AN ENGLISH-BASED BIBLIOGRAPHY

for

THE EPISTLE TO THE HEBREWS

Compiled by Dr. J. Paul Tanner
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Note: For a more extensive bibliography including works in German and French (as well as English titles prior to 1960), see the commentary by Paul Ellingworth (1993) and the Word commentary by William Lane (1991).

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COMMENTARIES


The basic message of Hebrews is "how to acquire the fulfillment of the promise God made with Abraham." Jesus has made the fulfillment of the promises possible, and Christians are exhorted to be faithful "so that the precious reward might not be missed." This theme, however, does not seem to incorporate adequately the priestly motif of the author.


A very thorough and up-to-date commentary; ample interaction with the Greek text.


Based upon previous works of Dr. Fanning on Hebrews, I would anticipate that he takes the warning passages in the Reformed way (not aimed at true believers). With this I would disagree with him. But Dr. Fanning (Chairman of the New Testament Dept at Dallas Seminary) can be counted on to present a carefully reasoned case for this particular perspective of the Epistle.


This is the revised edition of *The Expositor’s Bible Commentary*. Leon Morris (see below) authored the earlier version. France is a retired Anglican clergyman, having previously taught at London Bible College and Wycliffe Hall.


Helpful for those wanting help in the application of the book to contemporary life.


Favors the "hypothetical" theory of the warning passage in Hebrews 6.


Hodges takes the book as addressed to Jewish believers (true Christians) who are in danger of abandoning their confession of faith in Christ and lapsing back into Judaism. The "warning passages" serve to warn them of the possibility of God's retribution in the present and the danger of forfeiting their "inheritance" in Messiah's kingdom. Excellent study. Highly recommended!


A superb conservative commentary and well-researched. Good interaction with historical commentaries. Hughes sees the book as emphasizing the supremacy of Christ, and takes the warning passages to be addressed to professing believers who are in danger of rejecting Christianity for Judaism (those who do so are not true believers). Although I do not commend this theology, Hughes does a good job of presenting the book from the perspective of Reformed theology.


"After a fresh translation of the whole of Hebrews, this volume treats the history of its interpretation and influence, its social setting (history of the community, profile of the community and its context), formal and rhetorical aspects (genre, structure, rhetorical strategy, language and style), theological issues (cosmology and eschatology; Christology; promises, covenants, and Law; the Scriptures; divine action and human response; Lord's Supper or Eucharist), and text. Then
following a 34-page general bibliography, it presents for each pericope a translation, notes, and comments according to a rhetorical outline: exordium (1:1—2:4), proposition (2:5-9), arguments (2:10—12:27), peroration (12:28—13:21), and epistolary postscript (13:22-25). Under 'arguments' Koester, professor of NT at Luther Seminary in St. Paul, Minnesota, . . . discerns three series: Jesus received glory through faithful suffering—a way that others are called to follow (2:10—6:20); Jesus' suffering is the sacrifice that enables others to approach God (7:1—10:39); and God's people persevere through suffering to glory by faith (11:1—12:27)." [NT Abst No. 1, 2002].


Provides 167 pages of introduction on historical and literary questions, with attention to recent developments in rhetorical and discourse analysis as well as to Hebrews' use of the Old Testament, its theological questions and its place in early Christianity. Although I don't agree with all Lane's conclusions (e.g., he advocates that a Christian can lose his salvation through apostasy), this is probably one of the best commentaries on Hebrews and therefore highly recommended.


An expositional and devotional work.  Lang believes the warning passages are addressed to believers who are in danger of losing their kingdom "inheritance" (rewards), rather than eternal salvation.  The material in this work is available in PDF format at the following website:  <http://www.schoettlepublishing.com/booksonline/lang/hebrews.htm>


A good example of how the book could be interpreted from an Arminian viewpoint.  Does exhibit good scholarship.


A short and concise commentary by a gifted pastor (now with the Lord). Unfortunately, he sees the warnings as directed at non-believers. For instance, in regard to the warning of neglecting the "so great salvation" in 2:1-4, he states, "To ignore the great salvation found in Jesus is to find oneself unable to escape the consequent wrath of God, and the judgment of hell" (34).


This commentary is based on the NKJV and represents a free grace view of Hebrews. I have also written a similar commentary for the ministry of BEE World in their course on Hebrews, but which is based on the NET Bible. See online at the Internet Biblical Seminary [www.internetseminary.org](http://www.internetseminary.org).


MISCELLANEOUS BOOKS


See review in *JETS* (Jun 2003, p 353).


JOURNAL ARTICLES AND SPECIAL STUDIES -- TOPICAL

AUTHORSHIP


CHRISTOLOGY


**CULTUS, ROLE IN HEBREWS**


"Eucharistic overtones are found in Hebrews especially in the OT 'shadows' of the peace and sin offerings, since Christ as priest and sacrifice is particularly represented by these sacrifices. But unlike the OT priests, Christ the great high priest never needs to perform another sacrifice. This means that the sacraments (which derive directly from Christ's self-sacrifice) are his sole priestly liturgy through which we are invited in this era to enter behind the veil." [NT Abst, No. 2, 2003, p 281]


Focuses on the way the book explains the Christian doctrine of salvation by means of sacrificial symbols drawn from the Old Testament.

