

https://dspace.org/

Kleronomas panton : an enquiry into an aspect of the Christology of the Epistle to the Hebrews

Arnot, Frederick Stanley

2014-10-15
http://hdl.handle.net/10539/15736

Downloaded from a DSpace repository. https://dspace.org/

So according to the Old Covenant a reward for faithfulness to God and piety to the Law was that these righteous ones would not "taste of death".[15] It is here that Christ differs from the saints of the OT. They escaped feeling the bitterness of death in their bodies[16] but Christ could allow himself no such luxury, nor could his Father give to him the normal rewards of the righteous. A strong parallel is in the garden scene before the crucifixion where he spoke about his death as a "cup" which he would rather have avoided, but which in accordance with his father's will he knew to be unavoidable.[17] The author of the Fourth Gospel reports that Jesus said to Peter after he had cut off the High Priest's servant's ear: "Sheathe your sword. This is the cup my Father has given me; shall I not drink it?" (Jn. 18 : 11). There appears to be a strong connection between Christ's "tasting death", "drinking the cup" and Christ's strong statement in Matt. 16 : 28: "I tell you this: there are some standing here who will not taste death before they have seen the Son of Man coming in his kingdom", because one of the strongest teachings of the NT. about the death of Christ is its substitutionary nature.[18] For this reason in Hebr. 2 : 9 our author declares that "by God's gracious will, in tasting death he should stand for us all". Seen in this context χαριτι would appear to fit far better into the theological context than χωρις because the incarnation was an evidence of God's unmerited favour to his people as was also God's grace evident in permitting him to "taste of death"[19] and not to side-step it by a translation

---

15. Hebr. טעם טיתה and Aramaic טעם טיתוהה cf. ThWb I, pp.674f and Billerbeck I, pp.751ff, by J. Behm.

16. I Sam. 15 : 32; Sirach 41 : 1.

17. Matt. 26 : 39ff; Mk. 14 : 36; Lk. 22 : 42.

18. Hebr. 10 : 12; Eph. 5 : 2; I Pet. 1 : 20; Mk. 10 : 45; I Tim. 2 : 6; Tit. 2 : 14 inter alia.

19. This does not imply the nicety of meaning Chrysostom gives to the word "to taste" in Homilies on Hebrews 6 : 12, in which he says that Christ only tasted of death but did not really die. As we have seen above it is a phrase which means quite simply "to die".

which had been the reward of the most righteous ones under the old covenant. God's grace was then, at Christ's crucifixion, made manifest to his people.

Seen in this light the meaning of the previous few verses also falls into line. Man has been given so much but has accomplished so little. Instead of being ruler he is ruled. But in the same way as Christ's death is a substitutionary death, so his life is a representative and a substitutionary one. Christ by his death has not only tasted death for all men but has, in entering his inheritance, obtained an inheritance for the people of God, the Pilgrim Church. Christ fulfils the language of the psalm because he is the representative of humanity. Now there is hope because "the right man (is) on our side, the man of God's own choosing".[20] He alone has experienced the sovereignty decreed for man, but the way to the joy of heaven, the *sovereignty over all things* was not to be easy. It was to be a narrow and a difficult path[21] but whereas late Judaism considered this narrow, difficult path to be the earthly life lived in a world of sin, this path way for Jesus went beyond ordinary life to suffering and death. For this reason the one who had by inheritance a more excellent name than the angels, and was in every respect so much better than they, had to be made for a short while lower than the angels so that he might suffer death, and taste it for us all.

This brings us back to the theme of our essay: Christ as "heir of all things". We saw in our study of the concept of inheritance that the concept is by no means wooden, but that by dispossessing another of his property by force one is said actually to inherit from him. By tasting of death Jesus entitled himself to the inheritance which had

---

20. Martin Luther, "Ein Feste Burg".

21. Somewhat like the narrow dangerous path of the righteous with the heavenly city beyond. Cf. Chapter 6B on the teachings of the Pseudepigrapha on inheritance.

been eternally promised to him. In vss. 10 - 18 the author tells how he, in inheriting his possessions, led his brothers to glorious freedom from Satan's thrall, who in his turn was dispossessed and suffered deprivation because Christ by tasting death for all men entered into his inheritance.

A. Perfect through Sufferings:

In Hebr. 2 : 10 the "leader"[22] of the People of God is made perfect through sufferings. God uses suffering as a means of bringing this "leader", His Son to perfection. Αγαγοντα is an ingressive aorist, which means that at the precise moment that God began to bring the Sons to glory, he perfected the Son through sufferings. The time at which this took place can only be at Jesus' death when the way was opened by the new Joshua, Jesus Christ who led the way over the Jordan of suffering and death.

The author of Hebrews seems to be influenced in his concept of a "leader" by the book of Joshua. In Josh. 5 : 14f we are confronted by an angel or heavenly man who called himself "captain of the army of the Lord", reminding Joshua that the battle is Yahweh's and that the Israelites will see the armies of heaven fighting for them in a remarkable way to bring them into their promised inheritance. Joshua was only the earthly symbol of that heavenly leader. In the same way a heavenly "leader" was needed to bring the Righteous Ones of the new covenant into their promised rest. He specially demonstrated God's power in his suffering and death.[23] Suffering and death bring the heir to his inheritance and the same type of self denial brings the same privilege to the redeemed ones.

The interpretation of the phrase "perfect through sufferings" presents us with a problem because it appears to be

---

22. Cf. Ch. 3 B of this paper for a special study of αρχηγος "leader".

23. Spicq II, p.39.

in direct variance with other NT. passages which exalt the perfections of Christ.[24] This is unnecessary if we interpret the perfected Son of Hebr. 2 : 10 and 5 : 8f in the light of Gal. 4 : 1 - 7 (NEB):

"This is what I mean: so long as the heir is a minor, he is no better off than a slave, even though the whole estate is his; he is under guardians and trustees until the date fixed by his father. And so it was with us. During our minority we were slaves to the elemental spirits of the universe, but when the term was completed, God sent his own Son, born of a woman, born under the law, to purchase freedom for the subjects of the law, in order that we might attain the status of sons.

To prove that you are sons, God has sent into our hearts the Spirit of his Son, crying 'Abba! Father!' You are therefore no longer a slave but a son, and if a son, then also by God's own act an heir".

Paul is showing in this passage that while the Law had value for the old dispensation, it was no longer needed in the new. When one enters the new dispensation by conversion one enters the life of the Spirit. Galatians is a commentary on the spiritual life which is infinitely superior to the old legalistic life without the Spirit. In the same way as the author of Hebrews writes that Christ died to set men free from the *power and the fear of death*[25] so in Galatians Christ died to set men free from the curse of the law.[26] Not that Paul considered the law to contain untruth or not to qualify

---

24. II Cor. 5 : 21; Jn. 8 : 46.

25. Cf. Paul, I Cor. 15 it was Christ's resurrection which sets men free from fear of death. These are not contradictory because the primitive church regarded the crucifixion and resurrection as belonging together in one divine act of redemption.

26. Gal. 3 : 13.

as revelation of God's will. He poses the question: "Does the law, then, contradict the promises? No never!"[27] Indeed his whole teaching was that the life in the spirit includes and infinitely exceeds in righteousness the life under the law.

He gives two illustrations from Hellenistic law and custom of what he meant by saying the law was a temporary measure.

1. Gal. 3 : 15 - 18. The purpose of this portion is to point out that a man's will and testament[28] once made is irrevocable with no codicils or additional contradictory or invalidatory notes being legally acceptable. How much more sure is the promise and testament which God made to Abraham.[29] It is important to note that the covenant of the OT. was always a one sided, God-centred grant, rather than a mutual agreement between God and man. This corresponds with the covenant idea of ברית in which a more favoured person would make a covenant with one who is less favoured.[30] Thus the covenant is established and sure; not because of human merit, but because of divine action and divine grace. It is dependent on God and on God alone. For this reason the central theme of Galations is grace, God's unmerited favour is bestowed on human beings, not because of their worth but because of his desire to show mercy. Paul is referring to the promise pronounced to Abraham and his "issue" (or "seed").

---

27. Gal. 3 : 21.

28. The reference was to a mutual arrangement, a settlement drawn up and legally in force. Later it came to mean "last will and testament". H.N. Ridderbos, St. Paul's Epistle to the Churches of Galatia. Grand Rapids, 1955, pp.130f.

29. Cf. B. de W. Burton, op. cit., pp.178ff.

30. Josh. 9 : 6, 15; I Sam. 11 : 1; Ezek. 17 : 13. Cf. also the Hittite Covenants, an analysis of which is given in Mendenhall, art. Covenant. (IDB I), pp.714-723.

This promise was made on more than one occasion.[31] Paul takes pains to point out that the word used was "seed" (sing. and not plural). This means that all of Abraham's offspring were not included in the promise, but one object of the promise was intended. The person for whom the promise was intended was Christ.[32] It was intended for him as the ancestor of the spiritual Israel rather than for Isaac as the ancestor of Israel "according to the flesh". To further his argument he proceeds to say (vs. 17): "What I am saying is this: a testament, or covenant, had already been validated by God; it cannot be invalidated, and its promises rendered ineffective, by a law made four hundred and thirty years later". Paul's argument is that God's promise to Abraham was the permanent covenant, and the legal covenant with Moses was a temporary stop-gap because of the spiritual immaturity of the people of God.

2. Paul proceeds to illustrate the temporary nature of the law from a household custom in Greek society. He likens the

---

31. Gen. 12 : 7 "Unto thy seed will I give this land". 15 : 15 "For the land which thou seest, to thee will I give it, and to thy seed for ever". 17 : 7 "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlastings covenant, to be a God unto thee, and to thy seed after thee". (Also 22 : 18; 24 : 7).

32. Burton, op. cit., pp.181f, finds it inconceivable that Paul could have meant only Christ. He takes Christ to mean the representative of the spiritual race; Israel, the household of faith used in a collective sense. It is true that "seed" is normally used in the singular in a collective sense in the OT. but the author of Genesis might well have intended the singular to differentiate between Isaac and Ishmael. What Paul would then be saying is: not Isaac the ancestor of the physical Israel is the object of the promise but Christ the ancestor of the spiritual Israel. For illustrations from Hellenistic and Jewish sources cf. A. Oepke, Der Brief des Paulus an die Galater. Berlin, 1957, pp.76ff. Also Billerbeck III, pp.545ff and H. Schlier, op. cit., pp.98ff. Cf. also Ch. 4 A of this enquiry in which Gal. 3 : 15 - 29 is dealt with in greater detail.

the law to a "tutor in charge" (Gr. παιδαγωγος under whose close guardianship the people of God were before the advent and death of Christ. (It was given by God through the mediation of angels to make sin a legal offence (vs. 19)). The interpretation of the word παιδαγωγος has caused dissent amongst scholars. There are two interpretations

(a) The interpretation of the law as a "tutor attendant upon minor boys".[33] The law was a "school master". "In training a child, the object is to prepare him, by the instructions of childhood, for maturer years. The comparison applies in both respects to the law, for its authority was limited to a particular age, and its whole object was to prepare its scholars in such a manner, that when its elementary instructions were closed, they might make progress worthy of manhood".[34] Schlatter follows this line of thinking: "Denn Gesetz sind wir unterstellt, bis Christus kommt, damit uns die Gerechtigkeit dadurch zuerkannt werde, dass wir glauben .... Das Gesetz ist der laut redende Zeuge unserer Sündhaftigkeit".[35] Burton doesn't deal with the question but sees Paul as simply differentiating between the time before Christ (the time of the law) and the period following the gift of Christ (the time of grace) without seeing any particular significance in the use of the word except that it has nothing to do with moral education.[36]

(b) The second interpretation is that adopted by the majority of modern interpreters.[37] According to this the term means a "slave attendant, custodian, guide". The literal meaning is "child-leader". He was a man (usually a slave) who

---

33. Ridderbos, p.145, mentions this point of view critically "The tutor designated in the passage was not a teacher but a governor of boys during the period of their immaturity".

34. Cf. J. Calvin Commentaries, Galatians and Ephesians. Grand Rapids, 1948, pp.107f.

35. Erläuterungen zum neuen Testament. Stuttgart, 1921, pp.69f. Also A. Wikgren art, Custodian. (IDB I); pp.751f.

36. Op. cit., p.182.

37. Cf. Schlier, op. cit., pp.125ff; Oepke, op. cit., pp.86ff who cites numerous examples to prove his point.

was employed to perform only one duty and that was to conduct the boy or the youth to and from school and to direct and be responsible for his conduct in general. He was not a teacher.[38] A definite difference was made in Hellenistic writings between a παιδαγωγος and a διδασκαλος (teacher). When the young man came of age, usually about sixteen years, the offices of the παιδαγωγος were no longer needed and were dispensed with. They were normally coarse men who were appointed to do this job because they could do nothing else. They were hard and inclined to cruelty so that the term παιδαγωγος came to have a bad meaning in later years.[39] Paul evaluates the law therefore as a "slave attendant". Thus in the previous verse he describ the pre-Christian Jews as being "close prisoners in the custody of the law". He sees the law not as a teacher but as a means of reprimand and punishment. The "slave attendant" or "custodian" is in charge of mankind until its members are justified by faith. "Now that faith has come, the tutor's charge is at an end".[40] Those w o have exercised this faith are sons of God "by faith in Christ Jesus" (vs. 26). At baptism they testify to the fact that they have put on Christ and have been united in him. For this reason all those who are sons of God are heirs in him of the promise which the Father made to Abraham because in Christ they are Abraham's "issue" (or "seed"). Thus Christians fall under the first or the eternal covenant while those living under the law belong to the secondary or temporary one.

Ridderbos, op. cit., who follows Oepke, p.146 and Bauer, op. cit., p.608.

38. Despite the meaning of the English derivative, "pedagogue" cf. Funk and Wagnall's Dictionary loc. cit., "An instructor of young people".

39. For the literature in Hellenistic writings cf. Oepke, op. cit., esp. pp.87f; Bauer, op. cit., p.608 and Ridderbos, op. cit., p.146.

40. Gal. 3 : 25.

Paul continues with his second illustration in Chapter 4 vss. 1 - 7. He points out that the son of the house before he comes of age is no better than a slave. Even though he is an heir, as all sons are heirs, even though he knows that the whole estate will ultimately be his, he is not free to do as he pleases. He is placed under guardians[41] and under house stewards[42] who have authority over him until the appointed day shall arrive.[43]

Paul likens Christians to this hypothetical heir (vss. 3 - 7). They were minors, in bondage, with all the "elemental spirits of the universe" (RSV, Greek στοιχεῖα)[44] being their superiors. But these angelic beings through whom the law was mediated were given temporary authority over God's people. God's time came. Their term was completed

---

41. A fairly elevated position in the household cf. II Macc. 11 : 1; 13 : 2 and 14 : 2. Lysias was the king's "guardian" and appears to have exercised some authority.

42. The manager of a man's property cf. The unjust steward of Lk. 16 : 1, 3.

43. The two abovementioned servants were besides the "custodian" i.e. all the servants of the house were his superiors.

44. Bauer, op. cit., p.776 reports on the controversy which surrounds the interpretation of the word στοιχεῖα. So also does Burton, op. cit., pp.510-518. It is interpreted as follows: 1. Burton and Goodspeed - elementary forms of religion, Jewish and Gentile, which have been superseded by the new revelation in Christ. 2. Dibelius, W. Bauer - the reference is to the elemental spirits which the syncretistic religious tendencies of later antiquity associated with the physical elements. Thus in the Hermetic literature in κόρη κόσμου in Stobaeus ed. C. Wachsmuth and O. Heuse, Vol. I, p.409 the στοιχεῖα : fire, air, water, earth complain to the god who is over all. Taken in the context of Gal. 3 : 25 it is clear that the reference is to the law and therefore to a superadded religion. Paul certainly downgraded the value of the law by comparison with its inflated position in Pharisaic Judaism but it is exceedingly doubtful whether he would associate it with the elemental spirits of Greek mythology. Otherwise he would be flatly contradicting Rom. 7 : 7 "except through law I should never have been acquainted with sin .... Therefore the law is in itself holy, and the commandment is holy and just and good". In Greek mythology the στοιχεῖα were the gods associated with the elements. The Jews called such spiritual forces "angels".

and God sent his Son born under law to redeem those who were subject to it to bring them to their intended status of sonship.[45] Christians have received the Spirit which gives them the assurance of their adoption and are therefore not slaves but sons. Because they are sons they are heirs.

Comparison of Galatians 4 : 1 - 7 with Hebrews 2 : 10 and 5 : 1 - 10.

What we have considered above throws considerable light on to the meaning of God making "the leader who delivers them perfect through sufferings". In the context "perfect" certainly doesn't imply moral perfection in the Hellenistic sense.[46] Bruce raises the question in his commentary: "If the Son of God is the effulgence of His Father's glory and the very impress of His being, how can he be thought of as falling short of perfection"?[47] If this were so it would contradict what our writer has said in 4 : 15 where Jesus is described as being one who "because of his likeness to us, has been tempted every way, only without sin"; or where he compares the sinless Christ who did not need to sacrifice for his own sins with the earthly, imperfect, sinful high priest

---

It was angels who mediated the Law of Moses. Therefore a strong possibility exists that the στοιχεῖα here referred to are the angelic beings of Gal. 3 : 19f who mediated the law.

45. Note the similarity of theme between Gal. 4 : 4 and Hebr. 2 : 14ff: in Galatians Christ is born under the law to set his people free from its curse i.e. death, while in Hebrews he shares the weakness of flesh and blood so that he might become a faithful High Priest thereby setting his people free from the fear of death and bondage to Satan.

46. Aristotle in Metaphysics V, 16 defines a thing as perfect when it "lacks nothing in respect of goodness or excellence" and "cannot be surpassed in its kind". Therefore perfection is an ideal condition never actually realised in this imperfect world.

47. Op. cit., p.43.

of the old covenant who had to sacrifice for his own sins first and then for the sins of the people.[46]

Michel presents an interpretation of the word group τελειος in his commentary.[49] This interpretation, which is not wholly satisfactory is as follows: Christ as the Pathfinder (προδρομος in 6 : 20) and Author of salvation (αιτιος σωτηριας in 5 : 9) follows the way of "accomplishment or perfection" (Vollendung) or cultic "consecration" (Weihe). As Son of Man and High Priest he was "perfected" or "consecrated" by his suffering and exaltation, as a result of which he can "perfect" and "consecrate" others. The perfected perfects others and the consecrated consecrates others. In this sense Michel says that αρχηγος has a strong Hellenistic flavouring. He believes it to be meant in a priestly sacral sense. He regard the consideration of all other comparative material as being unfruitful, whether γνωστος, the LXX or Jewish Hellenistic literature.

He proposes six reasons for this view point:

1. In his death Christ experienced the final and perfect ordination to the priesthood (referring to Luke 13 : 22 although it is difficult to see how this can be the meaning of τελειουμαι in the Lucan context). Through his believers are made perfect and are consecrated so that they might be united (Jn. 17 : 23). This perfect consecration is a work of God.
2. The "being made perfect" is at one and the same time a

---

48. Hebr. 9 : 28 does not imply sinfulness in Christ. In his first coming Christ was the "sin bearer" 9 : 28; cf. Jn. 1 : 37 or II Cor. 5 : 21 AV "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him". In his second coming he will return as the Son of God in power, cf. 9 : 28b NEB: he "will appear a second time, sin done away, to bring salvation to those who are watching for him". Cf. Spicq, *op. cit.*, *Vol. I*, p.282.

49. *Op. cit.*, pp.76f.

"consecration of himself" (cf. Jn. 17 : 19; Hebr. 2 : 11), and a prayer that God will consecrate the disciples (Jn. 17 : 16) so that even they will be sanctified (Jn. 17 : 19). Thus there is a remarkable connection between τελειουν and ἁγιαζειν (cf. Hebr. 2 : 10f and 10 : 24 where both terms are used within the same context).

3. This final consecration is at the same time a glorification. (Jn. 2 : 23, 28; 13 : 31f; 17 : 5). God glorifies both the Son and the sons (Jn. 17 : 10; Hebr. 2 : 10). This is the reason for the appearance of the word δοξα in Hebr. 2 : 7, 9, 10.

4. Thus there is a similarity between the Farewell speeches of John's gospel and Hebrews with regard to the usage of τελειουσθαι, ἁγιαζεσθαι and δοξαζεσθαι. Michel believes that in both instances the Oriental-Hellenistic doctrine of the redeemer is referred. Only the one who consecrates himself, consecrates. Only the perfected perfects and only the glorified provides the possibility of glory. The Hellenistic-sacral history of the word τελειουν is therefore very old, and pre-Christian in origin.

5. In the OT. the priests were consecrated by filling their hands with sacrificial gifts (Exod. 29ff; Lev. 4 : 5; 8 : 33; 16 : 33). Occasionally the word for "filling" is translated τελειουν τας χειρας by the LXX. Michel considers this as proof that in Hellenism τελειουν gradually got the meaning of "to consecrate" a priest, or "to ordain" him. Yet it is doubtful whether the term in Hebrews can be taken in this cultic sense.

