

People of God. The one who released the scape-goat on the Day of Atonement is told to "bathe his flesh in water, and afterwards come into the camp" (Lev. 16 : 26); but Christians are to remain "outside the camp", and indeed to "go without the camp", to enter the unclean world not because they are unclean but that they might bear the reproach (stigma) of Christ, and so act as the "light of the world" and the "salt of the earth".<sup>61</sup>

Therefore through Jesus' suffering and death a "People" was sanctified, their sins were expiated and they were purified so that they might be "the People of God", that suffering, seeking, wandering Pilgrim Church.

(a) The Sanctified Ones:

The first characteristic of the People of God in Hebrews is that they are "sanctified" ἁγιασθέντες. In 13 : 12 we are told that the reason for "Jesus' suffering outside the gate was so that the People might be sanctified. So he purifies the believer's conscience by his self-sacrifice (9 : 13f), bringing his people to a state of nature holiness: "For by a single offering he has perfected for all time those who are sanctified" (10 : 14cf. vs. 10 RSV). This means that to backslide from faith is most serious as it is a rejection of this sanctification (10 : 29).

In 2 : 11 the sanctification takes place when the ἀρχηγός (vs. 10) brings "many sons to glory" (vs. 10). The heavenly captain leads the way outside the camp to suffering and death, thereby sanctifying his followers in his blood. Then our author continues: "For he who sanctifies and those who are sanctified have all one origin" (RSV). The Greek word ἀγίασθε can be trans-

(Humb. 19 : 5). For discussion on the slaying of the red heifer cf. F.F. Bruce, op. cit., p.205 note 86. This latter interpretation is the more likely since it proves that Jesus' death conformed to the Torah's demand for a "sin offering" on the Day of Atonement - Cf. Lev. 16 : 27.

61. Cf. Montflore, op. cit., p.246.

lated by either "sanctify" or "consecrate" and it may also mean "to make holy, to dedicate, to reverence and to purify".<sup>62</sup> Christ and the Christians, the Son and the sons, the Captain and the followers are all alike members of one family having "all one origin", sharing the same flesh and blood. As far as their humanity was concerned this unity stemmed from Adam. Although born of the flesh and therefore a child of Adam, Christ is at the same time "holy", and through his own holiness becomes the sanctifier of those who are consecrated. By his offering this consecration is perfected,<sup>63</sup> and the People of God become the "Sanctified Ones".

(b) The Believing Ones:

The People of God are referred to as "believers" in two places in Hebrews, 4 : 3 and 11 : 6. In the first of these two it is stated that the "ones who believe" are entering into God's rest. The present tense is used  $\epsilon\iota\sigma\epsilon\rho\chi\omicron\upsilon\mu\epsilon\theta\alpha$ . This word may be interpreted as meaning a future entry into God's rest,<sup>64</sup> or that the present tense is used in a general sense of "entry" into the assured rest,<sup>65</sup> or to take it literally as a present continuous i.e. "are entering".<sup>66</sup> The third of these possibilities appears to be the most likely inter-

62. Bauer, op. cit., pp.8f.

63. O. Froese art.  $\epsilon\upsilon\chi\alpha\iota\sigma\tau\omicron\varsigma$  ThWb I p.103. Hebr. 2 : 11 refers to Christ's humanity and not to his sharing a divine origin with the other sons. His humiliation included his complete identification with mankind so that as a man he is able to call other men brothers. This is contra Bruce, op. cit., p.44, note 64 and Montefiore, op. cit., p.62. Cf. Spica, op. cit., Vol. II, pp.40f and Michel, op. cit., p.80.

64. Michel, op. cit., p.111 writes "wir werden eingehen ..."

65. Bruce, op. cit., p.73 note 17 "The present tense is used in a generalised sense: entry into (that) rest is for us who have believed".

66. Montefiore, op. cit., p.83 "they are now entering that rest".

pretation. The believer has not already "entered", he is here and now "entering" that rest. He has a Captain (2 : 10; 12 : 2) who has led the way ( 6 : 20) and completed the course (12 : 2), and at the end of the way there are delights and refreshments set in store for the believer in the city of God. As "believers" they are both entering and they are to "strive to enter" (4 : 11) so that with confidence they might draw near to God's throne to "receive mercy and find grace to help in time of need" (4 : 16).

Hebrews 11 : 6 falls within that great chapter of faith in which our author takes numerous examples from the "People of God" over the centuries to demonstrate that "without faith it is impossible to please God". This "faith" which the "believer" is to possess is something very elementary - it is "believing that God exists and that he is the rewarder of those that seek him".<sup>67</sup> In 4 : 3 the "believer" is one who is busy "entering" God's rest. In 11 : 6 he is one who is "seeking", seeking God. Therefore he is not seeking aimlessly but is actually entering and seeking at the same time.<sup>68</sup>

(c) The Obedient One:

In Hebr. 5 : 9 Christ is described as "the source of eternal salvation to all the obedient ones", which was achieved when Jesus had "been made perfect". Christ's own obedience, his suffering and death became the "source" or "cause" of the disciple's eternal salvation. The term "cause of salvation" is used by

67. Cf. V. Kusch, Der Brief an die Hebräer. Regensburg, 1966, p.170, who refers to Psalms 34 (33) : 5; Amos 5 : 4; 9 : 12 LXX; Acts 15 : 17; 17 : 27; Ulrich Grosse, Der Glaube in Hebräerbrief, Marburg, 1965, p.56 comments the simplicity of this statement with the statement about God's revelation in Rom. 1 : 19; II Cor. 5 : 21, the sin of man and the grace of God in Rom. 3 : 23f and repentance and faith in Mark. 1 : 15; cf. Prigot, op. cit., Vol. II, p.345.

68. Cf. Montefiore, op. cit., p.83.

Philo in de Agricultura, 96, but the phrase: "cause" or "source of eternal salvation" is unique. It refers to the eternal nature of Christ's work.<sup>69</sup> It is no coincidence that the obedience of Christ and the obedient discipleship which obtains "eternal salvation" are mentioned in the same context, as Spicq writes: "Christ who asked to be saved from death, by his death obtains the salvation of man. Having learnt to obey, he saves those who obey".<sup>70</sup> Those who follow their Captain and obey him implicitly under all circumstances are the "obedient ones" in this passage. For as they obey as their Captain obeyed, even though faced with death itself, they are brought to the maturity of sons as Jesus matured when he obeyed, suffered and died. T.H. Robinson sums it up: "It is only when obedience becomes difficult, painful, even disastrous, that we really discover its meaning. We must know what it costs, we must go down with it, down into the depths, before we can say that we really understand it".<sup>71</sup> E. Schweizer gives us a cautionary word on this passage, viz that the pioneering work of Jesus is absolutely basic "und die Nachfolge nicht nur illustriert, sondern überhaupt erst ermöglicht".<sup>72</sup>

Hebr. 11 : 8 reminds us that this obedience is a step of faith, with Abraham as the supreme example. He received a command from God to go to a place he had never seen. Abraham obeyed. He went to the place which God had promised as an inheritance.

So then "the obedient ones" of Hebrews are those who demonstrate their faith in Jesus by consistently following him in humble obedience. Throughout chapter 11 this is the

69. Montefiore, op. cit., p.100.

70. Op. cit., Vol. II p.115 tr. by Montefiore.

71. Op. cit., commentary on Hebrews, p.53.

72. Op. cit., "Erniedrigung und Erhöhung", p.140.

them. Abel showed his faith in God by his obedience, so did Noah, Abraham, Isaac, Jacob, Joseph, Moses, Rahab and others. This obedience is an integral part of the faith of God's People. It is in this practical way that faith is demonstrated.<sup>73</sup>

(d) The Enlightened Ones:

It is significant in a letter which was probably written by an Alexandrian Christian that never once is God or divinity or Christ referred to directly in terms of light. It might well be that he did not wish to be misunderstood in terms of Philonic or Hermetic speculations about the nature of God in Light. Still if he had been a former student of Philo he could not suppress the idea completely and on two occasions, in the heat of rebuking those who might think of backsliding from the faith, he refers to the Christians as "the enlightened ones".<sup>74</sup>

This enlightenment came when the gospel was heard and believed in by those who became Christians.<sup>75</sup> Paul refers to unbelievers as those having "darkened minds", who have been prevented from seeing the light of the gospel by the god of this world, but those who believe in Jesus have been enlightened; cf. II Cor. 4 : 6 "For it is the God who said, "Let light shine out of dark-

73. Cf. Bruce, op. cit., p.295 "faith and obedience are inseparable in man's relation to God"; Michel, op. cit., p.259; Montefiore, op. cit., p.193; Spica, op. cit., Vol. II, p.246.

74. Hebr. 6 : 41 10 : 32. The background could also be Quesada Cf. 1 QS 1 : 9; 2 : 16; 3:3 et passim, in which members of the Sect are considered to be enlightened.

75. This enlightenment does not refer to the act of baptism, contra Montefiore, op. cit., p.108; Spica, op. cit., p.250. It is true that later in the Early Catholic Church baptism came to be associated with enlightenment, but this was not true of primitive Christianity in the NT. Justin in his First Apology 61 : 12f; 65 : 1 is the first one to use it in this sense. To interpret Hebr. 6 : 4 in this way is to read back the interpretation of a later date into the NT.

ness", who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ" (RSV). Thus enlightenment came through the gospel. So also in Hebrews one became a believer through the preaching of the Word. The word of the angels (i.e. the revelation in the OT.) was valid, how much more therefore the piercing, cutting and discerning Word of the NT. (2 : 2f; 4 : 12f). The people to whom Hebrews is addressed had heard this word but had not grown in the faith by putting it into practice (4 : 2; 5 : 11ff). It was the Word of God's oath which appointed Jesus a Son (7 : 28). So then God operates through the preaching of the Word. Through this "Word" he enlightens the mind of the hearer. For this reason those who had been enlightened by the gospel, by the preaching of the Word, then submitted themselves to baptism. Baptism followed spiritual enlightenment and did not necessarily accompany it, and we are given no reason to think that it was its effective cause.

So then the enlightened ones of Hebrews are those who have had their minds enlightened by the teaching of the gospel. Their enlightenment shows itself in the obedience of baptism, and in the obedience of following after the heavenly Captain.

(e) The Followers:

It is suggestive of the *semo* in which Jesus is our ἀρχηγός that Hebrews does not use the Greek words ἀκολουθεῖν or μαθητεύειν for those who follow, or those who are disciples of Jesus. In fact the only one who is described as μαθητεύειν is Jesus himself who learned obedience by what he suffered. The People of God in Hebrews are instead referred to as μιμηταί or imitators.<sup>76</sup> This means that one follows not strictly in a

76. Hebrews 13 : 7; 6 : 12; 2 : 6; 8 : 12; 10 : 17; 13 : 3.

physical sense of one going ahead and the others following after,<sup>77</sup> but of the believer keeping Jesus in mind as his great example, his " Vorbild".<sup>78</sup> In Hebr. 13 : 7 the believers are told to imitate the example of those who have gone before, while in 12 : 1 - 3 this example is specially centered in Jesus: "let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith .... Consider him who endured from sinners such hostility against himself". This word is also used as a means of exhortation in 6 : 12 where they are urged to be like those who through faith and patience are even now inheriting the promises. Here they are urged to follow the example of the men of God in the OT. (cf. vs. 13 - 20) and in this our author anticipates somewhat his argument in chapter 11.<sup>79</sup> In chapter 11 in fact we are told that this vision was the motivating cause of Moses' step of faith in leaving Paroh's household and joining himself to the People of God: "for he persisted, as seeing him who is invisible".

So then the People of God consists of sanctified believers who are enlightened through the word and are obedient to it, having the men of God of the OT. but even more having Jesus as their example of patient endurance, obedient faith in God and obedience to His commands.

B. The People as Sons of God:

It is evident in Hebrews that the members of the People of God are considered in a certain sense to be sons of God. The author is very careful in his language. The word υἱός is used 21 times in Hebrews; of these 12 refer to the special sonship of Jesus, 5 are used in a secular sense and 5 refer to the special relationship between the believers as sons of their

77. Although 6 : 20 κροῖονος would seem to point that way.

78. Michaelis, art. μετεομα in ThB Vol. IV, p.668.

79. Cf. Bruno, op. cit., p.127.

heavenly Father, while a further verse implies the sonship of believers.<sup>80</sup>

In 2 : 10 the People of God are called "many sons". "For it was fitting for Him, for whom are all things and through whom are all things, in bringing many sons to glory to make their Captain perfect through sufferings". Spiro notes that it is only here in the NT. that we are told what is fitting for God. Elsewhere this phrase appears only in Greek literature.<sup>81</sup> Πρωκτ tells us that there was no other way open to God to bring his many sons to glory other than by incarnation and suffering. Our author is arguing for the necessity of the cross. By the cross the People of God were introduced to their glorious inheritance. Previous to this individuals had by faith<sup>82</sup> trust sought and found this glory, cf. Hebr. 11, but when the Captain of their salvation was made man and had been brought into his inheritance through suffering, the way to glory was opened to all The People of God.<sup>82</sup> The word διαγονε is an ingressive aorist which means that it was then, at a specific time, at the time of Christ's possession of his inheritance that he began to "lead many sons to glory". The "many sons" are the Church.

This ingressive aorist gives us an insight into God's eternal plan for His People. This purpose in the glorification of the sons. (2 : 7, 9). It is very likely that the theme - "in bringing many sons to glory" - is one which went much earlier in Christian tradition than the writing of Hebrews, probably even going back to the earliest Palae-

80. The 5 vs. are Hebr. 2 : 10; 12 : 5-3 while 3 : 6 has significant overtones regarding the sonship of believers.

81. Op. cit., Vol. II p.53; Legum Allegoriae 1 : 48; de Aeternitate Mundi 4 in Philo; and in Josephus-Contra Apionem 2 : 168.

82. This is suggested by the Latin versions: in 4 pulchre filios in gloriam adducit; or in the Vulgate - ad pulchre filios in gloriam adducere, Chr. von Hofmann translates and interprets 5 : 12 in terms of the above, cf. tr. from Michel, op. cit., p.78, note 2. "God, who led many sons to glory, none to the prophetic (3 : 7), Aaron to the high priestly (5 : 4c), David to the kingly, had to perfect this Son through suffering". (Schriftbeweis 2, 1, 39).

tinique traditions of the church. The doctrine by which the Christians are called sons of God also comes from that tradition (Matt. 23 : 9, 45; Luke 20 : 36). Paul also called the Christians sons of God (Rom. 8 : 19, 29). In the Pauline writings men become sons by adoption (Rom. 8 : 15, 23). In Hebrews there is yet a closer identification of the Son, Jesus, with the sons. We have already mentioned above the part played by the Word in enlightening the minds of those who believe. The Word also plays a decisive role in the reception of men into divine sonship,<sup>83</sup> when by faith in Christ they become sons. For Paul faith begins with the cross. In Hebrews faith begins with the Word. The author to Hebrews regards Christ's High Priestly experience on the cross as being decisive for the redemption of mankind,<sup>84</sup> but the means by which mankind is brought to participate in this redemption is the Word of God. So the work of bringing many sons began on the cross, for mankind, but in a personal, subjective sense it begins as the redemption is brought home to the new sons by the Word of the gospel.

We should note that the reference to God as Father of the sons is oblique. They are not directly called "children of God" as in Rom. 8 : 16f. In Hebr. 2 : 10 one is left to deduce the divine sonship of believers. God is not even mentioned except by way of a periphrastic phrase - "for whom are all things and by whom are all things". Our author does indeed refer to and regard believers as the children of God, but he refers to them in such a way as to leave no doubt in the reader's mind that the sonship per excellence belongs to

83. Cf. Hebr. 4 : 12f. Hence the emphasis on God's speaking through prophets and through His Son (ch. 1) and why the addressees are exhorted to hear (2 : 1; 3 : 7; 3 : 15f; 4 : 7).

84. The only reference to the cross in Hebrews is in 12 : 2 "endured the cross, making light of its disgrace".

## Jesus as First-born,

Hebr. 3 : 6 also implies divine sonship for the People of God. We have already mentioned that in Roman law one son, normally the first-born or the best loved of his father would be appointed heir. To him would be given the patria potestas, or power and complete authority over the entire household of younger brothers and sisters. Christ has received this authority over his household "whose household we are". So then the implication of 3 : 6 is that Christ is First-born Son; while believers as the other members of the household are the other "sons" who have been placed under his authority. Here we see that the sonship is conditional: "if we hold fast the confidence and the rejoicing of the hope firm unto the end."

In Hebr. 12 : 5 - 8 the theme is that discipline is for sons and so God specially allows his children to pass through suffering for their own ultimate benefit. When suffering comes to the Christian it is a token that God really is his Father and that he really is God's child. An earthly father expends much time and effort on his child so that through discipline he may become a worthy heir. Our author quotes Prov. 3 : 11f to drive home his point. Philo also quotes this passage in a similar context: "so profitable a thing is some sort of hardship, that even its most humiliating form, servitude is reckoned a great blessing .... So, then, reproof and admonition are counted such a good thing, that by their means confession of God becomes kinship with him; for what relationship is closer than that of a father to his son, or a son's to his father?"<sup>85</sup>

Discipline is an integral part of sonship. All true

85. Philo, de Congressu quaerendae Eruditionis gratia, 175-177. cit. in Bruce, op. cit., p.358. Also Montefiore, op. cit., p.218; and Trisselmann, op. cit., pp.74f.

sons are disciplined and endure suffering. Our author has already referred to Jesus Christ who, Son though he was, "learned obedience by the things which he suffered" (5 : 8). The People of God will endure suffering and hardship, but let them rejoice and see in this a sign of divine fatherhood and divine care for them as His true children.<sup>85</sup>

There is another sense in which God's people are referred to as sons of God, and that is in the fact that they are called "brothers" of Jesus. These references are all in chapter 2 vs. 11, 12 and 17. So then the "many sons" of vs. 10 are called brethren in vs. 11f. Jesus has procured their sanctification. They have been consecrated "for which cause he is not ashamed to call them brethren". Just in case there might be any misunderstanding the author of Hebrews denies emphatically that these brethren are angels, but they are the "seed of Abraham", so in vs. 17 he continues: "Therefore in all things it behoved him to be made like unto his brethren, that he might be a faithful and merciful high priest in things pertaining to God, to make reconciliation for the sins of the people".

In Roman law the elder brother not only took over the patria potestas, but he also became a priest to his household. He had to maintain the family cult, gods, etc. Jesus the First-born was given full authority over the family, and at the same time in L's own death and sacrifice he made reconciliation for the sins of the household, his brothers as their priest.

So then in Hebrews we see that the People of God were distinctly referred to as children of God. They were the "many sons" of 2 : 10. They discover their sonship by suffering which is their heavenly Father's method of disciplining His children. They are also referred to as Jesus' brothers and as members of his household. In this sense too - as brothers of "the Son of God" they too are sons of God.

85. Ibid., p.74; Brune, op. cit., p.358.

0. The People of God as Heirs:

As children of God, brothers of Christ, members of God's household, the People of God are described by the author of the epistle to the Hebrews as "those who inherit" and are referred to directly as "heirs".

In 1 : 14 they are described as "those who are about to inherit salvation". This verse comes at the end of a series of quotations from the OT, which were probably taken from a book of "testimonia" of the early church,<sup>87</sup> which were collections of messianic proof texts, collected by the early church to demonstrate that Jesus was the Messiah. An example of such a "testimonium" has been found at Qumran (4 Q Test.). It was customary in late Judaism to make collections of texts to prove the point of view of the person making the collection. After demonstrating to his own satisfaction the superiority of Christ to the angelic powers, the author of Hebrews points out that these powers are also to a certain degree subject to the People of God, for they are servants, ministering spirits sent out to serve those who are about to inherit salvation.

87. There is a parallel to this method of collecting proof texts and keeping them together in Qumran. In 4 Q Testimonia we have a collection of texts on the basis of the Messianic expectations of the Sect, and the reasons for its existence. It is possible that we have a similar collection in 4 Q Florilegium, a short Midrash on certain Biblical passages (II Sam. 7 : 10-14; Psalms 1 : 1 and 2 : 1f) pertaining to the end time. In this document it is interesting to note that II Sam. 7 : 14 was interpreted in a Messianic sense, which gives us a clear Jewish parallel to the Messiah being called by God "my son". When these verses are used in Hebrew they too are put to a specific use, as Michel, op. cit., p.47 writing on the use of OT. quotations in the NE, writes: "kein nt.licher Gedanke ist ohne Einfluss des at. lichen entstanden, aber kein nt. licher Gedanke ist einfache Wiederholung des at. lichen". The OT. was accepted as authoritative and therefore quotations were used as a means of formulating christology. Michel, op. cit., p.61 points out that these vs. are used in a three fold christological application, viz. Christ in his relationship to God, to the world and to the angelic powers.

Salvation is used here without explanation, thus indicating that by the time this epistle was written it was a commonly accepted Christian term. This word is eschatological in its meaning. Salvation according to Paul, comes to man as an act of divine grace (Eph. 2 : 8), is a continuing state amongst believers (II Cor. 2 : 15) and is something to be fulfilled at the Parousia (Rom. 13 : 11). In Hebrews, Jesus' high-priestly work is the basis of salvation - with the emphasis of the epistle placed on the future hope of the believer. So then in 1 : 14 "those who are about to inherit salvation" indicates a future expectation.<sup>88</sup> It means that the author of Hebrews is writing within the context of the history of salvation. Abraham was an heir of salvation as was also his seed. They were to inherit the "land". The "land" in Hebrews is not a geographical concept, but is rather a transcendentalised and idealised conception of the land, believing that its possession gives salvation to the followers of the Captain (Hebr. 2 : 10). The People of God are sons and as sons also heirs of the promise to Abraham which they will possess by belief. Failure to inherit salvation can only be caused by unbelief. So then as "those about to inherit", the People of God in Hebrews are heirs of salvation.

This is expressly stated in Hebr. 6 : 12, 17. In vs. 12 they are described as those who "through faith and patience inherit the promises". He explains that what he means by "promises" is the promises made to Abraham. This means that though ultimate salvation lay in the future, the hope of that salvation based on ancient promises was a present possession. These promises are so certain to the heirs (vs. 17) that God did not only promise but He confirmed the promise with an oath.

In the same way Noah is an example of how a child of God becomes an heir. He was obedient to God's command. He be-

88. Montefiore, op. cit., p.50

lieved in the means that God had given him to save his family and so he "became heir of the righteousness which is by faith", thereby experiencing salvation.

The word μετοχοι meaning "shareers in" or "participants in" or "partners"<sup>89</sup> can also be interpreted in terms of the People of God as the joint-heirs of Christ. In Hebr. 1 : 9 the word is used as part of a quotation from Psalm 45 : 7f. In the Hebrew original version the root meaning is "join" or "unite" from which י'חד can be taken to mean "colleague" or "associate", and therefore kings of the neighbouring states.<sup>90</sup> This means that in this instance μετοχοι does not apply to the "joint-heirs" of Christ, but is used by our author to demonstrate the superiority of Christ over the angelic powers: "anointed thee with the oil of gladness above thy fellows".

The word μετοχοι is used differently in Hebr. 3 : 1, 14; 6 : 4 and 12 : 8. In these verses Christians are referred to as those who have a common lot, and especially as those who collectively have a common lot in Christ.

In Hebr. 3 : 1 the People of God are described as "brothers" and then in a noun phrase in apposition to "brothers" the brethren are described as "those who share a heavenly calling". The bond which unites them is not their humanity, but that through the ministry of the Word they have been called so that they might enter their rest, i.e. they are people with an "other-worldly" vocation.<sup>91</sup> In Roman law if a group of people were named in a testament they became "joint-heirs" of that inheritance. They shared in its prescribed privileges and responsibilities. Just so the Christians are "shareers" in the divine promise of salvation which they would jointly inherit.<sup>92</sup>

89. Bauer, op. cit., p.516

90. HBE, op. cit., pp.287f.

91. Montefiore, op. cit., p.71.

92. In the NT. μετοχοι is used in Luke 5 : 7, where the sons of Zebedee are "partners" in fishing with Simon Peter

Hebr. 3 : 14 tells the readers that they are not only μετοχοι in the sense of being a group who share among themselves, but they are μετοχοι of Christ, translated by "partners" in the NRS. This does not mean participation "in Christ" in a mystical sense, as Paul uses the term "in Christ", but rather that these partners will share with Christ in his heavenly kingdom; so our author holds this prospect before them in 12 : 28 "The kingdom we are given is unshakable". The "we" of Hebr. 12 : 28 refer to the "author of Hebrews", the "brethren" and the "partners" of 3 : 1 who share with Christ in his unshakable kingdom.

