

AN ENGLISH-BASED BIBLIOGRAPHY
for
THE BOOK OF HEBREWS

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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

Attridge, H. W. *Hebrews*. Hermeneia. Philadelphia: Fortress Press, 1989.

Bruce, F. F. *The Epistle to the Hebrews*. The New International Commentary on the New Testament. 2d ed. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1990.

Buchanan, George W. *Hebrews*. The Anchor Bible. Garden City, NY: Doubleday & Co., 1972.

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.

Delitzsch, Franz. *Commentary on the Epistle to the Hebrews*. 2 vols. Translated by Thomas L. Kingsbury. Edinburgh: T. & T. Clark, 1871; reprint, Minneapolis: Klock & Klock, 1978.

Ellingworth, Paul. *The Epistle to the Hebrews; A Commentary on the Greek Text*. New International Greek Testament Commentary. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1993.

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

Evans, L. H. *Hebrews*. Communicator's Commentary, 10. Waco, TX: Word Books, 1985.

Govett, Robert. *Govett on Hebrews*. Miami Springs, FL: Conley & Schoettle, 1981.

Griffith Thomas, W. H. *Hebrews: A Devotional Commentary*. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., n.d.

Héring, Jean. *The Epistle to the Hebrews*. Translated from the first French Edition by A. W. Heathcote and P. J. Allcock. London: Epworth Press, 1970.

Hewitt, Thomas. *The Epistle to the Hebrews: An Introduction and Commentary*. The Tyndale New Testament Commentaries. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1961.

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

Hodges, Zane C. "Hebrews." In *The Bible Knowledge Commentary*, New Testament edition, ed. John F. Walvoord and Roy B. Zuck. Wheaton, IL: Victor Books, 1983.

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!

Hughes, Philip Edgcumbe. *A Commentary on the Epistle to the Hebrews*. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1977.

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.

Johnson, William G. *Hebrews*. John Knox Preaching Guides. Atlanta: John Knox, 1980.

Kent, Homer A., Jr. *The Epistle to the Hebrews: A Commentary*. Grand Rapids, MI: Baker Book House, 1972.

Kistemaker, S. J. *Exposition of the Epistle to the Hebrews*. Grand Rapids, MI: Baker Book House, 1984.

Koester, Craig R. *Hebrews. A New Translation with Introduction and Commentary*. Anchor Bible 36. New York—London: Doubleday, 2001.

"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].

Lane, William L. *Hebrews*. Word Biblical Commentaries, 2 vols. Dallas, TX: Word Books, 1991.

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.

Lang, G. H. *The Epistle to the Hebrews*. London: The Paternoster Press, 1951; reprint, Miami Springs, FL: Conley & Schoettle Pub., ?.

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.

Lenski, R. C. H. *The Interpretation of the Epistle to the Hebrews and The Epistle of James*. Minneapolis, Minn: Augsburg Pub. House, 1966.

Lightfoot, Neil R. *Jesus Christ Today: A Commentary on the Book of Hebrews*. Grand Rapids, MI: Baker Book House, 1976.

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

Mauro, Philip. *God's Pilgrims*. Rev. ed. n.p., 1918; reprint, Harrisburg, PA: Christian Publications, 1969.

Moffatt, James. *A Critical and Exegetical Commentary on the Epistle to the Hebrews*. The International Critical Commentary. Edinburgh: T. & T. Clark, 1924.

Montefiore, Hugh. *A Commentary on the Epistle to the Hebrews*. Black's New Testament Commentaries. London: Adam & Charles Black, 1964.

Morris, Leon. "Hebrews." In *The Expositor's Bible Commentary*, vol. 12, ed. Frank E. Gaebelin, 3-158. Grand Rapids, MI: Zondervan Pub. House, 1981.

Nairne, Alexander. *The Epistle of Priesthood*. Edinburgh: T. & T. Clark, 1913.

Newell, William R. *Hebrews Verse by Verse*. Chicago: Moody Press, 1947.

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

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).

Westcott, Brooke F. *The Epistle to the Hebrews: The Greek Text with Notes and Essays*. London: Macmillan & Co., 1892; reprint, Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1974.

MISCELLANEOUS BOOKS

Hagner, Donald A. *Encountering the Book of Hebrews*. Encountering Biblical Studies. Grand Rapids, MI: Baker, 2002.

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

Hurst, L. D. *The Epistle to the Hebrews: Its Background and Thought*. SNTSMS, 65. Cambridge: Cambridge Univ. Press, 1990.

Isaacs, M. E. *Sacred Space: An Approach to the Theology of the Epistle to the Hebrews*. JSNTSup, 73. Sheffield: JSOT Press, 1992.

Käsemann, E. *The Wandering People of God: An Investigation of the Letter to the Hebrews*. Translated by R. A. Harrisville and I. L. Sandberg. Minneapolis: Augsburg, 1984 [German original 1939].

Lane, William L. *Call to Commitment: Responding to the Message of Hebrews*. Nashville: Thomas Nelson, 1985.

Lehne, S. *The New Covenant in Hebrews*. JSNTSup, 44. Sheffield: JSOT Press, 1990.

Leschert, Dale F. *Hermeneutical Foundations of Hebrews; A Study in the Validity of the Epistle's Interpretation of Some Core Citations from the Psalms*. Lewiston, NY: Edwin Mellen Press, 1994.

Lindars, Barnabas. *The Theology of the Letter to the Hebrews*. Cambridge: Cambridge Univ. Press, 1991.

MacLeod, David J. "The Theology of the Epistle to the Hebrews: Introduction, Prolegomena, and Doctrinal Center." Th.D. diss., Dallas Theological Seminary, 1987.

Peterson, David G. *Hebrews and Perfection: An Examination of the Concept of Perfection in the Epistle to the Hebrews*. Cambridge: Cambridge Univ. Press, 1982.

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

Pursiful, D. J. *The Cultic Motif in the Spirituality of the Book of Hebrews*. Lewiston, NT: Edwin Mellen, 1993.

JOURNAL ARTICLES AND SPECIAL STUDIES -- TOPICAL

CHRISTOLOGY

Attridge, H. W. "New Covenant Christology in an Early Christian Homily." *Quarterly Review* 8 (1988): 89-108.

Cleary, M. "Jesus, Pioneer and Source of Salvation: The Christology of Hebrews 1-6." *The Bible Today* 67 (1973): 1242-48.

Giles, Pauline. "The Son of Man in the Epistle to the Hebrews." *Expository Times* 86 (1975): 328-332.

Hanson, A. T. "Christ in the Old Testament According to Hebrews." *Studia Evangelica* 2 (1964): 393-407.

Hughes, Philip E. "The Christology of Hebrews." *Southwestern Journal of Theology* 28:1 (Fall 1985): 19-27.

Hurst, L. D. "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, 151-64. Oxford: Clarendon Press, 1987.

Osborne, Grant R. "The Christ of Hebrews and Other Religions." *Journal of the Evangelical Theological Society* 46:2 (June 2003): 249-67.

Parsons, M. C. "Son and High Priest: A Study in the Christology of Hebrews." *Evangelical Quarterly* 60 (1988): 195-215.

Schenck, K. "Keeping his Appointment: Creation and Enthronement in Hebrews." *Journal for the Study of the New Testament* 66 (1997): 91-117.