6. No attempt to give τελειουν a Palestinian-Aramaic background has yet succeeded.

We are indebted to Michel for demonstrating the remarkable connection between τελειουν and ἁγιαζειν i.e. between "perfection" and "consecration" or "sanctification". His attempt at proving the antiquity of the concept is unnecessary since it is so strongly paralleled in both John's Gospel and Hebrews.

Montefiore[50] on the other hand interprets "perfect through sufferings" in terms of "the full development of Jesus' human character in response to his intense suffering"; and he concludes that Jesus' response to suffering "completed his work of salvation".

The only way to resolve this problem is to study the concept in the Biblical and Late Jewish writings. The Hebrew word for perfection or τέλειος is תמם. In its approximately90 appearances in the OT., about one half refer to the requirement that animals be "unblemished" when brought to sacrifice.

When used of men the words "upright" or "blameless" are a better translation than "perfect". Only when used of God may "perfect" be used in its strictest sense.[51] The word meant "whole, entire, sound".[52]

In Qumran the term is used 32 times,[53] mostly in the Manual of Discipline (18X) and in the Zadokite Document (7X). In the Manual of Discipline it is used chiefly to describe the perfection of the men who belong to the Sect. They are described as those who "walk blamelessly" (1 : 8; 2 : 2) or are "blameless" (3 : 3) the three priests were those who were "perfect" (Gaster p.64 "schooled to perfection") in all that has been revealed in the entire law. They were to practise truth, righteousness, justice, charity, humility, etc. (8 : 1ff) thus making them a household of perfection ("integrity" Gaster) in 8 : 9. There appears to have been a special degree to which men were admitted, called the order of תמי men of perfect holiness" (8 : 20f; 9 : 8). The word can also

---

50. Op. cit., p.61 cf. also J. Héring, op. cit., pp.33 and 55.

51. S.Y. Campbell, art. Perfection. (IDB III), p.730.

52. Ibid.

53. Cf. Kuhn, Konkordanz, p.234.

mean "to complete" cf. 6 : 17 where it is used of a novice completing a year. In the Zadokite Document it also speaks of men "walking blamelessly" (1 : 21; 2 : 15). Those were the ones to whom the covenant applied (7 : 5). The inner members of the Sect were also called the "men of perfect holiness" of whom a complete keeping of the Law was required (20 : 2, 5, 7).

Yet when Christ was called the leader who had been made perfect through sufferings this was not meant in a juristic or a cultic sense of consecrated perfection (Cf. 1 QS III, 21f), nor in the Hellenistic, priestly, sacral sense suggested by Michel (though this concept is not entirely absent). Rather does τελειος mean something that is "fullgrown or mature, having reached the appointed end of its development"[54] and should be connected to our considerations concerning the term "heir" and "custodian" in Paul's epistle to the Galatians. Thus we are brought back again to Hebr. 1 : 2, which is the title of this paper - Christ as Heir of All Things (Hebr. 1 : 2). How then did Christ enter this inheritance?

As part of his sharing in the life of humanity so that he might be a faithful High Priest, Christ was born as a man, born "of a woman" under the law[55] so that he shared in all the immaturity and bondage of the old dispensation. In his earthly life he knew hardship as he identified himself with the lot of mankind in every way. In Gethsemane, in the beating and mocking and finally in the suffering of the crucifixion he knew the presence of the παιδαγωγος. Yet it was under the "custodianship" of suffering and death that he was brought to "maturity". Hebr. 5 : 7 - 10 emphasises this very strongly.

---

54. Campbell, op. cit., p.730; this is more in line with the interpretation of Montefiore, op. cit., p.61.

55. Gal. 4 : 5.

After referring to the hardship and agony of his earthly life in Hebr. 5 : 8f, the resultant perfection (maturity) of Christ is sharply emphasised. Christ, "Son though he was ..... learned obedience in the school of suffering". The curse and the discipline of the law were his. This suffering under the law was that which brought him to the full maturity of being the Son of God and the Heir of All Things. As in Galatians 4 : 1f. The heir's estate was placed "under guardians and trustees until the date fixed by his father", even though legally the whole estate belonged to him. In the case of Christ "the date fixed by his father" was the last day of his suffering death and the pangs of death which would be the day of his exaltation.[56] This was the day when Jesus the "leader" was made mature through sufferings. It was also the day when he entered into his inheritance and it was the day when he, once he was brought to the full maturity of the Son of God, "became the source of eternal salvation for all who obey him, named by God high priest in the succession of Melchizedek".[57]

B. By Sharing Flesh and Blood with Mankind:

The Son had to share flesh and blood with his brothers. The incarnation was a means by which he took possession of his inheritance.

In Hebr. 2 : 11 we read: "For a consecrating priest and those whom he consecrates are all of one stock".[58] The last phrase "all of one stock" requires explanation. It means that Christ and the Christians, the Son and the sons are all alike members of the same family, sharing the same

---

56. Cf. Luke 13 : 32.

57. Hebr. 5 : 9f.

58. "Sanctify" and "consecrate" are both translations of ἁγιάζω which can also mean "to make holy, to dedicate, to reverence and to purify". Cf. Bauer, pp.8f.

flesh and blood. As far as their humanity is concerned this unity stems not from God but from Adam. Although born of the flesh Christ is at the same time "holy", and becomes the sanctifier of those who are consecrated. By his offering this consecration is perfected.[59] Through the incarnation he was able to share in and sympathise with those enduring suffering and with those subject to temptation.[60] Spicq suggests that ἐξ ἑνὸς πάντες should be understood along with χαρίτι θεοῦ (vs. 9).[61] In this light Christ, who was permitted by God's grace to taste of death for all men, has by this same gracious gift been made to participate so fully in humanity and in human life that he actually shares the same human ancestor with them.

He cites three scriptures to prove his point (vss. 12ff). (a) The first is from a psalm which the first century Christians recognised to be messianic. It is the same psalm which contains Christ's cry of despair "My God, my God, why hast thou forsaken me".[62] From the very earliest times in the primitive church the lament, the first part of the psalm, was used as a testimonium of the crucifixion of Christ. It was worked into the fabric of the passion narratives, especially those of Matthew and John.[63] Thus it was perfectly natural

---

59. G. Procksch, art. ἁγιάζω TWNT I, p.115.

60. Thus 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 said against Bruce, op. cit., p.44, n.64 and Montefiore, op. cit., p.62. Cf. Spicq II, op. cit., pp.40f and Michel, op. cit., p.80.

61. Op. cit., Vol. II, p.41.

62. Ps. 22 : 1. Cited in Hebr. 2 : 12 is from Ps. 22 : 22. Cf. Mk. 15 : 34; Matt. 27 : 46.

63. Cf. C.H. Dodd, According to the Scriptures, London, 1953, pp.97f: "The psalm as a whole was clearly regarded as a source of testimonies to the passion of Christ and His ultimate triumph, and probably from an early date, since it is woven into the texture of the Passion-narrative, and used in writings almost certainly independent of one another".

for our author to utilise it to support his ecclesiology, that the sanctified men of the church are Christ's brothers. In winning Son to the brotherhood of Christ, i.e. to the church, he has received them as part of his inheritance. Thus Jesus, the Son of Man "has passed through death to glory and universal sovereignty as representative head of a redeemed mankind".[64]

(b) On the surface the next quotation[65] "I will keep my trust fixed on him" appears irrelevant. Yet when we read it in its OT. context we find that it carries its relevance by implication.[66] Isaiah finds that his prophecies are not acceptable either to the people or to the king. So he seals these prophecies and gives them to his disciples to look after so that when they are fulfilled people will see that they are from God. In the meanwhile he says: "I will wait for Yahweh, that hideth his face from the house of Jacob, and I will look for him". In the same way God's face is hidden from the righteous sufferer in Ps. 22, identified by Christian interpreters as Jesus. The point is that if Isaiah's word (cf. Habr. 1 : 1) was rejected by the Jews of his day so was the Son who spoke God's final word to men[67] and if Isaiah was able to trust in God for vindication how much more was Christ.

(a) The next quotation is from the following verse in Isaiah. It is a reference to Isaiah's family, every member of whom had a symbolic name. His own name meant "Yahweh is salvation" and the names of his two sons: Shearjashub "Remnant

---

Cf. Mk. 15 : 24, where the parting of Jesus' garments among the soldiers seems to have been recognised from the beginning as a fulfilment of Ps. 22 : 18.

64. Ibid., p.20.

65. Isa. 8 : 17(b) (NEB) The American Revised Version reads: "I will look for him".

66. Cf. Dodd, op. cit., p.126: "These sections were understood as wholes, and particular verses or sentences were quoted from them rather as pointers to the whole context than as constituting testimonies in and for themselves ... in the fundamental passages it is the whole context that is in view, and is the basis of the argument".

67. Cf. the parable of the wicked husbandmen Mk. 12 : 1-12.

will return" and Mahershalalhashbaz "Hasten booty, speed spoil" illustrated his message[68] and his belief that what God had spoken would surely come to pass.

The Christians were confident that God had vindicated Jesus in his exaltation. But this was something which had been revealed only to believers. Thus God relied on people to witness to this truth to all men as Isaiah depended on his sons by their very names to bear witness to the truth of his prophecy.[69]

Note that our author uses various illustrations to prove the point at hand. He is not too concerned that these illustrations should be in all points consistent with one another. Thus Christians can be called "brothers" (vs. 12) or "children" (vs. 13) depending on the point to be put across. Here it is the family relationship with humanity, whether the physical relationship of sons of Adam or the spiritual relationship of sons of Abraham. In these three quotations we can also see proof of Christ regarding these as being part of his inheritance, especially the third "Here am I, and the children whom God has given me". As we have seen above. This is a dominant aspect of the Johannine teaching of election - that God gives people who believe in him and follow him to Christ. Thus the expression of confidence that God would vindicate Christ's obedience and trust was most evident when in the throes of death Christ looked to the birth of a church consisting of those who God would give to him. Thus Christ as "first-born" entered into his in-

---

68. Bruce, p.48; Isa. 7 : 3; 8 : 3.

69. On the quotations cf. Bruce, op. cit., pp.45-48; Dodd, op. cit., pp.20-78f and 97f; Spicq II, op. cit., pp.41f; Montefiore, op. cit., pp.63f; Michel, op. cit., pp.81-84; Lohse, op. cit., p.164, n.5 writes that at this stage the christology of Phil. 2 : 9-11 (esp. vss. 7f) is most obvious and it is "mit alttestamentlichen sitaten unterbaut und nfther ausgefUhrt".

heritance of "many brethren" by being made of one stock with them, sharing flesh and blood with them and declaring them to be his brethren.

C. By Death upon the Cross:

In Christ's death we have the final act of possession of his Inheritance. In terms of the Hebrew word יָרַשׁ whose meaning underlies the possession of the Inheritance by the Son; Jesus, by dying, not only possessed but also dispossessed those in wrongful possession, just as Joshua had done in possessing the land of Canaan so many years before. The author of Hebrews regarded the death of Christ as the final and supreme sacrifice. Offerings and rituals there had been in the past, but their effectuality was merely partial and symbolic. By means of this death the entire Satanic realm was placed under the death penalty and since then has been awaiting execution.[70] Puritan John Owen, thus entitled his major work on the atonement: "Death of Death in the Death of Christ",[71] in which he was simply restating Hebr. 2 : 14 "so that through death he might break the power of him who had death at his command, that is, the devil"; (NEB).

The same view of the cross is to be found in St. Paul's letters. In I Cor. 2 : 6 - 8 he refers to the supernatural powers which do not understand that the cross was in actual fact the wisdom and power of God. Had they understood this they would not have crucified Christ, thus effecting their own overthrow.[72]

---

70. The interpretation of E.F. Scott, op. cit., pp.131f. is too colourless. The Christ depicted in Hebrews is a virile man amongst men. Scott interprets the death of Christ in the light of religio historical sacrificial practice which prepared the worshipper to have dealings with God. It is this indeed, but it is a lot more.

71. John Owen, "Death of Death in the Death of Christ", London, 1648, repr. 1963.

72. The question of the interpretation of the ἀρχόντων τοῦ αἰῶνος of vss. 6 and 8 is hotly debated by the scholars. Many commentators agree with N. Hillyer, I Corinthians. (The New Bible Commentary Revised), London,

In Col. 2 : 15 he is even more explicit, representing Christ on the cross as discarding "the cosmic powers and authorities like a garment", making "a public spectacle of them" and leading "them as captives in his triumphal procession".

Paul did not limit the victory of Christ to the cross, but also considered that by his resurrection Christ had set men free from the bondage of the fear of death. "Death is swallowed up; victory is won! O Death, where is your victory? O Death, where is your sting?..... God be praised, He gives us the victory through our Lord Jesus Christ".[73]

Similarly John teaches the effect of the cross on the kingdom of Satan. As Jesus' hour approached as God's voice was heard to say to him: "Now is the hour of judgment for this world; now shall the Prince of this world (Satan) be

---

1970, p.1055 who writes: "Behind the evil designs of the earthly authorities (e.g. Pilate, Caiaphas) were the supernatural powers of darkness". Thus W. Bousset in Kyrios Christos, op. cit., pp.75ff, suggests that Paul is referring to the angelic beings, rulers in the air, the region between earth and heaven who stood behind nations and rulers, influencing them. They were the ultimate cause of historical events. The death of Christ showed that these powers did not understand God's mystery, power and plan of salvation; Cf. Ignatius Epistle to Ephesians 19: "For the ruler of this age the virginity of Mary as well as the death of the Lord were hidden". Justin Martyr wrote: "How the demons tried hard to understand, but could only fabricate ridiculous heathen myths". What Paul was saying then was: "If the demons had known who Jesus really was and understood his purpose, they would not have crucified him, because by the crucifixion they spelled their own doom". This view is proposed by Harnack, Dibelius, Schlier, Reitzenstein, Lietzmann, Kümmel, Knox, Bauer, Bultmann, Craig, Delling, Wendland. On the other hand A. Robertson and A. Plummer, op. cit., pp.39f maintain that they "are neither demons nor angels, but the rulers who took part in crucifying Christ". If we compare this passage with Col. 2 : 15 it would appear that the first of these two interpretations is more likely to be the correct one.

73. I Cor. 15 : 55ff.

driven out"; and, "the Prince of this world approaches. He has no rights over me", indicates the part played by the devil in the death of Christ.[74]

In the synoptic gospels the same teaching is present. This is to be seen in Christ's temptation by Satan in the wilderness, and in Jesus' engagements with demonic forces in general. It is expressed in words like: "I watched how Satan fell like lightning out of the sky".[75] Therefore this teaching, that by Jesus' life, death and resurrection the forces of Satan were defeated, is one that is common to the whole NT. tradition.

The strongest teaching about the defeat of Satan at the hands of the Son is provided by the parable of the Strong Man and the Stronger Man.[76] The Markan version reads as follows: "On the other hand, no one can break into a strong man's house and make off with his goods unless he has first tied the strong man up; then he can ransack the house". This parable is found within the context of Mark 3 : 22 - 26 in both Mark and Q. The exorcism of evil spirits prove that Satan has been bound by Jesus or by the divine power by which Jesus receives his strength. Bultmann regards this parable as being quite unlike popular wisdom and piety or anything scribal, rabbinical or apocalyptic: "Here if anywhere the characteristic element in the preaching of Jesus must be found".[77]

---

74. John 12 : 31; 14 : 30.

75. Luke 10 : 18.

76. Matt. 12 : 29; Mark 3 : 27; Luke 11 : 21f.

77. R. Bultmann, The History of the Synoptic Tradition. (ET by John Marsh), Oxford, 1963, p.105. The passages he claims to be most typical Jesus' preaching were: Mark 3 : 24-26, 27; 7 : 15; 8 : 35; 10 : 15, 23b, 25, 31; Luke 9 : 60a, 62; 14 : 11; 16 : 15: Matt. 5 : 39b-41, 44-48; 7 : 13f; 22 : 14. Cf. also V. Taylor, op. cit., (commentary), pp.240f.

With Jesus' ministry the power of the demons was challenged. The Strong Man in the parable is undoubtedly an epithet for Satan,[78] with the "goods" or "instruments" in his house being those people who are in bondage to him. A similar situation is described in Test. Naphtali 8 : 6 "But him that doeth not that which is good .... the devil shall make him as his own peculiar instrument". So then Jesus, the Stronger Man, steps in and in spoiling the Strong Man's goods, sets those free who have lived under his power.[79]

Jesus is not only the Servant of the Lord but he is also a dynamic and a victorious one for, clandestine though his entrance into the house may be, it is an entrance which bespeaks mighty power because he comes as the ἰσχυροτέρος the Stronger one. This little parable is a piece of the most primitive christology we have. It shows that very early the church recognised Jesus' ministry, his death and

---

78. V. Taylor, loc. cit., is not convincing in espying an influence from Isa. 49 : 24f; 53 : 12 on this parable.

79. Grundmann, op. cit., Markus, p.84. Taylor, op. cit., p.241 reports that the word σκεῦος is regularly used in Classical Greek to denote "vessels" or "implements" of any kind, and in the papyri to describe "furniture, moveables, utensils", "goods", or the "tackle" of a ship. In II Cor. 4 : 7 and I Thess. 4 : 4 it is used of "the body" as the vessel of the soul. Thus quite apart from the reference in Test. Napht. it would be quite natural to think of τὰ σκεύη αὐτοῦ as "the possessed" who have been enslaved by Satan. Lohse, op. cit., p.169, writes that not only was *mankind enslaved* but there was no way by which people could set themselves free from this bondage: "Der Wegführer aber hat durch seinen Tod den Zwingherrn besiegt und das Tor zur Freiheit geöffnet. Dadurch hat er die Knechte befähigt, ihm zu folgen, da er ihre Todesfurcht durch seinen Sieg die Ursache nahm". Therefore through the death of Christ, people have been freed from their bondage to fear. R. Gyllenberg, Die Christologie des Hebräerbriefes. (Zeitschrift für sistematisches Theologie II), 1934, pp.662-690 on p.673 applies a similar line of thinking to Hebrews (tr. Ámot). "According to the Epistle to the Hebrews, fear is conquered *because its cause has* been taken away. The change happens in objective reality beyond humanity, and redemption is by no means a self redemption, rather it consists in an actual changing of reality, encountered at a specific time in history, before which man is helpless. After this event he is

resurrection as betokening victory over evil. Indeed it went back beyond the church to the ministry of Jesus itself when he looked forward to the cross and resurrection, or possibly he was referring to a heavenly vision he had been given of the defeat of Satan (cf. Lk. 10 : 18). The result of this mighty act of the messianic conqueror is the binding of evil powers i.e. the binding of the Strong man.[80] This is an eschatological concept with roots in the O.T.[81] The one who binds is Jesus himself armed with divine power,[82] symbolically described as "the finger of God".

For this reason the author to the Hebrews can write that Christ shared our flesh and blood (i.e. entered the Strong man's house) "so that through death he might break the power of him who had death at his command, that is the devil (i.e. through death Christ the Stronger man overpowered Satan) and might liberate those who, through fear of death had all their lifetime been in servitude" (by binding the Strong man the vessels and instruments are freed from Satan's dominion). This is another way of saying that by might and main, by the force of death and resurrection Jesus entered into an inheritance of souls set free, redeemed from Satan's thrall.

Accustomed though we are in this modern day and age to take this message and its purport for granted we must try to appreciate how difficult it was for first century Christians to accept the death of Christ. It seemed to be the last act of a pathetic tragedy when Jesus of Nazareth, rejected by his people, forsaken by his disciples, put to death by Roman

---

no longer powerless, because now the way is open; he can and should step along it and do so to the end".

80. Cf. Mk. 3 : 3f; 6 : 1f; 11 : 2, 4; 15 : 1, 7.

81. Isa. 24 : 22f and of Satan, Rev. 20 : 2f: "He seized the dragon, that serpent of old, the Devil or Satan, and chained him up for a thousand years; he threw him into the abyss, shutting and sealing it over him ...." Cf. also I En. 10 : 11f; 54 : 4f; Test. Lev. 18 : 12.