The word is used in two other places in Hebrews. In 6 : 4 it describes something of the privilege of the inheritance in which believers are "partners", i.e. as having "a share in the Holy Spirit".<sup>93</sup> Michel suggests that this should be related to the previous participle, i.e. that "they have had a taste of the heavenly gift" and "a share in the Holy Spirit" are synonymous,<sup>94</sup> with the κατ being epexegetical. So then believers share in the common experience of the Holy Spirit which is God's gracious gift to them, being called in 10 : 29 "the Spirit of grace". In 12 : 8 the responsibilities and sufferings in which believers partake as sons of God are mentioned, so that sons of God's household all have a common heritage of suffering in which they are μετοχοι reminding us of the conditional clause used by Paul in Rom 8 : 17 "if children then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together". Believers are partners with one another in a common suffering and in this they are also partners of Christ. In view of this partnership in

and his brother (Luke uses κοινοβοι in the same sense in Luke 5 : 10), otherwise μετοχοι is used only in Hebrews, 93. Translation Montefiore, op. cit., p.109.

94. Op. cit., p.148.

suffering there will also be a participation with Christ in the heavenly glory which he has gone before to obtain for his brethren, his partners in suffering.

To recapitulate, the "believers" in Hebrews are called "the People of God". This People has been striving to enter into its "rest" right down through the ages. They did so in a physical sense under the leadership of Joshua but "in these last days" the possibility of entering has been provided through Jesus, and can only be achieved through faith. Membership of this People is not dependent on birth, but on obedience and faith. Thus there is a considerable difference between the new spiritual People of God and Israel according to the flesh. Israel in the OT. is a typical prefiguration of the Church as the People of God in the NT. In fact the true People of God had been persecuted by the Israel according to the flesh down through the ages (cf. Stephen's speech in Acts 7). The People of the NT. should learn from the mistakes of those in the OT. who did not believe, and should enter the land of promise through faith.

When "the People" is used in an absolute sense it normally refers to those for whose sins Christ's expiatory death was effectual, just as the sins of "the People" were atoned for on the Day of Atonement. As a group they were sanctified and purified.

The People of God are a holy People, and as such are described as "the sanctified ones", completely consecrated to God's service.

They are "believing ones", i.e. they are entering the rest by faith.

They are "obedient ones", learning from the obedience of Christ, obeying not because they see, but because they believe. Obedience is a step of faith.

They have "enlightened" minds through the word of the preached gospel followed by identification with Christ in baptism, and so are "the enlightened ones".

They are followers, not in a physical sense, but rather by keeping Jesus in mind as the great example, the "Vorbild", and to "imitate" him.

The People of God are also referred to as consisting of "sons of God". God's plan is to glorify these sons. The initiation of men into divine sonship started at the death of Jesus, but subjectively they become sons through the ministry of the Word of the gospel. To Christ belong the patria potestas and the members of the People of God are the other sons who have been placed under his authority. God especially demonstrates his loving fatherhood through the discipline of his sons through suffering. Sons are even called "brothers" of Jesus in Hebrews, for whom Jesus purchased redemption by his death. So as brothers of "the Son of God" they are sons of God.

The People of God are also referred to as "heirs". They inherit "salvation" and they inherit "the promises". This inheritance is a present reality and a future hope at one and the same time. In a very special sense Christians are heirs because they are "partners" of Jesus. They share in the heavenly calling and collectively have a stake in the heavenly Kingdom. They share the privilege of salvation in enjoying the gift of the Holy Spirit, and they share in the responsibility of sharing a common suffering.

D. The Heirs and the Heir of All Things:

The People of God are in a very special sense the inheritance of Christ. They are his elect People. Throughout the OT. there is a very strong teaching of divine election. Israel is elect from amongst the peoples of the world to accomplish God's plan and purpose. God also elected certain groups within Israel to perform specific functions: kings, priests and prophets. Because of this election Israel, the Levites and the priests were said to be the inheritance of Yahweh. Because of Yahweh's election Israel praised God because

of His grace, mercy and unmerited favour which He bestowed on them.

In the NT, God's elect People are no longer the physical Israel, but the spiritual Israel, consisting of those who have responded to the call of God by repentance, faith in Christ and by baptism into the church. These are not called the inheritance of Yahweh, but the inheritance of Christ.

In John's gospel we find this concept specially prominent in the matter of regeneration or "birth from above". In John the first step in the rebirth is a divine act in which God the Father gives people to the Son (John 6 : 37a "All that my Father gives me will come to me"). The problem is that people are by nature under the power of evil forces and for this reason do not and cannot come; on the contrary they refuse to receive Christ (John 6 : 65 "no one can come to me"; 3 : 19 "men preferred darkness to light"; 1 : 11 "his own would not receive him"). So man must be set free from the power of darkness. This work of setting men free is variously done by the Spirit - "the Spirit alone gives life" (6 : 63); The Son - "If then the Son sets you free, you will be free indeed" (8 : 36); and the Father - "No man can come to me unless he is drawn by the Father who sent me" (6 : 44). These then, who have been set free, accept Christ, believe on him and are born, not "of any human stock, or by the fleshly desire of a human father" but become "the offspring of God himself" (1 : 12f; 3 : 16, 36; 1 : 13; 3 : 7f). This elect body of people, the church, which is drawn to Christ and given to him then comprises his inheritance.

A similar doctrine of the election of God's People is to be found in the Corpus Paulinum. Here election is a work of God. It is "based not upon men's deeds, but upon the call of God" (Rom. 9 : 11). As with ancient Israel God's act of election is seen as an act of mercy - "Thus it does not depend upon man's will or effort, but on God's mercy" (Rom. 9 : 16). Faith, by means of which a man is justified, is then a complete lack of reliance on works of righteousness which a man has

done, but a reliance simply and completely on divine mercy (Rom. 9 : 11, 17, 30; Titus 3 : 5). The elect man is adopted as a son (cf. the similarity to John's gospel), enabling him to cry "Abba! Father!" (Rom. 8 : 15). "For God knew his own before ever they were, and also ordained that they should be shaped to the likeness of his Son, that he might be the eldest among a large family of brothers; and it is these, so fore-ordained, whom he has also called. And those whom he called he has justified, and to those whom he justified he has also given his splendour" (or "he has also glorified" IV which is a more literal translation in Rom. 8 : 29f; cf. the similarity to Hebr. 2 : 10 "bring many sons to glory").

In the later Pauline writings this election was seen to be "in Christ", i.e. by being made members of Christ's body, the church. This is the theme of the hymn of praise which was taken from the early ecclesiastical liturgy and included in the epistle to the Ephesians, found in Ch. 1 vs. 3 - 14. In this hymn the phrase "in Christ" is a recurring theme:

1. All spiritual blessings they had received they had obtained "in Christ" vs. 3.
2. Elect "in Christ" before the world was founded (vs. 4f) to be accepted as sons through Jesus Christ.
3. "In Christ" we are given release and forgiveness of sins (vs. 7).
4. He made known his will and pleasure to us "in Christ" (vs. 9).
5. So that all things might be united "in Christ" (vs. 10).
6. "In Christ" we receive a share in the heritage (vs. 11) and
7. "In him" we trust (vs. 12c). Compare II Tim. 1 : 9.

The church constituted Christ's inheritance which he won for himself when he broke through the barriers of suffering and death. So he cleanses "it by water and w<sup>r</sup> 1, so that he might present the church to himself all glorious, with no stain or wrinkle" (Eph. 5 : 26c). It is in the church that

Christ receives his full inheritance of the entire fullness of God" (Eph. 1 : 22). Thus in Paul's writings God elects certain people to salvation. He calls and justifies them. They are united in the body of Christ and are considered to be "in Christ" or "accepted in the Beloved" (Eph. 1 : 6 AV). And are being prepared by him as his own inheritance.

Hebrews is also within the NT. tradition as regards the People of God, the sons, the Church as being Christ's special inheritance. Here the terminology is different. In Hebrews the sons comprising the Church are called "the household of God" (3 : 2). Because of Jesus' faithfulness and obedience up to the time of his full maturity he was set over his household with full authority. "And we are that household of his, if only we are fearless and keep our hope high" (3 : 6). This household of God began before even Moses and Abraham. It embraced Abel, Enoch and Noah (Hebr. 11 : 4ff, 40). In the same way, in Ephesians 2 : 19, Gentile Christians are called "fellow citizens with the saints (i.e. with Israel as the People of God) and of the household of God". It is also paralleled at Qumran where the inner council is called "a holy house for Israel, a most holy assembly for Aaron, a most holy dwelling for Aaron", "a house of perfection and truth in Israel" (1 QS VIII, 5ff). The early church believed that the new covenant as prophesied by Jeremiah (31 : 31 - 34) was directly applicable to the Church as the new Israel. Through the blessings of the new covenant the Christians were made participants in all the privileges of Israel and all the promises made to her. She enjoyed these to an even greater degree than the Israel of the OT., because of the expiation of sin and the power of Jesus' blood in terms of the new covenant (Hebr. 8 : 8; 12; II Cor. 3 : 4 - 6). They as God's People, were made to enter in the wake of Christ the Captain, and as members of his household at the same time to share in and to be part of Christ's inheritance.

Thus the relationship between Christ and the People of

God of the NE. is that of First-born Son to the "brethren"  
and "other sons". Therefore he is Lord over the house.  
He is the source of eternal salvation and of every good.  
He is the captain and leader, guiding his people into "rest",  
the heavenly glory prepared for the people of God.

SECTION IIITHE INHERITANCECHAPTER 7 INHERITANCE IN THE OLD AND NEW TESTAMENTS  
AND IN LATE JEWISH WRITINGS.

In Hebrews 1: 2 Jesus, the Son is described as "Heir of All Things". As "Heir" he was to receive an inheritance consisting of "All Things". In this chapter we will study the concept of inheritance in such a way as to enable us to understand what exactly is implied by the universal inheritance to which Jesus was appointed.

A. Inheritance in the OT.

Whereas the study of "heirship" in the OT. largely centres on the study of "ר" the one who has entered or who will enter into the possession of his inheritance, the study of "inheritance" in the OT. largely centres on "נחלה" and "נחלה".<sup>1</sup> The letter (henceforth referred to as N) occurs 215 times in the OT., chiefly in Numbers, Deuteronomy, Joshua and Psalms. The verb form נחל is used 99 times, chiefly in Numbers, Deuteronomy and Joshua.<sup>2</sup> This N is the gift of God to His People.<sup>3</sup>

In the books of history the N of Israel, which refers to the land of Canaan, is given two different senses. In the early tradition it referred to the pieces of land allotted to the tribes when they entered into Canaan (Num. 36: 7 et passim). It was an integral part of the cultic law which dealt with the possession of land. The original designation was the land which Yahweh allotted to the clan or the family.

1. Cf. Article by J. Heremann, Article on נחלה in word group OT. background in *ThW 3* III pp. 769ff.

2. For a full discussion of the meaning of N. 1. The tribes, dealt with under the following headings: The 1. of 1. The tribes, 2. Israel, 3. God, 4. The Levites, 5. The individual, 6. Figurative meaning, 7. The verb, 8. Comparison with Mari of Friedrich Horst, (*Zwei Begriffe für Eigentum (Besitz)*, *(Verbanung und Heilkehr, Festschrift für Wilhelm Rudolph, hrsg. von A. Kuecke)*, Tübingen, 1961, pp. 133-156.

3. Cf. *Heater*, op. cit., pp. 4 and 22f; *Heremann*, op. cit., p. 770.

The first writer to speak of a N. of Israel as a nation was the Deuteronomist. In fact the term does not really refer to a material stretch of land. It is actually a theological abstraction.<sup>4</sup> "Gottes 'eigenes Land' is wie das Paradies, gesegnet und überreich: Man ist dort frei - doch dies gerade in der Vermittlung durch das Gelot, das dort gilt."<sup>5</sup> The old Amphictyony as a body had no N.; there was only the sum total of the אִיִּים of the tribes. It was the creation of a unified state which caused the individual tribes to shrink into the background so that Israel was regarded as an entity with a single N.<sup>6</sup> Nevertheless the OT. books of history generally use N. to refer to the Promised Land as a whole, both before and after the general allotment had been made.<sup>7</sup>

Each tribe was given some land as its N by means of the lot. The care of the N was deemed a service to Yahweh. The fruit of the land given to them would serve as the offer-

4. Cf. G. von Rad, *Old Testament Theology* (Eng. tr. by D.H.G. Stalker.) London, 1962, Vol. I, p.224.

5. F.W. Marquardt, *Die Bedeutung der biblischen Landverteilungen für die Christen.* (Theologische Christenzute, N.F. No. 116), München, 1964, p.14.

6. Von Rad, *Theology*, p.224.

7. The word אִיִּים was generally used to designate the lot which was cast for the resolution of important questions (Prov. 18 : 18) like the assignment of people to perform certain duties, or to find out who deserved punishment for a crime, or how property was to be divided. The lot which was cast probably consisted of stones put into the bosom of a vestment (Prov. 16 : 33) or a hollow container which would be shaken until one of the stones was ejected, Cf. *HB*, op. cit., p.174 or one of the stones might be drawn from the container Cf. J. Mandelsohn, article Lots in OT. (*IB* Vol. III), p.163. The decision thus arrived at was not considered to be by "luck", or "fortune" resulting from a form of witch-craft, but was the recognized way of finding Yahweh's will on any given matter. Thus Prov. 16 : 33 contends that although the lot is cast "the whole disposing thereof is of the Lord". This is either similar to or identical with the *Urim* and *Thummim* of the OT. This was the means by which the decision was made between the two goats on the Day of Atonement. (Lev. 16 : 7-10). Cf. *HB*, op. cit., p.174; *Mandelsohn*, op. cit.,

ings which would be brought to His worship.<sup>8</sup> Each tribe gave the Levites, who had no N, cities to live in and land which could be used for pasturage by their animals.<sup>9</sup>

The monarchy brought a nationalistic view of N. The general view of the Psalms and the Prophets, was much broader. Both the people and the land together became the N of Yahweh.<sup>10</sup> Nevertheless in the course of the history of Israel the land gradually lost some of its importance as the N.<sup>11</sup>

With regard to the laws controlling N in the OT., the N of tribes and families was inalienable. In Lev. 25 we have the laws relating to the year of Jubilee. In that year all land had to return to the original owners or to their descendants. This was because land was never considered sold, it was merely leased. The actual land belonged to the Lord (Lev. 25 : 23). If moveable goods were bought from strangers they might be kept and were bequeathed to the heirs.<sup>12</sup>

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pp.152f, and the article by the same author, *Uris and Thummim*. (IBS IV), pp.779 and the relevant literature mentioned in the bibliography. This method was still used in the post-resurrection church by the disciples (Acts 1 : 26). This practice had as its basic conviction that a man's κληρονομία was also his κληρονομία assigned to him by God. It was considered to be something given by God, which was not earned or obtained. For NT. parallels cf. Mark 15 : 24 and F.D. Gealy, article, *Lots in the NT.* (IBS III), p.164.

8. Deut. 10 : 9; 14 : 27-29; 18 : 1f; Josh. 13 : 14.

9. Num. 18 : 20-26; 26 : 62; Deut. 18 : 22.

10. Cf. *Horst*, op. cit., pp.141 and 143. Also Psalm 28 : 9; 68 : 10; 78 : 62; 94 : 14; Isa. 19 : 25; 47 : 6; 63 : 17; Jerem. 3 : 19; 12 : 14f.

11. Psalm 37 : 18; 47 : 5; 105 : 11; 111 : 6; 135 : 12; 136 : 21f; Jerem. 17 : 14; Ezek. 36 : 12; 45 : 1; 47 : 14; 44 : 28.

12. Lev. 25 : 45f. Cf. H. Wildberger, *Israel und Sein Land*. (Evangelische Theologie, No. 16), 1956, pp.411f.

The well-known story of Naboth and Ahab illustrates the inalienability of family land. (I Kings 21 : 1 - 4). Ahab wanted to buy Naboth's vineyard. The offer was rejected because, it was "the N of my fathers". (vs. 5). He evidently regarded it as not belonging to himself, but to his family.

We have a similar attitude towards land reflected in the records discovered at Mari. The only way land could be sold outside a tribe in Mari was for the family wishing to sell the land to adopt the stranger into their family or tribe. The land could then be given to the buyer as his hereditary portion.<sup>13</sup>

At this stage we are able to suggest a definition for N in the OF. It is that possession, usually land, which is given to a person or a group of people only because of the relationship in which they stand to the donor. Usually this relationship is that of a child to a father, whether this relationship is legal, natural or spiritual. This piece of land which is given becomes then a patrimony. The landed property becomes inalienable from the family and is handed down from father to son.<sup>14</sup> Therefore in most contexts the term N could be translated by "inheritance".

13. Cf. A. Malamat, Mari and the Bible: Some Patterns of Tribal Organization and Institutions. (Journal of the American Oriental Society, 82), 1962, pp.143-150. He sees a strong parallel between the thinking of Mari, and that of the OF. Both see land as belonging inalienably to the patrimony. Therefore transfer could only be taken by inheritance, p.149. Also I. Mendenhall, A Ugaritic Parallel to the Adoption of Ephraim and Manasseh. (Israel Exploration Journal 9), 1959, pp.190-3. He finds evidence that adoption within the family was practiced in Canaan in the Patriarchal period, by which he means that a child could be adopted by a near relative.

14. Cf. H. Horst, op. cit., p.147; Waldberger, op. cit., p.421. Reuben Yaron, Gifts in Contemplation of Death in Jewish and Roman Law, Oxford, 1950, p.6 says that in the OF, inheritance and landed property are virtually the same thing, for only land inherited is really one's own. All other land, whether bought or received as a gift reverts to the owner in the year of Jubilee.

1. The Promises to the Patriarchs and Israel's Inheritance.

(a) The Promises and the Land.

Patriarchal history is basic to an understanding of OT. theology. It was in that era that covenant history began. Then Abram received the promise of a land for himself and his offspring. The covenant and the promises therein contained continued throughout Israelite history, gave this history direction and developed a political and religious hope in the nation.<sup>15</sup>

Nowhere is this hope more clearly illustrated than in the Israelite understanding of "inheritance". The hope of the Israelites was always connected with the promise of a land. This hope was firmly grounded on the promises made by God to Abraham, Isaac and Jacob. In fulfillment of these prophecies, God led the children of Israel from Egypt to the land of Canaan which had been promised to the fathers.<sup>16</sup> It was because of these promises which formed an integral part of the covenant that

15. Cf. John Bright, *A History of Israel*, London, 1964, p.93, includes the word "eschatological", but if we understand by this term that which belongs to the end time, or which describes the "last things" then the pre-conquest hope of taking the land cannot be termed eschatological. Besides this term presupposes a complex of ideas which includes a dualistic conception of the course of history, that the present world order will come to an abrupt end and give way to one which is different in essence to the present. This change is normally cosmic in character, with heaven and earth being thrown into the melting pot, which is brought about by supernatural, divine or demonic powers. It is evident that these elements are completely missing from the covenant promises or expectations in Genesis. Cf. Moravcsik, *op. cit.*, pp.125ff. He gives a fuller study of the origins of the early Jewish future hope on pp.125-154.

16. Exod. 13 : 5, 11; Deut. 1 : 8; 6 : 10 et passim.

Israel, instead of being destroyed in the wilderness for her sins, was permitted to take the land.<sup>17</sup> So generation after generation renewed the covenant, being reminded of the promises on each occasion, and so eventually Joshua and the people took the land as a possession, knowing it was their promised inheritance.<sup>18</sup> The book of Genesis fairly bristles with instances of these promises - promises of the land and promises of a numerous offspring, and these two promises normally go together.<sup>19</sup>

In Genesis 12 : 2 Abraham receives a promise that God will make of his children a great nation. This promise is dependent for fulfillment on the further promise that his descendants would have a land of their own (13 : 14). These two are dependent on one another since the land cannot be taken and held without an adequate number of people to do so, nor can the people develop into ripe nationhood without having a land.<sup>20</sup> So when Abraham suggested that Eliezer, his Damascus slave, might be his heir (15 : 2f), God promised him a son and numerous children in a covenant by means of which

17. Exod. 32 : 13; 3 : 1; Num. 14 : 16, 23; 32 : 11.

18. F.W. Marquardt, op. cit., pp.15-23 discusses fully the fact that the early promises were always associated with "land". On the covenant renewal Cf. Exod. 23 : 14-17 in vs.

14: "Three times thou shalt keep feast unto me in the year". The 3 feasts were: 1. Unleavened bread. 2. Harvesting of first fruits. 3. Ingathering at the year's end. An example of a covenant renewal ceremony is given in Josh. 24 :

1-28. Cf. G.E. Mendenhall, art. Covenant. (IBS Vol. I) pp.720f; and W. North, Laws in the Pentateuch, pp.115ff.

19. Gen. 13 : 14-16; 15 : 18-21; 17 : 8; 22 : 17 to Abraham; 26 : 3f; 24 to Isaac, and 28 : 3f, 13-15; 35 : 9-12; 46 : 3; 48 : 4 to Jacob.

20. W.A. Smyers, op. cit., p.12.

over the borders of the land to be provided were outlined.<sup>21</sup>  
Now we will go over to an examination of the texts involved.

In Gen. 12 : 1 - 4 God promises Abram that he will make a great nation of his children. In va. 7 this same seed is promised a land: "unto thy seed will I give this land". As a result of Lot's choice Abram stays on in Canaan. Then Yahweh promises that the land will always be the possession of Abram and his seed. (Gen. 13 : 14ff). Abram's progeny will be divided into several tribes or nations who will hold the whole land of Canaan as a possession for all time (Gen. 17 : 1 - 8). Abraham (as his name became) received further details of the promise after his test of obedience with his son Isaac. In Gen. 22 : 15 - 18 God promises that his seed will become as numerous as the sea-sand, and as the stars of heaven, and that they will become victorious over their enemies. Gen. 24 : 7 brings us back to 12 : 7: "Unto thy seed will I give this land".

In the abovesmentioned passages the close connection between the people and their land is immediately obvious. A people needs its own land. Depression and slavery often result when a people live in a land that is not their own. (Gen. 15 : 1). Peaceful co-existence between two people on common ground is also unusual.<sup>22</sup> The normal condition is that a people will inhabit and cultivate their own

21. J. Hoffmeyer, *Die Verheissungen an die Drei Erbwäiter*, Leiden, 1956, p.12. Also E.A. Speiser, "People" and "Nation" of Israel. (JBL, 79), 1960, pp.137-65, who points out that Israel had to be God's people and God's nation at one and the same time. She needed the stability which only nationhood could provide to carry out God's purposes. Speiser seems to be stretching the difference of meaning between the two words *am* and *goy* but there is an element of truth in it since the glory of the Exodus included the promise of the land and the horror of the Exile was the loss of the land, cf. Hester, op. cit., p.23.

22. Cf. Abram and Lot, Gen. 13; Isaac and Abimelech, Gen. 26; Jacob and Laban, Gen. 30f.

land, in fact the people and the soil are so inseparable that men and tribes are said to be planted in the soil y[er] 23. This planting of the people in the land is seen in Gen. 15. There the land is defined in not only a spatial sense as the boundaries are spelled out, but it is also defined in terms of the peoples then occupying it cf. vs. 19f. Without these peoples the land would be meaningless, worthless, not worth possessing, and it would revert to an uncultivated wilderness.<sup>24</sup>

Thus the inheritance of Israel was first defined to the Fathers in terms of the people then living on the land. The extent of the kingdom of David and Solomon was seen to be a fulfilment of these promises. So G.E. Mendenhall writes: "In David the promise to the patriarchs is fulfilled, and renewed."<sup>25</sup>

(b) The Promise and the Covenant:

Israel's religion was primarily a covenant religion. Her special relationship to God was based on the covenant which Yahweh had made with His people. This relationship was born in the patriarchal era. In Gen. 15 God unconditionally promised the land to Abraham's seed in terms of the covenant.<sup>26</sup> Many years later when Israel possessed the land.

23. Cf. Amos 9 : 15; Jerem. 11 : 17; 12 : 2; Exod. 15 : 17; Psalm 44 : 1-3. This planting of peoples was considered beneficial. Cf. II Gen. 7 : 13 "Moreover I will appoint a place for My people Israel, and will plant them that they may dwell in a place of their own, and be disturbed no more: neither shall the children of wickedness afflict them any more, as beforetimes".

