

## 10 A Literary and Structural Analysis of Hebrews 1-7: An Inter-Biblical Interpretation of Melchizedek

In the previous chapters, we have examined how a later OT biblical writer read and interpreted an antecedent Scriptural text, taking also its cotexts into account in his interpretation. In this chapter, the study moves from inner-biblical interpretation to inter-biblical interpretation,<sup>673</sup> that is, to the area of how the NT interprets the OT. Our primary concern is whether the author of Hebrews, when alluding to or citing an OT text, also took the cotext(s) of that OT text into consideration. For instance, when the author of Hebrews interpreted Psalm 110, a frequently quoted OT text in the letter, did the author also take into consideration other Psalms by reading and interpreting them together? Did the author allow the other Psalms (cotexts of Psalm 110) to shed light on Psalm 110 and ultimately let the Psalms shape the theme and structure of the letter?

With the above questions in mind, we lay out the study of this (and the following) chapter. Our study of Hebrews will concentrate on how these texts, Psalms 2, 110 (viewed as cotext to each other), and Genesis 14 (with its cotexts, such as Genesis 22, Numbers 22-24 and 2 Samuel 7) are interpreted in Hebrews.<sup>674</sup> This leads us to consider how these OT texts have shaped the argument of Hebrews in the areas of compositional structure, and theme.

We will primarily confine ourselves to the first seven chapters of Hebrews, and a reason for this confinement will be explained as our study progresses. In this chapter, our approach to Hebrews 1-7 is a rhetorical analysis intended to detect the structure and theme of Hebrews. (In our next chapter, we will analyze Hebrews 5-7 through discourse analysis and turn the spotlight on Hebrews 7, still bearing in mind the use of OT quotations in shaping the theme and structure of the book of Hebrews.)

The study of Hebrews presents several major problems. We intend to list several of the key issues as well as, for the purpose of a fuller treatment, to direct our readers to up-to-date scholarly works. Three unresolved major issues are authorship,

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<sup>673</sup> See our working definition of inner- and inter-biblical interpretation in chapter one.

<sup>674</sup> We limit our study to Psalms 2, 110 and Genesis 14 in Hebrews because it stretches beyond the scope of this project to study *all* the OT texts used in Hebrews. Hebrews is renowned for its extensive use of the OT texts. Second, Psalm 110 has been noted by scholars as one of the most frequently quoted texts for Hebrews and this Psalm is regarded as a "substructure" of Hebrews 5-7. See Kurianal, *Our High Priest*.

readership, and the structure or outline of Hebrews.<sup>675</sup> Of these three, the most relevant to this study is the composition structure or outline of Hebrews.<sup>676</sup> On the one hand, the structure or outline of Hebrews "remains an unsolved problem"<sup>677</sup> and scholars have failed to reach a consensus though many have attempted to outline Hebrews through literary analysis.<sup>678</sup> On the other hand, the structure is part of the literary component through which the author attempts to convey the book's message. Failing to grasp a sensible structure often invites a distortion of the message. In addition, the extensive use of the OT<sup>679</sup> in Hebrews complicates any solution to the problem of the literary structure of Hebrews. To a certain extent, the OT citations in

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**675** For a review of the studies of Hebrews in authorship, readership and structure, see Gerald L. Borchert, "A Superior Book: Hebrews," *RevExp* 82 (1985): 319-32; Helmut Feld, *Der Hebräerbrief*, ErFor 228 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1985), 1-14, 23-29; Erich Grässer, *Aufbruch und Verheissung: Gesammelte Aufsätze zum Hebräerbrief: zum 65. Geburtstag mit einer Bibliographie des Verfassers*, BZNW 65 (Berlin: Walter de Gruyter, 1992), 8-14, 23-30; J. McCullough, "Hebrews in Recent Scholarship (Part I)," *IBS* 16 (1994): 66-86 and his "Hebrews in Recent Scholarship (Part II)," *IBS* 16 (1994): 108-20; Andrew H. Trotter, Jr., *Interpreting the Epistle to the Hebrews*, GNTE 6 (Grand Rapids, Mich.: Baker Books, 1997), chaps. 1, 2 and 4; William L. Lane, "Hebrews," in *DLNTD*, ed. Ralph P. Martin and Peter H. Davids (Downers Grove, Ill.: InterVarsity, 1997), 443-58 and consult major commentaries such as the most recent one by Craig R. Koester, *Hebrews: A New Translation with Introduction and Commentary*, AB, vol. 36 (Garden City, N.Y.: Doubleday, 2001).

**676** See two relatively recent articles surveying various scholars' proposals of the structure of Hebrews: David Alan Black, "The Problem of the Literary Structure of Hebrews: An Evaluation and a Proposal," *GTJ* 7 (1986): 163-77 and Steve Stanley, "The Structure of Hebrews from Three Perspectives," *TynBuL* 45 (1994): 245-71. Cf. Lane, *Hebrews 1-8, lxxxiv-xcviii*; Watter G. Übelacker, *Der Hebräerbrief als Appell: Untersuchungen zu exodium, narratio und postscriptum (Hebr 1-2 und 13,22-25)*, ConBNT 21 (Stockholm: Amqvist and Wiksell, 1989), 40-48.

**677** David Aune, *The New Testament in Its Literary Environment* (Philadelphia: Westminster, 1987), 213.

**678** Among those who employ literary analysis and devices to detect the structure of Hebrews, Albert Vanhoye is the most prominent. Among many of his publications, we list two as representative: Vanhoye, *Structure and Message of the Epistle to the Hebrews*, trans. James Swetnam, StudBib 12 (Rome: Pontificio Instituto Biblico, 1989) and *La structure littéraire de l'Epître aux Hébreux*, StudNoet 1 (Paris/Bruges: Desclée de Brouwer, 1962). Criticism of Vanhoye's outline of Hebrews is abundant but see David J. MacLeod, "The Literary Structure of the Book of Hebrews," *BSac* 146 (1989): 191-93 and another critique by John Bligh, "The Structure of Hebrews," *HeyJ* 5 (1964): 170-77. Bligh also points out that Vanhoye's literary investigation of the structure of Hebrews has two precursors: F. Thien, "Analyse de L'Epître aux Hébreux," *RB* 11 (1902): 74-86 and Leon Vaganay, "Le Plan de L'Epître aux Hébreux," in *Mémorial Largrange* (Paris: Gabalda, 1940), 269-77. Cf. George H. Guthrie, *The Structure of Hebrews: A Text-Linguistic Analysis* (Leiden, Netherlands: Brill, 1994, NovTSup 73; Grand Rapids, Mich.: Baker, 1998), 11 (footnote 23), who makes a similar observation.