82. Lk. 11 : 20 and par.

authority breathed *his last on the cross.* From *his cry on* the cross it appeared that even God had forsaken him. He had died, not gloriously on the field of battle, but in the apparently inglorious weakness of a cross. As their hopes died it appeared that the disciples had backed a lost cause. It appeared that the forces of evil having had a field day now simply required a mopping up operation. And yet, within a short space of time his followers were declaring everywhere that the crucifixion was a victory and that Jesus in his death had reduced "the god of this world" to impotence. The keys of Hell and Hades were placed in his hand as he invaded the ramparts on which the Strong man had prided himself, bound him and spoiled him of his goods. The sudden change from disillusion to triumph can only be explained by the witness which th. disciples themselves gave: that *Jesus had risen from the grave. So the purpose of the* incarnation was not only death, but from this death came victory as John wrote to some of the churches of his day: "the Son of God appeared for the very purpose of undoing the devil's work".[83]

So death was destroyed in the crowning work of Christ's humiliation, his own death on the cross. It is necessary to remind us again that this is the basic meaning of Christ's heirship, or his entering into the cherished possession of his church which he redeemed from Satan and the power of death when he overthrew Satan's might in his own house and set free Satan's goods and chattels who "through fear of death, had all their lifetime been in servitude". Now this

---

83. Jn. 3 : 8. In late Judaism the teaching was extant that God did not introduce death but Satan did: cf. Wisd. 1 : 13f; 2 : 23f. From the book of Job it appears that he was the chief prosecutor of the heavenly court. From this it was not too big a step to regard him as tempter and executioner in chief. Cf. I Cor. 5 : 5: "this man is to be consigned to Satan *for the destruction of the body*".

church, "the sons of Abraham", has him as a faithful high priest serving God on their behalf in the heavenly sanctuary. What a high priest! A spiritual one, a heavenly and a perfect one! Yet one who can sympathise with human beings because he has been through all their temptations, hardships, pain and suffering himself. Is it any wonder that our author asserts the complete and utter superiority of Christ to the entire angelic world, who, forced to acknowledge his sovereignty serve his every beck and call.

The reason for the effectualness of the death of Christ in the entering into the inheritance of the Son, is that by the death of Christ the new covenant was mediated. In Hebr. 8 : 8f we find a citation from Jerem. 31 : 31 - 34 who had prophesied that Yahweh "will establish a new covenant with the house of Israel and with the house of Judah; not like the covenant that I made with their fathers". (RSV). In the description of the new covenant we find the following elements:

1. It will constitute a religion of the inner man.
2. Close fellowship between God and man which will result in believers being taught by God.
3. Mercy and forgiveness of sins: All of these elements the Epistle to the Hebrews claims have been provided by Christ in his new covenant, but were missing from the formal, legalistic religion of the old covenant.

The Sectarians of Qumran also regarded their Sect as constituting a "new covenant". This was the basis of their congregation. They regarded themselves as ordained by God to found a congregation which would work for salvation and prepare for the end of the world which they expected shortly. They believed that they alone had correct insight into the Torah and into the prophetic works. This insight was given them as a part of their divine election. The documents of the Sect refer to this new covenant as being based

in the promises to Jeremiah.[84] The parallel between Hebrews and the Sect should not be driven too far as by "new covenant" the Qumranites did not mean something completely new but a re-affirmation of the old covenant made with Moses, whereas to the church the "new covenant was something completely new and which replaced the old".[85] In fact the purpose of Hebrews was to point out the superiority of the new and the fact that the new had replaced the old.

Covenants were always ratified by sacrifice. Our author has taken pains to show that the sacrifice of Christ's body was of infinitely greater worth than the sacrifice of animals. This carries over to the efficacy of the whole new covenant. In fact all that the author of Hebrews has said of Christ as being a superior figure to all those of the O.T. has an indirect bearing on the superiority of the new covenant to the old covenant.

The first reference in Hebrews to Christ and his relationship to the new covenant is in 7 : 22 where he is referred to as the "one who stands security" ἐγγυος for the new covenant.[86] Jesus is made surety because he is the object of the divine oath making him a high priest forever after the order of Melchizedek, and to make the oath more effective the psalmist says God "will not change his mind" (RSV). As the surety, Jesus possesses all the authority of God and he is the witness to his will. There is a certain degree of synonymity between μεσιτης and ἐγγυος

---

84. Cf. esp. the Zodokite documents at 8 : 21; 20 : 12; 6 : 19. In 1 QS the first two pages describe the liturgy of the annual covenant renewal ceremony. CD, 1 QS and 1 QH all use the same phraseology for members of the sectarian covenant "Sons of the Covenant" בני הברית Cf. inter alia CD 2 : 2; 6 : 9; 8 : 1; 1 QS 5 : 8 and 1 QS 5 : 23.

85. Millar Burrouchs, More Light on the Dead Sea Scrolls. London, 1958, p.112.

86. Cf. Michel, op. cit., pp.174f.

The μεσίτης or "mediator" steps into the gap between man and God while the ἔγγυος or "guarantor" actually gives his person and his life as guarantee for his word. A good example is Sirach 29 : 14ff. "A good man will go surety for his neighbour; a man has lost all shame if he fails him. Do not forget the favour your guarantor has done you; he has given his life for you". When we add to this that Jesus is guarantor of a "better covenant", we should keep in mind the dual level of Hellenistic philosophy, the relative value of the old covenant to the new, the better one. The old covenant had a mediator (angels and Moses cf. Gal. 3 : 19) but no guarantor. God reserved this for the new and the more excellent covenant when he made Christ the recipient of his authority by swearing an oath about his priestly position before him.[87]

There are two promises upon which this mediation of Christ is based. The first of these we have dealt with above, taken from Ps. 110 : 4. "The Lord has sworn and will not change his mind. You are a priest for ever after the order of Melchisedek". The second scriptural basis or promise (Hebr. 8 : 6) on which the superiority of Christ's ministry and therefore also of his covenant is based is Jerem. 31 : 31 - 34. The argument here is similar to that used in Hebr. 7 : 11 to prove the superiority of Christ's priesthood to that of the Aaronic priesthood. He asks why God should have promised another "new covenant" if the first one were adequate. "For if the first covenant had been faultless, there would have been no occasion for a second": (8 : 7). This inadequacy inferred that another covenant was to come "when I will establish a new covenant with the house of Israel and with the house of Judah". (8 : 8).

Although legally no guarantor was required in a testament the death of the testator was needed before the testament and the covenent could be brought into force. Christ

87. Cf. Michel, op. cit., p.175.

performed a dual role by his death. He gave his life as a demonstration of divine authority and divine security for the stability of the covenant and he died to make it effectual to his people. In the old covenant the original and the subsequent renewal ceremonies were sealed and established upon the sacrifice of animals and thus the covenant was said to be established upon the blood of these animals. According to Exod. 24 : 6 - 8, which describes the making of covenant at Sinai, oxen were sacrificed. The blood was collected. Half of it was put by Moses into basins while the other half was thrown against the altar. After he had read from the book of the covenant and after the people had sworn: "All that the Lord has spoken we will do, and we will be obedient" then Moses took the rest of the blood and sprinkled it upon the people, and said "Behold the blood of the covenant which the Lord has made with you in accordance with these words". On the day of atonement the altar and the horns of the altar were purified by the application of blood.[88] A problematic verse is Hebr. 9 : 21 "he sprinkled with the blood both the tent and all the vessels used in worship". There is no reference in the Pentateuch to any such ceremony. However, that such a tradition existed is seen from Josephus:[89] "as also the tabernacle and its vessels, both with oil .... and with the blood of bulls and rams". This was connected with the consecration of the priests. So the covenant was said to be in force because of the death of the animals, the shedding of their blood and the resultant cleansing of the instruments of sacrifice and the worshippers.

The message of Hebr. 9 is that if these things are true, and the author does not doubt that a certain validity belongs to these sacrifices, of how much greater validity must the new covenant not be, established as it is on the blood

88. Exod. 29 : 12; Lev. 8 : 15; 16 : 14-19
89. Ant. iii, 206.

of the covenant "of Jesus the self-sacrificing high priest". The new covenant has a better sacrifice and thus a better basis and thus a better mediator and thus effects a more powerful forgiveness and cleansing on those whose belief is in Jesus. "For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of an heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God", (Hebr. 9 : 13f).

Now the basis of Jesus' mediatorship is made plain. The basis is his death. By his death Christ's people are redeemed from sin against God and from transgressions of God's law. The effect has been a salvation which is immanent because it sets the believer free, because Christ "has appeared once for all at the end of the age to put away sin by the sacrifice of himself" (Hebr. 9 : 26 RSV); because "we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebr. 10 : 10 RSV); because "by a single offering he has perfected for all time those who are sanctified" (Hebr. 10 : 14 RSV); because "where there is forgiveness of these, there is no longer any offering for sin". (Hebr. 10 : 18 RSV). Is it any wonder then that our author describes the inheritance of Christ which he obtained by his death for himself and his household to be limitless. By his death the believers are made heirs, not of any temporal inheritance in an earthly Canaan with imperfect blessings, but they are heirs with Christ of "the promised eternal inheritance". (9 : 15). This "eternal inheritance" was obtained by his death. Once more our author makes use of a play on words to drive home his point. The word used is διαθήκη which in the LXX is used to translate ברית the elective, gracious act of divine sovereignty called the covenant. At the same time in the Greek world it chiefly meant "a last will and

testament".[90] In vss. 16f both meanings are kept in mind to emphasise the necessity of Jesus' death and the salvation that it brings. Before a last will and testament can become effective the testator must die. Likewise before the inheritance imparted to those in the new covenant can be imparted, Jesus the mediator, the guarantor as the propitiatory sacrifice had to die. When he died both meanings of διαθηκη were made effective: a new covenant was mediated, and a testament of eternal inheritance was made effectual for the believers.

This brings us to the obvious significance of the word "blood" in the epistle to the Hebrews.[91] Our author took the term over from the Christian tradition, using it often and enriching its meaning. This tradition had its roots in the OT. notable the *Law of Atonement* in Lev. 17 : 11 "For the life of the flesh is in the blood; and I have given it for you upon the altar to make atonement for your souls; for it is the blood that makes atonement by reason of the life". It was not the killing itself which was effectual but the fact of the life being completely given to God as the blood was sprinkled on the altar. But Hebrews does not suggest an altar on which Jesus' blood was prinkled unless we are to infer that this is the cross. This is an unlikely supposition, however, as the cross does not figure except as an instrument of torture (12 : 2) in the epistle at all. The *picture* that is *presented* to us in the epistle's teaching on the "blood of Christ" is of "His offering up Himself to God".[92]

---

90. It is taken from the verb διατιθημι meaning 1. To *decree or ordain*. 2. Confer. 3. Assign by will cf. Bauer, pp.188f. Behm in ThWb II, pp.105f.; Art. διατιθημι διαθηκη by J. Behm and G. Quell. Similar use is made of this meaning in Gal. 3 : 17. Cf. Bruce, op. cit., pp.210f; Michel, op. cit., pp.207f; Spicq II, op. cit., 277-285.

91. Cf. Hebr. 9 : 12, 14; 10 : 19, 29; 12 : 24; 13 : 12, 20 and in the commentaries esp. Higgenbach, op. cit., p.260, n.19; Lohse, op. cit., p.174; Michel, op. cit., pp.204ff; Bruce, op. cit., pp.204ff.

92. Bruce, p.204.

In Hebr. 9 : 12, 14 the writer speaks of blood but in vs. 15 αἷμα is replaced by θανατος. This led L. Morris[93] to write: "it is hard to envisage a reason for interpreting 'the blood' in a sense other than that given by the following 'a death having taken place'". The power of the atonement of Jesus thus lay in his death, of which the shedding of his blood was symbolic (cf. 10 : 19). The emphasis is not therefore on the material substance of Christ's blood but rather on the giving of his life in his death. Thus the blood of Christ can be compared with the blood of Abel (12 : 24) because Abel like Christ lost his life by losing his blood.

So we can see why the blood of Christ and the death of Christ are tied up so inextricably with the new covenant. The reason is that they are synonymous, the fact that 9 : 15-22 follows immediately on to 9 : 9 - 14 in the same context is sufficient indication. On the basis of the atoning death of Jesus the covenant was established and forgiveness of sins effected for the people of God which was of a far higher order than that of any of the animal sacrifices.

Just as the inheritance of the land by the seed of Abraham was legalised and obtained in terms of a divine covenant with Ismael, so the inheritance of "all things" by the Son was legalised and obtained in terms of the new divine covenant. This covenant came to fulfilment at the death of Christ. Then the mediator, the guarantor and the testator of the covenant died. It was through this death that the new covenant became operational, the heir possessed his inheritance and the believers were made heirs of eternal salvation.

---

93. (J. Th. S. N.S., iii), 1952, p.226, Art. The Biblical use of the term 'Blood'. pp.216ff. Cf. also J. Behm, ThWb I, pp.171ff.

D. By Means of Divine Appointment:

The means stated above by which the heir entered into his inheritance were still, in the final analysis dependent on the divine disposition of the inheritance and therefore of the divine appointment of "the Son" to be "Heir of All Things". This is clearly stated in Hebr. 1 : 2 "Him hath he made (appointed) to be heir of all things". The verb ἔθηκεν is in the aorist tense, which implies that the appointment was made at a specific time. This point of time could only refer to the time when Christ obtained victory over death "to liberate those who, through fear of death, had all their lifetime been in servitude". (Hebr. 2 : 15). Had the pre-existent Christ been intended the pluperfect tense would have been used, therefore it can only refer to the incarnate, suffering, dying Son being appointed to a position of universal inheritance and an authority subordinate only to the one who had make the appointment at the time of his death.

We have had occasion to refer to the parallel ideas expressed in Hebr. 1 : 1 - 4 and Phil. 2 : 5 - 11. There is a very strong parallel between the appointment of the incarnate, suffering, obedient unto death Son as Heir of All Things in Hebrews and the exaltation of the humble, incarnate, obedient unto death Messiah of Philippians, who again was made the object of divine disposition and appointment to a place of complete authority, which is the meaning of his being given "a name that is above every name", that all should pay him obeisance, addressing him as "κυριος Ιησους Χριστος" (Lord Jesus Christ). So in these two quotations from the Church's liturgy it is evident that a divine appointment and disposition took place consequent upon the total obedience, humiliation, suffering and death of Jesus.

In Hebr. 2 : 8 we have a quotation from Ps. 8 : 7: "thou didst put all things in subjection beneath his feet". Commenting on this verse he further elaborates on the universal inheritance by stating: "For in subjecting all

things to him, he left nothing that is not subject", continuing in his application of this Psalm to Jesus(vs. 9) "In Jesus ..... we do see one ...., crowned now with glory and honour because he suffered death" (NEB).

In the following verses it is made clear that the process of perfection through sufferings i.e. Jesus' coming of age as "the Son" is throughout a divine act. God makes the leader "perfect through sufferings".

In Hebr. 3 : 1 - 6 the divine appointment is emphasized once more. The context refers to the supremacy of Jesus over the whole household of faith. In 3 : 2 Jesus is commended as being: "faithful to God who appointed him". The same divine appointment is inferred in vs. 6 (tr. NEB which gives the sense but is not strictly a word by word translation): "Christ is faithful as a son, set over his household".

In Hebr. 5 : 1 - 10 the divine appointment is further defined as an ordination to the priesthood which is according to the order of Melchisedek. A general principle of ordination to the priesthood is laid down in vs. 1: "Every high priest is taken from among men and appointed their representative before God". The one who makes the appointment is God since no-one can appoint himself to the priesthood (vs.4). In the same way Christ "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 have I begotten thee'; as also in another place he says, 'Thou art a priest forever, in the succession of Melchizedek'". (vss. 5f NEB).[94]

---

94. Some adduce proof from these two OT. quotations that the people to whom the letter was addressed made a distinction between the Messiah of David (Ps. 2 : 7) and the high priestly Messiah (Ps. 110 : 4). Cf. Y. Yadin, op. cit., (Scripta Hierosolymitana IV), 1958, pp.36ff; H. Kosmala, op. cit., pp. xxviiif. But Hebrews asserts that both functions are in one messianic figure. Jesus belonged to the tribe of Judah and therefore could not belong to the Aaronic priesthood. The answer to the problem was found by associating Jesus not with Aaron, but with the priest-king Melchizedek who is introduced in Gen. 14 : 18.

In Hebr. 5:13-6, 20 our author emphasises the infinite validity of Jesus' divine appointment as high priest after the order of Melchizedek. Two divine oaths are referred to in this passage. God made the original covenant with Abraham and concluded it with an oath (*vss.* 14f); and in vss. 16ff, in regard to a second divine oath, he makes an oblique reference to Ps. 110 : 4 "The Lord has sworn and will not change his purpose: You are a priest for ever ..." without actually citing it. So then when Jesus was appointed heir, and as heir over all things, the priest in the heavenly temple, this appointment was guaranteed and made doubly certain by the divine oath.

Hebr. 7 is a chapter which sets out to prove the superiority of the order of Melchizedek to the order of Aaron. As one of the conclusive proofs it is pointed out in reference to Ps. 110 : 4 that an oath was sworn by God at the moment of Jesus' appointment to the priesthood, whereas no oath was sworn when the descendants of Aaron were made priests. So then the elevation of the Son to a position of universal heir-ship and authority was at the same time an exaltation to an intercessory priestly function, becoming a minister in the heavenly temple. Chapter 7 ends with words which clearly endorse the Son's appointment: "The high priests made by the Law are men in all their frailty; but the priest appointed by the words of the oath which supersedes the law is the Son, made perfect now for ever". (*Cf.* also Hebr. 8 : 3).

In the paranetic section of Hebrews (10 : 19 - 13 : 25) some significant statements are made with regard to the divine disposition of the inheritance to Christ. In 10 : 21ff Christ is referred to as "a great priest set over the household of God", and then turning the reader's mind to God he writes: "the Giver of the promise may be trusted".

The first of these statements is a title which appears again and again in Hebrews, either expressly stated or by in-

ference.[95] It is based largely on the prophecy of Zechariah 6 : 11ff, which speaks of the coronation of Joshua the high priest who is called the Branch, and of whom it is prophesied that he will build the temple and be given royal dignity and authority. The scene in vs. 13 is that of a king seated on his throne[96] with a priest seated on his right hand, the position of authority. This scene is probably the same scene that the author of Hebrews has in mind with God seated on the throne and the Son, priest after the order of Melchisedek seated on his right hand, the position from which he exercises his royal as well as his priestly authority.[97] Hebr. 10 : 21 tells us that the Son had this position. Hebr. 10 : 23 informs us that God is the disposer of this right by means of his promise. He is the "One who Promises". The promises referred to in 10 : 23 are in all probability the two oaths that God swears - the one to Abraham when he made the covenant with him, and the other to the Son when he made him His Heir and Priest.[98] The certainty of the covenant and its promises is thus the certainty of God,[99] who by making the covenant with Abraham established the People of God, and by making a covenant with the Son gave him full authority over that same People of God.

Finally in the prayer passage[100] at the end of Hebrews (13 : 20f) we encounter a brief remark about God raising our Lord Jesus, the great shepherd of the sheep from the dead.[101]

---

95. Hebr. 1 : 2; 2 : 17; 3 : 1, 6; 5 : 5, 10; 6 : 20; 7 : 26, 28; 8 : 1; 9 : 11; 10 : 21.

96. Probably a king of the Davidic line cf. Zech. 12 : 10ff; 13 : 1.

97. *Cf. esp.* Hebr. 8 : 1f.

98. Hebr. 6 : 13-20; 7 : 20-25.

99. Michel, op. cit., p.232; Montefiore, op. cit., p.175.

100. In the form of a Latin "collecta oratio" composed in the third person. Cf. Bruce, op. cit., p.410.

101. Michel, op. cit., p.362 n3; Bruce, op. cit., p.411; Montefiore, op. cit., p.251 refer to a parallel passage which underlies this hymn in Isa. 63 : 11 (LXX): "Where is he that brought up from the sea the shepherd of the sheep?" Ref. to Moses.

This poetic formulation summarises the points we have raised in this chapter, viz. how the heir entered into his inheritance and became "Heir of All Things".

The one who exalted Jesus was "the God of Peace", the same God who "highly exalted" Christ in Phil. 2 : 9. God exalted him from the dead. God exalted him on the basis of "the blood of the eternal covenant".[102] The exaltation was to a position of Lordship over the People of God as "the Shepherd of the sheep". So then the incarnate Son by his death provided the means for his own exaltation (the blood of the eternal covenant), and from this death he was raised to a position of authority by God who thus made him "Heir of All Things".

So in Heb. 1 : 2 when God made him to be Heir of All Things the meaning of both Hebrew roots[103] is inferred. By means of incarnation, suffering and death (the blood of the eternal covenant) the heirship was possessed by the Son ירש. The inheritance was bestowed by God נחל when he appointed the Son to heirship and inheritance. Both concepts: possession and bestowal are held in a state of balance by the author of Hebrews.

---

102. Cf. Westcott, loc. cit. "The raising of Jesus was indissolubly united with the establishment of the Covenant made by his blood and effective in virtue of it". Cf. Montefiore, op. cit., p.251.

103. ירש and נחל cf. Chapter 1 of this work for discussion of their respective meanings.

CHAPTER 10 CONCLUSION

ΚΛΗΡΟΝΟΜΟΣ ΠΑΝΤΩΝ "Heir of All Things" is obviously a title, a position, a situation of worth and authority to which the Son has been raised. It also seems apparent that this is not only a title for the Son, but provides a theme for the Epistle of Hebrews as well. The purpose of the Epistle is to tell how Jesus, the Son, entered into his inheritance, how in the process he revealed God in a complete fashion such as had not been known up to that time. In Hebrews the worth of the station to which he had been raised was likened to being seated at the right hand of the throne of God, with the authority inherent in that position.