Gordon, Robert P. "Better Promises: Two Passages in Hebrews Against the Background of the Old


An excellent study, in which the author rightfully concludes that the Mosaic Law ceased at the death of Christ. Takes into account material from the Sermon on the Mount, several Pauline passages, and several passages from the Book of Hebrews.


The author argues that the book is directed to Jews of the Diaspora and written during the period AD 65-70 (in light of the importance of the still-standing Temple even for Diaspora Jews).


**DEAD SEA SCROLLS (Relation to Hebrews)**


**ESCHATOLOGY IN HEBREWS**


**GENERAL ARTICLES**


   NT Abs 41:2 - "Hebrews is best listened to as a sermon: laying the foundation (chaps. 1X2, reaching the text (chaps. 3X7), and making the point (chaps. 8X13). The preacher's key is 'on our behalf!' He has to show that the road to God barred by sin has been cleared by Jesus, and that what has been accomplished by Jesus continues to avail for humankind."


   There are three passages in Hebrews (3:7-11; 9:6-10; 10:15-17) where the author has the Holy Spirit speak through scriptural texts. Exegesis of these passages reveals that the author's pneumatological perspective in connection with the Spirit's use of Scripture can be conceived in terms of unmediated charismatic (i.e., prophetic) utterance of the Holy Spirit, and that the Spirit's revealing of interpretative secrets can be categorized as an aspect of the intimate 'end-time dialogue' between the Holy Spirit and the community." [NT Abst, No. 1, 2003, p 75].


A Bibliography for Hebrews

(Fall 1985): 13-18.


NT Abs 41:2 - "Studies of the biblical hermeneutics of Hebrews have given insufficient attention to the author's own comments about the word of God and the task of hermeneutics (see 1:1-3; 4:12-13; 5:11-14; 6:13–10:18). The ultimate purpose of the author's interpretation of Scripture is to offer a 'word of encouragement.' His 'word of encouragement' (see 13:22) is an exercise in hermeneutics, a demonstration of the fact that ancient words continue to offer encouragement to a weary church."


HIGHER CRITICISM (Date, Authorship, Destination)


NT Abs 41:3 - "Five lines of evidence support the independent Lukan authorship of Hebrews: lexical, stylistic, and textlinguistic similarities between Lk-Acts and Hebrews; comparison of the purposes of Lk-Acts and Hebrews; theological similarities; the Jewish background of Lk-Acts; and the historical reconstruction of the background of Hebrews (the recipients were former Jewish priests who had been converted to Christianity; see Acts 6:7). Luke wrote Hebrews in Rome about A.D. 67." Cf. similar article ("The Authorship of Hebrews: The Lukan Proposal") in Faith and Mission 18 (2, 2001): 27-40.


Concludes that one cannot but be struck by the enormous amount of thought that is common to Hebrews and Paul, and that Hebrews is in all probability one of Paul's epistles.


Bullock, M. R. "The Recipients and Destination of Hebrews." Th.D. diss., Dallas Theological Seminary,
1977.


"After sketching the history of the proposal that Apollos was the author of Hebrews, the article discusses the arguments underlying this position in three categories: arguments against another NT person fitting the bill, firm correspondences between NT data on Apollos and agreed upon characteristics of Hebrews, and more questionable correspondences along with possible reconstructions of the NT era.  It concludes that the evidence is not conclusive and that the correspondences are inadequate to support a firm conclusion about Apollos as the author of Hebrews."  [NT Abst, No. 1, 2002].


Concludes that we cannot be sure who wrote the epistle.


"The article undertakes a reexamination and reassessment of the facts pertinent to the authorship of Hebrews.  It discusses the manuscript evidence; the testimony of the early Church Fathers; the questioning of Hebrews' Pauline authorship between A.D. 200 and 255 by Clement of Alexandria, Origen, and Tertullian; the style of Hebrews; its vocabulary; particularities; and the line of argument in Hebrews.  It concludes that there is no compelling substance to the argument that Hebrews was not written by Paul."  [NT Abst, No. 2, 2003, p 281]


The author argues quite convincingly that the epistle should be dated before AD 70, seeing the references in ch. 13 to Jerusalem as implying the present standing of the city.  Unfortunately, some of his points are unfounded (e.g., his notion that the "rest" of 3–4 is a heavenly one, and that the author of Hebrews may have been anticipating a soon catastrophe for Jerusalem on the basis of a forty year analogy to the wilderness (hence, AD 30 plus 40 would imply that AD 70 was ominous).


