

“Herbert Bateman’s latest contribution on the book of Hebrews is truly excellent. I appreciate the effort he put into it. Anyone willing to dig into the treasures of this book of charts will not be disappointed.”

—David Alan Black, Professor of New Testament and Greek,
Southeastern Baptist Theological Seminary

“Professor Bateman has managed to distill and organize an astonishing variety of perspectives, problems, and data into charts that provide almost immediate visual access to a wide range of issues and problems that must be faced by all interpreters of Hebrews. His survey of contemporary views provides a judicious cross section of English scholarship on contested areas of Hebrews. The perennial questions of authorship, manuscript support, canon, background, structure, Old Testament citations, and much more are well represented. The range, reliability, and clarity of the charts will make this a gold mine for both beginning and advanced students of this challenging but vital New Testament discourse.”

—Jon Laansma,
Associate Professor of Ancient Languages and New Testament,
Wheaton College

“Contemporary commentaries and monographs offer rich help for navigating the book, but most students find digging for their treasures overwhelming. Bateman has pulled together a phenomenal amount of useful information in a way that is clear and easily accessible. What a helpful, substantive resource! This will be a standard tool in my classes on Hebrews from this point on.”

George H. Guthrie,
Benjamin W. Perry Professor of Bible,
Union University

This will be a godsend to students and pastors working their way through this sometimes enigmatic book. The charts deal with all of the obvious questions and many not so obvious ones. The charts are clear, thorough, and easy to use. Anyone who is studying this wonderful book of the New Testament will find these charts exceptionally helpful.”

Samuel Lamerson,
Professor of New Testament,
Knox Seminary

“This is one of those now-why-didn’t-I-think-of-that books! Herb Bateman is eminently qualified to write on Hebrews. This collection of charts arranges in easy format information ranging from background, genre and structure, canonicity, influences from second temple Judaism, theological themes, and crucial exegetical issues. Laymen, students, pastors, and scholars will constantly refer to this work whenever they read, study, teach, or preach Hebrews. An indispensable resource.”

—David L. Allen,
Dean, School of Theology,
Southwestern Baptist Theological Seminary

KREGEL
CHARTS OF THE
BIBLE

Charts on the
Book of Hebrews

Herbert W. Bateman IV

Charts on the Book of Hebrews

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Library of Congress Cataloging-in-Publication Data

Bateman, Herbert W., 1955-

Charts on the Book of Hebrews / Herbert W. Bateman IV.

p. cm

1. Bible. N.T. Hebrews—Charts, diagrams, etc. 2. Bible. N.T. Hebrews—Criticism, interpretation, etc.—Miscellanea. I.

Title.

BS2775.55.B38 2012

227:8700223—dc23

2012036244

ISBN 978-0-8254-2466-3

Printed in the United States of America

12 13 14 15 16 / 5 4 3 2 1

Contents

Preface	9
Abbreviations	11

PART ONE: INTRODUCTORY CONSIDERATIONS IN HEBREWS

Authorship of Hebrews

1. Potential Author of Hebrews First Proposed	17
2. Authorship of Hebrews through the Centuries	19
3. Authorship Ascribed by Commentators	26
4. Debated Considerations about Authorship of Barnabas	27
5. Debated Considerations about Authorship of Paul	29
6. Debated Considerations about Authorship of Luke	31
7. Debated Considerations about Authorship of Apollos	33

Destination, Recipients, and Dating of Hebrews

8. Debated Considerations about the Destination of Hebrews	35
9. Destination Ascribed by Commentators	37
10. Debated Considerations about the Recipients of Hebrews	38
11. Recipients Ascribed by Commentators	39
12. Evidence of Recipients' Regeneration in Hebrews	40
13. Debated Considerations about the Dating of Hebrews	41
14. Dating Ascribed by Commentators	43
15. Dating Ascribed by Authors of New Testament Studies	44

Genre and Structure of Hebrews

16. Debated Considerations about Hebrews as a Sermonic Letter	46
17. Hebrews: A "Mixed" Christian Letter of Exhortation	47
18. Genre Ascribed by Commentators	50
19. Debated Considerations about the Structure of Hebrews	51
20. Structure Ascribed by Commentators	53
21. Thematic Arrangements of Hebrews	54
22. Rhetorical Arrangements of Hebrews	55
23. Chiastic Arrangements of Hebrews	56

24. A Text-Linguistic Arrangement of Hebrews	58
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Canonicity of Hebrews

25. Canonical Overview of the New Testament	59
26. Canonical Placement of Hebrews in the New Testament	60
27. Citations of Hebrews by Early Church Leaders	63
28. Inclusion of Hebrews in Early Church Canons	65
29. Omission of Hebrews from Early Church Canons	66

PART 2: OLD TESTAMENT AND SECOND TEMPLE INFLUENCES IN HEBREWS

Old Testament Quotes and Allusions

30. Old Testament Quotations in Hebrews	69
31. Direct Quotes Categorized by Old Testament Divisions	70
32. Old Testament Allusions in Hebrews	72
33. Allusions Categorized by Old Testament Divisions	72
34. Old Testament People Named in Hebrews	75

Jewish Cultic System

35. The Tabernacle in Exodus	78
36. The Tabernacle's Sanctuary in the Old Testament	79
37. The Tabernacle's Sanctuary in Hebrews	80
38. The Old Testament Tabernacle's Sanctuary Compared with Hebrews	81
39. Old Testament Feasts and Celebrations in Hebrews	82
40. The Day of Atonement in Leviticus and Hebrews	83

Second Temple High Priesthood

41. Overview of the Jewish High Priesthood (539 B.C.E. -70 C.E.)	84
42. High Priests of the Persian Period (539–332 B.C.E.)	84
43. High Priests of the Early Hellenistic Period (332–159 B.C.E.)	85
44. Hasmonean Family Tree	86
45. High Priests of the Early Hasmonean Period (152–37 B.C.E.)	87
46. Herodian Family Tree	88
47. High Priests of the Herodian Period (37 B.C.E. – 70 C.E.)	89

Second Temple Messianic Figures

48. Anointed Figures in the Old Testament and Second Temple Literature	92
49. Portraits of Messiah in Second Temple Literature	93
50. Second Temple Messianic Titles Paralleled in Hebrews	94
51. Melchizedek Cited in Hebrews and Other Jewish Literature	95
52. Comparison of Melchizedek in Genesis, Psalms, 11Q13, and Hebrews	96