The meaning of the title "Heir of All Things" has a strong bearing on the inheritance of the heir, according to which the worth of the title is determined by the extent of the inheritance. The inheritance described in the title is infinite and therefore the title is one of infinite worth. This inheritance includes "all orders of existence" whether they be temporal or eternal, material or spiritual. As an effective result of his total humiliation when he made 'purgation of sins" he was raised by God to this position of honour. As the agent in the creation of the world this inheritance had always been his possession and, as Montefiore says, his exaltation was "his re-entry into that which has always been his lawful place" (p. 34). But though the inheritance had always been his, he did not have effective control over it, this had forcefully to be taken possession of.

The Greek word κληρονομος is a direct translation of the Hebrew word יָרַשׁ which has a very forceful meaning. It means that when the heir inherits, the inheritance does not become his automatically, but that it is something which must be possessed, sometimes by force of arms, even involving a forceful dispossession of those who have taken wrongful pos-

session of the property. Thus although Canaan belonged to Israel by right of the covenant promises made to her patriarchs, Abraham, Isaac and Jacob and eventually also to Moses, yet she was in the wilderness and did not have control of her land. Eventually a man of faith arose, Joshua, who believed the promises and led the people into the land to conquer it, to possess it, to dispossess the peoples in wrongful possession, so that Israel might not be heir in name only, but also in fact. In the same way Jesus crossed the river Jordan of suffering and death into the promised land beyond. This he did by being made the perfectly mature Son through the sufferings he endured. This would not have been possible had he not taken human flesh in the incarnation and become a man knowing pain, fear and ultimately death, so that through death he tasted death for every man to destroy the works and the hegemony of the Devil who had kept men in bondage by fear of death. The Devil had to be dispossessed of his wrongful occupation and this the Son did by making purgation of sins through his own death.

The redemption of mankind, particularly of those who would constitute his household, was the motivating cause of the incarnation, suffering and death of the Son. The picture presented in Hebrews is that of the Day of Atonement. On that central day of the Jewish religion the high priest, who was descended from Levi and Aaron, would purify himself of sin by means of washings and sacrifices, and then offer "the blood of bulls and goats and the ashes of a heifer sprinkled on the altar" (Hebr. 9 : 13) to make atonement for the sins of the people. The author of Hebrews considers the Aaronic high priest to be a type of the perfection of the priestly work achieved by Jesus the ideal high priest. He writes within the framework of Platonic philosophy. The OT. priest is the imperfect earthly shadow, whereas the heavenly ideal is to be seen in the eternal priest who is, according to the order of Melchizedek, performing his sacrifice not in the material temple of Jerusalem which is also a mere shadow, but in the

eternal heavenly temple, not made with hands. As the sinless one Jesus did not need to offer a sacrifice for his own sins, nor did he take animals with which to make atonement for the people's sins, but as the perfect priest and the perfect sacrifice he by one act of self sacrifice offered himself to abolish sin. He was "offered once to bear the burden of men's sins" (Hebr. 9 : 28). The purpose of this humiliation unto death was for his brothers. It resulted in the way across the river Jordan into the spiritual promised land being opened [illegible] believers being able to enter by having the courage of faith. These people become believers by having their minds enlightened by the ministry of the Word of God, but being enlightened they dare not stand still nor go backward or else they will risk perdition. Rather they must enter the Land of Promise, following in the footsteps of their Leader-Captain, Jesus, like him being prepared to be completely obedient to the heavenly vision, following after as partners in suffering as well as laying claim to a lot in that land. *Such ones the heavenly Leader recognises as brothers* and calls them such. Those obedient followers are then sanctified in the blood of the eternal sacrifice of the Son and made by God's grace members of the People of God.

The People of God comprises the so called "household of God" (Hebr. 3 : 2f, 6). It is over this household that the Son as First-born has been given complete authority. *According to the Law codes of the first century* and even before that, the patria potestas was automatically inherited by the eldest son along with the inheritance of the family name. This family name became the symbol of the authority of the eldest. In the case of Jesus he was "first-born" in two aspects. Firstly as the agent in the creation of "all orders of existence" he preceded all things, whether they be angelic or material. As the "first-born" he had precedence as well as authority over even the highest angels, which according to Jewish thinking would make his authority divine. He had been raised in fact as high above them "as the title he has in-

herited is superior to theirs" (1 : 4). The title referred to might well be that one mentioned two vss. previously in 1 : 2 viz. "Heir of All Things". In the parallel passage of Col. 1 : 13 - 20 this meaning would correspond with that of Col. 1 : 15 whereas Col. 1 : 18 corresponds to the second meaning of "first-born" in Hebrews, i.e. the "first-born" from the dead. The People (household) of God consist of those who fearlessly keep their hopes high (3 : 6), "who through faith and patience are inheriting the promises" (6 : 12), who obey the call of God even though they cannot see where it is leading. (11 : 9ff). They by faith in their Leader enter and enjoy the Promised Land, not imperfectly as did the Israel of the OT., but entering into a complete rest which is reserved for them. The Son as the Leader is the first-born of those who have entered. As "first-born" he inherits the family name and is given full authority, being "set over his household". Once again the title of 1 : 2 would apply to his inheritance of that all embracing authority over his brethren: "Heir of All Things". There is a remarkable parallel to Ephesians 1 : 18 - 23 where Christ is said to have a title which is infinitely superior to angelic beings as well as being total in the church, through which his authority extends over all things.

While the inheritance as conceived by Hebrews is a spiritual blessing called "rest", already obtained by Jesus through his death and exaltation, and is in the process of being obtained by the believers, being the Land spiritually and transcendentally conceived, yet the broader understanding of the inheritance is also present. The inheritance, which contemporary Judaism had already broadened from being the Land to include the entire Cosmos, was regarded as such by the author of Hebrews. The material inheritance was "the universe" (NEB). The right of inheritance over all material spheres was because of the fact that the Son had been instrumental in their creation. Judaism also knew this argument in that it was posited

that the world was their inheritance because the original building materials of the world had been taken from the rocks under Mount Zion. The Son not only made "all orders of existence", but the providential sustenance of these "all things" is due to him, cf. 1 : 3 "the Son ..... sustains the universe by his word of power", i.e. it is his not only because he created it, but because its continued existence is due to him.

The inheritance of all things is defined in 2 : 5 - 8 as including the world to come, i.e. the Neohaton to which every pious Jew looked forward with hope has now been given to angels, but to the Son: "For in subjecting all things to him, *he left nothing that is not subject*" (*2 : 8 NEB*).

We have considered how this supreme title of "Heir of All Things" gave the Son authority over angelic powers as well as over the church as First-born and Leader, so now we will consider the person of the Son who was given this all embracing and all subjecting title. The primary fact that we are told about the Son is that God's final and most perfect revelation was given through him. Through him God has spoken. He "is the effulgence of God's splendour and the stamp of God's very being" (1 : 3). The close association of the term "Son" with the revelation of God in the early Christian tradition is especially evident in Matt. 11 : 27 "no one knows the Father but the Son and those to whom the Son may choose to reveal him" (NEB). The Father knew the Son. This knowledge of him was the equivalent of electing him (cf. I Pet. 1 : 20; Rom. 8 : 29). He was known of the Father because of the desire in the Son to reveal the Father. This recognition of the Son was made most evident by the legitimisation of the Son at his exaltation to be "Heir of All Things". The opposite also holds good. The recognition of the Father by the Son indicates that the Son alone truly knows the Father. The Son in his turn reveals the Father to others, those who become his followers by the enlightenment of the word of God, which comes to man in Christ; because the knowing and recognition of God

by man takes place only at that place at which God drawe near to man. This drawing near of God to man takes place in Jesus, the Son by means of whom God has spoken to "us" in these last days. So then Jesus of Nazareth represented his Father with full authority as a man revealing the divine way to life being through humiliation as seen in the incarnation, suffering and death of Jesus. The one declared in Hebr. 1 : 2 to be "Heir of All Things" is the Son, who though eternal became temporal so that he might make purgation of sins, thereby revealing the redemptive will and saving purpose of God his Father. The result of this perfect revelation by the Son's redemptive act was his exaltation to an infinitely superior authoritative position at God's right hand.

A further deduction may be made from the above as far as the christology of Hebrews is concerned. The fact that he is Son of God implies that Jesus' origin or source is in God (cf. Jn. 12 : 49). Being of divine origin he, as a result of his own maturation, became 'the source' of all those who follow him in obedience. So then the Son, originating in God and achieving the possession of his inheritance by obedience becomes in his turn a source of blessing to those who obey, who endure suffering, making light of disgrace with "eyes fixed on Jesus, on whom faith depends from start to finish" (Hebr. 12 : 2).

In any decisive act a time factor is involved. The question may well be put as to the time when the heir entered into his inheritance. The Son has been made heir. There can be no doubt that this act of exaltation and coronation is complete, "whom he has made heir" is in the aorist tense, indicating that the Son was made heir at a specific time. This time can only be at a moment following his death, his deepest humiliation, for then he became a mature Son, eligible to enter his Father's inheritance, and he also became "source of eternal salvation" to all who obey him. Similarly in 1 : 3 he is said to have taken his seat at the right hand of Majesty

on high. The tense once more is aorist indicating that this exaltation took place at a specific time. In fact the implication of Hebr. 1 : 1 - 4 is that the appointment of the Son as Heir, and the Son's taking his place took place at the same point of time following on to the extreme humiliation of the Son's death upon the cross. This is further brought out by a study of the tenses of that key passage Hebr. 5 : 8 - 10. Here "he learned", "he suffered", "he became" and vs. 10 "he was named" are all in the aorist tense indicating that at the moment he "learned" he also "suffered" and being brought to maturity "became" the source of salvation to obedient ones, and at that same moment was "named" (a first aorist passive participle) as high priest. So then as far as the Son is concerned there is no real problem about the time of his being appointed to universal heirship. It was at the moment when his suffering and death resulted in his exaltation and the taking up of his place at the right hand of the Majesty on high.

When it comes to the entrance of believers into the inheritance it is not quite as simple. In Hebr. 1 : 3 the aorist is used for the time when purgation of sins was brought about. Therefore at the time that the Son entered his inheritance he performed an act of redemption which made it possible from that time on for believers to enter into their inheritance in the wake of their divine Leader. This process which began at the time of Jesus' redemptive death is given emphasis by a significant use of the ingressive aorist. So in Hebr. 2 : 10 the time of the perfection of the Son through sufferings was also the time when the many sons began to be brought to glory. In Hebr. 13 : 2 we are told that Jesus suffered outside the gate to sanctify (aorist) the people and the continuous effect of this sanctification into the present is brought out in 10 : 14 where the present participle is used "he has perfected ..... those who are being sanctified". Therefore backsliding is so serious since it is a rejection of this present sanctification (Hebr. 10 : 29). The present

continuous tense is used in conjunction with the believer's entering his promised "rest" (Hebr. 4 : 3), implying that the believer has not already entered, but that he is here and now continually "entering" and striving to enter that rest. In similar vein Hebr. 11 : 6 presents the believer as the "seeking" one. For the believer then the process of entering the promised "rest" began at the Son's self sacrifice on the cross, it is applied to the believer by the enlightenment of the word, and he then proceeds to "seek" and to "enter" in the present; but there is also a future dimension to this striving, as in 3 : 6 we are told that sonship is conditional: "if we hold fast the confidence and the rejoicing of the hope firm unto the end". This future emphasis as far as believers are concerned is very clearly brought out in Hebr. 1 : 14 where believers are described as those "about to inherit salvation". And also in 4 : 9ff. "There must still be, therefore, a place of rest reserved for God's people, the seventh day rest .... We must therefore do everything we can to reach this place of rest, or some of you might copy this example of disobedience and be lost".

Believers are therefore placed within the history of salvation. They are made heirs of the promise to Abraham which they will possess by belief. Failure to inherit salvation can only be through unbelief. Belief is a persistent quality. This is brought out again in 6 : 12 where believers are described as those who "through faith and patience inherit the promises". So then, though ultimate salvation lies only in the future, the hope of that salvation which is based on ancient promises is a present possession. These promises are so certain to the heirs (Hebr. 6 : 17) that God did not only promise, but he doubly confirmed the promise with an oath.

In short the time of Jesus' possession and his exaltation resulting from his death. The way was opened for the believers by Christ's death, so that they were introduced to their inheritance by the gospel. Throughout their lifetime

they have become busy seeking and entering their "rest" which will finally be possessed by them at some future date. But this future bliss is so sure that it provides such a steadfast and sure hope that this hope in its turn provides enabling for the present to the believer.

Jesus' entering his universal inheritance implies that this act has introduced the Eschaton, the last days. . . . The message of 1 : 2 is that God has spoken to us by the Son "in these last days". This means that God's final word has been spoken, and that believers must prepare for the second coming in glory. The author of Hebrews is writing to the people who live in the uncertain period in between the first and the second comings of Jesus and so his message is that they should ever be ready, meet regularly together and keep the example and person of Jesus before their mind's eye lest they grow weary.

Jesus' being made "Heir of All Things" has special significance for the believer as far as the authority of the Son and therefore the obedience of the believer is concerned. As the authority of the Son over his household is total, so the believer's obedience must be total. This obedience consists in self denial, humiliation, choosing the correct path even if it be the difficult one, and this obedience does not stop short of death even as Jesus offered himself.

The way of self denial, obedience and faith is enabled by the believer's trust in the Son who is not only the Leader, but also the Source of eternal salvation. He knows as he believes that he has a sympathetic high priest who has himself "passed through the test of suffering" and so "is able to help those who are meeting their test now" (2 : 18). Yet his high priest went through all these trials without sin and having done so, has passed through the heavens (4 : 14ff). There he appears before God on the believer's behalf (9 : 24) and "that is why he is able to save absolutely those who approach God through him; he is always living to plead on their behalf".

(7 : 25).

To summarise then Jesus, the Son of God, was made "Heir of All Things". His inheritance included all orders of existence as well as authority over the People of God. To them he is Leader, Captain, High Priest, Lord and Source of eternal salvation. They enjoy this salvation by trust in him, and become joint heirs with Christ of "all things".

ABBREVIATIONS

Billerbeck	Strack, H.L. and Billerbeck, P. "Kommentar zum Neuen Testament aus Talmud und Midrash" (6 Vols.) C.H. Beck, München, 1961.
ANET	"Ancient Near Eastern Texts relating to the Old Testament" (2nd Edit.) by J.B. Pritchard. Princeton University Press, Princeton, 1955.
ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments, Herausgegeben von W. Eichrodt und O. Cullmann.
ATD	"Das Alte Testament Deutsch"
AV	The Authorised Version, tr. 1611.
BASOR	Bulletin of the American Schools of Oriental Research.
BDB	Brown, F; Driver, S.R. and Briggs, C.A. "A Hebrew and English Lexicon of the Old Testament". The Clarendon Press, Oxford, 1959.
BET	Beitrage zur Evangelischen Theologie, Theologischen Abhandlungen, hrsg. von Ernst Wolf, München.
Blass-Debrunner	Blass, F. and Debrunner, A. "Grammatik des neutestamentlichen Griechisch" (11th Ed.) Vanderhoeck and Ruprecht, Göttingen, 1961.
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament, hrsg. v. Albrecht Alt u. Gerhard Kittel bzw. v. Karl Heinrich Rengstorf u. Leonhard Rost, Stuttgart.
BZNF	Biblische Zeitschrift Neue Folge, hrsg. von Vincens Hamp u. Rudolf Schnackenburg, Paderborn.
ET	English Translation.
Ex.T.	The Expository Times, Edinburgh.
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments, hrsg. v. Wilhelm Bousset u. Hermann Gunkel, Neue Folge v. Rudolf Bultmann, jetzt von Ernst Käsemann und Ernst Würthwein, Göttingen.
IB	The Interpreter's Bible.
ICC	The International Critical Commentary.

IDB	"The Interpreter's Dictionary of the Bible", Abingdon Press, New York and Nashville, 1963.
JB	The Jerusalem Bible
JBL	Journal of Biblical Literature.
K	Κληρονομια
KEKNT	Kritisch Exegetischer Kommentar über das Neue Testament, begr. von H.A.W. Meyer, Göttingen.
LXX	The Septuagint - the Greek Old Testament. "Septuaginta" Ed. A. Rahlfs, Württembergische Bibelanstalt, Stuttgart, 1950.
MT	The Masoretic Text "Biblia Hebraica" Ed. R. Kittel Württembergische Bibelanstalt, Stuttgart, 1937.
N	Root נחל.
Nestlé	"Novum Testamentum Graece" Ed. by Eberhard Nestlé, Erwin Nestlé and Kurt Aland, United Bible Societies, London, 1969.
NEB	The New English Bible.
NICNT	The New London Commentary on the New Testament.
Nov. Test.	Novum Testamentum.
NTD	Das Neue Testament Deutsch, Göttingen.
NTS	New Testament Studies.
RGGIII	Religion in Geschichte und Gegenwart, 3rd Edition.
RSV	The Revised Standard Version.
TEH	"Theologische Existenz Heute"
ThLZ	Theologische Literatur Zeitung.
ThWb	"Theologisches Wörterbuch zum Neuen Testament", hrsg. von Gerhard Kittel, Kohlhammer Verlag, Stuttgart, 1933 and still in publication.
ZNW	"Zeitschrift für die Neutestamentliche Wissenschaft".
ZSTh	Zeitschrift für Systematische Theologie.

MODERN AUTHORS

Aaldars, J.G., Art. "Erfrecht, II Israel". Christelijke Encyclopedie II, J.H. Kok N.V., Kampen., 1957, p.625, p.7.

Abba, R., Art. "Name". IDBIII, pp.500-508, pp.147, 179.

Alt, A., "Kleine Schriften zur Geschichte des Volkes Israel", (3 Bände, hrsg. v. M. Noth), Beck'sche Verlag, München, 1953, p.148.

Alt, A., "Der Gott der Väter" (BWANT iii, 12); Kohlhammer Verlag, Stuttgart, 1929, p.135.

Anderson, G.W., "The Psalms" (Peake's Commentary of the Bible). Ed. by M. Black and H.H. Rowley, Nelson, London and Edinburgh, 1962, pp.55ff.

Baab, O.J., Art. "Heir"; IDBII p.578.

Baab, O.J., Art. "Inheritance"; IDBII pp.701f., p.3.

Barnes, A., "Notes on the Old Testament, Psalms Vol. I"; Baker Book House, Grand Rapids, 1950, p.170.

Barr, J., "The Semantics of Biblical Language", University Press, Oxford, 1962, p.ii.

Barrett, C.K., "From First Adam to Last - a Study in Pauline Theology", Charles Scribner's Sons, New York, 1962, p.86.

Barrett, C.K., "The Eschatology of the Epistle to the Hebrews" in The Background of the New Testament and its Eschatology In Honour of C.H. Dodd, The University Press, Cambridge, 1956, pp.102, 208.

Barth, M., "The Old Testament in Hebrews" (current Issues in NT. Interpretation) ed. by W. Klaassen and G.F. Snyder, New York, 1962.

Bauer, Walter, "A Greek English Lexicon of the New Testament and Other Early Christian Literature" (ET and adaptations by G. William, F. Arndt and F. Wilbur Gingrich), The University Press, Cambridge, 1957, pp.40, 46, 60, 66f., 167, 186, 191, 223f., 230, 235, 245.

Baumgärtel, Friedrich, "Verheissung : zur Frage des evangelischen Verständnisses des Alten Testament", Bertelsmann Verlag, Gütersloh, 1952, p.165.

Beare, F.W., "The Epistle to the Colossians" (IB Vol. XI), pp.131-241, Abingdon Press, Nashville, 1951, pp.58, 60f.

Behm, J., Art. αἷμα ThWb I, pp.171-176, p.246.

Behm, J., Art. γενομαι ThWb I, pp.674ff., p.216.

Behm, J. and Quill, G., Art. διατιθημι , διαθηκη ThWb II, pp.105-137; p.245.

Bieneck, J., "Sohn Gottes als Christusbezeichnung der Synoptiker" (AThANT 21), Zwingli Verlag, Zürich, 1951, pp.22, 32, 35, 37.

Bietenhard, H., Art. שם ThWb V, pp.242-283; pp.190ff., 186

Blasa, F. and Debrunner, A., "Grammatik des neutestamentlichen Griechisch" (11th Ed.), Vandenhoeck und Ruprecht, Göttingen, 1961, p.176.

Bornkamm, Günter, "Sohnschaft und Leiden" in Judentum-Urchristentum-Kirche (Festschrift für J. Jeremias). Beiheft zur ZNW, Berlin, 1960, pp.188-195.

Bornkamm, Günter, "Jesus von Nazareth", W. Kohlhaemer Verlag, Stuttgart, 1960, pp.31, 33, 37.

Bousset, Wilhelm, "Kyrios Christos. Geschichte des Christus-glaubens von den Anfängen des Christentums bis Irenäus" (FRLANT, NF4), 1921, pp.32, 36, 75, 235.

Bousset, W. and Gressmann, H., "Die Religion des Judentums in spathellenistischer Zeitalter", (Handbuch zum Neuen Testament No. 21), J.C.B. Mohr, Tübingen, 1926, p.150.

Braun, H., "Qumran und das Neue Testament" (2 Vols), J.C.B. Mohr (Paul Siebeck), Tübingen, 1966, p.62.

