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THE HERMENEUTICS OF ESCHATOLOGICAL FULFILLMENT IN CHRIST: BIBLICAL-THEOLOGICAL EXEGESIS IN THE EPISTLE TO THE HEBREWS

A Dissertation

Presented to

the Faculty of

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Doctor of Philosophy

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by

Aubrey Maria Sequeira

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APPROVAL SHEET

THE HERMENEUTICS OF ESCHATOLOGICAL
FULFILLMENT IN CHRIST:
BIBLICAL-THEOLOGICAL EXEGESIS IN
THE EPISTLE TO THE HEBREWS

Aubrey Maria Sequeira

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To Nishika, my “challakutty.”

The heart of her husband trusts in her (Prov 31:11 ESV)

TABLE OF CONTENTS

Page

LIST OF ABBREVIATIONS ix

LIST OF TABLES xii

LIST OF FIGURES xiii

PREFACE xiv

Chapter

1. INTRODUCTION 1

Thesis and Overview 3

Background: NT Use of the OT 7

The NT Use of the OT: A Brief Survey of Literature 7

The Problem of *Validity*: Are the Interpretive Moves of the NT Authors Warranted? 16

The Question of *Normativity*: Can the NT Hermeneutic Be Imitated Today? 20

Preview of the Argument 22

2. HISTORY OF RESEARCH: THE USE OF THE OT IN HEBREWS 25

Pre-Modern Approaches to the OT in Hebrews 26

John Chrysostom 27

John Calvin 28

John Owen 29

Summary and Evaluation of Premodern Approaches 30

Textual Studies 30

Radu Gheorghita 32

Chapter Page

Georg Walser 34

Summary and Evaluation of Textual Studies 36

Culturally Conditioned Approaches 37

Philonic Allegorical Approach: Stefan Svendsen.....37

Rabbinic Exegetical Approach: Susan Docherty 40

Eclectic / *Heilsgeschichte* Approach: Friedrich Schröger.....45

Summary and Evaluation of Culturally Conditioned Approaches 48

Divine Authorship / *Sensus Plenior* Approaches.....49

Christological Parabolism: Ceslas Spicq.....50

Prosopological Exegesis: Matthew Bates 53

Summary and Evaluation of Divine Authorship / *Sensus Plenior* Approaches 56

Reader-Oriented / Recontextualization Approaches.....56

Anacritical Reading: Paul Ellingworth 56

Hermeneutic of Permission: Graham Hughes.....61

Summary and Evaluation of Reader-Oriented Approaches 64

Author-Oriented / Contextual Approaches 66

G. B. Caird 66

Grammatical-Historical Approach: Dale Leschert.....69

New Covenant Hermeneutic: Steven K. Stanley 72

Summary and Evaluation of Author-Oriented Approaches.....75

Summary and Prospects for Further Research.....77

3. METHODOLOGY.....78

Biblical-Theological Exegesis.....78

Defining Biblical Theology and Biblical-Theological Exegesis.....79

Biblical-Theological Exegesis, Authorial Intent, and *Sensus Plenior* ...81

Chapter Page

Biblical-Theological Exegesis vs. Intertextuality 88

Procedure for Biblical-Theological Exegesis.....89

Summary 94

Other Methodological Issues 94

Rationale for Selection of Citations 94

Methodology for Inner-Biblical Allusions 95

Typology and Prosopological Exegesis.....96

Use of the Terms 'Septuagint' / 'LXX' and the Question of "Textual Pluriformity" 100

4. THE SON'S SOLIDARITY WITH HIS BROTHERS: ISAIAH 8:17–18 IN HEBREWS 2:13 102

The Citation in Hebrews 2:12–13.....103

Context of Hebrews 2.....103

Immediate Context: Hebrews 2:10–18.....106

Exegetical Issues Pertaining to Hebrews 2:12–13 107

Isaiah 8:17–18 in Context. 118

Historical and Literary Context of Isaiah 8:17–18: Textual Horizon...118

Exegetical Issues Pertaining to Isaiah 8:17–18. 124

Psalm 22:22 (MT 22:23 / LXX 21:23) in Context. 140

Isaiah 8:17–18 in Biblical-Theological Context. 146

Biblical-Theological Exegesis of Isaiah 8:17–18 in Hebrews 2:13.....149

Rationale for Use of Isaiah 8:17–18 and Psalm 22:22 in Hebrews 2:12–13. 149

Hermeneutical Warrant and Biblical-Theological Exegesis of Isaiah 8:17–18 in Hebrews 2:13 150

Summary and Conclusions 160

5. THE OBEDIENT SACRIFICE THAT SANCTIFIES: PSALM 40:6–8 IN HEBREWS 10:5–10 163

Chapter Page

The Citation in Hebrews 10:5–7 164

Exegetical Issues Related to Text Form 165

Exegesis of Hebrews 10:5–7 in Context 188

Psalm 40:6–8 (MT 40:7–9 / LXX 39:7–9) in Context 206

Psalm 40 in Context: Textual Horizon 207

Psalm 40 in Biblical-Theological Context. 218

Biblical-Theological Exegesis of Psalm 40:6–8 in Hebrews 10:5–7 223

Rationale for Use of Psalm 40:6–8 in Hebrews 10:5–10 223

Hermeneutical Warrant and Biblical-Theological Exegesis of Psalm 40:6–8 in Hebrews 10. 227

Summary and Conclusions 238

6. THE "COMING ONE" WILL COME: HABAKKUK 2:3–4 IN HEBREWS 10:37–38 241

The Citation in Hebrews 10:37–38 243

Exegetical Issues Related to Text Form 243

Exegesis of Hebrews 10:37–38 in Context 255

Habakkuk 2:3–4 in Context 267

Historical and Literary Context of Habakkuk 2:3–4: Textual Horizon 268

Isaiah 26:20 in Context 276

Habakkuk 2:3–4 in Biblical-Theological Context 278

Biblical-Theological Exegesis of Habakkuk 2:3–4 in Hebrews 10:37–38 281

Rationale for Use of Isaiah 26:20 and Habakkuk 2:3–4 in Hebrews 10:37–38 281

Hermeneutical Warrant and Biblical-Theological Exegesis of Habakkuk 2:3–4 in Hebrews 10:37–38 283

Summary and Conclusions 290

Chapter Page

7. INNER-BIBLICAL ALLUSIONS AND HEBREWS' "INTERPRETIVE PERSPECTIVE" 293

The Inheritance of a Name Greater Than Angels 294

Validation of the Allusion in Hebrews 1:4 296

Other Interpretations of "Name" in Hebrews 1:4....302

Dominion and Dynasty: The Son's Inheritance of a Name and the Fulfillment of God's Covenant Promises 304

Hebrews' Interpretive Perspective: The New Covenant Fulfills the Abrahamic and Davidic Covenants 311

Hebrews' New and Better Exodus 312

New Exodus in Hebrews 2:10–18 312

New Exodus in Hebrews 13:20 318

Hebrews' Interpretive Perspective: The New Exodus as the Biblical-Theological Substructure of Christ's Saving Work....323

Conclusion: Redemptive-History and Hebrews' Interpretive Perspective ...325

8. CONCLUSION 328

Summary....329

Hebrews' Interpretive Perspective 331

Understanding Hebrews' Interpretive Perspective 331

Imitating Hebrews' Interpretive Perspective....338

Concluding Reflections and Suggestions for Further Research 341

Appendix

DATA FROM PSEUDEPIGRAPHA AND DEAD SEA SCROLLS FOR "NAME" AND "INHERITANCE" 344

BIBLIOGRAPHY 346

LIST OF ABBREVIATIONS

AB	Anchor Bible
ACCS	Ancient Christian Commentary on Scripture
AJEC	Ancient Judaism and Early Christianity
ANE	Ancient Near East
ATAbh	Alttestamentliche Abhandlungen
BBR	*Bulletin of Biblical Research*
BCOT	Baker Commentary on the Old Testament
BDAG	Walter Bauer, William Fredrick Danker, William F. Arndt, and F. Wilber Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*
BDB	F. Brown, S. R. Driver, and C. A. Briggs. *Hebrew and English Lexicon ofthe Old Testament*. 1906. Reprint, Peabody, MA: Hendrickson, 2000.
BDF	F. Blass, A. Debrunner, and Robert W. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature*
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BHS	*Biblia Hebraica Stuttgartensia*
Bib	*Biblica*
BJRL	*Bulletin of the John Rylands Library*
CBQ	*Catholic Biblical Quarterly*
CBR	*Currents in Biblical Research*
CJT	*Canadian Journal of Theology*
ConBOT	Coniectanea Biblica Old Testament Series
FAT	Forschungen zum Alten Testament
FOTL	Forms of the Old Testament Literature

FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
HALOT	*The Hebrew and Aramaic Lexicon of the Old Testament*
HTKAT	Herders Theologischer Kommentar zum Alten Testament
HTR	*Harvard Theological Review*
IBC	Interpretation: A Bible Commentary for Teaching and Preaching
IECOT	International Exegetical Commentary on the Old Testament
JGRChJ	*Journal of Greco-Roman Christianity and Judaism*
JESOT	*Journal for the Evangelical Study of the Old Testament*
JETS	*Journal of the Evangelical Theological Society*
JSJSup	Journal for the Study of Judaism Supplement Series
JSOTSup	Journal for the Study of the Old Testament Supplement Series
JTI	*Journal of Theological Interpretation*
JTS	*Journal of Theological Studies*
KAT	Kommentar zum Alten Testament
LCL	Loeb Classical Library
LHB/OTS	Library of Hebrew Bible/Old Testament Studies
LNTS	Library of New Testament Studies
LXX	Septuagint
MT	Masoretic Text
[NA^{28}]	*Novum Testamentum Graece*, Nestle-Aland, [28th ed.]
NAC	New American Commentary
NeoT	*Neotestamentica*
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
NIGTC	New International Greek Testament Commentary
NovTSup	Supplements to Novum Testamentum
$NPNF^{1}$	*Nicene and Post-Nicene Fathers,* Series 1

NPNF[2]	*Nicene and Post-Nicene Fathers,* Series 2
NSBT	New Studies in Biblical Theology
NTS	*New Testament Studies*
OTL	Old Testament Library
PG	Patrologia Graeca
PNTC	Pillar New Testament Commentary
SBJT	*The Southern Baptist Journal of Theology*
SBLDS	Society of Biblical Literature Dissertation Series
SBLRBS	Society of Biblical Literature Resources for Biblical Study
SBT	Studies in Biblical Theology
SNTSMS	Society of New Testament Studies Monograph Series
ST	*Studia Theologica*
RBL	*Review of Biblical Literature*
ThTo	*Theology Today*
TOTC	Tyndale Old Testament Commentary
TrinJ	*Trinity Journal*
TynBul	*Tyndale Bulletin*
VT	*Vetus Testamentum*
VTSup	Supplements to Vetus Testamentum
WBC	Word Biblical Commentary
WTJ	*Westminster Theological Journal*
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZAW	*Zeitschrift für die alttestamentliche Wissenschaft*

LIST OF TABLES

Table Page

1. Text form of Psalm 40:7–9 (MT), Psalm 39:7–9 (LXX), and Hebrews 10:5–7.....165

2. Sample interpretive renderings in LXX-Psalms Book I.....172

3. Use of καταρτίζω in LXX-Psalter.....176

4. Text form of Habakkuk 2:3–4 MT / LXX and Hebrews 10:37–38 245

5. Verbal overlap between Hebrews 2:10–18 and Exodus / New Exodus texts 315

6. Verbal overlap between Hebrews 13:20, Isaiah 63:11–12, and Zechariah 9:11 319

LIST OF FIGURES

Figure Page

1. *Sensus occultus* model of divine authorial intent 86

2. *Sensus praegnans* model of divine authorial intent.....87

3. Flow of argument in Hebrews 1–2 299

4. Vertical / Redemptive-historical typology in Hebrews.....336

PREFACE

This dissertation is an attempt to better understand the Word of God. So first I give thanks to the great God who has spoken to us in His Word and in His Son Jesus Christ. I once was dead in my sins, under lifelong slavery, but He saved me, granting me forgiveness of sins and entry into His unshakeable kingdom. Through Christ's mercies, I offer this dissertation as an act of acceptable worship.

Secondly, I give thanks to the "great cloud of witnesses" who played a crucial role in the completion of this work. I am thankful for my parents, Aubrey and Maria Sequeira, and my sister, Amanda Sequeira, who supported me in more ways than I can recount. Since my earliest years, they have wholeheartedly encouraged and supported all my pursuits. My parents graciously paid for my entire Master's degree, and without them, I wouldn't be writing this today. Dada, Mama, Amanda—I love you.

I am grateful for the wonderful training I received at Southern Seminary. My professors at Southern have made an indelible impression on me. Dr. Tom Schreiner, my supervisor, has been a treasured teacher, mentor, and friend for several years now. He helped me identify the subject of this work early in the process and guided me steadfastly along the way (even reading most of my chapters within 24 hours!). More importantly, he has modeled godliness and devoted service to our Lord and His church. I will always be grateful for the privilege of studying under him. Dr. Peter Gentry has also been a cherished teacher and mentor. Dr. Gentry not only taught me biblical languages and exegesis, he also inspired in me a love for studying the Scriptures in the fear of God. All my thoughts on biblical theology and hermeneutics are in some way indebted to Dr. Stephen Wellum, whose passion for "the whole counsel of God" is contagious. I am so

thankful to Dr. Wellum for teaching me how to submit to the authority of Scripture and to read the Bible "on its own terms, in its own framework and categories." My interest in the NT use of the OT was first stoked by Dr. Jim Hamilton. Dr. Michael Haykin taught me how to read texts, and first encouraged me to pursue a PhD. Dr. Russell Fuller demystified the Hebrew language for me and inspired me to know, love, and bleed the Bible the way he does. Dr. Hershael York taught me to preach and equipped me to proclaim Scripture with greater clarity. I am very thankful to Southern Seminary for providing me with a doctoral fellowship as an instructor for online learning, without which I would not have been able to afford the PhD. I must also express my gratitude for my external reader, Dr. George Guthrie, who graciously spent time with me at ETS in 2014 and encouraged me to write on hermeneutics and the use of the OT in Hebrews.

Perhaps no experience has shaped and grown me more as a Christian than the joy of living covenant life with the saints of Immanuel Baptist Church. I praise God for my pastor, Ryan Fullerton, who without parallel, has faithfully proclaimed the glory of Christ in the Scriptures to me and my wife. All the elders at Immanuel over the years, and especially Ryan, Keith Hanson, and Ben Woodward, have faithfully modeled what it means to keep watch over the souls of Christ's precious sheep. It has been an honor and privilege to serve as a fellow-elder with them this last year. Shepherding the precious flock of Immanuel has been one of the inestimable joys and privileges of my life. These saints have served us, prayed for us, and spurred us on to love and good works. Another faithful mentor who has inspired my love for pastoral ministry is Wes Pastor of Christ Memorial Church. I am thankful for the many evenings Wes has spent with me and my wife, encouraging me in the Lord's work. As I complete this dissertation, I am sitting in Vermont as an intern under Wes and am indeed inspired to imitate his life. Our time in the NETS internship at Christ Memorial has been sweet and refreshing, and I am thankful for my fellow interns and several members of this wonderful church who have borne our burdens and so fulfilled the law of Christ. NETS and Christ Memorial graciously gave

me the time, space, and spiritual refreshment that I needed to complete this project.

This dissertation would not have been completed without the help of faithful friends with whom God has blessed me with over the years. Brian Powell, Jonny Atkinson, and Adam Szymanski started seminary with me, and I have cherished every moment of their friendship over the last six years. They are three of the greatest friends I have ever had. Sam Emadi spurred me on in this work and kept me from quitting (or going crazy) many times. He carefully read large portions of my work, offered much helpful feedback, and stimulated my thinking through hours of conversations about hermeneutics and the NT use of the OT. I would never have completed this dissertation without Sam. Bobby Jamieson has been a great friend and conversation partner on Hebrews for many years now. James Kerr, Michael Craig, Jeremy Karg, Andrew King, Jones Ndzi, and Matt Roberts have all been faithful friends along the way. These blood-bought brothers have faithfully prayed for me and have been a precious and refreshing gift to me.

Several saints made this work possible through their faithful prayers, financial support, and practical help. Donnie Hale financially supported us, bought my books for me every semester, and proof-read large portions of this dissertation. Job Christopher, Nikhil and Shilpa Cherian, George Ancelem Raja, Manuel and Priscilla, Santhosh Veigas, Joel Thomas, Sam Chacko, Santhosh and Satya, Steven Godet, Anand and Winnie Patti, and Bill and Cindy Starr, all generously supported us over the last three years, making my education and this dissertation possible. I praise God for their love for us. Emily Karg and Katlynne Mirabal saved me from countless errors through their diligent efforts in editing and proof-reading several chapters of this work. Niklas Riedel helped me with several German sources.

The Lord used four people especially to engender in me a love for the Bible and to spur me on in the calling to teach it. Many years ago, Timmy Madhukar lived a life of exemplary holiness before me that aroused the curiosity of this lost sinner and drew

me to church. Thom Petty preached the gospel to me when I was an arrogant and perverse college kid. The Lord saved me through Thom's marvelous teaching on Ephesians. Thom was the first person to teach me how to read and interpret God's Word. I am eternally thankful for his legacy in my life. Thom went to be with the Lord in 2011, and by faith, though he is dead, I pray that through his investment in me, he still speaks.

The Lord brought Edison D'Souza into my life in 2006, and Edison ignited a passion in me to "study diligently to show myself a workman approved of God who need not be ashamed, rightly dividing the Word of Truth." I praise God for this brother and for the church we together planted in Mysore. This church is flourishing in the truth and faithfully continues to pray for me. And I am thankful for the preaching ministry of John Piper, through whom the Lord called me to His service and set me on this journey.

Finally, I praise God for my precious children, Eliana, Petra, and Karissa, whose sweet voices and presence in our household gave me the strength, motivation, and perseverance to complete this work. Beautiful little girls, you are a reward and a blessing. Your snuggles, giggles, and kisses bring more joy into my life than words can describe. I love you, and I pray that I may be found faithful in my calling as your father.

Above all others, my wife, Nishika, my "challakutty," is the one who made this work possible, and without her I would be nothing. She has been a fruitful vine within my house, and she is the love of my life. Words cannot describe how precious she is to me. Nishika, my love, I dedicate this work to you.

Aubrey M. Sequeira

Williston, Vermont

May 2017

CHAPTER 1

INTRODUCTION

At the heart of biblical theology and the relationship between the testaments is the issue of the use of the OT by the NT authors.[1] If biblical theology involves "the attempt to understand and embrace the interpretative perspective of the biblical authors,"[2] it is incumbent upon practitioners of biblical theology to understand and describe the hermeneutical moves of the NT authors as they use the OT. In recent years, scholarly work in this area has resulted in a proliferation of hermeneutical approaches to describe the use of the OT by the NT authors. Consequently, fresh and varying answers have been set forth in response to the attendant issues surrounding the use of the OT in the NT. These issues include questions as follows: Do the NT authors use the OT passages with attention to meaning and context? How does one explain or handle problem texts, where the use of the OT by an NT author might seem gratuitous? Can the interpretive moves of the NT authors be reproduced today? If so, what are the constraints and criteria by which this can be done?[3]

---

[1]D. A. Carson identifies the NT use of the OT as one of the three "most important" focal issues in NT theology, and avers that "the relation of the NT to the OT and in particular the use of the OT in the NT" is "the most difficult question by far" in NT theology, and that "no responsible NT theology, insofar as it sees itself part of a broader biblical theology, can proceed very far without taking [issues related to the NT use of the OT] into account." D. A. Carson, "New Testament Theology," in *Dictionary of the Later New Testament and Its Developments*, ed. Ralph P. Martin and Peter H. Davids (Downers Grove, IL: Intervarsity, 1997), 810–11. See also the importance given to the issue by Gerhard Hasel, *New Testament Theology: Basic Issues in the Current Debate* (Grand Rapids: Eerdmans, 1978), 186–88; James K. Mead, *Biblical Theology: Issues, Methods, and Themes* (Louisville: Westminster John Knox, 2007), 62–68; and G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids: Baker Academic, 2011), 11–15.

[2]James M. Hamilton Jr., *With the Clouds of Heaven: The Book of Daniel in Biblical Theology* (Downers Grove, IL: InterVarsity, 2014), 21.

[3]Jonathan Lunde uses the metaphor of a gravitational center with five orbiting questions. The "gravitational center" involves the issue of the relationship between the intended meanings of the OT authors and the NT authors who cite them. The five orbiting questions Lunde proposes are (1) Is *sensus plenior* an appropriate way of explaining the NT use of the OT? (2) How is typology best understood? (3) Do the NT writers take into account the context of the passages they cite? (4) Does the NT writers' use of

The epistle to the Hebrews, in particular, as a homily steeped in the OT, has been the subject of numerous scholarly studies in this regard.[4] While these studies have stimulated fruitful discussions on Hebrews' appropriation of the OT, many of the questions pertaining to the author's use of the OT—especially of specific "problem texts"—remain unanswered: Does the author of Hebrews employ OT texts in a manner that is warranted by the meaning of these texts in their original contexts? Do the changes evinced in the text form of OT texts in Hebrews distort the meaning of the texts? What is the hermeneutical framework undergirding the use of the OT in Hebrews? And can these hermeneutical principles be discerned and imitated by interpreters of Scripture today? These questions demand further investigation and exegetical study of OT texts in Hebrews, on the basis of which the author's hermeneutical framework may be described.

Another issue that has received significant consideration in studies on the NT use of the OT has been the phenomenon of 'inner-biblical allusions' and 'echoes' in the NT writings.[5] Despite the widespread interest in the use of allusions and echoes as literary devices in the NT, interpreters of Hebrews have not extensively explored the role

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Jewish exegetical methods explain the NT use of the OT? and (5) Are we able to replicate the exegetical and hermeneutical approaches to the OT that we find in the writings of the NT? See Jonathan Lunde, "An Introduction to Central Questions in the New Testament Use of the Old Testament," in *Three Views on the New Testament Use of the Old Testament*, ed. Kenneth Berding and Jonathan Lunde (Grand Rapids: Zondervan, 2007), 11–12. I do not follow Lunde's paradigm exactly here, but most of these questions will receive consideration in my study.

[4]Guthrie rightly states concerning Hebrews, "Replete with quotations, allusions, general references, and echoes, Hebrews packs more of the Old Testament into its complex discourse than any other New Testament writing . . . the uses to which Hebrews has put the Old Testament are the book's bone and marrow." George H. Guthrie, "Hebrews' Use of the Old Testament: Recent Trends in Research," *CBR* 1 (2003): 272. Scholars have sought to address matters pertaining to text form, exegetical method, hermeneutical framework, theological exposition, and the role of the OT in literary structure. For the most extensive recent survey of the literature, see Susan E. Docherty, *The Use of the Old Testament in Hebrews: A Case Study in Early Jewish Bible Interpretation*, WUNT 2/238 (Tübingen: Mohr Siebeck, 2009), 9–82. See also the surveys of Guthrie, "Hebrews' Use of the Old Testament," 271–94; and Radu Gheorghita, *The Role of the Septuagint in Hebrews*, WUNT 2/160 (Tübingen: Mohr Siebeck, 2003), 7–25.

[5]An interest within biblical studies in 'intertextuality,' particularly the use of 'echo' and 'allusion,' was stirred up by the seminal work of Richard Hays. See Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1989), and also his later collection of essays, Richard B. Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel's Scriptures* (Grand Rapids: Eerdmans, 2005). Since then, numerous studies have focused on echoes and allusions in the various NT corpora. For a survey, see Samuel Cyrus Emadi, "Intertextuality in New Testament Scholarship: Significance, Criteria, and the Art of Intertextual Reading," *CBR* 14 (2015): 8–23.

of allusions in the letter.[6] This lacuna in Hebrews scholarship is significant, for in addition to illumining the text, the study of inner-biblical allusions also provides a glimpse into an author's "interpretive perspective."[7]

Thesis and Overview

This dissertation seeks to explore two relatively uncharted and closely related areas of research in the epistle to the Hebrews: (1) I will exegete certain "problem quotations" of the OT to examine how the meaning of these texts in Hebrews intersects with the meaning of the quotations in their original context and to discover what these uses of the OT disclose concerning the author's hermeneutical framework. (2) I will propose certain allusions within the epistle, verify their presence, and probe what these allusions reveal about the underlying metanarrative of the author of Hebrews to answer the question: "what do the author's allusions to Scripture disclose concerning his 'interpretive perspective?'"

The thesis advanced in this dissertation is that the author of Hebrews cites and alludes to the OT in a manner that is warranted by the meanings of the texts in their original contexts, but also develops and clarifies the original meaning in light of progressive biblical-theological development across the canon of Scripture and eschatological fulfillment in Christ.[8] Furthermore, I contend that an examination of

---

[6]In 2003, George Guthrie observed, "The exploration of such echoes in Hebrews, is, as yet, an uncharted area of research." Guthrie, "Hebrews' Use of the Old Testament," 273. Since Guthrie's article was published, allusions in Hebrews have perhaps received more attention, but much fruitful work still remains to be done.

[7]This phrase is borrowed from James M. Hamilton, who describes biblical theology as "the attempt to understand and embrace the interpretative perspective of the biblical authors." See Hamilton, *With the Clouds of Heaven*, 21.

[8]I am using the term 'biblical-theological development" here in the sense that G. K. Beale defines and describes the NT authors' "biblical-theological approach" to interpretation: "A biblical-theological approach attempts to interpret texts in light of their broader literary context, their broader redemptive-historical epoch of which they are a part, and to interpret earlier texts from earlier epochs, attempting to explain them in the light of progressive revelation to which earlier scriptural authors would not have had access." G. K. Beale, *The Erosion of Inerrancy in Evangelicalism: Responding to New Challenges to Biblical Authority* (Wheaton, IL: Crossway, 2008), 104n41. Beale also describes "biblical-theological-oriented exegesis" as "canonical, genetic-progressive (or organically developmental, as a flower develops from a seed and bud), exegetical and intertextual." Beale, *New Testament Biblical*

citations and allusions to the OT illumines the biblical-theological framework and hermeneutical presuppositions guiding the author of Hebrews (his "interpretive perspective") and thus helps guide our interpretation of Scripture today.

The goal of this study, therefore, is not only to show that Hebrews' interpretation of the OT—even in cases more difficult to explain—is warranted, but also to show that an exegetical study of these texts discloses information concerning the hermeneutical axioms guiding the author of Hebrews in his biblical-theological interpretation of the OT and thus aids in understanding and adopting his "interpretive perspective." In other words, careful attention to the exegesis and hermeneutical approach of the author of Hebrews enables Christian readers today to imitate him, and thus rightly interpret the OT themselves.

Specifically, I will exegetically examine three "problem texts" in Hebrews: (1) Hebrews 2:13 (citing Isa 8:17–18); (2) Hebrews 10:5–9 (citing Ps 40:6–8 [MT 40:7–9 / LXX 39:7–9]); and (3) Hebrews 10:37–38 (citing Hab 2:3–4, with an allusion to Isa 26:20). These citations are frequently considered problematic by interpreters of Hebrews, many of whom see the author as distorting the meaning of the OT texts.[9] Furthermore, not only are these citations fraught with hermeneutical difficulty, but the latter two citations also pose notorious textual issues, with significant divergences between the MT, the LXX, and Hebrews. In dealing with these "problem quotations," I will attempt to address both the hermeneutical issue of "meaning," and the issue of "text form." The former answers the question of warrant for the interpretive use of OT texts in Hebrews, while the latter deals with the issue of warrant for changes in text form through the shifts that take place in the translation of texts from the Hebrew Scriptures in the LXX and then the citation of these Greek texts in Hebrews.[10]

Theology, 15. See chap. 3 of this dissertation, on methodology, for further discussion of these issues.

[9]For the rationale for the selection of these particular citations, see chapter 3, on methodology.

[10]The terms 'Septuagint' and 'LXX' are used interchangeably in this dissertation, in the more general sense to refer to the Greek translation of the Hebrew Scriptures, as well as to refer to the Old Greek

I will argue that in each case, Hebrews' use of the OT is warranted by the original meaning intended by the authors of these texts in the original OT context. I will also argue that each text, in its original setting, is eschatologically oriented and placed on a biblical-theological trajectory of progressive revelation—through which its meaning is further developed and deepened *textually* until it reaches its climactic fulfillment in Christ.[11]

Thus I will seek to show that although the author's use of a text may *transcend* its original meaning, it is always a *legitimate outgrowth* of this original meaning, *coheres* with it, and exhibits *discernible redemptive-historical development through other texts* in the canon of Scripture. On the basis of my exegetical study, I will seek to derive the hermeneutical principles guiding the biblical-theological exegesis of the author of Hebrews. These principles are meant to guide contemporary interpreters to imitate the author of Hebrews and thus appropriately interpret Scripture "on its own terms, in its own categories and framework."[12]

With regard to text form and modifications to the text, I will argue that these do not arise from attempts to revise or distort the meanings of texts, nor primarily from

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translations of specific OT books. For a discussion on the various ways the term is employed, see Karen H. Jobes and Moisés Silva, *Invitation to the Septuagint*, 2nd ed. (Grand Rapids: Baker Academic, 2015), 14–17. See chap. 3, on methodology, for further discussion on the use of the term 'LXX' to refer to the Old Greek translation of particular OT books.

[11]Thus I am endeavoring to argue exegetically what G. B. Caird, "The Exegetical Method of the Epistle to the Hebrews," *CJT* 5 (1959): 44–51; and R. T. France, "The Writer of Hebrews as a Biblical Expositor," *TynBul* 47 (1996): 245–76 have already proposed hermeneutically with respect to Hebrews, and what others, like G. K. Beale, D. A. Carson, and Douglas Moo have proposed with respect to the NT Use of the OT generally. See Beale, *New Testament Biblical Theology*, 2–25; G. K. Beale, "Inaugural Lectures: The Cognitive Peripheral Vision of Biblical Authors," *WTJ* 76 (2014): 263–93; D. A. Carson, "Mystery and Fulfillment: Toward a More Comprehensive Paradigm of Paul's Understanding of the Old and the New," in *Justification and Variegated Nomism: The Paradoxes of Paul*, ed. D. A. Carson, Peter T. O'Brien, and Mark A. Seifrid (Tübingen: Mohr Siebeck, 2004), 410–34; D. A. Carson, *Collected Writings on Scripture* (Wheaton, IL: Crossway, 2010), 278–83; Douglas J. Moo, "The Problem of *Sensus Plenior*," in *Hermeneutics, Authority, and Canon*, ed. D. A. Carson and John D. Woodbridge (Grand Rapids: Academie Books, 1986), 179–211; Douglas J. Moo, "Paul's Universalizing Hermeneutic in Romans," *SBJT* 11, no. 3 (2007): 62–90. My dissertation takes Beale's approach to the NT use of the OT and applies it to Hebrews.

[12]See Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton, IL: Crossway, 2012), 90–91. I am indebted for this phrase to Stephen J. Wellum, who consistently uses this language in his classroom lectures to describe the right way to interpret the Scriptures.

alternate text traditions, but rather are rooted in three factors: (1) the task of translation of a text from Hebrew to Greek results in some semantic shifts, but these do not violate the meaning in the source language; (2) certain modifications are mainly attempts to clarify a particular ambiguity in the text that has been exegetically resolved; and (3) the transfer of texts from one discourse to another necessarily involves adaptation to the new context, but these adaptations are cursory and do not violate the original meaning.

Finally, in considering allusions, I hope not merely to "prove" the presence of certain allusions, but also to unpack their significance for discerning the author's interpretive framework.[13] In other words, although the presence of allusions will be verified, my primary goal is literary and theological, that is, to investigate what these allusions reveal about the substructure of the author of Hebrews' theology. Specifically, I will propose (1) an allusion to the prominent Abrahamic and Davidic theme of a "great name" in Hebrews 1:4 as indicating the christological fulfillment of the promises made in the Abraham and Davidic covenants; and (2) allusions to the exodus narrative in Hebrews 2:10–18, and to Isaiah 63:11–12 and Zechariah 9:11 in Hebrews 13:20 as indicating the christological fulfillment of the new exodus in Hebrews.

Thus through my study of the author's interpretation of the OT in his quotations and allusions, I hope to set forth the author of Hebrews as a biblical-theological exegete of Scripture *par excellence*, and having uncovered his "interpretive perspective," to extrapolate principles for imitating him as an interpreter of the OT.

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[13]Jonathan Pennington has appropriately criticized Christopher Beetham's work on echoes in Colossians for focusing too much on "the historical task of trying to prove or substantiate the direct influence of an earlier text on a later one." Jonathan T. Pennington, review of *Echoes of Scripture in Paul's Letter to the Colossians*, by Christopher Beetham, *JETS* 53 (2010): 179. Pennington avers that Beetham overlooks the literary and theological dimensions of investigation—a pitfall I certainly wish to avoid. My goal here is to use allusions as an entry-point for literary and theological investigation, to understand the "interpretive perspective" of the author of Hebrews. However, my approach seeks to be distinctively "author-oriented," as opposed to intertextual approaches which are more "reader-oriented" (cf. Hays, *Echoes in Paul*; Hays, *Conversion of Imagination*). On the categories "reader-oriented" and "author-oriented," see Geoffrey D. Miller, "Intertextuality in Old Testament Research," *CBR* 9 (2011): 283–309.

Background: NT Use of the OT

This dissertation seeks to make a contribution at the intersection of two distinct but overlapping fields of study: the use of the OT in Hebrews, and the broader discussion on the NT use of the OT. In order to situate the discussion on the use of the OT in Hebrews, it is necessary to briefly consider the broader conversation on the NT use of the OT. I will identify two questions in this discussion that are central to this dissertation. These questions will then serve as controlling questions for the survey of the literature on Hebrews, and for the shape of the dissertation as a whole.

The NT Use of the OT: A Brief Survey of Literature

The question of whether the NT authors use the OT appropriately in their proclamation of the gospel and apology for Christian faith has been continually debated since the Enlightenment.[14] Furthermore, the issue of the relationship between the testaments is also viewed as hinging on the use of the OT in the NT.[15] I will briefly survey a few key voices in the discussion, leading into the current milieu.[16]

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[14]See the discussion concerning Anthony Collins and his criticism of the hermeneutics of the NT authors in Hans W. Frei, *The Eclipse of Biblical Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics* (New Haven, CT: Yale University Press, 1974), 66–85. See also Hasel, *New Testament Theology*, 173–84.

[15]Hasel, *New Testament Theology*, 184–203.

[16]For two very helpful recent surveys, see Douglas J. Moo and Andrew David Naselli, "The Problem of the New Testament's Use of the Old Testament," in *The Enduring Authority of the Christian Scriptures*, ed. D. A. Carson (Grand Rapids: Eerdmans, 2016), 703–36, and Lunde, "Introduction to Central Questions," 7–41. For a more dated but still useful history of research, see D. Moody Smith, "The Use of the Old Testament in the New," in *The Use of the Old Testament in the New and Other Essays: Studies in Honor of William Franklin Stinespring*, ed. James M. Efird (Durham, NC: Duke University Press, 1972), 3–65. In addition to the scholars discussed in my survey that follows, the contributions of Walter C. Kaiser Jr. and E. Earle Ellis must also be recognized; both, from contrasting perspectives, have defended the contextual and legitimate hermeneutic of the NT authors in their uses of the OT. Kaiser holds firmly to the literal meaning of OT texts and adopts the principles of E. D. Hirsch (see E. D. Hirsch, *Validity in Interpretation* [New Haven, CT: Yale University Press, 1967]) to argue that the meaning of the OT text as intended by the human author and as uncovered by grammatical-historical exegesis is exactly the meaning used by the NT authors. Kaiser advocates a "single-meaning, unified referent" model for the NT use of the OT, contending that there is essentially no shift of meaning between the OT and the NT. See Walter C. Kaiser Jr., "Single Meaning, Unified Referents: Accurate and Authoritative Citations of the Old Testament By the New Testament," in *Three Views on the New Testament Use of the Old Testament*, ed. Kenneth Berding and Jonathan Lunde (Grand Rapids: Zondervan, 2007), 45–89. See also Kaiser's more detailed work, which features exegetical work on a number of NT citations of the OT: Walter C. Kaiser Jr., *The Uses of the Old Testament in the New* (Chicago: Moody Press, 1985). Kaiser allows that in certain cases, the NT authors may derive certain implications or applications from OT texts, but these are an outgrowth of the text's 'significance,' rather than its 'meaning.' For Kaiser, therefore, a text has one stable meaning—that which its human author intended—and legitimate applications that can be derived from this meaning. For a

C. H. Dodd. In 1953, a brief but important monograph by C. H. Dodd was published, entitled *According to the Scriptures: The Substructure of New Testament Theology*.[17] Dodd maintains that the entire kerygma of the NT authors was built upon the substructure of the OT Scriptures. Thus he contends that the NT authors use the OT appropriately rather than atomistically, with a sensitivity to the wider contexts from which individual texts were drawn. Dodd argues against the thesis of Rendel Harris, who posited that the NT writers simply used a set of "messianic proof-texts" that had been previously compiled into a so-called "Book of Testimonies."[18] Harris argued that such a testimony book was a very early literary product of the church, and that it was put to use

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fair and persuasive evaluation and critique of Kaiser's paradigm, see Moo and Naselli, "New Testament's Use of the Old," 721–22. Kaiser must be commended for his steadfast commitment to biblical authority and inerrancy, his trenchant defense of the concepts of objective meaning and authorial intent, his theological approach to exegesis, and his attempt to actually prove his theory through substantive exegesis of difficult texts. Kaiser's approach, however, sometimes results in forced or artificial exegesis of OT or NT texts by flattening out discontinuities in order to ensure that they harmonize (see, for example, my critique of his treatment of Ps 40:6–8 in Heb 10:5–7, in n. 125 on p. 231 of this dissertation). Furthermore, as Moo and Naselli ("New Testament's Use of the Old," 721–22) point out, Kaiser's strict distinction between 'meaning' and 'significance' does not always work. Another important contributor to the field is E. Earle Ellis, who has made prolific contributions, with a particular focus on Paul's use of the OT. See, for instance, E. Earle Ellis, *Paul's Use of the Old Testament* (Edinburgh: Oliver and Boyd, 1957); E. Earle Ellis, "Midrash, Targum and New Testament Quotations," in *Neotestamentica et Semitica: Studies in Honour of Matthew Black*, ed. E. Earle Ellis and Max Wilcox (Edinburgh: T&T Clark, 1969) 61–69; and E. Earle Ellis, "How the New Testament Uses the Old," in *New Testament Interpretation: Essays on Principles and Methods*, ed. I. Howard Marshall (Exeter: Paternoster, 1977), 199–219. Ellis affirms several affinities between the exegetical methods of the NT authors and those of contemporary Judaism, such as the techniques of rabbinic midrash or the pesher interpretation of Qumran. Ellis highlights the value of these exegetical methods in understanding the NT authors' use of the OT. He is, however, cautious to distinguish between "method," which is "inherently a limited instrumentality and . . . a secondary stage in . . . interpretation," and the more primary notion of the hermeneutical presuppositions of the NT authors. Ellis, "How the New Testament Uses the Old," 209. The hermeneutical presuppositions of the NT authors that Ellis identifies are the two-age conception of salvation history, typological interpretation, corporate solidarity, and charismatic exegesis, that is, the conviction that one's "interpretation" ultimately depends on revelation from the Holy Spirit. See Ellis, "How the New Testament Uses the Old," 209–14. Ellis' distinction between exegetical methodology and hermeneutical axioms is a crucial contribution, and one that will play an important role in the goals of this dissertation. Finally, one recent approach that deserves brief mention is the 'Original-Audience Approach,' advanced by Christopher Stanley, who uses reader-response theory to conceive of how hearers with varying levels of knowledge in the original audience might have understood the use of the OT by the NT authors. See Christopher D. Stanley, "The Rhetoric of Quotations: An Essay on Method," in *Early Christian Interpretation of the Scriptures of Israel*, ed. Craig A. Evans and James A. Sanders (Sheffield: Sheffield Academic, 1997), 44–58. This approach has not really made headway into evangelicalism, nor has it convinced many in wider biblical scholarship, for it relies too much on a hypothetical construct of what an original audience might have perceived.

[17]C. H. Dodd, *According to the Scriptures: The Sub-Structure of New Testament Theology* (New York: Charles Scribner's Sons, 1953).

[18]J. Rendel Harris, *Testimonies*, 2 vols. (Cambridge: Cambridge University Press, 1916).

by the NT authors.[19] Dodd alludes to the fact that "in Great Britain at least Rendel Harris' book was the starting point of modern study of the use of the Old Testament in the New."[20]

The core of Dodd's work constitutes an argument against Harris's 'testimony-book' hypothesis. Dodd maintains that the NT authors are dependent in large part upon an oral tradition rather than a written book of testimonies, and that this oral tradition was a "body of instructions" as "a sort of guide to the study of the Bible for Christian teachers," going back to Jesus himself.[21] Dodd avers that a method was established fairly early, so that particular verses or sentences were quoted "rather as pointers to the whole context than as constituting testimonies in and for themselves."[22] Additionally, "detached sentences from other parts of the Old Testament could be adduced to illustrate or elucidate the meaning of the main section under consideration."[23] It is the whole context of passages that form the basis of the argument. Therefore, in Dodd's estimation, the NT authors use OT texts in a manner consistent with their original context and meaning, with careful attention to the "plot" unfolded in the OT, and texts in the OT are read in light of each other in a way that forms the "substructure of all Christian theology."[24]

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[19]Harris' arguments were as follows: (1) certain OT passages are quoted by multiple NT authors; (2) the text-form of these citations typically agree between the NT authors against the reading of the LXX, and the text-form is unique except for some peculiar renderings that reappear in LXX-recensions; (3) some passages appear in combination in more than one NT book, which suggests that they were already combined in a source from which the NT authors drew, and NT authors sometimes attribute passages drawn from two different OT authors to a single author (for example, Mark 1:2–3 attributes the composite quotation of Malachi and Isaiah to Isaiah); (4) groups of OT passages connected by a particular key-word or idea tend to recur in the NT (for example, the grouping of passages that speak about a "stone"). Harris also claimed evidence for such a testimony collection in the works of Tertullian, Irenaeus, and Justin; and argued that this testimony book was compiled by Matthew, adducing as evidence Papias' statement that "Matthew composed the Logia." He even went so far as to claim that a sixteenth-century manuscript containing a collection of Testimonies and attributed to the authorship of "Matthew the Monk" was probably a late form of the early church's Testimony-book. The arguments are summarized in Dodd, *According to the Scriptures*, 24–25.

[20]Dodd, *According to the Scriptures*, 25.

[21]C. H. Dodd, *The Old Testament in the New* (Philadelphia: Fortress Press, 1963), 12.

[22]Dodd, *According to the Scriptures*, 126.

[23]Ibid.

[24]Ibid., 127.

Barnabas Lindars. Dodd's work was favorably received in the English speaking world.[25] The most substantive response to Dodd was advanced by Barnabas Lindars.[26] Lindars is in agreement with Dodd's rejection of the testimony-book hypothesis, but believes Dodd's thesis to be in need of serious refinement in light of the discoveries of the Qumran materials and the pesher exegetical methods observable therein.[27] Lindars, on the basis of comparison between the use of the OT in Qumran and the NT, contends that the use of OT quotations by the NT authors involves both modification of the OT text, and a shift in application to accord with the situation of the church.[28] Lindars claims that the use of OT quotations belongs to "the apologetic element of the early preaching."[29] Furthermore, he asserts that the NT authors do not arbitrarily dig out proof-texts without a regard for context, but "the context with its Christian interpretation has already defined the meaning of them."[30]

Thus in Lindars' view, the NT authors use a pesher style of interpretation to apply the Scriptures to their own day; the NT authors, "believing that Christ is the fulfillment of the promises of God, and that they are living in the age to which all the Scriptures refer, they employ the Old Testament in an ad hoc way, making recourse to it just when and how they find it helpful for their purposes."[31] For Lindars, the hermeneutic

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[25]See Smith, "Use of the Old Testament in the New," 29.

[26]Barnabas Lindars, *New Testament Apologetic: The Doctrinal Significance of the Old Testament Quotations* (Philadelphia: Westminster Press, 1961).

[27]Ibid., 15–17.

[28]Ibid., 17–31. Lindars appeals to the work of Krister Stendahl on the so-called "school of exegesis" of St. Matthew. See Krister Stendahl, *The School of St. Matthew and Its Use of the New Testament* (Minneapolis: Fortress Press, 1968).

[29]Lindars, *New Testament Apologetic*, 19.

[30]Ibid.

[31]Barnabas Lindars, "The Place of the Old Testament in the Formation of New Testament Theology," in *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New*, ed. G. K. Beale (Grand Rapids: Baker, 1994), 143 (originally published in *NTS* 23 [1976]: 59–66). For ease of reference and accessibility, I will refer to Beale's edited anthology, *The Right Doctrine from the Wrong Texts?*, for articles and books that were included in it. Readers are referred there for the original bibliographic information.

of the NT authors involves a straightforward recontextualization—texts are picked up as needed, and applied to the current scenario with little or no regard for original meaning. The works of Dodd and Lindars form the starting point for the ensuing discussion as the issues spilled over into evangelicalism.

Richard Longenecker. Richard Longenecker, in 1975, studied the hermeneutics and exegetical methods of Second Temple Judaism and compared these with the use of the OT in the NT.[32] Longenecker argues that the NT writers' use of the OT does not involve arbitrary proof-texting, nor does it involve a twisting of the text. Rather, when contemporary readers impose their modern criteria on the NT authors, it causes their exegesis to seem forced and artificial. Longenecker maintains that the NT hermeneutic involves the "basic patterns of thought and common exegetical methods in the Jewish milieu in which the Christian faith came to birth."[33] The NT authors employ a host of techniques including grammatical-historical exegesis, illustration by analogy, midrash exegesis, pesher interpretation, allegory, and other methods. What is distinct about their approach is that they read the OT from "(1) a Christocentric perspective, (2) in conformity with a Christian tradition, and (3) along Christological lines."[34] Longenecker avers that the NT authors operate from a revelatory stance, and their hermeneutical moves are not normative. Therefore, the NT authors' exegesis of the OT cannot be imitated, except when they cohere with the principles of grammatical-historical exegesis.[35]

G. K. Beale. Longenecker's work drew forth a response from G. K. Beale.[36]

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[32]Richard N. Longenecker, *Biblical Exegesis in the Apostolic Period* (Grand Rapids: Eerdmans, 1975).

[33]Longenecker, *Biblical Exegesis*, 206.

[34]Ibid.

[35]Ibid., 219.

[36]G. K. Beale, "Did Jesus and His Followers Preach the Right Doctrine from the Wrong Texts?" *Them* 14 (1989): 89–96. The debate between Beale and Longenecker ultimately resulted in the

Beale argued against Longenecker's proposal, asserting that the NT author's interpretive methods are normative and could be explained using other categories than those of Jewish interpretive method. First, Beale contends that Longenecker's comparisons of non-contextual Jewish interpretive methods with the NT are not appropriate, because the examples adduced from rabbinic Jewish exegesis reflect a setting after AD 70, and not that of the NT. Second, Beale maintains that alternative persuasive explanations can be offered for those NT citations that are deemed "non-contextual."[37] Beale argues that the NT authors' interpretation of the OT must be understood from the standpoint of a redemptive-historical framework and the distinctive hermeneutical and theological presuppositions with which the apostles operated.[38] Furthermore, Beale avers that the interpretive moves of the NT authors are normative, and must be imitated by believers today.

Beale's argument is essentially that the NT authors, when using any OT text, always respect the objective meaning contained in the original human author's intent. He posits that the NT authors, in light of the entire canon, did not strictly adhere to grammatical-historical exegesis, but interpreted the OT "theologically in ways that creatively developed Old Testament texts, yet did not contravene the meaning of the

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publication of an edited work dealing with the issue of the use of the OT in the NT, G. K. Beale, ed., *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New* (Grand Rapids: Baker, 1994). Beale has made manifold contributions to the field of the NT use of the OT, having written several articles on this subject, and having edited, together with D. A. Carson, a commentary focusing specifically on citations of the OT in the NT: G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2007). Beale has also produced a companion handbook to this commentary, G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids: Baker Academic, 2012), which sets forth an exegetical methodology for analyzing uses of the OT in the NT. Among Beale's numerous other works on the subject, two articles are especially significant for the purposes of this dissertation: G. K. Beale, "Questions of Authorial Intent, Epistemology, and Presuppositions and Their Bearing on the Study of the Use of the Old Testament in the New: A Rejoinder to Steve Moyise," *IBS* 21 (1999): 152–80, and Beale, "Cognitive Peripheral Vision," 263–93.

[37]Beale, "Right Doctrine from the Wrong Texts," 89–90.

[38]See Beale, "Questions of Authorial Intent," 152–80; and also G. K. Beale, "Did Jesus and His Followers Preach the Right Doctrine from the Wrong Texts? Revisiting the Debate Seventeen Years Later in the Light of Peter Enns' Book, *Inspiration and Incarnation*," *Them* 32, no. 1 (2006): 18–43. A slightly revised version of the second essay has been republished together with other essays from Beale's interchange with Peter Enns in Beale, *Erosion of Inerrancy*, 85–122.

original Old Testament author."[39] In addition to Longenecker, Beale has debated other scholars on this front, most significantly, Steve Moyise.[40]

Steve Moyise. Steve Moyise has published numerous works on the topic of the NT use of the OT.[41] He argues that 'intertextuality,' rightly defined, best captures the the NT use of the OT.[42] Moyise prefers to see complexity and openness in the relationship

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[39]Beale, "Revisiting the Debate," 21.

[40]The interchange between Beale and Moyise was prompted by their concurrent work on the use of the OT in Revelation. See G. K. Beale, *John's Use of the Old Testament in Revelation* (Sheffield: Sheffield Academic Press, 1998); Steve Moyise, *The Old Testament in the Book of Revelation* (Sheffield: Sheffield Academic Press, 1996). A debate between the two ensued in a series of articles published in *Irish Biblical Studies*: Steve Moyise, "The Old Testament in the New: A Reply to Greg Beale," *IBS* 21 (1999): 54–58; Beale, "Questions of Authorial Intent," 152–80; Steve Moyise, "Seeing the Old Testament through a Lens," *IBS* 23 (2001): 36–41. Beale has also debated Peter Enns, who argues that the NT authors were simply using culturally conditioned interpretive methods that would not be considered valid today. See Peter Enns, *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament* (Grand Rapids: Baker Academic, 2005), 113–65; Beale, "Revisiting the Debate," 18–43; Peter Enns, "Response to Professor Greg Beale," *Them* 32, no. 3 (2007): 5–13; and G. K. Beale, "A Surrejoinder to Peter Enns on the Use of the Old Testament in the New," *Them* 32, no. 3 (2007): 14–25. More recently, Beale has been involved in an interchange with Jonathan Pennington, who argues against Beale's hermeneutic of redemptive-historical trajectories in favor of a more broadly reader-oriented hermeneutic of recontextualization: Jonathan T. Pennington, "The Mystery of Biblical Theology: A Dialogue with G. K. Beale and Benjamin J. Gladd's *Hidden But Now Revealed: A Biblical Theology of Mystery*" (paper presented at the Annual Meeting of the Evangelical Theological Society, Atlanta, GA, November 18, 2015); G. K. Beale, "Response to Jonathan Pennington" (paper presented at the Annual Meeting of the Evangelical Theological Society, Atlanta, GA, November 18, 2015); see also G. K. Beale and Benjamin J. Gladd, *Hidden But Now Revealed: A Biblical Theology of Mystery* (Downers Grove, IL: IVP Academic, 2014).

[41]Steve Moyise, "Intertextuality and the Study of the Old Testament in the New Testament," in *The Old Testament in the New Testament: Essays in Honour of J. L. North*, ed. Steve Moyise (Sheffield: Sheffield Academic Press, 2000), 14–41; Steve Moyise, *The Old Testament in the New: An Introduction* (New York: Continuum, 2001); Steve Moyise, "Intertextuality and Biblical Studies: A Review," *Verbum et Ecclesia* 23 (2002): 418–31; Steve Moyise, "Intertextuality and Historical Approaches to the Use of Scripture in the New Testament," *Verbum et Ecclesia* 26 (2005): 447–58; Steve Moyise, *Paul and Scripture: Studying the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2010); Steve Moyise, *Jesus and Scripture: Studying the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2011); Steve Moyise, *The Later New Testament Writings and Scripture: The Old Testament in Acts, Hebrews, the Catholic Epistles and Revelation* (Grand Rapids: Baker Academic, 2012).

[42]Moyise is highly critical of the unqualified use of the term 'intertextuality': "The frequent use of the term is threatening to blunt the scholarly enterprise by lumping together a whole variety of approaches and calling them intertextuality." Moyise, "Intertextuality and the Study of the Old Testament," 16. He makes a helpful contribution by suggesting a taxonomy of at least five ways that the term 'intertextuality' is being used: (1) "Intertextual echo" focuses on echoes or allusions of the OT in the NT. This is how the term was originally used by Hays. (2) "Narrative Intertextuality" describes the use of a "story" by the biblical authors as a substructure that undergirds their train of thought. In other words, the "stories" of Israel's Scripture shape the way that the biblical authors think and express themselves. (3) "Exegetical Intertextuality" refers to the detailed exegetical activity and linkage of texts that form a framework beneath an author's explicit citation of texts. An author's explicit quotations are "crowning proof-texts," supported by detailed "intertextual exegesis." (4) "Dialogical Intertextuality" refers to the transformation of the original context / meaning of a text by the use of it in a new context. (5) "Postmodern Intertextuality" allows for readers to "produce meanings," for it is guided by the presupposition that there is never only one way to interpret a text because a text belongs to an infinite network with other texts, and readers always bring a plethora of known texts to every reading. Moyise, "Intertextuality and Biblical Studies," 419–28. Moyise contends that some uses of the term are incompatible with each other. He

between texts, and believes that 'intertextuality' rightly expresses these aspects. In Moyise's view, "traditional studies have used categories like prophecy and fulfillment, type and anti-type, allegory, targum and midrash to describe this, but intertextuality opens up a new set of possibilities."[43]

Moyise asserts that when NT authors use an OT text in a new context, it inevitably results in the OT text acquiring new meaning. A single meaning is impossible, because "meaning" is always dependent on "complex interactions" and the role of the reader.[44] For instance, on John's use of the OT, Moyise contends that "John shows an 'awareness' of Old Testament contexts, but his Christian presuppositions nevertheless allow him to change, modify, and even (on occasions) invert them."[45] Moyise maintains that the role of the reader is inescapable because even if a text contains "latent meanings," then readers must still choose a particular latent meaning in their interpretation.[46] Moyise suggests, according to intertextual theory, that readers do create meaning(s) by activating any particular "set of intertexts," and this is what the NT authors do in their uses of the OT.[47] The application of intertextual hermeneutics to biblical studies has been a trend in biblical scholarship for some decades now, but received its impetus through the seminal work of Richard Hays.[48]

Richard Hays. Probably one of the most influential figures in the field of the

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concludes that the term is best used in the broadest sense to refer to the "complex interactions that exist between 'texts.'" Moyise, "Intertextuality and Biblical Studies," 429–30.

[43]Moyise, "Intertextuality and Biblical Studies," 419.

[44]Ibid., 428.

[45]Moyise, "Intertextuality and the Study of the Old Testament," 33n58.

[46]Steve Moyise, "Latency and Respect for Context: A Response to Mitchell Kim," in *Paul and Scripture: Extending the Conversation*, ed. Christopher D. Stanley (Atlanta: Society of Biblical Literature, 2012), 134–35.

[47]Ibid.

[48]Moyise ("Intertextuality and Biblical Studies," 418) traces the introduction of the term in biblical studies to the works of Hays, and to another volume, Sipke Draisma, ed., *Intertextuality in Biblical Writings: Essays in Honour of Bas van Iersel* (Kampen: Uitvermaatschappij J. H. Kok, 1989).

NT use of the OT over the last three decades is Richard Hays. Hays popularized the term 'intertextuality' in the biblical studies guild through his seminal work published in 1989, *Echoes of Scripture in the Letters of Paul*.[49] In this volume, Hays proposes the application of "certain approaches to intertextuality" from the field of literary criticism to the writings of Paul.[50] Hays thus uses the terms 'intertextual allusion' and 'intertextual echo' to refer to Paul's allusions and echoes of Israel's Scripture in his writings, and provides criteria for readers to discern such allusions / echoes in Paul's writings.[51] Hays also advocates "metaleptic" reading, that is, recognizing that an allusion to an earlier text "evokes resonances of the earlier text *beyond those explicitly* cited."[52] Hays claims his proposal of "discerning intracanonical echoes" offers a methodological framework for "the long-established Christian interpretive strategy of reading the canon synchronically as a witness to the gospel and of discovering a literary continuity within the diversity of the biblical texts."[53] He asserts that "intertextual canonical reading holds great promise as a way for postmodern interpreters to restore lines of conversation with the church's classic premodern traditions of interpretation."[54]

Hays also seeks to address the issue of when precisely the "hermeneutical event," which "generates new meaning" occurs.[55] Hays claims that he wishes to hold in "creative tension" the roles of the author, original audience, text, reader, and interpretive

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[49]Hays, *Echoes in Paul*. For surveys of the use of intertextuality in biblical studies, see Miller, "Intertextuality in Old Testament Research," 283–309, and Emadi, "Intertextuality in New Testament Scholarship," 8–23. Emadi ("Intertextuality in New Testament," 10) calls Hays' *Echoes* "the seminal work on intertextuality in biblical studies."

[50]Hays, *Echoes in Paul*, 15.

[51]See Hays, *Echoes in Paul*, 1–33.

[52]Hays, *Conversion of Imagination*, 2.

[53]Richard B. Hays, foreword to the English edition, in *Reading the Bible Intertextually*, ed. Richard B. Hays, Stefan Alkier, and Leroy A. Huizenga (Waco, TX: Baylor University Press, 2009), xiii.

[54]Ibid.

[55]Hays, *Echoes in Paul*, 25.

community.[56] Recently, Hays has built on his work on Paul by applying his intertextual approach to the Gospels.[57] Applying insights from intertextual hermeneutics and especially 'figural interpretation' to the Gospels, Hays argues that the evangelists effect "a retrospective hermeneutical transformation of Israel's sacred texts."[58] Hays has also applied his insights from literary criticism to the use of the OT in Hebrews.[59]

Summary. The preceding section has briefly surveyed some of the key contributors and debates in the field of the use of the OT in the NT. Any discussion of the NT use of the OT encompasses a complex web of interrelated issues, including, but not limited to, the text form of quotations, the use of contemporary Jewish exegetical methods by the NT authors, the application of insights from literary criticism to the NT use of the OT, and the definition and role of typological interpretation.[60] Two critical questions, however, consistently underlie all other issues, and form the heart of the discussion. These questions concern (1) the validity, and (2) the normativity of the NT authors' interpretations. These two questions, therefore, will be treated as the controlling issues for this dissertation. Each of them will now be considered in turn.

The Problem of *Validity*: Are the Interpretive Moves of the NT Authors Warranted?

The first core question is whether the NT authors use the OT in a manner that

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[56]Hays, *Echoes in Paul*, 27. See the discussion in ibid., 26–28.

[57]See his magisterial new volume, Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016). See also his shorter volume on figural reading in the Gospels, Richard B. Hays, *Reading Backwards: Figural Christology and the Fourfold Gospel Witness* (Waco, TX: Baylor University Press, 2014).

[58]Hays, *Reading Backwards*, xv.

[59]See Richard B. Hays, "Here We Have No Lasting City: New Covenantalism in Hebrews," in *The Epistle to the Hebrews and Christian Theology*, ed. Richard Bauckham et al. (Grand Rapids: William B. Eerdmans, 2009), 151–73.

[60]See the list of issues set forth in Carson, "New Testament Theology," 811. Also, as noted previously, Lunde calls the question of the relationship between the intended meaning of OT texts and the NT use of them the "gravitational center" of the discussion. Lunde, "Introduction to Central Questions," 11.

is legitimate and contextually warranted. The question may be framed this way: when NT authors use the OT, are their uses of these texts hermeneutically warranted extensions of the original human author's intent, or do the NT authors freely revise the meaning of texts in the act of re-appropriation?

Certain proponents of 'intertextual' interpretation argue for the latter. Hays, for instance, provides criteria for readers to discern intertextual allusions in Paul's writings, but considers concerns for historicity and authorial intent as "modernist anxieties."[61] Hays frequently employs the terms "fresh" and "imaginative" to describe the NT authors' readings of the OT, but does not really address the question of whether these "fresh and imaginative" readings constitute the *right* reading of the OT.[62] Steve Moyise also strongly emphasizes the reader's role in interpretation, asserting that the NT authors always generate new meanings in their intertextual readings of the OT.[63] He acknowledges that intertextuality is in need of some "fences" or historical constraints.[64] Yet he never proposes where these "fences" should be posted, how high they should be, or of what material they should be constructed. At stake here is the exclusivity and validity of the apostolic reading of Scripture.[65] The use of Scripture by the NT authors must be

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[61]Hays, *Conversion of Imagination*, ix.

[62]Moo and Nasselli rightly fault Hays for his indebtedness to postmodern reader-oriented hermeneutics: "We would at least tentatively suggest that postmodern views of meaning and interpretation influence Hays's intertextual approach (along with other similar intertextual methods). Hays seems to suggest that we can affirm that Paul's interpretation of the OT is valid only within the parameters of his hermeneutical assumptions about the fulfillment of the OT story in Christ . . . . Lurking in the background seems to be the assumption that we have no 'objective' perspective from which we can assess ultimate or absolute validity of interpretation. We have no 'meta-narrative' that enables us to evaluate and pronounce right or wrong the narrative of God's activity that Paul finds in the OT." Moo and Naselli, "New Testament's Use of the Old," 725 (cf. Moo, "Paul's Universalizing Hermeneutic," 83–84). Despite their tentativeness, Moo and Naselli are exactly right in this criticism of intertextual hermeneutics. In fact, Hays' postmodern assumptions are fairly transparent in his criticism of the apostles themselves for the "dangers" of their "supersessionist" readings of Scripture (see Hays, *Reading Backwards*, 101–2; see also Richard B. Hays, *The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics* [New York: HarperCollins, 1996], 426–28).

[63]Moyise, "Latency and Respect for Context," 134–35.

[64]In Motyer's words, "Intertextuality requires such historical 'fences' to contain the otherwise infinite number of possible influences but reminds the reader that meaning can never be isolated from other phenomena." Moyise, "Intertextuality and Historical Approaches," 457.

[65]The issue is most pointedly illustrated by Stefan Alkier's argument (in a volume edited by Hays) for the benefits of intertextuality in ecumenical dialogue, and more broadly in dialogue with Jews

warranted if belief in Christ is to have any real hermeneutical foundation.[66]

G. K. Beale, on the other hand, trenchantly argues for an author-oriented approach to the NT use of the OT. He maintains that NT authors always preserve objective meaning anchored in the original human author's intention—this meaning may be broadened, developed, and further expanded in light of further canonical revelation, but is never obscured.[67] Their uses of the OT can be explained in light of typology and a

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and Muslims. Alkier writes, "In this intertextual way, even canon-centered biblical theology does not become the dogmatic measure of all things but rather becomes a reading strategy that makes sense within each respective confession in which a given canon is valid without having to require that this experience of meaning have the same validity in other confessions with other canonical convictions . . . . Moreover, this intertextual strategy also solves the problem of the relationship of the Holy Scriptures of Israel to the Old Testament of the Christian Bible and the Koran. Once more: *An intertextual biblical theology will no longer seek a meaning-centering "middle" of the Scriptures, which in exclusivist arrogance must always exclude the others* . . . . The chance to preserve one's own scriptural tradition without defaming others is a result that is especially important not only for Jewish-Christian dialogue but also for intra-Christian ecumenical dialogue. In Christian textual worlds, the Old Testament texts can be read in light of the New Testament under the theological recognition of the respective confessional canonical decisions *without maintaining the exclusivity of these textual worlds. On the basis of different textual worlds, potentially different meanings of texts can arise without coercion* . . . . Thus, the well-intentioned talk of the Hebrew Bible's double path into both Judaism and Christianity is rendered obsolete in favor of a plural conception of meaning. . . *Islamic textual worlds can also similarly be included in the conversation. Intertextuality aims for a pluralistic way of cooperation that gives room to traditions and developed identities and, at the same time, being intertextually grounded, stands on guard against every exclusivist fundamentalism.*" Stefan Alkier, "Intertextuality and the Semiotics of Biblical Texts," in *Reading the Bible Intertextually*, ed. Richard B. Hays, Stefan Alkier, and Leroy A. Huizenga (Waco, TX: Baylor University Press, 2009), 13. Alkier's statements reveal that intertextuality ultimately aims for pluralism. He errs, however, in his claim for the possibility of an 'intertextual biblical theology.' Such a theology may be intertextual, but one wonders in what sense it is "biblical."

[66]As Beale puts it, "The polemic and apologetic atmosphere of early Christian interpretation also points to an intense concern for correctly interpreting the OT (e.g. Acts 17:2; 18:24–28; 1 Tim 1:6–10; 2 Tim 2:15)." Beale, "Right Doctrine from the Wrong Texts?," 94. This point is also made forcefully by D. A. Carson in his review of Peter Enns' work. See D. A. Carson, "Three More Books on the Bible: A Critical Review," *TrinJ* 27 (2006): 44–45. See Beale, "Questions of Authorial Intent," 170–72.

[67]See Beale, "Questions of Authorial Intent," 152–80. In this article, Beale convincingly refutes Moyise's hermeneutical theory and provides one of the clearest and most persuasive defenses of authorial intent and validity in interpretation with respect to the NT use of the OT. Beale uses the categories of E. D. Hirsch, as developed by Kevin Vanhoozer, to argue for a fixed author-controlled 'meaning,' from which 'implications' and 'significance' can be developed. Beale assumes Kevin Vanhoozer's argument for objectivity and authorial intent in the meaning of texts and the presence of divine authorial intent in the canonical act, applying these to the debate on the NT use of the OT. See Beale, "Questions of Authorial Intent," 154. Cf. Kevin J. Vanhoozer, *Is There a Meaning in This Text? The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 2009), 201–452. Further, Beale also uses Hirsch's concept of "transhistorical intentions" to argue that "an intended meaning can go beyond the original content or context"—thus somewhat blurring the line between 'meaning' and 'significance'—so that one can speak of "open-ended authorial intentions" and "extended meaning," without collapsing original meaning and a reader's response to meaning. Beale, "Questions of Authorial Intent," 157; see also Vanhoozer, *Is There a Meaning*, 261–62; E. D. Hirsch, "Meaning and Significance Reinterpreted," *Critical Inquiry* 11 (1984): 202–24; E. D. Hirsch, "Transhistorical Intentions and the Persistence of Allegory," *New Literary History* 25 (1994): 549–67. Beale's (and Vanhoozer's) use of Hirsch's categories, therefore, must be distinguished from Walter Kaiser's use of Hirsch (Kaiser, "Single Meaning, Unified Referents," 51–52), for Kaiser limits the meaning of the text to the human author's meaning as established by grammatical-historical exegesis. Beale, however, sees the original human author's meaning as determinative and delimiting, but does not restrict the NT use of the OT to grammatical-historical exegesis alone. In fact,

"*biblical-theological* approach" that extends the grammatical-historical approach by "tak[ing] in wider biblical contexts than merely the one being quoted, yet is not inconsistent with the quoted context."[68] Beale's "biblical-theological approach" is a helpful model for understanding the NT authors' use of the OT, for it preserves authorial intent and objective meaning, but also allows for canonical-level exegetical moves that undergird citations and allusions—a "substructure," to borrow Dodd's phrase.[69] The uses of the OT in the NT are the tip of the iceberg of an intricate biblical-theological interpretive perspective. Such an approach bears some similarities to 'intertextuality,' but in contrast to intertextual hermeneutics, this approach holds to hermeneutical warrant, authorial intent, and the possibility of exegetical verification for the use of texts.[70] Beale's proposal provides a cogent solution to the problem of validity in the NT use of the OT.

Beale explicitly states that both a grammatical-historical approach and a biblical-theological approach are necessary in understanding how the NT authors use the OT: "Besides a 'strict' grammatical-historical method, there are . . . other approaches to interpreting Scripture that have hermeneutical viability and integrity." G. K. Beale, "The Use of Hosea 11:1 in Matthew 2:15: One More Time," *JETS* 55 (2012): 700. See also his criticism of a 'strict' understanding of grammatical-historical exegesis in Beale, "Use of Hosea 11:1," 700n14. See also Beale, "Cognitive Peripheral Vision," 263–93.

[68]Beale, *Erosion of Inerrancy*, 87. In a personal conversation on 18 November 2015 at the Annual Meeting of the Evangelical Theological Society in Atlanta, Beale indicated that the term "hyper-grammatical-historical approach" might suitably capture this extension of grammatical-historical exegesis.

[69]Dodd, *According to the Scriptures*, 127.

[70]In his influential 1986 article, Douglas Moo also addresses the issue of hermeneutical warrant: Moo, "Problem of *Sensus Plenior*," 179–211; now updated by Andrew Naselli and republished as Moo and Naselli, "New Testament's Use of the Old," 702–46. Like Beale, Moo also cogently argues for *validity* in the NT authors' use of the OT: "How can the church's claim that it, not Judaism, is the true 'completion' of the Old Testament be validated if its (rather than Judaism's) use of the Old Testament cannot be shown to best accord with the meaning of the Old Testament?" ("Problem of *Sensus Plenior*," 185). This question gets at the heart of why the use of the OT by the NT authors must not only accord with original meaning but must also be subject to principles of verification. In his original 1986 article, Moo argued that the best way to understand the use of the OT by the NT authors, especially when it comes to problem texts, is "canonical approach," and distinguished this term from the use of the similar term by Brevard Childs and his followers. See Moo, "Problem of *Sensus Plenior*," 204–9 (although in the more recent updated version of the article, Moo and Naselli seem to associate their canonical approach with that of Childs; see Moo and Naselli "New Testament's Use of the Old," 734). Moo's proposal for a "canonical approach" involves discerning divine authorial intent as providing fuller meaning than human authorial intent in a text by virtue of the larger canonical context: "Any specific biblical text can legitimately be interpreted in light of its ultimate literary context—the whole canon, which receives its unity from the single divine author of the whole" (Moo, "The Problem of *Sensus Plenior*," 205). See also Moo and Naselli's comparison and contrast of this approach with 'intertextuality' and how their approach seeks a middle way between the historical-critical assumption of objectivity and the postmodern direction of relativity: Moo and Naselli, "New Testament's Use of the Old," 722–25 (cf. Moo, "Paul's Universalizing Hermeneutic," 83–85).

The Question of *Normativity*: Can the NT Hermeneutic Be Imitated Today?

A second question concerning the use of the OT in the NT is whether the hermeneutical moves of the NT authors can be imitated today. Longenecker and others have argued that the NT authors operated on the basis of inspiration and cannot be imitated.[71] In response, Beale maintains that contemporary readers can and must imitate the hermeneutic of the NT authors.[72] Others who favor a reader-oriented approach to the NT use of the OT also argue that the NT authors can be imitated. Hays, for instance, invites readers to undergo an "epistemological transformation," so that they too might imitate Paul's reading of Scripture.[73] Both Hays and Beale provide some helpful methodological tools and criteria to aid contemporary readers in identifying and analyzing the uses of the OT in the NT.[74]

Few studies, however, set forth *prescriptive* criteria for *reproducing* the exegesis of the NT authors based on a *synthetic description* of their hermeneutic. Writing in 1986, Douglas Moo argued that contemporary interpreters can imitate the exegesis of the NT authors because "we can usually see the theological structure and hermeneutical principles on which the New Testament interpretation of the Old rests; and we can follow

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[71]See Longenecker, *Biblical Exegesis*, 206–19. Another proposal that argues that the interpretive moves of the NT authors cannot be reproduced today is that of Robert Thomas, who contends for an 'inspired *sensus plenior* application' (ISPA). See Robert L. Thomas, "The New Testament Use of the Old Testament," *The Master's Seminary Journal* 13 (2002): 79–99. In this view, the NT authors, through their inspiration by the Holy Spirit, receive and articulate an application that is different from the OT author's intended literal meaning of the text, in a way that is non-reproducible by interpreters today. Thomas' idiosyncratic approach seems to stem from an attempt to safeguard literal meaning, but finally it amounts to a kind of fideism that is open to the charge that what the NT authors do is arbitrary and cannot be validated. See the criticisms of a fideistic approach to the NT use of the OT in Moo and Naselli, "New Testament's Use of the Old," 711–13.

[72]Beale, "Right Doctrine from the Wrong Texts?," 94.

[73]Hays, *Conversion of Imagination*, x.

[74]Hays' criteria for discerning intertextual echoes have been widely adopted by interpreters. See Hays, *Echoes in Paul*, 29–33; Hays, *Conversion*, 34–45. See also Beale, *Handbook*. Beale's handbook is an excellent guide on a number of fronts, for readers are also provided with a methodology to perform an exegesis of NT texts that quote or allude to the OT.

the New Testament in applying similar criteria in our own interpretation."[75] It seems, however, that such criteria have not really been set forth. Nor have there been many synthetic treatments that give us the "theological structure and hermeneutical principles on which the New Testament interpretation of the Old rests,"[76] particularly in the interpretation of problem texts. The methodological tools and criteria provided by scholars like Beale and Hays are limited to methodologies to exegete citations or allusions of the OT in the NT, but they do not go beyond that to provide prescriptive criteria or synthetic hermeneutical principles.

For treatment of specific texts and for description of the hermeneutical principles guiding specific NT authors, Beale repeatedly refers readers to the *Commentary on the New Testament Use of the Old Testament*.[77] This volume is a unique and useful reference work, but a few weaknesses prevent it from being a sufficient guide to the hermeneutics of the NT authors. Three shortcomings in particular can be stated. First, as Beale himself has acknowledged, the volume "did not attempt to synthesize the results of each contributor's interpretative work on the use of the OT in the NT. Consequently, the unifying threads of the NT arising out of the OT are not analyzed and discussed."[78] Thus, although several citations and allusions are examined, the commentary lacks synthetic descriptions that seek to integrate each of the NT authors' uses of the OT into a coherent picture describing their hermeneutical perspective. Second, the different contributors to the commentary represent a wide spectrum of hermeneutical approaches and convictions and do not necessarily approach the text with the biblical-theological approach and presuppositions that Beale advocates.[79] Third, the format of the

[75]Moo, "Problem of *Sensus Plenior*," 206.

[76]Ibid.

[77]Beale and Carson, *Commentary on the New Testament Use of the Old Testament*.

[78]Beale, *New Testament Biblical Theology*, 13.

[79]For instance, Mark Seifrid, who wrote the section on Romans, militates against typology and biblical-theological or canonical interpretation (see Mark A. Seifrid, "Romans," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson [Grand Rapids: Baker Academic,

commentary allows for only abbreviated treatment of the problem texts.

Therefore, a need exists for synthetic descriptive treatments of the hermeneutical principles of particular NT authors, based on sound exegesis of the text, particularly the so-called "problem passages." Second, after the hermeneutical principles and theological framework of the NT authors as they perform "biblical-theological exegesis" is understood and described, prescriptive criteria must be derived for contemporary readers to imitate them. This is precisely what I desire to achieve in this dissertation, specifically, for the epistle to the Hebrews.

As the survey of literature in the following chapter will show, very few works address the issue of hermeneutical warrant when discussing the OT in Hebrews, and even when they do, the scope is limited. Furthermore, to my knowledge, Beale's author-oriented "biblical-theological" approach to explaining the NT use of the OT has not been extensively applied to the use of the OT in Hebrews, despite Hebrews' prominence as an epistle replete with quotations and allusions to the OT.[80] It is this gap that the present dissertation hopes to fill.

Preview of the Argument

So far, I have stated my thesis and have provided an overview of the project. I have also presented the rationale for this dissertation and have briefly surveyed the field of the NT use of the OT, identifying the issues of the validity and the normativity of the NT hermeneutic as controlling questions in the discussion. The survey of the discussion on the NT use of the OT provides a necessary backdrop to explore the literature on

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2007], 607–94). Seifrid prefers to see the NT authors as operating with a "material hermeneutic," i.e., they read the OT in light of their experience of the Christ-event. He sets this against the notion that the OT is a unified meta-narrative that leads to Christ. See Mark Seifrid, "Paul, the Scriptures, and Christian Identity" (paper presented in a doctoral seminar on the use of the OT in Romans, The Southern Baptist Theological Seminary, Louisville, KY, January 21, 2014), 8.

[80]A notable exception is George Guthrie's contribution to the *Commentary on the New Testament Use of the Old Testament*, George H. Guthrie, "Hebrews," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 919–95. As noted, however, this commentary's parameters preclude a synthesis of exegetical findings into hermeneutical principles, and also permit only a truncated treatment of the more difficult cases.

Hebrews' use of the OT.

Chapter 2 will consider in detail the history of research on the use of the OT in Hebrews. This chapter provides a taxonomy and evaluation of various approaches to the use of the OT in Hebrews, and also further establishes the rationale for the present work.

Chapter 3 will focus on the methodology for this dissertation, especially describing "biblical-theological exegesis," which is the approach that will be applied to citations and allusions of the OT in Hebrews. Related topics such as intertextuality, inner-biblical allusion, typology, and prosopological exegesis will also be discussed. In this chapter I endeavor to clearly state my interpretive presuppositions and the assumptions that undergird this dissertation. Furthermore, I will establish the hermeneutical constraints and criteria that will guide my exegesis.

Chapter 4 examines the citation of Isaiah 8:17–18 in Hebrews 2:13. I will argue that Hebrews' interpretation of Isaiah 8:17–18 is warranted by the function of Isaiah and his "children" in the original context as typological prefigurements of the Davidic Messiah and the eschatological people of God. Isaiah 8:17–18 is interpreted through the biblical-theological framework of the book of Isaiah's promises of a new exodus and the eschatological hopes set forth in Psalm 22. Hebrews correlates the covenant promises to Abraham and David with the promises anticipated by Isaiah, which find their eschatological fulfillment in Christ.

Chapter 5 considers the use of Psalm 40:6–8 in Hebrews 10:5–10. With regard to the notorious textual issue in this citation, I argue that the author of Hebrews reproduces what was already present in his LXX *Vorlage*, which interpretively renders the Hebrew. The interpretive translation of the LXX facilitates the author's argument, and develops, but does not distort the original meaning. Furthermore, I will contend that the author's interpretation of Psalm 40:6–8 is warranted in light of redemptive-historical development through a biblical-theological matrix of interconnected texts across the OT canon (Exod 25:9; Ps 110:1, 4; Jer 31:31–34; and Isa 53). The author of Hebrews

therefore rightly interprets Psalm 40:6–8, tracing the trajectory of its meaning to its christological and eschatological culmination.

Chapter 6 investigates the citation of Habakkuk 2:3–4 (with the introductory allusion to Isa 26:20) in Hebrews 10:37–38. I will argue that the author's biblical-theological interpretation of Habakkuk 2:3–4 goes beyond Habakkuk's original meaning, but by extending it rather the contravening it. I argue that Habakkuk 2:3–4 is open-ended and eschatological in its orientation and that the promises that it holds forth are rightly seen as unfulfilled at the end of the OT but anticipating their true fulfillment in Christ's second coming. Furthermore, although the author of Hebrews modifies the text of Habakkuk significantly, these changes do not distort the original meaning but clarify the author's exegesis while serving to integrate the text into his hortatory discourse.

In chapter 7, I will turn my attention to allusions, proposing certain allusions in Hebrews and investigating what they reveal about the author's biblical-theological framework, his "interpretive perspective." I will propose an allusion to the Abrahamic promise of a "great name" in Hebrews 1:4, and argue that the author understands this promise in light of the Abrahamic and Davidic covenants, now fulfilled in Christ. I will also argue that Hebrews 2:10–18 and 13:20–21 allude to the new exodus and thus that the author of Hebrews presents the prophetic hopes of an eschatological new exodus as fulfilled through the death and resurrection of Christ.

Finally, chapter 8 will summarize the findings of the previous chapters to delineate the author's hermeneutical principles and describe his "interpretive perspective." On the basis of this description, a prescriptive framework will be set forth for Christian interpreters today to imitate the exegesis of the author of Hebrews.

CHAPTER 2

HISTORY OF RESEARCH: THE USE OF THE OT IN HEBREWS

In this chapter, I will set forth a survey of literature on the use of the OT in Hebrews. The literature on the use of the OT in Hebrews is voluminous and diverse.[1] In order to achieve a sharper delineation of various approaches, I will discretely categorize the major works by use of a taxonomy.[2] The use of the OT in Hebrews will be considered under the following rubrics: (1) Pre-modern Approaches, (2) Textual Studies, (3) Culturally Conditioned Approaches, (4) Divine Authorship / *Sensus Plenior* Approaches, (5) Reader-oriented / Recontextualization Approaches, and (6) Author-oriented / Contextual Approaches.[3]

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[1]The volume of literature on this subject necessitates that this survey will be selective and will focus mainly on representative works that are most directly relevant to the purposes of my dissertation.

[2]Admittedly, this taxonomy is somewhat artificial, for some works span across these categories, and there is some overlap between categories. However, a discrete classification is helpful for heuristic purposes given the large corpus of literature. For other helpful surveys of the literature, see Susan E. Docherty, *The Use of the Old Testament in Hebrews: A Case Study in Early Jewish Bible Interpretation*, WUNT 2/238 (Tübingen: Mohr Siebeck, 2009), 9–82, and Radu Gheorghita, *The Role of the Septuagint in Hebrews*, WUNT 2/160 (Tübingen: Mohr Siebeck, 2003), 7–25. See also George H. Guthrie, "Hebrews' Use of the Old Testament: Recent Trends in Research," *CBR* 1 (2003): 271–94, who traces four major trends surrounding the OT in Hebrews and the more recent survey of important works grouped according to these four trends by Bryan R. Dyer, "The Epistle to the Hebrews in Recent Research: Studies on the Author's Identity, His Use of the Old Testament, and Theology," *JGRChJ* 9 (2013): 112–22. Each of these studies groups various works according to some taxonomy. My taxonomy groups the studies a little differently.

[3]Two additional approaches could be listed but will not receive detailed consideration here, for they have been largely discredited and have failed to persuade interpreters. First is the Testimony-book approach, applied to Hebrews by F. C. Synge, *Hebrews and the Scriptures* (London: SPCK, 1959), 1–9, 53–54, and Hugh W. Montefiore, *The Epistle to the Hebrews* (London: A. & C. Black, 1964), 43–44, and second is the *Schriftgnosis* Approach, advanced by Hans-Friedrich Weiss, *Der Brief an die Hebräer* (Göttingen: Vandenhoeck & Ruprecht, 1991), 174–81. Both these approaches are discussed in the survey by Stephen Motyer, "The Psalm Quotations of Hebrews 1: A Hermeneutic Free-Zone?" *TynBul* 50 (1999): 7–15. The Testimony-book approach asserts that the author of Hebrews had no access to the OT text in its context, but simply dug out passages arbitrarily placed together in an available testimony-book. Synge says with regard to Dodd's thesis and Hebrews that "it is impossible to maintain his thesis in this epistle." Synge, *Hebrews and the Scriptures*, 54. The Testimony-book hypothesis flies in the face of Hebrews' arguments that hinge on larger interconnected sets of texts that are read in a historical order to arrive at conclusions. The *Schriftgnosis* approach asserts that Hebrews collapses *Heilsgeschichte* into the Christ-event and simply uses the Scriptures as proofs for previously held beliefs about Christ: "Schriftauslegung nichts anderes ist als eine bestimmte Art von Auslegung des Christusbekenntnisses." Weiss, *Der Brief*, 181.

The discussion on the use of the OT in the NT in the previous chapter provides a helpful backdrop for the following examination on the use of the OT in Hebrews. The issues of validity and normativity are key controlling questions. It will be seen that none of the studies outlined here have approached the problem citations to elucidate them from the standpoint of biblical-theological exegesis, nor have allusions been explored for their biblical-theological freight.[4] In particular, virtually no studies of the OT in Hebrews address the issue of hermeneutic warrant on the basis of biblical theology, nor do any studies derive hermeneutical principles that can be used to reproduce the author's exegesis. I begin by surveying pre-modern approaches to the issue.

Pre-Modern Approaches to the OT in Hebrews

Biblical scholarship, in part due to the emergence of the movement known as the Theological Interpretation of Scripture (TIS), has witnessed a revival of interest in pre-modern exegesis.[5] The growing interest in pre-modern exegesis provides a helpful

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This assertion can also be rejected on the basis of Hebrews' clear redemptive-historical reasoning (cf. for example, Heb 3:7–4:11; 8:7–13) and its careful and sustained *argumentation* that the Scriptures support its claims. See Motyer, "Psalm Quotations," 8–9; Guthrie, "Hebrews' Use of the Old Testament," 284. In addition to the various approaches to the use of the OT in Hebrews surveyed here, a number of monographs have recently appeared that focus on the role of a particular OT text or book or corpus in the argument and theology of Hebrews. The most noteworthy of these are David M. Allen, *Deuteronomy and Exhortation in Hebrews: A Study in Narrative Re-Presentation*, WUNT 2/238 (Tübingen: Mohr Siebeck, 2008); King L. She, *The Use of Exodus in Hebrews*, Studies in Biblical Literature 142 (New York: Peter Lang, 2011); Jared Compton, *Psalm 110 and the Logic of Hebrews*, LNTS 537 (New York: Bloomsbury T&T Clark, 2015); Michael Harrison Kibbe, *Godly Fear or Ungodly Failure? Hebrews 12 and the Sinai Theophanies*, BZNW 216 (Berlin: De Gruyter, 2016); and Dirk J. Human and Gert Jacobus Steyn, eds., *Psalms and Hebrews: Studies in Reception*, LHB/OTS 527 (New York: T&T Clark, 2010).

[4]Although multiple interpreters argue that the author uses the OT in light of the larger canonical and redemptive-historical framework, they have not specifically applied such an approach to the passages in focus in this dissertation, nor have they explored what the author's allusions might reveal about this "framework."

[5]A crucial essay that has stimulated the importance afforded to pre-modern exegesis among practitioners of TIS is David C. Steinmetz, "The Superiority of Pre-Critical Exegesis," *ThTo* 37 (1980): 27–38. TIS is a broad movement that spans both critical and evangelical scholarship. For introductions to the TIS movement in general, see Daniel J. Treier, *Introducing Theological Interpretation of Scripture: Recovering a Christian Practice* (Grand Rapids: Baker Academic, 2008); Stephen E. Fowl, *Theological Interpretation of Scripture* (Eugene, OR: Wipf & Stock, 2009); Kevin J. Vanhoozer, "What Is Theological Interpretation of the Bible?," in *Dictionary for Theological Interpretation of the Bible*, ed. Kevin J. Vanhoozer (Grand Rapids: Baker Academic, 2005), 19–25; and Richard B. Hays, "Reading the Bible with the Eyes of Faith: The Practice of Theological Exegesis," *JTI* 1 (2007): 5–21. For a helpful evaluation and critique of this movement, see D. A. Carson, "Theological Interpretation of Scripture: Yes, But . . . ." in *Theological Commentary: Evangelical Perspectives*, ed. R. Michael Allen (London: T&T Clark, 2011), 187–207.

reminder concerning the importance of paying attention to and gleaning insight from pre-critical interpreters of Scripture.[6] In order to avoid overlooking any insights that might be gained from listening to the "great cloud of witnesses" who have gone before us, in this section, I will briefly examine certain pre-modern exegetes of Hebrews to understand how they address the question of Hebrews' use of the OT.[7]

John Chrysostom

The question of the use of the OT in Hebrews was not systematically addressed in the premodern period, but Patristic interpreters and Reformed thinkers did occasionally comment on the subject. Chrysostom, for instance, emphasizes the apologetic function of the OT in Hebrews as vindicating the resurrection of Christ:

> But he speaks much of both the New and the Old Covenant; for this was useful to him for the proof of the Resurrection. Lest they should disbelieve that [Christ] rose on account of the things which He suffered, he confirms it from the Prophets, and shows that not the Jewish, but ours are the sacred [institutions].[8]

Chrysostom also sees the OT as directly predicting and pointing forward to Christ and the eschatological abolition of the Law through him. For instance, with regard to Psalm 40,

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[6]See Carson's admonitions and also his cautions in Carson, "Theological Interpretation," 196–202. The emphasis on pre-modern exegesis has also led to a renewed focus on the history of interpretation of Hebrews. See the recent volume, Jon C. Laansma and Daniel J. Treier, eds., *Christology, Hermeneutics and Hebrews: Profiles from the History of Interpretation*, LNTS 423 (New York: T&T Clark International, 2012).

[7]Due to space constraints and the limited treatment of the issue of hermeneutical warrant for the use of the OT by premodern authors, I will restrict the discussion here to a few major and representative figures who produced substantive and influential works on Hebrews, namely, John Chrysostom, John Calvin, and John Owen. Besides Chrysostom, Theodore of Mopsuestia is another ancient commentator who addresses the issue of hermeneutical warrant for the use of the OT in Hebrews. For instance, commenting on the use of Ps 102 in Heb 1:12, he asserts that the scriptural text must bear witness to the triune divine nature, for otherwise this would be an improper use of the text: "And conversely, whatever [the old covenant] says explaining the uppermost nature as concerning God, in this is the nature, that it might be similarly harmonized both to the Father, and to the Son, on account of the fellowship of their nature. Since how has the apostle dragged in this second witness from it, if it had in no way that which was able to be a signification of the same person?" Theodore of Mopsuestia, *In Epistolam ad Hebræos* 1.12 (PG 66:953, translation and emphasis mine). Another important pre-modern commentary on Hebrews is that of Aquinas. Aquinas does not significantly comment on the use of the OT textually or hermeneutically, but simply assumes that the OT text warrants the meaning to which the author of Hebrews put it, and also notes that the author proves his point by citing Scripture as his authority. He also comments where there is a textual difference between the OT and NT, as for instance, in Heb 10:37–38, that "the sense is the same." Thomas Aquinas, *Commentary on the Letter of Saint Paul to the Hebrews*, trans. F. R. Larcher (Lander, WY: The Aquinas Institute, 2012), 235.

[8]John Chrysostom, *Homilies on the Epistle to the Hebrews* (*NPNF*[1] 14:365).

Chrysostom describes David as a prophet who intends to predict the coming of Christ and the abolition of the Law through Christ's sacrifice:

> That great and wonderful prophet David . . . . made it clear that the one kind of sacrifice would be abolished and another brought in to take its place . . . . David went on to say 'But a body you have fitted to me.' By this he meant the Lord's body which became the common sacrifice for the whole world . . . David, then, foresaw all this when he said, 'Many are the wondrous works you have done, O Lord My God.' He went on to say, speaking of the person of Christ, 'In holocausts and sin offerings you had had no pleasure,' and then continued, 'Then I said, 'Lo, I come.' When was 'then?' When the time was ripe for more perfect instructions.[9]

Chrysostom, therefore, sees the OT as prospectively prefiguring Christ, and also sees the OT Scripture as playing an apologetic role in Hebrews. Hebrews, for Chrysostom, proves its christological assertions on the basis of the OT Scripture.

John Calvin

Calvin addresses the issue of hermeneutical warrant for the use of the OT in Hebrews by asserting that the author does not in any way distort the meaning of the OT passages. Calvin seeks to find ways in the surrounding context and even in the canonical context by which the interpretation of the author of Hebrews can be legitimated.[10] Additionally, Calvin addresses textual differences by arguing that these divergences, although significant, do not in any way shift the meaning of the text:

> In quoting these words the Apostles were not so scrupulous, provided they perverted not Scripture to their own purpose. We must always have a regard to the end for which they quote passages, for they are very careful as to the main object, so as not to turn Scripture to another meaning; but as to words and other things, which bear not on the subject in hand, they use great freedom.[11]

Thus Calvin sees any textual divergences as resulting from either the author's attempt to bring out the sense of the underlying Hebrew more clearly or the author's desire to express a particular nuance and not to precisely quote the text as might be necessary in a

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[9]John Chrysostom, *Discourses against Judaizing Christians* 7.2.4–7 (*FC* 68:183–85).

[10]For instance, see his commentary on Heb 1:10–12 and Heb 10:5–9. John Calvin, *Commentary on the Epistle of Paul the Apostle to the Hebrews*, trans. John Owen, vol. 22 of *Calvin's Commentaries* (Edinburgh: Calvin Translation Society, 1853; repr. Grand Rapids: Baker, 2003), 47–48, 225–29.

[11]Ibid., 228.

polemical context.

John Owen

Perhaps the most important pre-modern work on Hebrews is John Owen's magisterial commentary.[12] Owen recognizes the challenge of addressing the use of the OT in Hebrews: "There is not anything that is attended with more difficulty than the citation of the testimonies out of the Old Testament that are made use of in it."[13] He notes that certain detractors have speculated on the "unsuitableness" of the use of the OT and have "made bold to call in question, if not to reject, the authority of the whole."[14] Owen responds, however, that by examining the uses of the OT by the author, he will "manifest how vain and causeless are the exceptions which have been laid against them, and how singularly they are suited to the proof of those doctrines and assertions in the confirmation whereof they are produced."[15] Owen underscores the correct employment of the OT citations according to their right meaning:

> Whereas any one of these testimonies, or any part of any one of them, may appear at first view to be contrary to be *applied* unsuitably to their original importance and intention, we shall manifest not only the contrary to be true against those who have made such exceptions, but also that he makes use of those which were *most proper*, and *cogent*, with respect unto them with whom he had to do.[16]

Owen also observes the textual difficulties surrounding the author's citations of the OT: "The words also wherein they are expressed, varying frequently from the *original*, yield some difficulty in their consideration."[17] On this matter, Owen responds that although the author "did not *scrupulously* confine himself unto the precise words

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[12]John Owen, *An Exposition of the Epistle to the Hebrews*, vols. 17–24 of *The Works of John Owen*, ed. William H. Goold (London: Johnstone & Hunter, 1852; repr., Carlisle, PA: Banner of Truth, 1991).

[13]John Owen, *An Exposition of the Epistle to the Hebrews*, vol. 17 of *The Works of John Owen*, ed. William H. Goold (London: Johnstone & Hunter, 1852; repr., Carlisle, PA: Banner of Truth, 1991), 106.

[14]Ibid.

[15]Ibid.

[16]Ibid., 114.

[17]Ibid., 106.

either of the original or any translation whatever . . . observing and expressing the sense of the testimonies . . . he used great liberty . . . according to the guidance of the Holy Ghost, by whose inspiration he wrote, in expressing them by words of his own."[18] Even in a difficult case like the citation of Psalm 40:6–8 in Hebrews 10:5–7, Owen argues that "the apostle doth rightly interpret the meaning of the Holy Ghost in the psalm, and in his paraphrase apply the words *unto that very end for which they were intended*."[19]

Summary and Evaluation of Premodern Approaches

Premodern interpreters of Hebrews recognize that the author's use of Scripture validates his argument and thus plays a crucial apologetic role. The interpreters surveyed here largely defend the notion that the author used the OT in a manner appropriate and warranted, not modifying its meaning but unfolding its meaning correctly in the very sense that its author intended.[20] I now turn to contemporary approaches.

Textual Studies

The conformity of OT citations in Hebrews to the LXX has given rise to studies dealing with the text form used by the author, and attempts to discover either which LXX tradition he used or the *Vorlage* of his Greek text. K. J. Thomas gave an impetus to studies of text form, with his comparative study of the author's citations with two major LXX traditions, LXX^A and LXX^B.[21] Thomas identifies Hebrews' intentional

[18]Owen, *Exposition of Hebrews*, *Works* 17:113–14 (italics original).

[19]Ibid., 114.

[20]Thus the charge that concerns for "historicity" and "authorial intention" are "modernist anxieties" (Richard B. Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel's Scriptures* [Grand Rapids: Eerdmans, 2005], ix) can be shown by pre-modern sources to be a complete myth. Pre-modern interpreters show a clear and pervasive concern for objective meaning, authorial intention, and the use of texts in a manner that is hermeneutically warranted, because they recognize the apologetic use of the OT and the disastrous implications of claiming that the NT authors read their own convictions into the OT text. What is ironic, however, is that the eagerness to do away with concerns for historicity and authorial intent seems to be a distinctively "postmodern anxiety"—a dictum of the postmodern magisterium that denies authors the right to speak on their own terms and instead vests authority in readers and communities as the final arbiters of meaning. Indeed, it seems that postmodernists project their own image back on to pre-modern sources that actually stand in criticism of their hubris.

[21]Kenneth J. Thomas, "The Old Testament Citations in the Epistle to the Hebrews," *NTS* 11

and interpretative modifications to his text, and traces back the "primitive" text of Hebrews to behind these traditions. J. C. McCullough uses the updated data on the LXX to argue that simply comparing the text of Hebrews with these two traditions is too simplistic.[22] He analyzes the citations with all the textual variants available with attention to the recension presumed to be used by the author. McCullough concludes that even where the author changes the text, his changes "did not involve . . . a change of meaning in the passage," and the author "did not depend on them to justify his particular interpretation of any passage."[23]

More recently, Steyn has investigated the the question of the origins and versions of the *Vorlagen* that underlie the explicit citations in Hebrews.[24] Steyn's study focuses particularly on *Traditionsgeschichte* and text criticism to establish the origins of the author's texts. He posits an eclectic origin for the author's text as having commonalities with the DSS, Philo, and the NT literature, with some differences between Hebrews and the LXX occurring on the basis of a different *Vorlage*, and others occurring due to the hand of the author.[25]

Two recent studies on the text form of the OT in Hebrews give greater attention to the relationship between text form and meaning.[26] These are more closely related to the purposes of this dissertation and will be examined in turn below.

(1965): 303–25.

[22]J. C. McCullough, "The Old Testament Quotations in Hebrews," *NTS* 26 (1980): 363–79.

[23]Ibid., 378.

[24]Gert J. Steyn, *A Quest for the Assumed LXX Vorlage of the Explicit Quotations in Hebrews* (Göttingen: Vandenhoeck & Ruprecht, 2011). Steyn clarifies that it is not his desire "to reconstruct the *Hebrew Vorlage* of the LXX," but rather to establish "the possible origin of the text readings of the explicit quotations in Hebrews." Ibid., 2n5.

[25]Steyn, *Quest for Assumed LXX Vorlage*, 378–90.

[26]Gheorghita, *Role of the Septuagint*, and Georg Walser, *Old Testament Quotations in Hebrews* (Tübingen: Mohr Siebeck, 2013).

Radu Gheorghita

In *The Role of the Septuagint in Hebrews*, Radu Gheorghita seeks to address the questions of whether the "Greek Jewish Scriptures might have had a distinct and discernible influence" on the theology of Hebrews and whether the author of Hebrews "formulated his argument on the basis of the Septuagint translation in a way that he would not have done had he been expounding the Hebrew text."[27] Gheorghita thus focuses on the relationship between the Septuagint and Hebrews and seeks to uncover "the various ways in which the LXX has contributed specifically to the argument of the epistle."[28]

In the first part of his study, Gheorghita investigates the text and function of quotations, the original context of quotations in the LXX as compared to Hebrews, allusions to the LXX, the use of LXX lexical units, and finally, the influence of LXX theology on Hebrews. In part two, Gheorghita closely analyzes the use of Habakkuk 2:3–4 in Hebrews 10:37–38 as a test case, to demonstrate how the author's argument specifically depends on the LXX text of Habakkuk (which diverges significantly from the MT for these verses).

In his chapter on the influence of the Septuagint on Hebrews' theology, Gheorghita contends that the Septuagint has shaped Hebrews' theology in the areas of eschatology and messianism in ways that the original MT would not have. Gheorghita claims that for the LXX, "different books of the Jewish Scriptures convey an eschatological dimension distinct and different from that of the Hebrew Scriptures" and this distinct eschatology influenced the author of Hebrews.[29]

Evaluation. Gheorghita has made a helpful contribution insofar as he shows how the Septuagint has shaped the author's exegesis, hermeneutic, and theology. There

[27]Gheorghita, *Role of the Septuagint*, 3.

[28]Ibid., 26.

[29]Ibid., 133.

remain, however, several questions that Gheorghita's study leaves unexplored. Although Gheorghita examines the shifts in meaning as a result of translation and its effect on Hebrews, he does not address the implications of these semantic shifts—is the resultant meaning a fair representation of the original or does it distort the original? Can the author's use of the LXX text be shown to be warranted based on the meaning of the corresponding Hebrew text? Does Hebrews' dependence on a translation result in a distortion of the original meaning in the MT? Or is Hebrews' use of the LXX exegetically consonant with the sense of the MT and thus warranted?

Gheorghita persuasively argues for the influence of the LXX on Hebrews' theology but does not address certain important questions. For instance, he claims that the LXX is "distinct and different" from the MT in its "eschatological dimension," but he does not sufficiently describe what the difference is, nor does he explain whether or not it is a legitimate development from the original text.[30] He claims that the author's eschatological interpretation of psalms was influenced by the LXX Psalm titles εἰς τὸ τέλος, but does not address the question whether these psalms lent themselves to an eschatological reading within the MT itself.[31] Likewise, on the issue of LXX messianism and Hebrews' christology, Gheorghita rightly argues that the christological application of certain passages was facilitated by the use of the LXX text, but does not really address whether these messianic overtones are rooted in a legitimate interpretation of the MT.[32]

It must be noted that Gheorghita claims that the argument of Hebrews "is what it is because the Author used the Septuagint," but not "exclusively because the Author used the Septuagint."[33] In other words, despite the evidence for the distinct influence of the LXX on the argument and theology of Hebrews, the LXX cannot be deemed a

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[30]Gheorghita, *Role of the Septuagint*, 130–33.

[31]Ibid., 133–35.

[32]Ibid., 135–45.

[33]Ibid., 230.

necessary cause for Hebrews' theology. Gheorghita certainly makes a persuasive case for this point. What he does not answer, however, is how true the Septuagint's exegesis is at these points to the MT. If the LXX translators are considered exegetes of the Hebrew Scriptures, as they should be, one can certainly observe whether the LXX interpretation of a particular Hebrew text is warranted or not and see the exegetical development from MT through the LXX into the NT (i.e., Hebrews).

Georg Walser

Georg Walser seeks to "establish the textual basis for Old Testament quotations" and understand the context(s) in which these Old Testament quotations were interpreted both prior to, and after, their use in Hebrews.[34] Thus Walser's goal is two-fold. First, he considers the text of quotations in Hebrews in light of the scholarly discussion on the complex history of the OT / LXX text and plurality of text traditions. Second, Walser studies the reception history of these texts, both in Jewish and Christian interpretive traditions, with the assumption that a plurality of interpretive traditions is concomitant with this plurality of text-forms.[35]

Walser alleges that previous scholars have either neglected the complexity of textual data when dealing with quotations in Hebrews or have failed to adequately consider variations between the MT and the Hebrew *Vorlage* of the Greek texts used in Hebrews. He thus aims to explore five questions:[36] (1) What versions existed of the texts quoted in Hebrews? (2) Which version was used by the author of Hebrews? (3) How did the different versions of the text influence interpretations before and after Hebrews? (4)

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[34]Walser, *Old Testament Quotations*, 2.

[35]In Walser's words, "Old Testament texts were not handed down in isolation, but . . . they were accompanied by interpretations. Hence, when the texts were read in the post Second Temple Jewish community as well as in the early Church, they were not interpreted anew from scratch, but the understanding of the text was based on earlier interpretations, which were handed down together with the texts themselves." Ibid., 5.

[36]See ibid., 6.

How does the version of the OT text quoted in Hebrews interact with the argumentation of the author? (5) Was the use of different texts a significant factor in the formation of two separate interpretive communities, i.e., the Jewish and Christian communities?

Walser restricts his examination to three texts and thus his study primarily explores the *Rezeptionsgeschichte* of three quotations in Hebrews: Jeremiah 31:33 (LXX 38:33) in Hebrews 8:10 and 10:16; Psalm 40:7b (LXX 39:7b) in Hebrews 10:5; and Genesis 47:31b in Hebrews 11:21. He "aims to cover all available material from the Jewish, and Christian Greek and Latin communities from the composition of the texts until ca. 500 CE."[37]

Evaluation. Walser is truly comprehensive in his coverage of the textual data for his chosen texts. He also persuasively shows that in some cases, differing interpretations do arise from textual differences. Walser is also right to point out that discussions of the use of the OT often lack nuance regarding text form and do not sufficiently take into account the complexity of the textual history.

Despite its comprehensiveness, however, Walser's work is flawed on multiple counts. First, he seems to exaggerate the semantic differences resulting from textual differences—for instance, the difference between the plural νόμους quoted in Hebrews and the singular תורתי in Jeremiah 31:33 MT is a relatively minor issue that need not have as much bearing on the meaning of the citation. Although Walser shows that differing interpretations may arise from differing text forms, it remains questionable whether the differences in text form result in any distortion of meaning.

Second, Walser makes the hypothetical assertion that certain interpretations do not derive from the text on which they are based. In other words, the author of Hebrews might be drawing on an interpretive tradition that is divergent and does not arise from the

[37]Walser, *Old Testament Quotations*, 23–24.

text that he is actually quoting.[38] This hypothesis may be plausible but does not necessarily follow from the evidence. Furthermore, in making this point, Walser seems to exaggerate the fluidity of the Hebrew text, which he claims was in a state of flux during the Second Temple period.[39]

Finally, Walser's conclusions tend to be theologically and hermeneutically inadequate. Walser minimizes the interaction between the text itself and Hebrews' argument, thus missing the thoroughly textual basis of the author's claims.[40] Walser also exaggerates the role that differing text forms played in the separation of Jewish and Christian communities and overlooks the more significant aspects involved in this division—such as the resurrection of Christ and the apostolic proclamation that the Scriptures were fulfilled in him.[41] Aside from showing that it is important to consider the various text traditions contemporaneous to Hebrews and not to neglect the Hebrew *Vorlagen* of citations from the LXX, Walser's volume does not further advance the discussion on the OT in Hebrews.

Summary and Evaluation of Textual Studies

Studies on OT text form in Hebrews either focus on recovering the parent text of quotations or discuss the relationship between text form and meaning (as Gheorghita and Walser do), but they do not address the question of whether the author's use of particular text forms is warranted. Thus a need remains for integration of textual and

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[38]See Walser, *Old Testament Quotations*, 139, for instance, on Ps 40. See also ibid., 185, where Walser states, "The text quoted is not always the text upon which the intepretation is based."

[39]For a persuasive refutation of the notion that the Hebrew text tradition was marked by literary evolution and textual fluidity, see Peter J. Gentry, "The Text of the Old Testament," *JETS* 52 (2009): 19–45, and Peter J. Gentry, "The Septuagint and the Text of the Old Testament," *BBR* 16 (2006): 193–218.

[40]See, for instance, Walser's claim that the author of Hebrews gives "no explicit interpretation" for Jer 31 when he quotes it. Walser, *Old Testament Quotations*, 186.

[41]In Walser's words, "The Jewish and Christian communities did not interpret the same text differently, but they interpreted different texts differently, and, as could be expected when using different texts, they came to very different conclusions." Ibid., 189. See his entire argument in ibid., 188–91.

exegetical studies, especially of textual / translation issues surrounding the MT and the LXX and whether the use of texts in Hebrews preserves their original sense. I now turn to examine more hermeneutically oriented approaches to the OT in Hebrews, starting with those that emphasize affinities between Hebrews and its first century environ.

Culturally Conditioned Approaches

A number of studies portray the author of Hebrews as a child of his times, as one highly influenced by his surrounding cultural and religious milieu. Consequently, his hermeneutical perspective is deemed culturally conditioned, shaped by some contemporary school of thought, in a way that may or may not be valid for modern interpreters. Three such approaches will be considered here.

Philonic Allegorical Approach: Stefan Svendsen

Stefan Svendsen has recently argued specifically for a hermeneutical connection between Hebrews and the Jewish Alexandrian philosopher Philo.[42] Svendsen is arguing against the consensus view; even those interpreters who have argued for the influence of Philo on Hebrews do not believe this influence extends to the realm of hermeneutics.[43] Svendsen's posits that Philo, or at least the Philonic tradition, played a

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[42]Stefan Nordgaard Svendsen, *Allegory Transformed: The Appropriation of Philonic Hermeneutics in the Letter to the Hebrews* (Tübingen: Mohr Siebeck, 2009).