**679** Scholars cannot agree on how many OT texts are cited in Hebrews. See George Guthrie, "Old Testament in Hebrews," in *DLNTD*, 842. Nonetheless, they basically consent to the fact that every chapter of Hebrews, in Lane's word, "is marked by explicit or implicit references to the OT texts." See Lane, "Hebrews," in *DLNTD*, 454. H. J. B. Combrink even argues that not only the OT texts, but the persons and institutions of the OT are woven into the letter by the author of Hebrews. Combrink, "Some Thoughts on the Old Testament Citations in the Epistle to the Hebrews," *Neot* 5 (1971): 22.

Hebrews did influence how the author structured his letter. The question before us is, *how much* did the use of the OT shape the structure of Hebrews?<sup>680</sup>

This question, it should be noted, is not new. Some scholars have advanced the thesis that the structure of Hebrews can be detected in light of the use of several key OT citations in the letter. Caird, among others, is one of the early proponents of this thesis.<sup>681</sup> He proposes that the four key OT citations, Psalms 8, 95, 110 and Jeremiah 31, "control the drift of the argument."<sup>682</sup> His proposal, though later modified by other scholars,<sup>683</sup> remains one of the viable solutions to the structure of Hebrews.

Taking the route of Caird and others,<sup>684</sup> we argue that one can detect the structure and the message or themes of Hebrews by a close examination of how the OT texts are cited (or alluded to) and interpreted in the body of the letter. Such examination, on the one hand, will enhance our understanding of the use of the OT in Hebrews, or by extension, the OT in the NT. On the other hand, we hope to avoid, as George Rice cautions,<sup>685</sup> allowing our attention to the structure to overshadow the theme (or motif) in Hebrews, as many biblical scholars have done. In summary, we will pay attention to OT citations or allusions by detecting *both* the structure and the theme of Hebrews, assuming that the OT did shape the theme and structure of Hebrews.<sup>686</sup>

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**680** Guthrie is right when he argues that "a proper understanding of the uses of the Old Testament in Hebrews is of fundamental importance for understanding the structure of the book." Idem, *Structure of Hebrews*, 7 (footnote 11).

**681** George B. Caird, "The Exegetical Method of the Epistle to the Hebrews," *CJT* 5 (1959): 44-51. According to Lane, as early as the eighteenth century, J. A. Bengel called forth the role of the OT citations in the development of the structure or argument in Hebrews. Lane, *Hebrews 1-8*, cxiii. Furthermore, Lane's study of the OT texts in Hebrews with topics such as "the function of OT texts in the Scripture of Hebrews" and "the extent of the writer's indebtedness to the OT" are relevant to our interest (*Hebrews 1-8*, cxiii-cxvi).

**682** Caird, "Exegetical Method," 47.

**683** Richard Longenecker expands Caird's list of OT texts from four to five: a cantena of verses in Hebrews 1, Psalms 8, 95, 110 and Jeremiah 31. Longenecker, *Biblical Exegesis in the Apostolic Period* (Grand Rapids, Mich.: Eerdmans, 1975), 175. Twenty-one years later, R. T. France, building on Longenecker's proposal, expands the OT texts to seven: Psalm 8, 95, 110, Jeremiah 31, Habakkuk 2, Proverbs 3 and Mount Sinai. France, "The Writer of Hebrews as a Biblical Expositor," *TynBul* 47 (1996): 259.

**684** See MacLeod, "Literary Structure," 195-96 for a survey of various proposals by other scholars (including Kistemaker, Longenecker, S. Lewis Johnson, Combrink and Buchanan). See also Lane, "Hebrews," 454.

**685** George E. Rice, "Apostasy as a Motif and Its Effect on the Structure of Hebrews," *AUSS* 23 (1985): 29.

**686** Cf. Lane comments: "In the course of Hebrews a number of OT texts gain particular prominence. The *rhetorical* use of these OT texts defines the arrangement and the argument of Hebrews as a whole." Lane, "Hebrews," 454 (italics ours). For Lane, he is only interested in the OT quotations.

## 10.1 A Rhetorical Analysis of the Thematic Development in the Structure of Hebrews: The Use of the OT Scriptures as Clue

In the next five sections, we will argue that in Hebrews 1 we can detect a structural unity based on the citation of and allusion to OT texts. Next, based on the structure of Hebrews 1 as detected in the first section, we will examine, through rhetorical analysis, the development of the thematic notion in Hebrews 1 based on the OT allusion and citations found in Hebrews 1. Then we will briefly review the thematic notion serving as a programmatic guide for Hebrews 1-7. In the third section, we will argue that the sonship notion has its rhetorical effect on Hebrews 1-7, based on an inclusio. In the fourth section, we will review the sonship notion in light of the use of OT allusions and quotations in Hebrews 1 and 7. In the fifth (final) section, we will respond to the matter of why the sonship theme is limited to Hebrews 1.<sup>687</sup>

### 10.1.1 The Structure of Hebrews in Light of the OT Allusions and Citations in Hebrews 1

The prologue of Hebrews, 1:1-4, as well as chapter one in its entirety, is well written stylistically and effectively provides interpretative clues for a perceptive reader to understand the argument and theme of the letter.<sup>688</sup> By examining 1:1-4 and the rest of Hebrews 1, we should be able to detect both the theme and the structure of Hebrews.

Some scholars point to two allusions to the OT in the prologue. First, verse 2 contains the first allusion to Ps 2:8,<sup>689</sup> or better, to Ps 2:7-8. To illustrate, we highlight (boxed) the text of Hebrews and Ps 2:7-8 (LXX) as follows:

Heb 1:1-2: ἐλάλησεν ἡμῖν ἐν **υἱῷ**, ὃν ἔθηκεν **κληρόνομον** πάντων  
 Ps 2:7: κύριος εἶπεν πρός με **υἱός** μου εἶ σύ ἐγώ σήμερον γεγένητα **σε**  
 Ps 2:8: καὶ δώσω σοι **ἔθνη τὴν κληρονομίαν** σου

**687** No significant textual variants are found in Hebrews 1, 5:1-10, 6:13-7:20; the texts this project will examine in details. For textual discussions, see Metzger, *A Textual Commentary*, 592-93, 596-97; cf. his older edition, *A Textual Commentary on Greek New Testament: A Companion Volume to the UBSGNT third edition*, corrected ed. (London/N.Y.: UBS, 1976), 662-63, 666-67. See Lane, *Hebrews 1-8*, clvi.

**688** Grässer, commenting on Heb 1:1-4, notes: "Für die Exegese wird es von grösster Wichtigkeit, dass man die stilistische Sorgfalt und den durchkomponierten Aufbau als ein Moment der theologischen Absicht des Verfassers begreift." Grässer, "Hebräer 1:1-4: Ein exegetischer Versuch," in *Text und Situation: Gesammelte Aufsätze zum Neuen Testament*, ed. Grässer (Gerd Mohn: Gütersloher Verlagshaus, 1973), 183.

**689** Daniel J. Ebert, "The Chiastic Structure of the Prologue to Hebrews," *TrinJ* 13 n.s. (1992): 165. Cf. Lane, *Hebrews 1-8*, 12. In his article Ebert also delineates his thesis that the prologue is characterized by a symmetrical design, with the implication to study Hebrews bearing in mind the threefold-function of the Son as prophet, king, and priest.