24. Exod. 23 : 29; Lev. 26 : 33; Jerem. 32 : 43 Cf. Schwartz, op. cit., pp.265-267.

25. Op. cit., IDB I p.718.

26. Mendenhall, op. cit., pp.717f, Cf. Gen. 17 : 1 - 14.

under Joshua they understood that conquest would be in fulfillment of the promises made to the fathers.<sup>27</sup>

In the Covenant of the Of. the initiative began and ended with God. It was He who commanded Abraham to lift his eyes and behold the land he was being promised.<sup>28</sup> In Gen. 15 He made a covenant by commanding Abraham to cut the birds and animals in two, and to pass between them. If either of the contracting parties failed to keep his side of the covenant he would incur a curse on himself. These covenants were commonly made between states and also between individuals. The unique aspect of this covenant was that God should contract himself in such an absolute way with a mere human being.<sup>29</sup> The human partner, far from initiating the contract, was passive throughout. It was an elective act of God's free grace.

Abraham "believed in the Lord". (Gen. 15 : 6). This "faith" or "belief" could only be exercised within the scope of the covenant. The Hebrew root word [DN means "to confirm or support", with the Hiphil meaning "trust or believe";<sup>30</sup>

27. Josh. 18 : 3; Deut. 6 : 10; 31 : 20; Josh. 5 : 6 inter alia. Cf. G. von Rad, *Old Testament Theology*. Vol. I, pp.170f.

28. Gen. 13 : 14-17, according to David Daube, *Studies in Biblical Law*, Cambridge, 1947, pp.25-29 it was possible in Oriental law to transfer the possession of a piece of land from one owner to another by simply showing the land to the new owner. It had to be the intent of the owner to give the land to the one who was to receive it and if this was his intention the land was made over by showing the land and by promising to hand it over. A further ceremony of exchanging money and the title deeds followed, but the land became the legal possession of the new owner the moment it was pointed out to him. This practice is even to be found in Rabbinic law cf. H. Freedman and M. Simon (editors), *Midrash Rabba*. (Eng. tr.), London, 1939, Vol. I, p.339.

29. Cf. von Rad, *Theology*, pp.181f; Mandelhall, op. cit., pp.716-720. The ceremony in Gen. 15 with the cut animals and birds explains why so often in Of. a covenant making ceremony was called "cutting the covenant". A similar instance of cutting the covenant is to be found in Mari text II, 37. Here a high official, the royal deputy, causes "an ass to be slain" "between" the two parties to the agreement. Cf. *Mull*, *Laws in the Pentateuch*, p.114. Cf. Gen. 31 : 44-55 esp. vs. 44 which speaks of cutting a covenant.

Abraham's "trust" or "faith" included a future hope because he believed the plan of the ages which God had shown to him (15 : 5). Abraham accepted these promises at face value and made himself secure in them. This was Abraham's "belief".<sup>31</sup> Yet God did not reward him for cultic acts, or for acts of obedience which he had done. God gave him both covenant and promises as an act of His free elective grace.<sup>32</sup> By taking this divine revelation at its face value, and as a ground for trust Abraham showed "faith" in God. For this "faith" God counted him righteous. These promises and this covenant were handed down to and renewed in Abraham's offspring.

The way in which these covenant promises were handed down has been the object of much study in recent years. The one who started the ball rolling was A. Alt,<sup>33</sup> who was followed by his students, G. von Rad<sup>34</sup> and M. Noth.<sup>35</sup>

Von Rad regards Gen. 15 : 7 - 18 as the original form of the promise, older in its origin than even Gen. 12 : 1 - 3. In fact he considers that it goes back even to the patriarchal era itself.<sup>36</sup> Israel before Moses did not know God by name. They knew him only as "the God of the Fathers". Abraham, Isaac and Jacob were the first recipients of this revelation and thus the founders of the cult.<sup>37</sup> In fact the proponents

30. Cf. HUB, op. cit., pp. 52f.

31. von Rad, "Theology", p. 171.

32. Cf. W. Eichrodt, Theology of the Old Testament. Vol. I, London, 1961, p. 42 and G. von Rad, Genesis, London, 1961, p. 180.

33. A. Alt, Der Gott der Väter. (D W ANF 111, 12), Stuttgart, 1929.

34. G. von Rad, Theology, and Genesis.

35. M. Noth, Überlieferungsgeschichte des Pentateuchs, Stuttgart, 1948; Überlieferungsgeschichtliche Studien, Halle, 1943; Geschichte Israels, Göttingen, 1958.

36. Op. cit., Genesis, p. 185.

37. Ibid., p. 184. This is contra G.A. Simpson, The Early Traditions of Israel, Oxford, 1948, to whom Gen. 15 is "late

of the school, the so-called Alt school contend that this God was not understood in a strictly monotheistic sense but that this revelation was of "the Gods of the Fathers" i.e. each patriarch regarded the God who revealed himself to him to be his own God i.e. the Eternal of Abraham the Strong One of Jacob and the Shepherd of Israel.<sup>38</sup> However one wonders how much of these conclusions from the Alt school come from the subjectivism of modern existentialism and the belief that each one's experience of God is his own and cannot be communicated to others. Thus the plurality of the word for God poses a problem, but the dominant theme of the Patriarchal tradition was that these separate revelations of God to the fathers was not one of several Gods, but a single God revealing himself in different manifestations to the fathers and thereby confirming and repeating the one covenant and the covenant promises made to Abraham.

Noth too considers that the oldest historical core in the Abraham stories is Gen. 15. This piece of divine revelation and promise underlies all the patriarchal traditions. Noth thinks that these promises were made on the desert fringes before the tribes had settled in the land. Then the patriarchs became reversed at certain points because the settlement was seen as the fulfillment of the promise.<sup>39</sup> Noth does not accept the Biblical account of a violent conquest under Joshua. He thinks of the taking of the land as being a gradual process of peaceful penetration and settlement in

material throughout" although the basic material he considers to have come from the J. document, esp. J2 with vs. 8-21 following on Gen. 13 : 17 in the original account. J. Eichrodt, op. cit., Vol. I, p.302, note 2, agrees with von Rad and Noth that Gen. 15 has genuinely old Pre-Mosaic material that was not fully understood by the narrator in Genesis.

38. Gen. 49 : 24 Cf. for comment Hofstzer, op. cit., p.3

39. Überlieferungsgeschichte, pp.36f.

the hill country. Only after this settlement did the Israelites begin to exert pressure on the city states. Only then did acts of military conquest occur. He concedes however that he does not have adequate proof for this theory "from the sources available to us and it is therefore simply a possibility".<sup>40</sup> He regard this older traditional material in Gen. 15 to be part of a body of old historical material which was used as a source by both J. and E. This source material he calls G for "Grundlage". He says that the five main elements of Israel's history are contained in it, viz.:

1. Exodus from Egypt.
2. Entrance into the Promised Land.
3. Promise to the Patriarchs.
4. Wilderness wanderings.
5. Revelation on Sinai.<sup>41</sup>

Thus the promise to the patriarchs was an independent traditional source that came down to us as an integral part of the source we call G. The basic idea of this patriarchal source was that of "the promise", as part of "the covenant". Later this traditional material was joined to the story of the exodus while the conquest was seen as its fulfilment. This was what gave to the Pentateuch its traditional "promise and fulfilment" motif.<sup>42</sup>

The promises to Moses came down to us independently.<sup>43</sup> They were linked with the patriarchal stories by the Joseph cycle of stories. Ultimately the original promises.

40. M. Noth, *History of Israel*, London, 1960, p.94.

41. Noth, "Überlieferungsgeschichte", pp.48-57.

42. *Ibid.*, p.59. For further study on the promise and fulfilment motif cf. G. von Rad, *Moses*, London, 1961, pp.64-80.

43. Cf. *Exp. Exod.* 23 : 20-33 (JE); 12 : 25 and possibly 20 : 12.

to the fathers came to accompany and finally to absorb the promise given to Moses on behalf of his people.<sup>44</sup>

The land which Yahweh had sworn to the fathers was to be given to Israel as an inheritance, a *N*,<sup>45</sup> and a possession<sup>46</sup> even though Moses' generation did not see it through unbelief.<sup>47</sup> It remained Israel's hope until the conquest of the land under Joshua.

(c) The Content of the Promise:

The promise defines the location and the extent of the land to be possessed by Abraham's seed.

Gen. 12 : 1 - 3, 7: Yahweh commanded Abraham to go into the land which he would show him (vs. 1). There God would make of him a great people (vs. 2). He came into Canaan without knowing that this was the land intended for him. The first thing that Yahweh said to him was: "I will give this land to your descendants". (vs. 7) Throughout Genesis and the rest of the Bible constant reference is made to this promise. It is the foundation stone of the belief of Israel that her possession of Canaan was based on the promise to Abraham and thus on divine decree.<sup>48</sup> Thus the location of the promised

44. Exod. 13 : 5 (JE); 32 : 13 (JE) and 6 : 8 (P).

45. Exod. 32 : 13, cf. above on p.126.

46. Exod. 5 : 8.

47. Num. 14 : 23 (JE) cf. the last words of Yahweh to Moses when showing him the land from Mount Nebo, Deut. 34 : 4 (JE), so Herzmann, *Th'v* Vol. III p.770.

48. In the very old G source or JE we find this theme prominent: Genesis 13 : 14-17; 15 : 18; 24 : 7; 26 : 3-5. For Jacob the land is "the land of thy fathers", 48 : 21(E). Joseph also called it the "land which God has sworn to Abraham, Isaac and Jacob", 50 : 24 (E). Similar expressions are found in P with no essential differences to those in G or E, e.g. 17 : 8; 28 : 4; 35 : 12; 48 : 4. From Exodus to Numbers Canaan is always known as Israel's *n'p* (inheritance). Cf. the use of the root *n'p* in Exod. 32 : 13 (G), Num. 16 : 14 (G); and 34 : 2 (P), cf. Herzmann, *Th'v* Vol. III, pp.769ff.

land is the land of Canaan.

The size of the land described exceeds that of the later kingdoms of Israel and Judah. It extends from the crook of Egypt<sup>49</sup> in the south to the river Euphrates in the north.<sup>50</sup> Knufena has pointed out<sup>51</sup> that a notable omission in these passages is Transjordan. The spies (Numb. 13 : 21ff) operated only in Palestine west of the Jordan. In fact land east of the Jordan was considered unclear, whereas that west of the Jordan was "promised" (Josh. 22 : 19). Reuben and Gad's wish to settle on the eastern side was regarded as rebellion (Numb. 32). No definition of boundaries includes Transjordan - on the contrary it is specifically excluded in Numb. 34 : 1 - 12. The entire land without exception was promised to Israel. They were to expel or destroy the inhabitants and the land was to be divided amongst the tribes. The land was to be theirs as an eternal patrimony (Numb. 34 : 2).

In Gen. 12 : 1 - 3 Abram was also promised a name which God would make great. Significantly this was associated with the Lord making a great nation of him. A man's name is passed on, preserved and made great by his descendants. So, as Abram's children become like the grains on the sea shore and the stars for number, so would his name be made great (Gen. 12 : 1ff).

49. The 'Ardi 'Ariah between Gaza and the eastern limit of the Nile valley, cf. I Kings 8 : 55; it is not the Nile river in Egypt itself. 'Ardi 'Ariah was the frontier of Egypt, cf. von Rüd., Genesis, pp. 283f; SIMON, op. cit., p. 74, also G. E. Wright and F. V. Filson, The Westminster Historical Atlas to the Bible. Philadelphia, 1956, pp. 67c, 68b, plate 10 and in the Index of Arabia Nuova, p. 130, it is called "the River of Egypt".

50. Gen. 15 : 18; Exod. 23 : 31; Deut. 1 : 7; Josh. 1 : 4.

51. Yeheskiel Kaufman, The Biblical Account of the Conquest of Palestine. Jerusalem, 1953, pp. 48-51.

To summarise we might note the following points:-

1. The basis of the Israelite concept of Inheritance was the covenant promises to the patriarchs and their offspring of the Land of Canaan.
  2. A people and their Land belong together. The Israelites were said to be planted in their Land.
  3. God elected Abraham to make a covenant with him and to promise him the Land.
  4. Abraham's "faith" was his "trust" in these promises.
  5. The promised Land was everything west of Jordan from the Crook of Egypt to the River Euphrates.
  6. A great name was promised to Abraham and this was fulfilled as the Lord made of him a great nation.
2. The Promise to Moses:

It appears from the complete lack of reference to the promises to the patriarchs in the pericopes surrounding Moses, that Moses must have received a completely independent promise of the Land. This promise is found in the earliest material of the Covenant Code; i.e. Exod. 23 : 20 - 33.

"Behold I send mine angel before thee, to preserve thee in the journey, and to bring thee into the place which I have prepared. Beware of His presence and hearken unto His voice, provoke Him not: surely he will not pardon your transgressions for my name is within Him. ... Surely mine Angel shall go before thee unto the Canaanites, and the Amorites, and the Hittites, and the Girgashites, and the Perizzites, and the Jebusites; and I will cut them off. Thou shalt not fall down before their gods, nor serve them, nor do after their doings, but destroying them thou shalt destroy them, and demolishing thou shalt demolish their pillars. And ye shall serve Jehovah your God; and He shall bless thy bread and thy water; and He will remove sickness from thy midst. None shall suffer from abortion, or be barren within thy land: the measure of thy days I will fulfill. I will send forth a terror of Me in advance of thee, and I will destroy all the

people unto whom thou shalt come, and I will give thee the neck of all thine enemies. I will send consternation before thee and drive out the Hivite, etc. .... I will not drive thee out from before thee in one year, lest the land become thoroughly desolate, and the beast of the field multiply upon thee. By little, by little I will drive them out before thee, until thou be multiplied and possess the land. And I will fix thy borders from the Red Sea even unto the Sea of the Philistines, and from the desert unto the river; for I will give the inhabitants of the land into your hand; and thou shalt drive them out from before thee. Thou shalt make no covenant with them, or with their gods. They shall not dwell in thy land, lest they make thee sin against Me; for if thou serve their gods, they will be a stumbling block unto thee". (tr. Spurrell).

Even at the very commencement of Yahweh's dealings with Moses and the Israel of his day this element of promise was found. In the story of the call of Moses Yahweh says: "I have seen the distress of my people who are in Egypt ... and I am come down to deliver them .... and to bring them out of that land ... unto a land flowing with milk and honey." (Exod. 3 : 7f). The above is E material, i.e. it is northern in its origin, but is very similar in content to the J material in vs. 17. These promises are reported independently in Exod. 12 : 25 and possibly in 20 : 12.<sup>52</sup>

So the promise came afresh to Moses and to his generation. Harman considers that later reflection joined these traditions to those of the patriarchs and Joseph, so that ultimately they were seen as the same promise and were absorbed by the promise to the fathers.<sup>53</sup> As we have already

52. Cf. Harman, op. cit., Vol. III, p. 770.

53. Exod. 13 : 5, "which He swore unto their fathers to give unto thee", and in 32 : 13, "Abraham, Isaac and Israel. Thy servants, to whom thou swarest by thyself; ....." (6) and 6 : 8 (2).

indicated JE or G goes back to an early source. Just as the P document, often referred to disparagingly as "late", has a central tradition going back to the very earliest days.<sup>54</sup>

Although the promise to Moses was a fresh revelation, it became the considered opinion in Israelite tradition, at an early date, that the promise to Moses was the same as that made to the fathers, i.e. the promise of the land of Canaan, victory over their enemies and peace, prosperity and health within the land. It was to be given as an inheritance

וְנָחַל and a possession נְחִילָה even though their own generation would never see it because of lack of faith.<sup>55</sup> Thus Yahweh's last words to Moses on Mount Nebo were: "This is the land which I swore unto thy fathers, to Abraham, to Isaac and to Jacob, saying: I will give it unto thy offspring; I have allowed thee to see it with thine eyes, but thou shalt not go over thither". (Deut. 34 : 40).

### 3. The Wilderness Wanderings:

During the wilderness wanderings, from Exodus to Deuteronomy, Canaan was seen as being Israel's inheritance. Yahweh had given them the land as a possession. Yet the term used is seldom the root נָחַל. The reason is that N does not indicate the full inheritance, but rather one's share within the inheritance, as the permanent possession which Yahweh distributes and apportions. This word comes into prominent use when the inheritance is described as that of the individual tribes, families and individual persons. The nation as a whole holds the whole land, and, in like manner, groups within the nation hold their N portions of that land granted

54. Cf. E. Thompson, op. cit., "Penitence and Sacrifice" pp.245ff. J. Wellhausen placed P source late because of the sin offerings. Thompson demonstrates from other sources that this element of penitential sacrifices for sin was evident in the non Elohistic sources which are reputedly much earlier in origin.

55. Exod. 32 : 13; 6 : 8; and Num. 14 : 23.

by divine designation.<sup>56</sup>

The Book of Deuteronomy has a strong taking of the land motif. This again is in fulfillment of the promises made to the people and their fathers. It is presented as the last address of Moses to the people before their entry into the land to possess it: "Behold Yahweh thy God hath given the land before thee: go up, possess it according as Yahweh the God of thy fathers hath spoken to thee; fear not, neither be dismayed". This is a constantly repeated theme in the book of Deuteronomy.<sup>57</sup> It was to fall to Joshua's lot to lead the tribes in to take the land as their S,<sup>58</sup> whenever this root is used in Deut. it always refers to the individual inheritance of the tribes, families and individual citizens. This taking of the land was to depend not only on their ability at arms, but was at least as much dependent on their keeping of the Law.<sup>59</sup> Yahweh would give it to them for an inheritance,<sup>60</sup> because his purpose was to drive out the nations and give them a fear of Israel and of Israel's God.<sup>61</sup>

#### 4. Joshua:

The Book of Joshua records the turning point in the history of Israel. Up to this time everything regarding possession of the land had been prophetic and had been believed in as God's promised word. In the time of Joshua all this was fulfilled. The theme of the book from beginning to end is the taking of the land and its division amongst the tribes.

56. Cf. Harmon, op. cit., p.770 cf. esp. in the book of Numbers: 25 : 52-56; 35 : 50-54; 32 : 18f; 34 : 14-18; 35 : 2-12 et passim.

57. Cf. from Deut. 1 : 21. Harmon, op. cit., p.771 lists 66 vs. where this theme is repeated.

58. Deut. 1 : 38; 3 : 28; 21 : 16; 31 : 7; and Josh. 1 : 6.

59. J. Hoffveen, op. cit., pp.60f.

60. Deut. 3 : 20; 9 : 4f and 11 : 25.

61. G. von Rad, art. Deuteronomy (IDB I) pp.831-833 esp. 833f considers Deut. to be a collection of "war sermons" delivered by priests to the troops as encouragement before they went into battle.

### 5. After Joshua:

The whole Hexateuch has shown how important the promises had been in the life of Israel. They had been given to Abraham, Isaac and Jacob. They were repeated to the generation of Moses. The fulfillment finally came as Israel, led by Joshua in the power of Yahweh took the land as their possession. In the rest of the historical work known as the Deuteronomist<sup>62</sup> and in the Chronicles the references to "inheritance" are few and far between. The book of Judges discusses how the individual tribes win and, in the case of Dan, lose, their inheritance. In presenting Saul as the new prospective King Samuel reminds Israel that it was Yahweh who gave the land to them: "The Lord brought forth your fathers out of Egypt, and made them dwell in this place". (I Sam. 12 : 8). In his prayer at the dedication of the temple Solomon refers to Canaan as the land which Yahweh has given to His people as N.<sup>63</sup> In the Chronicles, Ezra and Nehemiah the same belief is expressed. David urges the people to keep God's law so that they will keep the land and their sons will inherit it forever as their N.<sup>64</sup>

Canaan was given to Israel because both the land, Canaan, and the people, Israel, are called the inheritance, the N of Yahweh. This view goes back to the earliest OT. traditions.

62. It is believed that the Deuteronomist consisted of one work with the book of Deuteronomy as introduction. It included Joshua, I and II Samuel and I and II Kings. The compilation probably started before the reign of Josiah, but was completed during the exile in Babylon, cf. G. von Rad, *Op. cit.*, Deuteronomy pp. 875f; B. M. Good, *art. Joshua, Book of (HB II)* pp. 988-995 esp. pp. 991f. The latter is of the opinion that the whole or the bulk of the work was done during the exile whereas von Rad locates it in the reign of Josiah, because he thinks that the king was trying to use it to inspire the peasantry to join the army to replace the mercenaries he could no longer afford to keep.

63. I Kings 8 : 36, also vs. 34 and 48; 9 : 7; 14 : 15; II Kings 21 : 8.

64. I Chron. 28 : 8; Neh. 9 : 8, 15, 25, 35, 36.

In the song of Moses the hill country of Palestine is called "the mountain of thy N". These two<sup>65</sup> concepts can even be joined together when speaking of "thy land which thou hast given to thy people for an inheritance". (I Kings 8 : 36). Yahweh in His sovereignty has elected His people for His land. To Him belongs all the earth and every people, yet He has especially chosen Israel: "ye shall be a peculiar treasure unto me above all people: For all the earth is mine".<sup>66</sup> This election is put in the remote past since it was then that God gave to each nation its frontiers and inheritance (Deut. 32 esp. vs. 8f).

The Prophets have little to say on the subject. They regard the land as being the inheritance whose continued possession is dependent on their fellowship with Yahweh.<sup>67</sup> The exilic and post-exilic prophets see Yahweh as resettling the land and that he will return it to Israel. Ezekiel looks forward to a time when the tribes again will divide their portions by lot as in the days of Joshua.<sup>68</sup> In Isaiah 40 - 66 Yahweh will re-establish the land, the inheritance, and the future people of Jerusalem will be only the righteous, and they will possess the land for ever.<sup>69</sup> Zephaniah foresees the same for the faithful remnant.<sup>70</sup> Saphaniah adds Moab and Ammon to the inheritance (2 : 9). Joel calls both the people Israel and the land the inheritance of Yahweh.<sup>71</sup>

65. Exod. 15 : 17; cf. also Josh. 22 : 19 and in the younger and older strata of the Samuel traditions II Sam. 21 : 5; I Sam. 26 : 19.

66. Exod. 19 : 5; cf. Deut. 7 : 6; 14 : 2; 26 : 18; I Kings 8 : 51, 53; II Kings 21 : 14.

67. Amos 2 : 3f; 7 : 2; Jerem. 3 : 19; 7 : 7; cf. 2 : 7; 11 : 4f; 25 : 5.

68. Ezek. 33 : 24; 35 : 15; 37 : 25; 29 : 25 cf. obs. 40-48 esp. 47 : 13, 14; 48 : 29, 45 : 1 and in 47 : 15ff it is made very clear that the distribution is not to be changed in any respect.

69. Isa. 49 : 8; 65 : 8; 60 : 21.

70. Zech. 2 : 16 MT (2 : 12 in Eng. Bible).

71. Joel 2 : 17f, 26f; 3 : 3, 16. For discussion cf.

The effects of the trust the Israelite felt in Yahweh were far reaching in his religion. The Psalms are full of references to the fact that a righteous man's inheritance is in Yahweh. Psalm 15 vs. 5f provides a good example:

"The Lord is the portion of mine inheritance  
and of my cup  
Thou maintainest my lot  
The lines are fallen unto me in pleasant places;  
Yea, I have a goodly heritage".

Thus the saints of the OT. believed in the reality and security of their inheritance because they believed in Yahweh and in his steadfastness.

In short, from Exodus onwards, the promise of the land was repeated to Moses, fulfilled under Joshua, but during the period of the kings it became less important. During and after the exile the possession and inheritance of the land once more became of prime importance. The inheritance was synonymous with "the land", except in Zephaniah who adds Moab and Ammon to Israel's inheritance. In the Psalms the inheritance of the righteous man is regarded as being spiritual in that Yahweh is described figuratively as his inheritance.

Inheritance in the OT. - General:

N in the OT. implies inalienable possession: The year of Jubilee ensured that any land that had been sold would be returned to the original owner or to his offspring. Naboth was within his rights to refuse to give the inheritance of his fathers to King Ahab, when Ahab demanded his vineyard.<sup>73</sup>

Herrmann, op. cit., pp.771-773, also Hester, op. cit., pp.23-25; Horst, op. cit., pp.135-141; G. von Rud., Das Gottesvolk im Deuteronomium. (Beiträge zur Alttestamentlichen Theologie, Dritte Folge, Heft II), Stuttgart, 1929, pp.43f.

72. Lev. 25 : 23, 45f; H. Wildberger, Israel und sein Land. (Evangelische Theologie, 15), 1956, pp.404-22 esp. pp.411 points out that the laws of the year of Jubilee and the Sabbath year were to protect the N of Israel.