[43]The notion that the author of Hebrews was in some way connected to the Jewish Alexandrian philosopher Philo goes back to Hugo Grotius, who draws a parallel with Philo on Heb 4:12. Hugo Grotius, *Hugonis Grotii Annotationes in Novum Testamentum* (Groningen, Netherlands: Zuidema, 1829), 7:384. See the discussion of the history of the theory in Ceslas Spicq, *L'Épître aux Hébreux* (Paris: Librairie Lecoffre, 1952), 1:39–40. Spicq argues for extensive influence of Philo on Hebrews, positing that the author might have been a disciple of Philo prior to his conversion to Christianity (Spicq, *L'Épître aux Hébreux*, 1:91). On the use of the OT, however, Spicq sees significant discontinuity between the two, labeling the Alexandrian's allegorical exegesis as "bizarre and tasteless," and arguing that not a trace of it can be found in Hebrews: "Cette manière de commenter l'Écriture que l'on est en droit de qualifier de bizarre et de mauvais goût, est radicalement divergente de celle de Hebr." (Spicq, *L'Épître aux Hébreux*, 1:61). Sidney Sowers also argues for a pervasive influence of Philo on the author of Hebrews, but he sees discontinuity on the use of the OT, opting for a "testimony-book" approach to explain the author's use of the OT. Sidney G. Sowers, *The Hermeneutics of Philo and Hebrews: A Comparison of the Interpretation of the Old Testament in Philo Judaeus and the Epistle to the Hebrews* (Zürich: EVZ-Verlag, 1965), 84–88. The view that Hebrews depended on Philo has been heavily challenged by multiple scholars. See C. K. Barrett, "The Eschatology of the Epistle to the Hebrews," in *The Background of the New Testament and Its Eschatology: Studies in Honor of C. H. Dodd* (Cambridge: Cambridge University Press, 1956), 363–93; L. D. Hurst, *The Epistle to the Hebrews: Its Background of Thought* (Cambridge: Cambridge University Press, 1990); and

formative role in the thought of the author of Hebrews, particularly in the area of scriptural exegesis.[44] Svendsen wishes to debunk the consensus view that sees no hermeneutical overlap between Philo and Hebrews by arguing that "both Philo and the author of Hebrews read the Old Testament allegorically and furthermore that the author of Hebrews was drawing specifically on the hermeneutical tradition that Philo represents."[45] He also contends that the differences in the way Hebrews reads the OT as compared to Philo are not differences between typology and allegory but that Hebrews makes modifications within the allegorical tradition itself.

Svendsen argues that Hebrews adopts Philo's allegorical hermeneutics through the grid of apocalyptic in order to present allegorized heavenly correlates for earthly figures in the OT, with a view to interpreting "Jewish religion in such a way as to render illegitimate any observance of the Torah after the inauguration of the new covenant."[46] Svendsen does not maintain that allegorical reading constitutes the entirety of Hebrews' exegesis of the OT. He limits the alleged allegorical readings to Hebrews' reading of the land, the tabernacle, and the Jewish high priest. Furthermore, he avers that the author is specifically indebted to Philo's particular allegorical readings of these objects, but modified in light of apocalyptic metaphysics.

Evaluation. Svendsen provides some helpful insights on the convergence of Middle Platonic and Jewish apocalyptic cosmology in Hebrews. He makes a persuasive argument for the temporal and spatial orientation of apocalyptic being informed by the notions of transcendence and immanence in Philo / Platonism. On Hebrews' use of the

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especially Ronald Williamson, *Philo and the Epistle to the Hebrews* (Leiden: Brill, 1970).

[44]Svendsen, *Allegory Transformed*, 1–2.

[45]Ibid., 5.

[46]Ibid., 67. While Platonic dualism sees the polarity between the immanent and the transcendent as a distinction between ontologically distinct forms of being (the material and the ideal), apocalypticism is marked by a duality between two cosmologically and spatially distinct realms—the present world (immanent) and the world-to-come (transcendent). The temporal-eschatological orientation of apocalyptic emphasizes the arrival of the superior transcendent realm at the eschaton.

OT, however, Svendsen's thesis fails to persuade for several reasons. First, he employs a simplistic definition of typology in his argument against typology. The typology that Svendsen rejects is not the redemptive-historical model, but instead a flat figural reading which does not account for the *Steigerung* between type and antitype.[47] Second, Svendsen fails to account for the distinctions between typology and allegory—the former is based on inner-biblical correspondence whereas the latter is based on an extrabiblical symbolism imposed on the text.[48] Svendsen collapses these distinctions and subsumes typology under allegory. Third, Svendsen unconvincingly argues that the author of Hebrews uses the allegorical hermeneutic to render illegitimate the observance of Torah after the inauguration of the new covenant.[49] In fact, the textual and historical indicators within the OT itself indicate the inherent lack of perfection and future-pointing orientation of those institutions.[50]

It is certainly possible that the author may have been influenced by Middle Platonism and apocalyptic eschatology, but these are channeled through and completely constrained by the *historical* and *textual* trajectory of the OT itself.[51] Thus Hebrews' readings are not "allegorical" in that they impose a "heavenly" reading extraneous to the

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[47]Svendsen, *Allegory Transformed*, 55–59. See Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New*, trans. Donald H. Madvig (Grand Rapids: Eerdmans, 1982), 18, 33, 37, 39; Francis Foulkes, "The Acts of God: A Study of the Basis of Typology in the Old Testament," in *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New*, ed. G. K. Beale (Grand Rapids: Baker, 1994), 356; Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton, IL: Crossway, 2012), 106–7.

[48]For a helpful discussion on the differences between typology and allegory, see Benjamin J. Ribbens, "Typology of Types: Typology in Dialogue," *JTI* 5 (2011): 86–89; see also Gentry and Wellum, *Kingdom through Covenant*, 102–8; David Schrock, "What Designates a Valid Type? A Christotelic, Covenantal Proposal," *Southeastern Theological Review* 5, no. 1 (2014): 3–26.

[49]Svendsen, *Allegory Transformed*, 67.

[50]Rightly, G. B. Caird, "The Exegetical Method of the Epistle to the Hebrews," *CJT* 5 (1959): 44–51.

[51]A "better" land is promised because the land of Canaan did not bring God's rest. A "better" priest must come because the OT priests could never continue in office due to being hindered by their sin and finitude. A "better" tabernacle is necessary because the sacrifices offered in the earthly tabernacle were ineffective. A new and "better" covenant is necessary because the sacrifices in the Law covenant did not provide for complete purification—as evidenced by the repetitious nature of the sacrifices—and the text promises a time of complete forgiveness of sins.

text upon it, but rather they follow the trajectory of the text to its eschatological / heavenly resolution and fulfillment in Christ. For these reasons, the argument that Hebrews adopts Philonic allegorical exegesis is unconvincing. Svendsen's work is therefore limited, for he does not adequately explain the use of particular OT texts in Hebrews, nor does he sufficiently notice the christological, historical, and eschatological dimensions of the author's thought.

Rabbinic Exegetical Approach:
Susan Docherty

Susan Docherty has recently advanced an innovative work on Jewish exegetical methods in Hebrews.[52] She claims to have uncovered two previously uncharted

[52]Docherty, *The Use of the Old Testament in Hebrews*. In 2003, Guthrie identified comparative studies of the exegetical methods of Hebrews and those of first century Judaism as a growing trend. Guthrie himself has outlined the different rabbinic exegetical techniques that have parallels in Hebrews. Guthrie, "Hebrews' Use of the Old Testament," 279–83. Two previous works in particular stand out as helpful explorations of the parallels between Jewish exegetical methods and Hebrews: Simon Kistemaker, *The Psalm Citations in the Epistle to the Hebrews* (Amsterdam: Van Soest, 1961), and 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). Steyn (*Quest for LXX Vorlage*, 11) states that Kistemaker's volume is still a key work in the discussion. Kistemaker's study focuses particularly on the psalm citations in Hebrews and covers the text form of citations, the hermeneutical principles of the author, the exegetical techniques of the author, and the theological issues underpinning the psalm citations. Kistemaker observes similarities in the interpretations of Scripture in the Qumran literature and the NT, particularly the messianic and eschatological reading of OT texts. While some midrash techniques are found in Hebrews, Kistemaker (*Psalm Citations*, 74) asserts that "of far greater significance is the manner in which Scripture is explained according to the pesher style of interpretation so common in DSS and CDC. Nearly every chapter of Hebrews reveals the peculiar features of the Midrash pesher." In addition to the similarities to the methodology of Qumran, the coming of Jesus Christ into the world was "the important factor in the interpretation of the OT." Kistemaker, *Psalm Citations*, 89. Kistemaker also addresses whether these so-called midrash pesher christological readings of the OT in Hebrews are warranted. He claims that the Christian exegesis with its emphasis on fulfillment "was not in the least out of place within the setting of the first century A.D." Kistemaker, *Psalm Citations*, 89. The authors of the NT display "a creativity in their searching in and application of Scripture which finds justification in the employment of hermeneutical principles current in their day." Kistemaker, *Psalm Citations*, 89. On development of meaning between the OT and Hebrews, Kistemaker (*Psalm Citations*, 132) asserts that "the author to the Hebrews understood the OT passages differently than their original composers had done." Rather, Kistemaker maintains that the author of Hebrews intertwines the gospel of Jesus Christ with OT texts,employing culturally appropriate Jewish exegetical methods in seeking to convince his recipients. Unlike other studies, he addresses the important questions of warrant for textual and hermeneutical issues. Three points must be noted here. First, Kistemaker rightly identifies both continuity and discontinuity between pesher exegesis at Qumran and that of Hebrews. He rightly observes that the pesher commentaries at Qumran considered the words of Scripture to be completely shrouded in mystery, obscure to their original readers, and only unveiled at the present time to the Qumran eschatological community. For the author of Hebrews, however, the OT passages are "a rich source of historical details belonging to the time in which the biblical words were written . . . those Scripture passages which are taken up in his Midrash pesher type of interpretation sparkle with historical perspectives directed towards fulfillment in Jesus Christ" (Kistemaker, *Psalm Citations*, 145–46). Second, Kistemaker rightly asserts that the notion of fulfillment is what guided Hebrews' exegesis of the OT and that its interpretations are in no way arbitrary. Kistemaker is incorrect, however, to see these hermeneutical moves as culturally conditioned and incompatible with grammatical-historical principles. The NT authors do not use culturally conditioned methods of exegesis that cannot be reproduced by today's readers. Rather

areas of research. First, she aims to leverage the recent spate of refined approaches to Jewish hermeneutics to see how they might illumine the use of Scripture in Hebrews. She applies the methods of analysis of Rabbinic texts developed by Arnold Goldberg and Alexander Samely to the exegetical analysis of citations in Hebrews.[53] Second, she contends that advancements in the study of the Septuagint should have a greater bearing on the study of the text form used by the author of Hebrews.[54] Docherty claims that the "textual pluriformity" and fluidity characterizing the text of the OT in the first century needs to be considered in understanding Hebrews' use of the LXX.

Docherty summarizes developments in the study of midrash, particularly the form-analysis methodology of Arnold Goldberg. She uses this "descriptive-analytical" methodology to probe "the ways in which the author of the letter interpreted his Old Testament citations," with a view to "uncovering the axioms about the nature of scripture which underlie its interpretation in Hebrews."[55] She limits her analysis to the catena in

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the biblical authors' hermeneutical moves should be the standard to which all readers of Scripture must aspire. Kistemaker (*Psalm Citations*, 128–29) does observe the possibility that the meanings of texts are unfolded with greater significance by means of later texts. On Ps 40 in Heb 10, for instance, he notes that the author is reading Ps 40:6–8 through the lens of Jer 31. But he fails to further develop this notion of textual and redemptive-historical expansion as a hermeneutical principle. He does not sufficiently consider the possibility that Hebrews christological and eschatological interpretations might be rooted in textual development across the canon of the OT itself—textual development that can be discerned and understood. The other study, by Bateman (*Early Jewish Hermeneutics*), examines early Jewish hermeneutics from a sampling of Qumran materials of diverse genres, and then compares these findings with the catena of OT texts in Heb 1:5–13. On the basis of comparison, Bateman (*Early Jewish Hermeneutics*, 150–54) argues that Hebrews shares structural / exegetical parallels, such as stringing texts together, the use of introductory formulas, and interpretive changes made to the texts. Bateman (*Early Jewish Hermeneutics*, 155–204) also highlights conceptual parallels, such as recontextualization of passages to refer to a future eschatological ruler. He then includes a detailed commentary on the text of Heb 1:5–14, which highlights exegetical and conceptual parallels with Jewish exegesis. Bateman's study is helpful, for his extensive exegesis and comparison of the sources. He persuasively shows many parallels between the different genres of the Qumran literature and Hebrews. One observation of great importance for this dissertation is that Bateman notes that changes to the text of citations are made by the author in order to remove ambiguity. The author, "like his first century Jewish counterparts, selectively edits and adds information to draw out the understanding and application of the Old Testament . . . . interpretive additions and omissions for clarification are not unique in Hebrews . . . in fact, their presence provides for a clearer understanding and application of the text." Bateman, *Early Jewish Hermeneutics*, 133. Bateman's comparisons are limited to exegetical techniques; he does not really address the issue of hermeneutical warrant for interpretation of the OT, apart from using vague terms like "recontextualization" (Bateman, *Early Jewish Hermeneutics*, 155–56) or simply saying that the author was "inspired" (Bateman, *Early Jewish Hermeneutics*, 245–46).

[53]For an overview of these methodologies, see Docherty, *Use of the Old Testament*, 102–12.

[54]Ibid., 2–3.

[55]Ibid., 143.

Hebrews 1:5–13 and the exposition of Psalm 94:7–11 in Hebrews 3:7–4:13, drawing out a number of the exegetical techniques by form-analysis. These include placing heavy stress on a particular word, altering meaning by provision of a new "co-text" and the use of allusions to the same passage alongside direct citation, the specification of speaker and addressee in solemn or formal speech within biblical texts, and segmenting biblical texts for hermeneutical operations.[56]

Based on these exegetical techniques, Docherty also claims to have unearthed the scriptural axioms undergirding the author's exegesis. She posits that the isolation of words for heavy stress, for instance, indicates that the author "regarded scripture as being true and significant not simply as a whole, but also in its individual words."[57] Furthermore, Docherty concludes that the author's interpretations reveal his belief in the "coherence or inter-connectedness of scripture, and its ongoing relevance."[58] Docherty concludes that "Hebrews should be taken seriously as an example of post-biblical Jewish exegesis."[59]

Evaluation. Docherty's study fruitfully uncovers a number of the author's exegetical techniques, analyzing them in light of new methodological insights on midrash. For instance, she notices that "the wider contexts of biblical texts appears to have been a factor in their selection, and serves to link several citations to each other and to other sections of Hebrews."[60] She rightly notes that a simplistic description of the author's interpretations as "christological" will not suffice to describe the kind of exegesis performed by the author. Docherty also persuasively argues for many valid

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[56]Docherty, *Use of the Old Testament*, 176–79, 194–96.

[57]Ibid., 204.

[58]Ibid.

[59]Ibid.

[60]Ibid., 178.

points of similarity between the exegetical techniques employed by both Jewish exegetes and the author of Hebrews, such as linking together apparently unrelated passages. She rightly suggests that the author's exegesis is based on hermeneutical axioms such as the belief in the Scripture as the source of all knowledge and the coherence of Scripture. Furthermore, she does observe distinctions from Jewish exegetes, such as the use of citations in Hebrews to build up an argument and the use of allusion to drive the argument and provide surrounding "co-text" for explicit citations. Docherty helpfully calls attention to certain advances in LXX studies, such as the discovery of Papyrus Bodmer XXIV and the bearing that these ought to have on Hebrews: the burden of proof is now placed on those who argue for "a definite theologically-motivated alteration of a biblical source-text by the author of Hebrews."[61]

Despite her contribution in advancing the conversation, however, Docherty's work is problematic on a number of fronts. First, Docherty tends to exaggerate the similarities and overlook some of the sharp differences between the author of Hebrews and Jewish exegetes.[62] She errs by treating Hebrews simply as an example of Second Temple Jewish exegesis, minimizing the centrality and exclusivity of the Christ event and the fact that the author of Hebrews clearly believed that this event fulfilled the hopes and promises of the OT. Thus, while the author of Hebrews may certainly employ contemporary Jewish exegetical techniques, a fundamental point of discontinuity exists between Hebrews and other Jewish literature—the author of Hebrews rightly interpreted the OT as fulfilled in the person and work of Jesus Christ.

Second, Docherty avers that a belief in the coherence of Scripture guided Jewish exegetes and allowed them to make links between apparently unrelated biblical passages, and the author of Hebrews acts likewise in his exegesis. This may be true, but

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[61]Docherty, *Use of the Old Testament*, 140.

[62]This criticism is also rightly made by Gareth Lee Cockerill, *The Epistle to the Hebrews*, NICNT (Grand Rapids: Eerdmans, 2012), 56–57.

the author of Hebrews goes beyond merely a belief in an abstract and ahistorical "coherence" of Scripture that permits an arbitrary linking of texts. Instead, as I will strive to show, the author sees an ordering of redemptive-history in Scripture, as texts progressively unfold in a redemptive-historical narrative accelerating towards and being fulfilled in Christ Jesus. Docherty does acknowledge the historical sequence in the NT authors' reading of the OT, as compared to the non-linear readings of the rabbis, attributing this to the eschatological perspective of the NT authors who saw revelation in "a more linear way... as leading to its present fulfillment in Christ."[63] Nevertheless, she presents this crucial hermeneutical difference as almost an afterthought rather than as a central axiom guiding the author's interpretation of Scripture.

Third, although Docherty rightly observes that the author's moves are exegetical and grounded in the text, she mischaracterizes these exegetical moves by overemphasizing the role of atomistic Jewish techniques rather than the possibility that the author interprets Scripture in light of the wider context, which is ultimately the entire OT canon.

Finally, Docherty's stance is that the author of Hebrews felt free to subtly alter the meaning of any Scriptural text by removing it from its context in order to surround it with new "co-text," which narrows down its meaning in a particular direction determined by the interpreter.[64] While it may be helpful to describe the author of Hebrews as actually exegeting Scripture, it is unhelpful to describe his exegesis in these categories. The hermeneutical posture taken here is problematic for it assumes that a text can take on new interpreter-determined meaning that is not entirely consonant with its original meaning. Docherty sidesteps the issue of hermeneutical warrant—how are the interpretive moves made by the author of Hebrews actually *warranted* by the texts in question? I hope to

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[63]Docherty, *Use of the Old Testament*, 192.

[64]Docherty, *Use of the Old Testament*, 195, 198, 204.

show in this dissertation that the author of Hebrews does not practice an ahistorical recontextualization of texts to give them new meaning but rather reads these texts in light of their redemptive-historical trajectory.

Eclectic / *Heilsgeschichte* Approach: Friedrich Schröger

Friedrich Schröger's work on Hebrews is detailed and influential.[65] Schröger examines every citation and allusion in Hebrews with consideration for their original meaning in the Hebrew *Grundtext*, their translation in the LXX, and their use in Hebrews.[66] Schröger then studies the exegetical methods used by the author of Hebrews and compares and contrasts these with those of rabbinic literature, Qumran, and the Hellenistic interpretation of the synagogues and Philo. Schröger argues for an eclectic model, alleging that the author employed a number of different methods of interpretation to arrive at his conclusions. These include direct prophecy-fulfillment, messianic prophecy-fulfillment, typological interpretation, allegorical interpretation, *midrash-pesher*, *midrash-haggadah*, and finally, literal interpretation.[67] Schröger contends that Hebrews' approach to the OT has more affinities with Jewish-Rabbinic methods than the Hellenistic allegories of Philo, but concludes with respect to rabbinic methods that "die im Neuen Testament gehandhabte exegetische Methode nach rabbinischer Manier zeichnet sich verhältnismäßig noch durch große Besonnenheit vor der gewöhnlichen jüdischen aus."[68]

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[65]Friedrich Schröger, *Der Verfasser des Hebräerbriefes als Schriftsausleger* (Regensburg, Germany: Putset Verlag, 1968). See also his subsequent article, Friedrich Schröger, "Das hermeneutische Instrumentarium des Hebräerbriefverfassers," in *Schriftauslegung: Beiträge zur Hermeneutik des Neuen Testamentes und im Neuen Testament* (Paderborn, Germany: Ferdinand Schöningh, 1972), 313–39.

[66]Schröger, *Der Verfasser*, 35–197.

[67]Schröger categorizes these as follows: "Der Verfasser des Hebräerbriefes hat keine einheitliche Methode in seiner Schriftsauslegung. In seiner Schriftauslegung sin feststellbar: 1. Elemente rabbinischer Schriftauslegung, 2. Elemente apokalyptisch-essenischen Schriftauslegung, 3. Elemente der hellenistische-spätjüdisch-synagogalen Schriftauslegung." Schröger, *Der Verfasser*, 269; see also Schröger, "Das hermeneutische Instrumentarium," 316–21.

[68]Schröger, "Das hermeneutische Instrumentarium," 323.

Schröger avers that the basic hermeneutical conviction undergirding Hebrews' interpretation of the OT is *Heilsgeschichte* and christological fulfillment.[69] Furthermore, Schröger argues that such an approach presupposes Christian faith, without which one cannot arrive at the conclusions of Hebrews.[70] Thus Schröger cautions modern exegetes of the necessity to recognize hermeneutical presuppositions as the only means to validate Christian interpretation. Schröger, however, also evaluates Hebrews' interpretive methods in light of historical criticism and from this standpoint dismisses it as a failure.[71] For Schröger, the interpretation of the OT by the author of Hebrews cannot be imitated by modern exegetes because he adopts methods that are culturally conditioned to see in the OT "proofs" that are not really there.

Evaluation. Schröger's work is magisterial and a lasting contribution to the conversation on Hebrews' use of the OT. He undertakes a detailed investigation of every single citation of the OT and a majority of allusions in Hebrews. His work is marked by careful and rigorous exegesis, which makes him an important conversation partner for anyone seeking to address Hebrews' use of the OT. Schröger also commendably goes beyond exegetical methods to discuss the hermeneutical axioms of the author, and rightly identifies *Heilsgeschichte* and christological fulfillment as the central interpretive axioms guiding the author of Hebrews.[72] Schröger rightly recognizes that for the author of Hebrews, the old and new covenants (testaments) find their unity in the God who speaks

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[69]As he puts it, "Das es eine durchlaufende Heilsgeschichte gibt, d. h. daß Gott, der in der „Schrift" einst gesprochen hat und jetzt in den letzten Tagen in seinem Sohne spricht (Hebr 1, 1.3), der gleiche ist, und daß sich deshalb, ja daß Ereignis in Jesus Christus das einzige von der „Schrift" immer schon Gemeinte ist." Schröger "Das hermeneutische Instrumentarium," 314; cf. Schröger, *Der Verfasser*, 305–7.

[70]Schröger, "Das hermeneutische Instrumentarium," 329.

[71]Ibid., 324–26.

[72]He says, "Das es eine durchlaufende Heilsgeschichte gibt, d. h. daß Gott, der in der „Schrift" einst gesprochen hat und jetzt in den letzten Tagen in seinem Sohne spricht (Hebr 1, 1.3), der gleiche ist, und daß sich deshalb eine große Zahl von Beziehungen zwischen Einst und Jetzt ergeben, ja daß das Ereignis in Jesus Christus das einzige von der „Schrift" immer schon Gemeinte ist." Schröger, "Das hermeneutische Instrumentarium," 314. See also Schröger, *Der Verfasser*, 311–13.

through them both.[73] He also notes that faith is a necessary presupposition for recognizing the existence of salvation-history.

Schröger's historical-critical presuppositions, however, create some serious errors in his assessment of Hebrews' exegesis and hermeneutic. First, Schröger restricts the "meaning" of any OT text to that which is discoverable by historical-critical methods, and thus considers several cases of Hebrews' use of the OT—where the author goes beyond the literal meaning of the text—as invalid.[74] Even when Schröger rightly discerns that the author of Hebrews might be interpreting a particular text in light of a later text that sheds new light on its meaning, Schröger considers such exegesis invalid, for it violates the boundaries of "scientific" methododology.[75]

Second, Schröger's historical-critical methodology leads to various exegetical blunders that exaggerate the problem of Hebrews' use of the OT. For instance, Schröger assumes that 2 Samuel 7:14, Psalm 2:7, and Psalm 45:6–7 (MT 45:7–8 / LXX 44:7–8) are not messianic in the Hebrew *Grundtext*, which is a reductionistic supposition that arises from his historical-critical bias.[76] In these cases (and others), Schröger simply assumes that the LXX introduces a messianic reading, which is not present in the underlying Hebrew.[77] In other cases, Schröger unduly casts aspersions on the author's

[73]Schröger, "Das hermeneutische Instrumentarium," 314.

[74]In response to Schröger, Vanhoye rightly remarks, "Préoccupé de définir de façon critique le sens primitif des textes cités, il ne tient pas assez compte du sens que ces textes avaient pris par la suite en accompagnant dans son histoire le peuple de Dieu. Il s'ensuit que la façon dont Héb utilise les textes lui parait souvent plus contestable qu'elle ne l'est en réalité. Pour donner satisfaction à ce qu'il pense être les exigences de la critique moderne, il émet beaucoup de jugements tranchants, affirmant par exemple: 'Im Urtext ist dafür kein Anhaltspunkt' (p. 175). Une attention un peu plus grande accordée à l'évolution historique du sens des textes obligerait à nuancer ces jugements et serait également un progrès dans la méthode scientifique." Albert Vanhoye, review of *Der Verfasser des Hebräerbriefes als Schriftausleger*, by Friedrich Schröger, *Bib* 50 (1969): 589; see Schröger, *Der Verfasser*, 175.

[75]See, for instance, Schröger's correct conclusion that the author of Hebrews understands Hab 2:3–4 as open-ended and unfulfilled by reading it in light of Hag 2:6 (Schröger, "Das hermeneutische Instrumentarium," 317), but his subsequent insistence that "Die Methoden der Auslegung des Hebräerbriefverfassers sind zeitbedingt . . . . Es steht in vielen Fällen nicht im Alten Testament, was der Verfasser des Hebräerbriefes darin geschrieben sieht." Ibid., 324.

[76]See Schröger, "Das hermeneutische Instrumentarium," 327.

[77]See, for instance, my exegesis of Ps 40:6–8 (MT 40:7–9), Isa 8:17–18, and Hab 2:3–4 in this dissertation, texts which Schröger considers as non-messianic in the Hebrew *Grundtext*.

interpretation, making it seem more questionable than it actually is.[78] Sometimes, Schröger's exegesis of Hebrews is mistaken, causing him to posit more dissonance between Hebrews and the OT than necessary.[79]

In the end, Schröger simply presents the author of Hebrews as a child of his times who made use of a smorgasbord of interpretive methods and principles available to him. Schröger does recognize that one's faith commitments affect one's evaluation of the Hebrews' presuppositions of *Heilsgeschichte* and christology. His own commitment to historical-criticism, however, causes him to create a dichotomy between faith and "scientific" interpretation, as though faith-based presuppositions are incompatible with reality. For Schröger, it seems that Hebrews' interpretive perspective remains simply a perspective; one that is neither valid nor normative.

Summary and Evaluation of Culturally Conditioned Approaches

Several scholars contend for parallels between the exegetical methods of Hebrews and contemporary Jewish interpreters, including Philo, the rabbis, and Qumran. With regard to Philo, Svendsen fails to overturn the consensus view that Hebrews radically differs from Philo in the realm of hermeneutics and exegesis. Studies of Hebrews that compare the author's interpretive methods to those of rabbinic exegesis are helpful in so far as they uncover certain exegetical moves used by the author and explain

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[78]See the criticisms and examples listed by Vanhoye, review of *Der Verfasser des Hebräerbriefes* (by Schröger), 587–89.

[79]For instance, Schröger argues that Heb 2:5–9 uses Ps 8 with an exclusively christological sense, and sets this against the anthropological sense of the original. There are, however, two alternative solutions: (1) Heb 2:5–9 assumes corporate solidarity and reads Ps 8 with *both* an anthropological and a messianic sense (see Compton, *Psalm 110 and the Logic of Hebrews*, 38–53; Thomas R. Schreiner, *Hebrews*, Biblical Theology for Christian Proclamation [Nashville: Broadman and Holman, 2015], 86–92; George H. Guthrie and Russell D. Quinn, "A Discourse Analysis of the Use of Psalm 8:4–6 in Hebrews 2:5–9," *JETS* 49 [2006]: 235–46; Caird, "Exegetical Method," 48–49); or (2) Ps 8, by virtue of its Davidic authorship, already has an exclusively messianic orientation, and this is how the author of Hebrews reads it (this view is strongly defended by James M. Hamilton Jr., *Psalms*, Biblical Theology for Christian Proclamation [Nashville: Broadman and Holman, forthcoming], 43–47). I am more persuaded of the first option, but regardless, the point is that one need not create the division that Schröger creates.

how certain quotations might be functioning in his argument. Such studies, however, tend to exaggerate the similarities and overlook some of the sharp differences between the author of Hebrews and Jewish exegetes. An important factor often overlooked is the distinctive notion of redemptive-history underpinning the author's exegesis.[80] Furthermore, comparative studies between Hebrews and contemporary Jewish sources do not really engage the two controlling questions of this dissertation, namely the *validity* and *normativity* of Hebrews' interpretive framework and methods. Finally, while Schröger rightly identifies *Heilsgeschichte* and christological fulfillment as the hermeneutical principles guiding the author, he incorrectly presupposes that historical criticism is the standard according to which all interpretation must be judged. Hebrews' interpretive perspective is therefore cast aside as culturally conditioned and not normative.

Divine Authorship / *Sensus Plenior* Approaches

Another important approach taken to explain the use of the OT in Hebrews is *sensus plenior*, an approach especially favored by Roman Catholic scholars. Evangelicals tend to opt for the language of "divine author" when referring to a very similar idea. *Sensus plenior* emphasizes the dual authorship of Scripture, and asserts that God may embed a human author's words with a fuller meaning that the human author was not aware of. Though this "fuller meaning" (i.e., *sensus plenior*) may not be part of the human author's intent, it is alleged that the divine author intends the fuller meaning, which may be revealed later in God's economy.[81] *Sensus plenior* has been an important

[80]For the role of history in the author's argument, see Benjamin Sargent, *David Being a Prophet: The Contingency of Scripture Upon History in the New Testament* (Berlin: De Gruyter, 2014), 6–44.

[81]The classic definition is that of Raymond Brown: "*The sensus plenior is that additional, deeper meaning, intended by God but not clearly intended by the human author, which is seen to exist in the words of a biblical text (or group of texts, or even a whole book) when they are studied in light of further revelation or development in the understanding of revelation*." Raymond E. Brown, *The 'Sensus Plenior' of Sacred Scripture* (Baltimore: St. Mary's University, 1955), 92 (italics original). Evangelicals also opt for *sensus plenior* as a category to explain the use of the OT in the NT, but qualify and limit the term carefully. See Kevin J. Vanhoozer, *Is There a Meaning in This Text? The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 2009), 263–65; Douglas J. Moo and Andrew David

issue in the discussion on the NT use of the OT and has been proposed as a way to explain the hermeneutics of Hebrews.[82] Spicq's classic formulation will be examined first, followed by the intriguing recent work of Matthew Bates.

Christological Parabolism: Ceslas Spicq

Spicq's landmark commentary on Hebrews argues for a *sensus plenior* hermeneutic in Hebrews or what he calls "la densité du sens litteral des textes bibliques."[83] Spicq contends that the author's use of the OT is based on "une exégèse spirituelle," which searches for the deeper meaning of Scripture beyond the literal and historical context.[84] Guided by "une intuition religieuse," the author recognizes the true signification of the words in the OT text and discovers in the OT "un évangeli latent."[85]

Spicq observes the apologetic necessity for warrant in the case of *sensus plenior*.[86] He addresses the problem of validity by pointing to two factors: (1) the inspiration of the biblical text by the Holy Spirit who illumines the interpreter to discover "le sens christologique de cette Écriture,"[87] and (2) the providence of God, which guides the writing of the Scriptures and the ordering of events in history.[88] Spicq's argument for

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Naselli, "The Problem of the New Testament's Use of the Old Testament," in *The Enduring Authority of the Christian Scriptures*, ed. D. A. Carson (Grand Rapids: Eerdmans, 2016), 732–34 (cf. Douglas J. Moo, "The Problem of *Sensus Plenior*," in *Hermeneutics, Authority, and Canon*, ed. D. A. Carson and John D. Woodbridge [Grand Rapids: Academie Books, 1986], 204–5).

[82]This approach was also argued by J. van der Ploeg, "L'Exégèse de l'Ancien Testament dans l'Épître aux Hébreux," *RB* 54 (1947): 187–228. Van der Ploeg argues for a *sensus plenior* in Hebrews' use of the OT and compares the author's hermeneutical approach to that of Justin Martyr.

[83]Spicq frames it this way: "C'est ce qu'on pourrait appeler la densité du sens litteral des textes bibliques ou selon une acception plus courante depuis R. Cornely, mais peut-être équivoque, leur sens plénier." Spicq, *L'Épître aux Hébreux*, 1:348. See his entire articulation of the use of the OT in Hebrews in ibid., 1:330–50. He describes Hebrews' interpretation of the OT as a "parabolisme christologique." Ibid., 1:348.

[84]Ibid., 1:349.

[85]Ibid.

[86]Ibid., 1:348.

[87]Ibid., 1:349.

[88]Ibid., 1:347.

sensus plenior also takes into account the original meaning of the text.[89] For Spicq, the *sensus plenior* interpretation in no way violates the original meaning, but rather, develops from the very words written by the inspired author. Thus, although the author of Hebrews is far removed from modern interpreters and does extend the meaning beyond the original tenor of the text, his exegesis is by no means arbitrary.[90] Instead, his exegesis appears "singulièrement sobre et raisonnable" in comparison to his contemporaries, like the Rabbis or Philo, or even, according to Spicq, the apostle Paul![91] Additionally, Spicq avers that the christological / messianic nature of all Scripture is a presupposition for the author of Hebrews.[92]

Finally, Spicq maintains that the grammar, syntax, and laws of human hermeneutics cannot uncover the ultimate signification or *sensus plenior* interpretation of the apostles.[93] The apostles were guided by the Holy Spirit and by a religious intuition to discover the latent gospel and christological sense within the OT text.[94] Addressing the question of normativity, Spicq asserts that "cette lecture intuitive et inspirée a disparu avec l'âge apostolique."[95] The exegesis of the author of Hebrews therefore cannot be imitated, but it does reveal the divine intentions latent in the OT for all future generations.

Evaluation. Spicq advances a cogent case for a *sensus plenior* model in

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[89]He avers, "Les interpréter comme des symboles ne porte nullement atteinte à leur valeur historique, mais les paroles dites ou écrites ne trouvent ni leur accomplissement ni leur pleine signification dans ce contexte historique." Spicq, *L'Épître aux Hébreux*, 1:346.

[90]Ibid., 1:343–44.

[91]Ibid., 1:344.

[92]He qualifies this christological witness as not being driven by just an aggregate of disparate sentences, but rather as a constant, historical, and harmonious prophecy of the Christ and of the covenant that he seals between God and regenerate humanity. Ibid., 1:341.

[93]He says, "Au dela de la signification obvie — ou plutot: immediate — des mots, les realites evoquees sont a leur tour expressives. Toutes les lois de l'hermeneutique humaine ne peuvent atteindre cette ultime signification." Ibid., 1:348.

[94]Ibid., 1:349.

[95]Ibid., 1:350.

Hebrews' use of the OT. He rightly takes into account God's providential ordering of history, the inspiration of biblical authors to write words that signify God's ultimate intention in the divine economy, and the Spirit's illumination of the NT authors to discover this ultimate dense and christological sense buried in the OT text. His proposal, however, can be critiqued on a couple of fronts.

First, Spicq does not consider the possibility that the "sens litteral" of biblical texts can deepen in meaning by virtue of development in a larger story—a canonical story that progressively unfolds across redemptive-history until it reaches its climactic eschatological fulfillment in Christ.[96] Although the deeper meaning or *sensus plenior* goes beyond the original meaning, it need not be assumed that this *sensus plenior* is indiscoverable unless exposed by an NT author. Rather, the deeper meaning is a result of textual development in the biblical storyline—culminating in a *surprising*, but perfectly *congruent* resolution.

It follows, secondly, that Spicq's assertion that "cette lecture intuitive et inspirée a disparu avec l'âge apostolique"[97] can be challenged by raising the question: if contemporary readers of Scripture do not have access to and cannot imitate the apostolic hermeneutic, then what hermeneutic must they use in reading the OT? Spicq does not really muster any evidence to prove his point, but simply asserts it. Indeed, the very fact that the apostles endeavored to make *persuasive* arguments *from the Scriptures* entails that others can read and understand the Scriptures the same way the apostles did. My dissertation will seek to show that it is possible to exegetically discern the biblical-theological plot line of Scripture, the interpretive perspective of the NT author, the principles and constraints guiding him, and thus to imitate his interpretive moves.

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[96]This is precisely how the author unfolds his argument concerning God's rest, for instance, in Heb 3:7–4:11. See D. A. Carson, *Collected Writings on Scripture* (Wheaton, IL: Crossway, 2010), 279–81.

[97]Spicq, *L'Épître aux Hébreux*, 1:350.

Prosopological Exegesis: Matthew Bates

Matthew Bates, in his recent stimulating work, *The Birth of the Trinity*, contends that "prosopological exegesis" or "theodramatic interpretation" is central to the apostolic hermeneutic.[98] Prosopological exegesis is a person-based reading strategy in which an interpreter "explains a text by suggesting that the author of the text identified various persons or characters (*prosopa*) as speakers or addressees in a pre-text, even though it is not clear from the pre-text itself that such persons are in view."[99] Bates argues that this ancient reading strategy explains how the NT authors place OT texts in the mouth of Christ and the Father, creating divine dialogues between the members of the Trinity in a timeless "theodramatic" setting.

Although Bates' study is not limited to Hebrews, he devotes significant attention to Hebrews with its numerous uses of speech-oriented texts from the OT.[100] In particular, Bates addresses two of the texts that will be investigated in this dissertation, offering helpful explanations on the basis of prosopological exegesis. Thus Bates' work is very relevant as a conversation partner for this dissertation since he takes an intriguing approach to difficult texts in Hebrews.

On the issue of authorial intention, Bates claims that the writers of the OT spoke better than they knew and that meaning should be expanded to include the horizon of divine authorial intention beyond the human author's intent.[101] He therefore advocates for a species of *sensus plenior* interpretation.[102]

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[98]Matthew W. Bates, *The Birth of the Trinity: Jesus, God, and the Spirit in New Testament and Early Christian Interpretations of the Old Testament* (Oxford: Oxford University Press, 2015). See also Bates' previous work, Matthew W. Bates, *The Hermeneutics of Apostolic Proclamation: The Center of Paul's Method of Scriptural Interpretation* (Waco, TX: Baylor University Press, 2012), 183–221.

[99]Bates, *Hermeneutics of Apostolic Proclamation*, 183.

[100]Especially difficult texts like Heb 2:12–13 and 10:5–9.

[101]On this issue Bates says, "Could it be that we should seek the literal meaning not simply on the horizon of human authorial intention, treating the Bible as an ordinary human production, but more importantly on the level of divine authorial intention?" Bates, *Birth of the Trinity*, 83.

[102]Since "God has arranged a comprehensive divine economy," and "has crafted the ancient Jewish Scripture according to an open-ended master plot that craves denouement and recapitulative closure

Bates also wrestles with the normativity of prosopological exegesis as an interpretive method and addresses the question of hermeneutical warrant for theodramatic interpretation in his final chapter.[103] He helpfully draws out important presuppositions and interpretive constraints for validity in prosopological exegesis.[104] Bates asserts that the Christian denouement is the unique and warranted resolution to the plot structure of Scripture. All theodramatic interpretation, therefore, must be warranted by the text, both in its immediate literary-historical purview and also within the framework of the whole divine economy and plot structure of Scripture, which finds its fulfillment in Christ. The apostolic proclamation, available in the text, is the fundamental key that opens up the Jewish Scriptures and allows readers to engage in valid theodramatic interpretations.

Evaluation. Bates' proposal for theodramatic interpretation and prospological exegesis is an intriguing thesis. The model offers helpful insights that might better explain the apostolic hermeneutic, and especially the interpretive moves of the author of Hebrews in his use of OT texts as the speech of the Son, Jesus Christ (Heb 2:12–13;

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beyond the horizon of the Old Testament itself," then the entire "metatextual horizon" ought to be the basis for the "literal sense" of the texts. Bates, *Birth of the Trinity*, 83. See Bates' proposal to "resurrect" *sensus plenior* interpretation in a "slightly transformed (hopefully glorified) fashion," in ibid., 82–84; see also ibid., 193.

[103]Bates, *Birth of the Trinity*, 175–202.

[104]The enabling presuppositions for prosopological exegesis are as follows: (1) The reality of a divine economy; (2) Divine authorship of ancient Jewish Scripture; (3) The unity and plot-arrangement of ancient Jewish Scripture; and (4) Prophetic participation in the divine economy. Bates, *Birth of the Trinity*, 191–92. The critical controls are as follows: (1) The prosopological character assignments must be based on genuine dialogical shift, conversation, speech, or address in the OT where the referents are ambiguous, and assigning a referent within the "prophetic horizon" is difficult; (2) The "hypothesis" (main plotline) and divine economy of the OT must be discerned based on the chronological sequence of the OT as a whole; (3) The apostolic proclamation is the potentially fitting "recapitulation," a "capstone" to the hypothesis and divine economy of the OT; (4) In light of the validity of the apostolic proclamation as the recapitulation, the hypothesis and economy of Scripture is extended to include the apostolic proclamation; (5) The entire extended apostolic divine economy (the OT and the NT) is therefore the literary-historical horizon from which a valid theodramatic character can be drawn while still respecting the ancient text; but for a good reading, a correspondence must exist between the description of the speaker or addressee in the ancient text and what is known about the proposed theodramatic character as that character is revealed elsewhere in the divine economy; and (6) Assigned prosopological characters should be restricted by the plausible limits of theodramatic prophetic vision. Bates (ibid., 197) rightly observes, for instance, that Scripture abounds with "unambiguous and multitudinous promises of a Davidic heir that will bring future restoration . . . the scriptural economy is unresolved, which compels the reader subsequently to test appropriate continuations to the story or endings in search of one that will cohere to the hypothesis and economy established." Thus, to see the promised Davidic heir in Ps 2:7 demands consideration from within Scripture itself. See ibid., 196–201 for detailed discussion of these constraints.

10:5–9). Prosopological exegesis certainly proves useful in understanding these texts. Bates' proposal, however, also raises two questions.

First, although Bates is careful to preserve human authorial agency and intentionality by stating that the human author willingly participated as a prophet enacting a theodramatic speech-performance, his notion of *sensus plenior* comes close to saying that the human author is completely incognizant of the divine authorial intent.[105] One may concur with the idea that the divine author may intend meaning that far exceeds what the human author originally intended—but this fuller meaning is an organic outgrowth of the human author's original historical meaning and must be exegetically verifiable for it to be warranted in any meaningful sense. In speaking of divine authorial intent, Bates appears to move in the direction of *sensus occultus*—a meaning completely hidden from the original human author, so that his words may be re-assigned to have a completely new and previously unforeseen sense. It is better to view "divine authorial intent" in terms of a *sensus praegnans*—meaning that is not *entirely* foreseeable, but is nevertheless within the purview of the human author, and is developed and deepened through other texts in the canon.[106]

A second issue with Bates' proposal is his negativity towards typology, which he sees as incompatible with prosopological exegesis.[107] He limits his description of 'typology' to the reader-oriented figural reading of Richard Hays and the "iconic mimēsis" advocated by Frances Young.[108] There are, however, other models of typology

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[105]Bates preserves human authorial agency and intentionality by stating that the human author willingly participated as a prophet enacting a theodramatic speech-performance though he might not have "fully understood the significance of the role-playing or the full meaning of the prophetic utterance in light of the entire divine economy." Bates, *Birth of the Trinity*, 193.

[106]On the categories *sensus occultus* and *sensus praegnans* as two different ways of conceiving of *sensus plenior*, see Moo and Naselli, "New Testament's Use of the Old," 736. Also see chap. 3 of this dissertation on methodology.

[107]See Bates, *Birth of the Trinity*, 9.

[108]See Ibid., 9, 72n61; see Richard B. Hays, "Christ Prays the Psalms: Israel's Psalter as Matrix of Early Christology," in *The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture*s (Grand Rapids: Eerdmans, 2005), 101–18; Frances M. Young, "Typology," in *Crossing the Boundaries: Essays in Honour of Michael D. Goulder*, ed. Stanley E. Porter, Paul M. Joyce, and David E. Orton,

that might better accord with prosopological exegesis. This issue will be further discussed in my subsequent chapter on methodology.

Summary and Evaluation of Divine Authorship / *Sensus Plenior* Approaches

Sensus plenior approaches intend to explain the author's use of the OT in light of "divine authorial intent" not disclosed to the original human authors. Each of the works examined above benefits the conversation on the use of the OT in Hebrews. Bates' work in particular offers some fresh methodological possibilities. It seems, however, that *sensus plenior* approaches tend to overlook the possibility that the meanings of texts can be developed textually and progressively over the course of redemptive-history so that the divine authorial intent is really consonant with and a development of the human authorial intent. This biblical-theological and literary-canonical development will be a primary focus of this dissertation.

Reader-Oriented / Recontextualization Approaches

Recent trends in hermeneutics have led interpreters to move away from more traditional notions of 'authorial intent' and instead emphasize the role of the reader and the interpretive community in interpretation. Meaning is considered an "event" that occurs when readers or communities encounter the text. Two important proposals that adopt a more reader-oriented framework to describe the hermeneutics of Hebrews will be examined here.

Anacritical Reading: Paul Ellingworth

Ellingworth's massive dissertation is perhaps the most comprehensive treatment of the use of the OT in Hebrews.[109] Employing the philosophical hermeneutics

Biblical Interpretation Series 8 (Leiden: Brill, 1994), 29–50.

[109]Paul Ellingworth, "The Old Testament in Hebrews: Exegesis, Method and Hermeneutics" (PhD diss., University of Aberdeen, 1978). Gheorghita's assessment is that "it would be difficult to find a

of Gadamer, Ellingworth addresses hermeneutical questions, seeking to find the relationship between "Hebrews' understanding of the OT, our understanding of the OT, and our understanding of Hebrews."[110]

Ellingworth argues for the primacy of the Christ-event as the central guiding principle in the author's hermeneutic.[111] Therefore, passages of the OT are understood as referring to Christ, though "in their OT setting they refer to God or even to man in general."[112] Ellingworth maintains that the author brought about shifts in meaning on the basis of elements in the original context, "which may have functioned, for the author of Heb., as christological clues, time clues, or references to the future people of God."[113]

Ellingworth asserts that the author's fusion of the OT with his own experience in his believing community is to be considered an authentic event of understanding.[114] A fusion of the old text with the new situation takes place—a "creative act of the interpreter."[115] The creation of new meaning is motivated not mainly by "clues" in the context but primarily by "presuppositions and convictions concerning God's action in history."[116] Thus following Gadamer, Ellingworth asserts that "there may . . . be an indefinite number of correct interpretations, each adequate to a different historical situation."[117] Ellingworth therefore considers Hebrews' appropriation of the OT as valid

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more comprehensive treatment of the textual, exegetical and hermeneutical issues involved in the use of the OT in the epistle." Gheorghita, *Role of the Septuagint*, 14. Ellingworth derives the term "anacritical" from ἀνακρίνοντες in Acts 17:11 to describe the "creative reading of the OT" practiced by early Christians, which was stimulated by the Christ-event. Ellingworth, "Old Testament in Hebrews," 5.

[110]Ellingworth, "Old Testament in Hebrews," vii. Cf. Hans-Georg Gadamer, *Truth and Method*, trans. Joel Weinsheimer and Donald G. Marshall, rev. ed. (London: Continuum, 1989).

[111]Ellingworth "Old Testament in Hebrews," 319.

[112]Ibid., 316–17.

[113]Ibid., 317.

[114]Ibid., 320.

[115]Ibid., 363.

[116]Ibid.

[117]Ibid., 447. Ellingworth also says, in reference to Hebrews, that there is "no question of a definitive interpretation of the OT texts used in Heb. Even at one point of time, such as the present, an indefinite number of interpretations may co-exist or conflict, and attempts to reach a common

because the author creates new meaning that coheres with his own christological presuppositions and convictions.

Evaluation. Ellingworth exhaustively examines every citation, and several allusions in Hebrews. He leaves no stone unturned, treating textual and exegetical issues with great detail before discussing exegetical methods and hermeneutics. Ellingworth also notices many helpful aspects of Hebrews' hermeneutical framework. For instance, he observes the discontinuity between Hebrews and Jewish exegetical methods, because of Hebrews' explicit diachronic approach to Scripture as opposed to the more timeless synchronic readings of the Rabbis.[118] He also rightly notes the homiletical nature of the author's discourse, and thus rightly observes this as a primary factor affecting changes in the text.[119] Most importantly, Ellingworth correctly argues for the centrality of the Christ-event for the author as a fundamental presupposition guiding his interpretation of Scripture.

Ellingworth's hermeneutical standpoint, however, is seriously problematic, for it conflicts with Hebrews' own presuppositions concerning the text of the OT. The notion that new meanings are created in the fusion of the text with the interpreter's situation does not do justice to Hebrews' own way of speaking. The author of Hebrews displays a persistent conviction that the Holy Spirit is speaking in and through the OT text itself, signifying things which directly apply to the present time (cf. Heb 3:7; 9:8; 10:15). Thus, for the author of Hebrews, the OT text is embedded with an *authoritative* and *exclusive* meaning.

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understanding between interpreters will continue. The divergencies will not necessarily be capable of being described in terms of one being correct and the others incorrect. . .The only properly hermeneutical criterion by which interpretations may be judged is that a correct interpretation must take full account, not only of the text, but also, as part of the same understanding process, of the situation in which it is interpreted." Ellingworth, "Old Testament in Hebrews," 448.

[118]Ibid., 392.

[119]Ellingworth says, "[The author] allows himself a preacher's freedom to highlight, and occasionally to de-emphasize, particular features, which however do not form the basis of exposition or argument." Ibid., 315.

Ellingworth, however, does not leave any room for an objective and authoritative meaning dictated by the text and its author's intent. Instead, he claims that any interpretation is valid so far as it involves a legitimate contextualization of the text into a new situation.[120] Ellingworth therefore attributes validity to Hebrews' appropriation of the OT on the basis of the coherence of the author's interpretation with his own situation, rather than on the coherence of the author's interpretation with the original meaning of these texts. Put simply, Hebrews' interpretation of the OT is valid, because "it coherently integrates all the elements of the text and present situation which came within the horizon of the author's experience."[121] Ellingworth thus shifts the validity of interpretations from the realm of the text and its author's concerns to the realm of the interpreter and his or her situational concerns. Hebrews' interpretations of the OT are valid merely because they cohere with Hebrews' own historical situation, and other interpretations of the OT may be deemed equally valid if they cohere with other historical situations.[122] This raises the question of what makes Hebrews' appropriation of the OT more valid than contemporary Jewish interpretations of the text which also appropriated the text to their own situation in coherent ways? To fail to answer this question runs the risk of downplaying the urgency of the warnings in Hebrews—if there are other legitimate interpretations of the text, then how can the author's argument that outside Christ "there no longer remains a sacrifice for sins" (Heb 10:26) be deemed persuasive?

Ellingworth's response to this criticism is that such a question is anachronistic since Hebrews is not intended to be apologetic or polemical as later Christian writings were—the primary purpose of quotations is not necessarily to prove Christ's sonship, for

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[120]Ellingworth, "Old Testament in Hebrews," 447–48.

[121]Ibid., 462. Ellingworth is here applying Gadamer's hermeneutics to Hebrews, claiming that the "primal fusion" in which the act of understanding the OT occurs for the author of Hebrews takes place at the meeting point of two presuppositions: (1) that "the OT writings are of uniquely divine origin" and (2) the early Christian conviction that "the OT has been fulfilled in Christ." Ibid., 458.

[122]See ibid., 447–48.

it is presupposed both by the author and by the recipients.[123] Ellingworth's response, however, misses a fundamental issue in Hebrews: the recipients of this fiery homily were in danger of apostasy, in all likelihood, into some form of Judaism apart from Christ.[124] This situation demands from the author not only exhortation to persevere in Christian faith, but also persuasive argumentation *from the Scriptures* that the Christian faith is the unique fulfillment of OT Scripture and that to turn back to the OT apart from its fulfillment in Christ would be disastrous. The urgent warnings of Hebrews present Christian worship as the exclusive option permitted by the OT.[125] Thus, although an apologetic thrust might not be primary in Hebrews, the author's use of the OT must provide persuasive proof of the Christian faith. Hebrews' claims of exclusive fulfillment in Christ must be *warranted* by the OT.[126]

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[123]Ellingworth, "Old Testament in Hebrews," 424.

[124]See Kenneth L. Schenk, *Cosmology and Eschatology in Hebrews: The Settings of the Sacrifice*, SNTSMS 143 (Cambridge: Cambridge University Press, 2007), 24–47; Barnabas Lindars, "The Rhetorical Structure of Hebrews," *NTS* 35 (1989): 382–406. See also F. F. Bruce, *The Epistle to the Hebrews*, NICNT (Grand Rapids: Eerdmans, 1964), 3–9; William L. Lane, *Hebrews 1–8*, WBC 47A (Nashville: Thomas Nelson, 1991), xcix–ci; Harold W. Attridge, *The Epistle to the Hebrews*, Hermeneia (Minneapolis: Fortress Press, 1989), 12–13; Schreiner, *Hebrews*, 13–15; Cockerill, *Epistle to the Hebrews*, 16–23. Even if one does not hold to a Jewish-audience view of Hebrews, the notion that the recipients were in danger of apostasy is hardly disputed.

[125]This key element of Hebrews' use of the OT is underscored by Joshua Caleb Hutchens, "Christian Worship in Hebrews 12:28 as Ethical and Exclusive," *JETS* 59 (2016): 507–22.

[126]It is precisely here that Ellingworth opens the door to interpretive—and consequently, theological—pluralism. One may seriously question the doctrine of Scripture underlying Ellingworth's approach. Ellingworth wishes, with Gadamer, to do away with the dogmatic expression of Scripture's own unity and self-interpretation: "In traditional dogmatics, the unity of OT, NT, and the orthodox understanding of both, is emphasized at the expense of theological and historical diversity, whether within the Bible itself, or within the history of its interpretation. As Gadamer points out, the unity of the Bible is dogmatically expressed by the principle *scriptura sui ipsius interpres*, and unity between the Bible and its orthodox interpretation is guaranteed by confessional formulae. The assimilation of OT, NT, and present Christian understanding, however impressive in terms of its own period, appears in retrospect as naïve, since it lacks any critical sense of history, and thus no frame of reference within which to set divergences between the biblical writings and their current interpretation." Ellingworth, "Old Testament in Hebrews," 462–63. He claims that "the lack of a critical historical consciousness may have contributed to the strongly polemical nature of much theological writing during the period following the Reformation." Ibid., 638–39. Ellingworth's willingness to jettison Scripture's own self-interpreting clarity and sufficiency is to give up *sola Scriptura* and to succumb to interpretive and theological pluralism—the only outcome of which is either hopeless agnosticism or the imposition of a Magisterium.

Hermeneutic of Permission:
Graham Hughes

A second important reader-oriented proposal for Hebrews' hermeneutic is Graham Hughes' "hermeneutic of permission."[127] Hughes' goal is to describe Hebrews' theology of revelation by examining the hermeneutical structures that undergird the epistle's presentation of the Word of God. Hughes argues that the most fruitful approach for understanding the author's use of the OT is not to analyze his exegetical techniques but rather to examine "the structures within which his theology of revelation works and which enable him to achieve what he has."[128]

Hughes argues that for Hebrews, Christ is the final content of God's word. While the author's approach to the OT does not consist of arbitrary proof-texting, it is nevertheless arbitrary, for it is his theology that dictates the interpretation of the OT. The *logia* of the OT become the *logos* as the author creatively interprets and applies them to his reader's present context. Thus Hughes posits that Hebrews uses a "hermeneutic of permission" in the interpretation of the OT—the OT texts permit the Christian interpretations made by the author but do not necessitate them. Hughes argues that Hebrews uses a "hermeneutic of permission" in the interpretation of the OT.[129] Furthermore, the hermeneutic is one of "eschatological existence."[130] That is, the *logos* is brought to bear on the present situation of the readers with implications for the future.

Additionally, Hughes explores the kerygmatic traditions behind Hebrews, arguing that the author's presentation of Christ is based on his creative interpretation of the Jesus traditions handed down to him. The OT and the Jesus tradition therefore form historical conceptual "frames," which the author of Hebrews imaginatively reinterprets

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[127]Graham Hughes, *Hebrews and Hermeneutics: The Epistle to the Hebrews as a New Testament Example of Biblical Interpretation* (Cambridge: Cambridge University Press, 1979).

[128]Hughes, *Hebrews and Hermeneutics*, 35.

[129]Ibid., 104–5.

[130]Ibid., 67.

for his *Sitz im Leben.* These "frames" *permit* the interpretations that the author gives them but do not *necessitate* them. To imitate the author of Hebrews, therefore, Christian interpreters must forge "meaning" by creatively reshaping the traditions for our contemporary contexts, limiting themselves to those interpretations permitted by the conceptual frames of the traditions. Hughes also argues that there is a point at which creative reworking of historical traditions can go too far and descend into ideology. Here, faith must engage in self-criticism through scholarly study of the texts.

Evaluation.[131] Hughes' work is enlightening and stimulating but ultimately problematic. The book is enlightening, for Hughes offers some useful ways to conceive of the hermeneutical structures that undergird Hebrews. Hughes correctly identifies the prologue in 1:1–4 as a key to the author's hermeneutical theology. He also rightly argues that the author's exegesis is guided by historical principles, the historical-sequential relationship between the covenants, and the centrality of the Christ-event. Most importantly, Hughes is absolutely on the mark in suggesting that the author of Hebrews should serve as a model of biblical interpretation for us today. This is a bold suggestion considering the time Hughes wrote this book, and I appreciate his attempt to chalk out a reading strategy for contemporary interpreters to follow in the footsteps of the biblical author. Hughes' attempt must be commended, even if his hermeneutical strategy is rejected. Hughes is also stimulating, for he sets forth several interesting ideas that are worthy of further exploration. Perhaps the most useful contribution is his three-fold categorization of difficult OT texts used by the author of Hebrews.[132]

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[131]Because Hughes' volume has exercised tremendous influence in the field, I will engage it more extensively here. See Guthrie's statement in 2003 that Hughes' monograph is "one of the most important works on Hebrews' hermeneutics." Guthrie, "Hebrews Use of the Old Testament," 286.

[132]Hughes, *Hebrews and Hermeneutics*, 57–63. Hughes' categorization is as follows: (1) Texts which are used in a messianic / eschatological sense though no such sense seems to be present in the original context; (2) Texts which in their original context speak of Yahweh, but now are used for Jesus; and (3) Texts whose words are placed on the lips of Jesus. While Hughes' explanations of the use of the OT is unpersuasive, the categorization itself is an excellent heuristic tool for further study of difficult texts. I have employed each of these categories for the selection of texts in this dissertation.

Overall, however, Hughes' work is seriously flawed and problematic. Although Hughes rightly recognizes that the author of Hebrews is not arbitrary in the sense of a proof-texting approach to the Scriptures, he errs by stating that the author of Hebrews is arbitrary in his imposition of his Christian theology on the OT. For Hughes, it seems that because the OT texts have spawned off multiple interpretations such as those created by rabbinic Judaism, there must be "no empirically necessary link or identification" between the OT and the Christian interpretation of it.[133] Hughes states that "the whole course of rabbinic exegesis indicates as simply as is necessary that the texts cannot be said to point unambiguously toward the Christians' exegesis of them."[134] Rather, they "permit their Christian interpretation; which of course is something different from demanding, or requiring, such."[135] Hughes is fundamentally mistaken on this point, for the entire apologetic enterprise of early Christianity rested on the fact that the Christian reading of the OT is the right reading of the text, and the only right reading. In fact, Hebrews goes to great lengths to show not only that the OT text is in itself future-oriented, pointing to eschatological fulfillment in Christ (a point that Hughes rightly acknowledges), but also that by virtue of fulfillment in Christ any other interpretation of it is rendered invalid and obsolete.

Hughes' "hermeneutic of permission" results in serious flaws in his hermeneutical analysis of the uses of the OT in Hebrews. In the problem texts that Hughes lays out, he simply describes how Hebrews employs the OT text without really seeking to understand whether such uses of the OT are exegetically and hermeneutically warranted. Hughes simply sees the author of Hebrews as reading his theology back into the texts—the *logia* are simply the vehicle for the *logos*, or as Hughes puts it, "The

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[133]Hughes, *Hebrews and Hermeneutics*, 63.

[134]Ibid., 64.

[135]Ibid.

former can now be appropriated to give expression to the latter."[136] I contend however, that the OT rightly read does and must result in the readings that the author of Hebrews obtains from it. The use of the OT by Hebrews is hermeneutically warranted rather than merely permitted.

Another disappointing factor in Hughes' work is the paucity of actual exegetical engagement with the text. Hughes develops a detailed theoretical framework for how Hebrews uses the OT. He does engage the text of the epistle exegetically, but we do not see a sufficiently detailed exegesis of particular citations of the OT in the context of the argument in Hebrews.

Finally, while I laud Hughes' desire to make Hebrews' hermeneutical moves prescriptive for biblical interpreters today and his recognition of historical-criticism's inadequacies, I remain unpersuaded by what he advocates in its stead—a kind of "faith-based" free-for-all, where interpreters are free to create meanings as they read texts. While Hughes' theory of conceptual frames that permit meanings is helpful, we are on dangerous ground when the meanings given to these frames by the authors of the NT are not deemed normative, and we are told to approach the OT without the guidance of the NT.[137]

Summary and Evaluation of Reader-Oriented Approaches

Reader-oriented approaches offer some useful insights into Hebrews' exegetical and hermeneutical moves. They fail, however, to answer the question of

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[136]Hughes, *Hebrews and Hermeneutics*, 62. Furthermore, one may call into question Hughes' argument that Hebrews views the Word of God as transcending the text so that the OT *logia* become the *logos* through the author's exposition of them to the community. While Hughes is right that for the author of Hebrews, it is the consistency of God that brings continuity to the different acts of speaking in history, Hughes' conception of the Word of God here seems closer to Karl Barth than to Hebrews—revelation or the "Word" is an abstract reality that transcends the text. In contrast to what Hughes proposes, the author of Hebrews sees the Word as speaking in and through the words of the OT text, as evinced by the introductory formulae to his citations (see Heb 3:7; 10:15).

[137]Additionally, when Hughes once again reverts to historical criticism as that which should establish the boundaries of faith-based interpretation, one wonders if he has ended up with a union of incompatibles.

hermeneutical *validity* in the author's use of the OT and thus blunt the force of Hebrews' urgent exhortation that the OT finds its exclusive fulfillment in Christ and his work alone. These approaches are untenable for those who wish to contend that the OT, read rightly, leads to Christ. Hebrews' of the OT must be hermeneutically warranted, and demonstrably so.[138]

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[138]A few other reader-oriented approaches to Hebrews also merit attention here. The first is Thomas Blackstone's argument for "hermeneutics of the living voice." See Thomas L. Blackstone, "The Hermeneutics of Recontextualization in the Epistle to the Hebrews" (PhD diss., Emory University, 1995). Blackstone builds on the work of Hughes, exegetically examining the citations in Hebrews, to argue that "production of meaning in interpretation is not unidirectional for HW, but rather a dynamic interplay between OT context, the social and intellectual context of the community, and the new textual reality which he is creating, a three-way conversation in which the citations both 'continue and breach' the OT tradition by making it living voice." Ibid., 322. Blackstone's work improves on Hughes, for he engages in detailed exegesis of every citation, and on the basis of his exegesis, categorizes the citations into various types of "recontextualization." Blackstone rightly goes beyond Hughes' designation of a "hermeneutic of permission," for he claims that what we see in Hebrews is that the author has not only tried to draw permitted meanings, but he is also "inspired, directed, and (somewhat) bound by the contexts from which his material is taken." Ibid., 325–26. Blackstone (ibid., 12) does claim, however, that Hebrews creates a "new semantic entity" with each recontextualization of Scripture, and his description of "recontextualization" seems to imply *a priori* that the question of hermeneutical *validity* is not pertinent. Furthermore, Blackstone believes that his description of Hebrews' hermeneutics as that of "living voice" shows that "God speaks old words with new meanings" and sometimes "those words as newly stated violate the pre-understandings under which they were originally spoken." Ibid., 326. Blackstone is seriously mistaken here and to claim that God's new meanings violate his old ones calls into question the integrity of Scripture as a whole. Hebrews does indeed invest old words with *fuller* meaning—but this meaning coheres with, rather than violates the original sense, developing it in light of progressive revelation through the rest of the canon and fulfillment in Christ. Finally, Blackstone claims that the community "reads its Scriptures as authoritative, generative, and inspired, while choosing to interpret traditional material in light of its own liturgical practice and pragmatic needs." Ibid., 340. Here Blackstone alleges that the community imposes its own worship practices upon the text rather than deriving its worship practices out of the texts. If this is the case, then one may ask how the author of Hebrews may have expected his argument to be persuasive in any meaningful sense, for the OT would not support his notion that true worship consists in ceasing to worship under the Law and cult because they have reached their terminus in Christ. A second, and also important work from a reader-oriented perspective is Hays' recent essay, Richard B. Hays, "Here We Have No Lasting City: New Covenantalism in Hebrews," in *The Epistle to the Hebrews and Christian Theology*, ed. Richard Bauckham et al. (Grand Rapids: Eerdmans, 2009), 151–73. Whereas Hays previously characterized the author of Hebrews as "relentlessly supersessionist," (Richard B. Hays, *Echoes of Scripture in the Letters of Paul* [New Haven, CT: Yale University Press, 1989], 98–99), his more recent study has led him to argue that Hebrews' hermeneutic should be considered as "a form of Jewish sectarian New Covenantalism" that stands in both continuity and discontinuity with Israel. Hays, "Here We Have No Lasting City," 155. Hebrews, according to Hays ("Here We Have No Lasting City," 155), presents Jesus as "the mediator of a new covenant that not only sustains but also transforms Israel's identity." Hays' essay is brimming with exegetical insights and Hays rightly identifies fulfillment of the OT in the new covenant as a core aspect of the author's hermeneutic. Less persuasive, however, is his description of how this "New Covenantalism" works itself out. Applying the insights of literary theorist, Stanley Fish, Hays attributes the transformation that Hebrews effects to its character as a "self-consuming artifact" that refines its readers' understanding of concepts "to the point where the concepts more or less disappear." Hays, "Here We Have No Lasting City," 170; cf. Stanley E. Fish, *Self-Consuming Artifacts: The Experience of Seventeenth-Century Literature* (Berkeley: University of California Press, 1972). Quite apart from the question of whether such a description is anachronistic and misses the biblical-theological and redemptive-historical contours of eschatological fulfillment in Hebrews, a more alarming problem in Hays' essay is that he does not sufficiently appreciate the exclusive nature of Hebrews' assertions and argument. In his zeal to guard Hebrews from the charge of supersessionism, Hays ("Here We Have No Lasting City," 167) seems to claim that Hebrews' "symbolic world" holds open some kind of salvation for unbelieving Jews; an assertion that completely undermines the entire argument of the epistle. See the cogent criticisms of Hays' essay by Oskar Skarsaune, "Does the Letter to the Hebrews

Author-Oriented / Contextual Approaches

The present dissertation aligns with an author-oriented / contextual approach to Hebrews' use of the OT. Such an approach views the author as one who uses the OT in accord with the original meaning intended by its human authors. Even within this view, a spectrum exists, ranging from those who prefer to state that the author's use of the text accords with principles of grammatical-historical exegesis to those who see contextual and canonical development of the original OT meaning through typology and redemptive-historical interpretation. First, Caird's important article will be considered, followed by two other representative studies.

G. B. Caird

G. B. Caird, in his brief but influential 1959 article, argued that Hebrews, "far from being an example of fantastic exegesis which can be totally disregarded by modern Christians, . . . is one of the earliest and most successful attempts to define the relation between the Old and New Testaments."[139] Caird discusses four primary notions that Hebrews teaches concerning the OT: (1) the validity of the old order, (2) the self-

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Articulate a Supersessionist Theology? A Response to Richard Hays," in *The Epistle to the Hebrews and Christian Theology*, ed. Richard Bauckham, Daniel R. Driver, Trevor A. Hart, and Nathan MacDonald (Grand Rapids: Eerdmans, 2009), 174–82. Another reader-oriented approach to Hebrews is represented in the article by David M. Moffitt, "The Interpretation of Scripture in the Epistle to the Hebrews," in *Reading the Epistle to the Hebrews: A Resource for Students*, ed. Eric F. Mason and Kevin B. McCruden, SBLRBS 66 (Atlanta: Society of Biblical Literature, 2011), 77–98. Moffitt rightly identifies the eschatological conviction that the "last days" have been inaugurated in Christ as the central interpretive conviction that drives Hebrews' exegesis. Further, he helpfully, if not always convincingly, posits the rationale for the author's selection of certain texts and shows how exegesis of the OT works itself out in the argument of Hebrews. Moffitt's characterization of the author's exegesis, however, amounts to nothing more than saying that the author "recontextualizes" the OT (see Moffitt, "Interpretation of Scripture," 96), by applying Jewish exegetical techniques, but reading in light of his christological convictions. Two other articles representing a reader-oriented approach that have exercised some influence in the history of the field are Markus Barth, "The Old Testament in Hebrews: An Essay in Biblical Hermeneutics," in *Current Issues in New Testament Interpretation: Essays in Honor of Otto a. Piper*, ed. William Klassen and Graydon F. Snyder (New York: Harper & Row, 1962), 53–78, and A. T. Hanson, "Hebrews," in *It is Written: Scripture Citing Scripture: Essays in Honour of Barnabas Lindars*, ed. D. A. Carson and H. G. M. Williamson (Cambridge: Cambridge University Press, 1988), 292–303. Both these interpreters essentially argue that the author of Hebrews imposes his christological convictions onto the OT. Hanson argues that the author reads the OT in light of his conviction of the pre-existence of Christ, and maintains that Hebrews' exegetical methods and hermeneutic are not tenable for interpreters today. Barth advocates a "dialogical interpretation," claiming that for Hebrews, "the Lord who comes into the world is the canon within the canon." Barth, "Old Testament in Hebrews," 57.

[139]Caird, "Exegetical Method," 45.

confessed inadequacy of the old order, (3) Christ, Aaron and Melchizedek, and (4) the contribution of the Old Testament to Christian faith and worship.

First, Caird maintains that for the author of Hebrews, the "old covenant was a valid revelation of God."[140] The Old Testament retains its validity because the voice of God speaks through it, directing God's people to their eschatological destiny. Second, Caird contends that Hebrews "does not seek to prove the superiority of the New Covenant to the Old, nor to establish the inadequacy of the old order," but rather, to show that the old order confesses its own inadequacy. According to Caird, this assertion is borne out through the author's exposition of four core passages of the OT, namely, Psalm 8; Psalm 95; Psalm 110; and Jeremiah 31, each of which testify to the old order's unfulfilled and anticipatory character. Through these citations, the author establishes his main thesis, "that the Old Testament is not only an incomplete book, but an avowedly incomplete book, which taught and teaches men to live by faith in the good things that were to come."[141]

Third, Caird further posits the significance of the OT for the author of Hebrews through its provision of "real and meaningful parallels" to conceive of the person and work of Christ.[142] Caird does not prefer the language of 'typology' to describe this relationship, instead using the terms "picture" and "reality" to describe, for instance, the relation between the Levitical sacrifices and Christ's sacrifice. Caird argues that God speaks through "picturesque language" that creates conceptual familiarity and enables the apprehension of his later word of salvation, while not conveying its full scope.

Finally, Caird concludes by drawing out four points that Hebrews makes on the contribution of the OT to Christian faith and worship:[143] (1) the OT provides aspirations

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[140]Caird, "Exegetical Method," 46.

[141]Ibid., 49.

[142]Ibid.

[143]Ibid., 51.

which Christ ultimately fulfills, (2) the OT provides "picture language" for the preaching of the gospel, (3) the OT provides partial anticipations of the realities fulfilled in Jesus, and (4) the OT provides models of faith in men and women who trusted in God's future redemption.

Caird thus argues that the author of Hebrews brings to culmination the OT's own aspirations and open-ended eschatological orientation. Caird sees the author's hermeneutical presuppositions as primarily centering on eschatological fulfillment in Christ: the author's starting point is, of course, that Christ has fulfilled the OT, but then the author goes back to the OT to understand how the OT itself unpacks the Christian faith. Caird presents the author as one concerned to "present Christ as the climax of the ongoing, historic purpose of God."[144]

Evaluation. In the history of research, Caird's article appeared as scholars were beginning to move away from seeing Hebrews as dependent on Philo's allegorical exegesis. Consequently, Caird's article has exercised great influence, for it "mark[ed] the beginning of a re-evaluation of the use of the Old Testament in Hebrews."[145] Caird's article constitutes one of the best assessments of the hermeneutics of Hebrews, recognizing the author of Hebrews as a master exegete who rightly interpreted the OT and whose hermeneutical principles are worthy of imitation.

Caird's thesis answers both the problem of validity and the question of normativity in the affirmative. He rightly presents the author as a biblical-theologian *par excellence*, one concerned to "present Christ as the climax of the ongoing, historic

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[144]Caird, "Exegetical Method," 51. Caird's work finds a precursor in the commentary of B. F. Westcott, who argued for "Christ and the Christian dispensation as the one end to which the Old Testament points and in which it finds its complete accomplishment." Brooke Foss Westcott, *The Epistle to the Hebrews: The Greek Text With Notes and Essays*, 3rd ed. (London: McMillan and Co., 1903), 482. R. T. France ("The Writer of Hebrews as a Biblical Expositor," *TynBul* 47 [1996]: 245–76) also builds on the work of Caird, to present the author of Hebrews as a biblical expositor. Examining the key expository and hortatory sections of the epistle, France concludes that the author rightly exposits texts in a way that coheres with the original authors' meaning and application.

[145]Docherty, *Use of the Old Testament*, 66.

purpose of God,"[146] and considers his exegesis of the OT as "perfectly sound."[147] Furthermore, Caird rightly enjoins interpreters of Hebrews to "lay aside the weight of traditional scholarship and the presuppositions which cling so closely to us, and come with an open mind to ask what the epistle has to tell us about the Old Testament."[148]

Caird perhaps unduly dismisses the concept of 'typology.'[149] His use of the terms "picture," "reality," "picturesque language," "correspondence," and "anticipations"[150] reveal that he simply opts for innovative terminology to describe traditional typological structures. More importantly, Caird rightly perceives the redemptive-historical and christological nature of fulfillment of the OT in Hebrews.

Caird's article offers a brief and incisive vindication of the author of Hebrews as an interpreter of Scripture. It remains to be seen, however, whether Caird's theory stands under scrutiny when tested through rigorous exegesis of some of Hebrews' more difficult problem texts. I believe that it does. In this dissertation, I hope to further build on Caird's thesis through detailed exegesis and vindicate the author's exegesis, showing him to be a biblical-theologian concerned to rightly interpret the OT in light of its self-confessed inadequacy, canonical development, and eschatological fulfillment in Christ.

Grammatical-Historical Approach: Dale Leschert

Dale Leschert directly addresses the problem of validity in Hebrews' interpretation of the OT.[151] By examining some core citations, Leschert seeks to defend

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[146]Caird, "Exegetical Method," 51.

[147]Ibid., 47.

[148]Ibid., 46.

[149]See ibid., 50.

[150]Ibid., 49–51.

[151]Dale Leschert, *Hermeneutical Foundations of Hebrews: A Study in the Validity of the Epistle's Interpretation of Some Core Citations from the Psalms* (Lewiston, NY: The Edwin Mellen Press, 1994).

the thesis that the author of Hebrews "interprets in a manner consistent with historical-grammatical hermeneutics without distorting the intended meaning of the OT."[152] Where the author's interpretations transcend the historical-grammatical meaning of the OT, Leschert aims to "offer an explanation of how they may be consistent with it without being identical to it."[153]

Leschert rejects attempts to explain the author's use of the OT in terms of cultural conditioning, divine sanction, or post-modern standards of hermeneutic viability.[154] Following E. D. Hirsch, Leschert asserts that grammatical-historical hermeneutics are rooted in trans-cultural and trans-temporal principles of the nature of communication.[155] Instead, Leschert proceeds on the assumption that Hebrews' interpretation of the OT must pass the test of hermeneutical validity, for otherwise the integrity and truthfulness of the author's message is at stake. Although he acknowledges that the NT writers might employ "prescientific methods of interpretation," this does not entail that they distort the meaning of the OT, for such faulty interpretive methods create an ethical problem.[156]

Leschert defends his thesis through an exegetical study of four texts, namely Psalm 45:6–7 in Hebrews 1:8–9; Psalm 8:4–6 in Hebrews 2:5–9; Psalm 95:7–11 in Hebrews 3:7–4:11; and the Melchizedek typology based on Genesis 14:18–20 and Psalm

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[152]Leschert, *Hermeneutical Foundations*, 16.

[153]Ibid.

[154]"Cultural conditioning" asserts that though the author's interpretive moves do not conform to our modern standards, they were acceptable in his own era (see, for example, Schröger, *Der Verfasser*). The "divine sanction" view asserts the same, with the additional caveat that such interpretations were legitimate on the basis of special divine revelation (so, for instance, Richard N. Longenecker, *Biblical Exegesis in the Apostolic Period* [Grand Rapids: Eerdmans, 1975]; Kistemaker, *Psalm Citations*). Leschert discusses postmodern approaches to Hebrews as the "new hermeneutic" approach, which allows for a logically non-verifiable imposition of Christian convictions back into the OT Scriptures, and particularly castigates Graham Hughes (*Hebrews and Hermeneutics*) in this regard. Leschert, *Hermeneutical Foundations*, 10–15.

[155]Leschert, *Hermeneutical Foundations*, 8; cf. E. D. Hirsch, *Validity in Interpretation* (New Haven, CT: Yale University Press, 1967).

[156]Leschert, *Hermeneutical Foundations*, 8.

110:4 in Hebrews 7. Leschert concludes that the author of Hebrews interprets the OT in a manner consistent with grammatical-historical interpretation by employing the standard expository methods of explanation, illustration, and application to elucidate the meanings of texts. For Leschert, wherever Hebrews seems to go beyond the original meaning of the OT, it can always be shown that Hebrews' meaning corresponds with the originally intended meaning.

Evaluation. Leschert's study of hermeneutics in Hebrews proceeds with the robust assumption that Hebrews' interpretation of the OT must pass the test of hermeneutical validity or else the integrity and truthfulness of the author's message is at stake. In other words, Leschert contends that if the author of Hebrews uses interpretive methods that distort the meaning of the OT, "the credibility of his message must also be called into question to the extent that it rests upon a faulty foundation."[157]

Leschert advances a thoroughly convincing critique of other approaches to legitimize the author's hermeneutic. Most importantly, Leschert correctly critiques reader-oriented approaches to Hebrews by arguing that if the OT does not genuinely contain the evidence that Hebrews claims it does, then Hebrews loses its "persuasive apologetic value," for it "could neither have encouraged the faith of faltering Christians nor withstood the criticism of hostile Judaism."[158] Leschert therefore rightly seeks to validate the readings of the author of Hebrews against what the OT itself says. Moreover, Leschert does not merely theorize concerning Hebrews' hermeneutic without actually engaging in careful exegesis of the text. Rather, he seeks to exegetically validate the use of the OT in certain important citations in Hebrews. Leschert's exegetical work is clear and detailed, his arguments are cogent, and his conclusions are, for the most part, persuasive. The level of exegetical engagement of key issues in the selected texts is

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[157]Leschert, *Hermeneutical Foundations*, 4.

[158]Ibid., 15.

certainly commendable.

It seems, however, that Leschert's rigid privileging of grammatical-historical exegesis means that he does not entertain the possibility of biblical-theological development through other texts in the OT. This results, at times, in explanations that either do not sufficiently address the issue of warrant, or that do not go far enough in explaining how exactly the author of Hebrews is using the text in question.[159]

New Covenant Hermeneutic:
Steven K. Stanley

Steven Stanley considers the use of Scripture in Hebrews 8–10, which he calls the "theological heart and paraenetic core of the book or homily."[160] Stanley exegetically examines Hebrews 8–10 in order to derive the hermeneutic that undergirds the author's use of Scripture.[161] Stanley argues that Hebrews does not merely interpret the OT in light of the Christ-event, but more fundamentally, interprets the Christ-event in light of the OT. For Stanley, this distinction plays a key role in the author's use of Scripture.[162] It is

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[159]For instance, Hebrews leverages the LXX's ambiguous phrase βραχύ τι, which could refer to degree or time, by taking this in a temporal sense to refer to man being "a little while" lower than the angels. Leschert cogently argues for corporate solidarity as the basis for the author's application of Ps 8 to Hebrews. See Leschert, *Hermeneutical Foundations*, 115–21. He rightly notes that Hebrews' emphasis on the temporal sense of βραχύ τι is what clearly distinguishes it from the Hebrew מעט. But he does not sufficiently argue for the author's hermeneutical warrant in making this shift. Perhaps his argument would be strengthened if he further developed the "established reading tradition" that he posits for early Christianity—a juxtaposition of Ps 8 with Ps 110:1 and Ps 2:7 not only sharpens the focus from humanity in general to the Messiah in particular, but also distinctly gives an eschatological orientation to the placing of all things under the Messiah's feet. Leschert does not consider the possibility that the original meaning of Ps 8 is placed on a trajectory within the wider canonical and redemptive-historical context of the whole Psalter, and the whole OT itself. Likewise, it seems that Leschert's (ibid., 168–70) explanation of "analogy" as the basis for the author's application of Ps 95:7–11 does not go far enough, for it is likely that there is more than a mere "analogy" at play here. In other words, the author of Hebrews does not simply describe the rest that he sets before his hearers in terms of the rest promised in the OT but rather sets before his hearers the possibility of entering *that very rest* envisioned in Gen 2:2 and still promised in Ps 95:7–11.

[160]Steven K. Stanley, "A New Covenant Hermeneutic: The Use of Scripture in Hebrews 8–10" (PhD diss., University of Sheffield, 1994), 2. Stanley structures Hebrews as a homily built around its use of Ps 110 as unfolding in three major sections (1:5–7:28; 8:1–10:39; and 11:1–13:19), and considers 8:1–10:39 as the heart of Hebrews, for it develops the theological and paraenetic implications of Jesus' fulfillment of Ps 110:1, 4. See ibid., 13–37. See also his article on Ps 110 and the structure of Hebrews, Steven K. Stanley, "The Structure of Hebrews from Three Perspectives," *TynBul* 45 (1994): 245–71.

[161]As indicated by the title, Stanley terms the author's approach as a "New Covenant Hermeneutic."

[162]See Stanley, "New Covenant Hermeneutic," 52.

through exegesis of the OT that the author seeks to persuade his readers to remain faithful to Christ.[163]

Stanley maintains that the author understands the relationship between the old and new covenants in terms of continuity and discontinuity, and the readers are enjoined to embrace the new covenant. The old covenant, however, does provide many of the categories for Christian experience. Hebrews sees Christ's work and the inauguration of the new covenant as co-extensive, both together forming the culmination of God's plan for redemption.[164]

Stanley observes Hebrews' use of exegetical techniques common to rabbinic exegesis as well as affinities to the pesher exegesis of Qumran.[165] The most fundamental principle, however, is typological interpretation. Stanley posits that typology is the fundamental hermeneutical principle that facilitates Hebrews' christological exegesis of the OT, for "it provides a way of reading Scripture in light of the Christ-event, and therefore produces a new relevance for OC Scripture in the new era."[166] Stanley also draws out a number of the theological presuppositions that undergird the author's use of the OT.[167]

Finally, Stanley delineates the author's hermeneutical principles. First, he recognizes the already / not-yet eschatology of Hebrews and argues that it is dictated by

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[163]Stanley claims, however, that the author is "not always concerned that the readers follow his exegetical path . . . but he is primarily concerned that they accept his conclusions and are persuaded by his argument." Ibid., 184. Stanley acknowledges that this is not always the case, for at times the author does focus on particular words of Scripture (for instance, Heb 8:13).

[164]Stanley, "New Covenant Hermeneutic," 98. Stanley also attempts to delineate how Hebrews conceives of how the different covenants—Abrahamic, Mosaic, Davidic, and New—function in God's economy. The Abrahamic covenant has continued validity for the hearers, and the Davidic covenant is fulfilled as a promise / prediction, but the Mosaic covenant is fulfilled by way of obsolescence. See ibid., 104–7.

[165]Ibid., 219–27.

[166]Ibid., 179.

[167]These include the self-revelation and consistency of God in both the old and new covenants, the continuity and discontinuity between the people of God under the old and new covenants, and the relationship of God with his people which is perfected as a result of fulfillment in the new covenant. See ibid., 230–42.

the OT texts that the author chooses to apply.[168] Second, he sees the "fulfillment" of the old covenant in the new as "the heart of the use of Scripture" in Hebrews 8–10.[169] Stanley identifies three ways that the OT is fulfilled in the new, namely prophetic fulfillment, typological fulfillment, and universal fulfillment.[170]

Evaluation. Stanley makes a significant contribution to the discussion of the OT in Hebrews. In some ways, his dissertation forms a helpful point of departure for the present work. Stanley rightly identifies "eschatological fulfilment [*sic*] in the Christ-event" as the central interpretive principle that guides Hebrews' use of the OT.[171] He also recognizes the already / not-yet character of the author's eschatology. Furthermore, Stanley's dissertation brings together what many others have put asunder—the use of exegesis to discern the hermeneutical principles of the author's use of the OT; and this is a model that I hope to emulate. Stanley's categorization of three different types of fulfillment is also a useful heuristic tool (although the category of "universal fulfillment" is somewhat questionable). Stanley employs an essentially correct and robust model of typological interpretation to describe Hebrews' use of typology.

Despite Stanley's contribution, however, there are a few areas that his dissertation does not address, and a few areas where he is unclear. First, he does not

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[168]See the argument in Stanley, "New Covenant Hermeneutic," 242–45.

[169]Stanley argues that "fulfillment" best captures (1) the "eschatological significance of the Christ-event in relation to Scripture," (2) the balance of continuity and discontinuity between old and new, (3) the heightening and intensification from old to new, (4) the superior nature of the new, (5) the certainty of success for the new, and (5) the finality of provision in the new. Ibid., 245–46.

[170]See Stanley, "New Covenant Hermeneutic," 246–61. Stanley defines "prophetic fulfillment" as those elements in which a prediction or promise is directly fulfilled in Christ (for instance, the fulfillment of messianic prophecies in Ps 110). In describing "typological fulfillment," Stanley follows the works of Goppelt and Davidson, both of whom have helpfully and carefully described typology in prospective, author-oriented categories; see Leonhard Goppelt, *Typos: Die Typologische Deutung des Alten Testaments im Neuen* (Gütersloh: C. Bertelsmann, 1939), and Richard M. Davidson, *Typology in Scripture: A Study of Hermeneutical* Τυπος *Structures* (Berrien Springs, MI: Andrews University Press, 1981). Stanley defines "universal fulfillment" in terms of universally abiding principles that the author identifies in the OT Scripture and directly applies to his hearers—for example, the maxim that "the righteous shall live by faith" (Hab 2:4).

[171]Stanley, "New Covenant Hermeneutic," 245.

really touch upon whether Hebrews' use of the OT is warranted and valid *in light of the meaning of the OT texts in their original contexts.* In fact, when he does discuss this point, he is especially unclear. For instance, concerning the use of Habakkuk 2:3–4 in Hebrews 10:37–38, Stanley writes, "Whether or not there is any messianic reference inherent in the words of Habakkuk, our author uses the passage this way, applying again a christological / messianic approach to the passage."[172] In fact, Stanley does not really seek to answer this question, for his exegesis is focused on Hebrews 8–10 and he does not give much attention to the OT contexts of the texts quoted. As a result, Stanley's thesis must be considered somewhat loosely author-oriented, for his overlooking of what the OT texts mean in their original contexts results in him not really giving an answer to whether they are rightly used by the author of Hebrews.

Second, Stanley rightly identifies the use of the rabbinic technique of catchword association (*gezerah shava*) for the linkage of different texts in Hebrews, but does not go beyond this to see the redemptive-historical and biblical-theological structures that facilitate the linkage of these texts. Unlike the rabbinic verbal analogies, Hebrews is distinctively redemptive historical in its focus, linking together texts that are part of an overarching plot that advances forward toward resolution in Christ. It seems that Stanley's thesis rightly sets forth the fulfillment of the old in the new as the central interpretive principle of Hebrews but fails to show the biblical-theological lines that connect the dots between OT anticipations and their fulfillment in Christ.

Summary and Evaluation of Author-Oriented Approaches

A number of author-oriented studies have helpfully advanced the conversation on the use of the OT in Hebrews, and three in particular have been examined here.[173]

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[172]Stanley, "New Covenant Hermeneutic," 204. In another instance, instead of seeing the text of Exod 25:40 as holding a hint that is deepened through biblical-theological development in later Scriptural texts, Stanley seems to concur with Hughes' "hermeneutic of permission"; see ibid., 66n68.

[173]Another important and noteworthy study that favors an author-oriented approach to the OT in Hebrews is J. H. Luther, "The Use of the Old Testament by the Author of Hebrews" (PhD diss., Bob

Caird's article persuasively sets forth the hermeneutical principles of Hebrews and presents the author as a sound interpreter of the OT as fulfilled in Christ. There remains, however, much exegetical work to be done in studying the biblical-theological trajectories of the author's interpretation of the OT and discerning the redemptive-historical structures of his thought.[174] The more challenging uses of the OT in Hebrews also need further attention from an author-oriented perspective.[175]

Jones University, 1977). Luther investigates the use of the LXX text by Hebrews and whether this raises questions for the plenary inspiration and authority of Scripture. He argues that the author's use of the LXX text form is appropriate and warranted on several counts. Luther argues that the author's interest in clarifying meaning undergirds several of the interpretive changes made to the text—more than the actual words, "it is the meaning of the text and proper application of it to the readers which is important to the author." (see Luther, "Use of the Old Testament,"195–96). Luther asserts that in all cases of changes to the text, no violence is done to the meaning of the original, but rather the changes, in keeping with Hebrews' hortatory purposes, are "purposeful," for the purpose of "emphasis or interpretation . . . . in every instance, . . . the result of the alteration is a more perspicuous presentation of the meaning of the text being cited, and an application of that text to the present situation." Luther, "Use of the Old Testament," 197–98. Luther also argues that the author was guided by the Holy Spirit, and thus infallibly kept from error and directed to the use of appropriate terms to apply truth to his hearers "without materially affecting the meaning of the Old Testament text being quoted." Luther, "Use of the Old Testament," 198. Luther argues for typology as the most prominent use of the OT in Hebrews, and argues for textual warrant in the identification of types. See Luther, "Use of the Old Testament," 202. Luther is, however, committed to restricting meaning to the "literal meaning" uncovered by grammatical-historical exegesis. Luther seems to be somewhat rigid here, by stating that the "literal meaning" remains the same throughout Scripture and should not be extended to a "'fulfillment'" that in his estimation, "actually does violence to the context and meaning of an Old Testament source" Luther, "Use of the Old Testament," 217. Instead, Luther asserts, that in places where the author seems to "violate the normal or grammatical-historical interpretation of an Old Testament passage," a common "principle" between OT and NT texts should be discerned Luther, "Use of the Old Testament," 217. He also seems to overstate his case when he claims that "christianizing" of the OT can lead to rendering the "Old Testament devoid of its distinctiveness and thus robbed of its true meaning and hence of its authority" Luther, "Use of the Old Testament," 219. Luther also follows Longenecker (*Biblical Exegesis in the Apostolic Period*) in claiming that the author of Hebrews used "proper exegetical methods accepted in the first century and in the Christian community" Luther, "Use of the Old Testament," 220. Luther therefore claims, erroneously in my estimation, that the "nature of the apostolic exegesis" is "unique" and "not to be repeated." Luther, "Use of the Old Testament," 211.

[174] A recent study that rightly argues for Hebrews' perspective on a linear view of redemptive-history and the centrality of this notion to Hebrews' (and the NT's) hermeneutic is Sargent, *David Being a Prophet*, 6–44. Sargent's book, however, is broader and focused on the view of history in the entire NT, and thus limited in its treatment of Hebrews.

[175] An excellent article that persuasively treats the uses of the OT in the catena in Heb 1:5–14 is Motyer, "Psalm Quotations," 3–22. Guthrie's section on Hebrews in the *Commentary on the New Testament Use of the Old Testament* provides a useful exegetical study of all citations and several allusions in Hebrews. In the commentary, every citation is exegetically analyzed in a six step process: (1) the immediate context in Hebrews, (2) the original OT context, (3) relevant uses of the OT text in Jewish sources, (4) textual background, (5) the function of the citation in Hebrews, and (6) the theological use of the OT material. This process, with some modifications, will serve as a template for the present dissertation. Guthrie's explanation of the use of the OT shows clearly the christological fulfillment of the OT texts, and he maintains that the purpose of the author is to vie "for a christocentric life" (Guthrie, "Hebrews," 923). To an extent, Guthrie answers the problem of validity, since for each quotation, he explains how the quotation of OT texts in the context of Hebrews coheres with the meanings of these texts in their original context. The parameters of the commentary, however, allow only for a condensed treatment of each text. Guthrie, therefore, does not always address in much detail how the original meaning of the text is developed across redemptive-history in biblical-theological fashion through the canon until it reaches eschatological fulfillment in Christ. Furthermore, the format of the commentary does not allow for a

Summary and Prospects for Further Research

The foregoing survey of literature reveals that the use of the OT in Hebrews is an area where much fruitful work has been done. The exegetical and hermeneutical tendencies of the author have been explored from a variety of standpoints. However, much ground remains unplowed. In particular, the difficult citations that I propose to study in this dissertation require further analysis. The questions of the validity and normativity of the author's hermeneutic need to be further addressed. A number of OT allusions remain unexplored for what they may reveal about the author's underlying metanarrative. The possibility of biblical-theological exegesis of texts whose meaning expands and deepens through later texts in the canon has not really been explored; virtually no studies address the author's use of Scripture from the standpoint of biblical-theological interpretation—that is, to see the meaning of texts as progressively expanding through redemptive-historical revelation and literary-canonical development in other texts, until they find their eschatological fulfillment in Christ. Moreover, the exegetical and biblical-theological study of problem quotations and allusions has not been proposed as a key to understanding the author's "interpretive perspective." In this dissertation, by using G. K. Beale's approach to biblical-theological exegesis, I hope to build on Caird's thesis, exegetically vindicating Hebrews' use of the OT, and showing the author to be a biblical-theologian concerned to interpret the OT rightly in light of its canonical development and eschatological fulfillment in Christ. Furthermore, I am confident that such study will shed light on his "interpretive perspective" and enable us not only to understand it but to embrace it as well.

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synthesis of hermeneutical principles, neither does it make room for a discussion of normativity and how contemporary readers might appropriately imitate the author's interpretive moves.

CHAPTER 3

METHODOLOGY

Describing the use of the term 'biblical theology' in contemporary biblical scholarship, D. A. Carson says, "Everyone does that which is right in his or her own eyes, and calls it biblical theology."[1] Since this dissertation proposes "biblical-theological exegesis" as a fruitful way to understand the use of the OT in Hebrews, it is incumbent upon me to explain what I mean by 'biblical theology,' and more specifically, what I mean by "biblical-theological exegesis." In this chapter, I will define and describe the terms and methodology employed in this dissertation, delineating the assumptions, definitions, and the hermeneutical controls that underpin my study.

Biblical-Theological Exegesis

What is "biblical-theological exegesis"? This section will first define what is meant here by 'biblical theology' and "biblical-theological exegesis." I will then set forth

[1]D. A. Carson, "Systematic Theology and Biblical Theology," in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander et al. (Downers Grove, IL: Intervarsity, 2000), 91. Carson's summary of the field provides a helpful caution against proceeding without making our definitions clear. For a helpful primer of the various ways that the term is used in contemporary biblical scholarship, see Edward W. Klink III and Darian R. Lockett, *Understanding Biblical Theology: A Comparison of Theory and Practice* (Grand Rapids: Zondervan, 2012). Klink and Lockett provide a useful taxonomy of various approaches to 'biblical theology.' Their work, however, tends to create silos that are somewhat too tight and misrepresent certain approaches / practitioners. For instance, Klink and Lockett overlook the emphasis on literary interpretation by many practitioners of the "BT2 school," presenting this approach as though it were exclusively focused on redemptive-history to the exclusion of literary aspects of interpretation. Furthermore, a major flaw in Klink and Lockett's work is that they treat these various approaches to biblical theology as though they can be assessed equally, when in reality, they are comparing apples and oranges, for the differing approaches are marked by radically different presuppositions and epistemologies. Klink and Lockett simply evaluate each approach superficially, without consideration for the underlying epistemological commitments and presuppositions of each view. For this criticism, I am indebted to Peter J. Gentry, "The Role of Covenant in Biblical Theology" (lecture delivered at the 2014 Biblical Theology Conference at Reformed Theological Seminary, Jackson, MS, April 2, 2014), accessed November 2, 2016, http://rts.edu/Site/RTSNearYou/Jackson/Audio/2014/ C2438Dr.PeterGentryBTLecture3TheRoleofCovenantinBiblicalTheology040214.MP3. Gentry castigates Klink and Lockett for setting approaches that exalt human reason above Scripture side by side with evangelical approaches to biblical theology.

the process employed for "biblical-theological exegesis." Next, I will discuss other methodological issues that pertain to this approach, including how it is distinguished from an intertextual approach, its compatibility with authorial intent and *sensus plenior*, and its exegetical verifiability. Finally I will establish a critical constraint that helps ensure exegetical verifiability in positing biblical-theological interpretations in the NT use of the OT.

Defining Biblical Theology and Biblical-Theological Exegesis

What is 'biblical theology'? This dissertation seeks to follow Geerhardus Vos and the Vosian tradition of biblical theology as a discipline that "reads the Bible on its own terms, following the Bible's own internal contours and shape, in order to discover God's unified plan as it is disclosed to us over time."[2] Brian Rosner offers a helpful definition of biblical theology:

> Biblical theology may be defined as theological interpretation of Scripture in and for the church. It proceeds with historical and literary sensitivity and seeks to analyse and synthesize the Bible's teaching about God and his relations to the world on its own terms, maintaining sight of the Bible's overarching narrative and Christocentric focus.[3]

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[2]Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton, IL: Crossway, 2012), 32. Vos defines 'biblical theology' as "nothing else than the *the exhibition of the organic progress of supernatural revelation in its historic continuity and multiformity.*" Geerhardus Vos, "The Idea of Biblical Theology as a Science and as a Theological Discipline," in *Redemptive History and Biblical Interpretation: The Shorter Writings of Geerhardus Vos*, ed. Richard B. Gaffin Jr. (Phillipsburg, NJ: P&R Publishing), 15 (emphasis original). Because of the confusion surrounding the use of the term in his own day, Vos himself preferred the term "History of Special Revelation," for it "expresses with precision and an uninvidious manner what our science aims to be," but settled for the use of the term 'biblical theology' because of its established usage. Geerhardus Vos, *Biblical Theology: Old and New Testaments* (Carlisle, PA: Banner of Truth, 1975), 12. Also self-consciously following in Vos' footsteps is G. K. Beale, who sees his work in NT biblical theology as further developing Vos' program. See G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids: Baker Academic, 2011), 20. For a brief and helpful history of the use of the term, which traces the emergence of a distinctively Reformed and evangelical tradition of biblical theology to the works of Geerhardus Vos, in distinction from the post-Enlightenment practice of 'biblical theology' as pioneered by J. Gabler, see Gentry and Wellum, *Kingdom through Covenant*, 27–34, and also Richard B. Gaffin Jr., "Systematic Theology and Biblical Theology," *WTJ* 38 (1976): 281–84. See also the excellent history and proposal by D. A. Carson, "Current Issues in Biblical Theology: A New Testament Perspective," *BBR* 5 (1995): 17–41.

[3]Brian S. Rosner, "Biblical Theology," in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander et al. (Downers Grove, IL: Intervarsity, 2000) 11.

This definition helpfully describes biblical theology as an enterprise in exegesis that attempts to understand the Bible as a *unified and coherent whole*, with a *progressively unfolding plot* that *culminates in Jesus Christ*.[4] Biblical theology is both *exegetical* and *theological*, involving both the inductive study of texts in their historical and literary contexts as well as the attempt to put canonical texts together according to their own redemptive-historical and literary-narrative ordering.[5] Biblical theology involves the endeavor to "understand and embrace the interpretative perspective of the biblical authors,"[6] which means that it is both exegetically descriptive and theologically prescriptive. Ultimately, biblical theology "must not only reflect structure, storyline, corpus theology, and the like," it must also "call a new generation to personal knowledge of the living God."[7]

What is "biblical-theological exegesis"? Having described what I mean by 'biblical theology,' I must now define "biblical-theological exegesis"—the approach used in this dissertation to explain Hebrews' use of the OT. I am following G. K. Beale's definition of a biblical-theological approach to interpretation:

> A biblical-theolocial approach attempts to interpret texts in light of their broader literary context, their broader redemptive-historical epoch of which they are a part, and to interpret earlier texts from earlier epochs, attempting to explain them in the light of progressive revelation to which earlier scriptural authors would not have had

[4]Given the confusion surrounding the use of the term 'biblical theology,' in biblical scholarship today, it is necessary to state what is not meant by 'biblical theology' in this dissertation. This dissertation eschews the use of the term 'biblical theology' to refer to a historical-critical approach to Scripture that assumes methodological naturalism, denies the divine authorship, inspiration, authority, and unity of Scripture, and views 'biblical theology' as simply a descriptive discipline that sets forth the development of beliefs of ancient Israel and the early church. Such an approach imposes an alien worldview upon Scripture, not viewing it as the inspired and inerrant self-revelation of the Triune God but rather as simply an anthology of diverse religious texts with no coherent or unified message. Further, this dissertation also rejects post-liberal literary approaches that attempt to read the Bible canonically, but apart from convictions about Scripture's authority, historicity, accuracy, and redemptive-historical character, such as the "canonical" BT of Brevard Childs and Christopher Seitz, or the recent movement known as 'Theological Interpretation of Scripture' (TIS). See the categories BT4 and BT5 in Klink and Lockett, *Understanding Biblical Theology*, 129–82.

[5]See Gentry and Wellum, *Kingdom through Covenant*, 32–34, 82–92.

[6]James M. Hamilton Jr., *With the Clouds of Heaven: The Book of Daniel in Biblical Theology* (Downers Grove, IL: InterVarsity, 2014), 21.

[7]Carson, "Current Issues in Biblical Theology," 32.

access.[8]

The progressive nature of redemptive-historical revelation through the canon entails that the "meaning" of a text undergoes "organic development" through the canon until it reaches its full bloom in Christ.[9] Furthermore, this organic development is *exegetically discernible and verifiable*. In other words, we are seeking to discern how later biblical authors interpreted earlier ones in order to understand the meaning of any given text not only in its immediate historical and literary context (i.e., grammatical-historical exegesis), but also to see how that meaning unfolds through the redemptive-historical narrative of Scripture, that is, in the literary context of the whole canon.[10] Thus I will not limit my exegesis to grammatical-historical investigations of "meaning" in the original context but will also include redemptive-historical and literary-canonical contexts which both develop and constrain the original meaning of a text. In the following section, I will discuss the hermeneutical assumptions that undergird this approach, compare and contrast it with 'intertextuality,' and then flesh out the process that will be adopted in this dissertation for doing such "biblical-theological exegesis."

Biblical-Theological Exegesis, Authorial Intent, and *Sensus Plenior*

The description of "biblical-theological exegesis" in the preceding section sets forth an approach to exegesis that sees interpretation as going beyond the bounds of

[8]G. K. Beale, *The Erosion of Inerrancy in Evangelicalism: Responding to New Challenges to Biblical Authority* (Wheaton, IL: Crossway, 2008), 104n41.

[9]Building on Vos' metaphor (see Vos, "Idea of Biblical Theology," 11–15), Beale describes "biblical-theological-oriented exegesis" as "canonical, genetic-progressive (or organically developmental, as a flower develops from a seed and bud), exegetical and intertextual." Beale, *NT Biblical Theology*, 15. Beale has since moved away from using the term "intertextual" because of its roots in postmodernism and reader-response hermeneutics. He instead prefers to use the terms "inner-biblical exegesis" and "inner-biblical allusion." See G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids: Baker Academic, 2012), 39–40. A similar model of interpretation is also articulated by Gentry and Wellum, *Kingdom through Covenant*, 82–100, Douglas J. Moo and Andrew David Naselli, "The Problem of the New Testament's Use of the Old Testament," in *The Enduring Authority of the Christian Scriptures*, ed. D. A. Carson (Grand Rapids: Eerdmans, 2016), 734–46; D. A. Carson, "New Testament Theology," in *Dictionary of the Later New Testament and Its Developments*, ed. Ralph P. Martin and Peter H. Davids (Downers Grove, IL: Intervarsity, 1997), 811.

[10]See Gentry and Wellum, *Kingdom through Covenant*, 82–100.

grammatical-historical exegesis. How does such an approach fit with the notion of authorial intent? This question must be answered along three lines: (1) the "meaning" of any text is established by the intent of its human author; (2) the dual authorship of Scripture entails that texts are also embedded with "divine authorial intentions" that may surpass the intent of human authors; (3) divine authorial intent is always communicated and constrained by the intent of the human author, is progressively developed across the canon, and is therefore accessible and exegetically discernible by contemporary readers. Each of these assertions will be expanded in turn below.

"Meaning," authorial intent, and interpretation. The biblical-theological approach to exegesis employed in this dissertation assumes that the meaning of every text is established by its original author: "The meaning of a text is what the author attended to in tending to his words."[11] Further, the act of interpretation must be "an attempt to reproduce an approximate understanding of [this] meaning."[12] This view avers that the intent of human authors is both inviolable and accessible to contemporary readers.[13] Interpreters *do not* have the freedom to revise the meaning of texts in the act of interpretation.[14] This idea must be qualified, however, with the notion of "open-ended

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[11]Kevin J. Vanhoozer, *Is There a Meaning in This Text? The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 2009), 262.

[12]G. K. Beale, "Questions of Authorial Intent, Epistemology, and Presuppositions and Their Bearing on the Study of the Use of the Old Testament in the New: A Rejoinder to Steve Moyise," *IBS* 21 (1999): 155. For a condensed, yet compelling presentation and defense of these presuppositions as they pertain to the NT use of the OT, see ibid., 152–80. See also Vanhoozer, *Is There a Meaning*, 201–452.

[13]I wish to avoid the intentional fallacy and do not assert that we can infallibly arrive at an author's intent or at his subconscious thoughts in creating a text. I do, however, strongly affirm the Reformed doctrine of the perspicuity of Scripture, and the nature of Scripture as its own interpreter, and thus wish to avoid the pitfalls of both the methodological naturalism of historical-criticism and the epistemological nihilism of postmodernism.

[14]As Vanhoozer rightly puts it, when interpreters do not distinguish "'what it meant' to the author from 'what it means' to the reader, [they] risk confusing the aim of the text with their own aims and interests . . . . Contemporary readers who reject the meaning / significance distinction, refuse hermeneutic realism, and ignore the author's intended meaning as a goal and guide, condemn themselves to such confusion, and to interpretive narcissism besides. Bereft of intrinsic meaning, a text becomes a screen on which readers project their own images or a surface that reflects the interpreter's own face." Vanhoozer, *Is There a Meaning*, 263.

authorial intentions" and "extended meaning," by which an author may invest his words with meaning applicable in unforeseen future situations.[15] In other words, I affirm the notion that later biblical authors may theologically and creatively *develop* the meaning of earlier texts, but never "contravene the meaning of the original Old Testament author."[16] The question of 'development in meaning' leads to the issue of 'divine authorial intent' or *sensus plenior*.

"Meaning" and divine authorial intent. This dissertation assumes the plenary verbal inspiration of Scripture, and hence, Scripture's dual authorship, human and divine.[17] I therefore affirm that the meaning of any text is not exclusively limited to its human author's intent but also that texts are invested with meaning by the divine author of Scripture—meaning that fully "emerges only at the level of the whole canon."[18] Biblical-theological interpretation in the NT use of the OT must allow for a "fuller meaning," a *sensus plenior* or "divine authorial intent" that might *far exceed* what an original human author intended or comprehended.[19]

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[15]See Beale, "Questions of Authorial Intent," 156–58; Vanhoozer, *Is There a Meaning*, 261–62; E. D. Hirsch, "Meaning and Significance Reinterpreted," *Critical Inquiry* 11 (1984): 202–24; E. D. Hirsch, "Transhistorical Intentions and the Persistence of Allegory," *New Literary History* 25 (1994): 549–67. This is essentially a further development of Hirsch's notion of "willed types"; see E. D. Hirsch, *Validity in Interpretation* (New Haven, CT: Yale University Press, 1967), 123–26. Very similar is Beale's notion of "cognitive peripheral vision;" see G. K. Beale, "Inaugural Lectures: The Cognitive Peripheral Vision of Biblical Authors," *WTJ* 76 (2014): 263–93.