NT Abs 42:1 - "Hebrews provides evidence both for Christ's sonship emerging at the time of his exaltation (1:5) and for Jesus being Son in his earthly existence (5:8). Likewise, it affirms both that Christ 'founded' the heavens and earth (1:10-12) and that God was the one through whom they came to be (2:10). These apparent conflicts can be resolved by reference to the eternal purpose and λόγος of God behind the epistle's Christology. Christ was always destined to be Son and is thus appropriately so called at all points of his existence. Similarly, the complete continuity between God's wisdom for creation and Christ's obedient will makes possible the identification of the two, as Hebrews' allusion to wisdom in 1:3 and its use of 'word' motifs (e.g., 4:12-13) support."

Smothers, Thomas G. "A Superior Model: Hebrews 1:1--4:13." *Review and Expositor* 82 (Sum 1985): 333-343.

Tetley, J. "The Priesthood of Christ in Hebrews." *Anvil* 5 (1988): 195-206.

CULTUS, ROLE IN HEBREWS

Brege, D. J. "Eucharistic Overtones Created by Sacrificial Concepts in the Epistle to the Hebrews." *ConcTheolQuart* 66 (1, 2002): 61-81.

"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]

Cody, A. *Heavenly Sanctuary and Liturgy in the Epistle to the Hebrews: The Achievement of Salvation in the Epistle's Perspectives*. St. Meinrad, IN: Grail, 1960.

Dunnill, John. "Covenant and Sacrifice in the Letters to the Hebrews." *Society for New Testament Studies Monograph Series* 75. Pub? Date?

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 Testament Cultus." In *Templum Amicitiae: Essays on the Second Temple Presented to Ernst Bammel*, ed. W. Horbury, 434-449. JSNTSup, 48; Sheffield: JSOT Press, 1991.

Discusses the Old Testament cultus in relation to Heb 6:18-19 and Heb 9:6-14, with background of Num 15:22-31.

Harless, Hal. "The Cessation of the Mosaic Covenant." *Bibliotheca Sacra* 160:639 (Jul-Sep 2003): 349-66.

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.

Johnsson, William G. "The Cultus of Hebrews in Twentieth-Century Scholarship." *Expository Times* 89 (1968): 104-108.

Koester, C. R. *The Dwelling of God: The Tabernacle in the Old Testament, Intertestamental Jewish Literature, and the New Testament*. CBQMS, 22. Washington, DC: Catholic Biblical Assn., 1989.

Lindars, Barnabus. "Hebrews and the Second Temple." In *Templum Amicitiae: Essays on the Second Temple Presented to Ernst Bammel*, ed. W. Horbury, 410-33. JSNTSup, 48; Sheffield: JSOT Press, 1991.

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).

Radcliffe, T. "Christ in Hebrews: Cultic Irony." *Blackfriars* 68 (1987): 494-504.

DEAD SEA SCROLLS (Relation to Hebrews)

- Batdorf, I. W. "Hebrews and Qumran: Old Methods and New Directions." In *FS F. Wilbur Gingrich*, ed. E. H. Barth and R. E. Cocroft. Leiden: Brill, 1972.
- Bruce, F. F. "'To the Hebrews' or 'To the Essenes'?" *New Testament Studies* 9 (1963): 217-232.
- de Jonge, M., and A. S. van der Woude. "11Q Melchizedek and the New Testament." *New Testament Studies* 12 (1966): 301-26.
- Yadin, Yigael. "The Dead Sea Scrolls and the Epistle to the Hebrews." In *Scripta Hierosolymitana. Vol. 4: Aspects of the Dead Sea Scrolls*, ed. Chaim Rabin and Yigael Yadin, 2d ed., 36-55. Jerusalem: The Magnes Press, 1965.

ESCHATOLOGY IN HEBREWS

- Barrett, C. K. "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, 383-93. Cambridge: Cambridge Univ. Press, 1956.
- Silva, Moises. "Perfection and Eschatology in Hebrews." *Westminster Theological Journal* 39 (1976): 60-71.
- Smith, J. A. *Priest For Ever: A Study of Typology and Eschatology in Hebrews*. London, 1969.

GENERAL ARTICLES

- Attridge, H. W. "The Uses of Antitheses in Hebrews 8— 10." In *Christians Among Jews and Gentiles: Essays in Honor of Krister Stendahl on his Sixty-Fifth Birthday*, ed. G. W. E. Nickelsburg and G. W. MacRae, 1-9. Philadelphia: Fortress Press, 1986.
- Beare, F. W. "The Text of the Epistle to the Hebrews in p^{46} ." *Journal of Biblical Literature* 63 (1944): 379-96.
- Bruce, F. F. "Kerygma of Hebrews." *Interpretation* 23 (1969): 3-19.
- Caird, G. B. "The Exegetical Method of the Epistle to the Hebrews." *Canadian Journal of Theology* 5 (1959): 44-51.
- Clark, N. "Reading the Book. 2. The Letter to the Hebrews," *Expository Times* 108 (2, 1996): 37-40.
- NT Abs 41:2 - "Hebrews is best listened to as a sermon: laying the foundation (chaps. 1—2, reaching the text (chaps. 3—7), and making the point (chaps. 8—13). 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."
- Emmrich, M. "*Pneuma* in Hebrews: Prophet and Interpreter." *WestTheolJourn* 64 (1, 2002): 55-71.

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].

Hughes, G. *Hebrews and Hermeneutics*. SNTSM 36. Cambridge: Cambridge Univ. Press, 1979.

Hughes, P. E. "The Epistle to the Hebrews." In *The New Testament and its Modern Interpreters*, ed. E. J. Epp and G. W. MacRae, 351-70. Philadelphia: Fortress Press; Atlanta: Scholars Press, 1990.

Isaacs, M. E. "Why Bother with Hebrews?" *HeythJourn* 43 (1, 2002): 60-72.

See review in NT Abst, No. 2, 2002, p 292.

Johnson, S. Lewis. "Some Important Mistranslations in Hebrews." *Bibliotheca Sacra* 110 (1953).

Lane, William L. "Hebrews: A Sermon in Search of a Setting." *Southwestern Journal of Theology* 28:1 (Fall 1985): 13-18.

Thompson, J. W. "The Hermeneutics of the Epistle to the Hebrews," *Restoration Quarterly* 38 (4, 1996): 229-237.

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."

Williamson, Ronald. "The Eucharist and the Epistle to the Hebrews." *New Testament Studies* 21 (1975): 300-312.

Williamson, Ronald. "Platonism and Hebrews." *Scottish Journal of Theology* 16 (1963): 415-424.

Witherington, B. "The Influence of Galatians on Hebrews." *New Testament Studies* 37 (1991): 146-52.

HIGHER CRITICISM (Date, Authorship, Destination)

Allen, D. L. "The Lukan Authorship of Hebrews: A Proposal." *JournalTransTextling* 8 (1996): 1-22.

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.

Anderson, C. P. "The Epistle to the Hebrews and the Pauline Letter Collection." *Harvard Theological Review* 59 (1966): 429-38.

Anderson, C. P. "Hebrews Among the Letters of Paul." *Studies in Religion* 5 (1975): 258-66.

Black, D. A. "Who Wrote Hebrews? The Internal and External Evidence Reexamined." *Faith and Mission* 18 (2, 2001): 3-26.

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.

Borchert, Gerald L. "A Superior Book: Hebrews." *Review and Expositor* 82 (Sum 1985): 319-22.

Bruce, F. F. "'To the Hebrews': A Document of Roman Christianity?" *Aufstieg und Niedergang der römischen Welt* II.25.4 (Berlin/New York, 1987): 3496-521.

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

Collins, R. F. *Letters That Paul Did Not Write: The Epistle to the Hebrews and the Pauline Pseudepigrapha*. Good News Studies, 28. Wilmington, DE: Michael Glazier, 1988.

