six-part structure which represents the deliberate “rhetorical strategy” of the author. I doubt whether the writer planned his work as systematically as that’ (p. 257 n. 24). Cf. his more recent statement of the same opinion (*Hebrews*, p. 27).

20. Caird, ‘Rhetorical Arrangement’, p. 63.

France said (almost in passing), turned principally on the conviction, expressed in the letter's opening lines, that the Old Testament pointed to and was fulfilled in the Son (p. 268). It is likely the case, however, that these differences owed, as least in part, to France's slightly different agenda. He was more interested in the letter's hermeneutical method—and its contemporary relevance—than in its structure and, therefore, its underlying message (see, e.g., pp. 245 [the abstract], 250 and, especially, pp. 260–75).<sup>21</sup> This is, of course, where Caird's proposal began<sup>22</sup> but is, in any case, less specific than where it ended, as attested by both Longenecker and Walters' subsequent work.<sup>23</sup>

## VII. Daniel Buck

A few years later, Daniel Buck joined the conversation, in an unpublished dissertation written at Dallas Theological Seminary.<sup>24</sup> Like Davis, Buck took his cues largely from Walters (see, e.g., pp. 27–8, 202, 213, incl. n. 1), with the exception that Buck argued against the inclusion of Prov. 3.11-12 (pp. 16–17, incl. n. 39, also pp. 208–9) and for the inclusion of Ps. 110.1 and Ps. 40.6-8 in his list of structure-guiding citations.<sup>25</sup> Buck, moreover, insisted that each citation contributed to the author's overall agenda, which was to demonstrate that Jesus had provided access to God for all who follow him (pp. 29–30, 124, 209, 291; cf. also his abstract).<sup>26</sup> After a lengthy piece of introductory work (pp. 46–105; cf. also pp. 106–23), Buck explored the contribution of each citation to this larger agenda in (what essentially comprised) the body of his piece (pp. 124–276; cf. also pp. 291–7 and Appendices A–B

21. His attention to the letter's structure, e.g., serves to highlight the deficiency he sees in Caird and Longenecker's proposals and, therefore, justifies the attention he gives to the author's use of Hab. 2.3c-4, Prov. 3.11-12 and Mount Sinai on pp. 257–9 and 265–7, which serve his broader reflections on pp. 272–5 (see, e.g., p. 274).

22. Cf. Caird, 'Exegetical Method', pp. 44–6.

23. See, e.g., Motyer's similar conclusion about France's work ('Psalm Quotations', p. 13).

24. Buck, 'Rhetorical Arrangement'.

25. See Walters' note, explaining his exclusion of this text from his analysis ('Rhetorical Arrangement', p. 65). Buck's decision here recalls, of course, Kistemaker's similar move, though Buck puts a bit of distance between his and Kistemaker's proposals (p. 191).

26. At one point, Buck suggests that this agenda was furthered using texts that 'show[ed] the necessary progression [of the first covenant] toward the accomplishment of the new ordering of life before God through Christ' (p. 214), which is reminiscent of Caird's important insight.

[pp. 299–300]),<sup>27</sup> arguing that (1) Ps. 110.1 in 1.13 establishes Jesus' present exalted status and, thus, his dominion over all things, a vision that would prepare the audience for the exhortations to follow (see, especially, pp. 132, 134, 209–10, 216, 218, 275); (2) Ps. 8.4-6 in 2.6-8 clarifies that, though exalted, Jesus the God-*man* presently helps humanity fulfill its original commission; after all, the son well-understands the labor of endurance (see, especially, pp. 135, 147–8, 209–10, 221, 223, 228, 275, 293); (3) Ps. 95.7-11 in 3.7-11 suggests that access to God—now 'rest'—is available, but only to those who respond to God's word—God's call *through* the exalted son—in faith (see, especially, pp. 156–7, 210–11, 239–42, 275–6, 293–4); (4) Ps. 110.4 in 5.6; 7.17 and 21 clarifies the son's present ministerial role, first noted in 2.5-18, insisting that the son—now *priest*—solves humanity's dilemma and, thus, provides access to God's salvation, which is to say, to God's *rest* (see, especially, pp. 164–5, 171, 172–5, 211, 244, 247, 248, 250, 276, 295); (5) Jer. 31.31-34 in 8.8-12 and 10.16-17 identifies the 'realm and purpose' of the son's priesthood and, thus, begins to explain *how* the son is able to provide the sort of access he does—and, implicitly urges the audience to lay hold of it (see, especially, pp. 176, 182, 187, 190–1, 211, 254, 257, 276, 296); (6) Ps. 40.6-8 in 10.5-7 further reflects on this access, specifically highlighting the role of the son's *obedient* death in securing the new covenant's provisions, while also setting his obedience out as an example to be followed (see, especially, pp. 191, 200–201, 211, 265, 267, 275–6, 296–7), and, finally, (7) Hab. 2.3-4 in 10.37-38 grounds the author's call to faithfulness, both through its promise of reward—forgiveness and, thus, access to God—for those who endure and its warning of judgment for those who do not, while giving Jesus, and others along with him, as faithful examples to imitate (see, especially, pp. 202–3, 212, 268, 272, 273, 274, 276, 296–7).<sup>28</sup>

27. Buck's criteria for his own citation selection appears to be whether a text is 'prominent' (see, e.g., pp. 18 [incl. n. 43], 27, 33, 37, 62, 67, 105, 124, et al.), which is essentially defined by the extent to which it furthers the agenda he has identified (see, esp., p. 285; also, e.g., pp. 16–17).