In Ps 2:7-8, the messianic king is characterized as Yahweh's "son"<sup>690</sup> and as "heir" of the nations. These two notions, the sonship and heirship, are now conferred upon Jesus by the author of Hebrews. A second allusion<sup>691</sup> is found in v. 3: ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς.<sup>692</sup> It is an allusion to Ps 110:1 (the LXX):<sup>693</sup> κάθου ἐκ δεξιῶν μου. The exalted messianic figure in Ps 110 is now viewed by the author of Hebrews as fulfilled in Jesus.

While these two OT references in 1:2-3 could be easily missed by the reader, the author cites them more explicitly in the same chapter of Hebrews: Ps 2:7 in 1:5a and Ps 110:1 in 1:13. It seems that the author of Hebrews deliberately uses these two OT references, Ps 2:7-8 and 110:1, to provide a unified structure for Hebrews 1. Hence, the prologue and the rest of Hebrews 1 are tied literarily and thematically to the same two OT references in allusions and citations, making them one unit.<sup>694</sup>

#### 10.1.2 A Thematic Development of Hebrews in Light of the Rhetorical Structure, Cast by the OT Allusions and Citations in Hebrews 1

Besides unifying the chapter, the juxtaposition of Psalms 2 and 110 in Hebrews 1 has a rhetorical effect<sup>695</sup> on the letter. This rhetorical effect shapes the message (themes) of

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<sup>690</sup> See our study on Psalm 2 in our chapter 8.

<sup>691</sup> Ebert, "Chiastic Structure," 173. Cf. J. van der Ploeg, "L'exégèse de l'Ancien Testamen dans l'Épître aux Hébreux," *RB* 54 (1947): 207.

<sup>692</sup> Lane's observation of this word ἐκάθισεν ("sat") and the rest of this clause is well-taken: "Syntactically, each of the participial clauses of v. 3 is dependent upon the finite ἐκάθισεν, which grammatically provides the main assertion of vv. 3-4. This is particularly significant... for it establishes that the acts of purifying and sitting were temporally sequential.... These two clauses announce the major themes of the writer's christology, i.e., sacrifice and exaltation.... The declaration that the Son has been exalted to a position at God's right hand bears an unmistakable allusion to Ps 110:1, for this is the only biblical text that speaks of someone enthroned beside God." Lane, *Hebrews 1-8*, 15-16.

<sup>693</sup> Psalm 110 in the MT is Psalm 109 in the LXX. From this point onward, we will use Psalm 110 as our reference even when its LXX text is referred to. This applies also to all the psalms with numbers differing in the MT from those of the LXX.

<sup>694</sup> John P. Meier, in two articles, attempts to unify the prologue and 1:5-13 by looking at these two units, first in numerical symmetry and then in a general movement of thought. Meier, "Structure and Theology in Heb 1, 1-14," *Bib* 66 (1985): 168-89 and "Symmetry and Theology in the Old Testament Citations of Heb 1, 5-14," *Bib* 66 (1985): 504-33. James W. Thompson, on the other hand, argues that the catena of OT passages in vv. 5-13 must be read in light of the prologue and that v. 3 and v. 13 form an inclusio. Thompson, "The Structure and Purpose of the Catena in Heb 1:5-13," *CBQ* 38 (1976): 352-63. Similarly, see Wallace, "Texts in Tandem," 195.

<sup>695</sup> For the rhetorical elements used in Hebrews, see Trotter, *Interpreting the Epistle*, chap. 8.

the letter, that is, the Son,<sup>696</sup> who is exalted above all (mode of revelation, angels, OT figures, etc).

The sonship notion in the allusions and quotations of Psalms 2 and 110 also entertains a kingly theme. When taking a detailed look at the *allusions*<sup>697</sup> in Heb 1:2-3, as delineated earlier, they seem to echo each other in a chiastic structure set out by Ebert,<sup>698</sup> that the Son as messianic *heir* echoes the Son as messianic *king*.<sup>699</sup> Although the kingship notion is not a dominant theme in Hebrews, its implicit placement here

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**696** Lane argues that the OT citations in 1:5-13 "were selected to undergird the declarations concerning the Son in the core of the exordium (vv. 2b-3c)." Lane, *Hebrews 1-8*, 22. Cf. D. W. B. Robinson argues that "the series [of OT citations in Heb 1:5-13] begin with an affirmation about the Son derived from Psalm 2, and concludes with one from Psalm 110." Robinson, "The Literary Structure of Hebrews 1:1-4," *AJBA* 2 (1972): 182. Stephen Motyer argues that the OT references in Hebrews 1 "are clearly meant to have a powerful rhetorical effect, picking up and giving the foundation for (note γάρ, 1:5) the amazing presentation of 'the Son' . . . ." See Motyer, "The Psalm Quotations of Hebrews 1: A Hermeneutic-Free Zone," *TynBul* 50 (1999): 6. Linda L. Neeley, from a text-linguistic analysis, concludes similarly: "Even a cursory reading reveals that throughout Hebrews the emphasis is on the Son." Neeley, "A Discourse Analysis of Hebrews," *OPTAT* 1, no. 3-4 (Sept., 1987): 42. Matthias Rissi, surveying various subjects under christology, comments: "Diese Sonschaft des Christus spielt im Hebr[äer] eine zentrale Rolle." Rissi, *Die Theologie des Hebräerbriefs: Ihre Verankerung in der Situation des Verfassers und seiner Leser*, WUNT 41 (Tübingen: Mohr, 1987), 45. Graham Hughes' thesis of the son is close to what we are developing here. Hughes, *Hebrews and Hermeneutics*, chap. 1. The key difference between Hughes' thesis and ours is that he sees the son as "the new form of God's address" (or as God's [final] revelation or as the Word of God), superior to "angelic mediators of the Law, to the human agent [i.e., Moses] in that revelation, to the priestly organization based on the Law." See Hughes, *Hebrews and Hermeneutics*, 24, cf. 5 (the key title). We do not deny the revelatory aspect of Jesus' sonship. Yet Hughes' thesis basically subordinates the sonship in the "Word" while we propose the sonship overarching everything in Hebrews as we will later develop in this chapter. For a christology discussion, see Lane, *Hebrews 1-8*, cxxxv-cxliv. Lane sees the sonship motif (theme) as dominant in Hebrews 1-4, while the priestly motif as dominant in Hebrews 5-10 in the christology of Hebrews (see p. cxli), but in the end, he acknowledges that christology in Hebrews is a "richly integrated synthesis. For the writer, the integrating factor was the confession that Jesus is the Son of God . . . . The hallmark of his christology is the dynamic way in which motifs merge and flow together in his presentation of Jesus as the incarnate Son of God" (see p. cxliv).

**697** The two allusions are ἐν νίᾳ, ὃν ἔθηκεν κληρονόμον πάντων and ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς.