53. Comparisons of Old Testament Regal Priests with Jesus in Hebrews.	100
54. Position and Character of Jesus as Regal Priest in Hebrews.	101
55. The Role of Divine Beings in Jewish Theology	102

PART 3: THEOLOGY IN HEBREWS

The Godhead in Hebrews

56. Portraits of God in Hebrews	109
57. Portraits of Jesus in Hebrews.	110
58. Portraits of God Shared with Jesus in Hebrews	112
59. Portraits of God’s Spirit in Hebrews Compared with the Dead Sea Scrolls.	113
60. Overview of Jesus and Wisdom Parallels	115
61. Jesus as Wisdom Paralleled with the Old Testament.	115
62. Jesus as Wisdom Paralleled with Wisdom of Solomon.	116
63. Jesus as Wisdom Paralleled with the New Testament	117
64. Jesus as Wisdom Paralleled in the Septuagint and the New Testament.	118
65. Titles Ascribed to Jesus in Hebrews	119
66. Titles Ascribed to Jesus and Shared in the New Testament	120

Theological Themes in Hebrews

67. “Better Than” (κρείττων) Comparisons: Salvation in Hebrews.	123
68. Angels and Jesus Comparisons in Hebrews	124
69. “Covenant” (διαθήκη) in Hebrews	125
70. Discontinuities Between the Old Covenant and the New Covenant in Jesus	126
71. Old and New Covenants in Contrast.	127
72. Understanding Hebrews Key Covenants of God’s Program	128
73. “Once for All” (ἅπαξ, ἐφάπαξ) in Hebrews	129
74. The Future Inheritance of Believers	130
75. “Perfection” (τελειόω, τέλειος, τελειότης) in Hebrews.	131
76. Other Significant Theological Concepts in Hebrews (Glory, Hope, Heir, Oath, Promise, Word) . . .	133
77. Jewish Concept of Rest	135
78. Eternality in Hebrews.	136
79. Trusting God for the Unseen in Hebrews 11	137
80. Named Examples of Faith in Hebrews 11	138
81. Unnamed Examples of Faith in Hebrews 11.	140
82. Extrabiblical References to Jewish Ancestors in Hebrews 11	142

Words of Exhortation in Hebrews

83. Words of Exhortation in Hebrews	143
84. The Dangers of Apostasy in Hebrews	145
85. Concerns of Apostasy in the Warning Passages	146
86. Identifying the Warning Passages in Hebrews.	149
87. Positions on the Warning Passages in Hebrews.	150

PART 4: EXEGETICAL MATTERS IN HEBREWS

Interpretive Issues in Hebrews

- 88. Pentateuch Citations Compared in Hebrews 153
- 89. Prophetic Citations Compared: Hebrew, LXX, Hebrews 156
- 90. Poetic Citations Compared: Hebrew, LXX, Hebrews 159
- 91. Examples of Jewish Exegesis in Hebrews 163
- 92. Examples of Chiasm in Hebrews 1 167
- 93. Example of Chiasm in Hebrews 11 168

Text Critical Issues in Hebrews

- 94. Manuscript Evidence for Hebrews 169
- 95. Consistently Cited Manuscript Witnesses for Hebrews 171
- 96. Classifications and Dates of Manuscript Evidence for Hebrews 173
- 97. Major Textual Issues in Hebrews 176

Figures of Speech in Hebrews

- 98. Figures of Speech Categorized, Defined, and Identified 185
- 99. Literary Devices of Omission Used in Hebrews 189
- 100. Literary Devices of Addition Used in Hebrews 191
- 101. Literary Devices of Change Used in Hebrews 193

Important Words in Hebrews

- 102. Words Used Frequently in Hebrews 201
- 103. Alphabetical Listing of Greek Words Unique to Hebrews 202
- 104. Chapter Listing of Greek Words Unique to Hebrews 220

Chart Comments 239

Bibliography 255

Preface

C*harts on the Book of Hebrews* provides information about Hebrews succinctly in visual format for today's student and congregant. It is very user-friendly so that the charts may be used as both a foundational tool for study as well as a visual pedagogical and preaching tool. Ultimately it will benefit pastors, teachers, students and anyone wanting to study as well as teach the Book of Hebrews.

Naturally, I am greatly thankful for the "great cloud of scholars," who went before me and presented most of this charted material in commentary format. People like David Allen, Harold W. Attridge, F. F. Bruce, Gareth L. Cockerill, Paul Ellingworth, George H. Guthrie, Donald A. Hagner, Luke Timothy Johnson, Simon K. Kistemaker, Craig R. Koester, William L. Lane, Peter T. O'Brien, and many others who published the books from which this set of charts has emerged. In essence, this work is built upon their faithful study of and publications on the book of Hebrews.

I am also indebted to my very dear friends at Morgan Library in Winona Lake, Indiana. For three consecutive summers, Bill Darr (director), Rhoda Palmer, Jody Hopper, and Steve Robbins extended library privileges and provided valuable assistance that enabled my tracking the information needed to complete this project. In addition to the Morgan Library staff, I am grateful to three graduate assistants who helped me in various ways and at numerous times: Phillip Andrew Davis Jr., Charles T. Martin Jr., and Patricia Jean Schwerdtfeger. In fact, Charles Martin and Patricia Schwerdtfeger contributed a few charts of their own to this collection.

I am, however, most indebted to Jim Weaver, the former Director of Academic Books for Kregel Publications. Our relationship spans fifteen years. It was in 1995, while Jim was working at Baker Books, that I first approached him about publishing my dissertation and later a book on dispensationalism. He turned me down for both since Baker did not publish those types of works. Yet, he provided extremely helpful advice that eventually led to the publication of *Early Jewish Hermeneutics and Hebrews 1:5-13* (Lang, 1997) and *Three Central Issues in Contemporary Dispensationalism* (Kregel, 1999). After leaving Baker, Jim meandered his way over to Kregel Publications, which has led to my ever-growing relationship with him. Moving beyond the fact that he has been instrumental in the publication of *Four Views on the Warning Passages in Hebrews* (Kregel, 2007), *A Workbook for Intermediate Greek: Grammar, Exegesis, and Commentary on 1-3 John* (Kregel, 2008), *Jesus the Messiah: Tracing the Promises, Expectation, and Coming of Israel's King* (Kregel, 2012), and now *Charts on the Book of Hebrews*, Jim has been a very good friend over the years. Therefore it is to my good friend, Jim Weaver, that I dedicate this *Charts on the Book of Hebrews*. It is my hope that as Jim has been a valuable guide in directing my publishing career, these charts will help direct your studies in this magnificent New Testament book known to us as Hebrews.