[16]G. K. Beale, "Did Jesus and His Followers Preach the Right Doctrine from the Wrong Texts? Revisiting the Debate Seventeen Years Later in the Light of Peter Enns' Book, *Inspiration and Incarnation*," *Them* 32, no. 1 (2006): 21.

[17]As Gentry and Wellum (*Kingdom through Covenant*, 83) put it, "Scripture is God's Word written, the product of God's mighty action through the Word and by the Holy Spirit whereby human authors freely wrote exactly what God intended to be written and without error." In Vanhoozer's words, Scripture is "a unified communicative act, that is . . . the complex, multi-levelled speech act of a single divine author." Kevin J. Vanhoozer, "Exegesis and Hermeneutics," in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander et al. (Downers Grove, IL: Intervarsity, 2000), 61.

[18]Vanhoozer, *Is There a Meaning*, 264.

[19]The classic formulation of *sensus plenior* is set forth and defended in Raymond E. Brown, *The 'Sensus Plenior' of Sacred Scripture* (Baltimore: St. Mary's University, 1955). Brown describes *sensus plenior* as "that additional deeper meaning, intended by God but not clearly intended by the human author, which is seen to exist in the words of a biblical text (or group of texts, or even a whole book) when they are studied in light of further revelation or development in the understanding of revelation." Ibid., 92.

The category of "mystery," proposed by Carson, Beale, and others, is helpful in understanding this concept.[20] There is a "hiddenness" to the *sensus plenior*; God's ultimate intent in the text remains "hidden in plain view" until the coming of Christ when it is fulfilled and revealed.[21] The NT authors' uses of the OT, therefore, are grounded in their Spirit-given insight into the divinely intended meaning of earlier Scripture. God's eschatological work in Christ enables the NT authors to read the OT with new—christological—eyes.[22]

Biblical-theological exegesis and *sensus plenior.* So far, I have set forth two seemingly paradoxical theses: (1) the "meaning" of any text is established by the intent of its (human) author, and (2) the divine authorship of Scripture entails that God might intend a "fuller sense" that far surpasses the meaning intended or understood by human authors. These assertions raise the question of the precise relationship between the human authorial intention(s) and the *sensus plenior* or "divine authorial intent."[23] Further, the notion of "divine authorial intent" or *sensus plenior* also raises the question of "validity" or exegetical verifiability. What is it that constrains this *sensus plenior* and ensures that it

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[20]See D. A. Carson, "Mystery and Fulfillment: Toward a More Comprehensive Paradigm of Paul's Understanding of the Old and the New," in *Justification and Variegated Nomism: The Paradoxes of Paul*, ed. D. A. Carson, Peter T. O'Brien, and Mark A. Seifrid (Tübingen: Mohr Siebeck, 2004), 410–34; G. K. Beale and Benjamin J. Gladd, *Hidden But Now Revealed: A Biblical Theology of Mystery* (Downers Grove, IL: IVP Academic, 2014); and Jared Compton, "Shared Intentions? Reflections on Inspiration and Interpretation in Light of Scripture's Dual Authorship," *Them* 33, no. 3 (2008): 23–33.

[21]Carson, "Mystery and Fulfillment," 427.

[22]Carson wisely observes the emphasis in Paul on the hiddenness of the Christian meaning of the OT, saying, "To lay great emphasis on the coherence of Paul's reading of the Old Testament *without* simultaneously taking into account Paul's insistence on hiddenness—that strange hiddenness that corresponds both to human morally culpable blindness and to God's infinitely wise ordering of things so as to bring about the cross—not only ignores Paul's specific utterances regarding the μυστήριον, but misconstrues the biting edge of his understanding of typology. The result is that God himself, in his word, becomes domesticated. That is why Paul's handling of the Scriptures, as penetrating as it is, can never partake of scholarly one-upmanship. He is never saying to his Jewish peers, 'You silly twits! Can't you see that my exegesis is correct? I used to read the Bible as you still do, but I understand things better now. Can't you see I'm right?' Rather, while insisting that his exegesis of the old covenant Scriptures is true and plain and textually grounded, he marvels at God's wisdom in hiding so much in it, to bring about the unthinkable: a crucified Messiah, whose coming and mission shatters all human arrogance, including his own." Ibid., 432–33.

[23]See Moo and Naselli, "New Testament's Use of the Old," 732–33.

is not an arbitrary imposition of meaning onto the text in the name of "divine authorial intent"? Addressing Paul's use of the OT, Carson expresses the issue pointedly:

> Paul is concerned to show that the gospel he preaches has in fact actually been announced by what we now refer to as the Old Testament: the δικαιοσύνη he announces is that "to which the Law and the Prophets testify" (Rom 3:21). Unless we are to think that everything that Paul now finds in those Scriptures is grounded in nothing more than the bias effected by his own conversion, or adopt some narrow postmodern perspectivalism, it is worth asking how, *methodologically speaking*, Paul's reading of Scripture differs from that of his unconverted Jewish contemporaries. How does he himself seek to warrant his Christian reading *in the Scriptures themselves*, and thereby convince his readers?[24]

The issues of hermenutical warrant and exegetical verifiability demand a more nuanced understanding of *sensus plenior* / "divine authorial intent." This dissertation maintains that these issues are resolved by a "biblical-theological approach" to exegesis and *sensus plenior.* Beale's biblical-theological approach affirms that God's intended meaning may *far surpass* what a human author intends, but this divine intent *must be a demonstrable outgrowth of the human author's intent and exegetically verifiable within the bounds of the canon*.[25] Can "divine authorial intention" or *sensus plenior* be defined in a way that better coheres with this compatibility between human and divine intent?

In their defense of a "canonical approach" which bears remarkable similarities to Beale's "biblical-theological approach," Moo and Naselli argue that *sensus plenior*, rightly conceived, must be exegetically verifiable and must not divide the divine author's intent from that of the human author:

> The canonical approach decreases and may eliminate the questionable division between the human and divine authors' intentions in a given text. This approach does not appeal to the divine author's meaning that is deliberately concealed from the human author in the process of inspiration (a *sensus occultus*); it appeals to the meaning of the text itself that takes on deeper significance as God's plan unfolds (a *sensus praegnans*). When God breathes out his words through human authors, he surely knows what the ultimate meaning of their words will be, but he has not created a *double entendre* or hidden a meaning in the words that we can uncover only through special revelation. The 'added meaning' that the text takes on is the product of the ultimate canonical shape . . . . we can often verify the 'fuller sense' that the NT discovers in the OT by reading OT texts as the NT authors do: as part of

[24]Carson, "Mystery and Fulfillment," 411.

[25]See Beale, *New Testament Biblical Theology*, 5; Gentry and Wellum, *Kingdom through Covenant*, 84–87; Vanhoozer, *Is There a Meaning*, 265.

a completed, canonical whole.[26]

The notion of a *sensus praegnans* also allows us to preserve the categories of "mystery" and "hiddenness"—the full divinely intended meaning of Scripture is "hidden," but has now been revealed in light of the entire canon and can thus be exegetically verified. Only such exegetical verifiability ultimately resolves the issue of validity in the NT use of the OT. The figures that follow help illustrate the differences between these two differing conceptions of divine authorial intent or *sensus plenior*. In the first figure, the *sensus plenior* or "divine authorial intent" takes the form of a meaning that is completely hidden from the human author (*sensus occultus*). This meaning is consistent with the human author's *words*, but not with his *intent* and is not revealed until its NT fulfillment. In the second figure, the "*sensus praegnans*" is not entirely foreseeable, but is nevertheless consonant with the intent of the human author, and is developed and deepened in other texts at the level of the entire canon, until it comes to fulfillment.

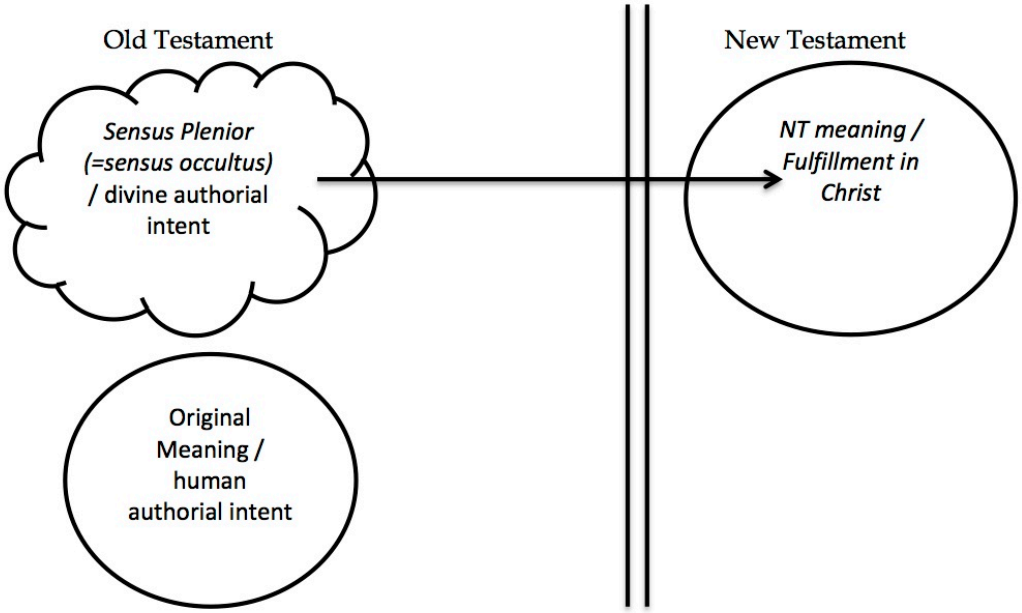

Figure 1. *Sensus occultus* model of divine authorial intent

[26]Moo and Naselli, "New Testament's Use of the Old," 736.

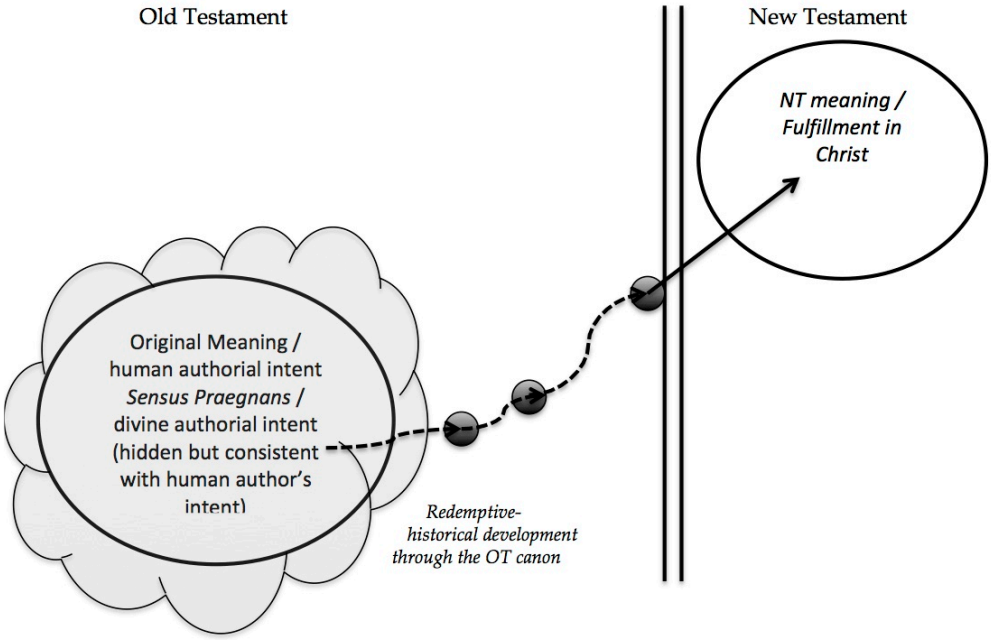

Figure 2. *Sensus praegnans* model of divine authorial intent

The "biblical-theological approach" in this dissertation therefore rejects notions of *sensus plenior* that assert a divine authorial intent completely unknown to the human author and incongruent with his meaning. The words on the page do not function semiotically as signs that may be re-assigned by the "divine author" to mean something that the human author was never really cognitive of in any meaningful sense (*sensus occultus*). Rather, this dissertation assumes a *sensus praegnans* in the meaning of OT texts—a divinely hidden meaning that is deepened through redemptive-historical progression and literary-canonical development until it reaches its climax in eschatological fulfillment in Christ. This Spirit-given "fuller sense," or *sensus plenior* certainly exceeds the human author's meaning, but organically arises from it, coheres with it, and never contravenes it.[27] It is my goal to show that biblical-theological exegesis

[27]Applying Hirsch's categories of 'meaning,' and 'significance,' Vanhoozer rightly notes the relationship between the Spirit's revelatory work and this "fuller meaning," the constraint placed on it by the "original meaning," and the extension of the original meaning through canonical development: "Does the Spirit lead the community into a fuller meaning that goes beyond 'what it meant'? . . . . The Spirit is

aids in seeing how the NT authors trace the lines between the original OT meaning and its ultimate divinely intended fulfillment in Christ.

Biblical-Theological Exegesis vs. Intertextuality

In some ways biblical-theological exegesis and 'intertextuality' endeavor to explain the same phenomenon of interrelationships between biblical texts.[28] They do so, however, from differing hermeneutical vantage points. Proponents of 'intertextuality' typically assert that the NT authors are engaged in "radical re-readings," or "recontextualizations" of the OT in light of their own Christian convictions. There is no objective basis to argue that this "re-reading" is more accurate than other contemporary re-appropriations of the text. Such a hermeneutic ultimately undermines the determinacy of meaning and the Protestant principle of *sola Scriptura*.[29]

In contrast, biblical-theological exegesis holds to hermeneutical warrant,

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tied to the written Word as significance is tied to meaning. With regard to hermeneutics, *the role of the Spirit is to serve as the Spirit of significance and thus to apply meaning, not to change it*. At the same time, the Bible is concerned with its own relevance, that is, with the extension of its meaning into new contexts. Between the contexts of the author and reader stand a number of textual contexts—narrative, generic, canonical—that enable us to extend biblical meaning into the present." Vanhoozer, *Is There a Meaning*, 265 (emphasis mine).

[28]Here, one particularly thinks of the brands of intertextuality in biblical studies that Steve Moyise labels "narrative intertextuality" and "exegetical intertextuality." See Steve Moyise, "Intertextuality and Biblical Studies: A Review," *Verbum et Ecclesia* 23 (2002): 422–24. Moyise describes narrative intertextuality as the attempt to discern the use of a "story" by the biblical authors as a substructure that undergirds their train of thought. 'Exegetical intertextuality' refers to the detailed exegetical activity and linkage of texts that form a framework beneath an author's explicit citation of texts. An author's explicit quotations are "crowning proof-texts," supported by detailed "intertextual exegesis." Ibid., 423.

[29]Thus Vanhoozer rightly observes concerning intertextuality, "Intertextuality has the last word, however, ultimately challenging and then exploding the idea of canon as a fixed text. It does so in two ways. First, intertextuality challenges the idea that a text has a self-same meaning . . . . Second, intertextuality challenges the idea that Scripture interprets Scripture, that is, the notion that the biblical texts should ultimately be read in light of one another. Modern biblical criticism has suggested that the canon is a late and arbitrary imposition on the books contained within it. The canon, in other words, is an illegitimate fence around the Scriptures, while *sola scriptura* is the attempt (again illegitimate) to create an interpreter-free zone . . . . Intertextuality is the free association of diverse voices, the centrifugal force that explodes the centripetal constraint of canon. Meaning is not something located in texts so much as something that happens between them. *It is precisely because this 'between' cannot be stabilized that intertextuality undermines determinacy of meaning.* With the notion of intertextuality, the line between text and commentary is blurred to the point of almost disappearing. If there is no such thing as a text in itself, then interpretation 'is actually intrinsic to the text's own becoming.'" Vanhoozer, *Is There a Meaning*, 134–35 (emphasis original).

authorial intent, and subjects the use of texts to exegetical verification.[30] Therefore, although the term 'intertextuality' has been used within evangelicalism in a manner different from its typical usage in biblical studies, this dissertation will avoid the term because of the baggage of postmodern reader-response hermeneutics associated with it.[31]

Procedure for Biblical-Theological Exegesis

Having defined and explained what I mean by "biblical-theological exegesis," I must now delineate the process that I will employ to "do" biblical-theological exegesis

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[30]For an illustration of the differing hermeneutical presuppositions between these two approaches as they seek to address a difficult use of the OT in the NT, see the exegesis of Paul's citation of Hos 1:10b and 2:23 in Rom 9:25–26 by J. Ross Wagner, *Heralds of the Good News: Isaiah and Paul "in Concert" in the Letter to the Romans*, NovTSup 101 (Leiden: Brill, 2002), 89–92, and Douglas J. Moo, "Paul's Universalizing Hermeneutic in Romans," *SBJT* 11, no. 3 (2007): 70–72, 74–85. Wagner (*Heralds*, 89), addressing this text from an intertextual perspective, calls Paul's interpretation a "radical rereading" of Hosea. Wagner (*Heralds*, 83) contends that Paul engages in a multi-layered rereading of texts based on a "hermeneutic of reversal" whereby "Israel's Scriptures are read as testimony to the surprising reversal wrought by God's grace, in which those apparently outside the scope of God's mercy are included among the people God has redeemed for himself." Furthermore, Wagner (*Heralds*, 89–92) suggests that Paul reads Hosea through "Isaiah colored glasses"—Isaiah supplies the lens by which the apostle reads Hosea. From an exegetical standpoint, Wagner is essentially right. Paul does read Hosea in light of the Isaianic promises, and also in light of the Abrahamic covenant which underscores the centrality of grace. See Moo, "Paul's Universalizing Hermeneutic," 75. This reading, however, is a biblical-theological development of Hosea's intended meaning and therefore is not, as Wagner asserts, a "radical rereading" of Hosea. Rather, Paul engages in a radically *right* reading of the text of Hosea through its own biblical-theological development and eschatological fulfillment in Christ.

[31]As noted previously, Beale formerly used the term, but now rejects it because of its roots in postmodernism and reader-response hermeneutics, instead preferring to use the terms "inner-biblical exegesis" and "inner-biblical allusion." See Beale, *Handbook*, 39–40. Russell Meek, who formerly employed the term, persuasively argues that "intertextuality as a methodological label is problematic for scholars whose hermeneutical presuppositions include authorial intent, unless they are willing to abandon the diachronic element in their work." Russell L. Meek, "Intertextuality, Inner-Biblical Exegesis, and Inner-Biblical Allusion: The Ethics of a Methodology," *Bib* 85 (2014): 281. Meek ("Intertextuality, Inner-Biblical Exegesis," 280) refers to Ellen van Wolde's charge that biblical scholars have used "intertextuality" as a "label" to make their work "sexier," and more publishable. Cf. Ellen van Wolde, "Trendy Intertextuality?," in *Intertextuality in Biblical Writings: Essays in Honour of Bas van Iersel*, ed. Sipke Draisma (Kampen: Uitgevermaatschappij J. H. Kok, 1989), 43–50. Van Wolde ("Trendy Intertextuality," 43) castigates exegetes for using 'intertextuality' "as a modern literary theoretical coat of veneer over the old comparative approach." Meek ("Intertextuality, Inner-Biblical Exegesis," 283–84) also perceptively identifies three problems with 'intertextuality' as a methodology for those who hold to authorial intent in hermeneutics: (1) Intertextuality is not restricted only to relationships between written forms of the text, i.e., the possible influences of oral traditions underlying written texts all come into play. (2) Intertextuality does not include diachronic relationships in its purview. Thus, it involves a "strictly synchronic discussion of wide-ranging intertextual relationships that necessarily precludes author-centered diachronic studies" (Meek, "Intertextuality, Inner-Biblical Exegesis," 283). (3) Intertextuality has no concern for criteria or constraints in the determination of intertextual relationships. It inherently involves synchronic relationships between texts and it is the reader's responsibility to activate textual relationships rather than the author's intent that determines a textual relationship. The reader is free to make interconnections between texts without any constraints. Meek finally concludes that alternative terms are necessary to describe what more author-oriented, diachronic approaches are seeking to do.

in this dissertation. Recognizing that the "meaning" of a text must be understood in its original literary and historical context, in its redemptive-historical setting, and ultimately, in light of the whole canon of Scripture means that our exegesis must not be limited to one context alone. Rather, biblical-theological exegesis must exegetically unearth the redemptive-historical roots that enrich the text, and then also follow the canonical shoots that grow out of it, until it finally produces its fruit in full bloom through fulfillment in Christ.[32] To keep this multi-layered exegetical process from quickly turning into a disordered data dump, some controls and constraints are necessary. These will be outlined below.

Biblical-theological exegesis along three horizons. A helpful methodological control that will be employed in this dissertation for "biblical-theological exegesis" is the schema—proposed by Richard Lints, and developed and applied by Gentry and Wellum—of the three horizons along which every text must be read and understood.[33] In considering how the author of Hebrews cites OT texts, each OT text will be explored in its "textual horizon," "epochal horizon," and "canonical horizon."

The "*textual horizon*" or "immediate context" is investigated according to "the grammatical-historical method, seeking to discern God's intent through the human author's intent by setting the text in its historical setting, understanding the rules of language the author is using, analysing the syntax, textual variants, word meanings,

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[32]I allude here to Vos' organic analogy, which has also been employed by Beale. See Vos, "Idea of Biblical Theology," 11–15; Beale, *New Testament Biblical Theology*, 15.

[33]See Richard Lints, *The Fabric of Theology: A Prolegomenon to Evangelical Theology* (Grand Rapids: William B. Eerdmans, 1993), 259–311; Gentry and Wellum, *Kingdom through Covenant*, 93–100. The discussion below is indebted to Gentry and Wellum. Vanhoozer also describes an approach to exegesis very similar to the three horizons of interpretation: "When describing 'what it meant / means,' it is perhaps best to think of a series of expanding interpretative frameworks. There is first the semantic range of what words could possibly have meant in their historical situation, then the historical context of what authors could have meant at a particular point in the history of redemption, then the literary context of what the words could have meant as part of a particular kind of literature, and finally what the words at a certain time in a certain kind of text mean today when read as part of a unified Canon that, taken as a whole, points to Jesus Christ." Vanhoozer, "Exegesis and Hermeneutics," 62.

figures of speech, and the literary structure, including the genre of the text."[34] The "*epochal horizon*" is investigated by reading texts "in light of where they are in redemptive-history, or where they are in terms of the unfolding plan of God."[35] Thus on this horizon, the relationship of texts to previously revealed texts must be established. Finally, the "*canonical horizon*" places texts "along the story line of Scripture" so that they are "ultimately interpreted in light of the culmination of God's plan in Christ."[36] This third category, i.e., the canonical horizon, for my purposes, will involve an investigation of how the meaning of a particular OT text is developed and expanded *by later revelation within the OT itself*, before seeing how it is developed in Hebrews. Tracing the meaning of every text along these three horizons will help discern the exegetical path followed by the author of Hebrews in his interpretation of the text.

A critical constraint for biblical-theological exegesis. How will I ensure that my reproduction of the biblical-theological substructure of the text matches the exegesis and interpretive moves of the NT author (in this case, the author of Hebrews)? In other words, how do we *verify* that a particular biblical-theological exegetical proposal for an NT citation of the OT does in fact reproduce the exegesis of the NT author and is not the imaginative proposal of a biblical scholar (or PhD student) seeking to say something new?

Admittedly, the hermeneutical warrant and biblical-theological exegesis of the NT authors in their interpretation of the OT cannot definitively be *proved*.[37] We can,

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[34]Gentry and Wellum, *Kingdom through Covenant*, 93.

[35]Ibid., 94.

[36]Ibid., 99.

[37]Applying Vanhoozer's proposal of "fallibilism" (see Kevin J. Vanhoozer, "Christ and Concept: Doing Theology and the 'Ministry' of Philosophy," in *Doing Theology in Today's World: Essays in Honor of Kenneth S. Kantzer*, ed. John D. Woodbridge and Thomas Edward McComiskey [Grand Rapids: Zondervan, 1991], 103) to chart a course between the treacherous waters of foundationalism and postmodern relativism in the NT use of the OT, Moo states, "We cannot *prove* that the NT's interpretation of the OT is correct at every point. We can show that many are straightforward, legitimate interpretations and that many others can be considered valid if we admit the principle of the canon as the ultimate context of meaning . . . . the key issue is testability . . . . any claim to truth must be able to survive the test of

however, advance more or less persuasive explanations of their interpretive moves.[38] And methodological constraints and criteria enable our explanations to have more persuasive power. The key criterion that I propose, therefore, to ensure that my biblical-theological explanations for Hebrews' use of the OT are "testable" is that the biblical-theological substructure of texts that I present must be exegetically discernible from within Hebrews itself. In other words, as a methodological constraint in this dissertation, I will limit the proposed biblical-theological connections to texts and themes that are explicitly cited or alluded to by the author of Hebrews. This constraint will hopefully ensure that I do not propose networks of imagined textual connections that are not open to verification. Thus all of my proposals for biblical-theological and canonical development will be restricted to texts and themes that can be explicitly shown to undergird the author's argument.[39] By

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rationality and adequacy. Does it make sense? Does it explain the phenomena? If we apply this fallibilism to the problem we are addressing, then the question we should be asking is, does the NT interpretation of the OT make sense? Does it make better sense than the interpretation of the OT found at Qumran, or in the rabbis? We still may not be able to 'prove' that the NT is the fulfillment of the Old. But what we can do is ask whether the overall framework of biblical truth established by the NT interpretation of the OT validates the assumption of their unity." Moo, "Paul's Universalizing Hermeneutic," 84–85 (cf. Douglas J. Moo, "The Problem of *Sensus Plenior*," in *Hermeneutics, Authority, and Canon*, ed. D. A. Carson and John D. Woodbridge [Grand Rapids: Academie Books, 1986], 211).

[38]Moo ("Paul's Universalizing Hermeneutic," 84–85) applies the issue of "testability" to the question of the validity of the NT authors' interpretations of the OT. Here, I am proposing that the issue of testability is also useful in validating *our proposals* for a particular interpretation of the NT use of the OT.

[39]To illustrate how this constraint should be applied, we may return to the example of Paul's use of Hosea in Rom 9:25–26 discussed previously. I mentioned that Paul's application of promises to ethnic Israel from Hos 1:10b and 2:23 to believing Gentiles in Rom 9:25–26 is valid on the basis of two biblical-theological strands of exegesis: (1) Paul reads the promises of restoration and renewal in Hosea canonically together with other prophecies of Israel's glorious eschatological restoration which more clearly portend Gentile inclusion (Isa 2; 11; 14:1; 19:19–25; 25; 49; 56; 60; Zech 2; 8; 9:7–8; 14:16–21), and (2) Paul reads the promise in Hosea in light of the Abrahamic promises—alluded to in Hos 1:10a (cf. Gen 22:17; 32:12)—for the salvation of Gentiles by faith alone and their full inclusion as the people of God. How do we verify this proposal? In other words, how can we confirm that this is indeed the biblical-theological substructure undergirding Paul's citation of Hosea? The first strand can be confirmed by observing that throughout Romans Paul reveals that he reads several other eschatological promises in the prophets as being fulfilled in the present time in Christ and his people, yet awaiting consummation. For instance, some other realities promised in the prophets that Paul sees as being fulfilled in his own day through Christ and the church include, the giving of the Holy Spirit (Rom 5:5; 7:6; all of ch. 8, esp. 8:23; 14:17; 15:13; 15:16; 15:19 cf. Joel 2:28–29; Ezek 36:27); resurrection from the dead (Rom 1:4; 4:24–25; 6:4; 6:9; 7:4; 8:11; 8:34; 10:9; cf. Ezek 37); circumcision of the heart with the ability to obey God's law (Rom 2:28–29; 6:17–19; cf. Jer 31:33–34; Ezek 36:26–27); and the dawn of the new creation (Rom 8; cf. Isa 11; 65:17–25). Paul certainly saw these eschatological promises as mutually interpretive and brought to fulfillment through the death and resurrection of Jesus Christ, in the new covenant people of God. Paul therefore also sees the inclusion of Gentiles as one aspect of the fulfillment of God's promises in the restoration of Israel. Thus the evidence *from within Romans* indicates that Paul sees the eschatological promises in the prophets as mutually interpretive and fulfilled in Christ and the church. The second biblical-theological strand is also easily verified. Paul has already made the Abrahamic promise a focal point in Romans. In Rom 4, Paul argues that faith, not works, justifies before God, and shows that this was

introducing this constraint I do not claim that other unquoted texts or themes do not inform the author's exegesis—in fact, I am sure that they do. I am, however, making certain that all theses regarding the author's biblical-theological use of Scripture remain at some level verifiable and demonstrable from the text of Hebrews itself.[40]

The process of exegetical investigation. Finally, I must briefly describe the process for exegetical investigation that will be followed in each chapter that confronts a "problem citation." Every exegetical chapter will follow a common plan: (1) investigation of issues related to text form; (2) exegesis of citation in the context of Hebrews; (3) exegesis of citation in its original context in the OT; (4) tracing out of epochal horizon and canonical horizon of the citation; (5) rationale, biblical-theological exegesis and hermeneutical warrant in Hebrews' use of the text; (6) hermeneutical conclusions: contribution toward the author's "interpretive perspective."[41]

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the case even in the prototypical experience of Abraham, the patriarch. Further, Paul argues that the fatherhood of Abraham is not limited to those of his ethnic descent, but encompasses all who depend on God in faith for justification. Further, the parallels between Rom 4 and Rom 9–11 are striking. The emphasis on believing in the God who raised Jesus Christ is present in both Rom 4:24 and 10:13. In 4:11–12, Paul makes a redemptive-historical argument—the Abrahamic mode of justification takes priority over the Law because Abraham trusted God's promise and was counted righteous prior to circumcision. Thus Abraham is the father of believing Jews and believing Gentiles. And what Paul says in Rom 4:17 is surely significant for understanding what he says in Rom 9:24–29—the God who gives life to the dead is able to revive Israel (cf. Rom 11:15), and the same God "who calls into existence the things that are not," is also able to call into existence his people even from the Gentiles. Thus Paul applies the Hoseanic promises to Gentiles in Rom 9:25–26, because these promises are for true Israel, the eschatological family of Abraham, Jews and Gentiles who are called by God and have faith in Jesus Christ—and once again, this biblical-theological proposal is verified by evidence from within Romans. The entirety of the biblical-theological interpretation proposed for Paul's use of Hosea in light of other texts in the OT has therefore been confirmed by adducing evidence of use of these texts in the rest of Paul's letter.

[40]Hopefully, the use of this constraint will help avert some of the pitfalls which Paul Foster has recently pointed out in his scathing criticism of many studies of the NT use of the OT. See Paul Foster, "Echoes without Resonance: Critiquing Certain Aspects of Recent Scholarly Trends in the Study of the Jewish Scriptures in the New Testament," *JSNT* 38 (2015): 96–111.

[41]Two particular methodological choices warrant further explanation. First, I intentionally examine the text in the context of Hebrews prior to examining the context in the OT, so as to avoid the error of over-importing the OT context into Hebrews. Second, I am aware that unlike G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2007), I have opted *not* to include a separate section for the investigation of interpretation in Jewish sources contemporary to the NT. This is intentional because, as is evident from my chapter on the history of research, I believe that such studies have been pursued to their maximum fruitfulness. Though they yield much information about exegetical method and the like, they do not yield substantial returns concerning Hebrews' own hermeneutic in particular, for they often overlook the sharp discontinuity and guiding principles of Hebrews. This dissertation aims to be self-consciously biblical-theological in its investigation, and therefore the scope of my study will be primarily restricted to the Old and New Testaments. Although the witness of contemporary Jewish literature will be engaged whenever necessary,

Summary

The preceding section focused on biblical-theological exegesis, defining the terms 'biblical theology' and 'biblical-theological exegesis,' explaining certain key presuppositions relating to it, and setting forth the procedure of investigation that will be followed in this dissertation. The next section will cover other methodological issues pertinent to the present work.

Other Methodological Issues

In this section, I will first explain the rationale for selection of the texts for investigation in this project. Second, I will describe the methodology that I will employ in establishing the presence of allusions in Hebrews. Third, I will briefly discuss the interpretive strategies of typology and prosopological exegesis, both of which will be utilized alongside biblical-theological exegesis. Fourth, I will briefly address my assumptions concerning the text of the OT and the use of the terms 'Septuagint' and 'LXX' in this dissertation.

Rationale for Selection of Citations

The citations that will be examined in this dissertation are (1) Hebrews 2:13 (citing Isa 8:17–18); (2) Hebrews 10:5–9 (citing Ps 40:6–8 [MT 40:7–9 / LXX 39:7–9]); and (3) Hebrews 10:37–38 (citing Hab 2:3–4, with an allusion to Isa 26:20). These citations specifically have been chosen for four reasons. First, each of these citations is considered a "problem text" by virtually all interpreters of Hebrews.[42] Second, two of the

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such explorations will be limited.

[42]All three of these texts fit into Hughes' three categories for texts which appear hermeneutically difficult in Hebrews: (1) texts which are used in a messianic or eschatological way, though they do not seem so in the original context (Isa 8:17–18 in Heb 2:13; Ps 40:6–8 in Heb 10:5–7; Hab 2:3–4 in Heb 10:37–38); (2) texts which which were addressed to Yahweh in the original context, but are now applied to Jesus (Hab 2:3–4 in Heb 10:37–38); (3) texts in which the words of the OT are placed directly on the lips of Jesus (Isa 8:17–18 in Heb 2:13; Ps 40:6–8 in Heb 10:5–7). See Graham Hughes, *Hebrews and Hermeneutics: The Epistle to the Hebrews as a New Testament Example of Biblical Interpretation* (Cambridge: Cambridge University Press, 1979), 57–63. Blackstone classifies two of these three texts as cases of "fluid recontextualization," and the third as a case of "surface recontextualization." Thomas L. Blackstone, "The Hermeneutics of Recontextualization in the Epistle to the Hebrews" (PhD diss., Emory University, 1995), 194, 255, 280. Schröger also lists all of these passages in his categories of those citations which do not prove the point being made. Friedrich Schröger, "Das hermeneutische Instrumentarium des

citations are fraught with notorious textual issues (Heb 10:5–9 and Heb 10:37–38), and the third (Isa 8:17–18 in Heb 2:13) with some challenging translation issues in the surrounding context of the MT and LXX. Third, all three citations are significant in terms of the author's christological convictions. Finally, several conflicting approaches have been proposed for understanding these citations.[43]

Methodology for Inner-Biblical Allusions

The presence of each allusion will be verified by using Hays' criteria for intertextual echo / allusion.[44] Hays' criteria for intertextual echo / allusion may be summarized as follows:[45] (1) 'Availability': Was the proposed source of the echo (the OT text) available to the author and / or the original readers? (2) 'Volume': The "volume" of an echo is determined by two factors, namely the explicit repetition of words or syntactical patterns, i.e., linguistic and verbal correspondence and the distinctiveness of the words repeated. (3) 'Recurrence' or 'Clustering': How often does an author elsewhere cite or allude to the same scriptural passage? (4) 'Thematic Coherence': How well does the alleged echo fit into the line of argument of the author? Is it a coherent reading of the source text? Does it fit with the author's overall argument and the use of other texts? (5) 'Historical Plausibility': Could the author have plausibly intended the putative allusion

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Hebräerbriefverfassers," in *Schriftauslegung: Beiträge zur Hermeneutik des Neuen Testamentes und im Neuen Testament*, ed. Josef Ernst (Paderborn, Germany: Ferdinand Schöningh, 1972), 317–21. Even those who believe that the author uses the OT contextually find it difficult to explain his use of the OT in these texts. For instance, on Heb 10:37–38, see R. T. France, "The Writer of Hebrews as a Biblical Expositor," *TynBul* 47 (1996): 274.

[43]These various approaches will be examined in each chapter as I deal with each citation.

[44]See Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1989), 29–33; Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture*s (Grand Rapids: Eerdmans, 2005), 34–45. G. K. Beale has noted that the criteria of thematic coherence and satisfaction overlap and could be combined into a single criterion. Beale, *Handbook*, 35. My own perspective is that the last criterion is somewhat fallacious, for it aims to read an argument in light of a proposed echo / allusion and then claim validity of the echo / allusion based on how it illuminates the argument. Furthermore, it is largely reader-oriented, for the "satisfaction" in view is the *reader's* satisfaction. Hence in this dissertation, I will use only the first six criteria to validate allusions.

[45]See Hays, *Echoes in Paul*, 29–33.

and could the author's audience have understood it? Are there analogies or parallels to the reading in other contemporaneous texts?[46] (6) 'History of Interpretation': Have other interpreters in the history of interpretation seen the same allusion?[47]

Beyond merely proving the presence of these allusions, however, I will also probe how the author of Hebrews employs them and what they disclose about the substructure of his theology. Thus many aspects of the "biblical-theological approach" to exegesis will also be applied to allusions—the goal is to further understand Hebrews' "interpretive perspective."

Typology and Prosopological Exegesis

I will also incorporate interpretive methodologies such as typology and prosopological exegesis in my study where necessary. Both methodologies are considered as plausible factors underlying the interpretive moves of the author of Hebrews.

Typology. This dissertation will employ a redemptive-historical approach of typology.[48] Gentry and Wellum, who model such an approach, define typology as "the study of Old Testament salvation-historical realities or 'types' (person, events,

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[46]Hays notes that this criterion need not function as a negative constraint, for sometimes NT authors are utterly unique in their readings of the OT. See Hays, *Echoes in Paul*, 31.

[47]Again, Hays (*Echoes in Paul*, 32) notes that this criterion is not the most reliable and ought to be given less priority.

[48]For careful descriptions of the "redemptive-historical" approach to typology adopted in this dissertation, see Gentry and Wellum, *Kingdom through Covenant*, 102–8; David Schrock, "What Designates a Valid Type? A Christotelic, Covenantal Proposal," *Southeastern Theological Review* 5 (2014): 3–26; Samuel Cyrus Emadi, "Covenant, Typology, and the Story of Joseph: A Literary-Canonical Examination of Genesis 37–50" (PhD diss., The Southern Baptist Theological Seminary, 2016), 25–39; Francis Foulkes, "The Acts of God: A Study of the Basis of Typology in the Old Testament," in *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New*, ed. G. K. Beale (Grand Rapids: Baker, 1994), 342–74; and Richard M. Davidson, *Typology in Scripture: A Study of Hermeneutical* Τυπος *Structures* (Berrien Springs, MI: Andrews University Press, 1981). All of these works in some way find their precursors in Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New*, trans. Donald H. Madvig (Grand Rapids: Eerdmans, 1982), and Patrick Fairbairn, *The Typology of Scripture*, 2 vols. (London: Funk and Wagnalls Company, 1900). See also the helpful criteria for identification of types proposed by Beale, *Handbook*, 19–25. The discussion that follows here is heavily indebted to Emadi, "Covenant, Typology," 25–39, and Gentry and Wellum, *Kingdom through Covenant*, 102–8.

institutions) which prefigure their intensified antitypical fulfillment aspects (inaugurated and consummated) in New Testament salvation history."[49] Emadi delineates five key aspects of biblical types that this definition sets forth:[50] (1) Historicity: types are rooted in real historical persons, events, and institutions, which have been providentially ordered by God to point forward to the coming of his Son.[51] (2) Prospective / Author-intended: types are intentionally designed by the authors of the OT to function as anticipatory prefigurements of a greater reality; that is to say they are *prospective* and indirectly predictive.[52] (3) Escalation: types exhibit an *a fortiori* escalation (*Steigerung*); that is, the antitype fulfills the type in a climactic way that underscores the fundamental discontinuity that exists between God's eschatological revelation in Christ and all previous redemptive-history. (4) Textually Rooted: types are rooted in the text of Scripture, and as such, can be exegetically discerned through reading the text in its immediate context, and its fuller redemptive-historical and canonical context. In other words, types "must arise from the language, sequence, and storyline of the Bible itself" and not be imposed upon the text through "imaginative re-readings."[53] (5) Covenantal: types are closely tied to God's redemptive-historical covenant structures, which provide

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[49]Gentry and Wellum, *Kingdom through Covenant*, 103.

[50]See his excellent and lucid discussion of the features of biblical types in Emadi, "Covenant, Typology," 30–37.

[51]Dennis Johnson eloquently captures this reality: "Long before he sent his Son to bring rescue in 'the fullness of time' (Gal 4:4), [God] sovereignly designed events, institutions, and individual leaders to provide foretastes of the feast, whetting Israel's appetite for the coming Savior and salvation. Israel's *historical experiences* of blessing and judgment, weal and woe, also prepared a rich symbolic 'vocabulary,' *embedded in the dust and blood of real history*: concepts and categories pre-designed to articulate the sufficiency and complexity of Jesus' saving work." Dennis E. Johnson, *Him We Proclaim: Preaching Christ from All the Scriptures* (Phillipsburg, NJ: P&R Publishing, 2007), 198–99. See also Emadi's cogent argument that a failure to recognize the real historicity of types undercuts the basis for a number of typological arguments of the NT. Emadi, "Covenant, Typology," 31.

[52]This affirmation does not negate the fact that the realities typified were not necessarily in the full consciousness of the human authors of the OT. In fact, the significance of many types lay shrouded in mystery in the OT until the eschatological inbreaking of God's kingdom in Christ brought to light what was hidden and revealed the reality that the shadowy types anticipated. See my preceding discussion on mystery and *sensus plenior*. See also Carson's description of "typology with teeth" ("Mystery and Fulfillment," 433–34).

[53]Schrock, "What Designates a Valid Type," 5; see also Emadi, "Covenant, Typology," 35–37.

"the interpretive context necessary to understand a type's significance in redemptive history."[54]

This dissertation rejects post-critical neo-typology,[55] also known as 'figural reading,' which views the NT authors as engaging in "retrospective hermeneutical transformation of Israel's sacred texts."[56] It is important to distinguish this reader-oriented approach from the redemptive-historical typology assumed in this dissertation, for the terms 'typology' and 'figural reading' are used loosely by advocates of both approaches.[57] Ultimately, this approach is a post-modern interpretive strategy with minimal concern for historicity and authorial intent, thus neglecting to read Scripture "on its own terms."[58]

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[54]Emadi, "Covenant, Typology," 37.

[55]The label 'post-critical neo-typology' was first employed by Davidson (*Typology in Scripture*, 111), and is also used by Emadi ("Covenant, Typology," 27–30) to designate historical-critical and postmodern hermeneutical approaches.

[56]Richard B. Hays, *Reading Backwards: Figural Christology and the Fourfold Gospel Witness* (Waco, TX: Baylor University Press, 2014), xv. Hays defines 'figural reading' using Erich Auerbach's definition: "Figural interpretation establishes a connection between two events or persons in such a way that the first signifies not only itself but also the second, while the second involves or fulfills the first. The two poles of a figure are separated in time, but both, being real events or persons, are within temporality. They are both contained in the flowing stream which is historical life, and only the comprehension, the intellectus spiritualis, of their interdependence is a spiritual act." Erich Auerbach, *Mimesis* (Princeton: Princeton University Press, 1968), 73 (cf. Hays, *Reading Backwards*, 2). Figural reading thus emphasizes the *reader's* role in the act of interpretation. The reader brings together the "two poles of the figure," drawing out resemblances between two events to articulate their significance. This approach is also represented, for instance, by Christopher R. Seitz, *Figured Out: Typology and Providence in Christian Scripture* (Louisville: Westminster John Knox, 2001), and Stanley D. Walters, ed., *Go Figure! Figuration in Biblical Interpretation* (Eugene, OR: Pickwick Publications, 2008), as well as several proponents of the movement known as 'Theological Interpretation of Scripture' (TIS).

[57]Hans Frei, for example, conflates the terms "typology" and "figural reading," as referring to the premodern mode of exegesis that was used by the NT authors. Hans W. Frei, *The Eclipse of Biblical Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics* (New Haven, CT: Yale University Press, 1974), 1–7. The entry in *The Dictionary of Theological Interpretation of Scripture* also conflates the ideas of "typology" and "figural reading" by subsuming the latter under the entry for the former. Daniel J. Treier, "Typology," in *Dictionary for Theological Interpretation of the Bible*, ed. Kevin J. Vanhoozer (Grand Rapids: Baker Academic, 2005), 825–26. Similarly, Frances Young uses the term 'typology' to advocate for an iconic mimēsis that is very different from redemptive-historical typology, and closer to figural reading. Frances M. Young, "Typology," in *Crossing the Boundaries: Essays in Honour of Michael D. Goulder*, ed. Stanley E. Porter, Paul M. Joyce, and David E. Orton, Biblical Interpretation Series 8 (Leiden: Brill, 1994), 29–50.

[58]In some ways, 'figural reading' is the subjectivist counterpart to redemptive-historical typology. Proponents of 'figural reading' are seeking to describe the same phenomena in the biblical text, but they do so from a radically different worldview and hermeneutical perspective. The chief problem with figural reading is that it fails to account for objectivity and textual warrant in interpretation, for it is rooted in postmodern assumptions concerning meaning and interpretation. Figural reading claims to follow premodern exegesis, but does not adequately take into account premodern views of inscripturated revelation as the bedrock on which exegesis must be based (see John Calvin, *Institutes of the Christian Religion*, trans. Henry Beveridge [Peabody, MA: Hendrickson, 2008], 30–34). Advocates of 'figural reading' jettison the Protestant doctrines of the perspicuity and sufficiency of Scripture and the Bible's

This dissertation, therefore, will not consider 'figural reading' as a legitimate approach to understanding the NT interpretation of the OT.

Prosopological exegesis. Matthew Bates' proposal for 'prosopological exegesis' as an interpretive strategy to understand the NT use of the OT has already been discussed at length in the previous chapter.[59] It was noted there that Bates offers various fresh methodological possibilities that might shed some light on Hebrews' use of the OT as speech in the mouth of Christ. Bates falters, however, by setting 'prosopological exegesis' against 'typology.' He does so by limiting his description of 'typology' to the reader-oriented figural reading of Richard Hays and the "iconic mimēsis" advocated by Frances Young.[60] As discussed above, this understanding of typology is based on retrospective recognition by readers of correspondences between different figures in the OT and NT. Bates is right to assert that this model is flawed, for it fails to account for the radical discontinuity (*Steigerung*) that we see between type and antitype.[61] What Bates

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nature as a "self-interpreting word" (*Sacra Scriptura sui ipsius interpres*), in favor of reader-oriented hermeneutical principles. Figural reading therefore inherently sets itself up against principles of verification. It involves using an extra-textual grid to interpret the Scriptures, with external authorities as the interpretive constraints. Though some of its advocates seek to distinguish it from allegory, it works on the same basic principles. In the end, figural reading often leads to "figures" (or so-called "types") which are nothing more than fanciful "figures" of the reader's imagination, not open to any interpretive validation. As Emadi rightly says, "Figural reading suffers from the same problems inherent to all postmodern interpretive agendas: it muffles the voice of the author and discounts a text's character, making the task of interpretation a subjective enterprise. Reader-activated correspondences between OT and NT reveal nothing about Scripture's own redemptive-historical claims. As a result, figural readings of Scripture often reveal little more than an interpreter's imaginative prowess. The true message of Scripture as developed through the promise-fulfillment structure of the covenants is bartered away for a two-dimensional interpretive freedom which licenses interpretive communities to shape and re-shape Scripture as they see fit. The result is "Theological Interpretation" which eschews the Bible's own approach to both theology and interpretation." Emadi, "Covenant, Typology," 29.

[59]See Matthew W. Bates, *The Hermeneutics of Apostolic Proclamation: The Center of Paul's Method of Scriptural Interpretation* (Waco, TX: Baylor University Press, 2012), 183–221; Matthew W. Bates, *The Birth of the Trinity: Jesus, God, and the Spirit in New Testament and Early Christian Interpretations of the Old Testament* (Oxford: Oxford University Press, 2015). For the hermeneutical controls and constraints related to this interpretive method, see Bates, *Birth of the Trinity*, 175–202; see also n. 104 on p. 54 in this dissertation.

[60]See Bates, *Birth of the Trinity*, 9, 72n61; cf. Richard B. Hays, "Christ Prays the Psalms: Israel's Psalter as Matrix of Early Christology," in *The Conversion of the Imagination: Paul as Interpreter of Israel's Scriptures* (Grand Rapids: Eerdmans, 2005), 101–18; Young, "Typology," 29–50.

[61]This may be listed as yet another criticism of post-critical neo-typology in addition to those I have already set forth.

overlooks, however, is that there are other models of typology that not only account for such discontinuity but even require it as a fundamental component of typology. Streams of typological hermeneutics rooted in the redemptive-historical framework and the progressive unfolding of Scripture have always emphasized the need for "discontinuity" and "escalation" between type and antitype.[62]

One wonders, therefore, whether 'typology' and 'prosopological exegesis' really need to be set in opposition to one another as Bates asserts. Bates himself sets forth "correspondence between the speaker / addressee in the ancient text and what is known about the theodramatic character in the divine economy" as a constraint for prosopological exegesis.[63] Might it not be that typological patterns undergird and form the substructure for theodramatic interpretation so that typological identification is what permits and warrants prosopological exegesis? The study of certain speech-texts in Hebrews (Heb 2:13; 10:5–10) in this dissertation aims for such an integration.

Use of the Terms 'Septuagint' / 'LXX' and the Question of "Textual Pluriformity"

As a project that addresses Hebrews' use of the OT, this dissertation engages throughout with texts from the Old Greek translations of the Hebrew OT, typically referred to as the 'Septuagint' or the 'LXX.'[64] It is well known that the translation of Israel's Hebrew Scriptures into Greek and its eventual collection in codex form was a long and complicated process—a reality that makes the terms 'Septuagint' or 'LXX' somewhat of a misnomer.[65] There is no consensus, however, on the use of terminology in

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[62]See the discussion on typology *supra*.

[63]Bates, *Birth of the Trinity*, 200–201.

[64]For brief discussions of the differing ways the term is used, see Karen H. Jobes and Moisés Silva, *Invitation to the Septuagint*, 2nd ed. (Grand Rapids: Baker Academic, 2015), 14–17, and Jennifer M. Dines, *The Septuagint* (New York: Bloomsbury T&T Clark, 2004), 1–3.

[65]For a brief history of this process, see Jobes and Silva, *Invitation*, 13–83.

this field.[66] I have chosen, however, to adopt both these terms, and also to refer to the Old Greek versions of particular books as LXX Psalms, LXX Isaiah, and so on. I will regularly indicate the scope of the term in each context.

Finally, while the majority view in Septuagint studies is that there was no standardized text of the Hebrew Scriptures at the time of the NT ("textual pluriformity"), this view is by no means the only possible explanation of the evidence.[67] This dissertation eschews the notion of "textual pluriformity" and assumes a stable canon and text of the Hebrew OT at the time of the NT.[68]

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[66]Dines (*The Septuagint*, 3) helpfully indicates that there is "no agreed code of practice, and terminology must be checked against the usage of any given scholar (although they may not always be consistent)."

[67]This question is closely related to the question of "canon." Views that hold to "textual pluriformity," therefore, also argue against the stability or even existence of an "OT canon" at the time of the NT. This view, for instance, is represented by Eugene Ulrich, *The Dead Sea Scrolls and the Developmental Composition of the Bible*, VTSup 169 (Leiden: Brill, 2015); Eugene Ulrich, "The Notion and Definition of Canon," in *The Canon Debate*, ed. Lee Martin McDonald and James A. Sanders (Peabody, MA: Hendrickson, 2002); Timothy Michael Law, *When God Spoke Greek: The Septuagint and the Making of the Christian Bible* (New York: Oxford University Press, 2013).

[68]For arguments for a stable Hebrew text tradition, see Emanuel Tov, "The Dead Sea Scrolls and the Textual History of the Masoretic Text," in *The Hebrew Bible in Light of the Dead Sea Scrolls*, ed. Nóra Dávid et al., FRLANT 239 (Göttingen: Vandenhoeck & Ruprecht, 2012), 41–53; Arie van der Kooij, "Preservation and Promulgation: The Dead Sea Scrolls and the History of the Hebrew Bible," in *The Hebrew Bible in Light of the Dead Sea Scrolls*, ed. Nóra Dávid et al., FRLANT 239 (Göttingen: Vandenhoeck & Ruprecht, 2012), 29–40; and the two lucid articles by Peter J. Gentry, "The Text of the Old Testament," *JETS* 52 (2009): 19–45, and Peter J. Gentry, "The Septuagint and the Text of the Old Testament," *BBR* 16 (2006): 193–218.

CHAPTER 4

THE SON'S SOLIDARITY WITH HIS BROTHERS: ISAIAH 8:17–18 IN HEBREWS 2:13

This chapter will seek to explain the use of Isaiah 8:17–18 in Hebrews 2:13, a citation well-suited to the purposes of this dissertation, for it is "particulièrement révélateur" of the author's hermeneutical presuppositions.[1] The author of Hebrews places the words of the prophet Isaiah on the lips of Jesus as statements spoken by him to indicate his solidarity with the people of God. How does the author's use of this text as the speech of the incarnate Son comport with the meaning of the passage in its original context? Harold Attridge, referring to this text, asserts that "Hebrews's interpretations . . . regularly depend on the fact that verses are taken out of context and imaginatively fitted to a new situation. In this respect it differs little from contemporary Jewish exegesis as represented at Qumran or in Philo."[2] The aim of this chapter is to show that such a characterization of the author's use of Isaiah 8:17–18 is erroneous.

In this chapter, I will argue that in Hebrews 2:13, the author of Hebrews prosopologically applies Isaiah 8:17–18 as the speech of Jesus Christ on the basis of typology and biblical-theological exegesis. The citation proves Jesus' solidarity with his brothers as fellow-heirs of the Abrahamic promises, the fulfillment of which is attained by faith through suffering. The author sees Isaiah 8:17–18 as typologically fulfilled in Jesus Christ, the Son, both as the one who fulfills the prophetic office, and as the Davidic Messiah who fulfills the promises of eschatological salvation for the "offspring of

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[1]In Spicq's words, "L'intelligence de cette citation suppose donc tout un raisonnement, et ce v. est particulièrement révélateur de l'herméneutique de notre auteur." Ceslas Spicq, *L'Épître aux Hébreux* (Paris: Librairie Lecoffre, 1952), 2:42.

[2]Harold W. Attridge, *The Epistle to the Hebrews*, Hermeneia (Minneapolis: Fortress Press, 1989), 91n137.

Abraham." The author's interpretation is warranted by the typological significance of Isaiah and his "children" in the original context of Isaiah 8:17–18 as prefiguring the Davidic Messiah and the eschatological people of God. Isaiah 8:17–18 is interpreted through the biblical-theological framework of Isaiah's new exodus promises and the eschatological hopes set forth by Psalm 22. Isaiah and the psalm both anticipate the realization of God's covenant promises to Abraham and David, which undergo redemptive-historical development through the OT and reach their eschatological fulfillment in Christ.

First, I will consider the citation of Isaiah 8:17–18 in its context in Hebrews 2 to resolve questions pertaining to its meaning and function in Hebrews. Second, I will probe the original context in Isaiah 8 in order to understand the original meaning of the cited verses. The epochal and canonical horizons will also be considered in order to unravel the redemptive-historical import of the texts. I will also briefly examine Psalm 22, for the author of Hebrews cites Psalm 22:22 (MT 22:23 / LXX 21:23) in Hebrews 2:12 in conjunction with the citation from Isaiah 8:17–18. I will then set forth the rationale and hermeneutical warrant for the biblical-theological use of these texts in Hebrews. Finally, on the basis of my exegesis, I will derive the interpretive principles that undergird the author's interpretation.

The Citation in Hebrews 2:12–13

This section will address exegetical issues pertaining to Hebrews 2:13 in its literary context in Hebrews. First, I will sketch the argument of Hebrews 2 in order to understand what bearing the broader context has on the citation. Second, the nearer context of the citation in 2:10–18 will be examined more closely. Third, the key exegetical issues pertaining to the meaning of the citation will be addressed.

Context of Hebrews 2

In Hebrews 2, the author begins by issuing an exhortation to his hearers not to

neglect the great salvation wrought by the Son. The contrast between the Son and the angels forms the basis of this exhortation as indicated by the inferential οὖν (2:1). Because of the Son's superiority to the angels, the salvation that he has obtained is far superior to what was available under that covenant which was mediated by angels—and the hearers dare not neglect this greater salvation. The superiority of this salvation is further reinforced by the fact that it received its impetus through proclamation by the Lord himself, was confirmed by witnesses, and was further attested by God himself through signs and wonders, and the distribution of the Holy Spirit (2:2–4).

The vast contrast between this eschatological salvation and the lesser role of angels persists in 2:5–8. The author picks up the thought already elucidated in 1:14, that angels are ministering servants sent out to serve those about to "inherit salvation." The citation from Psalm 8 then sets forth the nature of the salvation that the people of God are about to inherit. The author sets forth this eschatological salvation in terms of rule over the world-to-come.

The citation from Psalm 8, with its commentary on Genesis 1:26–28, expresses the glorious rule envisioned for man in creation. In Hebrews 2:8b–9, the author of Hebrews interprets the psalm in terms of redemptive-history, eschatology, and christology.[3] The glorious rule for human beings envisioned by the psalm has evidently not been realized, having been frustrated by the fall. Using Psalm 110 as the interpretive lens by which Psalm 8 must be understood, the author sees the hopes of Psalm 8 as fulfilled in Jesus. Jesus is the one who has been made "for a little while lower" than the angels.[4] However, his humiliation through the suffering of death has resulted in him being

[3]For a particularly insightful and convincing defense of the interpretation of Ps 8 in Heb 2:5–9 favored here, see Jared Compton, *Psalm 110 and the Logic of Hebrews*, LNTS 537 (New York: Bloomsbury T&T Clark, 2015), 38–53. See also Thomas R. Schreiner, *Hebrews*, Biblical Theology for Christian Proclamation (Nashville: Broadman and Holman, 2015), 86–92.

[4]The Greek translation of Ps 8 contains the phrase βραχύ τι, which could refer either to degree ("a little bit") or to time ("a little while"), unlike the Hebrew מעט, which connotes degree ("a little bit"). Hebrews uses the temporal sense to refer to human beings (and Christ) being "a little while" lower than the angels. Again, we might posit biblical-theological exegesis by the author of Hebrews—he reads this verse with a temporal sense by linking Ps 8 with Ps 110:1 (LXX 109:1) and Ps 2:7. These texts narrow the vision of Ps 8 from humanity in general to the Davidic Messiah in particular, providing an eschatological

crowned with glory and honor, so that rule over the world-to-come is now realized in him.

In 2:9–10, the author emphasizes the corporate effects of Jesus' suffering and exaltation. Jesus has tasted death for everyone in fulfillment of God's plans (2:9). Further, God has perfected Jesus through sufferings as the ἀρχηγός who will lead many sons to glory. The author thus presents Jesus in solidarity with these "many sons," both in suffering and exaltation. The themes of solidarity, suffering, and exaltation are crucial for the christology in this section, where Jesus is presented in new exodus categories as the ἀρχηγός leading the people of God to their heavenly homeland.[5] These themes are also significant for the turn in the argument in 2:17–18, where the high-priestly christology—which will form the core of the author's exposition—is explicitly introduced, having already been alluded to in 1:3 (καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος). The themes of solidarity, suffering, and exaltation bind the new exodus christology and the high priestly christology tightly together. The ἀρχηγός is the ἀρχιερεύς. Jesus' solidarity with the people of God, his union with the "many sons" is necessary for him to be able to faithfully lead them to glory, and for him to represent them as a merciful and faithful high priest. He is able to sympathize with their sufferings and to provide them the help that they need to persevere unto perfection because he has done so himself.

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orientation to the placing of all things under the Messiah's feet, and by implication, the Messiah's peoples' feet. See also the discussion by Compton (*Psalm 110 and the Logic of Hebrews*, 44–51), who shows that the author's temporal and eschatological interpretation here has several parallels with contemporary Jewish interpretations of the psalm.

[5]Attridge (*Hebrews*, 87) notes that the term ἀρχηγός is used in Acts for either exodus typology or Davidic messianic expectations, but incorrectly attributes Hebrews' use of the title here to Gnostic / Greek / Jewish mythology as opposed to the Davidic Messianism / Exodus typology: "If Exodus typology or Davidic messianism is involved, it has been reinterpreted in light of the underlying anthropological redemption scheme." Attridge here privileges extra-biblical categories over explicitly biblical ones. Lane also makes a similar error, reading this section in light of Greco-Roman Hercules mythology. See William L. Lane, *Hebrews 1–8*, WBC 47A (Nashville: Thomas Nelson, 1991), 56–57. DeSilva also goes astray in reading this passage as echoing philosophical discourses on liberation from death. David A. deSilva, *Perseverance in Gratitude: A Socio-Rhetorical Commentary on the Epistle 'to the Hebrews'* (Grand Rapids: William B. Eerdmans, 2000), 118–19. For a defense of the new exodus typology in this section, see chap. 8 of this dissertation.

Immediate Context: Hebrews 2:10–18

Having set forth the broader context, we now turn to the nearer context of the citation in 2:10–18, with attention to the immediate context in 2:12–13. The citations in 2:12–13 immediately follow the author's assertion that it was fitting for God to perfect Jesus through sufferings as the ἀρχηγός of salvation who leads many sons to glory, because the sanctifier (Jesus) and those being sanctified (the "many sons" of verse 10) are all ἐξ ἑνός. Their common source is the reason why the ἀρχηγός is unashamed to call them brothers, and this is reinforced by the citations in 2:12–13.

Immediately following the citations, the author in verse 14 indicates that the solidarity between the ἀρχηγός and the "many sons" is what makes the incarnation of the Son necessary. The term "children" (παιδία) derives immediately from the citation in verse 13. The solidarity between Christ and these children makes it necessary that he share in the "flesh and blood" in which they share. After explaining the necessity of the incarnation, the author explains its purpose—the ἀρχηγός partakes of flesh and blood in order that through his death he might destroy the devil and rescue the children who were subject to slavery through fear of death. In verse 16, the contrast with angels emerges once again, as the author asserts that Christ does not "take hold of" angels but he "takes hold of" the "offspring of Abraham." The entire section is framed in the language of Israel's promised new exodus, indicating that Christ has accomplished the new exodus for the people of God through his death and resurrection.[6]

Throughout the chapter, the author unfolds the solidarity of the Son with the people of God on multiple fronts: the Son shares solidarity with the "many sons" by virtue of his common source (ἐξ ἑνός) with them, by virtue of his humiliation in the flesh and blood that they share and his tasting of death on their behalf, and by virtue of the fact that he will lead them into the glory that he has obtained. The argument can thus be

[6]See chap. 8 for an examination of the new exodus allusions here.

summarized as follows: Jesus tasted death for everyone (2:9), *because* it was fitting for God, in bringing many sons to glory to perfect the ἀρχηγός of their salvation through sufferings (2:10). The "fittingness" of the solidarity between the ἀρχηγός, the "sanctifier," and the "many sons," those "being sanctified," derives from their origin ἐξ ἑνός (2:11). *Therefore*, because of their origin ἐξ ἑνός, the ἀρχηγός calls the "many sons" his "brothers"—and this is confirmed on the basis of the citations in 2:12–13. Finally, *because* of the solidarity between the ἀρχηγός and the "children," (the "many sons"), it was necessary for the ἀρχηγός to become incarnate, to share the flesh and blood that the "children" share.

Exegetical Issues Pertaining to Hebrews 2:12–13

Having traced out the literary context of the citation, I will now address five key exegetical questions pertaining to the meaning and function of Hebrews 2:12–13 in its context in Hebrews: (1) What is the source of the citation in Hebrews 2:13a? (2) Who are the "children" in 2:13 and what is their relationship to Christ? (3) When in Christ's life does Hebrews locate these words? (4) When and where is the ἐκκλησία of 2:12 assembled? (5) What is the purpose of 2:12–13 in its context? Each of these questions will be addressed in turn.

Source of the citation in Hebrews 2:13a. A crucial question to be answered is whether the author cites Isaiah 8:17 or a different passage—2 Samuel 22:3 or Psalm 18:2 (MT 18:3 / LXX 17:3)—in Hebrews 2:13a. Some interpreters argue that the citation is not from Isaiah 8:17 because of the separation introduced by the author using the phrase καὶ πάλιν.[7] However, the author also splits his citation from Deuteronomy 32:35–36 in Hebrews 10:30 in similar fashion, indicating that 2:13 could involve a split introduced by

[7]Cockerill, for example, argues that "one should hear the first declaration as the word of David from 2 Sam 22:3 (LXX) before hearing it as the word of Isaiah from Isa 8:17," and his first argument for this reading is the separation between the lines. Gareth Lee Cockerill, *The Epistle to the Hebrews*, NICNT (Grand Rapids: Eerdmans, 2012), 144.

the author between verses 17 and 18 of Isaiah 8 for some particular purpose.[8] Second, interpreters argue in favor of a citation from 2 Samuel 22:3 on the basis of the Davidic tenor of the text and because the author cites from Psalm 22:22 in the preceding verse.[9] Without overlooking the Davidic emphasis in Hebrews 1–2 and the fact that Hebrews 2:12 cites a Davidic psalm, it seems more likely that the author might be citing from two contiguous lines in Isaiah than picking up a verse from somewhere else altogether.[10] One more possibility, however, should not be eliminated. The author could well be aware of the verbal link between Isaiah 8:17 and Davidic passages such as 2 Samuel 22:3 and Psalm 18:2. This verse might then function as a bridge between the Davidic and Isaianic passages, indicating that even the Isaiah text should be read with a Davidic lens. In fact, this could be one of the author's reasons for introducing the split between verses 17 and 18 of Isaiah 8 in Hebrews 2:13.[11]

The "children" (2:13) and their relationship to Christ. In the context of Hebrews 2, the "children" given by God to the Son in 2:13 are the same as the "brothers" of the Son in 2:12. They are characterized in a number of different ways within the chapter: these "brothers" (v. 11, 12, 17) are the "many sons" being led to glory by the ἀρχηγός (v. 10), those who are "being sanctified" (v. 11), the ἐκκλησία in whose midst the Son sings God's praise (v. 12), the children who were subject to lifelong slavery through fear of death (v. 15), the "offspring of Abraham" (v. 16), and those who are being "tested"

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[8]As noted by Matthew W. Bates, *The Birth of the Trinity: Jesus, God, and the Spirit in New Testament and Early Christian Interpretations of the Old Testament* (Oxford: Oxford University Press, 2015), 141–42n6; Spicq, *L'Épitre aux Hébreux*, 2:42; Attridge, *Hebrews*, 90; Compton, *Psalm 110 and the Logic of Hebrews*, 60n184.

[9]Cockerill notes, "The quotation from a Davidic psalm in v. 12 has already directed the hearers' thoughts toward David." Cockerill, *Epistle to the Hebrews*, 144.

[10]Rightly Friedrich Schröger, *Der Verfasser des Hebräerbriefes als Schriftsausleger* (Regensburg, Germany: Putset Verlag, 1968), 92; Schreiner, *Hebrews*, 101; F. F. Bruce, *The Epistle to the Hebrews*, NICNT (Grand Rapids: Eerdmans, 1964), 82–83; Attridge, *Hebrews*, 90; and others.

[11]Moreover, it will be argued in this chapter that Isaiah himself intended his words in Isa 8:17–18 to be read within a Davidic framework.

(v. 18). These brothers have been previously identified as "those about to inherit salvation" (1:14), those whom the angels serve. Further, their salvation includes a role as rulers over the world-to-come (2:5). Within the context of Hebrews, this group of people consists of those who share in Christ through their faith and confession (3:1, 14). It includes all those who by faith inherit the promises of God, including the author's hearers, whom he exhorts to persevere in faith.

The relationship of solidarity between Christ and his people works itself out in a number of ways in the letter. It is Christ's solidarity with the people of God that allows him to serve as their representative in his role as high priest of the new covenant (2:17–18; 5:7–10). Furthermore, Christ shares solidarity with all those who faithfully trust God in the face of adversity, for he is the prime exemplar of faith and faithfulness through suffering (2:9–11; 5:7–10; 12:1–2).[12] The author's exhortation to persevere in faith to inherit the promises is undergirded by a long line of faithful witnesses who lived by faith in God's promises, a line that culminates in Christ who is the ἀρχηγός and τελειωτής of faith, the one who endured the ultimate suffering by his faith.[13] As a result, Christ and the people of God also share a common destiny—he has entered "glory" and has paved the way for them to follow.

The basis of Christ's solidarity with those whom he rescues and represents is that both he and they are the "offspring of Abraham." This is most likely what the author means by stating that the one who sanctifies and those being sanctified are all ἐξ ἑνός—they are all members of the Abrahamic family, heirs of the Abrahamic promises.[14] This

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[12]On Hebrews' portrayal of Christ as the exemplar of faith and faithfulness through suffering, see Christopher A. Richardson, *Pioneer and Perfecter of Faith: Jesus' Faith as the Climax of Israel's History in the Epistle to the Hebrews*, WUNT 2/338 (Tübingen: Mohr Siebeck, 2012). The point concerning Christ's solidarity with believers by virtue of his faith in suffering, especially death, is also made by Swetnam: "The quality which Jesus is taking in hand of the children which God has given him is their quality as members of Abraham's seed. It is their faith-trust which links Jesus and the 'children.'" James Swetnam, "Ἐξ ἑνός in Hebrews 2,11," *Bib* 88 (2007): 521.

[13]See Richardson, *Pioneer and Perfecter*, 222–23.

[14]This interpretation has been cogently defended by Swetnam, "Ἐξ ἑνος," 517–25, who argues that ἐξ ἑνός refers to the "spiritual seed of Abraham composed of all who, like Abraham exercise faith-trust in God in the face of death." Ibid., 525. Further, Swetnam maintains that to this distinctive Abrahamic

interpretation of ἐξ ἑνός, however, is disputed.[15] Some interpreters argue that the reference is to Adam or to the shared human nature between Jesus and those being sanctified.[16] This interpretation is not entirely cogent, however, because, as Jared Compton points out, verse 14 is an inference from verse 11a, and verse 14 states that the Son takes on human nature because of his solidarity with his brothers. If ἐξ ἑνός in verse 11a refers to a common humanity, then "this would make his human solidarity (μετέσχεν τῶν αὐτῶν, v. 14) a consequence of his human solidarity (v. 11a)."[17]

The second option is to take the referent of ἐξ ἑνός as God: those who are being

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'faith-trust' Christ has united his own 'faith-trust' in the face of death, now brought to perfection through his exaltation. See Swetnam, "Ἐξ ἑνος," 521–25. Others have also argued that ἐξ ἑνός refers to Abraham. In the patristic period, John of Damascus, for instance, interprets the phrase as referring to Jesus' Abrahamic lineage: καὶ αὐτὸς γὰρ, τὸ κατὰ σάρκα, ἐκ τοῦ Ἀβραάμ ("for even he himself, according to the flesh, is from Abraham"). John of Damascus, *In Epistolam ad Hebræos* (PG 95:940b, translation mine). Others who argue for ἐξ ἑνός as referring to Abraham include John Albert Bengel, *New Testament Word Studies*, vol. 2, trans. Charlton T. Lewis and Marvin R. Vincent (Grand Rapids: Kregel, 1971), 592; George Wesley Buchanan, *To the Hebrews: Translation, Comment and Conclusions*, AB 36 (New York: Doubleday, 1972), 32; Luke Timothy Johnson, *Hebrews: A Commentary*, NTL (Louisville: Westminster John Knox, 2006), 97–98; and Richardson, *Pioneer and Perfecter*, 18–19.

[15]The most lucid categorization of the options is provided by Paul Ellingworth, *The Epistle to the Hebrews*, NIGTC (Grand Rapids: Eerdmans, 1993), 164–65: (1) If ἑνός is neuter, then the options are (a) a neuter noun (αἵματος / σπέρματος / γένους) or (b) just the absolute notion of unity / oneness (coming from ἕν). (2) If ἑνός is masculine, then the options are (a) God, (b) Adam, (c) Abraham, or (d) an unspecified primal ἄνθρωπος or human origin generally. Apparently overlapping with option (2d) here, Attridge (*Hebrews*, 88) lists the "transcendent world of the Gnostic" as one plausible interpretation taken by interpreters—see Ernst Käsemann, *Das wandernde Gottesvolk: Eine Untersuchung zum Hebräerbrief* (Göttingen: Vandenhoeck & Ruprecht, 1961), 90–91. Jared Compton helpfully distinguishes the interpretive options along the lines of human solidarity (αἵματος or Ἀδάμ) and redemptive / spiritual solidarity (σπέρματος or θεός or Ἀβραάμ). See Compton, *Psalm 110 and the Logic of Hebrews*, 54-55; cf. Craig R. Koester, *Hebrews*, AB 36 (New York: Doubleday, 2001), 229–30 ("theological" and "anthropological"), and Cockerill, *Hebrews*, 140, who says, "The fundamental question is whether the unity of the sanctifier . . . and the sanctified . . . is based on their common humanity or on the saving purposes of God." In evaluating the various interpretations that have been proposed, we may easily dismiss the notion of a Gnostic myth or the primal ἄνθρωπος as resulting from interpreters imposing an extra-biblical grid upon the biblical text after having jettisoned Hebrews' own worldview and categories.

[16]A reference to Adamic lineage or human solidarity is favored, for instance, by David M. Moffitt, *Atonement and the Logic of Resurrection in the Epistle to the Hebrews* (Leiden: Brill, 2013), 131–41; Ellingworth, *Epistle to the Hebrews*, 164–65; John Calvin, *Commentary on the Epistle of Paul the Apostle to the Hebrews*, trans. John Owen, vol. 22 of *Calvin's Commentaries* (Edinburgh: Calvin Translation Society, 1853; repr., Grand Rapids: Baker, 2003), 64; and John Owen, *An Exposition of the Epistle to the Hebrews*, vol. 19 of *The Works of John Owen*, ed. William H. Goold (London: Johnstone & Hunter, 1852, repr., Carlisle, PA: Banner of Truth, 1991), 418; Albert Vanhoye, *The Letter to the Hebrews: A New Commentary*, trans. Leo Arnold (Mahwah, NJ: Paulist Press, 2015), 77; Ben Witherington III, *Letters and Homilies for Jewish Christians: A Socio-Rhetorical Commentary on Hebrews, James and Jude* (Downers Grove, IL: IVP Academic, 2007), 154; and Amy L. B. Peeler, *You Are My Son: The Family of God in the Epistle to the Hebrews*, LNTS 486 (New York: Bloomsbury T&T Clark, 2014), 86–87, although Peeler seems to qualify this by arguing that it refers to common parentage in God as well (Peeler, *You Are My Son*, 92).

[17]Compton, *Psalm 110 and the Logic of Hebrews*, 55.

sanctified and the sanctifier all belong to God.[18] This option is a strong possibility, because the immediately preceding verse presents God as the one "by whom and for whom are all things" (δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα), the one who perfected Jesus through suffering, and who is bringing the "many sons" to glory. Despite the strength of this option, however, it does have one significant weakness. As Michael Kibbe points out, ἐξ ἑνός specifically undergirds the Son's solidarity with *those being sanctified*.[19] This particularity stands in opposition to the τὰ πάντα of verse 10. As Vanhoye notes, "The context requires an origin that unites Jesus and the believers and does not include the angels; the divine origin includes the angels, since "all" comes from God."[20] The particularity which undergirds verse 11 makes the arguments in favor of a reference to Abraham more compelling. Some scholars aver that Abraham is not a viable option because he is not mentioned explicitly until verse 16.[21] Three arguments, however, can be offered in response to this assertion.

First, the entirety of Hebrews 1–2 has an implicit Abrahamic tenor. In Hebrews 1–2 the incarnate Son, as the Davidic King, is implicitly set forth as the heir of the

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[18]This option is by far the most favored interpretation among both premodern and contemporary interpreters of Hebrews: John Chrysostom, *Homilies on the Epistle to the Hebrews* (*NPNF*[1] 14:384); Thomas Aquinas, *Commentary on the Letter of Saint Paul to the Hebrews*, trans. F. R. Larcher (Lander, WY: The Aquinas Institute, 2012), 61; Spicq, *L'Épître aux Hébreux*, 2:40–41; Bruce, *Hebrews*, 81n64; Peter T. O'Brien, *The Letter to the Hebrews*, PNTC (Grand Rapids: Eerdmans, 2010), 109; Lane, *Hebrews 1–8*, 58; Attridge, *Hebrews*, 88–89; George H. Guthrie, *Hebrews*, NIVAC (Grand Rapids: Zondervan, 1998), 108; Koester, *Hebrews*, 230–31; Schreiner, *Hebrews*, 98. deSilva (*Perseverance in Gratitude*, 114) sees this as deriving from the Stoic notion of all humans being descendants of God.

[19]Kibbe notes, "While 2:10 describes God as the one 'for whom and by whom [are] all things,' lending credence to seeing God as likewise the referent of ἑνός, the problem is that ἐξ ἑνός is the basis for the Son's identification of 'those who are sanctified' as his siblings; if God is the source of πάντα (2:10), this in itself does not justify the Son's description of certain people—those who are sanctified—as ἀδελφούς. In other words, not all who are δία [θεοῦ] are ἐξ ἑνός (2:11)." Michael Harrison Kibbe, *Godly Fear or Ungodly Failure?: Hebrews 12 and the Sinai Theophanies*, BZNW 216 (Berlin: De Gruyter, 2016), 150n49.

[20] Vanhoye, *Letter to the Hebrews*, 77. Vanhoye, who opts for the Adamic interpretation, apparently misses the implication that the unity between Jesus and *believers* also excludes a reference to Adam, because Adam is not only the source of believers, but the source of humanity as a whole, whereas the emphasis in 2:11 is on Christ's union with believers. Thus a reference to Abraham makes most sense, because it is the only interpretation that underscores the union between Christ and a particular group, i.e., believers, who are the offspring of Abraham (2:16).

[21]For instance, Schreiner, *Hebrews*, 98; Ellingworth, *Epistle to the Hebrews*, 165; and David L. Allen, *Hebrews*, NAC 35 (Nashville: B&H Publishing Group, 2010), 216.

Abrahamic promises and as the seed of Abraham par excellence. The motif of heirdom and cosmic inheritance, introduced in the exordium (1:2, 4), and used to describe the salvation that believers *inherit* (1:14), evokes the Abrahamic covenant (cf. 11:8–16).[22] The reference to believers as "many sons" (2:10) and as "children" (2:13–14) also possibly recalls the Abrahamic promises. The explicit appellation of this group as the "offspring of Abraham" in 2:16 should be viewed as confirmation of the Abrahamic theme already present in the discourse, rather than as introduction of a new theme.

Second, the author shows a penchant for making explicit later in his discourse a thought that he has developed implicitly earlier in the discourse.[23] For instance, it is not until 2:17–18 that Christ's high priesthood is explicitly referenced, but the notion of Christ's priestly work is certainly present implicitly throughout the discourse until this point (1:3; 2:9, 11).

Third, Abraham is elsewhere in Hebrews designated as "the patriarch" and the community of Israel are called "brothers" who proceed from him (7:4–5). The phrase ἐξ ἑνός is also parallel to 11:12, where the promised offspring of Abraham are denoted by ἀφ' ἑνὸς. The reference to Abraham does not entirely preclude a relationship that the redeemed have to God, for the offspring of Abraham are the family of God in Hebrews (11:16; 12:5–11). A reference to Abraham also rightly focuses the emphasis on God's redemptive plan and covenant promises, beginning in Abraham, channeled through Israel and David, and fulfilled in Christ.

The solution to this exegetical crux has a bearing on the interpretation of the citations in 2:12–13. The citations from Psalm 22:22 and Isaiah 8:17–18 are located in an explicitly redemptive-historical context which emphasizes God's plan to save the

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[22]See chap. 8 for a more detailed discussion of the Abrahamic language in Heb 1–2. See also Dana Harris' persuasive argument that inheritance language in Hebrews must be understood in terms of the Abrahamic promises. Dana M. Harris, "The Eternal Inheritance in Hebrews: The Appropriation of the Old Testament Inheritance Motif by the Author of Hebrews" (PhD diss., Trinity Evangelical Divinity School, 2009).

[23]Rightly, Ellingworth, *Epistle to the Hebrews*, 165.

offpsring of Abraham, whom the ἀρχηγός, Jesus Christ, leads to glory. The solidarity that Jesus shares with them is rooted in their common identity as heirs of God's redemptive (Abrahamic) promises and their common need for faith in the midst of suffering in order to obtain the fulfillment of these promises.[24]

When in Christ's life does Hebrews locate these words? Another important and disputed issue related to the meaning and function of Hebrews 2:12–13 is the question of when Christ speaks these words. Some interpreters maintain that these are the words of the exalted Son.[25] Others contend that Christ speaks these words as the incarnate son, during his earthly ministry.[26] Bates argues that the citations are split in order to indicate "two chronologically discontinuous events in the theodrama."[27] In Bates' construal, the proclamation of trust in God occurs prior to the crucifixion and the second declaration occurs after the resurrection, when Jesus announces "that not only is he alive and well after rescue ('Here I am') but also that through the deliverance process the family now contains many children."[28]

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[24]Richardson (*Pioneer and Perfecter*, 19n10) rightly argues that a reference to Abraham is intended here, but incorrectly asserts that it denotes Jesus' Jewish ethnicity / identity. Theologically in Hebrews, Abraham is characterized as the one who received the promises of God, the promises of an eternal inheritance held out for the people of God, who receive the fulfillment of these promises by faith. Hebrews thus presents Abraham and his offspring in much the same way as Paul does in Rom 4—Abraham and his offspring are those who trust in God, and are "counted righteous" in Pauline theology, or to put it in Hebrews' categories, receive the fulfillment of the promised inheritance. Swetnam ("Ἐξ ἑνός," 525) rightly recognizes the primarily spiritual nature of the union in Abraham.

[25]See Koester, *Hebrews*, 237–39; Cockerill, *Hebrews*, 142–46; and Swetnam, "Ἐξ ἑνος," 523–24. Swetnam argues that in 2:13a, the risen Christ speaks of the perspective of the earthly Christ during his sufferings. O'Brien (*Hebrews*, 110) seems to go in a similar direction to Swetnam, ascribing the words to the "crucified and exalted Christ," but then places the quotation of Isa 8:17 in Heb 2:13a on the lips of Christ in his earthly life. O'Brien, *Hebrews*, 112.

[26]For instance, Richardson, *Pioneer and Perfecter*, 19–20; Geoffrey W. Grogan, "Christ and His People: An Exegetical and Theological Study of Hebrews 2:5–18," *Vox Evangelica* 6 (1969): 66–68. Attridge concedes that "there is no definite indication of the time or circumstances in which Jesus is supposed to have spoken thus," but prefers to see the citations as being spoken from the perspective of the incarnation. Attridge, *Hebrews*, 90.

[27]Bates, *Birth of the Trinity*, 144. Witherington also moves in a similar direction, albeit tentatively, stating that "all three [citations] could be envisioned as coming forth from the mouth of the earthly Jesus, though perhaps the last one is to be seen as spoken by the exalted Lord. The trust saying especially seems to reflect the *Sitz im Leben* of the earthly Jesus." Witherington, *Letters and Homilies*, 155n234.

[28]Bates, *Birth of the Trinity*, 145.

Two arguments can be made in favor of seeing the citations as spoken by the Son during his earthly existence. First, an incarnational time-frame for the speaking of the citations is favored by the proclamation of the gospel by the Lord in 2:3: "it began to be spoken by the Lord" (ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου). Second, the emphasis on Jesus' humanity, his being made "for a little while lower than the angels" and his solidarity with his brothers in suffering also seem to imply an incarnational time-frame.[29]

However, compelling reasons also exist to see the citations as spoken in the Son's post-resurrection existence. First, the proclamation of salvation in 2:3 could well refer to Jesus' proclamation of the gospel after his resurrection. Second, even if the solidarity between Jesus and his brothers is emphasized, it need not entail that Jesus' humiliation is in view. As we have seen, Jesus' solidarity with his brothers in Hebrews encompasses their common identity as heirs of the Abrahamic promises and their common humanity by virtue of the incarnation. Jesus' solidarity with his brothers also involves both suffering and glory; suffering, since he himself has lived faithfully through suffering by faith, and glory, since as the ἀρχηγός, he leads the "many sons" to the glorious inheritance that they share with him. Thus the author's emphasis on solidarity need not imply an exclusively incarnational time frame for the citations. The author could well intend to orient the hearers to their common destiny with Jesus—the exalted Jesus sympathizes with them now, and the path of his life is to be the path of their life if they are to join him in "glory."

Perhaps the best solution, therefore, is to see each of the citations as spoken at different times in the Son's existence.[30] Hebrews 1–2 unfolds a sweeping narrative that

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[29]A third argument, given by Attridge, is that the perspective of the quotations here is essentially the same as that in 10:5–7, where Jesus speaks upon his incarnation. Attridge, *Hebrews*, 90.

[30]Thus I am following Bates' (*Birth of the Trinity*, 136–46) suggestion that the citations are spoken at different times but I reject his proposal that Ps 22:22 in Heb 2:12 was spoken in eternity past. In the narrative flow of Ps 22, this verse implies a prior *deliverance* from suffering, and therefore it is not cogent to take it as a resolution spoken in eternity past.

sets forth the Son's eternal existence, his humiliation through his incarnation and death, culminating in his exaltation to the right hand of the Majesty on high. It is likely then, that the citations go back and forth between the Son's exaltation and his humiliation. The first citation celebrates the Son's celebration in glory as the ἀρχηγός who has accomplished redemption and anticipates the eschatological gathering of his people (Ps 22:22 / Heb 2:12). The author then switches the time-frame to show the Son's solidarity with his people in his earthly life, as he lives by confident trust in God through his earthly suffering culminating in his death (Isa 8:17 / Heb 2:13a).[31] The author then returns to the exalted Son, who has accomplished redemption, has been raised and exalted, and declares "Behold! I and the children God has given me" (Isa 8:18 / Heb 2:13b).

When and where is the ἐκκλησία of 2:12 assembled? In the context of Hebrews, this ἐκκλησία almost certainly refers to the eschatological and heavenly assembly of the people of God.[32] The author's use of ἐκκλησία to refer to the eschatological congregation can be ascertained by his use of the word to depict the gathering that takes place at Mount Zion in Hebrews 12:23. In Hebrews 12:22–24, this gathering is portrayed as taking place at Mount Zion, the heavenly dwelling place of God, who meets his people with grace and favor as a result of Christ's new covenant work. Thus the culmination of the Son's saving work is the assembly of the people of God at Mount Zion. Hebrews 12:22–29 indicates that this assembly has been inaugurated now, and will be consummated in the future.[33]

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[31]Peeler (*You are My Son*, 90–91) notes that Jesus' posture of trust is most emphatically expressed in his death and thus that "this citation evokes a recollection of the event of his death."

[32]O'Brien (*Hebrews*, 111) rightly notes that the use of ἐκκλησία here "shows that they are members of God's church, that is, the eschatological congregation of God, which from one perspective is already assembled around the exalted Christ (12:22–24) but is still very much part of this world (2:14–18), and which meets in Christ's name and under his authority here on earth."

[33]*Contra* Lane (*Hebrews 1–8*, 59), who places this gathering exclusively at the parousia. *Contra* Attridge (*Hebrews*, 90, 90n130), who places this citation exclusively in the earthly setting and distinguishes it from the heavenly assembly in 12:23. *Contra* Peeler (*You Are My Son*, 87), who also limits the assembly to the earthly assembly, without taking into account the eschatological nuance. Rightly, O'Brien (*Hebrews*, 111n150) and Schreiner (*Hebrews*, 101), who see the already / not-yet nature of the

Purpose and function of Hebrews 2:12–13 in context. The quotations have multiple functions in context.[34] First, these citations establish solidarity between Jesus and the people of God: by placing these words on the lips of Christ, the author proves the point that Jesus is not ashamed to call these people his "brothers." The author introduces the citations with the words δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν λέγων . . . . (2:11–12). The phrase δι' ἣν αἰτίαν is inferential, indicating that the Son is not ashamed to call those who are being sanctified "brothers," *because* they are all ἐξ ἑνός. The participle λέγων then indicates that the citations to follow are offered as proof of the Son's unashamedness of his solidarity with his brothers. Each of the citations in some way functions to show that the Son embraces his solidarity with his brothers.

Second, these quotations make the point that Jesus is made like his brothers in every respect, and thus fulfills the necessary qualifications for the office of high priest—he too must exercise faith in God in the midst of adversity just as they. The citation from Isaiah 8:17 emphasizes Jesus' solidarity in faith with his people and also "introduces the important leitmotif of faith or fidelity," a crucial theme throughout Hebrews.[35]

Third, the citations emphasize God's salvation of the "children," the "many sons," the "offspring of Abraham," whom he delivers from slavery through Christ's death and resurrection. The citations highlight the salvific *result* of Jesus' death and resurrection for the offspring, who are rescued from slavery to the fear of death, sanctified through their sufferings, and appointed as fellow-heirs over the world-to-come. The Son resolves to proclaim God's name to his brothers, lives in solidarity with them, and brings them into the eschatological assembly where he sings God's praise. The citations thus function

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earthly and heavenly assembly in Hebrews.

[34]Attridge (*Hebrews*, 91–92) notes that the splitting of Isa 8:17–18 in Heb 2:13 indicates that two distinct points are being made: the theme of faith is introduced, and the giving of children to Christ in the community of faith is highlighted.

[35]Todd D. Still, "Christos as Pistos: The Faith(fulness) of Jesus in the Epistle to the Hebrews," *CBQ* 69 (2007): 748. Attridge also notes that "the citation . . . alludes to the theme of faith or fidelity that will become increasingly important as the text develops." Attridge, *Hebrews*, 91. So also Peeler, *You Are My Son*, 89–90.

to prove Christ's solidarity with his brothers, but also to underscore the results and purposes of Christ's solidarity which are further explained in the surrounding context.[36]

Summary. In this section, I have examined the citation of Isaiah 8:17–18 in Hebrews 2:13 in its literary context in Hebrews. Several important exegetical conclusions have been reached: (1) It was concluded that the author of Hebrews does indeed cite Isaiah 8:17 in Hebrews 2:13a, rather than 2 Samuel 22:3 or Psalm 18:3 (MT 18:2 / LXX 17:2). The citation from Isaiah 8, however, by virtue of its verbal links with these Davidic passages, and on account of the citation from Psalm 22 (which is Davidic) in Hebrews 2:12, probably does have a Davidic orientation in Hebrews. (2) The "children" that God gives to the Son (Heb 2:13b) are believers, who experience the fulfillment of God's promises through their faith and their identity as the "offspring of Abraham" (2:16). It is fundamentally this faith and identity that defines their solidarity to Christ. (3) Hebrews presents the citations as spoken by the Son in both his exaltation and his humiliation. The Son first speaks Psalm 22:22 / Hebrews 2:12 in his exalted state, celebrating the redemption that he has accomplished, delighted to proclaim God's name to his "brothers" and to sing God's praise in the eschatological ἐκκλησία. This redemption, however, was accomplished through suffering. In solidarity with his people, the Son speaks Isaiah 8:17 / Hebrews 2:13a in his incarnation, resolving to faithfully trust in God throughout his earthly sufferings, culminating in his death. But his death is the doorway to deliverance, and he exclaims Isaiah 8:18 / Hebrews 2:13b in his exaltation, once again proclaiming the rescue he has accomplished and his eschatological gathering with the "children" God has given him. (4) This gathering, or ἐκκλησία, is the culmination of the Son's saving work, and the wider context of Hebrews indicates that it takes place at Mount Zion, the heavenly and eschatological dwelling place of God. This assembly has been presently

[36]Rightly, O'Brien (*Hebrews*, 113), who notes, "The scriptural quotations of vv. 12–13, therefore, not only point to Christ's solidarity with his sons (and daughters), but also define what this sonship means . . . . God's fitting action of perfecting the Son through suffering is closely tied in with his forming of a community of 'many sons and daughters.'" Cf. Attridge, *Hebrews*, 91.

inaugurated but will be consummated in the future. (5) Finally, it was seen that the purpose of the citations in Hebrews 2:12–13 is primarily to prove that the Son is unashamed of his solidarity with his brothers. Additionally, the citations also emphasize the centrality of faith through suffering and draw attention to the saving work of Christ on behalf of his "brothers," his "children," the "offspring of Abraham." Having resolved some of the key exegetical issues pertaining to Hebrews 2:13, I now turn to Isaiah 8:17–18 in its original context.

Isaiah 8:17–18 in Context

In this section, I will investigate the original OT context of the verses cited in Hebrews, focusing primarily on Isaiah 8:17–18, but also examining Psalm 22:22 (MT 22:23 / LXX 21:23), to understand the original meaning of these verses. First I will provide an overview of the literary and historical context of Isaiah 8:17–18 in the Hebrew OT. Second, I will examine Isaiah 8:17–18 more closely and address exegetical issues in the MT and the LXX. Third, I will probe the original context of Psalm 22:22 (MT 22:23 / LXX 21:23). Finally, the epochal and canonical horizons of both texts will be considered to uncover their biblical-theological significance.

Historical and Literary Context of Isaiah 8:17–18: Textual Horizon

The verses quoted in Hebrews, Isaiah 8:17–18, come from the section of Isaiah that sets forth "the transformation of Zion in the context of the Syro-Ephraimite crisis" (Isa 5:1–12:8).[37] Isaiah 7:1–9:7 (MT 7:1–9:6) forms a distinct section of this larger

[37]Peter J. Gentry, "The Literary Macrostructures of the Book of Isaiah and Authorial Intent," in *Bind Up the Testimony: Explorations in the Genesis of the Book of Isaiah*, ed. Daniel I. Block and Richard L. Schultz (Peabody, MA: Hendrickson, 2015), 239. Gentry makes a compelling argument for the macrostructure of Isaiah based on a recursive development of the theme of the transformation of Zion. Other proposals for the structure of Isaiah group the chapters somewhat differently, but still place Isa 8 in the section that sets forth a call to hope in Yahweh's sovereign plans in the historical context of the Syro-Ephraimite crisis. Motyer sees chaps. 6–12 as constituting a section, providing oracles pertaining to the "Lord's Zion-centred, world-wide Davidic purposes" in the days of Ahaz and the Syro-Ephraimite crisis. See J. Alec Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: IVP Academic, 1993), 39. Oswalt divides the structure somewhat differently, setting off 7:1–12:6 as a unit dealing with the call to trust in Yahweh and his purposes in the face of the imminent crisis. See John N.

literary unit and will be examined more closely here. Broadly, Isaiah 7:1–9:7 (MT 7:1–9:6) comprises a message to Judah, consisting of a call to believe (7:1–17), the prophecy of a coming judgment because of failure to believe (7:18–8:8), the promise of preservation of a faithful remnant (8:9–22), and the promise of a glorified and restored Davidic house (9:1–7 [MT 8:23–9:6]).[38] Isaiah 8:17–18 is thus located in the context of Yahweh's promises to preserve a remnant of his people, the true people of God, who exercise faith while the rest of the nation faithlessly apostatizes.

In the context, the southern kingdom of Judah, ruled by the Davidic monarch Ahaz, is under threat because of an alliance formed between the northern powers Ephraim and Syria (7:1–2). In the face of this imminent trial, Ahaz is commanded to exercise faith in Yahweh and his sovereign plans (7:3–9). With a brief oracle, Isaiah informs Ahaz that Ephraim will be shattered within sixty-five years, and Judah must stand by faith, or it will not stand at all (7:8–9). This is followed by a second message to Ahaz, challenging him to ask Yahweh for a sign in the midst of the crisis (7:10). In both confrontations with Isaiah, Ahaz's identity as the Davidic king is underscored by the appellation "house of David" (7:2, 13). Ahaz, couching his words in pious speech, fails to trust in Yahweh (7:11–12).[39] The response from Isaiah is a rebuke to Ahaz for wearying God (7:13), followed by the declaration of a sign for the future in the birth of "Immanuel" through a virgin (7:14–16), and a prophecy of imminent doom, not only for the nations to the north, but also for the people of Judah and their unbelieving Davidic

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Oswalt, *The Book of Isaiah: Chapters 1–39*, NICOT (Grand Rapids: Eerdmans, 1986), 193.

[38]I am following Motyer (*Isaiah*, 74) in his identification of the literary subsections 7:1–9:7 (MT 7:1–9:6) and 9:8–11:16 (MT 9:7–11:16). In his analysis of the literary subunits of this section, Gentry sets off 8:19–9:7 (MT 8:19–9:6) as belonging to a separate subsection from 8:19–10:19. See Gentry, "Literary Macrostructures," 239–43. This analysis, however, breaks up the clear thematic continuity of 8:19 with what precedes (see especially 8:11–14 and 8:19, and 8:16 and 8:20). The thematic parallels between 7:1–9:7 and 9:8–11:16 as presented by Motyer (*Isaiah*, 74) are more compelling.

[39]Ahaz's refusal of a sign that Yahweh himself has offered through his prophet is nothing less than a demonstration of unbelief. The injunction not to put God to the test involves refusing to believe unless God provides a sign. Here, Ahaz refuses a sign that God offers. Ahaz, as Motyer puts it, "shrouds his unwillingness to face the spiritual realities of the situation in a veil of piety . . . . to refuse a proferred sign is proof that one does not want to believe." Motyer, *Isaiah,* 83.

king himself (7:16–17).[40] The irony is that this judgment will come through unexpected means—Assyria, from whom Judah is seeking protection, will become the source of Judah's woes. Isaiah describes in detail the desolation that will result from the coming judgment (7:18–25).

In Isaiah 8:1–4, another child functions as a sign. Isaiah has another son, and he is commanded to name him מַהֵר שָׁלָל חָשׁ בַּז. This name indicates the imminence of the Assyrian assault upon Damascus and Samaria, the two northern kingdoms threatening Judah. Following this, 8:5–8 expand on the oracles of judgment from the previous chapter. Because of Judah's refusal to trust in Yahweh, Assyria's destruction of the northern powers will be a mere prelude to an attack upon Judah itself. The land of "Immanuel" will be flooded by the mighty Assyrian river—a metaphor for the ruin to come on account of Ahaz's unbelief. The name "Immanuel," however, signals a transition into a section giving a glimmer of hope in 8:9–22.

In verses 9–10, Isaiah proclaims that the nations of the world who take counsel against the people of God will be shattered and frustrated because of the presence of God with his people (כִּי עִמָּנוּ אֵל). The prophet plays on the name "Immanuel" to remind the people of what it signifies: that Yahweh will guard his people securely. The identity of Yahweh's people, however, is redefined in the verses that follow. In 8:9–10, Yahweh is the security of his people, protecting them against attacks from the nations; but in 8:11–22, Yahweh provides security for his people *within* the nation of Israel. The true people of God put their trust in Yahweh and find their refuge in him alone.

Yahweh speaks to Isaiah and those aligned with him, warning them not to walk in the way of the people of Israel nor to fear the things that they fear (8:11–12). Instead,

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[40]For a defense of the Immanuel sign as a prediction for the undated future, see Motyer, *Isaiah*, 84–86. See also the philological argument by Christophe Rico, *La Mère de L'Enfant-Roi, Isaïe 7,14: "'Almâ" et "parthenos" dans L'Univers Biblique; Un Point de Vue linguistique* (Paris: Cerf, 2013), who makes the convincing case that the word עַלְמָה only means "young virgin," with the implication that Isa 7:14 is giving a direct prediction of the future king born of a virgin. So also Gentry, "Literary Macrostructure," 239n25.

Isaiah and his disciples are to fear and honor Yahweh alone (8:13). Yahweh will be a sanctuary to those who fear him, but will be a stone of offense, a stumbling block, a snare and a trap to Israel at large. Many in Israel will encounter Yahweh as a stumbling stone, and consequently will stumble and perish (8:14–15). There are thus two groups within Israel. Isaiah and his disciples constitute the true people of God who trust in Yahweh and have him as their sanctuary over against the rest of the nation who stumble over Yahweh and fall. This theme pervades the book of Isaiah—the doctrine of a remnant whom Yahweh will redeem and preserve as his people, while the nation as a whole faces judgment and destruction (1:27–28; 4:2–4; 6:13; 10:20–26; 11:11–16; 12:1–6; 17:5–8; 25:9; 26:1–21; 27:12–13; 29:22–24; 30:19–26; 32:15–20; 33:17–24; 35:3–10; 37:30–32; 41:8–16; 43:1–8; 45:25; 46:13; 49:5–6, 14–23; 51:11; 52:7–10; 53:10–12; 54:1–3; 61:1–9; 62:12; 65:8–10; 66:19–21).

Isaiah 8:16—which precedes the verses from which the author of Hebrews cites—is somewhat ambiguous. It is unclear whether Isaiah is being commanded by Yahweh to bind up the testimony and seal the Torah among Yahweh's disciples, or if Isaiah is requesting that the testimony be bound and the Torah be sealed among his own disciples. The significance of this act is also not immediately clear.[41] The chief point seems to be that God's word, his testimony through the prophet and his Torah, has been secured among those who have been taught his word. Furthermore, this act of sealing

[41]Motyer argues that the line most likely refers to God commanding Isaiah to seal up the testimony and the Law among God's disciples: "It is better to understand it as meaning that the Lord is claiming the remnant as his own. Their relationship is to him, their hallmark is to be under instruction (cf. 50:4) and their privilege is their possession of his testimony and law." Motyer, *Isaiah*, 96. Oswalt takes the verse as an injunction from Isaiah himself as "an act of affirmation and attestation," meaning that Isaiah "is reaffirming his dependence upon God as revealed in Scripture and challenging those who follow him to do the same." Oswalt, *Book of Isaiah*, 235–36. Another approach contends that this verse refers to the prophet Isaiah's withdrawal from ministry. See Brevard S. Childs, *Isaiah*, OTL (Louisville: Westminster John Knox, 2001), 75–76, and Marvin A. Sweeney, *Isaiah 1–39: With an Introduction to Prophetic Literature*, FOTL 16 (Grand Rapids: William B. Eerdmans, 1996), 177. Yet another proposal, made by Whitley, is that this is a negative command from Yahweh to seal the message and keep it from the learned. C. F. Whitley, "The Language and Exegesis of Isaiah 8:16–23," *ZAW* 90, no. 1 (1978): 29. This suggestion, however, requires an unnecessary emendment to the MT (בלמדי to בלמד) and also a forced and unnatural meaning of the בְּ preposition as "from."

points to an open-ended future significance of the prophet's words.[42]

The sealing of the word of God among the disciples is followed by a shift in the discourse from command to response. In response to the preceding injunctions to fear Yahweh alone, Isaiah now speaks, declaring his resolute trust in Yahweh. Though Yahweh has hidden his face from the house of Jacob in judgment for their failure to trust him, Isaiah, as the representative of the righteous remnant will confidently hope in Yahweh (8:17). While the Davidic king, Ahaz, and the nation with him, have failed to trust Yahweh, Isaiah espouses the trust that should characterize the king and the people of God. Isaiah then proclaims that he and his "children" that Yahweh has given him will be signs and portents in Israel, from Yahweh, who dwells on Mount Zion (8:18). The thematic reference to Yahweh as יְהוָה צְבָאוֹת הַשֹּׁכֵן בְּהַר צִיּוֹן is significant, for it draws attention to the theme of Zion. In Isaiah, Yahweh has chosen Zion as his dwelling place; and the book of Isaiah recursively unfolds the transformation and glorification of Zion as the place where the covenant God will dwell with the righteous remnant of his renewed people.[43]

Following Isaiah's declaration in verses 17–18, the focus shifts to the faithless nation in verses 19–22. Isaiah's disciples are warned in verse 19 not to follow the people who inquire of necromancers and soothsayers in the time of crisis. Isaiah's disciples must instead rely upon God's Torah and his testimony (8:20a), but the nation will face the thick darkness and gloom of judgment (8:20b–22).

In the following section (9:1–7 [MT 8:23–9:6]), however, Isaiah, in typical

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[42]The anticipatory nature of this action, which signals a future salvific fulfillment is noted by Joseph Blenkinsopp, *Isaiah 1–39: A New Translation with Introduction and Commentary*, AB 19 (New York: Doubleday, 2000), 244, and Edgar W. Conrad, "Reading Isaiah and the Twelve as Prophetic Books," in *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*, ed. Craig C. Broyles and Craig A. Evans, VTSup 70.1 (Leiden: Brill, 1997), 9.

[43]See Gentry "Literary Macrostructures," 234. See also Barry Webb's persuasive discussion of the transformation of Zion in Isaiah as the driving force of the book's literary structure. Barry G. Webb, "Zion in Transformation: A Literary Approach to Isaiah," in *The Bible in Three Dimensions: Essays in Celebration of Forty Years of Biblical Studies in the University of Sheffield*, ed. D. J. A. Clines, Stephen E. Fowl, and Stanley E. Porter, JSOTSup 87 (Sheffield: Sheffield Academic, 1990), 65–84.

fashion, punctuates the darkness of judgment with the bright light of hope.[44] Even though the northern kingdom faces complete annhilation, in the latter time, Yahweh will make it glorious once again (9:1 [MT 8:23]). Yahweh will bring great light and multiply his people, giving them great joy (9:2–3 [MT 9:1–2]). Isaiah also prophesies that the oppressers of the people of God will be defeated (9:4–5 [MT 9:3–4]). All of this will take place through the birth of a supreme Davidic ruler (9:6–7 [MT 9:5–6]). This child to be born will be so remarkable that, among other glorious titles, he is even called אֵל גִּבּוֹר. Yahweh will establish for this monarch an eternal kingdom marked by justice and righteousness—the word-pair used throughout Isaiah to signify Yahweh's desire for the character of his people (1:21, 27; 5:7; 9:7; 16:5; 26:9; 28:17; 32:1, 16; 33:5; 56:1; 58:2; 59:9, 14).[45]

The following section from 9:8–12:8 (MT 9:7–12:8) continues the oracles of judgment and salvation in the context of the Syro-Ephraimite crisis. In 9:8–10:4 (MT 9:7–10:4), Isaiah forecasts impending doom for the northern kingdom of Israel because of their widespread corruption and arrogant rebellion. Israel's day of punishment is near (10:3). Isaiah then reveals that Assyria, the conqueror, is but an instrument of judgment in the hand of Yahweh, to be used for his work of judgment upon Israel and chastisement upon Judah (10:5–11). When Yahweh has finished this work of judgment, however, Assyria itself will be punished for its arrogance (10:12–19). Once again, Isaiah introduces hope through judgment, as he recapitulates the salvation of God's people through the deliverance of a righteous remnant (10:20–11:16). This section picks up and develops from 8:11–22 the theme of a faithful people within the nation, who are preserved through judgment. A remnant of Yahweh's people will return in righteousness (10:20–23), and he will deliver them as in the exodus (10:24–27). The description of this deliverance in

[44]As Motyer (*Isaiah*, 79) notes, "Typically of Isaiah, hope is the unexpected fringe attached to the garment of doom."

[45]Gentry, "Literary Macrostructures," 237.

language of the exodus brings to the forefront Isaiah's new exodus theme. Isaiah then repeats his prediction of Yahweh's judgment upon Assryia (10:27–34) and promises a glorious restoration of the Davidic kingship and the people of God in a return from exile, which will be a new exodus (11:1–16). The section closes with a hymn of thanksgiving to Yahweh for his salvation (12:1–6), emphasizing trust in God (12:2) and his presence with his people in Zion (12:6).

Exegetical Issues Pertaining to Isaiah 8:17–18

The preceding sketch of the literary and historical context in which Isaiah 8:17–18 are situated has illumined multiple issues related to the meaning of these verses. Having considered the broader context, we may now examine the verses more closely. The following section will address three issues: (1) the meaning of Isaiah 8:17–18 between the MT and LXX; (2) the identity of Isaiah's "children" in Isaiah 8:17–18; and (3) the function of Isaiah 8:17–18 in the context of Isaiah.

The meaning of Isaiah 8:17–18 between MT and LXX. The LXX of Isaiah 8 is notorious for the "striking differences between this Greek translation and the Hebrew text attested, in somewhat different forms, in 1QIsa[a] and in the MT."[46] It is generally recognized that the majority of differences between the MT and the LXX of Isaiah are the result of the translator's interpretive tendencies and are not to be attributed to differences in the translator's *Vorlage*.[47] Verses 17–18, cited in Hebrews, do not manifest significant

[46]J. Ross Wagner, "Faithfulness and Fear, Stumbling and Salvation: Receptions of LXX Isaiah 8:11–18 in the New Testament," in *The Word Leaps the Gap: Essays on Scripture and Theology in Honor of Richard B. Hays*, ed. J. Ross Wagner, C. Kavin Rowe, and A. Katherine Grieb (Grand Rapids: Eerdmans, 2008), 77. The terms 'LXX' and 'LXX Isaiah' here refer to the critical reconstruction of the text as represented in Joseph Ziegler, ed., *Isaias*, Septuaginta: Vetus Testamentum Graecum 14 (Göttingen: Vandenhoeck & Ruprecht, 1983).