Bright, John, "The Kingdom of God", Abingdon Press, New York, 1953, p.166.

Bright, John, "A History of Israel", SCM Press, London, 1963, p.130.

Brown, F., Driver, S.R. and Briggs, C.A., "A Hebrew and English Lexicon of the Old Testament", Clarendon Press, Oxford, 1959, pp. 3, 4, 127, 135, 169.

Brown, John, "An Exposition of the Epistle to the Hebrews", The Banner of Truth Trust, London, 1964 (repr. of 1862), pp.41, 45.

Bruce, F.F., "The Epistle to the Hebrews" (NLCNT), Marshall, Morgan and Scott Limited, London, 1964, pp. 23, 26f, 41f, 45, 47, 49f, 62, 64, 66, 68, 78, 105f, 109, 111, 114f, 118, 191f, 194f, 197ff, 213, 231, 233, 245, 250.

Bultmann, R., "Das Evangelium des Johannes" KEKNT II, Vandenhoeck und Ruprecht, Göttingen, 1959 (16th Rd.) pp.21, 43, 213.

Bultmann, R., "The History of the Synoptic Tradition" (ET by John Marsh), Basil Blackwell, Oxford, 1963, p.19, 236.

Bultmann, R., "Theology of the New Testament " (2 Vols.), Charles Scribner's Sons, New York, 1951, pp.12, 16ff, 22.

Bultmann, Rudolf, Art. γινώσκω TDNT I, pp.688-715; pp.33, 38.

Bultmann, Rudolf, Art. πιστεύω TDNT VI pp.228ff; p.38.

Burroughs, Millar, "More Light on the Dead Sea Scrolls", Secker and Warburg, London, 1958, p.241.

Burton, Ernest de Witt, "A critical and Exegetical Commentary on the Epistle to the Galatians" (I.C.C.), T. and T. Clark, Edinburgh, 1921, pp.96f, 98, 220ff, 224.

Buttenwieser, Moses, "The Psalms Chronologically Treated with a New Translation", The University of Chicago Press, Chicago, 1938, p.55.

Calvin, John, "Commentaries on the Epistle of Paul the Apostle to the Romans" (tr. and ed. by John Niven) Vol. I, republished by Wm. B. Eerdman's Publishing Company, Grand Rapids, 1959, p.56.

Calvin, J., Commentaries: "Galatians and Ephesians", Eerdman's, Grand Rapids, 1948, p.222.

Campbell, E.F., Art. "Perfection", IDB III, p.730; pp.228f.

Candlish, J.S., "Adoption" in A Dictionary of the Bible ed. by James Hastings, Vol. I, pp.40-42, T. and T. Clark, Edinburgh, 1898-1906, p.91.

Chapman, John, Art. "*Nestorius and Nestorianism*", Catholic Encyclopaedia, Vol. X, pp.755-759, The Universal Knowledge Foundation Inc., New York, 1913, p.57.

Charles, R.H. (Edit.), "The Apocrypha and Pseudepigrapha of the Old Testament in English" (2 Vols.), Clarendon Press, Oxford (1913 repr. in 1964), pp. 17, 25, 27, 45, 156, 176, 217.

Charles, R.H., "The Book of Daniel", The Clarendon Press, Oxford, 1929, p.172.

Cornill, M., "Das Erbrecht im Galaterbrief (3, 15 - 4, 7)", ZNW 5, 1904, pp.204-227; p.10.

Cross, F.M., "The Ancient Library of Qumran and Modern Biblical Studies", Doubleday, New York, 1958, p.62.

Cullmann, O., "The Christology of the New Testament", The *Westminster* Press, Philadelphia, 1959, pp.12f, 20, 22, 32, 37.

Cullman, O., "Christ and Time" (ET. Floyd V. Filson) I, SCM. Press Limited, London, Revised Ed.,1962, pp.88, 167.

Dahl, Nils, "Das Volk Gottes: Eine Untersuchung zum Kirchenbewusstsein des Urchristentums", Jacob Rybruck, Oslo, 1941, and repr. by Wissenschaftliche Buchgesellschaft, Darmstadt, 1963, pp. 103, 151. 154, 157f.

Daube, D, "Studies in biblical Law", The University Press, Cambridge, 1947, p.134.

Daube, D., "The New Testament and Rabbinic Judaism", The Athlone Press, University of London, 1956, pp.83, 165.

Davies, W.D., "Law in first-century Judaism", Art. in IDB III pp.89-95; p.89.

Delling, G., Art ἀρχηγος ThWb I, pp. 485-486; *pp.66ff*, 235.

Denney, James, "St. Paul's Epistle to the Romans", Expositor's Greek Testament Ed. by W. Robertson Nicholl, Vol. II, pp.558-725. Hodder and Stoughton, London, 1908, pp.89, 92f.

de Villiers, J.L., "Die Betekenis van δικαίωμα in die Briewe van Paulus", Drukkerij Holland N.V., Amsterdam, 1950, pp.95ff.

Dibelius, M., "An die Kolosser, Epheser und Philemon" (Handbuch zum Neuen Testament), J.C.B. Mohr, Tübingen, 1927, p.59, 224, 235.

Dietrefbinger, C., "Paulus und das Alte Testament", TEH.95, München, 1961, p.163.

Dodd, C.H., "The Bible and the Greeks", Hodder and Stoughton, London, 1954, p.62.

Dodd, C.H., "The Parables of the Kingdom", Fontana Books, London and Glasgow, 1961, p.20.

Dodd, C.H., "According to the Scriptures", Nisbet, London, 1952, pp.189, 231ff.

Dods, M., "The Epistle to the Hebrews"; "Expositor's Greek Testament" Vol. IV, pp.210-351, Hodder and Stoughton, London, 1908, pp.212, 214.

Driver, S.R., "The Book of Genesis", Methuen, London, 1905, p.169.

Egger, O., "Rechtswörter und Rechtsbilder in den Paulinischen Briefen", ZNW 18 (1917/18) pp.84-108; p.10.

Eichrodt, W., "Theology of the Old Testament" (2 Vols.) SCM Press Limited, London, 1961, pp.135f, 148.

Eichrodt, W., "Israel in der Weissagung des Alten Testament", Zwingli Verlag, Zürich, 1951, p.149.

Engnell, I., "Studies in Divine Kingship in the Ancient Near East", Basil Blackwell, Oxford, 1967, p.14.

Fitzmyer, J.A., "The Use of Explicit Old Testament Quotations in Qumran Literature and the New Testament", NTS.VII, 1960-1, pp.297-333; p.189.

Foerster, Werner, Art. "κτίζω" ThWb III, pp.999-1034; pp.74f, 167f.

Fohrer, Georg, Art. "δίκη" B. Altes Testament, ThWb VIII, pp.340-355; pp.82f.

Frankfort, H., "Kingship and the Gods. A Study of Ancient Near Eastern Religion as the Integration of Society and Nature", University of Chicago Press, Chicago, 1948, p.13.

Freedman, H. and Simon, M. (Ed.), Midrash Rabbah (ET.9 Vols.), Soncino Press, London, 1939, pp.86, 134, 154.

Frisk, H., Griechisches Etymologisches Wörterbuch, Band II, Heidelberg, 1970, p.74.

Fuller, Reginald H., "Mission and Achievement of Jesus" (Studies in Biblical Theology No. 12), SCM. Press, London, 1954, p.34.

Garvie, A.E., "The Pioneer of Faith and Salvation. A Study of the Personal Experience of Jesus as Presented by the Epistle to the Hebrews", Expository Times XXVI, 1914-15, pp.502-504 and 546-550; pp.212f.

Gaster, T.H., "The Scriptures of the Dead Sea Sect in English Translation", Secker and Warburg, London, 1957, pp.27, 159, 161, 228.

Gauter, T.H., Art. "Sacrifices", IDB.IV, pp.147-159; p.54.

Gealy, F., Art. "Lots in the N.T.", IDB.III p.164; p.128.

Good, E.M., Art. "Joshua, Book of", IDB.II pp.988-995; p.744.

Gordon, C.H., Art. "Biblical Customs and the Nuzu Tablets", The Biblical Archaeologist Reader, Vol. II, Anchor Books, Doubleday and Com. Inc., New York, 1964, pp.7, 147.

Grant, R.M., Art. "Gnosticism" IDB. Vol. II, pp.404-406; pp.63, 193.

Grässer, Erich, "Der Glaube im Hebräerbrief", H.G. Elwert Verlag, Marburg, 1965, p.107.

Grundmann, W., "Das Evangelium nach Markus", Evangelische Verlagsanstalt, Berlin, 1962, pp.12f, 20, 237.

Grundmann, W., "Das Evangelium nach Lukas", Evangelische Verlagsanstalt, Berlin, 1963, pp.13, 31, 37.

Grundmann, W., Art. "Sohn Gottes. Ein Diskussionsbeitrag", ZNW 47, 1956, pp.113-133; pp.122.

Gunkel, H., "Die Lieder in der Kindheitsgeschichte Jesu bei Lukas", Festgabe für Harnack, 1921, pp.43-60; p.15.

Guzner, R.A.H., Art. "Number", The New Bible Dictionary, Inter varsity Fellowship, London, 1962, p.42.

Gyllenberg, R., "Die Christologie des Hebräerbriefes" in Zeitschrift für sistematisches Theologie II, 1934; pp.662-690; p.237.

Haenchen, E., "Die Apostelgeschicht-", (KEKNT), Vandenhoeck und Ruprecht, Göttingen, 1962, p.17.

Hahn, F., "Christologische Hoheitstitel" (3rd Edit.) FRLANT No. 83, Vandenhoeck und Ruprecht, Göttingen, 1966, pp.12f, 15, 172, 20, 31, 36f.

Hauck, F., "Das Evangelium des Markus", (Theologischer Handkommentar zum Neuen Testament), Evangelische Verlagsanstalt, Berlin, 1951, pp.19f.

Hering, L., " L'Epître aux Hebreux" Delachaux and Niestle, Neuchatel, 1954, pp.214, 228.

Herrmann, J., Art: " naḥal und naḥ^{e}lah in AT", ThWb III, p.769; pp.3, 126, 138, 141, 143, 146.

Hester, J.D., "Paul's Concept of Inheritance", Oliver and Boyd, Edinburgh, 1968, pp.4, 7, 86f, 91, 94, 126, 132, 146f, 154, 162f, 165.

Hillyer, N., "I Corinthians" in "The New Bible Commentary Revised", Inter Varsity Press, London, 1970, p.234.

Hoenig, S.B., Art. "Ptolemy", IDB.III, pp.964-967; p.50.

Hoffmann, D.H., "Die Briefe Pauli an die Kolosser, Thessalonicher, Timothena, Ausgelegt in Bibelstudien", A. Deichert, Leipzig, 1910, p.58.

Hoftijzer, J., "Die Verheissungen an die Drei Erzväter", E.J. Brill, Leiden, 1956, pp.132, 136, 143.

Hooke, S., "The Labyrinth", Oxford University Press, London, 1935, p.14.

Hooke, S., "Myth and Ritual", Oxford University Press, London, 1933, p.14.

Horst, Friedrich, "Zwei Begriffe für Eigentum (Besitz)" in Verbannung und Heimkehr, Festschrift für Wilhelm Rudolph, hrsg. v. A. Kuschke, pp.133-156, J.C.B. Mohr, Tübingen, 1961, pp.126, 128f, 146, 149.

Jacob, E., "Theology of the Old Testament" (ET. A.W. Heathcote and P.J. Allcock), Hodder and Stoughton, London, 1958, p.82.

Jeremias, Joachim, Art. " Αββα" in ThLZ 79, 1954, pp.213f; p.31.

Jeremias, J., "The Parables of Jesus" (ET. by S.H. Hooke in Studies in Biblical Theology, 24), S.C.M. Press, London, 1963, p.20.

Jeremias, J.; Gepke, A.; W. Zimmerli, Art. παις θεου and related words ThWb V, pp.636-713; p.12

Jooz, Jacob, "A Theology of Election - Israel and the Church", S.P.C.K., London, 1958, p.95.

Johnson, A.R., "Sacral Kingship in Ancient Israel", University of Wales Press, Cardiff, 1955, (2nd Ed. 1967), p.189, 199.

Jülicher, D.A., "Die Gleichnisreden Jesu" (2 Vols.), J.C.B. Mohr (2nd Edit.), Tübingen, 1910, p.19.

Käsemann, E., "Aufbau und Anliegen des Johanneischen Prologs" in *Libertas Christiana* (Festschrift für Friedrich Delekat, BET.26), Ernst Wolf, München, 1957, p.21.

Käsemann, E., "Das Wandernde Gottesvolk. Eine Untersuchung zum Hebräerbrief", (FRLANT HF.37), Vandenhoeck und Ruprecht, Göttingen, 1957, pp.40, 63ff, 66, 68ff, 71, 10, 193.

Kaser, Max, "Roman Private Law" (RT. by Rolf Dannenbring), Butterworth's, Durban, 1965, p.94.

Kaufman, Yehezkiel, "The Biblical Account of the Conquest of Palestine", The Magnes Press, Jerusalem, 1953, p.139.

Kehl, Nikolaus, "Der Christushymnus im Kolosserbrief", Stuttgarter Biblische Monographien I, Verlag Katholisches Bibelwerk, Stuttgart, 1967, p.174.

Klein, G., "Heil und Geschichte nach Römer IV", NTS.13, pp.43-47; p.87.

Koehler, L. and Baumgartner, W., "Lexicon in Veteris Testamenti Libros", E.J. Brill, Leiden, 1953, p.52.

Koqy, V.H., Art. "First-born", IDB.II, pp.270-272; pp.52, 55, 65.

Kosmala, Hans, "Hebräer-Essener-Christen, Studien zur Vorgeschichte der Frühchristlichen Verkündigung", (Studia Post - Biblica, Ed. P.A.H. de Boer Vol. 1), E.J. Brill, Leiden, 1959, pp.25, 248.

Kuhn, K.G., "Konkordanz zu den Qumrantexten", Vandenhoeck und Ruprecht, Göttingen, 1960, pp.161, 228.

Kümmel, W.G., "Das Gleichnis von den bösen Weingärtnern", Aux Sources de la Tradition Chrétienne, Delachaux et Niestlé, Neuchatel and Paris, 1950, p.19.

Kümmel, W.G., "Promise and Fulfilment - The Eschatological Message of Jesus". SCM. Press Limited, London, 1961, pp.16, 19, 32.

Kuss, O., Der Römerbrief, Verlag Friedrich Pustet, Regensburg, 1959, p.165.

Kuss, O., "Der Brief an die Hebräer", Verlag Friedrich Pustet, Regensburg, 1966, p.107.

Leclercq, H., Art. "Isidore of Peluzium", The Catholic Encyclopaedia, Vol. VIII, pp.185-186; The Universal Knowledge Foundation Inc., New York, 1913, p.57.

Lewis, E., "Millennium", Harper's Bible Dictionary", Harper Bros., New York, 1952, p.445; p.210.

Liddell, H. and Scott, R., "A Greek English Lexicon" (2 Vols.) Clarendon Press, Oxford, 1940, p.9.

Lohmeyer, Ernst, "Das Evangelium des Markus", Vandenhoeck und Ruprecht, Göttingen, 1967, pp.16, 19, 36.

Lohmeyer, Ernst, "Die Briefe an die Philipper Kolosser und an Philemon (KEKNT), Vandenhoeck und Ruprecht, Göttingen, 1953, pp.98ff, 61, 174.

Lohmeyer, Ernst, "Die Offenbarung des Johannes", Handbuch zum Neuen Testament No. 16; J.C.B. Mohr (Paul Siebeck), Tübingen, 1953, p.177.

Lohmeyer, E., "Das Gleichnis von den bösen Weingärtnern", ZSTh 18, 1941, pp.243-259; p.20.

Lohmeyer, E., "Kyrios Jesus", Carl Winter Verlag, Heidelberg, 1961, pp.179, 188.

Lohmeyer, E., "Grundlagen paulinischer Theologie" (Beiträge zur historischen Theologie, No. 1), J.C.B. Mohr, Tübingen, 1929, p.88.

Lohse, Ed., Art. "ὅλος" section II, "Palästinisches Judentum", ThWb VIII, pp.358-363, p.84.

Lohse, E., "Martyrer und Gottesknecht" (FRLANT), Vandenhoeck und Ruprecht, Göttingen, 1955, pp. 66, 68, 233, 237, 245.

Lohse, E., "Die Texte aus Qumran, Hebräisch und Deutsch", Kösel Verlag, München, 1964 (text consulted in this thesis).

Luther, M., "Ein feste Burg ist unser Gott"; p.217.

Maine, H.S., "Ancient Law: Its Connection with the Early History of Society and its Relation to Modern Ideas", John Murray, London, 1894, p.94.

Malamat, A., "Mari and the Bible: some Patterns of Tribal Organisation and Institutions"; Journal of the American Oriental Society, 82, 1962, pp.143-150; p.129.

Manson, T.W., "The Teaching of Jesus - Studies in its Form and Content", The University Press, Cambridge, 1943, pp.86f.

Manson, William, "The Epistle to the Hebrews" (The Baird Lectures), Hodder and Stoughton, London, 1964, p.41.

Martin, Alex, Art. "Inheritance", (Dictionary of the Bible 2d. by J. Hastings Vol. II, pp.470-475), T. and T. Clark, Edinburgh, 1898-1904, p.92.

McCaw, L.O. and Motyer, J.A., "The Psalms" (The New Bible Commentary Revised), Inter Varsity Fellowship, London, 1970, pp.196f.

Marquardt, F.W., "Die Bedeutung der Biblischen Landverheissungen für die Christen", (Theologische Existenz Heute, N.F. No. 116) Chr. Kaiser Verlag, München, 1964, pp.127, 131, 162.

McKenzie, J.L.S.J., Art. "Name", (Dictionary of the Bible), Geoffrey Chapman, London, 1966, pp.603-605; p.186.

Mendelsohn, I., "On the Preferential Status of the Eldest Son", (BASOR No. 156), December, 1959, pp.38-40; p.51.

Mendelsohn, I., "A Ugaritic Parallel to the Adoption of Ephraim and Manasseh", (Israel Exploration Journal 9), 1959, pp.180-183; pp.7, 129.

Mendelsohn, I., Art. "Lots in the O.T.", (IDB III) p.163-164; p.127.

Mendelsohn, I., Art "Urim and Thummim", (IDB IV) p.739-740, p.128.

Menden'all, G.E., Art. "Covenant", IDB I, pp.714-723; pp.151, 133f, 220.

Mendenhall, G.E., Art. "Election", IDB II, pp.76-82.

Meyer, R., "Hellenistisches in der rabbinischen Anthropologie", (EWART IV, 22), W. Kohlhammer Verlag, Stuttgart, 1937, p.150.

Michaelis, W., Art." μιμέομαι", TWB IV, pp.661-678; p.111.

Michaud, H. and Biber, Ch., Art. "Name" (Vocabulary of the Bible ed. by J.J. van Allmen), Lutterworth Press, London, 1958, pp.278-281; p.196.

Michel, O., "Der Brief an die Römer" (KEKNT), Vandenhoeck und Ruprecht, Göttingen, 1955, pp.57; pp.88, 92f, 106, 109, 112, 116.

Michel, O., der Brief an die Hebräer (KEKNT), Vandenhoeck und Ruprecht, Göttingen, 1957, pp. 3, 23f, 28f, 44, 46, 49, 63ff, 66, 78, 106, 109, 112, 116, 188, 190, 193, 196f, 213ff, 226f, 231, 233, 241f, 245, 250.

Milik, J.T., "Ten Years of Discovery in the Wilderness of Judaea." (Tr. J. Strugnell), SCM. Press Limited, London, 1964, p.26.

Moffatt, J., "The Epistle to the Hebrews" (I.C.C.), T. and T. Clark, Edinburgh, 1924, pp.46, 49, 66, 92, 213ff.

Montefiore, Hugh, "A Commentary on the Epistle to the Hebrews", Adam and Charles Black, London, 1964, pp. 29, 41, 46, 47ff, 78, 104-107, 109, 114, 117ff, 169, 194, 204, 213f, 228f, 231, 233, 250f.

Moore, George F., "Judaism in the First Centuries of the Christian Era : The Age of Tannaim" (3 Vols.), Harvard University Press, Cambridge, 1927, pp.153, 157f.

Morris, L., "The Biblical Use of the Term 'Blood'", Journal of Theological Studies, New Series iii, 1952, pp.216-226; p.246.

Moule, C.F.D., "Colossians and Philemon" in (Peake's Commentary on the Bible, Ed. by Mr. Black and H.H. Rowley), pp.990-995, Nelson, London and Edinburgh, 1962, pp.58f.

Moulton, J.F., "The Epistle to the Hebrews", (A Bible Commentary for English Readers, Ed. by C.J. Ellicott, Vol. VIII), Cassell and Co. Ltd., London (no date), p.23.

Mowinckel, S., "He that Cometh" (Tr. by G.W. Anderson), Basil Blackwell, Oxford, 1959, pp. 8, 12f, 50, 130.