Herbert W. Bateman IV

Potential Author of Hebrews First Proposed

CHART 1

Suggested Author	Proponent	Date	Source
Barnabas	Tertullian	ca.150–220	<i>De pudicitia</i> , 20:2; <i>On Purity</i> in ACW, Vol. 28, pp. 115, 277.
Paul	Pantaenus	ca. 190	Eusebius, <i>Ecclesiastical History</i> , 6.14.1-4, cf. 6.13.1-2.
Paul (translated by Luke)	Clement of Alexandria	ca. 155–220	Eusebius, <i>Ecclesiastical History</i> , 6.14.1-4, cf. 3.38.2, 6.13.1-2.
Unknown	Origen	ca. 185–254	Eusebius, <i>Ecclesiastical History</i> , 6.25.11-14, cf. 6.23.1.
Clement of Rome	Ephraem Syrus	ca. 306–373	<i>Commentarius in epistolis Pauli nunc primum ex Armenio in Latinum sermonem a partibus Mekhitaristis translatis</i> (Venice, n.p., 1893).
Luke	Aquinas, T.	1260s	<i>Commentary on the Epistle to the Hebrews</i> , trans. by C. Baer (South Bend: St. Augustine's Press, 2006).
Apollos	Luther, M.	1522	<i>Lectures on Genesis Chapters 45-50</i> , LW, vol. 8.178; <i>Word and Sacrament</i> , LW, vol. 35.394.
Silas	Boehme, C. F.	1825	<i>Epistle to the Hebrews</i> (Leipzig: Barth, 1825).
Peter	Welch, A.	1898	<i>The Authorship of the Epistle to the Hebrews</i> (Edinburgh: Oliphant, Anderson and Ferrier, 1898).
Philip	Ramsay, W. M.	1899	"The Date and Authorship of the Epistle to the Hebrews," <i>Exp</i> 9 (1899): 401–22.
Priscilla & Aquila (Priscilla dominant)	Harnack, A. von	1900	"Probabilia über die Adresse und den Verfasser des Hebräerbriefs," <i>ZNW</i> 1 (1900): 16–41.
Aristion	Chapman, J.	1905	"Aristion, author of the Epistle to the Hebrews," <i>RBén</i> 22 (1905): 50–64.

Suggested Author	Proponent	Date	Source
Stephen	Kirby, V. T.	1923	“The Authorship of the Epistle to the Hebrews,” <i>ExpTim</i> 35 (1923): 375–77.
Voice of Barnabas (translated by Luke)	Badcock, F. J.	1937	<i>The Pauline Epistles and the Epistle to the Hebrews in their Historical Setting</i> (NY, 1937).
Jude	Dubarle, A. M.	1939	“Author and Destination of the Epistle to the Hebrews,” <i>RB</i> 48 (1939): 506–29.
Epaphras	Anderson, C. P.	1966	“The Epistle to the Hebrews and the Pauline Letter Collection,” <i>HTR</i> 59 (1966): 429–438; “Hebrews among the Letters of Paul,” <i>SR</i> 5 (1975–76): 258–66.
Timothy	Legg, J. D.	1968	“Our Brother Timothy, A Suggested Solution to the Problem of the Authorship of the Epistle to the Hebrews,” <i>EvQ</i> 40 (1968): 220–23.
Mary (Mother of Jesus), assisted by Luke and John	Ford, J. M.	1976	“The Mother of Jesus and the Authorship of the Epistle to the Hebrews” <i>TBT</i> 82 (1976): 683–94.

Authorship of Hebrews through the Centuries

CHART 2

The Early Church and Church Fathers (C.E. 150 to 600)

Proposed Author	Proponent	Date	Source
Barnabas	Tertullian	ca. 150–220	<i>De pudicitia</i> , 20:2; <i>On Purity</i> in ACW, Vol. 28. pp. 115, 277.
Paul	Pantaenus	ca. 190	Eusebius, <i>Ecclesiastical History</i> , 6.14.1-4, cf. 6.13.1-2.
Paul (translated by Luke)	Clement of Alexandria	ca. 155–220	Eusebius, <i>Ecclesiastical History</i> , 6.14.1-4, cf. 3.38.2, 6.13.1-2.
Unknown	Origen	ca. 185–254	Eusebius, <i>Ecclesiastical History</i> 6.25.11-14, cf. 6.23.1.
Paul	Eusebius	ca. 265–339	Eusebius, <i>Ecclesiastical History</i> 3.3.5, cf. 2.17.12.
Paul	Athanasius	ca. 296–373	<i>Patrologiae cursus completus</i> , 162 vols. (Paris: Migne): 26.148; “Of the Particular Books and their Number...” §5 (“Letter 39” in NPNF ² 4.552); cf. <i>On the Incarnation of the Word</i> 3.2 (NPNF ² 4.37), <i>Defence of the Nicene Definition</i> 5.18 (NPNF ² 4.161).
Clement of Rome	Ephraem Syrus	ca. 306–373	<i>Commentariuus in epistolis Pauli nunc primum ex Armenio in Latinum sermonem a partibus Mekhitaristis translati</i> (Venice: n.p. 1893).
Paul	Didymus the Blind	ca. 309–398	<i>Patrologiae cursus completus</i> , 162 vols. (Paris: Migne): 39.317B, 393C.
Paul	Epiphanius	ca. 315–403	<i>Irenaeus, Adversus Omnes Haereses</i> 69.37; <i>Patrologiae cursus completus</i> , 162 vol. (Paris: Migne): 42.260.
Barnabas	Gregory of Elvira	ca. 375	<i>Tractatus Origenis</i> , Batiffol-Wilmart, ed. (1900), p. 108.