Dahms, John V. "The First Readers of Hebrews." *Journal of the Evangelical Theological Society* 20 (1977): 365-375.

Guthrie, G. H. "The Case for Apollos as the Author of Hebrews." *Faith and Mission* 18 (2, 2001): 41-56.

"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].

Kistemaker, S. J. "The Authorship of Hebrews." *Faith and Mission* 18 (2, 2001): 57-69.

Concludes that we cannot be sure who wrote the epistle.

Linnemann, E. "A Call for a Retrial in the Case of the Epistle to the Hebrews." *Faith & Mission* 19 (2, 2002): 19-59.

"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]

Lo Bue, F. "The Historical Background of the Epistle to the Hebrews." *Journal of Biblical Literature* 85 (1956): 52-57.

Walker, Peter. "Jerusalem in Hebrews 13:9-14 and the Dating of the Epistle." *Tyndale Bulletin* 45 (May 1994): 39-71.

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).

Williamson, Ronald. "The Background of the Epistle to the Hebrews." *Expository Times* 87 (1976): 232-37.

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.'" *Semeia* 50 (1990): 211-26.

Barr, G. K. "The Structure of Hebrews and of 1st and 2nd Peter." *IrBibStud* 19 (1, 1997): 17-31.

NT Abs 41:3 - "Comparison of the 'prime patterns' of Hebrews, 1 Peter, and 2 Peter by means of 'scalometry' [see § 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.

Black, David Alan. "The Problem of the Literary Structure of Hebrews: An Evaluation and A Proposal." *Grace Theological Journal* 7:2 (Fall 1986): 163-77.

The author reacts against the traditional two-fold division of the book, 1:5--10:18 (kerygmatic) and 10:19--13:17 (parenthetic), 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.

Black, D. A. "Literary Artistry in the Epistle to the Hebrews." *Filología Neotestamentaria* (Córdoba) 7:13 (1994): 43-51.

Bligh, John. *Chiastic Analysis of the Epistle to the Hebrews*. Heythrop: Athenaem, 1966.

Bligh, John. "The Structure of Hebrews." *Heythrop Journal* 5 (April 1964).

Bruce, F. F. "The Structure and Argument of Hebrews." *Southwestern Journal of Theology* 28:1 (Fall 1985): 6-12.

Fenton, J. C. "The Argument in Hebrews." *Studia Evangelica* 7 (1982): 175-181.

France, R. T. "The Writer of Hebrews as a Biblical Expositor," *Tyndale Bulletin* 47 (2, 1996): 245-76.

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 5:5—7:28 on Ps 110:4; (4) Heb 8:1—10:18 on Jer 31:31-34; (5) Heb 10:32—12:3 on Hab 2:3c-4; (6) Heb 12:4-13 on Prov 3:11-12; and (7) Heb 12:18-29 on the Mount Sinai motif. It concludes with reflections on the distinctive expository method of Hebrews."

Guthrie, George H. "The Structure of Hebrews: A Text-linguistic Analysis." Dissertation, Southwestern Baptist Theological Seminary, 1991.

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 (pp67-68) provides some brief evaluation of Guthrie's primary thesis.

Koester, C. R. "Hebrews, Rhetoric, and the Future of Humanity." *CathBibQuart* 64 (1, 2002): 103-23.

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

Lindars, Barnabas. "The Rhetorical Structure of Hebrews." *New Testament Studies* 35 (1989): 382-406.

MacLeod, D. L. "The Literary Structure of the Book of Hebrews." *Bibliotheca Sacra* 146:582 (Apr-Jun 1989): 185-97.

Neely, L. L. "A Discourse Analysis of Hebrews." *Occasional Papers in Translation and Textlinguistics* 3-4 (1987): 1-146.

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

Rice, G. E. "Apostasy as a Motif and Its Effect on the Structure of Hebrews." *Andrews University Seminary Studies* 23 (1985): 29-35.

Rice, G. E. "The Chiastic Structure of the Central Section of the Epistle to the Hebrews." *Andrews University Seminary Studies* 19 (1981): 243-46.

Stanley, S. "The Structure of Hebrews from Three Perspectives." *Tyndale Bulletin* 45:2 (1994): 245-71.

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.

Stine, Donald Medford. "The Finality of the Christian Faith: A Study of the Unfolding Argument of the Epistle to the Hebrews, Chapters 1—7." Th.D. diss., Princeton Theological Seminary, 1964.

Sees 3 main sections to the epistle (1:1—7:28; 8:1—10:18; and 10:19—13:25) based on three introductory topic sentences (1:1-4, 8:1-2, and 10:14-25).

Swetnam, James. "A Possible Structure of Hebrew 3,7—10,39." *Melita Theologica* (Rabat, Malta) 45:2 (1994): 127-41.

Swetnam, James. "Form and Content in Hebrews 1—6." *Biblica* 53 (1972): 368-85.

A thorough but gracious reaction against the proposals of Vanhoye.

Swetnam, James. "Form and Content in Hebrews 7—13." *Biblica* 55 (1974): 333-48.

Swetnam, James. [see under Chapter 11 for comments on the structure of Heb 11—13]

Swetnam, James. "The Structure of Hebrews: A Fresh Look; On the Occasion of a Recent Commentary." *Melita Theologica* 41 (1990): 25-46.

Swetnam, James. "The Structure of Hebrews 1.1—3.6." *Melita Theologica* 43 (1992): 58-66.

Vanhoye, A. *Structure and Message of the Epistle to the Hebrews*. Subsidia Biblica, 12. Rome: Pontifical Biblical Institute, 1989.

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., lxxx-lxxxiv; xc-xcviii). For the evaluation of Vanhoye's work, see the bibliography in D. Peterson, *Hebrews and Perfection* (Cambridge Univ. Press, 1982): 211-12, n. 2.

Walters, J. R. "The Rhetorical Arrangement of Hebrews." *Asbury Theological Journal* 51:2 (Fall, 1996): 59-70.

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)."

Wills, L., "The Form of the Sermon in Hellenistic Judaism and Early Christianity." *Harvard Theological Review* 77 (1984): 277-99.

MESSAGE OF THE BOOK

Brown, Raymond. "Pilgrimage in Faith: The Christian Life in Hebrews." *Southwestern Journal of Theology* 28:1 (Fall 1985): 28-35.

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)

Dixon, R. L. "The Kingdom of God in Hebrews," *Stulos* [Bandung] 3 (2, 1995): 95-112.

NT Abs 41:1 - "The concept of the kingdom of God binds Hebrews 1–8 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 (2:1–4:13), and kingdom and covenant relationship (4:14–8:13). Hebrews 9–10 expands and deepens the argument of 4:14–8:13 by contrasting the two covenants, while chapters 11–13 describe the role of faith in kingdom living."

Hughes, Graham. *Hebrews and Hermeneutics*. Cambridge: Cambridge University Press, 1979.

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 πίστις ("faith") word group was the key to the theology of Hebrews.

Johnsson, William G. "Issues in the Interpretation of Hebrews." *Andrews University Seminary Studies* 15 (1977): 169-87.

Johnsson, William G. "The Pilgrimage Motif in the Book of Hebrews." *Journal of Biblical Literature* 97 (1978): 239-51.

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 paranases sections in which the chief concern is with unfaithfulness.

Käsemann, Ernst. *The Wandering People of God: An Investigation of the Letter to the Hebrews*. Translated by Ray A. Harrisville and Irving L. Sandberg. Minneapolis: Augsburg Pub. House, 1984.