**698** Ebert lays out the chiastic structure for Heb 1:1-4 as follows (italics ours for emphasis):

- A The Son contrasted with prophets, vv. 1-2
- B *The Son as messianic heir*, v. 2b
- C The Son's creative work, v. 2c
- D The Son's threefold mediatorial relationship to God, vv. 3a-b
- C' The Son's redemptive work, v. 3c
- B' *The Son as messianic king*, v. 3d
- A' The Son contrasted with angels, v. 4

Ebert, "Chiastic Structure," 168.

**699** Lane thinks the allusion to Psalm 110 in Heb 1:3 is a description of Jesus as "the royal priest." It seems, in our opinion, Lane has read too much into Heb 1:3 because the allusion to Psalm 110 only pertains to v. 1 of that Psalm and also the priestly notion comes (or develops) much later in Hebrews. See Lane, *Hebrews 1-8*, 6, 7, 9, cf. 15.

(early in the letter), paves the way for a later discussion of the priesthood according to Melchizedek, whose dual status as king and priest establishes the priesthood that Jesus resumes as a “royal”<sup>700</sup> priesthood. This “royal” element in the priesthood notion can be further reinforced by the inclusio effect of the quotations of Ps 2:7 (in Heb 1:5) and Ps 110:1 (in 1:13).<sup>701</sup> At any rate, we should note the kingly notion, which is embedded in the sonship theme in Heb 1:2-3, 5 and 13, will reappear in Heb 7:1-2.<sup>702</sup>

One can visualize the correlation of the theme/motif and allusions/citations of Psalms 2 and 110 in Hebrews in figure 9 as follows:

Hebrews	OT texts	Theme
1:2	allusion to Ps 2:7-8	Sonship/heirship
1:3	allusion to Ps 110:1	Exaltation/kingship
1:5	citation to Ps 2:7	Sonship
1:13	citation to Ps 110:1	Exaltation/kingship

Figure 9. Correlation of the Theme/Motif and Allusions/Citations of Psalms 2 and 110 in Hebrews 1

Note that the allusions of these two psalms are sandwiched by Heb 1:1 and 1:4 while their citations sandwich a catena of OT passages in the middle (vv. 6-12).<sup>703</sup> Note also how the order of either allusion or citation is first Psalm 2 followed by Psalm 110.

The sonship notion in the allusions and quotations of Psalms 2 and 110 in Hebrews 1 should also be studied in light of the rest of the material in Hebrews 1.<sup>704</sup> Three remarks are called for in this regard. First, the sonship theme is rhetorically

**700** The distinction of the supposed “functional” and “ontological” priesthood by some scholars, like Deborah W. Rooke, has complicated this notion and thus should be applied carefully to the study of Hebrews. See Rooke, “Jesus as Royal Priest: Reflections on the Interpretation of the Melchizedek Tradition in Heb 7,” *Bib* 81 (2000): 81-94 (cf. her “Kingship as Priesthood: The Relationship between the High Priesthood and the Monarch,” in *King and Messiah in Israel*, 187-208).

**701** Scholars, like Lane, have noted the inclusio of these two citations in Heb 1:5 and 13. Cf. Lane, *Hebrews 1-8*, 31. (More on this inclusio effect in our next paragraph.) Therefore, the notion of “royal” priesthood can be attained by the reading of Psalm 2 and 110 together. See our analysis in chapters 8 and 9, especially pp. 343-45.

**702** See our delineation of Heb 7:1-2 later in the next chapter.

**703** The catena of OT quotations is bound together through literary devices. See Übelacker notes: “Zum anderen durch die syntaktischen Konnektoren, mit denen der Verfasser die Einleitungen der Schriftzitate miteinander verbunden hat: εἰπέν . . . καὶ πάλιν (1:5), δὲ πάλιν (1:6), μὲν . . . δε (1:7,8), καὶ (1:10) und abschließend δε (1:13).” Übelacker, *Der Hebräerbrief*, 141.

**704** For detailed discussion of the structure and interpretation of Heb 1:5-14, see Übelacker, *Der Hebräerbrief*, 140-50. The approach he adopts to Hebrews 1-2 and 13 is rhetorical criticism. For a viewpoint of the Jewish exegetical method as applied to Heb 5:1-13, see Herbert W. Bateman, IV, *Early Jewish Hermeneutics and Hebrews 1:5-13: The Impact of Early Jewish Exegesis on the Interpretation of a Significant New Testament Passage* (New York: Peter Lang, 1997), chaps. 5-7; cf. Schröger, *Der Verfasser*, 35-79.

strengthened by an additional citation in 1:5b, quoting 2 Sam 7:14,<sup>705</sup> another OT text that remarkably concerns the (Davidic) son.<sup>706</sup> Note that this first quotation (Heb 1:5) in the catena of OT Scripture is put in the form of a rhetorical question, which echoes another rhetorical question in the last quotation (v. 13) of the catena of Scripture in vv. 5-13.<sup>707</sup>

Second, immediately following the double quotations in Heb 1:5, the author strengthens the sonship notion by using another key word, πρωτότοκον ("the firstborn son"). After discussing its possible allusion to Ps 89:28[27] (the LXX) and its possible parallel to God's having brought Israel into the promised land (as God brought his firstborn to τὴν οἰκουμένην),<sup>708</sup> Lane comments that "the title" πρωτότοκον is appropriate to a context developing the theme of Son and heir.<sup>709</sup>

Third, although the rest of the catena of the OT passages in Heb 1:7-12 does not contain the word "son" (or its related words except the author's own word "son" in v. 8), there is some theological input of the sonship notion. Briefly, vv. 7-12 puts the

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705 See Vanhoye, *Situation du Christ: Hébreux 1-2*, LD 58 (Paris: Cerf, 1969), 124-49 for a lengthy discussion of Heb 1:5, especially 135-39 and 147-49 on 2 Sam 7:14.