The Early Church and Church Fathers (C.E. 150 to 600)			
Proposed Author	Proponent	Date	Source
Paul	Cyril of Jerusalem	ca. 310–386	<i>Patrologiae cursus completus</i> , 162 vols. (Paris: Migne): 33.500.
Barnabas	Filaster (Philastrus)	d. ca. 397	<i>De Haeresibus</i> .
Paul	Chrysostom, J.	ca. 344–407	“Homily 1” in <i>Homilies on the Epistle to the Hebrews</i> (NPNF ¹ 14.363–65).
Paul (tentative)	Jerome	345–419	<i>Lives of Illustrious Men</i> §5 (NPNF ² 3.363); <i>Against Jovinianus</i> 2.3 (NPNF ² 6.389).
Paul	Theodore of Mopsuestia	ca. 350–428	<i>Patrologiae cursus completus</i> , 162 vols. (Paris: Migne): 82.673–78; William H. P. Hatch, “The Position of Hebrews in the Canon of the New Testament” <i>HTR</i> 29:2 (April 1936): 133–51.
Paul (tentative)	Augustine	354–430	<i>City of God</i> 16.22 (NPNF ¹ 2.323); <i>On Christian Doctrine</i> 2.8 (NPNF ¹ 2.539).
Paul	Cyril of Alexandria	d. 444	<i>Patrologiae cursus completus</i> , 162 vols. (Paris: Migne): 75.37, 40; 76.1249, 1296.

Middle Ages (C.E. 600 to 1500)			
Proposed Author	Proponent	Date	Source
Paul	John of Damascus	ca. 675–749	<i>Patrologiae cursus completus</i> , 162 vols. (Paris: Migne): 95.929. William H. P. Hatch, “The Position of Hebrews in the Canon of the New Testament” <i>HTR</i> 29:2 (April 1936): 133–51.
Luke	Aquinas, T.	1260s	<i>Commentary on the Epistle to the Hebrews</i> , trans. by C. Baer (South Bend: St. Augustine’s Press).

Middle Ages (C.E. 600 to 1500)			
Proposed Author	Proponent	Date	Source
Paul	Nicolaus of Lyra	1265–1349	Koester, <i>Hebrews</i> in AB, 30–31.
Paul	Valla, L.	1407–1457	<i>Collatio Novi Testamenti</i> 250; <i>Adnotationes</i> 1.887

Humanists and Reformers (C.E. 1500 to 1750)			
Proposed Author	Proponent	Date	Source
Apollos	Luther, M.	1522	<i>Lectures on Genesis Chapters 45-50</i> , LW, vol. 8.178; <i>Word and Sacrament</i> , LW, vol. 35.394.
Unknown	Tyndale, W.	1525–26	“The Prologue to the Epistle of S. Paul to the Hebrues” in <i>The New Testament</i> (1525–26).
Paul	Bullinger, H.	1534	<i>De testamento seu foedere Dei unico et aeterno</i> (1534).
Luke (or Clement of Rome)	Calvin, J.	1530s	<i>Calvin’s Commentaries: The Epistle... to the Hebrews and the First and Second Epistles of Peter</i> (Edinburgh, 1963).
Paul	Guilliaud, C.	1543	<i>Status Epistolae Pauli ad Hebraeos</i> (1543).
Barnabas	Caméron, J.	1628	<i>Praelectioni in selectiora quaedam loca Novi Testamenti</i> (1628).
Luke (independently)	Grotius, H.	1645	<i>Christ’s Passion: A Tragedie, with Annotations</i> (London)
Paul	Owen, J.	1668	<i>Exercitation II: On the penman of the Epistle to Hebrews</i> , 4 vols. (London, reprinted 1790).

Critical Scholarship (C.E. 1750 to Present)			
Proposed Author	Proponent	Date	Source
Silas	Boehme, C. F.	1825	<i>Epistle to the Hebrews</i> (Leipzig: Barth, 1825).
Apollos	Bleek, F.	1828	<i>Der Brief an die Hebräer</i> (Berlin: F. Dümmler, 1828)
Paul	Forster, C.	1838	<i>The Apostolical Authority of the Epistle to the Hebrews</i> (London: James Duncan, 1838).
Paul	Stuart, M.	1876	<i>A Commentary on the Epistle to the Hebrews</i> , 4 th ed. rev. R. D. C. Robbins (Andover: Warren F. Draper, 1860).
Barnabas	Keil, C. F.	1885	<i>Commentary on the Book to the Hebrews</i> (Leipzig: Dörffling and Franke).
Apollos	Farrar, F. W.	1888	<i>The Epistle of Paul the Apostle to the Hebrews</i> (Cambridge: University Press, 1888).
Barnabas	Salmon, G.	1888	<i>A Historical Introduction to the Study of the Books of the New Testament</i> , 3 rd ed. (London: John Murray, 1888).
Unknown	Westcott, B. F.	1889	<i>The Epistle to the Hebrews</i> (London: Macmillan, 1889).
Barnabas	Weiss, B.	1897	<i>Der Brief an die Hebräer</i> (Göttingen: Vandenoek & Ruprecht).
Peter	Welch, A.	1898	<i>The Authorship of the Epistle to the Hebrews</i> (Edinburgh: Oliphant, Anderson and Ferrier, 1898).
Philip	Ramsay, W. M.	1899	“The Date and Authorship of the Epistle to the Hebrews,” <i>Exp</i> 9 (1899): 401–22.

Critical Scholarship (C.E. 1750 to Present)			
Proposed Author	Proponent	Date	Source
Priscilla & Aquila (Priscilla dominant)	Harnack, A. von	1900	“Probabilia über die Adresse und den Verfassere des Hebräerbriefs,” <i>ZNW</i> 1 (1900): 16–41.
Aristion	Chapman, J.	1905	“Aristion, author of the Epistle to the Hebrews,” <i>RBén</i> 22 (1905): 50–64.
Pseudepigraphic	Wrede, W.	1906	<i>The Literary Riddle of Hebrews</i> (Göttingen: Vandenhoeck & Ruprecht, 1906).
Paul	Peake, A. S.	1910	<i>Hebrews</i> (Edinburgh: Jack, 1910).
Barnabas	Dibelius, F.	1910	<i>Der Verfasser des Hebräerbriefes</i> (Strassburg: Heitz).
Barnabas	Edmundson, G.	1913	<i>The Church in Rome in the First Century</i> (London: Longmans, Green, and Co.).
Stephen	Kirby, V. T.	1923	“The Authorship of the Epistle to the Hebrews,” <i>ExpTim</i> 35 (1923): 375–77.
Inspired by Stephen (written by Paul, edited by Luke)	Brown, J. V.	1923	“The Authorship and Circumstances of ‘Hebrews’—Again,” <i>BSac</i> 80 (1923): 505–38.
Voice of Barnabas (translated by Luke)	Badcock, F. J.	1937	<i>The Pauline Epistles and the Epistle to the Hebrews in their Historical Setting</i> (New York: Macmillan, 1937).
Apollos	Lenski, R. C. H.	1938	<i>The Interpretation of the Epistle to the Hebrews and of the Epistle of James</i> (Minneapolis: Augsburg Pub. House).
Jude	Dubarle, A. M.	1939	“Author and Destination of the Epistle to the Hebrews,” <i>RB</i> 48 (1939): 506–29.
Paul	Leonard, W.	1939	<i>The Authorship of the Epistle to the Hebrews</i> (London: Oates and Washbourne, 1939).