LITERARY ASPECTS (STRUCTURE AND TECHNIQUES)
Attridge, H. W.  "Paraenesis in a Homily (λόγος παρακλήσεως): The Possible Location of, and Socialization in, the 'Epistle to the Hebrews."


NT Abs 41:3 - "Comparison of the 'prime patterns' of Hebrews, 1 Peter, and 2 Peter by means of 'scalometry' [see ø 40-1553] reveals closely corresponding scaling structures coinciding precisely with identifiable discourse units relating to widely differing subjects. This evidence in tandem with text-linguistic analysis suggests that these three works come from the same hand; internal evidence points to Silvanus."

Black, David Alan.  "Looking at the Structure of Sentences and Literary Techniques." Bible Review 8:17 (Apr 1992):
Deals with 12:1-2.


The author reacts against the traditional two-fold division of the book, 1:5–10:18 (kerygmatic) and 10:19–13:17 (parenetic), by arguing that the epistle has been composed by an author employing a sophisticated literary structure. Black commends the work of Vanhoye (1966) as one of the better attempts to identify this structure, though offering little to improve upon it.


NT Abs 41:2 - "The whole argument of Hebrews is focused around a succession of OT themes and figures so as to draw out both the continuity and discontinuity between the OT period and the time of fulfillment in Christ. After treating Hebrews as a homily or homilies, the flow of the argument, and R. N. Longenecker's analysis, the article identifies seven extended 'biblical expositions' within the letter: (1) Heb 2:5-18 on Ps 8:4-6; (2) Heb 3:6-4:13 on Ps 95:7-11; (3) Heb


For a nice summary of Guthrie, see Lane's commentary (1:xc-xcviii). This has been published under the same title by E. J. Brill of Leiden (1994). Walters's article (pp 67-68) provides some brief evaluation of Guthrie's primary thesis.


See review in NT Abst, No. 1, 2003, p 76.


Summarized in Lane's commentary (1:lxxxii-lxxxiii).


Sees the epistle as essentially a homily based primarily on the citation and use of several key OT passages. Chief among these is Psalm 110:1 and 4 which has widespread usage throughout the book. Notice of these features yields a three-fold structure: (1) 1:5–7:28; (2) 8:1–10:39; and (3) 11:1–13:25. Acknowledges the rhetorical studies of others (particularly Vanhoye), but maintains that content is also a determining factor for structure.


A thorough but gracious reaction against the proposals of Vanhoye.


Swetnam, James. [see under Chapter 11 for comments on the structure of Heb 11X13]


Argues for a five-part concentric theory, which utilizes formal criteria such as inclusions, catchwords and distinctive vocabulary. These five concentric sections are 1:5–2:18; 3:1–5:10; 5:11–10:39; 11:1–12:13; 12:14–13:19. These are framed by a brief introduction (1:1-4) and a conclusion (13:20-21). For a contrasting tripartite theory, see Lane (comm., lxx-xxxiv; xc-xcvi). For the evaluation of Vanhoye's work, see the bibliography in D. Peterson, *Hebrews and Perfection* (Cambridge Univ. Press, 1982): 211-12, n. 2.


NT Abs 41:3 - "After reviewing different attempts to define the arrangement of Hebrews, the article contends that the entire document falls readily into a structure organized according to six primary scriptural quotations (see Heb 2:6-8; 3:7-11; 5:6; 8:8-12; 10:37-38; 12:5-6) and directed toward exhortation. Thus the rhetorical arrangement of Hebrews is fairly simple, consisting of an introduction (1:1-2:4) utilizing a catena of OT texts, six sections coordinated with the primary scriptural quotations (2:5-18; 3:1–4:13; 4:14–7:28; 8:1–10:31; 10:32–12:2; 12:3–13:19), and a conclusion (13:20-21)."


**MESSAGE OF THE BOOK**

An excellent article discussing vital aspects of the Christian Life distilled from a study of Hebrews. The author highlights several primary themes in the book which are relevant to success in the Christian life (e.g., prayer). Unfortunately, the article is marred by a couple of statements that insinuate the warning passages for apostasy are for unbelievers (pp 33-34).

Bruce, F. F. (see under Literary)


NT Abs 41:1 - "The concept of the kingdom of God binds Hebrews 1X8 into a cohesive framework: the promulgation of the kingdom and the enthronement of the Son (1:1-14), the character of the kingdom of God (2:1X4:13), and kingdom and covenant relationship (4:14X8:13). Hebrews 9X10 expands and deepens the argument of 4:14X8:13 by contrasting the two covenants, while chapters 11X13 describe the role of faith in kingdom living."


The author provides a helpful summary and evaluation of Grässer's work (Erich M. R. Grässer, Der Glaube im Hebräerbrief [Marburg: N. G. Elwert Verlag, 1965]). Grässer had taken the position that the πστις ("faith") word group was the key to the theology of Hebrews.