[47]See the landmark study on LXX Isaiah by Joseph Ziegler, *Untersuchungen zur Septuaginta des Buches Isaias*, ATAbh 12.3 (Münster: Aschendorffschen Verlagsbuchhandlung, 1934). Ziegler argues that the majority of differences are the result of translation technique and do not arise from a different *Vorlage*: "Um das Verhältnis der Js-LXX zum MT recht zu würdigen, muss zunächst die ganze Persönlichkeit des Übersetzers vor uns erstehen." Ziegler, *Untersuchungen*, 7. For a briefer discussion on the translation technique of LXX-Isaiah, see Abi T. Ngunga and Joachim Schaper, "Isaiah," in *T&T Clark Companion to the Septuagint*, ed. James K. Aitken (London: Bloomsbury T&T Clark, 2015), 460–63. For

deviation between the MT and the LXX, apart from two changes. First, Isaiah 8:17 in the LXX begins with the words καὶ ἐρεῖ. The LXX translator here, seeking to clarify a shift in speech within the discourse has actually added a further ambiguity to be resolved: Who is the speaker introduced here? Second, in verse 18, after the relative clause describing the children, "whom God has given me," the LXX adds the words καὶ ἔσται. The third person verb in the LXX has the effect of limiting the subject to the children. In other words, in the LXX, it is the "children" of Isaiah who function as signs and portents, whereas in the Hebrew, it is both Isaiah and his children who serve as such. Beyond these two changes, verses 17–18 in the LXX are a fairly literal translation of the Hebrew.[48] However, the larger differences in the context of the discourse introduced by the LXX translator must be examined for what bearing they might have on how verses 17–18 are understood. In what follows, first the discourse as a whole will be considered, followed by the two issues in verses 17–18.

Some scholars argue that the translator of LXX Isaiah shows a penchant for "updating" prophecies in his interpretive translation to reflect his contemporary milieu, and that Isaiah 8 is an example of this type of "actualizing."[49] This proposal, however, has

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two contrasting approaches to the question of the Greek translation of Isa 8 in particular, see Arie van der Kooij, "Isaiah in the Septuagint," in *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*, ed. Craig C. Broyles and Craig A. Evans, VTSup 70.2 (Leiden: Brill, 1997), 513–29; Arie van der Kooij, "The Septuagint of Isaiah: Translation and Interpretation," in *The Book of Isaiah / Le Livre D'Isaïe: Les Oracles et Leurs Relectures Unité et Complexité de L'Ouvrage*, ed. J. Vermeylen, BETL 81 (Leuven: Leuven University Press, 1989), 127–33, and J. Ross Wagner, "Identifying 'Updated' Prophecies in Old Greek (OG) Isaiah: Isaiah 8:11–16 as a Test Case," *JBL* 126, no. 2 (2007): 251–69.

[48]If one adopts Rahlfs' reconstruction of the Old Greek text, another plus in the LXX is in 8:18: ἰδοὺ ἐγὼ καὶ τὰ παιδία, ἅ μοι ἔδωκεν ὁ θεός, καὶ ἔσται εἰς σημεῖα καὶ τέρατα ἐν τῷ <u>οἴκῳ</u> Ισραηλ παρὰ κυρίου σαβαωθ, ὃς κατοικεῖ ἐν τῷ ὄρει Σιων. The LXX reads "in the *house* of Israel," where the MT reads בְּיִשְׂרָאֵל ("in Israel"). This change is very minor and is relatively insignificant for the meaning of the verse. It does have the effect of placing the emphasis on the nation qua *people* rather than on the nation qua *geographical place*. In any case, Ziegler's reconstruction of the text is preferred here, and it does not contain this variant. Yet another minor and insignificant difference is the translation of the divine name using θεός in both 8:17 (μενῶ τὸν θεὸν) and 8:18 (ἰδοὺ ἐγὼ καὶ τὰ παιδία, ἅ μοι ἔδωκεν ὁ θεός). This occurs frequently in LXX Isaiah (for instance, 2:2; 4:2; 6:12; 7:17; 9:10; 10:20, 23, 26; 11:2–3; 14:5, 27; 21:10, 17; 23:17; 24:21) and the translator shows a penchant to go back and forth between using κύριος (more common) and θεός to translate the divine name. An investigation of his reasons for doing so lies beyond the scope of this dissertation.

[49]The argument that the translator of LXX Isaiah sought to "contemporize" the text in his translation finds its genesis in Isac Leo Seeligman, *The Septuagint Version of Isaiah: A Discussion of Its Problems* (Leiden: Brill, 1948). On contemporization in Isa 8 see ibid., 105–7. This entire work is now available as part of the edited volume, Isac Leo Seeligmann, *The Septuagint Version of Isaiah and Cognate*

been vigorously challenged by J. Ross Wagner and others, who maintain that the differences are not the result of updating, but are attributable to the translator's attempt to render a faithful interpretive translation based on the wider context of Isaiah.[50] The evidence points in favor of the latter opinion and against the former.

An examination of the LXX context reveals that it preserves the MT's stark distinction between two groups of people in 8:11–22. In verse 11 of the LXX, one group "with a strong hand" rejects walking in the way of the other group. This distinction between these two groups persists throughout the passage. While the MT presents Yahweh speaking to Isaiah with a strong hand, commanding him (and his followers) not to walk in the way of "this people," the LXX, likely due to a miscontrual of וְיִסְּרֵנִי,[51] simply states that the faithful group does not walk in the way of "this people."[52] In any

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Studies, ed. Robert Hanhart and Hermann Spieckermann, FAT 40 [Leiden: Brill, 2004]). Others who have developed the contemporization view and applied it to Isa 8 are Jean Koenig, *L'Herméneutique Analogique du Judaïsme Antique D'Après Les Témoins Textuels D'Isaïe*, VTSup 33 (Leiden: Brill, 1982), 118–35; and especially, van der Kooij, "Isaiah in the Septuagint," 513–29; van der Kooij, "The Septuagint of Isaiah," 127–33. See also van der Kooij's discussion of his methodology, where he uses Isa 8:11–18 as an example in Arie van der Kooij, *The Oracle of Tyre: The Septuagint of Isaiah XXIII as Version and Vision*, VTSup 71 (Leiden: Brill, 1998), 8–19.

[50]So Wagner, "Identifying 'Updated' Prophecies," 251–69; Johan Lust, "The Demonic Character of Jahweh and the Septuagint of Isaiah," *Bijdragen: International Journal for Philosophy and Theology* 40, no. 1 (1979):, 9–10; and Ronald L. Troxel, *LXX-Isaiah as Translation and Interpretation: The Strategies of the Translator of the Septuagint of Isaiah*, JSJSup 124 (Leiden: Brill, 2008), 235–46. Troxel's monograph thoroughly refutes the view that LXX Isaiah is marked by actualization of prophecies, concluding that "there is no basis to view the translator's work under the rubric of *Erfüllungsinterpretation* . . . . Evidence of 'contemporization' in the translation . . . is virtually absent." Troxel, *LXX-Isaiah as Translation*, 287.

[51]The LXX translator's misconstrual of וְיִסְּרֵנִי as coming from the root סרר instead of סור was suggested to me by my colleague Brian Davidson in his paper, Brian W. Davidson, "'Warning' or 'Turning' in Isaiah 8:11 and the Qumran Communities" (paper presented at the Annual Meeting of the Society of Biblical Literature, Atlanta, GA, November 24, 2015), 18. Cf. Richard R. Ottley, *The Book of Isaiah According to the Septuagint (Codex Alexandrinus)* (Cambridge: Cambridge University Press, 1904), 2:148.

[52]Van der Kooij ("Isaiah in the Septuagint," 523–25), and Seeligmann (*The Septuagint Version of Isaiah*, 106–7) mistakenly take "the way of this people" as having a positive connotation and thus see the entire clause as Yahweh's denunciation of the group who "reject walking in the way of this people." In other words, van der Kooij and Seeligmann see 8:11 in the LXX as a negative description of a group who does not walk according to the Law, rather than a positive description of a group who avoids the apostasy of the larger community. This interpretation of the LXX does not stand under scrutiny and has been convincingly refuted by Wagner "Identifying 'Updated' Prophecies," 261–63, and Troxel, *LXX-Isaiah as Translation*, 241–43. Van der Kooij erroneously argues that the subject of 8:15 is the same as the subject of 8:11. This error skews his interpretation of the LXX translation. Further, as Wagner ("Identifying 'Updated' Prophecies," 261–62) shows, in the larger literary context of Isa 1–12 and parallel passages such as Isa 28–29, the appellation "this people" consistently has a negative connotation (6:8–10; 8:6; 28:11, 14; 29:13–14; 65:3).

case, the point is clear—"this people" walk unfaithfully, and those faithful to Yahweh reject walking in their way. Verses 12–13 in the LXX effectively communicate the same meaning as the MT, commanding a faithful group not to fear the things that the other group fears.

In verse 14, however, the LXX translator moves in a more interpretive direction—the readers are told that *if* they exercise faith in Yahweh, they will *not* encounter him as a stumbling stone (8:14a - καὶ ἐὰν ἐπ᾽ αὐτῷ πεποιθὼς ᾖς, ἔσται σοι εἰς ἁγίασμα, καὶ οὐχ ὡς λίθου προσκόμματι συναντήσεσθε αὐτῷ οὐδὲ ὡς πέτρας πτώματι). The addition of the conditional clause clarifies the ambiguity of the Hebrew, which in an unpointed text could be mistakenly taken to indicate that Yahweh is both a sanctuary and a stone of offense and stumbling block to the same group of people.[53] The LXX's interpretive paraphrase clears up this difficulty, but in the process, tones down the certain judgment pronounced in the MT, while highlighting the critical importance of faith: if the people trust Yahweh, he will be their sanctuary, and they will escape the predicament of encountering him as a stumbling stone.[54] The following line in the LXX (8:14b), follows the Hebrew in providing a negative assessment of the nation, describing the house of Jacob as being in a trap and the inhabitants of Jerusalem as being in a pit. In verse 15, the LXX, with slight deviations from the Hebrew, pronounces the ruinous outcome for this faithless group of people.[55]

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[53]See also J. Ross Wagner, *Heralds of the Good News: Isaiah and Paul "in Concert" in the Letter to the Romans*, NovTSup 101 (Leiden: Brill, 2002), 140n68, who notes that the "MT solves the problem by supplying an *'atnaḥ* at למקדש, producing two distinct thought units."

[54]As Wagner observes, by using this conditional clause, "the LXX creates a tight verbal link between 8:14 and 8:17 . . . . It thereby not only makes trust in God the thematic center of gravity of the passage but also brings Isaiah and his followers within the orbit of the unnamed group of the faithful (vv. 17–18)." Wagner, *Heralds*, 141.

[55]The LXX translator's insertion of the phrase διὰ τοῦτο in v. 15 is taken by van der Kooij ("The Septuagint of Isaiah," 129), Seeligmann (*The Septuagint Version of Isaiah*, 105–6), and Koenig (*L'Herméneutique Analogique*, 121–22) to indicate that vv. 12–14 in their entirety are the quotation of a slogan by a group antithetical to the Law, and vv. 15–16 are a condemnatory response from Yahweh towards an antinomian group that emphasizes faith (8:14a). This interpretation must be rejected for it is based upon what we have seen to be a flawed and unpersuasive reading of 8:11. The phrase διὰ τοῦτο is supplied by the translator to emphasize the destruction faced by the faithless people as a result of their rebellion. Rightly Wagner, "Identifying 'Updated' Prophecies," 260.

Verse 16 in the LXX is significantly different from the MT. The MT reads as follows: צוֹר תְּעוּדָה חֲתוֹם תּוֹרָה בְּלִמֻּדָי ("Bind up the testimony; Seal up the Law among those taught by me"). The LXX, however, goes in a somewhat different direction: Τότε φανεροὶ ἔσονται οἱ σφραγιζόμενοι τὸν νόμον τοῦ μὴ μαθεῖν ("Then those who seal up the Law so as not to learn it will be manifest"). While it is difficult to be certain as to what precisely took place in the translator's mind at this point, the translation is most likely an attempt to make sense of a difficult verse based on the larger context.[56] Ultimately, 8:16 in the LXX does not retain the MT's command to seal up the Torah and the testimony among the faithful disciples, but continues the judgment upon the faithless nation of Israel from the preceding verses. While the result of these changes is that the meaning of 8:16 at the clause level differs between the MT and the LXX, the meaning of the overall discourse is not significantly affected. Throughout the discourse, the LXX, like the MT, sees a distinction between two groups of people, a righteous and faithful group that trusts in Yahweh in time of calamity, and a wicked group who will face the consequences of their unbelief.

The foregoing examination of the context in both MT and LXX suggests that LXX Isaiah 8:11–22, while occasionally deviating from the MT at the verse level due to

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[56]A plausible hypothesis for the translator's rendering of 8:16 can be set forth in four steps. First, the translator, reading an unpointed *Vorlage*, took צור with the preceding verse (8:15) and translated this word with an interpretive Greek equivalent: ἄνθρωποι ἐν ἀσφαλείᾳ ὄντες. That this Greek phrase is the interpretive equivalent of צור has been recognized by, for instance, Troxel, *LXX-Isaiah as Translation*, 245, and Ottley, *Book of Isaiah*, 2:149. This additional phrase now functions as the subject of the verbs in 8:15: "Thus many among them will be powerless and will fall and will be crushed; and *the men who are in security* will draw near and will be taken." Second, because of the preceding decision, the translator probably struggled to make sense of the word תעודה, now without its governing verb, and instead interpreted it as a form of the root ערה—thus φανεροὶ ἔσονται. Third, this newly introduced statement requires a subject, which is supplied by reading חתום as a passive participle. Admittedly, one would expect the plural חתומים, but the difficulties of the verse already occasioned by the translator's preceding missteps would require a "smoothing" out here, and hence the translator probably "fixed" this by using the plural. Finally, the prepositional phrase בלמדי would now make no sense. For the translator, since the group of people who seal up the תורה and face an imminent judgment (ערה) in 8:16 is presumably the same as the censured group of 8:15, they must be doing something negative, and thus the prepositional phrase is rendered as τοῦ μὴ μαθεῖν (possibly coming from בל למדו; see G. R. Driver, "Isaianic Problems," in *Festschrift für Wilhelm Eilers*, ed. G. Wiesner (Wiesbaden: Harrassowitz, 1967), 44; Koenig, *L'Herméneutique Analogique*, 133; and Troxel, *LXX-Isaiah as Translation*, 245). On the other hand, the translator may have made the misstep of reading צור with the previous verse, and then just rendered 8:16 interpretively based on his understanding of the wider context.

the translator's interpretive tendencies, largely conserves the meaning of the Hebrew when the discourse as a whole is considered.[57] The two main differences between the MT and the LXX in 8:17–18 may now be examined.

First, as mentioned previously, the LXX contains the words καὶ ἐρεῖ at the start of verse 17. The rest of the verse matches the MT word-for-word. Who is the speaker introduced here? Some interpreters argue that the translator added these words to signal a shift not only in the speaker, but also in the discourse, so that 8:17 begins a new section in the LXX.[58] This suggestion is unpersuasive, for it disrupts the clear contextual unity between 8:17–22 and 8:11–16.[59] The phrase πεποιθὼς ἔσομαι ἐπ' αὐτῷ in 8:18 clearly echoes ἐὰν ἐπ' αὐτῷ πεποιθὼς ᾖς from 8:14a and binds both sections together. Further, the command in 8:12 not to fear the fear of "this people" corresponds to the injunction in 8:19 not to seek out spirits and babblers as they do. Moreover, 8:17–22 continues the contrast between a faithful group who trust in Yahweh and a faithless group who harbor fear and will face judgment. Thus, the suggestion that καὶ ἐρεῖ introduces a new section may be dismissed. Rather, the words simply introduce a response to the preceding pronouncements. But who is the respondent?

One possibility is that καὶ ἐρεῖ introduces an unnamed speaker from the faithful described in 8:11–14a—"and one will say."[60] The shift to third person is a reasonable

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[57]Thus, although van der Kooij ("Isaiah in the Septuagint," 514) cites Zeigler's methodological maxim that differences must be explained by examination of the wider context—"Gerade bei der Js-LXX darf irgendein Wort oder Wendung, die vom MT abweicht, nicht aus dem Zusammenhang genommen werden und für sich allein betrachtet werden, sondern muss nach dem ganzen Kontext der Stelle und ihren Parallelen gewertet werden; erst so lässt sich manche Differenz der LXX gegenüber dem MT erklären" (Ziegler, *Untersuchungen*, 135)—it appears that Wagner ("Identifying 'Updated' Prophecies," 251–69), arguing against van der Kooij, actually follows this dictum, by taking into account the wider context and parallel passages in explaining the translator's interpretive moves. Wagner thus makes the more persuasive argument.

[58]Van der Kooij, "Isaiah in the Septuagint," 523.

[59]Rightly Wagner, *Heralds*, 138n61.

[60]This interpretation is taken by Bates, *Birth of the Trinity*, 141; B. J. Oropeza, *Churches Under Siege of Persecution and Assimilation: The General Epistles and Revelation*, Apostasy in the New Testament Communities 3 (Eugene, OR: Cascade Books, 2012), 18; James Moffatt, *A Critical and Exegetical Commentary on the Epistle to the Hebrews*, ICC (Edinburgh: T&T Clark, 1924), 33; Cockerill, *Epistle to the Hebrews*, 143–44n85; and tentatively, by Allen, *Hebrews*, 217n267.

argument against seeing Isaiah as the referent (cf. the use of first person in 8:1, 3, 5). It is more likely, however, that καὶ ἐρεῖ introduces the response of the prophet Isaiah himself. While the third person καὶ ἐρεῖ creates ambiguity, it does not necessarily entail that the referent is someone other than Isaiah. The switch back to first person in the following verse— ἰδοὺ ἐγὼ καὶ τὰ παιδία, ἅ μοι ἔδωκεν ὁ θεός—and the mention of the "children" indicate that despite the use of the third person καὶ ἐρεῖ, the prophet himself is likely the referent in 8:17.[61] In any case, what is clear is that "the speaker distances himself from the disobedient 'house of Jacob' and supports the resolve of the faithful to put their hope in the Lord."[62]

The second difference between the MT and LXX in Isaiah 8:17–18 is that the LXX in 8:18 adds the words καὶ ἔσται after the relative clause ἅ μοι ἔδωκεν ὁ θεός. The verse thus reads "Behold, I and the children whom God has given to me; And *they will be* signs and wonders in Israel" (ἰδοὺ ἐγὼ καὶ τὰ παιδία, ἅ μοι ἔδωκεν ὁ θεός, <u>καὶ ἔσται</u> εἰς σημεῖα καὶ τέρατα ἐν Ισραηλ). In contrast, the MT of this verse reads "Behold, I and the children whom Yahweh has given to me will be signs and wonders in Israel" (הִנֵּה אָנֹכִי וְהַיְלָדִים אֲשֶׁר נָתַן־לִי יְהוָה לְאֹתוֹת וּלְמוֹפְתִים בְּיִשְׂרָאֵל).[63] The LXX translator, apparently in an attempt to render the Hebrew verbless clause, introduces the conjunction and copulative verb, καὶ ἔσται. The third person plural, however, shifts the referent from the prophet and his children to the children alone: *they* will be signs and wonders.[64] Although the LXX reading is more restrictive than the MT, the exegetical significance is minimal. It is possible that the LXX translator, in light of the emphasis on Isaiah's children (7:3, 14; 8:3) in the near context chose to emphasize their role as signs and wonders in his

[61]So also Wagner, "Identifying 'Updated' Prophecies," 259.

[62]Wagner, "Faithfulness and Fear," 80.

[63]On the other minor variations between the MT and the LXX here (ὁ θεός vs. יְהוָה, ἐν τῷ οἴκῳ Ισραηλ vs. בְּיִשְׂרָאֵל), see n. 48 on p. 125.

[64]The notion that the LXX starts a new sentence in 8:18b, "And there shall be signs and wonders . . . ." (Bruce, *Hebrews*, 84n74) is incorrect, for it does not account for the preposition εἰς, which marks the subject complement in Septuagintal Greek (as the equivalent of the Hebrew *beth essentiae*).

interpretive translation.

The foregoing examination of the LXX context of Isaiah 8:17–18 reveals that the differences between this Greek version and the MT are minimal and must not be exaggerated. The minor changes in 8:17–18 have the effect of introducing ambiguity about who is speaking and restricting the sign function to Isaiah's children, but do not significantly alter the meaning of the verses. Further, Isaiah 8:11–22 in the LXX, like the MT, emphasizes the stark distinction between those who trust in Yahweh in time of calamity and those who do not. The other exegetical issues pertaining to Isaiah 8:17–18 will now be considered.

The identity of Isaiah's "children" in Isaiah 8:18. In 8:18, Isaiah calls attention to himself and the "children" (MT הַיְלָדִים / LXX τὰ παιδία) given to him by God. The identity of these children is disputed. Some interpreters maintain that the children are Isaiah's physical children, Maher-Shalal-Hash-Baz and Shear-Jashub (7:3; 8:3), whose names function symbolically in the prophetic narrative to denote the coming destruction upon Syria and Ephraim, judgment upon Judah, and the preservation of a remnant who will return from exile in a future restoration.[65] An alternate interpretation is to take the "children" as referring to Isaiah's community of disciples, all those who embrace his message and share his trust in God.[66]

Both interpretations have arguments to commend them. In favor of the former option, verse 18 uses the word "children," and Isaiah's children do function as signs (7:3; 8:3). Another sign-child is also mentioned in the near context (7:14). Therefore, this might seem like the most obvious interpretation. However, strong arguments can also be

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[65]So Oswalt, *Book of Isaiah 1–39*, 236; Motyer, *Isaiah*, 96; Hans Wildberger, *Isaiah 1–12: A Commentary*, trans. Thomas H. Trapp (Minneapolis: Fortress Press, 1991), 369; Blenkinsopp, *Isaiah 1–39*, 244; and others.

[66]John Calvin, *Commentary on the Book of Isaiah*, vol. 1, trans. William Pringle, vol. 7 of *Calvin's Commentaries* (Edinburgh: Calvin Translation Society, 1853; repr. Grand Rapids: Baker, 2003), 284–85; J. Lindblom, *A Study on the Immanuel Section in Isaiah. Isa VII,1–IX,6* (Lund: CWK Gleerup, 1958), 49.

made for seeing "children" in 8:18 as a reference to Isaiah's disciples who trust in God. In the MT text, Isaiah's disciples have just been mentioned in the immediate context in 8:16: "seal the Torah among *those taught by me*" (חֲתוֹם תּוֹרָה בְּלִמֻּדָי). The לִמֻּדָי certainly are Isaiah's disciples, those who are loyal to the prophet. Further, in both MT and LXX contexts, as we have seen, the passage draws a sharp contrast between the people who do not trust in Yahweh and the faithful group who trust in him. Isaiah's expression of trust in 8:17 would imply that what follows in 8:18 calls attention to a group who share the same faith in Yahweh.

It is perhaps unnecessary to choose between these two proposals. Even if the reference is limited to Isaiah and his physical offspring, their function as "signs and portents" in Israel indicates that their significance extends beyond themselves. Given that the surrounding context draws a distinction between those who trust Yahweh and those who do not, Isaiah and his children must be seen as playing a representative role in the passage—they stand as the faithful and righteous remnant while the nation around them apostatizes. The prophet and his family epitomize the faithful disciples who will be preserved by Yahweh as the nation undergoes judgment.[67] The mention of Isaiah's "children," therefore, is linked to the offspring theme that is prevalent throughout the book of Isaiah (6:13; 41:8; 43:5; 44:3; 45:25; 53:10; 54:1–3; 59:21; 61:9; 65:9, 23; 66:22). This raises the important question of how these verses function in the larger literary context of the book of Isaiah.

Isaiah 8:17–18 within the book of Isaiah. Perhaps the most significant exegetical insights on these verses can be gleaned by observing how these verses function within the whole of Isaiah. First, the function of Isaiah and his children as "signs and portents" within the larger literary context must be explored. Second, the theme of faith

[67]Rightly, Christopher R. Seitz, *Isaiah 1–39*, IBC (Louisville: Westminster John Knox, 1993), 82–83, and Childs, *Isaiah*, 76.

must be considered, for it is strongly enunciated in 8:17. Third, 8:17–18 must be further scrutinized in light of parallel passages in Isaiah.

In 8:18, Isaiah states that the family God has given him will serve as "signs and portents" in Israel from "Yahweh of Hosts who dwells on Mount Zion." It has been argued that although the term "children" possibly refers to Isaiah's physical offspring, Isaiah's family is representative of the faithful remnant in Israel who exercise faith in Yahweh in the midst of calamity as Isaiah does. In what manner do they function as signs and portents? This question is best answered by examining how the theme of offspring functions in the book.

As we have noted, Isaiah recursively unfolds the theme of the transformation of Zion, where the covenant God will dwell with his covenant people in righteousness and holiness. This transformation takes place through Yahweh's judgment upon Israel's enemies, as well as upon the wicked and faithless people within the nation itself, and the salvation and glorious restoration of a righteous remnant through the advent of a faithful Davidic King (1:24–2:4; 4:2–6; 6:13; 9:1–7 [MT 8:23–9:6] 10:20–26; 11:1–16; 16:5; 27:12–13; 29:22–24; 30:19–26; 32:1–8, 15–20; 33:17–24; 35:3–10; 37:30–32; 41:8–16; 42:1–9; 46:13; 49:1–26; 50:4–11; 51:1–16; 52:1–15; 53:10–12; 54:1–3; 55:3–5; 61:1–9; 62:1–12). The nation faces the judgment of exile, but a remnant will return in a glorious eschatological restoration of Zion. This restoration is depicted in terms of a new exodus (4:5; 10:26; 11:11–16; 42:18–43:21; 52:11–12) and a new creation (11:6–9; 65:17–25; 66:22). Additionally, in Isaiah, the salvation of the remnant includes a rescue from death (25:7–8; 26:19). Throughout the book, the motif of the preservation of a righteous remnant who trust in Yahweh emphasizes Yahweh's commitment to his covenant promises, while also portending judgment for the nation—*only* a remnant will be saved.[68]

[68]On the two-fold function of the remnant motif in Isaiah as portending judgment and providing eschatological hope of salvation, see Andrew M. King, "A Remnant Will Return: An Analysis of the Literary Function of the Remnant Motif in Isaiah," *JESOT* 4, no. 2 (2015): 145–69.

The promises of redemption of the righteous remnant frequently include the salvation of "children," (ילד / τέκνα - 29:23; 45:11; 49:20, 25; 54:1, 13; 60:9; 66:8) and, as noted previously, the remnant themselves are characterized in terms of "offspring" (זרע / σπέρμα - 6:13; 41:8; 43:5; 44:3; 45:25; 53:10; 54:1–3; 59:21; 61:9; 65:9, 23; 66:22).[69]

The function of Isaiah and his "children" as signs and portents must be understood within this larger matrix. In the context of the crisis facing Israel in Isaiah 7–8, Isaiah and his children represent the righteous remnant who will be preserved by Yahweh as the rest of the nation faces judgment for its faithlessness.[70] Isaiah and his children are signs and portents who portend the fulfillment of Yahweh's saving promises for the remnant—they anticipate the new exodus, the new creation, and the glorious eschatological restoration of the true people of God. In the wider literary context of the entire book, Isaiah and his children in 8:17–18 foreshadow the rescue of the eschatological offspring, the children of Zion. Furthermore, the thematic characterization of Yahweh in 8:18 as "Yahweh of Hosts *who dwells on Mount Zion*" also indicates that Isaiah and his "children" anticipate the eschatological gathering of the people of God in the dwelling place of Yahweh. Yahweh, who dwells on Zion, exhibits Isaiah and his "children" as "signs and portents" in the present, signifying that his true people will dwell with him in a renewed Zion in the future.[71]

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[69]Motyer (*Isaiah*, 80) notes that within Isaiah, "seed" is used of the people who will finally enjoy the eschatological promises of the book (41:8; 43:5; 45:25; 53:10; 59:21; 65:9, 23; 66:22).

[70]See Seitz, *Isaiah 1–39*, 82–83. Also, Motyer (*Isaiah*, 98), says, "Throughout 8:11–22 the believing remnant are the people of hope . . . . For the present, they know that God is with them (8:14a); for the future they await the day when the hiding of his face is past and the pledges inherent in Isaiah and his sons and in Zion are fulfilled (8:17f.). In a word, for the remnant, beyond the darkness of the hidden face and the distressful pathway there is the shining light of 9:1–7 <8:23 – 9:6>."

[71]Beuken rightly states, "Diese wichtige Sicht des Gerichts, die die prophetische Existenz unverbrüchlich mit einem Leben in der Hoffnung auf JHWH über dessen Verhüllung hinaus verbindet, stützt sich auf die Tatsache, dass 'JHWH Zebaot auf dem Berg Zion wohnt' . . . . Jesaja versteht sich und seine Kinder als Verkörperung dieser Erwartung (V 18)." Willem A. M. Beuken, *Jesaja 1–12*, trans. Ulrich Berges, HTKAT (Freiberg im Breisgau: Verlag Herder, 2003), 231. Motyer also notes the significance of the reference to Mount Zion: "Objectively, the Lord who dwells on Mount Zion had declared his choice of Zion and his intention to dwell there forever. As in 28:16, this too is a ground of faith. What the Lord promised he would most surely keep and perform" (Motyer, *Isaiah*, 96). Irvine also rightly observes the hopeful and future-oriented nature of this appellation, although he limits its function to the immediate historical context and not the eschatological future: "The description of Yahweh as 'the one who resides on Mt. Zion' reinforces the hopeful import of the passage." Stuart A. Irvine, *Isaiah, Ahaz, and the Syro-*

Another motif unfolded throughout the book of Isaiah that comes to the fore in Isaiah 8:17–18 is the theme of faith.[72] In 8:17, the prophet proclaims his faith in Yahweh, who has hidden his face from the house of Jacob. Faith is rightly called "the thematic center of gravity" in this passage.[73] Faith is also a pivotal theme in Isaiah, as the people of God are called in turbulent times to distinguish themselves by trusting in Yahweh alone rather than in political alliances, military might, or false gods (7:9; 10:20; 26:2–4; 30:12, 15 31:1; 42:17; 44:7–8; 50:10). In every crisis, only faith in Yahweh will preserve the Davidic king and his people. Isaiah 8:17 enunciates the importance of faith in the historical context of the Syro-Ephraimite crisis.

The theme of faith highlights a crucial aspect of Isaiah's role in this passage. The Davidic King, Ahaz, utterly fails to trust in Yahweh, and consequently brings judgment upon himself, the nation, and the entire Davidic dynasty for generations to come (7:17–25; 9:13–21 [MT 12–20]). With judgment looming, Isaiah, from a literary perspective, stands in proxy for the Davidic King, exemplifying the faith that the true people of God are expected to manifest in times of trial.[74] This suggestion is bolstered by three lines of evidence. First, there is a clear literary contrast between the Davidic king Ahaz's faithlessness and Isaiah's confident trust.[75] Isaiah's attitude in 8:17 is essentially the same as that which is commanded of Ahaz in 7:9b.[76] Second, both Ahaz and Isaiah

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Ephraimitic Crisis, SBLDS 123 (Atlanta: Scholars Press, 1990), 210. Wildberger (*Isaiah 1–12*, 370), notes that the label provides "the sound of a confession of hope."

[72]On faith, its meaning, and its importance in Isaiah, see Philip S. Johnston, "Faith in Isaiah," in *Interpreting Isaiah: Issues and Approaches*, ed. David G. Firth and H. G. M. Williamson (Grand Rapids: IVP Academic, 2009), 104–21; see also Motyer, *Isaiah*, 18–22, esp. 21.

[73]Wagner, *Heralds*, 141.

[74]Hayes and Irvine note that the statement in 8:17 marks Isaiah's identification with the Davidic house under threat. John H. Hayes and Stuart A. Irvine, *Isaiah the Eighth-Century Prophet: His Times and Preaching* (Nashville: Abingdon Press, 1987), 164.

[75]The literary contrast between the faithless Davidic king Ahaz and the prophet Isaiah has been noted by, for instance, Motyer, *Isaiah*, 96; Seitz, *Isaiah 1–39*, 82–83; Blenkinsopp, *Isaiah 1–39*, 244; and Otto Kaiser, *Isaiah 1–12: A Commentary*, trans. John Bowden, 2nd ed., OTL (Philadelphia: Westminster Press, 1983), 195.

[76]Blenkinsopp (*Isaiah 1–39*, 244) observes that Isaiah's attitude in 8:17 is essentially the same as that which is commanded of Ahaz in 7:9b: "There is little difference between 'waiting in hope' and

play a representative role in the passage—Ahaz will face disaster together with "his people" (7:2, 17), while Isaiah and his disciples / children hopefully trust in Yahweh.[77] Inasmuch as Isaiah and his "children" now constitute the nucleus of the faithful remnant, Isaiah as the leader of this faith-filled community epitomizes what the Davidic king and the true people of God ought to be. Third, the mention of the sign-function of Isaiah and his "children" is closely associated with the other "sign-child" in the narrative, who is Davidic (7:14–17; 9:6–7 [MT 9:5–6]).[78] While the Davidic king and the nation at large has abandoned trust in Yahweh, Isaiah faithfully trusts God, as do the disciples who are instructed by him.[79] This resolute faith in Yahweh is also a distinguishing mark of the righteous remnant who will be redeemed in the future eschatological restoration (10:20; 12:2; 25:9; 26:2, 8; 30:15, 18; 32:17; 33:2; 40:31; 49:23).[80]

Finally, the "kaleidoscopic and recursive" nature of prophetic discourse behooves one to examine the connections of Isaiah 8 with parallel passages that may further clarify its interpretation.[81] Isaiah 28–29 recursively picks up and resumes the

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'standing firm in faith' (7:9b). Both express the appropriate attitude that can, in a certain sense, itself open up a fulfillment of prophecy."

[77]Rightly, Seitz, *Isaiah 1–39*, 82.

[78]Whether one takes Isa 7:14 to be purely predictive (as I have), or as a typological prefigurement with anticipatory fulfillment in Isaiah's children, the point remains the same: The birth of this Davidic sign-child is closely associated with the sign function of Isaiah and his "children." See Motyer, *Isaiah*, 84–86.

[79]Yet another argument for the literary function of Isaiah can be made on the basis of corporate solidarity in the book of Isaiah between the Davidic Messiah and the righteous remnant. It has already been established that in the context of the larger work, Isaiah and his "children" epitomize the faithful remnant; but in the book of Isaiah as a whole, the faithful remnant ultimately is crystallized in the enigmatic Servant, who is a Davidic figure. For this argument, I am indebted to Tom Schreiner.

[80]Lindblom rightly notes, "[Isaiah] was resolved to wait for Yahweh and place his hope in Him. He was sure that Yahweh one day would intervene, revealing His power and grace, and fulfil His plans for His people. He looked forward to the age to come, when a new Israel was created, living in quite new conditions, under the sceptre of a new Davidide, an ideal king. Of this new Israel a germ was already to be found as a beginning and, as it were, a living prophecy. This is the meaning of the words: 'Behold . . . I myself and the children whom Yahweh has given me, we are signs and tokens in Israel from Yahweh Zebaoth who dwells in Mount Zion." Lindblom, *Study on the Immanuel Section*, 49.

[81]Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton, IL: Crossway, 2012), 435. Gentry explains the importance of understanding the way that Hebrew literature functions: "Repetition is at the heart of Hebrew discourse. A common pattern in Hebrew literature is to consider topics in a recursive manner. While this approach seems monotonous and repetitive to those who do not understand how these texts communicate, normally a Hebrew author begins a discourse on a topic, develops it from a particular angle, and then ends the

themes of Isaiah 8.[82] These chapters, rife with connections to Isaiah 8, must be examined for what light they shed on the meaning of 8:17–18. Isaiah 28–29 is situated in a different historical context, but the oracles of salvation and judgment in these chapters echo those in Isaiah 8. Just as Isaiah 8:14–15 pronounces a devastating judgment on both the house of Israel and the inhabitants of Jerusalem who do not trust in Yahweh, 28:11–13 warns that the word of Yahweh will become a source of judgment to those who do not hear it. The terms used to describe this judgment in 8:15 and in 28:13 are identical in both MT (כשׁל, שׁבר, נקשׁ, לכד) and LXX (πίπτω, συντρίβω, ἁλίσκομαι).[83] Further, both passages speak of the laying of a "stone." In Isaiah 8:14, Yahweh is a sanctuary to those who trust him, but will be a "stone of offense" and a "rock of stumbling" to others. In 28:16, Yahweh lays a tested stone, a precious cornerstone as a foundation in Zion. This verse again emphasizes belief—whoever *believes* in the foundation laid by Yahweh will not be put to shame. Another point of contact between both texts is the condemnation of the faithless people's reliance on occultist practices and false superstitions in the time of their trial, rather than listening to the word of God (8:19–20; 28:14–15). Both passages also depict the sealing of the word of God (8:16; 29:11). Most importantly, both passages draw attention to a faithful group of people who "sanctify" (MT: קדשׁ / LXX: ἁγιάζω) Yahweh and fear (MT: ערץ / LXX: φοβέομαι / φόβος) him (8:13; 29:23). In both contexts,

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conversation. Next, he begins another conversation, taking up the same topic again and considering it from a different perspective. When we hear these two discourses on the same topic in succession, they function like the left and right speakers of a stereo system. The speakers of a stereo system simultaneously provide both the same and different music. In one sense the music from the left speaker is identical to that of the right, but in another sense they are slightly different, so that when we hear the two together the effect is a sound that is in stereo instead of being one-dimensional. Similarly, in Hebrew literature ideas being discussed can be experienced like stereo sound or even DTS 5.1 Surround Sound." Gentry, "Literary Macrostructures," 231. He also explains the significance of understanding this mode of communication for interpretation, stating that the "recursive, resumptive character of Hebrew discourse and literature . . . . is a hermeneutical key to understanding difficult passages." Gentry, "Literary Macrostructures," 252.

[82]Wagner notes, "Numerous verbal and thematic connections between chapter 8 and chapters 28–29 suggest that at the compositional level, Isaiah 28–29 is intended to be read in light of Isaiah 8." Wagner, *Heralds*, 145. Elsewhere, Wagner cogently argues that the LXX translator not only noticed the verbal and thematic connections between these passages, but even strengthened them through introducing particular verbal connections in his translation. Wagner, "Identifying 'Updated' Prophecies," 264–66. See also Wagner, *Heralds*, 145–51.

[83]Wagner, *Heralds*, 146.

this faithful group includes "children" (8:17; 29:23; MT: ילד).[84] These verbal and thematic parallels between the two passages indicate that both Isaiah himself as well as the translator of LXX Isaiah intended the passages to be mutually interpretive.[85]

The mutually interpretive nature of chapter 8 and chapters 28–29 sheds important light on how 8:17–18 must be understood. Two observations are pertinent. First, both sets of oracles blur the distinctions between the historical present and the eschatological future. Second, the theme of the righteous remnant is clearly unfolded in both passages. The significance of Isaiah and the "children" God has given him in 8:17–18 becomes more conspicuous when seen in light of Yahweh's eschatological promise of restoration for the house of Jacob in 29:22–24. Isaiah and his family in 8:17–18, in the midst of a crisis, embody Yahweh's eschatological promises to restore a righteous remnant—promises that are verbalized in 29:22–24. Isaiah and his "children" are a living picture of an eschatological reality. In other words, Isaiah and his "children" in 8:17–18 are a *type* of the future righteous remnant who will trust Yahweh and experience an eschatological deliverance. Further, the mention of Abraham in 29:22 draws attention to Yahweh's covenant promises to Abraham. This brief mention of Abraham encapsulates what other passages in Isaiah set forth in greater detail: that Yahweh's eschatological salvation of a righteous remnant constitutes a fulfillment of his promises to the patriarch (41:8; 51:1–3; 54:1–3). By implication, Isaiah and his "children" embody the eschatological fulfillment of this promise.

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[84]The LXX has παιδία in 8:18 and τέκνα in 29:23.

[85]Another strong argument in favor of the mutually interpretive nature of these texts is made by Wagner (*Heralds*, 149–50). Wagner argues that in 29:22–23, the translator brings together language from 28:16 that those who believe in Yahweh's "stone" will not be put to shame and language from 8:12–13 concerning those who will trust in Yahweh and will not encounter him as a "stumbling stone" to describe the faithful people whom Yahweh redeems. As Wagner notes, "The conjunction of key phrases from *both* Isaianic 'stone' passages strongly suggests that the translator has read these texts in light of one another." Wagner, *Heralds*, 150. I would add that the translator's interpretive instincts probably led him to correctly interpret these passages in light of one another according to the author's intent, as they follow the recursive, resumptive convention of Hebrew literature. Significantly, the apostle Paul probably observed the mutually interpretive character of these two sections of Scripture, as he cited Isa 8:14 in conjunction with Isa 28:16 in Rom 9:33.

Yet another parallel passage to 8:11–22, this time in the nearer context, lends further credence to these suggestions. We have already noted that in its immediate literary context, 8:11–22 falls within the third "cycle" in Isaiah tracing out the transformation of Zion (5:1–12:6). In this section, 5:1–6:13 forms an introduction that portrays Israel's unholiness, Yahweh's holiness, and Isaiah's experience of cleansing and his commission. 12:1–6 is a concluding hymn of praise and thanksgiving that recounts Yahweh's salvation for the inhabitants of Zion. The middle section, 7:1–11:16, can be divided into two parallel panels which follow an identical narrative structure: 7:1–9:7 (MT 7:l–9:6) and 9:8–11:16 (MT 9:7–11:16).[86] The structure indicates that 8:11–22 is parallel to 10:16–34, and based on Isaiah's "recursive and kaleidoscopic" manner of communication, the passages are mutually interpretive.

Moreover, the LXX translator, in 10:20, uses identical language as 8:17 to characterize the eschatological remnant whom Yahweh will save: they will trust in their God, the Holy One of Israel (10:20 - ἔσονται πεποιθότες ἐπὶ τὸν θεὸν τὸν ἅγιον τοῦ Ισραηλ). The context in 10:16–34 is the eschatological future, in which Yahweh will redeem the remnant of his people in a new exodus. Following through in 11:1–16, we see that this eschatological salvation will involve a return from exile (11:11–16), described as both a new exodus (11:14–16) and a new creation (11:6–9), and all of this will be accompanied by the advent of a new David who will rule in righteousness (11:1–5, 10). Reading 7:1–9:7 (MT 7:1–9:6) and 9:8–11:16 (MT 9:7–11:16) together in stereo,[87] we see that in the dim historical crisis of Ahaz's unbelief and the people's apostasy, Isaiah and his "children" shine brightly as a living picture of eschatological hope—they portray the righteous remnant who will be saved by Yahweh in a new exodus through a new David.

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[86]See Motyer, *Isaiah*, 74.

[87]I am alluding again to Gentry's illustration of Hebrew prophetic literature as functioning like a stereo sound or a DTS 5.1 Surround Sound system: "In Hebrew literature ideas being discussed can be experienced like stereo sound or even DTS 5.1 Surround Sound." Gentry, "Literary Macrostructures," 231.

Summary. In this section, I have examined Isaiah 8:17–18 in its original context in the book of Isaiah, and have arrived at several important exegetical conclusions: (1) The differences between the meaning of Isaiah 8:17–18 in the MT and the LXX are negligible. The minor changes in the LXX of 8:17–18 introduce ambiguity about who is speaking in these verses and restrict the sign function in 8:18 to Isaiah's children, but do not significantly alter the meaning of the verses. Further, the context in the LXX, just like the MT, highlights the sharp differences between two groups of people—those who trust in Yahweh in calamitous times, and those who do not. (2) The exegetical crux of the identity of Isaiah's "children" was resolved by concluding that these "children" signify the faithful disciples who will be preserved by Yahweh as the nation undergoes judgment, and the mention of the "children" should be understood in terms of the offspring theme in the book. (3) It was concluded that the function of Isaiah 8:17–18 in the book of Isaiah as a whole is that Isaiah and his "children" are a "type" of the future remnant who will, by faith, experience the fulfillment of God's promises.[88] In the middle of the Syro-Ephraimite crisis of Isaiah 7–8, Isaiah's answer to the question of what the future eschatological children of God will look like is, "Behold, I and the children God has given me!" Put simply, Isaiah and his "children," in the present historical calamity, are a type of the future righteous remnant.[89]

Psalm 22:22 (MT 22:23 / LXX 21:23) in Context

The author of Hebrews prefixes his quotation of Isaiah 8:17–18 in Hebrews

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[88]Kaiser also notes the forward-pointing and anticipatory significance of Isaiah and his "children" in 8:17: "The narrator makes his prophet look far into the future, and set his hope on an event which neither he nor his sons are to experience, *though they point to it with their whole person, by testifying with their actions and their words,* or with their names, to the power of God over the history of his people." Kaiser, *Isaiah 1–12*, 197.

[89]I am indebted to my friend Samuel Emadi, whose excellent work on Moses' literary and theological presentation of Joseph as a messianic type within Genesis stimulated my thoughts on how Isaiah and his family function typologically within Isaiah. See Samuel Cyrus Emadi, "Covenant, Typology, and the Story of Joseph: A Literary-Canonical Examination of Genesis 37–50" (PhD diss., The Southern Baptist Theological Seminary, 2016).

2:13 with a quotation from Psalm 22:22 (MT 22:23 / LXX 21:23) in Hebrews 2:12.[90] The quotation from the psalm provides a particular interpretive orientation to the citation from Isaiah. It is thus necessary to briefly examine the psalm citation in its original context to determine what bearing it has on the citation in Hebrews and the use of Isaiah 8.

The superscription of Psalm 22 indicates that it is a Davidic psalm (MT: מִזְמוֹר לְדָוִד / LXX: ψαλμὸς τῷ Δαυιδ).[91] The precise *Sitz im Leben* of this psalm is unknown, thus making it a generic prayer that could be suitably applied to a future experience of suffering and deliverance.[92] Further, the LXX superscription, εἰς τὸ τέλος ("for the end") gives the psalm an eschatological orientation.[93] The psalm consists of two main

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[90]In this section, I am using the terms LXX, LXX Psalter, etc, to refer to the Old Greek translation of the Psalter, as represented by Alfred Rahlfs, ed., *Psalmi cum Odis*, 3rd ed., Septuaginta: Vetus Testamentum Graecum 10 (Göttingen: Vandenhoeck & Ruprecht, 1979).

[91]Virtually all the manuscript evidence for the Psalter includes the superscriptions, indicating that they were treated as part of the canonical text, and thus important for interpretation. On the necessity of reading the Psalms in light of their superscriptions, see James M. Hamilton Jr., *God's Glory in Salvation through Judgment: A Biblical Theology* (Wheaton, IL: Crossway, 2010), 276n12. I take the attribution in the superscription at face value as indicating the Davidic authorship of the psalm by the historical King David. Even if one does not hold to Davidic authorship of the psalm, it is nevertheless clear that the psalm has been given a Davidic orientation by virtue of its Davidic superscription, and is intended to be understood as Davidic. Reading the psalm on its own terms therefore demands that it be understood with a Davidic lens.

[92]The relationship between the historical and prophetic elements of the psalm is debated. Some interpreters argue that the psalm cannot be attributed to David at all and place it in a later historical setting. See, for instance, Hans-Joachim Kraus, *Psalms 1–59: A Commentary*, trans. Hilton C. Oswald (Minneapolis: Augsburg Publishing House, 1988), 293–94. Such a notion, however, simply disregards both the superscription's attribution of the psalm to David as well as the internal data of the psalm that evinces Davidic authorship. See Richard D. Patterson, "Psalm 22: From Trial to Triumph," *JETS* 47 (2004): 215. Several interpreters (especially premodern interpreters) argue that the psalm is exclusively prophetic and messianic, and thus refers exclusively and literally to the sufferings of Christ. In the premodern period, for instance, such an approach is taken by Augustine, *On the Psalms* (*NPNF*[1] 8:58–60), and Gregory of Nazianzus, *On the Son, Fourth Theological Oration V* (*NPNF*[2] 7:311). Among contemporary interpreters, a representative of this approach is H. C. Leupold, *Exposition of the Psalms* (Columbus, OH: The Wartburg Press, 1959; repr., Grand Rapids: Baker Book House, 1969), 194–208. The exclusively messianic approach has much to commend it, particularly the fact that it is very difficult to pinpoint the particular sufferings and deliverance enunciated by the psalm in David's life. The approach preferred here, however, is a typological approach, which sees the psalm as having historical meaning in David's own life and in Israel's corporate history, but ultimately and climactically finds its fulfillment in the Messiah, Jesus Christ. This is the view taken by John Calvin, *Commentary on the Book of Psalms*, trans. James Anderson (Grand Rapids: Eerdmans, 1949), 1:256; Patterson, "Psalm 22," 213–33; Mark H. Heinemann, "An Exposition of Psalm 22," *BSac* 147 (1990): 301–2; Allen P. Ross, *A Commentary on the Psalms (1–41)*, Kregel Exegetical Library (Grand Rapids: Kregel, 2011), 526–51.

[93]Albert Pietersma argues that the LXX translator's intent in rendering the superscription εἰς τὸ τέλος must be distinguished from the reception of this phrase by readers of the LXX. On the basis of careful examination of the translation technique of the translator, Pietersma contends that the translation was just providing an equivalent rendering of למנצח, and consequently, εἰς τὸ τέλος has no eschatological value in the original translation. The eschatological flavor of the phrase, in Pietersma's estimation, is a function of reception rather than translator's intent. Furthermore, Pietersma argues that the word τέλος in Classical and Hellenistic Greek does not really have a temporal value, and just because it was received that way in its

sections.[94] In the first section (22:1–21 [MT 22:2–22 / LXX 21:2–22]), David voices a desperate petition to Yahweh, whom he perceives to be far from him. The initial verses alternate between cries of despair (22:1–2, 6–8 [MT 22:2–3, 7–9 / LXX 21:2–3, 7–9]) and affirmations of Yahweh's past faithfulness at both the corporate (22:3–5 [MT 22:4–6 / LXX 21:4–6]) and individual (22:9–11 [MT 22:10–12 / LXX 21:10–12]) levels. David calls out to Yahweh in deep distress and appeals to him based on his trustworthiness demonstrated in the past. The lament section continues with David describing the intense agony he faces at the hands of those who assail him (22:12–18 [MT 22:13–19 / LXX 21:13–19]). The lament concludes with David once again pleading for help (22:19–21

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reception history does not mean that the translator intended an eschatological idea. Thus an eschatological meaning must not be treated as part of the LXX's constitutive character. See Albert Pietersma, "Septuagintal Exegesis and the Superscriptions of the Greek Psalter," in *The Book of Psalms: Composition & Reception*, ed. Peter W. Flint and Patrick D. Miller (Leiden: Brill, 2005), 470. Despite the strength of Pietersma's argument, the eschatological understanding of this phrase is warranted on several counts. First, the Hebrew Psalter itself—as the hymn-book of the Davidic covenant—can be shown to have an eschatological and hopeful orientation. The Psalter is marked by a pervasive hope not just for David and Israel in the present days, but also for the house of David in the days to come (cf. Pss 45; 72; see also the recent works defending Davidic hope in books IV and V of the Hebrew Psalter: David Alexander Gundersen, "Davidic Hope in Book IV of the Psalter" [PhD diss., The Southern Baptist Theological Seminary, 2015]; Michael K. Snearly, *The Return of the King: Messianic Expectation in Book V of the Psalter*, LHB/OTS 624 [New York: Bloomsbury T&T Clark, 2015]). Since the eschatological character of the Psalter is evident within the Hebrew Psalter itself, it is not unlikely that the LXX translators could perceive this eschatological orientation and bring it over in their translation, especially given the milieu in which the LXX was translated. Second, though Pietersma's presentation of the data is impressive, it is impossible to prove that an eschatological orientation was absolutely not intended by the LXX translator. Pietersma's data shows that the LXX translator was concerned about quantitative equivalence with the superscriptions, but this does not entail that he was not interested in using the superscriptions to highlight the eschatological orientation already present in the Hebrew Psalter. Furthermore, Pietersma's data to show that the temporal sense of נצח is not translated using τέλος all comes from outside the Psalter and thus does not prove that the translator of Psalter could not have used τέλος temporally. Third, Pietersma's claim implies that the superscriptions were wrongly understood by the earliest interpreters, in contradiction to the intentions of the translator—and this severely weakens his argument. Finally, the eschatological understanding of the psalm superscriptions are warranted by the context of the Psalter in Israel's history. The Davidic covenant already holds out an eschatological framework (2 Sam 7:16) and this eschatological hope gets further sharpened and developed by the exilic and post-exilic hope for the rise of the Davidic house and the restoration of Israel that pervades not only the Psalter, but all the Prophetic writings.

[94]Scholars are divided over the major structural divisions of the psalm, with some preferring to see two major sections, consisting of lament and praise (for instance, Patterson, "Psalm 22," 216). Others discern three major sections consisting of introduction, lament, and praise (for instance, Heinemann, "Exposition of Psalm 22," 287), or even four major sections (Ross, *Commentary on the Psalms*, 529–30). The most convincing proposal for the literary structure of the psalm is that provided by Beth Tanner, who argues for two major sections, with an alternating structure within. See Nancy Declaissé-Walford, Rolf A. Jacobson, and Beth Laneel Tanner, *The Book of Psalms*, NICOT (Grand Rapids: William B. Eerdmans, 2014), 227. Patterson ("Psalm 22," 219) also sees the psalm as divided into a section of lament (vv. 1–21), comprising of the psalmist's apparent rejection (vv. 1–10) and sufferings recounted (vv. 11–21), and a section of thanksgiving (vv. 22–31), comprising of the psalmist's praise (vv. 22–26) and his word of prophecy (vv. 27–31).

[MT 22:20–22 / LXX 21:20–22]).

In the second section beginning in 22:22 (MT 22:23 / LXX 21:23), the mood of the psalm shifts from lament and petition to triumph and thanksgiving: "Trial has been swallowed up in triumph."[95] In 22:22 (MT 22:23 / LXX 21:23), the verse cited in Hebrews 2:12, David resolves that he will declare God's name to God's people. This verse is a resolute declaration of faith. David joyfully declares his rescue from the grievous sufferings recounted in the preceding section and anticipates participating in corporate praise with the congregation of the people of God. In the next verse (22:23 [MT 22:24 / LXX 21:24]), David calls upon "all the offspring of Jacob" (כָּל־זֶרַע יַעֲקֹב / *ἅπαν τὸ σπέρμα* Ιακωβ), "all the offspring of Israel" (כָּל־זֶרַע יִשְׂרָאֵל / *ἅπαν τὸ σπέρμα* Ισραηλ), those who fear Yahweh (יִרְאֵי יְהוָה / *οἱ φοβούμενοι κύριον*) to glorify Yahweh and to revere him. David affirms that Yahweh hears the cry of the afflicted and once again declares that others who are afflicted will praise Yahweh. David even pronounces eternal life on them (22:25–26 [MT 22:26–27 / LXX 22:26–27]).

In its final movement, the psalm anticipates the worship of Yahweh growing in "ever-widening circles."[96] In 22:27 (MT 22:28 / LXX 21:28), using words that recall the Abrahamic and Davidic covenants, David proclaims that all the "ends of the earth" (כָּל־אַפְסֵי־אָרֶץ / *πάντα τὰ πέρατα τῆς γῆς*; see Ps 2:8) and all the "families of the nations" (כָּל־מִשְׁפְּחוֹת גּוֹיִם / *πᾶσαι αἱ πατριαὶ τῶν ἐθνῶν*; see Gen 12:3) will worship Yahweh. The next verse declares Yahweh's kingship over the nations and the worship ascribed to him by rich and poor alike. The final two verses extend the promise of praise to Yahweh into the future (22:30–31 [MT 22:31–32 / LXX 21:31–32]). "Offpsring" (זֶרַע / *τὸ σπέρμα μου*) will serve him, and the praise of his righteousness will reverberate through future generations.

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[95]Patterson, "Psalm 22," 226.

[96]Ibid., 225.

This brief survey of Psalm 22 draws attention to three crucial aspects of the psalm that have a bearing on its linkage with Isaiah 8:17–18 in Hebrews. First, the psalm is Davidic, and thus anticipates the sufferings, faith, and deliverance of the Davidic Messiah. As we have seen, in its original context, the psalm recounts the intense sufferings of David, reveals David trusting in Yahweh to rescue him, and finally ends with David praising Yahweh for his deliverance, with corporate ramifications not only for Israel, but for the nations. However, the psalm's triumphant hopes of salvation with corporate and global ramifications are not realized in the historical David, for David and the Davidic kings after him fail disastrously, the dynasty gets snuffed out, and the nation of Israel goes into exile. When the psalm is read within the context of the Psalter as a whole, it is clear that David himself envisions the glorious hopes of the Davidic covenant will be fulfilled through a future Davidic Son (Pss 2; 45; 72; 89; 110; 112; 132). The suffering and salvation held forth in Psalm 22 are typological and await fulfillment in a future David.

As the Psalter becomes Israel's prayer book in exile, the psalmist's sufferings become the sufferings of Israel, the psalmist's trust in Yahweh and his cries for deliverance become the nation's faith and cries, and the psalm's promises of salvation and corporate praise become Israel's hopes—but they all await fulfillment in the coming of a new David, through whom Yahweh will climactically fulfill his promises. There is, therefore, a typological line from the psalm to its fulfillment in Christ. The sufferings depicted in the psalm are a hyperbolic description of David's sufferings, which find their ultimate realization in Jesus the Messiah. Psalm 22 was therefore used by Jesus himself and several NT authors as descriptive of his suffering (Matt 27:46 / Mark 15:34; Matt 27:39 / Mark 15:29 / Luke 23:35; Matt 27:43; John 19:24 [see also Matt 27:35 / Mark 15:24 / Luke 23:34]).

Consequently, David's resolution to proclaim Yahweh's name to his "brothers" and to lead them in the corporate worship of God also finds ultimate fulfillment in Christ.

The proclamation of God's name is the purpose of Christ's mission and the participation in God's praise is its denouement. The entirety of Psalm 22 in its movement from suffering to salvation is typologically fulfilled in Christ. David's resolution of proclamation and praise can be prosopologically interpreted as the words of the eternal Son who speaks them as the words that are fulfilled in his saving mission.

Second, the psalm emphasizes the solidarity between the Davidic king and the people of God, consistently characterizing them as "offspring" (22:23, 30 [MT 22:24, 31 / LXX 21:24, 31]). As soon as the psalm shifts from lament and petition to praise, the Davidic king resolves to proclaim Yahweh's name to his "brothers" (22:22 [MT 22:23 / LXX 21:23]). The psalm continues to unpack this relation by calling forth praise from the "offspring" of Jacob, the "offspring" of Israel, indicating that the Davidic king's deliverance results in the praise of Yahweh among the people of God (22:23 [MT 22:24 / LXX 21:24]). Further, the outcome of David's deliverance extends beyond the boundaries of Israel to the "ends of the earth" and to the "families of the nations" (Ps 22:27 [MT 22:28 / LXX 21:28]), in fulfillment of promises made to Abraham and David (cf. Gen 12:3; Ps 2:8).[97] The result is that future generations—"offspring"—shall serve Yahweh. The psalm thus highlights the solidarity between David and the people of God, the "offspring," by rooting their praise of Yahweh in the deliverance experienced by the Davidic king.

Third, Psalm 22 from start to finish emphasizes the centrality of faith in the midst of suffering. At the beginning of the psalm, David recounts Yahweh's rescue of "our fathers," highlighting the faith of the fathers by repeating three times that they trusted in Yahweh (22:4–5 [MT 22:5–6 / LXX 21:5–6]). The importance of faith is underscored again as David describes his enemies taunting him for his trust in Yahweh

[97]As Patterson rightly notes, "The term 'seed' partakes of God's promised spiritual remnant that extends from the Abrahamic covenant to its culmination in the enactment of the New Covenant in David's heir (cf. Ezek 37:18–21) . . . . In that glorious future the Lord's words through Isaiah will be fully realized 'My salvation will last forever, my righteousness will never fail . . . . My righteousness will last forever, my salvation through all generations." Patterson, "Psalm 22," 226.

(22:8 [MT 22:9 / LXX 21:9]). The emphasis on faith continues in David's statement that he was made to trust in Yahweh even while he was upon his mother's breasts (22:9 [MT 22:10 / LXX 21:10]). The psalm is thus permeated with expressions of the Davidic king's resolute faith in Yahweh. The psalm sets forth the Davidic king's confidence that he will be rescued from his deepest afflictions and his deliverance will have global consequences resulting in the praise of Yahweh and the fulfillment of the Abrahamic and Davidic covenants.

Each of these observations in Psalm 22 forms crucial connections with Isaiah 8. Psalm 22, like Isaiah 8, presents the Davidic house in affliction. Just as in the context of Isaiah 8, Psalm 22 emphasizes the centrality of trust in Yahweh through suffering and affliction. Psalm 22 also underscores the theme of solidarity between one who is faithful and those associated with him. Most importantly, Psalm 22 holds out the hope of offspring that will praise Yahweh for accomplishing his saving purposes, the fulfillment of his covenant promises to Abraham and David. The thanksgiving section of Psalm 22 envisions the fulfillment of the hopes that Isaiah and his "children" embody in Isaiah 8:17–18. There is thus an organic relationship with biblical-theological significance between both these texts.

Isaiah 8:17–18 in Biblical-Theological Context

The previous section has argued that Isaiah 8:17–18 must be understood in light of the book of Isaiah's theme of the eschatological salvation of a righteous remnant. Isaiah's faith in Yahweh in a time of disaster, in lieu of the Davidic king's failure to trust, together with the description of Isaiah and his "children" as "signs and portents," indicate that Isaiah and his "children," within the book of Isaiah, embody the promise of the eschatological salvation of a righteous remnant through a faithful Davidic king. The brief investigation of Psalm 22 in its context has also shown that in Isaiah 8:17–18, Isaiah and his "children" typify the same pattern of faith exhibited by the Davidic king of Psalm 22.

They also typologically anticipate the fulfillment of the same eschatological hopes for the salvation of "offspring" that are expressed in the psalm. The wider biblical-theological context reveals that these themes of the salvation of a believing people and deliverance through a faithful Davidic king find their antecedents throughout Israel's covenantal history and await an eschatological consummation that is yet unfulfilled. I will explore this wider biblical-theological context by considering the text in its epochal and canonical horizons.

Isaiah 8:17–18 in epochal context. We have seen that the function of Isaiah and his "children" as signs and portents, in the literary context of Isaiah, must be understood as typifying the future salvation of a righteous remnant. As previously noted, this righteous remnant are characterized within Isaiah as the true "offspring" of Abraham (41:8; 51:1–3; 54:1–3). Thus, Isaiah himself perceives the reality that a later biblical author pointedly expresses—not all Israel is Israel.[98] Rather, true Israel consists of the righteous remnant. Only those who trust the promises of God will experience the fulfillment of those promises. This believing remnant, who will be saved through a new exodus and experience Yahweh's glorious eschatological restoration, constitute a fulfillment of Yahweh's promises to Abraham. Just as Abraham trusted in God's promise and was counted righteous by faith, so also his offspring will be a people who trust in Yahweh. In Abraham's call, Yahweh promises to make him a great nation, implying progeny, and the promise of offspring is repeatedly reiterated in the Abrahamic narrative (Gen 15:5; 17:5–6; 22:17). This promise of offspring continues throughout Israel's history and is further developed in the book of Isaiah. Isaiah's faithful remnant, therefore, are Abraham's offspring. They will be saved through a new exodus and will enjoy the fulfillment of the promises in an eschatological Zion. Therefore, when viewed in the epochal horizon, the reality typified by Isaiah and his "children" as the believing remnant

[98]Cf. Rom 9:6.

in Isaiah 8:17–18 is the fulfillment of God's promises to Abraham.

Additionally, Isaiah's faith in Isaiah 8:17, and the function of Isaiah and his "children" as signs and portents also signifies the fulfillment of God's promises through a faithful Davidic king. The book of Isaiah repeatedly emphasizes the advent of a new David, thus presupposing the Davidic covenant as the means through which Yahweh's redemptive purposes will be accomplished. The Davidic covenant holds forth a glorious hope for an unending dynasty and universal dominion, but the Davidic kings are utter failures. Isaiah prophesies that the Davidic house, together with faithless Israel, faces judgment (Isa 6:11–13; 7:17–25). However, Isaiah also prophesies of the restoration of the Davidic house and of the people of Israel. When the Davidic king Ahaz fails to trust in Yahweh, Isaiah, with his resolute faith in Yahweh, embodies the pattern of faith that will mark the eschatological Davidic ruler. Isaiah and his "children" therefore typologically anticipate the Messiah and his offspring, in whom will be fulfilled all the promises of the Abrahamic and Davidic covenants.

Isaiah 8:17–18 in canonical horizon. As the story unfolds in the rest of the canon, we see that the hope signified by Isaiah and his "children" still awaits fulfillment. In other words, Isaiah and his "children" were signs and portents from Yahweh of a reality that has not yet arrived at the close of the OT canon. The people physically return from exile, but Israel is still in exile at the end of the OT. The post-exilic prophets indicate that physical return to the land does not constitute the true fulfillment of the return from exile. The people of God still await their new exodus (Hag 2:1–9; Zech 10:1–12). The Davidic Messiah prophesied by Isaiah has not arrived, neither have the global consequences of the Davidic reign set forth in Psalm 22. Israel still awaits a new David who will lead them through a new exodus into a renewed Zion where Yahweh will dwell with them (Hag 2:21–23; Zech 9:9–10:12; 12:7–13:1). At the end of the OT, all of the glorious hopes prophesied by Isaiah and the Psalter have not been realized. Therefore, the

OT canon in its entirety reveals that the realities typified by the believing prophet and his "children" in Isaiah 8:17–18 (and further developed in the rest of Isaiah and the OT) remain "self-confessedly" unfulfilled.[99]

Biblical-Theological Exegesis of Isaiah 8:17–18 in Hebrews 2:13

The preceding sections have set forth a detailed exegesis of Isaiah 8:17–18 in the context of the citation in Hebrews 2:13 and in its original context in Isaiah. In this section, I will propose a solution for the author's interpretation of Isaiah 8:17–18 using biblical-theological exegesis. First, I will examine the author's rationale for using this passage in conjunction with Psalm 22:22 in Hebrews 2:12–13. Second, I will show that the author's use of Isaiah 8:17–18 is hermeneutically warranted, that is, that it comports with the original meaning of the text, developed in light of its function within Isaiah, and brought to eschatological fulfillment in Christ.

Rationale for Use of Isaiah 8:17–18 and Psalm 22:22 in Hebrews 2:12–13

As previously shown, in Hebrews 2:5–18, the author presents Jesus as the one who, through his suffering, death, and exaltation, brings God's plans for his people to fulfillment. He is the ἀρχηγός who leads many sons to "glory" by virtue of his solidarity with them, and also by virtue of his suffering (2:9). Thus the central themes in Hebrews 2:11–18 particularly are the themes of solidarity, suffering, and salvation. Jesus Christ the Son, through his suffering, leads many sons to "glory," that is, salvation, through his solidarity with them.

In Hebrews 2:12–13, the author seeks to prove that Jesus is unashamed to call those whom he redeems his brothers. The author makes this point by citing Psalm 22:22

[99]I allude here to Caird's description of the OT as being marked by a "self-confessed inadequacy." G. B. Caird, "The Exegetical Method of the Epistle to the Hebrews," *CJT* 5 (1959): 47.

and Isaiah 8:17–18. As my exegesis in this chapter has shown, both these passages have a strong overlap with the themes in Hebrews 2:11–18. Both Psalm 22:22 and Isaiah 8:17–18, in their original contexts, follow the narrative arc of deliverance from suffering of a faithful figure who trusts in Yahweh. The original contexts of both texts emphasize the solidarity between a faithful figure and "offspring," who also share in his deliverance.[100] In both passages, the faith of an individual has ramifications for a wider group of those who share the same faith. The importance of faith in Hebrews must not be overlooked. The motif of faith is subtly introduced by virtue of both the quotation from Psalm 22:22 and Isaiah 8:17–18, as both these texts portray the resolute faith of the speaker. Isaiah 8:17 in particular highlights the speaker's confident trust in Yahweh in the midst of darkness.[101] Furthermore, as the exegesis in this chapter has shown, both Psalm 22:22 and Isaiah 8:17–18 are oriented towards the future, which is now present for the author of Hebrews.[102] The overlap of these themes, significant for Hebrews' purposes, probably lies behind the author's selection and linkage of these particular texts.

Hermeneutical Warrant and Biblical-Theological Exegesis of Isaiah 8:17–18 in Hebrews 2:13

Interpreters of Hebrews have offered several varied explanations for the use of Isaiah 8:17–18 in Hebrews 2:13. One approach claims that the author of Hebrews "imaginatively recontextualized" the passage to fit his purposes.[103] I have already set

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[100]Wagner ("Faithfulness and Fear," 100n82) observes the close correlation between the "seed of Abraham" in Heb 2:16 (cf. Isa 41:8–9), the "seed of Jacob" and "seed of Israel" in Ps 22:23 (MT 22:24 / LXX 21:24), and the "house of Jacob" and "house of Israel" in Isa 8:17–18.

[101]The portion of Isa 8:17 left out by the author of Hebrews states that Yahweh has "hidden his face from the house of Jacob," which may also possibly form a significant thematic connection with the suffering that Jesus endured on the cross (Heb 5:7–8). In fact, Bruce avers that the theme of God hiding his face is what links Isa 8:17 and Ps 22. See Bruce, *Hebrews*, 83.

[102]Ps 22:31 (MT 22:32 / LXX 21:32) is said to provide "an unmistakable 'time-clue' for later exposition." Paul Ellingworth, "The Old Testament in Hebrews: Exegesis, Method and Hermeneutics" (PhD diss., University of Aberdeen, 1978), 85.

[103]So Attridge, *Hebrews*, 91n137. Blackstone posits a "complex but surface relationship between the text of Isaiah 8 and its recontextualization in Hebrews 2." Thomas L. Blackstone, "The Hermeneutics of Recontextualization in the Epistle to the Hebrews" (PhD diss., Emory University, 1995),

forth at length the problems with this kind of a reader-oriented approach to the use of the OT in Hebrews. The author shows himself a careful and contextual interpreter of Scripture, and his arguments would not prove persuasive to his audience if he were to handle the OT in this way. This kind of arbitrary application of the text to Christ would not prove his solidarity and identification with the people of God and would thus fail to persuade the hearers.

A second approach to the passage is based on the translation of LXX Isaiah. The translator adds the words καὶ ἐρεῖ to introduce the speaker in Isaiah 8:17, thus creating some ambiguity as to who is speaking. The ambiguity of the speaker created by this phrase, it is alleged, allowed the author of Hebrews to take the speech that follows and assign it to the Son, Jesus Christ.[104] This proposal, however, also attributes to the author of Hebrews some degree of arbitrariness in interpretation. First, as we have seen, while the phrase καὶ ἐρεῖ does mark a shift in dialog and introduce some ambiguity concerning who is speaking, the context of the discourse indicates clearly enough that it is the prophet Isaiah himself who is in view. Second, much like the previous approach, this approach runs afoul of the issue of validity. If the author arbitrarily places these words in the mouth of Christ based on an ambiguity in the Greek text without regard for the meaning of the discourse, then he is guilty of distorting Isaiah's meaning, and the citation does not really prove his argument.[105]

255.

[104]This approach is favored by Ellingworth, "The Old Testament in Hebrews," 88; Wagner, "Faithfulness and Fear," 103; Moffatt, *Epistle to the Hebrews*, 33; Oropeza, *Churches Under Siege*, 18; Schröger, *Der Verfasser*, 93–95; and J. van der Ploeg, "L'Exégèse de l'Ancien Testament dans l'Epître aux Hébreux," *RB* 54 (1947): 211.

[105]It seems that van der Ploeg acknowledges as much, saying, "On voit que l'auteur de l'épître prend le texte d'Isaïe dans un sens très spécial . . . . les mots s'appliquent donc *sensu pleniore* au Christ, ils sont plus vrais de lui que de l'ancien prophète Isaïe. Il semble bien que l'auteur de l'épître aux Hébreux ne veut pas dire plus. Sa façon de citer l'Ancien Testament n'est pas toujours la même, elle est fluide, elle admet des nuances; dans le dernier cas les deux textes d'Isaïe semblent plutôt servir comme véhicules des pensées de l'auteur de l'épître que comme arguments strictement scripturaires." Van der Ploeg, "L'Exégèse de l'Ancien Testament," 211. Schröger also makes a similar remark, saying, "Die Frage, ob ein solcher 'Schriftbeweis' für uns annehmbar ist, muß verneint werden. Die alttestamentlichen Stellen beziehen sich dem historischen Zusammenhang nach nicht auf Christus . . . . Bei der Anführung dieser Schriftstellen in Hebr 2,12. 13 geht es gar nicht darum, mit der Schrift etwas zu 'beweisen,' sondern der Verfasser des Hebräerbriefes interessiert sich nur für die Termini 'Brüder' und 'Kinder'; ihretwegen greift er das

Matthew Bates, using prosopological exegesis, advances a third solution.[106] Bates applies the citations to different phases in the Son's existence. Bates claims that the author of Hebrews sees Psalm 22:22 as the words of the Son in his pre-incarnate state, anticipating the accomplishment of his mission.[107] Bates then argues that Isaiah 8:17 is spoken by the Son in his incarnation as he prepares for the cross, and Isaiah 8:18 is spoken by the Son post-resurrection as he announces the results of his saving work.[108] Bates proposes seven reasons for the prosopological identification of Isaiah in this passage with the Son, Jesus Christ:[109] (1) The referent of the speaker in Isa 8:17–18 is unclear in the Greek text. (2) The context indicates that it is unlikely that God is the speaker of the text. (3) The closely related speech in Isa 12:2 is also not spoken by God, (4) Both the setting of the speech and the actions portrayed within it are future, as indicated by the future tenses. Thus a reader may legitimately have concluded that Isaiah was speaking in the guise of a future character about activities in the distant future, and the author of Hebrews sees Jesus Christ as this future character. (5) The speech is sandwiched by important messianic texts, such as the Immanuel oracle and the promise of a Davidic king (Isa 7:14; 9:6). (6) The reference to the "stumbling stone" in Isa 8:13–14, taken as a reference to Christ by the NT authors, further increases the likelihood that the author of Hebrews read Jesus as the prosopological speaker of Isa 8:16–18. (7) The reference in the LXX of Isaiah 8:16 to a group of people who seal themselves so as not to learn the Law, in Bates' estimation, could have been construed as a reference to Jewish teachers who opposed Jesus' interpretation of the Law.

Schriftwort auf und gibt ihm einen neuen Sinn, der durch die Tendenz des Briefes bedingt ist" (*Der Verfasser*, 95). Schröger, therefore, despite his observation that καὶ ἐρεῖ introduces an ambiguous speaker, finally propounds a view similar to Attridge by attributing an egregious re-interpretation to Hebrews.

[106]See Bates, *Birth of the Trinity*, 136–46.

[107]Ibid., 138.

[108]Ibid., 145.

[109]See ibid., 142–44, from which the arguments that follow have been summarized.

While Bates' proposal for prosopological exegesis explains some aspects of how Hebrews cites Psalm 22:22 and Isaiah 8:17–18 in Hebrews 2:12–13, there are certain weaknesses in Bates' approach.[110] Like Wagner, Bates' approach seems to make too much of the ambiguity in the original context. Although Bates makes a good case for why *Hebrews* assigns Jesus as the speaker of this text, his proposal does not sufficiently answer the question of whether this use of the text is congruent with *Isaiah's* intent and purposes, nor does he sufficiently answer the question of hermeneutical warrant. Bates' approach seems to empty these verses from having any valid meaning within Isaiah's own historical and literary context.[111] There are, however, certain helpful elements in Bates' approach that can be appropriated. Bates rightly notes the messianic context of the texts in Isaiah, a fertile ground of messianic references from which the apostles frequently drew. Additionally, Bates helpfully draws attention to the possibility that the author of Hebrews might have prosopologically applied these texts to the Son in such a way as to distinguish different points in his existence. In fact, such distinctions in the timeframe for when Christ speaks the citations might well be the reason for the way that the author of Hebrews splits his citation of Isaiah 8:17–18 the way he does.

A number of other solutions have been advanced from a more author-oriented perspective. Grogan claims that the text is applied to Christ by virtue of his "vocational commonality" with Isaiah, that is, in Christ's prophetic office.[112] Others posit that the

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[110]Some of Bates' suggestions are stronger than others: the arguments based on the future orientation of the speech and the messianic context are stronger, but the argument claiming a reference to Jewish teachers seems far-fetched.

[111]See my overall criticisms and suggested refinements of Bates' approach in chaps. 2 and 3.

[112]This view is defended by Grogan, "Christ and His People," 61–62: "The . . . passage is appropriate because Christ was not only priest and king but also prophet. Accordingly, language employed of an Old Testament prophet could be appropriately applied to Him. There was of course, a distinct parallel between Isaiah, rejected by the people of his day and yet gathering disciples around him, and Christ." The phrase "vocational commonality" is used by Grogan to describe the application of the text to Christ by virtue of his shared prophetic office with Isaiah: "How can the writer apply verses that speak of Isaiah and his children to Christ and his people (2:12–14; cf. Is. 8:17,18)? The presupposition for this application is clear as early as 1:1–2, that the prophets and Christ (for all their differences) have a *vocational commonality*, for God speaks through them all." Geoffrey W. Grogan, "The Old Testament Concept of Solidarity in Hebrews," *TynBul* 49 (1998): 169.

author's use of Isaiah is "typological," based on Isaiah's function as a "type of Christ as God's faithful representative and the focal point of God's people."[113] Some scholars have drawn attention to the messianic character of the surrounding context in Isaiah, and hence argue that the author of Hebrews is presenting Isaiah 8:17–18 in terms of messianic promise-fulfillment.[114] Each of these suggestions provides a part of the answer, but none of them seems to fully explain the author's interpretive moves. I contend that the solution involves a combination of these proposals and that biblical-theological exegesis and eschatological fulfillment in Christ form the author's hermeneutical underpinnings.

First, typological fulfillment of the prophetic office does constitute one aspect of the author's identification of Isaiah's words with Christ. Isaiah's vocation as a prophet, his faithful trust in God, and his proclamation of Yahweh's truth forms a typological prefiguration of Christ. The "prophetic office" of Christ, although less explicit in Hebrews than Christ's priestly office and kingly office, is nonetheless implicitly present in Hebrews.[115] This is evident by use of the "speaking" motif in Hebrews. In Hebrews 1:1–2, God had *spoken* πολυμερῶς and πολυτρόπως through the prophets in the past, but has *spoken* eschatologically and climactically in the Son, implying that the Son fulfills the prophetic office. The author continues to emphasize the speaking motif by highlighting the proclamation of salvation by the Son—the great "salvation" provided for the people of God "began to be spoken by the Lord" (Heb 2:2). Furthermore, the

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[113]Cockerill, *Epistle to the Hebrews*, 145n91; Brooke Foss Westcott, *The Epistle to the Hebrews: The Greek Text with Notes and Essays*, 3rd ed. (London: McMillan and Co., 1903), 51–52; and especially Spicq, *L'Épître aux Hébreux*, 2:42.

[114]Johnson, *Hebrews*, 98–99. The messianic context of Isa 8 is also emphasized by Calvin, *Epistle to the Hebrews*, 68, and George H. Guthrie, "Hebrews," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 951. Schröger (*Der Verfasser*, 94) also concedes the messianic nature of the surrounding context and believes it might have influenced the author's interpretation, but he also contends that Isa 8:17–18 itself should not be considered messianic, and that Hebrews misreads it.

[115]The entirety of Hebrews may be considered a treatise on the priesthood of Christ, Hebrews' distinctive contribution to NT theology. The kingly office, although less explicit than Christ's priestly office, is certainly present in Hebrews, especially in the opening catena (1:3, 8, 13; 2:9; 10:12–13; 12:2; 13:20).

presentation of Christ in prophetic terms is implicit in the Moses typology of 3:1–6. The proclamation motif is also reinforced by the citation from Psalm 22:22 in Hebrews 2:12. David's resolution to *proclaim* God's name to his brothers (ἀπαγγελῶ in Hebrews) possibly highlights his role as a prophet.[116]

With Hebrews' consistent construal of redemptive-history in the categories of shadow and reality or type and fulfillment, it should come as no surprise that the author sees the prophet Isaiah also functioning as a type. The prophetic office brought to fulfillment in Christ, who speaks Isaiah's words in their ultimate and fullest sense. This typological association between the two figures provides the basis for the prosopological application of Isaiah's words from Isaiah 8:17–18 as the speech of the Son, Jesus Christ, in his incarnation (Isa 8:17) and exaltation (Isa 8:18). The words of Isaiah are found to find their fulfillment in Christ.

However, typological fulfillment based on the prophetic office only furnishes one part of the explanation for why the author of Hebrews identifies Isaiah with Christ—this proposal does not fully explain the author's interpretive moves and hermeneutical warrant for appropriating the text this way. Is there any indication *within Isaiah* that Isaiah intended his words in some typological sense? Furthermore, what is the basis for applying the prophet's solidarity with his "children" to Jesus' solidarity with those whom he saves? In other words, is there a prospective and anticipatory sense to Isaiah's words that gets filled out by other texts and comes to its culmination in Hebrews? Similar questions arise concerning the argument that Hebrews interprets Isaiah 8:17–18 in terms of messianic promise-fulfillment. This proposal must answer the question of whether Isaiah in some way prospectively intends his words to have a messianic sense.

While typology forms the basic framework for the application of Isaiah 8:17–18 to Christ, the typological interpretation must be further explained by the author's

[116]The early church's view of David as a prophet is confirmed by Acts 2:29–30.

biblical-theological exegesis. The author of Hebrews interprets Isaiah 8:17–18 in light of its wider context in the book of Isaiah, and ultimately, in its context in the OT canon as a whole, setting forth the fullness of its meaning through inner-biblical textual development and eschatological fulfillment in Christ.

First, Psalm 22:22, cited in Hebrews 2:12 provides a Davidic orientation and lens for the quotation from Isaiah 8:17–18. The author applies Psalm 22:22 to Jesus Christ as the Davidic king *par excellence*. As a Davidic psalm, this text anticipates David's greater Son, in whom the psalm's sufferings are ultimately realized, and in whom the psalm's hopes are ultimately fulfilled. Psalm 22:22 anticipates the deliverance of the Davidic king from adversity and its wider context evokes the corporate effects of this deliverance. Typological identification between David and Christ facilitates the prosopological application of these words to the Son. The future tenses in the psalm fit well with an application of these words to the Son as spoken in eternity, prior to the incarnation, as he looks forward to undertaking and accomplishing his saving mission.

Second, Isaiah 8 forms a biblical-theological link with Psalm 22, for Isaiah also holds out hope for the restoration of the people of God through *faith* in Yahweh despite adverse circumstances, and the solidarity between the fortunes of God's anointed leader, and the offspring of Abraham who are united with him. My exegesis has shown that Isaiah, in Isaiah 8:17–18, stands in proxy for the Davidic king and typifies the Davidic Messiah promised in the book of Isaiah. Further, Isaiah and his "children" are signs and portents signifying or *typifying* the *true* house of David, the faithful remnant who will trust in Yahweh and his promises for their preservation. In other words, within the book of Isaiah, Isaiah and his "children" in Isaiah 8:17–18 are intended as a type of the faithful remnant who will be saved through the new exodus and the advent of the Davidic Messiah.[117] In the midst of crisis and the compromise of the house of Judah at

[117]This facet of the typological use of Isaiah is rightly captured by Geerhardus Vos, who argues that the typological relationship between Isaiah and Christ cannot be simply based upon "any desirable quality or relationship," that interpreters find in OT characters, which are then applied to Christ. Rather,

large, Isaiah and the faithful remnant that surround him, constitute the true offspring of Abraham—those who trust the Lord for their deliverance.[118] They await the advent of the true Davidic King. In the midst of adversity, Isaiah expresses his trust in Yahweh, as do those who are associated with him. Isaiah's hopes await fulfillment, for even at the close of the OT the reestablishment of the house of David and the restoration of the faithful remnant are still unfulfilled.

Third, Isaiah and his "children" function as a sign that David and the house of Israel will experience deliverance through adversity and be restored when the Lord redeems his people in a new exodus. Furthermore, Isaiah 8:17-18 orients the fulfillment of this restoration toward Mount Zion: Isaiah and his "children" will function as signs and portents from "Yahweh of Hosts who dwells on Mount Zion." Within the context of Isaiah, Mount Zion has strong eschatological connotations. The mention of Mount Zion places the fulfillment of this prophecy in the future eschatological restoration, the new exodus anticipated by Isaiah and the latter prophets, upon the return from Babylonian

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Vos maintains that Isaiah, in his own context, is a type of the Messiah. Isaiah and his disciples, Vos argues, have "prophetic significance," for they typologically prefigure the Messiah and the eschatological people of God. See Geerhardus Vos, *The Teaching of the Epistle to the Hebrews* (Grand Rapids: William B. Eerdmans, 1956), 60–61. Vos' argument is adopted and extended by Bruce (*Hebrews*, 81–84), who argues that with Isaiah "we begin to see the historical emergence of the righteous remnant, the faithful Israel within empirical Israel, the group in whose survival the hope of the future was assured, one might almost say the *ekklēsia* of the Messiah . . . . *there is reason to believe that Isaiah himself took steps to give a conscious corporate existence to the embryonic remnant of his own day, partly in the circle of his disciples of whom he speaks in Isa. 8:16 and partly in his own family*." Bruce, *Hebrews*, 83 (emphasis mine). Guthrie also, following Bruce, notes the significance of remnant theology in Hebrews' use of Isa 8:17–18. See Guthrie, "Hebrews," 951.

[118]One aspect of my interpretation that must be clarified and distinguished from Vos (and perhaps Bruce) is that Vos appears to see the concept of "a church within a church," enunciated by Isaiah's remnant theology as "repeated, on a higher plane, in Christ,"—and thus in Hebrews. Here I would clarify that in Hebrews, the fulfillment of OT types and promises is marked by eschatological escalation and discontinuity, and the author's exegesis of the central new covenant promise of Jer 31:31–34 (cited in Heb 8:8–12 and Heb 10:16–17) indicates that the believing remnant of the OT finds its fulfillment in the *entire* new covenant community. This point is argued at length in Brian W. Powell, "The New Covenant in Hebrews 8: Discontinuity that Brings Better Promises" (paper presented in a doctoral seminar on Hebrews, The Southern Baptist Theological Seminary, Louisville, KY, October 14, 2014). This point is also made by Schreiner, *Hebrews*, 252n394. See also John Owen's remarks on the discontinuity between the old covenant and new as it relates to the members of the covenant community: "If, then, this be the nature of the new testament,—as appears from the very words of it, and might abundantly be proved,—that the condition of the covenant should certainly, by free grace, be wrought and accomplished in all that are taken into covenant, then *no more are in this covenant than in whom those conditions of it are effected*." John Owen, *The Death of Death in the Death of Christ* (Carlisle, PA: Banner of Truth, 1959), 124–25 (emphasis mine).

exile. When read in the canonical horizon, it is clear that this restoration is not truly fulfilled in the physical return to the land from Babylonian exile. Rather, as Hebrews makes clear, this restoration and new exodus takes place in and through the work of Jesus Christ.[119]

Between Psalm 22, Isaiah 8, and the rest of Isaiah, therefore, we see the biblical-theological convergence of multiple themes: deliverance through suffering of the Davidic king with wider ramifications for "offspring"; solidarity of a Davidic king with his people; the salvation of the "offspring of Abraham" through a new exodus; and faith in the midst of adversity as the characteristic quality of those who will be saved. All of this undergirds the author's biblical-theological interpretation of Isaiah 8:17–18 and his application of this text to the Son Jesus Christ and the people of God. This biblical-theological interpretation by the author of Hebrews is confirmed through my exegesis of Hebrews.

I have shown that the flow of the argument in Hebrews 2:5–18 is that Jesus, the Davidic Son, through his suffering, leads many sons to eschatological glory by virtue of his solidarity with them. The author of Hebrews, with a rich conglomeration of allusions, presents the deliverance accomplished by Jesus in the categories of a new exodus—indicating that Isaiah's promised new exodus has now been fulfilled in Christ. In Hebrews 2, the "offspring of Abraham" experience a new exodus from slavery to Satan, sin, and death, through the eschatological saving work of the new David, Jesus Christ.[120] The author's allusions to the new exodus, especially his characterization of the recipients of salvation as the "offspring of Abraham" (Heb 2:16 cf. Isa 41:8), indicate that

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[119]Calvin (*Epistle to the Hebrews*, 69) observes that the restoration of the people of God in the return from exile is a "prelude to the great redemption obtained by Christ for us and the fathers," and that the "promises extant in the Prophets respecting the restoration of the Church from the time the Jews returned from exile, extend to the kingdom of Christ, as the Lord had this end in view in restoring the people, that his Church might continue to the coming of his Son, by whom it was at length to be really established."

[120]See chap. 7 for my defense of the presence of the new exodus motif in Hebrews.

he understands Isaiah 8:17–18 as typifying the deliverance of the believing remnant, as we have outlined above. Additionally, the implicit Abrahamic themes running through Hebrews 1–2 indicate that Hebrews, like Isaiah, views the fulfillment of the new exodus in Christ as the fulfillment of the promises to Abraham. Since Isaiah and his "children" typify this eschatological reality, the author of Hebrews rightly interprets the words of Isaiah 8:17–18, expanded through the wider context of Isaiah, as finding their fulfillment in Christ.

This notion is further confirmed by the use of the Zion motif in Hebrews. The author of Hebrews makes it clear that he sees the eschatological congregation of God's new covenant people as gathered at Mount Zion (see Heb 12:22). The Zion theme is further alluded to in 11:16, where God's unashamedness of his people is referenced. The author notes that God has prepared for His people a city—in the context, an unmistakable reference to the eschatological Zion. We have already noted that in Isaiah 8:17–18, the description of Isaiah and his "children" are signs and portents from "Yahweh of Hosts *who dwells on Mount Zion*" evokes the promises of the eschatological gathering of God's people at Zion. The author of Hebrews indicates that these promises are fulfilled in the people that Christ gathers with him at Zion. Since Jesus has led the congregation of God's people through the new exodus and brought them to Mount Zion, the words of Isaiah 8:18 are fulfilled in Jesus and in the congregation of "children" that are united to him by faith. The author of Hebrews sees this new exodus as having taken place in Christ. Christ has trusted in God, and through his death and resurrection, now fulfills that which Isaiah and his "children" signified—the gathering of his "house" in glory at Mount Zion.

Finally, Psalm 22 forcefully makes the point that the Davidic Messiah obtains salvation through suffering—the very point being made in Hebrews 2. The sufferings of the Davidic king, his resolute faith in Yahweh, and his subsequent deliverance have wider ramifications that result in glory and salvation for the people of God. Isaiah 8 forms the next piece in the link as it also holds out hope for the restoration of the people of God

through faith in adverse circumstances, and the solidarity between the fortunes of God's anointed leader and the offspring of Abraham who are united with him. The quotations from Psalm 22:22 and Isaiah 8:17–18 thus introduce the interlocking motifs of faith, familial solidarity, sonship, and suffering, which all receive further development later in Hebrews (11:1–40; 12:1–11).

It is clear therefore that in Hebrews, the citation from Isaiah 8:17–18 is not "taken out of context and imaginatively fitted to a new situation."[121] Rather, the author rightly interprets the text using biblical-theological exegesis, tracing its meaning through its wider context in the canon and applying it to Christ in light of its eschatological fulfillment in him.

Summary and Conclusions

The present chapter has investigated the use of Isaiah 8:17–18 in Hebrews 2:13 and has advanced the case for a warranted use of the OT based on typology and biblical-theological exegesis. I have argued that the author of Hebrews prosopologically applies Isaiah 8:17–18 to the Son, Jesus Christ, to prove his unashamedness of his solidarity with his brothers, who are fellow-heirs with him of the Abrahamic promises—and the fulfillment of these promises is attained by faith through suffering. Isaiah 8:17–18 is fulfilled in Jesus Christ, the Son, who is the climactic fulfillment of the prophetic office, and who is also the Davidic Messiah bringing about the fulfillment of the promises through a new exodus for the "offspring of Abraham." The believing remnant whom Isaiah and his "children" typologically anticipate are the generation of whom Psalm 22 prophesies, and whom Christ brings to eschatological glory in Hebrews.

Isaiah 8:17–18 is therefore interpreted through the biblical-theological trajectory of Isaiah's new exodus promises and the Davidic Psalm 22 which anticipates these same realities—all of which find their roots in the covenant promises to Abraham,

[121]Attridge, *Hebrews*, 91n137.

and reach their eschatological fulfillment in Christ. Based on this examination of the author's biblical-theological exegesis and hermeneutical warrant for this citation, three interpretive principles of the author of Hebrews can be observed.

First, Jesus Christ is the fulfillment of the prophetic office. Isaiah as a prophet, and the entire prophetic office, typologically anticipate Christ, the Son in whom God has spoken his eschatological and definitive word (Heb 1:1–2; 3:1–6). The typological function of the prophetic office, however, is bound together with messianic prefigurement within a covenantal framework. Isaiah's typological prefigurement of Christ cannot be adduced as "proof that any desirable quality or relationship found in the Old Testament characters may be applied to Christ."[122] Thus, a relationship such as "vocational commonality" does not provide sufficient warrant to claim typological prefigurement.[123] Rather, within the OT, the prophetic office begins to get intertwined with Davidic and covenantal structures. As the prophets call people back to covenant faithfulness through their prophetic ministry, together with their disciples they begin to typify the eschatological Messiah and people of God.[124] This typological relationship is evinced in Isaiah 8:17–18 and clarifies its use in Hebrews 2:13. Hebrews' typology is thus constrained by a covenantal and Davidic framework.[125]

Second, the promises to Israel of a righteous remnant who will be restored in the return from exile are rooted in the Abrahamic promise of offspring, and these promises await fulfillment through a Davidic king who will accomplish salvation for his offspring. Faith in Yahweh will mark both the eschatological David and the

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[122]Vos, *Teaching of the Epistle to the Hebrews*, 60.

[123]*Contra* Grogan, "Old Testament Concept of Solidarity," 169.

[124]The relationship between the prophetic office and Davidic messianism is further reinforced by the overlap between expectations of a new Moses and expectations of a new David in the promises of a new exodus. See chapter 7 of this dissertation for a further exploration of this notion.

[125]My exegesis therefore confirms the relationship between biblical types and the covenant structure of Scripture as set forth in chapter 3 on methodology and argued at length in Gentry and Wellum, *Kingdom through Covenant*, 102–8, and David Schrock, "What Designates a Valid Type? A Christotelic, Covenantal Proposal," *Southeastern Theological Review* 5, no. 1 (2014): 3–26.

eschatological offspring, forming the ground of their solidarity. At the end of the OT, the promises are still unfulfilled. The author of Hebrews traces these promises to their culmination in Christ, the Davidic king in solidarity with his people, who perseveres in faith through suffering, accomplishes salvation for the offspring of Abraham, and leads them to the eschatological Zion. The promises to Abraham and the promises to Israel in Isaiah's day are fulfilled in the new exodus accomplished through Jesus Christ. Hebrews thus sees an organic and biblical-theological unity between the promises to Abraham, the promises to David, the messianism and hopes of a new exodus in the prophets, and the eschatological people of God in Christ.

Third, the narrative arc of suffering, faith, and salvation, fulfilled ultimately in Christ, and shared by his followers by virtue of their solidarity with him has its precursors in the OT. It is the pattern of experience of the Davidic king and the righteous remnant of Israel who trust in Yahweh in time of calamity and await their salvation while others apostatize. Faith in times of crisis and suffering, followed by salvation and glory, thus forms a typological substructure that always marks the people of God and is fulfilled ultimately in Jesus Christ and his new covenant people.

CHAPTER 5

THE OBEDIENT SACRIFICE THAT SANCTIFIES: PSALM 40:6–8 IN HEBREWS 10:5–10

The use of Psalm 40:6–8 in Hebrews 10:5–10 constitutes one of the most difficult textual and hermeneutical conundrums in Hebrews.[1] The author's use of the psalm seems gratuitous, for he applies the text to Christ's incarnation and uses the text to prove his argument that the sacrificial system has been abolished and replaced by the sacrifice of Christ. The psalm, however, appears to give no indication that it foreshadows the incarnation of Christ or the abolition of the Levitical cult. Furthermore, Hebrews seemingly capitalizes on the word "body" (σῶμα), or corrupts the text by introducing this word, though the word is unsupported by the Hebrew original. The textual and hermeneutical difficulties associated with this citation make it an excellent test case for this dissertation.

In this chapter, I will examine the citation of Psalm 40:6–8 in Hebrews 10:5–10, seeking to understand how the author uses this passage in the context of Hebrews.[2] My goal is to show that Hebrews' use of this text is warranted by biblical-theological and canonical development of its original meaning. I will argue that the author cites Psalm

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[1]Concerning this text, F. S. Sampson said, "This passage presents one of the most vexed questions among interpreters, both as to the propriety of the Apostle's reference to this Psalm to the Messiah and as to his adoption of the erroneous translation of the LXX." F. S. Sampson, *A Critical Commentary on the Epistle to the Hebrews* (New York: Carter, 1866), 369, cited in Walter C. Kaiser Jr., "The Abolition of the Old Order and Establishment of the New: Psalm 40:6–8 and Hebrews 10:5–10," in *Text and Tradition: Essays in Honor of Charles Lee Feinberg*, ed. John S. and Paul D. Feinberg (Chicago: Moody Press, 1981), 34.

[2]Since the versification of this psalm differs between the English, Hebrew, and LXX versions, the verse references of the psalm will depend on the context. In generic references, the versification of English translation will be used. In the context of reference to the Hebrew text, the versification will be as per *BHS*. In cases where the MT and LXX are both under discussion, the particular referent of versification will be explicitly stated. The terms LXX and LXX Psalter in this chapter refer to the Old Greek translation of the Psalter as represented by Alfred Rahlfs, ed., *Psalmi cum Odis*, 3rd ed., Septuaginta: Vetus Testamentum Graecum 10 (Göttingen: Vandenhoeck & Ruprecht, 1979).

40:6–8 as spoken by Christ, the incarnate Son, as a pronouncement that the Levitical sacrifices have been replaced by the consummate self-sacrifice of Christ's body that sanctifies the people of God. I contend that the author does not distort the original meaning of Psalm 40:6–8, but interprets this text using biblical-theological exegesis. In other words, the author reads Psalm 40:6–8 in light of its redemptive-historical development through other texts in the OT (Exod 25:9; Ps 110:1, 4; Jer 31:31–34; and Isa 53) and its christological and eschatological culmination by which the meaning of the psalm is climactically fulfilled in Christ.

I will first examine text-critical and exegetical issues related to the form of the citation. I argue that the author with minimal changes reproduced what was already present in his LXX *Vorlage*, which interpretively renders the Hebrew. The interpretive translation of the LXX facilitates the author's argument, and develops, but does not distort the original meaning. Second, I will consider the meaning of the citation in the larger argument of Hebrews 7–10 to see how the literary context of Hebrews informs the interpretation of the citation. Third, I will probe the original context of the text in Psalm 40, resolving exegetical issues in the immediate context, but also reading the psalm in its epochal and canonical horizons in the wider context of the whole OT. Finally, I will focus on the points of correspondence between the meaning of the psalm in its original context and its meaning in Hebrews, seeking to understand the author's rationale for the use of this text and the exegesis and hermeneutical warrant undergirding his citation. The chapter will conclude with a delineation of hermeneutical principles observed in the author's interpretation.

The Citation in Hebrews 10:5–7

In this section, I will examine the citation within its literary context in Hebrews. First, I will consider the text form of the citation and investigate exegetical issues related to the text form and its transmission through the MT, the LXX, the putative

LXX *Vorlage* of the author of Hebrews, and the text of the citation in the epistle itself. Second, I will exegete the citation in the context of the author's argument in Hebrews 7–10 to see how the context of Hebrews illumines the meaning and function of the citation.

Exegetical Issues Related to Text Form

There are four textual issues in the citation of Psalm 40:6–8 in Hebrews 10:5–7 that must be examined for their exegetical significance in light of the text in the MT and LXX. The textual differences between the MT, Rahlfs' LXX, and Hebrews 10:5–7 are shown in the table below.

Table 1. Text form of Psalm 40:7–9 (MT), Psalm 39:7–9 (LXX), and Hebrews 10:5–7

Hebrews 10:5–7 [NA[28]]	Psalm 39:7–9a LXX (Rahlfs')	Psalm 40:7–9a MT
Heb 10:5b θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, **σῶμα** δὲ *κατηρτίσω* μοι·	Ps 39:7 θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, **ὠτία** δὲ *κατηρτίσω* μοι·	Ps 40:7 זֶבַח וּמִנְחָה ׀ לֹא־חָפַצְתָּ **אָזְנַיִם** כָּרִיתָ לִּי
6 **ὁλοκαυτώματα** καὶ περὶ ἁμαρτίας οὐκ **εὐδόκησας.**	**ὁλοκαύτωμα** καὶ περὶ ἁμαρτίας οὐκ **ᾔτησας.**	**עוֹלָה** וַחֲטָאָה לֹא **שָׁאָלְתָּ**:
7 τότε εἶπον· ἰδοὺ ἥκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ,	8 τότε εἶπον Ἰδοὺ ἥκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ·	8 אָז אָמַרְתִּי הִנֵּה־בָאתִי בִּמְגִלַּת־סֵפֶר כָּתוּב עָלָי:
τοῦ ποιῆσαι <u>ὁ θεὸς τὸ θέλημά σου</u>.	9a τοῦ ποιῆσαι <u>τὸ θέλημά σου, ὁ θεός</u> [μου], [ἐβουλήθην]	9a <u>לַעֲשׂוֹת־רְצוֹנְךָ אֱל[הַי]</u> [חָפָצְתִּי]

Note:		
	Bold	MT and LXX agree, but citation in Hebrews diverges
	Italics	Hebrews and LXX agree, but diverge from MT
	[brackets]	represented in both MT and LXX but omitted in citation
	<u>underline</u>	text rearranged in NT

Table 1 above reveals four differences between the LXX and the text in Hebrews: (1) The word σῶμα has supplanted ὠτία (LXX) = אָזְנַיִם (MT). (2) ὁλοκαυτώματα is in the plural in Hebrews, but in the singular in the LXX (ὁλοκαύτωμα) and MT (עוֹלָה); (3) The verb εὐδόκησας has replaced ᾔτησας (LXX) = שָׁאֵלְתָּ (MT); and (4) The phrases ὁ θεὸς μου and τὸ θέλημά σου in the last clause have been transposed, and the pronoun μου and the final verb of the sentence ἐβουλήθην (MT = חָפָצְתִּי) have been omitted. Each of these textual changes will be individually examined. The exegetical significance of these changes across the MT, the LXX, and the citation in Hebrews will also be considered.[3]

"A body you have prepared" or "ears you have dug"? Σῶμα Vs. ὠτία in Hebrews 10:5 and LXX Psalm 39:7. In Hebrews 10:5, the second line of the citation reads σῶμα δὲ κατηρτίσω μοι· This line diverges from the MT אָזְנַיִם כָּרִיתָ לִי. The word σῶμα here is the primary issue. Was this word present in the LXX *Vorlage* used by the author of Hebrews? Or did the author of Hebrews alter the LXX text and introduce the word σῶμα to serve his own purposes? The answer to this question has an important bearing on how one understands the author's exegetical and hermeneutical principles.

For the LXX text, the reading σῶμα musters the support of virtually all available LXX manuscripts, including the great uncials (B, א, A), as well as the recently discovered Papyrus Bodmer XXIV (2110), which pre-dates Origen.[4] The reading ὠτία is witnessed by the manuscript G of the Old Latin and the Gallican Psalter (*aures*), as well as all columns of the Hexapla (as attested by the Syro-Hexapla)—Aquila, Symmachus, Theodotion, Quinta, and the Hebrew transliteration. Based on this data, three primary

[3]The changes in the repetition of the cited words in Heb 10:8–9 are rooted in the changes already present in the cited portion, with minor variations introduced by the author that are largely insignificant (for instance, the plural θυσίας instead of the singular θυσίαν), as well as segmentation of the text and insertion of interpretive comments. The focus here will be on the text form of the initial citation itself.

[4]For a transcription and plates of the entire papyrus, see Rodolphe Kasser and Michel Testuz, eds., *Papyrus Bodmer XXIV: Psaumes XVII – CXVIII* (Geneva: Bibliotheca Bodmeriana, 1967). For a discussion of the character of the text of this papyrus, see Dominique Barthélemy, "Le Psautier Grec et Le Papyrus Bodmer XXIV," in *Études D'Histoire du Texte de L'Ancien Testament* (Göttingen: Vandenhoeck & Ruprecht, 1978), 174–78.

solutions have been advanced by interpreters:[5]

Some scholars argue that the variant σῶμα arose through scribal error prior to Hebrews: ΗΘΕΛΗΣΑΣΩΤΙΑ was misread as ΗΘΕΛΗΣΑΣΣΩΜΑ at some point in the copying process.[6] The author of Hebrews then used a text form with the variant reading σῶμα, that had entered the LXX text traditions through this scribal error and was thus already present in his *Vorlage*.

Other interpreters hold that this word was *not* in the LXX *Vorlage* used by the author of Hebrews, but was introduced by him.[7] Rather, the LXX had ὠτία or ὦτα—a literal translation of the MT אָזְנַיִם. The author of Hebrews in citing this verse replaced

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[5]A fourth possibility might be that the reading σῶμα δὲ κατηρτίσω μοι is itself a translation of a different Hebrew *Vorlage*, divergent from the reading of the MT אָזְנַיִם כָּרִיתָ לִּי. This notion is highly improbable in lieu of the fact that not a single variant reading has been found in any Hebrew manuscript. In the absence of any evidence to back up this claim, it may be dismissed as an unlikely explanation, even if it is theoretically possible. Rightly Ronald H. van der Bergh, "A Textual Comparison of Hebrews 10:5b–7 and LXX Psalm 39:7–9," *Neot* 42 (2008): 357. Walser considers a different Hebrew *Vorlage* as a possibility, but this possibility can only be entertained by assuming that the Hebrew textual tradition was marked by fluidity and literary evolution. Georg Walser, *Old Testament Quotations in Hebrews* (Tübingen: Mohr Siebeck, 2013), 94–96. For a persuasive refutation of the notion that the Hebrew text tradition was marked by literary evolution and textual fluidity, see Peter J. Gentry, "The Text of the Old Testament," *JETS* 52 (2009): 19–45, and Peter J. Gentry, "The Septuagint and the Text of the Old Testament," *BBR* 16 (2006): 193–218.

[6]This view is favored by Paul Ellingworth, who calls it "the most likely explanation." Paul Ellingworth, *The Epistle to the Hebrews*, NIGTC (Grand Rapids: Eerdmans, 1993), 500. Others who favor a scribal error here are S. Lewis Johnson, *The Old Testament in the New: An Argument for Biblical Inspiration* (Grand Rapids: Zondervan, 1980), 62; Erko Ahlborn, "Die Septuaginta-Vorlage des Hebräerbriefes" (PhD diss., Georg-August-Universität, 1967), 122; James Barr, review of *Invitation to the Septuagint*, by Karen H. Jobes and Moisés Silva, *RBL* 4 (2002): 12; and Masséo Caloz, *Étude sur la LXX Origénienne du Psautier, Les Relations entre Les Leçons des Psaumes du Manuscrit Coislin 44, Les Fragments des Hexaples et Le Texte du Psautier Gallican* (Fribourg: Éditions Universitaires, 1978), 384. Schröger sees the spelling error as a possibility but leaves the question undecided, noting that the only thing that can be known for certain is that the author of Hebrews had σῶμα in his *Vorlage*. Friedrich Schröger, *Der Verfasser des Hebräerbriefes als Schriftausleger* (Regensburg, Germany: Putset Verlag), 174.