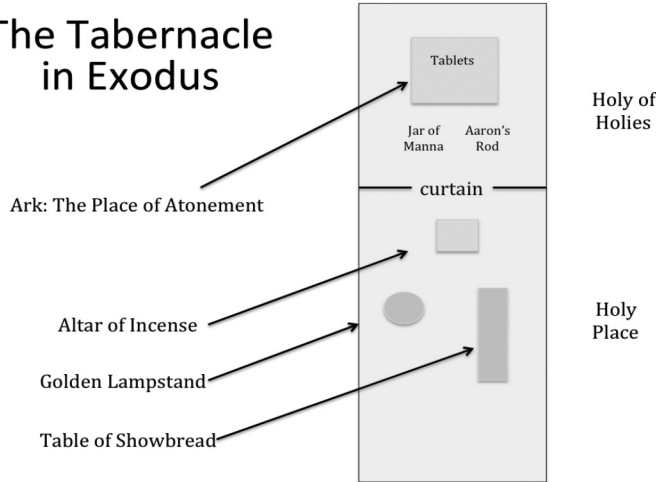
Critical Scholarship (C.E. 1750 to Present)			
Proposed Author	Proponent	Date	Source
Apollos	Manson, T. W.	1949	“The Problem of the Epistle to the Hebrews,” <i>Bulletin of the John Rylands Library</i> 32 (September 1949): 16–17.
Apollos	Spicq, C.	1952	<i>The Epistle to the Hebrews</i> , vol. 1 (Paris: J. Gabalda).
Epaphras	Anderson, C. P.	1966	“The Epistle to the Hebrews and the Pauline Letter Collection” <i>HTR</i> 59:4 (1966): 429–438; “Hebrews among the Letters of Paul” <i>SR</i> 5 (1975–76): 258–66.
Timothy	Legg, J. D.	1968	“Our Brother Timothy, A Suggested Solution to the Problem of the Authorship of the Epistle to the Hebrews.” <i>EvQ</i> 40 (1968): 220–23.
Barnabas	Robinson, J. A. T.	1976	<i>Redating the New Testament</i> (Philadelphia: Westminster).
Mary (Mother of Jesus), assisted by Luke and John	Ford, J. M.	1976	“The Mother of Jesus and the Authorship of the Epistle to the Hebrews” <i>TBT</i> 82 (1976): 683–94.
Barnabas	Pixner, B.	1992	“The Jerusalem Essenes, Barnabas and the Letter to the Hebrews” in <i>Qumranica Mogilanensia</i> (1992).
Priscilla	Hoppin, R.	1997	<i>Priscilla’s Letter: Finding the Author of the Epistle to the Hebrews</i> (Fort Bragg: Lost Coast Press, 1997).
Paul	Voulgaris, C. SP.	1999	“Hebrews: Paul’s Fifth Epistle from Prison,” <i>GOTR</i> 44 (1999): 199–206.
Paul	Linnemann, E.	2000	“A Call for a Retrial in the Case of the Epistle to the Hebrews,” trans. David E. Lanier, <i>Faith and Mission</i> 19/2 (2002): 19–59.

Critical Scholarship (C.E. 1750 to Present)			
Proposed Author	Proponent	Date	Source
Paul (translated by Luke)	Black, D. A.	2001	“Who Wrote Hebrews? The Internal and External Evidence Reexamined,” <i>Faith and Mission</i> 18:2 (2001): 3–26.
Apollos	Guthrie, G. H.	2001	“The Case for Apollos as the Author of Hebrews,” <i>Faith and Mission</i> 18:2 (2001): 41–56.
Pseudepigraphic	Rothschild, C. K.	2009	<i>Hebrews as Pseudepigraphon</i> (Tübingen: Mohr Siebeck)
Luke	Allen, D.	2010	<i>Lukan Authorship of Hebrews</i> (Nashville: B & H Academic)

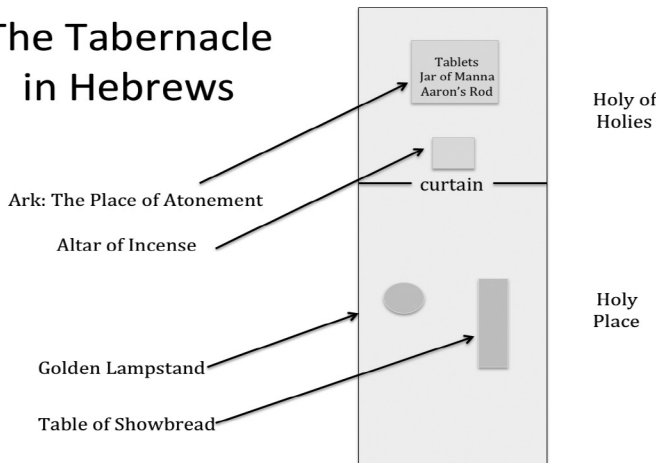
The Old Testament Tabernacle's Sanctuary Compared with Hebrews

CHART 38

The Tabernacle in Exodus



The Tabernacle in Hebrews



Sources	Holy Place	Golden Lampstand	Table of Showbread	Inner Curtain	Holy of Holies	Altar of Incense	Ark
Hebrews	9:2, 6	9:2	9:2	10:20	9:3, 7	9:4	9:4, 5

Exodus	26:33-34	25:31-40; 37:17-24; 40:4b, 24-25	25:23-30; 37:10-16; 40:4a, 22-23	26:31-35	26:33-34	30:1-10; 37:25-29; 40:5, 26-27	25:10-22; 37:1-9; 40:3a, 20-21
Josephus, <i>Antiquities</i>	3.122, 124-133	3.144-146	3.139-143	3.126	3.122, 124-126	3.147-150	3.134-138