Explores the pilgrimage motif in Hebrews, and concludes that the book must be viewed in terms of the harmonized metaphors of cult and pilgrimage to account for the shifts in thought. The latter is to be found in the paraneses sections in which the chief concern is with unfaithfulness.


Käsemann viewed the principal motif of the book to be "the wandering of the people of God," i.e., the focus is on the pilgrim motif in the book (which gives more weight to the paraenetic sections rather than the theological expositions).


Views the sonship of Christ as the dominant theme of the epistle.

MacLeod provides an excellent survey of different positions that have been taken about the "doctrinal center" of the book. He concludes by asserting that the expository sections center on the high priesthood of Christ, while the paraenetic sections are dominated by the pilgrimage motif. In light of 8:1, however, the high priesthood of Christ is the controlling theme of the epistle.


Views the message of the book revolving around Christ as high priest in the true sanctuary and His better sacrifice.


Argues that perseverance in the Christian faith is the "master idea" in the epistle.


Schmidt argues that the danger for the readers is not a doctrinal defection or renunciation of their faith (at least primarily), but rather a moral laxity or passivity from within the community. Helpful for understanding the warning passages.


**OLD TESTAMENT USED IN HEBREWS**


Clements highlights the relationship of the OT quotations to the author's developing argument of the book. Helpful for understanding why these particular quotations were chosen.


"After an introduction to the uses of the OT in Hebrews, the article discusses four areas that have emerged as especially important in scholarly literature in recent years:  the text form used by the author, his framing of structure by use of certain OT texts, his exegetical methods (midrash, chain quotations, example lists, dispelling confusion, reinforcement, implications, capitalizing on the literal sense of the word or phrase, verbal analogy, argument from lesser to greater), and his hermeneutics (prooftexting, sensus plenior, dialogical hermeneutics, Christ's preexistence as the hermeneutical key, a hermeneutics of permission, hermeneutics of the living voice, typological hermeneutics."  [NT Abst, No. 3, 2003, p 496].


Based on a Ph.D. dissertation at Queen's Univ (Belfast, 1971) entitled "Hebrews and the Old Testament."


"The study attempts to establish the Vorlage underlying two so-called 'Jesus sayings' in Hebrews, both of which are completely constructed from quotations of Scripture. It examines Ps 22(21):23 and Isa 8:17-18 in Heb 2:12-13, and Ps 40:6-8 (39:7-9) in Heb 10:5b-10, respectively. The Vorlage used by the author of Hebrews appears to be close to that of Codex Alexandrinus. The author's picture of a human Jesus who uttered some 'sayings' allows Jesus himself to interpret Scripture. The theme of all three quotations in the two 'sayings' is the obedience of God's Son to his Father." [NT Abst, No. 2, 2002, p 292].


Based on a Ph.D. dissertation at the Univ. of Manchester (1959) entitled *The Use of the Septuagint in the Epistle to the Hebrews*.

**PERSEVERANCE, APOSTASY, AND ETERNAL SECURITY**


This is a "must-read" book for anyone interested in the issues of perseverance and eternal security. He carefully analyzes and critiques the reformed doctrine of perseverance, and he devotes a good amount of attention to Hebrews. This is an expanded and revised edition of his earlier work, *The Reign of the Servant Kings: A Study of Eternal Security and the Final Significance of Man*. Schoettle Pub. Co., 1992. The new book can be ordered online at: [www.jodydillow.com](http://www.jodydillow.com).

A strong defense of eternal security and personal assurance. The author has one chapter dealing with those who have never heard, and attempts to argue that God may save some of them based on their response to general revelation (consignment to hell is for those who reject the gospel offer).


This is a very helpful work identifying different positions regarding the perseverance-assurance debate. The author concludes (rightly I believe) that the only basis for assurance of salvation is the Word of God (e.g., John 1:12; 3:16, 18, 36; 5:24; Acts 16:31; Rom. 6:23), and that works, while not the basis of assurance, do play a ‘supporting role of confirmation’ of one’s salvation. When a believer sins, he does not lose his salvation. Instead he loses fellowship with Christ, and the Holy Spirit prompts him to confess his sins and have fellowship restored. See the review in *BibSac* (Apr-Jun 2003, p 236).


Marshall holds that the warning passages in Hebrews are written to true believers, and that the sin of apostasy (recantation of Christ and His saving work) is a real danger. Hence, a Christian can potentially lose His salvation. Marshall attempts to distance himself from classical Arminianism by emphasizing that perseverance is not a mere work of man.


An excellent article arguing that we are eternally secure in Christ, but we will be scrutinized by Christ to determine our rewards.


The author carefully defines the gospel, and deals with such issues as carnality, repentance and eternal security. Recommended.


The authors discuss four different views on perseverance and assurance, and (rejecting them all) propose a fifth model they call “God’s means of salvation view.” This work may be helpful for
identifying various models of perseverance-assurance, but there are some deep concerns about the conclusions that the authors have reached. See the review in *BibSac* (Apr-Jun 2003, p 241) for more detail.