706 Scholars differ regarding this quotation of 2 Sam 7:14 in Heb 1:5b: (1) 2 Sam 7:14 is quoted to prove the divine sonship of Jesus; see Koester, *Hebrews*, 104; (2) it is cited by the author because of a Jewish rule of exegesis, Hillel's rule of *gezerah shewah* (similar expressions, that both Ps 2:7 and 2 Sam 7:14 share similar expressions regarding the son; see Combrink, "Some Thoughts," 27; (3) it is found in the so-called "testimony book" (cf. 4QFlor); see Thomas G. Smothers, "A Superior Model: Hebrews 1:1-4:13," *RevExp* 82 (1985): 335, cf. 336. We should, however, reject Meier's notion that "it is difficult to see what 2 Sam 7:14 really contributes to the argument except a deft inclusion (*huios . . . huion*); everything important has already been said by Ps 2:7." Idem, "Symmetry and Theology," 504-505. As Lane points out, the quotations of Ps 2:7 and 2 Sam 7 form a chiasm, ABBA'. Lane, *Hebrews 1-8*, 25. Although the materials of the OT historical books are rarely used in Hebrews (see Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text*, NIGTC [Grand Rapids, Mich.: Eerdmans, 1993], 39), it is possible, in our judgment, that the author of Hebrews is familiar with the text of 2 Samuel 7. To support our opinion, we note that Heb 1:4 may contain an allusion to 2 Sam 7:13a (the LXX): cf. αὐτὸς οἰκοδομήσει μοι ὅλον τῷ οὐνοματὶ μου το κεκληρούμηκεν *ο;nomā* (italics ours for emphasis). Thus, Heb 1:4 alludes to 2 Sam 7:13a while Heb 1:5b cites 2 Sam 7:14a. Lane, like a handful of scholars, argues that the superior name in Heb 1:4 is based on Ps 2:7 quoted in 1:5 but we contend that the "name" in Heb 1:4 is based on the allusion to 2 Sam 7:13 instead. Lane, *Hebrews 1-8*, 17; see O. Michel, *Der Brief an die Brüder*, KEK, vol. 13 (Göttingen: Vandenhoeck and Ruprecht, 1975), 105-106 and Hay, *The Right Hand*, 109-10; (cf. Ferdinand Hahn, *The Titles of Jesus in Christology*, trans. Harold Knight and George Ogg [Cleveland: World, 1969], 307-17).

707 Cf. C. F. Evans, who comments on the first and last citations "by means of a rhetorical question which is quite *without parallel* in the New Testament as a mode of citation." Evans, *The Theology of Rhetoric: The Epistle to the Hebrews*, Friends for Dr. William's Library Forty-Second Lecture (London: Dr. William's Trust, 1988), 13 (italics ours).

708 The phrase τὴν οἰκουμένην provokes dispute among scholars. See Lane, *Hebrews 1-8*, 27-28 for the discussion.

709 Land, *Hebrews 1-8*, 27.

Son over angels (v. 7) and substantiates the nature of the sonship in his divinity and his eternality (vv. 8-9), his role in creation (v. 10) and his unchangeableness (vv. 11-12).<sup>710</sup>

Thus far, we have commented on the sonship notion in Hebrews 1 in view of the allusions and quotations of Psalms 2 and 110, and the rest of the material found there. Next, we will take a brief look at how this sonship theme is developed and serves as a “programmatic guide” to the rest of Hebrews (1-7).<sup>711</sup>

In the course of Hebrews’ argumentative development, the Son is exalted (or superior, *κρείττων*, see 1:4 and et al.) above the angels (1:5-2:18) with Psalm 8 being cited in Hebrews 2. The Son is above Moses<sup>712</sup> (marked by his faithfulness in Hebrews 3) with Psalm 95 being cited and also above Joshua (marked by his leadership to give people Sabbath rest in 4:1-11 although the rest was characterized as temporary; cf. 4:8-9).

Furthermore, as the course of development moves into Hebrews 5 through 7 – following the transition of 4:12-16 – Ps 110:4 is quoted in juxtaposition with Ps 2:7 in Heb 5:5-6, where we can argue that the exalted sonship of Jesus is then transformed into the royal priesthood of Jesus. (Later, in our next chapter, we will elaborate on this transformation.) Suffice it to say that the allusions and citations of Psalms 2 and 110 provide the perceptive reader with a framework for the primary theme – the Son – of this letter.

Building on the above observations, we will further delineate the thematic notion of “sonship” – culminating in the appropriation of Psalms 2 and 110 by the author of Hebrews – woven into the first part of Hebrews, chapters 1-7 in the next section. Our focus is the rhetorical effect of the “son” to Hebrews 1-7 and the use of Psalms in Hebrews 1-7.

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**710** Motyer categorizes the OT quotations in Heb 1:5-13 into three categories: (1) texts definitely understood as messianic, (2) texts readily understood as messianic but which originally contained no messianic notion, and (3) texts being stretched and teased but extended into the same line of thought. Those quoted in Heb 1:8-9 belong to (2) while those in Heb 1:10-12 belong to (3). Note also those in Heb 1:5-6 belong to (1). See Motyer, “Psalm Quotations,” 15-21.

**711** G. Hughes takes a similar approach in his thesis (son as God’s new form of address): he examines his thesis in the prologue, setting the prologue as the platform for the rest of Hebrews. Then he examines 1:5-2:4, 3:1-4:13 and 4:14-7:28. Idem, *Hebrews and Hermeneutics*, 5-16. Interestingly, his analysis stops at 7:28.

**712** See a discussion by Lane on why Jesus as the son is first compared to angels, then Moses in Lane, *Hebrews 1-8*, cxxviii. It should be noted, however, that most commentators may not specifically use the word “son” when considering the comparison between him and the angels, Moses, and so forth in Heb 1:5-4:13.

### 10.1.3 Son as an “Inclusion” in Hebrews 1 and 7: Its Rhetorical Effect on Hebrews 1-7

The appearance of *υἱός* in 1:2 and 7:28 is strategic or rhetorical: it serves, in our opinion, as an inclusio for Hebrews 1-7 and it dictates the sonship as an overarching notion for Hebrews 1-7. This inclusio can be explained in two ways.

First, when *υἱός* appears in 1:2, it replaces the primacy of God in the prologue, as some scholars have noted. For instance, Black, through his syntactical analysis of Heb 1:1-4, discerns a clear progression from God to his Son. He then argues that God is not to be understood as the focal point of the argument because, even though God is the speaker, his ultimate revelation is in his Son, making the Son the main feature of 1:1-4<sup>713</sup> (and by extension, to Hebrews 1-7).

The second explanation is that the last appearance of *υἱός* occurs in 7:28, regarded by Lane as “a concluding contrast summarizing the argument of the entire chapter [Hebrews 7]”<sup>714</sup> or, in our opinion, the entire section of Hebrews 5-7. According to Lane, there are three antitheses in 7:28: (1) the Levitical priesthood is by “the law” (*όνομος*) vs. the new priesthood (in Melchizedek’s order), which is by “the word of oath” (*ό λόγος δὲ τῆς ὁρκωμοσίας*); (2) the old priesthood is “human” (*ἀνθρώπους*) while the new priesthood is “the Son” (*υἱόν*); (3) the old priests are “plagued with weakness” (*έχοντας ἀσθένειαν*) but the new priest – the Son – has been “made perfect forever” (*εἰς τὸν αἰώνα τετελειωμένον*).<sup>715</sup> For Lane (and we also agree), the emphasis in v. 28 is placed on the last phrase: *υἱὸν εἰς τὸν αἰώνα τετελειωμένον*,<sup>716</sup> referring to the Son’s high priesthood conferred upon him based on Ps 110:4 (the phrase *εἰς τὸν αἰώνα* is an allusion to 110:4). In summary, the inclusio by the appearance of *υἱός* strengthens our argument that the author of Hebrews intends to thematize Hebrews 1-7 with the notion of God’s Son, Jesus. Nonetheless, this thematization should also be viewed in light of OT citations and allusions.