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).

Lidgett, J. Scott. *Sonship and Salvation: A Study of the Epistle to the Hebrews*. London: Epworth Press, 1921.

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

MacLeod, David J. "The Doctrinal Center of the Book of Hebrews." *Bibliotheca Sacra* 146:583 (Jul-Sep 1989): 291-300.

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.

Miller, Merland Ray. "Seven Theological Themes in Hebrews." *Grace Theological Journal* 8:1 (Spr 1987): 131-140.

Moule, C. F. D. "Sanctuary and Sacrifice in the Church of the New Testament." *Journal of Theological Studies* New Series 1 (1950).

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

better sacrifice.

Saydon, P. P. "The Master-Idea of the Epistle to the Hebrews." *Melita Theologica* 13 (1961): 19-26.

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

Schmidt, T. E. "Moral Lethargy and the Epistle to the Hebrews." *Westminster Theological Journal* 54 (1992): 167-73.

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.

Thompson, James W. "The Underlying Unity of Hebrews." *Restoration Quarterly* 18 (1975).

OLD TESTAMENT USED IN HEBREWS

Archer, G. L., and G. Chirichigne. *Old Testament Quotations in the New Testament*. Chicago: Moody Press, 1983.

Barth, Markus. "The Old Testament in Hebrews: an Essay in Biblical Hermeneutics." In *Current Issues in New Testament Interpretation*, ed. W. Klassen and G. F. Snyder. New York: Harper & Row, 1962.

Black, M. "The Christological Use of the Old Testament in the New Testament." *New Testament Studies* 18 (1971-72): 1-14.

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

Caldwallader, A. H. "The Correction of the Text of Hebrews Towards the LXX." *Novum Testamentum* 34 (1992): 257-92.

Clements, Ronald E. "The Use of the Old Testament in Hebrews." *Southwestern Journal of Theology* 28:1 (Fall 1985): 36-45.

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.

Combrink, H. J. B. "Some Thoughts on the Old Testament Citations in the Epistle to the Hebrews." *Neotestamentica* (1971): 22-36.

Ellingworth, Paul. "The Old Testament in Hebrews: Exegesis, Method and Hermeneutics." PhD diss., University of Aberdeen, 1977.

France, R. T. "The Writer of Hebrews as a Biblical Expositor." *Tyndale Bulletin* 47 (1996): 245-76.

Guthrie, G. H. "Hebrews' Use of the Old Testament: Recent Trends in Research." *CurrBibRes* 1 (2, 2003): 271-94.

"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].

Howard, George. "Hebrews and the Old Testament Quotations." *Novum Testamentum* 10 (1968): 208-216.

Katz, Peter. "The Quotations from Deuteronomy in Hebrews." *Zeitschrift für die neutestamentliche Wissenschaft* 49 (1958): 213-223.

Kistemaker, S. *The Psalm Citations in the Epistle to the Hebrews*. Amsterdam: W. G. van Soest, 1961.

McCullough, J. C. "The Old Testament Quotations in Hebrews." *New Testament Studies* 26 (1979-80): 367-79.

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

Miller, M. P. "Targum, Midrash and the Use of the Old Testament in the New Testament." *Journal for the Study of Judaism in the Persian, Hellenistic and Roman Period* 2 (1971): 29-82.

Rendall, R. "The Method of the Writer to the Hebrews in Using OT Quotations." *Evangelical Quarterly* 27 (1955): 214-220.

Steyn, G. J. "'Jesus Sayings' in Hebrews." *EphTheolLov* 77 (4, 2001): 433-440.

"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].

Thomas, K. J. "The Old Testament Citations in the Epistle to the Hebrews." *New Testament Studies* 11 (1965): 303-325.

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

Bing, Charles C. "The Condition for Salvation in John's Gospel." *Journal of the Grace Evangelical Society* 9:16 (Spr 1996): 225-36.

Dillow, Joseph C. *The Reign of the Servant Kings: A Study of Eternal Security and the Final Significance*

of Man. Schoettle Pub. Co., 1992.

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.

Evans, Tony. *Totally Saved: Understanding, Experiencing and Enjoying the Greatness of Your Salvation*. Chicago: Moody Press, 2002.

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).

Keathley, Ken. "Does Anyone Really Know If They Are Saved: A Survey of the Current Views on Assurance with a Modest Proposal." *Journal of the Grace Evangelical Society* 15 (Spring 2002): 37-59.

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, I. H. *Kept by the Power of God: A Study of Perseverance and Falling Away*. London: Epworth, 1969.

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.

McCoy, Brad. "Secure Yet Scrutinized—2 Timothy 2:11-13." *Journal of the Grace Evangelical Society* 1:1 (Aut 1988): 21-33.

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

Ryrie, Charles C. *So Great Salvation: What It Means to Believe in Jesus Christ*. Wheaton, IL: Victor Books, 1989.

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

Shreiner, Thomas R., and Ardel B. Caneday. *The Race Set before Us: A Biblical Theology of Perseverance and Assurance*. Downers Grove, IL: InterVarsity Press, 2001.

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.

Stanley, Charles F. *Eternal Security: Can You Be Sure?* Nashville, TN: Thomas Nelson Pub., 1990.

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

Wilkin, Robert N. "Repentance and Salvation—Part 1: The Doctrine of Repentance in Church History." *Journal of the Grace Evangelical Society* 1:1 (Aut 1988): 11-20.

Wilkin, Robert N. "Repentance and Salvation—Part 2: The Doctrine of Repentance in the Old Testament." *Journal of the Grace Evangelical Society* 2:1 (Spr 1989): 13-26.

Wilkin, Robert N. "Repentance and Salvation—Part 3: New Testament Repentance: Lexical Considerations." *Journal of the Grace Evangelical Society* 2:2 (Aut 1989): 13-21.

Wilkin, Robert N. "Repentance and Salvation—Part 4: New Testament Repentance: Repentance in the Gospels and Acts." *Journal of the Grace Evangelical Society* 3:1 (Spr 1990): 11-25.

Wilkin, Robert N. "Repentance and Salvation—Part 5: The Doctrine of Repentance in the Epistles and Revelation." *Journal of the Grace Evangelical Society* 3:2 (Aut 1990): 19-22.

Wilkin, Robert N. "Repentance as a Condition for Salvation in the New Testament." Th.D. diss., Dallas Theological Seminary, 1985.

Wilkin, Robert N. "The Biblical Distinction Between Eternal Salvation and Eternal Rewards: A Key to Proper Exegesis." *Journal of the Grace Evangelical Society* 9:16 (Spr 1996): 15-24.

PRIESTHOOD OF CHRIST

Armerding, Carl E. "Were David's Sons Really Priests?" In *Current Issues in Biblical and Patristic Interpretation: Studies in Honor of Merrill C. Tenney Presented by His Former Students*, ed. Gerald F. Hawthorne, 75-86. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1975.

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.

Brooks, W. E. "The Perpetuity of Christ's Sacrifice in the Epistle to the Hebrews." *Journal of Biblical Literature* 89 (1970): 205-14.

Constable, T. L. "The Substitutionary Death of Christ in Hebrews." Th.D. diss., Dallas Theological Seminary, 1966.

Culpepper, R. H. "The High Priesthood and Sacrifice of Christ in the Epistle to the Hebrews." *Theological Educator* 32 (1985): 46-62.

Davies, J. H. "The Heavenly Work of Christ in Hebrews." *Studia Evangelica* 4 (1968): 384-89.

Duerksen, P. D. "Images of Jesus Christ as Perfect High Priest for God's People." *Quarterly Review* 14:3 (1994): 321-36.