The author contends that believers are eternally secure in Christ and that we can have assurance of salvation. Recommended.


**PRIESTHOOD OF CHRIST**


Baigent, J. W. "Jesus as Priest: An Examination of the Claim that the Concept of Jesus as Priest May Be Found Outside of the Epistle to the Hebrews." *Vox Evangelica* 12 (1981): 33-44.


Goppelt, Leonhard (see under "Typology").


NT Abs 41:3 - "After discussing the limited use of priestly language in Hebrews, the article considers its presentations of Jesus as the high priest and as the Melchizedekian priest, and the character of Jesus' priesthood. That Jesus was not literally a priest is a fact that the author of Hebrews exploited positively in claiming uniqueness for Jesus. By opening up access to God through his death and resurrection, Jesus fulfilled the purpose for which the priesthood was instituted."


Discusses the typology of the tabernacle, and evaluates various views on Christ's cleansing of the heavenly tabernacle.


NT Abs 42:1 - "For a community that found no motivating power in the traditional articulation of faith, the author of Hebrews opted for a risky venture of reinterpretation. He presented Jesus as the pioneer of salvation and as the merciful and faithful high priest."


**SCHOLARSHIP, SUMMARIES OF**


Helpful article summarizing the major contributors to research in Hebrews in recent years (up to 1994). Surveys the opinions of major commentaries as well as articles that have recently appeared. Helpful bibliography (includes works in German and French).


Review of commentaries, monographs, and articles that have appeared since 1980. Includes a five-page bibliography.
Soteriology


Holds to "conditional security," although Christ's priesthood is a present encouragement. NT Abs 41:3 - "For the author of Hebrews, salvation is a pilgrimage toward a promise, a journey toward God. It is grounded in relationship. After reviewing the basis of salvation as presented in Hebrews, the article explores the eschatological character of salvation in Hebrews, the images of salvation as pilgrimage and worship, and the results of salvation—soteriology as the foundation for ethics. It concludes that for the author of Hebrews the essence of salvation is worship."


Theology of Hebrews


A theological examination of the book in light of the word τελείω and its related forms (perfect/mature is a key theme to the book). Insightful!


Typology


See pp 161-78 for a discussion of typology in relation to Hebrews.

MacLeod, D. J. (see under "Priesthood of Christ")

Smith, J. A. (see under "Eschatology in Hebrews")


### WARNING PASSAGES IN HEBREWS


This is an excellent book for gaining insight into various ways that Hebrews is interpreted today. Grant R. Osborne presents the classical Arminian view, Buist M. Fanning the classical reformed view, Gareth Lee Cockerill the Wesleyan Arminian view, and Randall C. Gleason the moderate reformed view. Unfortunately a good presentation of the free grace view (such as I advocate) is missing, although Gleason's comes the closest. Gleason does hold that the warning are directed to true believers and that loss of salvation is not the danger (like free grace), but he differs in that he sees the danger connected with the judgment upon Jerusalem in AD 70 (which I would not agree with).


Argues for the traditional Reformed position in handling the warning passages. Those who claim to be Christians are warned of the dire consequences if they turn away (but those who are true Christians will not turn away). Author states, "... perseverance as a Christian is the only true test of genuine faith in God and Christ" (81).


Highly recommended discussion of the warning passages in Hebrews.


After identifying the major warning passages of Hebrews, the author asserts that those being warned are in danger of losing their salvation. Supposedly they had professed a faith in Christ, but they had never been truly born again. He examines each warning passage to argue his theological position (= reformed position). Though his arguments are not so convincing, this article is helpful to understand the rationale of those who take the reformed position.

JOURNAL ARTICLES AND SPECIAL STUDIES - TEXTUAL ORDER

CHAPTER 1


Cockerill, G. L. "Heb 1:1-14, 1 Clem. 36:1-6 and the High Priest Title." Journal of Biblical Literature


Ellingworth, P. (see under Ch 9)


The author of Hebrews exhorted his readers to hold firmly to their confidence in Jesus because “excessive reliance upon angels for national deliverance and personal protection within Second Temple Judaism posed a threat to the pre-eminence of Christ among Jewish Christians.”


This article studies the interrelation of literary structure and theology in Heb 1:1-14. Between 1:1-4 and 1:5-14 there exists both a numerical symmetry and a symmetry in the movement of theological thought. As for numbers: just as 1:2b-4 contains seven christological predictions, so 1:5-14 contains seven OT citations. As for theology: 1:2b-4 contains a "ring structure" that moves from exaltation back to preexistence and then forward again to exaltation.

Builds on Meier's previous article (above) in which he poses the further question: is the symmetry between Heb 1:2b-4 and Heb 1:5-14 merely numerical, or do the seven OT citations correspond to 1:2b-4 not only in number but also in general movement of thought? Is the parallel not only numerical but also theological? The author investigates each citation for its theological import.