28. Gabriella Gelardini's proposal (see most recently 'Hebrews, Homiletics, and Liturgical Scripture Interpretation', in *Reading the Epistle to the Hebrews: A Resource for Students* [ed. Eric F. Mason and Kevin B. McCrudden; Atlanta: SBL, 2011], pp. 121–43; cf. also eadem, 'Hebrews, An Ancient Synagogue Homily for Tisha Be-Av: Its Function, Its Basis, Its Theological Interpretation', in Gelardini, ed., *Hebrews*, pp. 107–27; idem, *Verhärtet eure Herzen nicht*) is of a slightly different order than the other literature surveyed here, since its conclusions about the use of the Old Testament in Hebrews are based as much on an (externally based) *a priori* hypothesis (and, thus, on another, if still related, domain of research)—Hebrews is an ancient synagogue homily for *Tisha be-Av*—as they are on evidence

### VIII. Summary

The genius of Caird's proposal was not simply his observation that Hebrews' structure turns on Old Testament exposition. By itself the observation, while undoubtedly true, is not profoundly helpful. It gives us one more tool to use in dissecting Hebrews' text, but not much beyond this. What made Caird's proposal so insightful was his simultaneous attempt to identify the controlling idea the author used to draw each text into his argument. (Much the same could be said for those who followed him, though, of course, with decreasing originality came decreasing genius.) Caird's proposal, moreover, implied that one could not hope to unlock Hebrews' agenda without paying equal attention to its formal features—whether Old Testament citations or rhetorical devices—and the actual text itself, through careful line-by-line exegesis. Caird implied this; Davis especially, though also Buck, nicely modeled it. Still even these more-thorough expressions of Caird's thesis curiously failed to ask whether any *one* of Hebrews' Old Testament texts was any more important than any other. At the same time—and, of course, related—none comes to terms with the phenomenon of Psalm 110 in Hebrews. None takes a step back to wonder why the author explores then passes by Psalm 8 or Psalm 95 but returns time and again to Psalm 110.

adduced from the text (see, e.g., her move from Hebrews' ostensible *haftarah* [Jer. 31], to the Palestinian triennial reading cycle, to her conclusion about the *sidrah* underlying chs. 1–6 ['Hebrews, Homiletics, and Liturgical Scripture Interpretation', p. 133]). Thus, e.g., her conclusions on the use of the Old Testament in Heb. 1–6 appear to be based less on what the text actually says than on what one would expect to find were these chapters based on a *sidrah* drawn from Exod. 31.18–32.35 (see, e.g., her question about the use of Scripture in Heb. 1–2, 'How does this fit the theme of covenant breaking in the *sidrah*?' [p. 136]; for specific results, see, esp., her note about the function of Scripture in chs. 1–2 [p. 136]; cf. also her note about the function of the example-list in Heb. 11 [pp. 139–40]), a text, despite her claim to the contrary, that Hebrews never once unambiguously cites in these opening chapters (for her claim that Heb. 4.4 cites Exod. 31.17b, not Gen. 2.2, see 'Hebrews, An Ancient Synagogue Homily for Tisha Be-Av', pp. 118–20; eadem, *Verhärtet eure Herzen nicht*, pp. 144–6; eadem, 'Hebrews, Homiletics, and Liturgical Scripture Interpretation', p. 134; for a similar criticism, see Mason, 'You Are a Priest Forever', pp. 4–5, incl. n. 12; Harold W. Attridge, 'Epilogue', in Mason and McCrudden, eds., *Reading the Epistle to the Hebrews*, pp. 297–307 [301]; see also the broader note of caution in Carl Mosser, 'Review of Gabriella Gelardini, "*Verhärtet eure Herzen nicht*": *Der Hebräer, eine Synagogenhomilie zu Tischa be-Aw*', *RBL* [[http://www.bookreviews.org/pdf/5808\\_6132.pdf](http://www.bookreviews.org/pdf/5808_6132.pdf)] [2009] and Richard Ounsworth's similar, though less-critical remarks, 'What Are They Saying About the Letter to the Hebrews?', *Scrb* 39 [2009], pp. 76–90 [86–8]).

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