73. I Kings 21 : 1-4.

The Levites were given an inalienable inheritance. Their N was the service of the Lord and the offerings which worshippers from other tribes brought to God. They held these rights in perpetuity; therefore their N was inalienable.<sup>74</sup>

A further example of the inalienability of fixed property is given in the laws concerning the daughters of Zelophehad. The structure of Hebrew society gave the sons the first claims to any patrimony. So the handing down of the father's name and inheritance was ensured. A problem arose in families which had daughters but no sons. The legal details of this eventuality are discussed in detail in Numbers 27 : 1 - 11.<sup>75</sup> A man called Zelophehad had five daughters and no son when he died in the wilderness. The daughters asked Moses for an inheritance to preserve their father's name. Moses represented the matter to Yahweh, and this is the reply he received:

Vas. 8ff. 'If a man die and have no son, then ye shall cause his inheritance to pass over unto his daughter. And if he have no daughter, then ye shall give his inheritance over to his brethren. And if he have no brethren, then shall ye give his inheritance over to his father's brethren', and if his father have no brethren then it shall pass to his next of kin. This was decreed as a statute of Yahweh. Because of the rights of daughters to inherit under certain circumstances, and because the inheritance of each tribe has been allotted by God, daughters were prohibited from marrying

74. Lev. 27 : 32f; Num. 18 : 21, 24ff cf. R. Abba, art., Priests and Levites (JTB III), p.380; Eester, op. cit., p.26.

75. C.H. Gordon, Biblical Customs and the Nuzi Tablets. The Biblical Archaeologist Reader, Vol. II, New York, 1964, p.29 tells that according to one of the Nuzi tablets where there is a similar circumstance, a daughter gets her share of the parental estate, HV 67 : 27-29.

outside the tribe of their fathers: "Surely the inheritance of the children of Israel shall not remove from tribe to tribe; for each one of the children of Israel shall cleave to the inheritance of the tribe of his fathers". (Num. 36 : 1 - 15).

A further example of the inalienability of land can be seen from Deut. 19 : 14 where private lots are protected by the command not to move the ancient landmarks which marked off each man's inheritance.<sup>76</sup> Not only were the individual portions inalienable, but the whole land of Canaan as the N of Israel as a whole was considered inalienable. Their land was primarily the N of Yahweh.<sup>77</sup> Yahweh had willed to give this land to Israel as a possession. Israel as Son<sup>78</sup> receives the land as an inalienable inheritance from the Lord.<sup>79</sup>

The second general fact about N in the OT. follows from the first, and is that the possession of the land is entirely dependant on God, on His promise to Abraham and on His election of His People. God is faithful so that despite the division into two kingdoms, defeat in battle and exile, He will not forsake Israel who is His N. Even though they be few His compassion for them through the covenant is never failing.<sup>80</sup>

So the inheritance of Israel as a People and also of the individual Israelite was considered inalienable. It was ac

76. A. Alt, *Kleine Schriften zur Geschichte des Volkes Israel*, (3 Bände, hrsg. von Martin Noth), München, 1953, pp. 349ff.

77. Exod. 15 : 17; Josh. 22 : 19; Isa. 47 : 5; Jerem. 2 : 7 et passim.

78. Exod. 4 : 22f; Jerem. 1 : 19; 31 : 9, 20; Hos. 11 : 1.

79. Cf. W. Eichrodt, *op. cit.*, Theology, Vol. I pp. 96f.

80. I Kings 8 : 51, 53; II Kings 21 : 14; Mic. 7 : 18; Psalms 74 : 12; Isa. 53 : 17; Jerem. 10 : 16; Psalms 74 : 2; Jerem. 12 : 14-17; 16 : 14f; 50 : 19.

because it was based on God's promises to the Patriarchs. W. Eichrodt<sup>81</sup> points out that every Israelite, through his cultic rites, knew that the land didn't actually belong to him, but was a gift which had to be renewed by God himself.

Thirdly N in the OT. had a spiritual application. The Paulus and Prophets spoke of the land as the N of Yahweh. Therefore staying in the land had a spiritual significance. Likewise the people were the N of Yahweh which put them on a different spiritual footing from other peoples. They were the continuing possession of Yahweh.<sup>82</sup> So N becomes a figurative term for God's everlasting care. Even the remnant is assured of God's everlasting love and of his gracious election of Israel.

In Summary: All property in Israel, whether individual, tribal or national was inalienable. It was such because it was God's gift to His people. Spiritually this means that God will never forsake his people.

#### B. Inheritance in the Intertestamental Literature:

##### 1. The Pseudepigrapha and Apocrypha of the OT.

In the Judaism of the Inter-testamental period there was a tendency to broaden and transcendentalise the concepts of the OT. Israel's N was broadened from "the land" to "the earth" and was transcendentalised from the material to that of the heavenly and spiritual.

The Israel of the OT., even though an elect people, was a nation amongst the peoples of the world. They were not particularly interested in matters that did not directly fit in with their material well-being and with

81. Cf. Israel in der Weissagung des Alten Testament. Zurich, 1951, pp.18f.

82. H. Wildberger, Johannes Eigentumsvolk (ATATF, 37) Zurich, 1960, pp.78f; c. Leo F. Horst, op. cit., pp.141ff.

their everyday life. True, they expressed opinions about the state of the dead, about heavenly beings, the beginning and the end of the world, but their future hope did not extend beyond a very down to earth nationalism. This changed in the Inter-testamental period.

During the period under consideration the inheritance of Israel became regarded more and more as the land ideally conceived. Whenever *מִצְרַיִם* is used it refers to the promised land but in such a way as to leave room beyond the material for the eschatological and the spiritual, cf. IV Ezra 7 : 6ff. This new world-view was brought about by Babylonian, Persian and Hellenistic influences.<sup>83</sup> They became interested in the Cosmos, in heavenly beings, in stars and in spirits. Their view of man became more complex. They differentiated between body and soul and reflected on the origin of both. They speculated about the state of the soul before birth and after death.<sup>84</sup> There was not only the earth as they knew it, but the scope broadened into heaven and hell and not only the present world but also the future one.

Also under the influence of Babylon or of the Platonic ideal heaven came to be regarded as a place of archetypal ideals. So there was a heavenly sanctuary with a heavenly altar and a heavenly liturgy with the angels singing the heavenly Psalms. There was a heavenly Jerusalem. So families, schools, courts and rulers all had their heavenly archetypes. A Midrash on Exod. 15 : 17 expressly stated:

83. Cf. T. Boussset and H. Grossmann, *Die Religion des Judentums im späthellenistischen Zeitalter.* (Handbuch zum Neuen Testament, hrsg. v. Hans Lietzmann No. 21), Tübingen, 1926, pp.242-301; 320-357 and 469-524.

84. Cf. R. Meyer, *Hellenistisches in der rabbinischen Anthropologie.* (SWAT IV, 22), Stuttgart, 1937, pp.1ff.

Everything that is above is also below. Heaven was represented by the angels, and the earth was represented by Israel.<sup>85</sup>

Generally speaking these new ideas served to emphasize the greatness and the glory of Israel. The Jews had widened their vision of their inheritance from the national boundaries to take in the whole world: the Hebrew word עֲוֵלָם soon came to mean the same as the Greek word κόσμος i.e. "world". The result was not a cosmopolitanism, but the affirmation that Israel was the centre of the world.

Already in the OT. Zion is called the navel of the world.<sup>86</sup> From this a further speculation developed: Zion is the navel of the earth and at the same time its highest point.<sup>87</sup> It was from the rocks under the Holy of Holies on mount Zion that the rest of the world was created.<sup>88</sup> That most holy place is one of the foundations of the Cosmos and the land of Israel was the first created part.<sup>89</sup> The Hellenistic Jews did not only speak of the temple as being well known in the ancient world,<sup>90</sup> but felt that it was actually the archetype of the Cosmos<sup>91</sup> and that service in the temple had Cosmic significance.<sup>92</sup>

From this conception of Zion's place in the world, the next logical step was to regard Israel's inheritance as con-

85. Wile Dohl, Das Volk Gottes: Eine Untersuchung zum Kirchenbewusstsein des Urchristentums, Palo, 1941, and repr. Darmstadt, p.79.

86. Isak. 38 : 12 cf. 5 : 5 Cf. W. Dohl, op. cit., p.25 for a description of Israelite cosmogony.

87. Jub. 8 : 19; 1 Enoch 26 : 1; 90 : 26; 1st. Maph. (in Hebr. text) 8 : 1; Josephus, Bellum III, 52, etc.

88. Rosephat Yom III, 6; Jerusalem Yom V, 3, 42c from Palestinian Talmud.

89. Pesiqta d'Rab Kahann I, Baber 5b-6a; Sibyllene Oracles V, 330f.

90. Josephus Bellum IV, 262, 275; Antiquitates III 518ff.

91. Josephus Antiquitates III, 179ff; Bellum V, 208f.

92. Ibid. Bellum IV, 324; Philo, de Specialibus Legibus I, 168,190, etc. For further references cf. Dohl, op. cit., p.77.

sisting of the whole world. This tendency is already to be found in the canonical OT., as Ps. 37 : 9, 11 expressly states:

"Surely the wicked shall be cut off;  
But those who hope in Yahveh,  
they shall inherit the land ...  
But the meek shall inherit the earth,  
And shall delight themselves in the abundance of peace".  
Which immediately calls Ps. 2 : 8 to mind, where the Davidic king is promised:

"Ask of me what you will:  
I will give you nations as your inheritance,  
the ends of the earth as your possession".

This concept though rare in the OT. is taken up and expanded in Intertestamental literature.

The Book of Jubilees gives expression to this hope in 22 : 14:

"And may he cleanse thee from  
All unrighteousness and impurity ...  
And may he strengthen thee  
And bless thee,  
And sayest thou inherit the earth". (Of. Matt. 5 : 5)  
In Ethiopic Enoch 5 : 7 a similar prospect for the elect is expressed:

"But for the elect there shall be light and joy and peace,  
And they shall inherit the earth".

In Jubilees, Jacob confirms this in the blessing he pronounces on his descendants: "I will give to thy seed all the earth that is under heaven ..... and ..... they shall get possession of the whole earth and inherit it for ever."<sup>93</sup> Jubilees also claims that the earth was divided by lot amongst the three races in the same way as the land of Canaan had been divided by Joshua amongst the twelve tribes.

"They divided the earth into three parts, for Shem, Ham and Japheth according to the inheritance of each ..... And he called his sons ....., they and their children and he di-

93. Jub. 32 : 19; cf. 22 : 14, 27; 17 : 3 and 25 : 17.

vided the earth into lots, which his three sons were to take in possession ....<sup>94</sup> But because of the sinfulness of the nations their inheritance was forfeit and the whole earth was considered to be promised to Israel to inherit as her allotted portion and for her pleasure. (Jub. 32 : 19).

The above does not mean that the Land developed a place of lesser importance in Israel's hope for the future. It still remained the inheritance of Yahweh, of Israel and of individual Israelites.<sup>95</sup> Physical descent from Abraham still played a very important role. Israel was still the inheritance of Yahweh<sup>96</sup> as his elect People, so that all Israel would play some part in the Eschaton.<sup>97</sup> The inheritance and habitation of the land are still based on the promise to Abraham.<sup>98</sup> But when the final inheritance was entered upon Israel would be a purified and holy people bringing no uncleanness into the Lord's inheritance (Jubilee 33 : 20) by keeping the law fully (II Macc. 2 : 14 - 17).

As a natural development of the post-exilic period a small change was made to the OT. laws on the inalienability of land. In Sirach 42 : 3 it is stated that a man may divide his inheritance and his property. This development was due to the loss of the old boundary marks. In Rabbinic law an inheritance could change hands, but only after being

94. Jub. 8 : 10f followed by vs. 12-30 which define the lots of the three brothers, cf. 9 : 1ff and 10 : 28ff.

95. I Macc. 2 : 56f; 6 : 24; 15 : 33; Judith 4 : 12; 8 : 23; 16 : 21; Jubilee 8 : 10ff; 49 : 19; Test. Dan 7 : 3; Test. Issachar 5 : 7; Psalms of Sol. 7 : 2; 9 : 1.

96. Judith 13 : 15; Jub. 1 : 19-21; 22 : 9-15; 33 : 20; II Baruch 5 : 1.

97. George F. Moore, *Judaism in the First Centuries of the Christian Era: The Age of Talmud* (3 Volumes). Cambridge, 1927, Vol. I, pp. 398, 542; Paul Volz, *Die Soziologie der jüdischen Gemeinde im neutestamentlichen Zeitalter*. Tübingen, 1934, p. 343.

98. Jub. 14 : 1ff; 18 : 15ff; Sirach 44 : 11, 19; 45 : 20-22; Tobit 4 : 12.

sanctioned in court.<sup>99</sup>

Alongside the OF. based expectations mentioned above the Torah and Wisdom became regarded as the Inheritance of Israel as their present possession. The full possession of the land was put off for the last days.

Wisdom was associated with Israel's W in Eccl. 7 : 11: "Wisdom is good with an inheritance". In this reference it is not identified with inheritance, but is mentioned as a good companion to inheritance. In Sirach 24 : 1 - 34 Wisdom becomes fully associated with inheritance.<sup>100</sup> Here Wisdom is said to come to dwell in the inheritance of Yahweh, i.e. the people of Israel. Wisdom is especially to be found in the Law, and if one is sought there she will be inherited. Apparently wisdom in its own right also has a heritage in Israel and will remain with her. Sirach says that since the Land is not a present reality, the Law is, and through the Law wisdom becomes really apparent. This means that the Law and Wisdom together constitute Israel's heritage.<sup>101</sup> In post-exilic Judaism the law was transcendentalised from being the law code of the country to being largely a religious code of conduct so that it developed the characteristics of an inheritance. It was declared to be from God himself, being given to the People with Moses as mediator, being transmitted through succeeding generations down to their own time. So it was an ancient heritage dating back many centuries. Possession of the Land at some future date was conditional on the keeping of the law, which was the key to Israel's possession of its inheritance, but since there seemed little likelihood of their ever fully possessing the land without

99. Midrash Rabba, on Fumb. 27 : 7; Freedman and Simon, op. cit., p.840. This is a direct abnegation of OF. Law.

100. Cf. Dahl, op. cit., p.78.

101. Cf. Hester, op. cit., p.31.

being in some way in bondage to a foreign power, the law and its wisdom came to be considered the present inheritance of Israel.

The realization of Israel's universal inheritance and supreme place amongst the nations of the world in comparison with the realities of the present resulted in a type of despair which eventually gave rise to the belief that these things would be fulfilled in the last days. It was evident that even Joshua's conquest was not the ultimate reality despite the claims of Josh. 21 : 43ff. First came the exile of the Northern Kingdom and then the exile of the Southern Kingdom, so they began to look forward to the Eschaton.<sup>102</sup> In the last days they would possess the whole earth.<sup>103</sup> Then the earth would be purified, possibly by fire and then possessed by the purified Israel. Nevertheless Palestine, Jerusalem and Zion still continued to be considered the special inheritance of Israel.<sup>104</sup>

In the Apocalypse of Baruch the seer complains about the destruction of Jerusalem and the defeat of God's People at the hands of the heathen. He received his answer in the course of a journey through the heavens in which he was shown the reward of the righteous and the punishment of sinners in the other world. The books of Enoch experience a similar revelation.<sup>105</sup>

Similarly the author of IV Ezra regarded Israel's present position as a real problem. He could not understand why, if the world was created for Israel, the nations should lord it over her and crush her. "We, thy people whom thou hast called thy first-born, thy only begotten, thy beloved most dear, are given up into their hands".<sup>106</sup> The angel

102. Psalms of Sol. 17 : 23-51; Enoch 39 : 62.

103. Jub. 17 : 3; 22 : 14; 32 : 19; Enoch 5 : 7; for further refs. cf. Millerbeck I, p.199.

104. Zebit 14 : 7; Jub. 49 : 19; Sirach 44 : 11.

105. I Enoch 20 : 5 (conj.); III Enoch 2 : 3; 18 : 7; 26 : 12; 44 : 9f; 45 : 4-6 et passim.

106. IV Ezra 6 : 58. For the doctrine that the world was created for Israel cf. 7 : 11; Assump. Mos. 1 : 12; II Bar.

Uriel replies to him in picture language, likening the world to a broad expanse of water that could only be reached by narrow straits, or likening it to a very beautiful city with only one very narrow entrance on a steep slope, having fire on one side and deep water on the other. The narrow straits and the narrow pathway represent the difficult passage along which the righteous must pass in this present world if they are to win the future world of happiness. "If then the living shall not have entered into these narrow and vain things, they will not be able to receive what has been reserved for them",<sup>107</sup> So the answer to Ezra's question might be summarized as follows:-

1. Israel has no part in the present world, but will only experience her inheritance in the future.
2. The heathen are given a fleeting supremacy in this world in accordance with God's will, and are at present being used as instruments for the discipline of the chosen people.
3. The future world is for Israel alone.<sup>108</sup>

Thus a new perspective was given to "the People". Since salvation had become other-worldly, hopes for the establishment of a secular kingdom began to disappear. Anthropological dualism which emphasised the relationship of the

15 : 7; 21 : 24; although earlier in that book 14 : 18 the opinion was expressed that the world was made for man. From the First Century onwards the world was considered to have been created for Israel or the righteous ones in Israel, cf. note in Charles II "Pseudepigrapha", p.491. The Psalms of Sol. were closely associated in doctrine with the above, cf. 12 : 7 "Let the Lord's pious ones inherit the promises of the Lord".

107. IV Ezra 7 : 14: the whole discussion is taken from 5 : 53-7 : 25. Note the amazing similarity to the figure used by Jesus in Matt. 7 : 13 "Enter by the narrow gate. The gate is wide that leads to perdition, there is plenty of room on the road, and many go that way; but the road that leads to life is small and the road is narrow and those who find it are few". (NEB).

108. Charles II p.580 note.

soul to God arose, so that some people became less interested in physical blood relationships.<sup>109</sup> This resulted in visionary apocalyptic literature which was not so much interested in the future of Israel as in the fate of the soul on the other side of death.

All this took place by means of a general Sanctification of Israel by the Torah and by the intervention of the Son of Man. The benign influences of Israel's Holiness would spread over the whole world.<sup>110</sup> So Israel sanctified the earth and the earth became heritable to the holy people. The future salvation was deemed to begin with the possession of the Land from which the saving and sanctifying influence would spread over the whole world in the last days.

Achievement of this eschatological salvation was to be conditional on observance of the Law and on the doing of good deeds. They believed that national salvation would not be ushered in until the whole nation kept the Law.<sup>111</sup> So the Psalms of Solomon maintain that only the pious ones will inherit the promise (12 : 7; 14 : 10).

Further, according to Enoch 71 : 16 the possession of the inheritance is dependent on the Son of Man. In the resultant paradise "life" is inherited (Sibylline Fragment 11, 46-49; Psalms of Sol. 14 : 10; Enoch 40 : 9) which becomes symbolic of the eternal life of the last days, which turns this possession into an "eternal inheritance" (II Enoch 66 : 6), regarding the Shechaton as their inheritance (II Baruch

109. A. Schlatter, Die Theologie des Judentums nach dem Bericht des Josephus. (ZF chr. Th II No. 26), Göttingen, 1932, pp. 172f and 229ff. In Bellum VII, 341-368 Josephus even put the dualistic anthropological doctrine on the lips of the Zealot leader Klesser.

110. Volz, op. cit., pp. 410-413; Dahl, op. cit., p. 71.

111. R. Pfeiffer, History of New Testament Times: With an Introduction to the Apocrypha. New York, 1949, p. 49; Moore, op. cit., Vol. II, p. 78.

44 : 13) and that its possession will come through great difficulties (IV Ezra 7 : 9b). Thus eternal life and eternal salvation are for those who will take part in the triumph of the last days <sup>112</sup> and this era will be introduced by the Son of man. (Enoch 39 : 6b; 45 : 3; 51 : 1-3; 61 : 8).

These ideas were not accepted by all Jews. The Sadducees and the authors of the Apocrypha rejected them. It was only those writings which showed Hellenistic and other foreign influences which presented them (Wisdom of Solomon, II and IV Macc.). The logical conclusion of these teachings was the doctrine of the resurrection which, as Daniel and the Psalms of Solomon testify, was taken into the official dogma of the synagogue. <sup>113</sup>

## 2. The Qumran Literature:

In the Qumran literature there is a distinct return to the older doctrine of election which excludes merit. God had predetermined who would walk in righteousness and who would walk in perversity. Although all are born to sin and perversity <sup>114</sup> God in His elective mercy has chosen some and given to them the spirit of holiness which leads them on to lead a life of holiness. Each person acts according to the spirit which he has inherited. Individual choice and responsibility are not ruled out and God judges mankind according to the spirit which each individual has decided to follow. <sup>115</sup>

With this in view the one initiated to the Sect would praise God for his election, his position in God's grace and the inheritance he has received at God's hand:

"A virtue hidden from men  
a knowledge and subtle love  
concealed from human kind;

112. *Ibid.* Vol. I, p.365.

113. *Ehrl.* op. cit., p.76.

114. I QS IV, 9-15 describes the depravity of the human heart in its natural state.

115. I QS IV, 23b-26. Note the same problem of balancing divine election and human responsibility which Paul has in Rom. 9 and 10.

a fount of righteousness,  
 a reservoir of strength,  
 a wellspring of all glory  
 wherewith no flesh has converse -  
 these has God bestowed  
 on them that He has chosen,  
 to possess them for ever.  
 He has given them an inheritance  
 in the lot of the Holy Beings,  
 and joined them in communion with the Sons of Heaven,  
 to form one congregation,  
 one single communion,  
 a fabric of holiness,  
 a place evergreen,  
 for all time to come". 116

The Sect considered itself to be the true Congregation of Israel and thus the rightful heir to the promises incorporated in the covenants. The greatest grace God could show any man was to apportion him an inheritance with the Holy Beings, the angelic beings that ministered to Him. (cf. I QM VI, 14).

The author of the War Scroll recognizes that God has given to each family and people its means of sustenance "and the apportionment of the earth as inheritance (among them)" (I QM X, 15), then twice the same prayer is repeated indicating that the inheritance of Yahweh is still with His people: "Fill thy land with glory and thine inheritance with blessing". (I QM XII, 1x and XIX, 4). The teaching of inheritance at Qumran places the Sect against those who broadened their vision of the boundaries of Israel to include the whole earth. In fact I QM is a plan for world conquest for the period of the last days. As the Lord gives Israel victory over her enemies, so He will be giving them their

116. I QS II, 6-9. F. T. Gaster, op. cit., p. 128.

inheritance ( I QM, XI, 7).

The Zadokite document refers to "inheritance" specially as a religious heritage which was received of old and handed down from father to son. A teacher of the law had arisen to lead the faithful aright and to preserve them from a false teacher who had been misleading them and diverting them from the proper paths, and the landmarks of the heritage which had been set up by their forebears (CD I : 16). This would put the Sect within the scope of the teaching of the Intertestamental period that Israel's inheritance is the Law and the wisdom derived therefrom. Yet the Law itself is never referred to as "Inheritance". The Teacher of Righteousness was said to present wisdom and right teaching from the Law. The sectarian's inheritance was the right understanding of the Law obtainable only in the Sect, (I QS V, 3ff; II 13; XI, 15f).

This doctrine is clearly taught in the Hymns of the Community. Pious people were gathered together in Qumran to study and to keep the law. This group they called the remnant of the Lord's inheritance (I QH VI, 8), who were busy being purified so that they might become worthy of their inheritance. One's inheritance consisted chiefly of what one knew of the law. By study of the Torah one could actually increase one's grasp of the inheritance (I QH X, 26). In I QS the member of the Sect is told that he has an inheritance with the people of God. In I QH they are reminded to love one another in accordance with one's own share in the common lot. (I QH XIV, 19 Cf. I QS IV, 24).

The Sect did not lose sight of the promises to the patriarchs and expected their inheritance to be the possession of the Promised Land and also of the whole earth. The Zadokite Document regarded the punishment of the old Israel to be a result of her hesitation to enter the land

and to possess it.<sup>117</sup> So the sect was brought into existence as "a root of His planting to inherit His land. And to grow fat through the goodness of His earth" (CD I, 7 tr. Charles). So here too we find a note of conditional expectation, because it is for the faithful ones who have kept the commandments that the Lord has built a sure house in Israel (CD III, 12 - 20), and yet there is a degree of contradiction in the documents, because merit is considered to be excluded from the possession of their inheritance. They taught that God had given them an inheritance and the right to disinherit the gentiles, not because of the uprightness of their hearts, but because He loved the fathers and remained steadfast to His promise.<sup>118</sup> The "converted ones of Israel" likewise are greatly loved by God because they have turned aside from the way of the people and are following Him. To them God has given the covenant and the promises of the Fathers (CD VIII, 16 - 18; XII, 29 - 31).