"The study aims to offer a fuller perspective on the relation between the catena of Heb 1:5-14 and the remainder of the epistle's argument. It concludes that Hebrews 1 paints a picture of Christ's cosmic enthronement as royal Son with the angels offering obeisance to their king. This hymnic celebration subtly announces the accomplishment of salvation and thus sets the mood for the argument proper. While the angels mediated God's purposes on earth for a passing time, Christ provides direct heavenly access forever. The language of the catena suggests that the worship of Jesus originated in the veneration of him as cosmic Lord, with the worship of the one ultimate God always presupposed."  [NT Abst No. 1, 2002].


"With an exceptional sense of rhetorical creativity and theological skill, the writer employs Pss. 2:7 and 110:1 to shape the literary structure and the theological core of Hebrews 1. The chapter stands as a major contribution to the tradition of christological interpretation from the Psalms and to the christological conclusion that the son has been exalted to the right hand of God as Messiah and Lord."


**CHAPTER 2**


Burns, J. Lanier.  "Hermeneutical Issues and Principles in Hebrews as Exemplified in the Second

NT Abs 41:3 - "The article discusses hermeneutical issues in recent studies of Hebrews, and shows how various parts of chapter 2 illustrate them. With particular attention to the author's use of the OT in Hebrews 2, it discerns and explains his three fundamental principles of interpretation: pastoral/rhetorical, christological, and contextual."


Elliott, J. K. "When Jesus was Apart from God: An Examination of Hebrews 2:9." Expository Times 83 (1972): 339-341.


Discussion of Origen's comments.


Scott, Julius J. (for archēgos in Heb 2:10, see under Heb 12)

**CHAPTER 3**


Describes the type of Greek conditional sentences found in verses like Heb 3:6, 14.

Oberholtzer, T. K. (see under Warning Passages - "The Kingdom Rest in Hebrews 3:1--4:13")


Treats Col 1:21-23; Heb 3:12-14; Heb 12:14-17; and Jn 15:1-8.


"Careful exegesis of Heb 3:1—4:16 shows that the author of Hebrews portrays Jesus as the object and the model of faith for believers, even though this notion is not expressed in terms of 'faith in Christ.' The article develops this thesis under three main headings: Jesus as the object of faith, Jesus as the model of faith, and the characteristics of faith." [NT Abst, No. 2, 2003, p 282].


Stuart, S. S. "The Exodus Tradition in Late Jewish and Early Christian Literature: A General Survey of


NT Abs 41:3 - "After outlining four main opinions for understanding the notion of God's Sabbath celebration (σαββατισμός), or God's rest, in Hebrews, the essay attempts to elucidate the motif with attention to the text of Heb 3:1X4:11 by answering the following three questions: What in the author's agenda introduced the notion of God's rest? In connection with which arguments did the author exhort the readers to enter God's rest? and, in view of the author's argument where did he or she belong within the spectrum of contemporary views? For the author of Hebrews God's Sabbath is a reality into which believers have not yet quite entered, even if by faith and hope they can claim it."


CHAPTER 4


Examines the relevance of Hebrews for Gentiles by looking at the theme of worship. Examines two portions in particular: (1) the significance of the Sabbath Rest (4:9); and (2) Ps 95, since the epistle quotes extensively from it (Heb 3:1--4:16).


An exhaustive study of the sabbath theme in Scripture, including the eschatological dimensions of the sabbath rest. Very relevant for the study of Hebrews 3X4.


Deals with the struggle as to how Jesus could be truly human and experiencing temptation, but never sin. Does He truly understand our temptation?


**CHAPTER 5**


Regarding Heb 5:7.


NT Abs 42:1 - "Although in the NT ἐξητύ occurs only in Heb 5:14, there are more than six thousand occurrences of it in Greek literature from the pre-Socratics onward. Nothing supports the alleged meanings 'exercise,' 'practice,' 'use,' and 'custom.' Rather, ἐξητύ in Heb 5:14 is best understood as referring to a trained or mature condition: 'But solid food is for adults, who because of their mature state have their senses trained to distinguish between good and bad.' The mistaken understanding of ἐξητύ in the translational and lexicographical tradition of Heb 5:14 can be traced back to the Vulgate (pro consuetudine)."


**CHAPTER 6**

Adams, J. C. "The Epistle to the Hebrews with Special Reference to the Problem of Apostasy in the Church to Which It Was Addressed." Diss., Leeds University, 1964.


NT Abs 42:1 - "Examination of Heb 6:4-6 in its immediate and book contexts leads to the conclusion that it speaks of a true Christian involved in apostasy so evil that God will not allow repentance. In light of the overwhelming canonical support for the perseverance of the saints, however, one must interpret the passage to mean that one may have all the marks of a Christian and still not be truly regenerate."