Murray, John, "The Epistle to the Romans" (2 Vols.) (NICNT), Wm. B. Eerdman's Publishing Company, Grand Rapids, 1959, pp.56f, 89, 92f.

Nairne, A., "The Epistle of Priesthood", T. and T. Clark, Edinburgh, 1913, p.212.

Nestle, E. and Aland, K., "Novum Testamentum Graece", United Bible Societies, London, 1969, p.57, 214.

Noth, M., "Überlieferungsgeschichtliche Studien" I, Niemeyer Verlag, Halle, 1943, pp. 5, 135.

Noth, M., "Überlieferungsgeschichte des Pentateuchs", Kohlhammer Verlag, Stuttgart, 1948, pp.135ff.

Noth, M., "The Laws in the Pentateuch and other Studies", Oliver and Boyd, Edinburgh, 1966, pp.13f, 131, 134.

Noth, M., "Geschichte Israels", Vandenhoeck and Ruprecht, Göttingen, 1956, (ET. History of Israel, London, 1960), p.137.

Nygren, Anders, "Commentary on Romans" (ET. by C.C. Rasmussen), Muhlenberg Press, Philadelphia, 1949, pp.92f, 165, 167.

Oepke, A., "Der Brief des Paulus and die Galater", Evangelische Verlagsanstalt, Berlin, 1957, pp.221ff.

Oepke, Albrecht, Art. " ἀποκαλύπτω", ThWb III, pp.571ff; p.34.

Oesterley, W.O.E., "The Psalms Translated with Text Critical and Exegetical Notes", (Vol. II), S.P.C.K., London, 1939, pp.55f.

Owen, John, "Death of Death in the Death of Christ", Repr. by Banner of Truth Trust, London, 1963, p.234.

Peake, A.S., "The Epistle to the Colossians" (Expositor's Greek Testament), Vol. III, pp.475-547, Hodder and Stoughton, London, (1908), pp.58ff.

Pfeiffer, R., "History of New Testament Times : With an Introduction to the Apocrypha", Harper and Bros., New York, 1949, pp.82ff, 157.

Pfeiffer, R.H., "Religion in the Old Testament - The History of a Spiritual Triumph", A. and C. Black, London, 1961.

Porteous, N.W., "Das Danielbuch", (AFD 23), Vandenhoeck and Ruprecht, Göttingen, 1962, p.172.

Pritchard, J.B. (Editor), "Ancient Near Eastern Texts relating to the Old Testament", Princeton University Press, Princeton, 1955, p.4.

Procksch, O., Art. " ἁγιάζω" etc"., ThWb I, pp.87-116; pp.106, 231.

Purdy, C., "Hebrews", (IB Vol. XI), pp.575-763, Abingdon, New York, 1955, pp.49, 196, 214.

Quell, Gottfried and Behm, Johannes, " διατίθημι, διαθήκη", ThWb II, pp.105-137, pp.30, 163.

Quell, Gottfried und Schrenck, Gottlob, Art. " πατήρ", ThWb V, pp.946-1024.

Reicke, Bo., Art. "Namenglaube II Im N.T.", RGG IV, Cols. 1304-1305, p.183, 186.

Reicke, Bo, Art. " πας, ἅπας", ThWb V, pp.839-895; p.175.

Reitzenstein, R. and Schaeder, H.H., "Studien zum antiken Synkretismus aus Iran und Griechenland", Teubner Verlag, Leipzig, 1926, p.70.

Rendall, F., "The Epistle to the Galatians", (The Expositor's Greek Testament), Vol. III, pp.121-192, Hodder and Stoughton Limited, London, pp.96, 99.

Rengstorf, K.H., Art. "ἀποστέλλω, πέμπω", ThDNT I, pp.397ff; p.15.

Ridderbos, H.N., "St. Paul's Epistle to the Churches of Galatia", Eerdman's, Grand Rapids, 1955, pp.220, 222f.

Riggenbach, D.E., "Der Brief an die Hebräer", A. Deichert, Leipzig, 1913, pp. 52, 214, 245.

Ringgren, H., "The Messiah in the Old Testament", S.C.M. Press, London, 1956, p.199.

Robertson, A. and Plummer, A., "The First Epistle of Paul to the Corinthians", (ICC), T. and T. Clark, Edinburgh, 1914, pp.173, 235.

Robinson, H. Wheeler, "The Religious Ideas of the Old Testament", Gerald Duckworth and Co. Ltd., London, 1952, p.11.

Robinson, J.A.T., "The Body - A Study in Pauline Theology", S.C.M. Press, London, 1957, p.87.

Robinson, Theodore, H., "The Epistle to the Hebrews", Hodder and Stoughton Limited, London, 1946 (repr. of 1933), pp.41, 108, 195.

Rossell, W.H., "New Testament Adoption - Greco Roman or Semitic?", JBL 72, 1952, pp.233f, p.7.

Rowley, H.H., "The Biblical Doctrine of Election", Lutterworth Press, London, 1950, p.82.

Sanday, W. and Headlam, A.C., "A Critical and Exegetical Commentary on the Epistle to the Romans" (I.C.C.), T. and T. Clark, Edinburgh, 1902, pp.57, 89, 165, 191.

Sanders, J.A., "The Dead Sea Psalm Scroll", Cornell University Press, Ithaca (N.Y.), 1967, p.195.

Schlatter, A., "Erläuterungen zum neuen Testament", Calwer Verlag, Stuttgart, 1921, p.222.

Schlatter, Adolf, "Der Evangelist Matthäus. Seine Sprache, sein Ziel, seine Selbständigkeit", Calwer Vereinsbuchhandlung, Stuttgart, 1929 (1963), pp.32, 35.

Schlatter, A., "Die Theologie des Judentums nach dem Bericht des Josephus", (B.F. chr. Th II No. 26), Verlag C. Bertelsmann, Gütersloh, 1932, p.157.

Schlier, Heinrich, "Der Brief an die Galater" (KEKNT 7, 12th Ed.), Vandenhoeck und Ruprecht, Göttingen, 1962, pp.97f, 164, 221f, 235.

Schmidt, Karl Ludwig, Art. " βασιλεία "ThWb I, pp.579-595; p.166.

Schmoller, Alfred, "Handkonkordanz zum griechischen Neuen Testament", Württembergische Bibelanstalt, Stuttgart, 1968, pp.39, 44.

Schnackenburg, R., "Logos-Hymnus und johanneischer Prolog", (BZNW I), 1957, pp.69-109; p.21.

Schniewind, Julius, "Das Evangelium nach Matthäus", (NTD 2), Vandenhoeck und Ruprecht, Göttingen, 1950, pp.34f, 37.

Schoenberg, M.W., "διαθήκη" : The Word and the Institution", Scripture, The Quarterly of the Catholic Biblical Assn., Thomas Nelson and Sons, Edinburgh; Vol. XV, No. 32, October, 1963, pp.115-123, p.91.

Schoeps, Joachim, "Paul : The Theology of the Apostle in the Light of Jewish Religious History" (Tr. by Harold Knight), Lutterworth Press, London, 1961, pp.87, 165f.

Schultz, Fritz, "Classical Roman Law", Clarendon Press, Oxford, 1951, p.94.

Schweitzer, A., "The Mysticism of Paul the Apostle" (Tr. by W. Montgomery and F.C. Burkitt), A. and C. Black Limited, London, 1931, pp.86, 88.

Schweizer, E., "Erniedrigung und Erhöhung bei Jesus und seinen Nachfolgern", (ABANT No. 28), Zwingli Verlag, Zürich, 1962, pp.21, 61, 66, 68f, 71, 108, 174f, 184.

Scott, E.F., "The Epistles of Paul to the Colossians, to Philemon and to the Ephesians", (Moffatt NT Commentary), Hodder and Stoughton, London, 1930, (1939), pp.58, 61, 174, 234.

Shadd, R.P., "Man in Community", Epworth Press, London, 1958, p.11.

Simpson, C.A., "The Early Traditions of Israel", Blackwell, Oxford, 1948, pp.135, 139.

Sjöberg, Erik, "Der Verborgene Menschensohn in den Evangelien", Gleerup, Lund, 1955, pp.32, 35f.

Smith, C.R., "The Bible Doctrine of Man", The Epworth Press, London, 1951, pp.62ff.

Snijders, L.A., Art. "Genesis XV, The Covenant with Abram", in (Studies in the Book of Genesis", "Oudtestamentische Studiën Deel XII", Uitgegeven door P.A.H. de Boer), Leiden, 1958, pp.52, 131, 133.

Speiser, E.A., "'People' and 'Nation' of Israel", JBL 79, 1960, pp.157-163; p.132.

Spicq, C., "L'Epître aux Hebreux" (2 Vols.) (Etudes Bibliques), J. Gabalda et Cie, Paris, 1952, pp. 47, 66, 69, 78, 103, 106f, 109, 112, 214, 218, 226, 231, 233, 245.

Spurrell, H., "A Translation of the Old Testament Scriptures from the Original Hebrew", James Nisbet and Co., London, 1885, pp.6, 141.

Stacey, W.D., "Paul's Certainties II : God's Purpose in Creation - Romans 8 : 22, 23", (Ex. T., 69), 1957-8, pp.179ff; p.167.

Stauffer, E., "Die Theologie des Neuen Testaments", Gütersloh Verlag, Stuttgart, 1947, p.12.

Stibbs, A.M., "Hebrews" (The New Bible Commentary Revised Ed. by D. Guthrie and J.A. Motyer), Inter Varsity Press, London, 1970, p.41.

Strack, Hermann L., and Billerbeck, Paul, "Kommentar zum Neuen Testament aus Talmud und Midrasch" (6 Vols.), C.H. Beck'sche Verlagsbuchhandlung, München, 1961 (3rd Edit.), pp.15, 41, 44, 47, 49, 52, 84, 155, 170. 173, 195, 197, 199, 201, 204.

Taylor, Vincent, "The Gospel according to St. Mark; the Greek Text with Introductory Notes and Indexes", Macmillan & Co. Ltd., London, 1953, pp.20, 236f.

Thayer, J.H., "A Greek-English Lexicon of the New Testament", T. and T. Clark, Edinburgh, 1905, p.74.

Theron, D.J., "Adoption" in the Pauline Corpus", (Evangelical Quarterly, 28), 1956, pp.6-14; p.7.

Thompson, R.J., "Penitence and Sacrifice in Early Israel outside the Levitical Law. An Examination of the Fellowship Theory in Early Israelite Sacrifice", E.J. Brill, Leiden, 1963, pp.54, 142.

Twisselmann, Willi, "Die Gotteskindschaft der Christen nach den Neuen Testament", Bertelsmann Verlag, Gütersloh, 1939, pp.91, 114f.

Ullendorff, E., Art. on "The Moabite Stone" (Documents from Old Testament Times, Edited by D. Winton Thomas), Harper and Brothers, New York, 1961, p.4.

van Andel, J., "Paulus' Brief aan de Colossensen", J.H. Kok, Kampen, 1907, p.58.

van Iersel, B.M.F., "'Der Sohn' in den Synoptischen Jesus-worten : Christusbezeichnung oder Selbstbezeichnung Jesu", (Supplements to Novum Testamentum 3), E.J. Brill, Leiden, 1961, pp.30, 32.

Vielhauer, P., "Das Benedictus des Zacharias", ZThK 49, 1952, pp.255-272; p.15.

Voegelin, E., "Order and History", Vol. I, Louisiana State University Press, Oxford, 1956, p.189.

Volz, Paul, "Die Eschatologie der jüdische Gemeinde im neutestamentlichen Zeitalter", J.C.B. Mohr, Tübingen, 1934, pp.153, 157.

von Rad, G., "Moses", Lutterworth Press, London, 1961, p.137.

von Rad, G., Art. "Deuteronomy", IDB I, pp.831-838, pp.143f.

von Rad, G., "Das Gottesvolk in Deuteronomium", (Beiträge zur Alten und Neuen Testament, Dritte Folge, Heft 11), W. Kohlhammer Verlag, Stuttgart, 1929, p.146.

von Rad, G., "Genesis", S.C.M. Press Ltd., London, 1961, pp. 135, 139.

von Rad, G., "Theologie des Alten Testaments", (2 Vols.), Chr. Kaiser Verlag, München, 1957, pp.82, 127f, 134f.

Vos, G., "Biblical Theology Old and New Testaments", Wm. B. Eerdman's Publishing Co., Grand Rapids, 1948, p.82.

Vriezen, Th. C., "Hoofdlijnen der Theologie van het Oude Testament", H. Veenman en Zonen, Wageningen, 1952, pp.82f.

Wachsmith, C. and Heuss, O., on Hermetic Literature "Joannis Stobaei Anthologium", (5 Vols.) (Vol. I), Weidemann; Berlin, 1958, p.224.

Weiser, Artur, "Die Psalmen", (ATD), Vandenhoeck und Ruprecht, Göttingen, 1955, pp.170f, 196, 199.

Weiss, H.F., "Menschensohn", R.G.G.III, Vol. IV, cols. 874-876; p.172.

Weiss, Johannes, "Das Matthäus Evangelium", (Die Schriften des Neuen Testaments neu übersetzt und für die Gegenwart erklärt, hrsg. v. J. Weiss bzw. Wilhelm Bousset u. Wilhelm Heitmüller I), Vandenhoeck und Ruprecht, Göttingen, 1907, p.35.

Wellhausen, Julius, "Das Evangelium Matthaei", Georg Reimer, Berlin, 1914, p.32.

Westcott, B.F., "The Epistle to the Hebrews", Macmillan, London and New York, 1889, pp.47, 251.

Wetter, G.P., "Der Sohn Gottes. Eine Untersuchung über den Charakter und die Tendenz des Johannesevangeliums", (FRLANT NF9), Vandenhoeck und Ruprecht, Göttingen, 1916, p.22.

Wikgren, A., Art. "Custodian", (IDB) pp.751f; p.222.

Wilckens, Ulrich, "Weisheit und Torheit" (Beiträge zur Historischen Theologie hrsg. v. Gerhard Ebeling), J.C.B. Mohr, Tübingen, 1959, p.32.

Wilckens, Ulrich, Art. "σωφία", ThWb VII, pp.517f; p.32.

Wildberger, H., "Israel und Sein Land", (Evangelische Theologie, No. 16), 1956, pp.404-422; pp.128f, 146.

Wildberger, H., Jahwes Eigentumsvolk, (AThANT, 37), Zwingli Verlag, Zurich, 1960, p.149.

Windisch, Hans, "Hebräerbrief" (Handbuch zum Neuen Testament), J.C.B. Mohr, (Paul Siebeck), Tübingen, 1911, p.64.

Winter, Paul, "Matthew xi.27 and Luke X.22 from the First to the Fifth Century. Reflections on the Development of the Text", (Nov. Test. I), 1956, pp.112-148: p.32.

Wright, G.E. and Filson, F.V., "The Westminster Historical Atlas to the Bible", The Westminster Press, Philadelphia, 1956, p.139.

Yadin, Y., "The Dead Sea Scrolls and the Epistle to the Hebrews", Scripta Hierosolymitana iv, Jerusalem, 1958, p.24, 248.

Yaron, Reuven, "Gifts in Contemplation of Death in Jewish and Roman Law", Clarendon Press, Oxford, 1960, p.129.

Young, E.J., "The Prophecy of Daniel", Eerdman's, Grand Rapids, 1949, p.172.

Zahn, Theodor, "Das Evangelium des Matthäus", (Kommentar zum Neuen Testament hrsg. v. Theodor Zahn), Leipzig-Erlangen, 1922, p.32.

INDEX OF ANCIENT AUTHORS

THE OLD TESTAMENT

The Book of Genesis

1 : 5	p.44
12 : 1ff	p.139
12 : 1-3	pp.135, 138, 139
12 : 1-4	p.132
12 : 2	pp.131, 138
12 : 2f	p.179
12 : 3	p.88
12 : 7	pp.132, 138, 221
13	p.132
13 : 14	p.131
13 : 14ff	p.132
13 : 14-16	p.131
13 : 14-17	pp.134, 138
13 : 15	p.221
13 : 17	pp.5, 136
14	pp.169f, 172, 200f
14 : 1-3	p.200
14 : 5	p.200f
14 : 18	pp.169, 200, 248
14 : 19	pp.169, 200
15	pp.133, 134, 135, 136, 137
15 : 1	p.132
15 : 2f	p.131
15 : 2-4	p.7
15 : 5	p.135
15 : 6	p.134
15 : 7-18	p.135
15 : 8-21	p.136
15 : 14	p.201
15 : 17f	p.5
15 : 18	pp.138, 139
15 : 18-21	p.131
15 : 19f	p.133
17 : 5	p.88
17 : 1-8	p.132
17 : 1-14	p.133
17 : 7	p.221
17 : 8	pp.131, 138
17 : 19-21	p.51
21 : 2	p.46
22 : 9-13	p.55
22 : 15-18	p.132
22 : 17	p.131
22 : 18	p.221
24 : 7	pp.132, 138, 221
26 : 3f	p.131
26 : 3-5	p.138
26 : 24	p.131
27 : 1-4	p.51
27 : 35-37	p.51
28 : 3f	p.131
28 : 4	p.138
28 : 13-15	p.131
30f	p.132
31 : 44	p.134
31 : 44-55	p.134
32 : 11	p.202
32 : 30	p.180
35 : 9-12	p.131

35 : 12 p.138
37 : 22 p.51
38 : 18 p.202
41 : 45 p.179
43 : 33 p.51
46 : 3 p.131
48 : 4 pp.131, 138
48 : 5 p.7
48 : 13 p.51
48 : 20 pp.51, 179
48 : 21 p.138
49 : 3 p.60
49 : 24 p.136
50 : 24 p.138

The Book of Exodus

3 : 1 p.131
3 : 2ff p.45
3 : 7f p.141
3 : 17 p.141
4 : 22 pp.51, 52, 72, 82, 91
4 : 22f p.148
6 : 8 pp.138, 141, 142
7 : 10 p.202
12 : 25 pp.137, 141
13 : 1-2 p.53
13 : 5 pp.130, 138, 141
13 : 11 p.130
13 : 11-16 p.53
13 : 21f p.45
15 : 17 pp.133, 145, 148, 150
15 : 23ff pp.101, 207
17 : 7 pp.101, 207
17 : 9 p.202
18 : 13 p.205
19 : 5 p.145
19 : 18 p.45
20 : 12 pp.137, 141
22 : 29 p.53
22 : 29-30 p.53
23 : 14 p.131
23 : 14-17 p.131
23 : 19 p.53
23 : 20-33 pp.137, 140
23 : 21 p.180
23 : 29 p.133
23 : 31 p.139
24 : 1 p.187
24 : 6-8 p.243
24 : 8 p.104
24 : 16 p.45
28 : 1 p.205
29ff p.227
29 : 12 p.243
32 : 13 pp.131, 138, 141f
34 : 19-20 p.53
34 : 26 p.53
40 : 34f p.45

The Book of Leviticus

4 : 5 p.227
4 : 6 p.42
8 : 15 p.243
8 : 33 p.227
14 : 7 p.42
16 : 7-10 p.127
16 : 14-19 p.243
16 : 25 p.105
16 : 28 p.42
16 : 33 p.227

17 : 11 p.245
18 : 12 p.238
19 : 12 p.180
20 : 2 p.54
21 : 10 p.28
23 : 10 p.53
25 p.128
25 : 23 pp.128, 146
25 : 45f pp.128, 146
26 : 33 p.133
27 : 26f p.53
27 : 32f p.147

The Book of Numbers

3 : 46f p.55
3 : 47 p.55
12 : 7 pp.205f
13 : 21ff p.139
13 : 30 p.5
14 : 16 p.131
14 : 21-23 pp.104, 207
14 : 23 pp.131, 138, 142, 207
15 : 20f p.53
16 : 14 p.138
18 : 12f p.53
18 : 15-17 p.53
18 : 15-18 p.55
18 : 20 p.92
18 : 20-26 p.128
18 : 21 p.147
18 : 24ff p.147
19 : 3 p.107
20 : 2-5 pp.104, 207
21 : 24f p.5
21 : 31f p.6
26 : 52-56 p.143
26 : 62 p.128
27 : 1-11 p.147
27 : 7 p.154
27 : 8ff p.147
27 : 8-11 pp.6, 11
28 : 11 p.42
32 p.139
32 : 11 p.131
32 : 18f p.143
33 : 50-54 p.143
34 p.139
34 : 1-12 p.139
34 : 2 p.138
34 : 14-18 p.143
35 : 25 p.28
35 : 28 p.28
36 : 2-12 p.143
36 : 7 pp.126, 148
36 : 8 p.6

The Book of Deuteronomy

1 : 7 p.139
1 : 8 pp.5, 130
1 : 21 p.143
1 : 38 p.143
2 : 12 p.6
2 : 21f p.6
3 : 20 p.143
3 : 28 p.143
6 : 10 pp.130, 134
6 : 23 p.5
7 : 6 p.145
7 : 8 p.161
9 : 1 p.6
9 : 4f p.143
9 : 5 p.161