The Scrolls were also in agreement with much Intertestamental literature in the belief that the inheritance would be an eternal one which included everlasting bliss for the faithful: "with mercies never failing .... with glory everlasting, .... with perennial joy," but eternal perdition was for those in rebellion against God.<sup>119</sup> The ground of this assurance is the fact that God is eternal, and that with Him the "future is ever assured" (1 QH XIII, 12r).

So then in the teachings of the Scrolls on "inheritance" there is a twofold emphasis: 1. The individual and present portion of a man here and now as a member of the Sect, sharing in the right understanding of the Law and in the correct be-

117. CD III, 7, Cf. Hebr. 3 : 7-19 and also Deut. 9 : 23.

118. CD VIII, 14f, Cf. Deut. 9 : 5; 7 : 8; also CD XIX, 26f.

119. 1 QH XIII, 5-8. cf. Gaster, op. cit., p.182. Cf. inter alia 1 QH VIII, 6; 1 QH IV, 1, 3, 78 and for a full list cf. K.O. Kuhn, Konkordanz zu den Qumrantexten, Göttingen, 1960, pp.159ff.

behaviour of the Sectarians; and 2. The eschatological promise which applied to the Community as a whole. They would be the ones to inherit the earth in the last days.<sup>120</sup>

C. Inheritance in The New Testament:

Some of the theses taken for granted in the OT, and in the literature of Late Judaism, are completely missing in the NT. viz. "the Land", "the People of Israel", "Jerusalem", "Zion" and "Torch". These are nowhere referred to as "inheritance" in the NT.<sup>121</sup> Instead a new element is added which is nowhere found explicitly mentioned in the OT, viz. that of the Heir. In the NT, possession of inheritance is obtained by the Heir, and those in a special relationship to him. The inheritance is the Kingdom of God. The heir is Christ and the men in Christ inherit the Kingdom in him.

The Kingdom of God is a general term which includes many facets of inheritance. These include the inheritance of eternal life (Mark 10 : 17 et passim), the promises (Hebr. 6 : 12, 17), blessing (I Pet. 3 : 9), salvation (Hebr. 1 : 14) and the world (Rom. 4 : 13). These are aspects of the Kingdom of God which the believer inherits,<sup>122</sup> and for which he is instructed to pray (Matt. 6 : 10).

So the transcendentalisation of the concept of the land of Canaan as the inheritance of the People of God, which became so evident in inter-testamental and Apocalyptic literature, is completed in the NT. No longer is the physical land of Canaan the inheritance of the righteous, but the Kingdom, the new heaven and the new earth. (Rev. 21 : 1f). The natural descendants of Abraham or the Jewish people are no

120. Cf. Haster, op. cit., p.36; 1 QH VI, 8; XVII, 15; 4 QpPa 37, 5 : 10.

121. For the discussion of the NT. concept of the land, promises and inheritance of. E.J. Marschan, op. cit., pp.24-46. One exception is Matt. 5 : 5, dependent on Ps. 37 : 11.

122. Cf. Matt. 25 : 34; I Cor. 6 : 9f; 15 : 50; Gal. 5 : 21; Eph. 5 : 5; Jas. 2 : 5.

longer the heirs of the promise but have been replaced by the spiritual Israel. God, as known and experienced in Christ and the Kingdom, becomes the inheritance of the children of God.

The general characterization of the Christian inheritance was so much taken for granted that Paul nowhere offers a specific definition. However, from Romans and Galatians, we can discern the content of the inheritance as consisting of "the Promise and Blessings of Abraham", the "Kingdom of God" and "the New Creation".

#### 1. The Inheritance of the Promise to Abraham

In Gal. 3 : 15 - 18 Paul uses the word κἀπονομία (henceforth referred to as K) in a text which deals with Abraham and the Promise. This means that Paul must have been using the term to call to mind all the ideas which developed around the word K in the OT. and inter-testamental literature. In essence these ideas remain the same. The new element introduced by Paul is the question of who constitute the heirs.<sup>123</sup>

K is also used in the same context as the word "covenant", the word διαθήκη appears twice in Gal. 3 : 15 - 18. This Greek word can be used not only in its legal connotation of "testament" but also in the sense given to it by the translators of the LXX in which it translates the Hebrew word בְּרִית.<sup>124</sup> Both senses are present in Gal. 3 : 15 - 18. Gal. 3 : 15 uses it in the context of an illustration from law and thus means "testament" while in vs. 17 it refers to

123. This is centre O. Dietsfelbinger, Paulus und das Alte Testament, (Theologische Existenz Heute, Heft 95), München, 1961, p.7 who says that the inheritance is "being a son of God" and "freedom from the elemental spirits of the world". This is impossible to hold as K is never used to refer to abstract ideas, but refers to goods or property and also because Dietsfelbinger in his promise that Paul was not dependent on the Abraham promises of the OT. This latter is untenable cf. Hester, op. cit., pp.32f, p.69.

124. Cf. Gottfried Quell and Johannes Helm ὁ ἀρχαῖος and διαθήκη Heft II, pp.105-37 and Hans Joachim Schenke,

the Abrahamic covenant. In vs. 15 the implication is that the legal will of a man cannot be tampered with by other people. In vs. 17 Paul asserts that God's original plan of salvation was revealed in the covenant God made with Abraham. The important requirement of this covenant had always been faith in response to God's grace.

A testament and a covenant have this in common that they are expressions of the will of a person. The will of God is that man should respond by faith to his grace. The Law had been a temporary measure introduced by God. The period of time ruled by the Law had been an inferior dispensation, had been mediated by angels (3 : 19) and remained in effect until the coming of the Messiah. The fulfilment had been achieved in the coming of Jesus so that the covenant of grace leading to faith in the Messiah must now be observed.<sup>125</sup> So the understanding of the inheritance is established by the fact that it is an inherent part of the covenant and therefore is to be entered into by faith. Faith in this instance is placed in the grace of God as manifested in the promises made to Abraham and his offspring. So then part, and a very basic part of the inheritance of believers is the promise made to Abraham in terms of the covenant of God's grace, made operational through faith.

It is through the Promise to Abraham that the believer receives an inheritance which is the equivalent of salvation. Through this salvation comes justification (Gal. 3 : 21), life (Rom. 4 : 17), worship of God (Rom. 9 : 8; Gal. 4 : 28)

Paul: The Theology of the Apostle in the light of Jewish Religious History (SP by Harold Knight). London, 1961, p.217.

125. Cf. Heinrich Schlier, Der Brief an die Galater, (KEKNT) Göttingen: 1962, pp.175-188 for detailed discussion of the problem of the Law in Pauline literature.

and the Inheritance (Rom. 4 : 13).<sup>126</sup>

The Promise alluded to by Paul in Gal. 3 : 28 is that the Lord undertook to give Abraham many descendants, to make of them a great nation, so that they might inherit the Land.<sup>127</sup> The concept of the Land had been expanded by Late Judaism so that it does not refer to a geographical location. The Land typified holiness, blessing and salvation. Many of the rabbis regarded the promise of the land and that of being a blessing to all nations as being one and the same thing.<sup>128</sup> Paul then did not ignore the promise of the land and omit it from his theology, he simply universalised and spiritualised it. Abraham was to be "heir of the world" (Rom. 4 : 13). God did not mean to localise His People in Palestine, He intended them to spread throughout the world, inheriting it. Paul makes the point that in Christ who is Lord of this world, the inheritance is possible.<sup>129</sup>

The Land is also symbolic of the benefits which the Messiah gives to the Seed of Abraham - salvation and life.

## 2. The Inheritance of the Kingdom of God and the New Creation:

Whenever Paul uses the verb κληρονομῆται he always uses "the Kingdom of God" as its object,<sup>130</sup> He also refers to Abraham's offspring and the children of God as being heirs of the world (Rom. 4 : 13), and as waiting for the New Creation (Igm. 8 : 19 - 23).

126. Cf. Friedrich Baumgärtel, Verheissung: zur Frage des evangelischen Vorverständnisses des Alten Testaments. Gütersloh 1952, p.7.

127. Cf. Otto Kuss, Der Römerbrief. Regensburg, 1959, p.167; W. Sanday and A. Headlam, op. cit., p.211.

128. D. Daube, NT. and Rabbinic Judaism, op. cit., p.438ff.

129. A. Nygren, op. cit., p.133 and Hester, op. cit., p.77.

130. Apart from Gal. 4 : 30 which is a quotation from the OT., the other references are I Cor. 6 : 9; 15 : 50 and Gal. 5 : 21.

As with all the NT. writers the Kingdom of God replaces the Land of Canaan as the repository of blessing and salvation. It was considered to be a universal Kingdom in which God rules, reigns and fulfills His Promises. The Kingdom is the Inheritance. It is the universal-spiritual Land which is received as the gift of God's unmerited favour to His People.<sup>131</sup> It was not a denial of the promise of the Land, but rather a broadening of its scope into the Kingdom into which the People of God would be gathered, become a great nation and prosper under God's reign.<sup>132</sup>

As part of this concept of the Kingdom and in order further to define it Paul also describes the Inheritance of the People of God as being "the World" and the "New Creation".

Through faith in Jesus Christ who is Lord, the seed of Abraham is said to inherit "the world" (Rom. 4 : 13 - 25; Col. 1 : 15 - 20). As we have seen in our study of "Inheritance" in inter-Testamental literature this expansion of the "land" into "the whole earth" had already taken place in Late Judaism. Paul uses κοσμος in preference to γη to remove any idea that he might be referring to Palestine. By this means Paul introduces "the Land" into his Inheritance concept, a broadened, transcendentalised "Land".

The Land is not only universalised, but it becomes the eschatological world. In this respect Paul followed Late Judaism in which Israel's inheritance would be a new world, purged by fire, which could be sanctified and made a fit in-

131. Karl Ludwieg Schmidt, Galatians, Th'p., 1 pp. 579-95 Cf. esp. pp. 586, 588. Cf. Rom. 6 : 23; Eph. 2 : 8f.

132. The Kingdom of God is a vast subject. For further reading on this topic cf. John Bright, "The Kingdom of God", New York, 1953, who gives a very good survey of the relevant literature in his Bibliography.

heritance for the People of God, but Palestine always remained in the centre of the world. Paul rejected this latter view, in that the promised land was completely universalised, and as a territorial country was irrelevant to the believer's hope.<sup>132</sup> This hope was for a New World which would be effected by a New Creation.

By saying this, Paul implies that the Fall has also affected the whole of creation, and has made it subject to the  $\sigma\tau\omicron\lambda\upsilon\epsilon\iota\varsigma$   $\tau\omicron\upsilon$   $\kappa\omicron\sigma\mu\omicron\upsilon$ . It is groaning in travail waiting for its liberation from corruption<sup>133</sup> and from its hopelessness (Rom. 8 : 20f). Paul hopes for a redeemed creation, incorruptible, that will be a suitable heritage for God's People.

This "new creation" is also to be seen in the broadened scope of the spiritual Israel. According to Eph. 2 : 15, Christ has mysteriously created in himself out of the believing Jews and believing Gentiles one new man, making peace and reconciliation through the cross. So then the "unincircumcised in the flesh" who had been "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in this world" (2 : 12) have been "brought near in the blood of Christ" (2 : 13) resulting in the creation of a new corporate man in Christ (2 : 15). The position of the believer in Christ has a future dimensional hope. When Christ appears then those whose lives are hid with Him in God will be manifested with him in glory (Col. 3 : 3f). They shall be

132. A. Eberhard, op. cit., p.133.

134. Dr. C. Culmann, *Christ and Film* (Ed by F. Wilson), Philadelphia, 1990, p.103 points out that  $\kappa\tau\omicron\lambda\upsilon\epsilon\iota\varsigma$  refers to other creatures beside man. Cf. also W. Bauer, op. cit., p.547. W. Bauer on the other hand, op. cit., ThSt III p.1031 and W.D. Stacey, *Paul's Certainties II: God's Purpose in Creation - Romans 8 : 22, 23.* (Ex. T., 69), 1977-8, p.179ff esp. p.179 argue that  $\kappa\tau\omicron\lambda\upsilon\epsilon\iota\varsigma$  means all of creation, including man as well as the material creation.

changed (I Cor. 15 : 51f), glorified (I Cor. 15 : 42 - 49) and became like Christ (I Jn. 3 : 2).<sup>135</sup>

To summarize then, the NT. presents the inheritance of the People of God as the Kingdom of God. The aspects of the Kingdom include eternal life, the promises, blessing, salvation and the world.

The physical land of Canaan is no longer considered to be the inheritance of the righteous, but the Kingdom and the new creation have taken its place. It is universalized and transcendentalized.

The meaning of K in Gal. 3 : 15 - 18 is in essence the same as that of the OT. and inter-testamental literature. The chief difference is the question of who constitutes the heir. In this passage the covenant is important. It is a covenant of grace calling forth the response of faith. The inheritance is part of the covenant and is entered into by faith, especially faith in the promise made to Abraham and his offspring.

Abraham, Paul emphasizes, is to be heir of the world. This would be a new world, purged by fire, sanctified and made a fit place for the People of God to inherit. All created things had been affected by the fall and made subject to corruption and decline, but in the new creation this would be removed as it is redeemed and made incorruptible.

In the church the "new creation" finds its outworking as Jews and Gentiles are brought together in Christ. This provides the believer with a present reality in the church and a future hope of glorification at the appearing of Christ.

<sup>135</sup> Zepster, art. NT: 56 ThWb III, p.1034.

## CHAPTER 5. "THE INHERITANCE" IN HEBREWS

## A. All Things.

The most specific definition of what constitutes "Inheritance" in Hebrews is to be found in 1 : 2 where the Son is described as "heir of all things" κληρονόμος πάντων. Basic to the understanding of inheritance in Hebrews is the term "all things", πάντων or simply τα πάντα."

There is a faint echo here of Ps. 2 : 8 "Ask of me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession". In vs. 5 the author actually quotes Ps. 2 : 7. But our author has far more in mind than the material earth in this term; he also means "the world to come" (2 : 5), and the heavenly abode (11 : 2f vs. 14 - 16). For this reason Montefiore writes: "The universe, since its creation, has always belonged to the Son, for it was through his agency that all forms of created existence came into being. Although the Son was for a short time made inferior to the angels (2 : 7), his subsequent exaltation to the highest honours of heaven did not involve a new status for him, but his re-entry into that which has always been his lawful place."<sup>1</sup>

Another OT. passage that might conceivably have been at the back of the author's mind is Gen. 14, because of its reference to Melchisedek, the priest of the Most High God (vs. 18). In vs. 19 Melchisedek blesses Abraham of "God Most High, possessor of heaven and earth". The word "possessor" means "owner" or having in "private possession". When it is used of God it has a deeper meaning of "creating" or "originating". Thus Gen. 14 : 19 may be interpreted as: "God Most High who created the heavens and the earth and has it in his private possession".<sup>2</sup> The author of the Epistle to the

1. Montefiore, op. cit., p. 54.

2. Cf. MB, op. cit., p. 898 and S.R. Driver, The Book of Genesis. London, 1902, p. 165.

Hebrews does not need to go very much further than Gen. 14 to reason that God's Son would inherit "the heaven and the earth", i.e. the universe of time and of eternity.

We find further enlightenment in Ps. 2, that Psalms which is so central to the christology of Hebrews. The people and the world are given as an inheritance and a possession to God's anointed son (vs. 7f). Weiser regards this psalm as one used in the liturgy of Israel's enthronement festival.<sup>3</sup> The normal occurrence was for subject peoples to rebel once the old king died, seeking independence and seeking to break the fetters of bondage. Thus the new king had to be given divine authority, and hence his adoption by God as son. Weiser considers that it was composed for a Davidic king of Judah. Be that as it may, the author of Hebrews would have been more likely to interpret it the same way as A. Barnes, who writes that the psalm refers to the Messiah exclusively because it could not refer exclusively to any Hebrew King.<sup>4</sup> For a similar reason he says that it cannot refer primarily to David and secondarily to the Messiah, but writes: "The psalm, I suppose, like Isa. liii, had an original and exclusive reference to the Messiah". Thus, according to this Messianic interpretation of vs. 8, all the Messiah, God's Son, needed to do was to ask God and the full inheritance would be his.

The author of Hebrews may well have had a sense of the Midrashic statements about Abraham's inheritance of the world at the back of his mind.<sup>5</sup> The Midrashic method of scriptural exegesis was common in the synagogue at the time our epistle was written.

3. Arthur Weiser, Die Psalmen. (ABD), Göttingen, 1955, p.74.

4. A. Barnes, Notes on the Old Testament. (Psalms Vol. I), Grand Rapids, 1950, p.10.

5. Billerbeck, op. cit., Vol. III, p.209; Cf. previous chapter sub-section 1.

Psaln 110 doubtless also forms a background for our understanding of  $\nu\alpha$   $\nu\alpha\upsilon\tau\alpha$  in Hebr. 1 : 2. Vs. 1 reads: "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool". Weiser<sup>6</sup> writes that the entire Late Judaism interpreted this psalm in a Messianic sense because David addressed him as Lord. Jesus himself used this interpretation (Matt. 22 : 41ff). He also referred to "Sit thou at my right hand" in conjunction with Dan. 7 : 13 "one like the Son of Man came with the clouds of heaven" (Matt. 26 : 64). Considering the numerous references to this psalm, Ps. 110 had a big influence in shaping NT Christology as a whole.<sup>7</sup> Weiser interprets Ps. 110 form-critically in the same light as Ps. 2, i.e. as the song of a king, but as we have seen, this interpretation while form-critically true is irrelevant to Late Judaism and early Christianity. Thus Ps. 110 must in the interpretation of Hebrews and for our purposes be seen as referring to the Priest-King-Messiah being given universal terrestrial power.

Again in the book of Daniel we find a parallel in the universal terrestrial rule of the "one like the Son of Man", which though not being as all-inclusive as Hebr. 1 : 2 "heir of all things", does broaden the scope of inheritance to include all peoples, cf. Daniel 7 : 13f: "I saw in the night visions and behold one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and Kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed". It is improbable that the

6. Weiser, op. cit., p.476.

7. I Cor. 15 : 25ff; Eph. 1 : 20; Col. 3 : 1; I Pet. 3 : 22; Hebr. 1 : 13; 8 : 1; 10 : 12f; 5 : 6; 7 : 17ff.

figure mentioned above was Messianic. He was a "corporate personality" representative of God's Kingdom.<sup>8</sup> In vs. 18 and 27 this Kingdom was given to the saints of the Most High. These saints are most probably the people of God who despite the persecutions of Antiochus Epiphanes remained faithful to Yahweh and to the Law.

After Daniel this "corporate personality" was narrowed down to a single "messianic" figure in the Pseudepigrapha. The term "Son of Man" is used 14 times in the Similitudes of Enoch (37 - 71) and 13 times in IV Ezra. In these references it is used in a Messianic sense based largely on an interpretation of Daniel 7. The Son of Man was to be the eschatological ruler of the world, the supreme messianic figure.<sup>9</sup>

Thus there is considerable background material to the simple reference to Christ as "heir of all things". Linking Gen. 14 to Ps. 110 and Ps. 2, Christ can be understood from the OT. as heir of the heavens, the earth, the nations, his enemies and every portion of the earth. From the Pseudepigraphic interpretation of Daniel the author of Hebrews would have learned that this dominion was also cultural, including "all languages" and reaches beyond time to eternity. Further, and this also has a bearing on Hebrews, this inheritance would be given to the saints of the Most High.

Our author also had a considerable NT. tradition to draw on. The basic thought underlying "heir of all things" is expressed in the following clause in Hebr. 1 : 2: "through whom he created all orders of existence" of I Cor. 8 : 6:

8. N.W. Porteous, *Das Danielbuch.* (ATD), Oettingen, 1962, pp.90f.

9. Cf. H.P. Wiles, *Menschensohn* (R.G.S.III Vol. IV), cols. 875f; E.J. Young, *The Prophecy of Daniel.* Grand Rapids, 1949, pp.254ff; R.H. Charles, *The Book of Daniel.* Oxford, 1929, pp.186ff.

"there is one Lord, Jesus Christ, through whom all things came to be and we through him". In this passage we have the earliest reference in the NT. tradition to Christ's work in creation. In Col. 1 : 16 - 18 the theme is dealt with more fully. In both of these, as also in Hebrews, the work of Christ in creation and his work for the church are referred to within the same immediate context.<sup>10</sup> This association of created things with Christ is also brought out in Rom. 11 : 36 "Source, Guide and Goal of all that is - to him be glory for ever!"

Col. 1 : 16 reads: "By him everything in heaven and on earth was created, not only things visible, but also the invisible orders of thrones, sovereignties, authorities and powers: the whole universe has been created through him and for him". It is here that we find the transition stage of early church tradition. Because the universe and all orders of existence were created through Christ, they were also created for him.

The purpose of creation was a question not fully handled in the NT., but several theories were posited for its purpose in the synagogue. But thought it was created for David. Samuel thought it was for Moses, while R. Johanan said that it was created for the Messiah.<sup>11</sup>

Paul goes even further in Col. 1 : 16, for in that verse the teaching is that by Christ God created all the angelic powers - thrones, sovereignties, authorities and powers - and that even these have only one ultimate purpose, which is to serve the pleasure of Christ. Thus Christ is given a new cosmological value. In him the ultimate meaning of the

10. Cf. A. Robertson and A. Plummer. The First Epistle of St. Paul to the Corinthians. (I.C.C.), Edinburgh, 1914, p.168.

11. Billerbeck III, p.626.

world must be sought.<sup>12</sup> Scott also sees a strong connection between this cosmological Christ and the doctrine of the Logos as presented by Plato who was fond of describing the place of the Logos in creation as that of an architect constructing a building first of all in his own mind. The mental image was the ideal. Then came the building as the ideal was projected into actual wood, stone and mortar. In the same way God created the world in the Logos and all things visible are modelled on that archetype. Seen in this light, Col. 1 : 16 means that in Christ creation has its source and inner purpose.<sup>13</sup>

From a form-critical point of view Col. 1 : 16 is part of an early Christian hymn (1 : 15 - 20).<sup>14</sup> Schweizer considers that this hymn has its source in a Christian group which has incorporated anti-natural religion material from a Pauline and a preaching source. The forces of the Cosmos posed a real problem to them. In this hymn they were jerked back to a realisation of the Lordship of Christ who had conquered not only the mundane things, but the evidence of the invisible world like astrology, horoscopes and magic, from which the Graeco-Roman world tried to obtain a sense of security. That is why their reply is in the language of the people round about them: "Hier wird Christus in der Sprache der Sophialiteratur als Schöpfungsdittler verstanden der als solcher den Kosmos bewältigt, indem er ihn umfasst und in sich schliesst. Von griechischen Denker her, das den Kosmos als Makroanthropos auffasst, den Himmel oder Zeus als sein ihm

12. E.F. Scott, *The Epistle of Paul to the Colossians*. London, 1939, pp.22f.

13. *Ibid.*, p.21.

14. Nikolaus Kehl, *Der Christushymnus in Kolosserbrief*. (Stuttgarter Biblische Monographien I), Stuttgart, 1967, esp. pp.28-51; E. Lohmeyer, *Die Briefe an die Philipper, Kolosser und an Philemon*. Beihert von W. Schmauch, Göttingen, 1964, pp.47-59; E. Schweizer, *Erniedrigung und Erhöhung*. op. cit., pp.102ff.

regierendes Haupt, muss Christus als das Haupt des Leibes, namentlich des Alls aufgefasst werden. Die Himmelfahrt, als physisches Ereignis interpretiert, ist dann das entscheidende Heilfaktum, das Erde und Himmel wieder zusammengeschlossen hat." (Schweizer, p.132).

The Johannine writings likewise associate Christ with the creation of the world. In the Fourth Gospel the starting point is that the creation took place through him. "The Word was with God at the beginning, and through him all things came to be; no single thing was created without him" (1 : 2f). For this reason the Father has entrusted the Son with all authority (13 : 3). This authority includes sovereignty over all mankind (17 : 2). So then the Logos which has become flesh possesses divine authority and power.