Barnhart, D. "The Life of No Retreat: An Exegetical Study of Hebrews 6:1-12." *Central Bible*


NT Abs 41:1 - "The article first briefly identifies the strengths and weaknesses of four interpretive positions on Heb 6:4-6: (1) true believer: apostasy/loss of salvation, (2) true believer: apostasy/loss of reward, (3) true believer: hypothetical apostasy/loss of salvation, and (4) false believer: apostasy/eternal condemnation. Then it argues that the fourth view offers the most consistent interpretation of the verses within their own and related contexts and leaves the least number of questions unanswered."


"On two occasions in the OT there was an entry 'within the veil' of the Most Holy Place as well as the Holy Place: the day of Atonement service, and the anointing/inauguration of the sanctuary by Moses (Exod 40:1-9; Lev 8:10-12; Num 7:1). A Comparison with the other three sanctuary 'entering' passages in Hebrews (Heb 10:19-20; 9:12; 9:24) provides a consistent picture of the inauguration of the earthly sanctuary as the background OT event-complex for Heb 6:19-20. In each of the three parallel passages, as in Heb 6:19-20, the author's use of crucial Septuagint terminology—especially the conjunction of ἐγκαίνια, τραγού, and μόσκο in Numbers 7—proves to be a key to interpretation." NT Abst, No. 2, 2002, p 292.

deSilva, David A. "Hebrews 6:4-8: A Socio-Rhetorical Investigation (Part 2)." Tyndale Bulletin 50


Very insightful for understanding the Old Testament imagery involved in this passage (and the preceding chapters). Understands the warning to be addressed to believers.

Gordon, Robert P. (see under "Cultus" - discusses Heb 6:18-19)


Kempson argues (wrongly, I think) that a genuine faith is one that presses on to maturity, and that assurance of salvation is gained through perseverance. Weak with no exegetical argumentation.


“Owen demonstrates through the careful application of seventeenth-century exegetical techniques that the warnings in Heb. 6:4-6 are directed against those who are mere professors of the faith and who, therefore, are not yet fully united with Christ. He rejects the identification of those described in these verses with genuine believers, who, through apostasy, lose their salvation.”

Marshall, I. H. (see under "Perseverance, etc")


Oberholtzer, Thomas Kem (see under "Warning Passages" - discusses Heb 6:4-12)

Excellent study. Assumes that the warning is real for true believers, not for loss of salvation but for a fatality in the Christian life and subsequent loss of reward.


Reformed exegesis of apostasy passages, including Heb 6:4-12 and Heb 10:26-31,35-39


A brief explanation of those in view in Heb 6:4-6, arguing the Reformed position that those in mind are not true born-again believers.


Helpful on the history of interpretation for Hebrews 6:4-6.


This is a helpful article dealing with a technical classification of the participle parapesontα in Heb 6:6. The author contends that this should not be taken as a adverbial (or, circumstantial) participle and, therefore, cannot be taken as a conditional participle rendered in English as a conditional sentence with "if" (as the NIV has done). Instead, this is an adjectival-substantival participle which is part of a series with the preceding participles. Helpful Greek diagram.


Toussaint, S. D. (see under Warning Passages)


Takes the view that it is the local covenant community in view, not individuals. For refutation, see McKnight ("Warning Passages," pp 53-54).


"In response to R. M. Davidson [see § 46-1092], the article argues that the presence of some allusion to dedicatory ideas in Heb 9:18-23 and perhaps 10:19-20 is by itself an insufficient background for all the sanctuary language found in Hebrews, especially in 6:19-20. It concludes that the Day of Atonement is the OT background for Heb 6:19-20 and 9:11-12. [In the same issue (pp. 69-88) Davidson replies to Young and contends that inauguration (and not the Day of Atonement) is the most probable background for Heb 6:19-20 and parallel 'entering' passages." [NT Abst, No. 1, 2003, p 76].


**CHAPTER 7**


Fitzmeyer, Joseph A. "'Now This Melchizedek . . .' (Heb 7,1)." *Catholic Biblical Quarterly* 25 (1963): 305-321.


Lightner, Robert P. "Theological Perspectives on Theonomy; Part 3: A Dispensational Response to

Discusses Heb 7:11-12 among other passages related to his rebuttal of Theonomy.


**CHAPTER 8**


Written by a Jewish believer who argues that Hebrews is stressing the identification of Jesus as the true centre and intent of Judaism. Discusses the New Covenant, Heb 8, Heb 9:3-10, and Heb 13:10-14.


**CHAPTER 9**


Gordon, Robert P. (see under "Cultus" - discusses Heb 9:6-14)


The term *bryt* in the OT has a very broad meaning that includes both covenantal and testamentary tones. The Septuagint translators chose διαθήκη to translate *bryt* because it best conveyed the rich content of the OT concept. Modern commentators almost all hold to a mixed interpretation of Heb 9:15-18, taking διαθήκη as 'covenant' in 9:15, 18, and as 'testament' in 9:16-17. However, both J. J. Hughes ('covenant') and J. Swetnam ('testament') have made cogent arguments for their unified interpretations of the four usages of διαθήκη in Heb 9:15-18. Consistency in interpreting διαθήκη in this pericope is laudable, especially if it highlights the testamentary nature of the NT." [NT Abst, No. 2, 2003, p 281].