Goppelt, Leonhard (see under "Typology").

Hughes, Philip Edgcumbe. "The Blood of Jesus and His Heavenly Priesthood in Hebrews (Part I: The Significance of the Blood of Jesus)." *Bibliotheca Sacra* 130:518 (Apr-Jun 1973): 99-109.

Hughes, Philip Edgcumbe. "The Blood of Jesus and His Heavenly Priesthood in Hebrews (Part II: The High-Priestly Sacrifice of Christ)." *Bibliotheca Sacra* 130:519 (Jul-Sep 1973): 195-212.

Hughes, Philip Edgcumbe. "The Blood of Jesus and His Heavenly Priesthood in Hebrews (Part III: The Meaning of 'The True Tent' and 'The Greater and More Perfect Tent')." *Bibliotheca Sacra* 130:520 (Oct-Dec 1973): 305-314.

Hughes, Philip Edgcumbe. "The Blood of Jesus and His Heavenly Priesthood in Hebrews (Part IV: The Present Work of Christ in Heaven)." *Bibliotheca Sacra* 131:521 (Jan-Mar 1974): 26-33.

Isaacs, M. E. "Priesthood and the Epistle to the Hebrews." *Heythrop Journal* 38 (1, 1997): 51-62.

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."

MacLeod, D. J. "The Cleansing of the True Tabernacle." *Bibliotheca Sacra* 152:605 (Jan-Mar 1995): 60-71.

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

MacLeod, D. J. "The Present Work of Christ in Hebrews." *Bibliotheca Sacra* 148:590 (Apr-Jun 1991): 184-200.

Mulloor, A. "The Pioneer of Salvation and the Merciful and Faithful High Priest." *Jeevadhara* 27 (158, 1997): 123-32.

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."

Nash, R. H. "The Notion of Mediator in Alexandrian Judaism and the Epistle to the Hebrews." *Westminster Theological Journal* 40 (1977-78): 89-115.

Scholer, J. M. *Proleptic Priests: Priesthood in the Epistle to the Hebrews*. JSNTSup, 49. Sheffield: JSOT Press, 1991.

Smalley, Stephen S. "The Atonement in the Epistle to the Hebrews." *Evangelical Quarterly* 33 (1961).

Songer, Harold S. "A Superior Priesthood: Hebrews 4:14--7:27." *Review and Expositor* 82 (Sum 1985): 345-59.

Vanhoye, A. *Old Testament Priests and the New Priest According to the New Testament*. English translation. Leominster, 1986.

Willmington, Harold L. "Christ: The Believer's High Priest." *Fundamentalist Journal* 4:8 (S 1985): 52.

SCHOLARSHIP, SUMMARIES OF

Bruce, F. F. "Recent Contributions to the Understanding of Hebrews." *Expository Times* 80 (1968/69): 260-64.

Buchanan, George W. "The Present State of Scholarship on Hebrews." In *Christianity, Judaism and Other Greco-Roman Cults*, ed. Jacob Neusner, Studies in Judaism in Late Antiquity 12:1, 299-330. Leiden: E. J. Brill, 1975.

Carlston, C. E. "Commentaries on Hebrews: A Review Article." *Andover Newton Review* 1 (1990): 27-45.

Custer, S. "Annotated Bibliography on Hebrews." *Biblical Viewpoint* 2 (1968): 45-68.

Greer, R. A. *The Captain of our Salvation: A Study in the Patristic Exegesis of Hebrews*. Beiträge zur Geschichte der biblischen Exegese, 15. Tübingen, 1974.

Hillmer, M. R. "Priesthood and Pilgrimage: Hebrews in Recent Research." *Theological Bulletin: MacMaster Divinity College* 5 (May 1969): 66-89.

Koester, Craig R. "The Epistle to the Hebrews in Recent Study." *Currents in Research: Biblical Studies* 2 (1994): 123-145.

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).

McCullough, J. C. "Hebrews in Recent Scholarship." *Irish Biblical Studies* (Belfast) 16 (1994): 66-86.

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

SOTERIOLOGY

Colijn, Brenda B. "Let Us Approach': Soteriology in the Epistle to the Hebrews." *Journal of the Evangelical Theological Society* 39:4 (Dec 1996): 571-586.

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."

Osborne, Grant R. "Soteriology in the Epistle to the Hebrews." In *Grace Unlimited*, ed. Clark H. Pinnock, 144-66. Minneapolis, MN: Bethany Fellowship, 1975.

TYPOLOGY

Glenny, W. Edward. "Typology: A Summary of the Present Evangelical Discussion." *Journal of the Evangelical Theological Society* 40:4 (Dec 1997): 627-638.

Goppelt, Leonhard. *Typos; The Typological Interpretation of the Old Testament in the New*. Translated by Donald H. Madvig. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1982.

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

Dunham, Duane A. "An Exegetical Examination of the Warnings in the Epistle to the Hebrews." Th.D. dissertation, Grace Theological Seminary, 1974.

McKnight, Scot. "The Warning Passages of Hebrews: A Formal Analysis and Theological Conclusions." *Trinity Journal* 13 (Spr 1992): 21-59.

Mugridge, Alan. "Warnings in the Epistle to the Hebrews: An Exegetical and Theological Study." *The Reformed Theological Review* 46:3 (Sep-Dec 1987): 74-82.

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).

Oberholtzer, Thomas Kem. "An Analysis and Exposition of the Eschatology of the Warning Passages in the Book of Hebrews." Th.D. diss., Dallas Theological Seminary, 1984.

_____. "The Eschatological Salvation of Hebrews 1:5--2:5; Part 1 of The Warning Passages in Hebrews." *Bibliotheca Sacra* 145:577 (Jan-Mar 1988): 83-97.

Highly recommended discussion of the warning passages in Hebrews.

_____. "The Kingdom Rest in Hebrews 3:1--4:13; Part 2 of The Warning Passages in Hebrews." *Bibliotheca Sacra* 145:578 (Apr-Jun 1988): 185-196.

_____. "The Thorn-Infested Ground in Hebrews 6:4-12; Part 3 of The Warning Passages in Hebrews." *Bibliotheca Sacra* 145:579 (Jul-Sep 1988): 319-328.

_____. "The Danger of Willful Sin in Hebrews 10:26-39; Part 4 of The Warning Passages in Hebrews." *Bibliotheca Sacra* 145:580 (Oct-Dec 1988): 410-419.

_____. "The Failure to Heed His Speaking in Hebrews 12:25-29; Part 5 of The Warning Passages in Hebrews." *Bibliotheca Sacra* 146:581 (Jan-Mar 1989): 67-75.

Toussaint, Stanley D. "The Eschatology of the Warning Passages in the Book of Hebrews." *Grace Theological Journal* 3:1 (Spring 1982): 67-80.

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

Allen, C. L. "Psalm 45:7-8 (6-7) in Old and New Testament Settings." In *Christ the Lord. FS D. Guthrie*, ed. H. H. Rowden, 220-42. Downers Grove, IL: Inter-Varsity Press, 1982.

Attridge, H. W. "New Covenant Christology in an Early Christian Homily." *Quarterly Review* 8 (1988): 89-108.

Bateman, Herbert W., IV. "Psalm 45:6-7 and Its Christological Contributions to Hebrews." *Trinity Journal* 22NS (2001): 3-21.

Bateman, Herbert W., IV. "Two First-Century Messianic Uses of the OT: Heb 1:5-13 and 4QFlor 1.1-19." *Journal of the Evangelical Theological Society* 38:1 (Mar 1995): 11-28.