The synoptic gospels also include this concept: "Everything is entrusted to me by my Father" (M<sup>t</sup>, 11 : 27 and par. in Luke 10 : 22). This announcement should be understood in terms of John 3 : 35; 13 : 3 and 17 : 2. The logical conclusion of this confession is presented by the resurrected Christ in Mt. 28 : 18: "Full authority in heaven and on earth has been committed to me".<sup>15</sup>

The Book of Revelation also combines the elements of creation which was by God and for God, with Christ's triumphal entry into his inheritance. So Rev. 12 : 10f reads: "This is the hour of victory for our God, the hour of his sovereignty and power, when his Christ comes to his rightful rule. For the accuser of our brothers is overthrown who day and night accused them before our God. By the sacrifice of the lamb they have conquered him and by the testimony which they uttered; for they did not hold their lives too dear to lay them down". The reason for creation being Christ's

15. Cf. Bo Reicks, Article κατὰ ἀνάγκη Στ'β' v, pp. 839ff.

rightful realm is because all creation was created for God, and in 12 : 10 we see that what is God's, is given also to His Christ. In 4 : 11 we are told that all things were created "because of thy will" (RV) which indicates that creation was for the purpose of performing God's will. The construction "his" plus the accusative means "for" (with the implication of purpose) or "for".<sup>16</sup> Then a dramatic scene is enacted on the heavenly stage in which the Son is presented with great worth. So a new song was sung: "Thou art worthy to take the scroll and break its seals, for thou wast slain and by thy blood didst purchase for God men of every tribe and language, people and nation; thou hast made of them a royal house, to serve our God as priests; and they shall reign upon the earth" (Rev. 5 : 9f). For this reason too he has been given all power, wealth, wisdom, might, honour, glory and praise (5 : 12).

Thus in Revelation we have a picture which bears comparison with Hebrews. In Revelation it is the lamb that is sacrificed. In Hebrews it is the priest sacrificing himself. Likewise in Revelation it is because of the victory of Jesus Christ the lamb that he has entered into his inheritance and possessed a boundless heritage for his people. That is why Revelation can start off by eulogising "Jesus Christ, the faithful witness, the first-born from the dead and ruler over the kings of the earth .... to him be glory and dominion for ever and ever" (1 : 5f).

This leads us to the question of whether this heritage could be acquired by sacrifice. To this question it might be said that the sacrifice of Jesus did acquire the heritage for him and for his People. By redemption and purification through expiation of sins it prepared the way for the Heir and then also for the heirs to enter the heavenly abode. So that

16. Cf. Eliss-Debrunner paragraph 222, which means that the NRS and the Jerusalem Bible are incorrect in translating dia by "by" i.e. "by thy will they were created and have their being".

by faith in Christ the believers are not only acceptable but are accepted.<sup>17</sup> It is evident that the word "Lamb" immediately brings Isa. 53 and the Ebed Yahweh to mind. This is especially so when we consider that the Greek word for "Lamb",  $\alpha\gamma\lambda\iota\omicron\upsilon\omicron\varsigma$  is a translation of the Aramaic word  $\text{ܝܠܕ}$ . This Aramaic word can also be used to translate the Greek word  $\eta\alpha\iota\tau\epsilon\varsigma$  which has the double meaning of "child" and "servant" in the LXX. In the Aramaic concept of "Lamb", the other two meanings of this word "child" and "servant" were not excluded. So then the concept of Jesus the "Lamb" would immediately carry with it the idea of Isa. 53 and the Ebed Yahweh, especially when we compare it with West. Jos. 19 : 1 - 11 where Israel is likened to a lamb.<sup>18</sup> "And I saw in the midst of the horns a virgin (wearing a many-coloured garment, and from her) went forth a lamb .... and the lamb overcame them (the beasts and reptiles) and destroyed them".<sup>19</sup> In that quotation we have two of the elements of the Jesus story, i.e. the virgin and the lamb who is also the Son (of the virgin).

It is the Suffering Servant who was "pierced for our transgressions, tortured for our iniquities; the chastisement he bore is health for us and by his scourging we are healed" (Isa. 53 : 5). So the Servant, who is the Lamb, who is the Son obtains forgiveness of sins, cleansing from impurity and healing as the inheritance of his people by the sacrifice of himself.

So then the first description of Christ's inheritance in Hebrews, is its univ. reality. It includes in its scope all orders of existence. It goes beyond the material to in-

17. Cf. II Cor. 5 : 21; Gal. 3 : 13; Eph. 1 : 5-8; Col. 1 : 14, 20 and specifically with regard to an inheritance I Pet. 1 : 3-5; Eph. 1 : 11-14, 18; Col. 3 : 24 and esp. Hebr. 9 : 14f.

18. Fruyt Lohmeyer, Die Offenbarung des Johannes. (Handbuch zum Neuen Testament No. 16), Tübingen, 1953, pp. 54f.

19. Charles, op. cit., Pseudepigrapha Vol. II, p. 293.

cludes the spiritual and the eternal. Implicit in the Son's right to inherit "all things" was the fact that he had been instrumental in their creation. In this regard Hebrews falls right within the NT. tradition of creation being by God and for God, and also God's granting of this as an inheritance to his Messiah who is His Servant, the Lamb of God who overcomes, and who also is His Son and therefore Heir of the Inheritance.

B. "The Name"

1. The Son's Authority over the Angels

The inheritance of "all things" includes that of a "name"  $\epsilon\upsilon\omicron\upsilon\mu\alpha$  which is more excellent than that of the angels. So 1:4 reads (AV): "as he hath by inheritance obtained a more excellent name than they". It is especially appropriate that we should consider this within the context of Christ's power, rulership and authority. Hebrews tells us of how this "name" or "authority", which established Christ as "Heir of All Things", was fully justified.

It describes Jesus the  $\pi\upsilon\omicron\tau\omicron\tau\omicron\chi\omicron\varsigma$  the first born Son, who had been set over the house of God, being given full authority over his brethren. The inheritance he obtained he grasped for himself and for his people. So the translators of the RSV rendered it "the name he has obtained", bearing in mind the verbal meaning of the Hebrew word "to inherit" as carrying with it the meaning of "grasping something for oneself". This "name" was his by right. It became his in reality when he, the eternal  $\pi\upsilon\omicron\tau\omicron\tau\omicron\chi\omicron\varsigma$  became flesh, suffered, died and was resurrected, thereby breaking the power of death and obtaining this "authority".

The "name" which Jesus inherited was his "authority". The JB and the NRS have rendered  $\epsilon\upsilon\omicron\upsilon\mu\alpha$  as "title", carrying with it the implication of inborn authority. So in Hebr. 1:4 the "authority" which the Son possesses is immeasurably higher than that of the

angels. As in Phil. 2 : 6 - 11 the obtaining of this authority by inheritance had strong implications regarding Jesus' worth. In Phil. 2 : 9 "the name" implies the authority of Jesus, the fact that he is Lord. "So ist er 'wie Gott geworden' und hält in seinen Händen die Herrschaft über das All".<sup>20</sup>

Furthermore the angels were considered to be representatives of Yahweh's authority.<sup>21</sup> This means that when in Hebr. 1 : 4 we read that Jesus had a more excellent name than the angels - i.e. had a greater authority than they, then his authority was divine. This divine authority was his by right as "the heir of all things", but through his death and by his exaltation he came into his inheritance and possessed it.

Detached Note "Name"

Names had great significance in the Semitic cultures. This fact is detectable in the whole Bible, but more particularly in the OT. The name depicted the person, established his identity and was in fact a part of his personality. In fact it could almost be said: A man is what his name is. This is the reason why so often in the OT, persons' names were changed to meet changing circumstances and changes of environment.<sup>22</sup> Names were important because they spread the influence of their owners beyond the immediate confine of their personalities.<sup>23</sup>

If the names of people were so important, of how much greater moment the name of God. This was true in all reli-

20. Cf. E. Lohmeyer, *Kyrie Jesus*, Heidelberg, 1951, p.53.

21. R. Abba, art. Name. (IBS, Vol. III), p.302.

22. Joseph's name was changed to Zaphnath Panech, Gen. 41 : 45; Necho changed Hilkiah's name to Jehoiakim, II Kings 23 : 24.

23. Abram's name was to be made a blessing to all the peoples of the world. Gen. 12 : 2f; Cf. Gen. 49 : 20.

gions. To honour the deity and to seek his aid one had to know his name.<sup>24</sup> Bietenhard<sup>25</sup> felt that originally the יהוה had a magical force which could be utilized by calling on the divinity and using his name. However, if we realize that the name Yahweh formed an integral part of the covenant and that God was actually present in his name for the covenant people living in communion with the covenant God, the magical element hardly applies to prayer which is offered in terms of the covenant. The teaching of the OT is that it is not man who seeks after the deity's name, but rather that God introduces Himself to man by name in special revelation. Bietenhard does however allow that this magical element diminishes and in time disappears to be replaced by the cultic element.

The use of the name "Yahweh" was regarded in a most serious light, whether it was used in oath-taking,<sup>26</sup> curing,<sup>27</sup> or blessing<sup>28</sup>, because the name spoken represented the presence of Yahweh who was waiting to attend and to act, therefore it represented and bore the full weight of Yahweh's authority as God. The angels owed their authority to the fact that they bore the name of Yahweh.<sup>29</sup> The angel bore the authority of but was not identical with Yahweh himself.

The Deuteronomist developed this concept further and said that the name of Yahweh dwelt in the temple. It was the chosen dwelling place for his name.<sup>30</sup> Although he is great and lives in heaven his name is the representative of holiness and authority on earth. So Yahweh put his name in

24. Gen. 22 : 30; Judges 13 : 17f.

25. Bietenhard, art. יהוה ThWb V pp.242-283 esp. p.254.

26. I Sam. 20 : 42; Lev. 19 : 12.

27. II Kings 2 : 24.

28. II Sam. 6 : 18.

29. The angel of Yahweh is the יהוה HW in Exod.

23 : 21.

30. Deut. 12 : 11; 14 : 23; 16 : 11.

which he sanctified.<sup>31</sup> This indicated the saving  
 adroitness of Yahweh to act on his people's behalf "der Schem  
 verbürgt Jahwes Gegenwart im Tempel in deutlicher Unterzeich-  
 dung von Jahwes Thronen in Himmel".<sup>32</sup> The "name" gained  
 progressively in importance. In the Psalms the *shem* was  
 used as an alternate expression for Yahweh so that the  
 name came to represent the person<sup>33</sup> without any distinction  
 being made between Yahweh in heaven and his name on earth.  
 So the pious attributed positive power to the "shem" in Ps.  
 54 : 3 which reads: "Save me, O God, by thy authority and vin-  
 dicate me by thy might". When the preposition *in* is  
 used with *in* the "name" becomes almost an independent  
 being having its own power and authority suggests Bietenhard.<sup>34</sup>  
 This suggestion is questionable since the preposition *in*  
 has instrumental force i.e. the name is the means by which  
 Yahweh exercises his authority.

In Hellenistic Judaism we find that the Greek terminolo-  
 gy in the LXX is usually given a Semitic content.<sup>35</sup> Philo  
 best expresses his understanding of "the name" in De Decalogo  
 82: "The name is always a secondary thing in relation to  
 the basic matter, similar to the shadow which accompanies the  
 body". As regards the name of God he said that God is "the  
 Being" *to on* which itself could not be named, because it  
 only exists. Therefore God is called "the one who is" so  
 that man might understand existence which can only be ex-  
 plained and understood in God.<sup>36</sup> God, to Philo had no per-  
 sonal name. The terms *θεος* and *κυριος* are only indi-  
 cative of powers in the godhead; *κυριος* the power of  
 sovereignty and *θεος* the power of grace. He was aware

31. II Sam. 7 : 13; I Kings 3 : 2; 5 : 17; 8 : 17; 9 : 3;  
 7; II Kings 21 : 7.

32. Bietenhard, op. cit., pp. 255f, I Kings 8 : 12ff.

33. Cf. Ps. 7 : 18; 9 : 11; 18 : 50; 68 : 5; 74 : 18;  
 86 : 12; 92 : 2.

34. Op. cit., p. 256.

35. Cf. Esth. 3 : 12; 8 : 8, 10; I Mac. 25 : 5; III Mac.  
 30 : 8 and I Mac. 25 : 9. In each case "name" means the  
 sovereign authority of the king.

36. de Sommiis I, 230f.

of the existence of the tetragrammaton but did not associate it with  $\text{KHPIC}$ .

The meaning of  $\text{ovOua}$  in the Pseudepigrapha is mostly in agreement with the OT. In IV Ezra 7 : 132 - 139 seven names are given to God, each one respectively descriptive of an attribute. The later of these writings considered the fall of Jerusalem as a blow to the honour of God's name. Because Israel was called by God's name<sup>37</sup> they asked whether he would uphold his name<sup>38</sup> which had been dishonoured by the fall of Jerusalem.<sup>39</sup> In worship of God it was considered necessary to know God's name in order to praise him.<sup>40</sup> By thus using the Lord's name the righteous ones were said to conquer and to be saved.<sup>41</sup> On the other hand the sin of idolatry, brings dishonour on God by the misuse of his name, and thereby the transgressor is brought into condemnation.<sup>42</sup> An interesting teaching about the Son of Man is that before the creation of the stars he had a name "Lord of the Spirits".<sup>43</sup> This implies the pre-existence of the Son of Man as he could not be named unless he was considered to exist. The only book that teaches that God's name dwells in the temple, is Jubilees.<sup>44</sup> The name of God has great power and is associated with taking oaths. By this "name" and "Oath" everything was created in heaven and on earth.<sup>45</sup> The name revealed in the oath is considered to be both a creative and a preservative power in the Cosmos.<sup>46</sup>

37. IV Ezra 10 : 22.

38. IV Ezra 4 : 25.

39. Bar. 67 : 3.

40. Eth. Ez. 39 : 13.

41. Eth. Ez. 50 : 2.

42. Eth. Ez. 46 : 7f; 60 : 6.

43. Eth. Ez. 55 : 2.

44. Jub. 32 : 10; 49 : 21.

45. Jub. 36 : 7; Eth. Ez. 69 : 13-21. Cf. the establishment of the new high priestly order by means of an oath in Hebr. 7 : 20-22.

46. Bietenhard, op. cit., p. 266.

In the NT. it is possible to trace the influence of the Semitic world on the meaning of *ovoyn*. At baptism the newly believing candidate would be given a new name since he was baptised on the authority of the Father, Son and Holy Ghost.<sup>47</sup> By that act he became Jesus' property.<sup>48</sup> Although less emphasis was placed on the meaning of names than in the OT., we find the NT. authors emphasising the meanings of some names and relating them to the nature of the persons concerned.<sup>49</sup> When names are used in a theological sense in the NT. they are often used in the same way as in the OT., especially when an OT. passage is quoted. Sometimes we detect the Jewish practice of avoiding the divine name by using a periphrasis.<sup>50</sup> Yet Jesus could refer to God as "God" or "Lord" *κυριος*<sup>51</sup> the latter being the LXX translation of *Yahweh*. But Jesus normally called God simply "Father".<sup>52</sup>

But the remarkable development of the understanding of "name" in the NT. is the way in which it applied to Jesus. It forms a testimonial to the divine origin of Jesus himself. This may be seen in:

1. The supernatural power of the authority of Jesus. Miracles could be performed by the disciple on the authority of Jesus, in particular the miracles of healing and the casting out of demons.<sup>53</sup> This power was available even to those who did not formally belong to the band of the disciples, and Jesus himself

47. Matt. 28 : 19; or could be baptised "on the authority of Jesus, Acts. 2 : 38; 8 : 16; 19 : 5.

48. I Cor. 1 : 13, 15.

49. Jesus, Matt. 1 : 21; Peter, Matt. 16 : 18; Boanerges, Mark 3 : 17; Egar, Gal. 4 : 25; Melchisedek, Hebr. 7 : 2; and the various messianic titular names given to Jesus e.g. Christ, Lord, etc.

50. Esp. in Matt. by using "Heaven" for "God".

51. Matt. 4 : 7 inter alia.

52. Matt. 5 : 16 inter alia. Cf. B. Reiche, art. *Namensglaube II* in N.T. (RSG IV), cols. 1304f.

53. Mark 16 : 17; Acts 3 : 6; 4 : 12; Luke 10 : 17.

permitted its use because it was used believingly.<sup>54</sup>

Acts 19 : 13 - 16 repudiates any idea of a magic power residing in the name. When certain Jews who did not believe tried to use the name of Jesus in exorcisms they brought discredit upon themselves. The power of the name of Jesus is most evident in the salvation it brings to those who believe. In his name men obtain forgiveness of sins, are cleansed and purified, and indeed there is no other name by which salvation can be obtained.<sup>55</sup> The name in this instance refers to the basic saving nature of Jesus' character in which the believer receives him by faith. This faith is given outward realization in baptism, i.e. public subjection to his authority.

2. The name of Jesus is above every name. The christological confessions of Phil, 2 : 9 - 11 and Eph. 1 : 21 ascribe complete authority over every created thing to Jesus. This refers to the all superseding authority that God had given him. This reaches its climax in Phil, 2 : 11 in the succinct confession: "Jesus is Lord". He is Lord of the Church, and over every creature.<sup>56</sup>

3. Calling on the authority of Jesus. A biblical definition of a Christian is one who calls on Jesus' authority. He calls on it in the confession of faith. He calls on it in baptism and at the Lord's Supper. He calls on it in simple prayer for the sick which should be accompanied by anointing with oil.<sup>57</sup>

4. The gospel is often described as the preaching of the authority of Jesus and also the proclamation of Jesus saying: "He is the Son of God".<sup>58</sup> So we read that Philip preached "Jesus" to the Ethiopian eunuch.<sup>59</sup> In preaching Jesus he

54. Mark 9 : 36ff.

55. Acts 4 : 12; 10 : 43; I Cor. 6 : 11; I Jn. 2 : 12.

56. B. Schweizer, op. cit., 7.86.

57. Rom. 10 : 9, 13; James 5 : 14.

58. Acts 5 : 40; 8 : 12; 9 : 15, 20, 27ff.

59. Acts 8 : 35.

would have explained who Jesus is, what he is, the ground of his authority, what he did and still does in his exalted state. This authority of Jesus' name forms the essence of the gospel.

5. All this is essential to Christian faith, which is simply a trusting belief in the authority of Jesus. We may thus define a Christian as one who believes in the authority of Jesus, by means of which he obtains eternal life.<sup>60</sup>

6. This faith involves total committal to Jesus, including self denial and renunciation of all earthly goods for his name's sake. Personal comfort must be foregone because suffering for the name of Jesus may well be the believer's lot.<sup>61</sup> Persecution follows the confession that Jesus is the son of God, Lord of the believer's life, and that no other authority can supersede that of Jesus'.

7. Jesus' authority plays a vital role in the life of the church. The confession: "Jesus is Lord" is intensely spiritual. Before it can be made the instruction of the Holy Spirit is needed.<sup>62</sup> When the apostle Paul issues a command he does not do so in his own name, but in the name and thus also in the authority of "our Lord Jesus Christ".<sup>63</sup> Approach to the Father is made in the name of, and under the sign of Jesus,<sup>64</sup> because the Christian has and does identify himself with him, thus assuring himself of a sympathetic hearing. Works of charity are done, not in the believer's name, but in the name of Jesus and to his glory<sup>65</sup> by acting in accord

60. Jn. 3 : 14ff; 20 : 31; 1 Jn. 5 : 13.

61. Matt. 19 : 29; 1 Pet. 4 : 14-16; Acts 5 : 41f; 9 : 15f; Jn. 15 : 21.

62. I Cor. 12 : 3.

63. II Thess. 3 : 6.

64. Jn. 14 : 13; 16 : 26; Hebr. 4 : 14-16.

65. Matt. 28 : 5; Col. 3 : 17.

with the new principle of life imparted to the believer by the Holy Spirit and taught him by Jesus' words and example. It is most desirable that the church of Jesus Christ be united, but this can only be established through the name of Jesus, for his presence gives unity of purpose and of being to even the smallest gathering of believers.<sup>66</sup>

In the NT. Jesus is seldom called "God",<sup>67</sup> which name is associated with God the Father, but the confession uses the term  $\mu\upsilon\lambda\iota\omicron\varsigma$  which in the LXX belongs only to Yahweh. Within the limits of its vocabulary it could say no more to elevate the authority of Jesus to the level of divinity.<sup>68</sup>

The name of Jesus took on a new significance in the general understanding of the NT. revelation of the nature of God. The church came to understand that three persons or at least three names were associated with the godhead. So baptism according to Matthew would not be, as apparently happened in the earliest church, simply in the name of the Lord Jesus,<sup>69</sup> but in name of the Father, Son and Holy Ghost. Therefore the one who is baptized is united with the Son, receiving forgiveness of sins, and is under the influence of the Holy Spirit,<sup>70</sup> and, according to the Fourth Gospel, he is given to Jesus by the Father.<sup>71</sup> The same applies to the benediction in which all three names are used.<sup>72</sup>

So, when in Hebr. 1 : 4 we read that Jesus had a more excellent name than the angels, there is tremendous weight

66. Matt. 18 : 20.

67. Cf. Jn. 20 : 28.

68. Cf. J. L. McKensie, SJ, art. Name. (Dictionary of the Bible), London, 1966, pp. 504f; H. Michaux and Ch. Ribet, art. Name. (Vocabulary of the Bible, ed. J. J. van Alphen), London, 1958, pp. 278-281, Reicks, op. cit., col. 1305, Bauer on  $\kappa\upsilon\omega\mu\alpha$  pp. 573-577 and Bietenhard, op. cit., esp. pp. 271-279.

69. Acts 8 : 16.

70. Matt. 28 : 19, cf. Bietenhard, op. cit., p. 274.

71. Jn. 6 : 37, 44.

72. II Cor. 13 : 14, although the usual farewell was: "The grace of the Lord Jesus be with you"; I Cor. 16 : 23; Philimon 25; Rev. 22 : 21.

behind this statement because angels operated on God's authority. . . . So, if Jesus' name was more excellent than theirs his authority represented by his name, was a divine authority. . . . This name and this divine authority were his by right of inheritance in his pre-existent state, but it was only in his exaltation that he would know this name in all its fullness.

The willingness and perfect obedience of the Son is shown in Hebr. 10 : 5 "when Christ came into the world". Knowing the suffering he would endure in the body God had prepared for him, his only reply was: ve. 7 "Lo, I have come to do thy will, O God, as it is written of me in the roll of the book".

Considering the Judaism of the first century (whether Palestinian or Hellenistic) it was most important to establish Christ's superiority over all angelic beings in the NT writings. The germ of the later gnostic sects began with the Jewish and heretical Christian speculations on angels. One of the oldest of these is the Metatron speculation. Metatron is already found in the Haggada. Sometimes he was identified with Michael as "the prince of the presence" and sometimes with Enoch. In this figure several angelic concepts came together besides those mentioned above, the World Ruler, the Advocate, the High Priest and the Angel of God. Many legends are appended to him in the interpretation of Biblical passages (e.g. Exod. 24 : 1). Sometimes he is the "recorder" of the sins and merits of mankind, sometimes he is the highest divine mediator, but with the constant warning against any idea of there being two divine powers. In the older Cabala, Metatron occasionally appears as the one who inspires higher wisdom. In the Zohar<sup>73</sup> he is the archetype

73. The *Zohar* - an enigmatic Jewish mystical book printed at the end of the Middle Ages. It forms an important part of the larger Cabalistic speculations.

of man and is even identifiable with Shaddai.<sup>74</sup>

Thus the statement in Hebr. 1 : 4 "raised as far above the angels, as the title he has inherited is superior to theirs" is necessary to establish the lordship of Jesus and to establish him as an object of faith. So he is unequivocally separated from the angels. The Son who is superior to the prophets is also superior to the angels. No angelic being has become man, suffered and died for sins. Christ only has done this and to him therefore belongs a unique titular authority vested in his name. He has inherited it,<sup>75</sup> as his legal inheritance of which he has taken forceful possession. It was his before, but not to the same degree. He had been instrumental in the creation of the worlds, and in 5 : 8 "son though he was, he learned obedience in the school of suffering". As Michel puts it, this full authority of Jesus and his name was possessed and perfected in stages: "Was Christus als Gottes Ebenbild besitzt und bezeugt, wird durch sein Erdensdasein besührt und bestärkt, durch seine Erhöhung dagegen vollendet und verwirklicht".<sup>76</sup>

## 2. His Special Relationship with the Father

The name as an inheritance is an expression of the special relationship of the Son to the Father. The authority the name carries with it implies sonship of God and the relationship to God is likewise filial. As proof of the superiority of the Son to the angels the author of Hebrews

74. Cf. "The Universal Jewish Encyclopedia" Vol. VI, p.507; also Michel, op. cit., p.45. Cf. the similarity of the above description of Metatron to Michael in Rev. 12 : 7ff.