Melchizedek Cited in Hebrews & Other Jewish Literature

CHART 51

Literature	Past, Present, and Future Presentations of Melchizedek	Reference
Old Testament	<p>Past: Melchizedek king of Salem brought bread and wine to Abraham. He was the priest of the Most High God.</p> <p>Past: Abram gave Melchizedek a tenth of everything.</p> <p>Present: “You (David’s heir) are a priest forever after the order of Melchizedek.”</p>	<p>Genesis 14:18</p> <p>Genesis 14:20</p> <p>Psalms 110:4</p>
Dead Sea Scrolls	<p>Future: It will be “decreed for ‘the year of Melchizedek’s favor’ (Isa 61:2, modified), [and] by his might he w[i]ll judge God’s holy ones and so establish a righteous ki[n]gdom” (Wise, p. 456).</p> <p>Future: “Melchizedek will thoroughly prosecute the ven- g[e]nce required by Go[d’s] statu[te]s. [Also, he will deliver all the captives from the power of B]elial (the devil), and from the power of [all the spirits predestined to him] (Wise, p. 456).</p>	<p>11Q13 II, 9</p> <p>11Q13 II, 13 (cp II, 25)</p>
Hebrews	<p>Present: God designated Jesus (David’s heir) as a regal priest according to the order of Melchizedek.</p> <p>Past: Melchizedek was a king of Salem, priest of the Most High God, who met Abram as he was returning from the slaughter of the kings and who blessed him.</p> <p>Past: Abram paid tithes to Melchizedek.</p>	<p>5:6, 10; 6:20; 7:17</p> <p>7:1</p> <p>7:2, 4, 6, 9–10</p>
Josephus	<p>Past: Melchizedek means the righteous king; and he was without dispute ... thus, he was made the priest of God.</p> <p>Past: Melchizedek supplied Abram’s army in a hospitable manner ... when Abram gave him the tenth part of his prey, he accepted of the gift.</p>	<p><i>Antiquities</i> 1.180</p> <p><i>Antiquities</i> 1.181</p>
Philo	<p>Past: God made Melchizedek, the king of peace (i.e., the city of Salem) ... and he was worthy of his priesthood. For he is called a just king ... because he is the interpreter of law.</p> <p>Past: Melchizedek defined the Most High, from his conceiving of God not in a low and groveling spirit, but one of exceeding greatness and sublimity ...</p> <p>Past: Melchizedek received a self-instructed and self-taught priesthood.</p>	<p><i>Allegorical Interpretation</i> 3.79</p> <p><i>Allegorical Interpretation</i> 3.82</p> <p>Philo, <i>Congr.</i> 99</p>

Comparisons of Old Testament Regal Priests with Jesus in Hebrews

CHART 53

Regal Priest	Comparisons	References in OT and Hebrews
His Person	<p>Unlike OT Davidic regal priests, mere men who were to be <i>like</i> God in how they ruled, and who died and were succeeded by another Davidic heir...</p> <p>in Hebrews, Jesus is a divine regal priest who rules and intercedes on behalf of his people in perfect righteousness.</p>	<p>2 Sam 6:12–15; 24:17–25; 1 Kgs 1:47–48; 2:10–12; 8:27–30; 11:43; etc.; Pss 45:2–7; 72:1–2, 4, 12–14; cf. Jer 22:2–5</p> <p>Hebrews 1:1–14; 4:15; 7:25</p>
His Ministry	<p>Unlike OT Davidic regal priests whose function was primarily ruling over the nation with <i>limited</i> priestly roles like temple upkeep and making intercession ...</p> <p>in Hebrews, Jesus as regal priest has expanded priestly functions that include a one-time atoning sacrifice, entrance into and cleansing of the inner heavenly sanctuary, and making intercession.</p>	<p>David: 2 Sam 6:13–18; 24:10–25; 1 Chr 21:23–26, 22:7–19)</p> <p>Solomon: 1 Kgs 2:27, 35; 3:4–15; 8:12–14, 54–55, 62–64; 2 Chr 1:6; 5:1–6; 6:12–7:1, 5–8</p> <p>Uzziah: 2 Chr 26:18</p> <p>One-time sacrifice: 1:3; 9:12, 14, 24–28</p> <p>Intercession: 2:18; 4:15; 7:25; 9:24</p>
His Location	<p>Unlike the symbolic picture of Yahweh, the “Divine King” of Israel enthroned in heaven giving the Davidic regal priest, the “earthly king” of Israel, a special place of honor and authority to rule at his right hand ...</p> <p>in Hebrews Jesus as regal priest quite literally resides and reigns in heaven with God.</p>	<p>Compare Pss 2:1–4; 80:1–15; 89:5–18 with Pss 80:17; 89:20–24; 110:1.</p> <p>Hebrews 1:2–3, 13; 4:14; 7:25; 9:24; 10:12–13</p>
His Dominion	<p>Unlike OT Davidic regal priests whose political dominion was over the limited and earthly territory of Israel ...</p> <p>in Hebrews Jesus’ dominion as regal priest includes all of heaven and earth (in part now—in full later).</p>	<p>2 Sam 7:8–14; 1 Kgs 9:4–5; 1 Chr 28:5–7; 2 Chr 13:5</p> <p>Hebrews 2:8; 3:1–6; 10:21</p>
His Duration	<p>Unlike OT Davidic regal priests whose ruling duration was always spoken of in figurative language but expected to endure through marriage and subsequent heirs ...</p> <p>in Hebrews Jesus has no heirs and his duration is literally an eternal one.</p>	<p>Ps 45:17; cf. 2 Sam 7:11b–12, 14a, 16; 1 Chr 17:11–14</p> <p>Hebrews 7:24; 13:8</p>