Black, D. A. "Hebrews 1:1-4: A Study in Discourse Analysis." *Westminster Theological Journal* 49 (1987): 175-94.

Charles, J. D. "Angels, Sonship and Birthright in the Letter to the Hebrews." *Journal of the Evangelical Theological Society* 33 (1990): 171-78.

Cockerill, G. L. "Heb 1:1-14, 1 Clem. 36:1-6 and the High Priest Title." *Journal of Biblical Literature* 97 (1978): 437-40.

Ebert, Daniel J. "The Chiastic Structure of the Prologue to Hebrews." *Trinity Journal* 13 (Fall 1992): 163-79.

Ellingworth, P. "Paul, Hebrews and 1 Clement: Literary Dependence or Common Tradition?" *Biblische Zeitschrift* n.s. 23 (1979): 262-69.

Ellingworth, P. (see under Ch 9)

Frankowski, J. "Early Christian Hymns Recorded in the New Testament: A Reconsideration of the Question in the Light of Heb 1,3." *Biblische Zeitschrift* 27 (1983): 183-94.

Gleason, Randall C. "Angels and the Eschatology of Heb 1-2." *New Testament Studies* 49 (2003): 90-107.

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.”

Gray, W. "Wisdom Christology in the New Testament: Its Scope and Relevance." *Theology* 89 (1986): 448-59.

Hamerton-Kelly, R. G. *Pre-Existence, Wisdom, and the Son of Man*. Society for New Testament Studies Monograph Series 21. Cambridge: Cambridge Univ. Press, 1973. [see pp 243-58]

Harris, Murray J. "The Translation and Significance of Ho theos in Hebrews 1:8-9." *Tyndale Bulletin* 36 (1985): 129-62.

Hay, D. M. *Glory at the Right Hand: Psalm 110 in Early Christianity*. SBL Monograph Series 18. Nashville: Abingdon, 1973.

Koops, R. "Chains of Contrasts in Hebrews 1." *The Bible Translator* 34 (1983): 220-25.

Lane, W. L. "Detecting Divine Wisdom Christology in Hebrews 1:1-4." *New Testament Studies* 5 (1982): 150-58.

Loader, W. R. G. "Christ at the Right Hand--Ps. CX.1 in the New Testament." *New Testament Studies* 24 (1977-78): 199-217.

Meier, John P. "Structure and Theology in Heb 1:1-14." *Biblica* 66:2 (1985): 168-189.

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.

Meier, John P. "Symmetry and Theology in the Old Testament Citations of Heb 1:5-14." *Biblica* 66:4 (1985): 504-33.

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.

Pillai, C. A. J. "In Many and Various Ways." *The Bible Today* 21 (1965): 1385-89.

Robinson, D. W. B. "The Literary Structure of Hebrews 1:1-4." *Australian Journal of Biblical Archaeology* 2 (1972): 178-86.

Normandy, R. "Hebrews 1:1-2 and the Parable of the Wicked Husbandmen." *Expository Times* 100 (1989): 371-75.

Schenck, E. L. "A Celebration of the Enthroned Son: The Catena of Hebrews 1." *JournBibLit* 120 (3, 2001): 469-85.

"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].

Thompson, James W. "The Structure and Purpose of the Catena in Heb 1:5-13." *Catholic Biblical Quarterly* 38 (1976): 352-63.

Wallace, Dan. "The Use of Psalms in the Shaping of a Text: Psalm 2:7 and Psalm 110:1 in Hebrews 1." *Restoration Quarterly* 45 (2003): 41-50.

"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."

Williamson, R. "The Incarnation of the Logos in Hebrews." *Expository Times* 95 (1983-84): 4-8.

CHAPTER 2

Brawley, Robert L. "Discursive Structure and the Unseen in Hebrews 2:8 and 11:1: A Neglected Aspect of the Context." *Catholic Biblical Quarterly* 55 (Jan 1993): 81-98.

Burns, J. Lanier. "Hermeneutical Issues and Principles in Hebrews as Exemplified in the Second Chapter." *Journal of the Evangelical Theological Society* 39:4 (Dec 1996): 587-608.

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."

Dolfe, Karl Gustav E. "Hebrews 2,16 Under the Magnifying Glass." *Zeitschrift für die neutestamentliche Wissenschaft* 84:3-4 (1993): 289-94.

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

Garnet, Paul. "Hebrews 2:9: chriti or choris." In *Studia Patristica* 18, vol. 1, ed. E. Livingston, 321-25. Pub? 1985.

Discussion of Origen's comments.

Lategan, Bernard C. "Some Implications of Hebrews 2:5-18 for a Contextual Theology." In *Text and Logos*, ed. T. Jennings, 149-163. Pub.? Date?

Mitchell, Alan C. "The Use of $\pi\rho\acute{\epsilon}\pi\epsilon\iota\nu$ and Rhetorical Propriety in Hebrews 2:10." *Catholic Biblical Quarterly* 54 (Oct 1992): 681-701.

Schmidt, Thomas E. "The Letter Tau as the Cross: Ornament and Content in Hebrews 2,14." *Biblica* 76:1 (1995): 75-84.

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

CHAPTER 3

Abels, P. S. "The Rest of God." Th.D. diss., Dallas Theological Seminary, 1977

Betz, O. "The Eschatological Interpretation of the Sinai-Tradition in Qumran and in the New Testament." *Revue de Qumran* 21 (1967): 89-107.

Clendenen, E. R. "Yahweh's 'Rest' in Psalm 95." Th.D. diss., Dallas Theological Seminary, 1975.

Enns, Peter E. "Creation and Re-Creation: Psalm 95 and Its Interpretation in Hebrews 3:1--4:13." *Westminster Theological Journal* 55 (Fall 1993): 255-80.

D'Angelo, Mary Rose. *Moses in the Letter to the Hebrews*. SBL Dissertation Series 42. Missoula, MT: Scholars Press, 1979.

Davies, G. H. "Psalm 95." *Zeitschrift für die alttestamentliche Wissenschaft* 85 (1973): 183-95.

Fischer, F. L. "The New and Greater Exodus: The Exodus Pattern in the New Testament." *Southwestern Journal of Theology* 20 (1977): 69-79.

Flusser, David. "Today If You Will Listen to this Voice: Creative Exegesis in Hebrews 3-4. In *Creative Biblical Exegesis*, ed. B. Uffenheimer and H. Reventlow, 55-62. Pub? 1988.

Johnsson, W. G. "The Pilgrimage Motif in the Book of Hebrews." *Journal of Biblical Literature* 97 (1978): 239-51.

Layton, Scott C. "Christ Over His House (Hebrews 3:6) and Hebrew על-הבית אשר." *New Testament Studies* 37 (July 1991): 473-77.

Nardoni, Enrique. "Partakers in Christ (Hebrews 3.14)." *New Testament Studies* 37 (July 1991): 456-72.

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

Ouderslys, R. C. "Exodus in the Letter to the Hebrews." In *Grace Upon Grace*. FS L. J. Kuyper, ed. J. I. Cook, 143-52. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1975.

Peter, Navamani Elia. "Bible Study [and] Practical Exhortation; Hebrews 3:7-15." *Asia Journal of Theology* 3 (Oct 1989): 576-81.

Peterson, Robert A. "The Perseverance of the Saints: A Theological Exegesis of Four Key New Testament Passages." *Presbyterion* 17 (Fall 1991): 95-112.

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

Rhee, V. (S.-Y.). "The Christological Aspects of Faith in Hebrews 3:1—4:16." *FilolNT* 13 (25-26, 2000):

75-88.