### 10.1.4 Citations and Allusions of Psalm 2 and 110 in Hebrews 1 and 7 as a Rhetorical Effect for the Son as the Overarching Theme

Previously, we have established that without a doubt Psalms 2 and 110 are alluded to and then cited in Hebrews 1. Do we detect both Psalms in Hebrews 7? It is quite obvious

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713 David Alan Black, “Hebrews 1:1-4: A Study in Discourse Analysis,” *WTJ* 49 (1987): 177-79.

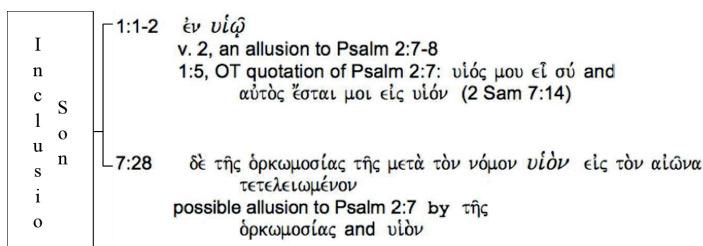
714 Lane, *Hebrews 1-8*, 194. Cf. Ellingworth, *The Hebrews*, 396.

715 Lane, *Hebrews 1-8*, 194-95. Cf. to Ellingworth, *The Hebrews*, 397.

716 Lane, *Hebrews 1-8*, 195. Attridge comments on this phrase are well-taken: “[it] looks backward, with its emphatic, anarthrous use of the title Son, with its repetition of the notion of eternality from Psalm 110, which has been central to this chapter [Hebrews 7].” Attridge, *The Hebrews*, 215.

that a portion of Psalm 110 has been repeatedly cited in Hebrews 7,<sup>717</sup> including the phrase *εἰς τὸν αἰώνα* alluded to in Heb 7:28. Nonetheless, Psalm 2 appears to be absent in Hebrews 7. We offer, however, two possible allusions to Psalm 2. First, the Son (*υἱόν* in 7:28), viewed from the broader context of Hebrews (that is in light of Hebrews 1), will remind the perceptive reader of Ps 2:7, alluded to and cited in Heb 1:2 and 5. Also, as we have established earlier in the above section, this inclusio technique in the word "Son" is one of the literary tools a skillful composer would use.<sup>718</sup> Second, the phrase *ὁ λόγος τῆς ὁρκωμοσίας* ("the word of the oath") not only reminds the reader of Psalm 110:4a (*ὅμοσεν κύριος καὶ οὐ μεταμεληθήσεται*), but also of Ps 2:7b, found in the content of a divine speech in Ps 2:7a: *κύριος εἶπεν πρός με*.<sup>719</sup>

We can visualize the rhetorical effect by the use of inclusio of the "Son" in the following figure (10):



**Figure 10.** Diagrammatic Structure of Hebrews 1 and 7 in the Inclusio Effect by the "Son" (*υἱός*, enlarged and italics for emphasis)

717 See the list of citations of and allusions (in italics) to Psalm 110:4 (*σὺ εἶ ἱερεὺς εἰς τὸν αἰώνα κατὰ τὴν τάξιν Μελχισέδεκ*) in Hebrews 7 as follows:

7:3 μένει ἱερεὺς εἰς τὸ διηγεκές (uncertain)

7:11 κατὰ τὴν τάξιν Μελχισέδεκ

7:17 σὺ εἶ ἱερεὺς εἰς τὸν αἰώνα κατὰ τὴν τάξιν Μελχισέδεκ

7:21 "Ωμοσεν κύριος καὶ οὐ μεταμεληθήσεται, σὺ ἱερεὺς εἰς τὸν αἰώνα

7:24 εἰς τὸν αἰώνα.

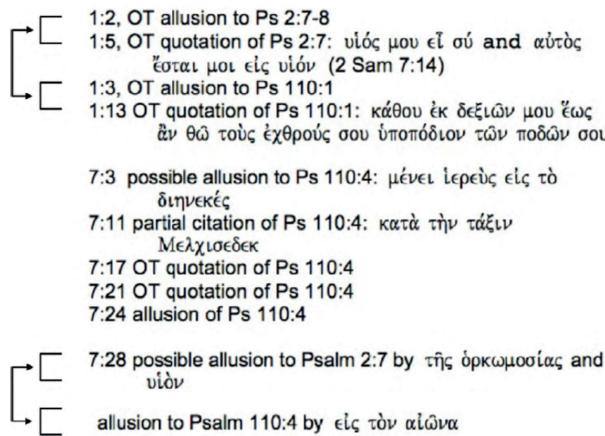
7:28 εἰς τὸν αἰώνα.

One may want to add Psalm 110:1 as being alluded to in 8:1 immediately following Hebrews 7: ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου, cf. to κάθου ἐκ δεξιῶν μου (Ps 110:1, LXX). See Hay, *The Right Hand*, 46 (chart 3), cf. 87.

718 Admittedly, our argument (a possible allusion) here is based on one word (*υἱόν* in 7:28). By no means would we argue that every time the Greek word *υἱός* occurs in Hebrews, it is an allusion to Psalm 2:7. Nonetheless, our argument is based on (1) the literary device (inclusio) used by the author of Hebrews as noted in this chapter and (2) the larger literary frame as observed in Hebrews 1 and 7 as noted above.

719 See the discussion in our analysis of the literary-thematic relationship between Psalms 2 and 110 in chapter 9, pp. 343-45: we have also argued that Psalm 2, though it is not cast in a divine oath, should be read in light of Psalm 110. At least some scholars view both Psalms as being cast in divine speeches or oracles; see Spieckermann, "Rede Gottes," 157-58.

Furthermore, one can view the structure of Hebrews 1-7 from the angle of the OT citations and allusions (in figure 11):



**Figure 11.** Diagrammatic Structure of Hebrews 1 and 7 in the Citations and Allusion of the OT (Psalms 2 and 110)

The above figure illustrates the notion that Psalm 2 and 110 provide a thematic structure of Hebrews 1-7 concerning the Son. Or, viewed from the main point of interest of our study, the Psalter, especially Psalms 2 and 110, seems to shape the structure and the message of Hebrews. Was the author of Hebrews reading the Psalter in its total canonical shape? We believe such possibility exists as we have delineated in our last two chapters of the message of the Psalter: Torah-pointing-to-the-messiah as God's divine Son. This possibility grows stronger when we highlight the juxtaposition of Psalms 2 and 110 in Heb 5:5-6, which is nearly the midpoint of Hebrews 1 through 7 (see the "Syntagmatic Use of the 'Son'" section in next chapter).

Our contention of the sonship notion as an overarching theme for Hebrews 1-7 may raise some questions. In the next section we will answer these questions.

#### 10.1.5 Rhetorical Effect of the Son in Hebrews 1-7: Answers to Some Possible Issues

Two issues, though related, will be raised at this point, which can be posed in two sets of questions: first, why do we argue that the notion of sonship serves as a thematic-rhetoric device *only* for the first seven chapters of Hebrews? Does this mean the sonship notion is unimportant for the remainder of Hebrews? Second, given the notion of sonship as an overarching theme for Hebrews 1-7, how then should Hebrews 8-13 be read? Our next two sections are dedicated to seeking answers to these two sets of questions.