Portraits of God Shared with Jesus in Hebrews

CHART 58

Characteristic	God in the OT and Book of Hebrews	Applied to Jesus by Author of Hebrews
Creator	Gen 1:1; 14:19, 22 (see Heb 4:3; cp. 3:4; 11:3) Ps 104:1-5 Ps 102:25	1:2; 2:10 1:7 (Ps 104:4 applied to Jesus) 1:10 (Ps 102:25 applied to Jesus)
Sustains creation by his word	Ps 104:7-30 (cp. Deut 11:11-12 with Heb 6:7)	1:3b
God's glory	Exod 40:34-35 (cp. 1 Kgs 8:10-11; 2 Chr 7:1-2; Ezek 10:1-19)	1:3a "radiance of God's glory"
Called God	Ps 45:6-7	1:8-9 (Ps 45:6-7 applied to Jesus)
Eternal	Ps 102:12, 26, 27	1:11-12 (Ps 102:26 applied to Jesus; cp. Heb 13:8) 7:24
Eternal king	Jer 10:10	1:8 with 1:5 and 1:13 (eternal divine Davidic king)
Creator king	Isa 43:15	1:5-13 (Jesus as divine Creator Davidic king)
Rules justly	Pss 7:11; 11:7 (Heb 10:23)	1:8-9 (Ps 45:6-7 applied to Jesus)
Rules over all	Heb 12:23	1:2, 2:8a (cp. 3:6)
Family-oriented	Prov 3:11-12 (Heb 12:3-8)	2:11-13 via the psalmist (22:22) and the prophet Isaiah (8:18)
Worshiped	Ps 97:7	1:6

Overview of Jesus and Wisdom Parallels

CHART 60

Characteristic	Old Testament	Wisdom of Solomon	New Testament	Hebrews
Creator	Prov 8:27–30	9:2, 9	Col 1:16 1 Cor 8:6	1:2b
Radiance of God’s glory		7:15–26	John 14:9 (cf. 2 Cor 4:6)	1:3a
Image of God		7:26	Col 1:15 2 Cor 4:4	1:3b
Sustainer of creation		7:27; 8:1	Col 1:17	1:3c
Enthroned with God		9:4, 10	Eph 1:20	1:3d

Jesus as Wisdom Paralleled with the Old Testament

CHART 61

Compared with Old Testament Parallel

Hebrews	Proverbs 8:27–30
<p>The Son is Creator (1:2b)</p> <p>“through whom also he made the world”</p> <p>(δι’ οὗ καὶ ἐποίησεν τοὺς αἰῶνας)</p>	<p>Wisdom is Creator</p> <p>“When he established the heavens, I [Wisdom] was there; when he [God] marked out the horizon over the face of the deep, when he established the clouds above, when the fountains of the deep grew strong, when he gave the sea his decree that the waters should not pass over his command, when he marked out the foundations of the earth, then I was beside him as a master craftsman, and I was his delight day by day, rejoicing before him at all times.” (NET)</p>

Major Textual Issues in Hebrews

CHART 97

Ref.	Conflicting Readings	Significance & Explanation
1:3	<p><i>txt</i> καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος he made purification for sins (cp. ASV, ESV, NASB, NET, NIV, NRSV)</p> <p><i>var</i> δι' ἐαυτοῦ καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος through himself he made purification for sins (cp. KJV)</p>	Grammatical Issue: The phrase δι' ἐαυτοῦ (or δι' αὐτοῦ) appears to have been added to clarify the meaning of the ambiguous middle voice of ποιησάμενος. <i>Txt</i> is preferred (Metzger, <i>A Textual Commentary</i> , 592).
1:4	<p><i>txt</i> τοσοῦτῳ κρείττων γενόμενος τῶν ἀγγέλων by becoming so much better than the angels (cp. ASV, KJV, NET, NIV, NRSV)</p> <p><i>var</i> τοσοῦτῳ κρείττων γενόμενος ἀγγέλων by becoming so much better than angels (cp. ESV, NRSV)</p>	Stylistic Issue: Although the <i>var</i> has minimal manuscript support (p ⁴⁶ B), whenever ἀγγέλος is used in the body of the text, it is anarthrous (2:2, 5, 16; 12:22; 13:2). Only when introducing OT quotes does the author use an article (1:5, 7, 13). It seems a scribe added the article due to the similar appearances in the immediate context. <i>Var</i> is preferred (Bateman, <i>Jewish</i> , 215–16).
1:8	<p><i>txt</i> καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου and the righteous scepter is the scepter of your kingdom (cp. ASV, ESV, KJV, NET, NIV, NRSV)</p> <p><i>var</i> καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας αὐτοῦ and the righteous scepter is the scepter of his kingdom (cp. NASB)</p>	Theological/Exegetical Issue: Moving beyond the manuscript support (p ⁴⁶ X B), αὐτοῦ appears to be the last of several deliberate interpretive changes to Ps 44:8 (LXX) by the author of Hebrews, and it is the more difficult reading (Bateman, <i>Jewish</i> , 130–35). Furthermore, in Heb 2:7, 3:2, 8:11 and 9:19; a scribe appears to have altered the text to bring it into conformity with the LXX. Although most translations prefer the <i>txt</i> (cf. Heb 11:4 and 12:3, below), there is strong evidence for favoring the <i>var</i> .
1:12	<p><i>txt</i> ὡς ἱμάτιον καὶ ἀλλαγήσονται and like clothing they will be changed (cp. ASV, ESV, KJV, NASB, NET, NIV, NRSV)</p> <p><i>var</i> καὶ ἀλλαγήσονται and they will be changed</p>	Exegetical Issue: As in verse 8, the author made an interpretive change to Ps 44:8 (LXX) to both balance and heighten the transitory character of creation in contrast to the Son. <i>Txt</i> is preferred (Metzger, <i>A Textual Commentary</i> , 593).
2:6	<p><i>txt</i> τί ἐστὶν ἄνθρωπος ὅτι μιμήσκη αὐτοῦ what is man that you take thought for him (cp. ASV, ESV, KJV, NASB, NET, NIV, NRSV)</p> <p><i>var</i> τίς ἐστὶν ἄνθρωπος ὅτι μιμήσκη αὐτοῦ who is man that you take thought for him</p>	Theological/Exegetical Issue: Manuscript support is strong for the <i>txt</i> (p ⁴⁶ C* P 81 104 1881). It seems more likely that a scribe would have changed the text to bring into agreement with the LXX (Lane, <i>Hebrews 1–8</i> , 42).