[7]This was clearly Alfred Rahlfs' assessment of the textual data according to the apparatus in his Göttingen edition, *Psalmi cum Odis*. Others who argue for this view include Karen H. Jobes and Moisés Silva, *Invitation to the Septuagint*, 2nd ed. (Grand Rapids: Baker Academic, 2015), 216–19; (see also Karen H. Jobes, "Rhetorical Achievement in the Hebrews 10 'Misquote' of Psalm 40," *Bib* 72 [1991]: 388–96; Karen H. Jobes, "The Function of Paronomasia in Hebrews 10:5–7," *TrinJ* 13 [1992]: 181–91); Pierre Grelot, "Le Texte du Psaume 39,7 dans la Septante," *RB* 108 (2001): 210–13; and Christian-B. Amphoux and Gilles Dorival, "'Des Oreilles, Tu M'as Creusées' ou 'Un Corps, Tu M'as Ajuste'? À Propos du Psaume 39 (40 TM), 7," in Φιλολογία*: Mélanges Offerts à Michel Casevitz*, ed. Pascale Brillet-Dubois and Édith Parmentier (Lyon: Maison de l'Orient et de la Méditerranée, 2006), 326. John Owen in his commentary also assumes that the author of Hebrews introduced the word σῶμα, by which he "expressed the sense and meaning of the Holy Ghost . . . . He did not take [these words] from the translation of the LXX., but used them himself, to express the sense of the Hebrew text." John Owen, *An Exposition of the Epistle to the Hebrews*, vol. 22 of *The Works of John Owen*, ed. William H. Goold (London: Johnstone & Hunter, 1852; repr., Carlisle, PA: Banner of Truth, 1991), 458.

ὠτία with σῶμα for his own theological purposes. The latter reading was then introduced into the LXX text traditions by scribes who were influenced by Hebrews. This view was evidently taken by Alfred Rahlfs, who against the text of every available LXX manuscript, reconstructed the critical text of the Old Greek to read ὠτία δὲ κατηρτίσω μοι ("but ears you have prepared for me").[8] This suggestion has received further impetus from Pierre Grelot, who calls it "un fait certain."[9] Amphoux and Dorival make the argument that the LXX text had "ears," but in the older non-dimunitive form ὦτα, which was changed to σῶμα by the author of Hebrews, and then corrected to ὠτία by later revisers of the LXX.[10]

Karen Jobes, following the textual assessment of Rahlfs, has also proposed an innovative solution along these lines. She claims that the author of Hebrews introduced this variant together with the other changes in the text for rhetorical purposes, intended to highlight his theological point.[11] Jobes therefore maintains that the variations were all introduced by the author of Hebrews. Jobes' thesis will be summarized in some detail here, for it has proven influential.[12]

On the basis of the rhetorical principles of Quintilian for good first-century oration, Jobes argues that the author of Hebrews intends to achieve "paronomasia" in his

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[8]See the apparatus of Rahlfs' Göttingen edition.

[9]Grelot, "Le Texte du Psaume 39,7," 212.

[10]Amphoux and Dorival, "'Des Oreilles," 326–37.

[11]Jobes advances two methodological criticisms against typical treatments of the textual issues. First, she argues that the variations should not be examined independently of each other as if there were some linear introduction of variants one after the other. Second, Jobes maintains that it is not right to assume that the NT author did not introduce the variants himself. Furthermore, Jobes avers that interpreters resolve the troublesome implication that the NT author was using an "erroneous" text by emptying the semantic difference between the Hebrew original and Greek text used by the NT author. Jobes, "Rhetorical Achievement," 389.

[12]Guthrie calls it "the most compelling explanation." George H. Guthrie, "Hebrews," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 977. Jobes' view is also adopted by David L. Allen, *Hebrews*, NAC 35 (Nashville: B&H Publishing Group, 2010), 496–97.

manipulation of the text.[13] The phonetic assonance of paronomasia, in Jobes' view, marks prominence of certain elements and emphasizes those particular thoughts. Thus Jobes argues that all four changes were intentionally introduced by the author of Hebrews with two primary purposes: (1) a rhetorical purpose, by which the author achieves "phonetic assonance" or "paronomasia" between elements in the citation to denote "linguistic highlighting, or marked prominence" for each pairing;[14] and (2) a resultant semantic purpose—the changes are exegetically significant because they specifically emphasize the discontinuity between Christ and David.[15] Jobes argues that the phonetic assonance can be perceived when the text of Hebrews 10:5–6 is put in syllabic fashion as follows:[16]

5b: θυ-σί-αν-καὶ-προσ-φο-ρὰν-<u>οὐκ-ἠ-θέ-λη-σας</u>

5c: **σῶ-μα-δὲ**-κα-τηρ-τί-σω-μοι·

6: ὁ-λο-καυ-**τώ-μα-τα**-καὶ-πε-ρὶ

ἁ-μαρ-τί-ας-<u>οὐκ-εὐ-δό-κη-σας</u>.

7: ἐν-κε-φα-λί-δι-βιβ-λί-ου-γέ-γραπ-ται-πε-ρὶ-ἐ-<u>μοῦ</u>

τοῦ-ποι-ῆ-σαι-ὁ-θε-ὸς-τὸ-θέ-λη-μά-<u>σου</u>.

Jobes also cites several other examples of alleged manipulation of the text by the author

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[13]Jobes, "Rhetorical Achievement," 390.

[14]Ibid.

[15]Jobes, "Function of Paronomasia," 188. Jobes draws several exegetical implications from her thesis. First, she claims that the introduction of the verb εὐδοκέω in lieu of αἰτέω not only results in phonetic highlighting, but brings both the verbs ἠθέλησας and εὐδόκησας, into the semantic orbit of "wish, desire." These verbs, now highlighted phonetically, frequently carry redemptive and christological connotations in the NT (For εὐδοκέω, Jobes cites Matt 3:17 / Mark 1:11 / Luke 3:22; Matt 17:5; Col 1:19; Luke 12:37; and 1 Cor 1:21. The verbs or their cognate nouns are used together in three other instances in the NT—Eph 1:5; 1:9; and Phil 2:13). Second, Jobes avers that the introduction of the word σῶμα, again marked by phonetic assonance, indicates discontinuity between Christ and David—Jesus offered his body as an obedient sacrifice in death, bringing animal sacrifices to an end, whereas David only imperfectly obeyed God. Furthermore, the phonetic assonance achieved between the word σῶμα and the plural ὁλοκαύτωματα emphasizes the contrast between the multiple repetitive sacrifices of the old covenant and the single sacrifice of Christ. Finally, Jobes asserts that the transposition of words and truncation of the final verb in the last verse of the citation (Heb 10:7; Ps 39:9a LXX) also highlights the discontinuity between Christ and David—David merely desired to do God's will (and failed), but Christ actually accomplished the will of God. See ibid., 187–89.

[16]Jobes, "Rhetorical Achievement," 390. Jobes also notes that the transposition in v. 7 does not create phonetic assonance as prominently, but it is present nonetheless in the assonance of μοῦ with σου at the end of the clause. Ibid., 391.

of Hebrews for similar rhetorical and phonetical purposes (1:7; 2:12; 3:10; 8:5; 13:5).[17] She acknowledges the pervasive presence of σῶμα in the LXX text traditions and explains this by positing that the reading in the LXX traditions was influenced by Hebrews.[18]

A third possibility is that the LXX translator actually rendered the obscure Hebrew phrase interpretively, and the author of Hebrews simply used what was already in his LXX *Vorlage*.[19] Proponents of this position typically argue that the translator of the LXX-Psalter rendered the obscure Hebrew phrase in the MT, אָזְנַיִם כָּרִיתָ לִי ("ears you have dug for me"), by using a *synecdoche totum pro parte*: σῶμα δὲ κατηρτίσω μοι ("a body you have prepared for me").[20] Through this translation, the LXX translator sought to capture the sense of the original idiom while rendering it with a Greek equivalent that was sensitive to the demands of the target language and more suited to his Hellenistic audience. The author of Hebrews, then, did not change the text at this point, but used what was already in his *Vorlage*. The phrase is somewhat equivalent in sense to the MT original, but the particular wording is more suited to Hebrews' central argument. In this case, the variant certainly *facilitates* the author's argument in some way, but he has not *revised* the text in order to make it fit his theology.

Each of these views will now be assessed, and an argument will be advanced for the third view. With regard to the first option, although it is *possible* the variant arose

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[17]Jobes, "Rhetorical Achievement," 392.

[18]Jobes, "Function of Paronomasia," 190n17.

[19]This position is defended by Martin Karrer, "LXX Psalm 39:7–10 in Hebrews 10:5–7," in *Psalms and Hebrews: Studies in Reception*, ed. Dirk J. Human and Gert Jacobus Steyn, LHB/OTS 527 (New York: T&T Clark, 2010), 140–45; Kaiser, "Abolition of the Old Order," 31; Jared Compton, "The Origin of Σῶμα in Heb 10:5: Another Look at a Recent Proposal," *TrinJ* 32 (2011): 19–29; Gert J. Steyn, *A Quest for the Assumed LXX Vorlage of the Explicit Quotations in Hebrews* (Göttingen: Vandenhoeck & Ruprecht, 2011), 286; van der Bergh, "Textual Comparison of Hebrews 10:5b–7," 356–57; Harold W. Attridge, *The Epistle to the Hebrews*, Hermeneia (Minneapolis: Fortress Press, 1989), 274; Craig R. Koester, *Hebrews*, AB 36 (New York: Doubleday, 2001), 432–33; F. F. Bruce, *The Epistle to the Hebrews*, NICNT (Grand Rapids: Eerdmans, 1964), 240; Peter T. O'Brien, *The Letter to the Hebrews*, PNTC (Grand Rapids: Eerdmans, 2010), 350; and Gareth Lee Cockerill, *The Epistle to the Hebrews*, NICNT (Grand Rapids: Eerdmans, 2012), 436.

[20]Karrer, "LXX Psalm 39:7–10 in Hebrews 10:5–7," 143.

through a scribe mistakenly writing ΗΘΕΛΗΣΑΣΣΩΜΑ for ΗΘΕΛΗΣΑΣΩΤΙΑ, this is improbable because it requires two scribal errors in tandem. This theory requires the dittography of the Σ from the preceding word *and* the ligature of the letters T and I being conflated together as M. Furthermore, the claim of an error finds no support in the external evidence. It is unlikely that an error would be so widespread in the textual traditions without any external evidence to back up the original reading. Therefore, the possibility of this *Schreibfehler* can be dismissed. A solution must be sought between the second and third options.

Although the second view seems attractive at first glance, it is unconvincing on several counts, and the third view must be preferred as the most persuasive explanation. An argument in favor of seeing σῶμα as originating with the LXX translator rather than with Hebrews will be made on the grounds of translation technique in the Greek Psalter, lexical choices in the LXX for the words in Psalm 39:7 (MT 40:7), external evidence and transmission history of the text, and internal evidence within Hebrews. Following this, Jobes' thesis in particular will be assessed. The cumulative case stands in favor of seeing σῶμα as the original LXX rendering.

First, interpreters who claim that the word σῶμα was inserted by the author of Hebrews depend on the supposition that the Greek Psalter is marked by a "generally literal" translation technique that steers clear of interpretive renderings.[21] However, this characterization of the LXX Psalter is too sweeping and does not account for several interpretive renderings. A study of translation technique in Book I of the Psalter shows the translator to be more nuanced. The translator typically adopts a word-for-word formal equivalence approach to translation, but when faced with Hebrew phrases that could be misunderstood or could seem unpalatable for his Hellenistic audience, he opts for interpretive renderings that better fit the needs of the target language (see table 2).

[21]Jobes and Silva, *Invitation to the Septuagint*, 217; Jobes, "Rhetorical Achievement," 387–88.

Table 2. Sample interpretive renderings in LXX-Psalms
Book I

Verse	*Hebrew Text*	*LXX*	*Comments*
1:4	כי אם כמץ אשר תדפנו רוח	ἀλλ᾽ ἢ ὡς ὁ χνοῦς, ὃν ἐκρίπτει ὁ ἄνεμος ἀπὸ προσώπου τῆς γῆς	The translator has added the italicized phrase in order to bring out the nuance of the energic suffix.
2:12	נשקו בר	δράξασθε παιδείας	The difficult Semitic idiom "kiss the son" is translated with palatable Hellenistic idiom, "receive instruction."
3:4	ואתה יהוה מגן בעדי	σὺ δέ, κύριε, ἀντιλήμπτωρ μου εἶ	The concrete "you are a shield around me" in the Hebrew is interpretively rendered by the abstract "helper"
5:10	לשונם יחליקון	ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν	The Hebrew idiom here, "they have smoothened their tongues" is rendered interpretively, "they deceive with their tongues."
5:12	ותסך עלימו	καὶ κατασκηνώσεις ἐν αὐτοῖς	The concrete and difficult Hebrew "you have spread over them" is rendered interpretively "you dwell among them."
7:12	אלהים שופט צדיק ואל זעם בכל יום	ὁ θεὸς κριτὴς δίκαιος καὶ ἰσχυρὸς καὶ μακρόθυμος μὴ ὀργὴν ἐπάγων καθ᾽ ἑκάστην ἡμέραν.	The LXX translator is very free here, adjusting the text for theological reasons to harmonize with other passages that emphasize the patience of Yahweh.
8:3	מפי עוללים וינקים יסדת עז	ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον	The difficult Hebrew idiom יסדת עז ("you have founded a stronghold / might") has been rendered interpretively—"you have prepared praise."

Table 2 continued

Verse	*Hebrew Text*	*LXX*	*Comments*
18:3 (17:3 LXX)	יהוה סלעי ומצודתי ומפלטי אלי צורי אחסה בו מגני וקרן ישעי משגבי	κύριος στερέωμά μου καὶ καταφυγή μου καὶ ῥύστης μου, ὁ θεός μου βοηθός μου, καὶ ἐλπιῶ ἐπ᾽ αὐτόν, ὑπερασπιστής μου καὶ κέρας σωτηρίας μου, ἀντιλήμπτωρ μου.	All the concrete terms referring to God have been replaced in the LXX with more abstract terms.[22]
23:5 (LXX 22:5)	כוסי רויה	καὶ τὸ ποτήριόν σου μεθύσκον ὡς κράτιστον	The difficulty of the *hapax* רויה is circumvented by provision of an interpretive translation.
24:4 (LXX 23:4)	ולא נשבע למרמה	καὶ οὐκ ὤμοσεν ἐπὶ δόλῳ τῷ πλησίον αὐτοῦ.	The LXX adds an interpretive phrase "to his neighbor" for clarification of the referent.
24:6 (LXX 23:6)	זה דור דרשו מבקשי פניך יעקב	αὕτη ἡ γενεὰ ζητούντων αὐτόν, ζητούντων τὸ πρόσωπον τοῦ θεοῦ Ιακωβ.	The translator struggled to interpret the difficult accusative ("this is the generation of those who seek your face *in Jacob*") and instead rendered it intepretively "those who seek the face *of the God of Jacob*"
26:4 (LXX 25:4)	ועם נעלמים לא אבוא	καὶ μετὰ παρανομούντων οὐ μὴ εἰσέλθω	The difficult lexical item נעלמים ("those who conceal themselves") is rendered interpretively as "those who violate the law."
26:8 (LXX 25:8).	יהוה אהבתי מעון ביתך	κύριε, ἠγάπησα εὐπρέπειαν οἴκου σου	The redundant idiomatic Hebrew phrase "habitation of your house" is rendered interpretively by the translator, "the beauty of your house."

[22]This occurs frequently in the Greek Psalter. See Staffan Oloffson, *God Is My Rock: A Study of Translation Technique and Theological Exegesis in the Septuagint* (Stockholm: Almqvist & Wiksell International, 1990).

Table 2 continued

Verse	*Hebrew Text*	*LXX*	*Comments*
29:9 (LXX 28:9)	קול יהוה יחולל אילות	φωνὴ κυρίου καταρτιζομένου ἐλάφους	The concrete Hebrew יחולל אילות ("causes the deer to go into labor") is rendered more abstractly—"prepares the deer."
37:20 (LXX 36:20)	ואיבי יהוה כיקר כרים כלו בעשן כלו	οἱ δὲ ἐχθροὶ τοῦ κυρίου ἅμα τῷ δοξασθῆναι αὐτοὺς καὶ ὑψωθῆναι ἐκλιπόντες ὡσεὶ καπνὸς ἐξέλιπον.	The difficulty of the Hebrew phrase כיקר כרים ("as the glory of the pastures") is circumvented with an interpretive rendering—"at the moment while they are being glorified and exalted."

Note: All verse references are to the MT. LXX versification, where different, is provided in parentheses. The consonantal text of the MT is provided, with the assumption that in most cases the Old Greek translator used a reasonably similar *Vorlage*.

These numerous interpretive renderings make it clear that it is erroneous to characterize the LXX Psalter as having a "generally literal character."[23] The LXX Psalter in fact displays a tendency towards interpretive renderings for difficult Hebrew idioms.[24] Furthermore, the use of the word σῶμα as a metynomy in other interpretive renderings in

[23]Jobes and Silva, *Invitation to the Septuagint*, 217.

[24]This interpretation of the data is confirmed by other LXX scholars who have closely studied the translation technique of the LXX Psalter. For instance, based on his examination of the data, Eberhard Bons says, "Allem Anschein nach war schon der Übersetzer des LXX-Psalters mit hebräischen Wörten, Ausdrücken oder Sätzen konfrontiert, von denen sich manche bis heute einer konsensfähigen Deutung entziehen. Mehrfach versuchte er den Sinn aus dem unmittelbaren Kontext zu rekonstruieren, in anderen Fällen griff er zu theologischen Ideen, die er wahrscheinlich nicht der Vorlage entnahm, die sich aber anderswo in der LXX finden . . . . Sowohl an Stellen, die obskur wirkten, wie auch in den Passagen, die als theologisch anstößig gelten konnten, fühlte der Übersetzer sich offenbar frei, vom Verfahren der 'Wort-für-Wort Übersetzung' abzuweichen und seine Vorlage zu korrigieren . . . . Dass diese Übersetzung sich weder ausschließlich am Übersetzungsprinzip Verbum de verbo orientiert noch an seinem Gegenteil sensus de sensu, ist offenkundig." Eberhard Bons, "Der Septuaginta-Psalter: Übersetzung, Interpretation, Korrektur," in *Die Septuaginta: Texte, Kontexte, Lebenswelten*, ed. Martin Karrer, Wolfgang Kraus, and Martin Meiser, WUNT 219 (Tübingen: Mohr Siebeck, 2008), 469–70. So also Anneli Aejmelaeus, "Characterizing Criteria for the Characterization of the Septuagint Translators: Experimenting on the Greek Psalter," in *The Old Greek Psalter: Studies in Honour of Albert Pietersma*, ed. Robert J. V. Hiebert, Claude E. Cox, and Peter J. Gentry, JSOTSup 332 (Sheffield: Sheffield Academic Press, 2001), 72–73.

the LXX (Job 3:17; Prov 3:8) increases the likelihood of an interpretive rendering here.[25]

Second, a study of lexical choices in the LXX for the words in Psalm 39:7 (MT 40:7) also seems to indicate that the LXX translator provided a "dynamic equivalent" in this case. The LXX, and the LXX Psalter especially, shows a preference for the older, non-diminutive form ὦτα (plural of οὖς) rather than the diminutive ὠτία, reconstructed by Rahlfs on the basis of the Hexaplaric readings. The LXX Psalter translates אֹזֶן with the older form, οὖς in 20 instances, with the exception of Psalm 39:7 (MT 40:7) and Psalm 17:45 (MT 18:45), both of which are disputed.[26] Thus the diminutive ὠτία is likely a later insertion by revisers trying to conform the text to the MT.[27] The revisers of the LXX rejected interpretive renderings of the LXX in favor of stricter conformance to the MT. For these revisers, ὠτία offered an option semantically aligned with the MT, as well as phonetically closer to the Hebrew אָזְנַיִם.[28]

Furthermore, an examination of how the LXX translates the word כרה ("dig") also reveals that it is unlikely that this word would be rendered using καταρτίζω, unless the translator was seeking to provide an interpretive paraphrase. In nine instances, including four in the Psalter, כרה is rendered using the semantic equivalent ὀρύσσω (Gen 26:25; 50:5; Pss 7:16; 57:7 [56:7 LXX]; 94:13 [93:13 LXX]; 119:85 [118:85 LXX]; Prov 16:27; 26:27; 2 Chr 16:14). In two instances, the LXX uses another word with similar semantics—λατομέω in its simplex and compound forms (Exod 21:33; Num 21:18 - ἐκλατομέω). In one case, the translator opts for an abstract interpretive paraphrase (Jer

[25]Ahlborn, "Die Septuaginta-Vorlage des Hebräerbriefes," 122.

[26]Karrer, "LXX Psalm 39:7–10 in Hebrews 10:5–7," 142; Amphoux and Dorival, "'Des Oreilles," 324.

[27]This claim can be further backed up by the rise of faded diminutives replacing the primitive forms of the nouns in Hellenistic Greek. See Walter Petersen, *Greek Diminutives in –ιον: A Study in Semantics* (Weimar: R. Wagner Sohn, 1910), 160–66.

[28]Karrer, "LXX Psalm 39:7–10 in Hebrews 10:5–7," 143. Karrer also posits that later patristic interpreters probably revised ὠτία to ὦτα in the classical style.

18:20, 22).[29] In LXX Psalm 39:7, the translator opted not to use the common semantic equivalent ὀρύσσω (or λατομέω) for the root כרה, indicating that the entire clause is most likely rendered using an interpretive paraphrase. This claim is further strengthened when one considers how the translator of the LXX Psalter employs the word καταρτίζω (see table 3).

Table 3. Use of καταρτίζω in LXX-Psalter

Verse	*Hebrew Text*	*LXX (Rahlfs)*	*Observations*
8:3	מפי עוללים וינקים יסדת עז	ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον	The LXX here offers an interpretive paraphrase for the imagery of "strength" being "founded" from the mouths of babies and unweaned infants. Καταρτίζω offers the translator a useful interpretive gloss to appropriately render in abstract terms this difficult expression.
11:3 (LXX 10:3)	כי השתות יהרסון	ὅτι ἃ κατηρτίσω, καθεῖλον·	The translator apparently translated the noun as corresponding to its root שׁית. This can still be considered "interpretive" in so far as the translator makes it clear that what God has "prepared" has been attacked.
17:5 (LXX 16:5)	תמך אשרי במעגלותיך	κατάρτισαι τὰ διαβήματά μου ἐν ταῖς τρίβοις σου	Literal rendering. The root תמך is not very common, and καταρτίζω offers a sufficient gloss.
18:34 (LXX 17:34)	משוה רגלי כאילות	ὁ καταρτιζόμενος τοὺς πόδας μου ὡς ἐλάφου	Literal rendering. Again, καταρτίζω offers a sufficient gloss for the Pi'el of שׁוה.

[29]All other instances involve homonyms of כרה and need not be considered here.

Table 3 continued

Verse	*Hebrew Text*	*LXX (Rahlfs)*	*Observations*
29:9 (LXX 28:9)	קול יהוה יחולל אילות	φωνὴ κυρίου καταρτιζομένου ἐλάφους	Here the word יחולל is used transitively to indicate the Lord's providential initiation of the deer's labor pains. This concrete Hebrew idiom is rendered more abstractly by the LXX translator using καταρτίζω.
68:10 (LXX 67:10)	נחלתך ונלאה אתה כוננתה	τῇ κληρονομίᾳ σου, καὶ ἠσθένησεν, σὺ δὲ κατηρτίσω αὐτήν	This is a literal translation and καταρτίζω is a fitting gloss for כנן.
74:16 (LXX 73:16)	אתה הכינות מאור ושמש	σὺ κατηρτίσω φαῦσιν καὶ ἥλιον	Literal translation, καταρτίζω is a fitting gloss for כון.
80:16 (LXX 79:16)	וכנה אשר נטעה ימינך	καὶ κατάρτισαι αὐτήν, ἣν ἐφύτευσεν ἡ δεξιά σου	καταρτίζω is used here to translate the nominal derivative from כנן.
89:38 (LXX 88:38)	כירח יכון עולם	καὶ ὡς ἡ σελήνη κατηρτισμένη εἰς τὸν αἰῶνα·	The m/p participial form κατηρτισμένη here renders the Niph'al reflexive יכון.

Note: All verse references are to the MT. LXX versification, where different, is provided in parentheses. The consonantal text of the MT is provided, with the assumption that in most cases the Old Greek translator used a reasonably similar *Vorlage*.

The data above indicates that καταρτίζω is frequently used in the LXX Psalter to render its Hebrew semantic equivalents כון or כנן (MT Pss 68:10 [LXX 67:10]; 74:16 [LXX 73:16]; 80:16 [79:16]; 89:38 [88:38]). It is also utilized as a helpful "catch-all" gloss for less common but semantically similar roots (תמך - MT Ps 17:5 [LXX 16:5]; שׁוה - MT Ps 18:34 [LXX 17:34]). Most significantly, however, the data also reveals that the translator of the LXX Psalter found καταρτίζω as a useful word to be employed in more interpretive

renderings for difficult Hebrew expressions (Pss 8:3; 11:3 [LXX 10:3]; and 29:9 [LXX 28:9]). It is likely that the verse under consideration, Psalm 40:7 (LXX 39:7) falls into precisely this category. The entire verse is probably rendered in Greek as an interpretive equivalent of the original Hebrew. Thus it is tenuous to claim that σῶμα is a corruption whereas κατηρτίσω is original. Either both words were the original choice of the LXX translator or both are later corruptions. Given the evidence above, the former option is to be preferred.

Third, the claim that Hebrews introduced the reading σῶμα into the entire LXX text tradition does not stand under scrutiny. While the reading σῶμα musters the support of every extant manuscript of the LXX, the only support for the reading ὠτία comes from the Hexaplaric readings, the Gallican Psalter, and from manuscript G of the Old Latin Psalter. It is well-known that the recensions of Aquila, Symmachus, Theodotion, and Quinta show a penchant to correct the text back to the Hebrew, and this is all the more likely for a christologically significant passage such as the one at hand. Likewise, the Gallican Psalter was largely based on the Hexaplaric material, as Jerome sought to align his revision of the Old Latin Psalter as far as possible to Origen's Hexaplaric recension (and its underlying Hebrew text).[30] Manuscript G of the *Vetus Latina* is a sixth-century

[30]Jerome records his dependence on the Hexapla in his preface to the Gallican Psalter, saying, "Not long ago while located in Rome, I emended the Psalter, and had corrected it, though cursorily, for the most part according to the (version of the) Seventy interpreters. Because you see it again, O Paula and Eustochium, corrupted by the error of the scribes, and the more ancient error to prevail rather than the new emendation, you urge that I work the land like some kind of field already ploughed, and uproot with sideways furrows the thorns being reborn, saying it is proper that what so frequently sprouts badly is just as frequently cut down. For this reason I remind by my usual preface, both you for whom this mighty work exerts itself, and those who would have copies of such, that those things to have been diligently emended might be transcribed with care and diligence. Each may himself note either a horizontal line or a radiant sign, that is, either an obelus or an asterisk, and wherever he sees a preceding virgule, from there to the two points which we have marked in, he knows more is to be found in the (version of the) Seventy interpreters; and where he has looked at the image of a star, he will have recognized an addition from the Hebrew scrolls, likewise up to the two points, only according to the edition of Theodotion who did not differ from the Seventy interpreters in simplicity of speech." Jerome, *Prologue to Psalms (LXX)*, trans. Kevin P. Edgecomb, Early Church Fathers – Additional Texts, http://www.tertullian.org/fathers/jerome_preface_psalms_lxx.htm. Jerome's desire to bring the Latin Psalter in closer conformity to the Hebrew is common knowledge among LXX scholars: Natalio Fernández Marcos, *The Septuagint in Context: Introduction to the Greek Version of the Bible*, trans. Wilfred G. E. Watson (Leiden: Brill, 2000), 356–57, says that the "*Psalterium Gallicanum* [is] a revision of the ancient Latin versions on the basis of the Hexaplaric recension of the LXX." Swete observes that Jerome had already started translating from the Hebrew and sought to model the Gallican Psalter after the Hexapla. See Henry Barclay Swete, *An Introduction to the Old Testament in Greek* (Cambridge: Cambridge University Press, 1900), 98. See also Sidney Jellicoe, *The Septuagint and Modern Study* (Winona Lake, IN: Eisenbrauns, 1993), 252, who notes

manuscript that exhibits pervasive interference from the Gallican Psalter and therefore cannot be considered as an independent witness.[31] In light of the paucity of any significant external evidence favoring the reading ὠτία, and the overwhelming textual support for the reading σῶμα, it is more likely that σῶμα is the original LXX reading; and ὠτία arose from alignment to the Hebrew.[32]

Furthermore, the hypothesis that the entire LXX text tradition was corrupted by Hebrews' reading σῶμα is severely weakened by the fact that the text of the citation in Hebrews diverges from the text of the major uncials for the other variants in the quoted portion of the psalm text. Hebrews 10:6 has the plural ὁλοκαυτώματα, but B and א both

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Jerome's proclivity to revise to the Hebrew because the variations between the LXX and the Hebrew drew ridicule from the Jews.

[31]As Rahlfs notes in the *Einleitung* of the Göttingen edition of the Psalter: "La^{G} ist also kein einheitlicher Text, und das häufige Zusammengehen von La^{G} mit dem Psalt. Gall. wird oft aus Beeinflussung durch das Psalt. Gall. zu erklären sein . . ." Rahlfs, *Psalmi cum Odis*, 43.

[32]Amphoux and Dorival, on the basis of their study of the history of transmission of the text, including data from the church fathers, argue that the original reading of the LXX was ὦτα; this was changed by the author of Hebrews to σῶμα, which spread throughout the LXX traditions, and was subsequently corrected in recensions of the Septuagint to the diminutive ὠτία in attempts to align the reading with the MT. Amphoux and Dorival, "'Des Oreilles," 326–27. They claim that the variant σῶμα was introduced into the LXX once Hebrews got included in the Pauline corpus (the earliest evidence for this is the Chester Beatty II papyrus $\mathfrak{P}^{46}$, likely copied before the end of the second century AD). It then spread throughout the LXX text traditions. Ibid., 325. Furthermore, they appeal to evidence from the fathers, such as Irenaeus (*Adversus Haereses* 4.17.1), who has "ears" in the second century, and other fathers, such as Eusebius of Caesarea and Diodore of Tarsus, who have both readings in differing contexts, to argue that ὦτα was the original reading and σῶμα is a corruption introduced by Hebrews. Ibid., 321–22. The evidence presented by Amphoux and Dorival is weighty, and they are right in arguing that ὠτία is not the original reading, but a later correction to the Hebrew. They err, however, by arguing that ὦτα is the original LXX reading and that σῶμα was introduced by Hebrews. Their interpretation of the evidence is skewed, and therefore their conclusions must be rejected. First, Amphoux and Dorival do not account for the fact that Hebrews' place in the Pauline corpus—and its consequent influence on the transmission of the LXX text—cannot be definitively established until at least the fourth century. Its presence in $\mathfrak{P}^{46}$ is significant, but this simply does not leave enough time for its influence to be as widespread as Amphoux and Dorival allege. Second, in their interpretation of the evidence from the church fathers, Amphoux and Dorival do not sufficiently account for the role of Jewish polemics and the consequent tendency of the fathers to align their quotations with the Hebrew. The early Christian apologetic enterprise was marked by a need to circumvent the embarrassment that Christians faced in appealing to a Greek text that deviated from the Hebrew. The influence of Origen's Hexapla must also not be overlooked. For instance, in the surrounding context of Amphoux and Dorival's citations from Eusebius of Caesarea (see ibid., 322), one finds that Eusebius mentions the readings of Symmachus. Furthermore, Eusebius, despite using the word ὦτα, clearly takes the text in the direction Hebrews does, saying, "Instead of whole burnt offerings and sacrifices concerning sin, I have offered myself to you" (καὶ ἀντὶ ὁλοκαυτωμάτων καὶ τῶν περὶ ἁμαρτίας θυσιῶν αὐτὸς ἐμαυτὸν προσήγαγόν σοι). See Eusebius of Caesarea, *Commentaria in Psalmos* (PG 23:356, translation mine). This probably indicates a desire to keep the text in conformity with the Hebrew, while adopting an interpretive stance that inclines toward the NT. In light of these important factors overlooked by Amphoux and Dorival, their interpretation of the evidence fails to convince. For another, more detailed examination of the patristic data, with a conclusion similar to that defended here, see Walser, *Old Testament Quotations*, 90–140.

have the singular ὁλοκαύτωμα in Psalm 39:7, while for Hebrews, א has ὁλοκαυτώματα (B stops at Hebrews 9:14). Again, Hebrews 10:6 has the verb εὐδόκησας, but in Psalm 39:7, A and א have ἐζήτησας and B has ᾐτήσας, while for Hebrews 10:6, א has εὐδόκησας and A has ηὐδόκησας. It is difficult to see why scribes who possess the full text of Hebrews would correct one word of the psalm to match the citation in Hebrews while maintaining the other variations—even when both texts are contained within the same codex! Thus the argument that the entire LXX text tradition was corrupted by Hebrews proves specious. Also, comparisons of the text of citations in Hebrews to the text-form preserved in various LXX manuscripts reveal that Hebrews does not show much influence on the LXX text tradition. Rather, Hebrews largely seems to conform to readings from the upper Egyptian text-form.[33] This contention is further bolstered by new textual evidence: the reading σῶμα has received fresh support from the witness of Papyrus Bodmer XXIV—a pre-Hexaplaric manuscript of the Psalter featuring an upper Egyptian text type—whose text matches Hebrews.[34] The most likely explanation, therefore, is that the author of Hebrews used an LXX *Vorlage* similar to the upper Egyptian text type preserved in Papyrus Bodmer XXIV—a *Vorlage* containing the phrase σῶμα δὲ κατηρτίσω μοι.[35]

Fourth, as Karrer has noted, the author of Hebrews typically prefers the language of αἷμα and σάρξ for describing the incarnation (Heb 2:10; 5:7; 10:20).[36] If the

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[33]Hebrews' use of a *Vorlage* of upper Egyptian text type has been convincingly argued by Ahlborn, "Die Septuaginta-Vorlage des Hebräerbriefes," 123–25; Rüsen-Weinhold, based on a careful examination of the data, also comes to the conclusion that the author of Hebrews used a *Vorlage* of the upper Egyptian text type. See Ulrich Rüsen-Weinhold, *Der Septuagintapsalter im Neuen Testament: Eine textgeschichtliche Untersuchung* (Neukirchener: Neukirchen-Vluyn, 2004), 169–206. This conclusion is also supported by Karrer, "LXX Psalm 39:7–10 in Hebrews 10:5–7," 138–45, and Steyn, *Quest for Assumed LXX Vorlage*, 292.

[34]Barthélemy avers that this papyrus should be dated as early as the second century and of the upper Egyptian text type: "Je l'aurais beaucoup plus volontiers situé au IIe siècle . . . . Plus de la moitié du texte du psautier grec en une forme textuelle où Kasser reconnaît à juste titre le type dit 'de Haute-Egypte', et cela dans un document chronologiquement antérieur aux Hexaples." Barthélemy, "Le Psautier Grec et Le Papyrus Bodmer XXIV," 174–75.

[35]Rightly Karrer, "LXX Psalm 39:7–10 in Hebrews 10:5–7," 142–43, and Steyn, *Quest for Assumed LXX Vorlage*, 292.

[36]Karrer, "LXX Psalm 39:7–10 in Hebrews 10:5–7," 144–45.

author of Hebrews were making a substitution, we would expect one or both of these terms, which would also fit better with his use in the near context (cf. Heb 10:20).

In addition to these arguments, further points can be advanced against Karen Jobes' thesis. Jobes' proposal is innovative and has convinced some interpreters.[37] Though Jobes makes several helpful exegetical observations, her overall claim is unpersuasive on three counts. First, Jobes' proposal leans too heavily on the claim that all four changes are rhetorically motivated and must have been made by the author of Hebrews. If even one of these changes—for example, the plural ὁλοκαυτώματα—can be shown to have arisen independently of the author of Hebrews, the entire thesis is refuted. As noted previously, the LXX manuscript traditions show mixed combinations of the variants, which indicates that the changes probably arose independently of each other, and that the author of Hebrews used a Greek *Vorlage* that already contained one or more of the changes attributed to him.[38] In fact, the presence of mixed combinations in LXX manuscripts reveals another significant flaw in Jobes' thesis: even if Christian scribes did introduce the word σῶμα into the LXX traditions, the fact that multiple LXX witnesses have only this variant and not the others indicates that these native Greek readers did not perceive the rhetorical paronomasia that would allegedly have been so striking to them. A more plausible explanation for the plural ὁλοκαυτώματα (10:5) and the verb εὐδόκησας (10:6) is the assimilation of the quotation to Psalm 51:18 (50:18 LXX: ὅτι εἰ ἠθέλησας θυσίαν, ἔδωκα ἄν· ὁλοκαυτώματα οὐκ εὐδοκήσεις), a text with significant thematic overlap.[39]

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[37]For example, Guthrie, "Hebrews," 977, and Allen, *Hebrews*, 496–97. Cockerill, *Hebrews*, 436–37n22 finds Jobes' thesis convincing in regard to the other variants with the exception of σῶμα. However, Jobes' proposal has recently been called into question by Jared Compton, who advances several persuasive arguments against the notion that the author of Hebrews introduced the changes with rhetorical motivations. See Compton, "The Origin of Σῶμα," 19–29. Many of my arguments here adapt and build upon Compton's cogent response to Jobes.

[38]In Ps 39:7, B has the singular ὁλοκαύτωμα and the verb ἤτησας, א has the singular ὁλοκαύτωμα and the verb ἐζήτησας, and A has the plural ὁλοκαυτώματα and the verb ἐζήτησας. In Ps 39:7, and for Hebrews, א has ὁλοκαυτώματα. This argument is also made by Compton. See ibid., 27.

[39]Rightly Compton, ibid., 23. Compton points out that this kind of assimilation is possibly present in Heb 1:6 as well. It must be noted, however, that the assimilation could either be the result of

Second, if Jobes' thesis is accepted, then the author of Hebrews achieves a balance of syllabic structure by introducing an unnatural break within the prepositional phrase περὶ ἁμαρτίας, thus distorting the clause structure. The syllabic balance and phonetic assonance distorts the syntax and clause structure—a rhetorical move which seems far-fetched by any standards. In fact, it is questionable whether the rhetorical shaping of the text as posited by Jobes actually meets Quintilian's criteria for paronomasia.[40]

Third, as Jared Compton shows, each of Jobes' parallel examples of rhetorical shaping in Hebrews can be explained by other factors.[41] For instance, the use of τῇ γενεᾷ ταύτῃ (Heb 3:10) for τῇ γενεᾷ ἐκείνῃ (Ps 94:10 LXX) could be because of the author's desire for the psalm to function as a warning to his hearers of the dangers of apostasy, rather than a desire to achieve syllabic balancing.[42]

In light of all the foregoing arguments, it seems best to assume that the author of Hebrews did not alter the text of the psalm to replace the word ὠτία with σῶμα. Such

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transmission within the LXX or introduced by the author of Hebrews himself. The former option is preferred here, since Papyrus Bodmer XXIV (2110) is an early witness showing that this assimilation was present in the upper Egyptian text type.

[40]Jobes appears to have misapplied Quintilian's description and criteria for paronomasia. Quintilian explicitly states that paronomasia is achieved through "both *emphasis* and *reiteration.*" Quintilian, *Institutio Orataria* 9.3.66 (Butler, LCL 126:485 emphasis original). But it is unclear where the reiteration is present in the quotation in Hebrews. Furthermore, the homoeoteleuton that Jobes alleges between Hebrews 10:5 and 10:6 σῶ-μα-δέ / τώ-μα-τα is a very poor example compared to the examples that Quintilian gives for this phenomenon. In Hebrews, the words are of different lengths (σῶμα δέ is in fact two words ὁλοκαυτώματα is a single word, and their terminations δέ / τα do not really match). Quintilian's examples, in contrast, are between single words with almost identical endings: *exstinguendam* / *infringendam*; *pudorem* / *timorem* / *rationem*; *dolet* / *pudet* / *piget*. See Quintilian, *Inst. Orat.* 9.3.77 (Butler, LCL 126:491). Rüsen-Weinhold also questions whether Jobes has rightly applied Quintilian's criteria: "Doch erfüllt das gegebene Zitat die Kriterien Quintilians für den rhetorischen Stil (nämlich, 'daß der Schluß dadurch einen ähnlichen Ausgang erhält, daß ihn gleiche Silben bilden' bzw. 'daß sie sowohl ähnliche Wörter als auch Schlüsse von gleicher Silbenzahl und gleichem Klang' besitzen; . . .) nicht wirklich." Rüsen-Weinhold, *Der Septuagintapsalter im Neuen Testament*, 203–4.

[41]See Compton's alternate and more persuasive explanations for each of the examples cited by Jobes. Compton, "The Origin of Σῶμα," 24–25. Two new examples of paronomasia in Hebrews have been proposed by Owen Nease, "Sound Familiar? Paronomasia in Hebrews," *TrinJ* 33 (2012): 77–94. Nease submits that these examples may possibly lend credence to Jobes' thesis. However, regardless of whether one finds Nease's case persuasive, two additional examples of paronomasia are slim grounds in comparison to the arguments that have been advanced against Jobes' thesis.

[42]Additionally, τοῦτο τὸ γένος is commonly used in the NT to characterize unbelieving Jews (cf. Matt 11:16; 12:41, 42, 45; Mark 8:12; Luke 11:29).

an egregious move by the author to make the text serve his theology would surely blunt the persuasive force of his argument and fail to be convincing to his hearers. Rather, the phrase σῶμα δὲ κατηρτίσω μοι was in all probability already present in the author's LXX *Vorlage* as an interpretive rendering of the underlying Hebrew text (אזנים כרית לי). Even interpreters who argue that Hebrews changes the meaning of the passage argue that he did not change the text.[43] This raises the issue of the meaning of the phrase in the MT, in the LXX, and whether these are congruent with the meaning within the context of Hebrews. This will be investigated after briefly considering each of the remaining textual issues surrounding the citation.

Ὁλοκαυτώματα vs. ὁλοκαύτωμα. The MT of Psalm 40:7 has the singular עוֹלָה, the critical text of the LXX has the singular ὁλοκαύτωμα, and Hebrews 10:6 has the plural ὁλοκαυτώματα. This issue is relatively insignificant, for the use of either singular or plural does not materially affect the meaning of the phrase. Both the plural and the singular are attested in the LXX text traditions.[44] Perhaps the best explanation is that the plural, ὁλοκαυτώματα, together with the verb εὐδόκησας, arose from assimilation to Psalm 51:18 (LXX 50:18). This assimilation could have taken place in the process of transmission of the LXX text or the author of Hebrews himself might have aligned this verse to Psalm 51:18 (LXX 50:18). In any case, it is clear that the plural ὁλοκαυτώματα is present in the text of Hebrews and does not represent a significant change or departure from the meaning of the MT / LXX. The only issue is to determine whether the change to plural was effected by the author of Hebrews himself or whether it was already present in his

[43]For example, this is the position of Karrer: "The psalm text used by Hebrews is old. But the interpretation deviates from the old text. Once the psalm was thought to be a prayer in the temple or in the personal piety of many humans. Now, in Hebrews, the author superimposes a new sense. The psalm serves as an impulse for a cultic and soteriological Christology . . . . The author reformulates the framework and theological ideas." ("LXX Psalm 39:7–9 in Hebrews 10:5–7," 145). Karrer's remarks are noteworthy because he is not sympathetic to the idea that the author is responsibly representing the meaning of the text, yet he finds no warrant for saying that the author altered the text itself.

[44]The singular ὁλοκαύτωμα is supported by א B 1219 Ga; The plural ὁλοκαυτώματα is supported by A L T Z Bo 55 1046 1219 2013 2110 2040 Sa R La^R La^G Tht Sy.

Vorlage. This will be discussed together with the next variant as both these variants manifest themselves together in a common LXX text tradition.

Εὐδόκησας vs. שָׁאָלְתָּ (MT) / ᾔτησας (LXX). Hebrews 10:6 has the verb εὐδόκησας where Psalm 40:7 in the MT reads שָׁאָלְתָּ and Rahlfs' LXX has ᾔτησας for Psalm 39:7.[45] Like the preceding issue, this change is most likely related to assimilation to the text of Psalm 51:18 (LXX 50:18). The reading ηὐδόκησας is preferred by manuscripts of the LXX that represent the upper Egyptian text tradition. In fact, the presence of this verb in the upper Egyptian text, together with the plural ὁλοκαυτώματα makes it more likely that the author of Hebrews used a *Vorlage* of this text type rather than introducing the changes himself. As Erko Ahlborn argues,

> In der Tat besteht ein Zusammenhang zwischen ὁλοκαυτώματα und εὐδόκησας. Er springt direkt ins Auge, sobald man in der Septuaginta den Zeugenbestand für beide Varianten vergleicht. Die Handschriften mit ηὐδόκησας vertreten die oberägyptische Textform; ausnahmslos dieselben Zeugen bieten kurz zuvor – dort im Verein mit anderen – den Plural ὁλοκαυτώματα. Auf Grund dieser Übereinstimmung ist gewiß, daß der Verfasser des Hebräerbriefes mit seiner von der Septuaginta abweichenden Lesart nicht dem Einfluß einer anderen Bibelstelle nachgegeben hat, sondern seiner ägyptischen Vorlage folgt, wie das auch sonst der Fall ist.[46]

This assessment of the data is further bolstered by the difficulty of identifying a valid motive for why the author of Hebrews would align his chosen text (LXX Psalm

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[45]On this textual issue, it is difficult to determine whether Rahlfs is correct in his assessment that ᾔτησας represents the original reading of the Old Greek, or whether the Old Greek had the word ἐζήτησας (As argued, for instance, by van der Bergh, "Textual Comparison of Hebrews 10:5b–7," 359–360). First, it must be noted that the primary issue for my purposes here is to determine the reading of the LXX *Vorlage* used by the author of Hebrews. The reading of the original Old Greek translation for this variant is a secondary matter. I favor van der Bergh's argument that ἐζήτησας was the original reading of the Old Greek on the basis of its overwhelming support in the external evidence and the *lectio difficilior*. See van der Bergh, "Textual Comparison of Hebrews 10:5b–7," 359–60. The reading ᾔτησας probably represents a secondary correction to the MT, while the reading ηὐδόκησας probably arose from assimilation to the NT. Ahlborn's assessment here is further confirmed by Rüsen-Weinhold, whose careful examination of the evidence leads him to conclude, "Es lässt sich zusammenfassend festhalten, dass Hebr 10,5–7 das Zitat von Ps 39(40),7–9 nach der oberägyptischen Textform zitert und die Abweichungen von der LXX$^{\text{Hauptüb.}}$ größtenteils auf diese Vorlage zurückgehen. Ein redaktionelles Interesse des Hebr ist hierbei nicht zu erkennen." Rüsen-Weinhold, *Der Septuagintapsalter im Neuen Testament*, 205. Rüsen-Weinhold's examination of all psalm quotations in Hebrews leads him to conclude that Hebrews uses and preserves an older form of the text than that of the main tradition of Septuagint manuscripts (LXX$^{\text{Hauptüb.}}$—as represented in Rahlfs' critical edition of the LXX Psalter): "Insgesamt aber folgt der Hebr seiner griechischen Vorlage und bezeugt so eine ältere Textform als die grieschischen Psalmen LXX$^{\text{Hauptüb.}}$." For Rüsen-Weinhold, Hebrews' lack of conformance to the proto-Masoretic text evinces an older text form because recensions of the Septuagint typically move towards the proto-MT. See ibid., 206.

[46]Ahlborn, "Die Septuaginta-Vorlage des Hebräerbriefes," 124.

39:7–9) to that of another psalm (LXX Psalm 50:18 [ET 51:16]). In contrast, such assimilation is a frequent and notorious feature of textual transmission. Some interpreters suggest that the Hebrews assimilates the text to LXX Psalm 50:18 because its use of the word εὐδόκησας makes the author's argument more consistent—ᾔτησας or ἐζήτησας would contradict what the author says concerning the sacrificial system previously.[47] This argument, however, is unconvincing, for the meaning and intent of both psalm verses—regardless of the particular verbiage used—is virtually synonymous: a denunciation of outward sacrifices offered without the requisite inward piety. Additionally, the semantic fields of the verbs εὐδόκησας, ᾔτησας, and ἠθέλησας (in the parallel verse) are close enough that the use of εὐδόκησας need not be construed as an attempt to avoid inconsistency.[48] Neither of the psalms utterly repudiate sacrifices, and the language must not be pressed literally to set the words of one psalm over against another.[49]

Thus the author of Hebrews probably reproduced his *Vorlage* here, whose text had already been assimilated to LXX Psalm 50:18, having the verb εὐδόκησας. There is no real divergence in the meaning of Psalm 40:6b ET (MT 40:7b / LXX 39:7b) from the meaning in the MT or in the other LXX text traditions because, even with the conflation of verses from Psalm 51:16 ET (MT 51:18 / LXX 50:18), the point remains the same: God does not "desire" Levitical sacrifices—they do not represent his foremost intention.

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[47]Thomas, for instance, argues, "The author could not just say that God does not 'ask' or 'require' sacrifices and offerings, since he had just said that God had commanded them (ix. 19f.). However, it is no contradiction for him to say that God 'finds no pleasure' in them." Kenneth J. Thomas, "The Old Testament Citations in the Epistle to the Hebrews," *NTS* 11 (1965): 314. So also Attridge, *Hebrews*, 274; Cockerill, *Hebrews*, 437; Benjamin J. Ribbens, "Levitical Sacrifice and Heavenly Cult in Hebrews" (PhD diss., Wheaton College, 2013), 194.

[48]Jobes points out that the word εὐδόκησας does fit well with other NT usage referring to redemptive-historical fulfillment (Matt 3:17 / Mark 1:11 / Luke 3:22; Matt 17:5; Col 1:19; Luke 12:37; 1 Cor 1:21), and is used together with cognates of θέλω in passages that emphasize God's redemptive-historical purposes (Eph 1:5, 9). Jobes, "Function of Paronomasia," 187–88. However, the parallel texts are insufficient to prove that Hebrews changed the verse, for it is difficult to prove literary connections between Hebrews and these NT texts, and the text of LXX Ps 39:7–9 used by the author of Hebrews might already have had this word, thus making it a suitable choice for emphasizing redemptive-historical fulfillment.

[49]Ellingworth (*Hebrews*, 501) rightly says, "The author does not appear to be troubled by the apparent contradiction with Ex. 24:8, quoted in 9:20."

"I have come . . . to do your will": τοῦ ποιῆσαι ὁ θεὸς τὸ θέλημά σου. The final difference in the text between Hebrews and the LXX is almost certainly the product of the author of Hebrews. Hebrews ends the last line of the citation in the middle of the verse (LXX Ps 39:9 [MT 40:9]), omits the verb ἐβουλήθην, and moves the vocative ὁ θεὸς between the infinitive and its object, removing the possessive pronoun μου. The shift of the position of the vocative ὁ θεὸς is less significant, but it does have the effect of placing emphasis on the final words τὸ θέλημά σου. For the author of Hebrews, the fulfillment of the will of God is a key point of the citation, evident from his climactic statement in 10:10 (ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ). The removal of the pronoun μου could have the effect of generalizing the reference to God—he is not only Christ's God, but the God of all Christ's people.[50] The author might be then emphasizing the theme of corporate solidarity between Christ and his people—Christ does the will of God on behalf of those he represents (Heb 2:10–14). However, the change could simply be stylistic.[51]

The more noteworthy change is Hebrews' omission of the verb ἐβουλήθην. In the LXX (and the MT), the infinitival clause functions to complete the verbal idea: "to do your will, my God, I desire" (τοῦ ποιῆσαι τὸ θέλημά σου ὁ θεός μου ἐβουλήθην / MT: לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹהַי חָפָצְתִּי). In both the LXX and the MT, David expresses his heartfelt desire to do the will of God. The author of Hebrews, however, has significantly modified the discourse. By omitting the final verb ἐβουλήθην, Hebrews now links the infinitival

[50]Ahlborn makes the suggestion that by removing the pronoun, the author emphasizes Christ's deity as one equal with God: "Es werden theologischsachliche Gründe gewesen sein, die bei seiner Änderung der Vorlage einen Einfluß ausübten. Im Zitat spricht der erhöhte Christus selbst, mit Gott, dem Vater, wesensgleich. In ἐβουλήθην und μου äußert sich noch die vertrauend anbetende Haltung des Psalmisten, der sich an seinen Gott wendet. Der Messias aber ist selbst Gott, er hat den Willen Gottes ein für alle Male getan." Ahlborn, "Die Septuaginta-Vorlage des Hebräerbriefes," 125. This proposal is intriguing, and the discontinuity between the psalmist and Christ, as I argue here, is most probably the reason for the omission of the verb ἐβουλήθην. The omission of the pronoun for this reason, however, while plausible, is less persuasive in light of the fact that the author does not make the equivalent change in Heb 1:9. Rightly Cockerill, *Hebrews*, 437n27: "In the light of 'your God' in 1:9, the pastor could have had no objection to the Son's referring to God as 'my God.'"

[51]As argued by, for instance, Cockerill, *Hebrews*, 437n27; and William L. Lane, *Hebrews 9–13*, WBC 47B (Nashville: Thomas Nelson, 2000), 263.

clause back to the verb ἥκω—the speaker of the psalm in Hebrews does not merely express a desire to do God's will, but the doing of God's will is the very purpose of his coming: "Behold, I have come—in the scroll of the book it is written of me—to do, oh God, your will."[52] Thus in contrast to the psalm, Hebrews presents the fulfillment of the will of God as the purpose of Jesus' coming, the aim of his incarnation. In the psalm, David expresses a *desire* to do God's will; in Hebrews, Jesus says that he has *arrived to do* God's will. This discontinuity must be investigated further for how the meaning of Hebrews fits with the meaning of the psalm in its MT and LXX contexts.

Summary of discussion of text form. The preceding section has extensively explored issues related to the text form of the citation of Psalm 40:6–8 (MT 40:7–9 [LXX 39:7–9]) in Hebrews 10:5–7. Before I proceed to an examination of exegetical questions within the literary context of Hebrews, a summary of the main findings from the foregoing textual section is in order. The following conclusions were reached: (1) The line σῶμα δὲ κατηρτίσω μοι for the Hebrew אזנים כרית לי is almost certainly an interpretive rendering by the Old Greek translator, and consequently, was already present in the LXX *Vorlage* used by the author of Hebrews. This line remains faithful to the original meaning while also facilitating the extension of that meaning by Hebrews. (2) The plural ὁλοκαυτώματα and the verb εὐδόκησας were most likely present in the LXX *Vorlage* of the author of Hebrews and arose from assimilation to the text of LXX Psalm 50:18 (ET 51:16) at some point in the history of transmission of the text. However, the exegetical significance of this difference is minimal, for these words accurately represent the meaning and intent of the original Old Greek translation and the underlying Hebrew text. (3) The final clause, "τοῦ ποιῆσαι ὁ θεὸς τὸ θέλημά σου" is redacted by the author of Hebrews with significant results. It connects the infinitival clause directly to the verb

[52]Although it is syntactically possible that τοῦ ποιῆσαι τὸ θέλημά σου is connected to the immediately preceding phrase ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, this suggestion can be easily dismissed in light of 10:9, where the author reads the infinitive clause together with the verb ἥκω.

ἥκω, thus making the doing of God's will the purpose of the speaker's coming, and resulting in discontinuity with the psalm where the psalmist merely expresses a desire to do God's will.

Exegesis of Hebrews 10:5–7 in Context

The discussion on text form has resolved several issues that have a bearing on the exegesis of the citation in Hebrews 10:5–7. This section will consider the context of the citation to understand how the citation functions in the argument of Hebrews. The aim is to answer exegetical questions related to the meaning of the citation on the basis of the wider context of Hebrews. First, the dense argument of Hebrews 7–10 will be unpacked in detail in order to obtain a clear view of the author's categories of thought and what role the citation plays in his discourse. Then several exegetical questions pertaining to the citation proper will be addressed on the basis of the context and argument.

Hebrews 7:1–28. In the expository section from 8:1–10:18, the author of Hebrews sets forth the superiority of Christ and the new covenant order over against the Levitical cult, with its priesthood, tabernacle, and sacrifices, all bound up with the old covenant, which has passed away. It is necessary, however, to begin tracing the argument from Hebrews 7, for the argument concerning priesthood in Hebrews 7 provides the framework for what is to follow.[53]

In 7:1–28, the author develops his argument that the Melchizedekian priesthood eclipses the Levitical priesthood. The author makes several arguments to show

[53]Most interpreters see 8:1–10:18 as a distinct section from 7:1–28. See, for instance, George H. Guthrie, *The Structure of Hebrews: A Text-Linguistic Analysis*, NovTSup 73 (Leiden: Brill, 1994), 117–27; Cynthia Long Westfall, *A Discourse Analysis of the Letter to the Hebrews: The Relationship between Form and Meaning*, LNTS 297 (New York: T&T Clark, 2005), 188. It is necessary, however, to consider these sections together, for in 7:1–28 the author sets forth several terms and categories that recur throughout 8:1–10:18 and form the framework for the argument in that section. Cockerill, although taking 8:1–10:18 as a distinct section, notes the close association between 7:1–28 and 8:1–10:18. Gareth Lee Cockerill, "Structure and Interpretation in Hebrews 8:1–10:18: A Symphony in Three Movements," *BBR* 11 (2001): 179–80.

how the Melchizedekian priesthood of Christ overshadows the Levitical priesthood and also draws several inferences that he will further develop in the section to follow. In 7:1–10, the author argues that Melchizedek himself is depicted in the biblical narrative (Gen 14:18–20) as Abraham's superior, and since Levi and the Levitical priestly order proceed from Abraham, Melchizedek holds a greater priesthood. This leads to a key inference that the author makes and develops in 7:11–19: the fact that Psalm 110 holds forth the promise of a future Melchizedekian priest means that the Levitical priesthood is provisional and cannot bring perfection (7:11). Furthermore, the transition from Levitical priesthood to Melchizedekian priesthood must be accompanied by a change of law—since the priesthood and the Law are packaged together in the old covenant (7:12).

The author then introduces Jesus as the one who fulfills the promise of the Melchizedekian priesthood, which he attains on the basis of his ζωῆς ἀκαταλύτου (7:13–17). The contrast between the two orders of priesthood thus implies a contrast between the "former commandment"—the Mosaic Law—and the better hope which brings people in proximity to God (7:18–19). The author follows this assertion with two more sets of contrasts and inferences drawn from these contrasts.[54] First, the Levitical priests received their priesthood merely by genealogical descent but Christ's Melchizedekian priesthood is based on an oath—as Psalm 110:4 indicates—and therefore Jesus is the mediator of a better covenant (7:20–22). Second, the Levitical priests were numerous on account of their mortality, but Jesus' priesthood is perpetual because of his immortality, and thus the salvation and intercession he provides is "to the uttermost" (7:23–25).

In 7:26–28, the author makes a climactic contrast and summary of his preceding argument:[55] Jesus is a far superior high priest, who operates in a superior

[54]O'Brien notes that the first comparison in vv. 20–22 focuses on the relationship between the divine oath and Jesus as the guarantor of a better covenant, while the second comparison distinguishes the Levitical priesthood's temporary nature with the eternal and ultimate nature of Christ's high priesthood, resulting in his better intercessory ministry. See O'Brien, *Hebrews*, 269–75.

[55]As Cockerill (*Hebrews*, 337) puts it, "These verses form one of those pregnant passages in Hebrews that combines summary and announcement; integration of the pastor's thought with application of

(heavenly) realm, who offers a superior once-for-all sacrifice—he offers up himself (7:26–27). The oath of Psalm 110, posterior to the Law in redemptive history, appoints a son who has been perfected to function as a priest forever.

Throughout Hebrews 7, therefore, it is clear that the author interweaves the contrast between Levitical priesthood and Christ's Melchizedekian priesthood with contrasts between the old and new orders in the categories of Law, covenant, and sacrifice. These aspects are tied together and inseparable to the point where they are almost indistinguishable in the author's train of thought. The argument pertaining to Christ's greater Melchizedekian priesthood sets up the argument and the antitheses to follow, for in the subsequent argument the author will contrast the old covenant with the new, the old earthly sphere of offering (tabernacle) with the new heavenly sphere of offering, and most importantly for our purposes here, the repetitive inefficacious sacrifices of the Levitical cult with the perfect climactic sacrifice of Christ.[56]

Hebrews 8:1–13. In 8:1–2, the author summarizes the "main point" (κεφάλαιον) of his exposition.[57] Christ is the high priest who has fulfilled the oracle of Psalm 110 and has sat at God's right hand in the heavens, marking out a heavenly sphere for his ministry.[58] In the preceding chapter, the author has already set forth his argument

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the truth."

[56]Cockerill argues that 8:1–10:18 functions like a symphony in which three primary themes—sanctuary, covenant, and sacrifice—unfold in three movements. In Cockerill's schema, 8:1–13 presents the new order foretold, 9:1–22 presents the antiquation of the old order, and 9:23–10:18 brings the symphony to a conclusion, explaining the full significance of Christ's work for his people. See Cockerill, "Structure and Interpretation," 182–98. Cockerill's argument is clear and compelling at many points, and as the exposition here will show, he rightly identifies the recurrence of the themes of sanctuary (locale / sphere), covenant, and sacrifice throughout 8:1–10:18. However, perhaps due to not including 7:1–28 in the discussion, Cockerill seems to miss two other critical themes that are part of the symphony, namely, priesthood and Law. It seems that the author fluidly moves between covenantal / spatial / nomic / cultic / hieratic categories in setting forth the antitheses between the old and new orders.

[57]Guthrie sees these verses as forming a transition between 5:1–7:28, which presents Christ's appointment as high priest and 8:3–10:18, which presents his heavenly and superior sacrificial offering. Guthrie, *Structure of Hebrews*, 106.

[58]The allusion to Ps 110:1 here plays a crucial role in establishing the "heavenly" sphere for Christ's ministry and the polarity between heaven and earth in the following argument. Lane rightly says, "In 8:1 [the author] unites the themes of priesthood and heavenly session . . . . That Jesus was the ministering priest in the celestial sanctuary was a crucial consideration in the writer's argument for the

for Christ as the greater, Melchizedekian high priest. The author now further develops the notion that Christ is a high priest of a different order, ministering in a *heavenly* tabernacle (8:4; 9:1-10; 9:23–24), and offering a different sacrifice (8:3; 9:13–14; 10:1-11).[59] The contrast between the old and the new in terms of priesthood, covenant, sacrifice, realm, and Law has already begun, and continues to be unpacked through the rest of chapters 8–10. Just as the Levitical priests brought offerings, Christ too had to make an offering in a realm different from the earthly tent where the Levitical priests offer gifts and sacrifices (8:3–4). The polarity between heaven and earth then allows the author to assert the shadowy, earthly, and typological nature of the Levitical cult and its ministry.[60]

The Levitical priests serve in a pattern and shadow of the greater and more

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superiority of Jesus to the Levitical priesthood. The formulation in v 1 attests that he based this conviction on the wording of Ps 110:1 . . . . Ps 110:1 is thus an essential ingredient in the two-sanctuary reasoning elaborated in 8:1–5." Lane, *Hebrews 9–13*, 205. See also Cockerill, "Structure and Interpretation," 182–83.

[59]Cockerill notes the parallels between the development of the "sanctuary" theme in 8:1–2; 9:1–10; and 9:23–24 and the "sacrifice" theme in 8:3–5; 9:11–15; and 9:25–10:14. See Cockerill, "Structure and Interpretation," 183.

[60]Ribbens, "Levitical Sacrifice and Heavenly Cult," 110–203, argues that the heavenly sanctuary is to be conceived of as a literal location in Hebrews. A similar argument has also been advanced by David M. Moffitt, *Atonement and the Logic of Resurrection in the Epistle to the Hebrews*, NovTSup 141 (Leiden: Brill, 2013), 215–96, although Ribbens must be distinguished from Moffitt, for Moffitt restricts Christ's sacrifice to his heavenly self-presentation, while Ribbens sees Christ's earthly death and priestly activity in heaven as part of a complex single act: "Christ's sacrifice [is] a process that spans heaven and earth . . . . Christ dies on earth as the sacrificial victim. He then rises from the dead and ascends into heaven, where he is made the high priest. As high priest, Christ brings his own blood into the heavenly Holy of Holies to present and sprinkle it. In this view, Christ's death, resurrection, and ascension are all held together as part of his singular, sacrificial act." Ribbens, "Levitical Sacrifice and Heavenly Cult," 178–79. For my response to Moffitt, see Aubrey M. Sequeira, review of *Atonement and the Logic of Resurrection in the Epistle to the Hebrews*, by David M. Moffitt, *Credo Magazine Blog*, January 16, 2014, accessed July 20, 2016, http://www.credomag.com/2014/01/16/atonement-and-the-logic-of-resurrection-in-the-epistle-to-the-hebrews-review/. For two other decisive refutations of Moffitt, see Jared Compton, review of *Atonement and the Logic of Resurrection in the Epistle to the Hebrews*, by David M. Moffitt, *TrinJ* 36 (2015): 133–35, and Peter T. O'Brien, *God Has Spoken in His Son: A Biblical Theology of Hebrews*, NSBT (Downers Grove, IL: Intervarsity, 2016), 219–28. Ribbens makes a stronger case, and is careful to preserve the earthly and forensic aspect of Christ's sacrificial offering, but also fails to convince. See Thomas R. Schreiner, *Hebrews*, Biblical Theology for Christian Proclamation (Nashville: Broadman and Holman, 2015), 267–68n430. It is best to see the author's language of heaven and earth as using spatial terms to describe what he elsewhere describes using covenantal categories; in other words, "heaven" and "earth" are primarily eschatological / typological and refer to the contrast between the old and new orders. For helpful discussions of Hebrews' use of spatial language or "vertical typology" as historical / eschatological / typological categories, see Richard M. Davidson, *Typology in Scripture: A Study of Hermeneutical* Τυπος *Structures* (Berrien Springs, MI: Andrews University Press, 1981), 352–88; Paul Ellingworth, "The Old Testament in Hebrews: Exegesis, Method and Hermeneutics" (PhD diss., University of Aberdeen, 1978), 381–83; Schreiner, *Hebrews*, 45–49. Moreover, as Compton rightly observes, the author opts for the language of "heaven" and "earth" mainly due to the exaltation of Christ envisioned in Ps 110:1 and not due to a literal pollution of heaven that requires cleansing—the analogous language must not be pressed too far. See Compton, *Psalm 110 and the Logic of Hebrews*, 138.

heavenly tabernacle, and this fact, the author claims, is grounded in the Scripture itself, for Moses was commanded to make and furnish the tabernacle according to a heavenly archetype that was shown to him (8:5). The author cites Exodus 25:40 to make his point: Moses was shown a "type" and thus the earthly tabernacle and Levitical ministry is but a shadow of a greater heavenly ministry.[61]

The author returns to covenantal categories once again in 8:6, as he infers from the contrast between earthly and heavenly ministries that Jesus has a better ministry as the mediator of a better covenant that is founded on better promises. This point is buttressed by the argument that the old covenant must have been problematic, for otherwise the Scripture would not have spoken of a new covenant, as it does in Jeremiah 31:31–34 (LXX 38:31–34), which the author cites in full (8:8–12). The point derived from the citation is simple: in calling this covenant "new," the Lord has made the first covenant "old," and by implication, obsolete (8:13).

Hebrews 9:1–14. In chapter 9, the author shifts to locative categories, describing the ministry of the first covenant in terms of the tabernacle and what it signifies (9:1–10). The Holy Spirit, the author argues, was indicating by means of the tent and ministry of the first covenant that the way into "the holy places" had not yet been disclosed (9:8). The entire tabernacle and its ministry functioned as a parable of the present time (τὸν καιρὸν τὸν ἐνεστηκότα), showing that gifts and offerings under the Law were never able to "perfect" (τελειῶσαι) the consciences of worshippers, but were regulations for outward cleansing, provisionally imposed until a time of reformation (9:10). The parabolic and provisional nature of the tabernacle and its sacrifices underscored here anticipates the points made in 10:1–10, especially 10:2 and 10:8.

[61]In Hebrews, the language of "type" (Heb 8:5) and "antitype" (Heb 9:24) is used in a significantly different sense than the use of these terms in contemporary biblical scholarship. For Hebrews, the term "type" refers to the heavenly archetype, and the term "antitype" refers to the earthly shadows / copies / anticipatory prefigurations, whereas in contemporary scholarship, the prefigurations are typically called "types," and their corresponding fulfillments are called "antitypes." See Davidson, *Typology in Scripture*, 356–67; Compton, *Psalm 110 and the Logic of Hebrews*, 100–101n9.

In 9:11–12, the author sets forth the superiority of Christ's work in contrast to the old covenant, again in categories of priesthood (Christ has appeared as the high priest of "good things to come"), realm (Christ has entered once-for-all into the greater and more perfect heavenly tent), sacrifice ("not by means of the blood of bulls and goats but through his own blood"), and salvific results—Christ has obtained an eternal redemption. This set of antitheses leads into another key contrast in 9:13–14 between the sacrifices and purification rites of the Levitical cult and the "blood of Christ, who through the eternal spirit offered himself blameless to God." In terms of result, the "blood of bulls and goats," and the ashes of a red heifer only purify externally, but the blood of Christ cleanses the conscience inwardly from dead works and enables worshippers to "serve the living God" (9:13–14). This contrast is important because the antithesis between the blood of bulls and goats and the blood of Christ in 9:13–14 also anticipates the central thrust of the quotation of Psalm 40:6–8 in Hebrews 10.

Hebrews 9:15–28. The author then returns once again to the central category of covenant. He explicates Christ's sacrifice as that which both inaugurates the new covenant and obtains redemption for the transgressions committed under the first covenant, so that believers may receive their promised inheritance (9:15–17).[62] The

[62]The interpretation of διαθήκη in 9:16–17 is disputed. Some interpreters take the word here to mean "will" or "testament" and argue that the author refers to an analogy from the realm of will-making to argue that a testament is effected only upon the death of the testator. See, for example, Bruce, *Hebrews*, 218–227; Ellingworth, *Epistle to the Hebrews*, 462–65. Others argue that διαθήκη refers to "covenant" throughout, leading to various interpretive options. One option is to take the death in these verses as referring to the representative death of the covenant-maker in the self-maledictory oath. So, for example, Lane, *Hebrews 9–13*, 241–43. The proposal put forward by Scott W. Hahn, "A Broken Covenant and the Curse of Death: A Study of Hebrews 9:15–22," *CBQ* 66 (2004): 416–36, has proven influential. Hahn argues that διαθήκη refers not to covenants generally, but the broken Sinai covenant in particular. The transgressions against the old covenant demand the forfeiture of the lives of the covenant-breakers. Hahn's argument has been adopted by Cockerill, *Hebrews*, 405–07; and with slight modifications, by O'Brien, *Hebrews*, 331–32. Jared Compton has recently advanced a compelling argument against Hahn's view. Compton argues that Hahn's reading fails to account for the inferential language in verses 18 and 23. Furthermore, Compton rightly notes that the OT saints are not considered covenant-breakers or under the covenant's curse in Hebrews, but rather, were viewed as those who needed a better sacrifice for their perfection—covenant-breakers are described in radical contrast to the OT faithful (cf. 3:18–19; 4:2–3; 11:40). See Compton, *Psalm 110 and the Logic of Hebrews*, 128–31. Compton persuasively argues that verses 16–17 refer "not to the self-maledictory oath that often accompanied covenant inauguration nor . . . to the death of a testator but, rather, to the fact that the sort of covenant within the author's purview—the kind between humans and Yhwh (6.13–18; 11.17–19 [Abrahamic]; 9.18–22 [Sinaitic]; 7.22; 8.6, 7–13; 9.15; etc. [new])—required something to be done about the *human* condition before a covenant could be

necessity of blood sacrifice for covenant inauguration, forgiveness of sins, and purification is underscored by the centrality of blood in the old covenant system (9:18–22).

The typological nature of the Levitical sacrificial system is then brought to the fore. The author argues that since blood sacrifice was the *sine qua non* under the old covenant, the true archetype of the Levitical cult, that is, the heavenly cult required better sacrifices (9:23). The author asserts the typological superiority of Christ's sacrifice on three fronts. First, the Levitical priests enter an earthly sanctuary, but Christ has entered heaven itself, and appears in the very presence of God (9:25). Second, the Levitical cult, exemplified by the annual Day of Atonement rite, is repetitive, but Christ's sacrifice has taken place as a once-for-all offering at the consummation of the ages, and thus efficaciously expiates sin (9:25–26). Third, the Levitical cult offers "another's blood," but Christ offers himself once to bear the sins of many, resulting in salvation (9:25–26, 28).

Hebrews 10:1–18. In 10:1–18, the author brings together various threads of his argument from chapters 7–9 in climactic summary before transitioning into the next hortatory section.[63] The author underscores the typological nature of the Law covenant and its sacrificial system by repeating the antitheses he has already developed through his

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ratified and its benefits enjoyed. It is another way of stating the explanation given sacrifices in the Pentateuch (cf. v. 22b): the sinner's life had to be forfeited *representationally* if he was to live, and by implication, enjoy the benefits of the covenant (Lev. 17:11; also Deut 12:23)." Compton, *Psalm 110 and the Logic of Hebrews*, 127.

[63]Cockerill divides up the climactic section differently, seeing the third movement as comprising 9:23–10:18. See Cockerill, "Structure and Interpretation," 190–92. This reading of the structure has much heuristic value, but is unpersuasive, for Cockerill seems to disrupt the inferential flow between 9:23 and what precedes, and does not adequately consider the climactic and recapitulative nature of 10:1–18. As O'Brien (*Hebrews*, 343) notes, "This passage concludes the section that speaks of 'The Superiority of the New Covenant Offering' (9:1–10:18) and therefore the central theological argument of Hebrews (5:1–10:18) for which it provides an important climax. O'Brien sees the section as unfolding in four paragraphs: "(a) 10:1–4, shadow and reality; (b) 10:5–10, sacrifice versus obedience; (c) 10:11–14, the finality of Christ's priesthood; and (d) 10:15–18, the finality of Christ's sacrifice." Ibid. O'Brien's analysis is insightful, although I see the structure of 10:1–18 slightly differently. I think it is better to see 10:1–18 as unfolding around the three OT texts (Ps 40:6–8; Ps 110:1, 4, and Jer 31:31–34) and recapitulating the antitheses between the old and the new orders in terms of Law / cult (cf. 9:1–28), priesthood (cf. 7:1–28), and covenant (cf. 8:1–13). Thus I see the structure unfolding as follows: (a) 10:1–10, Old vs. New *qua* Law / sacrifices (Ps 40:6–8); (b) 10:11–14, Old vs. New *qua* priesthood (Ps 110:1, 4) ; (c) 10:15–18, Old vs. New *qua* covenant (Jer 31:31–34).

preceding argument. The Law only has a "shadow" of the "good things to come" (10:1). This provisional and shadowy nature of the Law is observed in its repetitive, unceasing offering of sacrifices, which further discloses the inability of those sacrifices to purify the worshippers and render their consciences clean (10:1–2). Rather, the Law, through the Day of Atonement provides an annual reminder of sins (10:3). The author explicitly asserts the futility of the Law's sacrifices on the grounds that he has already developed: the blood of bulls and goats can never take away sins (10:4; see 9:8–14). This sets the context for the citation in 10:5–7 and the author's interpretive commentary in 10:8–10.

In 10:5, the author introduces the citation with the words Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει· The speaker of the psalm citation here is clearly Jesus Christ, the eternal Son who "comes into the world" at the end of the ages to put away sin by offering himself as a consummatory sacrifice (7:27; 9:11–12, 26; 1:2–3). Karen Jobes has made the intriguing suggestion that the participle εἰσερχόμενος here is a participle of means, and the sentence should read "wherefore, *by coming into* the world, he says . . ."[64] As Jobes puts it, "the incarnation is a statement."[65] Given the context, this suggestion has good warrant—Hebrews depicts Jesus Christ's fulfillment of the psalm as that which brings the Law and its sacrifices to their terminus, revealing God's true intention, and fulfilling the promises of a new covenant and a heavenly priest-king through whom believers draw near to God. By his coming into the world, and offering his body in sacrifice, Jesus Christ declares the old order obsolete and accomplishes the true will of God.[66] The citation from

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[64]Jobes argues this in an unpublished paper: Karen H. Jobes, "Putting Words in His Mouth: The Son Speaks in Hebrews" (paper presented at the Annual Meeting of the Evangelical Theological Society, San Diego, CA, 21 November 2014).

[65]Ibid.

[66]Moffitt contends that although Heb 10:5 refers to the incarnation of the Son (because of its use of the term κόσμος), the atoning offering of Jesus' body consists in the "presentation of Jesus' resurrected humanity—his glorified body—before God in heaven." Moffitt, *Atonement and the Logic of Resurrection*, 231. Moffitt supports this claim by arguing that Hebrews intends to evoke via metalepsis (see Richard B. Hays, *Echoes of Scripture in the Letters of Paul* [New Haven, CT: Yale University Press, 1989]) the theme of deliverance from the wider context of the psalm, in such a way as to make the psalmist's deliverance from suffering the central aspect that the author of Hebrews intends to evoke. Moffitt concludes, "The author's citation of and ongoing allusions to Ps 40 in Heb 10 suggest that the Son's *deliverance* out of suffering is a central theme in Heb 10. Could it be that the author conceived of Jesus'

Psalm 40 functions in the argument to prove this point.

Having provided the citation in 10:5–7, the author in verse 8 notes that the sacrifices delineated by the psalm as those which God neither wills nor desire (οὐκ ἠθέλησας οὐδὲ εὐδόκησας) are those offered according to the Law. In verse 9, the author sets the sacrifices in contrast to Christ's declaration that he has come to do God's will, and then adds that Christ "takes away the former in order to establish the latter" (ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ). This is followed by the author's key interpretive conclusion in verse 10: by the will of God, believers have been sanctified through the once-for-all offering of the body of Jesus Christ.

The author continues his climactic summary, stitching together Psalm 110:1 and Jeremiah 31:33–34 with the conclusions he has drawn from Psalm 40:6–8. Christ's sacrifice is seen to be a consummate and efficacious offering, on the basis of how Psalm 110:1 presents him. The Levitical priests *stand* and repetitively make their offerings, indicating that their sacrifices are inefficacious, but Psalm 110:1 indicates that Christ as the Melchizedekian high priest has *sat* at the right hand of God after his single sacrifice, indicating that his sacrifice "has perfected for all time those who are being sanctified" (10:14). This assertion is further bolstered by the Holy Spirit's testimony through Jeremiah 31:33–34 that Yahweh will make a new covenant in the last days in which he will write the Law on the hearts and minds of his people (10:16), and significantly, will

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body being offered in terms of his deliverance out of death rather than, as is widely assumed, the event of his death per se?" Moffitt, *Atonement and the Logic of Resurrection*, 247. Thus for Moffitt, God is pleased not by the offering of Jesus body in death, but by the presentation of his resurrected (delivered) body to God in heaven. Such an interpretation is seriously flawed and must be rejected on several counts. Moffitt rests his argument too much on presumed metaleptic connections rather than the flow of Hebrews' own argument. The central and unmistakable point of the quotation in the flow of Hebrews' argument is not the Son's deliverance from death but the Son's offering of himself—*in death*—by which he sanctifies the people of God. This can be confirmed from the soteriological significance of Jesus' death both in the immediate and remote context in Hebrews (cf. 9:15–22, 27–28; 12:24; 13:20–21; 2:14–15), which Moffitt ignores. Even if we grant Moffitt's points of metalepsis and see the deliverance in the psalm as having a significant role in Hebrews, the way that Hebrews emphasizes the theme of deliverance is by seeing Jesus' death as having a delivering effect for the people of God (2:14–15; 10:10). Furthermore, as Compton (*Psalm 110 and the Logic of Hebrews*, 150n231) points out, Moffitt's reading patently reverses the explicit sequence of offering followed by exaltation in 10:12–13. Thus Moffitt supports his thesis by supplanting exegetical common sense with intertextual conjecture, raising the volume of his proposed echoes from Ps 40 so loud that they drown out the voice of the author of Hebrews.

no longer remember their sins and lawless deeds (10:17). This leads to the author's concluding pronouncement: since forgiveness of sins has been effected, sacrifices are no longer needed—implying that Christ's efficacious offering has brought the Levitical sacrificial system to its terminus. Having concluded his exposition, the author transitions to his final hortatory section in 10:19–12:29, calling his hearers to persevere in faith and endure, so that when they have done the will of God, they will receive the promised reward (10:36).

Psalm 40, Psalm 110, and Jeremiah 31 in Hebrews 10:1–18. Before the citation is further analyzed, it is necessary to note the points of interconnection between the author's chosen texts in this section. Psalm 40 and Psalm 110 are both Davidic, and the author of Hebrews sees these psalms functioning together to provide a critique of the Levitical cult. Psalm 40, for the author, juxtaposes God's displeasure with Levitical sacrifices with an obedient Davidic figure who does the will of God. Psalm 110 sets forth the enigmatic royal Melchizedekian priest-king who *sits* at God's right hand, implying the superiority and finality of his work.

Also noteworthy is how the author links Jeremiah's new covenant promise—which he has already dealt with at length in chapter 8—together with his use of Psalm 40 and Psalm 110 in this section. He has already interpreted Psalm 40:6–8 as signifying God's displeasure with Levitical sacrifices and sees in the psalm a replacement of Levitical offerings with the offering of the obedient Son. Furthermore, the author takes Christ's *sitting* at God's right hand in fulfillment of Psalm 110:1 as indicative of the singular and efficacious nature of his priesthood and offering, in contrast to the repetitive and futile Levitical priesthood and sacrifices. Now he connects these inferences from Psalm 40:6–8 and Psalm 110:1 with the promise of forgiveness of sins in Jeremiah 31:33–34 to confirm that Christ's offering is indeed singular and efficacious. Jeremiah 31:33–34 has some close points of contact with Psalm 40:6–8. Jeremiah emphasizes

God's promise of writing the Law within his people's hearts and minds (implying an obedient people), and full forgiveness of sins (implying an end to sacrifices). Psalm 40:6–8 expresses the fact that the Levitical sacrifices do not ultimately please God as obedience does. Furthermore, the theme of internalization of the Law that forms the core of Jeremiah's promise is also present in Psalm 40:8b (MT Ps 40:9 - וְתוֹרָתְךָ בְּתוֹךְ מֵעָי / LXX 39:9 - *καὶ τὸν νόμον σου ἐν μέσῳ τῆς κοιλίας μου*). This line is not quoted by the author of Hebrews, but is probably implied, for the author does emphasize the obedience of Jesus Christ, and, after quoting Jeremiah's new covenant promise of the internalization of the law, summons his hearers to obedience.[67] Thus Hebrews correlates both of these ideas from Jeremiah 31:33 with Psalm 40—in Jesus, we see one who has internalized the Law (obedience) and accomplishes full forgiveness of sins (sacrifice); now the hearers have received forgiveness of sins (through Christ's sacrifice), and thus they are called to follow Jesus in obedience, by doing God's will (Heb 10:36).[68]

Having sketched the context of chapters 7–10 in great detail, we may now address how the citation functions in its context in Hebrews and address several exegetical questions related to the citation. The foregoing sketch of the argument makes it clear that, for the author of Hebrews, the citation from Psalm 40:6–8 (LXX 39:7–9) proves that the repetitive sacrifices offered under the Law were a provisional shadow that could never achieve ultimate cleansing or bring perfection (10:1). The ongoing and recurrent nature of the sacrifices in fact functioned to remind people of their sins rather than cleanse their consciences (10:2–3). The reason that these sacrifices were inefficacious is because the blood of bulls and goats can never take away sins (10:4)—the

[67]Kaiser ("Abolition of the Old Order," 33) rightly observes, "If the writer of Hebrews was himself aware and thought his readers might also recall the whole quotation from Psalm 40 with its additional clause about the law of God being in man's innermost being, then he also thereby called for the new covenant era when God's law would be unmistakably engraved on all His people's hearts."

[68]Stanley notes the verbal linkage of Ps 40:6–8 with Jer 31:34, which in turn is linked verbally with Ps 110:1, 5. Steven K. Stanley, "A New Covenant Hermeneutic: The Use of Scripture in Hebrews 8–10" (PhD diss., University of Sheffield, 1994), 43n10.

unstated implication here is that the Levitical sacrifices were only provisional, and a greater sacrifice, blood far more precious, is necessary for true cleansing (9:11–14, 22, 23, 25–26). The following exegetical questions beckon further discussion: (1) How does Hebrews conceive of God's displeasure with the Levitical cult? (2) What does Hebrews mean by the crucial line: σῶμα δὲ κατηρτίσω μοι? (3) What significance does the parenthetical statement ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ have in Hebrews? (4) What is the will of God and how does Hebrews portray Jesus as accomplishing it? Each of these will be addressed in turn below.

How does Hebrews conceive of God's displeasure with the Levitical cult? The psalm citation contains two parallel lines that express God's displeasure with the sacrifices of the Levitical cult: θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας . . . ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας (10:5a, 6). The discussion of textual issues revealed that verse 6 here has most likely been aligned with the text of Psalm 51:18b (LXX 50:18b), which essentially espouses the same theology. In the context of the argument in Hebrews, these verses amount to nothing less than the dissolution of the entire Levitical cult, as is clear from the interpretive comment in verse 9.[69] The author's commentary in 10:8 makes it clear that he sees both these lines together as referring to the entire spectrum of offerings under the Levitical sacrificial system (ἀνώτερον λέγων ὅτι θυσίας καὶ προσφορὰς καὶ ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας, αἵτινες κατὰ νόμον προσφέρονται). Moreover, the outline of Hebrews' argument in chapters 7–10 clarifies the author's redemptive-historical perspective on the old covenant package, including its law, cult, priesthood, and sacrifices. The entire system is weak and unprofitable (7:18), old, obsolete, and ready to vanish (8:13), blameworthy (8:7–8), futile for inward cleansing

[69]As recognized by the majority of interpreters. As Bruce puts it, "In these words of Ps. 40, then, interpreted as our Lord's declaration at his entry into the world, our author sees the abrogation of the old sacrificial cultus announced." Bruce, *Hebrews*, 242. See Koester, *Hebrews*, 440; Attridge, *Hebrews*, 276; O'Brien, *Hebrews*, 352; Cockerill, *Hebrews*, 440–41; and others.

(9:9, 13; 10:2–3), and unable to bring "perfection" (7:11; 9:9–10; 10:1).[70] In light of these judgments by the author, the lines "θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας" and "ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας" forcefully denote God's essential displeasure with the sacrificial system. The author thus sees here the termination of Levitical sacrifices altogether.

The author's negative statements towards the cult, however, must not be construed as an utter denigration of the Levitical sacrifices, for the author indicates that he views these sacrifices as playing a typological / parabolic, pedagogical, and provisional role in God's economy (9:8–10, 13, 18–22, 23–24; 10:1). Each of these assertions must be unpacked further. First, the Levitical cult plays a *typological or parabolic* role insofar as it functions as a "pattern and shadow of heavenly things" (8:5 – ὑποδείγματι καὶ σκιᾷ . . . τῶν ἐπουρανίων), is modeled on a heavenly τύπον (8:5), is a "parable for the present time" (9:9 – παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα), and bears a "shadow of good things to come" (10:1 – σκιὰν τῶν μελλόντων ἀγαθῶν). Put simply, the Levitical cult provides a pattern for the eschatological and heavenly ministry / sacrifice of Jesus Christ.

Second, the Levitical cult operates *pedagogically* since the Holy Spirit signifies spiritual realities through it (9:8).[71] Furthermore, the sacrificial system was instituted by God for external purification / sanctification until a time of reformation

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[70]"Perfection" in Hebrews involves the entire complex of soteriological and eschatological realities within the letter, including access to God, forgiveness of sins, purification of the conscience, confidence / assurance, membership in the new covenant, and life in the world-to-come. The term connotes, in Koester's words, "The establishment of right relationship with God through the cleansing of the conscience and the consummation of this relationship in everlasting glory, rest, and celebration in God's heavenly city." Koester, *Hebrews*, 353. See also ibid., 122–25; Schreiner, *Hebrews*, 466–71; David Peterson, *Hebrews and Perfection: An Examination of the Concept of Perfection in the Epistle to the Hebrews* (Cambridge: Cambridge University Press, 1982), 126–30.

[71]I use the term "pedagogical" here to indicate that the author of Hebrews sees sacrifices functioning in God's economy to teach the people of God that death is necessary for forgiveness of sins and for access to God (cf. Heb 9:22–23). This is similar to the use of the term by Ribbens, "Levitical Sacrifice and Heavenly Cult," 187: "Because the levitical sacrifice foreshadowed Christ's sacrifice, it also taught believers what was necessary for atonement and forgiveness to take place (i.e., the death of a substitute), thereby serving a pedagogical function."

(9:10, 13). It also functions pedagogically by teaching the necessity of blood sacrifice for covenant inauguration, forgiveness, and purification (9:15–22), and by providing an annual reminder of sins (10:3).

Finally, the Levitical cult is a *provisional* arrangement because of its place in redemptive history. It was instituted prior to the word of oath which appoints a son (7:28). The Levitical system, as part of the old covenant, is made obsolete by the advent of a new covenant (8:13). It was imposed by God, but only provisionally, for its fleshly regulations were established until a time of reformation (9:10 – δικαιώματα σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα), and it is eclipsed by the eschatological sacrifice of Christ at the consummation of the ages (9:26 – συντελείᾳ τῶν αἰώνων). The Levitical cult is provisional because Scripture anticipates good things to come (9:11; 10:1), a new and better priesthood (7:11–28; cf. Ps 110:1, 4), a new and better covenant (8:7–13, cf. Jer 31:31–34), and significantly, a new and better sacrifice (10:5–10 cf. Ps 40:7–9).

The foregoing discussion makes it clear that the statements from Psalm 40:6–8 concerning God's displeasure with sacrifices, in the context of Hebrews, must be understood in a *redemptive-historical* and *christological-eschatological* framework.[72] Hebrews does not cite the psalm here to assert that Levitical sacrifices are odious to God, nor does the author claim that these verses represent God's denouncement of sacrifices altogether. The claim that the author sees a denigration of the sacrificial system in the psalm misreads the author's argument.[73] Rather, the author sees in these verses the fact

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[72]This understanding of Levitical sacrifices largely comports with the sacramental-typological view of Old Testament sacrifices argued by Ribbens, "Levitical Sacrifices and Heavenly Cult," 199–279. I prefer, however, to use the term "provisional" to underscore the ultimate inefficacy of the Levitical sacrifices in providing forgiveness of sins. Ribbens is correct to note that the Levitical sacrifices "do not function *ex opere operato*, but they are efficacious only because God established them as the means of accessing the salvific goods of Christ's sacrifice." Ibid., 272. Their role is primarily pedagogical and provisional, and these terms better underscore the limitations of the sacrifices than the term "sacramental." Ribbens' use of this term to describe the Levitical sacrifices seems to overemphasize their (in)efficacy.

[73]This claim is made, for instance, by A. J. M. Wedderburn, "Sawing off the Branches: Theologizing Dangerously Ad Hebraeos," *JTS* 56 (2005): 404–9; and Susan Haber, "From Priestly Torah to Christ Cultus: The Re-vision of Covenant and Cult in Hebrews," *JSNT* 28 (2005): 105–24. *Contra* Haber, Hebrews conceives of the relationship between the Law / cult and Christ's priestly ministry in terms of eschatological fulfillment or shadow and reality rather than setting them in antithetical opposition.

that the sacrifices of the Levitical cult do not fulfill God's ultimate purposes. These sacrifices have been annulled now that Christ has fulfilled the will of God (10:8–9). The author of Hebrews therefore, by citing the lines θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας . . . ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας (10:5a, 6), underscores the provisional, pedagogical, and typological role of the old Law / covenant / cult while also indicating its eschatological abrogation through fulfillment in Christ. This christological fulfillment of the Levitical sacrifices comes to the fore in the phrase σῶμα δὲ κατηρτίσω μοι, the meaning of which must be further investigated.

What does Hebrews mean by the line: σῶμα δὲ κατηρτίσω μοι? The meaning of this line has already been probed to some extent in the section on textual issues. The author of Hebrews preserves the antithesis between the sacrifices of the Law and the obedience of the Davidic Messiah—an antithesis present in the text of the psalm itself, both in its MT and LXX versions. That the author of Hebrews preserves this antithesis and intends to employ it in his christological argument is evident from his interpretive comments in 10:8–9; the main point the author derives from the citation is that Christ has come to do God's will, and by establishing the will of God, has abrogated the Levitical sacrifices. Therefore, good reason exists to see the citation in the context of Hebrews as preserving the antithesis between obedience and sacrifice.[74] The obedience entailed by the line σῶμα δὲ κατηρτίσω μοι is thus further explained by ἥκω . . . τοῦ ποιῆσαι ὁ θεὸς τὸ θέλημά σου.

The author of Hebrews, however, does introduce a christological twist into the fabric of the psalm citation as he weaves it into his argument. The interpretive translation of the LXX facilitates Hebrews' christological application of the text: the σῶμα in Hebrews is the body of Christ, the Messiah, who offers himself once-for-all as a single

[74]So Attridge, *Hebrews*, 275; Lane, *Hebrews 9–13*, 263; Koester, *Hebrews*, 438–39; Kaiser, "Abolition of the Old Order," 33.

sacrifice for sins (10:10, 12, 14). In the LXX context, the "body" fashioned for the psalmist *figuratively* speaks of God equipping the psalmist for obedience, but in Hebrews, Christ has *literally* been equipped for obedience—a body has been fashioned for him, so that through his incarnation in flesh and blood, he might embody the obedience that God desires (2:10–11, 14, 17–18). Most importantly, for Hebrews, Christ's obedience is embodied *through* sacrifice.[75] Christ performs the will of God by offering his body as a consummatory once-for-all sacrifice that sanctifies and perfects the people of God (10:10, 12, 14).

What significance does the parenthetical statement ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ have in Hebrews? This statement stands as a separate line in the psalm in its original MT (40:8) and LXX (39:8) contexts. However, in Hebrews, because of the modification to the final line of the text, the parenthetical statement pauses the discourse before it continues in the following line: "Behold I have come—in the scroll of the book it is written concerning me—to do, oh God, your will" (Heb 10:7). In the context of Hebrews, ἐν κεφαλίδι βιβλίου γέγραπται must refer to Scripture, while the ἐμοῦ concerning whom it is written is Jesus Christ, who has come into the world.

The author of Hebrews does not really expand on this line nor does he explicitly factor it into his argument in any significant way. However, the line does implicitly support the author's christology, for he has continually sought to ground his argument in the fact that the Holy Spirit, speaking through Scripture, indicates things to come—including the advent of the Melchizedekian-Davidic priest-king (7:11, 15–21; 8:6).[76] Thus the line as it stands in Hebrews indicates that Scripture prophesies the

[75]Rightly Koester, *Hebrews*, 439; Compton, *Psalm 110 and the Logic of Hebrews*, 149.

[76]*Contra* Kaiser ("Abolition of the Old Order," 34), who argues that this line "cannot be used as a part of [the author's] main contention and argument since he made no direct use of it." Though the author does not explicitly factor it into his argument his emphasis throughout the homily on God speaking through the Scriptures (1:1–2; 3:7; 4:3, 5, 7; 5:5–6; 7:21; 8:8; 9:8; 12:25) surely indicates that the prophetic aspect of this line is at least implicitly significant—it is written of Christ in Scripture, and thus the Scripture itself anticipates what Christ has accomplished. Attridge (*Hebrews*, 275) rightly says, "Although our author does not provide an explanation of the phrase, he may have understood it in a special christological sense,

coming of Jesus Christ, the Davidic Messiah and Melchizedekian priest-king, the eternal Son who enters the world to do God's will (1:1–2).[77] This leads to the question of what the "will of God" entails for the author of Hebrews.

What is the will of God in Hebrews and how is it accomplished? The author's key modification to the citation as he stitches it into his discourse involves the last line of the citation. The author omits the final word ἐβουλήθην from the line in the psalm and rearranges the wording as follows: τοῦ ποιῆσαι ὁ θεὸς τὸ θέλημά σου. The infinitival clause is now dependent on the verb ἥκω. In effect, Jesus, the speaker of the psalm in Hebrews, states that he arrives into the world "to do, oh God, your will."

As previously noted, the omission of the word ἐβουλήθην creates a significant point of discontinuity between the meaning of the text in the psalm and the meaning intended by the author of Hebrews. In Hebrews, Jesus does not merely express a *desire* to do God's will. He enters into the world through his incarnation, a body having been prepared for him, in order to accomplish God's will. Hebrews does not see Christ as simply recapitulating a pattern from the psalm. The psalmist vocalizes his desire to render obedience, but the author of Hebrews asserts that the fulfillment of this obedience is the very purpose of Christ's incarnation.[78] In other words, Christ, the son of David, arrives in the κόσμον to effectually accomplish what David only intended—the will of God.

In his interpretive commentary, the author of Hebrews clarifies that the "will of God" (τὸ θέλημά σου) consists in the sanctification of God's people through the sacrificial offering of Christ's body once-for-all (10:10—ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆς

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where the book is the whole of the Old Testament's prophetic work which in many and diverse ways bears testimony to Christ and his mission."

[77]*Contra* Karrer, "LXX Psalm 39:7–10 in Hebrews 10:5–7," 131n21, the author of Hebrews does not construe the phrase κεφαλίδι βιβλίου in a self-referential way to his in discourse in 8:1.

[78]Compton (*Psalm 110 and the Logic of Hebrews*, 148) rightly notes that the changes effected by the author serve to "highlight the purpose of the incarnation," but he does not sufficiently emphasize the discontinuity that these changes create—in Hebrews, the removal of the verb clearly highlights fulfillment of what the psalmist only desired.

προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ).[79] The author further clarifies that Christ's offering has perfected those who are sanctified (10:14 - μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους).

The author has already argued at length that the Levitical cult can never purify the conscience (9:9; 10:2), cannot bring perfection (7:11, 19; 9:9; 10:1), only sanctifies externally (9:10, 13), and can never truly take away sins (9:15; 10:3–4). The author has also unpacked God's ultimate purpose in terms of the sanctification, complete purification, and perfection of his people (2:10–11 - ἁγιάζω; 7:11 - τελείωσις; 9:13–14 - ἁγιάζω, καθαρίζω; 10:1–2 - τελειόω, καθαρίζω; 10:10 - ἁγιάζω; 10:14 - τελειόω, ἁγιάζω), granting them forgiveness of sins (8:12; 9:26, 28; 10:11, 17–18), eternal "salvation" (5:9; 7:25), "redemption" (9:12, 15), and proximity to God (7:18, 25; 8:11).[80] Thus, in the context of Hebrews, the "will of God" must be understood in these cultic categories. The Levitical sacrifices are not representative of God's perfect will; they are but a provisional accommodation, and it is the "will of God" that they be set aside (10:10). God wills the sanctification, purification, and perfection of his people, and all of this is accomplished through the sin-bearing sacrifice of Christ once-for-all (10:10, 14). Christ, the eternal Son, comes into the world to accomplish this will. Christ does God's will by "doing away with" (10:9 - ἀναιρέω) the Levitical sacrifices—which could never "do away with" (10:11 - περιαιρέω) sins. In place of them, Christ offers his body as a sacrifice that sanctifies and

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[79]Rightly Lane, *Hebrews 9–13*, 265–66; *contra* Kaiser, who limits the will of God here to perfect obedience and not to the self-sacrificial offering of Christ. In his attempt to preserve the OT meaning, Kaiser seems to have undermined Hebrews' meaning. See Kaiser, "Abolition of the Old Order," 34. *Contra* Moffitt (*Atonement and the Logic of Resurrection*, 238–52), who sees the will of God here as Christ's endurance of suffering, not culminating in his obedience unto sacrificial death, but rather his deliverance from death and post-resurrection self-presentation in heaven. Moffitt's interpretation depends on a forced and artificial reading of the deliverance theme from the psalm superimposed on Hebrews in a way that does not do justice to Hebrews' own use of the psalm. See n. 66 on p. 196 for a refutation of Moffitt's interpretation. Though in the context of the psalm the will of God involves proclamation of the psalmist's deliverance, the way that deliverance works in Hebrews is that Jesus' death has the effect of deliverance for his people (2:14–15).

[80]In the rest of Hebrews, these soteriological and eschatological realities are also conceived in terms of entry into God's "rest" (4:9–10), bringing sons to "glory" (2:10), and reception of the "eternal inheritance" (9:15).

perfects the people of God once-for-all (10:10, 14).

Summary and inferences. In this section, I have examined the context of the citation in Hebrews first, by setting forth in detail the author's train of thought in chapters 7–10 and placing the psalm in the setting of this argument. We have noted that in Hebrews, Jesus Christ is the speaker of the psalm, and the words of the psalm are spoken by him by virtue of his entry into the world in the incarnation. On the basis of this contextual investigation, closer attention has been given to the citation itself, and certain exegetical conclusions have been drawn: (1) The author of Hebrews understands God's displeasure in redemptive-historical and christological-eschatological categories—the psalm's critique of sacrifices, in Hebrews highlights the provisional, pedagogical, and typological role of the cult and its eschatological fulfillment in Christ; (2) The author of Hebrews employs the line σῶμα δὲ κατηρτίσω μοι to preserve the obedience-sacrifice antithesis from the psalm, but also to refer to the embodied obedience of Christ, consisting in the offering of his body as a sacrifice that takes away sin; (3) The statement ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, by virtue of the author's modification to the citation, is now parenthetical and implicitly supports the author's christology, for he has already argued that the OT foretells of Christ; (4) The author modifies the citation by removing the last verb ἐβουλήθην, with the result that in Hebrews, Christ's entry into the world is for the purpose of doing God's will. He accomplishes this will by replacing the inefficacious Levitical sacrifices with the once-for-all offering of his body as an efficacious sacrifice for sin that achieves the sanctification and perfection of the people of God. Having discussed at length the meaning of the citation in Hebrews, I will now explore the original meaning of the citation in its context in the psalm.

Psalm 40:6–8 (MT 40:7–9 / LXX 39:7–9) in Context

In this section, I will examine Psalm 40:6–8 (MT 40:7–9 / LXX 39:7–9) within its original contexts within the MT and LXX versions of the psalm. Several exegetical

matters have already been discussed in the section dealing with text form. Here, I will first examine the context of the psalm, with attention to its structure and major themes. Second, I will focus on the verses of the citation and what they mean in the context of the psalm. I will consider how these verses must be understood not only in their immediate "textual horizon," but also more broadly, in the epochal horizon of the Davidic covenant and the canonical horizon of the rest of the OT.

Psalm 40 in Context: Textual Horizon

Psalm 40 is Davidic as indicated by the superscription: לַמְנַצֵּחַ לְדָוִד מִזְמוֹר: (MT 40:1) / Εἰς τὸ τέλος· τῷ Δαυιδ ψαλμός (LXX 39:1). The LXX superscription additionally gives the psalm an eschatological purview through its translation of למנצח as εἰς τὸ τέλος.[81] In terms of literary structure, most interpreters rightly see the psalm as comprising two primary sections.[82] The first section mainly expresses thanksgiving (vv. 2–11 MT / LXX [1–10 ET]), while the second section consists of lament and petition (vv. 12–18 MT / LXX [11–17 ET]).[83] In the thanksgiving section, David recounts God's salvific action on his behalf through an intense trial. David then voices his praise for this

[81]On the issue of whether εἰς τὸ τέλος in the Greek superscription provides an eschatological orientation, see n. 93 on p. 141, in chapter 4 of this dissertation.

[82]Some have argued that the psalm should be seen as two separate psalms joined together by an editor. See, for instance, Hans-Joachim Kraus, *Psalms 1–59: A Commentary*, trans. Hilton C. Oswald (Minneapolis: Augsburg Publishing House, 1988), 422–23, who says, "Psalm 40 separates into two different songs that in form and theme clearly diverge . . . . we should . . . simply think of a seamless transition from one element to the other in copying." There are compelling reasons, however, to reject this proposal and see the psalm as a unified composition. As Craigie notes, the language and themes of the entire psalm are closely linked such that it is difficult to decouple the putative parts of the psalm from each other. Craigie notes 8 roots that are found in both sections of the psalm: חשב (vv. 6, 18); עצם (vv. 6, 13); מספר (vv. 6, 13); אמר (vv. 8, 11, 16, 17); ראה (vv. 4, 13); חפץ (vv. 7, 9, 15); רצה (vv. 9, 14); and תשועה (vv. 11, 17). The overlap of themes and language evinces a unified composition. See Peter C. Craigie, *Psalms 1–50*, WBC 19 (Waco, TX: Word Books, 1983), 314. Furthermore, the movement of the psalm from thanksgiving to lament to petition need not be viewed as an indication of the psalm's division, for this is a very natural narrative movement of the text: the psalmist sees God's past deliverance as the basis for his petition to God to deliver him again—the psalm begins by recounting his past waiting, and God's response, and ends with the psalmist once again awaiting God's action on his behalf. Third, the replication of several verses in Ps 70 can be explained by other factors than seeing the psalm as an edited composite: both psalms share a common author—David—and it is quite possible that a portion of psalm 40 was re-appropriated by David for use in an additional liturgical context. This is a much simpler explanation than positing that this portion of the psalm circulated independently and was then placed in two separate contexts by editors.

[83]Henceforth, verse references will be to the Hebrew OT unless indicated otherwise.

past deliverance and his public response to God's covenant mercies. As the psalm moves to lament and petition, David expresses his present distress and calls upon God to rescue him from these afflictions. Since the verses quoted in Hebrews belong to the thanksgiving section of the psalm, this section will be the subject of further exploration here.

The psalm begins with David exulting in the Lord's deliverance of him, after he has patiently waited for and hoped in God. In verses 2–4, David recounts a past act of deliverance wrought by God on his behalf. The superscription does not give us any particular details about when in David's life this act of deliverance took place.[84] This lack of specific detail makes David's praise for deliverance a template that is generic enough to be appropriately applied to all of God's acts of faithful deliverance for his people.

More importantly, David sees God's deliverance of him as having ramifications that extend beyond himself to others—many will see and fear and trust in the Lord (v. 4). This emphasis on the wider congregation forms a crucial theme in the psalm.[85] David's response to God's act of deliverance involves the proclamation of God's faithfulness, his salvation, his covenant mercies to the people of God (vv. 3, 5, 9–10). God has not restrained his mercies; David will not restrain his lips from proclaiming these mercies (vv. 9, 11).[86]

It is clear both from the Law and the Davidic covenant that the Davidic king was to be the ultimate tutor of God's people, the one who obeys the will of God by faithful proclamation of the salvific acts and covenant mercies of the Lord on behalf of Israel (Deut 17:14–20; 2 Sam 7). In fact, David, as the king of Israel, was to be one who

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[84]Craigie, for example, posits a military victory as the context behind this deliverance. Craigie, *Psalms 1–50*, 315. While there might be good reason to attribute the psalm to a given *Sitz im Leben*, this approach should be resisted, for the psalm itself does not give adequate textual indications of its backdrop. Rather, the generic nature of the superscription and the metaphorical descriptors of the deliverance indicate an intentional suppression of details in order to make the psalm more broadly applicable to all trials that face God's people and to all God's acts of covenant faithfulness by which he delivers them.

[85]Rightly Kaiser, "Abolition of the Old Order," 26–27;

[86]I am indebted to Russell Fuller for this observation.

preeminently heard and embodied the Law (2 Sam 7:19).[87] This role of the Davidic king in knowing, obeying, and proclaiming the covenant faithfulness of God is underscored by the psalm. The link between the fortunes of the Davidic king and the congregation of the people thus forms a central theme throughout the thanksgiving section of the psalm, and once again comes to the fore at the end of the psalm as David petitions not only for his own deliverance, but also for the deliverance of all who seek the Lord, who love his salvation (vv. 17–18). With this context in view, the verses that are cited in Hebrews can be considered more closely.

The portion of the psalm quoted by the author of Hebrews is located in the middle of the thanksgiving section, sandwiched between David's resolution to declare God's wondrous deeds and purposes (v. 6), and David's subsequent affirmation that he has indeed proclaimed God's righteousness, faithfulness, salvation, and covenant mercies to the great congregation (vv. 10–11). These declarations frame on either side the portion of the text in question. This structure seems to indicate that David's proclamation of Yahweh's covenant mercies is predicated upon what he expresses in verses 7–9.

The verses under investigation exhibit the structure of a chiastic tricolon followed by four lines in alternating parallelism. In verse 6, David has indicated his resolve to declare and tell of Yahweh's wonders and purposes for his people. Then in verse 7, David expresses that Yahweh does not desire sacrifice and offering, whole burnt offering and sin offering, but rather, has opened up David's ears. The sequential marker אָז at the start of verse 8 indicates that David's response in the following verses naturally flows from God's action in the preceding verses. God has dug out ears for David; David responds with a desire to do God's will.[88] The literary structure can be represented as

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[87]See Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton, IL: Crossway, 2012), 392–401, 422–23.