75. E. Lohmeyer, *Kyrios Jesus*, p.49, refers to the usage of  $\epsilon\upsilon\chi\alpha\iota\alpha$  in Phil. 2 : 9: "An kaum einer Stelle des NT. wird in ähnlicher Weise Christus als Empfänger eines göttlichen Geschenkes hingestellt". It seems as if the motif of heir and inheritance would provide a close parallel to this gift, and so Hebrews says that he "inherited" it.

76. Op. cit., p.45 n.6.

adduces seven biblical references. His handling of the texts introduces us to his own special method of exegesis which is used throughout the letter. The NT. use of OT. references is a study in itself but the use in Hebrews has some features of its own.<sup>77</sup> In the first quotation<sup>78</sup> the superiority of the man Jesus is established because he was called Son in a messianic psalm in which the kingly Messiah is said to be "begotten" of God.<sup>79</sup> This does not mean that the author of Hebrews was wresting an old Davidic psalm from its context and using it here. It may be said that within the original intention of the second psalm was "the thought of the eventual fulfillment of this promise (that David would be made supreme over the kings of the earth) in the person of his descendant and ideal successor upon the throne, the true Messiah of the House of David".<sup>80</sup> Many of these early Davidic

77. Cf. C.H. Dodd, *According to the Scriptures*, London, 1952; J.A. Fitzmyer, *The Use of Explicit Old Testament Quotations in Quaran Literature and the New Testament*. (M.F.S.VII), 1960-1, pp.297-335. M. Barth, *The Old Testament in Hebrews* (Current Issues in N.T. Interpretation ed. W. Klassen and G.P. Snyder), New York, 1962, pp.53ff. To the author of our epistle the human authorship of OT. books is of secondary importance. Thus Hebr. 2 : 6 introduces a quotation from Ps. 8 : 4-6 with: "But tuncr Ia somewhere a solemn assurance which runs". He also shows a strong preference for quotations from the Psalter. Of the seven passages here listed, five are from the Psalms, one from the Former Prophets and one from the Torah.

78. Hebr. 1 : 5, cited from Ps. 2 : 7 while the second quotation is from II Sam. 7 : 14.

79. So far as the form and language is concerned so must confess that this terminology and language has parallels in enthronement ceremonies throughout the Near East. E. Voegelin, *Order and History I*. Oxford, 1956, p.305 quotes parallels from the Pyramid texts: "This is my son, my firstborn... This is my beloved with whom I have been satisfied". (1a-c) and "This is my beloved, my son, I have given the horizon to him, that he might be powerful over them like Raachte". (4a-b).

80. A.R. Johnson, *Sacral Kingship in Ancient Israel*. Cardiff, 1955, pp.118ff.

(Davidic in the sense of being applied to the Davidic line) promises were taken by late Jewish writers, notably the writer of the Psalms of Solomon and referred to David's successor who would bring them to fulfillment in the end time.<sup>81</sup> A reference is made to this promise in the annunciation to Mary: "He will be great; he will bear the title 'Son of the Most High'; the Lord God will give him the throne of his ancestor David".<sup>82</sup> Perhaps the most important use of this concept in the NT. was its use at Jesus' baptism by the heavenly voice: "Thou art my Son". The words were undoubtedly part of an early Christian collection of messianic texts called 'testimonia'. It was customary in late Judaism to make such collections to prove the point of view of the person making the collection.<sup>83</sup>

Nevertheless the evident use to which our author puts the text, is to demonstrate from scripture that the Son of David was declared by God to be His Son. The author challenges anyone to find a scripture referring in this way to any

81. Ps. Sol. 17 : 21-26.

82. Luke 1 : 32.

83. There is a parallel to this method of collecting proof texts and keeping them together as testimonia in Quran in 4 Q Testimonia which were collected on the basis of the Messianic expectations of the Sect and the reasons for its existence. A similar pattern comes to light in 4 Q Florilegium a small Midrash on certain Biblical passages (II Sam. 7 : 10-14; Ps. 1 : 1 and 2 : 12), in the light of the end time. In this document it is interesting to note that II Sam. 7 : 14 was interpreted in a messianic sense which would give us a clear Jewish parallel to the Messiah being called by God "my Son". Michel, p.47 writing on the use of OT. quotations and the influence of OT. ideas on the NT. says: "kein nt. licher Gedanke ist ohne Einfluss des at. lichen entstanden; aber kein nt. licher Gedanke ist einfache Wiederholung des at. lichen". The OT. was accepted as authoritative and therefore as a means of formulating christology.

one angel. They might indeed be called collectively "Sons of God" but never is there any reference to one as "My Son". This declaration of full sonship was part of Jesus' inheritance of the more excellent title or name than the angels.

The next question raised is why is "this day" included here when in much of early Christian tradition it was excluded?<sup>84</sup> From the teaching of the entire letter it appears that although Christ in his pre-existent state was Son and heir, yet the complete fulfillment took place only when the bonds of death were broken, when he through death broke the power of him who had death at his command, that is the Devil. This power was broken and the inheritance fully possessed when Jesus died and rose from the dead.<sup>85</sup> Now in Hebrews there is a very close relationship between the sonship and the priesthood of Christ. This is seen clearly in 5 : 5 - 10 where Ps. 2 : 7 is used side by side with Ps. 110 : 4

84. Mk. 1 : 11; Mt. 3 : 17; Lk. 3 : 22.

85. Cf. Hebr. 2 : 14f or in that old confession of the primitive church in Rom. 1 : 4: "declared Son of God by a mighty act in that he rose from the dead". Sanday and Headlam, op. cit., p.7 point out a problem of interpretation in the word ἀποθνήσκω which may be interpreted in one of two ways. 1. "Evens to be" "marked out as being" and 2. "Appointed", "instituted", "installed" in fact and not merely in idea. The actual meaning of Rom. 1 : 4 must be determined by the context which here is neutral, which means we must turn to the wider context. It is certain that Paul did not regard Jesus as becoming Son only at the Resurrection, (cf. II Cor. 8 : 9 "our Lord Jesus Christ ... was rich, yet for your sake he became poor so that through his poverty you might become rich"). Cf. also Col. 1 : 15-18) yet he did regard the resurrection as making a difference. Thus it seems that the neutral term "designated" or (as Bauer, p.584 and the NEB render it) "declared" is a suitable translation. It is the divine declaration which endorses and proclaims that right. Cf. Midrash Tehillim on Ps. 2 : 7 (Midrash Samuel Ch. 19 and Yalqut Shim'on 11 620) cited by Bruce, op. cit., p.13: "Rabbi Huna says in the name of Rabbi Acha: The sufferings are divided into three parts: one for David and the fathers, one for our own generation, and one for King Messiah, as it is written, 'He was wounded for our transgressions ...' And when the hour comes, the Holy One - blessed be He! - says to them, I must create him a new creation, as it is said, 'This day have I begotten thee.' This seems to imply that Ps.

in which Jesus is declared to be the eternal Melchizedekian priest by divine decree, cf. vs. 5f; 'So it is with Christ; he did not confer upon himself the glory of becoming high priest: it was granted by God, who said to him, "Thou art my Son; today I have begotten thee;" as also in another place he says, "Thou art a priest forever, in the succession of Melchizedek"! This does not mean that Christ only became priest by divine grace at his resurrection but that on that occasion he was exalted to serve for ever in the heavenly temple. Jesus, according to the flesh, was also "high priest". Had the earthly Jesus of Nazareth not been "high priest", in what sense then was his death a once for all high priestly self-offering?<sup>86</sup>

So Christ inherited a superiority to all angelic beings by the divine decree declaring him to be Son. This decree was the recognition of Jesus by God which came in the fullness of time at his exaltation. When Jesus entered his inheritance as 'the "heir", the beloved son, who through his special relationship to his Father, became the believers' eternal high priest.

3. In the Fact that the Angels Worship Him: (vs. 6)

The Son inherits the adoration of all angelic beings. "When he presents the firstborn to the world, he says, 'Let all the angels of God pay him homage.'<sup>87</sup> So the Son is superior to the angels because he has inherited a greater

2 : ? refers to the time when the Messiah is recreated to life after suffering and death. Yet this parallel does not prove anything about the exact temporal meaning of Rom. 1 : 4 and Heb. 1 : 5. If anything a re-enthronement was involved with Jesus being now Son of God in the fullest and most perfect of senses whereas before the exaltation this completion was yet being awaited.

86. The above is contra Brugs, op. cit., p.13.

87. Deut. 32 : 43 from the LXX text which is not found in the MT.

name, has been revealed and recognised as Son and by divine decree has been declared to be worthy of homage and worship by the angels. This worship of the Son is a distinct part of his enthronement and a result of his obedient completion of a life of humiliation, suffering and death for the sin of mankind. The ancient  $\mu\upsilon\pi\lambda\omicron\varsigma$  hymnings of it,<sup>88</sup> as does also the writer of Revelation: "When as I looked I heard the voices of countless angels. These were all around the throne and the living creatures and the elders. Myriads upon myriads there were, thousands upon thousands, and they cried aloud: 'Worthy is the Lamb, the Lamb that was slain, to receive all power and wealth, wisdom and might, honour and glory and praise!'"<sup>89</sup>

Worship as a part of the exaltation of the Redeemer became an important aspect of gnostic mythology. The Lord remained concealed when he came down but he was praised continually as he ascended through the different heavens. The subjugation of all enemies was a part of the process.<sup>90</sup> However, since our earliest sources of gnostic writings and teachings go back to the second century and since the early heterodox sects of Christianity in which we base much of our knowledge of gnosticism were known to make widespread use of Paul's epistles, it is impossible to tell whether gnostic ideas influenced Paul or whether it was his writings that influenced gnostic speculations. The discovery of the Dead Sea Scrolls has given us a source from which Johannine and Pauline ideas could have originated.<sup>91</sup>

The worship by the angels is a recognition on their part of a superior inherent worth and authority, which belongs to Jesus as the Son and the Heir of all Things. The

88. Phil. 2 : 6-11.

89. Rev. 5 : 11f.

90. Cf. Eph. 1 : 22 "He put everything in subjection beneath his feet". Also Heb. 1 : 13 and I Cor. 15 : 24ff.

91. R.M. Grant, art. Gnosticism, (IES II), pp.404ff. This is contra E. Schweizer, op. cit., pp.68ff and G. Meinel, op. cit., p.51.

word προσκυνεω implies utter prostration before, and recognition of the divine worth of the person being worshipped.<sup>92</sup> Thus the prostration of the angels, who in Jewish thought inhabited the realm just below God himself, is a recognition of the superiority of Jesus by the angels. Veneration of Jesus took place at his birth. That the worship of the angels implied Jesus' divinity is further suggested by the fact that the original LXX version of Deut. 32 : 43 refers to God. Thus the application of this quotation to the Son implies that he 'is worthy of the honour accorded to God.'<sup>94</sup> He has been elevated to the right hand of God which is the place of authority. This leads us to the next implication of the Son's inheritance of the "Name".

4. Jesus Possesses Divine Authority whereas the Angels are Ministering Spirits

"Of the angels he says, 'He who makes his angels winds, and his ministers a fiery flame'; but of the Son, 'Thy throne, O God, is for ever and ever, and the sceptre of justice is the sceptre of his kingdom. Thou hast loved right and hated wrong; therefore, O God, thy God has set thee above thy fellows, by anointing with the oil of exultation.'<sup>95</sup>

The authority of Jesus' name over that of the angels is underwritten by quotations from the Psalms. The quotation in vs. 7 emphasizes the doctrine that the angels stand on a

92. Those approaching a Persian deified king kissed his feet, the hem of his garment, the ground etc., as an act of recognition of his divinity. Cf. Bauer, op. cit., p.723.

93. Montefiore, op. cit., p.46.

94. Bruce, op. cit., pp.16f: 'he would have cordially agreed with the statement of John 5 : 23 ... "that all may honor the Son, even as they honor the Father"'.<sup>95</sup>

95. Hebr. 1 : 7-9 MEB. Vs. 7 is a quotation of Ps. 104 : 4, and vs. 8f is a near quotation, with "his" in the place of "thy", of Ps. 45 : 7 LXX. This reading is the same as that in the document p 46. The quotation of vs. 7 conforms to the LXX. The ME has a different purpose from that which is used here. In the ME the natural elements, wind and fire, fulfill God's purpose. However a Hebrew text underlying the

higher plane than the human race. "They are of finer and more ethereal substance than the gross clay of human bodies, untrammelled by the limitations which beset mankind, for they are as swift and invisible as the wind, as intangible and effective as the fire. Yet Jesus stands higher still!"<sup>96</sup> There are parallel passages in IV Ezra 8 : 21f: "before whom (the Lord) (heaven's) hoists stand trembling, and at thy word change to wind and fire",<sup>97</sup> and in Dan. 7 : 10: "a fiery stream issued and came forth from him: thousands, thousands ministered unto him";<sup>98</sup> and in 1 QH I, 10f. "Thou hast appointed ..... the mighty winds according to their law before they became holy angels".<sup>99</sup> The point is not their natural form, but their willingness to pay instant obedience and homage. Thus Christ, on entering his inheritance as the head, set over the household of faith, found the divine ministrants and messengers ready and willing to perform his every beck and call.<sup>100</sup>

According to Hebrews the reason for this ready service was the divine authority of the Son. No matter how important angels may seem to flesh and blood, they were mere celestial servants as compared to the Son. The author uses a quotation from

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XXI text has been discovered at Qumran and it appears that the author of Hebrews deliberately kept to this other textual tradition. Cf. J.A. Sanders, *The Dead Sea Psalms Scroll*, New York, 1967, p.161 on Fragment E<sub>1</sub> from cave 11.

96. Robinson, op. cit., p.9.

97. In one Latin version: "qui adstet exercitus cum tremore", or in some versions "qui adstet (assistunt) milicie (militiae) cum pavore" than "et dicto tuo in ventum et ignem convertuntur" which is the same as the Syriac and Ethiopic versions. Bruce p.18, translates these as: God is the One "before whom the hoists of angels stand trembling and at whose command they are changed to wind and fire".

98. In TB Hagigah 149 we read in similar vein: "Every day ministering angels are created from the fiery stream, and utter song, and cease to be". For a survey of rabbinical speculation on this subject cf. Billerbeck III, pp.678f.

99. Tr. Bruce, p.18 n.81.

100. Cf. Hebr. 3 : 5

Psalms 45 to ascribe complete divine authority to the Son.  
In fact the Son is addressed as God.<sup>101</sup>

Psalms 45 from which the citation is taken is an epithalamium written for a royal wedding. Weiser describes it as the only instance of profane or secular verse in the Psalter. He describes it as a song in honour of a young king and his bride, a young lady from Tyre, and in this light he translates vs. 6 as: "Dein Thron, Göttlicher, steht immer und ewig".<sup>102</sup> The purpose is to express the concept that the Davidic king was God's vice-regent, ruling in his name, thus in a certain sense rendering divine authority to the throne of the Judean king. In vs. 4 and 5 this divine approval is shown in military conquest and victory, while vs. 7 tells us that the Lord would make him more important than the surrounding kings by anointing him above his "fellows with oil, the token of joy".<sup>103</sup>

It is evident from the above that there is a certain tension between the original in Ps. 45 and the interpretation given by Hebrews. This tension is brought out by the disagreement between the OT and MT translations of this verse in the NEB. In the OT it is rendered: "Your throne is like God's throne, eternal", while in the MT it is rendered: "Thy throne, O God, is for ever and ever". Both translations are correct in their respective contexts. The confusion

101. Purdy, op. cit., p.606 translates it: "God is thy throne" or "thy throne is God". Apparently Tyndal's translation also reads: "God thy son: shall be", cited in Moffatt, op. cit., p.13. However the easier and more fitting translation is to take  $\text{O } \text{šec}$  as vocative and to render it as "O God".

102. Op. cit., p.243.

103. Weiser, op. cit., p.243; also L.S. McCaw and J.A. Motyer, *The Psalms*. (The New Bible Commentary Revised), p.490, who give Weiser's interpretation as an alternative, but give preference to the same line of interpretation as is employed by the author of Hebrews.

could have come in through a variant interpretation of the Hebrew grammar.<sup>104</sup> However neither translation in fact refers to the Messiah as being God. In fact "Thy throne, O God, is for ever and ever" simply means that the throne on which the Israelite king sat, was not his own, but belonged to Yahweh, and belonging to the eternal God it too would be eternal. Hebrews would have used the current allegorical method of interpretation regarding the Israelite king as being typical of the Messiah, the Lord's Anointed One.

Hebrews was not alone in attributing Ps. 45 : 6 to the Messiah, although he alone indirectly attributed divinity to the Anointed One of the Lord. Testamentum Judah uses it of the coming Messiah of the tribe . Judah: "Then shall the sceptre of my kingdom shine forth; And from your root shall rise a stem; and from it shall grow a rod of righteousness to the Gentiles. To judge and to save all that call upon the Lord."<sup>105</sup> This line of interpretation was followed at Qumran where the "sceptre" was regarded as referring to the royal Messiah.<sup>106</sup> The Targum gives a very strong Messianic interpretation to this Psalm: "Thy beauty, oh King Messiah, is more excellent than all other children of men. The spirit of prophecy has been placed upon thy lips. Therefore Yahweh hath eternally blessed thee. Gird thy sword about the loins, O hero, to kill and to rule the kings by thy majesty and by thy glory ... The throne of thy glory, Yahweh remaineth for all eternity. A sceptre of righteousness is the sceptre of thy messianic rule ..... Yahweh, thy God, hath anointed thee with the oil

104. The interpretation of any Hebrew adjective could easily be misunderstood by one who was Greek speaking as being a second noun, or a second noun could be understood as an adjective. Cf. discussion in McCaw and Motyer, op. cit., p.480.

105. Test. Jud. 24 : 5f which reflects the language of Ps. 45 : 6 along with Isa. 11 : 1 and Zech 9 : 9. Cf. Brown, op. cit., p.12, n.84.

106. QD VII. 20; cf. parallel in Ps. Sol. 17 : 24 and 1 QM XI.6 and 4 Q Test. 9 - 13 - in all these there is a messianic intention.

of gladness above thy fellows".<sup>107</sup>

The "fellows" referred to in the psalm are the king's "colleagues" i.e. the kings of the neighbouring states. Yet the ideal kingly Messiah's "colleagues" would not be understood in this sense in Hebrews, nor did they refer to the angels. The word used is μετοχοι. The context of Hebrews reveals this word as referring to the believers, or Christ's followers. In 2 : 10 reference is made to the "many sons" whom the Firstborn is not ashamed to call brethren (vs. 11), and who in 3 : 14 are referred to as Christ's μετοχοι or "partners", while in 1 : 14 the angels are said to be servants of those who are to inherit salvation, i.e. the brethren of the Son.

Christ's superior authority lies especially in his being the eternal Son (Heb. 1 : 8f), who unlike the angels is not subject to change,<sup>108</sup> nor is he like the transitory earth and heavens (vs. 10-12).<sup>109</sup>

When the earth passes away, the Son will remain. It is possible that as the inhabitants of heaven the angels will also pass away. These things are temporary and corruptible and compare unfavourably with the eternal being of Christ, the divine agent at creation (1 : 2). Therefore the titular authority of the Son is so much greater than that of the angels and belongs to him by right of natural inheritance.

These verses which are quoted from Ps. 102, applied originally to Yahweh, but are here applied to Christ, who is referred to as Lord. Hebrews was within the main line of NT.

107. Targ. Ps. 45 : 3ff, Cf. Ellerbeck III, p.679.

108. Bruce, op. cit., p.20; Michel, op. cit., p.56.

109. Vss. 10-12 are from Ps. 102 : 25-27 (LXX 101 : 25-28) ὁς ἔμνησεν is absent from the LXX, but is well attested in Hebrews.

tradition applying the divine title "Lord" to Jesus, and in fact it was an accepted form of H.E. usage of the O.E. to take passages intended to refer to Yahweh, and to apply them to Jesus.<sup>110</sup> These refer to the lordship of Jesus over the covenant people, just as Yahweh was covenant Lord of Israel.

The seventh and last quotation is from Ps. 110 : 1. Hereby the author of Hebrews provides a final scriptural proof of the uniqueness of Christ, his infinite superiority to the angels and his divine authority. In vs. 3 it has been hinted at, but in vs. 13 it is expressly quoted: "To which of the angels has he ever said, 'Sit at my right hand until I make thy enemies thy footstool'".<sup>111</sup> Jesus quoted this psalm,<sup>112</sup> asking the scribes how the Messiah was David's Son and at the same time his Lord. It is evident from the way he used this psalm that this interpretation was familiar both to himself and the scribes. The study of the Rabbinic interpretation of Ps. 110 shows that Hebrews was operating within a strong rabbinical tradition in interpreting Ps. 110 in a messianic manner.<sup>113</sup>

Special Note: Rabbinical Interpretation of Ps. 110:113

A. A Non-Messianic Meaning.

1. With regard to Abraham - apparently this is the oldest rabbinical interpretation of this psalm. This view was based on the assumption that Melchizedek wrote

110. Cf. the use of Isa. 45 : 23 in Phil. 2 : 10f.

111. Mark 12 : 35ff.

112. Psalm 110 was probably originally written for use in the national cultic rites when a king was enthroned. Cf. Weiser, loc. cit.; A.B. Johnson, op. cit., pp.120ff and H. Riesenfeld, The Messiah in the Old Testament. London, 1956, pp.132f.

113. Süllerbeck IV 458-465. A summary is given in Michel p.59, 2.1.

Ps. 110.<sup>114</sup>

R. Ezechariah (4th) wrote in the name of R. Yishmael:  
 ".... (Melchizedek) blessed him and said to him: 'Blessed  
 be Abraham of the most high God, the maker of heaven and the  
 earth (Gen. 14 : 19) ....' Abraham said to him: 'How can  
 the blessing of the servant exceed the blessing of his lord?'  
 Immediately God gave Abraham the gift of the priesthood as it  
 is written: 'Oracle of Yahweh to my lord (Abraham)': 'Sit  
 thou at my right hand until I make thy enemies thy foot stool'  
 Ps. 110 : 1 and later it is written: 'Thou shalt be a priest  
 for ever' because of the words of Melchizedek (vs. 4), i.e.  
 because Melchizedek could make the same claim. The  
 words of Gen. 14 : 18 mean the same: 'The same was a priest  
 of the most high God'. He was a priest, but not his descen-  
 dants".<sup>115</sup> Or in another rabbinic writing:

Who directed all these battles? God directed  
 them, the one who said to Abraham: Sit at my  
 right hand and I will direct the battle for you.  
 In Gen. 14 it is not clearly stated that God was  
 fighting. Where is it clearly explained then?  
 David, as it is written in Ps. 110 : 1: Oracle  
 of Yahweh to my Lord (Abraham): 'sit thou at  
 my right hand etc.'<sup>116</sup>

Because of the connection between Abraham and Melchizedek  
 many of the early rabbis interpreted the whole of Ps. 110 in  
 the light of Gen. 14,<sup>117</sup> especially vs. 1 - 3 and vs. 5 are  
 understood as referring to Abraham's battle where he effort-  
 lessly defeated the four kings of the east. He was con-

114. Cf. R. Yishmael b. Eliaha (died about 135) apparently he  
 first proposed this.

115. Midrash 32b.

116. Midrash Ps. 110 paragraph 4 (233b, 1B).

117. Mekhiltha Exod. 15 : 7 (47a); Genesis Rabba 39 (23d)  
 and 46 (29a) Palestinian Berakhoth 3 : 9b.

sidered to have received the priesthood in the place of Melchizedek. Verses 6 and 7 were seen in the main as referring to Gen. 15 : 14, proclaiming the judgment to be poured out on Egypt, and the fall of the proud Pharaoh.