### 10.1.5.1 Sonship: Overarching Thematic Notion in the Structure of Hebrews 1-7

The question why the sonship theme appears limited to Hebrews 1-7 calls for a two-fold answer: first, the word *uiός*, referring to Jesus Christ, only appears in the first seven chapters of Hebrews (with the exception of one occurrence in 10:29). This word *uiός* with a clear reference to Jesus Christ, occurs in the following verses:<sup>720</sup> 1:2, 1:5 (in quotation, 2 times); 1:8; 2:6 (in quotation);<sup>721</sup> 3:6; 4:14; 5:5 (in quotation); 5:8; 6:6;<sup>722</sup> 7:3; and 7:28 (plus 10:29). The occurrences of *uiός* without reference to Jesus mainly occur after Hebrews 7.<sup>723</sup> The usage of *uiός*, suggests the author of Hebrews wants to stress sonship in the first seven chapters.<sup>724</sup>

Second, one can detect a thematic break between Hebrews 1-7 and 8-13.<sup>725</sup> The author achieves this thematic break by employing at least two devices. The first device is a change of genre and subject matter from Hebrews 7 to 8. Looking at the structure of Hebrews from the perspective of genre, Stanley argues that there is a structural seam between Hebrews 7 and 8.<sup>726</sup> Grässer, looking at the subject matter, comments: "Hatte chapter 7 die *Person Christi* beschrieben, so beginnt in 8,1 eine bis 10,18 reichende zusammenhängende Beschreibung seines hohepriesterlichen *Werkes* (λειτουργίας, 8,6)." <sup>727</sup> Like Grässer, Lane observes a similar change of subject: from the

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<sup>720</sup> See a discussion of the term "Son of God" as a messianic title tied to Jesus' preexistence and wisdom christology by Barnabas Lindars, *The Theology of the Letter to the Hebrews* (Cambridge: Cambridge University Press, 1991), 29-35. Cf. Marie E. Isaacs, *Sacred Space: An Approach to the Theology of the Epistle to the Hebrews*, JSNTSup 73 (Sheffield: Sheffield Academic Press, 1992), 186-204.

<sup>721</sup> The author of Hebrews, quoting Psalm 8:5 there, applies the reference to Jesus. In our opinion, as our study in chapters 8-9 has shown, one should read an individual psalm in light of the messianic notion advocated by the programmatic introduction to the Psalter by Psalms 1-2. The author of Hebrews seems to interpret Psalm 8 in this light because this is also the way he deals with Psalms 2 and 110. Contrary to our notion, see L. D. Hurst, "The Christology of Hebrews 1 and 2," chap. in *The Glory of Christ in the New Testament: Studies in Christology in Memory of George B. Caird*, ed. Hurst and N. T. Wright (Oxford: Clarendon, 1987), 151-54.

<sup>722</sup> The meaning of this verse is similar to 10:29, i.e., disgracing the Son of God; both references have τὸν *uiόν τοῦ θεοῦ*, "Son of God" (cf. 4:14).

<sup>723</sup> Other appearances of *uiός* not referring to Jesus are 2:10 (the sonship of Jesus resulting many "sons" into glory), 7:5 ("sons" of Levi), 11:21, 22, 24, 12:5 (twice), 6, 7 (twice), 8.

<sup>724</sup> G. Hughes (*Hebrews and Hermeneutics*, 13) notices the absence of the term "son" after Hebrews 7. As we discussed earlier in the chapter, the sonship theme is further strengthened by the two strategic positions where *uiός* appears.

<sup>725</sup> It is difficult to observe a thematic break between Hebrews 1-7 and 8-13, particularly in the materials between Hebrews 5-10, because in both segments the contents are closely related. Besides, most commentators outline Hebrews 5-10 or precisely 5:1-10:18 (some include 4:14-16 and/or 10:19-39) as one block of materials. See, for example, O. Michel, *Der Brief*, 6, cf. 204.

<sup>726</sup> Stanley, "Structure of Hebrews," 258-60. For him, Hebrews 7 is a unit by itself while Hebrews 8-10, and 11-13 form two additional units.

<sup>727</sup> Grässer, *An die Hebräer: 7,1-10,18*, EKKNT, vol. 17 (Part 2), (Zürich: Benziger, 1993), 77 (italics his).

establishment of the high priesthood office for God's Son (Hebrews 5-7) to the ministry of this priesthood by Christ (Hebrews 8-10).<sup>728</sup>

The second device is the transition passage of 8:1-2. While 8:1-2 poses a challenge to interpreters mainly due to the word κεφάλαιον,<sup>729</sup> others, through text-linguistics, observe that these two verses function as a transitional device, or in Guthrie's term, "direct intermediary transition."<sup>730</sup> Guthrie argues that these two verses stand between two blocks of materials: 5:1-7:28, about the Son's appointment as high priest and 8:3-10:18 about the heavenly offering or ministry of this royal high priest.<sup>731</sup>

Thus far we have explained that the author of Hebrews sets in place the sonship theme as the overarching emphasis for the first seven chapters. First, the author of Hebrews, by means of allusion to and citation of Psalm 2 and 110 in Hebrews 1, anchors the notion of the Son being exalted. Noticeably there is a thematic break after Hebrews 7, detected by the change of genre, subject matter, and use of a transition paragraph (8:1-2).

#### 10.1.5.2 Sonship: Overarching Thematic Notion, and the Rest of Hebrews (8-13)

Having justified sonship as the overarching theme of Hebrews 1-7, how then should we read Hebrews 8-13? The richness of the materials in Hebrews 8-13 warrants a detailed analysis to tie the sonship notion to the contents of these chapters. Yet constraints and the risk of over-generalization limit our attention here to a short epitome.

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**728** Lane comments on 8:1-2 in light of the content before and after these verses: "A new stage in the argument is clearly indicated in 8:1-2. Previously the writer focused on Jesus' appointment as high priest and his vocational qualification for the exercise of a fully effective ministry (5:6-10; 6:20; 7:11-28). He now calls attention to Jesus as a high priestly ministrant in the heavenly sanctuary . . ." Lane, *Hebrews 1-8*, 202.

**729** See a brief survey provided by Ellingworth, *The Hebrews*, 399-400 (scholars cited there). Lane provides three glosses for this word: the main or chief point of argument; the summary or recapitulation; and the "crowning affirmation." He prefers the last reading "based on the conviction that the new affirmation that Christ exercises his priestly ministry in the heavenly sanctuary (8:2) is the 'crowning affirmation' to the foregoing argument [in Hebrews 7]." Lane, *Hebrews 1-8*, 200, cf. 204. Attridge, however, takes the word as a "main point." Attridge, *The Hebrews*, 216 (his translation), 217. Isaacs takes a more eclectic notion of combining both. See Isaacs, *Sacred Space*, 181 (footnote 4).