[88]The sequential אָז is simply glossed over by most interpreters who do not take into account how this word functions in the discourse. Calvin, however, astutely notices the significance of this marker in the discourse: "By the adverb *then* he intimates, that he had not been a good scholar, and capable of profiting by instruction, until God had opened his ears; but as soon as he had been instructed by the secret inspirations of the Spirit, he tells us, that then his heart was ready to yield a willing and cheerful

follows:

I. Yahweh's Action

A - 7a זֶבַח וּמִנְחָה | לֹא־חָפַצְתָּ "Sacrifice and offering you have not desired"

B - 7b אָזְנַיִם כָּרִיתָ לִּי "Ears you have dug out for me"

A[I] -7c עוֹלָה וַחַטָּאָה לֹא שָׁאָלְתָּ: "Whole burnt offering and sin offering you have not sought"

II. David's Response

A - 8a אָז אָמַרְתִּי הִנֵּה־בָאתִי "Then I said, 'Behold I have come'"

B - 8b בִּמְגִלַּת־סֵפֶר כָּתוּב עָלָי: "'in the scroll of the book it is written of me'"

A[I] - 9a לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹהַי חָפָצְתִּי "to do your will, my God, I have desired"

B[I] - 9b וְתוֹרָתְךָ בְּתוֹךְ מֵעָי: "and your law is within my inward parts"

God does not delight (חפץ) in sacrifices; and after God hews out ears for him, David delights (חפץ) to do God's will. God desires obedience; and he gives David the desire to obey. As a result, in verses 10–11, David proclaims God's righteousness, faithfulness, and salvation, thus fulfilling his resolution to declare God's wonders and purposes in verse 6. Four exegetical cruxes in verses 7–9 of the MT and LXX must now be addressed: (1) What does the psalm mean by stating that God does not desire or demand sacrifices? (2) How should the difficult line אָזְנַיִם כָּרִיתָ לִּי be interpreted? (3) What does בִּמְגִלַּת־סֵפֶר כָּתוּב עָלָי refer to in verse 8? (4) How must the "will of God" be understood in the context of the psalm?

Psalm 40:7a-c: "Sacrifice and offering you have not desired"? In verse 7, the MT reads: זֶבַח וּמִנְחָה לֹא־חָפַצְתָּ . . . עוֹלָה וַחֲטָאָה לֹא שָׁאָלְתָּ: (v. 7a - "sacrifice and offering you have not desired"; v. 7b - "whole burnt offering and sin offering you have not sought"). The LXX faithfully preserves the meaning of the text: θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας . . . ὁλοκαύτωμα καὶ περὶ ἁμαρτίας οὐκ ἤτησας. As previously argued, in

obedience." John Calvin, *Commentary on the Book of Psalms*, trans. James Anderson (Grand Rapids: William B. Eerdmans, 1949), 2:100–101.

some manuscript traditions (particularly the upper Egyptian text tradition probably used by Hebrews), the text has been harmonized to Psalm 50:18 LXX, which basically enunciates the same theology as this verse, albeit in slightly different wording. In the context of the psalm, it is clear that David does not literally mean that God does not require sacrifices. David affirms the Mosaic Law (v. 9)—and the Law requires sacrifices (see Lev 1–6; 16). Throughout the Psalter, the Law is held in high esteem (Pss 1:1–2; 19:7–11; 119) and the offering of sacrifices is also commended (Pss 4:5; 27:6; 51:19; 54:6; 66:13–15; 96:8).[89] Even Psalm 51, which shares thematic overlap with Psalm 40 in stating that Yahweh does not desire sacrifices, ends with a commendation of sacrificial offerings that are offered with a right disposition (Ps 51:19 [MT 51:21 / LXX 50:20]). It is best to see the statements in these psalms then as hyperbolic expressions of Yahweh's preference for a right inward disposition and heart obedience over external sacrifices offered without the requisite inner piety.[90] The statements in Psalm 40:7 therefore do not reflect a repudiation of sacrifices by David, but in hyperbolic fashion refer to God's preference of obedience over sacrifices. The sacrifices do not represent God's foremost intention, which is obedience from the heart. The sacrifices are a concession, necessitated by the sin of the covenant people.

Psalm 40:7b: "Ears you have dug out for me?" Between the lines that express God's displeasure in sacrifices, David sets forth God's action on his behalf, in the MT: אָזְנַיִם כָּרִיתָ לִּי (v. 7b – "ears you have dug out for me").[91] The difficult nature of the

[89]On the importance of the Law within the Psalter, see Gordon J. Wenham, *Psalms as Torah: Reading Biblical Song Ethically* (Grand Rapids: Baker Academic, 2012), 77–137. See also C. Hassell Bullock, "The Shape of the Torah as Reflected in the Psalter, Book 1," in *From Creation to New Creation: Biblical Theology and Exegesis*, ed. Daniel M. Gurtner and Benjamin L. Gladd (Peabody, MA: Hendrickson, 2013), 31–50.

[90]As Goldingay notes, "Since the OT generally assumes that Yhwh did want these offerings, it seems likely that the contrast between what Yhwh wanted and did not want is expressed hyperbolically: the psalm means Yhwh was less concerned for that than for this." John Goldingay, *Psalms 1–41*, BCOT (Grand Rapids: Baker Academic, 2006), 573. So also Tremper Longman III, *Psalms: An Introduction and Commentary*, TOTC 15–16 (Downers Grove, IL: IVP Academic, 2014), 188.

[91]Dahood suggests an emendation to the text here, by vocalizing כרית differently from the MT as כָּרַתָּ from the root כרת, "to circumcise," thus effectively interpreting it as making the psalmist's ears

Hebrew expression is well-illustrated by the various attempts to clarify its interpretation. The targum, for instance, adds a clarifying phrase: אודנין לאצתא פוקדנך כריתא לי ("ears to hear your instructions you have dug for me").[92] The meaning of this difficult idiom can only be ascertained in light of the surrounding context. Within the psalm itself, it is most likely that the expression refers to Yahweh's act of preparing the psalmist for obedience, digging out his ears so that he responds with heartfelt desire to do the will of God.[93] This understanding can be corroborated by what has already been established in the discussion on the immediate context and literary structure: the sequential אָז that follows verse 7 indicates that the psalmist's response in verses 8–9 result from what has happened in verse 7—and in verses 8–9, David responds with a desire to do God's will, a desire to *obey*. Additionally, the antithesis between sacrifice and obedience is pervasive in the Psalms and the Latter Prophets especially, and goes back to the Saul / David incident in 1 Samuel. This will be explored further below, but for now, it is sufficient to note that the expression אָזְנַיִם כָּרִיתָ לִּי must refer to God's provision of ears for David for the purpose of obedience.[94]

The obscurity of the idiom, however, necessitates some kind of clarification on the part of interpreters. This need for clarification apparently induced the translator of

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receptive by circumcising his ears. See Mitchell Dahood, *Psalms I: 1–50*, AB 16 (Garden City, NY: Doubleday, 1965), 246. Dahood connects this with the theme of uncircumcised ears in Jer 6:10. Although this is an intriguing interpretation, we must resist the urge to unnecessarily revocalize the text for the MT makes sense as it stands and there is no pressing need to resort to conjecture here.

[92]The text of the targum is from Comprehensive Aramaic Lexicon (CAL) online database: Hebrew Union College, Jerusalem. "Targum Psalms," The Comprehensive Aramaic Lexicon, accessed April 1, 2016, http://cal.huc.edu/.

[93]Such is the judgment of the overwhelming majority of interpreters. See Longman, *Psalms*, 187–88; Goldingay, *Psalms 1–41*, 573; Craigie, *Psalms 1–50*, 315; Kraus, *Psalms 1–59*, 426; Kaiser, "Abolition of the Old Order," 27–28. The medieval Rabbi Rashi read the entire psalm in reference to the exodus and understood the verse to refer to the hollowing out of ears for the purpose of hearing the Torah to obey it. See Mayer I. Gruber, *Rashi's Commentary on Psalms*, The Brill Reference Library of Judaism 18 (Leiden: Brill, 2004), 328.

[94]It is not likely that Ps 40:7 alludes to the ritual in Exod 21:5–6 and Deut 15:16–17 of piercing of a slave's ear to mark perpetual service (as asserted, for instance, by Stanley, "New Covenant Hermeneutic," 170–71). First, the texts in Exod 21:5–6 and Deut 15:16–17 refer to the boring of a single ear, whereas Ps 40:7 refers to hollowing out of both ears. Second, Exod 21:6 uses the root רצע, which is unrelated to כרה. Rightly Kaiser, "Abolition of the Old Order," 28; Bruce, *Hebrews*, 240n35; Calvin, *Commentary on Psalms*, 2:99.

LXX Psalms to replace the *pars pro toto* expression with an equivalent synecdoche *totum pro pars*: σῶμα δὲ κατηρτίσω μοι.[95] In the Hebrew text, God digs out ears for the psalmist (presumably to hear and obey), but in the LXX, God prepares the entire body of the psalmist, so that he might obey God wholeheartedly with his whole being. This understanding of the interpretive translation is further supported by David's response in verse 9: as a result of Yahweh's action, the Law is now in his "inward being" (בְּתוֹךְ מֵעָי / ἐν μέσῳ τῆς κοιλίας μου)—his body has been prepared.

In summary, verse 7 basically articulates an antithesis between obedience and sacrifice. Yahweh prefers worshippers who have ears to hear his Law and respond in obedience above sacrifices that worshippers bring as a result of their disobedience. Yahweh desires inward piety over outward performance. The worshipper's desire for piety and obedience results from Yahweh giving him this desire through the provision of ears to hear, or, as the LXX translation puts it, a body to embody the will of God.

Psalm 40:8b: "In the scroll of the book it is written concerning me." David responds to God's action of hewing out ears (MT) or creating a body (LXX) by stating in verse 8 that he has "come" (בָּאתִי / ἥκω) and further, בִּמְגִלַּת־סֵפֶר כָּתוּב עָלָי (LXX: ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ).[96] Two questions can be raised about the meaning of this intriguing phrase in the context of the psalm. First, what is the referent of "in the scroll of the book" (בִּמְגִלַּת־סֵפֶר / ἐν κεφαλίδι βιβλίου)? Second, should the prepositional phrase עָלָי / περὶ ἐμοῦ be understood as one of prescription / benefit ("it has been written *for* me") or as one of content ("it has been written *concerning* me")? The latter question must be addressed first, for the interpretation of the phrase עָלָי / περὶ ἐμοῦ has a bearing on how בִּמְגִלַּת־סֵפֶר / ἐν κεφαλίδι βιβλίου is understood.

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[95]Karrer, "LXX Psalm 39:7–10 in Hebrews 10:5–7," 143; Kaiser, "Abolition of the Old Order," 29.

[96]As mentioned previously, that these statements from David should be construed as a response to God's action is clear from the sequential אָז, as well as the literary structure of vv. 7–9.

The prepositional phrase עָלָי / περὶ ἐμοῦ must be taken as one of content rather than prescription. It is best translated "concerning me." Some interpreters take this phrase as one of prescription—"it is written for me" or "it is prescribed for me."[97] In other words, David is saying that what he must do has been prescribed for him. The former meaning is the typical semantic value of the preposition, although the latter meaning is also occasionally attested (2 Kgs 22:13; Ps 56:13; Prov 7:14; Ezra 10:4).[98] The evidence from usage therefore, is not decisive, but slightly favors a content clause.[99] If one considers the immediate context, the following line ("to do your will my God, I have desired") might indicate that the psalmist is referring to God's will prescribed "for me." On the other hand, a contextual argument can be made for seeing עָלָי as "concerning me." The structure of the verses exhibits alternating parallelism of the form A B A^I B^I. This would make the line לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹהַי חָפָצְתִּי parallel to אָז אָמַרְתִּי הִנֵּה־בָאתִי, and the clause בִּמְגִלַּת־סֵפֶר כָּתוּב עָלָי is parallel to וְתוֹרָתְךָ בְּתוֹךְ מֵעָי. The line וְתוֹרָתְךָ בְּתוֹךְ מֵעָי is descriptive of David himself—he has internalized God's Law. Thus it is possible that עָלָי is also descriptive of David rather than speaking of what has been commanded for David. This argument could cut both ways, however, for it could be argued that David's internalization of the Law causes him to express that it has been prescribed for him to do.

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[97]So Allen P. Ross, *A Commentary on the Psalms (1–41)*, Kregel Exegetical Library (Grand Rapids: Kregel, 2011), 865–66; Goldingay, *Psalms 1–41*, 574. Dahood offers the peculiar rendering "it is written *to my debit*," taking על as having an economic sense on the basis of Ugaritic commercial texts. See Dahood, *Psalms I: 1–50*, 243, 246. This interpretation, however, smacks of parallelomania, in which meaning from unrelated Ugaritic material is imposed upon the biblical text without any contextual argument from the psalm. Dahood's interpretation has not really convinced any scholars.

[98]Two particularly significant instances of the root כתב used with the preposition על are 2 Kgs 22:13 and Job 13:26. The instance in Job 13:26 almost certainly has the meaning "concerning," while the instance in 2 Kgs 22:13 is probably "for." 2 Kgs 22:13 could be adduced as a very close parallel to Ps 40:9b, for it also has the passive participle of כתב, is in reference to a book, and has the infinitive לַעֲשׂוֹת in the immediate vicinity. We must slightly distinguish the clause structure of 2 Kgs 22:13 from Ps 40:8b, however, because the infinitive in לַעֲשׂוֹת is explicitly linked in the syntax to the prepositional phrase—"that which is written for us to do." In Ps 40:9b, this is manifestly not the case for the infinitive לַעֲשׂוֹת is in the ensuing clause and it is syntactically the object of the verb חָפָצְתִּי. Thus in Ps 40:9b the infinitive has no syntactical linkage with the prepositional phrase, and so this is not exactly parallel to 2 Kgs 22:13. Kaiser ("Abolition of the Old Order," 29–30) notes the instance from 2 Kgs 22:13 and seems to allow that the meaning could go either way in this instance.

[99]Kaiser argues that the preposition indicates content in Ps 40:8b adducing 1 Kgs 22:8 and Isa 1:1 as examples where the object of prophecy is denoted using the preposition על. See ibid., 30.

A decisive pointer, however, is found in the interpretation by the LXX translator. The LXX translator clearly interpreted עָלָי as "concerning me," since he rendered the prepositional phrase as περὶ ἐμοῦ, and περί with the genitive almost universally has the meaning "about" or "concerning."[100] Thus the prepositional phrase עָלָי is best seen as a content clause, that is, as referring to David himself—it is written concerning David in the scroll of the book.

With respect to the phrase בִּמְגִלַּת־סֵפֶר, a number of possible interpretations could be advanced. The most obvious possibilities are that the phrase refers to the Mosaic Law, or to some specific sub-section of it, such as the laws concerning kingship (Deut 17:14–20), to Scripture generally, to the Davidic covenant, or to some combination of these.[101] The mention in verse 9 of "your Law" (וְתוֹרָתְךָ) seems to weigh in favor of taking the phrase as referring to the Mosaic Law generally, while the royal context of the psalm is a good argument in favor of seeing this as a reference to the kingship laws of Deuteronomy 17:14–20.[102] Despite the strength of these proposals, however, a stronger

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[100]Contrast 2 Kgs 22:13, where the LXX renders the prepositional phrase using the preposition κατά: οὐκ ἤκουσαν οἱ πατέρες ἡμῶν τῶν λόγων τοῦ βιβλίου τούτου τοῦ ποιεῖν κατὰ πάντα τὰ γεγραμμένα καθ' ἡμῶν (2 Kgs 22:13; Hebrew: לֹא־שָׁמְעוּ אֲבֹתֵינוּ עַל־דִּבְרֵי הַסֵּפֶר הַזֶּה לַעֲשׂוֹת כְּכָל־הַכָּתוּב עָלֵינוּ).

[101]A reference to the kingship law of Deut 17:14–20 is advocated by Craigie, *Psalms 1–50*, 315; Longman, *Psalms*, 188n56; and favored by Attridge, *Hebrews*, 275; Cockerill, *Hebrews*, 438. Eaton, in light of the ANE background, avers that the scroll "embodies the royal covenant. In it God declared this man his chosen one, his son, and added to the promises the requirements of obedience." J. H. Eaton, *Kingship and the Psalms*, SBT 32 (Naperville, IL: SCM Press, 1975), 43. While Eaton takes a speculative history of religions approach to the Psalms and does not see a reference to the Davidic covenant specifically, his view is more compatible with seeing the phrase as referring to the Davidic covenant than merely the kingship laws in Deuteronomy. Goldingay favors a reference mainly to the Law's prescriptions for sacrificial offerings. Goldingay, *Psalms 1–41*, 574. Kraus takes the phrase as referring to the thanksgiving song at the beginning of the psalm that records Yahweh's deliverance of the psalmist (Kraus, *Psalms 1–59*, 426). Ross sees a more generic reference to the Scripture and its covenant stipulations. Ross, *Psalms (1–41)*, 865. Kaiser sees a broader reference to "all of the written will of God to the extent that it was available to David in his day: the Torah, i.e., the five books of Moses and perhaps part of Samuel's composition or some of the earlier prophets such as Joshua, Judges, Ruth (just then released?) and parts of 1 Samuel." Kaiser, "Abolition of the Old Order," 30. On the basis of v. 8b, "your Law is in my inward parts," O'Brien and Bruce take the "scroll of the book" in the context of the psalm to refer to the Mosaic Law, arguing that Hebrews then expands it to include the entire OT. See Bruce, *Hebrews*, 242; O'Brien, *Hebrews*, 350. Bruce and O'Brien are right to interpret the "scroll of the book" in light of v. 8b, but to restrict the phrase to the Law misses the characterization of the Davidic covenant as that which embodies the Law (2 Sam 7:19). The Davidic covenant, therefore, must be included in the phrase. A reference to the Davidic covenant in the context of the psalm is taken by Schreiner, *Hebrews*, 299.

[102]So Craigie, *Psalms 1–50*, 315.

argument can be made for taking the phrase as a reference to the Davidic covenant, and specifically, the Davidic covenant as the means by which the Law will be upheld and embodied.

First, the Davidic authorship and thoroughly Davidic nature of the psalm strongly favor seeing the "scroll of the book" as having some reference to God's word for the Davidic kingship. Second, the obedience-sacrifice antithesis in the preceding verse further supports some sort of Davidic reference in this verse. As will be discussed when the wider biblical-theological context of the psalm is examined, the obedience-sacrifice antithesis is a crucial component of the narrative of David's emergence as Yahweh's anointed king of Israel (1 Sam 15:22). Third, a reference to the Davidic covenant need not be pitted against a reference to the Mosaic Law in the meaning of the phrase. The Davidic covenant, rightly understood, is to be seen as Yahweh's instituted means for the establishment and embodiment of Yahweh's Law—the Davidic covenant and Yahweh's promises concerning the Davidic house constitute the תּוֹרַת הָאָדָם, the "torah for mankind" (2 Sam 7:19). Thus it seems best to see בִּמְגִלַּת־סֵפֶר with the broadest reference possible: it refers to the Davidic covenant and the Davidic King, who embodies and establishes God's Law, including the law of kingship (Deut 17:14–20).[103]

In summary, in verse 8b, David states that the "scroll of the book" speaks concerning the Davidic son-king, who has internalized God's Law and delights to do God's will. Without excluding a reference to the Law covenant and its stipulation for kings (Deut 17:14–20), David probably has in mind the Davidic covenant, which promises the perpetuity of the Davidic house as the means by which the Torah will be embodied for Israel and the nations (2 Sam 7:19).

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[103]Kaiser is hesitant to see this as a reference to the Davidic covenant in 2 Sam 7 because of uncertainty whether the psalm was composed before David received this promise or not. Kaiser, "Abolition of the Old Order," 30. Kaiser is to be appreciated for his attention to historical detail. His argument, however, overlooks the fact that this psalm was part of Israel's worship liturgy *after* David's ascent to kingship, and so even if it was written before the institution of the Davidic covenant, a reference to the Davidic covenant would not be outside David's purview, given David's own use of the psalm after reception of the covenant.

Psalm 40:9a: "To do your will I have desired." In the context of the psalm, it is clear that God's excavation of David's ears results in an obedient disposition for David. David now desires to do God's will (v. 8). What is the will of God in the context of the psalm and how does David envision doing it? From the b-line of the verse (וְתוֹרָתְךָ בְּתוֹךְ מֵעָי), the interpretation seems straightforward: David believes that he has internalized God's Law and thus it is God's Law that he desires to do, as the perfect expression of God's will.[104] While the Law is certainly an irreducible part of what is entailed by the "will of God," the literary structure and surrounding context in the psalm suggests that this interpretation should be expanded. As noted previously, verses 7–9 are bracketed on either side by the theme of proclamation. In verse 6, David resolves to proclaim Yahweh's wondrous deeds and plans to his people (v. 6 - אַגִּידָה וַאֲדַבֵּרָה). In verses 10–11, David fulfills this resolution by not restraining his lips, nor concealing God's faithfulness, but declaring and making known the covenant mercies of Yahweh in the great congregation.[105] Thus it appears that David's desire to fulfill the "will of God" not only involves obedience to God's Law, but also proclamation of Yahweh's salvific works, righteousness, and covenant faithfulness to the people of God.[106]

Summary. The preceding discussion of Psalm 40:7–9 MT (LXX 39:7–9) within its immediate context has yielded several conclusions on the meaning of these verses in their original context. The key exegetical conclusions from the study of these verses in the context of Psalm 40 (LXX Ps 39) are as follows: (1) The psalm itself is

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[104]So Kraus, *Psalms 1–59*, 426.

[105]Rightly Goldingay, *Psalms 1–41*, 574: "It is presumably vv. 9–10 that now tell us what Yhwh's instruction required. Yhwh's desire was that the worshipper should give especially open testimony to the act that vv. 1–3 spoke of."

[106]Kaiser notes that the word רָצוֹן in v. 9 is connected to God's plan and emphasizes "the aspect of pleasure and favor connected with that plan." Kaiser, "Abolition of the Old Order," 30. Kaiser also notes the covenantal and promissory import of all the terms used to describe the deeds and mercies of Yahweh that David resolves to proclaim: "These were catchwords that signaled that more was underfoot in this public praise than a testimony to God for a rather private and personal escape. Instead it had communal, indeed, worldwide implications; it was another link in God's promise-plan." Ibid., 27.

Davidic and by virtue of its LXX superscription is given an eschatological scope. (2) The segment of text cited in Hebrews is bracketed within the psalm by David's resolution to declare God's saving acts and plans (40:6 MT / 39:6 LXX) and David's consequent declaration that he has proclaimed God's covenant mercies (40:10–11 MT / 39:10–11 LXX). This indicates that what is expressed in verses 7–9 engenders David's proclamation. (3) Verses 7–9 express an antithesis between obedience and sacrifice—this antithesis does not entail a repudiation of the sacrificial system altogether, but rather, speaks of God's preference for obedience. (4) Yahweh's action of digging out ears for David in verse 7 should be construed as the means by which David is enabled and equipped to obey and fulfill God's will. In the Septuagint, this idiom is rendered interpretively, so that Yahweh prepares a body for David, by which he embodies his obedience to the divine will. (5) Verse 8, "in the scroll of the book it is written concerning me," refers to the Davidic King, who embodies and establishes God's Law, and whose reign is established and regulated by the Law and the Davidic Covenant. (6) David's desire to fulfill the "will of God" (v. 9), in the context of the psalm, primarily entails proclamation of Yahweh's salvific works, righteousness, and covenant faithfulness to the people of God. The psalm wraps up the fortunes of the congregation of God's people with the fortunes of the Davidic king—David's experience of God's deliverance prompts him to proclaim God's covenant mercies to the entire congregation.

Psalm 40 in Biblical-Theological Context

When Psalm 40 is considered in its wider biblical-theological context, that is, in its epochal and canonical horizons, a matrix of connections with other texts and themes emerges. First, the epochal horizon of the psalm will be explored to unearth the biblical-theological roots that anchor Psalm 40 and deepen its meaning. The canonical horizon of Psalm 40 will then be investigated to see how the themes that stem from it grow through biblical-theological development within the OT.

Psalm 40 in epochal horizon. Psalm 40 joins the chorus of voices in the OT, and especially the Psalter, that enunciate an antithesis between external sacrifices and inward disposition, emphasizing Yahweh's preference for obedience over sacrifice (1 Sam 15:22; Pss 50:8–9; 51:16–17; 69:30–31; Prov 21:3; Isa 1:10–17; Jer 6:20; 7:21–23; Hos 6:6; Amos 5:21–25; Mic 6:6–8; Mal 1:10–14). To see this emphasis in David's writings (Pss 50:8–9; 51:16–17; 69:30–31) is not surprising, given that the fountainhead of the obedience-sacrifice antithesis goes back to an incident that is foundational to David's rise to power (1 Sam 15:22).

The antithesis between obedience and sacrifice pronounced by the prophet Samuel in 1 Samuel 15:22 bears remarkable verbal and thematic correspondence to the obedience-sacrifice antithesis in Psalm 40:7–9 (ET 40:6–8).[107] Both texts emphasize that Yahweh does not desire (חפץ) sacrifices (זֶבַח) and whole burnt offerings (עֹלָה) as much as he demands *hearing* and obedience to his voice. In Psalm 40:7, Yahweh hews out "ears" for David (אָזְנַיִם כָּרִיתָ לִי), while in 1 Samuel 15:22, the prophet rebukes Saul for failing to hear (הַחֵפֶץ לַיהוָה בְּעֹלוֹת וּזְבָחִים כִּשְׁמֹעַ בְּקוֹל יְהוָה הִנֵּה שְׁמֹעַ מִזֶּבַח טוֹב לְהַקְשִׁיב מֵחֵלֶב אֵילִים). Given the Davidic authorship of Psalm 40, and the centrality of 1 Samuel 15 to the establishment of David's kingship, it is fairly probable that the narrative of 1 Samuel 15 informs the narrative of Psalm 40.[108] Yahweh has appointed David and dug out ears for

[107]Goldingay (*Psalms 1–41*, 569) notes the correspondence between the two texts but then hesitates to connect the two because he claims that the use of the plural "we" in Ps 40 indicates that "the Davidic king might have prayed the psalm in connection with a need that also involved the whole people." It is clear, however, that the OT clearly sets forth the fortunes of David as intertwined with the fortunes of the people of Israel. Therefore, the first-person plurals in the psalm do not eliminate a connection to 1 Sam 15:22, but further reinforce the corporate solidarity between the Davidic King and the congregation of Israel.

[108]First Sam 15 constitutes a key turning point in the Saul / David narrative, recording an incident that precipitates the downfall of Saul and the rise of David. In 1 Sam 15, Saul, Israel's king, disregards Yahweh's command to devote Amalek entirely to destruction, sparing its king Agag and the best of the beasts (1 Sam 15:1–9). When confronted by the prophet Samuel, Saul claims that these beasts were reserved for sacrifice (1 Sam 15:17–21). Samuel then rebukes Saul for disregarding the word of Yahweh, specifically stating that Yahweh desires obedience to his voice above sacrifices and burnt offerings (1 Sam 15:22). Samuel announces Yahweh's rejection of Saul as king (1 Sam 15:23, 26, 28), and in the next chapter, anoints David as Yahweh's chosen king (1 Sam 16:13). All of this is preceded by another event in the narrative, where Saul, in flagrant disobedience to Yahweh, offers an illegitimate sacrifice, and Samuel informs him that his kingdom will be given to another (1 Sam 13:11–14).

him so that his kingship might be characterized by obedience. Furthermore, David has "come" (הִנֵּה־בָאתִי) in fulfillment of Yahweh's promise of a king better than Saul (1 Sam 15:28; cf. 13:14). The Davidic kingship will accomplish what Saul's kingship failed to accomplish, namely, obedience to God's Law and the fulfillment of God's plans.

The antithesis between obedience and sacrifice in 1 Samuel 15:22 becomes a fountainhead from which springs an entire stream of criticism of the cult and its sacrifices as failing to deliver what God truly wants. The emphasis on inward piety over cultic sacrifices is present throughout the Psalter with criticisms of cultic sacrifices and the call to offer sacrifices of thanksgiving and praise (Pss 50:7–15, 23; 51:16–19; 69:30–33; 116:17; 141:2). This criticism of the cult continues in the prophetic literature, as the prophets denounce Israel's sacrifices as displeasing to Yahweh in the absence of the true piety and obedience that he desires (Amos 5:21–25; Isa 1:10–17; 66:3; Hos 6:6; Jer 6:20; 7:21–23; Mic 6:6–8; Mal 1:10–14; also Prov 15:8; 21:3). Psalm 40 stands within this biblical-theological trajectory that emphasizes Yahweh's preference for obedience over sacrifice—God's deepest and truest desire is for heart obedience rather than the blood of bulls and goats.

In addition to this obedience-sacrifice antithesis, Psalm 40 also draws together the themes of kingship and obedience which find a precursor in Deuteronomy 17 and its law for kings (Deut 17:14–20). The king of Israel upon his enthronement was to write an entire copy of the Law and embody faithfulness to the Law (Deut 17:18–19). Furthermore, obedience to the Law forms a central facet of the Davidic covenant. David considers Yahweh's promise of the perpetuity of the Davidic throne be the "torah for mankind" (2 Sam 7:19 – וַתְּדַבֵּר גַּם אֶל־בֵּית־עַבְדְּךָ לְמֵרָחוֹק וְזֹאת תּוֹרַת הָאָדָם אֲדֹנָי יְהוִה). This theme of a Davidic king who is equipped to walk in obedience to God's Law is present throughout the Psalter and certainly comes to the fore in Psalm 40:6–8. Psalm 40:6–8 presents the Davidic king as one who desires to do God's will and is equipped to do it.

Psalm 40 in canonical horizon. When examined within the canonical horizon of the rest of the OT, Psalm 40 is linked with the biblical-theological unfolding of the themes of Davidic kingship, obedience, and sacrifice. Within the psalm itself, it is clear that despite David's desires to obey, he finds himself overwhelmed by his own sins and iniquities, leading him to call upon Yahweh once again for deliverance (Ps 40:11–17). David's failure in the psalm echoes the failure of the Davidic house in the broader narrative of Israel's history. As the narrative of Israel's history unfolds, the Davidic dynasty fails to live up to the glorious role envisioned for it, and the house of David, together with the nation of Israel itself, seems to be extinguished.

Israel's prophets, however, look forward to a glorious eschatological restoration, both of the house of Israel, and of the throne of David (Isa 9:2–6; 11:1–10; 16:3–5; 55:1–5; Jer 23:1–8; 33:14–26; Ezek 34:22–31; 37:24–28; Hos 3:5; Amos 9:11–15; Zech 9:9–17; 12:7–10; 13:1). The Psalter itself anticipates a future son of David who will surpass the historical king David and all other Davidic kings, finally bringing to fulfillment the glory envisioned for the Davidic throne (Pss 2; 45; 72; 89; 110; 112; 132).[109] As Israel's songbook through the period of exile and return to the land, the Psalter anticipates the restoration of the house of David by the advent of this eschatological Davidic king.

The internalization of the Law described by David in Psalm 40:8 (MT 40:9) anticipates the writing of the Law on the hearts of the people of God, which is a crucial

[109]This point is clear even if one is skeptical of a view of the Psalter as arranged in a canonical narrative. For examples of a canonical narrative view, see John H. Walton, "Psalms: A Cantata about the Davidic Covenant," *JETS* 34 (1991): 21–31; James M. Hamilton Jr., *God's Glory in Salvation through Judgment: A Biblical Theology* (Wheaton, IL: Crossway, 2010), 276–90. Whether or not one subscribes to a narratival progression in the Psalter, it is indisputable that multiple individual psalms hold out hope for an eschatological and messianic David (cf. Pss 2; 45; 72; 110; 112; 132). Thus whether one holds to a maximalist narratival perspective on the Psalter or sees the psalms as individual compositions with no overarching structure / narrative, one can still recognize the eschatological and messianic orientation within the Psalter. While I am not entirely persuaded of a narrative approach, I do see the Psalter as a unified work with a coherent overarching message. My own view of the Psalter is influenced by Geerhardus Vos, "The Eschatology of the Psalter," in *The Eschatology of the Old Testament*, ed. James T. Dennison Jr. (Phillipsburg, NJ: P&R Publishing, 2001), 131–44.

aspect of Jeremiah's new covenant promise (Jer 31:33).[110] Furthermore, Psalm 40 sets forth obedience to be rendered by the Davidic king, with corporate effects for the people of God—David desires to obediently do God's pleasure, resulting in God's covenant mercies and salvific works being proclaimed among God's people (Ps 40:5–11). The themes of Davidic obedience and salvation for the people of God all converge in Isaiah 53.[111] In this text, the obedient servant of Yahweh submits himself to Yahweh's will (חפץ - Isa 53:10), thus attaining righteousness (צדק - Isa 53:11; cf. Ps 40:11) for the multitude of Yahweh's people (Isa 53:10–12). In Isaiah 53, however, there is no antithesis between obedience and sacrifice—the servant's obedience consists in his self-sacrifice. Thus Psalm 40, with its juxtaposition of Davidic obedience with Levitical sacrifice, and its identification of the Davidic king's obedience to God's will with the proclamation of God's covenant mercies to the congregation of Israel, forges a biblical-theological pattern together with Jeremiah's new covenant promise and Isaiah's prophecy of an obedient servant. These texts together anticipate a Davidic king with the Law in his inward being, who will embody covenant obedience to Yahweh, with resultant salvation proclaimed for the people of God.

Finally, the intra-Psalter dialog between Psalm 40 and Psalm 110 must not be overlooked. The superscriptions of both these psalms is Davidic, indicating common authorship, and consequently, they must be treated as mutually interpretive. Psalm 40 prioritizes God's preference for the obedience of David over the sacrifices of the

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[110]This connection is also observed by Samuel Terrien, *The Psalms: Strophic Structure and Theological Commentary* (Grand Rapids: William B. Eerdmans, 2003), 342; Goldingay, *Psalms 1–41*, 574; and Kaiser, "Abolition of the Old Order," 30. Kaiser also sees the theme in other OT texts (Isa 16:11; 51:7; Deut 6:6; Ps 37:31; Prov 3:3; 7:3). Guthrie sees the connection between Ps 40:6–8 (MT 40:7–9 LXX 39:7–9) and Jer 31:33 (38:33 LXX) as one of the reasons the author of Hebrews might have selected this passage. Guthrie, "Hebrews," 977.

[111]On the Davidic identity of Isaiah's Servant of the Lord, see Daniel I. Block, "My Servant David: Ancient Israel's Vision of the Messiah," in *Israel's Messiah in the Bible and the Dead Sea Scrolls*, ed. Richard S. Hess and M. Daniel Carroll R. (Grand Rapids: Baker, 2003), 17–56; Peter J. Gentry, "The Atonement in Isaiah's Fourth Servant Song (Isaiah 52:13–53:12)," *SBJT* 11, no. 2 (2007): 20–47; J. Alec Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: IVP Academic, 1993), 13–16.

Levitical cult; Psalm 110 anticipates David's greater Son who will sit at God's right hand as a Melchizedekian priest-king. Psalm 40 sets forth David's proclamation to God's people of God's salvific acts on their behalf; Psalm 110 sets forth God's declaration to a Davidic figure that he has been appointed as a high-priest forever, and who sits at God's right hand. Within the Psalter, the obedience envisioned for the Davidic king in Psalm 40 seems to be accomplished by the Davidic king in Psalm 110.

Biblical-Theological Exegesis of Psalm 40:6–8 in Hebrews 10:5–7

In the previous sections I have explored in detail the textual and exegetical issues related to the citation in its context in Hebrews 10 and also its original context in Psalm 40. I will now address two interrelated questions. First, what is the author's rationale for his employment of this particular text in his argument? Put simply, what are the points of correspondence between the psalm and the argument in Hebrews that might have led our author to employ this particular text? Second, does the author's use of these verses comport with their meaning in their original context in Psalm 40? In other words, whence does the author derive his hermeneutical warrant for the use to which he puts Psalm 40:6–8? It will be seen that the author's interpretation of the psalm is warranted by the original meaning of the psalm, deepened through biblical-theological exegesis across the OT canon, and understood in light of eschatological fulfillment in Christ.

Rationale for Use of Psalm 40:6–8 in Hebrews 10:5–10

Why does the author of Hebrews select this particular text? At least three factors are at play: (1) the Davidic typology and themes; (2) the antithesis between obedience and sacrifice; and (3) the particular verbiage of the LXX version of the psalm.

Davidic typology and themes. First, the author of Hebrews uses Psalm 40:6–8

on account of the explicit Davidic character and themes.[112] Psalm 40 with its Davidic origin and Davidic tenor typologically foreshadows Christ. The Davidic obedience expressed in this psalm with its corporate salvific effects for the covenant people of God is eminently suited to describe Christ's obedience to God's will by which he sanctifies God's people (Heb 10:10, 14). The fact that the psalm ends on a note of failure indicates that David has ultimately failed to fulfill the obedience envisioned by the psalm and that these words must be accomplished by a greater David—David's son, who will render the obedience that God demands. The Davidic character of Christ's messiahship is a central component of Hebrews' presentation of Jesus as the fulfillment of the OT (cf. Heb 1). Additionally, the Davidic framework of the psalm also forges a powerful link within the Psalter to Psalm 110, Hebrews' theme text, which foresees an eschatological David who will sit at God's right hand.[113] This application is further facilitated by the eschatological scope hinted by the psalm's superscription (εἰς τὸ τέλος), and the prophetic announcement by David that ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ. The line ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ also implicitly echoes the author's assertion that the God who has spoken now in his Son has also spoken in many times and many ways in the prophets (1:1–2).

The psalm's language also lends itself to the fulfillment of the Davidic typology. The phrase ἰδοὺ ἥκω ("behold I have come") is well-suited to emphasize the arrival of the Davidic Messiah in the incarnation of the eternal Son. In Hebrews 2:11–18, the author has already unpacked the necessity of Christ's incarnation and sufferings. The phrase "I have come" in the psalm nicely captures the sense of the eternal Son's arrival into the world at the end of the ages to accomplish God's will.

The Davidic typology works itself out in yet another way in Hebrews: the

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[112]So Bruce, *Hebrews*, 237–38; O'Brien, *Hebrews*, 349; Schreiner, *Hebrews*, 296–97.

[113]O'Brien, *Hebrews*, 349n39.

Davidic Messiah—in Hebrews, the incarnate Son—*proclaims* the salvation of God in the midst of the people of God. The proclamation of God's covenant mercies is central to the Davidic kingship within the Psalter, and especially in Psalm 40 (vv. 3, 5, 9–10). In Psalm 40, the community's enjoyment of Yahweh's covenant mercies is predicated on the obedience of the Davidic king. The author of Hebrews sees this proclamation as fulfilled by the incarnate Son, Jesus Christ, who fulfills the Davidic kingship with salvific ramifications for the people of God. In Hebrews 2:12–13, the author develops precisely this idea—that Jesus the Davidic Messiah-king proclaims the name of God to his brothers. And so it should be no surprise that Psalm 40, with its emphasis on covenant mercies to be proclaimed as a result of God's action for David, should be applied to Jesus. In the psalm, God hews out ears for David, who does God's will by proclaiming God's covenant mercies to his people; in Hebrews, God prepares a body for the Son Jesus Christ, who obediently fulfills God's will by obtaining—and proclaiming (Heb 2:11–13)—sanctification and perfection for his brothers. The good news of God's righteousness, faithfulness, and salvation that the psalmist desires to proclaim to the congregation is fulfilled *par excellence* in Christ. Therefore the author of Hebrews sees that Christ proclaims the salvation which he also accomplishes—through the body that God has prepared for him for embodied obedience as an atoning sacrifice.

Obedience-sacrifice antithesis. We have seen that the antithesis between obedience and sacrifice within the psalm itself develops and crystallizes the obedience-sacrifice antithesis present throughout the OT, while it also forms an excellent thematic link with Jeremiah 31:33–34, which anticipates full forgiveness of sins and an obedient covenant people. The theme of obedience plays a prominent role in the argument of Hebrews. Jesus' obedience as a son forms an integral part of his perfection and qualification for the office of Melchizedekian high priest (5:7–10). His faithful obedience also makes him the supreme exemplar of faith and faithfulness for the people of God

(12:1–3). This theme of obedience in Hebrews intersects with the emphasis on obedience in Psalm 40. Jesus' Melchizedekian royal priestly office includes his voluntary and consummate obedience to the will of God, which results in the perfect sacrifice, the completion of his priestly work, atonement for sins, and the inauguration of the new covenant, whose members must now persevere and obey God's will just as Jesus did (10:36). Additionally, the implicit connection between the line of the psalm not quoted by Hebrews, which emphasizes obedience through the internalization of the Law (Ps 40:8b), and the promise of the internalization of the Law in Jeremiah's new covenant promise (Jer 31:33) makes a correlation between Christ's obedience and the community's resultant obedience in Hebrews.

In regard to sacrifice, in Hebrews 7–10, the author of Hebrews carefully explicates the provisional, typological, anticipatory, and inefficacious nature of the old covenant sacrifices. Psalm 40:6–8, with its plethora of terms encompassing the entire sacrificial system, indicates that these sacrifices do not represent God's truest desire.[114] The fact that the psalm criticizes the entire spectrum of Levitical sacrifices perfectly intersects with the main point that Hebrews is seeking to make—that the Levitical sacrifices only fulfill a provisional, parabolic, and pedagogical role and are thus unable to bring "perfection." (7:11–12; 8:7, 13; 9:13–14, 23; 10:10, 14, 18). The psalm's antithesis between obedience and sacrifice, therefore, fits nicely with the series of eschatological polarities between the old and new orders that the author has developed in his argument.

LXX verbiage. Finally, the LXX's particular verbiage σῶμα δὲ κατηρτίσω μοι offers the author a text that especially facilitates his argument.[115] In the LXX version of

[114]Attridge (*Hebrews*, 274), says, "The list of conventional sacrifices alludes to the whole cultic system." See also O'Brien, *Hebrews*, 349; Bruce, *Hebrews*, 240–41.

[115]Lane (*Hebrews 9–13*, 262) says, "The detail that God had prepared a body (σῶμα) for the speaker, who entered the world to do God's will, accounts for the writer's selection of this quotation. It not only indicated that the incarnation and active obedience of Christ had been prophesied in Scripture, but it provided biblical support for the subsequent argument that the 'offering of the body (σώματος) of Jesus Christ' was qualitatively superior to the offerings prescribed by law (vv 8–10). The writer seized upon the term σῶμα and made it pivotal for his interpretation of the text." So also Simon Kistemaker, *The Psalm*

the psalm, the body of the psalmist is seen as the means by which he renders his obedience and accomplishes God's will; in Hebrews, it is by offering his *body* that Christ the Melchizedekian Priest and Davidic King renders his perfect obedience and thus perfects the people of God. The author's use of the this line must not be construed as a violation of the original meaning, but as an extension of that meaning. In the psalm, David expresses that the Lord equips him with whatever is necessary to obey and perform God's will, with ramifications for the people of God. Likewise, in Hebrews, Jesus is equipped with what is necessary—a human body—that he might render obedience and perform God's will by offering up this body as an efficacious sacrifice that sanctifies and perfects the covenant people of God. Furthermore, we have seen that while the interpretive textual change in the LXX does facilitate the use of the text by the author of Hebrews, he has not tampered with the text in order to make it fit his argument. Having examined the points of correspondence between the psalm and Hebrews along with the author's rationale for selection of this text for his citation, I will now proceed to investigate the biblical-theological substructure that informs the author's exegesis and provides hermeneutical warrant for his interpretation.

Hermeneutical Warrant and Biblical-Theological Exegesis of Psalm 40:6–8 in Hebrews 10

In this section, I will first examine and respond to other explanations for the interpretation of Psalm 40:6–8 in Hebrews. I will then set forth my proposal for biblical-theological exegesis and show how the author's interpretation is warranted in light of the wider biblical framework.

Citations in the Epistle to the Hebrews (Amsterdam: Van Soest, 1961), 127, who says, "It is the Greek text of the psalm which, due to its wording, is highly suitable to the author of the Epistle in offering him concrete proof." See also Cockerill, *Hebrews*, 436, who says, "He could have built his case on the more literal translation which would have been in full agreement with the obedience of the Son. However, 'body' allowed him to tie this obedience more readily to the incarnation and final offering of Christ's 'body' on the cross." See also Steyn, *Quest for Assumed LXX Vorlage*, 292; Stanley, "New Covenant Hermeneutic," 176.

Other proposals for Psalm 40:6–8 in Hebrews 10. Several interpreters address the issue of Hebrews' use of the psalm here by appealing to typology and fulfillment.[116] As I have already argued, Davidic typology certainly forms a crucial part of the author's rationale for applying this psalm to Jesus. However, typology does not fully explain the author's interpretive moves, nor does it provide sufficient warrant for his interpretation. While typology facilitates the fulfillment of David's words in Jesus, typological fulfillment does not explain how the psalm's hyperbolic denunciation of Levitical sacrifices can be used by the author to argue for the complete abolition of the Levitical cult. Furthermore, the psalm sets forth an antithesis between obedience and sacrifice, which figuratively emphasizes Yahweh's preference for inward obedience over external sacrifice without the requisite heart attitude. The author of Hebrews, however, takes this in literal terms to do away with sacrifices altogether, and sees the obedience envisioned in the psalm as the sacrifice of Christ. In Hebrews, Christ's obedience *is* his self-sacrifice. Furthermore, Christ's sacrifice supplants the Levitical sacrifices.[117] Typological fulfillment does not sufficiently warrant these interpretive moves by the author of Hebrews. There must be something more for the author's interpretation to "work."[118]

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[116]For instance, Guthrie, "Hebrews," 978, says, "Here too we have a typological fulfillment of those things existing as shadow in the old-covenant era, Christ filling out completely God's ultimate intention for the role of high priest and also that of sacrifice." See also O'Brien, *Hebrews*, 349.

[117]As Compton explains, "The psalm's critique of sacrifices . . . describes not what Yhwh wanted *instead* of sacrifices but, rather, what he valued *more* than sacrifices . . . . the critique, where it occurs, was intended to remind Israel of Yhwh's priorities: sacrifices *by themselves* were not enough; they must be accompanied by the right heart attitudes (e.g., submissiveness to Yhwh's will). Hebrews goes beyond this, however, by suggesting that the critique's antithesis be read literally (10.9)." Compton, "The Origin of Σῶμα," 155. Ellingworth (*Epistle to the Hebrews*, 505) notes that the author "understands the antithesis of the psalm, not as one of sacrifice and obedience, but as a narrower antithesis in which sacrifice is the *tertium comparationis*: 'not those sacrifices, but another.'"

[118]A slightly different typological approach is advanced by James Hamilton. Hamilton contends that the original psalm is a song that retells the narrative of God's rejection of Saul's sinful sacrifice and the ascent of David as the prophesied obedient king. The author of Hebrews, Hamilton, contends, sees a "fulfillment of this pattern, Jesus comes as the prophesied one in an ultimate sense . . . . As David replaces Saul, Jesus replaces the failed mediators of a failed covenant." James M. Hamilton Jr., *Psalms*, Biblical Theology for Christian Proclamation (Nashville: Broadman and Holman, forthcoming). Hamilton's interpretation is intriguing, but I remain unpersuaded that it adequately accounts for the use of the psalm in Hebrews. First, the argument depends on a legitimate conjecture of the Saul / David narrative as the background of Ps 40, but there is no warrant *within the argument of Hebrews* to see this narrative evoked. To see an analogy with the Saul / David in Hebrews, we must conjecture in the absence of explicit

Another approach has been to argue that the author of Hebrews is using some sort of contemporary Jewish interpretive method, such as *Midrash pesher*.[119] While such characterization may reveal something about exegetical techniques in Hebrews' milieu, they do not explain the author's *warrant* for his interpretation. The interpretation is seen as inherently incompatible with grammatical-historical exegesis and receives its validity on the basis of hermeneutical principles that are culturally conditioned and appropriate in the first century, but not normative today.[120] However, as I have argued (see chaps. 1–3), both the validity and the normativity of Hebrews' interpretations must be addressed. Furthermore, the *pesher* approach does not consider the possibility that Hebrews might be reading the text in light of redemptive-historical and canonical development in such a way that is discernible and reproducible.

Some interpreters argue that the author simply misused the text by contravening its meaning.[121] Still others contend that the author has "recontextualized" the citation, giving the text a new meaning, and that this meaning is considered valid by virtue of its coherence with the situational concerns of the author and his community.[122]

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indication that this was in the author's mind as he interpreted and applied the psalm. Second, it is clear from my sketch of Hebrews' argument that the author is using the citation as *proof* of his assertions that the Levitical sacrifices have been eclipsed by the once-for-all sacrifice of Christ's body, and that Christ has set aside the Levitical sacrifices in order to accomplish God's will of sanctifying his people. Hamilton's interpretation seems to make too loose a connection between the citation and the argument of Hebrews. The citation does not constitute an analogy, for this would not sufficiently ground the author's argument.

[119]So Kistemaker, *Psalm Citations*, 88, who says, "It is quite apparent that the author is working according to the methodology characteristic of *Midrash pesher*. He presents the reading which lends itself best to the discourse; he quotes a few verses of the OT with accompanying interpretation; he expounds those parts of the quoted passages which have bearing on the matter, indicating this by the repetition of the phrases and clauses. All three aspects of *pesher* are clearly demonstrated." So also Schröger, *Der Verfasser des Hebraerbriefes*, 172–76.

[120]So Kistemaker, *Psalm Citations*, 89. Kistemaker also attributes the use of the Ps 40 to assumptions made by the author on the basis of the familiarity of his addressees with the interpretation of these texts. Ibid., 150. It is by seeking to uncover these "assumptions" that we can in fact understand the author's biblical-theological substructure and "interpretive perspective."

[121]Thus Steyn, *Quest for Assumed LXX Vorlage*, 296, who says, "Hebrews' interpretations regularly depend on the fact that verses are taken out of context and imaginatively fitted into a new situation." So also Karrer, "LXX Psalm 39:7–10 in Hebrews 10:5–7," 145.

[122]Thomas Blackstone considers this citation an extreme example of "fluid recontextualization": "Hebrews . . . by means of its exclusive categories uses Psalm 40 to reject entirely all earthly sacrifice as not only insufficient for but in opposition to an enduring relationship with the Almighty. . . . The citation of Psalm 40 is an instance . . . in which the Psalm's fundamental thrust and content has

These approaches must be rejected in light of the author's clear and pervasive concern to treat the OT text as the voice of God and the fact that any perversion of the meaning of the text on his part would render his argument invalid and unpersuasive.[123] Furthermore, the notion of "recontextualization" seems to project contemporary postmodern notions of meaning and interpretation back on to the author of Hebrews, neglecting the clear exclusivity that the author's interpretation and argument entails. If the author's use of the text is validated by his situational concerns rather than by the text's own theological import, this raises the question of how his reading is warranted over against other contemporary and conflicting interpretations. Hebrews, on the basis of Psalm 40, presents Christ's sacrifice as the only legitimate sacrifice permitted by the OT text for the forgiveness of sins. Apart from Christ's offering, "there no longer remains a sacrifice for sins" (Heb 10:26). If the author's interpretation is simply a recontextualization and not warranted by the authoritative meaning of the text, then what is the basis for his hearers to heed his warnings?[124]

In light of the deficiencies of these views, I submit that biblical-theological

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been changed. The adaptations made to Psalm 40 are relatively extensive. Thus it is given as an extreme example of *fluid recontextualization*, as it is poured into a bottle of a very different shape." Thomas L. Blackstone, "The Hermeneutics of Recontextualization in the Epistle to the Hebrews" (PhD diss., Emory University, 1995), 159–60. Ellingworth also takes this approach, noting that the author "leaves the meaning of the psalm behind . . . . Given the apparent lack of any earlier messianic understanding of this psalm, the basis for Hebrews' interpretation can only be the historic event of the death of Jesus, interacting creatively with the author's own preoccupation with the themes of priesthood and sacrifice . . . . This is typical of the author's 'fusion thinking' . . . he does not feel it is a contradiction." Ellingworth, *Epistle to the Hebrews*, 505–6. Stanley ("New Covenant Hermeneutic," 173) goes in a similar direction, saying that the author "reverses the meaning of the OT passage . . . by reading Scripture in light of the new revelation of the Christ-event (cf. Heb. 1:1–4)."

[123]As Compton rightly notes, "Unless we are prepared to suggest that the author of this extraordinary letter was fundamentally incompetent, then we must assume that his audience, whatever their other problems, still considered the Old Testament to be divinely revealed, and therefore, required exegetical proofs that were persuasive, which is to say, contextually sensitive." Compton, *Psalm 110 and the Logic of Hebrews*, 17. See my discussion in chaps. 1–3 of this dissertation.

[124]This problem also arises for those who claim that the author's interpretation is "christological." For example, Koester argues that Hebrews' argument is primarily "christological," by stating that the uselessness of sacrifice is inferred from the fact that Christ had to die: "If other sacrifices had been adequate, there would have been no need for Christ to die. Yet Hebrews argues that Christ did die in obedience to God, and that Christ's death discloses the ineffectiveness of other sacrifices." Koester, *Hebrews*, 438. However, Hebrews is not imposing a christological framework on the OT theology of sacrifice, but rather seeking to show that the OT text itself anticipates the replacement of the entire sacrificial system, priesthood, covenant, and law itself. The author uses Ps 40 to *prove* this very point.

exegesis that follows the redemptive-historical development of the text's meaning and its christological-eschatological fulfillment offers a better framework for understanding the author's hermeneutical warrant.[125] This approach will be set forth below.

Biblical-Theological Exegesis. My contention is that the author of Hebrews uses Psalm 40 in a manner that is hermeneutically warranted by the original meaning of the text deepened through biblical-theological development across the canon and climactic fulfillment in Christ. In other words, the author does not contravene the original meaning of the text, but follows the redemptive-historical trajectory on which the text is placed, interpreting it in light of its author's intention, but also in light of its epochal and canonical horizons, and in light of its fulfillment in "these last days in the Son" (Heb 1:2). The original meaning of the psalm is thus extended but not violated.

The author's interpretation is warranted by grammatical-historical exegesis of David's intent in the psalm, but also by typological and biblical-theological exegesis of the psalm. Furthermore, the author uses prosopological exegesis to see these words as the speech of the Son upon his incarnation.[126] The ground for prosopological assignment of the words to the Son Jesus Christ is the typological correspondence between the eternal Son in whom God has eschatologically spoken and the historical David, and also the fact that David ultimately does not fulfill the obedience envisioned in the psalm.[127] On the

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[125]Another helpful contextual approach is that offered by Kaiser, "Abolition of the Old Order," 19–37. Kaiser sees the author of Hebrews using the psalm in absolute congruence with its original historical meaning, moving from promise to fulfillment. In other words, Kaiser sees the meaning given by the author of Hebrews as fully present in the psalm—the psalm itself anticipates the advent of a man of promise "deliberately designed by God to supplement, and in the case of the sacrificial order, to supersede it." Ibid., 34. Kaiser's exegesis is helpful and his argument is strong at many points, but ultimately fails to convince. It seems that Kaiser's argument only works by muting several aspects of the psalm's usage in Hebrews. For instance, Kaiser insists that the author of Hebrews does not build his argument on the word σῶμα, and in the process claims that the author's interpretive comment in 10:10 is an incidental comment unrelated to the psalm. It seems here that Kaiser is engaging in special pleading.

[126]See Matthew W. Bates, *The Birth of the Trinity: Jesus, God, and the Spirit in New Testament and Early Christian Interpretations of the Old Testament* (Oxford: Oxford University Press, 2015), 85–87, for an interpretation of this text on the basis of prosopological exegesis. While I agree with Bates that prosopological exegesis is at work in the author's use of the text, I do not agree with the details of Bates' interpretation, nor do I agree with all his methodological proposals for how prosopological exegesis functions. See my discussion of his approach in chaps. 2 and 3.

[127]See Bates, *Birth of the Trinity*, 182, 200–201. Although Bates pits prosopological exegesis

basis of my detailed exegesis of the context of the psalm as well as the argument of Hebrews, I will attempt to set forth the biblical-theological framework that undergirds and warrants the interpretation of the author of Hebrews.[128]

First, the author observes that the Law attests to its own shadowy and anticipatory nature—Exodus 25:40 indicates that Moses was shown that what he was building was a copy of a heavenly archetype, a shadow of a heavenly reality (Heb 8:5).[129] This line of scriptural evidence is crucial for the author's case that the old order is anticipatory of a greater reality. The entire package of the old covenant, Law, tabernacle, priesthood, and sacrifices confesses itself to be merely a copy of a heavenly reality.[130] The vertical or spatial categories correspond to a linear, eschatological typology. In light of further redemptive-historical revelation, the entire old order is repeatedly affirmed as provisional and anticipatory of a greater eschatological reality. What is crucial here is that all these later evidences in Scripture build on and are warranted by what the author sees affirmed within the Law itself.

Second, the repetitive, and consequently inefficacious nature of the old covenant's sacrifices and priesthood is established along multiple lines of scriptural evidence: Psalm 110, which foresees the appointment of a Melchizedekian priest-king, also holds out the promise that this priest will *sit* at God's right hand, which signifies a certain "completeness" and "perfection" to his priestly work—a "completeness" and "perfection" that is altogether absent from the priestly ministry of the Levitical priests

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against typology, I am confident that these two methods of interpretation can function together. Bates critiques a model of typology that does not allow for escalation between type and antitype. See my fuller discussion in chap. 3, on methodology.

[128]One interpreter who has taken a very similar approach of theologically linking texts together (although not labeling it "biblical-theological exegesis") to explain the warrant for the author's interpretation is Compton, *Psalm 110 and the Logic of Hebrews*, 149–57. My understanding of the argument and the author's use of the OT here builds on Compton's excellent work. However, I part ways significantly with Compton at important points.

[129]Ibid., 155–56.

[130]On the "self-confessed inadequacy of the old order," see G. B. Caird, "The Exegetical Method of the Epistle to the Hebrews," *CJT* 5 (1959): 47–49.

who continually *stand* and offer sacrifices in futile repetition. The contrast between the *sitting* of the Melchizedekian priest king and the *standing* of the Levitical priests is crucial for the author of Hebrews and forms a central part of his argument for a new priesthood and a better sacrifice (10:11–14; cf. 1:3: "καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν. . .").[131] The repetition built into the Levitical cult therefore underscores its anticipatory and ineffective character. Further, the very promise of a Melchizedekian priest in Psalm 110, later than the Law, indicates that the Levitical priesthood is provisional.[132]

Third, the inefficacious character of the Levitical sacrifices is further highlighted by Jeremiah's new covenant prophecy of a time when sins will be remembered no more (Jer 31:31–34). The linear and redemptive-historical character of the author's hermeneutic comes to the fore here. Jeremiah, towards the end of the OT, indicates that Yahweh will initiate a new covenant with his people, through which they will be equipped for obedience, completely forgiven of sins, and experience an intimate knowledge of him heretofore unknown. The author of Hebrews rightly takes this promise to mean that the old covenant together with its Levitical cult, priesthood, and sacrifices must be replaced, for it has failed to accomplish the proximity to God and forgiveness of sins that Jeremiah envisions.[133]

Fourth, the old order's "self-confessed inadequacy,"[134] its shadowy-anticipatory nature, and the promise of a future priest-king who will *sit* upon the throne of God, together bring into sharper focus the prophetic critique of the sacrificial system.[135]

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[131]Rightly Compton, *Psalm 110 and the Logic of Hebrews*, 155–56.

[132]As Attridge (*Hebrews*, 276) rightly notes, "The removal of the first priesthood and the law built upon it was heralded in the oracle of Ps 110."

[133]Attridge (*Hebrews*, 276) notes, "The promise of a new covenant in Jeremiah had indicated that the old was antiquated and near to disappearance. The actual abrogation of the old, ineffective way of atonement and of incomplete access to God is now seen to have occurred in Christ's act of obedience."

[134]Caird, "Exegetical Method," 47.

[135]In Compton's words, "The author's presupposition about the role of the law, based on his reading of Exod. 25.9, 40, allows him to transform the prophetic critique of sacrifices into a prophecy about

This prophetic critique is pervasive throughout the OT, as the prophets repeatedly call attention to Yahweh's *truest demand*—an obedient heart (1 Sam 15:22; Pss 50:8–9; 51:16–17; 69:30–31; Prov 21:3; Isa 1:10–17; Jer 6:20; 7:21–23; Hos 6:6; Amos 5:21–25; Mic 6:6–8; Mal 1:10–14; Pss 50:8–9; 51:16–17; 69:30–31). The fountainhead of this prophetic critique of the cult can be traced to 1 Samuel 15:22, where Saul is rebuked for seeking to offer sacrifice in lieu of obedience. This text in turn forms the basis for Psalm 40, where obedience is juxtaposed with sacrifice and David (and by implication, the Davidic Messiah) sees embodied obedience and the doing of God's will as preferable to sacrifice. Within the psalm itself, the obedience that Yahweh truly desires is rendered by virtue of what Yahweh provides. The hewing out of ears for David results in the desire to do Yahweh's will. Furthermore, this obedience has ramifications beyond David—the entire congregation of Yahweh is reminded of Yahweh's covenant blessings and his great salvation by the Davidic King. The doing of God's "will" in the psalm involves the proclamation of his covenant mercies, his *salvation* to the congregation of his covenant people (Ps 40:5, 9–10).

In light of the rest of the OT, this "salvation" can be seen to involve full and final forgiveness of sins, purification, and a covenant relationship that provides proximity to God (Jer 31). But forgiveness of sins can only be achieved through the shedding of blood, as the Levitical sacrificial system shows, and the author of Hebrews has carefully made this argument (Heb 9:15–22). Furthermore, covenant relationship itself is a blood-bought, blood-wrought relationship—just as the old covenant was inaugurated and maintained by blood sacrifice, so also the new covenant, which promises greater, more heavenly realities, must be inaugurated and maintained by blood sacrifice. Yet the heavenly, more perfect nature of this covenant implies that the sacrifice must be *greater*.

These multiple streams finally converge in Isaiah 53, which sets forth the

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the replacement of sacrifices." Compton, *Psalm 110 and the Logic of Hebrews*, 155.

greater sacrifice anticipated by the salvific promises of the OT.[136] Isaiah 53 brings together all of these themes with its presentation of the Suffering Servant, a Davidic figure, who represents the people of God and obeys the will of Yahweh, fulfilling his counsel, *by offering himself* as a guilt offering to bear the sins of the people of God (Isa 53:10). In Isaiah 53, the Servant's obedience consists in offering himself as a substitutionary sacrifice that purges the sins of the people of God and cleanses them (Isa 53:4–5, 10–12). Thus the Servant's obedience *is* his self-sacrifice. Obedience—God's truest intention—is rendered by one who offers himself as a sacrifice for the sins of many. Also present in Isaiah 53 is the theme of offspring—the Servant's obedience results in the blessing of "offspring" (Isa 53:10; cf. Heb 2:10, 13, 16). The anticipatory and provisional nature of the old covenant (Exod 25:40), the promise of an effective Melchizedekian priest-king (Ps 110:1, 4), the prophetic critique of the cult with its prioritization of obedience over sacrifice (Ps 40:6–8), and Jeremiah's new covenant promise of forgiveness of sins (Jer 31:31–34) must then be read in unison with Isaiah 53, which promises that the enigmatic Davidic Servant of the Lord will offer himself in obedience to Yahweh as a guilt offering for others. Isaiah 53 transforms the antithesis between heart obedience and Levitical sacrifices in Psalm 40 into a heart obedience that consists in the self-sacrifice of a faithful Davidic Servant.[137] Thus Isaiah 53 offers a clear biblical-theological lens for seeing the sacrifices of the Levitical cult as replaced—or better, as *fulfilled*—in the self-sacrifice of an obedient servant on behalf of the people of God.[138] Hebrews certainly picks up this notion in 9:23–28, where the author emphasizes

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[136]Schreiner rightly observes the connection to Isa 53, but does not link it with the other biblical-theological developments traced here. See Schreiner, *Hebrews*, 298.

[137]Alec Motyer rightly identifies the connection between Ps 40, Isa 53, and Heb 10: "In Is. 53 the Servant gives perfect expression to this obedience (*cf.* 50:4–9) and the *lō' ḥāpaṣtā* of Ps. 40 can become the *yhwh ḥāpēṣ* ('the Lord was delighted') of verse 10. Through this verse in Isaiah, Ps. 40 moves on to its staggering climax in Heb. 10:5–18." Motyer, *Isaiah*, 438n1.

[138]This is where my proposal significantly differs from Compton. Compton does not observe the role that Isa 53 plays in the author's biblical-theological substructure. In addressing the question of how the author infers Christ's self-sacrifice from the psalmist's pledge of obedience, Compton avers that the author's conclusion is informed by his presupposition—informed by Lev 17:11—that a bloody sacrifice is necessary for forgiveness of sins, and thus the reality that the typological Levitical sacrifices point to must

the need for a better sacrifice whose consummatory nature corresponds to the heavenly realities it is intended to cleanse. Christ's sacrifice is described here with a striking allusion to Isaiah 53:12 (Heb 9:28 - οὕτως καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας / Isa 53:12 LXX - καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκεν).[139]

All these pieces of the puzzle are fitted together to form the biblical-theological basis—the hermeneutical *warrant*—for the typological, christological-eschatological use of Psalm 40 by the author of Hebrews. In Psalm 40:6–8, David juxtaposes the whole gamut of sacrifices with the embodied obedience of the Davidic King—obedience rooted in a desire to do God's will, with the Law of God internalized in his inward being. But David himself is a typological figure, written into the story to point forward to a greater Davidic Messiah, a Melchizedekian-priest-king, who will sit at God's right hand (Ps 110:1, 4). The fact that this priest *sits* at God's right hand suggests that his priestly work has a finality to it that far eclipses the repetitive sacrifices offered by the Levitical priests, whose ministry and cult were established as a provisional earthly shadow of a permanent heavenly reality (Exod 25:40). The adumbrations of this future heavenly reality must then be interpreted in light of the prophetic critique of the cult (Ps 40:6–8) and most importantly, the prophetic hope of Jeremiah 31:31–34, which

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also be a blood sacrifice. Compton submits that this is how the author reads the psalmist's obedience as a self-sacrifice. Furthermore, Compton posits that the psalmist's mention of his sins also necessitated a sacrifice for deliverance, and the critique of the Levitical cult implies a different sacrifice. Compton argues that this thesis coheres with the requirement of indestructible life for the Melchizedekian Messiah, implying his death and resurrection (7:16), the necessity of his suffering (5:1–10), and the blamelessness implied by his exaltation and parousia (9:28). See Compton, *Psalm 110 and the Logic of Hebrews*, 156–57. Compton's argument is coherent and offers a very plausible explanation for the author's reasoning. However, Compton's argument is complex and attributes a number of nuanced moves to the author that cannot be exegetically tested. First, Compton introduces a text not explicitly cited or alluded to in Hebrews (Lev 17:11), and then hypothesizes that the author makes an inference from it. While Lev 17:11 is possibly at play in Heb 9:22, it is not explicit. Even if the author is assuming Lev 17:11, it is still a major move for the author to conjecture the Messiah's self-sacrifice on its basis. Second, the reasoning that the psalmist's sins in Ps 40, together with his cry for deliverance and critique of the Levitical cult indicate that his obedience should involve sacrifice is unwarranted by the psalm itself. At this point, Compton has subjectively made a number of interpretive moves that the author of Hebrews does not explicitly make. Compton's argument rests on a number of implicit inferences. The complexity of all this can be greatly reduced if one simply introduces Isa 53, a text that brings all these themes and threads together, and is even clearly alluded to by the author of Hebrews (9:28).

[139]See Guthrie, "Hebrews," 975.

concretely promises proximity to God, full and complete forgiveness of sins, and the Law written on the hearts of God's people. Finally, the embodied obedience of a Davidic king, with his proclamation of salvation to the people of God in Psalm 40:6–8, the efficacious priestly work of a messianic Melchizedekian priest-king foreseen in Psalm 110:1, 4, and the promises of Jeremiah 31:31–34 must all be understood through the interpretive lens of Isaiah 53, which sets forth the enigmatic Servant of the Lord, a Davidic and messianic figure who, in obedience to God's will, sacrificially offers *himself* as a guilt offering to bear the sins of many. The author of Hebrews juxtaposes this consummate obedient sacrifice—fulfilled in Christ's obedient offering of himself—with the repetitious and futile sacrifices of the provisional Levitical cult.

Thus the author of Hebrews interprets Psalm 40 on the basis of a biblical-theological substructure of interconnected texts across the canon that come to their ultimate denouement in Christ's eschatological work. Is there a *sensus plenior* here? If *sensus plenior* is defined as a meaning intended by the "divine author" completely obscure from the original human author, then certainly not. However, if David's original sense is seen as pregnant with meaning (*sensus praegnans*), which is developed and clarified progressively through redemptive-historical unfolding across the canon and coming to fruition in Hebrews, then yes. While David intends an antithesis between obedience and sacrifice, he does not clearly indicate that he sees this obedience being embodied by means of a Davidic Messiah's obedient self-sacrifice that puts away sin once-for-all. The latter idea, though, is definitely present within David's "cognitive peripheral vision."[140] David's antithesis between obedience and sacrifice resonates with the pervasive critique of the cult in the Psalms and the Prophets. More importantly, however, David's prophetic criticism of Levitical sacrifice is supplemented by his prophetic hope for a better, more effective priesthood (Ps 110:1, 4), which at least

[140]On this concept, see G. K. Beale, "Inaugural Lectures: The Cognitive Peripheral Vision of Biblical Authors," *WTJ* 76 (2014): 263–93.

implicitly indicates a better, more effective priestly ministry. David's meaning reaches back to the typological nature of the Levitical cult (Exod 25:9, 40), the fountainhead of the obedience / sacrifice antithesis (1 Sam 15:22), and progresses forward through the anticipation of a better priesthood (Ps 110:1, 4), full forgiveness of sins (Jer 31:31–34) and an obedient servant-Messiah (Isa 53), finally culminating in Hebrews 10:5–10. For Hebrews, obedience is embodied and the will of God is accomplished in and through the body of Christ, offered once for the many at the end of the ages, to forever sanctify those being made perfect. The use of the text goes *beyond* the original meaning, not contravening the original sense but rather expanding it in light of progressive revelation and christological fulfillment.

Summary and Conclusions

This chapter has carefully examined Hebrews 10:5–7 and its citation of Psalm 40:6–8. The citation was considered in the context of Hebrews as well as in its original context in Psalm 40. Having resolved textual and exegetical issues pertaining to the meaning of the citation both in the original context and the context in Hebrews, the hermeneutical warrant for the author's use of the text was established on the basis of biblical-theological exegesis. It has been established that the author of Hebrews does not violate the meaning of the text, but legitimately develops its meaning in light of redemptive-historical development through the canon and eschatological fulfillment in Christ.

On the basis of Hebrews' biblical-theological exegesis of the psalm as considered in this chapter, several of the author's hermeneutical principles can be derived, and these will be delineated here.

First, a key interpretive principle of the author of Hebrews is that he reads Scripture in a linear redemptive-historical fashion, as an unfolding narrative, beginning in Moses, and deepening through David and the Prophets, until it finds resolution in Christ.

This is evidenced by how he connects texts across the canon in order to develop his arguments—a precursor text or hint of things to come is typically identified in the Pentateuch, this hint is then expanded by later texts in the Prophets and in David, and is finally seen in its fullest sense in Christ. This interpretive principle is evident in the use of Psalm 40 in Hebrews 10. A precursor text in the Law suggests that the Mosaic covenant together with its ministry and sacrifices are a copy and a shadow (Exod 25:9). This exegesis is confirmed by texts from the Psalms and the Prophets: Psalm 110 anticipates the coming of a priest-king who will complete his work, Jeremiah 31 predicts the inauguration of a new covenant that includes complete forgiveness of sins, and Isaiah 53 portends the coming of a Servant who will sacrificially offer himself to bear the sins of many. All these texts are read together as a redemptive-historical narrative that allows the author to see Psalm 40's antithesis between obedience and sacrifice as fulfilled in the replacement of Levitical sacrifices by the sacrifice of Christ. It follows then, that this redemptive-historical framework is critical for rightly reading the OT and for providing warranted christological / eschatological reading of texts. On the one hand, the meaning of texts in the Law must be unfolded in light of subsequent development in the Psalms and Prophets. On the other hand, the future-oriented meaning of texts in the Psalms and Prophets must not be assumed without reference to prior hints explicitly found in the Law. In other words, the meaning of every text must be understood in light of both its epochal horizon and its canonical horizon.

Second, the Psalter as the book of David must be read in its fullest sense as the book of David's greater son, the incarnate Son, Jesus Christ. David is a type of Christ. Typology entails both points of correspondence / continuity as well as points of escalation / discontinuity. Christ accomplishes what David only desires. Christ fulfills what David leaves unfinished. All of the Psalter must be interpreted in light of the failure of the historical David and the Davidic kings to bring "perfection," *and* in light of the glorious, eschatological David that the Psalms hold forth. Furthermore, through

prosopological exegesis, one may appropriately interpret the speech of David as being rightly the speech of Christ, insofar as the historic Davidic king only speaks his words in a limited sense and leaves them unfulfilled.[141] David's speech, in its "theodramatic horizon," is reflective of a heavenly David—the eternal Son—who ultimately speaks these words in their fullest sense through his life and work. It is also important to see that the author sees the Davidic covenant as building upon the Mosaic covenant and ultimately fulfilled in the new covenant. The Mosaic covenant holds forth particular prescriptions for kingship (Deut 17), the Davidic covenant holds forth the Davidic Son-king as one who must embody and obey God's Law, and the new covenant is fulfilled in Christ who supremely embodies God's Law, and writes it on the hearts of God's people. These covenants of Scripture thus build upon one another and reach their *telos* in Christ, in whom God has spoken fully and finally (Heb 1:1–2).

Third, the author of Hebrews does not entirely repudiate the Law and its sacrifices. Instead, he sees the Law and the Levitical cult as having a specific and limited function in God's economy—they can never bring "perfection." It has been argued that the categories of *provisional*, *parabolic*, and *pedagogical* nicely capture the author's framework for his understanding of the Levitical cult. It plays a particular role in redemptive-history and have now been fulfilled in the sacrifice of Christ.

Fourth, a corollary, but important principle observed in the exposition of Hebrews 7–10 in this chapter is that the author employs the categories of "heaven" and "earth" as linear, eschatological, and covenantal categories. What is earthly is "old"; what is heavenly is "new." The spatial dimension of the author's hermeneutic must not be interpreted in literal terms, but in covenantal terms.

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[141]See Bates, *Birth of the Trinity*, 182, 200–201.

CHAPTER 6

THE "COMING ONE" WILL COME: HABAKKUK 2:3–4 IN HEBREWS 10:37–38

Hebrews is an eloquent sermon-in-writing.[1] Any study of Hebrews' use of the OT must not overlook the fact that in this letter, hermeneutics serves homiletics, exegesis undergirds exhortation. One of the author's key purposes is to exegete the OT Scriptures in order to exhort his hearers to persevere in faith and not apostatize.[2] The author's citation of Habakkuk 2:3–4 in Hebrews 10:37–38 illustrates this point clearly.[3] In these verses, the author buttresses his call to persevere (Heb 10:35–36) by quoting the famous text from Habakkuk 2:3–4, which he stitches together with a brief introductory phrase from Isaiah 26:20.[4] The author's use of Habakkuk 2:3–4 offers an interesting test case for the study of his interpretive perspective and his use of the OT in service of exhortation.

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[1]The sermonic character of Hebrews is a consensus view among interpreters of the epistle, even leading scholars to refer to the author with such epithets as "the pastor" (Gareth Lee Cockerill, *The Epistle to the Hebrews*, NICNT [Grand Rapids: Eerdmans, 2012]), and "the homilist" (Harold W. Attridge, "Jesus the Incarnate High Priest: Intracanonical Readings of Hebrews and John," in *Hebrews in Contexts*, ed. Gabriella Gelardini and Harold W. Attridge, AJEC 91 [Leiden: Brill, 2016], 283–98). For a discussion on the sermonic nature of Hebrews, see Craig R. Koester, *Hebrews*, AB 36 (New York: Doubleday, 2001), 80–82.

[2]The author's central purpose of exhortation to persevere and not apostatize is also well-recognized by interpreters of Hebrews. See, for instance, Koester, *Hebrews*, 64–79; F. F. Bruce, *The Epistle to the Hebrews*, NICNT (Grand Rapids: Eerdmans, 1964), 3–9; William L. Lane, *Hebrews 1–8*, WBC 47A (Nashville: Thomas Nelson, 1991), xcix–ci; Harold W. Attridge, *The Epistle to the Hebrews*, Hermeneia (Minneapolis: Fortress Press, 1989), 12–13; Thomas R. Schreiner, *Hebrews*, Biblical Theology for Christian Proclamation (Nashville: Broadman and Holman, 2015), 13–15; Cockerill, *Epistle to the Hebrews*, 16–23.

[3]As Attridge puts it, "Hebrews' citation of Habakkuk is not part of a polemical or apologetic argument . . . It is, in fact, closely associated with such principles as 'doing the will of God' and 'enduring.' Those associations indicate the distinctively paraenetic application of the passage from Habakkuk and of Hebrews's overall treatment of the theme of faith." Attridge, *Hebrews*, 304.

[4]Hab 2:4 was a crucial text for both early Christianity and rabbinic Judaism. This text formed the basis of the Apostle Paul's doctrine of justification (Rom 1:17; Gal 3:11). The importance of the text to rabbinic Judaism is evinced by the text in *Makkoth* 23b–24a claiming that all 613 laws of Moses could be boiled down to Hab 2:4. Francis I. Andersen, *Habakkuk*, AB 25 (New York: Doubleday, 2001), 216. The introductory phrase to Heb 10:37–38, μικρὸν ὅσον ὅσον, appears in Isa 26:20 and nowhere else in the LXX or GNT, save Ode 5:9–20 in the LXX Psalter, which is a copy of Isaiah's hymn from LXX Isa 26:9–20.

The citation is laden with thorny textual issues and also raises important hermeneutical questions. Although an abundance of literature exists on the use of Habakkuk 2:4 by Paul, the citation in Hebrews has received relatively little attention.

In this chapter, therefore, I will examine the citation of Habakkuk 2:3–4 in Hebrews 10:37–38, seeking to explain the author's use of the text in the context of Hebrews and how his meaning overlaps with the original context in Habakkuk. In Hebrews 10:37–38, the author cites Habakkuk 2:3–4 with a brief allusion to Isaiah 26:20 to emphasize the imminence of Christ's parousia, giving his hearers the alternatives of persevering through faith unto eternal life or apostatizing and facing God's wrath, in light of the nearness of final salvation and judgment. In other words, the author cites the prophetic word of Yahweh's coming judgment and salvation to point to Christ's imminent parousia and thus calls his hearers to persevere in faith. I contend that the author does not distort the original meaning of Habakkuk 2:3–4, but rather, employs biblical-theological exegesis to develop the trajectory of its meaning, interpreting it with a christological and eschatological lens that sees the prophet's original oracle as fulfilled in Christ and applicable to Christians in the present day.

I will first examine text-critical and exegetical issues related to the form of the citation. A number of exegetical issues that are wrapped up in matters of text form will be addressed. I argue that although the author made certain intentional changes to the LXX text form, these changes in fact preserve the original sense of the text while clarifying his exegesis of it. Second, I will consider the context of the citation in Hebrews to see how the literary context of Hebrews informs the interpretation of the citation. Third, I will probe the original context of the text in Habakkuk. Since the author introduces his citation by alluding to Isaiah 26:20, the original context of these words in Isaiah will also be examined. I will then set Habakkuk 2:3–4 in its epochal and canonical horizons to determine how the wider biblical-theological context shapes the meaning of the text. Finally, I will focus on the use of the text in Hebrews, seeking to explain the author's

rationale and the hermeneutical warrant for his use of the text. The hermeneutical substructure that undergirds the author's citation will thus be derived.

The Citation in Hebrews 10:37–38

In this section, I will first examine the citation in its context in Hebrews. Issues pertaining to the text form of the citation will be considered first, and several exegetical issues that are closely connected to the text form will be discussed. Second, the citation's literary context in Hebrews will be examined in order to resolve exegetical questions concerning the meaning and function of the citation in the epistle.

Exegetical Issues Related to Text Form

The text of the citation in Hebrews 10:37–38 poses several complexities. Hebrews must be compared with the LXX, MT, and other contemporary text forms in order to illumine how the author of Hebrews understood the text and how his changes affect its meaning.[5] Before this comparison, however, the text of the citation in Hebrews itself must be established, since it is in question.

The most significant issue concerns part of the citation from Habakkuk 2:4 in Hebrews 10:38a. The text in the NA[28] reads as follows: ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται. This reading is supported by impressive external evidence (𝔓[46] א A H[*] 33 1739 *pc* lat sa bo[ms]; Cl). A variant reading without the pronoun μου is also well-attested (𝔓[13] D[2] H[C] I Ψ 1881 𝔐 b t z vg[mss] bo). This form of the text is the same as that used by Paul in Romans 1:17, and therefore the variant can be explained as arising by assimilation to the text in Romans. Another variant follows the reading of the LXX by placing the pronoun μου after ἐκ πίστεως so that the referent of faith / faithfulness becomes the speaker (i.e.,

[5]The term "LXX" in this chapter refers to critical reconstruction of the Old Greek text of Habakkuk in J. Ziegler's critical edition of the Minor Prophets: Joseph Ziegler, ed., *Duodecim Prophetae*. Septuaginta: Vetus Testamentum Graecum 13 (Göttingen: Vandenhoeck & Ruprecht, 1943). When referring to LXX Isaiah, the term refers to the Old Greek text of Isaiah as represented by Joseph Ziegler, ed., *Isaias*. Septuaginta: Vetus Testamentum Graecum 14 (Göttingen: Vandenhoeck & Ruprecht, 1983).

God). This variant does not enjoy as much external support (D* μ sy). The internal evidence also does not favor this reading. First, the context of the passage in Hebrews militates against a reference to God's faithfulness. The surrounding context more strongly emphasizes faith from the human standpoint rather than God's faithfulness (10:39; ch. 11). Although ἐκ πίστεως μου could be read as an objective genitive, ("by faith in me"), the author evinces a much broader conception for the object of faith in Hebrews 11. Second, the author has altered the text of the citation significantly enough that it is fairly reasonable to posit that he probably also altered the position of the pronoun μου. It is also possible that the author was just following a Greek text with this reading. However, a scribal alteration to the reading μου ἐκ πίστεως is far harder to explain than harmonization with the LXX's ἐκ πίστεως μου. Thus the reading of the NA[28] rests on more compelling grounds than the other readings, and I have opted for this reading as representing the original text in Hebrews.

The textual history of Habakkuk 2:3–4 is convoluted. After careful consideration of the issues involved, it seems best to avoid emendations and to keep the MT and the LXX texts as they stand.[6] It is evident that the author of Hebrews made some significant modifications to his Greek *Vorlage*, a text that was probably similar or identical to the Old Greek text of Habakkuk.[7] An examination of the author's alterations to the text clarifies how the composite citation functions in the flow of his argument and also provides clues to his interpretive moves. The differences between the LXX and MT must first be examined to trace the trajectory of text and meaning from Habakkuk to Hebrews. The similarities and differences between the various text forms are depicted in table 4.

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[6]For a careful and balanced discussion, see Radu Gheorghita, *The Role of the Septuagint in Hebrews* (Tübingen: Mohr Siebeck, 2003), 149–79.

[7]As reconstructed in Ziegler, *Duodecim Prophetae*.

Table 4. Text form of Habakkuk 2:3–4 MT / LXX and Hebrews 10:37–38

Hebrews 10:37–38 [NA[28]]	Habakkuk 2:3–4 LXX (Ziegler)	Habakkuk 2:3–4 MT
Heb 10:37 ἔτι γὰρ μικρὸν ὅσον ὅσον,	Hab 2:3 διότι ἔτι ὅρασις εἰς καιρὸν καὶ ἀνατελεῖ εἰς πέρας καὶ οὐκ εἰς κενόν·	Hab 2:3 כִּי עֹוד חָזֹון לַמֹּועֵד וְיָפֵחַ לַקֵּץ וְלֹא יְכַזֵּב
B. <u>ὁ</u> ἐρχόμενος ἥξει καὶ <u>οὐ χρονίσει·</u>	ἐὰν ὑστερήσῃ, ὑπόμεινον αὐτόν, ὅτι ἐρχόμενος ἥξει καὶ <u>οὐ μὴ χρονίσῃ.</u>	אִם־יִתְמַהְמָהּ חַכֵּה־לּוֹ כִּי־בֹא יָבֹא לֹא יְאַחֵר:
10:38 [ὁ δὲ δίκαιός **μου** ἐκ πίστεως ζήσεται],	2:4 [*ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ·*]	2:4 *הִנֵּה עֻפְּלָה לֹא־יָשְׁרָה נַפְשׁוֹ בּוֹ*
[<u>καὶ</u> *ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ.*]	[ὁ δὲ δίκαιος ἐκ πίστεώς **μου** ζήσεται.]	וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה:

Note:		
	Italics	Hebrews and LXX agree, but diverge significantly from MT
	[brackets]	Lines are transposed between LXX and Hebrews
	<u>underline</u>	Hebrews diverges from LXX and MT
	Bold	Hebrews and LXX agree against MT, but text is rearranged

A comparison of the second and third columns of table 4 reveals that significant changes have taken place in the translation process, reflecting the LXX translator's interpretation of his Hebrew *Vorlage.*[8] The author of Hebrews either used a different Greek text or adopted the LXX reading and made his own alterations. In the absence of any concrete evidence for the former, I argue that the latter is the case. This will be established in the

[8]The textual issues are numerous, making the LXX translation of Hab 2:3–4 a notorious *crux interpretum* in OT and LXX studies. I will restrict my focus here on the issues that are of foremost importance for understanding the citation in Hebrews. For a fuller discussion, readers are referred to Andersen, *Habakkuk*, 199–220; and Gheorghita, *Role of the Septuagint*, 148–75.

ensuing discussion on the differences between the texts.[9] The author of Hebrews seldom makes changes to the LXX text, and when he does, we should assume that these changes are pertinent to his purpose. The following significant differences may be observed: (1) ἐρχόμενος is substantivized by introduction of the article, (2) the clauses in the antithesis from Habakkuk 2:4 are transposed, and (3) the position of the pronoun μου has been shifted.[10] I will discuss each of these issues below, tracing the interpretive trajectory from the MT through the LXX to Hebrews. I will focus on interpretive issues related to text form here, while also identifying the questions that must be resolved through contextual considerations, which I will address in the subsequent section.

ὁ ἐρχόμενος and the Referent in Habakkuk 2:3b. The author of Hebrews has made the subject of the verb ἥξει more explicit by adding an article to substantivize the participle ἐρχόμενος. In Hebrews, ὁ ἐρχόμενος could then refer either to Christ or to God. However, the MT of Habakkuk 2:3–4 is *ambiguous* with respect to the antecedent of the pronouns indicating the subject of the verbs in 2:3b. While the subject of וְיָפֵחַ and לֹא יְכַזֵּב is most likely חָזוֹן ("vision"), the subject of the verbs in the following clauses is less clear. The subject in the MT could be either the vision itself (perhaps the most natural reading), the messenger carrying the vision (cf. Hab 2:2), or Yahweh, whose appearance in salvation and judgment is what brings the vision to fulfillment (cf. 3:1–15).[11] The LXX translator's use of the masculine pronoun αὐτόν as the object of the verb ὑπόμεινον in 2:3b

[9]See the arguments that the author of Hebrews did not use a different LXX text, but rather, made the changes himself in Dietrich-Alex Koch, "Der Text von Hab 2:4b in der Septuaginta und im Neuen Testament," *ZNW* 76 (1985): 76–78, and Gert J. Steyn, *A Quest for the Assumed LXX Vorlage of the Explicit Quotations in Hebrews* (Göttingen: Vandenhoeck & Ruprecht, 2011), 321–25.

[10]Another change is that the negated subjunctive οὐ μὴ χρονίσῃ is changed to a future indicative οὐ χρονίσει, but this change is relatively minor. Attridge claims that the author "strengthens the remark by using the future (οὐ χρονίσει) for the subjunctive (οὐ μὴ χρονίσῃ)" (Attridge, *Hebrews*, 302). This claim, however, cannot be substantiated by Greek grammar, for both these constructions were syntactical equivalents and were used interchangeably in both the classical and Hellenistic periods. For example, see Luke 8:17; 18:29. See also F. Blass and A. DeBrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, trans. and ed. Robert W. Funk [BDF] (Chicago: University of Chicago Press, 1961), §365; James Hope Moulton, W. F. Howard, and Nigel Turner, *A Grammar of New Testament Greek*, [MHT] (Edinburgh: T&T Clark, 1961), 2:96.

[11]Andersen (*Habakkuk*, 206–8) lists all these possibilities.

reveals that he did not consider the vision as the antecedent of the pronouns, for otherwise a feminine singular pronoun would be used for concord with ὅρασις.[12] Likewise, the translator's use of the masculine participle ἐρχόμενος eliminates ὅρασις as a possibility for the subject of the verb ἥξει. It is difficult to ascertain whether the LXX translator intended a reference to Yahweh, or to the messenger from 2:2, or a messianic interpretation of some sort, or more generally and abstractly, to the "appointed time" of the vision.[13]

The LXX, therefore, contains sufficient ambiguity for the author of Hebrews to specify the subject in his citation by adding the article, ὁ ἐρχόμενος, thus clarifying his interpretation.[14] From a syntactical standpoint, this change was easy to introduce as the LXX translator adopted the common hypotactic participle + verb construction (ἐρχόμενος ἥξει) to render the Hebrew intensive infinitive absolute construction (בא יבא), thus allowing Hebrews to introduce the explicit subject. The LXX clarifies some of the ambiguity of the MT by eliminating the possibility of the vision being the subject of the verbs in 2:3b, allowing Hebrews to go one step further and explicitly identify the subject of ἥξει as "the coming one" (ὁ ἐρχόμενος).

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[12]Andersen, *Habakkuk*, 208.

[13]See Cockerill, *Epistle to the Hebrews*, 507, and George H. Guthrie, "Hebrews," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 983, who both recognize the ambiguity in the LXX.

[14]T. W. Manson argued that the LXX translator inserted a messianic reference here. T. W. Manson, "The Argument from Prophecy," *JTS* 46 (1945): 133–34. His argument is followed by Bruce, *Hebrews*, 273; Richard Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel's Scriptures* (Grand Rapids: Eerdmans, 2005), 132–33; William L. Lane, *Hebrews 9–13*, WBC 47B (Nashville: Thomas Nelson, 2000), 304; Peter T. O'Brien, *The Letter to the Hebrews*, PNTC (Grand Rapids: Eerdmans, 2010), 389; Friedrich Schröger, *Der Verfasser des Hebräerbriefes als Schriftsausleger* (Regensburg, Germany: Putset Verlag, 1968), 187; and Attridge, *Hebrews*, 302. While Manson, Bruce, Hays, Lane, and O'Brien believe that this aided the author of Hebrews in applying it to Christ, Attridge (*Hebrews*, 302) holds that the messianic LXX reading created a difficulty for the christological reading of the author of Hebrews, leading him to transpose the clauses from Hab 2:4. However, to posit a messianism in the LXX seems too narrow a reading of the LXX. The LXX is not so restrictive in its rendering; in fact, it preserves some of the ambiguity of the MT and does not necessarily make both entities identical between Hab 2:3b and 2:4a. Furthermore, Manson's original article depended on taking the minority reading of the LXX^{A} group as original; he seems to move backward here, projecting the messianic reading of Hebrews on to the LXX translator, similar to how the scribal error probably arose in the first place! See Koch's arguments against adopting this reading. Koch, "Der Text von Hab 2:4b," 77–78. On this issue, Gheorghita (*Role of the Septuagint*, 218) rightly notes, "It can be safely stated that the messianic nuances are inherent in the Greek text without having to assume that they are the result of the translator's deliberate intention."

Reversal of Clauses in the Antithesis in 2:4. The MT of Habakkuk 2:4 describes an antithesis between two contrasting entities in their response to the message in the preceding verse. The a-line of the Hebrew poses lexical and syntactical difficulties which probably caused the LXX translator to stumble in his interpretation. The Hebrew reads "Behold, he is swollen, his soul is not right within him." A different Hebrew *Vorlage* need not be supposed for the LXX if the LXX reading can be reasonably explained from the MT.[15] The key issue faced by the LXX translator concerns the interpretation of the rare verb עפל, a *hapax* in the *Pu'al*, עֻפְּלָה.[16] Strongly in favor of the originality of the MT reading here is the presence of the *plene* form of the exact same word in the Pesher Habakkuk commentary at Qumran (1QpHab 7:14), עופלה.[17] It is likely that the LXX translator struggled with this rare word and either through misreading it as the root עלף, or through best-guess approximation based on the context and antithetical parallelism with the next line, decided to render it with the subjunctive ὑποστείληται.[18] The conditional ἐάν could be derived from a conditional sense for הִנֵּה (cf. Deut 13:15; 17:4; 19:18; 1 Sam 9:7; 20:12; Hos 9:6).[19] The change in the verbal structure of the clause

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[15]Before hastily claiming a different *Vorlage* for the LXX, one must examine whether the differences can be explained on the basis of translation technique. See Peter J. Gentry, "The Septuagint and the Text of the Old Testament," *BBR* 16 (2006): 197. For the view that we need not posit a different *Vorlage* for the LXX text here, see Koch, "Der Text von Heb 2:4b," 77–78; *contra* Bruce, *Hebrews*, 272n195; and Craig R. Koester, *Hebrews*, AB 36 (New York: Doubleday, 2001), 462; who too quickly attribute the differences to a differing *Vorlage* for the LXX translator.

[16]The root עפל is extremely rare in the OT, occurring in the verbal form only in the *Hiph'il* in Num 14:44, where it refers to the presumption of the Israelites who go up to attack their enemies despite Moses' explicit warning to the contrary. The suggestion that the word in 2:4a should be revocalized to yield a toponym "*'Ophel*" (James M. Scott, "A New Approach to Habakkuk 2:4–5a," *VT* 35 [1985]: 332–33), while intriguing, has not proved persuasive to other interpreters, nor does it sufficiently account for the contrast in character between the entities in 2:4a and 2:4b (צַדִּיק). Scott's argument (ibid., 338–39) to read 2:4 as a *qal wahomer* construction with 2:5a is also not persuasive for the same reasons.

[17]The text for Pesher Habakkuk from Qumran (1QpHab) is my own transcription of the digital image of the scroll available online: The Israel Museum, Jerusalem, "The Commentary on Habakkuk Scroll," The Digital Dead Sea Scrolls, accessed September 30, 2016, http://dss.collections.imj.org.il/habakkuk.

[18]Koch also rightly identifies the rarity of this root as a difficulty facing the translator, and notes that the translator makes his guess based on the antithetical parallelism. Koch, "Der Text von Hab 2:4b,", 73.

[19]See Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 637.

entails a corresponding change in verbal subject. The "swollen" entity of the MT is now an unspecified person in the LXX who plays the negative foil to ὁ δίκαιος in the b-line. The result is that נפשו now becomes the subject in the apodosis of the newly introduced conditional clause. The *yod-waw* confusion for the pronominal suffix in נפשו is easily explicable because ו and י were frequently mixed up in the square script.[20] Additionally, the explicit reference to Yahweh in the b-line may have caused the translator to introduce Yahweh in the apodosis of the a-line as well. The verb εὐδοκεῖ is harder to explain, but is most likely an interpretive paraphrase of the LXX translator to provide Yahweh's reaction to the one who shrinks back.[21] Thus the antithesis is now between a person who "shrinks back," with whom Yahweh's soul is displeased, and the righteous one who lives by relying on Yahweh's faithfulness (or by faith in Yahweh).

Some interpreters suggest that the LXX translator equated the subject of 2:3b (the verbal subject of ἥξει) with the subject of ὑποστείληται in 2:4a.[22] Effectively, this means that the LXX would translate as: "For he <the coming one> will come, and he will not delay; if *he* shrinks back, my soul is not pleased in him, but my righteous one will live by my faithfulness." This suggestion in effect alleges that the LXX translator significantly distorted the discursive flow of the MT. The MT engages in a sudden shift in referent—2:3b speaks of the impending arrival of an unidentified entity, but the discourse shifts in 2:4 to the responses of other characters. Although the lexical and syntactical

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[20]Emanuel Tov, *The Textual Criticism of the Hebrew Bible*, 2nd ed. (Minneapolis: Fortress Press, 2001), 243–45.

[21]*Contra* Bruce's (*Hebrews* 272n195), and Attridge's (*Hebrews*, 302) suggestions that the *Vorlage* of the LXX translator had the root רצה. They are not persuasive for multiple reasons: (1) The Qumran Pesher Habakkuk commentary, 1QpHab 7:14 firmly supports the reading of the MT; (2) The translator's struggle with lexica and syntax have already led him down the road of providing a dynamic equivalent; (3) Recensions of the Greek text by Aquila and Theodotion, as well as the Minor Prophets scroll from Naḥal Ḥever (8ḤevXIIgr) all have εὐθεῖα, which is a clear witness to the MT ישר, and (4) It is difficult to see how the root ישרה might have been read as or corrupted to ירצה. Thus we are faced with the possibility that either the LXX translator opted for an interpretive paraphrase of the Hebrew, or that the translator wrote εὐθεῖα and this was subsequently corrupted or corrected to εὐδοκεῖ. The former option is preferable on the basis of *lectio difficilior potior*, and also because the latter option introduces an additional hypothetical stage of transmission for which we have no evidence.

[22]For instance, Manson, "Argument from Prophecy," 133–34. See my discussion concerning Manson's missteps in n. 14 on p. 247.

difficulties of 2:4 created problems for the LXX translator, the translator shows sufficient awareness of the discursive flow that it is safe to assume he intended to preserve the referential shift present in the MT. The translation, however, does introduce further ambiguity at this point, since the subject of the conditional clause in 2:4 could now conceivably be read as referring to the same character as the subject of ἥξει in 2:3b. The early recensions and versions then attempt to clarify this newly introduced ambiguity by moving back in the direction of the MT. For instance, the reading of the Greek recensions by Aquila and Theodotion evince attempts to resolve the lexical problem by substituting ἰδοὺ νωχελευομένου for ἐὰν ὑποστείληται.[23] The use of the genitive absolute νωχελευομένου indicates a shift in subject from the preceding verse. Similarly, Jerome's Vulgate has *ecce qui incredulus est non erit recta anima eius in semet ipso* for 2:4a. The subject in this verse, *qui incredulus est* ("who is unbelieving"), is now clearly distinguished from the subject of 2:3b.[24]

Hebrews preserves the antithesis between responses to the message / vision in Habakkuk 2:4, but with important changes. First, much like the Greek revisers and Jerome, Hebrews seeks to unambiguously clarify that ὁ ἐρχόμενος in Hebrews 10:37 (i.e., Hab 2:3b) is a distinct entity from the subject(s) of the antithesis in Hebrews 10:38 (i.e., Hab 2:4). This clarification is accomplished through the transposition of the lines from Habakkuk 2:4. The author of Hebrews thus ensures that his hearers are left with no doubt that the clauses in Hebrews 10:37 and 10:38 have two different referents.[25] Second, while

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[23]The texts of the Greek recensions of Aquila, Symmachus, and Theodotion are taken from the second apparatus of Ziegler's Göttingen critical edition. The text of Jerome's Latin Vulgate is taken from Robert Weber and Roger Gryson, eds., *Biblia Sacra Vulgata Iuxta Vulgatam Versionem* (Stuttgart: Deutsche Bibelgesellschaft, 1994).

[24]The Naḥal Ḥever Minor Prophets scroll (8ḤevXIIgr) also has an explicit subject ἰδ[οὺ] σκοτία in the reading for 2:4a, but as Georghita has argued, this most likely arises from misreading the initial guttural ע of עפלה in the Hebrew *Vorlage* as א, thus, אפלה = σκοτία. See Gheorghita, *Role of the Septuagint*, 156. I have used the text for 8ḤevXIIgr available in Emmanuel Tov, ed., *The Greek Minor Prophets Scroll from Naḥal Ḥever (8ḤevXIIgr)*, Discoveries in the Judaean Desert 8 (Oxford: Clarendon Press, 1990).

[25]*Contra* Matthew C. Easter, *Faith and the Faithfulness of Jesus in Hebrews*, SNTSMS 160 (New York: Cambridge University Press, 2014), 176–77, who claims that the reversal of clauses in fact equates ὁ δίκαιός with ὁ ἐρχόμενος. Easter's restriction of 10:38 to a christological reading is forced and

the order of lines of Habakkuk 2:4 in the LXX allows—albeit somewhat remotely—for the possibility that two different entities with contrasting responses are portrayed, Hebrews firmly restricts it to an alternative faced by a single entity, by transposing the lines and adding the conjunction καί, so that the explicit subject (ὁ δίκαιός μου) of the first clause also extends to the second clause. Consequently, for Hebrews, the righteous one lives by faith, and it is *this righteous person* (rather than someone else) who faces the prospect of displeasing Yahweh by shrinking back.

The Position of the Pronoun μου. Another very significant difference in the text form involves the place of the pronoun μου in Hebrews 10:38a and Habakkuk 2:4b. The MT of Habakkuk 2:4b reads וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה. Three exegetical questions emerge as we consider the MT, the LXX's translation of its underlying Hebrew *Vorlage*, and the subsequent reception in Hebrews. First, does the phrase בֶּאֱמוּנָתוֹ / ἐκ πίστεως modify the noun or the verb? In other words, is "the righteous one" *right* by virtue of his אֱמוּנָה / πίστις or will he *live* because of his אֱמוּנָה / πίστις? In the MT, the accents indicate the latter option. The disjunctive *tiphcha* sets off וְצַדִּיק from the rest of the clause. וְצַדִּיק thus functions as a *casus pendens* in a nominal clause, with בֶּאֱמוּנָתוֹ יִחְיֶה as the announcement concerning צַדִּיק, which is resumed by the 3ms pronoun on אֱמוּנָה: "But as for the righteous one—בֶּאֱמוּנָתוֹ he will live."[26] The LXX translator, however, reading an unpointed text, was probably faced with an exegetical dilemma, and preserved the syntactical ambiguity by preserving the word order. But in Hebrews, the ambiguity is resolved. The transposition of the pronoun μου before ἐκ πίστεως to modify ὁ δικαιος,

unconvincing, especially in light of how Heb 10:38 introduces Heb 11.

[26]On the disjunctive accent and its use with the Hebrew nominal clause, see Russell T. Fuller and Kyoungwon Choi, *Biblical Hebrew Syntax: A Traditional Semitic Approach* (Grand Rapids: Kregel, forthcoming), 374–75. See also Richard Charles McDonald, "Grammatical Analysis of Various Biblical Hebrew Texts According to a Traditional Semitic Grammar" (PhD diss., The Southern Baptist Theological Seminary, 2014), 211–13. On the use of nominal clauses and the *casus pendens* construction as a shared feature in Semitic languages, see Edward Lipiński, *Semitic Languages: Outline of a Comparative Grammar*, 2nd ed. (Leuven: Peeters, 2001), 495–96, 501. This interpretation of the MT is also rightly argued by O. Palmer Robertson, *The Books of Nahum, Habakkuk, and Zephaniah*, NICOT (Grand Rapids: Eerdmans, 1990), 177.

almost certainly marks ἐκ πίστεως as an adverbial modifier of ζήσεται. Thus in Hebrews, πίστις and life are integrally related, and the nature of this relationship must be investigated.

Second, what is the meaning of אֱמוּנָה / πίστις? An examination of the 48 other occurrences of אֱמוּנָה in the OT unambiguously favors the meaning "faithfulness / loyalty / trustworthiness."[27] It is likely that the LXX translator, familiar with the sense in Hebrew, intended to preserve this meaning.[28] The lexical ambiguity carries over into Hebrews as well, thus creating the question: does the context of Hebrews best support a reference to "faith" or "faithfulness"?

Third, who or what is the referent of the third masculine singular pronominal suffix in בֶּאֱמוּנָתוֹ? In an unpointed text, באמונתו is ambiguous and allows for numerous possibilities. It could refer to (1) the righteous one's own faithfulness, (2) the trustworthiness of the vision, or (3) the faithfulness of Yahweh himself (given that 2:3 could refer to Yahweh's theophanic appearance [3:1–15]).[29] Yet another overlooked

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[27]Exod 17:12; Deut 32:4; 1 Sam 26:23; 2 Kgs 12:16; 22:7; Isa 11:5; 25:1; 33:6; 59:4; Jer 5:1, 3; 7:28; 9:2; Hos 2:22; Pss 33:4; 36:6; 37:3; 40:11; 88:12; 89:2–3, 6, 9, 25, 34, 50; 92:3; 96:13; 98:3; 100:5; 119:30, 75, 86, 90, 138; 143:1; Prov 12:17, 22; 28:20; Lam 3:23; 1 Chr 9:22, 26, 31; 2 Chr 19:9; 31:12, 15, 18; 34:12. See also Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* [BDB] (Oxford: Clarendon Press, 1906; repr., Peabody, MA: Hendrickson, 2000), s. v. "אֱמוּנָה"; Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*, ed. and trans. M. E. J. Richardson [*HALOT*] (Leiden: Brill, 2001), s. v. ""אֱמוּנָה."

[28]This point, however, is disputed, as some interpreters argue that the meaning "faith" is possible in later Hebrew, and that the context favors faith. Furthermore, it is argued that the best interpretation of 1QpHab would render this word as "faith" rather than "faithful." This view on the meaning of the word is argued by James Barr, *The Semantics of Biblical Language* (London: Oxford University Press, 1961), 201–2. B. B. Warfield, *Biblical and Theological Studies*, ed. Samuel G. Craig (Philadelphia: P&R, 1952), 431, argues for the meaning "faith," on the basis of contrast with the self-sufficiency of the swollen one. Warfield (*Biblical and Theological Studies*, 431) also acknowledges that Hab 2:4 might be the only passage in the OT where the context demands this meaning. Both these interpreters' arguments were brought to my attention by Debbie Hunn, "Habakkuk 2.4b in Its Context: How Far Off Was Paul?," *JSOT* 34 (2009): 225. As Hunn ("Habakkuk 2:4b," 227) points out, however, it is not necessary to posit a disjunction here, for "faithfulness" in Habakkuk must be understood in the context of Hab 2:2, which indicates that the faithfulness in view amounts to waiting expectantly in faith that the vision will come. I would add that "faithfulness" must also be understood in light of the rest of the book, which depicts faithfulness as exercising steadfast trust in Yahweh. See my discussion on Habakkuk in context in this chapter.

[29]The first option is favored by Hunn, "Habakkuk 2.4b," 223–24, and Robertson, *Nahum, Habakkuk*, 176–78. The second interpretation is argued by J. J. M. Roberts, *Nahum, Habakkuk, and Zephaniah: A Commentary*, OTL (Louisville: Westminster John Knox, 1991), 107; J. Gerald Janzen, "Habakkuk 2:2–4 in the Light of Recent Philological Advances," *HTR* 73 (1980): 61, and Mark Seifrid, "Romans," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 610. The third interpretation is advanced by Andersen,

option is that the pronominal suffix could be a reference to Yahweh or the vision, but the pronominal construct relationship could be construed as a verbal relationship of object—"the righteous one will live by *faithfulness to him / it*."[30] Although such an interpretation cannot be substantiated by any other instance of אֱמוּנָה in construct in the MT, the possibility of this reading is supported by the Pesher Habakkuk (1QpHab 7:17–8:3), as the pesher commentator interprets this phrase to mean loyalty *to* the Teacher of Righteousness, which would entail a relationship of verbal object. The citation of Habakkuk 2:4b in 1QpHab is lost, but the pesherist's comments in 1 QpHab 8:1–3 clearly demonstrate this interpretation of the verse: "Its interpretation is concerning all those who do the Torah in the house of Judah, whom God will deliver them from the house of judgment, because of their anguish and *their faith / faithfulness in the Teacher of Righteousness*." (ואמנתם במורה הצדק).[31]

An argument in favor of taking בֶּאֱמוּנָתוֹ as referring to the righteous one's own faithfulness can be made on the basis of the use of the third person singular suffixes in 2:4a. The preceding line describes the wicked person as "swollen" with his soul as "not right" in *him*, creating a negative foil to the righteous one, who, in contrast lives by *his* faithfulness.[32] Furthermore, as we have noted, the MT accentuation and the clause structure of the nominal clause indicates that the 3ms suffix is probably resumptive, referring back to צַדִּיק. In an unpointed text, however, this argument does not hold, for the

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Habakkuk, 211; Alice Ogden Bellis, "Habakkuk 2:4b: Intertextuality and Hermeneutics," in *Jews, Christians, and the Theology of the Hebrew Scriptures*, ed. Alice Ogden Bellis and Joel S. Kaminsky, SBLSymS 8 (Atlanta: Society of Biblical Literature, 2000), 374.