2. With regard to Heseekiah. Justin Martyr (about 150) in his Dialogue with Trypho reports that some Jews of his day interpreted Ps. 110 as applicable to King Heseekiah when he was commanded to enter the temple and to be seated on the right hand of God after the Assyrian king had sent him the threatening message while Isaiah told him not to be afraid. No such reference is found anywhere in rabbinic literature.<sup>118</sup>

3. David: The application to David has one big problem. If one is to maintain Davidic authorship (in line with the title) who then was the one addressed in the psalm whom David differentiated from himself in that he called him "my lord".<sup>119</sup> Here is an example of one who has side-stepped these difficulties. Rabbi Yehuda ben Shalbin the Levite wrote: "Thus said David: God said that one would make him king over Israel when he sent the prophet Samuel to anoint me as it is written: (Fill thy horn with oil) (I Sam. 16 : 1)... After the death of Saul thou shalt be king, thou wilt I place thine enemies as a footstool under thy feet". Later he wrote that the "my Lord" was Saul, but that the promises were to David.<sup>120</sup>

### B. Messianic Meanings

#### 1. The Messiah Himself

Rabbi Judan (350) said in the name of Rabbi Chama:  
"In the future, God the King, will allow the Messiah to sit

118. Billerbeck IV, Sect 1, p.456.

119. Cf. Mk. 12 : 37, "David himself calls him 'Lord'; how can he also be David's son?"

120. Midr. Ps. 110 paragraph 5 (253b). This same interpretation is given in the Targum on Ps. 110. Cf. Billerbeck, IV 2, pp.456f.

at His right hand, as it is written in Ps. 110 : 1<sup>11</sup>. 'Oracle of Yahweh to my Lord: Be seated at my right hand' and Abraham will permit to sit down on his left hand side - Abraham's face will colour from jealousy then and he will say to God: 'My descendant sit on thy right and I on the left?!' But God will pacify him with the words: 'Thy descendant on my right and I on thy right when one may say thus (as it is written in Ps. 110 : 5): "The Lord on thy right side (meaning Abraham)".<sup>121</sup> Another Messianic interpretation is given in the Jalqut Shimoni: "The Lord shall send the rod of thy strength out of Zion: (Ps. 110 : 2). What kind of a rod is this? It is the rod of Jacob (Gen. 32 : 11); the same rod was in the hand of Judah (Gen. 38 : 18); later in the hand of Moses (Exod. 17 : 9); later in the hand of Aaron (Exod. 7 : 10); later in the hand of David (I Sam. 17 : 40); and this rod was in the hand of each king until the destruction of the temple. Then it was hidden until it should be put into the hand of the king, the Messiah, and with him it will subject the peoples of the world. For this reason it is written: "The Lord shall send the rod of thy strength out of Zion". (Ps. 110 : 2).<sup>122</sup>

## 2. David as the Prince of the Eschatological Salvation

"Because of the fullness of good works God found in David, he will at some time (in the final time of salvation) place him on the right hand of the Shekhina. As it is written in Ps. 110 : 1: Sit thou at my right hand etc."<sup>123</sup> And in the Sargum "The Lord has sworn and will not change his mind: 'Thou (David) art destined to be Prince in the future world, because thou wast a righteous king. The Shekhina of

121. Midrash Ps. 18 paragraph 29 (79a).

122. Jalqut Shimoni Ps. 110 : 2 (2 paragraph 869) from Jelsamedenu.

123. Seder Elijaha Babta 18 (90).

Yahweh at thy right hand will destroy the kings in the day of His wrath'. He has been placed as judge over the people, he fills the land with bodies of the defeated godless. He smashes the head of many a king to the earth. From the mouth of the prophets he will receive doctrine on the way; for this reason he will hold his head high'.<sup>124</sup> According to this interpretation it refers to David who would return to his people as a Messianic figure.

3. The Messianic Time without the Messiah being Mentioned.

The feeling seems to be not only one of peace, happiness and the bliss of heaven in the end time. The mood reflects a longing for revenge on the Jews killed in the two destructions of Jerusalem at the hand of Rome. Tying this feeling up with Ps. 110 : 7 one rabbi writes: "In the future (i.e. in the Messianic time) streams of blood will flow from the godless, and the birds will come to drink from the blood bath as it is written in Ps. 110 : 7, 'He (in Midrash means the bird) shall drink of the brook in the way'. What does 'therefore shall he lift up the head' mean? (Ps. 110 : 7), When he (a bird) comes to drink and there are waves which might wash him away, then 'shall he lift up the head!'.<sup>125</sup>

This psalm therefore was understood in a Messianic light in the Jewish circles of the pre-Christian and early Christian eras. One may wonder at the way this Messianic interpretation ceased for a very long time. The answer might lie in the words of R. Yishmael who lived in a time in which the Jews were violently persecuted—died 135 A.D. This was the time when the synagogue was doing all in its power to separate itself from the early church. All communication with Christians was made impossible. Their religious books were de-

124. Farg, Ps. 110 : 4-7.

125. Jalqut Shimeoni Ps. 110 : 6 and 7 from Jerusalemenu.

chared books of magic and daily prayers were said against them. Yishmael said that God hated the Minim (mainly Jewish Christians) for putting into their writings other divine names with reference *inter alia* to the Christians' Messianic interpretation of Ps. 110: "With a perfect hatred I hate them; they have become my enemies".<sup>126</sup> Thus to remove all messianic ideas R. Yishmael made the Abrahamic interpretation of Ps. 110 popular and acceptable.<sup>127</sup>

In the NT, this psalm is always used in conjunction with Christ's exaltation and triumph. In the primitive apostolic preaching it was used as one of the earliest *OT* evidences to the truth of their teaching about Christ and the truth of his resurrection. In Acts 2 : 33 - 36 we have the clearest proof of this usage. Peter even argues with a current rabbinic interpretation of Ps. 110 in vs. 34: "For it was not David who went up to heaven; his own words are: 'The Lord said to my Lord, etc.'"<sup>128</sup> The main point of his quotation is to add scriptural weight to his assertion that Christ had "been raised by God", exalted "with God's right hand". Then he proceeds: "Let all Israel then accept as certain that God has made this Jesus, whom you crucified, both Lord and Messiah". The same use of this psalm is made by Paul,<sup>129</sup> who links Christ's exaltation with his position of advocate for his people and victor over his foes; Peter<sup>130</sup> links it with the subjugation of angelic powers; and in the book of Revelation<sup>131</sup> it bespeaks his victory over the forces of evil.

It is fitting that the last scripture quotation used by the author to prove the superiority of Christ over against the angels should have been this one which represented through-

126. Talmud Shabbath 13 : 5 (129).

127. For full discussion of. *Bullerbeck IV*<sub>2</sub>, pp.458ff.

128. Cf. section in special note dealing with non Messianic rabbinic interpretations of Ps. 110.

129. Rom. 8 : 34; Eph. 1 : 20; Col. 3 : 1.

130. I Pet. 3 : 22.

131. Rev. 3 : 21. Cf. *Monteriano*, *op cit.*, p.48.

out much of the NT. corpus the victory of Christ, his exaltation and his triumph not on his own behalf alone but on behalf of his church.

So the author rounds off the first chapter by the startling statement that one of the reasons for the existence of angels is that they might serve those who are to inherit salvation. "What are they all but ministrant spirits, sent out to serve, for the sake of those who are to inherit salvation". (vs. 14). So, in telling fashion perfection and superiority of "the name" Jesus received by inheritance is brought out by the presentation of the Son as greatly superior to the angels. Thereby he obtained the full authority of that name. It was an integral part of the Son's inheritance of "all things" (1 : 2).

#### 5. The Son's Authority Even over Moses

It was necessary to assert the authority of Christ over Moses because anyone who had any sort of a Jewish upbringing regarded Moses as being superior to the angels. By convincing his readers that Christ was superior to the angels he had at best proved that he was Moses' equal. Rabbi Jose (150) said that he, Moses, was found more faithful than the ministering angels.<sup>132</sup> He was compared to the friend of a king. "So he made Moses steward over his house as it is written: who is faithful in all mine house (Jumb. 12 : 7). Indeed he was made chief judge, as it is written: Moses set to judge the people (Exod. 18 : 15). When God wanted to induct a high priest he let Moses know, and said to him: Aaron thy brother it is, (Exod. 28 : 1)"<sup>133</sup> But perhaps the strongest statement of the greatness and the superiority of Moses over the angels is: "God said: I have let him know the things that are above and the things that are below, what

132. Siphra Yumeri 12 : 7 : 105 (27b).

133. Exodus Rabba 37 (96a).

is past and what is future. With what shall I compare it? With a king who had many supervisors; each one was placed over a particular treasure. So one angel was put in charge of fire, another was over hail, another over the locusts; but Moses was put in charge of all ..... So God mediated the Throne and named it after the name of Moses as it is written: Remember ye the law of Moses my servant (Mal. 4 : 4; Mt. 3 : 22).<sup>134</sup> Thus for people who had come out of Judaism whether orthodox or heterodox, and were contemplating a return, it was necessary for our author to assert the superiority of Christ to Moses.

So he writes: "Moses, then was faithful as a servant in God's whole household; his task was to bear witness to the words that God would speak, but Christ is faithful as a son, set over his household" (3 : 5f). The impression is very strong that our author has returned to the picture of the heir, the servants and the estate as in Gal. 3 and 4. Christ, the son, was born under the law and lived under its binding curse<sup>135</sup> as a minor, being cared for and prepared for sovereignty by his "guardians and trustees" until the day of his maturity, the date set by his father. What Hebrews 3 : 5f is saying is that Christ, having been found faithful and obedient as a son, is not only put over "the whole estate", but Moses the chief servant in the household of God has also been put under his dominion. When an heir takes over an estate the servants are inherited along with the houses and lands.<sup>136</sup>

This tells us something more about "Christ as Heir of All things": Thus far we have seen that his inheritance included:

134. Yalqut Shimoni on Numbers 12 : 7 (1 § 739) from a Midrash on Num. 12 : 7. Cf. also Pesiqta Rabbati 10 (55b) Billerbeck III, p.683.

135. Gal. 4 : 5 and 3 : 13.

136. Moses was also sometimes called "the son of the house" in rabbinical writings but only in the OE. sense of the

1. The Physical universe and all created things.
2. The service of the angels of God, all of whom acknowledge his rule.
3. Redemption for his people from the power of the fear of death by means of which Satan had kept them in bondage (2 : 14).

Now the fourth aspect of his universal inheritance was the inheritance of all the servants of his estate, including faithful Moses himself. Our author does not deny the superiority of Moses' authority within the house but points out that when Jesus entered the maturity through his death and resurrection and came into his inheritance, the authority of Moses had to give way for the authority of the Son of God who had inherited an authority over the house "as the founder of a house enjoys more honour than his household". (vs. 3).

C. The Inheritance of the Sabbath Day's Rest

The children of Israel sinned because of their unbelief when they refused to enter the land of promise in spite of hearing the good report of Caleb and Joshua. As a punishment for this unbelief they wandered in the wilderness for forty years. God was angry with them and in his anger he vowed against that generation "they shall never enter my rest".<sup>137</sup> The implication is that by crossing the Jordan they would have entered into the Sabbath rest in the promised land, yet this did not happen when Joshua led them into the land.

n<sup>o</sup> 13 -- House steward. Bullerbeck III, pp.683f.

137. Ps. 95 : 7-11 (DMX 94 : 7-11). This refusal was because of the hardness of their hearts evidenced by a complaining spirit, Exod. 15 : 23ff; 17 : 7; Num. 20 : 2-5 and finally by their unbelief Num. 14 : 21-23 esp. vs. 23. "Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it".

The rest of the quotation is provided from Ps. 95 : 7ff. (cf. Hebr. 3 : 7 - 12), in which the psalmist, described in 4 : 7 as King David, writing at a time when Israel's power and possession of the land was complete, urges the worshipper not to harden his heart if he wants to enter his rest. The author of Hebrews argues that Israel couldn't have entered into this rest at the passage of the river Jordan if the Israelites were still being urged to enter the rest "today", so many hundreds of years after Moses and Joshua. His argument continues with the problem that if they didn't enter with Joshua when did or would they enter God's promised rest? He saw it as being still in the future: "Therefore, a sabbath rest still awaits the people of God"; and on this basis he urges his readers: "Let us then make every effort to enter that rest, so that no one may fall by following this evil example of unbelief". Then in the next chapters he tells how one enters and how one shows faith by following Jesus, God's High priestly Son.<sup>138</sup> The inheritance Christ has obtained for his People is a future, eschatological "rest", but in this life the believers must seek to enter that rest by faith in Jesus.

The linguistic study in Chapter One of this enquiry shows distinctly that inheritance consisted in taking possession of land or immovable goods (chiefly) by a covenant promise to the ancestor by God. The Israel of Joshua's day knew the land belonged to them because it had been promised to Abraham and this promise was confirmed by an oath and sealed by a covenant. What belonged to one in terms of divine promise and covenant could be possessed in one of two ways:

1. In the normal peaceful processes of the inheritance passing from the father to the son and

<sup>138</sup>. Cf. A similar analysis by C.K. Barrett (Dodd, Fest-schrift), op. cit., p.266ff.

2. If another had this property in unlawful possession one could take it by force.

No Israel, finding the Canaanites etc. in possession of their land, entered it and under the leadership of Joshua and by the power of God, dispossessed the Canaanites etc. and "inherited" the land from them. In the general picture of Christ's victory over death what better picture of the work of Christ would the author of Hebrews require? He, finding his inheritance in another's possession, Satan's, who had taken possession of mankind and bound them to him by fear of death, entered his possession, keeping his presence a secret to all save his faithful ones and eventually dispossessed and "inherited" from Satan those things which belonged by right to Christ. They belonged to him by right of creation since by him "all things" were created, but having become a mature Son, having entered into the heavens, having passed through suffering and death, those things which had been temporarily possessed by Satan became his by right of purchased redemption. He then entered into his rest, his promised land, and in crossing the Jordan of suffering and death he led and enabled those to enter who wished to follow him by faith and obedience to the will of God, who would then share in the promised rest, and become joint heirs of eternal salvation, the eschatological rest, the perfect land of promise, which is the heavenly abode of the righteous ones.

This Sabbath of rest for God's people was anticipated by Judaism in general. It was foreseen as a time of eternal life: "Seven sabbats did God create, and of them all he chose the seventh. Six are (for people) for going and coming, and one (the Sabbath) is entirely Sabbath and rest in eternal life".<sup>139</sup> It was also described as a time when the righteous ones would reign as kings: "The Sabbath day Ps. 92 : 1 is

139. Pirke Rabbi Eliezer 18 (9d). Cf. Hebr. 4 : 3bff.

the day of entire Sabbath rest, in which no eating or drinking will take place, no buying and no selling; but the righteous will sit there with crowns on their heads and will refresh themselves from the effulgence of the Shekhina".<sup>140</sup>

Both the Jewish and Christian teaching of the Millennium come from the interpretation of Ps. 90 : 4, 15. The righteous ones requesting: "Repay us days of gladness for our days of suffering", looking forward to a time of Sabbatical gladness. In vs. 4 we are told that "in thy eight a thousand years are as yesterday" i.e. The Sabbath day was understood to equal one thousand years. The saints would reign in the last thousand of the seven, which would complete the history of the physical creation.<sup>141</sup> In Christian tradition this millennium is described in Rev. 20 : 1 - 8 during which the dragon, the old serpent which is the Devil and Satan, was to be bound, making universal blessedness possible. During this period Christ would reign, and the martyrs would be raised to reign with him; the rest of the faithful dead would not be raised until the thousand years were ended. At the end of the thousand years Satan would be temporarily released to devastate the earth, but before long he would be bound again and be "cast into the lake of fire" with "the beast and the false prophet", this time for ever.<sup>142</sup>

Thus although Christ had attacked and taken possession of that which was His by right, although Satan's power was bound by Jesus' death, the complete inheritance would only be fully realized in the time of rest. This would happen when the Lord decided to end the present despoilation of time and this present world when he should "fold them up like a cloak" and

140. Aboth de Rabbi Nathan 1 (1c).

141. Cf. Epistle of Barnabas esp. XV 1, 6.

142. Rev. 20 : 10. Cf. art. E. Lewis, Millennium. (Harper's Bible Dictionary). New York, 1952, p-445.

when "they shall be changed like a garment".<sup>143</sup>

In Hebrews therefore the Inheritance of the Son may be summed up under two heads. 1. All things. 2. The Name. The definitive inheritance is "all things", which includes all created things which were created through the agency of the Son. "All things" includes not only the material world, but the spiritual scene. It includes the nations of the world, the actual world itself and the spiritual scene.

The inheritance is not only special in its extent, but also authoritarian. The authority of the Son over creation is expressed by his inheritance of the "Name". This authority of the name includes an authority over the angels. It was expressed in a special relationship between the Son, and God his Father, a relationship which no angelic being possessed. Therefore the angels recognized his authority and worshipped him, acknowledging his authority as being divine, so that they served him and his household as ministering spirits. In gaining the authority over his inheritance, the Son inherited the servants, including faithful Moses whose own authority was greater than that of the angels. Yet when the Son inherited "the Name" the authority of Moses had to give way to that of the Son of God.

The Inheritance of the Son included the "rest" for the people of God obtained by Jesus, the New Joshua, for the faithful ones who would enter into it by faith. He entered his rest, by being admitted to the heavenly abode at his death. The believers are to seek to enter. They too inherit this "rest" as a result of faithfully following and believing in Christ, and like him are admitted into their inheritance which is set before them as a promised land of rest.

<sup>143</sup>. Hebr. 1 : 12.

SECTION IV THE POSSESSION OF THE INHERITANCECHAPTER 9 HOW THE HEIR POSSESSED HIS INHERITANCE:

The key text in the assessment of how the heir entered into his inheritance is Hebr. 2 : 9. "We see Jesus by reason of the suffering of death crowned with glory and honour". This verse is paralleled by Phil. 2 : 9: "therefore God highly exalted him". The reason for the Son's coronation and the means by which he entered his inheritance of "all things" was his humble obedience, extending even to the "suffering of death". In fact 2 : 9 might be described as a summary of the next nine verses in which the question of how the Son entered his inheritance is set forth.

In 2 : 9 Christ had to become a man and a brother so that he could become their leader (vs. 10-14a). By means of his suffering and death he broke the power of the present world (i.e. Satan) and liberated the captives (vs. 14b-15). Through incarnation and death he became their faithful High Priest (vs. 17f).

Certain scholars<sup>1</sup> interpret the coronation of Jesus as being before the crucifixion. Those who hold to this opinion

1. Cf. M. Dods, The Epistle to the Hebrews. (The Expositor's Greek Testament). London, n.d. p.263, "any construction which makes the coronation subsequent to the tasting death for every man is unnatural .... But as undoubtedly the first clause,  $\eta\lambda\alpha\sigma\tau\epsilon\upsilon\sigma\theta\upsilon\varsigma \beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$  refers to the earthly life of Jesus, it is natural to suppose that the second clause which speaks of his being crowned, also refers to that life. The tenses are the same". As the time and place of this coronation he suggests Jesus' baptism, his transfiguration and the recognition by the disciples at Caesarea Philippi - "this crowning .... enabled him to die a representative death, the King or Head of his people". Also cf. A. Hays, The Epistle of Priesthood. Edinburgh, 1913, p.70 and A.E. Garvie, (Rep. 2. xxxi, 1914-15) p.549 in his series of articles on the Christ of Hebrews writes: "He had this foretaste of heaven, however, only to confirm Him in and equip Him for the purpose of surrender the glory and honour He might have claimed as His right, to put Himself in man's place, and to share with man the doom of death, which in no way was His due". He mentions three Johannine verses

feel that the coronation was a solemn preparation for the suffering, of death. This was thought to have taken place on the Mount of Transfiguration. The context of the whole of Hebrews militates against this interpretation as Montafiore writes: "He was not crowned because he had to suffer death, but because he had died suffering".<sup>2</sup>

A textual problem is posed in the latter part of Hebr. 2 : 9. The question is whether Christ suffered death "by the grace of God" or "without God"  $\chi\rho\iota\sigma\tau\acute{o}\varsigma$  or  $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ . In the second century both forms of the text were current. Origen, Theodoret, Theodore of Mopsuestia and Jerome preferred the latter reading while Eusebius, Athanasius and Chrysostom never mention any reading other than  $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ .<sup>3</sup>

in support of this interpretation (Jn. 12 : 28; 13 : 31; 17 : 1). The first two speak of a dual glorification of the Son, one in the past and the other in the future, but as Bultmann, Das Evangelium des Johannes, p.402 points out the two are not really separate but belong together. He points out in 13 : 32 "God will glorify him in himself; and he will glorify his own", that these two stand together and refer to the "unmittelbar bevorstehende Passion". With this in view the past and the future glory can only be understood in the sense of revelation. There is a parallel in Hebr. 1 : 3 which is taken from the confessional liturgy of the church. It refers to Christ as the "effulgence of his glory". The writer of the Fourth Gospel considered the whole of the life of Christ as referring to this glory and not to any specific time of coronation preparatory to crucifixion. 12 : 28 has no reference whatever to Christ's coronation, rather to God's glory. 13 : 31f can be understood as part of God's revelation in terms of Hebr. 1 : 3, and 17 : 1 is a scripture against rather than for Garvie's argument because it points out that this glorification is about to happen. "Father, the hour has come. Glorify thy Son, that the Son may glorify thee".

2. Op. cit., p.58 and Bruce, op. cit., pp.38f. conours.

3. Nofft, op. cit., p.26 and a special note in Michel, op. cit., p.72.

Χρῆσι gained widespread acceptance because the other appeared to imply support for the christology of the Nestorians.<sup>4</sup> The modern commentators are divided on the question,<sup>5</sup> although the majority accept the last mentioned reading.

The theological implication of reading χρῆσι would be:

1. Christ's human nature died, but not his divinity.
2. Christ died in the loneliness of depression according to Gal. 3 : 13 and Mark 15 : 34.
3. Christ died for all excepting God himself.
4. Christ wishes to bring everything except God under his power.<sup>6</sup>

It is difficult to decide between these two readings. In terms of the total christology of Hebrews either reading could be correct. The textual evidence supports "by the grace of God" more strongly, and so this is the reading chosen by the Nestlé/Aland edition of the Greek NT.

Another problem in a problem-studded verse is the meaning of Christ's "taste of death for every man". The expression "to taste death" is a common NT. term for "dying" or "experiencing death".<sup>7</sup> It was also used by various Greek

4. They used it to prove that Christ suffered apart from his divinity, in accordance with their own teaching on Christ. They divided Christ into two Persons, closely and inseparably joined together, and yet distinct.

5. 1. For χρῆσι - Montefiore, p.58, "that, separated from God; he might taste death for every man": Michel, pp.76ff and of the older scholars, Weiss and Reuss "except God", Baile and Ehrhard and among the French scholars L. Héring, L'Épître aux Hébreux. Neuchâtel, 1954, p.33; 2. Those in favour of χρῆσι are NBE, Nestlé, Moffatt, Riggenbach, who regards χρῆσι as an error of a copyist, Hods, Spicq and Purdy.

6. Michel, op. cit., p.73.

7. Mk. 9 : 1; Matt. 16 : 28; Lk. 9 : 27; Jn. 8 : 52.

post apostolic writings, which however seem to reflect the text of Hebrews.<sup>8</sup> The form of this phrase is essentially Semitic Hebrew,<sup>9</sup> e.g. Gr. Rabbi Berekhja (340) who said in the name of R. Chanina (225) "As Elijah did not taste the taste of death so Adam ought not to have tasted the taste of death".<sup>10</sup> In the apocalyptic writings those who have been removed from the earth without dying are said to be those "who have not tasted death from their birth", by which especially Enoch and Elijah are meant.<sup>11</sup> These men were expected to return with the Messiah in order to inaugurate a period of happiness and of salvation.<sup>12</sup> Rabbinic literature expected Elijah in particular (his role was, as high priest, to anoint the Messiah, to promote Israel's repentance and reunion, and to bring about the resurrection of the dead.) Moses and Elijah sometimes appeared together in their capacity of being forerunners of the Messiah.<sup>13</sup> Ezra, Baruch and Jeremiah were all elevated to a position among that number.<sup>14</sup>

8. Cf. Moffatt, p.25. In a Bohemian narrative of the death of Joseph we read: "many times now I have told you that I must needs be crucified and taste of death for the universe". Origen writes (in Joan. 4, 35) "if 'without God he tasted death for everyone,' he did not die simply for human beings, but for the rest of rational creatures as well; and if 'by the grace of God he tasted the death for everyone' he died for all except for God - for 'by the grace of God he tasted death for everyone'".

9. Michel, op. cit., p.72.

10. Cf. Billerbeck I, pp.751ff.

11. Cf. Wisdom 4 : 10f; Jub. 4 : 23; I En. 39 : 3f; 70 : 1-3; II En. 96 : 2; (all of Enoch); I En. 89 : 52 (of Elijah).

12. IV Ezra 7 : 28; 13 : 52.

13. Cf. the account of the transfiguration, Mk. 9 : 2f and parallels. It is possible that the two witnesses in Rev. II are Elijah and Moses.

14. IV Ezra 14 : 9; II Bar. 76 : 2; II Maec. 2 : 1f; 15 : 13; Matt. 16 : 14. Cf. Charles II, note on IV Ezra 6 : 26, pp.576f.

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