9 : 25 p.161
10 : 9 p.128
11 : 23 p.6
11 : 25 p.143
11 : 31 p.5
12 : 2 p.6
12 : 11 p.180
12 : 29 p.6
12 : 30f p.54
14 : 1 pp.83f
14 : 2 p.145
14 : 23 pp.33, 180
14 : 27-29 p.128
15 : 19 p.53
16 : 11 p.180
17 : 14 p.5
18 : 1f p.128
18 : 2 p.92
18 : 4 p.53
18 : 14 p.6
18 : 22 p.128
19 : 1 p.6
19 : 14 p.148
21 : 7 p.60
21 : 15-17 p.51
21 : 16 p.143
21 : 16ff p.52
21 : 17 pp.7, 51
21 : 39 p.5
26 : 18 p.145
28 : 42 p.4
31 : 3-5 p.6
31 : 7 p.143
31 : 20 p.134
32 : 5 p.83
32 : 8f p.145
32 : 19 p.83
32 : 43 p.62
33 : 27 p.47
32 : 43 (LXX) pp.192, 194
33 : 29 p.5
34 : 4 pp.138, 142

The Book of Joshua

1 : 3 p.5
1 : 4 p.139
1 : 6 p.143
5 : 6 p.134
5 : 14 pp.69, 218
9 : 6 p.220
9 : 15 p.220
13 : 14 p.128
14 : 9 p.5
18 : 3 pp.5, 134
21 : 43ff p.155
22 : 19 pp.139, 145, 148
24 : 1-28 p.131
24 : 4, 8 p.5

The Book of Judges

11 : 21ff p.5
13 : 17f p.180
18 : 7 p.8
18 : 9 p.5

The First Book of Samuel

1 : 11 p.55
1 : 22 p.55
10 : 1 p.14
11 : 1 p.220
11 : 15 p.13
12 : 8 p.144

15 : 32 p.216
16 : 6f p. 84
16 : 13 p. 14
17 : 40 p.202
20 : 42 p.180
25 : 5 (1 Bas) p.181
25 : 9 (1 Bas) p.181
26 : 19 p.145

The Second Book of Samuel

2 : 9 p. 23
3 : 3 p. 52
6 : 18 p.180
7 : 10 p.133
7 : 10-14 pp.11, 190
7 : 11-14 p. 2
7 : 13 p.181
7 : 14 pp. 17, 37, 39, 52, 115, 189f
14 : 7 p. 8
21 : 3 p.145

The First Book of Kings

1 : 32-37 p. 52
1 : 39ff pp.13f
3 : 2 p.181
5 : 17 p.181
8 : 10f p. 45
8 : 12ff p.181
8 : 17 p.181
8 : 34 p.144
8 : 36 pp.144f
8 : 48 p.144
8 : 51 pp.145, 148
8 : 53 pp.145, 148
8 : 65 p.13f
9 : 3 p.180
9 : 7 pp.144, 181
12 : 1 p. 13
12 : 20 p. 13
14 : 15 p.144
19 : 15f p. 14
20 : 8 (III Bas) p.181
21 : 3 p.129
21 : 1-4 pp.129, 146
21 : 15ff p. 6

The Second Book of Kings

2 : 9 p. 51
2 : 24 p.180
5 : 10 p. 42
9 : 5-6 p.14
11 : 12 p. 14
16 : 3 p. 54
17 : 21 p. 54
17 : 24 p. 6
21 : 7 p.181
21 : 8 p.144
21 : 14 pp.145, 148
23 : 10 p. 54
23 : 24 p.179
23 : 30 p. 14

The First Book of Chronicles

26 : 10 p. 52
28 : 8 p.144
29 : 11 p. 49

The Second Book of Chronicles

21 : 3 p. 52
23 : 11 p. 14

The Book of Nehemiah

8 : 36 p.144
9 : 8 p.144
9 : 15 p.144
9 : 23 p.144
9 : 25 p. 6
9 : 35 p.144
10 : 37 p. 53

The Book of Esther

2 : 7 p. 7
3 : 12 p.181
8 : 8 p.181
8 : 10 p.181

The Book of Job p.239

The Book of Psalms

1 : 1 pp.116, 190
2 pp.170, 171 172

2 : 1f	pp.116, 190
2 : 2	p. 14
2 : 7	pp. 13ff, 17, 20, 37, 52, 169, 189, 191, 192, 248
2 : 7f	p.170
2 : 8	pp.152, 169, 170
2 : 8f	p. 14
7 : 18	p.181
8 : 4-6	p.189
8 : 7	p.247
9 : 11	p.181
15 : 5f	p.146
18 : 15	p. 44
18 : 50	pp. 14, 181
22	pp.231f
24 : 1	p. 53
28 : 9	p.128
33 : 12	p.148
34 : 5	p.107
37 : 9	p.152
37 : 11	p.152
37 : 18	p.128
44 : 1-3	p.133
45	p.196
45 : 4	p.196
45 : 5	p.196
45 : 5f	p. 14
45 : 6	pp.196f
45 : 7	p.196
45 : 7 (LXX)	p.194
45 : 7f	p.118
47 : 5	p.128
50 : 10	p. 53
50 : 12	p. 53
54 : 3	p.181
68 : 5	p.181
68 : 10	p.128
73 : 26	p. 98
74 : 2	p.148
74 : 18	p.181
78 : 62	p.128
79 : 1	p. 98
86 : 12	p.181
89	p. 55
89 : 2-5	p. 55
89 : 20	p. 65
89 : 20-53	p. 55
89 : 27	pp. 52, 55f, 65, 72
89 : 28	p. 52
89 : 39-53	p. 56
89 : 51	p. 65
90 : 4	p.210
90 : 15	p.210
92 : 1	p.209
92 : 2	p.181
93 : 4	p. 49
94 : 14	p.128
95 : 7-11	pp.101, 207
97 : 7	p. 62
102	pp. 77, 198
102 : 12	p. 77
102 : 13ff	p. 77
102 : 16	p. 77
102 : 25-27	p. 77
103 : 13	p. 84
104 : 4	p.194
105 : 11	p.128
106 : 37f	p. 54
110	pp. 74, 171, 192, 196ff

110 : 1 pp.17f, 50, 74, 171, 199f
110 : 2 p.202
110 : 4 pp.191, 242, 248f
110 : 5 p.202
110 : 6 p.201
110 : 7 pp.201, 203
111 : 6 p.128
113 : 5 p. 49
118 : 2 p. 79
118 : 3 p. 79
118 : 4 p. 79
118 : 6 p. 79
119 : 57 p. 92
135 : 12 p.128
136 : 21f p.128
142 : 5 p. 92
145 : 3 p. 49
145 : 6 p. 49
150 : 2 p. 49

The Book of Proverbs

3 : 11f p.114
8 : 22ff p. 43
16 : 33 p.127
18 : 18 p.127

The Book of Ecclesiastes

7 : 11 p.154

The Book of Isaiah

1 : 2 p. 83
5 : 1-7 p. 9
7 : 3 p.233
8 : 3 p.233
8 : 17 p.232
11 : 1 pp.15, 197
11 : 10 p. 15
19 : 25 p.128
24 : 22f p.238
41 : 8f p. 81
43 : 6 p. 83
45 : 11 p. 83
45 : 23 p.195
46 : 4 p. 46
47 : 6 pp.128, 148
49 : 8 p.145
49 : 24f p.237
51 : 2 p. 81
53 pp.170, 177
53 : 5 p.177
53 : 12 p.237
57 : 15 p. 49
60 : 21 p.145
65 : 8 p.145
65 : 11 p.250
65 : 17 pp.128, 148
65 : 18 p. 4

The Book of Jeremiah

2 : 7 pp.145, 148
3 : 14 p. 83
3 : 19 pp. 83, 128, 145, 148
3 : 22 p. 83
4 : 22 p. 83
7 : 7 p.145
7 : 31 p. 54
8 : 10 p. 8
10 : 16 p.148
11 : 4f p.145
11 : 17 p.133
12 : 2 p.133
12 : 7 p. 92
12 : 14f p.128

12 : 14–17 p.148
16 : 14f p.148
17 : 5–10 p. 84
17 : 14 p.128
19 : 5 p. 54
25 : 5 p.145
30 : 9–20 p. 82
31 : 9 p.148
31 : 20 p.148
31 : 31–34 pp. 86, 124, 240, 242
32 : 35 p. 54
32 : 43 p.153
49 : 1 p. 8
50 : 19 p.148
51 : 19 p. 92

The Book of Ezekiel
5 : 5 p.151
16 : 2 p. 83
16 : 15–21 p. 54
17 : 13 p.220
20 : 25–31 p. 54
23 : 36–39 p. 54
28 : 25 p.145
33 : 24 p.1[illegible]
35 : 15 p.1[illegible]
36 : 12 p.128
37 : 25 p.145
38 : 12 p.151
40 : 48 p.145
44 : 28 p.128
45 : 1 p.145
47 : 13 p.145
47 : 14 pp.128, 145
47 : 16ff p.145
48 : 29 p.145

The Book of Daniel
7 p.172
7 : 10 p.195
7 : 13 p.171
7 : 13f p.171
7 : 18 p.172
7 : 27 p.172

The Book of Hosea
2 : 1–4 p. 83
11 : 1 pp. 83, 148

The Book of Joel
2 : 17f p.145
2 : 26f p.145
3 : 3 p.145
3 : 16 p.145

The Book of Amos
2 : 9f p.145
3 : 2 p.145
5 : 4 p.107
9 : 12 LXX p.107
9 : 15 p.133

The Book of Micah
1 : 13 p. 66
1 : 15 p. 8
6 : 15 p. 4
7 : 18 p.148

The Book of Zephaniah
2 : 5 p.145

The Book of Zechariah
2 : 12 p.145
3 : 8 p. 16
6 : 11 p.250
6 : 12 p. 16
9 : 9 p.197
12 : 10ff p.250
13 : 1 p.250

The Book of Malachi
2 : 4 pp. 25, 28
2 : 7 pp. 25f, 28
3 : 1 pp. 25, 28
4 : 4 p.206

THE NEW TESTAMENT

The Gospel according to St. Matthew

1 : 18-25	p.18
1 : 21	p.183
3 : 17	pp.20, 191
3 : 22	p.206
4 : 1-7	p.18
4 : 7	p.183
5 : 5	p.152
5 : 9	p.113
5 : 16	p.183
5 : 39b-41	p.236
5 : 44f	pp.85, 99, 236
5 : 45	p.113
6 : 10	p.162
7 : 13f	pp.156, 236
11 : 27	pp.32-37, 39, 40, 175, 256
12 : 28	p.18
12 : 29	p.236
16 : 14	p.215
16 : 17	p.31
16 : 18	p.183
16 : 26	pp.214, 216
17 : 1-9	p.20
18 : 5	p.185
18 : 10	p.31
18 : 20	p.186
19 : 29	p.185
21 : 38	p.9
22 : 14	p.236
22 : 41ff	p.171
25 : 31ff	p.16
25 : 34	pp.92, 162
26 : 39ff	p.216
26 : 64	p.171
27 : 46	p.231
28 : 18	pp.33, 175
28 : 19	pp.185, 186

The Gospel according to St. Mark

1 : 9-11	p.18
1 : 11	pp.20, 191
1 : 15	p.107
1 : 23ff	p.8
3 : 17	p.183
3 : 22-26	p.236
3 : 22-30	p.18
3 : 24-26	p.236
3 : 27	p.236
5 : 3f	p.238
5 : 25-34	p.18
6 : 17	p.238
7 : 15	p.236
8 : 35	p.236
9 : 1	p.214
9 : 2f	p.215
10 : 15	p.236
10 : 17	p.162
10 : 23b	p.216
10 : 25	p.236
10 : 31	p.236
10 : 45	pp.42, 216
11 : 2	p.238
11 : 4	p.238

12 : 1-9 p.19
12 : 7 pp.9, 11, 97
12 : 1-12 p.232
12 : 35ff pp.17, 199
12 : 37 p.201
13 : 32 pp.35ff, 40
14 : 24 p.48
14 : 36 p.216
14 : 61f pp.15f
15 : 1-7 p.238
15 : 24 pp.128, 232
15 : 34 pp.214, 231
16 : 17 p.183

The Gospel according to St. Luke

1 : 26ff p.18
1 : 32 p.190
1 : 32f p.15
1 : 68-79 p.15
2 : 49 p.31
3 : 22 pp.20, 191
3 : 38
5 : 7 p.118
5 : 10 p.119
9 : 27 p.214
9 : 28-36 p.20
9 : 60a -62 p.236
10 : 17 p.183
10 : 18 pp.236, 238
10 : 22 pp.32, 175
11 : 2 p.31
11 : 20 p.238
11 : 21 p.236
13 : 22 p.226
13 : 32 p.230
14 : 11 p.236
16 : 1-3 p.224
16 : 15 p.236
20 : 14 p.9
20 : 36 p.113
22 : 29 p.31
22 : 42 p.210
24 : 49 p.31

The Gospel according to St. John

1 : 2f p.175
1 : 1-14 p.43
1 : 11 p.122
1 : 12f p.122
1 : 13 p.122
1 : 14 p.21
1 : 14-18 pp.21, 25
1 : 18 p.37
1 : 34 p.38
1 : 37 p.226
1 : 49 p.38
2 : 4 p.64
2 : 23 p.227
2 : 28 p.227
3 : 7f p.122
3 : 8 p.239
3 : 14ff p.185
3 : 16 p.122
3 : 16f p.37
3 : 16-18 p.39
3 : 18 p.38
3 : 19 p.122
3 : 35 pp.37, 175
3 : 36 pp.37f, 122
5 : 9-23 p.37
5 : 19 p.38
5 : 20-22 p.38

5 : 23	pp.38, 65, 194
5 : 25	p.38
5 : 26	pp.37f
5 : 27	p.16
5 : 35	p.38
6 : 37	pp.122, 186
6 : 38f	p.22
6 : 40	pp.37f
6 : 44	pp.122, 186
6 : 63	p.122
6 : 65	p.122
8 : 35f	p.37
8 : 36	p.122
8 : 46	p.219
8 : 52	p.214
10 : 36	p.38
10 : 38	p.38
11 : 4	p.38
11 : 27	p.38
12 : 28	p.213
12 : 31	p.236
12 : 49	p.256
13 : 3	p.175
13 : 21	pp.213, 227
13 : 32	p.213
14 : 7	p.38
14 : 9	p.38
14 : 13	pp.37f, 185
14 : 30	p.236
15 : 21	p.185
16 : 3	p.38
16 : 26	p.185
17 : 1	pp.37, 213
17 : 2	p.175
17 : 5	p.227
17 : 8	p.38
17 : 10	p.227
17 : 16	
17 : 19	p.227
17 : 23	pp.38, 226
18 : 11	pp.215, 216
19 : 7	p.38
20 : 23	p.76
20 : 28	p.186
20 : 31	pp.38, 185

The Acts of the Apostles

1 : 26	p.128
2 : 1ff	p.76
2 : 33-36	p.204
2 : 34	p.204
2 : 36	p.17
2 : 38	pp.98, 183
3 : 6	p.183
3 : 15	p.67
4 : 12	pp.183f
4 : 31	p.76
5 : 31	p.67
5 : 40	p.184
5 : 41f	p.185
7	p.120
8 : 12	pp.98, 184
8 : 16	pp.184, 186
8 : 35	p.184
9 : 15	p.184
9 : 15f	p.185
9 : 17-19	pp.97, 98
9 : 20	p.184
9 : 27	p.184
10 : 43	p.184
10 : 44ff	p.76
13 : 33	

15 : 17	p.107
17 : 27	
17 : 31	p.16
19 : 1-7	p.76
19 : 5	p.183
19 : 13-16	p.184
20 : 28	p.48

The Epistle to the Romans

1 : 1-7	p.57
1 : 3	p.78
1 : 3f	p.15
1 : 4	pp.191, 192
1 : 19	p.107
3 : 23f	p.107
3 : 25	p.48
4	p.100
4 : 11f	p.87
4 : 13	pp.162, 165
4 : 13ff	pp.81, 88, 89
4 : 13-25	p.165
4 : 17	p.164
4 : 17-22	p.87
6 : 1-12	pp.97, 98
6 : 23	p.166
7 : 7	p.224
8	p.87
8 : 3	pp.19, 21, 25, 48
8 : 14f	pp.97, 98
8 : 14-16	p.89
8 : 15	pp.31, 90, 113, 125
8 : 15f	p.56
8 : 16f	p.113
8 : 17	pp.88, 89, 90, 91, 94, 95, 119
8 : 19	p.113
8 : 19-23	p.165
8 : 20f	p.167
0 : 22	p.167
8 : 23	pp.113, 167
8 : 29	pp.72, 89, 113, 256
8 : 29f	p.123
8 : 30	p.90
8 : 34	p.204
9 : 4	pp.45, 91
9 : 7ff	p.91
9 : 8	p.164
9 : 10	p.158
9 : 11	pp.122, 123
9 : 16	p.122
9 : 17	p.123
9 : 30	p.123
9 : 30f	p.91
10 : 9	pp.57, 75, 184
10 : 12	p.75
10 : 13	pp.75, 184
11 : 36	p.173
12 : 3-8	p.87
13 : 11	p.117

The First Epistle to the Corinthians

1 : 2	p.75
1 : 6	p.78
1 : 13	p.183
1 : 15	p.183
1 : 24	p.44
2 : 6-8	p.234
2 : 9	p.92
5 : 5	p.239
5 : 7	p.48

5 : 17	p.79
6 : 2f	pp.162, 165
6 : 11	p.184
8 : 3	p.33
8 : 6	p.172
12 : 3	pp.77, 185
12 : 4-31	p.87
12 : 13	p.76
12 : 14-30	p.77
13 : 12	p.33
14	p.76
15	pp.219, 235
15 : 20	p.60
15 : 24ff	pp.63, 193
15 : 25ff	p.171
15 : 25-28	p.18
15 : 42-49	p.188
15 : 50	pp.162, 165
15 : 51i	p.188

The Second Epistle to the Corinthians

1 : 21	p.78
2 : 15	p.117
3 : 4-6	p.124
4 : 6	p.109
4 : 7	p.237
5 : 21	pp.107, 177, 219, 226
8 : 9	p.191
13 : 14	p.186

The Epistle to the Galatians

3	p.100
3 : 4	p.206
3 : 6	p.87
3 : 7	pp.96, 97
3 : 9	p.87
3 : 13	pp.177, 206, 214, 219
3 : 15	pp.163, 174, 221
3 : 15-18	pp.163, 168, 220
3 : 16	pp.81, 97
3 : 16-29	pp.81, 85, 100
3 : 17	pp.163, 164, 221, 245
3 : 18	p.165
3 : 19	pp.164, 221f, 225, 242
3 : 21	pp.164, 220
3 : 23	p.224
3 : 25	p.223
3 : 26	p.223
3 : 26ff	pp.11, 97
3 : 29	pp.9, 11, 81, 86, 88, 96, 97
4 : 1	pp.97, 230
4 : 1-7	pp.219, 224f
4 : 1-11	pp.9ff
4 : 4	pp.16ff, 25, 225
4 : 5	pp.206, 229
4 : 6	p.31
4 : 7	pp.88, 97
4 : 8f	p.33
4 : 21-26	p.86
4-25	p.183
4 : 28	p.164
4 : 30	p.165
5 : 21	pp.162, 165

The Epistle to the Ephesians

1 : 3 p.123
1 : 3-14 p.123
1 : 4f p.123
1 : 5-8 p.177
1 : 6 p.124
1 : 7 pp. 48, 193
1 : 9 p.123
1 : 10 p.123
1 : 11 p.123
1 : 11-14 p.177
1 : 12f p.123
1 : 18 p.177
1 : 18-23 p.255
1 : 20 pp.171, 204
1 : 21 p.184
1 : 22 pp. 27, 63 193
1 : 22f pp. 57, 124
2 : 8 p.117
2 : 8f p.166
2 : 12 p.167
2 : 13 p.167
2 : 15 p.167
2 : 19 p.124
4 : 1-6 p. 87
4 : 8ff p. 76
4 : 15 p. 27
5 : 2 pp. 48, 216
5 : 5 p.152
5 : 22ff
5 : 23 p. 27
5 : 26f p.123

The Epistle to the Philippians

1 : 7 p. 78
2 : 3f p. 76
2 : 5 pp.233, 247
2 : 5-11 pp. 10, 21
2 : 6-11 pp. 63, 179, 193
2 : 9 pp.179, 188, 212, 251
2 : 9-11 p.184
2 : 10f p.199
2 : 10-14a p.212
2 : 11 pp. 75, 77, 184, 233, 247
2 : 14b-16 p.212
2 : 17f p.212
3 : 10 pp. 76, 77

The Epistle to the Colossians

1 pp. 61f
1 : 13 p. 18
1 : 13-20 p.255
1 : 14 p.177
1 : 15 pp. 10, 57, 61, 72
1 : 15-19 p.191
1 : 15-20 pp. 61, 166, 174
1 : 16 pp. 58, 61, 173f
1 : 16-18 p.173
1 : 17 p. 47
1 : 18 pp. 57, 59, 61, 71, 72, 75, 77
1 : 20 p.177