"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].

Scott, Brett R. "Jesus' Superiority Over Moses in Hebrews 3:1-6." *Bibliotheca Sacra* 155:618 (Apr-Jun 1998): 201-210.

Solari, S. K. "The Problem of *Metannoia* in the Epistle to the Hebrews." Dissertation, Catholic University of America, 1970.

Stuart, S. S. "The Exodus Tradition in Late Jewish and Early Christian Literature: A General Survey of the Literature and a Particular Analysis of the Wisdom of Solomon, II Esdras and the Epistle to the Hebrews." Dissertation, Vanderbilt University, 1973.

Weiss, H. "*Sabbatismos* in the Epistle to the Hebrews." *Catholic Biblical Quarterly* 58 (4, 1996): 674-689.

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 3:1—4:11 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."

Yeo, Khiok-Khng. "The Meaning and Usage of the Theology of "Rest" (Καταπαυσις And σαββατισμος) in Hebrews 3:7--4:13." *Asia Journal of Theology* 5 (Apr 1991): 2-33.

CHAPTER 4

Brand, John. "Sabbath-Rest, Worship, and the Epistle to the Hebrews: Celebrating the Rule of Yahweh." *Didaskalia* 1:2 (1990): 3-13.

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).

Cowdery, Ann Hoch. "Hebrews 4:1-13." *Interpretation* 48 (July 1994): 282-86.

Griffith, Richard J. "The Eschatological Significance of the Sabbath." Th.D. diss., Dallas Theological Seminary, 1990.

An exhaustive study of the sabbath theme in Scripture, including the eschatological dimensions of the sabbath rest. Very relevant for the study of Hebrews 3—4.

Kaiser, Walter C. "The Promise Theme and the Theology of Rest." *Bibliotheca Sacra* 130:518 (Apr-Jun 1973): 135-150.

Laney, J. Carl. "The Word as God's Unique Dynamic: Its Spiritual Power." In *Celebrating the Word*, ed. Earl Radmacher, et al. Pub? 1987.

Shuster, Marguerite. "The Temptation, Sinlessness, and Sympathy of Jesus: Another Look at the Dilemma of Hebrews 4:15." In *Perspectives on Christology: Essays in Honor of Paul K. Jewett*, ed. Marguerite Shuster and Richard Muller, 197-209. Grand Rapids, MI: Zondervan Pub. House, 1991.

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

Van Kooten, Robert. "Guarding the Entrance to the Place of Rest: Hebrews 4:12-13." *Kerux* 11 (Dec 1996): 29-33.

CHAPTER 5

Baarda, Tjitze. "The Syriac-Versions of the New Testament." In *The Text of the New Testament in Contemporary Research*, ed. B. Ehrman, et al. 1995.

Regarding Heb 5:7.

Kiley, M. "A Note on Hebrews 5:14." *Catholic Biblical Quarterly* 42 (1980): 501-3.

Lee, J. A. L. "Hebrews 5:14 and ἔξεις: A History of Misunderstanding." *Novum Testamentum* 39 (2, 1997): 151-76.

NT Abs 42:1 - "Although in the NT ἔξεις 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, ἔξεις 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 ἔξεις in the translational and lexicographical tradition of Heb 5:14 can be traced back to the Vulgate (*pro consuetudine*)."

Owen, H. P. "The 'Stages of Ascent' in Hebrews V. 11 - VI. 3." *New Testament Studies* 3 (1957): 243-53.

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.

Armistead, D. B. "The 'Believer' Who Falls Away: Heb 6:4-6 and the Perseverance of the Saints." *StulosTheolJourn* 4 (2, 1996): 139-46.

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."

Barker, P. R. P. "Studies in Texts: Hebrews 6:1f." *Theology* 65 (1962): 282-84.

Barnhart, D. "The Life of No Retreat: An Exegetical Study of Hebrews 6:1-12." *Central Bible Quarterly* 19 (1976): 16-31.

Compton, R. B. "Persevering and Falling Away: A Reexamination of Hebrews 6:4–6," *Detroit Baptist Seminary Journal* 1 (1996): 135-167.

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."

Coterill, D. R. "The Concept of Maturity in Hebrews 5:11-14." Th.D. diss., Dallas Theological Seminary, 1971.

Cox, L. G. "Let Us Go Unto Perfection: Hebrews 6:1." *Asbury Seminarian* 18 (1964): 49-59.

Custer, S. "The Awfulness of Apostasy." *Biblical Viewpoint* 2 (1968): 15-20.

Davidson, R. M. "Christ's Entry 'Within the Veil' in Hebrews 6:19-20: The Old Testament Background." *AndUnivSemStud* 39 (2, 2001): 175-190.

"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 ἐγκαθίστημι, τράγος, and μόσχος in Numbers 7—proves to be a key to interpretation." NT Abst, No. 2, 2002, p 292.

Gleason, Randall C. "The Old Testament Background of the Warning in Hebrews 6:4-8." *Bibliotheca Sacra* 155:617 (Jan-Mar 1998): 62-91.

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)

Hohenstein, H. "A Study of Hebrews 6,4-8." *Concordia Theological Monthly* 27 (1956): 433-44,536-46.

Hughes, Philip E. "Hebrews 6:4-6 and the Peril of Apostasy." *Westminster Theological Journal* 35 (1973): 137-155.

Hurtado, Art. "Are the Persons Described in Hebrews 6:4-6 Christians?" *International School of Theology Monograph* 2:2 (n.d.): 1-12.

Kawamura, A. "Ἀδύνατον in Heb 6:4." *Annual of the Japanese Biblical Institute* 10 (1984): 91-100.

Kempson, Wayne R. "Hebrews 6:1-8." *Review and Expositor* 91 (Fall 1994): 567-73.

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.

Kiley, Mark. "Melchisedek's Promotion to *archiereus* and the Translation of *ta stoicheia tēs archēs*." *Society of Biblical Literature Seminar Papers* 25 (1986): 236-45.

Knapp, Henry M. "John Owen's Interpretation of Hebrews 6:4-6: Eternal Perseverance of the Saints in Puritan Exegesis." *Sixteenth Century Journal* 34 (2003): 29-52.

"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")

McCullough, J. C. "The Impossibility of a Second Repentance in Hebrews." *Biblical Theology* 20 (1974): 1-7.

Nicole, Roger. "Some Comments on Hebrews 6:4-6 and the Doctrine of Perseverance of God with the Saints." In *Current Issues in Biblical and Patristic Interpretation: Studies in Honor of Merrill C. Tenney Presented by his Former Students*, ed. Gerald F. Hawthorne, 355-364. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1975.

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.

Perkins, R. L. "Two Notes on Apostasy." *Perspectives in Religious Studies* 15 (1988): 57-60.

Peterson, D. G. "The Situation of the 'Hebrews' (5:11-6:12)." *Reformed Theological Review* 35 (1976): 14-21.

Peterson, Robert A. "Apostasy." *Presbyterion* 19 (Spr 1993): 17-31.

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

Proulx, P., and L. A. Schökel. "Heb 6,4-6: εἰς μετάνοιαν ἀνασταυροῦντας." *Biblica* 56 (1975): 193-209.

Rice, George E. "Hebrews 6:19: Analysis of Some Assumptions Concerning *katapetasma* [and *esoterion*]." *Andrews University Seminary Studies* 25 (Spr 1987): 65-71.

Sabourin, L. "'Crucifying Afresh for One's Repentance' (Heb 6:4-6)." *Biblical Theology Bulletin* 6 (1976): 264-71.