[30]See Christo H. J. van der Merwe, Jackie A. Naudé, and Jan H. Kroeze, *Biblical Hebrew Reference Grammar* (Sheffield: Sheffield Academic Press, 1999), 198.

[31]The translation and transcription of the text are my own, based on the digital image of the scroll available online. See The Israel Museum, Jerusalem, "The Commentary on Habakkuk Scroll." The entirety of 1QpHab 8:1–3 reads as follows:
פשרו על כול עושי התורה בבית יהודה אשר יצילם אל מבית המשפט בעבור עמלם ואמנתם במורה הצדק.

[32]I am indebted for this insight to Robert Bruce Jamieson III, "Habakkuk 2:4 in Romans 1:17" (paper presented in a doctoral seminar on the use of the OT in Romans, The Southern Baptist Theological Seminary, Louisville, KY, March 18, 2014). Jamieson follows the argument here made by Hunn, "Habakkuk 2.4b," 223–24. See also Robertson, *Nahum, Habakkuk*, 177.

contrast could be between the swollen person's soul which is unrighteous within *himself* and the righteous person, who will live by the faithfulness of *another* (i.e., the vision or Yahweh). This ambiguity helps us appreciate the move of the LXX translator here.[33] Again, either through confusion of the י and ו (as in the preceding line), or with a desire to clear up the ambiguity, the LXX translator opted to render this phrase as ἐκ πίστεώς μου. The LXX's reference to Yahweh's soul (ἡ ψυχή μου) already introduced in 2:4a may have influenced this interpretive move. While the meaning "faithfulness" is preserved, whether μου is objective or subjective is still left open in the LXX.[34]

In Hebrews, the change in the position of the pronoun μου eliminates this interpretive question entirely. While it is remotely possible that the author of Hebrews was using a Greek text in which this change was already present, it is far more likely that he made the change himself in order to clarify his interpretation of the text and relate it to his purposes.[35] This claim is bolstered by the three interpretive effects that result from the change of the pronoun's position. First, the new position of the pronoun ensures that grammatically, the means for life is the πίστις of the righteous one, that is, the faith or faithfulness of the human subject rather than God's faithfulness. Second, ἐκ πίστεώς is now left unmodified, allowing the author to define the meaning and object of πίστις as he desires. When μου is placed after ἐκ πίστεώς it leaves open the possibilities, as in the LXX, that the righteous one lives by God's faithfulness (subjective genitive), or by faith in God (objective genitive). The move of the pronoun resulting in the word order μου ἐκ

[33]Particularly interesting is the Greek recension of Symmachus on 2:4b. Symmachus in his revision of the LXX seeks to make his interpretation of the pronoun beyond question: ὁ <δὲ> δίκαιος τῇ ἑαυτοῦ πίστει ζήσει. We see here that the ambiguity is removed, and Symmachus has opted for ὁ δίκαιος himself as the referent of πίστις. Symmachus' recension therefore testifies to the ambiguity present in the text of the MT.

[34]Against interpreters (for instance, Gheorghita, *Role of the Septuagint*, 214–15; Andersen, *Habakkuk*, 311) who simply assume that the LXX must refer to Yahweh's faithfulness, the alternative interpretation, "by faithfulness to me (Yahweh)," is equally likely, especially given the evidence from Qumran discussed above.

[35]Against Attridge (*Hebrews*, 303), who claims that both possibilities are equally likely. Koch ("Der Text von Hab 2:4b," 77–78) in fact argues that Hebrews influenced the rendering of the LXX here.

πίστεώς allows the author to clarify his exegetical decision: it is human πίστις that is involved, and the object of this human πίστις can now be specified by the author of Hebrews. A third effect accomplished by moving the pronoun μου is that the "righteous one" is now made to belong to the speaker, namely God. The "righteous one" is now "*my* righteous one." I will explore the contextual significance of these three changes in the subsequent section.

In summary of this discussion on text form, we may note the following significant changes to the Greek text of Habakkuk 2:3–4 with the corresponding effects in Hebrews 10:37–38: (1) The substantivization of the participle ἐρχόμενος explicitly specifies ὁ ἐρχόμενος as the subject of ἥξει. (2) The transposition of lines in the antithesis from Habakkuk 2:4, together with the addition of the conjunction καί, distinguishes the subject of this antithesis from ὁ ἐρχόμενος. It also restricts the contrasting responses of two differing entities from Habakkuk 2:4 to the contrasting responses of a single entity (ὁ δίκαιός) in Hebrews 10:38. (3) The shift of the pronoun μου has the threefold effect of assigning a human subject to πίστις, leaving the object of πίστις open-ended, and characterizing ὁ δίκαιός ("*the* righteous one") as ὁ δίκαιός μου ("*my* righteous one").

It is evident that the author of Hebrews has modified the LXX text of Habakkuk 2:3–4 in his citation, primarily to clarify his exegesis of ambiguities in the text, as well as to better weave the text into his own discourse.[36] The author's modifications to the text also create new exegetical questions that must be resolved by a consideration of the citation in its context in Hebrews. These questions will be answered in the following section, where I will discuss the place of the citation in its literary context in Hebrews.

Exegesis of Hebrews 10:37–38 in Context

The discussion on text form has answered several important questions, but has

[36]Schröger (*Der Verfasser*, 187) addresses the issue of the textual changes by claiming that the author is not representing Hab 2:3–4 as a citation, but alluding to it homiletically.

also created several new exegetical issues pertaining to the citation in the context of Hebrews. The questions may be summarized as follows: (1) Who is ὁ ἐρχόμενος, and to what event does his coming refer? (2) What is the meaning of πίστις in 10:38? What is its object? And what is the relationship between ἐκ πίστεως and ζήσεται? (3) What does the author's intentional characterization of ὁ δίκαιός as ὁ δίκαιός μου imply? (4) What is the author's purpose in creating an antithesis between two responses of the same person in 10:38? (5) What does οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ mean? And finally, (6) What does the brief introductory phrase μικρὸν ὅσον ὅσον from Isaiah 26:20 imply?

To answer all these questions, it is necessary to understand both the *Sitz im Leben* of the recipients and the flow of thought in the discourse leading to the citation. It is to these issues that we will now turn. I will briefly describe the main purpose of the letter and the flow of thought in this final exhortatory section in order to better illumine the context of the citation in 10:37–38. In light of the context, I will then seek to answer each of the specific exegetical questions raised above.

Immediate context of Hebrews 10:37–38. The purpose of Hebrews is not really debated. The author sent this word-of-exhortation (13:22, τοῦ λόγου τῆς παρακλήσεως) as a sermon-in-writing to a community of believers who were under intense persecution (10:32–34), exhorting them to persevere in faith.[37] The author's repeated warnings against turning away from God's ultimate revelation in Jesus Christ (2:1–4; 3:12–4:13; 6:1–8; 10:26–39; 12:25–29), together with his emphasis on the superiority of priesthood and sacrifice of Christ over the cultic rituals of the old covenant (1:1–14; 5:1–10; 7:1–10:18; 13:8), reveal that the recipients were probably tempted to turn away from Christianity and revert to the Levitical cult.[38] The author repeatedly warns

[37]See Koester, *Hebrews*, 64–79; Bruce, *Hebrews*, 3–9; Lane, *Hebrews 1–8*, xcix–ci; Attridge, *Hebrews*, 12–13; Schreiner, *Hebrews*, 13–15; Cockerill, *Epistle to the Hebrews*, 16–23.

[38]Schreiner, *Hebrews*, 14–15; see also the arguments made by Kenneth L. Schenk, *Cosmology and Eschatology in Hebrews: The Settings of the Sacrifice*, SNTSMS 143 (Cambridge: Cambridge University Press, 2007), 24–47.

his hearers of the danger of unbelief, which he closely links with apostasy and disobedience (3:12–13, 19; 4:2–3, 6), and exhorts them to persevere by clinging to the promises of God in faith and hope (3:6, 14–15; 4:11, 14; 6:11–12, 18; 10:23; 10:35–39; 12:1–2). He encourages them on the basis of the complete cleansing and full forgiveness that one receives in Christ, to draw near to God (4:16; 7:25; 10:22). As is well known, Hebrews consists of hortatory sections interwoven with expository sections. Thus the main message of Hebrews is intensely practical. All of the author's exposition concerning the supremacy of the person and work of Christ serves one main message: "Do not fall away from Jesus Christ, but persevere in faith until the end."

Hebrews 10:19–12:29 forms the final climactic hortatory section preceding the concluding paraenesis of chapter 13.[39] In 10:19–25, the author summarizes the main themes of the sermon's exposition up to this point and transitions into exhortation. This is followed in 10:26–31 by one of the longest and fiercest warnings in the letter. Just as previously, the author pastorally tempers the force of the warning with a comforting commendation and reminder of the earnest faithfulness of the recipients even through times of hard suffering (10:32–34). He then transitions back into exhortation in 10:35, urging his hearers not to throw away their boldness which has a great reward and to endure so that they may do the will of God and receive his promises (10:35–36). The author then bolsters this exhortation through the composite citation in 10:37–38, which together with an assuring statement in 10:39, forms a transition into the great discourse on the faith of the faithful in chapter 11.[40] Hebrews 11 functions primarily to provide

[39]As rightly set forth by George H. Guthrie, *The Structure of Hebrews: A Text-Linguistic Analysis*, NovTSup 73 (Leiden: Brill, 1994), 144; so also Schreiner, *Hebrews*, 19–20. *Contra* Cynthia Long Westfall, *A Discourse Analysis of the Letter to the Hebrews: The Relationship between Form and Meaning*, LNTS 297 (New York: T&T Clark, 2005), 242–53. Westfall seems to overlook the unity of this section when she claims that classifying it as paraenesis "obscures the indicative spans, and often ignores the role that commands play in the first two sections" (*Discourse Analysis*, 242). She misses the overlapping and transitional nature of 10:19–25, and also incorrectly drives a wedge between 10:26–31 and 10:32–39 as containing "warning" and "encouragement" respectively. As my exegesis will show, while 10:38–39 contains an encouragement, an implicit warning is also present.

[40]See Cockerill, *Hebrews*, 511; O'Brien, *Hebrews*, 391; Gheorghita, *Role of Septuagint*, 186–87; Guthrie, *Structure of Hebrews*, 72.

illustrations of "my righteous one" from 10:38 who exemplified the kind of faith-filled endurance to which the author is calling his hearers.[41] The discourse on faith culminates in 12:1–3 with a call to fix one's eyes on Jesus, the supreme exemplar of faithful endurance.[42] The author's purpose and the flow of thought traced out here may now help unravel solutions to the exegetical questions raised previously.

Who is ὁ ἐρχόμενος and what event does his coming refer to? Hebrews clarifies the ambiguity of the MT and the LXX on Habakkuk 2:3b by substantivizing the participle ἐρχόμενος so that it now refers to the personal verbal subject of ἥξει καὶ οὐ χρονίσει in Hebrews 10:37. But does ὁ ἐρχόμενος signify God or Christ here? And what event does the author have in mind? I contend that the author refers to Christ's parousia.[43] First, the author unequivocally refers to Christ's parousia slightly earlier in the exposition (9:26–28), placing it in clear focus for his hearers. Christ appeared a first time at the "consummation of the ages" to put away sin through the sacrifice of himself, and will appear a second time to save those who wait for him. The author builds on this timeline, by describing Christ's first coming to put away sins in 10:5–10 and the second coming for salvation and judgment in 10:37–38. As the author exhorts his hearers to persevere with patient endurance to receive the promised reward in 10:35–39, he reminds them of the impending parousia by using Habakkuk 2:3b. This eschatological event has already

[41]Cosby notes, "This example list of heroes contributes substantially to the forcefulness of the author's argument, providing evidence from salvation history for the validity of his particular understanding of faith . . . . the faith *exhorted* in 10:19–39 is the faith *defined* in 11:1 and the faith *illustrated* in 11:3–38." Michael R. Cosby, "The Rhetorical Composition of Hebrews 11," *JBL* 107 (1988): 260. Guthrie (*Structure of Hebrews*, 72) also notes the author's utilization of the *exempla* form of exhortation.

[42]See the persuasive argument for Jesus in Heb 12:1–3 as the culmination of the exemplars of faith in Heb 11 made by Christopher A. Richardson, *Pioneer and Perfecter of Faith: Jesus' Faith as the Climax of Israel's History in the Epistle to the Hebrews*, WUNT 2/338 (Tübingen: Mohr Siebeck, 2012), 109–223. Richardson does not mount a convincing argument that every figure in Heb 11 is a "typological anticipation" of Christ, for his case rests on a somewhat unclear definition of what constitutes a "type." He does, however, cogently argue that Jesus is the climactic exemplar of faith and faithfulness in Hebrews, bringing the list of examples in Heb 11 to its culmination.

[43]*Contra* Easter, *Faith and Faithfulness*, 168–75, who argues that the "coming" here does not refer to the parousia but rather to a "coming" of Jesus to believers at death. Easter overlooks the strong future-oriented eschatology of the surrounding context in Heb 10–12.

been hinted at in 10:25—the "day" is drawing near. Second, the references in the subsequent context to the eschatological arrival of the "unshakeable kingdom" (12:26–28) and the hope of the heavenly "city to come" (11:16; 13:14) ensure a sustained emphasis on the final consummation of God's promises at Christ's second coming. Third, as other interpreters have noticed, ὁ ἐρχόμενος was probably a messianic title in early Christianity and is consistently employed in the NT to refer to Christ (cf. Matt 11:3; 21:9; 23:39; Mark 11:9; Luke 7:19–20; 13:35; 19:38; John 3:31; 6:14; 11:27; Rev 1:8).[44] Additionally, ἥκω is also employed to refer to Christ's parousia (Matt 24:50; Luke 12:46; Rom 11:26; 2 Pet 3:10; Rev 2:25; 3:3).[45]

Having established that Christ's parousia is in view in 10:37, we may ask whether the author intends to connote salvation as he does in 9:28. The author's reminder to the hearers of "the promise" in 10:36 indicates that he probably desires to emphasize salvation in 10:37. The accent is primarily on Christ's coming to consummate the salvation of his people, and this promise of future salvation should motivate the hearers to endure in present hardship. The emphasis on the imminence of the parousia (μικρὸν ὅσον ὅσον; οὐ χρονίσει) also serves to encourage the readers—they only need to endure for a little while longer. The issues of *how* the readers are to persevere and *what* this perseverance involves are made more clear when one understands the meaning of πίστις and how it functions in Hebrews 10:38.

πίστις in Hebrews 10:38. The first issue to be resolved with regard to πίστις in Hebrews 10:38 is the meaning of the word. We have already seen that the MT, the Pesher Habakkuk at Qumran (1QpHab 8:1–3), and most likely the LXX, all probably carry the sense "faithfulness" in Habakkuk 2:4. Some interpreters hold that πίστις denotes

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[44]Attridge, *Hebrews*, 302; Cockerill, *Hebrews*, 509; O'Brien, *Hebrews*, 389; Koester, *Hebrews*, 462.

[45]Koester, *Hebrews*, 462.

"faithfulness" in Hebrews 10:38 also.[46] However, this interpretation is flawed, for πίστις almost certainly means "faith" in this verse. This can be confidently ascertained from the immediate context. The citation in 10:37–38 not only reinforces the preceding exhortation but also transitions into the succeeding discourse in Hebrews 11, which clearly emphasizes "faith" as opposed to "faithfulness" (11:1–3 suffices to make the point). Thus the author clearly intends "faith" in Hebrews 10:38.

We have noted that, unlike the MT and the LXX where the subject of πίστις is debatable, Hebrews makes it exceedingly clear—it is the righteous one's faith that is involved. What, however, is the object of this faith? It is clear from the subsequent discourse in chapter 11 that the author refers to faith in a plethora of unseen realities that relate to God's personal character, his promises, and his power to bring to pass all that he has promised. Thus, by moving the genitive pronoun μου from after ἐκ πίστεως, where it stood in the LXX, to go before this phrase, the author clarifies his meaning—it is human faith that is involved, and the author can now concretely define the object of this faith. For Hebrews, to please God, one must have faith in God's existence and his promises to reward those who seek him (11:6, 26–27). These promises include the resurrection from the dead (11:19, 35), the promised inheritance of an eschatological city-to-come (11:10, 13–16), and the assurance of future judgment and salvation (11:7, 22, 28, 31).

The content of Hebrews 11 and especially the example of Jesus in 12:1–2 also sheds light on the meaning of ζήσεται and its relationship with πίστις. It is clear that the life in view, for Hebrews, is *eschatological life*. Those who persevere in faith will live eternally and will not perish at the final judgment. They will receive eschatological life as a result of their faith.[47] We should not, however, overlook the dual sense here—not only does perseverance in faith result in eschatological life, but faith is the very means by

[46]For instance, Hays, *Conversion of Imagination*, 132–34; Paul Ellingworth, *The Epistle to the Hebrews*, NIGTC (Grand Rapids: Eerdmans, 1993), 555.

[47]Preservation of the soul in 10:39 refers to life beyond death (cf. Luke 17:33). See Koester, *Hebrews*, 463.

which one will persevere and live. As O'Brien puts it, "Faith is the way of life on earth and the way to everlasting life in heaven."[48] Faith in God's person, power, and promises is what enabled all the characters in Hebrews 11 to endure. Their lives were marked by a trust in God's promises in the midst of adversity, and this faith led to faithful obedience and patient perseverance. Jesus is the supreme example of such faithfulness rooted in faith. He is the ἀρχηγός and τελειωτής of faith, and he endured the shame of the cross by fixing his eyes on the "joy that was set before him" (12:2). Thus faith and faithfulness are closely intertwined for the author of Hebrews.[49] The author sees enduring in faith as equivalent to "doing the will of God" (10:36).[50] The lives of God's people must be marked by faith, and faith leads to faithful endurance and obedience to God's commands, so that one attains God's promises.[51] Furthermore, faith and righteousness before God are inextricably linked for the author (11:4, 7).[52] In Hebrews 10:38, therefore, we see that eschatological life is attained through faith, and the imminence of Christ's parousia makes persevering faith all the more imperative. The author's shifting of the pronoun μου in his citation also has one other effect, which I will now explore.

ὁ δίκαιός μου. The author's move of the pronoun μου from its position in the LXX (after ἐκ πίστεως) to its new position results in it modifying ὁ δίκαιός. In other words, in Hebrews 10:38, ὁ δίκαιός of Habakkuk's text has now been characterized as ὁ δίκαιός μου: "The righteous one" is now "*my* righteous one." What does this imply? The

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[48]O'Brien, *Hebrews*, 390. So also Koester, who says, "The 'righteous' are those who exemplify faith (11:4). In the present they seek to 'live' faithfully and in the future they 'will live' forever in God's heavenly city, which is known by faith." Koester, *Hebrews*, 463; Cockerill, *Hebrews*, 512.

[49]See Schreiner, *Hebrews*, 493–96.

[50]Attridge sees an evocation here of 10:7–10 and Christ's obedience in his death (*Hebrews*, 301).

[51]A similar idea and interesting connection is present in 12:9, where the readers are exhorted to endure discipline for God is treating them as sons, and those who receive discipline may look forward to it yielding the peaceable fruit of *righteousness.*

[52]O'Brien, *Hebrews*, 390.

author probably alludes here to the solidarity theme that is pervasive in Hebrews.[53] God is not ashamed to be called the God of those who trust in his promises (11:16), Christ is not ashamed to call his people his brothers and sisters (2:11–13), and a central aspect of the promise of the new covenant is intimacy and solidarity between God and his people (8:10–11).[54] This solidarity extends to the filial relationship that exists between the Father and believers, who are also to endure discipline as sons (12:5 - υἱέ μου; 12:7 - ὑπομένετε cf. 10:36). And thus the characterization of ὁ δίκαιός as ὁ δίκαιός μου serves to remind the hearers of their sonship, and the fact that God will not be ashamed to be called their God—if they persevere in faith.[55]

Antithesis in Hebrews 10:38. Having explored some of the exegetical questions related to 10:37 and 10:38a, we may now return to the antithesis in 10:38. Two questions remain to be answered. In the discussion on text form, it was concluded that the author of Hebrews intentionally inverted the clauses of this antithesis from Habakkuk 2:4 so that both clauses now have the same referent, namely, ὁ δίκαιός μου. The implication is that the hearers of Hebrews are faced with two alternatives in light of Christ's impending parousia: they can persevere in faith or they can shrink back. By placing such a crisis before his hearers, the author uses the citation to reinforce his overall purpose—to encourage his hearers to persevere in faith so that they will receive the eschatological promises of God, and not to shrink back, for this will lead to serious consequences. The consequence of shrinking back is described by the clause οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ. The word εὐδοκεῖ echoes the use of the same verb earlier in the passage (10:6; 10:8, only

[53]So also Cockerill (*Hebrews*, 512), who observes, "By putting 'my' with 'righteous one' the pastor has also emphasized the bond between God and the one who depends upon him."

[54]I am indebted to Brian Powell for bringing solidarity in Heb 8:10–11 to my attention.

[55]Significantly, in regard to the warning passages, this also "supports the author's presupposition that his readers are all believers (and thus "righteous"), but that some of them are in danger of shrinking back from the life of faith." Ellingworth, *Hebrews*, 555.

3x in Hebrews), to indicate God's displeasure with the Levitical sacrificial offerings.[56] In fact, "pleasing" God through faith and good deeds emerges as a significant theme in this section of Hebrews (10:6, 8; 11:5–6; 12:28; 13:16, 21). It is highly likely, therefore, that "shrinking back" involves reverting to the Levitical cult for forgiveness.[57] At the very least, as the overwhelming majority of interpreters recognize, it is an indisputable reference to apostasy from the Christian faith and community. Moreover, God's displeasure with the one who shrinks back in 10:38 must be interpreted as clearly indicating eschatological judgment.[58] Several lines of evidence confirm this interpretation. First, in the very next verse (10:39), the author juxtaposes the outcome of preservation of the soul (περιποίησιν ψυχῆς) through faith with "destruction" (εἰς ἀπώλειαν) for shrinking back (ὑποστολῆς). The word ἀπώλεια is overwhelmingly used in the NT to signify eschatological destruction (Matt 7:13; John 17:12; Acts 8:20; Rom 9:22; Phil 1:28; 3:19; 2 Thess 2:3; 1 Tim 6:9; 2 Pet 2:1; 3:7; 3:16; Rev 17:8, 17).

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[56]Also noted by Guthrie, "Hebrews," 982, and Steven K. Stanley, "A New Covenant Hermeneutic: The Use of Scripture in Hebrews 8–10" [PhD diss., University of Sheffield, 1994], 178. Stanley claims that the author here links his citation of Ps 40 and Hab 2 through catchword association (*gezerah shewa*) of the words ἥκω and εὐδοκέω.

[57]See Joshua Hutchens' persuasive argument that Hebrews presents Christian worship in an eschatological relation to Jewish worship and the sacrificial work of Christ as the exclusive way to worship God in the new covenant. Joshua Caleb Hutchens, "Christian Worship in Hebrews 12:28 as Ethical and Exclusive," *JETS* 59 (2016): 507–22. Hutchens convincingly argues that for Hebrews, reverting to the Levitical cult constitutes a repudiation of Christ, and consequently, apostasy from the new covenant community.

[58]From a variety of traditions, see Koester, *Hebrews*, 463; Lane, *Hebrews 9–13*, 306; Cockerill, *Hebrews*, 512–13; Schreiner, *Hebrews*, 307–9; Bruce, *Hebrews*, 273–76; O'Brien, *Hebrews*, 392; Ellingworth, *Hebrews*, 557. David Allen (*Hebrews*, NAC [Nashville: B&H Publishing Group, 2010], 530–38) argues that the verses neither refer to apostasy, nor the consequence of eternal judgment, but rather, to the "serious consequences" of disobedience on the part of believers. He follows T. Lewis' claim that the author simply sees "withdrawal" from public life as an inappropriate method of endurance. See Thomas W. Lewis, "'. . . And If He Shrinks Back' (Heb X.38b)," *NTS* 22 (1975): 88–94. Allen's reading is based on a flawed understanding of the warning passages in Hebrews as referring to a "loss of rewards" rather than the threat of judgment for apostasy. Allen's interpretation is unpersuasive, for it rests on a number of fallacious arguments: special pleading concerning the meaning of the word ἀπώλεια; overlooking the severity of the language in the warning passage just a few verses prior (10:26–31); a forced and artificial interpretation of the allusion to Isa 26:20 (see my critique of Lewis' interpretation in n. 97 on p. 281); and a poor interpretation of the judgment on the unbelieving Israelites as merely temporal in 3:7–4:11 brought to bear on the present text. Allen also goes so far as to accuse other interpreters of "smuggling the supposed meaning of the text into their writing before the exegetical spadework is done." Allen, *Hebrews*, 538. Such an evaluation in fact better describes Allen's own interpretation of this text. For two forceful and convincing critiques of Allen's "loss of rewards" view of the warnings in Hebrews, see Schreiner, *Hebrews*, 445–47; and Gareth Lee Cockerill, review of *Hebrews*, by David L. Allen, *JETS* 55 (2012): 202–5.

Moreover, the eschatological context of the parousia introduced in Hebrews 10:37 reveals that ἀπώλεια unambiguously signifies destruction and eschatological judgment under God's wrath. The dichotomy between the contrasting outcomes of faith and shrinking back in 10:39 should in turn inform the interpretation of God's displeasure in 10:38. Second, the line οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ should also be understood in light of the warning passages of Hebrews that forcefully warn of eternal judgment for those who fall away (2:1–4; 4:11–13; 6:4–8; 10:26–31; 12:25–29).[59] Furthermore, to shrink back is juxtaposed with living by faith, and Hebrews links disbelief with disobedience which draws God's wrath (3:12–4:3).[60]

In light of the imminent parousia of Christ therefore, the author uses Habakkuk 2:3–4 to place before his hearers the alternatives of either trusting God and receiving his promised salvation or of shrinking back and facing God's wrath. It has been argued that in 10:38–39, the author refers to the parousia with a primary emphasis on salvation. The dark overtones of judgment, however, are present as well, for the author's use of Habakkuk 2:4 in inverted sequence implies salvation for those who persevere, but judgment if they shrink back. Moreover, the promise of salvation and the concomitant threat of judgment are reinforced by the pithy but powerful allusion to Isaiah 26:20 with the words μικρὸν ὅσον ὅσον.

μικρὸν ὅσον ὅσον. The author introduces his citation of Habakkuk 2:3–4 with the words ἔτι γὰρ μικρὸν ὅσον ὅσον.[61] The word γάρ links the citation to follow with the

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[59]For a persuasive and lucid defense of the understanding of the warning passages adopted here, see Schreiner, *Hebrews*, 439–49; See also Thomas R. Schreiner, "Persverance and Assurance: A Survey and a Proposal," *SBJT* 2, no. 1 (1998): 32–62. Conversely, my interpretation of 10:37–38 defended here bolsters the view that the warning passages are addressed to believers as *prospective* warnings against falling away.

[60]Koester also notes that the OT refers to God's "soul" when dealing with divine emotion, and also provides the example of 1 Cor 10:5, where God's displeasure denotes divine judgment. Koester, *Hebrews*, 463.

[61]Although a few witnesses omit the γάρ here (𝔓^{13} 104 vg^{ms}), I consider the word to be original for two reasons: (1) the paucity of external evidence in favor of this reading; and (2) the word γάρ tightly ties the citation to the preceding exhortation and the author elsewhere uses γάρ alone to introduce Scripture citations (7:1; 12:29). Gheorghita makes these arguments, but the examples he furnishes for γάρ

preceding discourse—the hearers need to persevere *because* the "day" is drawing near (cf. 10:25). The words μικρὸν ὅσον ὅσον are a verbatim verbal allusion to LXX Isaiah 26:20.

The presence of an allusion to Isaiah 26:20 is easily confirmed by its satisfaction of Hays' criteria for intertextual echo / allusion:[62] (1) Availability: the text of Isaiah was certainly available to the author of Hebrews, given that he elsewhere unambiguously cites from the book (Isa 8:17–18 in Heb 2:13).[63] (2) Volume: this criterion is satisfied both by Hebrews' explicit repetition of the phrase and by the distinctive nature of the words μικρὸν ὅσον ὅσον. (3) Recurrence: that the context of Isaiah 26 is already in the author's mind is manifest from the phenomenon of "clustering"—other phrases and key terms from the passage are also echoed in the immediately surrounding context in Hebrews (Isa 26:11 – πῦρ τοὺς ὑπεναντίους ἔδεται, cf. Heb 10:27 – πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους; Isa 26:16 – θλῖψις cf. Heb 10:33).[64] This fulfills the criterion of "recurrence." (4) Thematic Coherence: the reference to the parousia places Hebrews 10:37–38 in an explicitly eschatological context, and the source text, Isaiah 26, is also explicitly eschatological, emphasizing Yahweh's arrival in judgment. (5) Historical Plausibility: The frequent use of this text in early Christianity is confirmed by the appendage of this section of Isaiah (LXX Isa 26:9–20) to the LXX Psalter as Ode 5:9–20, indicating that the text was possibly used liturgically in the early church.[65] This liturgical

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introducing citations are not parallel to 10:37, as they all have a longer introductory formula, and he overlooks the examples given here. Gheorghita, *Role of the Septuagint*, 175.

[62]See Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1989), 29–32; Hays, *Conversion of Imagination*, 34–45. See also G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids: Baker Academic, 2012), 31–35. See especially chap. 3 of this dissertation for my presuppositions in employing these criteria from an author-oriented standpoint and also my rationale for not using Hays' seventh criterion, namely, "satisfaction."

[63]A number of other probable allusions are also noteworthy: Heb 9:28 (Isa 53:12); Heb 12:12 (Isa 35:3); and in the nearer context, Heb 10:27 (Isa 26:11).

[64]Interestingly, Isa 26 also portrays the affliction experienced by God's people as "discipline" (παιδεία), another theme that Hebrews also develops (Isa 26:16; cf. Heb 12:5, 7, 11).

[65]See Lane (*Hebrews 9–13*, 303–4), who notes the liturgical use of the 'Song of Isaiah.' See also Karen H. Jobes and Moisés Silva, *Invitation to the Septuagint*, 2nd ed. (Grand Rapids: Baker

use of the text, even if later than Hebrews, at least suggests the plausibility and probability that the author might have expected his hearers to be very familiar with this text and to immediately identify his allusion to it. (6) History of Interpretation: although premodern interpreters seem (understandably) to gloss over the introductory phrase μικρὸν ὅσον ὅσον and focus mainly on the citation from Habakkuk 2:3–4, that this phrase alludes to Isaiah 26:20 is almost universally recognized by contemporary interpreters of Hebrews.[66] In light of all this evidence, it is almost certain that in this pithy phrase the author of Hebrews alludes to Isaiah 26:20.[67]

How does the allusion function? In Hebrews, the author uses these allusive words to remind his hearers of the nearness of the parousia.[68] It is probable, however, that the author desires his hearers to hear more than what the words by themselves signify. By using this allusion, the author makes a biblical-theological correlation between Isaiah 26, Habakkuk 2:3–4, and Christ's imminent parousia. The author's allusion provides a biblical-theological orientation for his interpretation of the following citation from Habakkuk 2:3–4 by causing his hearers to recall the broader context of Isaiah 26.[69] To better understand this biblical-theological link, one must probe the context of the words in Isaiah. But first, some summary is in order.

Academic, 2015), 74n39.

[66]See, for instance, Lane, *Hebrews 9–13*, 303–4; O'Brien, *Hebrews*, 390; Cockerill, *Epistle to the Hebrews*, 508; Bruce, *Hebrews*, 273; Attridge, *Hebrews*, 301; Guthrie, "Hebrews," 981–84; Koester, *Hebrews*, 461; Schröger, *Der Verfasser*, 185–86.

[67]*Contra* Steven K. Stanley ("New Covenant Hermeneutic," 202), who acknowledges the possibility of the allusion, but says "There is too little here to prove that our author is intending to make any exegetical connection to Isaiah."

[68]O'Brien (*Hebrews*, 390) posits that the words from Isa 26:20 underscore the certainty of the parousia. I agree, but far greater emphasis seems to be on the parousia's *imminence* (which, of course, also entails certainty).

[69]From the perspective of intertextual hermeneutics, this might be considered an "intertextual trope." See Hays, *Echoes in Paul*, 14–21. Hays refers to an author's propensity to use echoes / allusions as literary tropes, whereby readers are invited by the author to engage in a complex intertextual act so that points of resonance with the original text are brought to bear on the new context via a literary phenomenon known as "transumption" or "metalepsis." This dissertation eschews Hays' hermeneutical standpoint, which sees meaning as controlled primarily by readers of texts rather than by their authors. The approach preferred here is to see the author's linkage of these texts as a warranted biblical-theological move based on interpretive trajectories with hermeneutical warrant in the original contexts of both Isaiah and Habakkuk.

I have argued that the author of Hebrews achieves the following through his textually modified citation of Habakkuk 2:3–4, introduced with an allusion to Isaiah 26:20: (1) He creates a reference to Christ's parousia by substantivizing the participle ἐρχόμενος; (2) He moves the participle μου to modify ὁ δίκαιός thus encouraging the readers, as God's own righteous ones, to persevere by faith in God's person, power, and promises so that they attain eschatological life; (3) He inverts the clauses of Hab 2:4 to create an antithesis between faith, which leads to life, and shrinking back, which leads to destruction; and (4) He uses the words μικρὸν ὅσον ὅσον both to imply the imminence of the day of Christ's parousia, and to invite his hearers to recall ideas from the original literary context of these words in Isaiah 26, thus providing a particular biblical-theological orientation for the interpretation of Habakkuk 2:3–4. This concludes my discussion of how the author's citation functions in Hebrews. It now remains to consider the original contexts in Habakkuk 2 and Isaiah 26, to see how the original meaning of the texts intersect with the meaning of the text in Hebrews. It is to these issues that I now turn.

Habakkuk 2:3–4 in Context

In this section, I will investigate Habakkuk 2:3–4 in its original OT context of the book of Habakkuk, and in its wider biblical-theological and canonical context. Several exegetical issues concerning the meaning of Habakkuk 2:3–4 in the MT and LXX are closely tied to text form, and these have been dealt with in the section on text form. In the present section, exegetical questions that remain will be resolved through an examination of the historical and literary context. I will then briefly consider the original context of Isaiah 26:20 to understand what bearing the context of this verse might have on the allusion in Hebrews. Finally, I will explore the epochal and canonical horizons of these prophecies to trace the trajectory that is ultimately fulfilled in Hebrews.

Historical and Literary Context of Habakkuk 2:3–4: Textual Horizon

Although not much is known about Habakkuk's historic context, it is clear that he portended the imminent judgment that Judah would face at the hands of the Babylonians, first in 597 BC, and then, climactically in 586 BC.[70] Intermingled with the oracle of impending doom, however, Habakkuk also relayed the comforting promise that Yahweh would save his people through judgment on their enemies.

The book of Habakkuk begins with the prophet crying out in lament to God because Judah is replete with violence and injustice; the righteous are being persecuted, while the wicked go unpunished (1:1–4). Yahweh responds by portending fierce judgment to come through the Chaldeans, who will be raised up as an instrument of Yahweh's wrath (1:5–11). Habakkuk is perturbed by Yahweh's response—how could a holy God send the wicked and self-aggrandizing Chaldeans on an endless rampage to wipe out those more righteous than themselves? (1:12–17). Further, Habakkuk is concerned that God's people might perish altogether (1:12). Troubled by this question of theodicy, the prophet ascends a watchtower and awaits Yahweh's response (2:1).

The verses that follow record Yahweh's response: Habakkuk is commanded to write a vision on tablets, with a promise that the content of the vision will surely take place (2:2–3). As we have seen, the MT and LXX are both somewhat ambiguous as to the referents of these verses, but one thing is certain—the vision will be fulfilled. A contrast

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[70]Scholars are divided on the date of Habakkuk. Some prefer an early date in the late seventh or early sixth century BC, prior to the first Babylonian invasion. So, for instance, Wilhelm Rudolph, *Micha – Nahum – Habakuk – Zephanja*, KAT 13 (Stuttgart: Gütersloher Verlagshaus Gerd Mohn, 1975), 194–95; Robertson, *Nahum, Habakkuk*, 34–38. Some critical scholars place the book as late as the post-exilic period, or even the Hellenistic period; for example, see W. Herrmann, "Das unerledigte Problem des Buches Habakkuk," *VT* 51 (2001): 481–96. Others opt for a diachronic approach that sees different "layers" of the book composed at different times. See, for instance, the diachronic approach of Walter Dietrich, who posits parts of the book composed prior to the seventh century BC and other parts composed later in the post-exilic period: Walter Dietrich, *Nahum Habakkuk Zephaniah*, trans. Peter Altmann, IECOT (Stuttgart: W. Kohlhammer, 2016), 98–103. For arguments for the unity of the book and an early date of composition prior to the first Babylonian invasion, which is the approach preferred in this dissertation, see Robertson, *Nahum, Habakkuk*, 34–38, and R. K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1969), 932–37. Whatever the case, as Hunn ("Habakkuk 2.4b," 230) points out, certainly "Habakkuk presents his prophecy as an oracle God gave him before the Chaldean invasion." The prophecy must be understood on *its own terms*, as its author presents it—an authoritative, God-given oracle, as the author of Hebrews surely understood it to be.

between the wicked and the righteous is then portrayed in 2:4, enshrining the promise that the righteous one will live by his faithfulness (בֶּאֱמוּנָתוֹ).[71] After a lengthy castigation of the arrogant and wicked (2:5–20), Habakkuk voices a prayer that looks forward to Yahweh's theophany, as he arrives bringing salvation to his people, and judgment upon the wicked (3:1–15). The book ends with Habakkuk patiently awaiting the fulfillment of the vision (3:16–18). In light of the foregoing discussion, four key exegetical questions concerning the meaning of Habakkuk 2:3–4 can be addressed: (i) What is the nature of אֱמוּנָה in Habakkuk? (ii) What is the meaning of the *beth* preposition and the relationship of the prepositional phrase בֶּאֱמוּנָתוֹ to the verb יִחְיֶה? (iii) Who does צַדִּיק describe? and (iv) What kind of deliverance or life is implied by יִחְיֶה in Habakkuk 2:4b?[72]

The nature of אֱמוּנָה in Habakkuk. I have already argued that the meaning of אֱמוּנָה is "faithfulness." Furthermore, we have noted that although the phrase בֶּאֱמוּנָתוֹ could be fairly ambiguous in an unpointed text, in the MT at least, it most likely refers to the righteous one's own faithfulness.[73] But what does this faithfulness involve? In other words, how does the righteous one demonstrate his faithfulness?

When 2:3–4 is read in the context of the book as a whole, it is clear that Habakkuk views "faithfulness" in terms of steadfast trust, or faith in Yahweh. The statement in Habakkuk 2:4—וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה—must be understood in light of the end of the book, where Habakkuk relies on Yahweh in the midst of adversity as he waits for

[71]Some scholars argue that Hab 2:4 should be linked with what precedes, namely, Hab 2:2–3. A strong argument for seeing 2:2–4 as a unit, for instance, is made by Janzen, "Habakkuk 2:2–4," 53–78. Others contend that 2:4 should be read with what follows, that is, as introducing 2:5–20. So Richard D. Patterson, *Nahum, Habakkuk, Zephaniah: An Exegetical Commentary* (Richardson, TX: Biblical Studies Press, 2003) 194–96; Koch, "Der Text von Hab 2:4b," 73n26. Both these options, however, seem to create too strong a dichotomy between 2:2–3 and 2:5–20. Instead, it is probably best to view 2:4 as a transitional verse that expresses the disposition of the righteous in lieu of 2:2–3 while condemning the arrogance of the wicked, which is demonstrated in 2:5–20.

[72]In the discussion that follows, I am indebted at several points to the lucid delineation of the exegetical issues in Habakkuk 2:4b by Hunn, "Habakkuk 2.4b," 219–39.

[73]For a defense of this understanding of בֶּאֱמוּנָתוֹ, see the preceding discussion in the section on text form. See also the defense by Hunn, "Habakkuk 2.4b," 223–24.

the "day of trouble" to come upon the enemies of God, *believing* that Yahweh will deliver him (3:16–19). Habakkuk's *faithfulness* is expressed through his steadfast *faith* in Yahweh. Habakkuk believes that his vision of Yahweh's coming salvation and judgment will be fulfilled, and this faith / faithfulness will result in life for him (3:18–19).

It is therefore shortsighted to posit a hard distinction between "faith" and "faithfulness" in Habakkuk.[74] Rather, אֱמוּנָה in Habakkuk 2:4 is best understood as faithfulness, which is demonstrated through steadfast trust in the fulfillment of Yahweh's word, through his imminent arrival in salvation and judgment.[75]

The sense of בְּ and the meaning of יִחְיֶה in Habakkuk 2:4b. The meaning of the aphorism וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה in Habakkuk 2:4b MT is dependent on the relationship of the prepositional phrase בֶּאֱמוּנָתוֹ to the verb יִחְיֶה. The *beth* preposition could indicate ground ("on the basis of his faithfulness") or could indicate characteristic quality ("in his faithfulness"). The sense of the *beth* preposition is closely related to how one interprets the meaning of the verb יִחְיֶה. The question may be framed this way: does the clause describe the way of life of the righteous one ("the righteous one *lives in / by* his faithfulness"), or does it state that life will be the consequence of the righteous one's faithfulness ("the righteous one *will live on the basis of / as a result of* his faithfulness")?

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[74]As made, for example, by Scott, "A New Approach," 337; and also by those who interpret the expression as referring to faithfulness to the Torah: "Damit ist dann zugleich gesagt, daß אמונה nach Aussage des vorhergehenden, von Harren und Geduld sprechenden Kontextes hier nur 'Treue,' 'Beständigkeit,' 'Ausdauer' bedeuten kann. Gemeint ist das Bleiben in der Tora als der Offenbarung Gottes." A. H. J. Gunneweg, "Habakuk und das Problem des leidenden צדיק," *ZAW* 98 (1986): 414.

[75]As Hunn ("Habakkuk 2.4b," 227) rightly says, "The single application of faithfulness demanded in the context is the command to Habakkuk to 'wait' (חכה) for the vision . . . . the righteous, like Habakkuk, are to exercise אמונה by waiting for the fulfillment. Now people who wait for the vision wait because they believe it will come, and people who believe God's vision of freedom will wait expectantly for it. In this context, אמונה does not require action because Yahweh himself will bring salvation. It only requires faith in the certainty of the vision. This does not imply that the lexical meaning of אמונה in Hab 2.4 is 'faith,' but it does mean that the lexical problem does not need to be solved to understand the text." Rightly, also, Dietrich, *Nahum Habakkuk*, 129; Bellis, "Habakkuk 2:4b: Intertextuality," 374–75; Patterson, *Nahum, Habakkuk, Zephaniah*, 201. See also Robertson (*Nahum, Habakkuk*, 179–81), who argues that the demonstration of "steadfastness" (i.e., אֱמוּנָה "faithfulness") through "steadfast faith" is not unique to Habakkuk, but is frequent in the OT. Robertson also makes another compelling point in favor of this interpretation by noting the possible allusion to Gen 15:6 in Hab 2:4 and its importance in interpreting Habakkuk's maxim. Robertson, *Nahum, Habakkuk*, 178, 181.

Closely related to this question is the meaning of the verb חיה, for the former option sees יִחְיֶה as describing one's behavior or particular manner of existence, while the latter option implies the sense of being endowed with life or being preserved.[76] The latter interpretation is preferable for two reasons.

First, the claim that יִחְיֶה describes a way of life or behavior cannot be sustained in light of the usage of the word חיה in the OT. As Debbie Hunn points out, neither BDB nor *HALOT* includes a meaning such as "to behave" or "to conduct life in a certain fashion" within the semantic range of the verbal root חיה.[77] My examination of the 283 other instances of the word in the OT, excluding Habakkuk 2:4, confirms a semantic range that includes the following meanings:[78] (1) "to have life / be alive"—includes eschatological life (for instance, Gen 3:22; 9:28; 31:32); (2) "to preserve life / remain alive / survive" (for instance, Gen 17:18; 1 Kgs 20:32; Isa 55:3); (3) "to preserve / sustain life by means of something" (for instance, Lev 18:5; Deut 8:3; Ezek 33:19); (4) "to be

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[76]For the former interpretation, see Roberts, *Nahum, Habakkuk*, 112; Patterson, *Nahum, Habakkuk, Zephaniah*, 164, 201; and Norman H. Young, "Who's Cursed—And Why? (Galatians 3:10–14)," *JBL* 117 (1998): 89n50. For the latter interpretation, see Hunn, "Habakkuk 2.4b," 228–30; Robertson, *Nahum, Habakkuk*, 181; Dietrich, *Nahum Habakkuk*, 129–30; Andersen, *Habakkuk*, 215–16, and Bellis, "Habakkuk 2:4b: Intertextuality," 373, who sees it specifically as survival beyond the Babylonian crisis.

[77]Hunn, "Habakkuk 2.4b," 228. See BDB, s. v. "חיה"; *HALOT*, s. v. "חיה."

[78]My search in Accordance Bible Software, excluding *k*[e]*thiv-qere* duplicates and excluding the instance in Hab 2:4 yielded the following 283 instances of the word (across the *qal*, *pi'el*, and *hiph'il* stems), which I have categorized according to these meanings: (1) *"to have life / be alive"—including eschatological life*: Gen 3:22; 5:3, 5–7, 9–10, 12–13, 15–16, 18–19, 21, 25–26, 28, 30; 9:28; 11:11–26; 25:7; 47:28; 50:22; Deut 5:33; 6:24; 8:1; 16:20; 33:6; Josh 6:25; 14:10; 1 Sam 10:24; 20:31; 2 Sam 12:3, 22; 1 Kgs 1:25, 31, 34, 39; 2 Kgs 11:12; 14:17; Isa 26:14; 55:3; Jer 35:7; Ezek 33:11, 13; 47:9; Hos 14:8; Zech 1:5; Pss 22:27; 49:10; 72:15; 89:49; 119:17, 37, 77, 144; Job 7:16; 19:25; 21:7; 33:4; 42:16; Eccl 6:3, 6; 11:8; Neh 2:3; 2 Chr 23:11; 25:25; (2) *"to preserve life / remain alive / survive"*: Gen 6:19–20; 7:3; 12:12–13; 17:18; 19:19–20, 32, 20:7; 31:32; 42:2, 18; 43:8; 45:7; 47:19, 25; 50:20; Exod 1:16–18, 22; 19:13; 22:17; 33:20; Lev 25:35–36; Num 4:19; 14:38; 22:33; 24:23; 31:15, 18; Deut 4:33, 42; 5:24, 26; 20:16; Josh 2:13; 6:17; 9:15, 20–21; Judg 8:19; 21:14; 1 Sam 27:9, 11; 2 Sam 1:10; 8:2; 16:16; 1 Kgs 18:5; 20:31–32; 2 Kgs 7:4; 2 Kgs 10:19; 18:32; Isa 7:21; Jer 38:2, 17, 20; 49:11; Ezek 3:18, 21; 13:18–19, 22; 18:13, 32; 33:10; Amos 5:4, 6, 14; Zech 10:9; 13:3; Pss 22:30; 33:19; 41:3; 118:17; 119:116, 175; 138:7; 143:11; Job 36:6; Eccl 7:12; Lam 4:20; Esth 4:11; Neh 5:2; 6:11; 9:6; (3) *"to preserve / sustain life by means of something"*: Gen 19:32, 34; 27:40; Lev 18:5; Deut 4:1; 8:3; 19:4–5; 30:16, 19; 2 Kgs 4:7; Isa 38:16; Jer 21:9; 27:12, 17; Ezek 18:9, 17, 19, 21–24, 27–28; 20:11, 13, 21, 25; 33:12, 15–16, 19; Ps 119:40, 50, 88, 93, 107, 149, 154, 156, 159; Prov 4:4; 7:2; 9:6; 15:27; Neh 9:29; (4) *"to be revived":* (i) *from physical sickness:* Num 21:8–9; 2 Kgs 1:2; 5:7; 2 Kgs 8:8–10, 14; 20:1, 7; Isa 38:1, 9, 21; Ezek 16:6; (ii) *from sorrow:* Gen 45:27; Isa 57:15; Ps 69:33; (iii) *from weakness, ruin, or inactivity:* Josh 5:8; Judg 15:19; Hab 3:2; Pss 80:19; 85:7; 119:25; Neh 3:34; 1 Chr 11:8; (iv) *from death:* Deut 32:39; 1 Sam 2:6; 1 Kgs 17:22; 2 Kgs 8:1, 5, 13:21; Isa 26:19; Ezek 37:3, 5–6, 9–10, 14; Hos 6:2; Pss 30:4; 71:20; Job 14:14. The best meaning for Hab 2:4 is provided by category (3) above.

revived"—from physical sickness (2 Kgs 1:2), sorrow (Gen 45:27), weakness (Judg 15:19), or death (Isa 26:19).[79] Thus the meaning "to behave" or "to conduct life in a certain fashion" is simply not supported by the data on the usage of the word.

Second, the context of Habakkuk supports the interpretation "the righteous one *will live because / as a result of* his faithfulness." Habakkuk's persistent complaint to Yahweh concerns the suffering of the righteous at the hands of the wicked: the wicked surround the righteous in Judah (1:4), and the righteous are swallowed up by the wicked in the Babylonian crisis (1:13).[80] The response thus must set forth how the righteous will be delivered, that is, the basis of their preservation. The end of the book also indicates that continued life beyond the Babylonian crisis and deliverance is in view (3:16–19). The context therefore favors life for the righteous as the outcome of faithfulness.[81]

The nature of the promised "life" in Habakkuk 2:4b. An important question concerns how Habakkuk envisions the "life" promised for צַדִּיק (ὁ δίκαιος). A closely related question is whether Habakkuk's prophecy refers to the overthrow of Babylon, or if Habakkuk views Yahweh's act of judgment and his salvation of the righteous as an eschatological deliverance. While the historical context of Habakkuk's prophecy implies that it applies specifically to the Babylonian crisis and the overthrow of the Chaldeans, the text indicates that the prophecy itself must be viewed as open-ended and

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[79]Hunn persuasively addresses the few isolated questionable instances (Gen 17:18; 27:40; Lev 18:5; 25:35–36) where such a meaning might be a possibility, showing that they are more convincingly explained by the typical meaning of the word. See Hunn, "Habakkuk 2:4b," 228–29.

[80]For the object of the verb, the MT here has צַדִּיק מִמֶּנּוּ "those more righteous than himself," whereas the LXX simply has τὸν δίκαιον, "the righteous." The LXX translator has probably broadened the reference to reduce the Hebrew's implication of culpability for those being swallowed up by the wicked. In any case, the point remains the same, except that in the MT, Habakkuk acknowledges this group's culpability, while still upholding their righteousness in comparison to the Babylonians.

[81]A third argument for this interpretation can be made on the basis of the LXX translation. A causal sense for the *beth* preposition is supported by the LXX translation of the phrase באמונתו as ἐκ πίστεώς μου. The rendering ἐκ πίστεώς indicates that the LXX translator certainly did not read this phrase as indicating a characteristic quality or way of life, and most likely assumed the sense of cause or reason. See Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. and trans. William F. Arndt, Wilber Gingrich, and Frederick W. Danker [BDAG], 3rd ed. (Chicago: University of Chicago Press, 2000), s. v. "ἐκ."

eschatological in nature. Furthermore, the "life" promised for the righteous must also be understood in eschatological terms. Several arguments support this reading.

First, although apocalyptic imagery is commonly employed in Hebrew poetry to describe Yahweh's acts of deliverance in history, Habakkuk's use of such imagery is more universal as he expects Yahweh's appearance to have global ramifications (2:14; 3:3–15). Second, from Habakkuk's vantage point, the Babylonian invasion was in the future and the promised deliverance was even further away. The Babylonians invaded Judah initially in 597 BC, but more climactically in 586 BC. They were finally defeated by the Medo-Persians in 539 BC. Therefore a gap of forty-seven years or more elapsed between the Babylonian crisis and the deliverance promised by Habakkuk. Consequently, the promise that the righteous would "live," given even prior to the Babylonian judgment, must have signified eschatological life for both Habakkuk himself, and the majority of his hearers, except those who were very young at the time of Habakkuk's original prophecy.[82]

Third, the enduring significance of Habakkuk's prophecy is seen by the fact that Habakkuk was commanded to "inscribe the vision on tablets and make it plain" (Hab 2:3).[83] Fourth, the eschatological purview of the text is probably also denoted by the promise in 2:3 that the vision is "for the appointed time" (MT – לַמּוֹעֵד / LXX – εἰς καιρόν) and hastens "to the end" (MT – לַקֵּץ / LXX – εἰς πέρας).[84] Fifth, as will be discussed below, when Habakkuk's promise of deliverance is read in the wider canonical context of the OT, it must be understood together with the prophetic hope that the Latter Prophets set forth. The prophets all portray the deliverance from Babylon and subsequent restoration as a glorious eschatological salvation having universal ramifications. The

[82]For this argument, I am indebted to Jamieson ("Habakkuk 2:4 in Romans 1:17," 14–15), who says, "The reader is to wait for God's vision because its fulfillment will bring to life the righteous, a life beyond the reach of any invading army or unjust oppressor." Jamieson follows the argument made by Hunn, "Habakkuk 2.4b,", 231–32.

[83]Robertson, *Nahum, Habakkuk*, 168.

[84]As Andersen (*Habakkuk*, 205), observes, "Because a time fixed for a festival is a *mô'ēd*, it is possible that a time as portentious as the day of the LORD is in mind, and the word 'end' has an eschatological ring." See also Gheorghita, *Role of Septuagint*, 217.

deliverance from Babylon is envisioned as an eschatological salvation—and the post-exilic prophets indicate that this eschatological salvation is still unfulfilled despite the physical return from exile. Habakkuk's promise of Yahweh's appearing and the assurance that the righteous would live must therefore be viewed in eschatological categories.[85]

The identity of צַדִּיק. Finally, who is צַדִּיק? At first glance, it might seem like צַדִּיק simply refers to the righteous within Israel, and the life promised is physical survival after the Babylonian judgment.[86] A closer reading, however, reveals that Habakkuk might intend much more. It has already been argued that the "life" and salvation promised to צַדִּיק is eschatological. Likewise, צַדִּיק must not be limited to the "righteous" within Israel, but a larger, more globalized group comprising all peoples who currently experience affliction from the wicked and will also participate in the eschatological fulfillment of Yahweh's promises to judge the wicked. This assertion is supported by the global rampage of enemy: 1:14 – "you make *mankind* (אָדָם) as the fish of the sea"; 1:15 – "*all of them* (כֻּלֹּה) with a hook he brings up"; 1:17 – "continually to slaughter *nations* (גּוֹיִם)"; 2:5b –"and he has gathered to himself *all nations* (כָּל־הַגּוֹיִם) and gathered up to himself *all peoples* (כָּל־הָעַמִּים)"; 2:8 – "for you have plundered *many nations* (גּוֹיִם רַבִּים); 2:10 – "cutting off *many peoples* (עַמִּים רַבִּים)." The statement in 1:13 that the wicked swallow up those "more righteous than himself" (צַדִּיק מִמֶּנּוּ) is significant, for it characterizes the global group in the following paragraph (1:14–17) as צַדִּיק in some sense. Moreover, the universalization of צַדִּיק is also favored by the context following 2:4b. Yahweh's actions to judge the enemy and deliver the "righteous" are also universal in scope: 2:6 – "will not

[85]Attridge recognizes the eschatological nature of the Habakkuk passage, as giving "assurance of God's ultimate and decisive intervention into human affairs and [a] call for fidelity in the face of that eventual intervention," Attridge, *Hebrews*, 303.

[86]So Bellis, "Habakkuk 2:4b: Intertextuality," 373. Dietrich (*Nahum Habakkuk*, 128) claims that "it is either the upright Judean(s) or Judah suffering under Babylon." Andersen (*Habakkuk*, 222) takes it as referring to the prophet Habakkuk himself. Scott ("A New Approach," 335–36) argues that צַדִּיק refers to the nation of Judah as a whole giving the premise that they would live if they were righteous, but will in fact be destroyed because they are not. Scott's reading depends on taking עפלה as Ophel and on a strained interpretation of 2:4b and 2:5 as a *qal wahomer* construction.

all of these (אֵלֶּה כֻלָּם) speak a proverb against him"; 2:8 - "*all the remnant of the peoples* (כָּל־יֶתֶר עַמִּים) will plunder you." The universal ramifications of Yahweh's action to judge the enemy and save the righteous are also enunciated in their confidence that "the earth will be full of the knowledge of the glory of Yahweh as the waters cover the sea" (2:14). Yahweh's theophanic appearance in salvation and judgment in Habakkuk 3 also has a universal scope (2:6–12), but interestingly, it is "your people," (עַמֶּךָ), "your anointed" (מְשִׁיחֶךָ) whom he delivers (2:13). All of this seems to point in the direction of seeing צַדִּיק in Habakkuk 2:4 as refering to a broad and universal group, but also particularized—they are those who trust in Yahweh's promises and will therefore be delivered by him. They are Yahweh's eschatological people, his righteous ones, who because of their trust in him, will live.[87]

Summary. In the preceding section, I have set forth an exegesis of Habakkuk 2:3–4 in its textual horizon, that is, in the context of Habakkuk's prophecy. The following conclusions were reached: (1) The phrase בֶּאֱמוּנָתוֹ refers to the "faithfulness" of the "righteous one," and Habakkuk describes this "faithfulness" as expressed through steadfast trust in Habakkuk's vision, which promises the imminent coming of Yahweh in salvation and judgment. (2) This "faithfulness," expressed through steadfast faith, is the basis for the righteous one's deliverance, as a result of which, the "righteous one" will "live." (3) The "life" and deliverance promised for the "righteous one" must be understood in eschatological terms, having enduring significance far beyond deliverance from the Babylonian crisis. (4) Likewise, צַדִּיק describes the eschatological people of God, who are faithful to Yahweh by trusting in his promises, and consequently experience this eschatological deliverance and life.

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[87]Rightly, Robertson, *Nahum, Habakkuk*, 183. Hunn (Habakkuk 2.4b," 233) also correctly notes that "these are the righteous of 2.4, who believed God would accomplish what he promised, and who live." Another intriguing argument made by Hunn is that the inscribing of the vision on clay tablets in 2:2 might hint that a more international purview, for historically these "messages on clay tablets were used on the international much more than the domestic scene." Hunn, "Habakkuk 2.4b," 233n35.

Isaiah 26:20 in Context

As we have observed, the author of Hebrews introduces his quotation of Habakkuk 2:3–4 with an allusion to Isaiah 26:20. It is necessary to briefly examine the original context of Isaiah 26 to discern what light it might shed on the exegesis of these texts in Hebrews.

In the literary context of Isaiah, Isaiah 26 belongs to the grand eschatological section that spans Isaiah 24–27, which follows the oracles against the foreign nations in Isaiah 13–23. In Isaiah 24–27, the particular themes of the preceding section are taken up and generalized into eschatological promises of Yahweh's action to save his suffering people, crush his enemies, and swallow up death forever.[88]

Isaiah 26 begins by firmly setting things in an eschatological framework with the phrase בַּיּוֹם הַהוּא (Isa 26:1; LXX: τῇ ἡμέρᾳ ἐκείνῃ), which is frequently employed in the prophets with an eschatological sense, pointing to the final day when Yahweh will at last redeem his people, judge his enemies, and fill the earth with his glory.[89] The first section, spanning verses 1–6, is a song that proclaims the glorious future in the context of a strong city, and exhorts the hearers to trust and hope in Yahweh. Significantly, in Isaiah 26:2, Isaiah commands that the city gates be opened for the "*righteous* nation" (גוֹי־צַדִּיק, LXX: λαὸς φυλάσσων δικαιοσύνην) to enter in. This "righteous nation" in the context are those who "guard faithfulness" (שֹׁמֵר אֱמֻנִים). Verses 3–4 emphasize the faith that the

[88]Motyer sees Isa 24–27 as the third cycle in three series that outline world history and projects its significance into the future. See J. Alec Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: IVP Academic, 1993), 132–34. Motyer notes, "In chapters there are no overt headings . . . there are no plain pointers to history. The whole is impressionistic, rhapsodic and full of song (24:16; 25:1–5; 26:1–6; 27:2); an eschatological cantata on the theme of world-wide overthrow and rectification." Motyer, *Isaiah*, 132. Blenkinsopp sees Isa 24–27 as a generalized version of the specific instantiations of doom in Isa 13–23. Joseph Blenkinsopp, *Isaiah 1–39: A New Translation with Introduction and Commentary*, AB 19 (New York: Doubleday, 2000), 347. Gentry argues that Isa 24–27 recapitulates in apocalyptic terms the themes of Isa 13–23, applying them to the eschatological future. Peter J. Gentry, "The Literary Macrostructures of the Book of Isaiah and Authorial Intent," in *Bind Up the Testimony: Explorations in the Genesis of the Book of Isaiah*, ed. Daniel I. Block and Richard L. Schultz (Peabody, MA: Hendrickson, 2015), 243–47.

[89]In Isaiah, for example, see Isa 2:11, 17, 20; 3:7, 18; 4:1–2; 7:18, 20–21, 23; 1-:20; 11:10–11; 12:1, 4; 17:4, 7, 9; 19:16, 18–19, 21, 23–24; 20:6; 22:8, 12, 20, 25; 23:15; 27:1–2, 12–13; 28:5; 29:18; 30:23; 31:7; 52:6. In the other prophets, see Jer 4:9; 30:8; 48:41; 49:22, 26; Hos 2:16, 21; Joel 3:18; Amos 2:16; 8:3, 13; 9:11; Mic 2:4; 4:6; 5:10; 7:11–12; Zech 2:11; 3:10.

righteous have in Yahweh. Although the LXX does not use the terminology of "faith," the theme of hopeful confidence in Yahweh is clear.

The next section, verses 7–19, declare a heartfelt longing for Yahweh to come and act on behalf of his people who are suffering affliction, with the promise of eschatological life for the righteous (26:7–9, 19). Most importantly, Isaiah 26:19 describes this eschatological life in terms of a resurrection from the dead. In verses 20–21, Yahweh responds with a promise of his coming in wrath against his enemies while his people hide behind closed doors for "just a little while" (Isa 26:26 - חֲבִי כִמְעַט־רֶגַע, LXX: *μικρὸν ὅσον ὅσον*).[90] In their original context, therefore, these words exhort the people of God to hide from the wrath of Yahweh, for his arrival to inflict judgment upon his enemies is imminent. Furthermore, the entire passage has an eschatological horizon in view.[91]

It is clear that Isaiah 26 shares several significant thematic connections to Habakkuk 2:3–4, implying a biblical-theological link between these texts. Both texts anticipate the imminent arrival of Yahweh, who will bring salvation to the righteous but destruction for the wicked. In both contexts, the deliverance promised to the righteous is conceived of in terms of eschatological life. Furthermore, both texts characterize the righteous as those who faithfully trust in Yahweh and his promises. Habakkuk 2:3–4 and Isaiah 26, therefore, both anticipate Yahweh's imminent arrival for a final and decisive act of salvation and judgment. The texts share a biblical-theological and eschatological orientation, together anticipating a common event.

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[90]Oswalt sees a similar structure in the movement of the chapter: "The chapter moves from contemplation of the glorious future and the kind of steadfast trust necessary to participate in that future (vv. 1–6) to a sober view of the present in which the people are not delivered (vv. 7–19). Nevertheless, in this sober view there is the repeated affirmation that God can and will keep his word. This train of thought is then met by the promise that God will punish the sinful earth and triumph over it for his people's sake (26:20–27:1)." John N. Oswalt, *The Book of Isaiah: Chapters 1–39*, NICOT (Grand Rapids: Eerdmans, 1986), 470.

[91]Attridge notes, "The context, with its imagery of resurrection as well as judgment, suggests an eschatological scenario and probably facilitated the understanding of the phrase as a reference to the end time." Attridge, *Hebrews*, 301.

Habakkuk 2:3–4 in Biblical-Theological Context

Habakkuk 2:3–4, as previously noted, anticipates the fulfillment of Habakkuk's vision, which takes place beyond the Babylonian invasion. Yahweh will arrive and finally judge his enemies, but rescue his eschatological people, the "righteous" who faithfully hope in him. This deliverance will result in eschatological life for the righteous. To understand Habakkuk 2:3–4 in its fullest sense in the OT, it must be set in its epochal and canonical horizons.

Habakkuk 2:3–4 in epochal horizon. The prophecy of Habakkuk begins with a cry to Yahweh in the face of rampant wickedness and law-breaking amongst God's covenant people (Hab 1:1–4). Yahweh's response is that judgment is imminent, at the hands of the Babylonians. When viewed in light of Israel's covenantal history, the looming judgment in the book of Habakkuk constitutes a fulfillment of the threats of the Mosaic covenant—the people will be judged for failing to keep the stipulations of the covenant (Deut 28:15–68, especially vv. 49–52 [cf. Hab 3:17]). Habakkuk's lament in Habakkuk 3:17 clearly echoes the curses of the Mosaic covenant delineated in Deuteronomy 28 (cf. Deut 28:18, 30, 33, 39, 40, 51).[92] Israel has failed to remain faithful to the covenant and will face the covenant curses, including the curse of exile. Habakkuk, however, also looks forward to restoration and life beyond the curse. Habakkuk's promise that the righteous, on the basis of their faith(fulness) *will live* should also be understood

[92]Each of Habakkuk's lines in Hab 3:17 correspond to a covenant curse or some aspect of life in the promised land that has failed to be realized. Deut 8:8 describes the promised land as "a land of wheat and barley, of *vines* and *fig trees* and pomegranates, a land of *olive trees* and honey." In Deut 8:13, life in the promised land includes the multiplication of "herds and flocks" (וּבְקָרְךָ וְצֹאנְךָ), and the covenant blessing in Deut 28:4 promises the increase of "herds" and the young of "flock." The curses of the covenant likewise correspond to Habakkuk's lament: Deut 28:18 curses the "*fruit* of your ground, the increase of your *herds* and the young of your *flock,*" and Deut 28:51 portends a desolation of wine, oil, and grain (corresponding to Habakkuk's lack of fruit on vines, produce of the olive, and food from the fields respectively), along with a diminution in herds and flocks. The dearth of any fruitfulness from fields, olive trees, and vines is a continued theme in the covenant curses (Deut 28:30, 33, 39, 40). The allusion to the covenant curse motif here is rightly recognized by Robertson, *Nahum*, *Habakkuk,* 245–46. *Contra* Dietrich (*Nahum Habakkuk*, 176), who sees the description here as merely the "consequences of the events of war," and Andersen (*Habakkuk*, 346), who tries to explain this verse in light of ancient Near East mythology, without reference to the covenant curses of Deuteronomy.

in terms of the Mosaic covenant's promise of *life* for those who are faithful to the Torah (Lev 18:5; Deut 4:1; 5:33; 8:1; 11:9; 16:20; 30:6, 16, 19). Israel never truly realized this promise of "life," and as such, in Habakkuk's day, the prophet still looks forward beyond the Babylonian invasion to eschatological life that will be granted to those who faithfully wait for Yahweh's coming.

Another important aspect of Habakkuk's prophecy that is further illumined by the epochal horizon is the relationship between righteousness, faith, and life. Habakkuk 2:4 possibly alludes to the declaration of Abraham as righteous by virtue of his faith (Gen 15:6).[93] Moreover, the promise in Habakkuk 2:4 not only holds forth the promise of eschatological life that has always been the hope of the people of God, but also clearly enunciates the means by which this life must be attained—through faithful trust in Yahweh and his promises. Habakkuk 2:4, in the context of the Babylonian crisis, therefore articulates what the righteous in Israel's history have illustrated by their lives—that the righteous are characterized by faithful trust in Yahweh as they anticipate the fulfillment of his promise of eschatological life.

Habakkuk 2:3–4 in canonical horizon. As the study of Habakkuk 2:3–4 in its historical and literary context has clarified, the deliverance promised by Habakkuk is not merely a physical or national deliverance, but a deliverance that will "bring life to the righteous, a life beyond the reach of any invading army or unjust oppressor."[94] This hope of eschatological life beyond the specter of exile must be understood together with all of the promises of eschatological restoration in the Latter Prophets. These promises portray the restoration after exile as a glorious new exodus, led by a glorious new David (Isa 11:1–16; Jer 23:1–8), accompanied by a resurrection of the dead (Isa 26:19; Ezek 37:1–14), circumcision of the hearts of the people of God and the giving of the Spirit (Ezek

[93]See Robertson, *Nahum, Habakkuk*, 178–81.

[94]Jamieson, "Habakkuk 2:4 in Romans 1:17," 15.

36:26–27; Joel 2:28–32), the inauguration of a new covenant providing full forgiveness of sins, the Law written on the heart, and intimate knowledge of Yahweh (Jer 31:–34), and the return of Yahweh to bring judgment upon his enemies, salvation to his people, and to dwell with them forever (Isa 40:1–11; 51:1–16; 52:7–12; Zeph 3:14–20).[95] When Habakkuk 2:3–4 is read in its canonical horizon in biblical-theological harmony with the rest of these prophecies, two important observations come to the fore.

First, the promises of Yahweh's return frequently overlap with the promise of the ascent of a new Davidic king. In fact, the prophets often conflate the return and rule of Yahweh with the restoration and rule of the Davidic house to such an extent that these are virtually indistinguishable. The coming of Yahweh will involve the ascent of the Davidic king, and the rule of the Davidic king will be nothing less than the rule of Yahweh himself (Isa 9:6–7; 52:7–53:12; 55:1–14; Jer 23:5–6; 30:8; 33:14–17; Ezek 34:1–16, 23–24, 30–31; Hos 3:5; Zech 12:7–9; 14:9).

Second, these promises of a glorious eschatological restoration remain unfulfilled after the physical return from exile. At the end of the OT, the people have returned to the land, but have not experienced the fulfillment of the promises. This assertion is confirmed by the post-exilic prophets who, even after the physical return from exile, still anticipate the glorious new exodus, the ascent of the Davidic Messiah, and the coming of Yahweh in salvation and judgment (Zech 10:1–12; Mal 3:1–5; 4:1–6 [MT 3:19–24]); and especially, Hag 2:1–9).[96] At the end of the OT canon, the people of God—those who are righteous—are still waiting in faith for the promises to be fulfilled. The eschatological "coming" is yet to come; Habakkuk's vision still "awaits its appointed time."

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[95]On the hope of Israel as enunciated in the prophets see N. T. Wright, *The New Testament and the People of God*, Christian Origins and the Question of God 1 (Minneapolis: Fortress Press, 1992), 299–320.

[96]Hag 2:6 is quoted in Heb 12:26.

Biblical-Theological Exegesis of Habakkuk 2:3–4 in Hebrews 10:37–38

Thus far, I have examined the numerous textual and exegetical issues pertaining to the citation Habakkuk 2:3–4 in Hebrews 10:37–38, and have exegetically considered the citation both in the context of Hebrews and in its original context in Habakkuk. I will now attempt to explain the rationale of the author of Hebrews in his selection of Habakkuk 2:3–4 with the attendant allusion to Isaiah 26:20. Further, I will set forth the author's hermeneutical warrant for this citation, on the basis of biblical-theological exegesis of these texts in accord with their original intent, developed by other texts that reveal the promises to be unfulfilled and open-ended at the end of the OT, but finally brought to eschatological fulfillment in Christ.

Rationale for Use of Isaiah 26:20 and Habakkuk 2:3–4 in Hebrews 10:37–38

The author of Hebrews begins his citation by very briefly alluding to Isaiah 26:20, with the words μικρὸν ὅσον ὅσον. We have already seen that these distinctive words clearly form an allusion to Isaiah 26:20, where God invites his people to withdraw briefly into their chambers for "just a little while," as he inflicts wrath on the wicked.[97] The actual words cited are only the tip of the iceberg, for the words evoke the larger context of Isaiah 26.[98] Isaiah 26 promises the imminent coming of Yahweh to save his people and

[97]T. Lewis has argued that the author actually quotes Isa 26:20 in a negative manner to portray a kind of endurance and waiting for the parousia that involves "*withdrawal* and *concealment* as the proper mode of enduring a time of 'wrath.'" According to Lewis, the author sets Isa 26:20 *over against* Hab 2:3–4, as portraying contrasting modes of endurance, and the author wants the hearers to endure in boldness rather than by concealment. See Lewis, ". . . And If He Shrinks Back," 88–94. This interpretation is forced and unpersuasive on several counts. First, Lewis fails to note the clear theme of the imminence of parousia in Hebrews, which is evoked by these words. Second, Lewis fails to observe that Isa 26:20 is *positive* in its original context, and the "withdrawal" and "concealment" is actually commanded by God (which itself alludes to Noah and the Passover; see Motyer, *Isaiah*, 220). Third, Lewis does not take into account the larger context of Isa 26 and the correspondences of themes between Isaiah, Habakkuk, and Hebrews. Fourth, Lewis does not observe the immediate context of Hebrews, and what "shrinking back" actually connotes in light of 10:26–31 and the rest of the author's admonitions in Hebrews: "shrinking back" in Hebrews does not merely refer to a concealed or timid lifestyle, but rather, to apostasy. Fifth, Lewis makes the allusion very elusive and sophisticated with no clear markers in the text of Hebrews to indicate that it is antithetical to the citation from Habakkuk.

[98]Hays (*Echoes in Paul*, 20) refers to this phenomenon as "metalepsis." Concerning the use of Isa 26:20 in Heb 10:37, Hays also says, "A careful reader may recall the apocalyptic imagery of the original context in the LXX of Isaiah . . . Visions of wrath and resurrection, judgment upon the ungodly and

judge his enemies. This passage exhorts its hearers to trust Yahweh (Isa 26:3–4). Certainly, all these themes are central in the argument of Hebrews, for the author intends to call his hearers to continue to trust in the Lord, in light of his imminent coming in salvation and judgment. This terse allusion to Isaiah 26:20 therefore, fits Hebrews' purposes well. In Hebrews' context however, the coming of Yahweh in Isaiah is given a specific focus—it refers to Christ's coming in the parousia. The "day of Yahweh" is now the "day of Christ."

The words from Habakkuk 2:3–4 go beyond mere allusion to explicit quotation. Habakkuk dovetails well with Isaiah 26 and with the purposes of the author of Hebrews. Both Habakkuk 2:3–4 and Isaiah 26 look forward to an imminent coming of Yahweh in salvation and judgment, and both texts promise eschatological life for the righteous who trust in God.[99] In its original context, Habakkuk 2:3–4 was meant to encourage Habakkuk's righteous hearers to persevere in faith and await the fulfillment of Yahweh's vision. In an extension of this original purpose, the author of Hebrews cites Habakkuk 2:3–4 to encourage his hearers to persevere in faith for just a little longer because Christ's parousia is at hand.

It is clear from the original contexts of Isaiah 26 and Habakkuk 2 that multiple points of correspondence exist with Hebrews. First, both Isaiah and Habakkuk exhort the people of God who are suffering affliction, and encourage them with the promise that God will act very soon to save his people and judge his enemies, as does Hebrews. Second, Hebrews, Isaiah, and Habakkuk exhort and encourage God's people to trust him and his future promises in the midst of adverse circumstances, viewing this trust as the

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warnings to God's people to lie low for the briefest of times to await the working of God's power—is the echo of Isaiah in Heb 10:37 a calculated evocation of these themes and images? If not, it is hard to imagine why the distinctive phrasing of Isa 26:20 should be employed. If so, the apocalyptic matrix within which Hab 2:3–4 was read by early Christians becomes more evident." Hays, *Conversion of the Imagination*, 135.

[99]Rightly Cockerill, *Hebrews*, 508; Hays, *Conversion*, 133–34; it is the thematic overlap that is crucial here. Guthrie, ("Hebrews," 982) claims the texts are associated primarily because of verbal analogy, but it seems that more is at play.

means by which they will persevere in the present. We have seen that the author of Hebrews uses Isaiah 26:20 and Habakkuk 2:3–4 to evoke and bring to bear on his hearers larger themes from the original contexts in Isaiah and Habakkuk, namely, the day of Yahweh, his coming in salvation and judgment, and the call to persevere in present adversity by trusting in Yahweh's future promises.[100] Thus, there are strong points of correspondence between all three texts and the author's rationale in selecting these passages is evident.

Hermeneutical Warrant and Biblical-Theological Exegesis of Habakkuk 2:3–4 in Hebrews 10:37–38

The original hortatory purpose of Habakkuk is extended in Hebrews, with heightened urgency, because the end is at hand. Hebrews has an eschatological "day" firmly in sight (3:13; 9:26–28; 10:25), and the end is now viewed as the coming of Christ. However, the author of Hebrews also seems to introduce some dissonance in the citation of Habakkuk. Hebrews expects Habakkuk's theophany of *Yahweh* to be fulfilled in the parousia of *Christ* and the judgment of the wicked in Habakkuk to be fulfilled in the final judgment at Christ's parousia. Furthermore, whereas Habakkuk 2:3–4 presents an absolute contrast between the wicked and the righteous, the author of Hebrews, in his hortatory use of the text, alters it so that his hearers are faced with the alternative of identifying *either with the righteous or the wicked*. If they endure in faith, they will receive eschatological life as the righteous people of God, but if they apostatize, they will join the wicked in facing the wrath of God at Christ's coming.

Does the use of Habakkuk 2:3–4 in Hebrews comport with its original sense? What does the author's use of this text together with Isaiah 26:20 tell us about his hermeneutical proclivities? And what of the author's textual modifications to the citation?

[100]O'Brien observes, "Both Old Testament contexts allude to 'the shortness of the time before eschatological visitation' and 'include references to the day of God's wrath', issues that are clearly pertinent to the author of Hebrews' listeners." O'Brien, *Hebrews*, 389; cf. Gheorghita, *Role of the Septuagint*, 182.

I contend that the author reads these texts in accord with their original sense, developing their trajectory through biblical-theological exegesis and reaching their eschatological fulfillment in Christ. The author's hermeneutical warrant is based upon the open-ended and unfulfilled nature of Habakkuk's promises as revealed by later texts in the OT (Hag 2:6, 21) and the conflation within the prophets of the coming of Yahweh with the ascent of the Davidic king. Furthermore, the author's textual modifications do not distort the meaning of the text, but serve to clarify his exegesis and weave the text into his hortatory discourse.

Alternative proposals. Some interpreters see the author using the text as a direct fulfillment of a messianic prediction in LXX Habakkuk 2:3–4.[101] This notion, however, cannot be sustained when the MT and LXX of Habakkuk 2:3–4 is subjected to further scrutiny. My exegesis has shown that Habakkuk 2:3–4 is not explicitly messianic in both the MT and the LXX.

Other interpreters claim that the author's use of Habakkuk 2:3–4 works on the principle of analogy: just as Habakkuk's hearers were faced with a crisis and exhorted to persevere in faith to the end, so should the recipients of Hebrews. Gheorghita is representative of such an approach: "The example of the prophet's trust in the face of imminent adversity is a sterling example of faith to the end, one that the author most certainly wanted to use to inspire his readers to a similar determination to remain steadfast in their faith."[102] While such an approach rightly takes into account the correspondences between the texts and attributes to Hebrews a reasonable and contextual use of the passage, it does not account sufficiently for the way that Hebrews presents the quotation. The author of Hebrews, as we have seen, has modified the citation in such a way as to present Habakkuk's (and Isaiah's) words as christologically focused (ὁ

[101]So, for instance, Manson "Argument from Prophecy," 133–34; Bruce, *Hebrews*, 272–73.

[102]Gheorghita, *Role of the Septuagint in Hebrews*, 187. See also O'Brien, *Hebrews*, 390–92.

ἐρχόμενος) and still awaiting fulfillment. There is more than mere analogy at play here—rather, Hebrews views the events foretold in Isaiah and Habakkuk as *actually awaiting final fulfillment through Jesus Christ*. The author sees a christological fulfillment and eschatological heightening so that the coming of Yahweh on behalf of his people is now equated with the coming of Christ, and the judgment proclaimed in Habakkuk and Isaiah is now seen to be the final judgment.

Still other interpreters move in a more helpful direction by describing the author's use of the text in terms of typology: the judgment of Babylon is a "type" of the final judgment, and the coming of Yahweh to judge Babylon is a "type" of the second coming of Christ.[103] While "typological interpretation" is a helpful category and is certainly at play in the author's use of Habakkuk 2:3–4, it does not adequately explain the author's hermeneutical warrant *textually*. How does the coming of Yahweh in salvation and judgment at the end of the Babylonian exile constitute a "type" of the coming of Christ at the parousia? How does this typological relationship work itself out textually as Habakkuk's promise unfolds within the redemptive-historical structures of the OT? What are the biblical-theological dots that connect type to antitype? Put simply, how does the author's typological interpretation *work*? I maintain that biblical-theological exegesis provides us with the necessary explanation for the author of Hebrews' interpretive moves, by revealing the redemptive-historical and textual substructure that undergirds and warrants the author's typological application of the text to Christ.

Biblical-theological exegesis. The author's biblical-theological interpretation of Habakkuk 2:3–4 goes beyond Habakkuk's original meaning, but by extending it rather the contravening it. The typological escalation and christological application of the text can be explained along four lines. First, as my exegesis has shown, the texts in Habakkuk and Isaiah, in their own contexts, are open-ended and point to the eschatological future,

[103]So Cockerill, *Hebrews*, 508–9, and Schreiner, *Hebrews*, 307–9.

where Yahweh's coming will have glorious universal consequences. The "righteous" in Habakkuk are not simply righteous Judeans, but the eschatological people of God, and the "life" they will live is not simply physical survival beyond the Babylonian exile, but life after death—eschatological life.

Second, at the end of the OT, these promises are seen to be unfulfilled, because though Babylon has been judged and the people of Israel have returned to the land, the post-exilic prophets still await the coming of Yahweh in salvation and judgment (Hag 2:1–9; Zech 10:1–12; Mal 3:1–5; 4:1–6 [MT 3:19–24]). That Hebrews reads the OT this way is confirmed by the author's use of Haggai 2:6, 21 in Hebrews 12:26. The author, like Haggai, sees the promise of Yahweh's coming as yet to take place. This prophecy controls his interpretation of Habakkuk 2:3–4, revealing that Habakkuk 2:3–4 should also be considered as yet unfulfilled. Schröger correctly observes the significance of Haggai 2:6 in Hebrews' interpretation of Habakkuk 2:3–4:

> Bei der Stelle Agg 2,6 handelt es sich um einen Prophetenspruch. Das Volk glaubt, mit dem Falle Babylons und der Rückkehr aus dem Exil sei die letzte Zeit angebrochen. Der Prophet Aggäus aber tritt gegen diese Meinung auf und sagt: der Fall Babylons war noch die große Erschütterung der Welt, die nach den eschatologischen Weissagungen dem Anbruch der Heilszeit vorausgehen solle, sie steht noch bevor. Noch einmal wird Jahwe die Welt erschüttern und dann die irdischen Weltmächte stürzen. Der Verfasser des Hebräerbriefes sieht darin einen Hinweis auf die nahe geglaubte Wiederkunft Christi und die damit verbundenen Ereignisse . . . und bald werden diese Ereignisse eintreten, sagt der Hebräerbriefverfasser in Heb 10,37.38: „Denn nur eine kleine Weile noch und es wird kommen, der da kommen soll, und er wird nicht säumen – mein Gerechter lebt aus dem Glauben, wenn er aber zurückweicht, hat meine Seele an ihm kein Gefallen mehr." Letzteres ist gesagt in Worten aus Hab 2,3.4. Dieser Text wird genommen und auf die Wiederkunft des Messias gedeutet und als entsprechendes Verhalten in der Endzeit das treue Warten als Aussage der Schrift herausgelesen.[104]

[104]Friedrich Schröger, "Das hermeneutische Instrumentarium des Hebräerbriefverfassers," in *Schriftauslegung: Beiträge zur Hermeneutik des Neuen Testamentes und im Neuen Testament*, ed. Josef Ernst (Paderborn, Germany: Ferdinand Schöningh, 1972), 317. Having already arrived at my own conclusions concerning the author's biblical-theological association of Hab 2:3–4 with Hag 2:6, I came across Schröger's argument, which confirmed my interpretation. The association between Haggai and Habakkuk in Hebrews' argument might be further bolstered by Ellingworth's proposal of a possible verbal allusion to LXX Hag 2:9 (καὶ ἐν τῷ τόπῳ τούτῳ δώσω εἰρήνην, λέγει κύριος παντοκράτωρ, καὶ <u>εἰρήνην ψυχῆς εἰς περιποίησιν</u> παντὶ τῷ κτίζοντι τοῦ ἀναστῆσαι τὸν ναὸν τοῦτον) in Heb 10:39 (ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν ἀλλὰ πίστεως <u>εἰς περιποίησιν ψυχῆς</u>). See Paul Ellingworth, "The Old Testament in Hebrews: Exegesis, Method and Hermeneutics" (PhD diss., University of Aberdeen, 1978), 220; in his commentary, Ellingworth, apparently by mistake, claims that the allusion is to Hag 1:10. See Ellingworth, *Hebrews*, 557. While this allusion is plausible, it is difficult to prove definitively, and the argument does not rest upon its presence.

The fact that Habakkuk 2:3–4 should be considered unfulfilled after the overthrow of Babylon and the physical return from exile is confirmed by Hebrews' understanding of Haggai 2:6.

Guthrie explains the author's use of Habakkuk 2:3–4 by claiming "double fulfillment," but such a description, though rightly respecting authorial intent, seems to fall short of Hebrews' own schema of fulfillment of the OT.[105] Hebrews consistently presents OT promises as not having truly been realized or fulfilled, by virtue of later revelation in redemptive history. For instance, the author argues that Joshua never really led the people of Israel into rest, because Psalm 95, written later, speaks of a future rest (Heb 3–4). Likewise, the author of Hebrews would see Habakkuk 2:3–4 as not really fulfilled in the return from exile—Yahweh did not truly come, and the people did not really "live"—because otherwise, why would Haggai 2:6, given later, still promise an eschatological coming of Yahweh? I maintain, therefore, that the author of Hebrews reads the eschatological promises of Habakkuk (and Isa 26) in light of the rest of the prophets, wherein the promised coming of Yahweh for salvation and judgment is seen as not yet having taken place—Yahweh's eschatological arrival in judgment and salvation is still awaited (Heb 12:25–29; cf. Hag 2:6, 21).

Third, the author's identification of Yahweh's coming with Christ's parousia can also be explained in light of the biblical-theological association of the coming of Yahweh with the rise of the new Davidic king within the OT itself. The return of Yahweh to shepherd his people coincides with his appointment of the new David as their shepherd, who will lead them in a new exodus (Ezek 34:1–24; Zech 10:1–11:17; 12:7–9). The author of Hebrews demonstrates such an understanding of the eschatological coming of Yahweh in his benediction in Hebrews 13:20, where in a powerfully allusive text, he sees Jesus as the "great shepherd of the sheep," whom God has "brought again" from the

[105]See Guthrie, "Hebrews," 982–84.

dead by the "blood of the eternal covenant."[106] Furthermore, the author applies texts that speak of the eschatological "coming" of Yahweh to Christ by assuming, together with other NT authors, a "christology of divine identity."[107] Texts that spoke of Yahweh's acts in creation, providence, salvation, and judgment in the OT are directly applied to Jesus Christ, who by his resurrection and exaltation has shown himself to be the Lord who created all things, who receives the worship of the angels, and whose voice speaks from heaven.

Fourth, the author reads Isaiah 26:20 and Habakkuk 2:3–4 through an eschatological-apocalyptic framework of fulfillment, which entails that the powers of the age to come break in to the present age, so that fulfillment takes place in an already / not-yet schema (Heb 1:2; 2:8–9; 6:5; 9:9, 26–28; 10:12–13, 25; 12:18–29).[108] The author of Hebrews shows throughout his sermon, that the eschatological life for the people of God, which is promised in Habakkuk 2:3–4, has been proleptically attained through Christ's death, resurrection, and exaltation, and will be consummated at his coming (Heb 2:9–15; 4:1–10, 14–16; 5:7–10; 6:19–20; 7:22–25; 12:2, 18–24; 13:20–21). Thus, while the first coming of Christ has brought full forgiveness of sins so that believers may draw near to God (already), in the second coming (not-yet) Christ will consummate this salvation and also bring final judgment upon all those who are found to be rebels.[109] In other words, the

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[106]See my discussion on the allusions to the new exodus in Heb 13:20 in chap. 7.

[107]See Richard Bauckham, "The Divinity of Jesus Christ in the Epistle to the Hebrews," in *The Epistle to the Hebrews and Christian Theology*, ed. Richard Bauckham et al. (Grand Rapids: Eerdmans, 2009), 15–36; see also Richard Bauckham, *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament's Christology of Divine Identity* (Grand Rapids: Eerdmans, 2008).

[108]The influence of apocalyptic eschatology on Hebrews has been strongly argued by C. K. Barrett, "The Eschatology of the Epistle to the Hebrews," in *The Background of the New Testament and Its Eschatology: Studies in Honor of C. H. Dodd* (Cambridge: Cambridge University Press, 1956), 363–93, and Scott D. Mackie, *Eschatology and Exhortation in the Epistle to the Hebrews*, WUNT 2/223 (Tübingen: Mohr Siebeck, 2007). For a balanced discussion of Hebrews' continuities and discontinuities with Jewish two-age apocalyptic eschatology, see Cockerill, *Hebrews*, 25–28. Cockerill (*Hebrews*, 27n110) rightly cautions that "one must be wary of reading everything the pastor says from the perspective of apocalyptic without contextual warrant." Further, Cockerill rightly notes that Hebrews distinguishes itself from apocalypticism by virtue of its christological fulfillment of the OT.

[109]On the already / not-yet eschatology as a biblical-theological structure in Hebrews, see Schreiner, *Hebrews*, 33–36. On the relationship of this inaugurated eschatology to the author's exhortations, see Scott D. Mackie, "Early Christian Eschatological Experience in the Warnings and

eschatological coming of Yahweh has taken place through Christ's first coming and awaits consummation at his return. Such an interpretation does not violate any detail in the original contexts, for the passages are open-ended as to the manner of their fulfillment.[110] The use of the texts thus surpasses, but does not contravene, their original meaning.[111]

Finally, the author's free adaptation and modifications of the text of Habakkuk 2:3–4 do not manifest an attempt to revise its meaning, but rather his attempt to clarify and develop that meaning in light of eschatological fulfillment in Christ, and to weave what the text says into his own discourse.[112] We must recognize three aspects in the modification of the text and the extension of its meaning. First, the task of translation of a text from Hebrew to Greek results in some semantic shifts, but these, as I have shown, do not violate the meaning in the source language. Second, through his changes, the author of Hebrews develops the original meaning along the trajectory of eschatological fulfillment in Christ, for which his hermeneutical warrant has been established. Third, the

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Exhortations of the Epistle to the Hebrews," *TynBul* 63 (2012): 93–114.

[110]The eschatological-apocalyptic and christological potential of Hab 2:3–4 is evident for instance in the Qumran pesher commentator's interpretation of the text: he sees the text as being fulfilled in the eschaton (which he sees as *delayed* rather than *imminent*), with life being promised to those who stay loyal to the Teacher of Righteousness. A. T. Hanson also notes this parallel. See A. T. Hanson, "Hebrews," in *It is Written: Scripture Citing Scripture: Essays in Honour of Barnabas Lindars*, ed. D. A. Carson and H. G. M. Williamson (Cambridge: Cambridge University Press, 1988), 296. For an insightful discussion comparing and contrasting the use of Habakkuk in 1 QpHab and Hebrews see Attridge, *Hebrews*, 303.

[111]At this point, it is worth noting that Hebrews' interpretation of Hab 2:4 is not contradictory to Paul but complementary. The author of Hebrews taps the hortatory potential of the text to drive his hearers to faith and perseverance, whereas Paul uses the text polemically to show that eschatological life and righteousness may be attained only through faith and not through works of the Law. Paul and Hebrews both ultimately make the same point, albeit with differing perspectives: righteousness before God and eternal life is received through faith. While Paul focuses on one's present right standing by faith rather than by works, Hebrews emphasizes the eschatological dimension of the text to motivate perseverance in faith in the present. Koester (*Hebrews*, 467–68) puts it well: "The differences [between Paul and Hebrews] are overestimated. Using Hab 2:4, Paul argued that people are made righteous by faith (Gal 2:15–18; cf. 3:11) and that the righteous 'live by faith' (2:19–21). Similarly, Paul cites Hab 2:4 in the thesis statement for Romans (Rom 1:17), a letter that deals with the way people become 'righteous' (Rom 3:21–31) and with the way that the righteous 'live' (Rom 6:2). The function of Hab 2:4 in Hebrews is similarly complex, since it introduces an account of Israel's history that shows how faith is the way of life on earth and the way to everlasting life in heaven (11:13–16), while insisting that apart from faith no one is truly righteous (11:4, 6)."

[112]Cockerill (*Hebrews*, 506) rightly states that the author "appears to rearrange the text more freely than usual in order to clarify its meaning."

text has been transferred from one discourse to another. Such a transfer necessarily involves adaptation to the new context, but this adaptation does not violate the original meaning.[113]

Summary and Conclusions

In this chapter, I have considered the citation of Habakkuk 2:3–4 (with an allusion to Isaiah 26:20) in Hebrews 10:37–38. I have examined the text both in its context in Hebrews, and in its original context in Habakkuk, resolving key textual and exegetical issues. I have established Hebrews' hermeneutical warrant for the citation on the basis of biblical-theological exegesis—a development of Habakkuk's original meaning in light of its redemptive-historical trajectory, through its epochal and canonical horizons, brought to eschatological fulfillment in Jesus Christ. The eschatological promises held forth by Habakkuk were shown to be unfulfilled in the fall of Babylon and the physical return from exile, for the post-exilic prophets, specifically Haggai 2:6 (cited in Hebrews 12:26) still anticipate the eschatological "coming" of Yahweh, which is concomitant with the rise of a new David. Furthermore, this coming of Yahweh is understood to have taken place through the coming of the Davidic King and eternal Son, Jesus Christ, whose return is imminent, with salvation for those who trust him, but judgment for those who "shrink back." It was also established that Hebrews' textual modifications in his citation do not distort its meaning, but in fact serve to clarify the meaning and seamlessly stitch it into the author's homily.

On the basis of the exegesis undertaken in this chapter, the following hermeneutical principles of Hebrews may be noted. First, for the author of Hebrews, the fall of Babylon and the physical return to the land did not fulfill the eschatological hopes held forth by the prophets. This notion is confirmed by the fact that the post-exilic

[113]The author's free adaptation of the text thus does not compromise the doctrine of plenary verbal inspiration any more than using a dynamic equivalent English translation or paraphrasing a passage in preaching would. See J. H. Luther, "The Use of the Old Testament by the Author of Hebrews" (PhD diss., Bob Jones University, 1977), 195–99.

prophets still anticipate the new exodus, the ascent of the Davidic King, and the return of Yahweh in salvation and judgment. Hebrews presents these promises as being fulfilled through Christ's death, resurrection, and exaltation to God's right hand. Thus a key interpretive principle for Hebrews is that the people of God are still in exile at the end of the OT and their true liberation only takes place through the coming of Jesus Christ.

A second interpretive principle is the inaugurated eschatology or already / not-yet nature of fulfillment in Hebrews.[114] The "last days" have begun, the age-to-come has been inaugurated through Jesus Christ (Heb 1:2; 6:5; 9:26). The author conceives of the "return from exile" and the return of Yahweh as inaugurated through the first coming of Jesus Christ, and awaiting consummation in his second coming (Heb 9:28; 10:37–38). The powers of the coming age can be tasted (Heb 6:5) and God's unshakable kingdom received (Heb 12:28), but the final shaking is still to come (Heb 12:27). The return from exile, that is, the new exodus, and the concomitant glorious eschatological restoration have been *inaugurated* through Jesus Christ, but will be brought to *culmination* at his return. Just as in the first exodus, the people of God are currently waiting in the wilderness, on the cusp of finally entering the promised land (Heb 4:11). Jesus Christ has already entered the "world-to-come," the promised land, and has prepared a way for his people to follow (Heb 1:6; 2:5–10; 12:1–2). The inauguration of the promises and the hope for their future fulfillment demands faith in the present, by which believers persevere to receive their promised reward of an eternal inheritance.

Third, Hebrews' association of Isaiah 26:20 with Habakkuk 2:3–4 and his already / not-yet eschatology reveals the hermeneutical principle that the eschatological hopes set forth in the OT must be read *symphonically*. In other words, the salvific realities articulated by various prophets (and psalms) are *mutually interpretive*: Jeremiah's promise of a new covenant (Jer 31:31–34), Habakkuk's promise of eschatological "life,"

[114]See Schreiner, *Hebrews*, 33–36.

(Hab 2:3–4), the psalmist's promise of "rest," (Ps 95:7–11), the resurrection hope held forth by multiple prophets (Isa 26:19; Ezek 37:1–14), the outpouring of the Spirit (Ezek 36:26–27; Joel 2:28–32), and the promised new exodus under a new David (Isa 11:1–16; Jer 23:1–8), among other promises, together form one complex of realities that find their eschatological fulfillment, in an already / not-yet manner, in Jesus Christ.

Finally, the unresolved tension in the OT between the eschatological coming of Yahweh and the eschatological coming of the new Davidic king, the Messiah, is resolved, in Hebrews, in the person of Jesus Christ. The OT sets forth the expectation that Yahweh himself must save, restore, and rule his people, and yet anticipates this restoration as taking place through a new David. The king is a human Messiah, and the heir of the promises, but is also spoken of in lofty terms—he is God whose throne is forever and ever (Ps 45:6 cf. Heb 1:8–9). He is both David's son and David's Lord, the Son of God (Ps 110:1; cf. Heb 1:1–14). Hebrews resolves this through what has been called a "christology of divine identity." Texts that speak of Yahweh in eschatological categories may therefore be freely—and legitimately—applied to Jesus Christ, who is the "radiance of his glory and the exact representation of his nature" (Heb 1:3).

CHAPTER 7

INNER-BIBLICAL ALLUSIONS AND HEBREWS' "INTERPRETIVE PERSPECTIVE"

The preceding chapters have investigated three citations of the OT for what they reveal about Hebrews' hermeneutical principles. In this chapter, I examine three allusions to discover how they illumine the author's argument and what they reveal concerning the biblical-theological "substructure" of his thought. The presence of each allusion will be verified by using Hays' criteria for intertextual echo / allusion.[1] Beyond merely "proving" the presence of these allusions, however, I will also probe how the author of Hebrews employs them and what they disclose about his "interpretive perspective."

This chapter develops the thesis of this dissertation by showing how certain inner-biblical allusions in Hebrews further illumine the author's perspective on redemptive-history and the fulfillment of God's redemptive promises in Christ.[2] Specifically, this study of inner-biblical allusions in Hebrews makes two claims concerning the author's "interpretive perspective": (1) Hebrews views Christ's establishment of the new covenant as bringing to fulfillment the promises made in the Abrahamic and Davidic covenants, including the "great name" originally promised to Abraham and reiterated to David. I set forth this point by arguing for an allusion to the

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[1]See chap. 3 of this dissertation, on methodology, for a discussion of these criteria and my rationale behind including only the first six of Hays' seven tests. See also Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1989), 29–33; Richard B. Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel's Scriptures* (Grand Rapids: Eerdmans, 2005), 34–45; and G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids: Baker Academic, 2012), 31–34.

[2]I intentionally prefer the use of the term 'inner-biblical allusion' over terms like 'intertextual echo' or 'intertextuality.' See my discussion of this issue in chap. 3.

prominent Abrahamic and Davidic theme of "name" in Hebrews 1:4. (2) The author of Hebrews believes that Christian believers have participated in the promised new exodus in and through Christ's death and resurrection. I submit that the theme of the fulfillment of the new exodus can be seen through allusions to texts that recount the exodus narrative in Hebrews 2:10–18, and to Isaiah 63:11–12 and Zechariah 9:11 in Hebrews 13:20.[3] I will conclude by bringing together the threads from these two lines of argument to posit some theses concerning the author's interpretive perspective on redemptive history as a whole. I begin with the proposed allusion to the Abrahamic / Davidic promise of a name in Hebrews 1:4, to which we now turn.

The Inheritance of a Name Greater Than Angels

Hebrews opens with a carefully constructed prologue in which the author introduces the major themes and foci of his sermon-letter. In four verses, the author contrasts the partial and provisional revelation of the past with God's definitive eschatological revelation in the person and work of his Son. Verse 1 emphasizes the climactic fullness of God's speaking in the last days in his Son, while verses 2–3 set forth the greatness and supremacy of this Son. Verse 4 acts as a hinge between the prologue in 1:1–4 and the following Scriptural *catena* in 1:5–14, by introducing a contrast between the Son and the angels—the Son's greatness surpasses the angels to the same degree that the name that he has inherited is greater than them.[4] In this section, I focus on Hebrews 1:4 and the "name" inherited by the Son.

Interpreters of Hebrews disagree concerning the "name" inherited by the Son in 1:4. What precisely is this name? Some argue that the name inherited by the Son here

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[3]I will also show that the author tends to employ inner-biblical allusions with a particular rhetorical strategy—to create implicit points of reference, subtly evoking themes that he later makes explicit.

[4]Rightly, Harold W. Attridge, *The Epistle to the Hebrews*, Hermeneia (Minneapolis: Fortress Press, 1989), 47.

is the tetragrammaton, the name of the God of Israel, specifically, "Yahweh."[5] Others claim that the name is actually "Son."[6] It is my contention that the "name" inherited by the Son in Hebrews 1:4 is best viewed not just as a specific title, but rather, as a periphrastic reference to the fulfillment of God's promises.[7] I argue that in Hebrews 1:4, the author alludes to the "great name" promised to Abraham in Genesis 12:2, further enshrined in the promises made to David in 2 Samuel 7:9 and developed through the rest of the OT canon.[8] Furthermore, I maintain that the Son's inheritance of a name greater than the angels refers to the twin themes of royal dominion and familial posterity, both of which were promised to Abraham and then to David, and both of which the Son obtains through his saving work.

First, I will establish the presence of the allusion / echo by using Hays' criteria for intertextual echo. Second, I consider and critique other proposals for the "name" in Hebrews 1:4. Third, I argue for my interpretation on three fronts: (1) A reference to the

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[5]So, for instance, Richard Bauckham, "The Divinity of Jesus Christ in the Epistle to the Hebrews," in *The Epistle to the Hebrews and Christian Theology,* ed. Richard Bauckham et al. (Grand Rapids: Eerdmans, 2009), 21–22; J. H. Ulrichsen, "Διαφορώτερον Ὄνομα in Hebr. 1.4: Christus als Träger des Gottesnamens," *ST* 38 (1984): 65–75. Similar to these interpreters, Amy Peeler argues that the "name" in view is "Lord, God, κύριος θεός, a designation for God in Israel's scriptures." Amy L. B. Peeler, *You Are My Son: The Family of God in the Epistle to the Hebrews*, LNTS 486 (New York: Bloomsbury T&T Clark, 2014), 59..

[6]So F. F. Bruce, *The Epistle to the Hebrews*, NICNT (Grand Rapids: Eerdmans, 1964), 8; Attridge, *Hebrews*, 47; David L. Allen, *Hebrews*, NAC (Nashville: B&H Publishing Group, 2010), 131; Gareth Lee Cockerill, *The Epistle to the Hebrews*, NICNT (Grand Rapids: Eerdmans, 2012), 98; Peter T. O'Brien, *The Letter to the Hebrews*, PNTC (Grand Rapids: Eerdmans, 2010), 60–61; William L. Lane, *Hebrews 1–8*, WBC 47A (Nashville: Thomas Nelson, 1991), 17; Craig R. Koester, *Hebrews*, AB 36 (New York: Doubleday, 2001), 181–82. Koester views the name "Son" as connoting lordship and priesthood and also as conferring honor and renown. Schreiner takes the name to be "Son" but upon my suggestion has also argued in his commentary that the "name" here is likely a reference to the promise made to Abraham (Gen 12:2) and David (2 Sam 7:9); see Thomas R. Schreiner, *Hebrews*, Biblical Theology for Christian Proclamation (Nashville: Broadman and Holman, 2015), 60.

[7]However, my proposal is also compatible with the interpretation of the name as "Son." My proposal aims to get at the rationale of the author in his description of Jesus as "having inherited a name" (κεκληρονόμηκεν ὄνομα). In other words, the name could be "Son," but I am aiming to answer the question of why specifically the author describes the conferral of this title upon Jesus in the terms that he does.

[8]This is similar to the interpretation advanced by Guthrie (George H. Guthrie, "Hebrews," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson, [Grand Rapids: Baker Academic, 2007], 924–25), but differs from Guthrie in two ways: (1) Guthrie does not refer to Abraham in his interpretation, but I see the Abrahamic promise of Gen 12 as the fountainhead from which the hope of a "great name" springs; (2) Guthrie argues that "name" simply refers to "renown," but I argue that it carries with it the notions of dominion and posterity.

Abrahamic / Davidic name, which evokes the twin themes of royal heritage and posterity, best fits the argument of Hebrews 1–2; (2) Inheritance language in Hebrews consistently refers to the fulfillment of God's saving promises, specifically the fulfillment of the Abrahamic promises; (3) The concept of "name" is also closely associated in the OT to the ideas of kingdom and lineage, both of which are closely linked with "inheritance." The section will conclude by examining the contribution of this allusion to understanding the hermeneutical framework of the author of Hebrews in his portrayal of Christ as the fulfillment of OT promises: the Abrahamic and Davidic promises form the substructure that undergirds Hebrews' new covenantalism.[9] In other words, Hebrews views the new covenant as that which brings to fulfillment the promises made to Abraham and David, including the promise of a great name (Heb 1:4).

Validation of the Allusion in Hebrews 1:4

In order to validate the presence of the suggested allusion in Hebrews 1:4, I will apply Hays' criteria. Some lines of evidence are stronger than others, but the cumulative case confirms that in Hebrews 1:4, the author of Hebrews is alluding to the promise of a great name from Genesis 12:2 and 2 Samuel 7:9.

Availability, volume, and recurrence. First, the proposed allusion easily passes the test of availability, since the source texts in question—Genesis 12:2 and 2 Samuel 7:9—were definitely available to both the author and his audience (cf. Heb 1:5; 6:13–15; 7:1–10; 11:8–19, 32). With regard to the test for volume, although the word

[9]Hays argues that Hebrews' theology is not supersessionist because the author's "New Covenantalism" carries forward the "heritage of Israel" by means of "continuity and discontinuity." Richard B. Hays, "Here We Have No Lasting City: New Covenantalism in Hebrews," in *The Epistle to the Hebrews and Christian Theology,* ed. Richard Bauckham et al. (Grand Rapids: Eerdmans, 2009), 155. Hays maintains that "Israel's story is continued, reaching a climax in the figure of Jesus . . . on the other hand, Jesus, as the climactic figure of the story, also introduces a major plot twist: he becomes the mediator of a new covenant that not only sustains but also *transforms* Israel's identity." Ibid. Hays is right to argue that Hebrews is not supersessionist in its new covenantalism. I believe, however, that the answer to the question of supersessionism requires an additional dimension that Hays misses: Hebrews is not supersessionist because Jesus Christ, through the new covenant, *brings to fulfillment the promises made to Abraham*—promises that could not be fulfilled in Israel's history due to their sin.

ὄνομα is the only word that triggers the allusion, its volume is significant for two reasons. First, the word is highlighted by its place in emphatic position at the end of the clause.[10] Second, the proposed precursor texts are highly distinctive and prominent narratives in the OT.[11] And as Guthrie notes, the uncommon use of τῆς μεγαλωσύνης to describe God's right hand in 1:3 is another verbal link with 2 Samuel 7:21–23, where the same word is used in speaking of the establishment of David's kingdom.[12] Furthermore, the context is replete with language that recalls both the Abrahamic and Davidic narratives. The language of "inherit" (κληρονομέω and cognates, cf. 1:2) is used consistently in Hebrews in reference to Abraham.[13] The Davidic covenant comes to the forefront immediately in 1:5. The allusion thereby also fulfills the criterion of recurrence or clustering, for 2 Samuel 7 is explicitly cited in Hebrews 1:5, and the Abrahamic narratives are also repeatedly recalled elsewhere in Hebrews (6:13–15; 7:1–10; 11:8–19, 32).