1 : 28 p. 77
2 : 15 p.235
2 : 29 pp. 75, 79
3 : 1 pp.171, 204
3 : 3f p.167
3 : 17 p.185
3 : 24 p.177

The First Epistle to the Thessalonians

1 : 9f p. 16
4 : 4 p.237

The Second Epistle to the Thessalonians

3 : 6 p.185

The First Epistle to Timothy

2 : 6 p.216

The Second Epistle to Timothy

1 : 9 p.123
2 : 11f p. 95

The Epistle to Titus

2 : 14 p.216
3 : 5 p.123

The Epistle to Philemon

25 p.186

The Epistle to the Hebrews

1 pp.61f, 113
1 : 1 pp. 17, 23, 26, 42, 232
1 : 1-4 pp.247, 258
1 : 2 pp. 1, 9ff, 17, 23, 39, 42, 44, 57, 59, 61, 64, 77, 126, 169, 171, 172, 198, 205, 229, 247,
1 : 2 (Cont.) pp. 250f, 253, 257, 260
1 : 2f p. 17
1 : 3 pp. 47, 49, 104, 213, 256ff
1 : 4 pp. 77, 176f, 186, 188, 255
1 : 5 pp. 17, 35, 40, 169, 189, 192
1 : 6 pp. 56, 62, 63, 64, 65, 72, 77, 192
1 : 7 p.194
1 : 7-9 p.194
1 : 8 pp. 39, 194
1 : 8f p.198
1 : 9 p.118
1 : 10 pp. 77, 78
1 : 10-12 pp. 77, 198
1 : 12 p.211
1 : 13 pp. 63, 177, 193, 199
1 : 14 pp.116, 117, 162, 198, 205
2 : 1 p.113
2 : 2 p. 47
2 : 2f p.110
2 : 3 p. 78
2 : 5 pp. 65, 169
2 : 5-8 p.256
2 : 6 pp.110, 189
2 : 6-8 p. 71
2 : 7 pp.112, 169, 227
2 : 8 p.246f

2 : 9	pp. 71, 112, 212f, 216, 227, 231
2 : 10	pp. 24, 66, 67, 68, 71, 79, 105, 107, 112, 113, 115, 125, 198, 219, 225, 227, 258
2 : 10-14a	p.212
2 : 10-18	pp. 81, 218
2 : 11	pp. 69, 71, 105f, 115, 198, 227, 230f
2 : 12	pp.115, 231, 233
2 : 13	p.233
2 : 14	pp.207, 225, 234
2 : 14f	p.191
? : 14b-16	p.212
2 : 15	pp. 43, 247
2 : 17	pp. 28, 68, 104, 115
2 : 17f	pp. 79, 212, 250
2 : 18	p.260
3 : 1	pp. 25, 28, 81, 118, 119, 250
3 : 1-6	p.248
3 : 2	p.124
3 : 2f	p.254
3 : 3	pp.101, 112, 207
3 : 5f	pp. 57, 206
3 : 6	pp. 24, 27ff, 39, 50, 81, 101, 112, 114, 124, 195,
3 : 6 (cont.)	pp. 250, 254f, 259
3 : 7	p.113
3 : 7-11	p.208
3 : 7-19	p.161
3 : 9	p.102
3 : 14	pp. 81, 118, 119, 198
3 : 15f	p.113
4 : 2	pp. 47, 110
4 : 3	pp. 81, 106, 107, 259
4 : 3ff	p.209
4 : 7	pp.113, 208
4 : 9	pp. 81, 101, 103
4 : 9f	p. 81
4 : 9ff	p.259
4 : 11	p.107
4 : 12	p. 47
4 : 12f	pp. 78, 110, 113
4 : 13	p. 47
4 : 14	pp.23f, 29, 40
4 : 14-16	pp.185, 200
4 : 15	pp. 41, 225
4 : 16	p.107
5 : 1-10	pp.225, 248
5 : 3	p.104
5 : 4f	p.112
5 : 5	pp. 40, 250
5 : 5f	p.192
5 : 5-10	p.191
5 : 6	p.171
5 : 7-10	p.229
5 : 8	pp. 24, 115, 188

5 : 8f	pp.219, 230
5 : 8ff	pp. 17, 258
5 : 9	pp. 67, 107, 226, 230
5 : 9f	p. 81
5 : 10	pp.112, 250
5 : 11	p. 47
5 : 11ff	p.110
5 : 13	p. 47
5 : 13 – 6 :20	p.249
6 : 1	p. 47
6 : 4	pp.109, 118, 119
6 : 5	p. 47
6 : 6	pp.23f, 40
6 : 9	p. 68
6 : 12	pp. 110, 111, 117, 162, 216, 255, 259
6 : 13-20	pp.111, 250
6 : 17	pp. 81, 117, 162, 259
6 : 20	pp.67f, 71, 81, 107, 111, 226, 250
7	pp. 41, 249
7 : 2	p.183
7 : 5	pp. 23f
7 : 5	p.104
7 : 11	pp.104, 242
7 : 14	p. 78
7 : 17ff	p.171
7 : 20-22	p.182
7 : 20-25	p.250
7 : 21	p. 79
7 : 22	p.241
7 : 26	pp. 26, 29, 41, 250
7 : 27	p.104
7 : 28	pp. 24, 39, 42, 47, 110, 250
8 : 1	pp. 29, 89, 171, 250
8 : 2	pp. 50, 79
8 : 3	p.249
8 : 6	p.242
8 : 7	p.242
8 : 8	pp.124, 240, 242
8 : 8-11	p. 79
8 : 10	pp.101, 103
8 : 12	pp.110, 124
9 : 9-14	p.216
9 : 11	p.250
9 : 13	pp.244, 253
9 : 12	pp.245f
9 : 13f	p.105
9 : 14	pp.245f
9 : 14f	p.177
9 : 15	p.244
9 : 15-22	p.246
9 : 16	p.245
9 : 19	p.104
9 : 21	p.243
9 : 24	p.250
9 : 26	p.244
9 : 28	pp.226, 254
10 : 5	p.187
10 : 7	p.187
10 : 10	pp.103, 244
10 : 12	p.216
10 : 12f	p.171
10 : 14	pp.105, 244, 258
10 : 16	p. 79

10 : 17 p.110
10 : 18 p.244
10 : 19 p.246
10 : 19f p. 81
10 : 19-13 : 25 p.249
10 : 21 pp.28f, 57, 80, 250
10 : 23 p.250
10 : 29 , pp.23f, 40, 105, 119, 258
10 : 30 pp. 79, 101, 103
10 : 32 p.109
11 pp.101, 103, 111
11 : 3 pp. 44, 47
11 : 4ff p.124
11 : 6 pp.106, 107, 259
11 : 8 p.108
11 : 9f p.255
11 : 9ff p.169
11 : 14-16 p.169
11 : 25 pp.101, 103
11 : 28 p. 65
11 : 40 p.124
12 : 1-3 p.111
12 : 2 pp. 49, 66, 71, 79, 107, 113, 245, 257
12 : 5f p. 79
12 : 5-8 pp.112, 114
12 : 5-11 p.107
12 : 8 pp.118, 119
12 : 14 p. 79
12 : 19 p. 47
12 : 23 pp. 64, 66, 107
12 : 24 pp.245f
12 : 28 p.119
13 : 2 p.258
13 : 3 p.110
13 : 6 p. 79
13 : 7 pp. 47, 110f
13 : 12 pp.104, 105, 245, 250
13 : 17 p. 47
13 : 20 pp. 79, 245, 250
13 : 21 p. 79

The Epistle General of James

2 : 5 p.162
5 : 14 p.184

The First Epistle of Peter

1 : 3-5 p.177
1 : 19 p. 48
1 : 20 pp.216, 256
3 : 9 p.162
3 : 22 pp.171, 175, 204
4 : 14-16 p.185

The First Epistle of John

2 : 12 p.184
2 : 22-24 p. 38
3 : 2 p.168
4 : 14 p. 39
5 : 12 p. 33
5 : 13 p.185

The Second Epistle of John

9 p. 38

The Revelation of St. John

1 : 5 p. 59
1 : 9f p.176
3 : 7 p. 15
3 : 21 p.204

4 : 11 p.176
5 : 3ff p. 49
5 : 5 p. 15
5 : 6ff p. 65
5 : 9f p.176
5 : 11f pp. 63, 193
5 : 12 p.176
12 : 7ff p.188
12 : 10 p.176
12 : 10f p.175
20 : 1-8 p.210
20 : 2f p.238
20 : 10 p.210
21 : 1f p.162
22 : 16 p. 15
22 : 21 p.186

THE APOCRYPHA OF THE OLD TESTAMENT

The First and Second Books of Maccabees

2 : 56f p.153
6 : 24 p.153
15 : 33 p.153
2 : 1f p.215
2 : 14-17 p.153
11 : 1 p.224
13 : 2 p.224
14 : 2 p.224
15 : 13 p.215

The Book of Sirach

23 : 1- 4 p. 84
23 ; 22 p. 8
24 : 1-34 p.154
29 : 14ff p.242
36 : 11 p. 84
41 : 1 p.216
42 : 3 p.153
44 : 11 pp.153, 155
44 : 19 p.153
45 : 20-22 p.153

The Wisdom of Solomon

1 : 13f p.239
1 : 14 p. 64
2 : 16 p. 84
2 : 23f p.239
4 : 10f p.215
7 : 25f p. 45
11 : 9f p. 84
18 : 24 p. 49

The Book of Judith

4 : 12 p.153
8 : 23 p.153
13 : 15 p.153
16 : 21 p.153

The Book of Tobit

4 : 12 p.153
14 : 7 p.155

THE PSEUDEPIGRAPHA OF THE OLD TESTAMENT

The Book of Jubilees

Jub. 1 : 19-21 p.153
1 : 24f p. 84
2 : 20 p. 84
4 : 23 p.215
8 : 10ff p.153
8 : 12-30 p.153
8 : 19 p.151
9 : 1ff p.153
10 : 28ff p.153
14 : 1ff p.153
17 : 3 pp.152, 155
18 : 15ff p.153
22 : 9-15 p.153
22 : 14 pp.152, 155
22 : 27 p.152

25 : 17 p.152
31 : 15 p. 27
32 : 10 p.182
32 : 19 pp.152, 155
33 : 20 p.153
36 : 7 p.182
49 : 19 pp.153, 155
49 : 21 p.182

The Epistle of Aristeas
140 p. 18

The Book of Enoch pp.152, 155
5 : 7
10 : 11f p.238
20 : 5 p.155
26 : 1 p.151
37 : 71 p.172
39 : 3f p.215
39 : 13 p.182
39 : 62 p.155
40 : 9 p.157
46 : 2 p. 17
46 : 7f p.182
48 : 2 p. 17
50 : 2 p.182
54 : 4f p.238
55 : 2 p.182
60 : 6 p.182
62 : 2- 5 p. 16
62 : 11 p. 84
69 : 13-21 p.182
69 : 27-29 pp.16f
70 : 1- 3 p.215
71 : 16 p.157
89 : 52 p.215
90 : 26 p.151

The Second Book of Enoch
3b : 2 p.215
66 : 6 p.157

The Third Book of Enoch
2 : 3 p.155
18 : 7 p.155
26 : 12 p.155
44 : 9f p.155
44 : 10 p. 53
45 : 4-6 p.155

The Second Book of Ezdras
1 : 2-32 p. 84

The Testaments of the Twelve Patriarchs:

The Testament of Levi
2 : 4 p. 26
4 : 2 pp. 12, 25, 28
8 : 14f p. 26
17 p. 26
18 : 2 p.26

The Testament of Judah
24 : 3 p. 84
24 : 5f p.197

The Testament of Issachar
5 : 7 p.153

The Testament of Dan
7 : 3 p.153

The Testament of Naphtali
8 : 1 p.151
8 : 6 p.237

The Testament of Joseph
9 : 1-11 p.177

The Sibylline Oracles II
46 : 49 p.157

Sibylline Oracles V,

330f p.151

The Second Book of Baruch

5 : 1 p.153
14 : 18 p.156
15 : 7 p.156
21 : 24 p.156
44 : 13 pp.157f
67 : 3 p.182
76 : 2 p.215

The Fourth Book of Ezra

4 : 25 p.182
6 : 26 p.215
6 : 55
7 : 25 p.156
6 : 58 pp. 53, 84, 156
7 : 6ff p.150
7 : 9 p.158
7 : 11 p.156
7 : 14 p.156
7 : 28 p.215
7 : 132-139 p.182
8 : 21f p.195
10 : 22 p.182
13 : 1-58 p. 17
13 : 52 p.215
14 : 9 p.215

The Assumption of Moses

1 : 12 p.156
10 : 3 p. 84

The Psalms of Solomon

7 : 2 p.153
9 : 1 p.153
12 : 7 pp.156f
14 : 10 p.157
17 : 4 p. 53
17 : 21-26 p.190
17 : 24 p.197
17 : 25-51 p.155

THE TEXTS FROM QUMRAN

The Manual of Discipline

1 QS I and II p.241
1 QS I : 8 p.228
1 QS II : 2 p.228
1 QS III : 3 p.228
1 QS IV : 1 p.161
1 QS IV : 3 p.161
1 QS IV : 16 p. 30
1 QS IV : 9-15 p.158
1 QS IV : 24 pp.30, 160
1 QS IV : 236-26 p.158
1 QS IV : 18 p.161
1 QS V : 3ff p.160
1 QS V : 8 p.241
1 QS VI : 17 p.229
1 QS VIII : 1ff p.228
1 QS VIII : 5ff p.124
1 QS VIII : 9 p.228
1 QS VIII : 20f p.228
1 QS IX : 8 p.228
1 QS IX : 13 p.160
1 QS XI : 6-9 p.159
1 QS XI : 15f p.160

The Patriarchal Blessings

4 Q Patr. Bless 3f p. 15
4 Q Florilegium p.190
4 Q Testimonia pp.116, 190
4 QpIs^{a}fr. B, l. (commentary on Isaiah) p. 16
4 QpPs.37 : 3 : 10 (commentary on Ps. 37) p.162

The Rule of the Congregation
1 Q Sa II, 12 : 14 p. 27

The Zadokite Document

CDI : 7 pp.30, 161
CDI : 16 p.160
CDI : 21 p.229
CDII : 2 p.241
CDII : 15 p.229
CDIII : 7 pp. 30, 161
CDIII : 12-20 p.161
CDVI : 9 p.241
CDVI : 19 p.241
CDVII : 5 p.229
CDVII : 20 p.197
CDVIII : 1 p.241
CDVIII : 14f p.161
CDVIII : 15 p. 30
CDVIII : 16-18 p.161
CDVIII : 21 p.241
CDXIX : 26f p.161
CDXIX : 27 p. 30
CDXIX : 29-31 p.161
CDXX : 2 p.229
CDXX : 12 p.241

The Praise Songs

1 QHI : 10f p.195
1 QHV : 23 p.241
1 QHVI : 8 pp.160, 162
1 QH VIII : 6 p.161
1 QH X : 28 p.160
1 QH XIII : 5-8 p.161
1 QH XIII : 12f p.161
1 QH XIV : 19 p.160
1 QH XVII : 15 p.162

The War Scroll

1 QM X : 15 pp. 30, 159
1 QM XI : 7 p.160
1 QM XII : 12 p.159
1 QM XIX : 4 p.159
Fragment E, cave 17 p.195

RABBINICAL WRITINGS

Mekhilitha Exod 15 : 7 (47b) p.200
Midrash Rabba Numbers p.154
Midrash Samuel Ch. 19 p.191
Midrash Ps. 18 par. 29 (79a) p.202
Midrash Ps.110 par. 4 (233b, 18) p.200
Midrash Ps. 110 par. 5 (233b) p.201
Nedarim 32b p.200
Palest. Berachoth 5 : 9b p.200
Palestinian Talmud Jerusalem Yoma V, 3, 42 p.151
J. Quiddushin 1 : 8 (61c, 34f) p. 84
Bereshith rabba 1 : 23 p. 44
Genesis rabba 3 p. 44
Genesis rabba 39 (23d) p.200
Genesis rabba 46 (29a) p.200
Bereshith Rabba 52 : 3 p. 46
Exod. rabba 19 (81d) p. 52
Exod. rabba 37 (96a) p.205
Leviticus rabba 4 (107d) p. 47
Pesiqtha Rabbath 10 (35b) p.206
Pesiqta d'Rab Kahnus I, Buber 5b-6a p.151

Rabbi Aqiba, Abba 3 : 14 p. 84

Rabbi Berekhja p.215

R. Chanina p.215

Pirqe Rabbi Eliezer 18 (94) p.209

Rabbi Jehuda ben Shalom, Deut. rabba 7 : 29 p. 84

Rabbi Jose (150) p.205

Rabbi Judan (350) p.201

Rabbi Nathan (160) p. 52

Aboth de Rabbi Nathan 1 (1a) p.210

Rabbi Yehuda ben Shalbin the Levite p.201

R. Yishmael b. Elisha pp.200, 203

R. Zechariah p.200

B.T. Sanhedrin 59(b) p. 86

Seder Elijjahu Rabba 18 (90) p.202

Talmud Shabbath 13 : 5 (129) p.204

Targum Yerushalmi I p.47

Targum Ps. 45 : 3ff p.198

Targum Ps. 110 p.201

Targum Ps. 110 : 4-7 p.203

TB Hagigah 149 (Babylonian Talmud) p.195

Siphre Numeri 12 : 7 : 103 (27b) p.205

Tosephta Yoma III, 6 p.151

Yalqut Shimeoni on Numb. 12 : 7 (1 : 739) p.206

Yalqut Shimeoni ii 620 p.191

Yalqut Shimeon Ps. 110 : 2 (2 par. 869 from Jalkuthedenu) p.202

Yalqut Shimeoni Ps. 110 : 6 and 7 from Jellammedenu p.203

The Zoar p.187

TEXTS AND REFERENCES

Pyramid texts 1a-b and 4a-b p.189

Nuzu Tablets HV. 67 : 27-29 p.147

Mari text II, 37 p.134

Mandaean Book of John p. 70

Aristotle Metaphysics V, 16 p.225

Herodotus 1 : 172 p. 40

Herodotus 2 : 91 p. 40

Epictetus 2 : 9-2 p. 40

Epictetus 2 : 12-2 p. 40

Epictetus 4 : 11-1 p. 40

Odes of Solomon 14 : 4 p. 70

Pseudo Philo - Antiq. Bibl. 32 : 10 p. 84

Acts of Thomas 156 (II, 265) p. 70

Acts of John p. 70

Corpus Hermeticum p. 70

THE WRITINGS OF PHILO

de Abrahamo 4 : 276 p. 67

de Abrahamo 46 p. 70

de Aeternitate Mundi 4 p.112

de Confusione Linguarum 46-63 p. 52

de Congressu quaerendae Eruditionis gratia p.114

de Decalogo 82 p.181

de Ebrietate 42 p. 67

de Fuctote Verbi 146 p. 45

de Fuga et Inventione 110 p. 78
de Plantatione 90
de Sacerdot 5 p. 43
de Somniis 1 : 219 p. 29
de Somniis 1 : 239 p. 48
de Specialibus Legibus I, 188 p.151
de Specialibus Legibus I, 190 p.151
de Specialibus Legibus I, 239 p. 48
de Specialibus Legibus 4 : 123 p. 45
Legum Allegoriae 1 : 48 p.112
Quod Deterius Potiori insidiari Soleat 83 p. 48
Quod Deus sit Immutabilis 31 p. 48
Vita Adae et Evae 13f p. 62

THE WRITINGS OF JOSEPHUS

Antiquitates III 179ff p.151
Antiquitates III 318ff p.151
Bellum III, 52 p.151
Bellum IV, 262 p.151
Bellum IV, 275 p.151
Bellum IV, 324 p.151
Bellum V, 208f p.151
Bellum VII, 342-388 p.157
Contra Apionem p.112

THE CHURCH FATHERS

Epistle of Barnabas XV 1 : 6 p.210
Ignatius Epistle to Ephesians 19 p.235
Justin Martyr Dialogue with Trypho pp.201, 235
Justin Martyr Dialogue 100 p. 58
Justin's 1st Apology 61 : 12f p.109
Justin's 1st Apology 65 : 1 p.109
Athanasius p.213
Chrysostom p.213
Eusebius p.213
Theodore of Mopsuestia p.213
Theodoret p.213
Jerome p.213
Origen p.213
Commentary on John by Origen, 1 : 35 p.215

Author Arnot Fred S (Frederick Stanley) 1858-1914
Name of thesis Kleronomas panton : an enquiry into an aspect of the Christology of the Epistle to the Hebrews. 1972

PUBLISHER:
University of the Witwatersrand, Johannesburg
©2013

LEGAL NOTICES:

Copyright Notice: All materials on the University of the Witwatersrand, Johannesburg Library website are protected by South African copyright law and may not be distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

The University of the Witwatersrand, Johannesburg, is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the Library website.