**730** Guthrie, *Structure of Hebrews*, 106. Donald M. Stine labels 8:1-2 (with 1:1-4 and 10:19-25) as "topic sentences." Stine, "The Finality of the Christian Faith: A Study of the Unfolding Argument of the Epistle to the Hebrews, Chapters 1-7" (Ph.D. diss., Princeton Theological Seminary, 1964), 106. Our knowledge of this reference is indebted to MacLeod, "Literary Structure," 195.

**731** Guthrie, *Structure of Hebrews*, 106-108.

Hebrews 8-13 can be roughly divided into two major sections, namely, 8:3-10:18 and 10:26-13:25,<sup>732</sup> with 10:19-25 serving as transition.<sup>733</sup> In the first major section (8:3-10:18), it contains the result or *effect* of the Son who, having been appointed to the royal high priesthood according to Melchizedek's order in Hebrews 5-7, became the minister (λειτουργός, 8:2) as well as the sacrifice (θυσία, 8:3, cf. 9:26: νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν τῆς ἀμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται) for sins once and for all. Christ<sup>734</sup> as the sacrifice is set in contrast to the system of "the early sanctuary" (9:2) where sacrifices were repeatedly made for sins, either daily or once a year (9:1-28). Hebrews 10:1-18 continues the contrast but also points to the ultimate nature of Christ's sacrifice.<sup>735</sup>

For the next major section (10:26-13:25), after the transition passage of 10:19-25 where "faith" is highlighted (πίστις, 10:22, cf. v. 23: πιστός), the warning against those who keep on sinning is tied to the Son (of God, τὸν νιὸν τοῦ θεοῦ, see 10:29) once again in 10:26-39. At the end of this warning is a citation of an OT text about faith (Hab 2:3-4) in 10:37-38, preparing the readers for the exposition of faith delivered in Hebrews 11.

To encourage the readers of Hebrews to keep their faith, 11:1-40 provides ample examples of OT men and women of faith. Among these exemplary men and women of faith, Moses is mentioned as the one who "regarded disgrace for the sake of Christ as of greater value than the treasure of Egypt" (NIV, 11:26); the only time "Christ" appears in Hebrews 11. Hebrews 12, building on the faith exposition in the previous chapter, encourages its readers to endure (ὑπομονή, ὑπομενεω in 12:1 and 3 respectively) akin to enduring being disciplined by a father (quotation of Proverbs 3 in 12:5-6). Yet faith (Hebrews 11) and endurance (Hebrews 12) are based on the central notion of Hebrews,

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<sup>732</sup> Earlier we argued that 8:1-2 is a transitional text. For 10:26-13:25, we can refine the division as 10:26-12:29 and 13:1-25, with Hebrews 13 serving as the concluding chapter of Hebrews.

<sup>733</sup> Some scholars have noted the similarity between 10:19-25 and 4:14-16, proposing that these two passages serve as a transition device in the structure of Hebrews. See Wolfgang Nauck, "Zum Aufbau des Hebräerbrefes," in *Judentum Urchristentum Kirche: Festschrift für Joachim Jeremias*, ed. W. Eltester, BZNW 26 (Berlin: Töpelmann, 1960), 199-206; Nauck's analysis is on 10:19-31. Guthrie, built on Nauck's notation, modifies it – only on 10:19-23 – and argues that 4:14-10:23 should be considered one section. Guthrie, *Structure of Hebrews*, 79-82. Nonetheless, we will later propose that 4:14-16 is a pivotal text where sonship is clothed with the notion of royal priesthood, which is more fully developed in Hebrews 5-7.

<sup>734</sup> The word Χριστός "Christ" functions syntagmatically and strategically in Hebrews. First, its appearances in Heb are as follows: 3:6, 14; 5:5; 6:1; 9:11, 14, 24, 28; 10:10; 11:26; 13:8, 21. Second, its appearance in 3:6 and 5:5 is correlated with the Son (νιός): "Christ as the Son" or "Christ being addressed as the Son" respectively. Third, its appearance in Hebrews 9 and 10 is syntagmatically tied to his *ministry* in the heavenly sanctuary, either as a priest or as a sacrifice. In 9:11, 24 (cf. 9:28), he entered the heavenly sanctuary or God's presence as high priest. In 9:14 and 10:10, Christ's blood and his body – as sacrifice – are viewed with the power of purification for sins.

<sup>735</sup> Lane labels 10:1-18 as "the ultimate character of Christ's single, personal sacrifice for sins." Lane, *Hebrews 9-13*, WBC, vol. 47b (Dallas: Word Books, 1991), 252.

that is, Jesus – who has become the mediator of the new covenant and who shed his blood – reiterated at the close of chapter 12 (v. 24: καὶ διαθήκης νέας μεσίτη Ιησοῦ καὶ αἵματι ῥαντισμοῦ). Hebrews 13, though its integrity has been the focus of inquiry by scholars,<sup>736</sup> serves as a conclusion but upholds the central thesis of the book in 13:8: “Jesus Christ” remains the same.

In summary, we have delineated how the sonship notion of Hebrews 1-7 ties to the understanding of the rest of the Hebrews. The sonship of Jesus still has its bearing on Hebrews 8-13, first through the effect of Jesus as the sacrifice (Hebrews 8-10), and then the effect of Jesus as the object of or source for believers’ faith<sup>737</sup> and endurance (Hebrews 11-12), with Hebrews 13 serving as a conclusion: Jesus Christ remains the same (13:8).

As many may have noticed, Hebrews 5-7 has for its topic the royal priesthood of Jesus in the order of Melchizedek. Therefore, the next chapter will examine the notion of the sonship serving as a vehicle to carry the royal priesthood notion in Hebrews 5-7. We will approach the subject via one aspect of the discourse analysis, the syntagmatic use of *uiός* “son” in Hebrews. Likewise in our next chapter, what demands our attention is the high point discussion of the two priestly orders, though it will be viewed bearing in mind the use of the OT in Hebrews 7. Our study will enable us to synthesize how the OT allusions and quotations shape the composition and theme of Hebrews.

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<sup>736</sup> See Lane, *Hebrews 9-13*, 495-507; cf. idem, *Hebrews 1-8*, lxvii-lxviii.

<sup>737</sup> Victor (Sung-Yul) Rhee argues for examining the whole book of Hebrews by using the notion of Jesus as model and as object of faith (especially the latter) in the context of christology and eschatology in his *Faith in Hebrews: Analysis within the Context of Christology, Eschatology, and Ethics*, SBLit 19 (New York: Peter Lang, 2001). See also his two articles as excerpts taken from his book: “Christology and the Concept of Faith in Hebrews 1:1-2:4,” *BSac* 157 (2000): 174-89 and “Christology and the Concept of Faith in Hebrews 5:11-6:20,” *JETS* 43 (2000): 83-96.