Sailer, W. S. "Hebrews Six: An Irony or a Continuing Embarrassment?" *Evangelical Journal* 3 (1985): 79-88.

Sauer, R. C. "A Critical and Exegetical Re-examination of Hebrews 5:11--6:8." Dissertation, University of Manchester, 1981.

Sauer, Ronald. "Can Salvation Be Lost?" *Fundamentalist Journal* 3:1 (Jan 1984): 54,64.

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.

Solari, J. K. "The Problem of *Metanoia* in the Epistle to the Hebrews." Dissertation, The Catholic University of America, 1970.

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

Sproule, J. A. "Παραπεσόντας in Hebrews 6:6." *Grace Theological Journal* 2 (1981): 327-32.

This is a helpful article dealing with a technical classification of the participle παραπεσοντας 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.

Tanner, J. Paul. "'But If It Yields Thorns and Thistles': An Exposition of Hebrews 5:11--6:12." *Journal of the Grace Evangelical Society* 14:26 (Spring 2001): 19-42.

Tongue, D. H. "The Concept of Apostasy in the Epistle to the Hebrews." *Tyndale Bulletin* 5-6 (1960): 19-26.

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

Verbrugge, V. D. "Towards a New Interpretation of Hebrews 6:4-6." *Calvin Theological Journal* 15 (1980): 61-73.

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

Weeks, N. "Admonition and Error in Hebrews." *Westminster Theological Journal* 39 (1976): 72-80.

Wilkin, Bob. "No Second Repentance? (Hebrews 6:4-8)." *The Grace Evangelical Society News* 7:5 (Jul-Aug 1992): 2-3.

Worley, David R. "Fleeing to Two Immutable Things, God's Oath-Taking and Oath-Witnessing: The Use of Litigant Oath in Hebrews 6:12-20." *Restoration Quarterly* 36:4 (1994): 223-36.

Wuest, K. S. "Hebrews Six in the Greek New Testament." *Bibliotheca Sacra* 119 (1962): 45-53.

Young, N. H. "Is Hebrews 6:1-8 Pastoral Nonsense?" *Colloquium* 15 (1982): 52-57.

Young, N. H. "The Day of Dedication or the Day of Atonement? The Old Testament Background to Hebrews 6:19-20 Revisited." *AndUnivSemStud* 40 (1, 2002): 61-68.

"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].

Young, N. H. "Where Jesus Has Gone as a Forerunner on Our Behalf' (Hebrews 6:20)." *And Univ Sem Stud* 39 (2, 2001): 165-73.

See review in NT Abst, No. 2, 2002, p 292.

CHAPTER 7

Cockerill, Gareth L. "Melchizedek or "King of Righteousness." *Evangelical Quarterly* 63 (Oct 1991): 305-312.

Demarest, Bruce A. A. *A History of Interpretation of Hebrews 7, 1-10 from the Reformation to the Present*. Beiträge zur Geschichte der biblischen Exegese, 19. Tübingen, 1976.

Demarest, Bruce A. "Hebrews 7:3: A *Crux Interpretum* Historically Considered." *Evangelical Quarterly* 49 (1977): 141-162.

Ellingworth, Paul. "The Unshakable Priesthood: Hebrews 7:24." *Journal for the Study of the New Testament* 23 (1985): 125-26.

Finney, T. J. "A Proposed Reconstruction of Hebrews 7:28a in *p*⁴⁶." *New Testament Studies* 40 (July 1994): 472-73.

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

Kruijf, Theo C. de. "The Priest-King Melchizedek: The Reception of Gen 14,18-20 in Hebrews Mediated by Psalm 110." *Bijdragen* 54 (1993): 393-406.

Lightner, Robert P. "Theological Perspectives on Theonomy; Part 3: A Dispensational Response to Theonomy." *Bibliotheca Sacra* 143 (Jul-Sep 1986): 228-45.

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

Longenecker, R. N. "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*, ed. R. A. Guelich, 161-85. Grand Rapids, 1978.

Neyrey, Jerome H. "'Without Beginning of Days or End of Life' (Hebrews 7:3): Topos for a True Deity." *Catholic Biblical Quarterly* 53 (Jul 1991): 439-55.

Paul, M. J. "The Order of Melchizedek (Ps 110:4 and Heb 7:3)." *Westminster Theological Journal* 49 (Spr 1987): 195-211.

Peterson, Robert A. "Though All Hell Should Endeavor to Shake: God's Preservation of His Saints."

Presbyterion 17 (Spr 1991): 40-57.

CHAPTER 8

Fischer, John. "Covenant, Fulfilment and Judaism in Hebrews." *Evangelical Review of Theology* 13 (Apr 1989): 175-187.

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.

Kunjummen, Raju D. "The Single Intent of Scripture--Critical Examination of A Theological Construct." *Grace Theological Journal* 7.1 (Spr 1986): 81-110.

Hermeneutical interaction with Hirsch and Kaiser. Includes discussion of Heb 8:5 and Heb 9:8-9.

Omanson, Roger L. "A Superior Covenant: Hebrews 8:1--10:18." *Review and Expositor* 82 (Sum 1985): 361-73.

CHAPTER 9

Camacho, Harold S. "The Altar of Incense in Hebrews 9:3-4." *Andrews University Seminary Studies* 24:1 (Spr 1986): 5-12.

Campbell, K. M. "Covenant or Testament? Heb. 9:16,17 Reconsidered." *Evangelical Quarterly* 44 (1972): 107-111.

Ellingworth, Paul. "Jesus and the Universe in Hebrews." *Evangelical Quarterly* 58:4 (Oct 1986): 337-350.

Includes a discussion of Heb 9:1-14.

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

Kubo, Sakae. "Hebrews 9:11-12: Christ's Body, heavenly region, or . . .?" In *Scribes and Scripture*, ed. D. Black, 97-109.

Murray, S. R. "The Concept of διαθήκη in the Letter to the Hebrews." *ConcTheolQuart* 66 (1, 2002): 41-60.

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].

Roehrs, Walter R. "Divine Covenants: Their Structure and Function." *Concordia Journal* 14 (Jan 1988): 7-27.

Selby, Gary S. "The Meaning and Function of Σουείδησις in Hebrews 9 and 10." *Restoration Quarterly* 28:3 (1986): 145-54.

Stanley, Steve. "Hebrews 9:6-10: The 'Parable' of the Tabernacle." *Novum Testamentum* 37 (Oct 1995): 385-99.

Sterling, G. E. "Ontology versus Eschatology: Tensions between Author and Community in Hebrews." *StudPhilonAnn* 13 (2001): 190-211.

See review in NT Abst, No. 2, 2002, p 293. Treats 8:1—10:18.

Young, N. H. "The Gospel According to Hebrews 9." *New Testament Studies* 27 (1980/81): 198-210.

CHAPTER 10

Arrington, F. L. "Hebrews 10:19-25 New and Living Way." In *New Testament Exegesis*. Washington, D.C.: UP of America, 1977.

Best, E. "Spiritual Sacrifice: General Priesthood in the New Testament." *Interpretation* 14 (1960): 273-99.

Brownlee, W. "The Placarded Revelation of Habakkuk." *Journal of Biblical Literature* 82 (1963): 319-25.

Carlston, C. E. "Eschatology and Repentance in the Epistle to the Hebrews." *Journal of Biblical Literature* 78 (1959): 296-302.

Cavallin, H. C. C. "'The Righteous Shall Live by Faith.'" *Studia Theologica* 32 (1978): 33-43.

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