Thematic coherence. Hays' next criterion is that of thematic coherence. The flow of thought in Hebrews 1–2 must be briefly set forth to demonstrate how the proposed allusion coheres with the surrounding context. The author brings his prologue (1:1–4) to a close by introducing a contrast between the Son and the angels in v. 4, which leads into the first major section of his homily. The Son has become greater than the angels to the degree that he has inherited a name more excellent than theirs. This assertion transitions into the *catena* of Scriptural texts demonstrating the superiority of

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[10]Albert Vanhoye and David Allen both observe the emphatic position of ὄνομα. Albert Vanhoye, *The Letter to the Hebrews: A New Commentary*, trans. Leo Arnold (Mahwah, NJ: Paulist Press, 2015), 57–58; Allen, *Hebrews*, 130.

[11]Hays states that the volume of an echo can be high even with minimum verbal repetition if the source texts in question are prominent and important. Hays, *Conversion*, 36–37.

[12]Guthrie, "Hebrews," 925.

[13]See Dana Harris' excellent dissertation on inheritance language in Hebrews; Dana M. Harris, "The Eternal Inheritance in Hebrews: The Appropriation of the Old Testament Inheritance Motif by the Author of Hebrews" (PhD. diss., Trinity Evangelical Divinity School, 2009). Harris convincingly argues that "the inheritance motif in Hebrews must be understood in terms of Abrahamic promises, which became interwoven with a rich cluster of themes, such as covenant, the tabernacle, and God's holy mountain." Ibid., iv.

the Son to the angels. The section closes with an *inclusio* in 1:14, where the notion of inheritance comes up again, this time in reference to the heirs of "salvation" (1:4 - κεκληρονόμηκεν ὄνομα; 1:14 - κληρονομεῖν σωτηρίαν). The point made in 2:1–4 is that the Son's superiority to the angels underscores the superiority of the salvation he brings. Thus the superiority of the Son to the angels, established through the Scriptural *catena* from 1:5–14, climaxes in the comparison between the word mediated by angels and the salvation wrought by the Son. The contrast with angels continues through the end of Hebrews 2, as the subjection of the world-to-come is not to angels, but to human beings through the Son (2:5–9). Furthermore, the Son's humanity ensures his solidarity with the people of God so that he is able to bring to fulfillment the promises made to Abraham's offspring (2:10–18).[14] Especially significant is the fact that the author explicitly brings up Abraham in 2:16 by stating that Jesus does not "take hold of" (ἐπιλαμβάνεται) angels, but helps the offspring of Abraham.

If the proposed allusion to the name promised to Abraham (and David) in 1:4 is accepted, it coheres remarkably with this argument. 1:4 would then introduce the themes developed in 1:5–2:18—namely, the supremacy of the Son over the angels by virtue of the superiority of the salvation he brings, seen in his unique ability to fulfill the promises made to Abraham and David. The flow of thought in the argument is represented in figure 3. If 1:4 is read as I propose, then the degree of the Son's superiority to the angels is indicated by the fact that he brings the Abrahamic and Davidic promises to fulfillment. The greatness of the promises fulfilled by the Son is an indicator of the degree of his superiority over the angels—and a reminder that the salvation he has wrought must not be ignored.

[14]See the extended defense and discussion of this notion in chap. 4 of this dissertation.

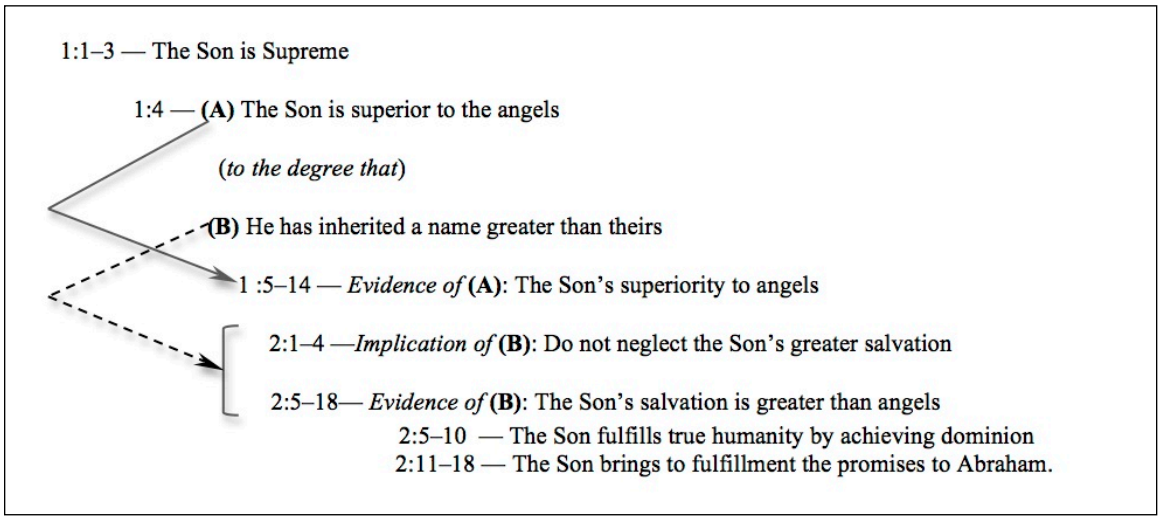

Figure 3. Flow of argument in Hebrews 1–2

Historical plausibility. Does the proposed allusion to Genesis 12:2 and 2 Samuel 7:9 in Hebrews 1:4 pass the test of historical plausibility? Does contemporaneous literature support this reading? Is it plausible that the author of Hebrews could have intended this allusion and that his original would readers have recognized it? Yes, for three reasons. First, the surrounding context with its correlation of the Abrahamic and Davidic themes certainly raises the likelihood that the author intended the allusion. The language that the Son has been appointed κληρονόμον πάντων (1:2) subtly recalls the Abrahamic and Davidic promises, while the transparent and prominent allusion to Psalm 110:1 in Hebrews 1:3 (ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς) explicitly establishes a Davidic context for what follows. This is confirmed by the Davidic tenor that is retained throughout the *catena* in Hebrews 1:5–14. Though Abraham is not explicitly named until 2:16, the way that the author uses the language of "inheritance" elsewhere (cf. 6:11–18; 9:15; 11:8) increases the probability that he intends a reference to Abraham here in the prologue as well.[15]

[15]See the detailed and persuasive argument for this notion in Harris, "Eternal Inheritance," 165–290.

Second, it is definitely plausible that the original hearers of Hebrews would have recognized the allusion, for the sophisticated use of the OT in the homily indicates that its author assumed a high level of familiarity with Scripture among his hearers. Whatever view of the *Sitz im Leben* is taken, what is clear is that this was a congregation deeply acquainted with the OT. In fact, the opening assertion that God has spoken in the past to the fathers would immediately draw the hearers of the homily to remember the differing ways in which God revealed himself in prior Scripture. It is not a stretch to assume that the very mention of words such as "inheritance" and "name" in a context already loaded with significance would generate echoes of God's covenant promises reverberating through the minds of the audience.

Third, the use of inheritance language elsewhere in the NT is also frequently linked with the fulfillment of the promises to Abraham and David (cf. Rom 4:13–14; Gal 3:18; 3:29; 4:1–7; Eph 1:11; Rev 21:7). The correlation of "name" and "inheritance" with notions of royal progeny, dominion, and the Abrahamic and Davidic promises also occurs in other contemporary texts in the historical-cultural milieu of Hebrews.[16]

History of interpretation. Have other readers in the history of interpretation noticed the proposed allusion? Although a connection with Abraham and David in Hebrews 1:4 has not really been posited in interpretation of the epistle, a couple of contemporary interpreters notice the probability of a reference to David in 1:4, as well as to Abraham in 1:2. Guthrie, for example, on the basis of 2 Samuel 7:9 and the promise that the Messiah would "build a house for my name" in 2 Samuel 7:13, cogently argues for an echo of the Davidic narrative in 2 Samuel 7 in Hebrews 1:4:

> The use of ὄνομα in Heb. 1:4 could be understood as an anticipatory echo of that broader messianic context to which the author immediately will point in 1:5. The inherited 'name' then, mentioned in 1:4, is, on this reading, not to be understood as

[16]I have performed an exhaustive examination of every instance of "name" and "inheritance" (and cognates), along with paragraphs where both terms occur together, in the Apocrypha, Pseudepigrapha, and Dead Sea Scrolls. See the appendix for the relevant textual data in support of the interpretation proposed for Heb 1:4.

> an allusion to the title 'Son', but rather an honor conferred by God on Messiah as the Davidic heir, at the establishment of his throne, and a designator connoting God's identification with Messiah's building of God's house.[17]

The interpretation that I have proposed builds on Guthrie's argument for this allusion, but differs from Guthrie in two ways. First, the language of "inherit" indicates that not only David is in view, but also—more fundamentally—Abraham. The Abrahamic promise in Genesis 12 is the fountainhead from which the hope of a "great name" springs. Second, the term "name" carries with it not only the connotation of honor conferred by God, but specifically involves a reference to royal dominion and family lineage. I will establish these distinctives by my argument below.

Dana Harris has observed that the characterization of the Son as κληρονόμον πάντων in Hebrews 1:2 indicates both the fulfillment of the Davidic promises as well as the Abrahamic promises. She rightly observes that "the Davidic covenant represents a certain extension of the Abrahamic one," for "both promise a great name, land (or a place), progeny, and a relationship with God (expressed in terms of father and son in 2 Sam 7:14).[18] Harris is also persuaded by Guthrie's proposal for "name" as referring to honor and glory, through an allusion to 2 Samuel 7.[19] She does not, however, link the Son's inheritance of a name in 1:4 with his appointment as "heir of all things" (κληρονόμον πάντων) in 1:2. Yet the close collocation of these references to inheritance / heirship implies that the Abrahamic and Davidic connotations of κληρονόμον πάντων ought to be seen also in the reference to inheritance of a name in 1:4. Thus, while the broader history of interpretation furnishes scant evidence for the suggested allusion, at least two contemporary interpreters of Hebrews come remarkably close to the interpretation advanced here. We may therefore conclude that the proposed allusion passes the final criterion of history of interpretation as well.

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[17]George H. Guthrie, "Hebrews' Use of the Old Testament: Recent Trends in Research," *CBR* 1 (2003): 273–74. See also Guthrie, "Hebrews," 924–25.

[18]Harris, "Eternal Inheritance," 259.

[19]Ibid., 264n28.

Summary. On the basis of Hays' criteria for intertextual echo, I have verified the high likelihood that Hebrews 1:4 alludes to the promise of a "great name" in Genesis 12:2 and 2 Samuel 7:9. I must now argue for my interpretation of the allusion and how it functions in the context and then discuss what this interpretation reveals about the author's hermeneutical framework. Before I set forth my interpretation, however, a brief discussion of the shortcomings of other interpretations of the "name" in Hebrews 1:4 is necessary.

Other Interpretations of "Name" in Hebrews 1:4

The two major proposals for the "name" inherited by the Son in Hebrews 1:4 are (1) the name inherited is the tetragrammaton, "Yahweh"; and (2) the name inherited is "Son."[20] Richard Bauckham has argued in favor of the former.[21] He maintains that the "name" conferred on Jesus must be something inherited from the Father, whereas "Son" is a title that already uniquely belongs to the Son. The Son, in contrast to the angels, and by virtue of his sonship, is able to inherit his Father's name. Furthermore, the title is conferred on Jesus at his exaltation, and like Philippians 2:9, this is "Yahweh," the "name that is above every name." Bauckham's arguments have been supplemented by Barry Joslin.[22] Joslin contends that "name" consistently refers to Yahweh elsewhere in Hebrews (2:12; 6:10; 13:5). The word "name" echoes the name of God which is a central theme in the OT, and points to God's character and self-revelation. The superiority of Christ's name in this context must therefore be an indicator of his deity. Although this interpretation is attractive, it must be rejected because it falls short on two counts. First,

[20]Another proposal that could be mentioned is Vanhoye's suggestion that the name is "high priest" and that this signifies both Christ's dignity and his capacity to relate to others. See Vanhoye, *Hebrews*, 58.

[21]Bauckham, "Divinity of Jesus Christ," 22; see also Ulrichsen, "Διαφορώτερον Ὄνομα," 65–75.

[22]Barry C. Joslin, "Whose Name? A Comparison of Hebrews 1 and Philippians 2 and Christ's Inheritance of the Name" (paper presented at the Annual Meeting of the Evangelical Theological Society, San Francisco, CA, 18 November 2011).

to see Jesus as "inheriting" the name Yahweh results in potentially problematic christological implications. It would indicate that there was a time when the Son did not share this name, which raises questions about Jesus' divine status. It is difficult to see how this interpretation avoids the charge of some sort of adoptionism, for the idea of "inheriting" connotes the reception of something that one did not already possess. Second, the other instances of "name" in Hebrews are not decisive, for those instances clearly refer to the Father and not to the Son.[23]

The more common consensus is that the "name" inherited by the Son in 1:4 is simply "Son."[24] Three strong arguments are made in favor of this view. First, the γάρ in 1:5 indicates that 1:5 grounds the assertion in 1:4 that Jesus has inherited a greater name than angels. Since 1:5 twice refers to Jesus' sonship and includes the declaration "You are my Son," the name in 1:4 must be "Son." The declaration in 1:5 has not been made of any angels, and therefore sets the Son apart from angels by virtue of the name "Son." Second, since the term "Son" occurs four times in the immediate context (1:2, 5 [2x], 8), the name in 1:4 is most likely "Son." Third, the name "Son" does not fall into the error of adoptionism because it declares Jesus' exaltation and rule as a human being, after his resurrection. However, there are problems with this view as well. First, the Son, Jesus, is already and eternally the Son, according to 1:1–4 (cf. 1:8–12). But the Son's inheritance of the name more excellent than the angels is something that happens at his exaltation, at the conclusion of his work of purification for sins. Second, "Son" is not really a name, but a title or descriptor. In response, it may be argued that although Jesus was eternally Son, he still inherits that title and is declared to be God's Son at his resurrection and

[23]Rightly, Schreiner, *Hebrews*, 61.

[24]So Bruce, *Hebrews*, 8; Attridge, *Hebrews*, 47; Allen, *Hebrews*, 131; Cockerill, *Epistle to the Hebrews*, 98; O'Brien, *Hebrews*, 60–61; Lane, *Hebrews 1–8*, 17; Koester, *Hebrews*, 182 (although Koester seems to see something more, for he argues that the name connotes both lordship and priesthood and also conveys honor and renown). Schreiner (*Hebrews*, 60) opts for a harmonization between "Son" and a reference to the promise made to Abraham (Gen 12:2) and David (2 Sam 7:9), as argued here.

exaltation to the Father's right hand (cf. Rom 1:4). Furthermore, the language of inheriting a name could be a stylistic periphrasis for saying that he was declared to be "Son."

While the interpretation of κεκληρονόμηκεν ὄνομα as referring to the title "Son," has much merit, it does not go far enough. Even if the name is "Son," why specifically does the author refer to the declaration of Jesus' sonship using the particular circumlocution κεκληρονόμηκεν ὄνομα? Furthermore, what does this phrase connote? The allusion that I have proposed here to 2 Samuel 7:9 and Genesis 12:2 can fit with the interpretation that the name is "Son," and yet makes more sense of why the author uses the particular language of Jesus having inherited a name more excellent than the angels—he intends to evoke the promises made to Abraham and David, and he means to signify the fulfillment of those promises in and through the Son. I will establish this interpretation through an examination of the biblical-theological contours of the author's allusion.

Dominion and Dynasty: The Son's Inheritance of a Name and the Fulfillment of God's Covenant Promises[25]

I have argued that by his reference to the Son's inheriting a name more excellent than the angels in Hebrews 1:4, the author alludes to the "great name" promised to Abraham in Genesis 12:2 and reaffirmed to David in 2 Samuel 7:9. In discussing the criterion of thematic coherence, I sought to show that the Son's superiority over the angels is developed in Hebrews 1–2 to emphasize the superiority of the salvation that he has accomplished. The degree to which the Son is superior to the angels is that of the surpassing excellency of the name he has inherited. If my proposed allusion to Genesis

[25]Careful readers probably notice that the phrase "dominion and dynasty" alludes to Stephen Dempster's excellent theology of the Hebrew Bible: Stephen G. Dempster, *Dominion and Dynasty: A Biblical Theology of the Hebrew Bible*, NSBT (Downers Grove, IL: IVP Academic, 2003). Dempster's influence on me is pervasive.

12:2 and 2 Samuel 7:9 is accepted, then the inheritance of this name indicates the fulfillment of God's covenant promises to Abraham and David.

Abraham and David, dominion and dynasty in Hebrews 1–2. Hebrews 1–2 portrays the fulfillment of God's covenant promises to Abraham and David concretely in terms of *place* and *people*, or *dominion* and *dynasty*. The Son's inheritance of a name greater than the angels carries with it these twin concepts—it indicates that he has received authority over the world-to-come (2:5–9), and he has received a family of worshippers, the offspring of Abraham, whom he leads out of slavery and into the worship of God (2:10–18).

The notion of dominion over the world-to-come is present right from the opening exordium—in 1:2, the Son is said to be appointed as "heir of all things" (κληρονόμον πάντων). In 1:6, the Son, is brought into the οἰκουμένην as the πρωτότοκον. In other words, Jesus has received authority and preeminence over all creation in the coming heavenly world.[26] Here in 1:6 too, the contrast with angels is emphasized, for the angels are commanded to worship the Son, who has been appointed head over the coming cosmos. Then in 2:5–9, Jesus is seen as the one who, through his death, fulfills humanity's destiny to rule over the world-to-come. The salvation obtained is physical and concrete, described in terms of royal rule over a domain.

Likewise, the theme of progeny is also present in Hebrews 1–2 and rises to prominence in 2:10–18. In 2:5–9, the author sets forth Jesus as the true human, the one who fulfills the glorious role for mankind envisioned in Psalm 8, through his death on behalf of everyone. Then in 2:10–18 the author sets forth the purpose for Jesus' sufferings: that having been perfected as the ἀρχηγός of salvation, he would lead many

[26]See the convincing defenses of this interpretation by David M. Moffitt, *Atonement and the Logic of Resurrection in the Epistle to the Hebrews*, NovtSup 141 (Leiden: Brill, 2013), 53–125; Ardel B. Caneday, "The Eschatological World Already Subjected to the Son: The Οἰκουμένη of Hebrews 1:6 and the Son's Enthronement," in *A Cloud of Witnesses: The Theology of Hebrews in Its Ancient Contexts*, ed. Richard Bauckham et al., LNTS 387 (London: T&T Clark International, 2008), 28–39.

sons to glory. In 2:11 Jesus and those who are being sanctified are said to have "one source." Interpreters differ over whom specifically ἐξ ἑνὸς denotes. A strong argument can be made for a reference to Abraham, for in 2:16 Jesus is said to take hold of the offspring of Abraham.[27] In any case, the theme of solidarity between Jesus and the people of God is clear. The quotations from Psalm 22:22 and Isaiah 8:18 in Hebrews 2:12–13 portray Jesus' accomplishment of salvation as the reception of a family given to him by God. This familial heritage is rooted in the Abrahamic and Davidic promises, for Abraham was promised offspring, as David was promised a dynasty. The Davidic theme is clear from the use of the Davidic Psalm 22, while the Abrahamic theme is explicit in Hebrews 2:16. Through his humanity, Jesus shares solidarity with the people of God and brings to fulfillment the promises of posterity made to Abraham and David.

The presence of these motifs in Hebrews 1–2 therefore indicates that the language of "inheriting a name" in 1:4 alludes to the twin themes of royal heritage and posterity—the allusion evokes the promises made to Abraham and David. The allusion reverberates through the "cave of resonant signification" of Scripture, so that the hearers of Hebrews are reminded of God's covenantal promises to Abraham and David—now brought to fulfillment through the Son of God in these last days. This claim is further bolstered by the fact that throughout Hebrews the language of "inheritance" is closely linked to Abraham.

Abrahamic inheritance in Hebrews. Dana Harris persuasively argues that "the inheritance motif in Hebrews must be understood in terms of the Abrahamic promises."[28] The connection between inheritance and Abraham is most clearly seen in Hebrews 6:9–20.[29] The hearers are exhorted in 6:12 to "be imitators of those who inherit

[27]See the extended discussion of various interpretations and my argument for an Abrahamic reference in chap. 4.

[28]Harris "Eternal Inheritance," iv.

[29]See Harris' insightful exposition in ibid., 194–205.

the promises through faith and patience." The exemplar of faith and patience in God's promises is naturally Abraham, who is mentioned in the next verse. In 6:13–20, the author exposits the implications of God's oath to Abraham in Genesis 22:16–17. The passage in Genesis 22 builds on earlier installments of the Abrahamic promises (cf. Gen 12; 15; 17)—the promises of name, land, progeny, and blessing—and these promises are sealed with an oath by God. The author of Hebrews here directly extends to himself and his hearers these Abrahamic promises with God's concomitant oath, describing his hearers as "heirs of the promise" (τοῖς κληρονόμοις τῆς ἐπαγγελίας). Moreover, he depicts Jesus as the pioneer who has achieved a fulfillment of these promises on behalf of the hearers by his entry into the very presence of God (6:19–20).

The link between Abraham and inheritance crops up again in Hebrews 11:8–20. In the cloud of witnesses listed in Hebrews 11, Abraham features most prominently. The author introduces Abraham as the one who obeyed by faith when he was called to go out and receive an inheritance. This inheritance is described in both *geographical* and *genealogical* categories, in terms of promised land (11:9–10; 11:13–16) and promised offspring (11:11–12; 11:17–19). The author describes the land that Abraham hoped for as "something better, that is, heavenly." The land promised to Abraham finds its fulfillment in the heavenly city (11:16), the world-to-come (1:6; 2:5), the promised rest (4:9–10), into which Christ has entered and made a way through his saving work. The author further specifies the Abrahamic promises in terms of the promised offspring, the line that would arise through Isaac (11:17–18).

It is evident that the author of Hebrews conceives of the promises made to Abraham—the promised "inheritance"—as involving *people* and *place,* or *dynasty* and *dominion*. It is highly likely that the author enunciates these twin themes using the language of inheriting a name, for the term "name" connotes both territorial dominian and familial lineage, while recalling the promises made to Abraham, channeled through

David, and fulfilled in Christ.[30] Furthermore, the promise of a "great name" is closely linked with the promises of posterity and territory within the biblical-theological structures of the OT itself.

Dominion, dynasty, and a great name in the OT. Both Abraham and David were promised name, land, and lineage (Gen 12:1–3; 15; 17:1–8; 22:15–18; 2 Sam 7:8–16). The promises made to Abraham are recapitulated in the Davidic covenant. In both the Abrahamic and the Davidic contexts a great name is promised and receives further definition in the form of offspring and land. In Genesis 12:2, Yahweh promises Abraham that he will make his name great, and consequently, that Abraham will be a blessing, so that all families are blessed in Abraham (12:3). This promise receives further definition in Genesis 15, wherein Abraham is promised an heir (15:2–5) and an inheritance (15:7–21). The close linkage between land, offspring, and name is pronounced in Genesis 17:1–8. In this passage, Abram receives a new name, Abraham, as a sign of God's promises to multiply his offspring and to give them an eternal inheritance.

The Davidic covenant also features the same association of the promise of a great name with the promises of offspring and dominion. In 2 Samuel 7:9, Yahweh promises to make for David "a great name" (MT: שֵׁם גָּדוֹל LXX: ὀνομαστὸν). Immediately following this is the promise of a place for God's people, to be achieved through David's rule (2 Sam 7:10). In a word-play on the term "house," Yahweh then declares that he will build David a "house," by raising up his offspring after him, establishing his kingdom and giving him a Father-Son covenant relationship.[31] The Davidic son will build a "house" for Yahweh's name, and Yahweh will establish his throne and kingdom eternally.

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[30]Hebrews reinforces the dual theme of people and place in its portrayal of Christ as the "builder of God's house" (3:1–6). "House" here, just as in 2 Sam 7, has a dual sense—that of dwelling and family, or dominion and dynasty.

[31]See the exegesis of 2 Sam 7 in Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton, IL: Crossway, 2012), 391–410.

Once again, the themes of dominion and dynasty converge and are closely linked with the promise of a "great name."

The relationship between "name," posterity, and territory is supported by other texts in the OT as well.[32] For instance, Psalm 45—a distinctively messianic psalm from which the author of Hebrews quotes (Heb 1:8–9; cf. Ps 45:6–7 [45:7–8 LXX])—ends with the following words: "In the place of your fathers will be your sons, you will appoint them as rulers over all the earth; They shall cause your *name* to be remembered in every generation; Therefore, nations will praise you forever and ever" (Ps 45:17–18 LXX; my translation [16–17 MT]).[33] This text portrays the eternal remembrance of the Davidic king's name directly as the result of royal lineage and royal dominion over all the earth. In other words, for the author of Psalm 45, the "name" of the Davidic king shall be eternally remembered by virtue of his dominion and dynasty. It is reasonable to assume that the author of Hebrews, who directly cites this psalm, may well have known the ending of the psalm and applied its theology of an eternal name in his allusion to the promises made to David and previously to Abraham in Hebrews 1:4.

Psalm 72, another thoroughly messianic psalm, closely associates the name of the Davidic king with the hope of his dominion and rule over all the earth (Ps 72:17–19). Significantly, this psalm alludes to the Abrahamic promises, even as a blessing is pronounced on the name of the Davidic king: "May his name be blessed forever, his name continue beyond the sun. *May all the tribes of the earth be blessed in him, all nations consider him blessed*" (Ps 72:17).[34]

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[32]See also the philological study by I. Rapaport, *The Hebrew Word Shem and Its Original Meaning: The Bearing of Akkadian Philology on Biblical Interpretation* (Melbourne: Hawthorn Press, 1976). On the basis of analysis of usage in several biblical passages, and lexical evidence from Akkadian, Rapaport argues that the word שֵׁם primarily connotes *posterity*. Rapaport also argues for this interpretation in Gen 12:2. See ibid., 96–100.

[33]The MT uses the first person singular: "I will make your name remembered in all generations" (אַזְכִּירָה). In either case, the point remains.

[34]See also Hamilton's persuasive argument for a biblical-theological connection between Gen 12; 2 Sam 7; and Ps 72. James M. Hamilton Jr., "The Seed of the Woman and the Blessing of Abraham," *TynBul* 58 (2007): 266–70.

The three themes also converge in some texts in Isaiah. In Isaiah 66:22, closely following the promise of a coming new creation, Yahweh promises the righteous remnant of Israel that their "offspring" and their "name" will endure before him as will the new heavens and the new earth. In Isaiah 56:5 Yahweh promises that eunuchs who hold to his covenant will have within his "house" a "name better than sons and daughters." He will appoint for them "an eternal name that will not be cut off." In the context, "name" signifies both place and posterity, for eunuchs were physically prevented from reproduction and covenantally excluded from the Temple, and yet Yahweh promises them a "name."[35]

Summary. The foregoing discussion shows that within the OT itself, the promise of a great name is closely associated with the promises of royal dominion and familial heritage. The close association of these themes is present in both the Abrahamic and Davidic promises and is also picked up in later messianic texts such as Psalm 45, from which the author of Hebrews quotes. Therefore, in light of (1) the context of Hebrews 1–2 with its emphasis on the fulfillment of promises of dominion and offspring through Jesus, (2) Hebrews' use of inheritance language to refer to Abraham, and (3) the close association of "name" with inheritance of territory and posterity in the OT, it seems best to interpret Hebrews 1:4 as an allusion to the "great name," promised to Abraham, channeled through David, and fulfilled in Jesus. This "great name" naturally evokes other features of the Abrahamic and Davidic promises—kingdom and offspring—both of which are brought to the forefront in Hebrews 2. On this reading, as the promised Davidic Son and the offspring of Abraham, Jesus is able to inherit what the angels cannot—the promises made to David and Abraham and fulfilled in the new covenant. What does this allusion tell us about the author's biblical-theological framework, his

[35]Another text that associates "name" with familial lineage is Ps 109:13, where the imprecation on the wicked includes a prayer that "his posterity be cut off," and "his name be blotted out in the second generation" (Ps 109:13 ESV).

"interpretive perspective"?

Hebrews' Interpretive Perspective:
The New Covenant Fulfills the
Abrahamic and Davidic Covenants

If the allusion I have proposed in Hebrews 1:4 to the Abrahamic and Davidic promises is accepted, it sheds further light on how the author of Hebrews views the covenantal structure of the OT and how he conceives of the fulfillment of God's promises in Christ. For Hebrews, the covenant promises made to Abraham are further sharpened through the Davidic covenant, and brought to fulfillment by Jesus in the new covenant.[36] Covenant is the vehicle by which God's promises are conveyed in the unfolding of his plan to redeem his people. The Abrahamic and Davidic covenants promise the inheritance of a great name, land, and progeny. These promises were not brought to fulfillment in the Mosaic covenant due to the transgressions of the covenant people (Heb 3:7–4:11; 7:18–19; 8:7–9; 9:15; 10:1–4). However, the author of Hebrews sets forth Jesus as the one who has attained the fulfillment of the promises on behalf of believers through the new covenant (Heb 6:13–20; 9:15; 10:5–15; 12:2, 18–29; 13:12–15). This interpretation of redemptive history in Hebrews is strongly supported by the interpretation of Hebrews 1:4 that I have advanced here, for in Hebrews 1:4 the author depicts the Son, through his saving work, as fulfilling the Abrahamic and Davidic promises of a great name, with the concomitant evocations of land and lineage.

Additionally, the implicit allusions to Abraham in 1:2 and 1:4 pave the way for the explicit reference to Abraham and his offspring in 2:10–18. The use of subtle allusion to build up to more explicit reference here is also evident elsewhere in Hebrews and seems to form part of the author's rhetorical strategy. Another such allusion will be examined in the next section, where I will argue that allusions to the exodus by the author

[36]Rightly, Harris, "Eternal Inheritance," 278–79, 287–90. This covenantal substructure is very similar to the biblical-theological covenantal structure of the OT argued by Gentry and Wellum, *Kingdom through Covenant*, 601–52.

of Hebrews reveal that he conceives of the Son's saving work as the fulfillment of the new exodus.

Hebrews' New and Better Exodus

The author of Hebrews argues that although the first exodus with the Mosaic covenant and the giving of the Law seemed to be the means by which the promises to Abraham would be fulfilled, Scripture indicates otherwise (3:7–4:11; 7:18–19; 8:7–9; 9:15; 10:1–4). The people's failure to enter God's true rest means that the promises are pushed further into the future through God's covenant with David. Jesus is then portrayed in Hebrews as the one who brings about the new and greater exodus by virtue of his saving work. The exodus typology can be worked out from multiple standpoints in Hebrews (cf. 3:1–6; 3:7–4:11; 12:18–24), but here I will focus on how the conception of a new exodus in Hebrews is supported by the allusions in Hebrews 2:10–18 and Hebrews 13:20. First, I will validate the presence of two clusters of allusions: (1) Hebrews 2:10–18 alludes to the exodus narrative in the Pentateuch and later prophetic promises (Jer 31:31 [38:32 LXX] and Isa 41:8–10); and (2) Hebrews 13:20 alludes to the new exodus in Isaiah 63:11–14 and Zechariah 9–10. I will then argue that these allusions reveal that the new exodus theme forms a "narrative substructure" to Hebrews' presentation of Christ's saving work.[37]

New Exodus in Hebrews 2:10–18

After describing Jesus' humiliation to death on behalf of everyone (2:9), the author in 2:10–18 sets forth the reason for Jesus' humiliation—to achieve solidarity with his brothers for whom he accomplishes salvation. Some interpreters have noticed the allusions to the OT in this section, while others have sought to use Greco-Roman

[37]I allude here to the phrase "narrative substructure" used by Richard B. Hays, *The Faith of Jesus Christ: An Investigation of the Narrative Substructure of Galatians 3:1–4:11*, SBLDS 56 (Chico, CA: Scholars Press, 1983).

categories to describe the author's characterization of Jesus' work here.[38] The use of Greco-Roman myths is highly unlikely given the author's thoroughly Scriptural worldview and the fact that these religious backgrounds are completely alien to Hebrews.[39] Furthermore, the entire paragraph is richly allusive, evoking both Israel's exodus tradition and the promises of a new exodus. The author portrays Jesus as a new and greater Moses who has accomplished this new and better exodus through his saving death and resurrection. Hays' criteria will now be applied to verify this claim.

Availability, volume, and recurrence. No question exists as to whether the author of Hebrews and his hearers were familiar with the OT's exodus narrative as well as the promises of a future redemption that the OT casts in exodus-type language. The exposition of the wilderness narrative in Hebrews 3–4, the explicit reference to Moses in 3:1–6, and the inclusion of Moses and the exodus in 11:23–29 indicate that the author was intimately familiar with the exodus narrative. The fact that the exodus is recalled in other texts within Hebrews also fulfills the criterion of recurrence or clustering.

With regard to volume, 2:10–18 shares explicit verbal and linguistic correspondence with several exodus and new exodus texts. In the exodus, Yahweh revealed himself to the "sons of Israel" as the one who brought them out of slavery and who would lead them through the wilderness into the promised land. Multiple texts in the Pentateuch recall this act of deliverance by using thematic reference to characterize Yahweh as the "one who brought out" (ἐξάγω) the sons of Israel from their slavery

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[38]Attridge, for instance, claims that the language in 2:10–18 is "the 'classic' Christian model of conceiving of the incarnation and its effects, a product of the syncretistic environment of the first century CE, wherein ancient mythical patterns were appropriated and reinterpreted in various religious traditions . . . . The basic plot of the drama of incarnation sketched here is that found in ancient Greek myths of the descent of a hero such as Orpheus or Heracles into the underworld to defeat the powers of death and lead some of death's captives on the way back to life." Attridge, *Hebrews*, 79. Lane (*Hebrews 1–8*, 55–58) also goes the same route, claiming that the author has portrayed Jesus in the Hellenistic redeemer myth categories, the most popular of which was Hercules. deSilva also reads this passage as echoing Greek philosophical discourses on liberation from death. David A. deSilva, *Perseverance in Gratitude: A Socio-Rhetorical Commentary on the Epistle 'to the Hebrews'* (Grand Rapids: William B. Eerdmans, 2000), 118–19.

[39]Rightly Cockerill, *Epistle to the Hebrews*, 137–38n60.

(δουλεία). In Numbers 13, as Israel stood on the cusp of entering the promised land, God commanded Moses to choose certain rulers (ἀρχηγοί) of the people to go ahead as spies into the promised land.[40] In the ensuing rebellion against Moses in Numbers 14, the Israelites plan to appoint a new ἀρχηγός for themselves—implying that Moses himself was viewed as an ἀρχηγός.[41] Remarkable linguistic correspondence exists between these texts and Hebrews 2:10–18.

Hebrews 2:10–18 also shares linguistic overlap with later prophetic promises that recall the exodus and promise a new deliverance. This linguistic overlap is especially evident with Jeremiah 31:32 (LXX 38:32) and Isaiah 41:8–10, both of which recall the exodus and look forward to Yahweh's future acts of deliverance.[42] The linguistic parallels between Hebrews 2:10–18 and exodus / new exodus texts are presented in table 5.

Furthermore, 2:10–18 also shares literary connections to other clear descriptions of the exodus narrative within Hebrews. The citation of Jeremiah 31:31–34 in Hebrews 8 describes the first exodus this way: ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶνἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου (Heb 8:9). The verb ἐπιλαμβάνω is used twice in Hebrews 2:16, and ἀγαγόντα in 2:10 corresponds to ἐξαγαγεῖν in 8:9 (the only instances of these words in Hebrews). Another literary connection, albeit one without explicit verbal correspondence, is the solidarity theme. In 2:11 the author states that Christ is not ashamed to call as his brothers those who are being sanctified by God, and the theme of Christ's solidarity with these brothers is reinforced throughout 2:10–18. In 11:25–26, the author describes Moses as preferring solidarity with the people of God over the pleasures of sin. This constitutes an implicit identification between Christ and Moses. The allusion thus passes the first three tests of availability, volume, and recurrence.

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[40]David Moffitt argues persuasively that Heb 2:10 alludes to this text in Num 13:2–3, portraying Jesus as the forerunner, who like these spies, has gone ahead into the promised land. See Moffitt, *Atonement and the Logic of Resurrection*, 128–29.

[41]So also Cockerill, *Epistle to the Hebrews*, 138n63.

[42]So also O'Brien, *Hebrews*, 117.

Table 5. Verbal overlap between Hebrews 2:10–18 and
Exodus / New Exodus texts

Hebrews 2:10–18	*Exodus / New Exodus Language*
2:10 Ἔπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς **υἱοὺς** εἰς δόξαν **ἀγαγόντα** ***τὸν ἀρχηγὸν*** τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.	Ex 6:6 βάδιζε εἰπὸν τοῖς **υἱοῖς** Ισραηλ λέγων Ἐγὼ κύριος καὶ **ἐξάξω** ὑμᾶς ἀπὸ τῆς δυναστείας τῶν Αἰγυπτίων καὶ ῥύσομαι ὑμᾶς ἐκ τῆς ***δουλείας*** Ex 12:51 καὶ ἐγένετο ἐν τῇ ἡμέρᾳ ἐκείνῃ **ἐξήγαγεν** κύριος τοὺς **υἱοὺς** Ισραηλ ἐκ γῆς Αἰγύπτου σὺν δυνάμει αὐτῶν.
2:15 καὶ ἀπαλλάξῃ τούτους, ὅσοι ***φόβῳ*** θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν ***δουλείας.***	Ex 13:14 Ἐν χειρὶ κραταιᾷ **ἐξήγαγεν** ἡμᾶς κύριος ἐκ γῆς Αἰγύπτου ἐξ οἴκου ***δουλείας·*** Ex 20:2 Ἐγώ εἰμι κύριος ὁ θεός σου, ὅστις **ἐξήγαγόν** σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου ***δουλείας*** (cf. Exod 6:26; 7:4). Lev 26:13 ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν ὁ **ἐξαγαγὼν** ὑμᾶς ἐκ γῆς Αἰγύπτου ὄντων ὑμῶν ***δούλων*** καὶ συνέτριψα τὸν δεσμὸν τοῦ ζυγοῦ ὑμῶν καὶ **ἤγαγον** ὑμᾶς μετὰ παρρησίας. Deut 5:6 Ἐγὼ κύριος ὁ θεός σου ὁ **ἐξαγαγών** σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου ***δουλείας.*** Deut 6:12 πρόσεχε σεαυτῷ, μὴ ἐπιλάθῃ κυρίου τοῦ θεοῦ σου τοῦ **ἐξαγαγόντος** σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου ***δουλείας*** Deut 8:2 καὶ μνησθήσῃ πᾶσαν τὴν ὁδόν, ἣν **ἤγαγέν** σε κύριος ὁ θεός σου ἐν τῇ ἐρήμῳ... Deut 8:14–15 ...κυρίου τοῦ θεοῦ σου τοῦ **ἐξαγαγόντος** σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου ***δουλείας***, τοῦ **ἀγαγόντος** σε διὰ τῆς ἐρήμου... Deut 13:6 ἐλάλησεν γὰρ πλανῆσαί σε ἀπὸ κυρίου τοῦ θεοῦ σου τοῦ **ἐξαγαγόντος** σε ἐκ γῆς Αἰγύπτου τοῦ λυτρωσαμένου σε ἐκ τῆς ***δουλείας*** ἐξῶσαί σε ἐκ τῆς ὁδοῦ, Deut 13:11 ἐζήτησεν ἀποστῆσαί σε ἀπὸ κυρίου τοῦ θεοῦ σου τοῦ **ἐξαγαγόντος** σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου ***δουλείας***. Num 13:2–3 Ἀπόστειλον σεαυτῷ ἄνδρας, καὶ κατασκεψάσθωσαν τὴν γῆν τῶν Χαναναίων...πάντα ***ἀρχηγὸν*** ἐξ αὐτῶν... πάντες ἄνδρες ***ἀρχηγοὶ*** **υἱῶν** Ισραηλ οὗτοι... Num 14:4 καὶ εἶπαν ἕτερος τῷ ἑτέρῳ Δῶμεν ***ἀρχηγὸν*** καὶ ἀποστρέψωμεν εἰς Αἴγυπτον.
2:16 οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.	Jer 38:32 [MT: 31:32]: ...ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν **ἐξαγαγεῖν** αὐτοὺς ἐκ γῆς Αἰγύπτου... (Cf. Heb 8:9).
2:13–14 καὶ πάλιν·ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ, καὶ πάλιν· ἰδοὺ ἐγὼ καὶ τὰ παιδία ἅ μοι ἔδωκεν ὁ θεός... Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν αἵματος καὶ σαρκός, 2:18 ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις ***βοηθῆσαι.***	Is. 41:8 Σὺ δέ, Ισραηλ, παῖς μου Ιακωβ, ὃν ἐξελεξάμην, σπέρμα Αβρααμ, ὃν ἠγάπησα, 9 οὗ ἀντελαβόμην ἀπ' ἄκρων τῆς γῆς καὶ ἐκ τῶν σκοπιῶν αὐτῆς ἐκάλεσά σε καὶ εἶπά σοι Παῖς μου εἶ, ἐξελεξάμην σε καὶ οὐκ ἐγκατέλιπόν σε, 10 μὴ ***φοβοῦ***, μετὰ σοῦ γάρ εἰμι· μὴ πλανῶ, ἐγὼ γάρ εἰμι ὁ θεός σου ὁ ἐνισχύσας σε καὶ ***ἐβοήθησά*** σοι καὶ ἠσφαλισάμην σε τῇ δεξιᾷ τῇ δικαίᾳ μου.

Note: Greek text of Hebrews is from the NA[28] and OT Greek text is from Rahlfs' LXX.

Thematic Coherence. Does allusive language to the exodus in 2:10–18 fit with the flow of the author's thought? 2:10–18 follows 2:5–9, which describes the rule of the Son over the world-to-come which he proleptically obtains for the sake of humanity. Furthermore, the function of the entire comparison between the Son and the angels in Hebrews 1 is to draw a contrast between the salvation that the Son has accomplished for his people and the Mosaic covenant which was mediated by the angels (2:1–4). Therefore, already prominent in Hebrews 1–2 are the Mosaic covenant (which was closely associated with the exodus) and the promise of rule over the world-to-come (which is subsequently characterized as the promised land in chaps. 3–4). More importantly, 3:1–6 explicitly names Moses, highlighting his role as a faithful servant in God's house. The author's point in bringing up Moses here is to draw a comparison between Moses and Jesus. Jesus is worthy of more glory than Moses, for he is faithful over God's house as a Son. Immediately after this, the author exhorts his hearers by typologically identifying them with the wilderness generation. Thus an allusion to the exodus in 2:10–18 fits the flow of thought remarkably well, for it would pave the way for the comparison between Jesus and Moses in 3:1–6 and the wilderness typology in 3:7–4:11, while building on the references to the old covenant in chapters 1–2.

Historical plausibility. The historical plausibility of the allusion can be verified on multiple counts. First, other NT authors frequently cast Christ's saving work in terms of a new exodus, so that this was a widespread feature in early Christianity (cf. Matt 2:15; Mark 1:1–3; Luke 9:31; John 19:36; Gal 4:1–11; Rom 6–8; 1 Cor 5:7; 10:1–11; Col 1:12–14; Rev 15:3–4).[43] Second, the hope for a new exodus was also common in the surrounding Jewish milieu (for example, see *T. Mos.* 10:1–10).[44] Moreover, the

[43]For two persuasive arguments for new exodus typology in other biblical authors, see N. T. Wright, *Paul and the Faithfulness of God*, Christian Origins and the Question of God 4 (Minneapolis: Fortress Press, 2013), 2:656–90; Rikki E. Watts, *Isaiah's New Exodus in Mark* (Grand Rapids: Baker Academic, 2001).

[44]See N. T. Wright, *The New Testament and the People of God*, Christian Origins and the Question of God 1 (Minneapolis: Fortress Press, 1992), 280–338. As Wright brilliantly puts it, "If even a

exodus was the type par excellence in the OT and the basic paradigm for all of God's future saving actions.[45] Therefore, it is no surprise that the author of Hebrews, who shows himself to be saturated with the Scriptures, could depict Jesus' saving work as a new exodus.

History of interpretation. With regard to the history of interpretation, this allusion rests on solid ground. A couple of pre-modern interpreters have briefly touched upon the continuity and discontinuity between Christ's saving work and the exodus in 2:10–18. Ephrem the Syrian, commenting on this passage, makes an association with Moses and the salvation he wrought for the children of Israel: "'So he had to become similar in everything...' to the children of Abraham, 'in order to become as merciful' as Moses, who, as an image of the Son, devoted himself to the salvation of the children of his nation."[46]

John Owen, writing on 2:10, highlights the discontinuity between the redemption accomplished by Christ and the redemption in the exodus:

> [As] for the salvation itself, he declares that it was not to be of the same kind with that which they had of old, when they were brought out of Egypt and settled in the land of Canaan under the conduct of Joshua, but spiritual and heavenly, in a deliverance from sin, Satan, death, and hell, with a manuduction into life and blessedness eternal. He informs them that the way whereby this was to be wrought, was by the sufferings and death of the Messiah, and that no other way it could be accomplished; on which account they were indispensably necessary.[47]

Owen makes a correlation between the deliverance from death wrought by Christ in

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pragmatic British Prime Minister could admit to thinking of his political mission in terms of Moses leading the children of Israel to freedom, it is no wonder if the historical children of Israel should use exodus—and creation—imagery to express their hope for a freedom that would be in somewhat more obvious continuity with such historical memories." Wright, *New Testament and People of God*, 284.

[45]Rightly, Francis Foulkes, "The Acts of God: A Study of the Basis of Typology in the Old Testament," in *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New*, ed. G. K. Beale (Grand Rapids: Baker, 1994), 345, 354–56.

[46]Erik M. Heen and Philip W. D. Krey, eds., *Hebrews*, ACCS New Testament 10 (Downers Grove, IL: IVP Academic, 2005), 47. Heen and Krey draw the quotation from an unpublished translation project of Ephrem's commentary on Hebrews by Marco Conti.

[47]John Owen, *An Exposition of the Epistle to the Hebrews*, vol. 19 of *The Works of John Owen*, ed. William H. Goold (London: Johnstone & Hunter, 1852; repr., Carlisle, PA: Banner of Truth, 1991), 374.

Hebrews 2:10–18 and the deliverance from slavery in Egypt. Some modern interpreters have also perceived the use of exodus language in Hebrews 2:10–18 to describe the conflict between Christ and Satan and the deliverance of God's people from slavery.[48]

Summary. On the basis of the preceding discussion, it is reasonable to conclude that the new exodus allusion in Hebrews 2:10–18 is sharp and clear, comfortably fulfilling Hays' criteria. The author uses this allusion to characterize Jesus' work as that which accomplishes redemption from Satan, sin, and death, leading the people of God out of slavery in a new and greater exodus. The hearers, having experienced this exodus from sin and death, are called to follow their ἀρχηγός into the promised heavenly land. In the author's rhetorical strategy, it is clear again that the allusion is used in an anticipatory and preparatory fashion, as the implicit new exodus language in 2:10–18 anticipates the explicit Moses typology in 3:1–6 and the identification with the wilderness generation in 3:7–4:11. Before I proceed to discuss how the new exodus functions in the author's biblical-theological substructure, one more new exodus allusion must be examined. This is the composite allusion to Isaiah 63:11–12 and Zechariah 9:11 in Hebrews 13:20.

New Exodus in Hebrews 13:20

The author of Hebrews concludes his homily in 13:20–21 with a stirring benediction upon his hearers. I contend that the opening phrase of this benediction-doxology depicts Jesus' death and resurrection with a composite allusion to the promised

[48]The most detailed argumentation for the exodus language here is the insightful article by P. C. B. Andriessen, "La Teneur Judéo-Chrétienne de He 1 6 et 2 14b–3 2," *NovT* 18 (1976): 304–13, who argues on the basis of the verbal parallels that Heb 2:14–3:2 "compare l'œuvre salvifique du Christ à la libération d'Egypte sous la conduite de Moïse." Andriessen argues that the exodus typology in 2:14–18 sets up the introduction of the Moses typology in 3:2. Koester also notes, "In this passage the story of Israel's exodus from Egypt provides the contours of the story." See his excellent summary of the typological correspondence between the exodus and 2:10–18. Koester, *Hebrews*, 240. See also O'Brien, *Hebrews*, 104–5, 117, and Harris, "Eternal Inheritance," 271. Cockerill (*Hebrews*, 149) acknowledges the use of exodus language, but argues that the author is not so much interested in past deliverance as he is in future promises. Cockerill seems to create an unnecessary dichotomy. The author uses the language of God's past acts of deliverance to describe God's future faithfulness and to motivate his hearers to persevere in faith.

new exodus in Isaiah 63:11–12 and Zechariah 9:11. The presence of an allusion to these source texts will be verified on the basis of Hays' criteria.

Availability, volume, and recurrence. As in the case of the previous exodus allusion, it is reasonable to assume the author and his hearers were intimately familiar with the OT and its promises of a new exodus. The author quotes from Isaiah as well as from the Minor Prophets (cf. Heb 2:13; 10:37–38; 12:26–27), so it is unsurprising that he is familiar with these texts and could allude to them. The allusion indisputably passes the test of availability. Furthermore, the author has in the previous chapter (12:18–24) drawn a comparison between the encounter of Israel with Yahweh at Mount Sinai in the first exodus and the encounter of the hearers of Hebrews at Mount Zion with Jesus as their mediator. The presence of exodus / new exodus language in other texts in Hebrews confirms that this proposed allusion in 13:20 passes the test of recurrence or clustering. The allusion also fulfills the criterion of volume, since close verbal parallels exist between Hebrews 13:20 and the source texts in question (see table 6).

Table 6. Verbal overlap between Hebrews 13:20, Isaiah 63:11–12, and Zechariah 9:11

Hebrews 13:20	*Isaiah 63:11–12*	*Zechariah 9:11*
Ὁ δὲ θεὸς τῆς εἰρήνης, <u>*ὁ ἀναγαγὼν*</u> ἐκ νεκρῶν **τὸν ποιμένα τῶν προβάτων** τὸν μέγαν <u>***ἐν αἵματι διαθήκης***</u> αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,	καὶ ἐμνήσθη ἡμερῶν αἰωνίων ὁ ἀναβιβάσας ἐκ τῆς γῆς **τὸν ποιμένα τῶν προβάτων**· ποῦ ἐστιν ὁ θεὶς ἐν αὐτοῖς τὸ πνεῦμα τὸ ἅγιον; 12 <u>*ὁ ἀγαγὼν*</u> τῇ δεξιᾷ Μωυσῆν, ὁ βραχίων τῆς δόξης αὐτοῦ; κατίσχυσεν ὕδωρ ἀπὸ προσώπου αὐτοῦ ποιῆσαι αὐτῷ ὄνομα αἰώνιον.	καὶ σὺ <u>***ἐν αἵματι διαθήκης***</u> ἐξαπέστειλας δεσμίους σου ἐκ λάκκου οὐκ ἔχοντος ὕδωρ. (Cf. Zech 9:16 καὶ σώσει αὐτοὺς κύριος ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὡς **πρόβατα** λαὸν αὐτοῦ . . .)

Note: Greek text of Hebrews is from NA[28] and the OT Greek texts are from Rahlfs' LXX.

In addition to the linguistic points of contact, the verbiage is distinct with hardly any parallels elsewhere in the LXX. The phrase αἵματι διαθήκης appears only once in the entire LXX—in Zechariah 9:11. Likewise, the phrase τὸν ποιμένα τῶν προβάτων is distinct and appears only in Isaiah 63:11. Also noteworthy is the thematic reference to God as ὁ ἀναγαγὼν in Hebrews 13:20, which is a slight variation of the phrase ὁ ἀγαγὼν in Isaiah 63:12. The compound verb in Hebrews probably includes the prepositional prefix to denote the resurrection of Christ. Given the thematic overlap and the high-volume linguistic parallels between Isaiah 63:11–12, Zechariah 9:11, and Hebrews 13:20, the proposed allusion comfortably fulfills the criteria of availability, recurrence, and volume.

Thematic coherence. Does this proposed allusion fit with the argument of Hebrews? Is it a coherent reading of the source texts, and does the use of these texts fit with the use of other texts in Hebrews? Certainly. First, Hebrews exposits Christ's saving work in light of the OT. The author unpacks the superiority and climactic nature of Christ's death through nuanced typological and biblical-theological argumentation. Therefore, it is very plausible that the author would use exodus language drawn from contexts that envision a new exodus.

Second, while the benediction is itself not part of a line of argumentation, it sums up and brings to a conclusion themes that have been developed throughout the letter—that Christ's work is both in continuity with, but also in stark discontinuity to God's acts of redemption in the past. Christ is portrayed as a new and better Moses (3:1–6), a new and greater David (1:1–2:9; 7:13–14), who has accomplished a greater redemption (1:3; 9:11–10:18) and has inaugurated an eternal new covenant for the people of God—a covenant that brings them to perfection and enables them to do God's will (8:6–13; 10:15–18). The other allusion to the exodus that I have proposed in 2:10–18, if accepted, further bolsters the support for new exodus language here in 13:20. The

author's description of Christ—one last time in his closing benediction—in terms that evoke these crucial themes not only coheres with the message of Hebrews but brings it to a resounding crescendo.

Third, the coherence of the author's reading of the source texts need not be questioned, for both these texts look back to God's acts of deliverance in the past and use the language of the exodus as a vehicle to convey the hope of God's future act of redemption for his people. Isaiah 63 recalls Israel's rebellion and provocation of Yahweh's Holy Spirit, and Yahweh's subsequent judgment of them (63:8–10). Israel then remembers Yahweh, the ancient of days, who raised up Moses, the shepherd of the sheep, and led them by his hand through the sea in the glorious exodus (63:11–14). The shepherd-sheep theme is pervasive throughout Zechariah 9–13, where Yahweh promises to rescue his sheep from bad shepherds and shepherd them himself through a faithful Davidic shepherd-king (Zech 9:16; 10:3; 11:3–17; 12:8–10; 13:7–9; cf. 6:12). The people of God will be set free from captivity through the blood of a covenant (9:11). Significantly, Zechariah presents this promised restoration and rescue in terms of a new exodus (Zech 10:10–11). Thus, it is clear that both of these texts feature new exodus and shepherd themes that lend themselves to Hebrews' typological and allusive depiction of Christ in new exodus categories.

Historical plausibility. I have already pointed out that the language of the exodus is frequently used by other NT authors to describe Christ's saving work. Other NT books also portray Christ as a new Moses and as a new David. For instance, the Gospel of Matthew allusively portrays Christ as a new David and as a new Moses (Matt 1:1; 2:1–18, esp. 2:6 and 2:15; 5:1–7:29; 9:27–31; 12:1–8; 17:1–8; 21:5–15; 22:23–40; 41–46).[49] All four Gospel writers present Jesus as the shepherd who has come to rescue his sheep

[49]For a defense of Jesus as the New Moses in Matthew (although with a differing model of typology than that favored here), see Dale C. Allison Jr., *The New Moses: A Matthean Typology* (Minneapolis: Fortress Press, 1994).

(Matt 2:6; 9:36; 10:6; 12:11–12; 15:24; 18:12; 26:31; Mark 6:34; 14:27; Luke 15:4–6; John 10:1–30; 21:15–17; see also Rev 7:17). Three of the evangelists and Paul use the language of "blood of the covenant" or "covenant in my blood" to describe Jesus' saving death, which inaugurates the new covenant (Matt 26:28; Mark 14:24; Luke 22:20; 1 Cor 11:25). Also, Zechariah 9–14 is known to be one of the primary source texts for the early church, especially used by the Gospel writers in the passion narratives.[50] Clearly the use of new exodus terms and categories, particularly the language of shepherd and sheep and blood of the covenant, was favored by the NT authors to describe Jesus' saving work. This increases the likelihood that the author of Hebrews alludes to the same texts and themes to describe the new covenant work of Christ.

History of interpretation. It is difficult to find an association between this benediction and the proposed precursor texts in premodern interpreters. John Owen, however, does observe that the phrase "shepherd of the sheep" finds its precursors in OT prophecy concerning the Messiah: "He was promised, and prophesied of, of old under the name of a shepherd, Isa xl. 11; Ezek. xxxiv. 23, xxxvii. 24."[51] Among modern interpreters, F. F. Bruce has observed the possibility of an echo of Zechariah 9:11 in Hebrews 13:20, as has William Lane.[52] Both Lane and O'Brien argue for the allusion to

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[50]See the careful study of the use of Zechariah in the Gospel passion narratives in F. F. Bruce, "The Book of Zechariah and the Passion Narrative," *BJRL* (1961): 336–53. C. H. Dodd considered Zech 9–14 a primary source in the interpretive substructure of the NT authors: "In Zech. ix–xiv, although explicit quotations are not very thick on the ground, yet, apart from express quotations, there are no very long tracts without some phrases which are alluded to, or echoed, in various parts of the New Testament, and it appears highly probable that the whole was one of the scriptures which from a very early time were adduced in illustration of Gospel facts." C. H. Dodd, *According to the Scriptures: The Sub-Structure of New Testament Theology* (New York: Charles Scribner's Sons, 1953), 67. See the entire discussion in Dodd, *According to the Scriptures*, 64–67; and also the pride of place Zech 9–14 receives in Dodd's listing of primary *testimonia* (*According to the Scriptures*, 107).

[51]John Owen, *An Exposition of the Epistle to the Hebrews*, vol. 23 of *The Works of John Owen*, ed. William H. Goold (London: Johnstone & Hunter, 1852; repr., Carlisle, PA: Banner of Truth, 1991), 474.

[52]See Bruce, *Hebrews*, 412. Bruce claims that "it is but a verbal echo," but acknowledges the presence of the shepherd theme in the latter chapters of Zechariah (he cites 11:4–17; 13:7). He misses, however, the strong presence of the new exodus (10:10–11) in close proximity to Zech 9:11 and the theme of Yahweh saving his people as a "flock" (ὡς πρόβατα - Zech 9:16), both of which lead to me believe that Heb 13:20 is an intentional allusion to Zechariah, rather than merely a "verbal echo." See also William L. Lane, *Hebrews 9–13*, Word Biblical Commentary 47B (Nashville: Thomas Nelson, 2000), 562–63.

Isaiah 63:11–14.[53] While the evidence for the allusion in the history of interpretation is scarce, the fact that more than one interpreter has seen the possibility of the allusion should lead to the conclusion that the proposed allusion passes the history of interpretation test.

Summary. The cumulative evidence accrued from applying Hays' criteria bolsters the credibility of my proposal for a composite allusion to Isaiah 63:11–12 and Zechariah 9:11 in Hebrews 13:20. It is highly likely that the author of Hebrews intentionally used this verbiage, alluding to these texts and drawing them together in his final benediction to leave the fulfillment of the new exodus ringing in his hearers' ears. Perhaps in a final act of evocation, the author recalls the wider context of Isaiah 63. Israel experienced the exodus under Moses, the "shepherd of the sheep," but they disobeyed and provoked the Holy Spirit of Yahweh (63:10; cf. Heb 3:7–4:11), for their hearts were hardened (63:17; cf. Heb 3:8, 15; 4:7). Those who have experienced the new exodus, however, through the "great shepherd of the sheep," are members of a new and eternal covenant ratified with his blood, and thus have the hope that they will be equipped to do all that is pleasing to God (Heb 13:20–21). The net effect is simultaneously to comfort the hearers but also to caution them subtly. They have experienced a greater exodus under a greater shepherd and are members of a better covenant, thus enabling them to fulfill God's will—which entails that they will experience a greater judgment if they fall away.

Hebrews' Interpretive Perspective: The New Exodus as the Biblical-Theological Substructure of Christ's Saving Work

I have argued for two allusions in Hebrews that depict Christ's saving work in

[53]Lane, *Hebrews 9–13*, 561; O'Brien, *Hebrews*, 533. Neither of these interpreters comment on the interpretive or biblical-theological significance of this allusion. G. K. Beale, however, observes the allusion to Isa 63:11 LXX in Heb 13:20 and posits that Hebrews is presenting Jesus as the greater Moses who accomplishes the greater exodus through his death and resurrection. G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids: Baker Academic, 2011), 321.

exodus language, portraying Jesus as a new Moses and a new David, who through his death and resurrection has accomplished a new exodus and established a new covenant for God's people, the offspring of Abraham, and has gone ahead of them into the promised land. What does this tell us about the author's "interpretive perspective"? For the author of Hebrews, the first exodus under Moses was a great act of God's redemption, but it never achieved its ultimate purpose. The people disbelieved, disobeyed, and failed to enter true God's rest (3:7–4:11). The covenant was faulty because the people were hard-hearted and they broke the covenant (8:8–12).[54] The sacrifices under the law were insufficient to cleanse the consciences of the people and therefore could never bring "perfection" (10:1). Though they had been liberated from Egypt, and later, though they had returned from exile back into the land, the people of God had not experienced the promised new exodus. For the author of Hebrews, as for other NT authors, Jesus Christ through his death and resurrection has accomplished the promised new exodus—a deliverance from Satan, sin, and death.[55] He has blazed a trail into God's promised rest as the ἀρχηγός of salvation and is leading his sheep into their heavenly homeland.[56]

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[54]An interesting textual variant exists in 8:8. Some manuscripts read μεμφόμενος γὰρ αὐτοὺς λέγει (א* A D* I K P Ψ 33 81 326 365 1505 2464 *al* latt co; Cyr), while other mss have the dative αὐτοῖς (𝔓46 א2 B2 D2 0278 1739 1881 𝔐). The first would read "For, finding fault with them, he says," while the latter would read "For, finding fault, he says to them" (in which case the object would be implied as the "first covenant"). In either case, as Hays rightly puts it, "It is not too difficult to put these ideas together. The inadequacy of the first covenant may be thought to consist precisely in its inability to create an obedient people." See his lucid discussion in Hays, "Here We Have No Lasting City," 160.

[55]Matthew Thiessen makes the intriguing argument that the author of Hebrews "renarrates Israel's history, from Abraham up until the present day, as an extension of Israel's wilderness period." Matthew Thiessen, "Hebrews and the End of the Exodus," *NovT* 49 (2007): 353. In other words, for Thiessen, the "exodus period has persisted" from the time of the calling of Abraham up until the present day. Thiessen makes some helpful points, such as the continuity between the hearers of Hebrews and the original exodus generation, and the fact that the exodus was incomplete in a sense, for the people never entered God's rest. But his argument is ultimately unpersuasive, for he flattens out the intervening covenantal history between the exodus and the new covenant. One finds no mention of the Davidic covenant and how the promises to Abraham are reiterated to David, nor does one find any mention of how Christ's saving work is cast in terms of a new exodus—one that is discontinuous and superior to the first exodus (as I have demonstrated to be present in Heb 2:10–18 and 13:20). Thiessen also overlooks the typological framework of the author's thought. One might agree with Thiessen that God's people never really possessed the land, but this does not imply that the exodus was never completed. It implies that the purpose of the exodus—the fulfillment of the promise to Abraham—was not fulfilled, and this was awaiting a time of fulfillment. Furthermore, because of this, the author of Hebrews views the land, just as the other events and institutions associated with the exodus, as typological and pointing forward to greater realities.

[56]It is clear, therefore, that the type / antitype relation between the exodus and the new exodus

Conclusion: Redemptive-History and Hebrews' Interpretive Perspective

In this chapter, I have argued for three inner-biblical allusions in Hebrews and have sought to show how these illumine the author's interpretive perspective on the OT Scriptures and the fulfillment of God's promises in Jesus Christ. The presence of each allusion has been verified using Hays' criteria for intertextual echoes. Moreover, each allusion has been examined in the context of Hebrews, and two key conclusions were reached.

First, In Hebrews 1:4, the author alludes to the "great name" promised to Abraham in Genesis 12:2 and reiterated to David in 2 Samuel 7:9. The author sets forth Jesus as the one who fulfills this promise through his inheritance of a "name" more excellent than angels. This "name" naturally evokes other features of the Abrahamic and Davidic promises—kingdom and offspring, or dominion and dynasty. The Mosaic covenant failed to bring the Abrahamic promises to fulfillment, but the promises are reiterated in the Davidic covenant and brought to fulfillment in Jesus through his saving work.

Second, in Hebrews 2:10–18 and 13:20, the author alludes to multiple texts to evoke Israel's cherished exodus tradition and the promises of a new exodus when God

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in Christ clearly fulfills the essential characteristics of redemptive-historical typology as outlined in this dissertation (see chap. 3). The typological relation is not construed merely on the basis of verbal analogy or thematic similarities. Rather, the typological relationship between Israel's original exodus and believers' eschatological new exodus in Christ exhibits the following characteristics of redemptive-historical typology: (1) It is rooted in real *history*: the exodus is a real historical event providentially ordered by God to anticipate Christ's future saving work. (2) It is *author-intended* and *prospective*: In the narrative of the Pentateuch itself, Moses shapes the exodus as a typological structure that is prospective in nature and anticipates a greater reality; though the people have been brought out of slavery from Egypt, they are still in slavery to the greater tyrants of sin and death, and thus await a greater deliverance (see Deut 30:1–20; 31:29). (3) The exodus therefore exhibits significant *escalation* as we move from type to antitype: the exodus from Egypt was a deliverance from bondage to physical slavery, but never really formed a people with hearts devoted to God, nor did it bring the people into God's true rest; Christ's new exodus, however, truly delivers his people from Satan, sin, and death, and inaugurates a new covenant that brings them into intimate relation with God, and has paved the way for entry into God's heavenly rest, where Christ has entered as a forerunner. (4) The exodus is closely tied to the *covenant structure* of Scripture and (5) undergoes textual development through the canon until it is fulfilled in Christ: The exodus event is itself a preliminary fulfillment of the Abrahamic covenant, and culminates in the establishment of the Sinai covenant, which seems to hold out the promise of life. The Sinai covenant, however, has a built-in obsolescence to it, and the Davidic covenant reiterates the promises of the Abrahamic covenant. When the Davidic kings fail, the prophets portend the rise of a new David, who will lead God's people in a new exodus, and the inauguration of a new covenant—all of which finds its climactic fulfillment in Christ's new exodus.

would send a new David, who would shepherd the people of God as Moses did, and establish a new covenant. The author of Hebrews uses the language of the exodus to describe Jesus' saving work, thus showing that the promised new exodus is fulfilled in Christ's death and resurrection. The new exodus is an exodus from slavery to Satan, sin, and death. It has been fulfilled in Christ, who has gone ahead into the promised land and is leading God's people there.

Based on these two conclusions, we may further derive two more key biblical-theological principles of the author's interpretive perspective. First, *covenant* forms the substructure for the author's perspective on redemptive history and functions as the vehicle for God's promises. Yahweh makes promises of a great name, land, seed, inheritance, and blessing through covenant with Abraham and his offspring. He then acts in the first exodus to bring his people out of slavery and institutes the Mosaic covenant with them. The Mosaic covenant, however, fails to bring "perfection," and the people fail to enter God's rest because of their unbelief and disobedience. This failure discloses the typological and anticipatory nature of the Mosaic covenant in God's plan of redemption. The Abrahamic promises are then reiterated and channeled through David in the Davidic covenant. Redemptive history hastens forward, waiting for a new David, through whom the promises of a new exodus will be fulfilled and a new covenant inaugurated for God's people. The author of Hebrews rightly declares that this new exodus has been accomplished and the new covenant inaugurated through the saving death and resurrection of Jesus Christ.

Second, the author of Hebrews' view of Scripture and redemptive-history is thoroughly *typological* and *anticipatory*. Persons (Moses, David), events (the exodus), and institutions (kingdom, land, inheritance) in the OT are seen as prospective and eschatologically oriented, pointing forward to the fulfillment of all things in Christ. Furthermore, these OT types are contained within covenantal structures, and the progressive unfolding of redemptive history results in textual and literary development of

typological structures through the canon. Finally, the OT types exhibit significant escalation in their fulfillment in Christ. The author of Hebrews thus views all of God's revelation as forward-pointing and anticipatory, fulfilled in an unprecedented and climactic fashion by the Son in these last days.

CHAPTER 8

CONCLUSION

At many times and in many ways, various scholars from sundry perspectives have addressed the use of the OT in Hebrews. This dissertation represents an attempt to do so through a distinctively author-oriented and biblical-theological approach to interpretation. Applying a "biblical-theological approach" to the NT use of the OT, as articulated by G. K. Beale and others, as well as interpretive strategies such as redemptive-historical typology and prosopological exegesis, I have investigated three "problem quotations" and a set of allusions. My central contention has been that in every case, Hebrews' use of the OT is hermeneutically warranted by the meaning of the text in its original context (textual horizon) and by progressive biblical-theological development through the redemptive-historical structures of the canon (epochal and canonical horizons) until it reaches its climactic fulfillment in these last days, in the Son.

I have attempted to show that the author of Hebrews demonstrates an astute awareness of the unfolding redemptive plan of God in Scripture and knows exactly where he and his readers fall on the redemptive-historical timeline—where they fit in the canonical story. The author reads the OT Scriptures according to its authors' intentions and according to its own redemptive-historical and canonical substructure. Furthermore, a second central claim of this dissertation is that an exegetical and biblical-theological examination of the author's uses of the OT enable us to discern exegetically verifiable hermeneutical principles—a biblical-theological substructure—that undergirds the author's interpretation of the OT: the author's "interpretive perspective." This set of hermeneutical principles or "interpretive perspective" is normative and therefore should guide our interpretation of the OT today.

To set the context for my delineation of the author's "interpretive perspective" and how it is prescriptive for us, it might be helpful to revisit the content of each chapter. After briefly recapitulating the argument of this dissertation chapter by chapter, I will summarize Hebrews' "interpretive perspective" as derived from my exegetical study and then extrapolate hermeneutical principles for Christian interpreters today to read the OT as Hebrews does. I will conclude by suggesting some prospects for further research.

Summary

Chapter 1 stated the thesis, explained the rationale for this dissertation, and briefly surveyed the field of the NT use of the OT. I identified the issues of the validity and the normativity of the NT hermeneutic as controlling questions in the discussion. Chapter 2 surveyed the history of research on the use of the OT in Hebrews and evaluated various approaches to the subject. It was observed that though much fruitful work has been done in the field of Hebrews' use of the OT, the rationale for the present work is established because of certain lacunae in the literature, namely, the issues of the validity and normativity of the author's hermeneutic and the use of a biblical-theological approach to study "problem quotations" and allusions.

Chapter 3 set forth the methodology for this dissertation. I defined my terms and explained what I mean by "biblical-theological exegesis," which is the approach that this dissertation has applied to citations and allusions of the OT in Hebrews. I also discussed how this approach relates to the subjects of authorial intent, *sensus plenior*, and intertextuality. I also established the process and constraints for my approach to "biblical-theological exegesis." In addition I discussed my methodology for studying inner-biblical allusions. I also set forth other interpretive strategies used in the dissertation, namely typology and prosopological exegesis.

Chapter 4 investigated the citation of Isaiah 8:17–18 in Hebrews 2:13. I argued that Hebrews' interpretation of Isaiah 8:17–18 is warranted baed upon how Isaiah

and his "children" function in the original context as typological prefigurements of the Davidic Messiah and the eschatological people of God. I sought to show that Hebrews interprets Isaiah 8:17–18 through the biblical-theological framework of Isaiah's promised new exodus and David's eschatological hopes in Psalm 22. I argued that Hebrews correlates the covenant promises to Abraham and David with the promises anticipated by Isaiah, which reach their eschatological fulfillment in Christ.

Chapter 5 considered the use of Psalm 40:6–8 in Hebrews 10:5–10. I argued that Hebrews did not introduce the word σῶμα into the text but reproduced what was already present in its LXX *Vorlage*, an interpretive rendering of the underlying Hebrew. I maintained that the interpretive translation of the LXX facilitates Hebrews' argument, and develops, but does not distort, the original meaning of Psalm 40. I also argued that Hebrews' interpretation of Psalm 40:6–8 is warranted in light of redemptive-historical development in light of biblical-theological and canonical development through various key texts (Exod 25:9; Ps 110:1, 4; Jer 31:31–34; and Isa 53), and eschatological fulfillment in Christ.

Chapter 6 investigated the citation of Habakkuk 2:3–4 (with the introductory allusion to Isa 26:20) in Hebrews 10:37–38. I argued that Hebrews extends Habakkuk's original meaning through biblical-theological interpretation but does not contravene it. I showed that Habakkuk 2:3–4 is open-ended and eschatological in its orientation and that the promises that it holds forth are rightly seen as unfulfilled at the end of the OT but anticipate their true fulfillment in Christ's second coming. With regard to the text form I showed that the author of Hebrews significantly modifies the text of Habakkuk, but these changes do not distort the original meaning. Instead, Hebrews' textual changes to Habakkuk 2:3–4 clarify the author's exegesis while integrating the text into his hortatory discourse.

In chapter 7 I sought to show that the study of inner-biblical allusions provides a helpful view into the author's biblical-theological interpretation of the OT. I argued that

Hebrews 1:4 alludes to the Abrahamic promise of a "great name," reiterated to David in 2 Samuel 7:9 and fulfilled in Christ. It was suggested that Hebrews references this promise to indicate that Christ has fulfilled the Abrahamic and Davidic promises of dynasty and dominion. I also argued that Hebrews 2:10–18 and 13:20–21 allude to the new exodus and thus, that the author of Hebrews presents the prophetic hopes of an eschatological new exodus as fulfilled through Christ's death and resurrection.

Hebrews' Interpretive Perspective

Based on the exegetical study in this dissertation, several hermeneutical principles that undergird Hebrews' use of the OT have been identified. What follows is an attempt to synthesize these findings into a coherent picture that depicts the author's "interpretive perspective" as clearly as possible.[1] On the basis of this description prescriptive hermeneutical principles will be derived to aid contemporary interpreters imitate Hebrews' hermeneutic.

Understanding Hebrews' Interpretive Perspective

Based on the exegetical study undertaken in this dissertation, each chapter has set forth several interpretive principles that explain Hebrews' use of the OT. My attempt to synthesize these findings has resulted in four key hermeneutical theses being distilled as the core of Hebrews' "interpretive perspective": (1) Hebrews interprets Scripture in accord with its own structure as a redemptive-historical narrative that culminates in Christ. (2) Scripture's redemptive-historical narrative unfolds through the substructure of covenant, which functions as the conduit for God's promises. (3) Hebrews carefully unpacks the typology in Scripture as both redemptive-historical and spatially oriented; furthermore, types are prospective, bound to textual, covenantal, and messianic

[1]For particular findings and nuances of the author's hermeneutic, readers are referred to the summary sections of each exegetical chapter wherein the particular aspects of the author's hermeneutic are outlined.

structures, and climactically fulfilled in Christ. (4) Hebrews views the OT's eschatology as "self-confessedly"[2] anticipatory—and fulfilled in an already / not-yet manner in Christ and the church.

Scripture as redemptive-historical narrative. Perhaps the most central interpretive principle of the author of Hebrews is that *Scripture must be interpreted according to its linear redemptive-historical structure*. The OT unfolds as a unified narrative whose plot begins in Moses, thickens through David and the Prophets, and finds resolution in Christ. This hermeneutical principle is evinced by the way the author of Hebrews connects texts across the canon in order to develop his arguments—a precursor text or hint of things to come is typically identified in the Pentateuch; this is then linked with later texts in the Prophets and in David and then traced to fulfillment in Christ. We have observed this interpretive principle, for instance, in the use of Psalm 40:6–8 in Hebrews 10:5–10. A precursor text in the Law indicates that the Mosaic covenant, with the entire tabernacle-cult-ministry package is merely a copy of a heavenly reality (Exod 25:9, 40). Texts from the Psalms and Prophets are then seen to build on this hint through the prophetic critique of the cult and its antithesis between obedience and sacrifice, the promise of a Melchizedekian priest-king who will *sit* at God's right hand, indicating the finality of his work (Ps 110:1, 4), the promise of a new covenant that provides proximity to God and full forgiveness of sins (Jer 31:31–34), and the description of an enigmatic figure who will offer *himself* to bear the sins of many (Isa 53). All of this is fulfilled eschatologically in the one who appears at the end of the ages to accomplish God's will by sanctifying God's people and putting away sin by the sacrifice of himself once-for-all (9:26–28; 10:5–10).

At times the principle works in reverse; the author identifies a text in later Scripture but then expands or thickens its meaning by *reaching back* into antecedent

[2]G. B. Caird, "The Exegetical Method of the Epistle to the Hebrews," *CJT* 5 (1959): 47.

Scripture to find precursor texts that inform its meaning. For instance, to understand the hope of a Melchizedekian King-Priest set forth in Psalm 110, the author reaches back for the framework and categories provided by the enigmatic appearance of Melchizedek in Genesis 14 and also the priestly categories by the Levitical priesthood. Likewise, the future "rest" held forth by Psalm 95 is properly understood by going back to the Torah and recognizing that God has planned a rest for his people since the creation of the world (Gen 2:2) and then moving forward to see that the entry into the promised land under Joshua did not fulfill that rest because Psalm 95, written later, still holds out a future rest.

The covenantal structure of Scripture. The exegesis in this dissertation has consistently shown that "*covenant*" forms the central substructure for the author's perspective on redemptive-history; Scripture's covenants function as the vehicle for God's promises and the framework through which the plot of Scripture unfolds. The Abrahamic covenant and its concomitant promises of offspring, blessing, and inheritance form the fountainhead from which springs the future reiterations (fulfillment) of God's promises. The Mosaic covenant follows the Abrahamic covenant but fails to bring about the fulfillment of God's promises because of the people's disobedience and unbelief. This failure reveals the provisional nature of the Mosaic covenant in redemptive-history. The Abrahamic promises are then reiterated and channeled through David in the Davidic covenant. The Davidic kings fail, the nation goes into exile, and the prophets anticipate a new David through whom the promises of a new exodus will be fulfilled and a new covenant inaugurated for God's people. Also, although Hebrews does not extensively develop the role of Adam (the way, for instance, Paul does; cf. Rom 5:12–21), the Davidic promises are certainly set in a new creation context as is clear from the author's references to the "world-to-come," (Heb 1:6; 2:5), his exposition of Psalm 8 (Heb 2:5–10), his exposition of the "rest" theme (Heb 3–4), and his anticipation of the eschatological "shaking" (Heb 12:25–29).

Hebrews' view of typology. This dissertation has repeatedly confirmed the thoroughly redemptive-historical character of Hebrews' typology. In other words, Hebrews' typology is prospective, textually and covenantally developed, messianic, escalatory, and finally also viewed through spatial categories (heaven and earth). The author of Hebrews conceives of persons (David, Isaiah, Moses), events (the exodus), and institutions (the tabernacle / cult / priesthood) in the OT as prospective and anticipatory, awaiting a greater fulfillment. First, these "types" are seen to be prospective and forward-pointing within their own historical and literary contexts. Second, these types are textually and covenantally developed. Every case of typology investigated in this dissertation was observed to be closely tied to covenant structures and to undergo significant biblical-theological development through other texts in the canon.

Third, for Hebrews, typology is bound up with messianic prefigurement through the covenantal structure of Davidic kingship. The prophet Isaiah prefigures Christ not only through his prophetic office but also by virtue of his function within his own context as a prefigurement of the eschatological Davidic Messiah. This eschatological Davidic messiah portended by the prophets is the one who will shepherd God's people in the new exodus. Thus the exodus' typological function is bound up with messianic expectations. Likewise, the Levitical priesthood and priestly office takes on a distinctively Davidic flavor through Psalm 110 and its anticipation of a Davidic priest-king. The typological role of the Levitical cult and sacrifices also takes on a messianic / Davidic orientation through Psalm 110 and Isaiah 53.

Fourth, Hebrews' typology is marked by significant escalation as types find their fulfillment in Christ. God's final eschatological word is in his Son, and the Son climactically fulfills all previous revelatory types. There is therefore a significant "discontinuity" between the christological fulfillment and all previous instantiations of a type, thus making God's word in Christ a "better" word.

Finally, a distinctive aspect of Hebrews' typology is its spatial and vertical

orientation.[3] A heavenly "archetype" stands behind the earthly "ectype." The earthly "ectype" is then textually developed through redemptive-history and climaxes in an eschatological "antitype" (see figure 4).[4] The relation is one of "heavenly reality" which casts an "earthly shadow"—and the "earthly shadow" is in turn eclipsed by the "eschatological icon" (cf. Heb 10:1). This pattern of typology is evident, for instance, in the ministry of the Levitical cult. On the basis of Exodus 25:40, Hebrews explicitly states that the tabernacle and its cult was a copy of a heavenly "type" (Heb 8:5) and then argues for its fulfillment in Christ.[5]

A word is also necessary here concerning Hebrews' manner of prosopological exegesis of speech texts in the OT. This dissertation's investigation of two speech-texts applied by Hebrews as the speech of Jesus Christ has confirmed that typology forms the basis for prosopological exegesis; that is, the author puts the words of certain OT characters into the mouth of Jesus by virtue of their typological prefigurement of him.

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[3]On Hebrews' use of vertical / spatial typology, see Geerhardus Vos, *The Teaching of the Epistle to the Hebrews* (Grand Rapids: William B. Eerdmans, 1956), 55–65; Richard M. Davidson, *Typology in Scripture: A Study of Hermeneutical* Τυπος *Structures* (Berrien Springs, MI: Andrews University Press, 1981), 336–88; Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New*, trans. Donald H. Madvig (Grand Rapids: Eerdmans, 1982), 166–70.

[4]Hebrews itself does not use these categories (the author describes the heavenly model as the τύπος and the earthly copies as the ἀντίτυπα cf. 8:5; 9:24). Nevertheless, in common typological parlance, I have chosen to use the categories of "heavenly archetype," "earthly ectype" and "eschatological antitype," for they helpfully synthesize the vertical and linear typology of Hebrews. Having already conceived of the diagrammatic representation of Hebrews' conception of typology presented in figure 4, I came across a very similar representation by Vos (*Teaching of the Epistle to the Hebrews*, 56–57). Vos, however, does not use the same categories that I have, nor does he represent the redemptive-historical development through the canon, and he also views the final antitype as the heavenly reality coming down.

[5]The same principle is at work in the typological function of "rest." In the argument of Heb 3–4, the promised land is an anticipatory and earthly type, modeled on the rest that God has prepared since creation (Heb 4:4; Gen 2:2). Furthermore, the promised land anticipates the eschatological rest and heavenly city (Heb 4:1, 6, 9–11; 11:10, 13–16; 12:22, 27–28; 13:14). We might posit that Hebrews' Melchizedek typology works the same way. The figure of Melchizedek is clearly typological, anticipating the eschatological Melchizedekian priest-king Jesus Christ. Yet Melchizedek himself was "made like the Son of God" (Heb 7:3), implying a heavenly archetype of whom Melchizedek is but a shadow. It is possible that such a principle could also be applied to supplement Motyer's persuasive explanation of the more difficult applications of Yahweh texts to Christ in the *catena* in Hebrews 1:5–14 (see Stephen Motyer, "The Psalm Quotations of Hebrews 1: A Hermeneutic Free-Zone?" *TynBul* 50 (1999): 18–21. The Davidic king's rule and kingdom is reflective of Yahweh's rule because the Davidic king is a "copy" of a heavenly "Son" who finally comes as the eschatological fulfillment of the anticipatory and shadowy type.

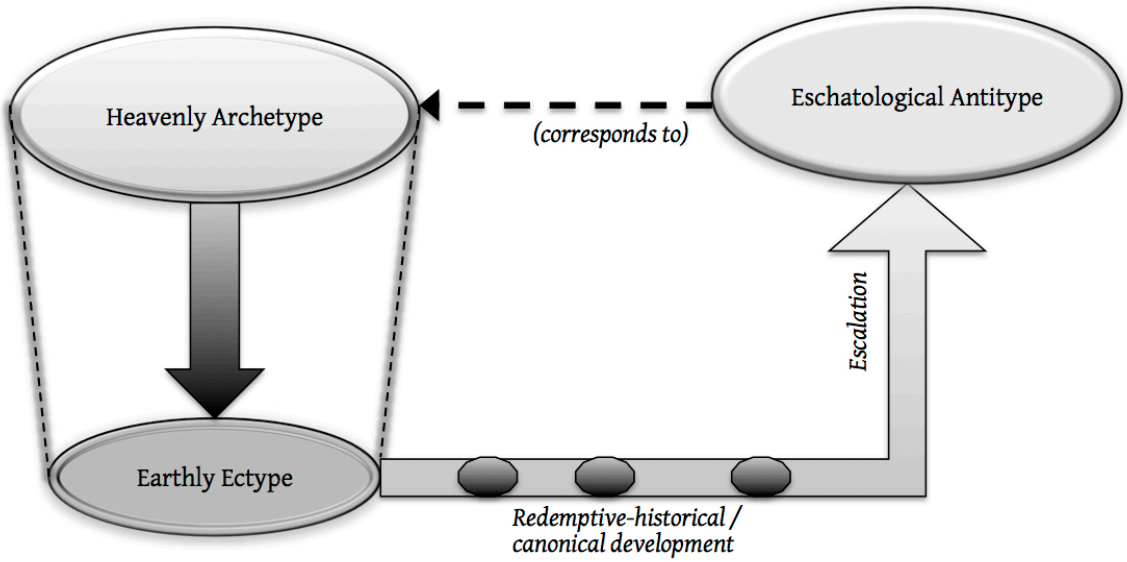

Figure 4. Vertical / Redemptive-historical typology in Hebrews

The OT's "self-confessedly" anticipatory eschatology and its already / not-yet fulfillment in Christ. The detailed exegesis of various texts in this dissertation has confirmed that Caird was essentially correct in his description of Hebrews' view of the OT as marked by a "self-confessed inadequacy."[6] Hebrews makes clear that at the end of the OT, all of God's covenant promises remain unfulfilled. The physical "return from exile" did not fulfill the eschatological hopes held forth by the prophets, for the post-exilic prophets still anticipate a new exodus, the ascent of a new Davidic King, and the return of Yahweh in salvation and judgment. The people of God are still in exile at the end of the OT.

The OT's self-confessed inadequacy, however, is brought to fulfillment ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων . . . ἐν υἱῷ—Christ, the eschatological Davidic Messiah and Melchizedekian priest-king, the eternal Son and heir of all God's promises, has appeared once for all at the consummation of the ages and through his death, resurrection, and

[6]Caird, "Exegetical Method," 47.

exaltation has brought the OT to its *telos*. Furthermore, this fulfillment takes place in a two-stage eschatology.

A crucial interpretive principle is the inaugurated eschatology or already / not-yet nature of fulfillment in Hebrews.[7] The author conceives of the "return from exile" and the return of Yahweh as inaugurated through the first coming of Jesus Christ and awaiting consummation in his second coming (Heb 9:28; 10:37–38). The new exodus has been *inaugurated* through Jesus Christ but will be brought to *culmination* at his return. The people of God are currently waiting in the wilderness, on the cusp of finally entering the promised "rest" (Heb 4:11). Jesus Christ, their ἀρχηγός has blazed a trail into the "world-to-come," the promised land, and has prepared a way for his people to follow (Heb 1:6; 2:5–10; 12:1–2). The "last days" have begun, the age-to-come has been inaugurated through Jesus Christ (Heb 1:2; 6:5; 9:26), the powers of the coming age can be tasted (Heb 6:5), and God's unshakable kingdom has been received (Heb 12:28), but the final shaking is yet to come (Heb 12:27). God's people still await their final salvation in the final coming of "the Coming One." The promise to enter God's rest remains.

My exegesis of Hebrews' use of the OT has also shown that the author reads the OT's eschatological hopes *symphonically*, that is, as mutually interpretive perspectives of one complex, glorious reality. In other words, the salvific realities articulated by various prophets (and psalms), including Jeremiah's promise of a new covenant (Jer 31:31–34), Habakkuk's promise of eschatological "life" (Hab 2:3–4), the psalmist's promise of "rest" (Ps 95:7–11), David's hopes for the eschatological gathering of God's people (Ps 22:22), the resurrection hope held forth by multiple prophets (Isa 26:19; Ezek 37:1–14), the outpouring of the Spirit (Ezek 36:26–27; Joel 2:28–32), and the promised new exodus under a new David (Isa 11:1–16; Jer 23:1–8), together form one nexus of realities that find their eschatological fulfillment, in an already / not-yet manner,

[7]See Thomas R. Schreiner, *Hebrews*, Biblical Theology for Christian Proclamation (Nashville: Broadman and Holman, 2015), 33–36.

in Jesus Christ.

Finally, the unresolved tension in the OT between the eschatological coming of Yahweh and the eschatological coming of the new Davidic king, the Messiah, is resolved, in Hebrews, in the person of Jesus Christ. The OT sets forth the expectation that Yahweh himself must save, restore, and rule his people, and yet it anticipates this restoration as taking place through a new David. The king is a human Messiah and the heir of the promises but is also spoken of in lofty terms—he is God whose throne is forever and ever (Ps 45:6 cf. Heb 1:8–9). He is both David's son and David's Lord, the Son of God (Ps 110:1; cf. Heb 1:1–14). Hebrews resolves this through what has been called a "christology of divine identity."[8]

Imitating Hebrews' Interpretive Perspective

From the opening pages of this dissertation, I have maintained that the hermeneutical grid of the NT authors is not only valid but is also discernible through exegesis and *normative*. It follows then, that my description of Hebrews' hermeneutical principles should lead to some prescriptive canons of interpretation to aid contemporary readers of the OT. I will outline six prescriptive hermeneutical principles, based directly upon my description of Hebrews' interpretive perspective.

First, Scripture must be interpreted in accord with its own redemptive-historical structure. Hermeneutical warrant for reading texts the way Hebrews does is based on rightly locating a text within its redemptive-historical and canonical framework. This means that the meaning of any text must be investigated not only within its own historical and literary context but also within its redemptive-historical (epochal) and canonical context. This dissertation has demonstrated the heuristic value of reading Scripture along "three horizons" (textual, epochal, and canonical) for biblical-theological

[8]Richard Bauckham, "The Divinity of Jesus Christ in the Epistle to the Hebrews," in *The Epistle to the Hebrews and Christian Theology*, ed. Richard Bauckham et al. (Grand Rapids: Eerdmans, 2009), 15.

exegesis.[9]

Second, in seeking to develop a text's "fuller meaning," or *sensus plenior*, it is necessary that interpreters find precursor texts with a hint of this idea in antecedent Scripture and trace its development forwards through the canon, rather than making a direct jump from a single text to fulfillment in Christ. For instance, before directly extrapolating an idea from the Psalter or the Prophets into fulfillment in Christ, it is best to see how this notion has developed in precursor texts in Scripture, that is, in previous redemptive-historical epochs. Likewise, when a hint of something greater is found in the Law, it is best to find subsequent texts within the OT, i.e., within the Psalter, Prophets, or even Wisdom literature that build and develop this notion, before tracing it through to fulfillment in Christ.[10]

Third, and closely related to the previous two principles, attention must be given to Scripture's covenantal structure and how it informs the meaning of any text. For instance, texts from the Davidic psalms must be understood in light of the Davidic covenant, which builds on the Mosaic covenant and reaches back to the promises of the Abrahamic covenant.

Fourth, the types of Scripture are always contained within covenantal and messianic structures. Simply any favorable characteristic or quality between an OT individual, event, or institution must not be taken as typological of Christ. Rather, OT characters, events, and institutions can be seen as typological if they are prospective and tied to covenantal and messianic structures.[11] Furthermore, once a firm typological

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[9]See Richard Lints, *The Fabric of Theology: A Prolegomenon to Evangelical Theology* (Grand Rapids: William B. Eerdmans, 1993), 259–311; Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton, IL: Crossway, 2012), 92–102.

[10]For instance, to understand the hope of a Melchizedekian King-Priest set forth in Ps 110, the author reaches back for the framework and categories provided in Gen 14 and also by the Levitical priesthood. The obsolescence of the Levitical priesthood is not established by christological assertion, but by recognizing that the priesthood itself is meant to be provisional because (1) a priest-king like Melchizedek has Scriptural priority over the Levitical line, and (2) a future Melchizedekian priest-king whose work will have a finality to it is promised.

[11]Perhaps some examples will aid to better illustrate this point. We may consider three cases in

relation between a particular OT character and Christ is established, the speech of that particular character may be prosopologically applied to Christ, bearing in mind the appropriate constraints and controls for prosopological exegesis.[12]

Fifth, the eschatological realities promised by the Prophets and the Psalter are mutually interpretive and ought to be understood in light of each other.[13] Further, it is

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the OT, whose typological character is not explicitly developed in the NT. First, Joseph in Gen 37–50 (for the argument that follows on Joseph, I am indebted to Samuel Cyrus Emadi, "Covenant, Typology, and the Story of Joseph: A Literary-Canonical Examination of Genesis 37–50" [PhD diss., The Southern Baptist Theological Seminary, 2016], 40–125). Joseph does not function as a type of Christ merely by virtue of similarities in the narratives of their lives, nor by virtue of their sufferings and subsequent deliverance. Rather, within his own covenantal context, Joseph is the one who brings the covenant promises of the Abrahamic covenant to a partial (and anticipatory) resolution. Further, Joseph is also tied to a messianic structure, for Moses describes the coming Judahite prophesied in Gen 49:8 in terms that reveal that Joseph's life as a "picture" (type) of the king-to-come. See Emadi, "Covenant, Typology," 78–82. Second, Zerubbabel, particularly in Zech 4:6–10. This text presents Zerubbabel as the one who will bring to completion the building of the Temple. Is Zerubbabel a type of Christ? Yes, by virtue of his role as the anticipation of the eschatological David, and thus as the embodiment of hope for the ultimate fulfillment of the Davidic covenant. The messianic nature of Zerubbabel's role is highlighted by the hope for a new David throughout the book of Zechariah. Further, Zerubbabel's anticipatory role as a type is underscored by the fact that the book of Zechariah ends with the hope of an eschatological and greater Temple yet to come (Zech 14:20–21). Finally, and harder, is the case of Job. Is Job a type of Christ and do his sufferings anticipate Christ in some way? Some might make the analogies between Job and Christ the only basis for claiming that Job typologically prefigures Jesus. But this reduces typology to mere reader recognition of similarities between figures, severed from redemptive-historical and canonical structures. If one reads the book of Job in the wider context of Israel's covenantal history and within the canonical structure of the OT, the figure of Job becomes paradigmatic of *Israel*. Israel's sufferings in exile and her ridicule at the hands of the nations are akin to Job's sufferings. As Dempster puts it, "In its literary context, the message of the book of Job, which, like the Psalms, moves from lament to praise, has a powerful message to the beleaguered Israelite community and to the non-Israelite world. Israel's wisdom is sufficient to provide a perspective on the present world, which seems so unjust at times . . . . Job and other like him, who hope for a redeemer, will have their hopes fulfilled by an Israelite, perhaps an Israelite who will take upon himself unjust suffering without opening his mouth in protest to Yahweh (Is. 53:7), thus showing that the strong arm of Yahweh is revealed in weakness (cf. Is. 53:1–2) . . . . It is by such a method that the way of Yahweh will be accomplished in the world. Similarly, judgment is not the last word about the exile; there is a mystery about Israel's sufferings as well, and the chaotic power which seems so indomitable (e.g. Babylon) is firmly under control and will one day be placed under the foot of humanity. To Israel, whose way seems hidden from Yahweh (Is. 40:27; Job 3:23), the message is there for the discerning reader." Stephen G. Dempster, *Dominion and Dynasty: A Biblical Theology of the Hebrew Bible*, NSBT (Downers Grove, IL: IVP Academic, 2003), 205–6. Just as Israel as a nation typologically anticipates God's true Son, so also does Job anticipate the true righteous sufferer.

[12]See Matthew W. Bates, *The Birth of the Trinity: Jesus, God, and the Spirit in New Testament and Early Christian Interpretations of the Old Testament* (Oxford: Oxford University Press, 2015), 191–205. Revisiting the examples just covered, we might posit that it is appropriate to apply Joseph's words to his brothers to Christ: "As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today. So do not fear; I will provide for you and your little ones" (Gen 50:20–21 ESV). Or one may apply the speech of Yahweh concerning Zerubbabel as the speech of God concerning Christ: "The hands of Christ have laid the foundation of this house; his hands shall also complete it" (Zech 4:9 ESV; cf. Eph 2:19–22). Or, with greater caution, one might prosopologically apply the words of Job to Christ in his earthly life: "But He knows the way I take; When He has tried me, I shall come forth as gold. My foot has held fast to His path; I have kept His way and not turned aside. I have not departed from the command of His lips; I have treasured the words of His mouth more than my necessary food" (Job 23:10–12 ESV).

[13]For instance, when interpreting individual psalms, it should be borne in mind that the Psalter itself leans eschatologically forward, awaiting the arrival of a ultimate Davidic King who will climactically

clear that these realities are not fulfilled in the physical return to the land from Babylon, for the post-exilic prophets still await the fulfillment of the realities. Rather, these realities are inaugurated in Christ's first coming and will be consummated at his second coming. Thus, when reading the eschatological promises of the prophets, it is necessary to read these as (1) mutually interpretive, (2) fulfilled in Christ and the church, and (3) fulfilled in an already / not-yet schema. Readers must be careful to discern and distinguish which aspects of the promises are fulfilled in the first coming and which aspects are fulfilled in the second coming.[14]

Finally, assuming Hebrews' "christology of divine identity," we might directly apply texts that speak of the eschatological coming or rule of Yahweh, or the manifestation of Yahweh in creation and providence to Jesus Christ, the heir of all things, who is the radiance of his glory and the exact representation of his nature. To the ancient questions of King Agur—"Who has ascended into heaven and descended? Who has gathered the wind in His fists? Who has wrapped the waters in His garment? Who has established all the ends of the earth? What is His name or His son's name?" (Prov 30:4)—we may confidently answer, "his name is Yahweh, and Jesus Christ is his Son."

Concluding Reflections and Suggestions for Further Research

This dissertation has sought to demonstrate that Hebrews' use of the OT can be shown to be hermeneutically warranted by using "biblical-theological exegesis" *and* that

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fulfill all the hopes of the Davidic house. The person and work of this coming Davidic Messiah-King must be further understood in light of the Prophets, where his arrival is portrayed as having glorious eschatological proportions. Most importantly, the rule and identity of this coming Davidic King overlaps with the rule and identity of Yahweh himself, thus leading to some tension and mystery within the OT as to how this will work out. Moving to the NT we see that Jesus Christ, the Davidic Son is the eternal Son, the Messiah is the Lord, the first-born of the new creation is the agent of all creation. And thus interpreters must carefully trace the biblical-theological lines that connect any individual psalm backwards to the Davidic covenant (and all that precedes it), and forwards through the rest of the Psalter, the Prophets, and into its climactic resolution in Christ.

[14]Hebrews, for instance, sees the inauguration of the new covenant, the atoning sacrifice of the Servant of the Lord, the forgiveness of sins, the new exodus from Satan, sin, and death, and the giving of the Spirit as having taken place through Christ's first coming, but the final shaking of the heavens and the earth, the final judgment, and final entry into God's eschatological heavenly city await Christ's parousia.

such a study allows us to derive normative hermeneutical principles, an "interpretive perspective" that aids our own interpretation of the OT. I have attempted to show that an exegetical examination of "problem quotations" for hermeneutical warrant and the study of inner-biblical allusions reveals a discernible "biblical-theological substructure" in Hebrews' use of the OT. I have also shown that exegesis along three horizons is a fruitful process for biblical-theological exegesis and have established the necessary constraint of internal verifiability of one's biblical-theological proposals within an NT book.

First, I believe that several other NT books or corpora could be investigated using the methodology, process, and constraints employed here. Many other "problem quotations" in the NT could be similarly investigated for what they reveal about an author's biblical-theological substructure. Beyond merely identifying inner-biblical allusions, interpreters could probe what these reveal about a particular NT author's underlying interpretive framework. Furthermore, the goal of such studies should be to outline the hermeneutical principles of the particular NT authors, so that their "interpretive perspective(s)" can be better understood and applied.

Second, I have only scratched the surface of the use of the OT in Hebrews. Many more citations (especially difficult ones such as Ps 102:25–27 in Heb 1:10–12) could be studied using the approach employed here. Similarly, many more allusions in Hebrews could be probed for their biblical-theological freight. We stand in continued need of growth in our understanding of the "interpretive perspective" of this master expositor of Scripture.

Third, the integration of redemptive-historical typology and prosopological exegesis that was suggested in this dissertation could be explored further. Investigation of the use of speech-texts elsewhere in the NT could be a starting-point for understanding how these interpretive strategies relate to one another, which could lead to a more robust and useful model of Bates' prosopological approach to interpretation.

Fourth, this dissertation has also sought to show that the NT use of the OT in

terms of *text form* is also warranted and that the textual issues in Hebrews' use of the OT can be explained without resorting to hasty conclusions concerning the openness of the OT canon or "textual pluriformity" at the time of the NT.[15] Several more such studies attending to other difficult textual issues in NT quotations of the OT are needed.

Finally, it is hoped that this dissertation will further establish "biblical-theological exegesis" as a healthy alternative for evangelicals to employ in their study and description of the NT use of the OT. The time is past due for those who confess a high view of Scripture[16] to move beyond exchanging our birthright for the pottage of postmodern intertextuality. For in the end, "biblical-theological exegesis" is simply an attempt to submit humbly to the Reformation interpretive principle of *sola Scriptura*. It is an attempt to let Scripture speak on its own terms, in accordance with the Reformed dictum concerning the clarity and sufficiency of Scripture: *Scriptura sacra sui ipsius interpres*. In all study of the NT use of the OT, may evangelical interpreters of the Word of God stay true to the "infallible rule of Scripture" articulated so beautifully in the *Westminster Confession of Faith* (1:9): "The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly."

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[15]For an example of such a hasty and poorly argued case for textual pluriformity, see Timothy Michael Law, *When God Spoke Greek: The Septuagint and the Making of the Christian Bible* (New York: Oxford University Press, 2013).

[16]By a "high view of Scripture," I refer to a belief in Scripture's plenary verbal inspiration, full inerrancy, authority, clarity, and sufficiency.

APPENDIX

DATA FROM PSEUDEPIGRAPHA AND DEAD SEA SCROLLS FOR "NAME" AND "INHERITANCE"

In order to verify the historical plausibility of the interpretation proposed for κεκληρονόμηκεν ὄνομα in Hebrews 1:4, I examined every instance of "name" and "inheritance" (and cognates), along with paragraphs where both terms occur together, in the Apocrypha, Pseudepigrapha, and Dead Sea Scrolls.[1] The data that follows from the Pseudepigrapha and Qumran shows the plausibility of a reference to the Abrahamic and Davidic promises, as well as the possibility that "inheriting a name" could connote notions of territory and progeny.

A couple of instances in the Pseudepigrapha lend credence to the thesis. The following text from *Testaments of the Twelve Patriarchs*, for instance, correlates the conferral of a "name" with a king-priest arising from Judah whose lineage is from Abraham (also tied in is the notion of posterity):

> The first lot shall be great; no other shall be greater than it; The second shall be in the priestly role. *But the third shall be granted a new name, because from Judah a king will arise and shall found a new priesthood* in accord with the gentile model and for all nations. His presence is beloved, as a prophet of the Most High, a *descendant of Abraham*, our father. *To you and your posterity* will be everything desired in Israel, and you shall eat everything attractive to behold, and your posterity will share among themselves the Lord's table. From among them will be priests, judges, and scribes, and by their word the sanctuary will be controlled. (*T. Levi* 8:12–14)

Another interesting text comes from *1 Enoch*, in which the preservation of a "name" is directly parallel to the preservation of a "seed" (familial theme) for "kingship" and "great

[1]For the Pseudepigrapha, I used James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*, 2 vols. (Garden City, NY: Doubleday, 1985). For the Qumran materials, I used Florentino García Martínez and Eibert J. C. Tigchelaar, eds., *The Dead Sea Scrolls Study Edition*, 2 vols. (Grand Rapids: Eerdmans, 1997). For the Apocrypha, I used the NRSV version in Accordance Bible Software. All citations here are taken from these sources.

glory" (royal dominion theme): "He has preserved your name for / among the holy ones; he will protect you from those who dwell upon the earth; he has preserved your righteous seed for kingship and great glory; and from your seed will emerge a fountain of the righteous and holy ones without number forever" (*1 Enoch 65:12*). Finally, throughout *3 Enoch*, having a "name" is associated with having dominion over a particular territory. For instance, in *3 Enoch 3:2*, the angel Metatron claims to have 70 names which correspond to 70 nations of the world.

The Dead Sea Scrolls furnish more evidence that the notion of "name" is closely associated with progeny and dominion. In 1QH[a] 4:14, raising an "eternal name" is closely associated with preservation of posterity and the glory of Adam: "You protect the ones who serve you loyally, [so that] their posterity is before you all the days. You have raised an [eternal] name, 15. [forgiving] offense casting away all their iniquities, giving them as legacy all the glory of Adam [and] abundance of days." The *Prayer of Enosh* (4Q369 Frag. 1) also closely associates name and inheritance with rule over the world and progeny:

> You have distributed his inheritance so that he may establish your name there . . . it is the glory of your inhabited world . . . . for his seed according to their generations an eternal possession, and all your good judgments you explained to him to . . . . eternal light and you made him for you a first-born son . . . like him to be a prince and ruler in all your inhabited world . . . . the crown of the heavens and the glory of the clouds you have placed on him. and the angel of your peace . . . . (4Q369 Frag. 1 ii:1–8).

Finally, in the Aramaic *Four Kingdoms* the "names" of rulers directly corresponds to the spheres of their dominions (see 4Q552 Frag. 1 ii:5).

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ABSTRACT

THE HERMENEUTICS OF ESCHATOLOGICAL FULFILLMENT IN CHRIST: BIBLICAL-THEOLOGICAL EXEGESIS IN THE EPISTLE TO THE HEBREWS

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This dissertation addresses the use of the OT in Hebrews using an author-oriented and biblical-theological approach. The thesis advanced is that the author of Hebrews cites and alludes to the OT in a manner that is warranted by the meanings of the texts in their original contexts, but also develops and clarifies the original meaning in light of progressive biblical-theological development across the canon of Scripture and eschatological fulfillment in Christ. Furthermore, it is argued that an examination of citations and allusions to the OT illumines the biblical-theological framework and hermeneutical presuppositions guiding the author of Hebrews (his "interpretive perspective") and thus helps guide our interpretation of Scripture today.

Chapter 1 introduces the subject of the NT use of the OT, briefly surveys this field, and identifies the issues of the validity and the normativity of the NT hermeneutic as controlling questions in the discussion.

Chapter 2 considers the history of research on the use of the OT in Hebrews and establishes the rationale for the present work.

Chapter 3 sets forth the methodology for this dissertation, describing the interpretive presuppositions and hermeneutical constraints for "biblical-theological exegesis," which is the approach employed for this study.

Chapter 4 examines the citation of Isaiah 8:17–18 in Hebrews 2:13 and argues

that Hebrews' interpretation of Isaiah 8:17–18 is warranted by the function of Isaiah and his "children" in the original context as typological prefigurements of the Davidic Messiah and the eschatological people of God. Isaiah 8:17–18 is interpreted through the biblical-theological framework of the book of Isaiah's promises of a new exodus and the eschatological hopes set forth in Psalm 22.

Chapter 5 considers the use of Psalm 40:6–8 in Hebrews 10:5–10 and contends that the author of Hebrews reproduces what was already present in his LXX *Vorlage*, which interpretively renders the Hebrew. Furthermore, it is argued that Hebrews' interpretation of Psalm 40:6–8 is warranted by redemptive-historical development through a biblical-theological matrix of interconnected texts across the OT canon (Exod 25:9; Ps 110:1, 4; Jer 31:31–34; and Isa 53) and eschatological fulfillment in Christ.

Chapter 6 investigates the citation of Habakkuk 2:3–4 (with the introductory allusion to Isa 26:20) in Hebrews 10:37–38 and maintains the author's interpretation of Habakkuk 2:3–4 goes beyond Habakkuk's original meaning, but by extending it rather the contravening it. Habakkuk 2:3–4 is shown to be open-ended and eschatological in its orientation, anticipating its fulfillment in Christ's second coming.

Chapter 7 proposes certain allusions in Hebrews and investigates what they reveal about the author's "interpretive perspective." First, this chapter posits an allusion to the Abrahamic promise of a "great name" in Hebrews 1:4 and argues that Hebrews understands this promise in light of the Abrahamic and Davidic covenants, now fulfilled in Christ. Second, this chapter maintains that allusions to the new exodus in Hebrews 2:10–18 and 13:20–21 indicate that Hebrews sees the hopes of an eschatological new exodus as fulfilled through Christ's death and resurrection.

Chapter 8 distills the findings of the previous chapters to delineate the author's hermeneutical principles and describe his "interpretive perspective." On the basis of this description, a prescriptive framework is set forth for Christian interpreters today to imitate the exegesis of the author of Hebrews.

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