Chart Comments

Part 1: Introductory Considerations in Hebrews

Authorship of Hebrews

1–3 THE AUTHORSHIP OF HEBREWS

From the earliest beginnings of the church, the authorship of Hebrews baffled church leaders and commentators alike. No less than 19 options have been offered in order to identify the author of this stupendous canonical work. Thus, this series of charts on the authorship of Hebrews begins with **Chart 1** that identifies when these 19 options were first put forward as a possibility. **Chart 2**, however, advances our observation to include how these various options have fared throughout the centuries: The Early Church & Church Fathers (150–600, Middle Ages (600–1500), Humanists & Reformers (1500–1750), and Critical Scholarship (1750 to present). Needless to say, Chart 2 is not exhaustive, but it does show the debate is not new, has generated many options, and continues to this day. The final chart in this series, **Chart 3**, identifies where the majority of contemporary commentators stand concerning the authorship of Hebrews. Although numerous commentators were of value here, I am indebted to these works in particular for Chart 2: Ellingworth’s *The Epistle to the Hebrews* (1993), 3–21; D. Guthrie’s *New Testament Introduction* (1990), 668–82; Koester’s *Hebrews* (2001), 19–46.

4–7 THE DEBATED CONSIDERATIONS ABOUT THE AUTHORSHIP OF HEBREWS

This series of charts serves to identify the debated considerations of a select number of options for the authorship of Hebrews: Barnabas (**Chart 4**), Paul (**Chart 5**), Luke (**Chart 6**), and Apollos (**Chart 7**). The four charts represent what appears to be the front-running options and the pros and cons for each perspective. Once again, numerous commentators and journal articles were of value here, but I am indebted to these works in particular: Allen’s *Lukan Authorship of Hebrews* (2010), 29–61; Black’s “Who Wrote Hebrews? Internal and External Evidence Reexamined”; Guthrie’s “The Case for Apollos as the Author of Hebrews”—the latter two found in *Faith and Mission* 18:2 (2001): 3–26, 41–56.

Destination, Recipients, and Dating of Hebrews

8–9 THE DESTINATION OF HEBREWS

Chart 8 provides five potential destinations for the book of Hebrews: Rome (and Italy), Jerusalem (and Judea), Antioch of Syria, Colossae, and the city of Cyrene. The chart also provides information about the location, founding, ethnicity, and primary sources that reference each city, which may be used to undergird any particular option. A glance at **Chart 9**, however, shows which option most current commentators choose: Rome. Various articles from the *Anchor Bible Dictionary*, and the works of Strabo and Josephus are the primary sources undergirding Chart 8. Guthrie’s *New Testament Introduction* (1990), 696–701; and Koester’s *Hebrews* (2001), 48–50 were also helpful resources.

10–12 THE RECIPIENTS OF HEBREWS

These three charts describe the debate concerning the recipients of Hebrews and the positions current commentators hold. Based upon the assumption that there are two prominent views—a Jewish Christian audience or a Gentile Christian audience—**Chart 10** concentrates on the pros and cons for a Jewish Christian audience which, in turn, illuminate the pros and cons for a Gentile Christian audience. **Chart 11**, however, clearly shows the option most current commentators choose: Jewish Christians. **Chart 12** further supports the opinion that the recipients were Christians. Although numerous commentators were of value here, I am indebted to these works in particular for Chart 10: Guthrie’s *New Testament Introduction* (1990), 682–87; and Koester’s *Hebrews* (2001), 46–48.

The term “partner” (μέτοχος, *metochos*) from **Chart 12** is of particular significance. On the one hand, in Heb 3:1, “holy brethren” emphasizes the community’s partnership with one another, people who share in spiritual realities as sons of God (2:10, 13), who are members of the same family (2:11), and who have common use of Jesus’ riches (6:4; cf. *TLNT*, 490). They are, however, joined also to God due to their “heavenly calling.” Thus they are “fellow-Christians,” namely partners with one another due to their call from God via Jesus, the Son (cp. 2:11–12). On the other hand, in Heb 3:14, three slightly different nuances exist. (1) “We have become partakers of Christ” (KJV, NASB) and the closely related (2) “We share in Christ” (RSV, NIV, ESV, NLT) apply both to possession of, and activities with, Christ. The better rendering (3) “We have become partners with Christ” (NRSV, NET) implies that the community takes part in activities and experiences with King Jesus. The added presence of βέβαιος (*bébaios*) with μέτοχος (*metochos*) appears to emphasize an associate “partnership” with Christ in a legal sense, one that is similar to a business relationship. “Simon and the others who were in the same boat ... signaled to their associates in the other boat that they should come help them” (Luke 5:7; cf. 2 Cor 6:14; Lane 1:87). Thus, it may be said that believers have a legally binding partnership “with Christ.”

13–15 THE DATING OF HEBREWS

These three charts unveil who potentially received this unique letter and pinpoint the view most commonly shared among commentators. **Chart 13** uncovers evidence that is most agreed upon by all commentators in determining the date of Hebrews, then moves to facts that could support either position (pre 70 or post 70 date), and finally to those debatable proofs. The chart is open-ended in that it leaves you, the reader, to make the call. In the event, however, that you would rather allow someone else to make the call, we provide **Chart 14** which discloses the various views of current commentators. **Chart 15** reveals not only the dating of Hebrews but also the dating of the entire New Testament by NT scholars. Although numerous commentators were of value here, these were of particular help: Attridge’s *Hebrews* (1989), 6–9; Ellingworth’s commentary on Hebrews (1993), 29–33; Guthrie’s *New Testament Introduction* (1990), 701–05; and Koester’s *Hebrews* (2001), 50–54.

Genre and Structure of Hebrews**16–18 THE GENRE OF HEBREWS**

Chart 16 opens this series with the pros and cons of a very popular view, namely that Hebrews is a sermonic letter. **Chart 17** counters with another possibility—that Hebrews is a mixed letter of exhortation with paraenetic, admonishing, encouraging, and consolation features. Naturally, we close the series with **Chart 18** that discloses the various views of current commentators. For a more detailed overview about the genre of the General Letters see Bateman, “The Genre of the General Letters” (2013) and Stowers, *Letter Writing in Greco-Roman Antiquity* (1986), 91–151. Although numerous commentators were of value here, these were of particular help: Ellingworth’s *The Epistle to the Hebrews* (1993), 59–62; and Koester’s *Hebrews* (2001), 80–82. Charles Martin created Chart 17.

19–24 THE STRUCTURE OF HEBREWS

Like the series of charts above, this series on the structure of Hebrews begins with recognizing the pros and cons for the various options put forward for the structure of Hebrews (**Chart 19**), and then identifies where the