**CHAPTER 10**


25.


"In Hebrews the physical threat posed by the coming Roman invasion to those Christians who lapsed back into Judaism concerned the destruction of Palestine, Jerusalem, and its Temple. Rather than warning about eternal destruction, the OT texts alluded to in Heb 10:26-31 warn of the physical judgment coming upon Israel because of covenant unfaithfulness. If they sought refuge in Judaism, the readers would suffer the same fate as the Jewish rebels at the hands of the Romans. However, the readers could avoid God's wrath coming upon the Jewish nation by holding firm to their confession of faith (see Heb 13:13-14)."  [NT Abst, No. 1, 2003, p 76-77].


Discusses the rhetorical technique in quoting Ps 40:6-8. Charts.


A Bibliography for Hebrews  

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Oberholtzer, Thomas Kem (see under "Warning Passages" - discusses Heb 10:26-39)


Peterson, Robert A. (see under Heb 6 -- discusses Heb 10:26-31,35-39)


NT Abs 42:1 - "The article examines Heb 10:1-18 as a proper apologetic response to the reintroduction of 'sacrificial' demands made by modern religious movements. It treats the terminal sacrifice in 10:1-6, human sacrifice in contrast to Hebrew/Israelite practice, the efficacy of Christ's sacrifice in 10:7-18, corporal and subliminal human sacrifice today, and applying the sacrifice of Jesus as an apologetic today."


CHAPTER 11


Brawley, Robert L. (see under Hebrews 2)

Cockerill, G. L. "The Better Resurrection (Heb 11:35): A Key to the Structure and Rhetorical Purpose of


Reflections on Heb 11:9-10.


Deals with Heb 11:11.


NT Abs 41:3 - "The interpretive key to Hebrews 11X13 [see 37-1414; 39-1620] is the description of faith as ἡ ὑπόστασις ('underlying reality') in 11:1 (see 1:3; 3:14). The passage regards in turn the past (11:1-40), the future (12:1-29), and the present (13:1-17). Faith is a factor in all three sections."


Are Calvin, Locke and Hebrews 11 compatible?

**CHAPTER 12**


Jones, Peter R. "The Figure of Moses as a Heuristic Device for Understanding the Pastoral Intent of Hebrews." *Review and Expositor* 76 (1979): 95-105.


Oberholtzer, Thomas Kem (see under "Warning Passages" - discusses Heb 12:25-29)

Peterson, Robert A. (Heb 12:14-17 -- see under Heb 3).


"A careful exegesis of Heb 12:1-29 shows that the author of Hebrews portrays Jesus as both the model and the object of faith for believers as in the Pauline epistles, even though it is not expressed in terms of 'faith in Christ'. The abundant use of the literary device of chiasm in the passage (in 12:1-3; 12:4-13; and 12:14-29, respectively) confirms the christological orientation of faith in Hebrews 12." [NT Abst, No. 3, 2002, p 491].

Discusses the intended meaning of archēgos in Heb 2:10 and 12:2 as a title of Jesus.


CHAPTER 13


NT Abs 41:3 - "After arguing for the integrity of Hebrews 13 and locating 13:9-16 within the structure of 13:7-19, the study suggests a reading of 13:9-16 within the context of Hebrews as a whole. The key interpretative issue is the identification of the altar in v. 10. Detailed consideration of the principal scholarly proposals yields the conclusion that the altar in 13:10 is a metonym for the sacrificial death of Jesus. It is located neither in heaven, nor on earth at the Eucharist, but represents the death of Jesus understood in terms of ancient Israel's sacrificial cult."


NT Abs 41:2 - "The most textually/contextually consistent and natural understanding of 'the blood of the eternal covenant' in Heb 13:20 points to the blood of Jesus Christ shed as the NT propitiation that provides the future, permanent, and eternal expectation of personal redemption. This interpretation does not depend on any assumptions made or inferences drawn about a supposed covenant(s) of redemption/grace."


NT Abs 41:3 - "Taken in isolation, the call to obey church leaders in Heb 13:17 (see also 13:7) seems to contradict the antihierarchical implications of Hebrews. Taken in context, however, the text is a call to Christian community solidarity, not the 'cadaver' obedience of authoritarian denominations where leadership's word is law. The consistent message of the NT is antagonistic to
notions of absolute obedience to hierarchical church authority."


Sermon on Heb 13:8.


“Heb 13.9-14 envisages a situation where Christians of a Jewish background are still defining themselves too much by their Levitical heritage. . . . Hebrews urges the readers to go outside the camp/gate, to sever the ties with Jerusalem, that is, to make a clean break from Judaism both in understanding and in practice.”